

These are some songs of the Ancient MIDDLE EAST Church Liturgy of the Mass to Culminate the Eucharist and offer Communion to People as Believers in the Blood and Body as Wine and Bread Celebration.

ينير القربان في يد المؤمن

The secret of Bread and Blood is Luminous to the believers.

Pseudo writer

The Early Church of the East constructed the mass by starting Our Father and then continued in series of prayers to a point where the Mass culminated by the Eucharist and the communion to share all believers with each other the celebration of bread breaking and having wine together for repentance and living a new life, feeling that the Church goes have each time they attend the Mass . The same process is found later in all other Churches of the World with some additions here and there. The liturgy is copied almost literally from this Byzantine Inheritance of the East.

This is one of the processional songs; when taking communion to people and back to the tabernacle. The mixture of blood and bread is secret and perplex but luminous when it goes to the hands of the one who believes in.

First of all , this song glorifies the bread which is mixed with blood and explains simply that man originally comes from soil .The sacrament actually attracts the ones who sees it on a piece of bread. This bread has come from the Godly Essence from above as Izaiah declares; and now is luminous and man can see it embedded in the piece of bread; taking it admirably to the Altar in a procession by the angels as charioteers. People from all parts of the world

open before Him their treasures to celebrate what is very dear to the Adam's sons.

Secondly, the poem is built in a very sophisticated meters and each stanza consists of 8 run on lines . It can be recited in chorus or in solo.

This recording is solo.

والبشر يتناولون والخبز عليه دم وجسد المسيح في حين يضطرب الملائكة من رؤية الخبز
والخمر بيد المؤمن لما يتراءى فيه من نور وتظهر طوابير الملائكة في مسيرة روحانية
يسبحون القربان من مكان تواجدته في المذبح والى متناوليه ورجوعاً به الى مكانه ثانية .
فالقداس يتوجّج بالقربان في طقوس كنيسة مشرقية في ايامها الاولى في الشرق .

سَهْ دِهْدِيْ

سَهْ دِهْدِيْ ، وِجِبِ مِيْسِ دِهْدِيْ ، كَسْمَلْ هَسْمَدِيْ دِهْدِيْ سَهْ سَهْ دِهْدِيْ ،
جِبِبِ دِهْدِيْ ، سَهْ دِهْدِيْ مِيْسِ ، هَسْمَدِيْ مِيْسِ دِهْدِيْ .

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הַסְּלֵק הַבָּרִיב דְּכַתִּיבַת דְּהַיְתָּה מְלֵא מִיְהוָה יְדִידֵי מִדְּלִיבֵי אֱלֹהֵי שְׂעִיבָה ,
לְכֹה לְיָמֵי אֱלֹהֵי אֱמֻנָה אֲמֵן אֱלֹהֵי אֱלִיבָה , חֲזֹקֵי לְמִסְתָּה תְּחַבֵּטֵי מְדַבְּרֵי אֱלֹהֵי .

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לְחַיֵּי דְּיִשְׂרָאֵל , מִבְּרַחֵי מִשְׁמַל דְּאֵיבֵיבֵי לְבָבֵי אֲמֵן אֱלֹהֵי אֱלִיבָה דְּהַיְתָּה יְדִידֵי .
לְחַיֵּי דְּיִשְׂרָאֵל לְבָרְכֵי דְּבָרֵיבֵי אֱלֹהֵי אֱמֻנָה אֲמֵן , לְאֲמֵן אֱלֹהֵי אֱלִיבָה דְּיִשְׂרָאֵל מְדַבְּרֵי אֱלֹהֵי .

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אֲנִי תַּעֲלָמָה דְּהַיְתָּה דְּכַתִּיבַת אֱמֻנָה דְּבָרֵי , הַיְתָּה דְּמִלְכֵיבֵי דְּמִסְתָּה אֱלֹהֵי אֱמֻנָה מְדַבְּרֵי .
אֲנִי תַּעֲלָמָה דְּהַיְתָּה דְּבָרֵיבֵי אֱמֻנָה דְּמִסְתָּה , הַיְתָּה מִיְהוָה אֱלֹהֵי אֱמֻנָה דְּיִשְׂרָאֵל .

Matti Phillips Khoshaba 9 /11/2016

Salina, Ca 93906 , USA

ܠܒܝܚܐ ܘܚܘܒܐ ܘܚܝܐ ܘܚܝܐ

<http://www.ankawa.com/forum/index.php?topic=819340.0>

http://www.ankawa.com/sabah/we_have_Hope_and_Trust_church_song.mp3

We have Hope and Trust An Ancient Assyrian Church Song

الحقيقة ، الكنيسة في مراحل تكوينها الاولى جسدت المسيح في قربانه لأنه فيه وبه يحيا الانسان .
ووضعت الكنيسة الاشورية المشرقية كل ايمانها في التجسد الإلهي واستخدامه للغفران عن الخطايا وبشكل
جماعي غير ان الندامة وحسب الطقس ليست إلا شعور داخلي وفق التغيير الحقيقي لدى المؤمن في داخله
وتطوره الروحي .

Church, in general, in its early foundation used to incarnate Christ in His
Communion [Sacrifice] as body and blood for in it and through it lives the Man.
The Eastern Ancient Church considers its faith is solely built on Jesus as Godly
Incarnation be Son ; and the church uses communion as the means for
forgiveness and atonement of the individual set in a collective conversion
situation based on the inner heart of the man as a condition.

Hope and Trust always are there for the faithful to refuge to spiritually.

This interpretation is mine and not of the church or anybody else . It naturally comes out in the song .

2. יְהוָה הָבֵדָה הַבְּרִיָּה

2 : יְהוָה הָבֵדָה הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה , הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה :
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ב : הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה , הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה :
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ג : הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה , הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה :
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ד : הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה , הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה :
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ה : הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה , הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה הַבְּרִיָּה :
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It is recommended that this song must be translated into Arabic and English as well . Someone needs to do so later . If there is no one , I will volunteer when I have time to do so .

I have some other songs to be recorded and added later to this group of the ancient religious songs. □

8/13/2016

Matti Phillips Khoshaba
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Thanks to Mr. A. Bet Benyamin for the comments and concerns on this issue. You are right in what you said . My point is only that the pronunciation of the Classical or Ancient Assyrian was named Aramaic sometime in the history of the Middle Eastern Church. Now the Modern Assyrian as speech does not match (PthaHa) any more . It is more like Zqapa (long) /aa/, but because it comes between 2 consonants , it is a bit shorter than /aa/ to be /a/ . As for (pthaHa) the consonant after the short vowel is split into 2 when pronouncing the syllable.

Im-mar = pthaHa Classical The Modern Assyrian = aamir i.e., zqapa

Ay-ka = Zqapa Modern Assyrian pronunciation . No Split of the consonant .

Nevertheless, I agree with you that I am reciting Aramaic and the writing should be classical too. Again thanks a lot my dear friend A. Bet Benyamin.

<http://www.ankawa.com/forum/index.php/topic,819724.0.html>

<http://www.ankawa.com/sabah/Where to build the Church.mp3>

Where to build His Church ?

Pseudo writer .

The summary of the monologue :

1. The Monologue is a Metaphor

Church should be built on someone like Peter, the rock . The soliloquy is mentioning that if you build your church on the sun, moon, stars, mountains , it may dim, lose its light, fall down like tree leaves, melt like wax in that order.. So, you need to build your church on man .i.e., it should be built on human being element and someone like **Peter**; the adamant and the rock **who** never shakes all ages .

The song is metaphoric to show the strength and adherence of the Ancient Middle Eastern Church faith in the body and the blood of Christ in the Communion.

For sure this song is well known and deacons all over the Middle Eastern churches recite it when offering communion for the sharers of the Eucharist.

2. The Unknown Writer:

The writer is, unfortunately, someone whom we do not recognize and know; therefore, some , research needs to be done on this issue to know who wrote this song or many other songs similar to this one

This song is recited by a group as choral or in solo at the time the priests or ministers are offering communion to people who share the body and the blood of Christ together.

This type of song, again, proves that the Eastern Church- in its early times- built its liturgy on celebrating the Eucharist; and its words manifest the necessity to have strength and perseverance in the belief that the bread transforms into the body of Christ and wine into His Blood, augmenting the strength in the believers' faith that Jesus – in His words -asked to remember His crucifixion by doing so i.e., celebrating the occasion of His body and blood when gathering together. Church, in the Ancient and Modern Assyrian lexicon, means gathering.

3. The Liturgy is of the early times of the Church:

This ancient liturgy of the Eastern Church is inherited and passed on to the other churches in generations through literal translations- whether by Greeks or Romans- into the Universal Catholicos Ancient Term **ܩܘܠܘܒܐܘܬܐ** which is different from the nowadays Catholicism term.

4. Type of the Language is the Classical Aramaic :

The Classical writing is full of (PthaaHa) – very terse and short vowel of /a/ and in Aramaic letters, an indication that this classical writing differs, somehow, in pronunciation and lexicon from the Modern Assyrian Language .

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ملخص الانشودة

اين تبنى الكنيسة ؟

لقد ورد في الكتب ان الشمس تعتم ، والقمر يفقد بريقه ، والنجوم تسقط كأوراق الشجر ، والجبال تميح كالشمع ، فعليه تبنى على الصخر ويقصد به هنا بطرس الرسول . اي ان قوة الكنيسة تبنى على صلابة ايمان الانسان لأنه باق صامد لا يتزعزع . آمين

هذه القصائد وبجهد بسيط يمكن ان تحلل وفق الاوزان واللحن وتترجم بلغة مناسبة ، ومحاولة معرفة كاتبها . والى اللقاء ...

Matti Philips Khoshaba (Al-Bazi)
 8/18/2016
 Salinas, California, 93906

مَدْحُ ٱبْتِهَامِ ..

[Maran Isho](#)

<http://www.ankawa.com/forum/index.php?topic=820030.0>

http://www.ankawa.com/sabah/maran_isho_church_song.mp3

Our Jesus's triumphs with His pain and death :

Christ in His pain and death brings us new life, peace, and tranquility. In His baptism day he helps everyone the way s/he wants to be helped, serves all humanity as their faith in Him. We praise Him for the righteousness and gifts given to us on the daily basis. .

We praise you, Oh, Lord for your mercy to forgive our sins and your grace and blessing may include everyone else . We need to supplicate and glorify your divinity for being our Lord all times. We praise your glory in all ages. Amin .

Again this song is among the other songs and is recited at the communion time, while the priest is offering communion to people.

ربنا يسوع المسيح

هذه قصيدة اخرى دينية تتلى اثناء القربان ولغرض ابقاء النشيد على قدمه اود ان اسجله ولكثرة استخدامه من قبل الشمامسة .

وشكراً

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