1A. Jesus Christ, O Source of Light
(Hymn of Light)

Syriac: hasyo oo-qadeesho
Eng Adapt: Inter-Eparchial Music Commission (2011)

Em
Al - le - lu - ia!
Al - le - lu - ia!
Al - le - lu - ia!
Al - le - lu - ia!
Al - le - lu - ia!

Je - sus Christ, O Source of Light, in you we see light.
Holy Lord, you dwell in light in realms of glory.
Virgin Mary, you are blest among all women.
Blessed martyrs, you proclaimed before your judges:
Son of God, you died and rose to give us new life.

Am
Truly Light from Light, you shine on all creation.
Keep us free from sin and shame; dispel all darkness.
You were chosen by the Lord to be his Mother.
“We will not renounce our Lord, the Crucified One,
Those who sleep in death have hope and consolation.

Am
Shine your light upon us all; grant us joy with your bright dawn.
Grant us purity of heart; may your justice guide our lives.
The Eternal Son took flesh, dwelling nine months in your womb.
but with fervent love for him we will suffer pain and death.”
Jesus, you will raise them up, for they praised the Trinity.
Saint Sharbel  
(July 23)  
(Celebrated only on this feast day)

Entrance Hymn  
(STAND)

Christ, the True Light from Above  
(Syriac: nsheeho natreh feestokh)

1. Christ, the true light from above,  
you have filled the world with light,  
and you freed it from despair  
and dispelled the dark of sin.  
O Face of our Savior, look on us with love;  
grant abundant life.  
From Saint Sharbel's hermitage  
light has dawned for all to see,  
a light of great love that reveals your face, O Lord.  
May his prayers obtain for us eternal light  
when we leave this passing world.

2. O Saint Sharbel, in your life  
you served God most faithfully  
as you prayed in solitude,  
nourished by the Spirit's grace.  
And now you have gained a place among the saints  
in the choirs on high.
Intercede for us, we pray, holy son of Lebanon,
that we may receive pardon for our sins and faults.
May our sick and those in need be given help
and departed souls find rest.

The Celebrant, assistants, and altar servers stand at the sanctuary steps in front of the altar. At the conclusion of the Entrance hymn or psalm, they chant in Syriac:

Cel:  
ibai-tokh a-lo-ho ‘eh-lel  
waq-dom beem dee-lokh  
seg-h-det.  
mal-kho shma-yo-no  
ha-so lee  
khooll dah-teet lokh.  

I have entered your house, O God,
and have worshipped before your throne.
O King of heaven,
forgive all my sins.

Cong:  
mal-kho shma-yo-no  
ha-so lan  
khooll dah-tai-nan lokh.  

O King of heaven,
forgive all our sins.

Cel:  
(crossing his hands over his chest, he turns slightly towards his left and then towards his right)  
sa-laow ‘a-lai  
meh-tool mo-ran.  

Pray for me to the Lord.

Cong:  
a-lo-ho nqa-bel  
qoor-bo-nokh  
oo-net-ra-ham ‘a-lain  
bas-loo-tokh.  

May God accept your offering
and have mercy on us through your prayer.

All enter the sanctuary and go to their appointed places.
Opening Prayers

Cel: (standing at the Gospel lectern, he blesses himself)
Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever.

Cong: Amen.

Cel: Holy Father, make us worthy to celebrate today the feast of your chosen one, Saint Sharbel, and meditate on his life and his love, taking him as an example and patron. Like him, may we be completely united to you and enter into the ranks of your chosen ones, whom you blessed and allowed to share in the sufferings of your beloved Son on earth and in his glory in heaven. We praise and thank you, your only Son, and your Holy Spirit, for ever.

Cong: Amen.

Cel: (blessing the congregation)
* Peace be with the Church and her children.

Cong: Glory to God in the highest, and on earth peace and good hope to all.
Prayer of Forgiveness

Cel: (placing incense in the thurible, he says:)

To the glory and honor of the Most Holy Trinity.

The Celebrant, or someone appointed by him, chants the Prayer of Forgiveness. Meanwhile, either the Celebrant, or another priest or deacon, incenses the cross three times three (in the middle, to the right, and to the left), the four corners of the altar, the clergy, and the congregation.

Cel: Let us raise glory, honor, and praise to the Father Most Holy, who calls us to share in his holiness; and to the beloved Son, who gives us the grace of adoption, by his birth, death, and resurrection; and to the Holy Spirit, who continuously reveals to us and makes perfect in us the work of the Father and the Son. To the Good One be glory and honor, on this feast, and all the days of our lives, and for ever.

Cong: Amen.

Cel: O Christ our God, you called Father Sharbel to follow in your footsteps guided by the light of your life and your sacrifice on the cross. You wanted his life to be a witness to you.

Following your example, he lived in solitude in the wilderness. He fasted and prayed and was victorious over temptation. He carried the cross of an arduous ascetical life and suffered the pains of mortification. With you, he offered himself as an offering to the heavenly Father.
Now, O Christ our God, we ask you, through the intercession of Saint Sharbel and with the fragrance of this incense, to grant us, like him, a radiant face and a pure heart, and keep our eyes fixed on you, so that we do not turn away from your love, from our faith in you, and from the hope of your glory. Make us worthy to stand with him at your right hand in your eternal kingdom, and to raise glory and thanks to you, to your Father, and to your Holy Spirit, for ever.

Cong: Amen.

**Hymn**

Saint Sharbel Had Spent His Nights

**Syriac:** hdsow zadeqeh

1. Saint Sharbel had spent his nights
depth in prayer while waiting for the light to dawn.
His heart held the cares of all
as he prayed for those who yearned for heaven’s joy.
Alleluia! How blest is he!

2. To Adam God spoke these words:
“You will shed your tears and suffer for your sin.”
Yet strong was Saint Sharbel’s faith,
and, like Christ, he shed his tears for all the world.
Alleluia! How blest is he!
3. O great Saint from Lebanon, from the land of mountains and of cedar trees, we ask you to intercede and implore the Lord to keep her in his care. Alleluia! We ask your prayers.

Cel: (standing at the Gospel lectern)

O God, be pleased with our prayers and the fragrance of our incense as you were pleased by Saint Sharbel’s love and yearning for you. Shower your grace upon us, and inspire us to love you with a great love worthy of your name given to us as a living and eternal sign. We raise glory to you, for ever.

Cong: Amen.
Qadeeshat Aloho
(You are holy, O God)

The Celebrant and congregation sing the Qadeeshat three times, in Syriac.

qa-dee-shat a-lo-ho. You are holy, O God.
qa-dee-shat ha-yel-to-no. You are holy, O Strong One.
qa-dee-shat lo-mo-yoo-to. You are holy, O Immortal One.

it-ra-ham 'a-lain. Have mercy on us.

Cel: Holy and immortal Lord, sanctify our minds and purify our consciences, that we may praise you with purity and listen to your Holy Scriptures. To you be glory, for ever.

Cong: Amen.
Readings

Psalm of the Readings
Syria: ramremain

Cong: Church of God, lift your voices; celebrate the saints with joy. They were righteous and holy, pleasing to the Lord on high.

Cel: Praise the Lord and exalt him; celebrate the saints with joy. Offer praise with pure voices, pleasing to the Lord on high.

All: We sing hymns to Christ Jesus, who forgives our sins and faults. We are guided to heaven, with Saint Sharbel’s help and prayers.
The Feast of St. Sharbel

Letter of Paul to the Romans 8:28-39
We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us?
He who did not withhold his own Son, but gave him up for us, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

For your sake we are being killed all day long; we are being persecuted, whether in famine, or nakedness, or peril, or sword? As it is written, ‘For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.’ No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, will be able to separate us from the love of God in Christ Jesus our Lord.

The Gospel of Saint Matthew 13:36-43
Jesus left the crowds and went into the house. And his disciples approached him, saying, ‘Explain to us the parable of the weeds of the field.’ He answered, ‘The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evil doers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!'
Epistle

The reader stands at the Epistle lectern, while a server holds a lighted candle to the right of the lectern. The reader introduces the Epistle, saying:

Reader: A reading from ... Your blessing, Father.

Cler: (blessing the reader)

Glory to the Lord of Paul and the apostles! May the mercy of God descend upon the reader and the listeners, and upon this parish and her children, for ever.

The reader recites the Epistle and concludes by saying:

Reader: Praise be to God always!

Gospel

STAND

Cong: Alleluia! Alleluia!

Cantor: “The righteous will flourish like the palm tree, and grow like a cedar of Lebanon.” (cf. Psalm 92:13)

Cong: Alleluia!

The Celebrant places incense in the thurible, and incenses the Book of Gospels three times three, while a deacon proclaims:

Deacon: Before the proclamation of the Gospel of our Savior, announcing life for our souls, we offer this incense and ask for your mercy, O Lord.
Cel: (blessing the congregation)

* Peace be with you.

Cong: And with your spirit.

Cel: From the Gospel of our Lord Jesus Christ according to Saint N., who proclaimed life to the world. Let us listen to the proclamation of life and salvation for our souls.

Deacon: Remain silent, O listeners, for the Holy Gospel is about to be proclaimed to you. Listen and give glory and thanks to the Word of the living God.

The Gospel is now proclaimed (recited or chanted).
The Celebrant concludes by blessing the congregation with the Book of Gospels, saying:

Cel: This is the truth! Peace be with you.

He kisses the Book of Gospels.

Cong: Praise and blessings to Jesus Christ, our Lord and God, for giving us his words of life.

Homily

The Creed can be found on page 748

STAND

The Creed can be found on page 748

STAND
Creed

We believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

We believe in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

We believe in one, holy, catholic, and apostolic Church. We confess one Baptism for the forgiveness of sins and we look forward to the resurrection of the dead and the life of the world to come. Amen.
Approach to the Altar

The Celebrant walks towards the altar, chanting in Syriac:

Cel:  
I will go to the altar of God,  
to God who gives joy  
to my youth.  
Through the abundance  
of your goodness  
I will enter your house  
and worship  
in your holy temple.

Cong:  
Guide me, O Lord,  
in your fear,  
and instruct me  
in your justice.

Cel:  
(crossing his hands over his chest, he turns slightly towards his left and then  
towards his right)  
Pray for me  
to the Lord.

Cong:  
May God accept  
your offering  
and have mercy on us  
through your prayer.

The Celebrant approaches the altar and kisses it in the center.
Transfer and Presentation of the Offerings

For Feasts and Sundays: The assistants (or whomever the Celebrant appoints) transfer the offerings from the preparation table to the altar. The procession is led by candles. Meanwhile, the congregation sings the Hymn of Transfer.

The Lord Reigns

Syriac: fsheeto

Cong: The Lord reigns clothed in majesty. Alleluia! Our Lord Jesus said: “I am the Bread of Life. From the Father I was sent as Word without flesh to give new life. Of the Virgin Mary I was born, taking flesh as man; as good earth receives a seed, her womb received me. Priestly hands now lift me high above the altars.” Alleluia. Our gifts, Lord, receive.

(Arabic)
hal-le-loo-ya.
qa-la rab-boo in-na-nee al-khoob-zool mooh-yee, (el)-á-tée min hid-nil á-bee qoo-tan lil ’a-lam qa-bee-la-nee hid-nool 'ath-ra’il oom-min na-qee (el)-’a-thra-ee mar-yam, mith-la ha-ba-til gam-hee feel ar-dil khas-bah, sir-too faow-qal math-ba-bee qoo-tan lii bee-’ah. hal-le-loo-ya wa khoob-za hai-yáh.

(Syriac)
mor-yo am-lekh oo-ga-yoo-tol besh. hal-le-loo-ya.
The Celebrant raises the paten in his right hand and the chalice in his left, saying:

Cel: Almighty Lord and God,
you accepted the offerings of our ancestors.
Now accept these offerings
that your children have brought to you
out of their love for you and for your holy name.
Shower your spiritual blessings upon them
and, in place of their earthly gifts,
grant them life and your kingdom.

Cong: Amen.

The Celebrant places the offerings on the altar and covers them with the palls. He extends his hands in the form of a cross upon them, saying:

Cel: As we remember our Lord God and Savior Jesus Christ
and his plan of salvation for us,
we recall upon this offering
all those who have pleased God
data from Adam to this day,
especially Mary, the blessed Mother of God,
Saint Maron, Saint N. (the patron of the church),
and Saint N. (the saint of the day).

Remember, O God, the children of the holy Church:
our fathers and mothers, and our brothers and sisters,
both the living and the departed,
especially those for whom this sacrifice is offered, N.
Remember also all those who share with us today
in this offering.

Cong: Amen.
The Celebrant incenses the cross (three times three); the offerings (in the middle, to the right, and to the left); the four corners of the altar, and then the congregation. He concludes by incensing the relics of the martyrs in the altar (to the right and to the left).

Meanwhile, the congregation sings an appropriate hymn commemorating the Virgin Mary, the saints, or the faithful departed.

**Honor Mary, Mother of Our Lord**

**Syriac:** lmaryam yoldat aloho

**Cong:** Alleluia!

Honor Mary, Mother of our Lord and God, and with her remember all the righteous ones, prophets and apostles, martyrs and the priests, and the children of the Church, from age to age.

(ARABIC)

hal-le-loo-ya.
hee-wa-lee-da-till há-hil oo-mil ath-ra
l-an-bi-yäh-ee wa-roos-lee wa-shoo-ha-da,
wal-khoo-da-mil ka-ha-na ja-qil ab-arar
kool-lee aow-lá-dil bee-‘ah nooh-yee tath-kar.

(SYRIAC)

hal-le-loo-ya.
lmar-yam yol-dat a-lo-ho neh dookh-ro-no
oo-lan-bee-yeh shlee-heh oo-soh-deh oo-kee-neh oo-koh-neh.
wal-khool-hoon yal-deh d’ee-to men dor el-dor
wa’-da-mol ‘o-lam ‘ol-meen a-meen wa-meen.

 ما قبل الناقد

(سَيَّرُ المَحْتَلَ الصَّلِّبُ ثَلَاثَ مَدَنَةٍ، الْقَرَابِينَ فِي الْوَسْطِ وَالْبَيْنِينَ وَالْبُسْارَةَ، ثُمَّ رُوِّيَ الْمَذَبحُ،
وَالْشَّعْبِ، وَيَقْتُلُ يِنْخَرُ ذَخَارُ الشَّهَاهِدَ بِعَيْنِ وَيْسَارًا، بِينَما الْشَّعْبُ يُنَبِّذُ نَبِذًا حَامِلًا بِالْمِنْذَرِ مَرْيَمَةً
والْقَدِينِينَ وَالْمُؤْتِيَّينَ،)

الشعب:

خَلِّنِ لمَرْيَمَ يُبْلِدَاتُ أَلْوَهُو
Anaphora of Saint Peter
Head of the Apostles

Rite of Peace

Cel: (blessing himself)
Glory be to the Father, and to the Son,
and to the Holy Spirit, now and for ever.

Cong: Amen.

Cel: (extending his hands)
O Father, God of peace and Lord of security, make us
worthy to embrace one another with a sincere kiss in the
spirit of your unending love, that we may raise glory and
thanks to you, to your only Son, and to your Holy Spirit,
now and for ever.

Cong: Amen.

Cel: The Celebrant places his hands on the altar and on the offerings and then he
gives the greeting of peace.

Cel: Peace to you, O Altar of God.
Peace to the Holy Mysteries placed upon you.
Peace to you, O server of the Holy Spirit.
Deacon: Let us give the greeting of peace to our neighbor with love and faith that are pleasing to God.

The congregation exchanges the greeting of peace with joined hands, while singing an appropriate hymn of peace, such as:

Cong: Peace, love, and faith, brothers and sisters, from God the Father and from the Lord Jesus Christ, and may the God of peace be with us. Amen.

Cel: (extending his hands)

O Lord, we bow before you to receive your blessings and assistance for we are weak and you are the support and refuge of all. We raise glory to you, to your only Son, and to your Holy Spirit, now and for ever.

Cong: Amen.

Cel: (extending his hands)

O Lord, may the light of your face shine upon us. Deliver us from every evil and blot out all our transgressions, that we may raise glory and thanks to you, to your only Son, and to your Holy Spirit, now and for ever.

Cong: Amen.
Eucharistic Prayer

The Celebrant blesses the congregation three times (in the middle, to the left, and to the right).

Cel: The love of God the Father, and the grace of the only-begotten Son, and the communion and indwelling of the Holy Spirit be with you, my brothers and sisters, for ever.

Cong: And with your spirit.

Cel: (lifting up his hands and looking upwards)
Let us lift up our thoughts, our minds, and our hearts.

Cong: We lift them up to the Lord.

Cel: (joining his hands and bowing)
Let us give thanks to the Lord with reverence and worship him with humility.

Cong: It is right and just.

Cel: (extending his hands)
Truly it is right and just to glorify and exalt you, O Maker of all creation. With the angels we glorify you, and with voices of praise we cry out and proclaim:
Cong: Holy, holy, holy, mighty Lord God of hosts.
Heaven and earth are full of your great glory.
Hosanna in the highest.
Blessed is he who has come
and will come in the name of the Lord.
Hosanna in the highest.

Cel: You are holy, O God the Father, and abundant in mercy.
Because of your love for us, you sent your Son into the
world and he became flesh of the Virgin Mary for our
salvation.
Cel: (taking the bread in his hands and praying in Syriac)
wa-byaow-mo haow daq-dom ha-sho dee-leh
ma’-bed ha-yeh
en-sa-bel lah-mo bee-daow qa-dee-sho-to
oo-ba-rekh oo-qa-desh
waq-so oo-ya-bel tal-mee-daow kad o-mar:
sab o-khool meh-neh kool-khoon
ho-no den ee-taow fagh-ro deel
dah-lo-fai-koon wah-lof sa-gee-yeh
meh-teq-seh oo-meh-tee-heb
lhoo-so-yod haow-beh wal-ha-yeh
dal-o-lam ol-meen.

And on the day before his life-giving passion,
he took bread in his holy hands.
He blessed, sanctified, and broke it,
and gave it to his disciples, saying:
Take this, all of you, and eat of it,
for this is my body
which is broken and given
for you and for many
for the forgiveness of sins
and for eternal life.

Cong: Amen.
The Celebrant bows.
Celt: (taking the chalice in his hands and praying in Syriac)

ho-kha-no 'al ko-so dam-zeegh wo
men ham-ro oo-men ma-yo
ba-rekh oo-qa-desh
oo-ya-bel tal-mee-daow kad o-mar:
sab esh-taow meh-neh kool-khoon
ho-no den ee-taow dmo deel
dee-ya-tee-qee hda-to
dah-lo-fai-koon wah-lof sa-gee-yeh
meh-teh-shed oo-meh-tee-heb
lhoo-so-yod haow-beh wal-ha-yeh
dal-'o-lam 'ol-meen.

In a similar way,
over the chalice of wine mixed with water,
he blessed and sanctified it,
and gave it to his disciples, saying:
Take this, all of you, and drink from it,
for this is my blood of the new covenant,
which will be poured out and given
for you and for many
for the forgiveness of sins
and for eternal life.

Cong: Amen.
The Celebrant bows.
Cel: (extending his hands) He then commanded and instructed them, saying: Each time you celebrate these Mysteries, you remember my death and resurrection until I come again.

Cong: We remember your death, O Lord. We profess your resurrection. We await your second coming. We implore your mercy and compassion. We ask for the forgiveness of sins. May your mercy rest upon us.

Cel: O Lord, we remember your coming that saved us and, as we await your second coming, we offer you praise and ask you: On the day when you will judge the righteous and sinners, do not condemn us because of our sins, but have compassion and mercy on us. Turn your face away from our sins and assist us. For this, your Church implores you and, through you and with you, implores your Father, saying:

Cong: Have mercy on us, Almighty Father. Have mercy on us.

Cel: (crossing his hands over his chest) O Lord, as we, your sinful children, receive your graces, we thank you for them and because of them.

Cong: We praise you. We bless you. We adore you. We glorify you. We profess our faith in you and we ask you: Have compassion on us, O God. Have mercy on us and hear us.
Deacon: How awesome is this moment, my beloved, for the living Holy Spirit descends and rests upon this offering for our sanctification. Let us stand with reverence as we pray.

Cel: (bowing, he flutters his hands three times over the Mysteries)
Have mercy on us, O God; have mercy on us. Send your Holy Spirit upon us and upon these offerings, that he may assist and pardon us.

Cel: (kneeling on both knees and extending his hands)
Hear us, O Lord. ‘a-nee mor-yo.
Hear us, O Lord. ‘a-nee mor-yo.
Hear us, O Lord. ‘a-nee mor-yo.
And may your living oo-nee-teh mor roo-hokh ha-yo
Holy Spirit oo-qa-dee-sho.
come and rest upon us oo-na-gen ‘a-lain
and upon this offering. oo-‘al qoor-bo-no ho-no.

The Celebrant kisses the altar.

Cong: Lord, have mercy. Kyrie eleison.
Lord, have mercy. Kyrie eleison.
Lord, have mercy. Kyrie eleison.

The Celebrant stands.
Cel: (making the sign of the cross over the Mysteries)
That by his descent
he may make this bread
* the Body of Christ
our God.
ne'-bed lah-mo ho-no
ai-ka-no dab-magh-no-noo-teh
a-lo-ho dee-lan.

Cong: Amen.

Cel: And make the mixture
in this chalice
* the Blood of Christ
our God.
la-ba-so ho-no
dab-ko-so ho-no
a-lo-ho dam-shee-ho.

Cong: Amen.

Cel: May those who share in these Mysteries be cleansed,
body and soul, from every sin and receive eternal life.

Cong: Amen.
Intercessions

Cel: (joining his hands)

O Lord, accept our intercessions and prayers, and grant security to your people and peace to your flock. Protect our shepherds: N., the Pope of Rome, N. Peter, our Patriarch of Antioch, and N., our Bishop. Assist the priests, the deacons, and all those who serve your holy Church, so that they may intercede and pray to you on our behalf. We pray to you, O Lord.

Cong: Lord, have mercy.

Deacon: Remember, O Lord, those who have asked us to pray for them, those who desired but were unable to make an offering, and those who assist your holy Church. Be a shelter and a refuge for them, for you are the Savior of all. We pray to you, O Lord.

Cong: Lord, have mercy.

Deacon: Remember, O Lord, the civil leaders in our country and throughout the world. Enlighten their consciences to bring security and peace to your people. We pray to you, O Lord.

Cong: Lord, have mercy.

On some occasions, the Deacon may add intercessions, after having consulted with the Celebrant.
Deacon: Remember, O Lord, the holy Virgin Mary, Mother of God, and the prophets, apostles, martyrs, and confessors, Saint N. (the patron of the church), Saint N. (the saint of the day), and all the saints. Assist us through their prayers, and make us worthy of their reward. We pray to you, O Lord.

Cong: Lord, have mercy.

Deacon: Remember, O Lord, the righteous fathers and teachers who have gone to their rest among the saints. Remember those who diligently carried your Gospel throughout the whole world and confirmed your holy Church in the true faith. Assist us through their prayers and strengthen us in your love. We pray to you, O Lord.

Cong: Lord, have mercy.

Cel: Favorably remember, O Lord, our parents, brothers and sisters, teachers, and all the faithful departed here and everywhere who have gone to their rest. Forgive us and forgive them of all sins and offenses. Through our Lord God and Savior Jesus Christ, who is without sin, we hope to find mercy and forgiveness for our sins and for theirs.

Cong: Grant rest, O God, to the departed, and forgive the sins we have committed with or without full knowledge.
Cel: (extending his hands and blessing the congregation)

Grant us pardon, O God, and forgive us and the departed, so that your blessed name may be glorified in us and in all things, with the name of our Lord Jesus Christ, and of your living Holy Spirit, now and for ever.

Cong: As it was, is now, and shall be for ever. Amen.

Fraction, Signing, Sprinkling, Mingling, and Elevation

The congregation sings an appropriate hymn while the Celebrant performs the following rite:

The Fraction, symbolizing Christ's crucifixion and death; the Signing, symbolizing the action of the Trinity in uniting the Body and Blood; the Sprinkling, symbolizing the sprinkling of the Body with the Blood which is the symbol of life; the Mingling, symbolizing the uniting of Christ's Body and Blood; and the Elevation, symbolizing Christ's resurrection, ascension into heaven, and the completion of the mystery of redemption.

The Celebrant takes the host in his right hand and breaks it over the chalice into two parts; then he breaks a piece from the edge of the half remaining in his left hand saying silently:

Cel: We have believed and have approached and now we seal and break this oblation, the heavenly bread, the Body of the Word, who is the living God.

He dips the small piece into the chalice in the form of a cross:

We sign this chalice of salvation and thanksgiving with the forgiving ember which glows with heavenly mysteries:
He dips the Body in the Blood three times and continues:

In the name of the Father ☩, the Living One, for the living;
and of the only Son ☩, the Holy One, begotten of him,
and like him, the Living One, for the living;
and of the Holy Spirit ☩, the beginning, the end, and the perfection
of all that was and will be in heaven and on earth;
the one, true, and blessed God without division
from whom comes life for ever.

He sprinkles the Body three times, using the small piece that has been dipped
into the Blood:

The Blood of our Lord Jesus Christ
is sprinkled on his holy Body,
in the name of the Father ☩,
and of the Son ☩,
and of the Holy Spirit ☩.

He drops the small piece into the Blood:

You have united, O Lord,
your divinity with our humanity
and our humanity with your divinity,
your life with our mortality
and our mortality with your life.
You have assumed what is ours
and you have given us what is yours
for the life and salvation of our souls.
To you be glory for ever.

The Celebrant joins the two halves of the Body and holds them in his right
hand over the chalice which is held in his left hand. He elevates them and
prays with the congregation:
All:
O Lord,
you are the pleasing Oblation,
who offered yourself for us.
You are the forgiving Sacrifice,
who offered yourself to your Father.
You are the High Priest,
who offered yourself as the Lamb.
Through your mercy,
may our prayer rise like incense
which we offer to your Father through you.
To you be glory for ever.

Lord's Prayer and Penitential Rite

Cler.: (extending his hands)
O God the Father, you strengthen and encourage us for we are weak. We implore you to purify us from every sin and to accept our offering, so that in one spirit we may call upon you, praying:

All: (with extended hands)
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. For the kingdom, the power, and the glory are yours, now and for ever. Amen.
Ceb: (extending his hands)

O Lord, lead us not into the trials of temptation that we do not have the strength to overcome, but deliver us from every evil. For the kingdom, the power, and the glory are yours, with your only Son and your Holy Spirit, now and for ever.

Cong: Amen.

Ceb: (blessing the congregation)

* Peace be with you.

Cong: And with your spirit.

All bow their heads.

Deacon: Bow your heads before the God of mercy, before his forgiving altar, and before the Body and Blood of our Savior, who gives life to those who partake of him, and receive the blessing from the Lord.

Ceb: (extending his hands)

O Lord, bless your worshippers who bow before you and implore you. Make them worthy of your mercy and forgive their sins, for you are almighty and rich in compassion. We raise glory and thanks to you, to your only Son, and to your Holy Spirit, now and for ever.

Cong: Amen.
Cel: (blessing the congregation)

★ The grace of the most Holy Trinity, eternal and consubstantial, be with you, my brothers and sisters, for ever.

Cong: And with your spirit.

Deacon: Let each one of us look to God with reverence and humility and ask him for mercy and compassion.

Invitation to Communion

Cel: (elevating the paten in his right hand and the chalice in his left)

Holy Gifts for the holy, with perfection, purity, and sanctity.

Cong: One Holy Father, one Holy Son, one Holy Spirit! Blessed be the name of the Lord, for he is one in heaven and on earth; to him be glory, for ever.

All: (with extended hands)

Make us worthy, O Lord God, so that our bodies may be sanctified by your holy Body and our souls purified by your forgiving Blood. May our communion be for the forgiveness of our sins and for new life. O Lord our God, to you be glory, for ever.

Arabic text:

المحفظ: (يرسِّم إشارة الصليب على الشعب):

المقدّسّة الثلاث أو الرتّب الأقدس الأزدري المنساوي في الجوهر مَعَكَّمًا يَا إِخْوَانِي إِلَى الْأَلْبَدَ.

الشعب: وَعَمَّ رَجُلًا.

الشُّمَّانِ: لَنَفْنَرُ كُلّ وِاحِدٍ مَّنَّ إِلَى اللَّهِ بِبَيْنِ هَذَيْنِ وَحْشُو فَرَّاحَةَ الرَّحْمَةِ وَالْبَغْنَانِ.

الدعوة إلى المناولة

المحفظ: (رفع الصليب يميناً والكأس يسارًا، ويلعِّن):

المقدّسّة لِلَّيْلِيَّةِ الْمَكْمَلَةِ، والمغفرة والمغافرة.

الشعب: آَبَّ وَاحِدٌ مَّلِكُ وَاحِدٌ كَحْيَّ وَاحِدٌ مَّلِكُ، وَجَهَّزْ وَاحِدٌ مَّلِكُ.

تَبَارَكَ اسْمُ الربِّ لَأَنَّهُ وَاحِدٌ فِي السَّمَاءِ وَعَلَى الأَرْضِ: لَهُ الْمَجْدُ إِلَى الْأَلْبَدَ.

الجميع: (يُستبِدِد الحفظ والشعب، ويفتحون أبديهم بالضَّرْعُ):

أَهْلَنَا، أَهْلَا الْرَّبِّ الْأَلْهَةِ،

أَنْ تَقْدِسْنَا إِجْمَالَنَا بِجَسَدِكَ الْقَدَّوسَ،

وَتَقَنُّعْنَا نَفْسَنَا بِذُيّكَ الْعَفُوِّ.

وَلَا تَخَفَّرَنَا مَنْ تَخَفَّرَ، وَلَا تَحْيَيَنَا الحَيَاةَ الْجَدِّيَّةَ،

يَا رَبِّنَا وَإِلَهًا لَكَ الْمَجْدُ إِلَى الْأَلْبَدَ.
**Prayer for Spiritual Communion**

**Cong:** O Divine Ocean of mercy and compassion, be with us in our time of trial and difficulties.

Today I make an act of spiritual communion with you, the life-giving Trinity, Father, Son and Holy Spirit.

At this time I am not able to receive the sacred body and blood of my Lord, God and Savior Jesus Christ, but I choose to live in union with him and in the unity of the Holy Spirit.

I offer my day, my daily life, my joys and sorrows to you, for those around me, and for the whole world.

Be with us, O life-giving Triune God, for we know that nothing in this world has power over us.

O Lover of all people, have mercy on us and on the whole world.
Communion

The Hosts of Angels
Arabic: 'asakiru sama

Cong: The hosts of angels have come to stand with us at the holy altar.
They sing in chorus and carry Christ, the Lamb, sacrificed before us.
O come, receive him, the saving Lamb of God, who will grant forgiveness.
Alleluia.

Cel: (praying silently)

The Body of our Lord Jesus Christ is given to me for the forgiveness of my sins and for eternal life.
The Celebrant reverently consumes the Body of Christ.

Cel: (praying silently)

The Blood of our Lord Jesus Christ is given to me for the forgiveness of my sins and for eternal life.
The Celebrant reverently consumes the Blood of Christ. The concelebrants receive Communion. The faithful then approach for Communion. Before receiving the Body and Blood of Christ, each one bows and makes the sign of the cross, and the Celebrant says:

Cel: The Body and Blood of our Lord Jesus Christ are given to you for the forgiveness of your sins and for eternal life.

During Communion, appropriate Communion hymns are sung.
The traditional communion hymns are found on pages 922-926.
Traditional Syriac Communion Hymns

Hymn 1A

I Am Truly the Bread of Life
Syriac: bo’oto amor ya’qob (ehno ehno lahmo dhayeh)

“I am truly the Bread of Life
who will grant you life eternal
if you eat my Body in faith.”

eh-no eh-no lah-mo dha-yeh
eh-mar mo-ran kool do-khel lee
bhai-mo-noo-to nee-rat ha-yeh.

Come and drink from this precious cup
which was poured out on the Lord’s cross,
and obtain the pardon of sins.

ho-naow ko-so dma-z-geh mo-ra-n
‘al reesh qai-so qroob mo-yoo-teh
wesh-taaw meh-nel hoo-soy haow-beh.

Come receive his pure Body now.
Come in true faith; drink his pure Blood;
this the Church proclaims singing praise.

a-hai qa-bel fagh-reh dab-ro
qo’-yo ‘ee-to wesh-taaw lad-meh
bhai-mo-noo-to waz-mar shoob-ho.
Hymn 1B

Holy, Holy, the Church Proclaims

Syriac: bo’oeto dimor ya’qoob (ehno ehno laqmo dhayeh)

Holy, holy, the Church proclaims,
Lord, most holy! You forgive us
by your precious Body and Blood.

qa-deesh qa-deesh qa-dee-sh mor
qo-ya ‘ee-to bree-khood yad-lee
fagh-reh wad-meh det-ha-seh beh.

Alleluia! Alleluia!
Let us praise him who forgives us
by his precious Body and Blood.

ha-le-loo-ya oo - ha-le-loo-ya.
leh tesh-booh-to dyab lan fagh-reh
wad-meh ha-yod net-ha-seh beh.

May this pure sacrifice, O Lord,
intercede for us at judgment
when we stand before your great throne.

qood-shokh neh-weh met-kash-fo-no
bdee-no hlo-fain qdom hit bee-ma
dmal-yo deh-lo oo - ’a-zee-zoo-to.

Alleluia! Alleluia!
Now the Church sings hymns of glory
and receives the Blood of the Lord.

ha-le-loo-ya oo - ha-le-loo-ya.
leh tesh-booh-to dshot-yo meh-neh
’ee-to oo - yal-deh oo - zom-reen shoob-ho.
Hymn 2

Lord, Accept This Sacrifice

Syriac: bo'oota dmor qfrem (qabel moran bahnonokh)

1. Lord, accept this sacrifice in the kindness of your love, and have mercy on the dead; grant them life with you above.

2. Lord, this sacrifice was made for the faithful who have died. May it bring rest to their souls, then with you they will abide.

3. Since this sacrifice was made by the living for the dead, Lord, forgive their sins and faults through the Blood your Son has shed.
4. Jesus raised up Lazarus
   and the widow’s only son;
   may he sprinkle mercy’s dew
   on the tombs of faithful ones.

5. With the righteous Abraham,
   Isaac, and with Israel,
   grant to our departed ones
   life in heaven where you dwell.

**Hymn 3**

*King of Heaven*

**Syriac:** setoro tobo & fbatokh ‘el (malok shmayona)

1. King of Heaven, grant
   life eternal to the dead
   through this sacrifice which was offered for their souls.

   May they be remembered, Lord,
   in Jerusalem above,
   in the Church, and on your altar in heaven.
2. For your flock you died,
   O Good Shepherd, Lamb of God.
   In your tender love may the faithful find their rest.

   Our souls thirst for you, O Lord,
   yet we fear to draw so near
   for our sins are great. Be kind and forgive us.

3. May we pass to light
from the darkness without fear,
for a path and bridge is your Body and your Blood.

   Grant joy to the ones on high
   and good hope to those on earth
   who have offered prayers for all the departed.
After Communion, the Celebrant blesses the congregation with the Mysteries:

**STAND**

*Cel:* Again and again we thank you, O Lord, and raise glory to you, for giving us your Body to eat and your living Blood to drink. O Lover of all people, have mercy on us.

*Cong:* Have mercy on us, O Lord. O compassionate and merciful One, O Lover of all people, have mercy on us.

**Thanksgiving**

The Celebrant consumes what remains of the Mysteries and performs the ablutions. Meanwhile, the congregation sings an appropriate thanksgiving hymn.

*Cel:* (extending his hands)

We thank you, O Father, for this Gift that you have given us though we are unworthy. Do not shame us because of our sins, but help and save us, that we may raise glory and thanks to you, to your only Son, and to your Holy Spirit, now and for ever.

*Cong:* Amen.
Blessing the congregation

* Peace be with you.

And with your spirit.

Lord Jesus, stretch forth your right hand and bless your people. Protect them by your cross, be their shelter and refuge, and perfect them with your abundant blessings, that we may raise glory and thanks to you, to your blessed Father, and to your Holy Spirit, now and for ever.

Amen.

Final Blessing

Go in peace, my beloved brothers and sisters, with the nourishment and blessings you have received from the forgiving altar of the Lord. May the blessing of the Most Holy Trinity accompany you: the Father *, and the Son *, and the Holy Spirit *, the one God, to whom be glory, for ever.

Amen.

Final Hymn

The congregation sings an appropriate final hymn.
Farewell to the Altar

Cel: (kissing the altar, praying silently)

I leave you in peace, O holy Altar,
and I hope to return to you in peace.
May the offering I have received from you
be for the forgiveness of my faults
and the remission of my sins,
that I may stand without shame or fear
before the throne of Christ.
I do not know if I shall be able to return to you again
to offer another sacrifice.
I leave you in peace.