

Catholic Church, Maronite  
Rite.  
- The Syriac-Maronite mass  
C.2 ABU 7603

# The Syriac-Maronite Mass in English



*By The*  
**Reverend Peter F. Sfeir**



# The Syriac-Maronite Mass in English

Explanation of the Ceremonies  
Complete Translation of the Mass  
Responses of the Server and Hymns of the Choir  
Transcribed in English Characters

by

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Please review &  
\* \* \*  
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*2nd Edition enlarged and illustrated*

For the benefit of the Maronites in English-speaking countries and all of those interested in the Maronite liturgy.

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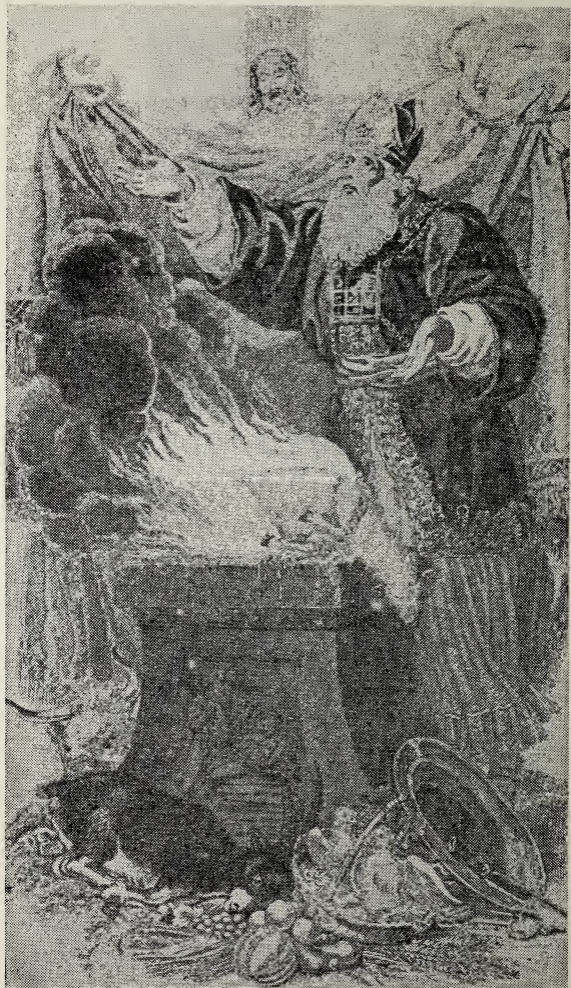
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end of this book; or from Benziger Brothers Religious  
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Chicago, San Francisco.

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*AFFECTIONATELY DEDICATED  
TO THE MEMORY OF  
MY MOTHER, NASSIM,  
WHOSE DAILY ATTENDANCE  
AT MASS,  
LEADING ME BY THE HAND,  
WAS THE GUIDING STAR  
IN MY APPRECIATION OF THE  
HOLY MASS  
AND IN THE COMPOSITION  
OF THIS WORK.*



*Sacrifices of the Old Testament, figures of the Mass.*

## WHEN TO STAND, SIT, OR KNEEL AT THE MARONITE HIGH AND LOW MASS

1. When the Priest enters the Sanctuary **STAND** until he reaches the altar, then **SIT**.
2. When he descends to the foot of the altar (or draws back) to say the prayer "Allahoomma, O God", **STAND** until he finishes the first incensing of the people (Ekbal); then **SIT**.
3. At the second incensing of the people (Irhamnee) **STAND**; then **SIT** until the Priest turns before the Gospel to give the blessing to the people, for which **RISE** and remain so until he finishes the third, or last incensing (Noomen); then **SIT**.
4. When the bell rings for "Oddooss, Sanctus" **KNEEL** until the Priest has blessed the people with the Chalice; then **SIT**.
5. When, at the end of the Mass, he turns to give the last blessing, receive it **KNEELING**; then **RISE** and remain standing until the Priest has left the Sanctuary.

At Low Mass remain kneeling after the Last Blessing for the recital of the three Hail Marys. During the people's Communion **KNEEL DOWN**.

## SACRIFICES OF THE OLD LAW PREFIGURING THE SACRIFICE OF THE MASS.

*(Courtesy of the Librarian of the Benedictine Archabbey of St. Vincent, Latrobe, Pennsylvania.)*

If those sacrifices were agreeable to God, how much more is the Holy Sacrifice of the Cross represented and sacramentally renewed at Mass. (See prayers at the beginning of the Ordinary of Mass.)

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Introductory letter sent to all Maronite priests in the United States of America by Monsignor Thos. J. McMahon, President, Pontifical Mission for Palestine; National Secretary, Catholic Near East Welfare Association, recommending The Syriac-Maronite Mass in English by Rev. Peter F. Sfeir.

## CATHOLIC NEAR EAST WELFARE ASSOCIATION

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Reverend and dear Father:

I hardly needed the experience of the past three years spent in and around your native Lebanon to make me love the Maronite people, their customs and their liturgy. Still the experience has deepened my love and increased my debt to the Irish of the East.

For years I have been anxious for the young people of our Maronite congregations in the States. What a pity it would be for them to lose their rich heritage, to be ignorant of their glorious past purpled with martyrs' blood, to lose their love for the Mass for which their fathers have lived and died!

That is why I rejoiced when I received the manuscript of Father Sfeir's book, *The Syriac-Maronite Mass in English*, and I do hope that the Maronite pastors in the United States will secure copies of it for their congregations, especially for the children and the young folks. If these

first fruits of the Lebanese immigration to America, as well as those that sired them, have in their hands such a prayerbook they will learn to love the Maronite Mass as never before.

Then, too, members of the Latin rite who attend your Churches as devoted Catholics will welcome the aid of this Missal, which contains not only the prayers of the Mass but also other prayers and hymns familiar to them. Thus they will be drawn even more closely to the Altar Which is Christ and they will burn more ardently with the love Which is Christ.

I know that His Eminence, Eugene Cardinal Tisserant, Secretary of the Oriental Congregation, and His Eminence, Francis Cardinal Spellman, President of the Catholic Near East Welfare Association, are anxious that the Mass book of Father Sfeir be in the hands of our Maronite people and of the many others who esteem their ancient Rite. Certainly such an abundantly holy book will prosper your glorious apostolate for souls.

*Devotedly in Christ,*

Monsignor Thomas J. McMahan,  
President, Pontifical Mission for Palestine;  
National Secretary, Catholic Near East Welfare Association.



#### IN APPRECIATION

*Our deep appreciation to Mr. Beshara Mabarak, a worthy son of Lebanon, a prominent American citizen in Detroit Michigan, a distinguished member of the Maronite Community, whose generosity made possible the publication of this book; it is fitting that those who will use it remember him and his family in the Holy Sacrifice of the Mass.*

## PREFACE

### PURPOSE AND NEED OF THIS NEW BOOK TO WHOM IS IT ADDRESSED?

This is a most timely book: it is to fill a definite and urgent need, both for the Syro-Maronites and their American friends.

Maronite fathers and mothers, together with the pastors of their churches settled in all the states of America, complain that their children, young men and women, frequently do not attend the Maronite Mass with them. The youth's answer and excuse is that, not understanding the language of that Mass and not being familiar with the ceremonies, he is not inclined to go and be a mute and annoyed spectator.

With this booklet in hand, the youth will refrain from such an answer as he will fully understand the whole Maronite Mass, prayers and ceremonies, even better than his parents. Therefore, he will be willingly eager to attend the Maronite Mass. He will enjoy its beautiful and impressive prayers and will be delighted with its colorful ceremonies, which are centuries old. Furthermore, since the last war a new and intensive interest has developed among American people for the things of the Near East: language, history, geography, rites, liturgies, and the like.

This booklet enables all to comply with the injunction of Pope Pius X, who said: "Do not pray at Mass, but pray the Mass." Accordingly, to aid those unfamiliar with the language of the Mass, English phonetic transcriptions of the hymns and responses of the choir and server have been provided. Now, the younger generation particularly, will be enabled to take an active part in the singing at Mass.

## SELECTED ILLUSTRATIONS

The large number of Illustrations inserted in their proper place will, without doubt, be of great help in following and fully understanding the various parts of the Mass.

## HOW TO USE THIS BOOK

As this book contains all the prayers of the priest and the responses and hymns of the server and the choir, it will possibly be difficult to follow these in their totality, until the user has become accustomed to the liturgy. Hence it would seem advisable at first to choose to follow either the priest or the server, or to omit some of the prayers.

In order to enter more fully into the spiritual significance of the Maronite liturgy, the user of this book is urged to read the explanations provided. This may be fittingly done in a devotional attitude, even at Mass.

If this little work is the cause of instilling in the hearts of our Lebanese and Syrian youth and of our English-speaking friends a greater love and devotion towards the Divine Sacrifice of the Mass; if they grow in knowledge of its ceremonies; if this book lifts their minds more easily to God and holy things,—and we trust that it surely will,—it will have fulfilled its mission.

The only favor requested by the author of these lines from you, dear reader, is to be mindful of him in your prayers, when you attend Mass.

## FOR THE FAITHFUL OF THE LATIN RITE ATTENDING THE MARONITE MASS

1) The precept to hear Mass on Sundays and Holy Days of obligation is fulfilled by the faithful of the Latin Rite when they are present at the Holy Sacrifice celebrated

in the Maronite Rite or in any one of the Catholic Oriental Rites. \*(See Canon 1249)

2) They may also, for devotional motives, receive Holy Communion, consecrated according to the Maronite Rite, or any one of the Catholic Oriental Rites. (See Canon 866)

3) The faithful may also go to Confession to any approved Priest, even though he is of another Catholic Rite, if they so desire. (See Canon 881)

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*\*The Code of the Canon Law is the official collection of the laws of the Catholic Church.*

BOOK ONE  
EXPLANATION OF THE MASS SYMBOLS  
AND CEREMONIES

CHAPTER I

WHY SHOULD WE ATTEND MASS  
AS OFTEN AS WE CAN?

Should not every true Catholic strive to attend Mass as often as possible? The answer is found in a remarkable and inspiring little book written by a holy man about 500 years ago, *The Following of Christ*:

“When a priest celebrateth, he honoreth God, he rejoiceth the Angels, he edifieth the Church, he helpeth the living, he obtaineth rest for the departed, and maketh himself partaker of all good things.” (IV: 2:6)

Such marvelous effects are also attained by the attentive hearing of the Holy Mass. On this subject a striking illustration has been given by a modern author, Rev. C. C. Smyth, who says:

“What would we say of the man who went to prison for debt with a gold mine at his door? What would we say of the drowning man who did not raise his hand to grasp at the saving beam floating above him? What would we say of the man who starved to death with the Bread of Life in sight? Unless he were totally, absolutely blind, we would certainly call him a fool.

“In the Mass, the Church offers to every man a mine of limitless wealth, the infinite merits of our Lord Jesus Christ, wherewith to pay his debt to Divine Justice; to the man engulfed in a sea of trials and temptations, she extends the saving beam of the Cross; before him who hungers unto death with unfulfilled desire, she places the Living Bread from heaven. Truly in the Mass, ‘heaven may be had for the asking;’ yet every priest is forced to



admit, after but a short exercise of his ministry, that the greater number of Catholics neither understand nor love the Mass as they should, and consequently fail to realize its immense treasure of spiritual knowledge and grace.

“Knowledge is the road to love and service. If Catholics did but know the deep lessons of the various symbols and liturgical ceremonies of the Mass, they would soon hold faster to its graces and lead lives more practically Catholic.”

## WHAT IS THE BEST WAY OF ASSISTING AT MASS?

To the question: What is the best way of assisting at Mass?—we reply with Bishop Riddell, who wrote: “Of the many ways of assisting at Mass, the best way is that in which each person, by saying the words of the missal more closely, allies and associates himself with the priest who is celebrating. To identify oneself thus with him is to unite with our Divine Lord Himself, Who is there and then acting as the Priest according to the order of Melchisedech.”

In this regard, no more accurate words can be found than the injunction of Pope Pius X who said “*DO NOT PRAY AT MASS, BUT PRAY THE MASS.*” To be a guide and a help in this vital matter is the purpose of this book.

## CHAPTER II

### WHAT IS THE SYRIAC-MARONITE MASS?

The faithful of the Latin Rite who attend the Maronite Mass for the first time are struck both with the similarity of the two Masses and with the difference between them. This is due to the fact that the Maronites celebrate Mass in the Syriac Liturgy of Antioch, ascribed to St. James the Apostle, to which additions and modifications have been adapted from the Latin Liturgy.

## **“Who Is St. Maron and Who Are The Maronites?”**

The Maronites or the “Syro-Maronites” are a people who form a branch of the Oriental Church, owing their origin to Saint Maron, an outstanding monk of the fourth and fifth centuries (350-433). St. John Maron (627-707) is their first Patriarch and the organizer of their rite. They live in Lebanon, Damascus, Aleppo and other localities of Syria, Egypt and Cyprus. Thousands have emigrated to Africa, Australia and the Americas. In North America, they have their own Churches (numbering forty-three) and parish Priests. These churches (with addresses) are listed at the end of this book. They follow their own liturgy under the jurisdiction of the local Latin Bishop. They have been remarkable for their unswerving devotion to the Holy See. They are the only Eastern Rite which is entirely Roman Catholic. All other Rites of the Oriental Church are divided into two groups: The Catholics and the non-Catholics, called Orthodox.

Pope Leo XIII, at the Consistory on June 23, 1890, said of them: “The Maronites are a race distinguished for their great deeds. Centuries ago, they furnished, with their arms a strong help to St. Louis, King of France when he was carrying the Cross against the Mohammedans. They are more illustrious for the constancy with which, in the midst of crises, they have preserved intact and immaculate the Catholic Faith.”

### **Feast Of St. Maron (Feb. 9) and St. John Maron (March 2)**

On these feasts a plenary indulgence can be obtained by all who visit a Maronite Church: Confession, Communion and a prayer for the Pope’s intention.

### **The Language of Christ Used in The Maronite Mass.**

The Maronite Mass is sometimes called “Syriac-Maronite Mass” and the Maronites are sometimes called Syro-

Maronites because the language used in our Mass is the Syriac, also called Syro-Aramaic. It is the same as that which was spoken by Christ Himself, His Mother and the Apostles. It was the language used at the Last Supper, for the first Mass and in this we take great pride.

The Gospel, the Epistle, the Our Father and about seventeen other prayers, as well as almost all responses and hymns of the server, and the choir are said in Arabic which for the last four hundred years or more has been the spoken language of the Lebanese. (Picture, p. 47)

### **Diversity Of Rites In Unity Of Faith.**

The Popes have never requested uniformity in rite and liturgy, the various ceremonies being a different expression of the same truths. Their earnest desire, even their formal and explicit orders are that the Eastern Churches should maintain their traditional liturgies using the language and the customs of their own rite.

Pope Benedict XIV, of blessed memory, expressed the mind of the Catholic Church, when he said: "Volumus ut omnes Catholici non ut Latini sint; We want all to be Catholics but not to be Latins."

## **CHAPTER III**

### **Is There Any Difference Between the Latin and the Maronite Mass?**

Essentially there is no difference as far as the substance of the Mass is concerned, although the externals, namely the ceremonies differ slightly and the language is different. It is noteworthy that the ceremonies of the Maronite Mass resemble those used in the Latin Mass, more than all the other Oriental Rites do. Thus the Maronites alone, among all the Easterns, use at the Mass the same sacred vestments and vessels used in the Latin Mass and have the same way of genuflecting. They have the same unleavened bread in the form of a round host, the laity

receive Holy Communion under only one kind, like the Latins. They follow the Gregorian calendar. The order of prayers is almost the same and many of them are a translation from the Roman Missal. Even the various parts of both Masses, Maronite and Latin, evolve in the same order as shown in the outline soon to follow.

### Some Differences Between the Maronite and the Latin Mass

- 1 In the Maronite Mass, the Missal is always put on the Gospel side, i.e., on the right side of the altar.
- 2 The use of incense is more frequent in the Maronite Rite. It is required in the Low as well as the High Mass. (Is not the East, the homeland of the Maronites, the country of the most fragrant perfumes?) In the Latin Mass, incense is ordinarily used now in the Solemn High Mass. In the Maronite Mass, the Priest has to incense the altar, the oblation, the clergy and the congregation three times and the altar and oblation alone, once.
- 3 As for *Dominus Vobiscum*, the Priest turns toward his right side and blesses the people saluting them, saying: "Peace be with you all" to which the choir answers: "And with thy spirit." Twice he turns completely toward the people to bless them, before the Gospel and at the end of the Mass.
- 4 The wine with a few drops of water is poured into the Chalice at the beginning of the Mass. This act is not followed as in the Latin Mass by the washing of the fingers which will take place after the Gospel.
- 5 The first part of the Maronite Mass is longer than the same part in the Latin Mass because the commemorations and the prayers for the living and dead are said in the first part of our Mass, while in the Latin Mass they are said in the second part, between the *Sanctus* and Consecration. For this reason in the

Maronite Mass, the Consecration will immediately follow the Sanctus.

- 6 The words of Consecration are said aloud or sung. The Consecration is not followed by the Elevation, two elevations are performed shortly after it.
- 7 The Priest in the Maronite Mass receives Holy Communion at two different times. After the first, he gives Communion to the people, then he blesses the congregation with the Sacred Host and the Chalice. Then he consumes the remainder of the Sacred Host and of the Precious Blood.
- 8 The entrance, the ceremony of the Peace, the Epikleses or invocation of the Holy Ghost and the Breaking of the Host are performed in a more elaborate manner in our Mass, as it will soon be described.
- 9 In the Maronite Mass, the responses of the server, or of the Choir in High Mass, are more extensive than those of the Latin Mass. Similar to the olden days of the Church, there is a continuous dialogue between the Priest and the Choir, or the server who represents the congregation. The server also taking the place of the Sub-Deacon, reads the Epistle on the left side of the altar. If he is unable to read it, the Priest does so. The Epistle is always taken from the letters of St. Paul.
- 10 In the High Mass, the celebrant uses a small crucifix with a long silk banner, to give blessings.

## CHAPTER IV

### OUTLINE OF THE MARONITE MASS

#### Part I. PREPARATION FOR THE MASS (From the beginning until after the Gospel)

##### Section A. Preparation of Bread and Wine

When the Priest enters the sanctuary, people stand until he ascends the altar then they sit down. Priest turns

the chalice and paten, then the palls, and veil to the server to be incensed. Pouring of wine and water. Prayer at the foot of the Altar: "*Allahoomma*" (People stand).

### Section B. Preparation of the Hearts (Commemorations and Prayers)

Entrance Verse "*Libaitokh Aloho.*" First incensing with hymn "*Ekbal ya wad attaebeen,*" after which people sit. While incensed, people stand with bowed heads. Kyrie Eleison. Gloria, "*Al Majdoo Lellah.*" Collect, Various prayers. Server sings, "*Salatookee ma ana.*"

### Section C. Preparation of the Minds (Instruction)

"*Lbaitokh Aloho,*" Second incensing, during which people stand, then sit. Priest and choir sing "*Erhamnie ya Allah.*" Sequence "*Ephrameatt.*" Incensing of the altar, while singing "*Kadishatt Aloho.*" "*Etraham Aline*" 3 times, which means: Holy God have mercy on us. Epistle is read by the Server, or by the Priest facing the congregation. Priest turns and blesses the people, all stand. Gospel read aloud with two lighted candles held by two altar boys.

## Part II. THE MASS PROPER (From the Gospel to the end)

### Section A. Offertory

Nicene Creed: I believe in one God. "*Noomen.*"

Third incensing after which people sit down. Washing of the fingers. "*Lbaitokh Aloho.*" Canon of the Mass. Ceremony of the Peace. Altar boy receives the "Kiss of Peace" from the priest, passes it to others by the touching of the hands.

### Section B. Consecration

"*Sursum Corda,*" Preface, Sanctus, "*Oddooss.*" Bell rings, (all kneel.) Words of Consecration sung or said

aloud: "*Faghro Deal*" means: (This is) "My Body." (Bell)  
*Cosso Ddame* means: (This is) "the Chalice of My Blood." (Bell) Invocation of the Holy Ghost while Priest kneels on both knees and server says: Kyrie Eleison 3 times. (Bell) Combined Elevation of Host and Chalice. (Bell)

### Section C. Communion

The Our Father "*Abana Llaze.*" Solemn Elevation. (Bell) Breaking of the Host. "O Lord I am not worthy." The priest strikes his breast. (Bell) Communion of the priest. He blesses the people with the Chalice and the Paten containing the remainder of the Sacred Species. Communion of the people. People sit. Ablutions. Last hymn—"Alleluia." Last blessing for which people kneel. Dismissal. End.

## DETAILS ON THE OUTLINE OF THE MARONITE MASS

In the early Christian centuries, the Church buildings had two parts or two rooms, the vestibule and the room of Sacrifice. The Maronite Mass, as in the case in all rites, is similarly divided in two parts which are equal in length but not in importance. The first part, from the beginning until after the Gospel is the preparation for the Holy Sacrifice; it is important and should not be missed. The second part, continuing to the end, is the Mass proper or the actual Sacrifice.

### First Part: Preparation for the Sacrifice

There are three sections in this part.

- 1 Preparation of bread and wine.
- 2 Prayers and commemorations.
- 3 Instructions.

It will be easy to distinguish and recognize these three sections as each one starts with the Entrance verse and gesture and with the use of incense. At the first section,

the Priest incenses only the Host, the Sacred vessels and linens but at the three others, he also incenses the altar and the people. As for the Entrance gesture, he performs it as follows: he moves his head in the form of a cross, that is, he bows his head and turns to the left, then to the right, saying the Entrance verses "Lbaitokh." He recites them at the beginning of the first section alone and in a low voice. But to begin the other sections, he recites the Entrance verses aloud alternating them with the choir. A fourth Entrance is also performed at the start of the second part of the Mass, namely after the "Creed" and the washing of fingers.

### **Section I. Preparation of Bread and Wine Oblation or Offering**

The Priest begins this part by preparing the bread and wine, which he incenses and blesses while also incensing the Sacred vessels and linens. From now on the bread and wine will be referred to as the Oblations or Offerings.

He recites the verse then from Isaias 53:7, "He shall be led as a lamb." It is most appropriate as it refers to the lamb being prepared for the bloody sacrifice; this was the figure of the Sacrifice of the Lamb of God, Jesus Christ.

Among the prayers then said by the Priest is one for "those who set apart and brought their offerings here." These words refer to an ancient religious practice which prevailed until the eleventh century. It was customary for the faithful to approach the altar and bring gifts, for the most part, bread and wine, to the deacons, who selected from these a portion for the Sacrifice and for the communion of the people. They placed them on the altar. The other portions were for the support of the clergy and the poor. The money collection now taken up reminds us of that custom.



## Section II. Prayers and Commemorations

### Preparation of Our Hearts

After the preparation of the bread and wine, two other preparations of a spiritual kind follow: The Church before admitting the faithful to take part in the Divine Sacrifice, wants them to be purified from all stain and animated with sentiments of repentance, devotion and love. This is obtained if devoutly recited, through the touching prayers of the second section. Kyrie, Gloria, Collects and others. The *Gloria* as used in the Maronite Mass is composed of a verse from the gospel of St. Luke and other appropriate verses from the Psalms.

## Section III. Instruction

### Preparation of the Minds

Furthermore the Church urges us to have our minds more and more enlightened by the knowledge of the life and teachings of our Saviour, who will soon descend upon the altar. This knowledge can be secured by the three readings of this section: The Ephramiats, the Epistles, and the Gospel. These are read aloud in the Arabic language, which is well understood by our people, being their native tongue. The sermon is also given in English and Arabic, in America, as well as the Epistle and the Gospel, for the benefit of all.

The Ephramiats, which correspond to the Sequences of the Latin Rite, are religious poems comprising an instruction on the feast of the day, or on some article of our faith. The Priest reads them or alternates them, in the High Mass, with the Choir. In the Latin Mass, there are only five Sequences for five special feasts of the year. In the Maronite Rite, a Sequence is recited in every Mass. The Ephramiats are so-called after St. Ephrem's name, because some were his compositions and others follow the same style.

## Second Part: The Mass Proper

The various ceremonies and prayers of this part are mentioned in their order on the "outline" page 16, listing the three sections.

The first part of the Mass is called the Mass of the Catechumens. The second part is called the Mass of the Faithful, because in the early centuries of the Church, those under instruction and who had not been baptized were obliged to leave the Church after the sermon, following the Gospel. They were not allowed to remain for the second part, which was for the faithful, meaning those who had already been baptized Christians.

**Amen, Kyrie Eleison, Alleluia, Hosanna, Sabaoth**

These words are often used at Mass and in other religious services. *Amen*, a Hebrew word, (pronounced Ameen) is said at the end of prayers and means "So be it" or "May God grant what you ask for us." *Alleluia*, also a Hebrew word, means: "Praise the Lord." *Kyrie eleison*, two Greek words, mean: "O Lord, have mercy," and *Christe eleison*, "Christ have mercy." *Hosanna*, Hebrew, means: "Save, we pray." It is a shout of triumph such as "Glory, praise to the highest degree." *Sabaoth*, Hebrew, means: "armies." "God of Sabaoth" means: "God of armies and hosts."

## CHAPTER V EXPLANATION OF THE CEREMONIES OF THE MASS

(See *Index of Illustrations* p. 4)

A precious jewel is enclosed in a rich case by those who appreciate its value. The Church of Christ, knowing that nothing at all approaches in value and dignity the Holy Sacrifice of the Mass, surrounds it with a series of forms and rites, called ceremonies. None of them is without purpose and meaning; they increase the devotion and impress us with a sense of the dignity of the Sacrifice.

Furthermore, the various ceremonies of the Mass, the attitudes, actions and gestures of the Priest, such as the raising of hands and striking of the breast while reciting the prayers, are intended to show by act what the Priest is saying in words. Just as a person makes use of gestures, moves his arms or bows his head, while speaking, in order to indicate outwardly his feelings and thoughts, so the ceremonies of the Mass translate the thoughts and the feelings of the celebrant's soul. Giving more force to the words, they lift up our hearts more easily to God and holy things, since prayer and ceremony go hand in hand. The explanations given here are in the order in which they are performed.

1) *Burning candles* on the altar and at the reading of the Gospel signify Jesus Christ, God and Man, the Light of the world. The lighted candles add to the beauty and solemnity of the divine service; they also represent the three virtues of faith, hope and charity, which we should especially practice during Mass.

2) *The burning of incense* is the most appropriate manifestation of man's spirit of sacrifice for the honor and service of God. The white and fragrant smoke ascends heavenward and represents our devout prayers going to God as a sweet odor. Then the sweet smell of the incense descends, spreading about us, like the graces of God that are showered upon us in return. Besides that, the incense is a sign of reverence and respect to sacred persons and objects and it makes the Divine Service more solemn and beautiful.

3) *The mixture of a few drops of water* with the wine recalls to mind the Blood and Water which flowed from our Lord's Side while hanging on the cross when His Sacred Heart was pierced by a lance. This also symbolizes the mystical union of the faithful, represented by the water and Christ, represented by the wine.

4) *Striking the breast* is a mark of self reproach for wrong doing, as though wishing to punish ourselves.

### Motion of the Hands

5) Most of the prayers said by the Priest are recited with his *arms extended*. This is a sign of earnest and humble prayer. Is it not natural for one seeking aid to make such a gesture in order to give more emphasis to his petition for help? Since the Mass is a renewal of the Sacrifice of the Cross, the extension of the arms of the Priest presents, with his standing body, the form of a cross. It is indeed a proper symbolic action and a striking reminder of the Holy Mystery. The Priest extends his arms while blessing the people to express his ardent desire that the blessing he invokes be bestowed upon them. The joining of the hands and the bowing of the head at the end of the prayer have the same meaning.

6) The Priest, in the Maronite Mass, *waves with his hands twice over the Oblation*. He does it *the first time* when he says: "Holy, Holy, Holy" (in Latin, *Sanctus*, in Arabic, *Oddoos*) at the end of the prayer called the Preface. In this prayer, the Priest begs the Lord to allow him and all the faithful to join with the angels in praising Him while singing the angelic hymn, "Holy, Holy, Holy." The accompanying waving is appropriate, as it represents the action of the angels, whom the prophet Isaias (6:1) saw flying before the throne of God, singing "Holy, Holy, Holy," as recited at Mass. For this reason it is called the hymn of the angels.

*The second waving* is done shortly after the Consecration when the Priest kneels on both knees and makes an appeal to the Holy Ghost to descend upon him and upon the Oblation. The fact that the Holy Ghost, having descended as a flying dove upon our Lord at His baptism, suggested the use of this symbolic action in the Mass.

7) *The raising of the hands* and the eyes to the cross at the altar, at the finish of each prayer, harmonizes

perfectly with the final words of each prayer, which read: "And we will render glory to Thee (literally, we will cause glory to *ascend* to Thee) now and forever and ever." This gesture prompts us to lift our minds and hearts to God, as suggested by the prayer.

8) While the Priest is reciting the various prayers after the Collect, he spreads *his hands in the form of a cross* and lays them on the Offerings. This is done because in the Old Law the Priest laid his hands upon the head of the animal (lamb, goat, or any other kind) to be slain in sacrifice. This was to show that the sins of the repenting sinner, who offered the victim, were remitted and transferred to the animal, which had to suffer death in the sinner's place. So, in the Mass, the laying on of hands is also to demonstrate, in a visible and forceful way, that Christ on the altar will be offered as a victim in our place for the remission of our sins.

9) The Lavabo, or *washing of the Priest's fingers* to cleanse them is done out of reverence for the Sacred Body and Blood of Christ, which he will touch. This ceremony is to teach the Priest and the people that they should be free from the slightest sin, so that they may worthily participate in the Holy Sacrifice. To give His disciples a similar lesson our Lord washed their feet before the Last Supper.

10) *The arms of the Priest crossed on his breast* after the Consecration are a sign of humble surrender of himself to God.

11) *The resting of the Priest's hands on the edge of the altar* is a sign of his unshaken confidence in Christ and his entire dependence on Him.

12) Mementoes. Memento is a Latin word which means "remember." Besides those present at Mass the Priest also prays for others, both the living and the dead. During the life of our Lord in Palestine, good people would approach Him and ask Him to cure some of their dear

ones who were not present, such as the Centurion who begged Him to cure his dying servant, or Mary and Martha pleading with Him to raise their brother, Lazarus, from the dead, or the Syro-Phoenician woman desiring to have her twelve year old daughter cured which He graciously did.

13) The *altar* represents Mt. Calvary and as such it is adorned with a cross. The Priest kisses it three times out of veneration and love.

14) The *lowering of the eyes*, the bowing of the head and the shoulders, also the kneeling down on one or both knees are all marks of reverence and humility.

#### Ceremony of Peace (Picture p. 61)

15) The ceremony or Kiss of Peace, or Pax, takes place in the Latin Mass before the Priest's communion. It is limited to the clergy and is only found in a Solemn High Mass. In the Maronite Mass, it is performed before the Consecration in every Mass. In the Latin Rite, it is done in the following way:

After the *Agnus Dei*, the celebrant and the deacon kiss the altar to salute Christ and His Saints and to renew His union with the heavenly Church. The celebrant places his hands on the shoulders of the deacon, saying at the same time in Latin, "Peace be with thee." The deacon answers, "And with thy spirit." The deacon does the same to the sub-deacon, who in his turn and in the same way, goes and conveys the "Peace" to all members of the clergy in the sanctuary.

In the Maronite Mass, the ceremony is performed in this manner: The Priest touches the altar with his right hand, he kisses his finger saying, "Peace to thee, O altar of God." He then touches the Host and Chalice and repeats the kissing of the finger while saying, "Peace to the Holy Mysteries placed upon Thee."

Finally the Priest touches the hands of the server, saying, "Peace to thee, minister of the Holy Ghost."

The server, kneeling down, extends his right hand upon the edge of the altar, kisses the hand of the Priest or his hand cross, blesses himself and gives the kiss of peace to the other altar boys, who in turn give it to the congregation. The one who gives the kiss of peace puts his joined hands between those of the one to receive it. At the same time the server sings: "Let each one of us give peace to another with love and loyalty well pleasing to God, please grant peace, most reverend Father."

The purpose of this ceremony is to teach the spirit of reconciliation and brotherly love, without which no offerings or prayers are accepted by God, neither may we worthily participate in the Holy Sacrifice, as plainly declared by our Lord in St. Mathew (5:23.)

16) The Priest *blesses the persons* and objects by making the sign of the cross over them to denote that the Sacrifice of Christ on the cross, renewed in the Mass is the source of all graces and blessings. A great Saint has said: "The Priest pronounces the words and God bestows the blessing for God blesses by his mouth and by his hand."

After the Consecration, the Priest makes the sign of the cross over the Body and Blood of Christ and then with the Sacred Host he makes it eighteen times over the Chalice before the solemn offering of the Mass known as the First Elevation. This act does not signify that the Body and Blood of Christ should be blessed; they do not need blessing. It is a picture representing in a striking way that the same Body and Blood, once offered on the cross at Calvary, are offered anew on the altar during Mass.

17) The *Elevation* reminds us how our Lord was raised upon the cross in order to draw all things to Him. An indulgence of seven years is granted to all those who, at the Elevation, during the Mass or at the time of Exposition, say: "My Lord and my God." A plenary

indulgence once a week if this ejaculation is said daily under usual conditions.

18) The *breaking of the Sacred Host*. This is one of the oldest and most important ceremonies. In ancient times the whole celebration of the Holy Eucharist was called the "Fraction or breaking of the Bread." At the Last Supper, Christ our Lord, broke bread with His Apostles and dying on the cross, His Body, Blood and Soul were separated. To commemorate this breaking of bread and the triple separation, the Priest, shortly before Communion, breaks the Host into three parts. He dips the smallest part into the Precious Blood; with this particle, he sprinkles the two remaining parts, making three signs of the cross on them. Then he drops the dipped Particle into the Chalice.

19) The *mixing of the Body and of the Blood* of our Lord, or their apparent reunion, forcibly recalls to mind the union of His All-Holy Body and His Precious Blood in His resurrection. In order to make present and clear this symbolism, the choir sings during this time the beautiful hymn to the Resurrection "*Biserre Kiamat.*"

The ceremony is a vestige of the old custom of giving Communion to the people under both Species and from the large consecrated Bread of the Priest. For this purpose he had to divide it and wet the particles with the precious Blood and distribute them to the communicants. Though this custom has disappeared, the ceremony remains due to its beautiful symbolism.

20) *Blessing with the Chalice*. After the Priest's Communion and before he consumes what remains of the Sacred Host and of the Precious Blood, he holds the Chalice with the Host above it, he turns around and blesses the congregation in the form of a cross, saying the appropriate prayer.

This ceremony continues the impressive symbolism of the preceding paragraphs. It represents the apparition of



our Lord to His apostles and disciples, imparting of His blessing on them and His Ascension into heaven, having accomplished His work of Redemption.

*Blessing Of The Babies.* During this ceremony the congregation may sometimes notice a baby, carried in the arms of his mother, father or sister who ascends into the sanctuary and kneels on the altar steps. They wish a personal blessing for the baby. When the Priest imparts the blessing, he places the Chalice for one moment on the Baby's head. This ceremony is done through the belief that the baby will be relieved from a certain fear that awakens him suddenly at night and makes him cry in fright. It is often done to them according to their faith. One can recall at once the charming scene in Christ's life and His words: "Suffer the little children to come unto Me, and forbid them not."



*Blessing of Babies*

## CHAPTER VI

### THE LIFE OF CHRIST AT MASS

(See *Index of Illustrations*)

An attentive study of the outline of the Mass has suggested to some religious authors this interesting and inspiring thought that the Mass recalls the whole life of our Lord.

The first part of the Mass, reaching the climax at the reading of the first Gospel, represents the life of Christ from His birth, also during His tender Childhood and ends by showing Him preaching to the crowds at Palestine. The second part, culminating in the Consecration and Elevation, represents the Last Supper, the Passion and the Death of Christ. It also recalls His Resurrection and Ascension.

This thought has been beautifully expressed in the well-known book, "The Following of Christ." (IV, 2:6)

"And as often as thou celebratest or hearest Mass, it ought to seem to thee as great, new and delightful, as if Christ, that very day, first descending into the Virgin's womb, was made man, or hanging on the cross suffered and died for man's salvation."

In the previous chapter, we called attention to the ceremonies that recall some mysteries of the life of our Savior. (See chapter V, 17, 18, 19)

We complete and sum up this subject in twelve sections as presented and developed by the author of the book, "An Explanation of the Mass," by Father Martin Cochem, a Capuchin, and by the great Maronite liturgist, Patriarch Stephen El Douaihy.<sup>1</sup>

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<sup>1</sup>See Manarat al akdass of El Douaihy, I:54, 392, II:620. Explanation of the Mass by M. Cochem Chap. 5-9.

- 1 *The Annunciation and the Mystery of Incarnation* recalled by the preparation of the Mass, putting on of the sacred vestments and the preparation of bread and wine.
- 2 *The Nativity* of our Lord is recalled by the Gloria, which was sung by the Angels at the birth of Christ.
- 3 *The hidden life of Christ at Nazareth*, spent in work and prayers such as the Kyrie, the Collect and other prayers.
- 4 *The preaching of the Prophets*, that of St. John the Baptist and that of the seventy Disciples announcing the coming of Christ and preparing the people to receive Him, are represented by the reading of the Ephremiat (Sequence) and the Epistle.
- 5 *The preaching of our Lord* to the crowds is recalled by the reading of the Gospel. The recital of the Creed after the Gospel by the Priest and the people, represents those who received the word of Jesus.
- 6 *The washing of the Apostles' feet* before the Last Supper is recalled by the washing of the Priest's fingers.
- 7 *The Triumphal entry* of Christ into Jerusalem on Palm Sunday is recalled by the singing of the Hosanna before the Consecration.
- 8 *The Last Supper* is represented and renewed in the Consecration.
- 9 *The sufferings of Christ* are vividly represented by the many signs of the cross over the Host and the Chalice, also by the two Elevations and by the breaking of the Host. His death is represented by the separation of the two species of bread and wine.
- 10 *The Resurrection* is recalled by the mixing of the two Species of bread and wine.
- 11 *His Apparitions after the Resurrection* are recalled by the blessing with the Chalice.

12 *His Ascension* and the imparting of His last blessing are recalled by the last blessing given by the Priest at the end of the Mass.

As an inspiring conclusion, we quote the words of three prominent authors:

“One who knows how to profit from the Holy Mass will obtain the forgiveness of his sins and the abundance of heavenly graces, just as if he had been favored by being present and assisting at all of the holy mysteries of the life of Christ.” (Sanchez)

“Holy Mass is a brief epitomy (or summary) of our Lord’s life, a recapitulation in one short hour of what He did during the thirty-three years He spent on earth.” (Fornerus)

“Thus we, who have the opportunity of hearing Mass, may deem ourselves equally fortunate with the contemporaries of our Lord, nay more fortunate than they, since they could only hear and see one Mass and that a very long one, whereas we may hear more than one every day and at small cost to ourselves, share in the fruits of Christ’s life and Passion.” (Cochem)

What our Lord said of Himself to the Samaritan woman at Jacob’s well is properly applied to the Holy Mass: “If thou didst know the gift of God.”

## CHAPTER VII

### SACRED VESTMENTS

Why does the Priest, while he celebrates the Mass, wear particular vestments such as we see nowhere else? The answer is earnestly desired and deserves close attention, because this matter has seldom been thoroughly explained. Christ did not give any command concerning the dress to be worn by the Priests in religious functions or elsewhere. This was left to the judgment of the apostles and their successors. The sacred vestments are

the alb, the cincture, the amice, the maniple, the stole and the chasuble.

The Church wants her ministers to use these sacred vestments for historical and symbolic reasons; both contribute to make us understand better the Holy Mass and to appreciate it more.

### The Garments of Christ

As for their history, the vestments worn at Mass are similar to the garments worn by our Lord Himself and by His disciples. This was the common dress in the Roman Empire, worn daily in the civil life of the laymen of that time until the 5th and 6th centuries. Such dress was also used in Palestine and in the Near East and it is still used by some people there. These clothes were long and loose fitting and ankle length. The apostles and priests of the early days, when performing the divine service would put on vestments of the same style but made of better material. In the 5th and 6th centuries, when the hardy Barbarians of Northern Europe invaded the nations of the southern provinces, the latter changed the fashion of their dress into that of the invaders which were tighter and shorter. But the Church did not see fit to change the garb of her ministers which they have used for centuries until the present time at divine service. This was indeed a good thing as these vestments, worn by our Lord and His disciples, carry us back to their time. In our Maronite Rite another factor is also of great help, namely, the Syriac language used in our Mass, is the same one used by Christ and His disciples. And thus we have the vestments and the language as living witnesses to the continuity of the Last Supper and to the antiquity of the Mass, not "behind" the times, but "beyond" the times. By knowing what was the full dress of the laymen of those times, the faithful attendant at Mass can now understand the "raison d'etre" or the "reason why" the sacred vestments are used.

## Six Pieces of the Sacred Vestments

There were six pieces in the common dress of olden days and all of them with slight modifications have been preserved in the six parts of vestments used at Mass. The main pieces were the tunic and the chasuble. (1) *The tunic* was a long, loose, dignified robe, usually white in color and chiefly worn in warm climates. It reached well below the knees and was fastened around the waist by (2) *a cincture*. This garment was worn by both sexes of all classes. Such was the tunic of our Lord, which was without seam from the top. "They (the soldiers) said to one another: Let us not tear it but let us cast lots for it, to see whose it shall be." John, 19-23.

In the sacred vestments, the tunic is represented by the *alb*, a Latin word which means white. It is the white full-flowing robe worn by the priest and fastened by a white cord with tassels on both ends. Frequently the lower part is made of lace. *The surplice* worn by the priest, when preaching, baptizing or for other ceremonies is a shortened alb. (3) *A hood or covering of the head* was worn out of doors; when indoors, it was lowered over the shoulders. It is preserved in the *amice* or the white piece of linen which the priest puts on his head and drops over his shoulders before coming to the altar. (4) *A band of cloth* which was laid across or under the forearm, was used as a handkerchief for practical or ornamental purposes. This became the *maniple* which is a decorated band hanging on the left arm of the Priest at Mass.

(5) *A scarf*, or neck piece was used as a mark of honor. It is preserved in the *stole*, which is the long strip of decorated cloth worn by the Priest on the shoulders under the chasuble and reaching down to the knees. (6) Over these five pieces would be placed a circular cape without sleeves and of heavier material. It was a modification of the Roman Toga, provided with an opening for the head

and it reached more or less the full length of the body; it was called "Little House" in Latin, *Casula*, diminutive form of *Casa*, which became in English, *Chasuble*. The *cope* worn by the Priest for Benediction, Funerals and at other services is a modified form of the chasuble as it is opened in the front.

### Symbolic of the Instruments of Christ's Sufferings

The life of Christ, recalled by the sacred vestments, inspired some pious and observant authors, especially since the 9th century to see in them the symbols of the sufferings of our Lord, Whose death is represented and renewed at the Mass. And due to some similarity, (1) the alb reminds us of the white robe of mockery in which Jesus was clothed by Herod. (2) The cincture, or the cord that bound Him at the pillar when being scourged. (3) The amice, or the veil which covered His face in the courts of Caiphas. (4) The stole reminds us of the rope with which His hands were bound. (6) The chasuble, of the purple robe worn by Jesus before Pilate.

### Symbols of Virtues and Duties

Other symbols have also been considered by different authors, such as some symbols of the virtues seen by them in the sacred vestments, due to a certain similarity. (1) Purity is represented in the white alb. (2) Diligence in the service of God is represented in the cincture, also chastity and the keeping of passion in check. (3) The amice, originally a covering of the head, reminds us of a helmet. It teaches us always to resist with courage the attacks of God's enemies and those of our souls, so that we may become valiant soldiers of Christ. (4) The maniple, formerly used to wipe away dust and perspiration, suggests our wiping sloth, or fear of labor from the mind and heart. Also bearing the trials and troubles of this life in the hope of heavenly reward. (5) The

stole, worn on both shoulders reminds the followers of Christ to carry with joy "His sweet yoke and His light burden," namely, to be entirely faithful to His law. (6) The chasuble, covering the whole body, tells of the love of God and of the all-embracing love of our neighbor, both of which should animate our souls and direct all our actions.

### Reverence for the Divine Service

Considering the inspiring messages, brought into our souls, through an attentive study of the sacred vestments, the Church has always directed that, whenever it is possible, they should be made of select, pure and beautiful materials. Nothing can be too good or too costly for the house of the Lord. The Church knows that man's nature is such that he needs external help to concentrate his attention on sacred things.

As a wise teacher, she readily makes use of the natural means, as those rich and colorful signs for the benefit of her children, as well as other means including elaborate ceremonies and organized choirs. They are meant to awaken within us reverence for the Divine Service and to impress upon us the sacredness of our Lord's Presence and His Eucharistic Sacrifice.

### Colors of Vestments

The same purpose and desire are in the mind of the Church in directing that different colors in keeping with the feasts or the days should be used for the sacred vestments. She recognizes the fact that colors exert a great influence upon men's spiritual life. Somber and dark colors, for instance, are depressing, while bright and white ones arouse sentiments of joy. Therefore, the use of appropriate colors is to incite and intensify our feelings in accordance with the meaning and the spirit of the feast or of the occasion.



White is the color of light and therefore a symbol of joy, or radiant purity and of innocence. It is used on the feasts of our Lord, "The light of the world," also on feasts of His Mother, of the Angels, of the Saints who are not martyrs, for the nuptial Masses and for the burial of children.

For the feast of the martyrs, red is used as it is a symbol of blood and of the consuming fire of love. It is also used in Masses of the Holy Ghost Who descended on the disciples in the form of tongues of fire. Black is worn on Good Friday and on Masses for the dead as it is a universal symbol of mourning. Violet, sometimes called purple, the color of the grey ashes and of the well-known fragrant flower, is a symbol of penance. It is used in Lent and Advent, the two penitential seasons. Green, the most refreshing and the most soothing color to the eye is the color of plants and trees. Giving promise of a rich harvest, it is the symbol of hope; it inspires hope for eternal life. It is used on the Sundays after Epiphany and Pentecost.

Gold may be used in place of white, red or green.

The Maronite priest uses at Mass the same sacred vestments and vessels as those of the Latin Rite, with these slight differences: Instead of one pall he uses two to cover the chalice and the host which he always places on the paten, either before or after consecration; he puts the amice on his head after the cincture and after he has put on the chasuble he draws it back; he does not cross the stole, it hangs straight down.

For him, also, the use of sacred vestments of various colors on appropriate days, is of a directive, not of a preceptive character.

## BOOK TWO

### The Ordinary Of The Mass

#### PART ONE

#### Preparation for the Holy Sacrifice or the Mass of the Catechumens.

*From the beginning until the end of the Gospel.*

The three sections in this part correspond to the three kinds of preparation: (1) Preparation of the bread, (2) Prayers and commemorations, preparation of the heart and (3) Instructions, preparation of the mind.

*Clothed with the sacred vestments of his holy priesthood, God's minister enters the sanctuary and with dignity and devotion approaches the altar of the Lord. He is about to perform the most sacred act, the act the Angels in heaven may not perform. Do not remain a passive spectator but unite yourself with him by saying the same prayers, following his actions and giving attention to their meaning and symbolism.*

*As the Priest enters the sanctuary, the people stand and remain standing until they see him ascend the altar, then they seat themselves.*

#### Section I. Preparation of Bread and Wine.

*The Priest, having ascended the altar, kisses it, he moves his head in the form of a cross saying in a low voice the entrance verse: "Lbaitokh".*

I come unto the altar of God, to God Who gives joy to my youth. I have entered Thy house O Lord and cast myself down before Thy throne, pardon me, O King of heaven, all my sins.

Bind, O Lord our feasts with chains to the corners of Thy altar. (Psalm 117, 27)

*He puts incense into the censer saying: My sinful hands offer incense to the honor and praise of the glorious and most Holy Trinity. Let us all pray and ask mercy from the Lord.*



*Incensing the Chalice at the Mass' Start*

*He proceeds to the preparation of the bread and wine, while at the low Mass the choir or the server sings the "Hymn to Jesus, Light of the World". At High Mass, Psalm 107, "Moostaeedon" is sung or Psalm 102, "Bareekee" or another one, (see Appendix I. 1, 2, 3, 4)*

**Choir:** Hymn to Jesus, Light of the World.

*Arabic*

Sabbehoo rabba ya jameea  
shoo-oob Halleluia.

*English*

Praise the Lord, all ye  
Nations Alleluia.

a) Benoorak rabbana, Ya-sooh nastaneer, ya inal-an-war, ya zatan noor alha-ee'ee ya shams alaktar, ah-hellna leedowak almmoo-dee, wafee sabahek albaheg nasdadee. Halleluia.

b) Mariam ad estafakeel Elah men binal alameen, eez raakee athar wa an'aa j a m e e h a l mowloodeen. Teessaat ashooen fikee ad a'am wa men jesmekee akhaz jesman tamm. Halleluia Barake more.

c) Alhayool lazee mata soma am, wa'a am almaye-teen, wa'hta shaja'ha lelbaleein, warraja leeroe-deen, falya'om wayanhod hayan back, kolloo moomenen beserree thaloo thak.

a) In Thy light, we see the light, O Jesus, Who art the fullness of light. Thou art, indeed the light Which illuminates the whole world. Enlighten us with Thy shining light and grant us to rejoice at the rising of Thy bright dawn. Alleluia.

b) Blessed Mary! God has chosen thee from amongst the whole world, as He saw thee the most pure of all creatures. For nine months He remained in thy womb, and from thy body He has taken His own. Alleluia. Bless us Father.

c) O, living Son of God, Who hast died, hast risen and given life, hope and courage to the dead, grant to those who believe in the mystery of the Holy Trinity, to rise to the glorious and eternal life.

*He turns the chalice and the paten over the censer to be incensed, making the sign of the cross with the paten and holding the host performs the sign of the cross over it.*

**Priest:** O God, most High and eternally Magnificent, Who hast accepted the sacrifices of His faithful servants, their vows, their first-fruits, their tithes, accept the offerings of these Thy servants

which they have set apart and brought here for love of Thee, in honor of Thy Holy name. Protect them, heap upon them all spiritual blessings. Let them enjoy the everlasting goods; fulfill their expectations according to what Thou hast promised Thy elect. Have also Thy blessings descend upon all that is theirs. May they enjoy health of body and purity and holiness of soul. May the souls of their dead find rest in Thy eternal place of happiness. In exchange for their earthly gifts, give them life in Thy heavenly kingdom. Amen.

*Holding out the host for the server to incense:* He shall be led as a lamb to the slaughter and shall be silent as a lamb before His shearer and He shall not open His mouth.

*Raising the Host slightly:* O Lord Who wert pleased to receive the offerings of Abel on the plain, of Noah in the Ark, of Abraham on the mountain, of David on the threshing-floor of Areuna the Jebusite, and of Elias on Mount Carmel; Thou, Who wert pleased with the widow's mite: accept O God, these gifts which my poor sinful hands present to Thee. Remember in Thy Goodness, the living and the dead for whom they are offered, and bless the dwellings of those who have presented them.

*He places the Host on the paten:* Thou hast made to Thyself, O Lord, a sanctuary in which to dwell; O Lord, strengthen Thy Holy place. The Lord shall reign forever and ever.

*He holds out the pall for the server to incense—* The Lord hath reigned, He is clothed with beauty, Father, Son and Holy Ghost. Amen.

*With the pall he covers the host. Then he turns toward the Epistle side, holding the chalice:* I will

take the chalice of salvation, and call upon the name of the Lord. *Pouring some wine it:* "This wine, symbol of the Blood which flowed from the side of Thy well-beloved Son, Our Lord Jesus Christ, I pour into this chalice, the Chalice of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

*Pouring a few drops of Water into the chalice:* This water, figure of the water which flowed for us from the side of Thy well-beloved Son, Our Lord Jesus Christ, I mix into this chalice, the Chalice of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

*He places the Chalice on the consecrated stone:* I place the Chalice of Salvation upon this holy altar in the name of the Father, and of the Son, and of the Holy Ghost.

*Covering it with the pall:* The Lord is clothed with strength, and greatness. He hath established the world, which shall not be moved, Father, Son, and Holy Ghost. Amen.

*He displays the veil to be incensed by the altar boy. With it, he covers the Chalice and the Host. They remain covered until the Offertory, shortly before the Consecration.*

Before the splendor and the glory of the Lord, the heavens are hid, and His glory hath filled the entire earth. To Him be Glory, forever and ever. Amen.

*Then the Priest goes down to the foot of the altar to recite this devout prayer for pardon and purification, corresponding to prayers at the foot of the altar in the Latin Mass. (All stand until after the incensing of the congregation, then sit.)*

## Prayer at the Foot of the Altar

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. *Allahoomma*. O God I beseech Thee to render me worthy to approach Thy pure altar, without stain or defilement, for I am a sinful servant; I have committed offenses and sins before Thee, and I am unworthy to approach Thy pure altar and Thy Holy Mysteries; but I entreat Thee, and address myself to Thy generosity and to Thy mercy; (*Striking his breast*) O Clement, O Merciful, O Thou Who lovest man, cast down upon me a glance of mercy and of kindness; make me worthy to stand before Thee, now and always; grant that the grace of Thy Holy Spirit may descend upon me; purify me from my sins; sanctify this Oblation; deign to grant remission of sins to those for whom I offer it; to me, to my father and mother, and to all the faithful, living and dead, who have cooperated and labored with me; grant them, O Lord, to share Thy heavenly kingdom, with Thy saints and Thy elect, who have been pleasing to Thee by their good works; through the intercession of Our Lady, Mother of Light, of Saint John the Baptist, and all of the saints. Amen.

### Section II. Prayers and Commemorations— Preparation of the Heart

*The Priest ascends the altar steps, alternately reciting with the choir the First Entrance Chant, or Introit, while he performs a special ceremony consisting of moving his head in the form of a cross: I come, etc.*

## Entrance Chant

Arabic

Priest: Lbietetokh a l o h o  
'haillet, wakdom bim dee-  
lokh soghdait, malko shma-  
yono haso lee khool dah-  
teet lokh.

Choir: Malko shmayono  
hasolan khool dahtienan  
lokh.

*With his arms crossed on his breast, he turns to the right and to the left.*

Priest: S a l a u we'hlie  
maitool moran.

Choir: Alohon'abel o o r -  
bonokh, wnet raham a'h-  
line balsloo tokh.

English

Priest: O God, I have  
entered into Thy house and  
have cast myself before  
Thy throne; O Heavenly  
King, forgive me all the  
sins which I have com-  
mitted against Thee.

Choir: O Heavenly King,  
forgive us all the sins  
which we have committed  
against Thee.

Priest: Pray for me for  
the love of our Lord.

Choir: May God accept thy  
offering and show us mercy  
through thy prayers.

## First Incensing—Ekbal

*The priest performs the first incensing, singing with the choir the following hymn:*

Arabic

Ekbal ya waddat tiebeen,  
behnoo helmak wa'hzoob-  
tak, elbakhoo almo'addam  
lak, m e n almoomeneem  
abna bee'htak, bydee arba-  
bel kohnoot leerethak rab-  
bana, w r a h a t lahootak.  
Kama abelt beras ettoor,  
oqrbān Abrahim khaleelak,  
shebh ma lazzat lak tyoob  
Haroon kahen sha'habak,

English

Accept, O Thou, Who lov-  
est repenting sinners, the  
sweet smelling incense,  
which the faithful children  
of the Church offer to  
Thee, by the hands of the  
priests, O Lord of all. As  
Thou didst accept the sacri-  
fice of Abraham upon the  
top of the mountain, and  
wast pleased with the odor



yelez lak rabbana bakhoor-na wartha 'hanna, mowlana bewoofoor rahmatak.

of incense which the priest, Aaron, offered to Thee, deign to accept, as pleasing to Thee, the perfume of our incense, as a satisfaction for our offenses, O Most Merciful God.

(After this incensing sit down.)

*Arabic*

Kyrieelison (three times)  
oddoos allah, oddooos oola-wee, oddooos assazee la ya-moot erhamma.  
Abanal lazee, etc.

*English*

Lord have mercy on us. (three times) Holy God, Holy Immortal — have mercy on us. Our Father, etc.

**The Priest, making the sign of the cross, recites the Doxology:** "Glory be to the Father, and to the Son, and to the Holy Ghost. May grace and mercy descend upon us, weak and sinful as we are, in both worlds, now and always forever and ever.

**Choir:** Amen.

**Priest:** Grant us, O Lord God, to enter with sincerity into Thy house; make us worthy to knock at Thy door with confidence, to prostrate ourselves in Thy temple in peace of conscience and purity of heart. Hear us in Thy goodness, grant our requests out of the treasure of Thy generosity, and we will render glory to Thee O Father, Son and Holy Ghost, now and always and forever and ever.

*Then turning, he blesses the people:* "Peace to the Church and her children."

**The Gloria by Priest and Choir**

*Arabic*

**Choir:** 1) Almajdoo leallah fee al'hoola, wa'halal arthis

*English*

**Choir:** 1) Glory to God in the highest, and on earth

salam, warrajas saleehoo  
leebaneel bashar.



### **The Crib, The Cross and The Eucharist**

2) Eftah allahomma shafatie, leeyookhber famee beemajdak; eftah allohomma shafatie, leeyoorattel famee betasbehatak.—

3) Almajdo lelab walebnee warrooheel oodos, wa'halal arthis salam, warrajas saleehoo leebaneel bashar.

peace to men of good will.  
Glory to the Father, and  
to the Son, and to the Holy  
Ghost, now and forever and  
ever.



### **Holy Night! Mother and Child**

2) O Lord, Thou wilt open my lips and my tongue shall announce Thy praise; O Lord, open my lips and they will sing Thy glory—

3) Glory be to the Father, and to the Son and to the Holy Ghost, peace on earth to men of good will.

Set a guard, O Lord, over my mouth, keep watch at the door of my lips. Incline not my heart to any evil, to engage in wicked deeds. Remember, O Lord, Thy deeds of mercy and Thy acts of kindness that are from eternity. Remember not the sins of my youth and my offenses; according to Thy mercy remember Thou me, for Thy goodness' sake, O Lord. O Lord, I love the house where Thou dwellest and the dwelling place of Thy glory. Holiness befits Thy house, O Lord, forever more. Praise the Lord all you nations, praise Him, all you peoples, for His goodness manifests itself to us mightily, and the faithfulness of the Lord remains forever. Glory to God in the highest, and on earth, peace to men of good will.

### Collect

*Following the Gloria, the prayer "Hoossaya" corresponding to the "Collect" is said. It is a very impressive prayer, covering the needs of all the faithful:*

**Priest:** *extending his arms:*

May we be worthy to give praise, glory, thanksgiving and honor to Him Who being great, humbled Himself and exalted the humble Virgin; to God who became man and redeemed the children of men, to the Most High who humbled Himself and raised the humble and lifted them up. (*Joining his hands:*)

To Him, goodness itself, be glory and honor now and on all feast days, at every moment of our life, for ever and ever.

**Server:** Amen.

**Priest:** *extending his arms:*

While we sing the praises, the glories, and the hymns of the Holy Ghost, we commemorate the

Blessed Mary, ever Virgin and Mother of God, and as we take her for our advocate with her Son, born of her womb, we pray to Him saying: O Lord, we beseech Thee, through the intercession of Thy Mother, put far from this land and from its people, all evils and afflictions; let adversities and troubles disappear; let there be an end to war and captivity; to famine and disease. Have compassion on our weaknesses, help us in our distress, save us from injustice. Give eternal rest to the faithful departed and grant that we, too, may leave this world in peace, and render glory to Thee forever and ever."

The Choir: Amen.

### Innana nazkor

#### *Arabic*

Choir: Innana nazkor omm  
allah Maryam kolla heen,  
w a l a n b e y a washoohada  
wasselleehen. Walkahanat  
wabna albee'hat wakool  
alkhayereen, jeelan fajeelan  
labad elabadeen wadahreed  
dahereen.

#### *English*

Choir: We make the com-  
memoration of Mary, the  
Mother of God, the Proph-  
ets, the Martyrs, the Apos-  
tles, the Priests, all the chil-  
dren of the Church and all  
the just from generation to  
generation, forever and  
ever.

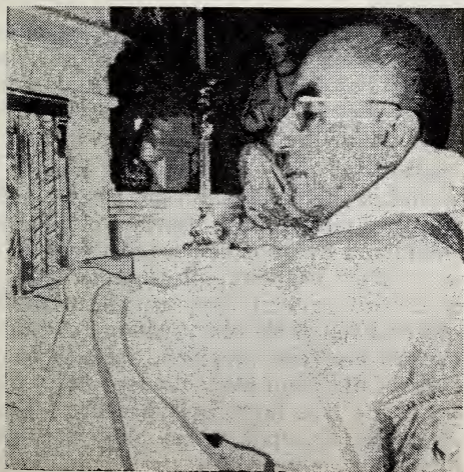
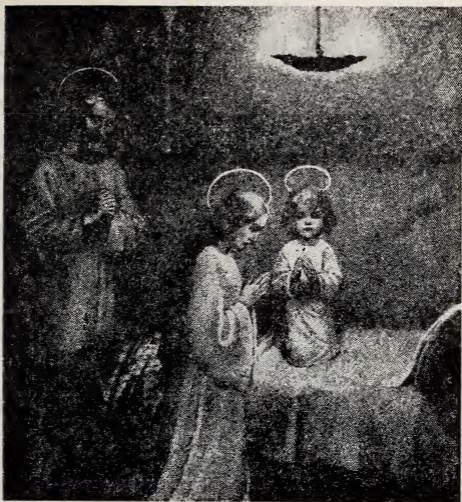
### Salatookee Ma-ana

#### *Arabic*

Salatookee mahana ya at-  
har al'hebad, koonee lana  
'hown hasab almo'htad.  
Hoowaza haloona lettalaf  
ashraf erhameena ya ba-  
reeya men alfasad. Ya bat-  
ool sallee dieman leajlena,

#### *English*

Pray for us, O most pure of  
Creatures; be our help as it  
is Thy manner to do. Look  
upon us as being in the  
most urgent need; have  
mercy on us, O Most pure  
virgin. Indeed, pray al-



*Prayer in "Syriac" at Nazareth—Prayers and Mementoes.*

lella nahlek men ebal shar-  
reena. Otlobee tatharra'-  
hee lelelahe ebneekee leky-  
ma betalbatekee yarhamna.  
Nayeh warham noofoossa  
raeedeen, behayat el kho-  
lood wabadel abedeen. Rab-  
bana noomajedak rajana  
nooazze mak amaloonna  
noosabbhak ledahree dda-  
hereen.

ways for us, O Virgin, lest  
we perish through our own  
wrong-doings. Intercede for  
us, to your Divine Son and  
obtain for us mercy. O  
Lord, have mercy on the  
souls of the departed and  
give to them rest and ever-  
lasting life. Glory be to  
thee, O Lord: our desire  
and hope is to praise Thee  
forever and ever. Amen.

### Mementoes and Prayers

*During the singing of this hymn, the Priest spreads his hands over the Oblation in the form of a cross and makes the Commemorations, which in the Latin Mass are said between the Sanctus and Consecration.*

**Priest:** We present to Thee this odour of sweetness, O Jesus Christ, Only and Eternal Son, in memory of Thy Mother and of Thy Saints that it may be pleasing to Thee, to Thy Father and to the Holy Ghost, now and always.

In memory of our Lord God and Saviour Jesus Christ and of the redemption He has wrought for us, we call to mind, in this Sacrifice of Thanksgiving, Adam and Eve, our first parents, and all those whose conduct has been pleasing to God, from Adam to this present day, especially the holy, glorious and venerable Mary, Mother of God, ever virgin, and also the prophets, apostles, martyrs, confessors, and the just; priests, holy fathers, doctors of the true faith, holy hermits, all virgins and Saint N . . . upon whose altar we offer our Sacrifice. We commemorate also our relatives, our

brethren, our spiritual and temporal superiors and all the faithful departed, children of Holy Church.

**(Special Intention):** Be mindful, O Lord, of Thy servant (N) for whom this Sacrifice is offered. O Lord God, pardon his (her) offenses, and blot out his (her) sins. Vouchsafe eternal rest to the souls of his (her) deceased, and preserve them from evils and afflictions. Amen.

**(For a sick person):** O merciful God, have pity on Thy servant (N) grant him (her) health of soul and body through the intercession of Mary, Mother of God and of all the saints. Amen.

**(For a dead person):** Especially of Thy servant (N) who has departed and for whom this Sacrifice is offered. O Lord God, pardon him (her) all sins and offenses. Remember him (her) and give rest to his (her) soul with the just and the blessed. Amen.

**(For the dead in general):** Oh Lord, Who art the offering, and to Whom it is offered, accept this offering which is presented to Thee through me, a humble sinner, for the souls of Thy servants. Grant them rest and let them feel the delights of heaven, with those who have accomplished Thy will. Amen.

**(For father and mother):** O God, grant peace and happiness to my father and mother and to all those who ask me, despite my misery, to remember them in this sacrifice which I, a sinful man, offer Thee. Amen.

*Striking his breast:* O Holy Trinity, have mercy on me; O Holy Trinity forgive me my sins; O Holy and Glorious Trinity, accept this Oblation from my sinful hands.

*He joins his hands.* Through it remember, O Lord, on this altar of Saint (N) our fathers, rela-

tions, our dead and all the faithful departed. Pardon O God all my offenses, forgive, blot out and forget my faults and the sins of all those who, with true faith, pray to Thee through my mediation; especially remember O Lord, those for whom this sacrifice is offered and those who have asked us to remember them in your presence. Remember them O Lord, and forgive their sins and offenses according to Thy great mercy.

*He extends his hands with palms upwards, as though he is ready to receive his request:* O Almighty God who dost forgive the sins of men, and desireth not the death of the sinner, I raise to Thee my hands and my heart begging forgiveness of all my sins; and knowing my weakness, I beg Thee to keep my mind and my senses from all that is contrary to Thy law. Keep my eyes from disordered looks, my ears from vain words, my hands from wrongful deeds. Keep my thoughts in Thy fear, that I may be ever devoted to Thee and be worthy to receive the grace of Thy divine mysteries. Glory be to Thee forever, O Lord our God. Amen.

### Section III. Instruction

#### Preparation of the Mind, Second Incensing

*This section is introduced by the Entrance Chant, as above, "Lbaitokh," page 42.*

**Priest:** O Lord of mercy, Who lovest all men, make us worthy to stand before Thee with attention, awe and spiritual recollection, that we serve Thee with purity and holiness and glorify Thee, as the Lord and Creator of all things, to Whom is due the adoration and reverence of all creatures, Our Lord and God, Glory be to Thee, forever and ever. Amen.



*He performs the second incensing. The congregation stands.*

**Priest and Choir** recite Psalm 50: "Erhamnee".

*Arabic*

Erhamnee ya Allah ka'ha-  
zeem rahmateeka. Waka-  
methlee kaseeratee rafatee-  
ka amhoo ma'aseemee; agh-  
selnee kaseeran men eth-  
mee, wamen khateeyatee  
tahhernee. Leeannanee ana  
'hareefon be'asamee, wak-  
hatayay amamee fee kollee  
heen; laka wahdaka akhta-  
'too, washarra oddamaka  
sana'htoo, leekiema tasdo-  
'oo fee akwaleeka, wat  
aghleeboo fee moohakama-  
teeka . . .

*English*

Have mercy upon me, O  
God, according to Thy  
great mercy, and according  
to the multitude of Thy  
tender mercies, blot out my  
iniquity. Wash me yet  
more from my iniquity,  
and cleanse me from my  
sin. For I acknowledge my  
iniquity: and my sin is al-  
ways before me. Against  
Thee only have I sinned,  
and done evil in Thy sight;  
that Thou mayest be known  
to be just in Thy sentence,  
right in Thy judgement . . .

*The incensing finished, the Priest with out-  
stretched hands:*

**Priest:** Have mercy on us, O Lord, according to  
Thy mercy; blot out our sins in Thy clemency and  
cleanse our iniquity according to Thy great good-  
ness; create a clean heart in us and a sprit of  
uprightness and humility; sanctify our consciences,  
purify us more than could the burnt offerings and  
victims of the Ancient Law. Teach the sinners  
Thy ways, convert the wayward to Thee that they  
may praise Thy justice and deserve Thy eternal  
mercies, Father, Son, and Holy Ghost now and  
forever and ever.

**Server:** Let us be attentive in prayer and sup-  
plication.

## Ephramiats

*A religious poem, called Ephramiats, follows, which the Priest reads or alternates with the choir.*

### Third Incensing "Kadishat"

*After the Ephremiats, the Priest incenses the Oblation in the form of a cross, alternating with the choir the praise of the Holy Trinity.*

#### Arabic

Priest: Kadishat aloho, kadishat hayeltono, Kadishat lomo youto.

Choir: Etraham Alain (three times).

#### English

Priest: O Holy God, O Holy Strong One, O Holy Immortal One.

Choir: Have mercy on us. (three times).

*The Priest continues, while he incenses the Oblation in the form of a circle, Holy God, Glorious, Strong and Immortal, Lord who dwelleth in pure hearts, and whose Divine Will is only fulfilled in the Saints, sanctify our thoughts, purify our consciences from all stain of sin, so that we may be worthy to address to Thee in Thy Holy Church, the praises of a stainless heart, now and for all time.*

## Epistle

*The Epistle, is read from a special book, by the Server (or the Priest) facing the congregation. Before he starts reading, the server (or the choir) alternates three verses with the priest in Syriac or Arabic.*

#### Syriac

Choir: Hoy dah zoy Moo-shai bsanioo, oo Hazeeale hal markabto, ho metka-

#### Arabic

Choir: Bee' aw sajaten wa markabateel jalal, tara ah le Moosa awa Hazkeeil,

rab hal madebho, shokleen  
laih hameh who yai.

**Priest:** Who dacroobai wa  
srofai, bdaihlo rabo msham-  
sheen lai, ho metkarab hal  
madebho, shokleen laih  
hameh who yai.

**Choir:** Aloho d'abel brah-  
mow oorbono dkheeneh ad-  
maih, abel brahmike oor-  
bonan, wetraho baslawotan.

wa nahnoo narah fawkal  
hayakail, zabeehan yoo  
heel mootanawail.

**Priest:** Alkarooheem yakh-  
doo moonahoo wassara--  
feem yoo kaddissoonahoo,  
wa nahnool aan narahoo  
mookaddaman, alal haykal  
wa leeshaabe mooazzaan.

**Choir:** Rabbana kama abel-  
ta beejoosak, takdemat ala-  
brar abeedak, ekbal beraa-  
fatak, takdimatana, waltor-  
deek rabbana salatoona.

*Translation of the preceding verses:*

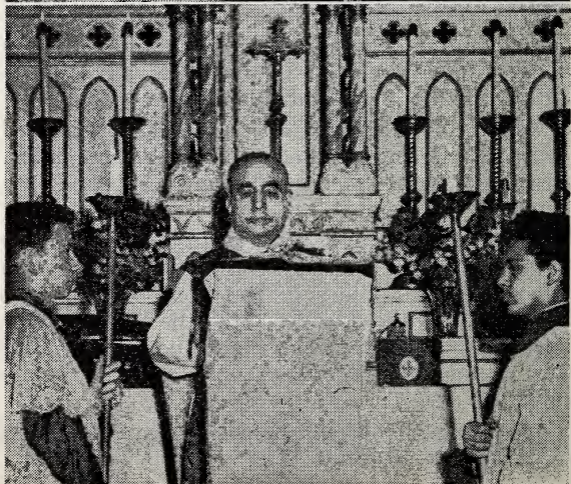
**Choir:** He Whom Moses saw in the bush and  
Whom Ezechiel saw in the chariot, the Same is  
He Who is offered on our Altar and Whom the  
people receive that they may live by Him.

**Priest:** He Whom the Cherubim and Seraphim  
serve with great fear, the Same is He Who is  
offered on our Altar and given to the people.

**Choir:** O God Who in Thy mercy wert pleased  
with the offerings of the just of the ancient times,  
graciously receive our Sacrifice and be pleased with  
our prayers.

*The server announces the Epistle which is to be  
read and begs a blessing from the priest which he  
gives, saying: Glory to the Lord of Paul, the  
Prophets and the Apostles. May the Divine Mercy  
come down on the reader and hearers, on this  
town and its inhabitants, and may it remain  
always.*

*The server reads the Epistle ending thus: Let  
us always praise God.*



*Christ preaching—Gospel is read*

## Gospel

*Immediately after the Epistle, the Gradual follows with its three joyful alleluias. Other pieces, alternated between the Priest and the Choir, prepare the minds for the Gospel:*

**Priest:** May God accept thy praises, and rejoice the hearts of Thy hearers in the kingdom of heaven, forever and ever. (*Dashmayo lolmeen*)

**Choir:** Alleluia oo Alleluia

**Priest:** Offer to Him the sacrifices of praise; take the offering, and go up to the house of the Lord, adore Him in His holy temple, glorify and bless His name, for He hath given life to us. Alleluia.

**Server:** Let us offer incense to the Gospel of our Redeemer, which declares to us the life of our Soul. O Lord, we beseech Thy Goodness.

(*Arabic*) Amam besharat mokhallesna, al mokhberat beha-yat anfosena, le-yatadam al bok-hoor lemarahemak ya rub nossallee.

**Priest:** Kyrie eleison (*three times*). Peace be with you all. (*Shlomol koolkhoon*).

**Choir:** *Who am rooho deelokh Aboon.* (And with Thy spirit, Father).

**Priest:** Let us listen to the words which announce salvation and life to our souls, taken from the Gospel of Our Lord Jesus Christ, according to St. N. (Matthew, Mark, Luke or John) who has spread life throughout the world. (*Shomeenan*).

**Server:** Stand ye in silence, listeners, for the Holy Gospel is about to be read to you. Be attentive, brethren, glorify, praise the Word of the Living God and offer Him your thanks.

(*Arabic*) Koonoo fessokoot ayoha-assamaoon, le'annal anjilal-mo'adass youtlal 'an a'liekom,

fasma'ho wamajedoo wash koroo kalemata allah elhie.

**Priest:** At that time, during His life, our Lord and God, Jesus Christ, said the following to His disciples and to the multitude. (Walcanshay)

**Choir:** *Aboon harakhe.* (Bless us, O our Father.)

### Blessing before the Gospel

**Priest:** (*Facing the congregation; all stand*) May the right hand of our Lord Jesus Christ, the sublime arm of His power and the hidden strength of His magnitude, which contains all blessings and gifts of life, the same that descended upon the Apostles in the holy Cenacle of Sion and sanctified them in Mount Olivet also and blessed them, may it descend, come, and rest upon my brethren, readers and hearers; may it protect them, watch over this country, this city, and its faithful inhabitants, and secure a happy rest for their departed ones forever and ever. (Lholmeen.)

**Choir:** Ameen.

**Priest:** Behold, that which happened in the life of Jesus Christ, Our Lord, Our God and Our Saviour, the Word of God Who became man for us. (Hokhan awhy)

**Choir:** *Moran etrahram aline.* (Lord, have mercy on us.)

**Priest:** May the Lord have mercy on us, on you and all the children of the Holy Church, reborn of the purifying water of Baptism.

*Blessing himself with the sign of the cross, the Priest reads aloud the Gospel from the bookstand facing the congregation. This ended, he kisses the Sacred Book, as a mark of love and reverence. Two lighted candles are held near the Gospel while it is read. When he has finished, he blesses the people saying: "Truth this is. Peace be with you."*

## PART TWO

### THE MASS PROPER—OR THE MASS OF THE FAITHFUL

*From the Gospel to the end of the Mass*

Three sections: I. Offertory, II. Consecration,  
III. Communion

#### Section I — OFFERTORY

The Priest, *after the gospel, bowing his head, and resting his hands on the altar's edge:* To our Lord Jesus Christ, praise and thanksgiving for the words of Life addressed to us for our benefit, to His Father, who sent Him for our salvation, and to His Spirit, Living and Holy, now and forever.

#### Offertory Chant

**Priest:** The Lord reigneth: He is clothed with splendor. Alleluia. Our Lord said: I am the Bread of Life, that came down from Heaven, that the world might have Life in Me. The Father has sent Me Word without Flesh, and like a pure grain of wheat in fertile ground, the womb of Mary hath received Me; and behold the priests carry Me in procession, in their hands on the Altar. Alleluia. Receive our offerings.

Remember, O Lord, the faithful departed and grant rest to those who have clothed themselves with Thee in Baptism, and who have received Thee from the Altar.

#### Noomen—Nicene Creed (Credo)

**Priest** *performs the last incensing while he recites with the Choir, the Nicene Creed* "Noomen:" *Read the Apostle's Creed in Appen-*

*dix II. At High Masses, an appropriate Psalm may be sung at this time by the Choir (Appendix I).*

### Noomen (I believe in one God)

Noomen be'elahren waheden aben thabet elkol, khale-ee sama-ee wal'arth, kolla ma yoorā wama la yoorā. Waberabben waheden Yassooh al Massih ebn allahe lwaheed; almaowlood men alab ab la coolle ddohoor; elahren men elahren, nooren men noor, elahren hak men elahren hak; mowlooden ghyra makhloo'en moosawen lel'abe feel jawhar; allazee beheē kana kolloo shaye; allazee men ajleena, nahnool bashar wamen ajlee khalaseena, nazala men assama; watajassada men alrooh el'oodosee, wamen maryam al'hazra; wasara insanān, wasooleeba 'hanna 'hala 'hahdee Beelatos Albontee. Ta'allama wamata oobera wa'am feel yowmes salesee kama jāa feel Kotob; wasa'heda elas sama wajałasā 'han yameen ella el Ab; wa'eyethan ya'tee bemajden 'hazeemen leeyadeen al'ahya wal'amwat; allazee la fana'a leemolkehee. Noomen beerooh el'oodos alrabbeel mooheea almonbathek men al'abe wal'ebn; allazee maal ab walebn, yos jad lahoo wayoomajjad, annatek bel'anbeya warroossil. Wabekaneesaten wahedat jame'hat moo'adlasat rasooleeyat; wana'htarefo bema'hmoodeeyaten wahedat leemaghferat elkhataya; wanatarajja ayamāt almowta, walhayat fee dahr el'hateed, ameen.

### Canon of the Mass

*After the Creed, the priest washes his fingers; then he begins the Canon of the Mass, or "Nafoor," with the Entrance Chant "Lbaitokh," on page 42.*





*Christ washing the Apostles' feet*

**Priest:** O Lord Jesus Christ, Who hast said to Thy Apostles: "Peace I leave to you, My peace I give to you," deign to grant us peace, according to Thy will, and we shall render praise to Thee, now and always, forever and ever.

**Choir:** Amen.

*Priest bows his head and prays in a low voice:*

O Almighty God, Who, in the abundance of Thy mercy hast visited us, and established us, poor sinners, for the service of Thy Majesty and the Mystery of Thy holy Altar, be pleased to strengthen us with the power of Thy Spirit. Make us worthy to open our mouths to call down the Holy Ghost upon this offering, placed here for the pardon of our sins, and the salvation of our souls. May we give the peace to one another with a holy kiss. We shall then be rich in Thy love and overflowing with Thy charity; we will render glory and thanks to Thee and to Thy Blessed Father and to Thy Holy Spirit now and forever.

*During this prayer the server sings this hymn, extending his hand on the altar and holding the veil of the Chalice.*

Arabic

Falnaeef hassanan bea-  
jmaena, noomajjed wa  
nashkor mookhallesana,  
hamal alla azzabeeh anna,  
almoohaddam alla mazba-  
hena.

2) Awanil ooddas noo addi  
mooha labeena leoo abb  
eelaha; wal moo meeneen  
beel Massih coolohom fee  
ooddah cee hee yazkoo-roo-  
hom. Kyrie Eleison.

*The server ascends to the altar, raises slightly the veil of the chalice; the priest kisses the veil, uncovers in part the Oblation, and says:*

**Priest:** We adore Thee, O Lord, and we ask Thee, O Merciful One, to grant us Thy Protection, to be always preserved from evils and we render praise to Thee now and forever.

**Choir:** Amen.

**Priest:** Receive, O Lord, our Oblation, establish our days in peace, save us from eternal damnation, place us in the number of Thy elect, and we render praise to Thee, now and forever.

**Choir:** Amen.

*The priest performs this ceremony of peace as previously explained, page 24. He touches the altar, the Oblations, then the hand of the altar boy, saying: Peace to thee altar of God, peace to the Mysteries placed upon thee, peace to thee, server of the Holy Ghost.*

*Server takes and gives the "Peace" to those near him and says: Let each of us give the Peace to his neighbor with a faithful love, pleasing to God. Grant us the peace, Father, venerable priest.*

English

Let us all stand with rever-  
ence, praising and thanking  
our Savior, the Lamb of  
God Who is being offered  
upon our altar.

2) We present the sacred  
vessels of the Mass to our  
father that he may kiss  
them. He remembers all the  
faithful in his Mass. Lord  
have mercy on us.



*The "Kiss of Peace" (p. 24)*

**Server:** (*Arabic*): Lee yohtee kollon minna assalam le'are behe bemahapatin wa ama natin torthee allah. Halomma bessalam ya abanal kahin na'ee.

**The Priest** *completely uncovers the Oblation, takes the veil and waves it in the sign of the cross:* May the love of God the Father, the grace of the only begotten Son, and the communication and the indwelling of the Holy Ghost be with you, my brethren forever.

**Choir:** Amen.

### Preface—Sanctus

*The following prayers are the immediate preparation for the coming of our Lord upon the altar; they are an act of welcome. The priest, as though to make clear what he is saying, looks heavenward and raises his arms high, alternating with the choir in this sublime dialogue:*

**Priest:** (*Sursum corda*) Let us raise on high our thoughts, our minds, and our hearts.

**Choir:** They are raised to Thee, O Lord.

**Priest:** Let us thank the Lord with fear, and adore Him with trembling.

**Choir:** It is proper and just.

**Priest, joining his hands, lowers and rests them upon the altar, bowing his head saying in a low voice:** It is proper and just to give Thee thanks always, O God Almighty, Lord of all.

*He continues aloud:* The angels glorify thee, O Lord, the dominations adore Thee, and the powers tremble with fear; the heavens with the virtues; and the Blessed Seraphim celebrate together Thy Majesty. Allow us, we beseech Thee,



*Last Supper—Consecration*

to lift up our humble voices and join with them saying: *Oddoos* (Sanctus).

*(All kneel until after Communion)*

**Choir:**

*Arabic*

Oddoos, oddoos; oddoos antal rabbol awee oo elah oossabawoot. Assama welarthoo namloowatane men majdeek al'hazeem. Owsanna feel 'hoola. Moobarak oollatee be'esm errab. Owasana feel 'hooa Ameen, Kyrie eleison.

*English*

Holy, Holy, Holy, Lord, God of Hosts. Heaven and earth are full of Thy Glory, Hosanna in the highest! Blessed is He, who cometh in the name of the Lord! Hosanna in the highest!

## Section II

### CONSECRATION

*A deep and sacred silence reigns in the sanctuary as the most solemn act is at hand, the Consecration. It immediately begins; one instant and God's Priest will hold in his hands his very Maker. He proceeds in a low voice: "Holy art Thou, O God the Father, Who for our salvation hast sent Thy only Son, our Lord, Jesus Christ,*

### WORDS OF CONSECRATION

*(said aloud or sung)*

*(Beyaw mo how dakdom.)*

Who, the day before He suffered, took bread into His holy hands, and with His eyes lifted towards heaven, unto Thee, O God, His Almighty Father, gave thanks to Thee, blessed it, sanctified it, broke it and gave it to His disciples, saying: "Take and eat ye all of this, FOR THIS IS MY BODY." *(In Syriac: HONO DANE ETAU FAGHRO DEEL.)*

*He kneels; the Server rings the bells: Amen.*

**Priest:** After the supper, in the same manner, taking into His holy hands this excellent Chalice, and again giving thanks to Thee, He blessed it, sanctified it and give it to His disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD, (*In Syriac: HONO DANE ETAU KOSSO DAME*), of The New and Everlasting Testament, The Mystery of Faith; Which, for you and for many, shall be shed unto the remission of sins."

*The Server rings the bell: Amen. Kyrie Eleison.*

**Priest:** As often as you shall do these things, you shall do them in memory of me.

**Server:** We commemorate Thy death, O Lord, confessing Thy resurrection, while awaiting Thy second coming. We beg of Thy Mercy and Goodness the pardon of our sins and faults; may Thy mercy cover us all.

**Priest:** Yes, indeed, O Lord God, we call to mind Thy sufferings which redeemed us, Thy Resurrection from the dead and Thy glorious Ascension into heaven: for this reason Thy Church offers to Thee this holy and immaculate Victim saying: (Ez ta ool)

**Server:** Have mercy on us, O God, Father Almighty, have mercy on us.

**Server (Arabic):** Erhamna ayouha rrabbo dabetto lkoll erhamna.

**Priest:** We commemorate in the first place and most especially the Blessed and Glorious Mary, ever Virgin, Mother of God.

**Server:** Remember her, O Lord, and through her most pure intercession, have mercy on us and graciously hear us.

**Priest:** O Mother of our Lord, Jesus Christ, intercede for me with thy only Son who was born of thee to forgive my sins and my faults and to accept from my weak and sinful hands this Victim Who, in my lowliness, I am offering upon this altar, through thy prayer for me, O Mother, most holy.

### INVOCATION OF THE HOLY GHOST

*The Priest waves his hands three times, kneels down on both knees, touches the altar with his right hand, kisses his finger, saying aloud: Hear me, O Lord, (3 times) and may Thy Living and Holy Spirit come and dwell on me and on this Oblation.*

**Server:** Kyrie Eleison (*3 times*) *he rings the bell.*

**Priest:** May He make this Mystery, the Body of Christ, our God serve for our salvation.

**Server:** Amen.

**Priest:** And may He make this Chalice of the Blood of Christ, our God, serve for our salvation.

**Server:** Amen.

**Priest:** We pray Thee, O Lord God, to grant us Thy grace in this world, and Thy Kingdom in the next, through these holy Mysteries, and we will render glory to Thee, now and forever.

**Choir:** Amen.

### Memento of The Church

*The Priest, bowing his head, prays in a low voice, for the Church, while the server says the same prayer aloud;*

**Server:** Amen. *Barake ya sayed.* Bless us Father.

We address our prayers to our Lord and God, at this sacred moment, for our religious leaders



who govern the Holy Church of God, namely for our Holy Father, (N.) Sovereign Pontiff, Pope of Rome, for our Patriarch (N.) Peter, Patriarch of Antioch, for (N.) our Bishop, as well as for all Bishops who profess the true Faith. To the Lord we pray. *Kyrie Eleison.*

**Priest:** Grant, O Lord, to those who are asleep in Christ, rest and happiness in the habitations of light and refreshment; to them and to us, grant Thy mercy. *Lana wa lahom*

**Server:** Grant O Lord eternal rest to the faithful departed and forgive us all our sins which we have committed either knowingly or through ignorance.

*(Arabic)* Nayeh allahomma Imowta waghfer makhatena behe elike bema'hreefat wabeghyre ma'hreefat.

**Priest:** Trusting firmly in Thy abundant mercies, O Lord God, we implore Thee to make us worthy of the happiness of Thy Saints through Thy only Son, Our Lord Jesus Christ, with Whom and with Thy Holy Spirit, Thou art blessed and glorified, now and forever.

**Server:** Amen. As it was in the beginning, is now, and ever shall be, world without end, amen.

*(Arabic)* Kama kana fee koolee jeelen wajeel hakaza yastamorroo sabetan ela dahre ddahereen ameen.

**Priest:** Peace be with you all. *Assalamoo lee jameeookom.*

**Server:** And with Thy Spirit. *Wa mah roohak idan.*

**Priest:** *(Turning and blessing the people)* May the mercy of God the Father and of our Savior

Jesus Christ and the indwelling of the Holy Ghost, always be with us and with you all, my brethren, forever.

*The choir immediately starts the hymn "Falnat lob." (or Appendix I, No. 5, 6)*

*Arabic*

1) *Falnatlob Koolloona* be khooshoo el wafer, be was-setat al oorban asseerrel ghafer. Al moo-oddam leel lah al abeel ader, al mootamman, beer rooh, al hayee tahir.

2) Ayatooha sa' eedath oommana, Maryam el 'azra sayedatna, etlobee min wa-heedeek leajlena, leyarda anna wayarhamana.

3) Saleebak jesran yakoonoo lahom, wa mahmoo-deetak setran lahom, Jasadak wa-damak yoballegghohom tha-ree-an lessamah yorsheedohom.

*English*

1) Let us all pray with great devotion through this forgiving Sacrifice, offered to God the Father Almighty and accomplished by the Holy Spirit.

2) Blessed Virgin Mary, our mother and our Lady, intercede for us with your Son, that He may have mercy on us and be pleased with us.

3) Let Thy cross be a bridge through which our dead might pass to the eternal Kingdom. Let Baptism be their protecting shield, and may Thy Body and Blood lead them on the road to heaven. Amen.

*While the Choir is singing the preceding hymn, the Priest says, in a low voice:*

**Priest:** O Lord God grant a participation in this Sacrifice, to our fathers, our brethren, our rulers, our teachers, to those who have died amongst us, to all those who have taken part with us, in this Sacrifice, and to those who have helped in the building up of the Holy Church, from the begin-

ning until our day. *He makes a genuflection, takes the Host:* We have believed and we have offered. We now bless and break this Host of salvation and thanksgiving (*he touches the Host as though to break It*) the Bread of heaven, the Body of the Word of the living God, and we sign the Chalice of salvation and thanksgiving with the fiery Coal which purifies and which is full of sublime mysteries, in the name of the living and life giving Father and of the only and holy Son begotten of Him and like Him, living and life giving and of the Holy Spirit, the beginning, perfection and end of all that has been and that is in heaven and on earth, the same strength, the same power, the same will, the only true God blessed and exalted, in Whom there is no division and from Whom life is derived forever and ever.

## FIRST OR COMBINED ELEVATION

### Solemn Offering

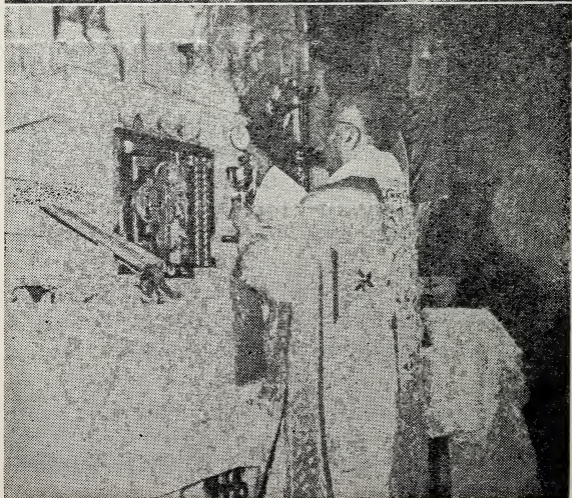
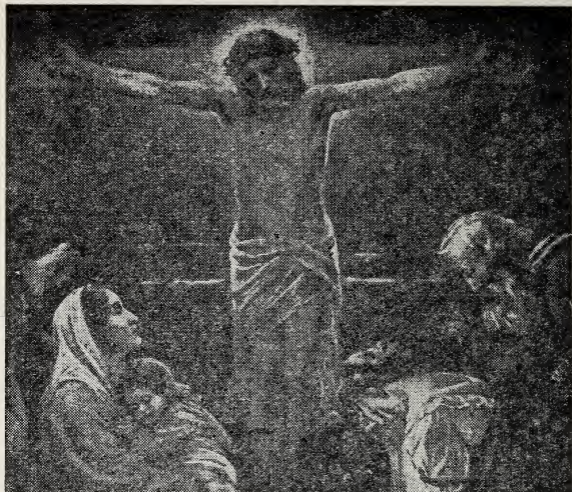
*Holding the host above the chalice the priest says:*

O Host of our desires, who offerest Thyself for us; O forgiving Victim, who givest Thyself to Thy Father; O lamb who art the Priest for Thy own sacrifice! may our prayer, through Thy goodness O Christ, be as an incense offered by Thee to Thy Father.

*Then he holds the Sacred Host in his right hand and the Chalice in his left and raises them, saying this most sublime and expressive prayer:*

*(Bell rings).*

**Priest:** Just Father, behold Thy Son, who sacrificed Himself to please Thee; accept Him for if He died, it was for me that I might be purified.



*Crucifixion—Elevation*

Behold the offering, accept it from my hands as a satisfaction for me; remember not the sins which I have committed before Thy Majesty. (*He puts down the Chalice*). Behold His Blood, which flowed on Calvary for my salvation and which pleads for me; accept my offering for its sake. Though countless are my sins, yet much greater is Thy Mercy; for it outweighs by far the weight of the mountains, which Thou knowest. (*He puts the Sacred Host upon the Paten.*) Look upon my sins, but look at the same time upon the Sacrifice offered for them: the Sacrifice and the Victim are infinitely greater than my sins. I have sinned, indeed, but Thy well-beloved Son hath suffered the nails and spear, and His sufferings are sufficient to appease Thee; by them I will obtain life. Glory to the Father, Who hath sent his Son for us; adoration to the Son, (*he genuflects*) Who hath ransomed all men by His Cross; praise to the Holy Spirit, by Whom the Mystery of our redemption has been accomplished; Blessed be He who has vivified all of us by His love; praise to Him.

### Section III

#### Communion

*The Priest kneels down, blesses the people:* May Thy Cross, O Lord Jesus Christ protect us from the evil one and his powers forever.

Server: Amen.

#### THE OUR FATHER

Priest: Trusting in Thy saving precepts and following Thy divine instruction, we presume to say: Our Father, (*Abana*).

#### Arabic

Abana allazee fee asamawat, leata'addass esmak, lee yatee malakootak, leetakon masheeatak, kama

fee ssama kazaleeka alal ard. A'hteena khobzana kafata yawmeena, waghfer lana zonoobana wa khotayana, kama nahnoo naghfor leman akhta wa assa'a elina, wo la toodakheelna, feetajareb, laken najeena, menashereer. Amen.

**Priest:** Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come, by the intercession of Thy mother and Thy saints, and we will give glory to Thee, now and forever and ever.

**Server:** Amen. Bow your heads to the merciful God and before His forgiving Altar, before the Body of our Savior and before His Blood, which gives life to Its receivers; receive the blessing from the Lord.

(*Arabic*) Ameen. Ehnoo roosakom leelrabbe rahoof, amam hykaleheel ghafer, wa amam jasad mookhallessana wa dameeheel mmoheea leman yatanawalahoo, wa'belool barakat mena rabb.

**Priest:** Strengthen, O Lord God, the hearts of Thy servants by the power of Thy heavenly benediction, through these divine Mysteries, lest we deviate from the observance of Thy Commandments and we will give praise to Thee, now and forever.

**Server:** Ameen.

**Priest:** *Assalam lejameekom.* Peace be with you.

**Server:** *Wa mah roohak idan.* And with thy spirit.

**Server:** Let each one of us raise his eyes and look up to God in fear and trembling and ask Him mercy.

(*Arabic*): Lyanzor koolloo ahaden menna elallah belkhawfe walfazah, walyastameh menhoo rahamat wattahennon.

Priest: (*Blessing the people*). May the grace of the Holy Trinity Who has no beginning nor end, uncreated and One in Substance, be with you all, my brethren. Amen.

### The Second Elevation

Priest: (*kneeling and holding the Sacred Host prays in a low voice:*) Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of Thy glory, Thou Who art above the universe and the heavens, to Thee have I raised my eyes, O God of heaven: as the eye of the servant is fixed upon his master, and of the handmaid upon her mistress, so are our eyes fixed upon Thee till Thou take pity on us.

Have pity on us, O Lord, and look kindly upon me, according to the abundance of Thy mercy and blot out my sins. Have pity on me, O my God, for all the hope of my soul is in Thee, and under the shadow of Thy wings have I taken refuge. Have pity on me, O Lord, for man has tripped up my feet. Deliver me from my enemies and let me triumph over them that are arrayed against me. Deliver me from the wicked man and preserve me from him that committeth iniquity. Remember me when Thou shalt come into Thy kingdom. *He genuflects, elevates the Sacred Host and says aloud this verse, which is an invitation to receive Holy Communion with a right disposition: (Bell rings).* Holy things to the holy, with peace, purity and sanctity. *He again genuflects and raises the Chalice. (The bell rings).*

**Server:** *At the elevation of the Host:* The Father is one and holy, the Son is one and holy, the Spirit is one and holy. May the name of the Lord be blessed, to him be glory forever.

*(Arabic)* Ab wahed oddoos; eben wahed oddoos; rooh wahed oddoos leeakon esmo rabb moo barakan lahoo majdoo daeeman.

**Server:** *At the elevation of the Chalice:* Glory be to the Father and to the Son and to the Holy Ghost, Who sanctifies and forgives us all.

*(Arabic)* Almajdo lil-ab wal-eben war-rouh al odos, allazee yoadiss elkol wa-yaghfer wa-yosameh elkol.

*After the elevation the choir chants: Beseree Kayamat.*

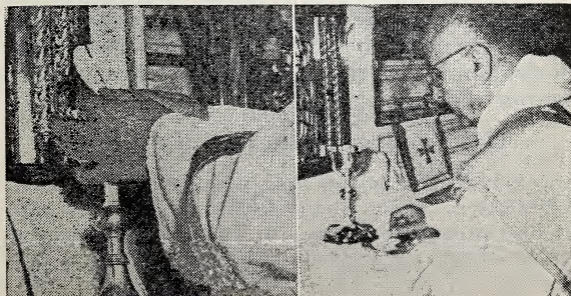
*At the same time, the Priest proceeds to the ceremony of the Breaking of the Host, and the mingling of the Body and Blood of Christ.*

### Breaking of the Host

**Priest:** Glory be to the Father Who hath sanctified, Glory be to the Son Who hath purified, Glory be to the Holy Ghost Who hath come down, the beginning, perfection and end of all that was and ever will be, in heaven and on earth. One God whose goodness hath urged Him to deign to sanctify our Offering and sign the church and her children with the infinite power of the cross. May He deign to pour His mercy upon this town and its faithful inhabitants. May He grant rest to their dead and be the hope and protection of the living, taking everyone under His patronage. Glory be to Thee, Our Lord and God forever. Amen.

*He makes the sign of the cross upon the Host:*





*Resurrection—Breaking of the Host; Mingling It  
with the Precious Blood*

Bless O God this holy Particle upon the altar. Bless the earth from which it hath sprung. Bless those for whom we have offered and consecrated it, and in Thy bounty purify them and grant them peace forever.

*He breaks the Host in two, and from one half he breaks off a small piece, saying: "Make me worthy in spite of my sins, Lord, to approach Thy altar and to break with my poor hands Thy sacred Body and distribute It with true faith to the children of Thy holy Church.*

Blessed art Thou, Lord Jesus Christ, Bread of Life who cometh down from heaven to bring life everlasting to those who receive Thee. May all the faithful, who have taken part with us in this sacrifice, rejoice in Thy heavenly kingdom forever; let not Thy Body and Blood be for our damnation, on the day of Judgment. May I come before Thee with a cheerful countenance when, at the end of the world, Thou dost appear in glory with Thy angels and may Thy Sacred Body be for the living and the dead the source of mercy in that day."

*He dips the small piece of the Host in the Chalice and makes the sign of the cross with It on the other pieces:*

The Blood of our Lord, Jesus Christ, is sprinkled on His Sacred Body in the name of the Father and of the Son and of the Holy Ghost—Glory to Thee forever and ever.

### Hymn during the Breaking of the Host

*Arabic*

*English*

Choir:

Choir:

1. Besirree eeyamat Elma-  
seeh rabbena, nastamedool  
ghoofran. Nahtofa moob-

1. Through the mystery of  
the Resurrection of the  
Lord; let us ask for His

arak oolazee besalbehee  
'hata 'ana men altoghyan.  
Elahon oddoos, oddoos, od-  
doos mootazzem rahman.  
Mooazzam tazkar oommee-  
hee Mariam saeedate el  
akowan; wa mookarra moo  
zekrool eddeeseen wa shah-  
behe baneel eeman. Halle-  
luia.

2. Assakeroossama, moohee-  
taht ma' hana bema yeda-  
tel mazbah; too zcyehoo  
assrar al'ha-mal ellazee,  
oddamana yoozbah. Falnata  
kaddam wa natawaloofoo,  
han esmena yasfah. Halle-  
luia.

3. Fawk mozabehak, rab-  
bana nazkor sayeer am wa-  
t e n a , nofooss abaeena,  
soomma khwalena, wa ja-  
meeh abohatena; akemhom  
rabbana men ann yamee-  
nak fee yawm anbohassena.  
Halleluia.

forgiveness, saying, "Blessed  
is He who delivered us  
from damnation by His  
cross. Holy, Holy, Holy,  
Glorious and Merciful! He  
honors the memory of His  
Mother Mary, the Queen of  
the world, of the Saints and  
of His faithful people." Al-  
leluia.

2. The heavenly armies  
(The Angels) are now  
present here and with us,  
they escort the Lamb of  
God Who is now being im-  
molated before us. Let us  
approach and receive Him.  
He will forgive our sins.  
Alleluia.

3. On Thy altars we re-  
member O our Lord, all  
our departed ones: Our pa-  
rents, our relations, and all  
our spiritual leaders. Let  
them stand, O our Lord,  
on Thy right hand in the  
days of our resurrection.  
Alleluia.

## Domine Non Sum Dignus

O Lord I am not worthy

*The Priest takes a step backwards, makes the sign of the cross three times, while striking his breast and reciting a prayer corresponding to the (Domine Non Sum Dignus) in the Latin Mass. (Bell rings 3 times.)*

“May our bodies be sanctified by receiving Thy Sacred Body, O Lord, and our souls be embellished by Thy purifying Blood: may this be for the pardon of our sins and the remission of our offenses, Our Lord and Our God, Glory to Thee forever and ever.”

Server:

*Arabic*

Antom ayouha lkahanat,  
 eza wahafton fee bitee  
 lhods. Eftahoo lellahee ab-  
 waba coloobekon wasabbe-  
 hoo allah, wabarekoo haza  
 lhoorban almowdooh hoo-  
 na.

Server: (*Psalm 150.*  
*priest's communion.*)

Sabbehoo llaha fee odd-  
 seehee.

Sabbehooh fee falake ooate-  
 he,

Sabbehooh ala makdarate-  
 hee,

Sabbehooh nazeera kasrate  
 azamatehe.

Sabbehooh besawte lbook,

Sabbehooh belmeczmaare  
 walheethara

Sabbehooh bettablee wadd-  
 oofoo,

Sabbehooh belawthare wal-  
 atee ttarab.

Sabbehooh besawtee sson-  
 ooj, sabbehooh besoonooje  
 tahleel; wakoolloo nasma-  
 ten faltoosabbekh arrab.

*English*

O ye priests of God, stand-  
 ing within His sanctuary  
 open the door of your  
 hearts; praise ye God, and  
 bless the Holy Host placed  
 in it. (the Sanctuary)

*Sabbehoo Llaha, during*

Praise the Lord in His  
 sanctuary, praise Him in  
 His majestic firmament.

Praise Him for His mighty  
 deeds, praise Him for His  
 supreme majesty.

Praise Him with the blast  
 of the horn, praise Him  
 with harp and lyre.

Praise Him with timbrel  
 and dance, praise Him with  
 strings and pipe.

Praise Him with loud-  
 sounding cymbals: Let  
 every being that breathes  
 praise the Lord!

**Server continues:**

Afed amanak wassalamak  
hala beehatak wa shahbak  
fee arbahat aktar alhalom  
coollehee.

Wa ajez hanna yarabb, wa  
hann jameeh ookwatena  
lmoomeneen belmasseeh,  
darbat al ghadab.

Wanahtaf coolloonee ayee-  
leen: Kyrie eleison, ya rabb  
oorham Kyrie eleison.

Pour out Thy peace and  
Thy blessings upon Thy  
Church and Thy people  
throughout the four parts  
of the world.

Avert, O Lord, from us,  
and our brethren, believers  
in Christ, the scourges of  
Thy anger.

Let us all exclaim, Kyrie  
eleison, Lord have mercy  
on us, Kyrie eleison.

**Priest's Communion**

**Priest:** *Turning to the right and to the left:*  
Pray for me for the love of Our Lord.

*He consumes the largest piece of the Host:* May  
the Body of Our Lord, Jesus Christ, be given to  
me for the forgiveness of my sins, and for life ever-  
lasting.

*He consumes some of the Precious Blood:* May  
my sins be washed away by Thy living and life-  
giving Blood, Lord Jesus, Word of God, Who art  
come down for our salvation.

*He pauses for a moment's adoration and he  
blesses the people:* Mark, O Lord, the sign of Thy  
cross which has triumphed over the evil one and  
his powers, upon Thy servants who worship Thee  
and look to Thee for the gift of everlasting life.  
To Thee be glory forever.

**Server:** Thy glory, Lord, is above heaven and  
earth.

## Communion Chant: Kadish, Kadish

*The Priest alternates with the Choir:*

### Syriac

**Priest:** (1) Kadish kadish . . . Dath hasebeeh

**Choir:** Halleluia wa halleluia leh theshboh tho, dyablan faghreh, wadmeh hyo dneth hasebah.

**Priest:** (2) Wazezooto

**Choir:** Halleluia wa halleluia leh theshboh-tho, chetyo meneh; eetho wyaldeh zom reen shobho.

**Priest:** (3) D'aneedeh (*The Communion of the people takes place here, or after the Blessing with the Chalice.*)

**Choir:** Ho oorbono eth-arab ho naf-sho-tho meth dakh-rone, neh wey beh nyoho lmeeteh dah-lo-fy-hoon eth-arab.

**Priest:** (4) Boo so reh

**Choir:** How dakro leh lo 'ozor wlahly-mo bro darr-mall-tho, hoo ne-rooss tha-lo drah mah, 'al karr mye honn d'a nee deh.

**Priest:** (5) Dashmo'yo

**Choir:** Boo reesh-lam dal'el wab 'eetho deeth 'al arro oo al madeb-ho brow-mo nehwey deokh-rono tho-bo.

**Priest:** (6) Mhymenay

**Choir:** Fagh-rokh sah-yoy nafsh di'roob saydow do-helno how bay mzee'een lee bah-no-nokh mor nith-hassoon.

**Priest:** (7) L'naheero

**Choir:** Ha doo-tho l'a-lo-ya wsa-bro thobo lthah thoyeh b'oor bono dh'ob-deen hya hlaf 'aneedyhoon.

**Priest:** Rahem Aline (*He blesses the people with the Chalice.*)

**Choir:** Irhamma ya rub ya hanoon ya rahoom  
ya mohebbun lil-bashar Irhamna.

### Translation of the preceding hymn

**Priest:**(1) The Church cries out: "Holy, Holy, Holy art Thou, O Lord. Blessed is He Who hath given me His Body and Blood to purify me."

**Choir:** Alleluia! Alleluia! Glory to Him Who hath given us His Body and Blood for our purification.

**Priest:** (2) May Thy most Holy One intercede for us in the day of judgment when we are arraigned before that throne of splendor and awe.

**Choir:** Alleluia! Alleluia! Glory to the Source of life, from Whom the Church and her children drink and to Whom they sing their song of praise.

*Here the priest gives Communion to the faithful (under one kind, as in the Latin Rite) saying: "May the Body of our Lord Jesus Christ be given to you for the forgiveness of your sins, unto life everlasting." (The Communion can also be given after the blessing with the chalice.)*

*During this time, the Choir sings the Communion hymn Ya Khobz alhayat. The Priest resumes in the same tune a Communion prayer for the dead:*

**Priest:** (3) Graciously receive, O Lord, the Host which we offer Thee, prostrate in Thy Presence and be merciful to the souls of the faithful departed.

**Choir:** Behold the Host Who is offered for the faithful departed: may It obtain rest eternal for their souls.

**Priest:** (4) The Sacrifice offered by the living purifies the dead, procuring for them the cleansing of their sins.

**Choir:** He, Who recalled Lazarus from the dead and the widow's son, will send the dew of His goodness upon the dead.

**Priest:** (5) May those for whom this sacrifice is offered be remembered with Abraham, Isaac, and Israel. King of heaven, accept the offering of Thy servants and remember them in Thy heavenly Jerusalem.

**Choir:** In Thy heavenly Jerusalem and Thy Church on earth, may their memory abide.

**Priest:** (6) Lamb of God, divine Shepherd, who gavest Thy life for Thy sheep, give to the faithful departed eternal rest.

**Choir:** My soul longs to receive Thy Body, but the thought of my sins makes me fear to approach Thee; do Thou in Thy mercy forgive them.

**Priest:** (7) Thy Body and Thy Blood that we have received will be for us the way by which we shall pass fearlessly from darkness to light.

**Choir:** In the Host, which the living offer for their dead, there is joy for the saints in heaven and holy hope for us on earth.

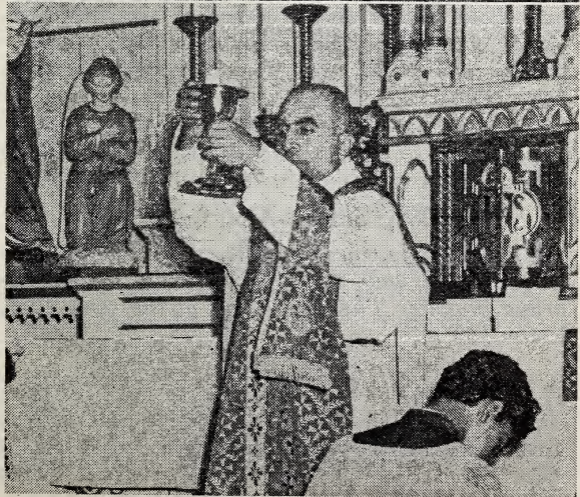
### Blessing With the Chalice

*Holding the Chalice (in which some of the Precious Blood still remains) with a piece of the Host above it, the Priest turns around and blesses the people, saying: "We praise Thee and thank Thee, Lord God, for the gift of Thy life-giving Body and Blood for our food and drink. Have mercy on us, Thou Who so lovest men."*

**Choir:** Have mercy on us, Thou who lovest men, have mercy on us. (*Erhamna*)

**Priest:** *He consumes the remainder of the Host and Precious Blood:* "May Thy living Blood, the





*Christ's Apparition to His Apostles—  
Blessing with the Chalice*

source of life, wash away my sins, O Jesus, Word of God made flesh for our salvation.”

### Hymn Sung During Communion

*Arabic*

1) Ya khobz alhayat wa'oot al'arwah, wa'horboon anna'him. Anta bnool bashar, anta bnool elah, wal'elah whoor rahim.

2) Almalayeka ooyam, belkhajal walwajal, men behak al'hazim. Wanahn oomasakeen, kiefa naktabelak befamena zal asim.

3) Feel 'hashas serree fatha bahr oljood, wakana whool jawad. Wahabana zatahoo khobzan wakhamran, wahoo ashrafzad.

*English*

1) O Bread of life, Food of the souls and pledge of Heaven. Thou art the Son of man, Son of the Merciful God.

2) If the angels are standing with awe and fear in the Presence of Thy Magnificence, how can we, humble sinners, receive Thee in our sinful mouth.

3) At the Last Supper, the Ocean of generosity overflowed and He was the Author of the immense generosity. To us He gave His own self under the form of bread and wine: This is the greatest nourishment.

### Post Communion—After Communion

*The Priest purifies his fingers and the Chalice in the usual way, saying meanwhile the appropriate prayers. The choir sings at the same time, Psalm 133.*

*Arabic*

1) Ha moonzoo lahn bareekoo rraba ya jameh abeed arrab. Alwaeefeen fee bayte rrabe wafee deare bayte elahena.

*English*

1) Behold, bless the Lord, all you servants of the Lord; Who stand in the house of the Lord during the night hours.

2) Erfaoo aydeekom ela laudes wabarekoo rraba elahana.

3) Falyou barekookom araboo men Sahioun, jabal oodsehe, assaneh, assama walard. — Almajdo lelabe wallebne warroohe loodos. Cama kana fel badee waala dawam waela dahree dahereen. Ameen.

2) Lift up your hands toward the sanctuary and bless the Lord.

3) May the Lord bless you from Sion, He who made heaven and earth. Glory be to the Father, and to the Son, and to the Holy Ghost.

*Lest any portion of the Sacrament remain in the Chalice, he carefully rinses with wine.*

**Priest:** May God and His holy and elected angels be pleased with the sacrifice which we have just offered. May He remember the faithful departed, especially those for whom we have offered it.

*He washes his fingers saying:*

**Priest:** My fingers proclaim Thy praises and my mouth gives Thee thanks. By the nails which pierced Thy hands and feet, by the spear which opened Thy side, forgive my sins, O Lord. Guard me from all evil and may Thy right hand preserve me from misfortune and protect me forever. *He consumes the purification.*

**Priest:** They shall be inebriated with Thy bountiful gifts and shall drink of the torrent of Thy delights, for in Thee is the fountain of life.

*He wipes the Chalice saying:*

**Priest:** In Thy mercy wipe away the sins I have committed against Thee and in Thy goodness grant O Christ, King, our life giver, whose mysteries I have celebrated, that with the elect who have loved Thee and the just whom Thou hast

chosen, I may be worthy to serve Thee joyfully in Thy heavenly kingdom forever.

### Thanksgiving Prayers

**Priest:** May Thy Body, O Christ, which we have received, and Thy Blood which we have drunk, be for our salvation and the pardon of the sins of all the faithful, living and dead, and we will cause glory to ascend to Thee, now and forever and ever.

**Choir:** Amen.

**Priest:** Peace be with you all,

**Choir:** And with thy spirit.

**Priest:** Stretch forth, O Lord, the right hand of Thy majesty; keep Thy Church from all offense; preserve Thy flock from all harm and we will cause glory and thanks to ascend to Thee, to Thy Blessed Father, and to Thy Holy Spirit, now and forever and ever.

**Choir:** Amen.

**Priest:** Pour Thy Blessings upon us, Lord, keep us, protect and help us; show us the way of life and salvation; may Thy mercy and clemency come down on us. Protect our brethren, both those who are near and far, as well as those who, by word or action, have taken part in our sacrifice. May God Who was pleased to receive the sacrifices of Abraham, Isaac and Jacob accept their sacrifices, vows and gifts, and be to them a never-failing protection and may He look favorably on their dead and give them eternal rest, through the intercession of Mary, Mother of the living God and of all the Saints.

**Choir:** Amen.

**Priest:** Go in peace, well-beloved brethren; we entrust you to the grace and mercy of the Holy and Glorious Trinity. Go in peace, upheld by the blessings you have received from the altar of God.

All you brethren near and far, living and dead, who have been redeemed by the victorious cross, will be preserved by it from corruption and sin. And we trust always in your prayers, beloved fathers and brethren. Alleluia.

**Choir:** Alleluia.

*Arabic*

1) Halleluia, Bessalwat Se-maan, sabootat Roomee walan tataza za'a assassat arkan benianeha; bessalwat moordeek Mar (Name of the Saint whose feast they are celebrating) eshfok warham albeeat maha bna-eeha.

2) Azzem ya rab ma'h ed-deeseek zekr aba'eena wa khwatena almonta'eeleen; daowen esmahom fee sefr alhaya wafee oorashleem, highsoo ararool moota'ha-leen.

Halleluia, Rabbana almaj-do lak (3 times) Abana, etc.

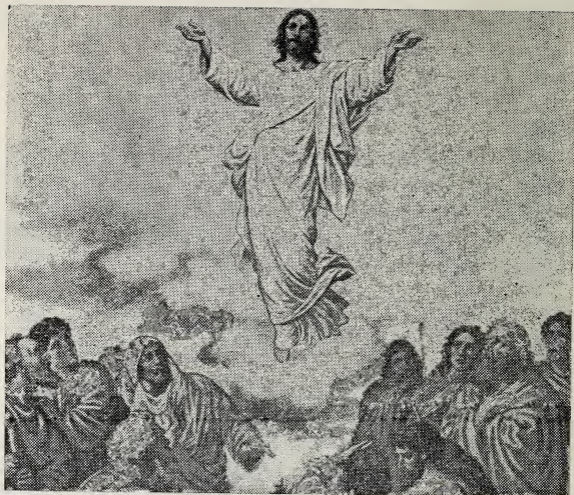
*English*

1) Alleluia. Through the prayers of Simon Peter, Rome has remained steadfast and her foundations have always been firmly fixed. Through the prayers of your faithful servant Saint (name), have mercy on the Church and her children.

2) Be graciously mindful, O Lord, of our departed fathers and brethren. Vouchsafe to record their names in the Book of Life, in the Heavenly Jerusalem, the dwelling of the Blessed. Alleluia, Glory to Thee, O Lord. (3 times) Our Father, etc.

**Final Blessing**

*It is nearing the end of Mass but before the Priest dismisses the faithful he, as representative*



*Ascension, end of Christ's earthly life—Last blessing, end of the Mass*

of Christ, calls down upon them the same blessing which our Lord gave to His disciples before ascending into Heaven from Mount Olivet. L

*He turns to the congregation and blesses them: (The congregation kneels)*

“May the blessing of our Lord Jesus Christ descend from heaven and dwell in you and me. May it bring you forgiveness of sins and pardon of offenses, and give rest to your departed ones; through it may your names be written in His heavenly kingdom. God save us all from confusion and shame on the day of the just and rightful judgment, the Father, and the Son, and the Holy Ghost. Glory be to Thee forever and ever. Amen. Go in peace and pray to the Lord for me.

*There is no last gospel. On a few solemn feasts the Priest, facing the congregation, reads from the Missal a solemn invocation for God's Blessings.*

#### END OF THE MASS—Farewell to the altar

*Before leaving the altar, the Priest kisses it, addressing to it this touching farewell: Peace to Thee, O Holy Altar; in peace I will return to Thee. May the Victim which I have consummated upon Thee be for the forgiveness of my sins and the pardon of my offenses; may it assist me to keep myself before the throne of Christ without stain or shame. Yet I know not if I shall return again to offer upon thee another Sacrifice.*

#### PRAYERS AFTER MASS

Hail Mary. (Three times.)

Hail, Holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve, to thee do we send

up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet virgin Mary.

Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ.

### Let Us Pray

O God, our refuge and our strength, look down with favor upon Thy people who cry unto Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles, Peter and Paul, and all the saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and for the liberty and exaltation of holy mother Church. Through the same Christ our Lord. Amen.

*(The following prayer is not prescribed after the Maronite Mass)*

St. Michael, the archangel, defend us in battle, be our protection against the malice and snares of the devil. We humbly beseech God to command him, and Thou, O prince of the heavenly host, by Thy divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen. (*Indulgence of 10 years*)

**Priest:** Most Sacred Heart of Jesus. **People:** Have mercy on us ( Three times ) ( *7 years of indulgence* )



## APPENDIX I

### PSALMS FOR HIGH MASS— HYMNS—PRAYERS

#### Psalms

#### 1. Psalm 102: Barekee Ya Nafsee

##### *Arabic*

##### *English*

a) Barekee ya nafsee leer-rabb, wajameehoo ma fee batenee lee esmehee lhoddoos.

a) Bless the Lord, O my soul, and let my whole being bless His holy name.

b) Barekee ya nafsee leer-rabb, wa la tanseye jameeha mookafahatehee.

b) Bless the Lord, O my soul, and forget not all His benefits.

c) Allazee yaghferro jameeha zoonobekee, wa yashfee jameeha amradedee.

c) Who forgives all your faults, who heals all your infirmities,

d) Allazee younajjee men albala hayatatakee, wayoukallelookee berrahmate warrafat.

d) Who redeems your life from destruction, who crowns you with grace and mercy,

e) Allazee youshbehoo bel-khayrate shahwatekee, fayatajaddadoo methla nnasre shababookee.

e) Who fills your life with good things: your youth is renewed like the eagle's.

f) Arrabboo sanehoo rrahmate lejameehee lmazloomen.

f) The Lord performs works of justice, and renders justice to all the oppressed.

g) Harrafa moossa tooroo-hahoo wabanee Israeel mashesheehatehee.

g) He made known His ways to Moses, His deeds to the children of Israel.

## 2.

## Psalm Verses

*Arabic*

a) Mosta' heddon albee ya allah mosta' heddon albee, oo sabeh we' zoratteloo betam jeedee. (Ps. 107)

b) Ertafeh Allahomma 'halas samawat; wa 'hala sa'er el'arthee majdak. (Ps. 107)

c) Allahomma a'htee hookmaka lelmaleekee, wa'hadlaka lebn elmaleekee. (Ps. 71)

d) Lemaza rtajjat eloomam, wa shoo oob hazzat belbatel. Amat moolook oolard, warrooassa, eejtama oo jameean — arrabboo aalla lee anta obnee, wa anal yaoum waladooka, salnee, fa oohtek al oo mam meerassak. (Ps. 2)

*English*

a) My heart is ready, O Lord, my heart is ready I will sing! I will give praise with my glory.

b) Be thou exalted, O God, above the heavens; may Thy glory be over all the earth.

c) Give, O God, to the King Thy judgment, and to the King's son Thy justice.

d) Why do the nations rage, and the peoples plot in vain. The Kings of the earth rise up and rulers conspire together. The Lord said to me, "Thou art my son, today have I begotten Thee; ask of me and I will give Thee the nations for thy inheritance.

## 3. Psalm 148. Sabbehoo leelrabb men assamawat

*Arabic*

Sabehoo leelrub men assamawat. Sabbehoo leelrub ya jamee'h malayekateehee. Sabbehoo lee rub ya jamee'h oowateehee. Sabbeh-eeh a y a t o o h a shamsoo wal'amar. Sabbehee ayat-oochal kawakeb wannoor.

*English*

Praise the Lord from the heavens, praise Him in the heights. Praise Him, all His angels, praise Him all His host. Praise Him, sun and moon, praise Him all you twinkling stars and light. Let them praise the

Faltoosabbeh leesmak ya  
elahana, ya elahana.

Name of the Lord, for He  
commanded and they were  
created.

#### 4. Psalm 22

##### *Arabic*

Arraboo raeaa fala yahoo  
zoone shayon, fee marahen  
kasseba-ten you ee loo nee  
wa mayaha arrahate youre-  
doone. Yaredo nafsee wa  
youhdeene ela soobel el ber-  
re min ajle smehe. Enne  
walou salaktoo fee wadee  
zalaleel moute lah akafoo  
souhan leannaka mae.  
Assaka wa ookazooka hoo-  
ma youazzee nanee; too  
haee oo amamee maeda-  
tan toojahe mooda yee ear,  
waad massahta rassee bed-  
dohnee wakasse marw-  
eeaton, aljoodatoo walrah  
matoo tatbaanane jameea  
ayame haya tee wasoo-  
knaya fee baite rabbe tool  
alayam.

##### *English*

The Lord is my shepherd:  
I want for nothing; he  
makes me rest in green  
pastures. He leads me to  
waters where I may rest;  
He revives my spirit. He  
guides me along the right  
paths for His name's sake.  
Even though I walk in a  
dark valley, I will fear no  
evil, for Thou art with me.  
Thy rod and Thy staff:  
these comfort me. Thou  
settest a table for me in  
the sight of my enemies;  
Thou anointest my head  
with oil; my cup overflows.  
Goodness and kindness  
shall follow me all the  
days of my life, and I shall  
dwell in the house of the  
Lord for a long time.

## ARABIC HYMNS

### 5. *Ya Ma'sharal Habebee* (*Dearly beloved*)

#### *Arabic*

a) Ya ma'sharal habebee,  
azzamoo rrabbae, bee soon-  
hehel a j'ee bee azharal  
hoobba; ja a men darel  
oolah, ra fee an coollal  
balahee wa ala saleeb  
tammamal amra.

*Choir:* Man ya toora, ya-  
fseeloon, an rabbena, izz  
zaka la shyon.

b) Walmoutoo sara bah-  
doo, m o o d d a t a n tafna,  
meen baade zaka majdon  
feel hoomal asna. Hyssoo  
la hoznon yassoodoo, bal  
salamon wa khooloodoo  
wa-lekal habebee man ha-  
bal berra.  
Wa ad hawan nasra.

#### *English*

a) Dearly beloved, praise  
ye the Lord. In the mar-  
velous things He has  
done, He has shown His  
love. From on high He  
came and took away our  
miseries. On the Cross He  
accomplished His work.

*Chorus:* Who therefore will  
separate us from Our  
Lord? No one indeed.

b) Death, then, becomes  
a temporary separation,  
after which follows the  
glory in the celestial abode.  
There, no sorrow, but joy,  
eternal delights and the  
meeting of the Divine  
Friend Jesus, the Son of  
Justice. Indeed He is always  
triumphant.

### 6. *Aya rabboo roohmaka* (*Lord have mercy*)

a) Aya rabboo roohmaka,  
washfek 'haliena, wakbal  
'arabenana yaraheem, wa-  
hazee zabehatoo ta'hlool  
khataya kamaad rasamta  
befathlen 'hameem:

a) O Lord, have mercy,  
and deign to accept our  
offering. This is the Vic-  
tim offered for the sin, that  
Thou hast instituted in  
Thy infinite generosity.

b) Wakhalless jama'hata  
amwatena men laza ma-  
tharen zee'hazaben aleem;  
wajodhom be'hafwen, fa  
anta gafooron, wa ajzel ja-  
zahom be dareen na'hem:

b) Deliver from the severe  
pains of purgatory the souls  
of our departed ones and  
grant them in heaven an  
abundant reward.

*Besides the proper Oriental tunes of the following  
hymns they may be sung to the tunes of the English  
hymns as mentioned below:*

### The Blessed Sacrament

#### 7 — HA SALAHOOLAHE

*(Tune of Daily, Daily, Sing to Mary)*

#### CHORUS:

Hal salahool lahe wafa, zaheeran nahwal anam.  
Yookseeboo nafs anhetafan, lelmahabatee walheyam.

a—Koolloo nafsen feessama'ee,  
Walmalaye koo waljonood,  
Takhtafee men zal baha'ee  
Tahta ajneehatees soojood.

b—Ya laserren 'hazza wasfan,  
Joodoohoo lan yoonkara,  
Wabeheed dayanoo yookhfa  
Jalla men an yoohsara.

### The Virgin Mary

#### 8. MAJDOO MARYAM YATA'HAZZAM

*(Tune: Daily, Daily)*

#### CHORUS:

Majdoo Maryam yatahazzam feelma sharek  
walghooroob.

Karreemooha, hazzeemooha, malleekooha, feelooloob.

a—Ad talalat wata'halat, ma leenooreeha ghooroob,  
Wahya alat heena nalat, faltootaw webneesh  
shoo'hoob

b—He rajakom fee sha'akom fas ma'hoo ya khat'e'en  
La takhafoo an toowafoo lee hemaha taleebeen.

### St. Maron

#### 9. MAROONOO YA MAN AD GHADA

(Tune: *Come Holy Ghost*)

#### CHORUS:

Maroonoo ya man ad ghada; 'halamal'a da satee  
walhooda,

Wabetohree hee shar'oo shada, eshfa'h bena toola  
lmada.

a—Kam jaheden wafa hemah  
Ez kana yazhoo fee Hamah  
Men sharree taghen ad hamah  
Wa wa'a hoo men sharreel 'heda.

b—Fa elika je'na khathe'heen  
Menkal ma'hoonata taleebeen  
Fashfa''h bena fee koollee heen  
Waleejam'hena kon mo'h theda.

### The Faithful Departed

#### 10. ASHABANA LA TOOHEMELOO

#### CHORUS:

Ashabana la toohmeloo man yar'oodo,  
Fee matharen neeranoohoo tatawa'do  
Wa thermoo ha fee nafseehee yatajaddado  
Ala farhamoohoo beddoo'ha'ee a'allama. Ameen.

a—Kam tashtakee telka noofoosoo ta'alloomaa,  
Lamma tara zakal makanal moozleema,  
Fatadookoo kaffi ha jawan watan-addooma,  
Wa tasehhoo men ajfaneeha dam'han dama.  
Ameen.

b—Ahan lee 'high nen la tara illal kadar,  
Ahan lee 'high nen la tara illash sharar.  
Wahasratahoo kam yoo'asee zannazar.  
Hoznan wadookhanan wawaktan moo'htema.

Ameen.

## 11. NAJJE YA RABBE

(Tune: Daily, Daily)

### CHORUS:

Najjee ya rabbe noofoosan, fee  
laza nnaree tasseeh,  
Saheedoona warmeoona, nazrat  
alhobbe sahih.

a—Dozlemat menna lhooynoonoo, ootbehat  
hazee soojoon,  
Ya toora hal man yaheenoo, albana  
haza jjareeh. Chorus—

b—Nalana lhadloo raheeboo, halana,  
Menhoo llaheeb, fasmahoona,  
Wa ajeeboo ledooha laalbee ljareeh.

## SELECTION OF ENGLISH HYMNS

### 1) JESUS, MY LORD, MY GOD, MY ALL.

Jesus, my Lord, my God,  
my all!  
How can I love Thee as I  
ought?  
And how revere this won-  
drous gift,  
So far surpassing hope or  
thought?

Chorus:

Sweet Sacrament! we Thee  
adore,  
O make us love Thee more  
and more.

Had I but Mary's sinless  
heart  
To love Thee with, my  
dearest King,  
O with what bursts of  
fervent praise  
Thy goodness, Jesus would  
I sing!

Thy Body, Soul, and God-  
head all,  
O mystery of love divine!—  
I cannot compass all I  
have,  
For all Thou hast and art  
are mine!

### 2) TO JESUS' HEART ALL BURNING.

To Jesus' Heart all burning,  
With fervent love for men,  
My heart with fondest  
yearning  
Shall raise the joyful strain.

Chorus:

While ages course along,  
Blest be with loudest song  
The Sacred Heart of Jesus,  
By every heart and tongue.

O Heart for me on fire,  
With love no man can  
speak.

My yet untold desire  
God gives me for Thy sake.

### 3) O LORD, I AM NOT WORTHY.

O Lord, I am not worthy  
That Thou shouldst come  
to me,  
But speak the words of  
comfort,  
My spirit healed shall be.



And humbly I'll receive  
Thee  
The Bridegroom of my  
soul,  
No more by sin to grieve  
Thee,  
Or fly Thy sweet control.  
O Sacrament most holy.  
O Sacrament divine,  
All praise and all thanks-  
giving  
Be every moment thine.

#### 4) COME, HOLY GHOST.

Come, Holy Ghost,  
Creator blest,  
And in our hearts take up  
Thy rest;  
Come with Thy grace and  
heavenly aid,  
To fill the hearts which  
Thou hast made.

#### 5) MOTHER DEAR, O PRAY FOR ME.

Mother dear, O pray for  
me!  
Whilst far from heav'n  
and thee,  
I wander in a fragile bark,  
O'er life's tempestuous sea.  
O Virgin Mother, from thy  
throne,

So bright in bliss above,  
Protect thy child and cheer  
my path  
With thy sweet smile of  
love.

Chorus:

Mother dear, remember me,  
And never cease thy care,  
Till in heaven eternally  
Thy love and bliss I share.

Mother dear, O pray for  
me!

Should pleasure's siren lay  
E'er tempt thy child to  
wander far

From virtue's path away.  
When thorns beset life's  
devious way,  
And darkling waters flow,  
Then, Mary, aid thy weep-  
ing child,  
Thyself a mother show.

#### 6) HYMN TO SAINT MARON.

*(To the tune of Come  
Holy Ghost)*

Great Saint Maron, to thee  
we cry,  
O help us with thy strength  
on high,  
Let not thy children ask  
in vain,  
Who, asking, praise God's  
holy name.

Model of holiness, be thou  
Our help and guidance  
here below,  
Bring comfort in distress  
and fear  
Allay the bitterness of  
tears.

7) **HOLY GOD, WE  
PRAISE THY NAME**

Holy God, we praise Thy  
name!  
Lord of all, we bow before  
Thee!  
All on earth, Thy sceptre  
claim,

All in heav'n above adore  
Thee:  
//Infinite Thy vast domain,  
Everlasting is Thy  
Name:

Hark! the loud celestial  
hymn.

Angel choirs above are  
singing!  
Cherubim and Seraphim,  
In unceasing chorus  
praising;  
//Fill the Heavens with  
sweet accord;  
Holy! Holy! Holy  
Lord:

## APPENDIX II

### USUAL PRAYERS AND FORMULAS

*To be known and frequently used by every Catholic.*

#### *The Lord's Prayer.*

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

#### *The Angelical Salutation.*

Hail, Mary, full of grace! the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

#### *The Apostles' Creed.*

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

#### *An Act of Faith.*

O my God! I firmly believe that Thou art one God in three Divine Persons, Father, Son, and Holy Ghost; I

believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

### *An Act of Hope.*

O my God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

### *An Act of Love*

O my God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

### *An Act of Contrition.*

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because of Thy just punishments, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to sin no more and to avoid the near occasions of sin.

## THE TEN COMMANDMENTS OF GOD.

1. I am the Lord thy God. Thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember thou keep holy the Lord's Day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.

7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

### THE SIX CHIEF COMMANDMENTS OF THE CHURCH

1. To hear Mass on Sundays and holy-days of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during Easter time.
5. To contribute to the support of the Church.
6. To observe the laws of the Church concerning marriage.

### THE SEVEN SACRAMENTS.

Baptism.	Confirmation.	Holy Eucharist.
Penance.	Extreme Unction.	Holy Orders.
	Marriage.	

### THE SEVEN CAPITAL, OR DEADLY SINS

1. Pride, 2. Covetousness, 3. Lust, 4. Anger,
5. Gluttony, 6. Envy, 7. Sloth.

### OPPOSITE VIRTUES TO THE DEADLY SINS.

1. Humility, 2. Liberality, 3. Chastity, 4. Meekness,
5. Temperance, 6. Brotherly love, 7. Diligence.

### NINE WAYS OF BEING AN ACCESSORY TO ANOTHER'S SIN.

1. By counsel, 2. By command, 3. By consent, 4. By provocation, 5. By praise or flattery, 6. By concealment, 7. By partaking, 8. By silence, 9. By defense of the ill done.

## PRAYERS FOR CONFESSION AND COMMUNION

### *Preparation for Confession:*

My God, grant me light to be truly sorry for my sins. To think that I have offended Thee after being forgiven so many times! I lay the rest of my life at Thy feet. How much more there is to come, I know not, but long or short, let it atone for my past. Mary, my Mother, help me to make a good confession.

### *Examination of Conscience:*

Begin by examining yourself on your last Confession and Communion. Whether a grievous sin was forgotten through want of proper examination; concealed or disguised through shame. Whether you confessed without true sorrow, a firm purpose of amendment, and of repairing the evil done to your neighbor. Then examine yourself on the Commandments of God and of the Church, and the duties of your state in life. Do not neglect to consider the various ways in which you became an accessory to the sins of others.

The following questions, to which you could add others, will be helpful to you.

### *Commandments of God:*

- I Failure to Pray?
- II Cursing? Swearing?
- III Missing Mass wilfully? Arriving late? Irreverence in Church?
- IV Disobedience or dishonor to parents and superiors?
- V Anger? Hatred? Quarreling? Drunkenness?
- VI and IX Thoughts, words, or actions against purity?
- VII and X Theft? Envy? Discontent?
- VIII Lies? False oaths? Or oath taken rashly or in slight and trivial matters? Injuring another's character?

### *Commandments of Church:*

Omitting fast, abstinence, Easter duty? Support of Church? Having contracted marriage contrary to the laws of the Church?

Married persons must also ask themselves whether they have always been true to their marriage vows, or abused the rights and sanctity of marriage, or counselled, aided and assisted others in its abuse.

Parents must ask themselves whether they have failed to support their family, watched over their children, corrected their faults, given them good example, sent them to Catholic schools and removed them from the occasions of sin, such as dangerous books, movies, companions and the like.

After having carefully examined your conscience, make a sincere act of Contrition, then go and make your Confession.

### PRAYER AFTER CONFESSION

O Almighty and most merciful God, who, according to the multitude of Thy tender mercies, has vouchsafed once more to receive Thy prodigal child, after so many times going astray from Thee, and to admit me to this Sacrament of reconciliation; I give Thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings bestowed on me; and prostrating myself at Thy sacred feet, I offer myself to be henceforth forever Thine. Oh! let nothing in life or death ever separate me from Thee.

### PRAYERS BEFORE COMMUNION

*Prayer for Help*—O my God, help me to make a good Communion. Mary, my dearest Mother, pray to Jesus for me. My dear Angel Guardian, lead me to the altar of God.

*Act of Faith*—O God, because Thou hast said it, I believe that I shall receive the sacred Body of Jesus Christ to eat, and His precious blood to drink My God, I believe this with all my heart.

*Act of Humility*—My God, I confess that I am a poor sinner; I am not worthy to receive the Body and Blood of Jesus on account of my sins. Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

*Act of Sorrow*—My God, I detest all the sins of my life. I am sorry for them, because they have offended Thee, my God, Who art so good. I resolve never to commit sin any more. My good God, pity me, have mercy on me, forgive me.

*Act of Adoration*—O Jesus, great God, present on the altar, I bow down before Thee, I adore Thee.

*Act of Love and Desire*—Sweet Jesus, I love Thee. I desire with all my heart to receive Thee. Most sweet Jesus, come into my poor soul, and give me Thy flesh to eat and Thy blood to drink. Give me Thy whole self, Body, Blood, Soul, and Divinity, that I may live forever with Thee.

### Prayers After Communion

*Act of Faith*—O Jesus, I believe that I have received Thy Flesh to eat and Thy Blood to drink because Thou hast said it, and Thy word is true.

*Act of Adoration*—O Jesus, my God, my Creator, I adore Thee, because from Thy hands I came, with Thee I am to be happy forever.

*Act of Humility*—O Jesus, I am but dust and ashes, and yet Thou hast come to me, and my poor heart may speak to Thee.

*Act of Love*—Sweet Jesus, I love Thee; I love Thee with all my heart. Thou knowest that I love Thee, and wish to love Thee daily more and more.



*Act of Thanksgiving*—My good Jesus, I thank Thee with all my heart. How good, how kind Thou art to me, sweet Jesus. Blessed be Jesus in the Most Holy Sacrament of the Altar.

*Act of Offering*—O Jesus, receive my poor offering. Jesus, Thou hast given Thyself to me, and now let me give myself to Thee:

I give Thee my body, that it may be chaste and pure.

I give Thee my soul, that it may be free from sin.

I give Thee my heart, that it may always love Thee.

I give Thee every breath that I shall breath, and especially my last;

I give Thee myself in life and in death, that I may be Thine forever and ever.

Remember the words of Jesus: "Ask and you shall receive," and

### *Pray For Yourself*

O Jesus, wash away my sins with Thy precious Blood.

O Jesus, the struggle against temptation is not yet finished. My Jesus, when temptation comes near me, make me strong against it. In the moment of temptation may I always say: "Jesus, mercy! Mary, help!"

O Jesus, may I lead a good life; may I die a happy death. May I receive Thee before I die. May I say when I am dying, "Jesus, Mary, Joseph, I give you my heart and my soul."

Listen now for a moment to Jesus Christ; perhaps He has something to say to you. There may be some promise you have made and broken, which He wishes you to make again and to keep.

Answer Jesus in your heart, and tell Him all your troubles.

### *Pray For Others*

O Jesus, have mercy on Thy Holy Church; take care of it.

O Jesus, have pity on poor sinners, and save them from hell.

O Jesus, bless my father, my mother, my brothers and sisters, and all I ought to pray for, as Thy Heart knows how to bless them.

O Jesus, have pity on the poor souls in purgatory and give them eternal rest.

Sweet Jesus, I am going away for a time, but I trust not without Thee. Thou art with me by Thy grace. I will never leave Thee by mortal sin. I do not fear to do so, though I am so weak, because I have such a hope in Thee. Give me grace to persevere.

### PRAYER BEFORE A CRUCIFIX

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope and charity, true contrition for my sins, and a firm purpose of amendment. Meanwhile, I contemplate with great love and tender mercy Thy five most precious wounds, pondering over them within me, and calling to mind the words which David in prophecy made Thee say concerning Thyself, my Jesus: "They have pierced My hands and My feet; they have numbered all My bones."

10 years indulgence when recited before an image or picture of the Crucifix. Plenary indulgence, once a day; conditions: Confession, Communion and a prayer for the Pope's intentions. One Communion at the end of a week suffices for each plenary indulgence of the entire week, but the prayer for the Pope's intentions must have been

said seven times. This prayer need not be said in church, or after Holy Communion, or even on the day one communicates.

### PRAYER FOR A HAPPY DEATH

My Lord and my God, out of pure love for Thee, I readily and submissively accept even now whatever death Thou mayest send me, with all the fear, suffering and anguish, as coming from Thy hand.

(7 years' indulgence each time, and a Plenary Indulgence at death, if this act has been made once in life with the usual conditions of Confession, Communion, Visit to a Church and prayer for the intentions of the Holy Father.)

### THE MEMORARE TO THE BLESSED VIRGIN

Remember, O most gracious Virgin Mary that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother; to thee I come and before thee I stand, sinful and sorrowful; O Mother of the Word Incarnate, despise not my petitions; but in thy clemency hear and answer me.

(Indulgence of 3 years each time, Plenary indulgence once a month, under the four usual conditions if it is said daily.)

### BLESSING BEFORE MEALS

Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty, through Christ our Lord. Amen.

*Another prayer before meals:*

May the Giver of all good bless the food and drink of His servants.

## GRACE AFTER MEALS

We give Thee thanks, O Almighty God, for all Thy benefits, who livest and reignest world without end. Amen.  
(300 days Indulgence).

### MYSTERIES OF THE ROSARY AND THE FRUIT OF EACH MYSTERY

*Joyful Mysteries: Monday, Thursday.*

1. Annunciation (Humility).
2. Visitation (Fraternal charity).
3. Nativity (Spirit of poverty).
4. Presentation (Obedience).
5. Finding of Jesus in the Temple (Devotedness to the duties of our state of life).

*Sorrowful Mysteries: Tuesday, Friday.*

1. Agony in the Garden (Sorrow for Sin).
2. Scourging at the Pillar (Mortification of the senses).
3. Crowning with Thorns (Moral courage).
4. Carrying of the Cross (Patience under Crosses).
5. Crucifixion (Forgiveness of injuries).

*Glorious Mysteries: Wednesday, Saturday, and Sunday.*

1. Resurrection (Faith, Hope, and Charity).
2. Ascension (Desire of Heaven).
3. Descent of the Holy Ghost upon the Apostles (Zeal for souls).
4. Assumption of the Blessed Virgin (Filial devotion to Mary).
5. Coronation of Mary in Heaven (Perseverance).

HOLY DAYS OF OBLIGATION IN THE  
UNITED STATES OF AMERICA

On which the Faithful are Bound to Hear Mass and  
to Abstain from Unnecessary Servile Work.

*All Sundays of the year and the six following feasts:*

1. The Circumcision of our Lord—Jan. 1st.
2. Ascension Thursday.
3. Assumption of the Blessed Virgin—Aug. 15th.
4. All Saints—Nov. 1st.
5. The Immaculate Conception—Dec. 8th.
6. Christmas—Dec. 25th.

Churches of the Maronites in America, Canada,  
Australia and France—1953

ALABAMA

1. St. Elias Church  
2007 6th Ave. South  
Birmingham, Ala.

CALIFORNIA

2. Our Lady of Mount  
Lebanon Church  
1307 Warren Ave.  
Los Angeles, Calif.

CONNECTICUT

3. St. Anthony Church  
34 New St.  
Danbury, Conn.
4. St. Maron Church  
613 Main St.  
Torrington, Conn.

GEORGIA

5. St. Joseph Church  
291 Hunter St.  
Atlanta, Ga.

ILLINOIS

- 6a. Our Lady of Lebanon  
2622 West 14th Place  
Chicago, Ill.

INDIANA

6. Sacred Heart Church  
1001 West 8th St.  
Michigan City, Ind.

MAINE

7. St. Joseph Church  
1 Appleton St.  
Waterville, Maine

MASSACHUSETTS

8. Our Lady of the  
Cedars of Lebanon  
457 Shawmut Ave.  
Boston, Mass.
  9. St. Anthony Church  
256 Elm St.  
Lawrence, Mass.
  10. St. Theresa Church  
106 N. Montello St.  
Brocton, Mass.
  11. St. Anthony Church  
50 Charles St.  
Springfield, Mass.
  12. Our Lady of Mercy  
Church  
70 Mulberry St.  
Worcester, Mass.
  13. St. Anthony of the  
Desert Church  
359 Quequechan St.  
Fall River, Mass.
  14. Our Lady of Purgatory  
11 Franklin St.  
New Bedford, Mass.
- MICHIGAN
15. St. Maron Church  
1555 E. Congress St.  
Detroit, Mich.
- MINNESOTA
16. St. Maron Church  
602 University Ave.,  
N.E.  
Minneapolis, Minn.

17. Holy Family Church  
201 E. Robie St.  
St. Paul, Minn.

#### MISSOURI

18. St. Raymond  
925 La Salle St.  
St. Louis, Mo.

#### NEW HAMPSHIRE

19. St. George Church  
Dover, N. H.

#### NEW YORK

20. St. Joseph Church  
97 West St.  
New York City
21. Our Lady of Lebanon  
Church  
113 Remsen St.  
Brooklyn, N. Y.
22. St. John Maron  
Church  
41 Cedar St.  
Buffalo, N. Y.
23. St. Louis Gonzaga  
Church  
519 Rutger St.  
Utica, N. Y.
24. St. Joseph Church  
331 N. 4th St.  
Olean, N. Y.
25. St. Anne Church  
190 4th St.  
Troy, N. Y.

26. Our Lady of Lebanon  
Church  
1120 Niagara St.  
Niagara Falls, N. Y.

#### OHIO

27. St. Maron Church  
1245 Carnegie  
Cleveland, O.
28. St. Anthony of Padua  
429 E. 3rd St.  
Cincinnati, O.
29. St. Maron Church  
120 S. Forest Ave.  
Youngstown, O.
30. Our Lady of the Ced-  
ars of Lebanon  
Church  
281 Coddling St.  
Akron, Ohio

#### PENNSYLVANIA

31. St. Maron Church  
1005 Ellsworth St.  
Philadelphia, Pa.
32. Our Lady of Lebanon  
Church  
321 Lehigh St.  
Easton, Pa.
33. St. Anne Church  
1320 Price St.  
Scranton, Pa.
34. St. Anthony Church  
364 Dana St.  
Wilkes-Barre, Pa.

35. St. George Church  
79 Loomis St.  
Wilkes-Barre, Pa.

36. St. Anne Church  
33 Fullerton St.  
Pittsburgh, Pa.

37. St. George Church  
124 Lincoln St.  
Uniontown, Pa.

38. St. John the Baptist  
Church  
2 West Reynolds  
New Castle, Pa.

#### RHODE ISLAND

39. St. George Church  
85 America St.  
Providence, R. I.

#### TEXAS

40. St. George Church  
426 N. Pecos St.  
San Antonio, Texas

#### VIRGINIA

41. St. Anthony Church  
2911-A E. Broad St.  
Richmond, Va.

42. St. Elias Church  
701 Salem Ave., S.W.  
Roanoke, Va.

#### WEST VIRGINIA

43. Our Lady of Mount  
Lebanon Church  
2216 Eoff St.  
Wheeling, W. Va.

#### CANADA

44. St. Peter Church  
Parent and Niagara  
Windsor, Ontario

#### AUSTRALIA

45. St. Maron Church  
Sidney

#### FRANCE

46. Our Lady of Lebanon  
Church  
17 Rue d'Ulm  
Paris



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2. Holy Week Customs and Rites in Lebanon and Syria. (English)
3. The Language of Christ in America or the Maronites in History. (English)
4. The Life of Carmelite Sister Mary of Jesus Crucified. (English)
5. The Maronite Mass translated in Arabic and explained.
6. Your Companion to the Church: Liturgical Services, Hymns, Prayers. (Arabic)
7. Emeer Bashir, Prince of Lebanon (1767 - 1850). (Arabic)
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