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Estephan Douaihy's Manaratul Aqdas and the Trinitarian paradigm in the Maronite mass

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THE UNIVERSITY OF
NOTRE DAME
A U S T R A L I A

School of Philosophy and Theology
Sydney

Estephan Douaihy's *Manaratul Aqdas*
And the Trinitarian Paradigm
In the Maronite Mass

Submitted By
Ghassan Nakhoul

A thesis in partial fulfilment of the requirements of the degree of
Master of Theology

Supervised by
Dr Margaret Ghosn and Dr Mariusz Biliniewicz

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DECLARATION OF ORIGINALITY

This thesis is based upon original work by the author and a study of the relevant published works as indicated and acknowledged in the text.



Date: 3 May 2021

To your holy soul

khayyí Hanna

I present to you

Your dream

Abstract

The Seventeenth Century Maronite Patriarch Estephan Douaihy developed a Trinitarian Paradigm in his masterpiece *Manaratul Aqdas* in order to highlight the manifestation of the Trinity in the Mass. Through the Trinitarian Paradigm, the Trinity is allegorised in objects, signs, movements, prayers, readings and hymns throughout the liturgy. Priesthood and the design of the church are also parts of Douaihy's Trinitarian Paradigm.

Douaihy liturgises the theology of the Trinity in order to bring the Trinity closer to the average human. With this paradigm, every faithful can relate to the Trinity, not only scholars or theologians. By experiencing the Trinitarian manifestation in the Mass, the faithful can know more about the Triune God and understand God's love in their own lives.

Douaihy draws on the work of the Western and Eastern Fathers of the Church to build his Trinitarian theory. While he adopts the various Trinitarian approaches undertaken by the Church Fathers, including faith, reason, awe, economy and Scripture, Douaihy makes liturgy his main approach. In the Mass, the bond of love between God and the human is perfected through the Eucharistic communion. The Eucharist is the ultimate experience of the Trinity.

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INTRODUCTION

Estephan Douaihy was the Patriarch of the Antiochian Syriac Maronite Catholic Church from 1670 to 1704. A graduate of the Maronite College in Rome, Douaihy was forty when he was elected to lead his Church in an era of extreme social, economical and political challenges.

A theologian and ecclesiastical reformer, Douaihy is considered as one of the main spiritual figures in the history of the Maronite Church. His Patriarchate spanned for thirty-four years and he left around forty works on theology, philosophy, history, liturgy and literature.

Douaihy's masterpiece is a two-volume book on the theology of the Mass; *The Lampstand of the Sanctuaries*, or *Manaratul Aqdas* as its Arabic transliteration reads.

This research is the first in-depth work in the English language that deals in any detail with *Manaratul Aqdas*. In his work, Douaihy explains the Maronite Divine Liturgy (Mass) through a Trinitarian perspective that forms the core of his Trinitarian theology.

The aim of this research is to explain Douaihy's Trinitarian theory, underline its contribution to the theology of the Trinity, analyse it in perspective with the work of the Church Fathers and point out its relevance to the faithful of the twenty-first century. This research also aims at making Douaihy's thoughts on the Divine Liturgy and the Trinity accessible to the mainstream world and the universal Church.

However, does the world need another Trinitarian thought? Why is it relevant to present another Trinitarian theory to a world crammed with various works on the theology of the Trinity? What difference would Douaihy's work bring?

Douaihy's theory is unique. It is based on a theological discourse of the Mass or what can be called a liturgised theology. For Douaihy, the Mass is constructed upon a Trinitarian Paradigm through which the Trinity is allegorised in objects, visualised in signs, symbolised in movements, articulated in prayers, readings and hymns, manifested in various locations inside the church and embodied in the priesthood.

What makes Douaihy's theory exceptional is that every faithful can relate to the Trinity through the liturgy regardless of their level of knowledge, literacy, or education, as shall be demonstrated. Furthermore, relating to the Trinity through the liturgy, experiencing the Trinity in the Mass, or living an encounter with the Trinity, do not necessarily mean acquiring a full theoretical or intellectual comprehension of the divine life with the help of complex theological

nomenclature that ‘regular, everyday faithful’ may find too complicated and confusing. It is simply to come to know the Triune God through experience and be able to understand God’s love in one’s life.

The approach to the Triune God that Douaihy takes in his Trinitarian Paradigm is more about knowing by relating rather than investigating, understanding through experiencing rather than studying and discerning in praying rather than comprehending. It is God who takes the initiative in the Mass to reveal Godself to the faithful. The human can seek and question to know and understand but it is the Triune God who grants and inspires. For Douaihy, the Trinity cannot be reached merely through a philosophical quest but rather through a mystical union in the Mass that culminates in the Eucharistic communion in which the full love of God the Trinity can be lived.

Douaihy’s Trinitarian theory is a unique school of thought founded on the simplicity of the liturgy. By liturgising the Trinitarian theology, Douaihy brings the Trinity to the average human. Instead of the difficult upward path the scholars, philosophers or theologians strive to take to attain a knowledge of the life of God and the Trinity, the Divine takes the easy downward path to the human to make the Trinitarian presence palpable in their lives through the Mass. Hence, every question posed by scholars, philosophers or theologians can be answered by God who takes the initiative and reveals Godself to any human in accordance with the Divine’s will.

The research is comprised of six chapters and a conclusion. The chapters present Douaihy’s theological thought and highlight his Trinitarian theory through the liturgy.

The first chapter introduces Douaihy the spiritual leader and theologian. It shows how Douaihy’s thinking is the synthesis of his education in the West and his Eastern upbringing and traditions. The chapter also presents a brief history of the political and social issues of Lebanon in Douaihy’s time, an overview of the Maronites history and the relationship of the Maronite Church with the Holy See.

The second chapter is a summary of the first volume of *Manaratul Aqdas*. Douaihy divides his work into ten large parts each called a Lampstand. In the first volume, he includes six of these Lampstands. They deal with the mystery of the Holy Mass; the church’s building, design and partitions; priesthood ranking and role; preparation for the Mass; memorial prayers for others and the dead; and Scripture and homily. Each of these Lampstands has its own Trinitarian aspects that contribute to the Trinitarian Paradigm, as shall be demonstrated.

The third chapter is a summary of the second volume of *Manaratul Aqdas*. This volume is comprised of the remaining four Lampstands: the faith as professed in the Creed; consecration of the bread and wine; sacrifice and transubstantiation; and communion and the fruits of the Eucharist. Each of these Lampstands has its own Trinitarian aspects that contribute to Douaihy's theory on the Trinitarian Paradigm in the Mass.

In the fourth chapter, Douaihy's Trinitarian theology is put in perspective with aspects of the Trinitarian thought of the Latin Fathers of the Church, namely Saints Augustine and Thomas Aquinas. This correlation is based on the approach of faith and reason. Douaihy sees faith as one of three gifts granted to the human with the Incarnation of the Son to support and strengthen reason. Reason is one of an original set of three gifts granted at creation. In addition, Douaihy's theological anthropology and approach to the Trinitarian properties and appropriation are discussed in this chapter.

In the fifth chapter, Douaihy's Trinitarian theology is highlighted in perspective with three categories of the Eastern Fathers of the Church: the Syriacs – mainly Saint Jacob of Serug – under the theme of faith and awe; the Cappadocians – particularly Saint Basil the Great – under the theme of faith and economy; and the first Eastern Byzantine and Orthodox Doctors – especially Saint John Chrysostom – under the theme of faith and Scripture.

In the sixth chapter, Douaihy's Trinitarian Paradigm in the Mass is explained and illustrated. With his Trinitarian Paradigm, Douaihy offers a distinctive view on the Trinity based on the simple approach of a liturgised theology. He takes the path of faith and liturgy to make the Trinity more accessible to the ordinary human. He employs the Trinitarian Paradigm frequently to keep the attention of the faithful focussed on the Trinity. Through his Trinitarian Paradigm, Douaihy highlights seven channels of connection with the Trinity in the liturgy, as shall be demonstrated.

In the Conclusion, Douaihy's Trinitarian theory is summarised. Besides highlighting his unique Trinitarian Paradigm, the Conclusion also shows that all approaches undertaken by the Church Fathers and Douaihy in their discourse on the Trinity, are intrinsic to each other through one element that strongly binds them together. That element is faith. While the Latin Fathers approach the Trinity through faith and reason, the Syriacs through faith and awe, the Cappadocians through faith and economy, the Eastern Father Doctors through faith and Scripture, Douaihy goes on his own path and approaches the Trinity through faith and liturgy.

Through his Trinitarian Paradigm, Douaihy shows how liturgy is the vessel for the faith to be better lived and expressed.

Before exploring Douaihy's Trinitarian theology as presented in *Manaratul Aqdas*, there are seven notes that need to be outlined.

First, after more than three hundred years from his death, there is a lack of comprehensive studies on Douaihy's theology in any language. There are certainly dissertation papers and books, mainly in Arabic and French that deal with aspects of Douaihy's thought, but no complete studies on his Trinitarian theology. This research contributes to a better knowledge and understanding of Douaihy's theology and makes his school of thought better known to the scholars, researchers and the Universal Church.

Second, non-English words are written in italics and explained in a Glossary at the end of this research. In addition, all citations from Scripture are based on the New Revised Standard Version (NRSV) of the Bible.

Third, some of Douaihy's historical opinion around topics such as the origin of the Creed, the Anaphoras, the Lord's Prayer or other ecclesiastical or even theological matters, may seem dated. This research is not a historical study or a deliberation over such views. It is rather a systematic analysis of Douaihy's Trinitarian theology. The aim of this research is to present Douaihy's Trinitarian thought faithfully, analyse it in light of the work of the Church Fathers and highlight Douaihy's own approach to the Trinity through liturgy.

Fourth, like most Arabic speaking theologians with Syriac roots, Douaihy refers to each person of the Trinity as '*uqnūm*, not Person or *hypostasis*. Douaihy uses the term '*uqnūm* (*aqānīm* in plural) when referring to the Father, the Son or the Holy Spirit. This reference to a person of the Trinity is the same that the Maronite Church and many Eastern Syriac or Arabic Churches employ in this context. The word '*uqnūm* derives from the Syriac word *qnoma*, meaning a person, nature, self, truth, substance, root, entity, or a self-relying living being.¹ While it might be closer to the Greek terminology *hypostasis*, the main difference between Person and '*uqnūm* is that the latter is exclusively used to refer to a Person of the Trinity, not to any other person, being or thing. Hence, '*uqnūm* is a Divine Person, two words combined in one, encompassing the self and divinity. When referring to Douaihy's work in this research, the term '*uqnūm* is used to be faithful to his vocabulary. However, the term Person is also used in

¹ Dictionary of Ecclesiastical Terminology. st-takla.org

this research to refer to a Person of the Trinity when discussing the theology of Augustine, Aquinas or the work of other Western or non-Western theologians or scholars.

Fifth, in his Foreword to Douaihy's work, Boulos Feghali writes that this very title of *Manaratul Aqdas* appeared in a book by Ibin al-Ibrí, known in the west as Gregory Bar Hebraeus.² In a separate book written specifically on Hebraeus, Feghali explains that the latter, who was a Syriac Orthodox Archbishop for cities in Iraq and Iran in the thirteenth century, covered in his own *Manaratul Aqdas*, themes and topics different to Douaihy's version of *Manaratul Aqdas*, including science, the nature of the world, divinity, Incarnation, angels, priesthood, devils, the human soul, freedom, Resurrection, judgement of the world, and the Garden of Eden.³

On his part, Douaihy explains the purpose for the title of his work. As mentioned earlier in this Introduction, *Manaratul Aqdas* means *The Lampstand of the Sanctuaries*. By employing the term "lampstand", Douaihy hopes that his work will be like a "light on a stand so that everyone in the house of this world, the world of darkness, can have light."⁴ Interestingly however, Douaihy does not comment on the second word of the title, Sanctuaries. He even says, "I called this work The Lampstand."⁵ It is not known if the term "Sanctuaries" was added later by Douaihy on a separate paper as a cover of his work. In any case, this term fits well with one of Douaihy's main aims for writing this book. The word "sanctuary" underlines the holiness of the Mass and the Church's role as a Harbour of Salvation for souls.

Sixth, it seems that Douaihy intended originally to write a third volume of *Manaratul Aqdas* and devote it to a comparative study of the Mass in the four Sees of Rome, Constantinople, Alexandria and Antioch. He wanted to analyse the Latin, Greek, Coptic and Syriac Rites, which all have the same one essence.⁶ In fact, a Third volume would be more in line with the numerology of the Trinity than two. Yet, Douaihy's *Manaratul Aqdas* ended up in two volumes. Whether he did not have time to write the third, or whether other factors prevented him from doing this, is not clear. However, Douaihy did refer to the Rites in the different Churches every now and then throughout his work. He probably abandoned the idea of a third volume, but did not delete his note about it, presumably because erasing from a

² Estephan Douaihy, *Manaratul Aqdas*, Vol I (Chartouni), new edition (Jbeil: Dar wa Maktabat Byblion, 2012), 15 (Foreword).

³ Boulos Feghali, *abu al-faraj grigaurius ibin al-'ibrí* (Beirut: Al Rabitah Al Kahnutiyya, 2003), 59.

⁴ Douaihy, *Manaratul Aqdas*, Vol I, 34 (Author's Introduction).

⁵ Ibid.

⁶ Douaihy, *Manaratul Aqdas*, Vol I, 53.

manuscript in an era before the electronic age would compromise the aesthetic quality of his work.

What makes the probability of abandoning the idea of a third volume more plausible is something that Douaihy mentions in his own Introduction, which is usually written after the whole work is completed. In his Introduction of *Manaratul Aqdas*, Douaihy describes his two-volume book as, “twins who would not be supported by a third.” He also describes the twin volume as a, “married couple” who support each other.⁷ Thus, it can be assumed that he abandoned the idea of writing a third volume. By describing his two-volume book as twins or married couple he also personified his work. It is worth noting that personification is also Trinitarian. In addition, his reference to twins and married couple has connotations of the creation. For Douaihy, the act of creation was carried out by the Trinity.⁸

Seventh, the version of *Manaratul Aqdas* used in this research is the one reviewed and published by Rachid Al-Khoury Al-Chartouni first in the late 1890s, then reprinted in a new edition in 2012 with a foreword by one of the most prolific scholars in the Maronite Church at the current time, Boulos Feghali. Also, it should be noted that Chartouni’s version of *Manaratul Aqdas* is the only reliable and known resource available in full in the Arabic language.

There is, however, another version of *Manaratul Aqdas* in the form of an old manuscript in Arabic written with Syriac alphabet. This type of inter-language text – Arabic and Syriac – was common in Douaihy’s days and was known as *karshūnī*. That version is referred to as the *Kreimi Manuscript* and can be viewed electronically.

There have been claims that Chartouni’s Arabic version of *Manaratul Aqdas* is inaccurate while the *Kreimi Manuscript* is original. The answer to those claims can be drawn from various parts of the Publisher’s Introduction and the Foreword to Chartouni’s *Manaratul Aqdas*, as well as from observations by the author of this research.

According to the Publisher’s Introduction of Chartouni’s version of *Manaratul Aqdas* on which this research is based, when *Manaratul Aqdas* was first printed in Arabic, only one copy or manuscript was available. It had been drafted in Aleppo in 1711 by a Maronite priest called Abdul Massih Bin Boutros Al Halaby. The manuscript was in the Arabic language written with Syriac characters.⁹ In other words, it was also in *karshūnī* like the *Kreimi*

⁷ Douaihy, *Manaratul Aqdas*, Vol I, 33 (Author’s Introduction).

⁸ Estephan Douaihy, *Manaratul Aqdas*, Vol II (Chartouni), new edition (Jbeil: Dar wa Maktabat Byblion, 2012), 35-36.

⁹ Douaihy, *Manaratul Aqdas*, Vol I, 29 (Publisher’s Introduction).

Manuscript. Furthermore, in the opening paragraphs of the Publisher's Introduction, Chartouni is quoted as saying that he did not wish to publish the manuscript with its mistakes, so he corrected the grammar and kept the rest, "as it is without changes but for what is necessary to demonstrate the meanings, and this is in perfect faithfulness to the author." Chartouni also referenced Douaihy's biblical quotes.¹⁰ Yet, Nasser Gemayel says in a book on Douaihy's life and work that Chartouni, "did not keep the simplicity of the author's style."¹¹

In his Foreword to Chartouni's version of *Manaratul Aqdas*, Feghali notes that the first time Douaihy's book was printed in Arabic was in 1895 (Volume 1) and 1896 (Volume 2). He remarks that a manuscript in *karshūnī* had been deposited at Our Lady of Louaizy Convent in Lebanon.¹²

In addition, a close examination of the electronic version of the *Kreimi Manuscript* by the author of this research shows that the Librarian has made a reference to Chartouni as the source of that manuscript. Furthermore, handwritten references made on the margin of the text to biblical citations can be clearly seen. Hence, the *Kreimi Manuscript* seems to be the same source used by Chartouni to write his version of *Manaratul Aqdas* in proper Arabic language.

Upon this clarification, it should be noted that this research relies solely on Chartouni's Arabic version of *Manaratul Aqdas* for the following reasons:

First, the *Kreimi Manuscript* written in *karshūnī* has been sighted and examined by the author of this research and clearly appears to be the source of Chartouni's Arabic version. A note by the librarian of the library keeping this manuscript mentions that the *karshūnī* version was deposited in the library by no other than Chartouni.

Second, Chartouni's Arabic version is the only reliable resource of *Manaratul Aqdas* fully produced in Arabic, the language fully mastered by the author of this research.

Third, Chartouni clearly makes a note of changes that he had to make while copying Douaihy's work from *karshūnī* into Arabic and the reasons that justify those changes, including correcting mistakes, clarifying points or referencing the author's biblical citations.

Fourth, this research is not about comparing Chartouni's Arabic version of *Manaratul Aqdas* with the *Kreimi Manuscript*. This matter however can be the subject of a separate study.

¹⁰ Ibid, 1.

¹¹ Nasser Gemayel, *al-baṭriyark 'istfan al-dwayhí – ḥayātuḥu wa mu'allafātuḥu*, Second Edition (Lebanon: self-published, 2004), 83.

¹² Douaihy, *Manaratul Aqdas*, Vol I, 16 (Foreword).

Fifth, Chartouni's version has the blessing of the Maronite Patriarch Youhanna Boutros XII El-Hajj (1890-1898) who was the Head of the Maronite Church when *Manaratul Aqdas* was first published in Arabic. The Patriarch's approval came in a letter to Chartouni who published it in full within the Publisher's Introduction. In his letter, the Patriarch clearly gives Chartouni his fatherly blessing, praising him for all the toil he had gone through to translate the book. He also urges all the Maronite clergy to have a copy of this work, read it and study it diligently, in order to draw from it the knowledge of the divine and to know the value of the liturgical rites they are performing in the service of the Holy Mass, so they can master the service of the divine majesty as it should be.¹³

Sixth, every work on Douaihy known to the author of this research relies on Chartouni's Arabic version of *Manaratul Aqdas* which was published in more than one edition, including the 2012 edition used for this research.

Seventh, Chartouni is a renowned scholar, linguist and writer who lived in the nineteenth century and the first few years of the twentieth century. In his book, *History of the Arabic Literature*, Jesuit Scholar Louis Sheikho describes Chartouni as, "one of the elite writers" who has produced many, "high quality and accurate" works in the fields of literature, history, translation and grammar, including *Manaratul Aqdas* and other works by Douaihy on the history of the Maronites.¹⁴ In addition, Chartouni's multi-volume book, *The Principles of Arabic*, is one of the main grammar books taught for decades to students of the Arabic language in Lebanon.

Before analysing *Manaratul Aqdas*, it is necessary to put Douaihy's work into context by introducing him, providing a background to the Lebanon of his time, and outlining the history of the Maronite Church. This is the topic of the first chapter.

¹³ Ibid, 2-3 (Publisher's Introduction).

¹⁴ Louis Sheikho, *tārykhul ādāb al-'arabiyya*, 172. alwarraq.com

Chapter One: Background and Context

Introduction

On 3 July 2008, Estephan Douaihy, a Seventeenth Century Lebanese Maronite Patriarch, was declared “Venerable” by the Vatican, in a decree signed by Pope Benedict XVI, launching his journey towards beatification and sainthood.

Before the Vatican’s announcement, little was known in the Universal Church, especially in the academic or theological circles in the West, about Douaihy’s life. Even in the East, and in his own Maronite Church, Douaihy’s school of thought had been consigned to oblivion for a lengthy period of time. It took around three hundred years for scholars, theologians, historians and various writers to start realising the extent of Douaihy’s work and its significance, particularly the theology of the Mass in his masterpiece, *Manaratul Aqdas*.

The most elaborate study on Douaihy is a three-volume book in French by Tanyos Nujaym. Although it mainly covers the historical, political, social, cultural, religious contexts and dynamics of the Maronite people, it highlights Douaihy’s role, leadership and thought. Nujaym draws heavily on various writings by Douaihy to provide a thorough work on the Maronites, touching also on aspects of Douaihy’s theology, mainly as presented in *Manaratul Aqdas*, without necessarily providing an in-depth analysis of that particular work. Nujaym’s book is the main secondary reference on Douaihy in this research and is quoted quite frequently.

The first section of this chapter is devoted to a brief overview of the Maronites history, the political and social environments of Lebanon in Douaihy’s time and the enormous challenges Douaihy had to endure in his leadership role. The second section highlights the Maronite identity and Douaihy’s role as the Father of that identity in modern time, the significance of the Maronite College in Rome and the contribution of the Maronites to the dynamics of Lebanon. The third section presents Douaihy the theologian, as noted by scholars who have taken interest in his work, particularly *Manaratul Aqdas*.

1. Background to Estephan Douaihy's faith and time

Born on 2 August 1630 in the mountainous town of Ehden in Northern Lebanon, around 1500 metres above sea level, Douaihy was only three when his father Mekhael, a sub-deacon, died, leaving him and his brother Moussa in the care of their mother Mariam. At 11, he was sent to Rome where he studied for 14 years in the seminary known as the Maronite College. Douaihy was ordained to the priesthood on 25 March 1656, enthroned as the bishop of the Maronites in Cyprus on 8 July 1668 and elected Patriarch of the Maronite Church on 20 May 1670. He died on 3 May 1704, aged 74.

Douaihy was 40 when he was elected Patriarch. He led his Church in an epoch of tribulation, poverty and persecution. Lebanon, where most of the Maronites were based, was then a part of the Ottoman Empire, a Muslim Sunni superpower at the time. Based in Istanbul, Turkey, the Ottomans ruled Lebanon, Syria and other areas of the Middle East, vast parts of Western Asia, South Eastern Europe and North Africa, for centuries. Their Empire spanned from the fourteenth century to the first few years of the twentieth century.

The role of the Patriarch is no easy task. According to the Vatican, the Patriarchs are the Fathers and Heads of their Churches, namely the Churches that are affiliated with the Holy See. The Patriarch oversees everything that belongs to his Church, and the patriarchal office, "is a traditional form of government."¹

For the Maronites however, the Patriarch has another non-religious, non-spiritual dimension. The Maronite Patriarch is considered by his people as their civil and political leader as well, representing their hopes and aspirations. Joseph Seely Beggiani notes that the Patriarch embodies the Maronite identity and history, and under the various foreign rulers who occupied Lebanon, he was accountable for the behaviour of his people.² At times, the Patriarch was singled out by tyrant rulers to pay the harshest price for any insurgency or suspicious activities by members of his flock. In 1367 for instance, the oppressive Mamluks who ruled Lebanon right before the Ottomans, accused the Maronites of espionage after the king of Cyprus attacked their stronghold of Tripoli in Northern Lebanon. Subsequently, the Mamluks burnt the Maronite Patriarch Jibra'il of Hajula at stake, and Maronite villages were subject to attacks and

¹ Second Vatican Council, "*Orientalium Ecclesiarum*, Decree on the Catholic Churches of the Eastern Rite," 21 November, 1964. vatican.va, 7-11.

² Joseph Seely Beggiani, "The Patriarchs in Maronite History," *The Journal of Maronite Studies (JMS)*, Vol 5, No 2 (July-December 2001), maronite-institute.org.

destructions.³ The burning of Patriarch Hajula by the Mamluks was not an accidental act of atrocity; it was preceded by a series of military expeditions by the Mamluks against the Maronites and other minorities in Mount Lebanon.⁴

In the collective memory of the Maronites, martyrdom features as an intrinsic element of their identity. By upholding the teachings of the Church Councils and embracing the Catholic faith, the Maronites paid the ultimate price of martyrdom, persecution and displacement.

Well before the arrival of Islam, the Maronites were attacked by Christian Monophysites. The most infamous known atrocity against the Maronites goes back to the year 517 when a coalition of anti-Chalcedonian forces led by Emperor Anastasius I, Patriarch Severus of Antioch and Peter Bishop of Apamea, killed 350 Maronite monks, erased their convents and churches or burnt them, including the convent of Saint Maroun. The martyred monks belonged to the convent of Saint Maroun and other convents affiliated with it in Syria.⁵

The massacre is documented in seven letters sent by the Maronite monks between 517 and 536 to Church and civil leaders seeking their support and condemnation of such brutality. The first letter was addressed to Pope Hormisdas and signed by two-hundred and ten people, representing the Superiors of twenty-five monasteries and delegates from many parishes. Boutros Dau notes that this letter is the first historical document that includes a firm and solid recognition by the Maronites of the primacy of the Pope and his full authority over the entire Church, his succession to Saint Peter, and the divine origin of his rights and powers, as well as the Maronites filial attachment to the Holy See in Rome.⁶

The letter does not name the exact location of the massacre but notes that the monks were slaughtered while on their way to the Monastery of Saint Simeon Stylite.⁷ The remains of that monastery are situated around thirty kilometres northwestern of Aleppo.

³ William Harris, *Lebanon A History 600-2011* (Oxford: Oxford University Press, 2012), 81; Youssef Dibs, *min tārykh sūrya al-dynī wal-dunyawī*, Vol VI (Beirut: al-Maṭba‘a al-‘Umūmiyya, 1902), 462-463; Kamal S. Salibi, “The Muqaddams of Bsarri: Maronite Chieftains of the Northern Lebanon 1382-1621,” *Arabica*, T. 15, Fasc. 1, (February 1968): 63.

⁴ Kamal S. Salibi, “The Maronites of Lebanon under the Frankish and Mamluk Rule (1099-1516),” *Arabica*, T. 4, Fasc. 3, (September 1957): 299-300.

⁵ Boutros Dau, *tārykhul mawarīna al-dynī wal siyāsī wal ḥaqāri – min mār marūn ila mār yūḥanna marūn 325-700 miladiyya* (Beirut: Dar Annahar, 1970), 165-172; Tanyos F. Nujaym, *La Maronité chez Estefan Duwahi*, Vol II (Kaslik: Université Saint-Esprit, 1990), 28.

⁶ Dau, *tārykhul mawarīna...min mār marūn*, 164-165.

⁷ *Ibid*, 170.

In his reply, Pope Hormisdas describes the Maronites as soldiers of Christ and his persecuted members, encouraging them to persevere in the faith and urging them to be in constant communion with the Holy See. He also confirms his condemnation of all the anti-Chalcedon heretics, highlighting Rome's efforts to establish the true faith through missions, commands and prayers.⁸ The Maronite Church has dedicated the 31st of July as a Feast Day for the 350 martyrs.

In his major work on history, *Tareekhul Azminah* (History of Times or Annals), Douaihy gives other accounts of persecution against the Maronites by other Christians, including the jailing of a number of their clergy in 1614, after their Church had adopted the Gregorian Calendar under Patriarch Youssef Al-Rizzi.⁹

Despite the enormous challenges they faced for witnessing to their faith the way they deemed appropriate, the Maronites showed resilience and determination. Nujaym remarks that since the Council of Chalcedon in 451, the Maronites have carried the Roman banner in the East. It cost them martyrdom and persecution to be Catholic, yet they firmly clamped to their faith.¹⁰

The Maronites loyalty to their faith derives from their founder Saint Maroun and the disciples who followed in his footsteps. Douaihy refers to two rare historical documents that testify to the holy and ascetic life of Saint Maroun. The first is a letter sent to Saint Maroun by Saint John Chrysostom from his exile in which he describes him as an ascetic priest and invites him in the name of friendship to a community of prayer. The second document is a testimonial about Maroun's saintly life written around the year 445 by Theodoret who became the Bishop of Cyrus in ancient Syria in 423. Theodoret of Cyrus wrote that God bestowed on Maroun the gift of healing sicknesses. His reputation spread and people came to him from everywhere. His gift was not confined to healing physical sicknesses only but the ability to cast out demons as well.¹¹

Under the Ottomans who ruled Lebanon and Syria from 1516 to 1918, the Maronites kept their faith, but they were a disadvantaged community. As the Ottomans subdued and ruled

⁸ Ibid, 170-171; Cornelia Horn, "The Correspondence between the Monks of Syria Secunda and Pope Hormisdas in 517/518 A.D.," (Journal of Maronite Studies, 1997), maronite-institute.org

⁹ Estephan Douaihy, *tārykhul azmina* (Fahd), Third Edition (Beirut: Dar Lahd Khater (year unknown), 470, 458.

¹⁰ Tanyos F. Nujaym, *La Maronité chez Estefan Duwahi*, Vol I (Kaslik: Université Saint-Esprit, 1990), 245; Tanyos F. Nujaym, *La Maronité chez Estefan Duwahi*, Vol III (Kaslik: Université Saint-Esprit, 1990), 91-92.

¹¹ Estephan Douaihy, *tārykhul ta'ifatil marūniyya* (Chartouni), (Jbeil: Dar wa Maktabat Byblion, 2016), 17-20; for more on Theodoret's document on Saint Maroun see also Joseph Azize, *An Introduction to the Maronite Faith* (Australia: Conor Court Publishing, 2017), 380-381.

vast territories with peoples from different ethnic, religious, national and linguistic backgrounds, they needed the cooperation and collusion of local leaders to spread their influence, tighten their authority, impose their rules and fund their coffers. The appointment of local chiefs came directly from the headquarters in Istanbul. These were tax farmers who were given authorities over a fiefdom on the condition of providing taxes to the Ottomans through their regional governors, as well as supplying them with men for battles. The peasants had to provide their local chiefs with the high taxes needed to keep the Ottoman Sultans contented. The Maronites were mainly peasants due to a discriminatory political system that was in place. Under that system, there were two classes of citizens, the higher community made up of Muslims, and the lower community of Christians and Jews who were known as, “the People of the Book” and were allowed to practice their faith as long as they paid a tax known as *jizya*. Muslims did not have to pay such tax, only Christians and Jews, who were also barred from serving in the military or assuming high government positions. They tended to work in farms, crafts or commerce.¹²

The tax farming system opened the door for local rivalries between feuding families. The chiefs would strive to make their Ottoman masters happy at all costs. Subsequently, the Sultan’s palace became a place of plots and conspiracies, bribes and chaos as, “the jobs for public servants were up for sale.”¹³ Tax collectors were appointed upon bidding. Those who would offer more would get the job. People who could not pay the unfair tax were persecuted, plundered and sometimes killed. No one was spared from such treatment, including the clergy and Patriarch Douaihy himself, who was forced to live away from his headquarters for half his time as Patriarch.¹⁴

In Douaihy’s time, Lebanon was bearing the brunt of the Ottoman wrath. This was mainly due to a revengeful approach against a people who supported their independence-minded ruler, *emir*¹⁵ Fakhr-al-Din II Ma’n the Great, one of the Ottoman’s staunchest foes.

As the most powerful leader of the Ma’n Druze dynasty, Fakhr-al-Din had ruled Lebanon and parts of Syria and Palestine for over four decades. This was interrupted by a five-year self-exile in Tuscany, Italy. Fakhr-al-Din defeated the Ottoman armies, their regional

¹² Fawwaz Traboulsi, *A History of Modern Lebanon* (Second Edition) (London: Pluto Press, 2012), 3-4.

¹³ Yuhanna Makhlouf, *al-baṭriyark al-‘allāma mār ‘istfan al-dwayhī al-‘ihdīnī manaratun maskūniyya* (Ehden: (no publisher), 2012), 84.

¹⁴ Antoine Dau, “al-baṭriyark al-dwayhī,” in *al-mukarram al-‘allāma al-baṭriyark mār ‘istfan al-dwayhī baṭriyark al-qiddysyn*, ed Nader Nader (Beirut: Raidy, 2011), 46.

¹⁵ Also spelt *amir*. See Glossary.

governors and local chiefs in many battles. Supported by the Ottoman's naval fleet, the Governor of Damascus waged a final military campaign to oust Fakhr-al-Din in 1633 and defeated him. His Italian allies who had promised him military assistance through their naval fleet did not show up for battle. After some time on the run, Fakhr-al-Din was captured and taken to Istanbul where he was beheaded in 1635 along with three of his children. Douaihy was then a five-year-old child. What followed was a period of anarchy in Lebanon, as Philipp Hitti puts it.¹⁶ Youssef Yammin observes that after Fakhr-al-Din, Lebanon went through one of its most oppressive epochs in its history that lasted for around 150 years.¹⁷

As one of the most renowned leaders in the history of Lebanon, Fakhr-al-Din managed to make the Lebanese longing for freedom, independence and sovereignty a reality. He was a strategist who outmaneuvered his powerful opponents many times. He was aware of the Ottomans' game of power against him, so he built alliances with Eastern and Western powers.¹⁸ While he kept an eye on his enemies, Fakhr-al-Din worked on making Lebanon a prosperous place. He established security, encouraged education and launched a wide campaign for construction and growth.¹⁹ For the Christians, the epoch of Fakhr-al-Din was their golden age. Douaihy points out that under the *emir's* governance, the Christians could hold their heads up, build churches, ride horses with saddles, wear fine turbans and carry jewelled rifles; things that they were never able to do before. In addition, most of Fakhr-al-Din's military were Christians and his stewards Maronites.²⁰ Douaihy was himself close to the Ma'n's House through their last *emir*, Ahmad, a grandnephew of Fakhr-al-Din, whose appointment as a tax farmer in 1667 revived the Ma'n dynasty till his death in 1697, with no male heir to succeed him.²¹

After the death of the last of the Ma'n's, Douaihy wrote about the harrowing situation in Mount Lebanon to the King of France, Louis XIV, in a letter dated 20 March 1700, asking him for support. Kamal S. Salibi notes that France was a leading Catholic Power in Europe at the time, and was considered the protector of the Maronites.²² In his letter, Douaihy spoke about terrifying events in Mount Lebanon where the Maronites, laity and clergy alike, were being targeted by the Ottoman's regional Governor of Tripoli. People were being killed and

¹⁶ Phillip K. Hitti, *Syria A Short History* (New York: The MacMillan Company, 1959), 222.

¹⁷ Youssef Yammin, *al-batriyark 'istfan al-dwayhí qiddys 'ihdin* (Beirut: Raidy, 1994), 9-11.

¹⁸ Melhem Qurban, *tārykh lubnan al-siyasí al-hadyth – al-istiqlal al-siyasí*, Vol I (Beirut: Almu-assassa al-jame-eyah lil-derassat wan-nashr wat-taozeeh, 1981), 55-56.

¹⁹ Yammin, *qiddys 'ihdin*, 9.

²⁰ Douaihy, *tārykhul azmina*, 505.

²¹ Kamal S. Salibi, "The Secret of the House of Ma'n," *International Journal of Middle East Studies*, Vol. 4, No. 3, (July 1973): 272-282.

²² Kamal S. Salibi, *The Modern History of Lebanon* (New York: Frederick A. Praeger, 1965), 12.

Douaihy and his clergy had to endure severe weather conditions in the wilderness to flee oppression. Below is a translation of sections of Douaihy's letter as published by Yammin:²³

... we have been enslaved by foreigners for a long time and their tyranny has now reached a stage that has no limit. They are taking money from priests, monks, men, women, orphans, widows and under-age children, after various kinds of torture [...] and after imprisoning men, women and children, they were hanging the women on trees from their chests as we saw with our own eyes and burning hearts, a thing we have never heard of until this day. All the places and villages in the country have been completely ruined, their people scattered and fled to remote areas [...] They have also humiliated me and my bishops like they did to the flock [...] we had to wear civil clothes and flee to valleys, caves, rugged areas and mountains [...] despite our old age, so we could escape from their oppressive hands.²⁴

King Louis XIV wrote back to Douaihy, assuring him in his letter dated 10 August 1701, of France's continuous support for all Catholics, especially the Maronites. He also said that he had instructed his ambassador in Constantinople to obtain from the Ottomans all possible matters of benefit to the Catholics in Lebanon.²⁵

Douaihy's letter to the King of France was not the only testimony on record about the oppression that the Patriarch, his clergy and people were subjected to. Douaihy was forced to leave his headquarters in Qannoubine several times. At one stage, he stayed away for two years in the Shuf region, under the protection of *emir* Ahamad, the last of the Ma'ns.²⁶ Towards the end of his life, Douaihy was physically assaulted by Issa Hamada, a powerful tax collector who sought to extort money from the Patriarch by force.²⁷ The Hamadas' tax farming enterprise was huge, covering vast areas of Lebanon and Syria.²⁸ They did not recognise the overlordship of the Lebanese *emirs*, and their rule in north Lebanon was violent and oppressive.²⁹

²³ Translated from Arabic by the author of this research.

²⁴ Yammin, *qiddys 'ihdin*, 11.

²⁵ Youssef Dibs, *min tārykh sūrya al-dynī wal-dunyawī*, Vol VII (Beirut: al-Maṭba'a al-'Umūmiyya, 1903), 313-314.

²⁶ Douaihy, *tārykhul azmina*, 571.

²⁷ Boutros Shebli, *'istfan butrus al-dwayhī baṭriyark anṭaqya* (Beirut: Manshourat Al-Hikmat, 1913), 226-227; Dibs, *min tārykh sūrya*, Vol VII, 312-313.

²⁸ Stefan Winter, *A History of the 'Alawis – From Medieval Aleppo to the Turkish Republic* (New Jersey: Princeton University Press, 2016), 126.

²⁹ Salibi, *The Modern History of Lebanon*, 4.

In these extremely painful and challenging conditions, Patriarch Douaihy led the Maronite Church for thirty-four years, striving to protect his people from oppression and persecution, lifting them from poverty and illiteracy, nurturing them in spiritual virtues, strengthening them in their faith and traditions with his teachings, homilies, pastoral visits and writings, as well as reforming the clergy and society. Nothing could deter him from fulfilling his leadership role and pastoral care, while finding time to produce over forty works to preserve the Maronite identity.

2. Douaihy and the Maronite identity

On the list of the spiritual leaders who have steered the Maronite Church throughout its long history spanning over 1600 years, Douaihy is the fifty seventh Patriarch, while the current Patriarch, Bechara Boutros Al-Rai is the seventy seventh. Yammin writes that Douaihy ranks third on the list of the most influential Maronite Patriarchs, right after the Church's founder and Patron Saint Maroun (350-410), and the Maronite's First Patriarch Saint Youhanna Maroun (628-707). Yammin sees Douaihy as, "the visionary, organiser and memory" of the Maronite Church.³⁰

In his foreword to *Manaratul Aqdas*, Boulos Feghali describes Douaihy as, "a sea of knowledge and virtue."³¹ In another work, Feghali depicts Douaihy as a leader who has achieved a personal, monastic and Patriarchal sainthood.³² Douaihy is also regarded as the Memory of the Maronites,³³ the initiator of the Maronite identity,³⁴ philosopher of the spirit³⁵ and the spiritual leader who awakened the collective awareness of his people to their true identity.³⁶

Nujaym sees that Douaihy succeeded in clearly highlighting the true Maronite identity as being a distinctive Christian identity based on an authentic Antiochian, Catholic and Syriac

³⁰ Youssef Yammin, "al-waḍ' al-rūḥy fī 'asr al-dwayhī – akhbār wa 'ibārāt wa zurūf tārykh," in *al-mukarram al-'allāma al-baṭriyark mār 'istfan al-dwayhī baṭriyark al-qiddysyn*, ed Nader Nader (Beirut: Raidy, 2011), 268.

³¹ Douaihy, *Manaratul Aqdas*, Vol I, Foreword, 22.

³² Boulos Feghali, *fī riḥāb marūn* (Jounieh: Al Maktabah Al Boulsia Publications, 2010), 276.

³³ Yohana (Joseph) Azizi. "Patriarch Istfan Douaihy: the Memory of the Maronites". Lebanon Culture and Heritage, 2013. lebanonculture.wordpress.com

³⁴ Makhlouf, *al-baṭriyark al-'allāma*, 70.

³⁵ Jeannette Khawaja, "al-baṭriyark 'istfan al-dwayhī faylasūf al-rūḥ," in *al-mukarram al-'allāma al-baṭriyark mār 'istfan al-dwayhī baṭriyark al-qiddysyn*, ed Nader Nader (Beirut: Raidy, 2011), 167.

³⁶ Tanyos Nujaym, "qira'a lil-tārykh al-rūḥy wal kanasy fī lubnan min khilal al-baṭriyark 'istfan al-dwayhī," in *al-mukarram al-'allāma al-baṭriyark mār 'istfan al-dwayhī baṭriyark al-qiddysyn*, ed Nader Nader (Beirut: Raidy, 2011), 90.

faith.³⁷ Yet the Maronite identity is not all about faith, but is also a human, socio-political and military engagement as well, without which the religious engagement would not be possible, as Nujaym explains.³⁸ The military spectrum is due to the necessity of self-defence in a harsh Eastern world engulfed with calamities mainly caused by ruthless invaders.

The Maronite identity is then a complex one. Liturgy and faith are its essence, while the human engagement and survival form its main character. Survival is entrenched deep into the memory of the Maronites. It is innate in their sub-consciousness and intrinsic to their identity. Both the present and the future have always been a concern for the Maronites while the past is a memorable saga of struggle, hard-lived faith and martyrdom.

The Maronites had to devise their own plans for survival, a quality that became an inherent characteristic to their lives. Right from the beginning, they had to leave their original place and spiritual cradle in Syria to survive. Instead of the open and easily accessed land in Syria, the Maronites found in the mountains of Lebanon a real fortress that would shelter them from the oppressive invaders and their violence.

Protection from the enemy, however, was not the only reason that made the Maronites move to the mountains of Lebanon. They were also looking for a spiritual sanctuary to keep their ascetic practice of Christianity for which they were ready to pay any price, including martyrdom. The mountains became their haven where they could find solace after their bloody persecution, especially the martyrdom of 350 monks as previously narrated.

Nujaym highlights the cruciality of life in the mountains as a fundamental part of the Maronite identity. Such life gives the inhabitants the necessary moral and psychological structure to make them immune to all sorts of vicissitudes, developing their endurance capacity, not only to various climatic changes, but also to the difficulties and challenges of daily life, forming, “natural frugality and asceticism which free the soul from material weights and focus its preoccupations on the spiritual values.”³⁹ Nujaym also notes that Douaihy sees this way of life in tune with Christian spirituality because the work in the mountains inspires a life of virtue. Hence, “the sanctification of the human implies the sanctification of work; the religious practices go hand in hand with the work effort.”⁴⁰

³⁷ Nujaym, *La Maronité*, Vol II, 253.

³⁸ *Ibid*, 54.

³⁹ *Ibid*, 78.

⁴⁰ *Ibid*, 82.

The Maronite faithful are strongly sustained by an Antiochian Syriac liturgy rich in spirituality and traditions. But it is also a simple liturgy that appeals to the average human and relates to their way of life. It empowers the faithful to practice their faith spontaneously and naturally. Unlike the grandiosity of the Greek liturgy and the rationalism of the Latin liturgy, the Maronite liturgy is simple. It helps the faithful to experience God intuitively, regardless of their level of knowledge or understanding, as shall be explained later in this research. The simplicity of the Maronite way of life and liturgy emanates from their monastic roots. Dau highlights the characteristics of the Maronite monastic life as living in the open day and night, standing on the feet all the time, especially during prayer, devoting long time to prayer and living a hermit life at the top of a column known as stylites.⁴¹

In addition to the geographical features of the land and the virtuous spirit of the mountainous life, the Maronites were also attracted to the heights of Lebanon by the good nature of the inhabitants of the land. Their ancient history was based on a life strongly connected to the soul, or “*anima*” as Nujaym describes it. Out of this, “animation and spirituality, a new people and a new land are born, like after baptism.”⁴² The Maronites brought with them their inherent spiritual values and traditions as a people deeply influenced by their founder Saint Maroun, practicing their ascetic faith, taming the nature of the rugged landscape of the high mountains, and being politically active, establishing a consubstantial union between them and Lebanon, “to the extent that it is difficult to evoke one of them without implying the other.”⁴³

Notwithstanding the protective and security nature of the mountain, the long centuries of persecutions made the Maronites more passionate about openness and freedom as well. These two passions – openness and freedom – are the main dynamics behind the Maronites vast diaspora. While there are no accurate figures on the current number of Maronites in the world, estimates put them at over three million, with only one third of them living in Lebanon.⁴⁴ The rest are scattered all over the world, including Australia, where they have built new communities upon the foundation of their spiritual and cultural traditions, and contributed to the spiritual, educational, cultural, economical and political aspects of life in their adopted countries. Although they tend to cling to their land and mountains as yet another form of

⁴¹ Boutros Dau, *tārykhul mawarīna al-dynī wal siyasī wal ḥadārī – al-kana’is al-marūniyya al-qadima fī sūrya min mār marūn ila al-qarn al- sābi’* (Beirut: Dar Annahar, 1972), 20.

⁴² Nujaym, *La Maronité*, Vol II, 11.

⁴³ *Ibid*, 7.

⁴⁴ Maronite Heritage, maronite-heritage.com/LNE.php?page=Statistics

expressing their faith and living it, the dispersal of the Maronites around the globe has become another dimension of their identity.

Despite their long life on the mountainous grounds and their strong attachment to it, the sea has also a special place in the Maronite consciousness. It makes them nostalgic to the ancient history when even before Christ, the Phoenicians who lived along the seashore, could be taken as substitute for the Maronites. Deep in their hearts, the Maronites consider themselves the descendants of the Phoenicians who lived along the coast of Lebanon and Syria and were the first to cross oceans, not for military purposes but to exchange goods with people of the ancient world and establish contact with cultures which lived on remote lands only reachable by boats. The Phoenicians were pioneers in establishing tangible connections between various civilisations. According to Jawad Boulos, before the year 1200 BCE, Phoenicia stretched from the borders of Egypt to the Gulf of Iskenderun, in south Turkey.⁴⁵

The Maronites consider themselves the heirs of these Phoenicians' great achievements and glory. Nujaym finds that the Maronites are the modern appellation of the Phoenicians whose genius is assumed by the Maronites as the natural heirs of Phoenicia and its cultural vocation.⁴⁶ Martiniano Pellegrino Roncaglia, sees that the genius of the Lebanese as a whole derives from the genius of the Phoenicians who established good relationship with all the peoples of the lands they visited, making their own cities multicultural hubs. This is the origin of the acceptance of pluralism in Lebanon.⁴⁷

Nujaym points out that Douaihy's work is the reflection of this Phoenician-shaped global vision of the Maronites. This vision corresponds with the Maronite identity which is, "Oriental Antiochian as much as Universal Catholic."⁴⁸ This natural characteristic of the Maronite identity played an essential role in strengthening the bonds between the Maronites and the Holy See.

According to Douaihy, the relationship between the Maronites and Rome finds its roots in the dawn of Christianity. He notes that Saint Peter established two places of leadership for the Christians, the Chair of Antioch and the Chair of Rome, so that, "one of them would be the pillar of faith and the Harbour of Salvation in the West and the other in the East."⁴⁹ Peter sat

⁴⁵ Jawad Boulos, *al-mawsū'a al-tārykhiyya – shu'ūb al-sharq al-adna wa ḥaḍarātuhu – tārykh muqāran mundhu al-'usūl hatta yawmina*, Vol II (Beirut: Dar Awwad, 1993), 166-177.

⁴⁶ Nujaym, *La Maronité*, Vol II, 119; Nujaym, *La Maronité*, Vol III, 201.

⁴⁷ Martiniano Pellegrino Roncaglia, *In the Footsteps of Jesus, the Messiah, in Phoenicia/Lebanon* (Beirut: The Arab Institute for East and West Studies, 2004), 84-85.

⁴⁸ Nujaym, *La Maronité*, Vol III, 201.

⁴⁹ Douaihy, *Manaratul Aqdas*, Vol I, 241.

on both Chairs, as Douaihy explains, yet the Chair of Antioch is older because Peter led the Church from it first. However, the Chair of Rome is first among them in terms of leadership because Peter was martyred in Rome, as Douaihy further elaborates. Many Eastern Christian denominations have claimed the Chair of Antioch, but the Maronite Church is the only one whose Patriarchs have kept the name Peter.⁵⁰

Because of their unique identity, being Maronite is a natural East-West linking junction. It is the bridge upon which both cultures can easily cross, the platform at which they can meet and the link which keeps the chains of both cultures inter-connected and in smooth interaction. This bridge has been specifically cemented by the Maronite College in Rome, founded by Pope Gregory XIII in 1584. Many of the College's Maronite graduates became scholars, teachers, researchers, translators and thinkers, creating a rich trend of acculturation between Europe and the East. Douaihy was one of the College's brightest graduates. Hitti indicates that Europe is indebted to Rome-educated Maronite scholars for its full awareness of the significance of the Christian aspects of the Eastern languages and literatures.⁵¹ Salibi highlights the Maronites' strong connection with Rome as a useful element in assuring them of European political support.⁵²

This all comes down to another notion which best describes the role of the Maronites as East-West facilitators. Douaihy sees his people as having a call or a mission, "to represent Catholicism in the Orient and the Orient in Catholicism."⁵³

Truthful to their call, the Maronites effectively contributed to the establishment of a distinctive political system in Lebanon which looks on the map as a haven for freedom in an ocean of entities ruled by autocracies, dictatorships, mono-cultural or mono-religious establishments. Remarkably, more than two centuries after Douaihy, another Maronite Patriarch spearheaded the evolution of Lebanon into an independent and sovereign multicultural state after World War I. This Patriarch is Venerable Elias Howayek (1843-1931), also known for feeding the poor during the Great War regardless of their religious affiliation,⁵⁴ and for adding a Messianic touch to politics by considering the nation a gift from God that

⁵⁰ Ibid, 233-235.

⁵¹ Hitti, *Syria A Short History*, 226-227.

⁵² Salibi, *The Modern History of Lebanon*, 13.

⁵³ Nujaym, *La Maronité*, Vol III, 259.

⁵⁴ Margaret Ghosn, "The Charisma of Patriarch Elias Howayek (1843-1931)," (2018), 37. saintefamille.org

needs to be preserved in order to please the Creator, and by reminding the politicians of their divinely assigned duty of care.⁵⁵

Douaihy expanded every concept of the Maronite engagement with others, extending even further the Patriarch's own role. For him, the Patriarch's leadership is not confined to the spiritual or worldly matters of his own Church, or to the liturgical devoutness or pastoral care towards his own people. Rather, the Patriarch should also seek answers to difficult questions which reside in the depths of every human soul, questions about existence and its meaning, questions that could only be addressed through philosophy and theology. He chose theology as his main vessel in his search for answers. For Douaihy, theology outdoes philosophy as it is based on faith. He also established his theology on the liturgy as experienced in the Mass. This shall be explored throughout this research.

3. Douaihy the theologian

Douaihy is a dialectical apologist, a sharp scholar and a well-versed methodologist who pays special attention to the slightest details to support his arguments. Above all, he is a theologian who draws his thought from both his education and spiritual traditions. His academic method is rich in spirit, reflecting the reasoning, logic and scientific approach of the West as much as the heart, faith and spiritual depth of the East.

Nujaym thinks that there are some Augustinian and Thomist influence in Douaihy's theology.⁵⁶ This will be explored in Chapter Four of this research where Douaihy is studied in perspective with Augustine of Hippo and Thomas Aquinas. Douaihy's Trinitarian theology is also well grounded in his Eastern Christian traditions. This side of Douaihy's thought is explored in Chapter Five where his work is studied in perspective to the Syriac Fathers, the Cappadocian Fathers and the first Byzantine and Orthodox Doctor Fathers of the Church.

Douaihy starts his theological reflection from the concerns of his own people and Church, in order to seek answers for questions asked by all humanity, thus reaching through his inclusive approach to every human. On this point, Nujaym writes:

Douaihy operates an admirable synthesis of Oriental intuitionism and fideism with Occidental criticism and rationalism. He extends [...] the Oriental

⁵⁵ Elias Howayek, *al-maḥabba – rasa 'il fil maḥabba al-masihiyya maḥabbatul llah maḥabbatul kanīsa maḥabbatul waṭan* (Lebanon: The Maronite Sisters of the Holy Family, 2011), 162-169, 178-184.

⁵⁶ Nujaym, *La Maronité*, Vol I, 219, 258.

transcendentalism and phenomenism on the one hand, and the Occidental Reform and Renaissance on the other hand.⁵⁷

Nujaym notes that when Douaihy arrived in Rome, the Catholic Church had just had a philosophical renewal inspired by scholastic thought in the wake of Martin Luther's (1483-1546) and John Calvin's (1509-1564) reformation movements. The time was ideal for study, and Douaihy knew how to benefit from it to sharpen his mind without discarding his Oriental traditions. Hence, Douaihy's writings were carried out in the spirit of the Reformation era. Right in the introduction of *Manaratul Aqdas* – as Nujaym elaborates – Douaihy calls for a, “rational look into faith and truth.”⁵⁸ This concept is analysed in Chapter Four of this research under the theme of faith and reason.

Douaihy is a theologian who established his own school of thought. He starts by seeing his Maronite faith as a way for inclusion. Being Maronite is to be inclusive and open, to engage with others. This engagement is imperative as it is a way to express the Maronite's passion for freedom and faith, as well as for union of the human with God. For Douaihy, the humans are one through their nature and God's gifts for them. The human beings are then sisters and brothers in Christ with whom they become one, and through Christ's humanity they become one with God the Trinity. It is a union of humanity with divinity, a oneness culminated in the Mass through the Eucharistic communion.⁵⁹

Douaihy lays the foundations of his theology on the liturgy. He builds his theology of the Mass where he unveils a Trinitarian Paradigm through which the faithful can experience the presence of Trinity in their lives without the need to know the academic syllogisms, the complex terminology or the fine distinctions that are used by scholars to describe the inner life of the Triune God. With the liturgy, the human heart and mind acquire a knowledge of God the Trinity by connecting with the Divine and experiencing the Trinitarian presence in the Mass, a presence that is meant to make them understand the love of God in their own lives. This concept will be explored throughout this research, particularly in Chapter Six.

In the third millennium, one notices a growing interest in Douaihy's theology within research circles, particularly in Lebanon. It seems that a greater number of scholars and theologians are learning about Douaihy, studying his works and publishing their findings. Some of these researchers are quoted in the remaining part of this chapter. Whether this

⁵⁷ Ibid, 195.

⁵⁸ Ibid, 193-194.

⁵⁹ Douaihy, *Manaratul Aqdas*, Vol I, 124, 487; Douaihy, *Manaratul Aqdas*, Vol II, 200-201, 501-503, 520-530.

movement will lead to a full “Douaihy Renaissance,” it is yet to be seen. But there is certainly a growing number of thinkers tapping into Douaihy’s intellectual and spiritual vision, and the passion is expanding. However, apart from Nujaym’s three-volume book, published just one decade before the start of the millennium, there is hardly a thorough work on Douaihy’s theology.

What is happening now is perhaps some sort of an awakening on Douaihy, with voices, such as Youssef Soueif’s calling to introduce Douaihy to the public for study on a wider scale. In an essay on Douaihy, Soueif calls for teaching Douaihy’s work to the students, the clergy and people, describing his heritage as one of, “the most important theological milestones in the history of the Maronite Church.”⁶⁰

Soueif observes that the methodology of *Manaratul Aqdas* is based on the science of Comparative Liturgy, a school of thought currently attributed to the twentieth century German scholar Anton Baumstark who appears hundreds of years after Douaihy. Soueif points out that this fact means that Douaihy was ahead of his time. Douaihy compared various liturgical rites and texts and explained them, as Soueif elaborates. He studied them and canvassed conflicting views, “starting with the Antiochian Syriac tradition to which he was proud to belong.”⁶¹

Describing *Manaratul Aqdas* as a biblical and liturgical theological treasure, Soueif classifies Douaihy’s masterpiece as a work in the theology of the liturgy. In this work, the theological constants are drawn from the experience of the Church whose prayers reflect the faith of her children.⁶²

Douaihy regards the prayerful Church as the dwelling place of the Holy Trinity, as the next two chapters will demonstrate in analysing both volumes of *Manaratul Aqdas*. M. Moubarakah highlights this fact of Douaihy’s approach that points to the Trinitarian presence in all of the Mass. As Moubarakah indicates, Douaihy distinguishes seven parts in the Mass, each starting with a Trinitarian doxology. Many of these parts end with a Trinitarian proclamation. This is because it is necessary to enlighten the faith with the Trinity to celebrate the liturgy properly.⁶³

⁶⁰ Youssef Soueif, “al-batriyark ’istfan al-dwayhí wal-litūrjiyya – al-batriyark al-dwayhí wal-quddas,” in *al-batriyark ’istfan al-dwayhí wal-litūrjiyya*, ed Liturgy College (Kaslik: University of the Holy Spirit, 2014), 115.

⁶¹ Soueif, “al-batriyark ’istfan al-dwayhí wal-litūrjiyya”, 78.

⁶² Ibid, 78.

⁶³ M. Moubarakah, “La Théologie Trinitaire chez le Patriarche Etienne Douaihy,” in *al-batriyark ’istfan al-dwayhí wal-litūrjiyya*, ed Liturgy College (Kaslik: Université Saint-Esprit, 2014), 174.

Enlightening the faith with the presence of the Trinity in the Mass paves the way for the faithful to experience the Trinity and understand God's love in one's life in light of that experience. While faith is being expressed in the liturgy, as Moubarakah explains, the meditation on the liturgical texts develops the knowledge and understanding of the Trinity.⁶⁴ However, the knowledge of the Holy Trinity that Douaihy wants the faithful to acquire or grasp, as Moubarakah elaborates, is not of an intellectual type but a communion with the Divine life. It does not have a form of a sequence of scenes that rollout before one's eyes, but it is more a form of, "an entry into a new dimension of our being and our identity which allows us to celebrate true worshipping."⁶⁵

Moubarakah highlights the danger of slipping into dividing the One God to three separate entities and stresses the importance of understanding that the Trinitarian faith dwells in monotheism. Moubarakah points out that Douaihy warns of such risks which may produce distorted views such as, "tritheism, modalism, hierarchical triad"⁶⁶ – that is three distinct Gods, three modes of the Divine Being or three unequal Divine Persons. Douaihy untiringly keeps professing the One God, as Moubarakah notes. Hence, the meditation on each person of the Trinity, Father, Son and Holy Spirit, cannot be separated from the meditation on the One God who is concealed and unattainable, yet known, "because he favoured us by revealing himself to us."⁶⁷

This revelation comes through a long journey of faith, particularly by expressing this faith in the Divine Liturgy. Jeannette Khawaja observes that Douaihy takes his own path to discover God and to know him. His path is different to the one taken by philosophers looking for answers on existence, or the path taken by theologians with questions on God's identity, nature or composition. Khawaja indicates that Douaihy managed to bring the theological and philosophical views together and to knit the intellectual and theological arguments together. For Douaihy, as Khawaja elaborates, God is simple, far from being complex, yet unattainable through reason, but only conscientiously. This is because Douaihy believes that, "Divine Wisdom has two faces: philosophical and theological."⁶⁸

Khawaja identifies what she describes as two broad lines in *Manaratul Aqdas*. The first is a vertical descending line from God to matter. This line passes through the human first, then

⁶⁴ Moubarakah, "La Théologie Trinitaire", 174.

⁶⁵ Ibid, 176.

⁶⁶ Ibid, 209.

⁶⁷ Ibid.

⁶⁸ Khawaja, "faylasūf al-rūḥ," 169-174.

the animal and plant, and then it reaches down to the inanimate things. The second is a vertical ascending line from matter to God. It starts from the bottom with the inanimate things and goes upward through the physical non-human beings, then human and reaches finally to God. Both lines form together one truth in which there is a complementary ascending and descending system.⁶⁹

Khawaja's depiction of the descending and ascending lines draws parallels with Aquinas' framework of *exitus* and *reditus*, that is everything exits out of God and returns to God. Jean-Pierre Torrell describes Aquinas's motion of things from God and to God as a circular movement instead of ascending and descending lines.⁷⁰ Regardless of the shape of this trajectory, the meaning is the same. Everything in creation, for Aquinas and Douaihy, comes out of God and returns to God.

Khawaja sees the two descending and ascending vertical lines as a reflection of the high importance that Douaihy gives to the actual building of the church as, "a lively, humanly, spiritual, churchly and divinely architectural system, and a spiritual divine architecture that sums up in itself every external worldly architecture."⁷¹ Elaborating on this point, Khawaja writes that in the architectural structure of the church, one can find harmony between, "the shapes, colours, sizes, lines and ascending quasi-spiritual measurements." Hence, the church building in Douaihy's thought, as Khawaja further explains, symbolises the building of the heavenly Jerusalem as well as the universe.⁷²

Khawaja's observations are validated by the significant attention that Douaihy gives to the church building. He devotes eleven chapters of the Second Lampstand of *Manaratul Aqdas* to elaborate on the spiritual, liturgical and theological significance of the church's structure, architecture, partitions, external and internal designs, the spot and location of every particular thing or symbol, displaying strong connection between the old and new in the journey of the people of God. With Douaihy, the internal design of the church has also its Trinitarian dimension. This will be demonstrated in the next chapter.

Feghali writes that Douaihy demonstrates in *Manaratul Aqdas* how the Sacraments of the Old Testament were a preparation for the Sacraments of the New Testament. He finds that Douaihy's book shows how the fullness of the new Sacraments is achieved in the Divine

⁶⁹ Ibid, 192.

⁷⁰ Jean-Pierre Torrell, "Life and Works," in *The Oxford Handbook of Aquinas*, eds Brian Davies and Eleonore Stump (UK: Oxford University Press, 2012), 21.

⁷¹ Khawaja, "faylasūf al-rūh," 192.

⁷² Ibid.

Liturgy, and how the Sacraments are strongly connected with divinity. Furthermore, Douaihy brings history, theology and liturgy together, as Feghali remarks, and works on comparing liturgical texts from East and West, researching every rite and supporting his analyses with references from Scripture, the early Fathers and the teachings of the Church and Synods.⁷³

George Abi Saber points out that for Douaihy, the history of salvation does not start with Abraham, but at the very act of creation. Abi Saber remarks that whoever reads *Manaratul Aqdas* is astonished by Douaihy's depth, thorough knowledge of Scripture, meticulous discourse and convincing arguments.⁷⁴ Antoine Dau finds that *Manaratul Aqdas* is a milestone in the life of the Eastern Church as, "it was written in Arabic in an epoch when the Arabic theological language was almost totally absent."⁷⁵ Yuhanna Makhlouf observes that Douaihy offers two reasons for writing *Manaratul Aqdas*. The first is his zeal and love for his faith and Church. The second is to explain the Mass and its graces in answer to numerous requests which Douaihy describes in his letter to Cardinal de Bouillon as having been sent to him by pious people.⁷⁶

Conclusion

Douaihy is a theologian and a spiritual leader who represents the identity of the Maronite people. The Maronite identity is founded on an Antiochian Syriac Catholic faith and extends to a deeply rooted human engagement based on freedom and openness, in addition to an innate inclination for survival. Douaihy's childhood upbringing at home, on the values and traditions of the Maronite faith, his upbringing during a time of turmoil in Lebanon and his education in Rome on the Latin traditions, thought and theology, shaped his mind and enabled him to build his own theological school of thought. This is apparent in *Manaratul Aqdas*, his extensive work on the theology of the Mass.

Before Douaihy's theology can be explored and analysed, *Manaratul Aqdas* needs first to be presented to the reader. This is particularly important because of the lack of an English translation or summary of this work.

⁷³ Feghali, *fī riḥāb marūn*, 273-274.

⁷⁴ George Abi Saber, "al-baṭriyark al-dwayhī al-lahūtī, lahūt al-baṭriyark al-dwayhī mūtajassid yartabiṭ bil arḍ," in *al-mukarram al-'allāma al-baṭriyark mār 'istfan al-dwayhī baṭriyark al-qiddysyn*, ed Nader Nader (Beirut: Raidy, 2011), 122-123.

⁷⁵ Dau, "al-baṭriyark al-dwayhī," 68.

⁷⁶ Makhlouf, *al-baṭriyark al-'allāma*, 138.

The next two chapters are then devoted to *Manaratul Aqdas* where the essence of Douaihy's Trinitarian theology lies. Chapter Two is a summary of the first volume of Douaihy's work and Chapter Three is a summary of the second volume.

Chapter Two: *Manaratul Aqdas* – Volume I

Introduction

Written in the seventeenth century, *Manaratul Aqdas* is a two-volume masterpiece of Patriarch Estephan Douaihy on the Mass. As mentioned in the Introduction of this research, the oldest known manuscript of *Manaratul Aqdas* was first drafted in *karshūnī*, a few years after Douaihy's death, while the first known Arabic version was published in the last decade of the nineteenth century. The book is one of the most precious spiritual, theological and liturgical Maronite treasures, albeit the universal Church has yet to discover, and the Maronite Church has yet to fully realise its value.

In *Manaratul Aqdas*, Douaihy explains the Divine Liturgy through biblical citations and references to the Church Fathers, delving far beyond the bare liturgical framework of the Mass to explore its theological, philosophical and ontological depths. God the Trinity is manifested in the Mass through a Trinitarian Paradigm that Douaihy employs to make the presence of the Trinity visualised, palpable and sensed throughout the liturgy. Through the presence of the Trinity in the Mass, God's mysteries and Plan of Salvation are revealed to make the faithful experience the Trinity in their lives.

This chapter is an analysis of the first volume of *Manaratul Aqdas*. In this volume, Douaihy presents six out of ten Lampstands that make up his work. The remaining four Lampstands are located in the next volume. It should be noted that it is important to present, in this chapter and the next, as much of Douaihy's general theological thought as possible, in order to make his Trinitarian theology better understood when it is further analysed in this research. However, it is impossible to include the hundreds of biblical and other references that Douaihy cites to support his argument, or to present every idea or theme he highlights in his discourse.

In all cases, this chapter and the next, seek to be a faithful summarised representation – either through translated quotes, reproduced ideas, paraphrasing, elaboration or analysis – of Douaihy's thought.

1. The First Lampstand - the Mass

Douaihy devotes the First Lampstand to the Mystery of the Holy Mass, known in Arabic as *quddas*. Along with the Maronite and Syriac Churches, the term *quddas* is also employed by the various Eastern Catholic and Orthodox Churches to indicate the Mass. It has the connotation of sanctification and holiness. Also, this naming highlights the Sacramental aspect of the Divine Liturgy.

In this Lampstand, Douaihy explains the reasons for which the Mass is celebrated, the names given to the Mass and their meaning, the essence of the Mass, its scriptural and traditional origins, its appearance, composition and structure, how and why the faithful participate in the liturgy and communion. Douaihy stresses that in the Mass, God's covenant reaches its fullness, as the sacrifice is now divine. Since the old law was physical, weak and useless, as Douaihy elaborates, God promised his people a new law based on love and forgiveness of sin. Inequity, sin and transgression could not be erased by the old offertories of sacrificed animals, but through the Incarnation of the Son and the shedding of his blood on the cross.¹

Douaihy finds that the service of the Mass was inspired by God in the Old Testament. God himself uncovered this mystery first to Moses on the mountain when he ordered him to sanctify unleavened bread and place it in the most sacred place on a table, and to install a lampstand made of gold with seven lamps next to the table (Ex 25:23-39). Douaihy explains that the table was a symbol of the altar, the unleavened bread an allegory of the body of Christ and the lampstand a metaphor for the Mass.² The golden lampstand had also its own significant analogy as Douaihy writes:³

The lampstand was in gold as the Mass is better than other services, it had seven lamps because the Mass has seven parts which bear witness to, and indicate that the one who is offered on the altar is the element of life and better than any lit lampstand among the lampstands of the law.⁴

The early Fathers gave different names to the Mass, either to highlight the sacrifice and mystery or to illustrate the act of gathering of the faithful and the benefits they reap from it. In

¹ Douaihy, *Manaratul Aqdas*, Vol I, 5-7.

² Ibid, 1-2.

³ The translation from Arabic of all the quotes and indented paragraphs were carried out by the author of this research.

⁴ Douaihy, *Manaratul Aqdas*, Vol I, 2.

line with this naming method, as Douaihy further explains, the Mass is also called Gathering, since the faithful gather to take the precious body and blood of the Lord; Communion, to point out the participation of the faithful in partaking of the body of Christ; Companionship, to denote the steps taken by the faithful to be closer in union with God; Oblation or Offertory, to describe the essence of the Mass; Mystery, to emphasise the graces received when the body of the Lord is taken with merit; Sacrifice, since the blood of Christ the Redeemer is shed; Commemoration, because the death of the Lord is remembered; Breaking, to point out the breaking of bread as the body of Christ; and Consecration, since the bread and wine are consecrated. The Mass is also called Liturgy in the Orthodox Church, meaning service, while in the Syriac Church it is known as Anaphora, meaning *qorbono* or offertory.⁵

Another name given to the Mass by the Early Fathers, as Douaihy elaborates, is the “Fullness of Perfection.” This is because:

First, all the old sacrifices and offertories have been perfected by the Mass service; second, as the human is called the perfection of nature because [in the human being] the good and honourable things in nature are mustered, by the same token, the offertory of the Mass includes the body of the Lord, his Spirit and Divinity. Divinity encompasses the *aqānīm* of the Trinity, the Spirit contains all mindful thoughts and in the body all material creatures are enclosed.⁶

Hence, the fullness of perfection is achieved through the Trinitarian aspects of the Mass. Furthermore, the embodiment of the Trinity in the name of the Mass is an indication of the Trinitarian identity of the Divine Liturgy, a sign of what to expect inside the Church and during the Mass service and a precursor of the Trinitarian Paradigm employed by Douaihy to highlight a constant presence of the Holy Trinity throughout the Mass. For Douaihy, all the Sacraments of the Church are perfected by the Mass since it is the fullness of perfection:

...the baptised wears the Lord when partaking of the Eucharist; the anointed with the chrism receives counselling to be in union with him; the ordained acquires the authority to sanctify [the bread and wine]; the wedded [couple] takes him so that [as they are] one body, they become a sign of the union of Christ with his spouse the Church; and the confessor or the receiver of the last

⁵ Ibid, 10-12.

⁶ Douaihy, *Manaratul Aqdas*, Vol I, 12.

anointment attains the perfection of life through communion. Thus, [the Mass] is the perfection of all the Sacraments of the Church and their conclusion since they all belong to it and are perfected by it [...] the mystery of the Mass is the mystery of love, and love is the bond of perfection.⁷

Douaihy seeks to dispel any doubts around the theology of transubstantiation in the Mass. For him, the transformation of the bread and wine into the body and blood of Christ is an absolute and fundamental truth. He resorts to biblical citations to confirm this truth and to show that it was instituted by Jesus Christ himself (Mt 26:26-28; Mk 14:22-24; Lk 22:19-20). On the eve of his passion, Christ “took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, ‘This is my body, which is given for you. Do this in remembrance of me.’ And he did the same with the cup after supper, saying, ‘This cup that is poured out for you is the new covenant in my blood’” (Lk 22:19-20). Then Douaihy refers to Saint Paul who adds “for as often as you eat this bread eat and drink the cup, you proclaim the Lord’s death until he comes” (1 Cor 11:26).⁸

In further elaborating on Scripture to demonstrate the actual and factual transubstantiation of the bread and wine into the body and blood of Christ, Douaihy writes:

... the bread is transformed into the body of the Lord and the wine into his blood since the one who, through his word, healed the leper, bestowed sight on the blind, raised the dead, calmed the sea, multiplied the bread in the wilderness and transformed water into good wine, is the same person who took the bread and wine with his own hands and lifted up his eyes to the Father and thanked him and said with his own mouth that the bread was his body and the wine was his blood.⁹

Douaihy expounds further on the transubstantiation and highlights it as a recurring truth in every Mass. Christ who personally made the first consecration of the bread and wine, gave the power to all priests to do the same until the end of time when he said, “do this in memory of me.”¹⁰ For Douaihy, this power of consecration of the bread and wine is a new covenant between God and humankind. Christ has made his body and blood a Covenant for his Second Coming as the blood of goats and calves was for the people of Israel a Covenant for Christ’s

⁷ Ibid, 12-13.

⁸ Ibid, 17.

⁹ Ibid.

¹⁰ Ibid, 18.

First Coming.¹¹ Douaihy leaves the Trinitarian aspects of the consecration part of the Mass, which is a part of his Trinitarian Paradigm, to the Eighth Lampstand, in Volume II of *Manaratul Aqdas*. It will be highlighted in the next chapter and further explored in Chapter Six of this research.

Douaihy sees four elements in the offertory of the Mass that form a part of his Trinitarian Paradigm: “the offertory that is being offered, God to whose glory it is being offered, the person who makes the offertory and the person on whose behalf it is being offered.”¹²

These four elements could be at times separated, for instance when the priest makes the offertory on behalf of his people. Sometimes two or more of them are united, when someone for example makes the offertory on their own behalf. The only time the four elements were all united was when Jesus died on the cross, as Douaihy remarks. He was then the priest as he was the person making the offertory; his body was the offertory as he was the sacrifice; to him the offertory belonged since he was its source; and it was offered on his behalf as an offertory of thanksgiving and praise to God the Father.¹³

The four elements of the offertory are always represented in the Mass, as Douaihy points out. He sees these four elements as an indication of the work carried out by the Trinity. Through these elements, the Trinity is manifested in the offertory. The first element is the human on whose behalf the offertory is offered. That person is the almsgiver who receives in return prayers and increases in grace, a connotation of the work of the Holy Spirit. The second element is God to whom the offertory is offered, accepting the good deeds and rewarding them with good things. The offertory is then made to God the Father. Third, the offerers of the offertory, who could be four: the Son who is the oblation and the Sacrifice, the priest who utters the Son’s words over the oblation, the almsgiver and the congregation of the faithful. The Son is counted among the offerers while being the offertory since he is, “the first and the head of everything in all the Masses as the words of sanctification are said in his name;” the priest, because he sanctifies the body of the Lord and offers it as he is the mediator between God and the people; the almsgiver for being the cause of the offertory; and the faithful who are all, “one mystical body in the Lord.”¹⁴

¹¹ Ibid.

¹² Ibid, 14.

¹³ Ibid.

¹⁴ Ibid, 15.

Douaihy elaborates on the composition of the faithful who make up the mystical body of Christ as follows:

Some of them sanctify like the priests, others serve like the deacons, others take care of the offertory of the bread and wine, others strive to build churches, offer the incense and candles, look after the church's property, the ornament and holy utensils, some help with the liturgical prayers, others witness the Mass, some ask to participate from afar, and the fact is that all the children of the faith hope they have a share in all the Masses which are being offered by all Christians like the organs of the same body.¹⁵

The fourth element in the offertory is what is being offered on the altar that is the body and blood of Christ, the giver of life.¹⁶

There are many bodily actions, gestures, expressions or movements in the Mass, whether during the offertory, before or after it, which have also their theological meanings and Trinitarian aspects. Douaihy highlights the significance of every expression performed by the priest and the importance for the congregation to follow him. He urges the faithful to contemplate the priest's, "standing, kneeling, melody, silence, submission, piety, sanctification, incensing, laying of the hands, bowing, firmness and movement, so they raise glory to God and thank him." This is all done in the spirit of the disciples who seek to imitate their teacher, and the servants their master.¹⁷

The priest's various movements assist the congregation to fully participate in the Mass and lead them in their own journey of sanctification during the liturgy. Here is how Douaihy summarises this concept:

When people see the priest standing before them raising his eyes up high, they learn from this to raise their heart and mind to God; when they see him making the sign of the cross and knocking on his chest, they imitate him in seeking humbleness and contrition; and when they hear him asking passionately for the forgiveness of his and others' sins, they seek repentance, mercy and forgiveness for their own sins.¹⁸

¹⁵ Ibid.

¹⁶ Ibid, 15-16.

¹⁷ Ibid, 47.

¹⁸ Ibid.

The body language in the Mass has its theological meaning and Douaihy links it metaphorically to extraordinary, unusual, or even common actions carried out by Jesus himself during his mission, mainly before performing miracles.

Here Douaihy invokes the Lord's healing of the blind by mixing soil with his saliva and wiping his eyes with them (Jn 9:6); restoring the deaf's hearing after putting his fingers in his ears and touching his tongue with spittle so he could speak (Mk 7:33); giving the Holy Spirit to his disciples by breathing in their face (Jn 20:22). Douaihy notes that Jesus did not have to resort to such actions to carry out his work as he could have performed all these miracles in one word or by a mere signal. In other instances, Jesus lived his human nature to the full, he cried before raising Lazarus from the dead (Jn 11:35). Some of his other actions were the breaking of the bread (Mt 26:26; Mk 14:22; Lk 22:19) and the washing of the feet of his disciples (Jn 13:5). This was all done to make people, "understand that all these things contain enigmatic mysteries and that the outside appearance enkindles in the heart the fire of longing for the things which are concealed from sight."¹⁹

Even more concealed are the many benefits of the Mass and the Eucharist for those who partake of it and those for whom the Mass is offered.²⁰ Some of these benefits are the forgiveness of sins, reconciliation among people, solace and comfort to the mournful and healing for the sick. What is even more significant is that all the faithful participate fully in the Mass as one, since together they form one body which feeds from one food, the Eucharist.²¹ Douaihy elaborates thoroughly on the benefits of the Eucharistic communion in the Tenth Lampstand, in the next volume of *Manaratul Aqdas*.

2. The Second Lampstand - the Church

In the Second Lampstand, the Trinitarian Paradigm is highlighted more often than in the previous Lampstand. This Lampstand is mainly devoted to the church's building, the place where the faithful gather to celebrate the Mass.

Douaihy writes extensively about the significance of the structure of the church, its partitions and features, as well as every tool used in the Mass or in other religious services. For him, every small detail counts when preparing for the right and holy environment for the Lord

¹⁹ Ibid, 47-48.

²⁰ Ibid, 38.

²¹ Ibid, 82.

to be venerated, especially that he is always present in the Eucharist. He points out that the Son who took flesh dwelt with his people when he was in this world and he is still dwelling with them on every altar until the end of time.²²

The altar and its covers, the tabernacle, cross, pulpit, candles, thurible, incense, chalice, ciborium, drawings, icons, rails, the relics of the saints, the font of baptism and all else without exception have their own theological, liturgical or biblical significance, symbol or meaning. These material things or objects are there to reflect the spiritual realm in which dwells the Holy Trinity. The material serves as a vessel for the spiritual, and the earthly human made things as a dwelling for the Divine, as shall be explored in Chapter Six of this research. The church's building is the House of God in which dwells, "the radiant light Christ who shines in it with the body he took from us."²³

Besides the spiritual needs, there are also mundane reasons for building churches, although the endeavour and aim are mainly spiritual. Here Douaihy draws similarities between the palaces of civil rulers and the church. He finds that as kings build places to attend to the needs of their people, hear their grievances, deliver judgments and make rules, the divine justice also requires places where the faithful can gather to listen to the divine matters and laws. In the church, people learn the right doctrine, gain comfort in their struggles and receive, "the Sacraments through which they are born in the spirit and grow under the binding and unbinding authority that Christ has given to his Church."²⁴

Douaihy notes that the church's building is known by many names reflecting either its actual structure or its moral or spiritual entity. It is called House of Prayer, as it is the place where the faithful gather to ask and pray; Congregation, since it is where the faithful gather to pray and offer the oblation; Feast, as it is used by the faithful to celebrate the feasts of the saints; Pen, since it is the gathering place for the Christian sheep; City of God; Hotel of Life; Field of Blessings; Network of Faith; Holy Mountain; Tower of Salvation; Decorated Compartment; Venerable Ship; Confirmed Village; Harbour of Salvation; Temple; and Holy Lampstand. The church is also called, "the House of God, his Dwelling, his Dome, his Pavilion and the Place of his Glory because God selected these places to dwell among his people."²⁵

²² Ibid, 91.

²³ Ibid, 90-91.

²⁴ Ibid, 93-94.

²⁵ Ibid, 96-98.

In Arabic, as Douaihy remarks, the church is called *bí'a*, a word deriving either from *mubaya'a*, meaning election or selection since men are elected or selected to the priesthood, or the word *bay'* meaning selling since, “the Lord bought us by his precious blood from slavery to the devil.”²⁶

The church's interior structure reflects the Trinity as it is comprised of three main sections. Douaihy observes that this type of partition was first applied to the Jewish Temple where Israel worshipped God, although the faithful were not referencing the Holy Trinity at that time. In the Temple, there was the concealed Holy of the Holies where only the High Priest entered once a year to sprinkle the blood of the animals, the outer area where animals were slaughtered and the nave where the faithful came to pray.²⁷

This division pattern of the three major parts of the place of worship is often applied to the Christian church. Douaihy associates this partition with the Trinity. He finds that the Trinitarian partition is reflected in the design of the Christian church in a more visible manner than the Temple of the Old Testament. In the church, the partition clearly indicates the presence of all three *aqānīm* of the Trinity in the place devoted to worship God. Hence, the church's design is another part of Douaihy's Trinitarian Paradigm.

The holiest place in the church is, “the Holy of the Holies,” known by the Early Fathers as, “the Internal Dome, the Dome of Truth, the Great and Perfect Dome not made by human, the House of God and the Temple of his Sanctuary, the Dwelling Place of Comfort and the Third Heaven.” These are different names for what is now known as the tabernacle. Although the tabernacle is known to house the Eucharist, according to Douaihy's concept, it is mystically associated with God the Father, the First *'uqnūm* of the Trinity.²⁸ Douaihy elaborates on this matter:

The Fathers of the Church ordered the faithful to keep in the Holy of the Holies the Arc of the Sacraments which contains four substances: the body of the Lord, holy chrism, oil of catechumens and Epiphany water. These are more important than the things that were kept in the Arc of the Covenant, as through them God perfected his graces for us, because through water we become children of God,

²⁶ Ibid, 97.

²⁷ Ibid, 101-102.

²⁸ Ibid, 103-104.

through oil we obtain his mercy, through chrism his lucidity and through the Sacrament of his body, union with him.²⁹

According to the paragraph translated above, Douaihy is clearly referring to a place in the church where more than just the Eucharist was kept in the old days. The Eucharist is the only remaining item that is always preserved in a Catholic church nowadays, but it is also the holiest among the other items of the Arc of the Sacraments referred to by Douaihy. However, associating the tabernacle in a modern church today with God the Father instead of the Son whose presence is constant through the preservation of the Eucharist, may not be easily accepted. Is Douaihy then mistaken or his theory outdated? Does he offer other supportive arguments for this notion? Does he explain this further elsewhere? Can this theory be supported by Scripture or writings of the Church Fathers? In fact, Douaihy provides supportive materials and his theory can be backed by Scripture and patristic discourse. Douaihy's vision about the Holy of the Holies in a Catholic church today will be explained and analysed in Chapter Six of this research.

While God the Father resides in the Holy of the Holies, the early Christians drew images of the Father upon high places in the church. They illustrated him sitting on his throne, surrounded by angels with incense and lights, and by the four figures mentioned in Scripture: the lion, the bull, the human face and the flying eagle (Ezek 1:10; Rev 4:6-7). Douaihy finds that these drawings are there so the priest sees God the Father every time he lifts up his eyes to heaven. Douaihy does not interpret the four figures as an allegory of the four writers of the Gospel, divine virtues or different types of angels. Rather, the four figures or creatures around the throne of God are, for Douaihy, the four different holy Churches or people who accepted the grace of God and served him with all purity throughout all ages.³⁰ Douaihy explains his theory:

The first Church was in the Era of Nature, from Adam to the Law. It resembles the lion because before our ancestors sinned, animals and ferocious beasts were subject to them, but through sin, their lives became similar to the lives of the animals [...] The second Church was in the Era of the Law, from Abraham and Moses to the coming of Jesus. It resembles the bull because of the weight of the Law on the neck of people or because bulls were sacrificed [...] The third Church is in the Era of Grace from Jesus to the end of the world. It looks like

²⁹ Ibid, 108.

³⁰ Ibid, 104.

the human because the Son of God came down from heaven and wore our image which had been stained with sin [...] The fourth Church is that of the First Born in Heaven, and it resembles the eagle that flies because the angels and the spirits of the pure were saved from temptations and soared to see the Truth like the soaring eagle which is the lightest bird in flying and the sharpest in sight of them all.³¹

The second Trinitarian dwelling place in the church is the altar which is associated with the Second *'uqnūm* of the Trinity, the Son. It is yet another most sacred place in the church. Douaihy stresses that only those who have made a vow to serve Christ should be allowed to approach the altar as it is where the sacrifice is made and the closest place in the church to the body of the Lord. The altar is for the church like the heart is for the body.³²

Noah was the first to build altars after the great flood in the era of Nature while Abraham, Isaac and Jacob imitated him as Douaihy notes. Then Moses built an altar when God gave the Law to Israel and Solomon built an altar in the Temple. With Christ, as Douaihy writes, the world was overflowed by grace when the Son offered his body and inspired his disciples to build altars everywhere in the world to worship God. Douaihy finds that through the abundance of grace, Scripture was fulfilled (Mal 1:11) and all nations are now worshipping God in every place of the earth.³³

According to Douaihy, the altar was known by many different names coined mainly by the early Church Fathers such as the Table, because Jesus sanctified his body while sitting for supper; Platform, because the Lord uses it to distribute his good treasures to the faithful in the Eucharistic communion; Bed, to emphasise the intimate relationship between Christ and his Church; as well as the the Dome, Veil and Chair.³⁴

The third Trinitarian place in the church is the nave, described by Douaihy as the dwelling place of the Holy Spirit who hovers there to distribute his gifts to the faithful who are participating in the Mass.³⁵ This is where the faithful gather to pray, celebrate Mass, listen to Scripture and homily and participate in other liturgies. The nave is then the working field of

³¹ Ibid, 105.

³² Ibid, 137.

³³ Ibid, 138-139.

³⁴ Ibid, 141-142.

³⁵ Ibid, 122.

the Holy Spirit. It is where the Holy Spirit opens the hearts and minds of the faithful to make them understand the Word of God.

Douaihy notes that in former times, the nave used to be divided into three sections. The first was a place of prayer reserved for the clergy but could be accessed by the faithful for communion or to celebrate other Sacraments such as marriage; the second was known as the temple, a section in which the faithful would gather to participate in the Mass; and the third was the outer area where those who were performing penance, or those who were not allowed to receive the Eucharist, would stay to hear the Mass.³⁶

The partition of the church into three different dwelling places of the *aqānīm* of the Trinity is just one aspect of the Trinitarian Paradigm that Douaihy employs to highlight his Trinitarian theology through the liturgy. Besides these places, many movements, gestures, symbols, utterings and objects have their Trinitarian connotation in the Mass.

The thurible is one of these objects. Douaihy sees in the thurible another allegory of the Holy Trinity. He resorts to imageries to make his point. Here is how he articulates it:

The thurible alludes to the world or Our Lady who accepted him in her immaculate womb and did not burn as a result of the warmth of his divinity. The chains of the thurible allude to the three *aqānīm* of the Trinity who are equal in essence, power and goodness. The ring in which the chains meet alludes to the general divine nature of the three *aqānīm*. The bells attached to the chains are to alert the people indicating the inspiration through which we pay attention to good deeds.

The burning of the incense in the fire is to indicate the passion of Christ and the shedding of his blood. The smoke of the incense which is diffused throughout the whole church is an indication to the worthiness of the Saviour through which he pleased the Father and flowed his graces and the fragrance of his knowledge on heaven and on earth and attracted to his love and obedience all the people.³⁷

The allegory of the thurible gives a new momentum to the Trinitarian Paradigm as it brings the Trinity to the midst of the congregation. With Douaihy's Paradigm, this simple object becomes a potential path to an intimate encounter between the Holy Trinity and each

³⁶ Ibid, 121-122.

³⁷ Ibid, 167-168.

person in the church, regardless of their age or stage in life, and no matter how simple or intelligent, illiterate or learnt they may be. It is as if the Trinity has left the highest throne, walked away from the inquisitive world of the learned, thinkers, scholars, philosophers and theologians and descended to the level of the ordinary Christians, to touch their hearts with divine love through the economy of Redemption that reaches its peak in the Mass. Furthermore, the thurible is one of the rare things that can engage four of the human senses in glorifying the Triune God, the sight, touch, hearing and smell. Douaihy builds further on the imageries of the thurible to connect the human's characteristics to the divine virtues: "the heart is like the thurible, the patience like the fire, the chains like the faith, hope and love which go up to God." The sweet fragrance of the incense is like the good economy of the world and deeds that are pleasing to God.³⁸

In further capitalising on the thurible allegory, Douaihy describes the fragrance of the incense as the scent of heaven. He resorts again to Scripture to cement his point, namely a verse from the Book of Revelation where an angel with a golden thurible censes the throne of God with incense and the prayers of the saints (Rev 8:3).³⁹

In the Maronite Mass, the incense is offered three times at least, before the *hoosoyo*, before reading the Gospel and before the sanctification of the bread and wine. The *hoosoyo* is the prayer of forgiveness which is explained in detail in Section Five of this chapter, in the Fifth Lampstand. Douaihy elaborates on the reasons for offering incense, highlighting another Trinitarian aspect:

The incense is offered when the *hoosoyo* is read because it is lifted up to the Holy Trinity. The offering of the incense alludes to the Lord the Saviour as the Apostle said about him, "he gave himself up for us, a fragrant offering and sacrifice to God" (Eph 5:2). As the burning coal is composed of fire and wood, the Saviour has two natures, divine and human.

The altar, Bible and baptismal font are censed because the Lord earned them with his blood [...] and confirmed them with the fragrance of his charity [...] The altar is the alternative for the cross, the baptismal font like the tomb and the Bible contains the news of the death of the Lord and his Resurrection [...]

³⁸ Ibid, 168.

³⁹ Ibid, 169.

The faithful are censured because the Lord gave himself up for them and through the net of preaching he brought them to his pen.⁴⁰

The relics of the saints that are buried in the altar are also censured. Douaihy sees in the relics of the saints another strong Trinitarian presence. Because they preserved their bodies as temples of the Holy Spirit, they live with God the Father and reign with the Son.⁴¹

Truthful to his Trinitarian Paradigm, Douaihy finds the act of censuring as yet another allegory of the Holy Trinity in the Mass. Here the Father and the Son are mainly allegorised, while the Holy Spirit is concealed within the connotation of some terms in the following paragraph such as rays, fuel, wisdom and knowledge. When censuring, the priest leaves his spot and comes closer to the congregation in an allegory of the sending of the Son to the world. Here is how Douaihy describes the scene and its meaning:

The priest walks out of the Holy of the Holies while carrying his stole on his shoulders and censes the altar, Bible, icons, the servants of the altar, then the people, each according to their ranking. This indicates that the Saviour who is the high priest of our faith and the divine fragrance, through the will of his love, came from the bosom of the Father which is the Holy of the Holies to this world carrying the body of our humanity, removed the stench of blasphemy through the hyssop of his sanctity, dispersed the tyranny of the Devil by the rays of his glory, pleased God with the fuel of his body, delighted the angels with the splendour of his wisdom, overflowed the world with the fragrance of his knowledge and through his gentle voice he called us to faith and the right path. And as the priest returns to the Holy of the Holies after censuring, the Lord too returned to the Father after he preached his Good News.⁴²

Douaihy notes that the earthly Church is overshadowed by the same Divine Providence enjoyed by her heavenly sister because the Trinity dwells in her. While God's glory illuminates the Church in heaven and the Lamb is her lamp (Rev 21:23), God the Father dwells in the temple of the Church on earth, on her altars the body of the Lamb is offered and all nations are guided by her light.⁴³

⁴⁰ Ibid, 167-168.

⁴¹ Ibid, 152.

⁴² Ibid, 168.

⁴³ Ibid, 91.

Notwithstanding the above, Douaihy remarks that the Church on earth is under constant attack by Satan's relentless assaults. He explains that the Church is targeted in various forms including oppressive laws that aim at ruining the churches, destroying the altars and scattering the faithful and the relics of the saints. The Church is also targeted by heresies and various forms of persecution. Hence, against the radiant Lampstand of the Church, "the insidious enemy of our human race blew stormy winds with the intention to rattle its bases and dim its light." No one, however is, "able to turn off the light of this Lampstand as the Lamb is her lamp" and because the Church is built on the Stable Rock.⁴⁴ To protect her from her enemies, the Lord has given the Church three things, his body, his blood and his cross, "three walls built for her children as a bulwark against the Devil."⁴⁵

Douaihy highlights the significance of the sign of the cross which is performed numerous times throughout the Divine Liturgy, including one right at the end of the Mass with the dismissal blessing so the faithful take it with them as a shield. Douaihy sees that particular blessing with the sign of the cross as perfecting the contentment of God with the faithful for participating in the Mass and partaking of the communion.⁴⁶

The sign of the cross is a visual and tangible manifestation of the Trinitarian presence in the Church and among her children. Douaihy reflects on it many times in various parts of his discourse in *Manaratul Aqdas* to highlight the Trinitarian Paradigm in the Mass. In this Lampstand, he sees the cross and the drawing of its sign by the faithful on their head and chest as another representation of the Trinitarian aspect of the Mass. For Douaihy, the cross is a strong weapon against the Evil One. Through the sign of the cross, the faithful glorify the Trinity so that their mind and praise go upward to God in heaven.⁴⁷

The cross draws its might from the Lord who died on it, as Douaihy notes. He urges the faithful to put the cross before their eyes all the time, describing it as the sign of victory. He wants the faithful to pay special attention to the cross that is drawn on the church's walls, on the altar and its covers, on the priest garments, the handrails, the oblation and on everything offered to God, likening the cross to a divine seal. Furthermore, Douaihy employs a mundane allegory that would be perhaps more relevant to the people of his time, to further highlight the significance of the cross. He says that when building a new church, the bishop must first plant

⁴⁴ Ibid.

⁴⁵ Ibid, 151.

⁴⁶ Ibid.

⁴⁷ Ibid, 166.

a cross on its location like the military commander who plants the flag of his king after achieving victory and takes over a disputed land from the enemy.⁴⁸

3. The Third Lampstand - the Priest

In this Lampstand, Douaihy defines priesthood and elaborates on the clergy ranks and types including the diaconate, episcopacy, patriarchal and pontifical authorities. He explains the role of the priest, the different situations or conditions the priest may find himself in or is faced with when celebrating the Mass, along with the way he is clothed and the meaning of each piece of his garment.

The Trinitarian Paradigm is emphasised in this Lampstand through the ranks of the clergy. Douaihy establishes a strong connection between the level and role of each type of Holy Order to a Person of the Trinity as shall be demonstrated.

Priesthood is a chosen status devoted to the service of God and God's people, as Douaihy writes, and the priests are the successors of the Apostles. The essence of the Sacrament of priesthood is beyond human comprehension or logic.⁴⁹

On the altar, the priest shines with the light of Christ. In this regard, Douaihy writes:

Every time the priest offers the body of the Lord with his hands, sanctifies it, holds it up above his head, carries it in procession, breaks it with his fingers or distributes it to the Christian sheep, he matches the lampstand that radiates in shining lights emanating from the body of the Lord who is the sun of righteousness and the storage of all lights and gifts given to humankind.⁵⁰

Yet this special Sacrament that is reserved for the few who are elected to the Holy Order brings down the wrath of the Devil. Priesthood is subject to fierce wars waged on it by the Evil One. Against the lampstand of priesthood and its radiant lights, "hell sends out storms of corruption, winds of tyranny, tempests and dark clouds to extinguish its shining lights," but they all pass and the Church remains standing.⁵¹

According to Douaihy, there are three kinds of priesthood: Spiritual Priesthood, which is for the angels and the holy souls; Physical Priesthood which was before Christ; and Christian

⁴⁸ Ibid, 151.

⁴⁹ Ibid, 199-201.

⁵⁰ Ibid, 199.

⁵¹ Ibid.

Priesthood which Douaihy describes as the Middle Priesthood. In other words, one kind of priesthood is from the Old Testament, the second for the New Testament and the third is in heaven. In addition, the Spiritual Priesthood and the Christian Priesthood have each three levels and three types in each level as Douaihy further elaborates. Each of the three levels in both the Spiritual and Christian Priesthoods serves, reflects or is associated with one *'uqnūm* of the Holy Trinity.⁵²

The structure of the priesthood makes yet another analogy of the Holy Trinity and shows that the Trinitarian Paradigm that Douaihy keeps highlighting is in fact a living phenomenon within the Church throughout all ages. It is the template through which the priesthood has been arranged. Here is a representation of Douaihy's concept of the three kinds of priesthood with their three levels, along with the three types in each level of both the Spiritual and Christian Priesthoods.

First, the Physical Priesthood

There were three levels in the priesthood of the Old Testament as Douaihy explains: the high priest, the priest and the Levite. Priests from the first level were the ones who were allowed into the Holy of the Holies in the temple, a place that Douaihy sees as a reflection of the dwelling of God the Father; the second level was for the sacrifices, a reflection of the Son; and the third level was for the teaching, a reflection of the Holy Spirit, although this Trinitarian perception was not known as such to the people of the Old Testament.⁵³

Second, the Spiritual Priesthood

The Spiritual Priesthood is in heaven and is also composed of three levels. Douaihy refers to the writings of the late fifth century Christian theologian and philosopher known as Pseudo-Dionysius to elaborate on this point. In each of these heavenly levels of priesthood, there are three types of angels. In the highest level are the Cherubim, the Seraphim and the Thrones. They are associated with the Throne of God the Father. In the second level are the Dominions, the Powers and the Virtues. These are associated with the Throne of the Son. In the third level there are the Principalities, the Archangels and the Angels. They are the servants of the Holy Spirit through whom they bring messages to humankind and guard people.⁵⁴

Third, the Christian Priesthood

⁵² Ibid, 202-205.

⁵³ Ibid, 205.

⁵⁴ Ibid, 204-206.

Like in heaven, there are three levels of priesthood in Christianity: the bishop, the priest and the deacon. In addition, there are three types of priesthood in each of these levels. The highest is comprised of the Patriarchs, bishops and prelates, they mirror God the Father with their authority and role. The second is made of vicars, priests and monks, they mirror the Son on the altar and in their duties. The third is for the deacons, sub-deacons and lectors. They do the work of the Holy Spirit in terms of preaching, teaching and assisting the faithful.⁵⁵

Some may wonder where does the Pope figure in this equation? The Pope is from the first type of the highest level, the first among the Patriarchs as Douaihy describes him, with authority over them all, like Peter over the disciples. The Pope takes this authority directly from Christ as his deputy and the Heir of Saint Peter.⁵⁶

In order to truthfully reflect the heavenly mirror or image that he is representing, the priest should always be in the state of grace so he can lead his people to salvation. Douaihy emphasises the role of the priest in this regard as the deputy of Christ and, “the deputy must be like the one who commissioned him.”⁵⁷

The liturgical vestments have their own significance and effect in contributing to the priest’s good corporeal and spiritual status. They are a visible reminder of his internal purity and they relate to the *aqānīm* of the Trinity. The priest needs to keep them clean, pure and not desecrated. The suit of the Mass vestments is a weapon of God and the priest wears it in the battle against the Evil One and his spirits. The priest should then strive not to wear the vestments without being in a state of grace. The vestments are, “a weapon because they are made to serve God and with them we defeat the Devil’s convoys, ask for the forgiveness of sins and receive bountiful graces to complete the service of the Sacraments with purity and sanctity.”⁵⁸

Douaihy elaborates on the meaning of each piece of the priest’s garment, highlighting their significance through his Trinitarian Paradigm. The white alb indicates righteousness and the purity of the divine nature of the Son who overflows the human body with the lights of his divinity; the cincture alludes to chastity, readiness to be in union with Christ through the Eucharist and resistance against the Evil One; the amice signifies the gifts of the Holy Spirit and the knowledge of the divine mysteries through enlightenments from God; the stole is to

⁵⁵ Douaihy, *Manaratul Aqdas*, Vol I, 206-207.

⁵⁶ Ibid, 226-230.

⁵⁷ Ibid, 264.

⁵⁸ Ibid, 286-287.

point out the priesthood authority granted by God the Father, the yoke of the Son and the Son's obedience to the Father; and the cope which covers everything else symbolises the prevalence of love, the union in faith, the coming of the Holy spirit and, "the virtues of truth and righteousness with which the priest arms himself."⁵⁹

4. The Fourth Lampstand - the Preparation

In this Lampstand, Douaihy emphasises the cruciality of a good preparation for the Mass. In the first part, he focusses on the priest and then highlights the necessity for the faithful to be also ready for the Divine Liturgy. The Trinitarian Paradigm is particularly featured in the entry procession at the beginning of the Mass. In the second part of the Lampstand, Douaihy concentrates on the offertory and how it should be prepared.

The priest needs to be well-prepared physically, intellectually and spiritually for the Mass he is about to serve. Douaihy indicates that it is crucial for the priest to equip himself with the warmth of love towards God and the neighbour before the Mass. The priest needs also to light up the lamp of his mind and strengthen his senses with grace so he can be fully attentive, both physically and spiritually, to the presence the Son of God on the altar through the Eucharist.⁶⁰

This high state of readiness of the body, mind, soul and spirit is achieved when priests, before entering the church to celebrate the Mass, "adorn their souls with faith, love, purity and humility, discard all darkness of sin, so they can be partners with the children of light and worthy to sit at the table of the Lord."⁶¹

Attaining this state of perfection is not a simple task. Complete readiness for the Mass is not easily achieved. The Devil's war on priesthood extends its ferocity, cruelty and aggressiveness to every moment of the Church's life, not confining it to the time of the Mass only but waging it well before it. The belligerence of the Devil is materialised against the Lampstand of Preparation, as Douaihy says, sending different spirits of darkness to extinguish it. These are the heretics who deny the need for repentance and confession; the defectors who disown their faith and refuse obedience and purity which are necessary for the sanctification of the Sacraments; the cynical who despise the vestments of priesthood; the mockers who scorn

⁵⁹ Ibid, 292-306.

⁶⁰ Ibid, 326.

⁶¹ Ibid, 327.

the altar and its tools; and the skeptics who doubt the transformation of the bread and wine into the body and blood of Christ.⁶² Douaihy's views on the fate of such people might be deemed as harsh in today's standards. He says that these people are in a state of darkness and sin and their lampstand is extinguished. Therefore, they cannot be in communion with the body of Christ.⁶³

The entry procession is another sign of veneration and sanctity and forms an essential part of the spiritual dimension of the preparation for the Mass. With the entry procession, the Trinitarian Paradigm is manifested once more in a tangible lively manner.

The people in the procession, the requisite movements and the symbols employed find their roots in Scripture, as Douaihy explains. He writes that when the bishop celebrates Mass, he should be flanked by a priest and a deacon while another deacon announces his coming like John the Baptist announcing the coming of the Son (Mt 1:3; Mr 3:3; Lk 3:4; Jn 1:23). The advancement of the procession in pairs is an allegory of the disciples whom Jesus sent out in pairs to bring the Good News to people (Lk 10:1). The cross leads the procession to preach about the crucified Christ. The incense carried in the procession symbolises the abundance of the love of God for God's people, the candles that are also carried in the procession are an indication of the lights of the Holy Spirit, and the entry hymn that is being sung while the procession is advancing is like the praises of people who glorified God the Father when the Son was among them.⁶⁴

The entry procession, right at the onset of the Mass, is thus intrinsic to the Trinitarian Paradigm which Douaihy continues to highlight in order to indicate the full and constant presence of the Holy Trinity throughout the Mass so the faithful can be aware of this presence at all times and live the Divine Liturgy accordingly. Here God the Father is being glorified in the entry hymns, through thanksgiving melodies, for sending his Son. The Son is symbolised by the bishop or the priest and the Holy Spirit by the candles. The incense is also an allegory of the whole Trinity through whom the abundance of the love of God is shown.

With the entry procession the presence of the Holy Trinity is not only palpable but can be sighted as well through the people and objects that make up the different elements of the scene. The Trinitarian presence here is in an active mode, not static, through the advancement of the procession. What makes this action even more compelling is the fact that the advancing

⁶² Ibid, 327.

⁶³ Ibid, 328.

⁶⁴ Ibid, 329-331.

column proceeds through the aisles, passing among the people, taking their minds and spirits with them up to the altar, so they can embark on their divine journey accompanied by the Holy Trinity.

While the physical readiness for the Mass is mainly completed before the start of the entry procession, the preparation of the soul and spirit continues up to the moment that precedes the climbing of the stairs to the altar. There, the priest recites a prayer of supplication to God to make him worthy of the service he is about to offer. Douaihy notes that the Church directs her children to always ask for the grace of worthiness in the beginning of all prayers.⁶⁵

Besides the priest, the people in the congregation also need to be well-prepared for the Mass. The Church assists the faithful in this matter by providing a pious environment for worshipping through various tools such as lit candles.

Douaihy reflects on the lit candles in the Mass and gives them several meanings. For him, the lit candles are tangible or visible signs that help the faithful to light up the lanterns of their minds so they can distinguish between light and darkness, sinful deeds and virtue; an allegory of the light that chases away darkness which leads to death so the faithful can instead walk in the footpath of Christ; and a reminder to the faithful of their original state of grace before the Fall. The human was created in the likeness and image of the Creator, but sin caused them to err and deviate from the path to God, as Douaihy elaborates. However, as the rays of the sun dispel darkness, Christ “chases away the darkness of sin from our hearts, so we serve him with piety like the children of light.”⁶⁶

A proper preparation for the Mass makes the faithful fully aware of every moment of the Divine Liturgy, eagerly participating in all the prayers, hymns and reflections. Since the Holy Trinity is fully present, the faithful ought to be as well. The full awareness and presence of the mind of the faithful is absolute. In the Mass, the Lord’s life, death and Resurrection are commemorated. The Eucharist is partaken of to actively participate in this commemoration.⁶⁷

The fruit of a good preparation for the Mass is an active participation in the Eucharistic communion whereby the faithful becomes ready to receive Christ in a state of grace, fully aware of his presence. In the Eucharist, Christ puts “all his might, wisdom, goodness, justice, love, sublime characteristics and full endowments.”⁶⁸

⁶⁵ Ibid, 332-336.

⁶⁶ Ibid, 351-352.

⁶⁷ Ibid, 355.

⁶⁸ Ibid, 341.

5. The Fifth Lampstand - Memorials

In this Lampstand, Douaihy explains the doxology and the various praises and prayers that are uttered in the Mass including the *hoosoyo*. He also devotes a part of the Lampstand to the commemoration of the Saints and another part to the commemoration of the living and the faithful departed.

Many are those for whom the Mass is offered and prayers are made: the sick, the faithful, the leaders and indeed every living as well as the dead, while the heavenly beings are remembered and their intercession is sought, starting with the Lord Jesus, the Mother of God, the angels and saints. For Douaihy, the Mass is first and foremost a remembrance of the life of Christ who shone the radiance of his divinity in the human nature to be a lampstand for the world through which the sinners see the density of the darkness they are living in.⁶⁹

The Mass is thus a time for prayer and interaction with God. In Douaihy's discourse on prayer, one can find answers to the perennial question: how to pray and why are prayers not always answered?

Douaihy provides many answers to this perennial question. For the prayer to be answered, one needs to seek first God's Kingdom and righteousness, as well as the will of the Father.⁷⁰ He remarks that the key to a good prayer is to ask first for the mercy of God. Douaihy notes that right at the beginning of the Mass, the priest asks for mercy on behalf of himself and the people, then the congregation confirms his supplication by responding with the word Amen. When people seek God's mercy with repentance and humility, as Douaihy further explains, God "embraces us with full love, driving away temptations, crushing the one who is fighting us and bestowing on us the fullness of the spirit in everything we ask for."⁷¹

Before asking for God's mercy though, something prior to this needs to be done. At the beginning of the first part of the Mass, the priest makes the sign of the cross on himself, while the Church asks the faithful to do the same thing, not only at the beginning of the Mass, but also before every liturgy or prayer.⁷² Here Douaihy revisits the sign of the cross to highlight

⁶⁹ Ibid, 405-406.

⁷⁰ Ibid, 412-413.

⁷¹ Ibid, 409-410.

⁷² Ibid, 409-412.

the Trinitarian aspect of the doxology that accompanies this sign most of the time in the Mass, staying on course with his Trinitarian Paradigm.

When making the sign of the cross, Douaihy notes, God is acknowledged and glorified as the human takes existence, salvation, hope and everlasting life from the Trinity. Through the sign of the cross, as Douaihy elaborates, the visible and invisible evil spirits are defeated.⁷³ While only the Son died on the cross, every *'uqnūm* of the three *aqānīm* of the Trinity was exalted by it because the Trinity was glorified through the passion of the Son.⁷⁴ Therefore, the sign of the cross is a visible and palpable manifestation of the Trinity.

When making the sign of the cross, the faithful say, “glory be to the Father” while putting the right hand on the forehead, then under the chest while saying, “and to the Son,” then on the left shoulder moving to the right shoulder while saying, “and to the Holy Spirit.” Douaihy explains the meaning of this sequence of movements and their significance:

The Father is glorified on the head because he is the Head of the Trinity; the Son on the abdomen because he was born from the beginning in the mind of the Father and took flesh at the end of time in the womb of Our Lady and was born from her; the Holy Spirit is glorified on the shoulders as he proceeds from the Father and the Son because of the love and unity between them. Moving the hand from the head to the chest alludes to the descent of the Son of God from heaven to earth for our salvation, and its movement from left to right alludes to his Resurrection from the dead to life because through his cross he moved us from pride to humility, and from the misery of this world to the everlasting glory, and we hope that on the day of judgement he will move us from the goats on his left to the sheep on his right. We make the sign of the cross with our right hand because Christ is on the right of the Father and his strength.⁷⁵

Douaihy remarks that prayers can be presented and conveyed to God in many ways. Persistence in prayer and constant devotion are two other factors that lead to God favorably answering prayers as the Divine rewards each human according to their effort and merit.⁷⁶ When praying, the faithful should not rely on their own righteousness, since the human is weak, capricious and leans towards evil, as Douaihy elaborates. Prayer should also be made with a

⁷³ Ibid, 413.

⁷⁴ Ibid, 416.

⁷⁵ Ibid, 416-417.

⁷⁶ Ibid, 417-418.

serene mind maintaining, “undistracted thoughts, undisturbed conscience and undoubting heart.”⁷⁷ The requisite intention in prayer must be for something good because God is holy and delights in dwelling only in the pure hearted. Although God answers people wherever they are, God’s blessings and graces are poured forth abundantly when the prayer is made in the church.⁷⁸

One of the exemplary prayers in the Maronite Mass is the *hoosoyo* in which the mercy of God is first sought. The *hoosoyo* is a prayer for forgiveness which the priest offers to God to forgive all sorts of sins for the living and the dead and to prevent calamities.⁷⁹

The *hoosoyo*, which can be either read or chanted, is sometimes offered to the Holy Trinity and sometimes to one of the three *aqānīm* of the Trinity, as Douaihy writes.⁸⁰ However, in the first part of the *hoosoyo* all three *aqānīm* are addressed one by one more often than not, starting from the Father, the Son, then the Holy Spirit, and incense is offered when reciting it for the propitiation of God.⁸¹ The *hoosoyo* is then an uttered or hymned manifestation of the Trinitarian Paradigm. The glorification and sanctification of God the Almighty is always at the beginning of the *hoosoyo*. In the second part, the Virgin Mary and the saints are venerated before making the supplication for forgiveness, mercy and blessings for the living and the dead.⁸²

Remembering others in the Mass and praying for them are integral to the Christian faith. With this practice, the Trinitarian Paradigm is yet again manifested. Douaihy points out that praying for others is accepted by God the Father because his will is for every human to live and know the truth for which he sent his only Son to renew the world through him. Praying for others is also accepted by the Son because he took the human flesh to take away the sins of the world. It is also accepted by the Holy Spirit, the fountain of life who dwells in the Eucharist and all the Sacraments to give the fruits of life and the light of holiness to the whole Church.⁸³

Through the power of prayer, the sick are healed, especially when the Mass is offered for them, Douaihy says. Yet in his view, sickness is sometimes a disciplinary action to make up for the sins that have been committed. Douaihy refers to Christ and his disciples who stressed to the sick the necessity of repentance, sometimes before healing them, warning them

⁷⁷ Ibid, 419-420.

⁷⁸ Ibid, 421-424.

⁷⁹ Ibid, 427-428.

⁸⁰ Ibid, 428.

⁸¹ Ibid, 427-428.

⁸² Ibid, 427.

⁸³ Ibid, 450-451.

not to go back to their sinful ways. Douaihy also indicates that the intercession of the saints is efficient for the healing of the sick.⁸⁴

Prayers and Masses are as effective for the dead as for the living, as Douaihy writes, and the souls of the faithful departed benefit from the prayers and oblations offered to God on their behalf in the Mass. For Douaihy, this belief is unshakable as since her beginnings the Church holds requiem Masses for the dead. He explains that offering the body of Christ for the repose of souls in Purgatory is the most beneficial prayer for the dead, compared to all other forms of prayer and almsgiving.⁸⁵

Douaihy cites scriptural passages from both the Old and New Testaments to support his argument and to uphold the concept of Purgatory. The citations allude to, imply, suggest, point out or indicate the authenticity of the existence of Purgatory, a doctrine proclaimed by the Catholic Church.

In his discourse on Purgatory, Douaihy refers to the Lord's teaching about the necessity to reconcile with one's foe and the requirement of forgiveness to avoid paying the penalty (Mt 5:25, 6:15); the possibility of the forgiveness of sins in the next world when Christ warns not to blaspheme against the Holy Spirit as such act will incur eternal damnation (Mt 12:31-32; Mk 3:29); Saint Paul's preaching about the Resurrection of the dead (1 Cor 15:29); the testing of each person's work in the fire which may burn the work but the soul would still be saved after passing through fire (1 Cor 3:8, 15); and the heavenly, earthly and underworld beings (Phil 2:10).⁸⁶

From the Old Testament, Douaihy also makes many citations in his discourse about Purgatory including the cleansing of Jerusalem with burning wind (Is 4:4); the release of prisoners from the pit by the blood of the covenant (Zech 9:11); the refiner and purifier (Mal 3:3); and the sacrifices offered to pay for someone's life (Ex 30:12). Douaihy makes all these references and others from Scripture as well as from the teaching of the Church Fathers to uphold his argument about the existence of Purgatory, the debt paying logic and the benefit of prayer, penance, sacrifice and Mass for the dead.⁸⁷

But what does the doctrine of Purgatory have to do with the Trinitarian Paradigm in Douaihy's thought?

⁸⁴ Ibid, 453-454.

⁸⁵ Ibid, 456-457.

⁸⁶ Ibid, 461-463.

⁸⁷ Ibid.

The Persons of the Trinity feature in Douaihy's discourse on Purgatory to highlight God's mercy. First, he points to the significance of not committing a blasphemy against the Holy Spirit in order to be saved from eternal damnation and be sent instead to Purgatory to be cleansed from sin by fire; second, he identifies Purgatory as a place that was visited by the Son in his Spirit when he died on the cross to save all those who were trapped there because of their sin; third, he describes the souls in Purgatory as God's beloved; and fourth, he remarks that as God's beloved, the souls in Purgatory hope in God's mercy, confessing that the Son is in the glory of the Father (Phil 2:10-11).⁸⁸

6. The Sixth Lampstand - the Teaching

In the Sixth and final Lampstand in Volume I of *Manaratul Aqdas*, Douaihy focuses on the pre-anaphoral part of the Mass, especially on the readings and the homily. He also explains one of the most distinguished praises to God in the Maronite Mass chanted in Syriac, the *Qadeeshat Aloho*. The latter will be analysed in Chapter Six of this research, along with other praises to God and the Trinity.

Douaihy highlights the cruciality of teaching the faithful about the Word of God in the Mass. He remarks that although the human nature is originally virtuous, as God created it in the beginning, the Evil One ambushed it and plundered its graces to banish it from Paradise, leaving it wounded and exposed to death. He likens this action to the thieves in the parable of the Good Samaritan (Lk 10:30-35). For Douaihy, the Good Samaritan is the Son who, once sent to the world by the Father, took pity on the human nature, tending its wounds, carrying it on his donkey and taking it to the hotel for healing. Elaborating on this point, Douaihy writes that, "the hotel is the Church of God and the donkey is the Good News."⁸⁹

According to Douaihy, one of the main purposes then for the readings and the homily in the Mass is to heal the wounded soul. Douaihy describes sin as darkness that can obscure the perception, blinds the heart and cause a deviation from the path of salvation. The cure is in the Word of God as proclaimed in Scripture which is, "the might of God as it shines its knowledge in the human's heart to straighten their steps."⁹⁰

⁸⁸ Ibid, 463-465.

⁸⁹ Ibid, 480.

⁹⁰ Ibid, 481.

Douaihy underlines two actions that take place before reading the Gospel. These actions can be identified as a part of his Trinitarian Paradigm. They are the censuring of the Holy Book and the drawing of the sign of the cross before reading the Gospel.

In the Maronite Mass, the priest censes the Bible before reading it, “to praise the Most Holy Trinity who is glorified in one essence, one power and one will.”⁹¹ For Douaihy, the Sacraments and the path to salvation start with the proclamation of the Word of God. This is how he articulates it:

The Son of God did not come down from heaven and send his disciples to the whole world but to lighten the creation with the rays of this glorified mystery [the Trinity] and preach all peoples and baptise them in the name of the Father and of the Son and of the Holy Spirit, whoever believes and is baptised is saved, and those who do not will be judged.⁹²

Douaihy stresses that the Gospel must be always read on a high place as the Word of God is given from above, should be proclaimed solemnly and is worthy of acceptance. He explains the meaning of making the sign of the cross right before reading the Gospel or just as the priest starts reciting it. He notes that in the Maronite Mass, the priest and the faithful make the sign of the cross in this instance to proclaim the Divine Trinity, as well as the Incarnation of the Son and his death on the cross. In the Roman Catholic Rite, as Douaihy elaborates, the cross is drawn three times with the thumb before the Gospel reading, one on the forehead for the Father as he is like the head and reason in the divinity, one on the mouth for the Son because he is the Word, and one on the chest for the Holy Spirit to allude to the love that comes from the heart. The three-time sign of the cross with the thumb also means that the Word of God is worthy of acceptance by the mind, the word and the will.⁹³

The Gospel reading and the homily that follows precede the Anaphora and the sanctification of the bread and wine. They actually fall in the earlier parts of the Mass. Hence, it is unthinkable to see people leaving the church at this stage. This would appear disrespectful. All the faithful are expected to remain in the church throughout the entire liturgy, participate in communion and stay until the dismissal blessing. But it appears that this was not the case in the early centuries of the Church.

⁹¹ Ibid, 537.

⁹² Ibid, 538.

⁹³ Ibid, 541-542.

Douaihy notes that before his time, not everyone in the congregation was permitted to continue the Mass after the readings and the homily. There were people referred to as *maw'ūzīn* (sermonised) and *sam'īn* (hearers), who were not allowed to participate in the communion service. They were ushered out of the church after the homily. The sermonised and hearers were themselves made up of different groups of people as well. Some were not Christians but learning about Christianity and were being prepared for baptism. Others were the insane who were considered in the old days as possessed or affected by bad spirits. There were also the sinners who were still going through their penance.⁹⁴

The sermonised and hearers of the past can be any faithful who attends Mass in any ordinary Sunday in our days, as well as in Douaihy's time. Therefore, many parts of the Divine Liturgy are devoted to the salvation of sinners, rather than alienating them. This devotion is crucial since every human being is considered a sinner. The Church neither excludes the sinners, nor the repentant; and certainly not the sick. Rather, as Douaihy points out, the Church instructs her children to pray for sinners so they can acquire the virtues of faith, hope and love for their own salvation. He explains that sinners are weak in the knowledge of faith, and prayers are offered on their behalf so that God removes the delusion from their hearts and lightens their minds with the divine knowledge. Prayers are also offered to God so the repentant is rewarded with the virtue of awe.⁹⁵ In addition, praying for sinners generates many graces for them, as Douaihy further explains:

God shines on them the richness of his wisdom, the glory of his mysteries and the knowledge of his divinity so they remain in his house in purity and sanctity, serving and praising him as it should be done to the Master of All and their Creator.⁹⁶

The three virtues of salvation mentioned above – hope, faith and love – have been granted to the human through God's preoccupation with sinners, as Douaihy writes. He indicates that hope, faith and love are in fact a second set of gifts that God has bestowed on the human, because the Creator has never willed to leave the human to face their own destiny alone after the Fall. Douaihy stresses that right from the moment of creation, Adam and Eve were gifted with three faculties to understand good and follow it. He underlines these three faculties as reason, memory and will.⁹⁷ In his view, they are the first set of gifts while hope, faith and

⁹⁴ Ibid, 485-486.

⁹⁵ Ibid, 488-489.

⁹⁶ Ibid, 491.

⁹⁷ Ibid, 487.

love are the second set of gifts. Each gift in each category is associated with a Person of the Trinity. Here one of the main features of Douaihy's Trinitarian Paradigm can be found. The two sets of gifts form the basis of his theological anthropology. This will be explored in Chapter Four of this research and revisited in Chapter Six.

Asking for the mercy of God is another way to pray for the repentance of sinners. Douaihy notes that David's supplication, "Have mercy on me, O God" (Ps 51:1) was part of the Divine Liturgy with an aim to lead to repentance through many steps in which the Trinity can also be discerned. The first step is the invocation of the Holy Spirit to deliver the sinners from their sin by sending them the ray of grace to dispel darkness from their hearts. The second is obedience to God the Father because many ignore God's voice and rebel against God's divine light. The third is a contrite heart that asks the Son to wash away the sins through his compassion.⁹⁸

Douaihy points out that God's will is that every human comes to know the truth and be saved. For this reason, as Douaihy elaborates, the Church teaches her children to pray for all sinners, the Christians and the non-Christians alike. He notes that when sinners repent, heaven celebrates their repentance with great joy. Hence, the Church highlights the important role of the priests in the Plan of Salvation. The Lord wants the priests to act like the disciples by going out to the whole world and proclaim his salvation because he is the Lord of all and his desire is to save them all.⁹⁹ Douaihy finds that by likening the disciples to shepherds and the faithful to sheep, Jesus is assigning the priests to watch over his people, leading them to the water of life and pastures of comfort. These are the Sacraments of the Church and the teaching of Scripture.¹⁰⁰

Conclusion

In his first volume of *Manaratul Aqdas*, Douaihy explains the pre-sacramental part of the Mass, highlighting the meaning of several aspects of the Divine Liturgy, ending on the Word of God and how it is taught through the readings and homily. Throughout this volume, the Trinitarian Paradigm is manifested in objects, movements, signs, utterings, people and the priesthood. In the second volume of *Manaratul Aqdas*, which is the topic of the next chapter,

⁹⁸ Ibid, 492-494.

⁹⁹ Ibid, 495.

¹⁰⁰ Ibid, 543.

Douaihy engages the reader with the Sacramental Part of the Mass, striving to connect humanity with divinity through his Trinitarian Paradigm.

Chapter Three: *Manaratul Aqdas* – Volume II

Introduction

The second volume of *Manaratul Aqdas* is comprised of the remaining four Lampstands. This volume appears to contain more of Douaihy's theological thought as it deals at length with four significant theological themes: the faith; the consecration of the bread and wine; the sacrifice or oblation, that is the crucified Son; and the communion or the unity of the faithful through the Eucharist. Throughout the four Lampstands of this volume, the Trinitarian Paradigm is manifested to further highlight the Trinitarian aspects of the Mass.

As in the previous chapter, it is crucial to present and analyse as much of the theological thought that Douaihy has written in this volume. Confining the presentation to the Trinitarian sections solely does not do him justice. A wider coverage is essential in order to have a better grasp of Douaihy's thought and to put his Trinitarian theology in the context of his discourse. Presenting translated indented paragraphs of his work is also necessary since *Manaratul Aqdas* is not available in English.

1. The Seventh Lampstand - the Faith

In this Lampstand of *Manaratul Aqdas*, we come across some of Douaihy's most precious spiritual writings. The engaging literary style of the author blends with his academic shrewdness, philosophical depth, theological knowledge and Christian faith to produce an insightful discourse on God. This discourse extends to all three *aqānīm* of the Trinity, particularly through the Creed, for which he devotes twenty-five chapters of this Lampstand. In addition, Douaihy discusses the Anaphoras of the Syriac Church which form an essential part of the Maronite Rite.

Douaihy commences this Lampstand with a reflection on God, the Divine Almighty, before delving into his discourse on the Trinitarian Persons.

In a style reminiscent of the works of Augustine and Aquinas, Douaihy starts by offering his thoughts and arguments to demonstrate the existence of God through various observations. This aspect of Douaihy's approach will be further explored in Chapter Four of this research where his theology is put in perspective with the work of the two Latin Fathers.

It is important, however, to highlight here how Douaihy sees God. In this regard, he emphasises several aspects of the Creator:

We make out God's wisdom and enigmatic mysteries from his magnificent power [...] He is tireless, timeless and does what he wills. Through his Word he created the world from nothingness and [brought it] into existence. By his order, they [everything] grow and multiply, thus extracting perfect treasures out of imperfect material [...]. With his might, he holds everything in existence together. If this unfathomable might that is clear in the creatures and their natures, characteristics and systems cannot be comprehended by the greatest savants, what do we then say about the mystery of his enigmatic wisdom through which God sees past and future things as if they were present before his eyes, and in them he perfectly understands everything by discernment and in full details, not from what they do or from their similarities, but by their origins and natures, because all things are from God and exist in him. God perceives everything by understanding himself without missing anything, while his knowledge would neither increase nor decrease because his power and wisdom are inseparable and uncut from the core of his unconfined and unperceived divinity.¹

In comparison, how does the human fare? Unlike God, humans create nothing out of themselves and their abilities are limited and weak, as Douaihy writes. They are poor in wisdom, have to toil in order to fulfill their needs and require each other to sustain their lives. In addition, the mind is limited and short of attaining a real knowledge of things as it draws on the senses to discern. The senses, however, have no access to the origin of matters, but only to their symptoms.²

Such is the state of the human vis-à-vis knowledge, even of the material world. How is it then for the spiritual realm? In alluding to the Mystery of God and the Trinity, Douaihy questions the ability to perceive one's own soul, or to even understand its primary characteristics. If the human nature cannot be fully grasped by the mind, how can the divine nature be then comprehended? Elaborating on this point, Douaihy writes:

How can we then perceive the unlimited core of divinity of who is the Owner of all, the Provider for all, the All in all, whom no one can come near or lift into the veil of his concealment as he is unconfined to places, unlimited in times, unperceived by minds and has freed himself from beginning and end?

¹ Douaihy, *Manaratul Aqdas*, Vol II, 29-30.

² Ibid, 30.

If we draw knowledge from the material things and each one of us cannot go beyond their limits, how can we then describe what our senses are unable to judge and our powers can never reach?³

Douaihy offers a four-pronged approach for the human to take so they experience God's love without necessarily acquiring a good knowledge of the Divine, or understanding how the Trinity works. First, the human needs to confess the unfathomability of God. The divine mysteries are concealed and should be accepted without investigation. Second, God must be always regarded with awe. Third, the Trinity can never be scrutinised in order to be understood, yet God reveals Godself through inspiration, piety, Scripture and the Economy of Salvation. He describes the scrutinisers as calumniators and rebels lacking in awe. Fourth, it is the Economy of Salvation that matters in the lives of the faithful and the Trinity is the Master of the economy.⁴

In this four-pronged approach, some of Douaihy's biggest Trinitarian themes can be found, such as faith, reason, awe, economy, Scripture and liturgy. These themes are intrinsically connected to Douaihy's Trinitarian Paradigm. They form the topics of the next three chapters of this research.

Douaihy sees the human as totally ignorant in regard to grasping the fullness of God, comprehending the Almighty's nature, or understanding the inner life of the Trinity. This is due to the absurdity of confining God to definitions, shapes, ideas or perceptions. Douaihy draws on Scripture to highlight this point through the following hypothetical example:

Suppose that when Rebecca was pregnant with Jacob and Esau, God took Jacob out to this world, and after revealing to him the spectacle, glory and order of its creatures, he returned him to his mother's womb and ordered him to tell his brother about everything he had seen. How would he describe to his brother Esau the brightness of the sun and the light of its rays without comparing it with the obscurity of that dim place? How would he illustrate the volume of the world and the height of the sky without comparing it with the narrowness of the womb? How would he explain to him the fragrance of odours but by comparing it with the stench? How would he portray to him the coolness and serenity of water without comparing it with the blood's turbidity and heat? And how can

³ Ibid.

⁴ Ibid, 31-38.

he describe to him the air, the astronomical movements, the color of flowers, the world order, the world's wisdom and proverbs but by saying, "I have seen amazing and extraordinary things that your eyes have never seen, your ears have never heard and your mind has never thought of." If this would for sure be his words in describing perishable uncreative materialistic things, how could then imperishable and non-fabricated matters that are beyond our reach be described with human words?⁵

With the above theological and philosophical discourse on the divinity and humanity, Douaihy opens his essay on the Creed, discussing it over twenty-five chapters, including eleven on the Holy Spirit, explaining how the Third *'uqnūm* of the Holy Trinity proceeds from the Father and the Son, supporting his argument with biblical citations. What makes his discourse fascinating is the simple and smooth style and language Douaihy employs to explain the abstraction of the Trinitarian God whose innermost being seems always remote, ungraspable and mystical. His serene thoughts, the images he invokes, the examples he gives and the flow of his words make the Creed sound like a symphony of the Holy Trinity. For Douaihy, the Creed is another uttered Trinitarian Paradigm in the Mass.

Douaihy starts his reflection on the Creed by quoting three of the Church Fathers, Doctors and Saints: Ambrose, John Chrysostom, and Augustine, adopting their various views within his discourse. He notes that the Creed is a summary of all the mysteries of salvation with countless benefits for those who recite it in faith. It is like a key that was cut by the Apostles to lock away the darkness of the Devil and open the gates of heaven. The Creed can also serve as a good weapon against the Evil One.⁶

The Creed was firstly arranged by the Apostles before they went out to proclaim the Good News, as Douaihy elaborates. The Apostles wanted the Creed to serve as a foundation for their mission to avoid deviation when preaching. Douaihy refers to a letter by St Clement, a disciple of St Peter, written to James, the brother of the Lord, stating that after receiving the Holy Spirit, the Apostles met and wrote the Creed together. It was then written so that when the Apostles would depart from each other, they would teach the same teaching to all nations.⁷

However, Douaihy remarks that the original text of the Creed was shorter. Additions were later made to explain the faith, mainly at the Councils of Nicaea and Constantinople, to

⁵ Ibid, 31.

⁶ Ibid, 27-28.

⁷ Ibid, 26.

respond to the heresies of that time. The additions were needed, as Douaihy indicates, so the views of the faithful would be the same in every land, from West to East. The Creed was made compulsory for all Churches to recite during the Mass. It was also included in the clergy's hourly prayers, and the priests were instructed to explain it to their parishioners and ask them to memorise it. The teachers were also requested to explain it to their students in Christian schools. For Douaihy, memorising the Creed and understanding its meaning lead to salvation.⁸

The Creed is recited in the Mass after the homily which follows the Gospel reading. Douaihy explains that the Creed is recited at this stage of the Mass, "so that our mouths bear witness to the beliefs that we adhere to in the bottom of our hearts."⁹

In Douaihy's view, the Creed has twelve foundations or mysteries, according to the number of the Apostles. Three of them belong to God the Father: the certainty of the oneness of his essence, the indivisibility of his essence and the affirmation of his Trinitarian *aqānīm* who cannot be mixed. Five belong to the Word Incarnate, the Son: his appearance in the body, passion and death, Resurrection, ascension into heaven and his second coming of judgment. The remaining four mysteries belong to the Church which is the field where the Holy Spirit works: one Catholic and Apostolic Church, one baptism for the forgiveness of sins, the Resurrection of the dead and the everlasting life. The oneness of the Church reflects the oneness of the Trinity.¹⁰ Douaihy's thought on the Creed will be revisited in Chapter Six of this research.

Notwithstanding God's omnipotence, greatness and infinitude, this is the same God who sacrificed his only begotten Son to deliver humankind from sin, and give humans the power, through the priesthood, to sanctify bread and wine so they become the body and blood of his Son for the salvation of his creation. The sanctification of the bread and wine occurs during the prayers of the Anaphora.¹¹

On the meaning of the word Anaphora, Douaihy disagrees with the Syriac scholars who say that the word Anaphora means the Scarf or Veil, and with those who explain it as Letter or Ascension. He stresses that Anaphora is a Greek word meaning Oblation, Sacrifice or the Rite of the Mass. Douaihy notes that it was James the Brother of the Lord and Bishop of Jerusalem who composed the first Anaphora as he celebrated the first Mass on Wednesday after the

⁸ Ibid.

⁹ Ibid, 27.

¹⁰ Ibid, 28.

¹¹ Ibid, 145.

Pentecost. According to Douaihy, James wrote the first Anaphora, “through a special inspiration from above” and he started it with the expression of, “God of us all.” The other Syriac Anaphoras were arranged on its template.¹²

Douaihy notes that there are thirty Anaphoras approved for use by the Antiochian Church, including three attributed to Saint Peter who celebrated the second Mass. Saint Peter dedicated one of his Anaphoras to the Mass that he celebrated with the Apostles on Our Lady’s departure from this world. It became known as the Anaphora of the Apostles. There is also the Anaphora of the Twelve Apostles, written in their name, by Luke the Evangelist.¹³

Most of the Anaphoras are offered up to the Father by the priest who represents the Son in the presence of the Holy Spirit as Douaihy explains. The priest represents the Son as he says in his name, “this is my body and this is my blood.”¹⁴ Yet the prayers of the Anaphora, which are made to God the Father, go to all three *aqānīm* of the Trinity, as he elaborates, since the *aqānīm* are equal in essence so that everything made to one of them is elevated to them all.¹⁵

2. The Eighth Lampstand - the Consecration

In this Lampstand, Douaihy discusses the consecration of the bread and wine, the prayers that precede it, the Sanctification Prayer, the invocation of the Holy Spirit and the effects of the Eucharist. Here Douaihy’s Trinitarian Paradigm can be easily discerned through the template of his discourse and the way the contents are arranged. It is the only Lampstand that is comprised of six essays, with five mainly divided between the three *aqānīm* of the Trinity, while they all figure more frequently together in the last essay.

The first essay focuses on the elevation of the mind to God and is primarily dedicated to the Father while highlighting the presence of hosts of angels on the altar. The next three essays allude mostly to the Son and deal with the consecration of the bread and wine and Christ’s presence in the Eucharist. The fifth essay concerns mainly the invocation of the Holy Spirit. The sixth essay deals with the effects of the Eucharist while the Economy of Salvation is also highlighted through the memorial prayers. Here, the three *aqānīm* of the Trinity are invoked more often together in the discourse.

¹² Ibid, 145-148.

¹³ Ibid, 147-149.

¹⁴ Ibid, 157.

¹⁵ Ibid, 177.

Douaihy describes the consecration part of the Mass as a Lampstand that encompasses the light of all the other Lampstands. For the remaining nine Lampstands, this Lampstand is, “like the planets to the sun and the lines of the circle to the centre.”¹⁶

At the beginning of the Eighth Lampstand, Douaihy revisits once more the significance of the sign of the cross to further highlight its Trinitarian aspect. For Douaihy, nothing can be sanctified without the sign of the cross, even the Sacraments themselves must be sealed with it, including the sanctification of the Eucharist.¹⁷

There is wisdom behind drawing the sign of the cross as this act generates graces, blessings, protection and safety. Douaihy emphasises the necessity of making the sign of the cross at the beginning of every action, not only while being inside the church or in a state of prayer, but also while carrying out routine or mundane actions such as going to sleep, rising from bed, going out, walking, taking or giving, eating or drinking. By doing so, the faithful will be:

...imitating the life of Christ and hoping that through this weapon [cross] our steps are guided, our deeds straightened and all our conducts are successful so we reach the Kingdom through the one who suffered for our sake and willed the salvation for all peoples.¹⁸

In addition, Douaihy highlights the importance of making the sign of the cross to overcome evil, avoid sin, temptation and lust, and to be well-equipped when facing difficulties, hardships or ordeals. The sign of the cross should be also made in sickness, wars, drought, fire, flood, locust invasion and when crossing frightening places or being among beasts. Making the sign of the cross in such situations is necessary, as Douaihy says, for by dying on the cross, the Lord submitted to the human person all other creatures which had rebelled because of sin. The sign of the cross is also made against all the ruses of the Devil like magic, shadows and strange harmful creatures as, “by the power of this sign we defeat their powers.”¹⁹

Douaihy notes that at the commencement of the consecration of the bread and wine, the priest makes the sign of the cross three times over the congregation, then three more times over

¹⁶ Ibid, 203.

¹⁷ Ibid, 208.

¹⁸ Ibid, 207.

¹⁹ Ibid.

the bread and wine that are about to be sanctified so they can be sealed with the image of Christ and elected to serve his people.²⁰

In the current Maronite Mass,²¹ the congregation is blessed three times with the sign of the cross before the Eucharistic Prayer. For the bread and wine, the priest extends his hands in the form of the cross over the patten and the chalice while they are covered with the pall. This action occurs as soon as the offertory is placed on the altar and before the sign of the cross is drawn three times over the congregation. After the consecration, the priest draws the sign of the cross over the consecrated bread and wine three times before he covers the patten and chalice with the pall.

Douaihy places much attention on the significance of the sign of the cross as it is a visual manifestation of the Trinity. The sign of the cross makes the Trinitarian Paradigm more tangible, not only in the Mass but also in the lives of the faithful. For Douaihy, the sign of the cross is a solemn adoration of the Trinity. This is how he puts it:

When we draw the crosses, we praise the Holy Trinity [...] because by the death of the Lord on the cross, we were saved from slavery to the Devil and became children of God. To him [the Father], to his Son and their Holy Spirit we ought to offer praise and glory without cessation for ever [...] Glory is due to the Father as he is the one who authorised the priests to consecrate the body of his Son [...] Adoration is due to the Son as he is the one who consecrated the Sacraments first and taught his disciples and commanded those who would come after them to do the same to remember his death until he comes again. Thanksgiving is owed to the Holy Spirit as he is the one who hovers over the Sacraments and sanctifies them as he descended upon Our Lady and sanctified her when the Lord took flesh from her.²²

In his discourse on the consecration of the bread and wine, Douaihy strives to demonstrate the presence of all three *aqānīm* of the Trinity so that the consecration of the offertory can be perfected. This perfection is reflected on the faithful who seek perfection and to be in communion with the perfect God. Douaihy remarks that the soul of the living is in constant longing for God, but as long as it is imprisoned in the body, the soul is restless, the heart thirsty and the mind distracted by the goods of this world. This makes the union with God

²⁰ Ibid, 206, 209.

²¹ As celebrated in the *Book of Offering*.

²² Ibid, 209.

through the Eucharistic communion an aspiration and constant endeavour. To be in union with God and reap the benefits of the Eucharist, the faithful need to keep away from sin, interact with each other in peace, lift up their hearts and minds to God and meditate on the divine food.²³

The divine food is the body and blood of the Lord. Christ ate first with his disciples the Passover and then consecrated his body and blood in the bread and wine, not because he was physically hungry but because, “he was longing in the spirit for the salvation of humankind.”²⁴

Douaihy considers the washing of the disciples’ feet at the Last Supper as an essential part of the first act of consecration carried out by Jesus and an allegory of the Mass. For Douaihy, the removal of the Lord’s outer garments before the washing is an indication of the removal of the old human, along with their sin, so the human can be in union with the body of Christ. Douaihy draws similarities between this particular action in the Last Supper and the action carried out by the priest when he clothes himself with the Mass vestments. With this action, the priest symbolises the new person. The wrapping of the towel around the waist in the Last Supper is an allegory of the flesh that the Lord took from the human to save them from sin. The pouring of the water in the basin is symbolic of washing away sin through baptism and becoming righteous by grace. By washing his disciples’ feet like a slave, Jesus was aiming at destroying pride, the cause of sin and death, as well as teaching his people the significance of meekness, purity and love in order to become worthy of partaking of the Eucharist.²⁵

On the real presence of Christ in the Eucharist, Douaihy offers many arguments to demonstrate the authenticity of this belief that is based on the Catholic dogma of transubstantiation. As it is cited in the previous chapter with the discourse on the First Lampstand where he supports this truth by referring to Christ’s own words uttered over the bread and wine, Douaihy cites another saying by Jesus to demonstrate once more the Son’s real presence in the Eucharist. He points out that the person who spoke about the possibility of heaven and earth to pass away but not his words (Lk 21:33), is the same person who also said in the Last Supper, “this is my body” and, “this is my blood.”²⁶

In addition, Douaihy draws on the work of the Church Fathers to support his argument, including Saints Chrysostom, Athanasius, Basil and Jacob of Serug. The Fathers stress that as soon as Christ took the bread and called it his body, it really became his body and was never

²³ Ibid, 210-211.

²⁴ Ibid, 247.

²⁵ Ibid.

²⁶ Ibid, 257.

bread again. The same thing can be said about the wine becoming his real blood. Douaihy adopts Serug's elaboration on this matter; when the disciples were eating his body and drinking his blood, "they were still listening to his teaching through his own voice and they believed that he was killed yet they were looking at him alive while eating him with no doubt."²⁷

Douaihy emphasises the change that occurs to the nature of the bread and wine as soon as they are transformed into the body and blood of Christ, because when the Lord says the bread is his body and the wine his blood, "we become certain that through his presence in flesh and blood, the essence of the bread and wine is abolished."²⁸ For Douaihy, Christ's presence in the Eucharist is therefore authentic, real and cannot be denied. Furthermore, when the body and blood of Christ are present, his spirit and divinity are present too. They are all united in the *'uqnūm* of the Son.²⁹

3. The Ninth Lampstand - the Sacrifice

In this Lampstand, Douaihy discusses the offering of the body of the Son to God the Father and the suffering of Christ on the cross and how his passion is reflected in the Mass. He also presents his own reflection on the Lord's Prayer, the Our Father.

In addition, Douaihy explains in this Lampstand the Fraction of the consecrated bread and the Signing of the chalice. These are two out of five consecutive actions that the priest carries out in the Maronite Mass after the consecration of the bread and wine and before the Lord's Prayer. They are called Fraction, Signing, Sprinkling, Mingling and Elevation. Douaihy discusses these actions with elaboration in the next Lampstand, including the first two that he speaks about here. While the Signing is further examined in the next few paragraphs, all five actions will be thoroughly explored together in Chapter Six of this research.

According to Douaihy, the sign of the cross was drawn eighteen times in the Signing action alone in his days. Douaihy explains that the frequency of making the sign of the cross then is to reiterate the perpetual presence of the Holy Trinity in the Mass and to venerate the passion of Christ. Hence, after the consecration of the bread and wine, the priest takes a small part of the Eucharist, known in Arabic as the *jawhara*, meaning "gem," and draws the sign of

²⁷ Ibid, 258.

²⁸ Ibid, 273.

²⁹ Ibid, 281.

the cross on the chalice eighteen times as mentioned: nine times for the names of the three *aqānīm* of the Holy Trinity and nine times for their characteristics.³⁰

Douaihy gives five reasons for the multiple repetition of the sign of the cross at this particular moment of the original version of the Maronite Mass. The first is to indicate the enormous suffering of the Son to make up for the countless sins of the human; second, to match the eighteen hours during which the Son suffered; third, to mark the types of suffering that Jesus went through: nine of them in the City of Jerusalem and nine on Golgotha; fourth, to highlight the nine fruits of the Holy Spirit and the nine Beatitudes;³¹ and fifth, to represent the nine types of angels and nine categories of priesthood as explained in the Third Lampstand.³²

In the current Maronite Mass however, the cross is only drawn three times in the Signing action of the chalice by the *jawhara*, and the bread is sprinkled with it three times as part of the five consecutive actions mentioned before. Yet the sign of the cross may still seem repetitive in the Maronite Mass nowadays as it is drawn over thirty times throughout the Divine Liturgy, whether over the congregation, the offertory, the Sacraments, or through signs carried out by the priest while reciting the doxology. In addition, the faithful make the sign of the cross over themselves every time the names of the three *aqānīm* are pronounced.

Douaihy elaborates on the meaning for such recurrence of the sign of the cross in the Mass by connecting it to the passion of the Lord and the significance of his suffering in the Plan of Salvation as prepared by the Trinity. Although the cross was one of the most feared tools of execution and was regarded as an abomination that spelt curse, immense suffering and death, and was reserved for the worst criminals, Douaihy points out that the Son was particularly pleased to die on it for many reasons:

He chose the cross to be an altar of forgiveness so the Father smells the scent of its goodness and is pleased with his people; second, to make it a school of wisdom and a pulpit of divine teachings so that the world hears his words and is taken up to him; third, to make it a lampstand of the divine Sacraments that abolishes the darkness of sin from the Church and enlightens the minds of people with his knowledge; fourth, to transform it into a shield for the baptised

³⁰ Ibid, 449.

³¹ Douaihy refers to the Beatitudes as nine, not eight, as it is commonly known. In his discourse, he seems to count the hungry and thirsty for righteousness under two separate categories. His counting could also be based on the number of times that Jesus uttered the words “Blessed are...” in his sermon on the mount (see Mt 5: 3-11).

³² Douaihy, *Manaratul Aqdas*, Vol II, 449-452.

against the ruses of the enemy and into a key of the gates of the Kingdom; fifth, to make the water and blood gash out of his side, one to wash out sin and the other for the exaltation of the Spirit in the Lord; and sixth, to make his body a fruit of life for us, unlike the fruit of the Tree of Knowledge that caused Adam and Eve to deserve death.³³

The body of the Lord is offered in the Mass to God the Father, as Douaihy notes, for three main reasons. First, because through the Son's passion the human is saved from the sin of lust which the flesh had been hit with; second, through the death of the Son the human is saved from the damnation of sin; and third, the Son gives life to the human through his Resurrection, the very life that the Evil One deprived the human of through wickedness.³⁴

No human has ever been able to envision the scope of the passion of the Lord as Douaihy states. This is how he describes his passion:

The sufferings that the Son of God had physically endured for the sake of humankind were so tremendous that even if all creatures became tongues, all the rays of the sun became pens and all oceans ink, they would not be able to describe even a particle of it or grasp a small portion of it.³⁵

Douaihy highlights the many names that the body of the Lord is known with. He says that these names are either to indicate the spiritual or redemptional aspects of the Eucharist, its form or symbol.

The Eucharist is known as the Hidden Manna as Douaihy elaborates, because it contains the taste of all virtues, not by the power of the human but by the might of God. It is also called the White Scarf since the body of Christ is hidden in the form of bread; the Table, because it is placed on the altar; Banquet, since Jesus invited his disciples to eat it and invited the faithful after them to do the same; Dinner, as it was sanctified in the evening thus indicating the union of the human with God at the end of the world; Blessing, because he blessed it himself and gave his disciples and the priests after them to bless it in his name; Sanctification, since the Lord sanctified himself in the bread and gave his Church to sanctify it so she becomes sanctified in the truth.³⁶

³³ Ibid, 466.

³⁴ Ibid, 438.

³⁵ Ibid, 441.

³⁶ Ibid, 458.

The Eucharist is also known as Crumb, because when Jesus sanctified it he distributed it in the form of bread; Priesting and Service, since the transubstantiation can only happen at the hands of the priest during the Mass service; Bread, since it is the food of the spirit; Heavenly Bread, as it is made by the power of God in heaven; Bread of the Angels and the Righteous, because they take pleasure in the glory when they see it; Bread of the Virgins, King and the Mighty Ones because of its numerous fruits; Eucharist, to indicate thanksgiving and the acceptance of grace; Remembrance, because the Lord asked his disciples to do it in his memory; Covenant, as it was given on the death of the Lord; Yeast, as it makes the grace grow in the spirit; Provisions, as it is given at the deathbed for eternal life. More still, the Eucharist is known by other names such as Commandment, Mystery, Oblation, Sacrifice, Communion and Food.³⁷

Douaihy indicates that the great suffering that Christ endured was foreseen by him as he had told his disciples about it numerous times. While Scripture details three instances in which Jesus foretold his disciples about his passion, death and Resurrection,³⁸ Douaihy identifies another concealed prediction that the Lord had made in this regard. It is in the very prayer that Christ himself had taught his disciples – and the world through them – the Our Father (Mt 6:9-13; Lk 11:1-4).

According to Douaihy, there are seven prayers in the Our Father preceded by a supplication to God the Father. He explains that the seven prayers he identifies reflect expressions that the Lord uttered while dying on the cross, facts that took place in the course of his passion starting from the Last Supper, and his willingness to sacrifice himself in reparation for the sins of the world in accordance with the will of his Father. According to Douaihy, all these things and meanings are encompassed in the Our Father.

Douaihy offers two different reflections on the Lord's Prayer, first in relation to the passion of Christ and second in relation to the prayer's own meanings.

In his first contemplation, Douaihy says that calling out "Our Father" reflects the Lord's petition to his Father in Gethsemane and on the cross. The sanctification of God's name mirrors the Son's glorification of the Father through his Passion and crucifixion. Asking for the coming of the Kingdom of God is echoed by the thief's words on the cross when he pleaded with the Son to remember him in his Kingdom and the Lord's response that he will be with him in

³⁷ Ibid, 458-459.

³⁸ As reported by the three Synoptic Gospels of Matthew (16:21-23; 17:22-23; 20:17-19), Mark (8:31-33; 9:30-32; 10: 32-34) and Luke (9:22; 9:43-45; 18:31-34), as well as in John (12: 23-25).

paradise on that very day. Praying for the Father's will to be done as in heaven, so on earth, mirrors Jesus' prayer in Gethsemane for the will of the Father to be done and not his own will, reflecting the full obedience of the Son to the Father even to death on the cross. Asking the Father for the provision of our daily bread is reflected in the Son's giving his body and his thirst on the cross. Pleading with the Father to forgive one's sins as they forgive those who sinned against them is an imitation of the Son's plea with the Father to forgive those who crucified him. Praying not to fall into temptation is mirrored by Christ's warning to Peter not to use his sword and his cry to God on the cross not to forsake him. And finally, asking the Father to be saved from the Evil One reflects the Son's commanding his disciples to always pray and his final words on the cross, "into your hands I commit my spirit."³⁹

In his other reflection on the Our Father, Douaihy sees that three of the seven prayers contained in the Lord's Prayer are devoted to God, while the remaining four prayers are for the physical and spiritual needs of humans. When reciting the first three prayers, that is for the Father's name to be sanctified, his Kingdom to come and his will to be done, the faithful submit themselves to God and honour him as he grants them all their needs. Those needs, physical and spiritual, are summarised in the remaining four prayers: the bread, forgiveness, keeping temptation away and deliverance from evil.⁴⁰

Although it was taught by the Son and is addressed to the Father, Douaihy indicates that the Holy Spirit is also engaged with the Lord's Prayer. He explains that the prayer was devised by the Son who is the wisdom of the Father and the holder of all knowledge. By knowledge Douaihy is alluding to the Holy Spirit. He also indicates that the Lord's Prayer is recited in the Mass after the consecration of the bread and wine. It is the part of the Mass where all three *aqānīm* of the Trinity are engaged. Douaihy finds that as the faithful have asked the Father to be pleased with the oblation through the grace of his Son and the indwelling of the Holy Spirit, they stand before him as children before their father and say "Our Father."⁴¹

³⁹ Douaihy, *Manaratul Aqdas*, Vol II, 468-469.

⁴⁰ *Ibid*, 471-472.

⁴¹ *Ibid*, 469-470.

4. The Tenth Lampstand - the Communion

In this final Lampstand, Douaihy elaborates on the five actions of Fraction, Signing, Sprinkling, Mingling and Elevation. The main focus in this Lampstand however is on the Eucharist and the communion.

Douaihy stresses that the Son wore the mediocrity of the human body not to render it useless, nor to hide it under the bushel of idleness, but to place it on the lampstand of the cross. The cross is the lampstand that gives the light of God's knowledge to the whole world in order to draw every person to the Son and breathe life into them. The Son did not keep his body in the Sacrament to be void or buried, but rather, he placed it, "on the lampstand of the altar to give the light of faith, the forgiveness of sins and the everlasting life to those who partake of it."⁴²

Douaihy sees a heavenly allegory of the communion through a scriptural visionary scene (Ezek 10). In this vision, God is depicted sitting on the throne, winged figures around the wheels of a chariot, a man dressed in linen and a voice ordering him to advance to where the winged figures are standing, take a handful of burning coal and scatter it over the city. The man in linen went in and stood by one of the wheels. He did not move any further but remained there. Then one of the winged figures reached out to the fire, took some of the burning coal and placed it on the hands of the man dressed in linen. The man took the burning coal and came out again.⁴³

Douaihy refers to Serug who explains this visionary scene and adopts his interpretation. The whole scene is about the Eucharistic communion that can only happen through an active role of the three *aqānīm* of the Holy Trinity.

According to this interpretation, God orders the man in linen, the priest, to go where the winged figures are standing, the altar, take a handful of burning coal, the Eucharist, and scatter it over the city, the communion. However, the priest could not accomplish this mission on his own but needed a heavenly aid. This assistance came from one of the winged figures who took some of the burning coal and placed it in his hands. This winged figure is the Holy Spirit.⁴⁴

⁴² Ibid, 507.

⁴³ Ibid, 515.

⁴⁴ Ibid, 516.

This visionary scene in heaven is a reflection of communion in the Mass and falls within the Trinitarian Paradigm that Douaihy keeps highlighting in the Divine Liturgy. In this scene, God on the throne is the Father, the burning coal is the Son, and the winged figure is the Holy Spirit. All three *aqānīm* of the Holy Trinity are involved in the distribution of the Eucharist. The Trinitarian presence which has been with the faithful throughout the whole Divine Liturgy, manifesting itself in people, prayers, movements and objects right from the entry procession and throughout the liturgy, is still fully there for the communion. Douaihy refers once more to Serug to further support this view:

The Holy Spirit is standing invisibly where the Eucharist is, it is him who gives the priest purity so he can purify the world and break the body of the Son of God, and then places it in the hand of the priest who distributes it to the crowds and to the whole world.⁴⁵

Many are the fruits of the Eucharistic communion. Douaihy points out the divine graces that are granted to the faithful through the body of the Lord. He counts twelve different fruits from receiving the Eucharist. The real presence of Christ in this Sacrament cannot be in vain.⁴⁶

Below is a summary of the twelve fruits of the Eucharistic communion as presented by Douaihy. These fruits have also their Trinitarian aspects and form a part of the Trinitarian Paradigm in the Mass. This matter will be further explored in Chapter Six of this research.

The first fruit; the Eucharist revives the spirit with grace. The Eucharist gives life to the spirit. The early Fathers called the body of the Lord the Bread of the Living because it is food for the spirit. The spirit feeds on the Eucharist like the body on the bread. Through the Eucharist, the faithful acquire the ammunition of filiation to God the Father and become God's spiritual child, doing good deeds like the heavenly Father.⁴⁷

The second fruit; the Eucharist makes the spirit rejoice. The Eucharist brings the human back to the Father, the fold of life. The pious soul melts in love with God and turns to Christ when it tastes him in the Eucharist, reflects on the beauty of God's goodness, lives the joy of God's love, sees the lights from God's knowledge, smells the scents of Christ's passion, savours the comfort of abiding in his righteousness, finds peace in the shelter of his

⁴⁵ Ibid.

⁴⁶ Ibid, 584-587.

⁴⁷ Ibid, 587-588.

compassion, discovers the richness overflowing from the purity of his body and grasps the warmth of the blood and the elation in his companionship.⁴⁸

The third fruit; the Eucharist preserves the human in spirit and body. The body of the Lord keeps the faithful one with him in body, spirit and divinity. Like the rings that hold the chain together, the Father makes the human one with him through the Eucharist. It is a union that binds the Father, the Son, the Holy Spirit and the human being together. The Eucharistic union is a union of the divinity with humanity. The Son is united with the Father in a natural union by eternal birth; the human is united with the Son in the body that he took from the Virgin Mary; the Holy Spirit dwells in the human through the Eucharist; and all the faithful are united together as members of the mystical body of Christ. The will of the Father is to attract everyone to a union with his greatness through the Eucharist. While the Father is united with the Son in the essence, the Son is united with the human by birth, and the faithful are united with the Son's body in the Sacrament, everyone is therefore lifted up to be united with God in spirit.⁴⁹

The fourth fruit; the Eucharist promises everlasting life. The body of the Lord nourishes the spirit, protects it in this life and promises it everlasting life. The human is unable to see God the Father in this world and is only united with the Divine in the Sacrament. Through the Eucharist, however, the human hopes to reach constant glory with God so that hardship and weakness may fade away and the Divine reveals Godself to those who love him, confirming them in the eternal glory.⁵⁰

The fifth fruit; the Eucharist makes the human grow. The bread of the Lord gives light and wisdom to grow in faith and spirit. For those who partake of the Eucharist with merit, their sight is illuminated so they understand the hidden mysteries that are above their natural knowledge.⁵¹

The sixth fruit; the Eucharist strengthens hope. God the Father has made the body of his Son available to all people. Only those with little or no hope at all refuse to take it. The Evil One causes anxieties in the lazy hearted to keep them away from this great treasure. But the faithful who rely on God strive not to miss such an opportunity. They take the initiative with all their strength to reach the fountain of life. God is giving the people the bread of the angels

⁴⁸ Ibid, 589-590.

⁴⁹ Ibid, 591-592.

⁵⁰ Ibid, 594-595.

⁵¹ Ibid, 595-596.

to eat without toil and the water of life to drink without sweating. Therefore, shunning communion cannot be justified.⁵²

The seventh fruit; the Eucharist increases love and other virtues. The Eucharist makes the faithful grow in love, purity, peace, safety, courage and wisdom. It helps them to submit themselves to the will of God in thanks. It grants them abundant spiritual virtues and fruits. A soul that lives in purity acquires all the virtues of the Lord in communion since that soul has taken his body in which his full divinity dwells and the gifts of the Holy Spirit are implanted. That soul becomes strongly connected to the Lord, drawing strength from him, like the branch from the vine.⁵³

The eighth fruit; the Eucharist extinguishes lust. When Adam and Eve disobeyed God, they corrupted their nature. When the spirit contravened the will of the Creator, the anti-spiritual concupiscence was generated in the body and is still stabbing the spirit and weakening it with its poisonous arrows. The Eucharist generates a spiritual longing in the will against bad tendencies and inspires holy thoughts against impure imagination. It empowers the faithful to subdue sin with the grace of the Holy Spirit and return to their first status before the Fall. The Eucharist enkindles divine warmth in the soul to embrace the ways of God with vigour.⁵⁴

The ninth fruit; the Eucharist is for the forgiveness of sins. The body of the Lord contains the treasure of life and grants forgiveness and holiness to the faithful who seek communion in good faith. Venial sins do not prevent the grace of God nor his love, but they make the faithful lukewarm, negligent and slack. Therefore, they harm the spirit in the same way that flabbiness, external wounds and bruises, harm the body. As the body's woes are treated with different remedies, Christ has given his body and blood as bread and wine to feed the spirit, wash away the bad mould and bandage the wounds. Mortal sins, however, cannot be forgiven by receiving the Eucharist because they kill the soul and banish it from the love of God. This type of sin needs the Sacrament of Reconciliation to be forgiven.⁵⁵

The tenth fruit; the Eucharist strengthens the spirit to prevent sins. The Eucharist gives power to the human to avoid sin. Without food, the body cannot function properly. Spiritual life is the same, it grows up and is strengthened through good deeds, listening to Scripture and receiving the Eucharist. This practice empowers the faithful to avoid sins they were once

⁵² Ibid, 598-599.

⁵³ Ibid, 600-601.

⁵⁴ Ibid, 602-603.

⁵⁵ Ibid, 604-605.

attracted to, winning them graces to resist the occasions of sin and acquire virtues. This is because Christ assumed the human nature to destroy the body of sin with his pure body. He then left his body for the faithful as a remedy in the Eucharist to heal the human nature which had been corrupted from eating the fruit of disobedience.⁵⁶

The eleventh fruit; the Eucharist empowers the soul to battle the enemies. The holy bread is the faithful's shield and sword against sin and visible and invisible enemies. Yet some may ask, why are there so many sinners from among those who partake of the Eucharist frequently, including priests? This is because God created the human with a free will. If a person makes the effort and approaches the heavenly bread with holiness, that person wins it and gains its gifts. If a person receives the Eucharist while unworthy, that person loses the gifts that come with communion. The seed is in fact the same, but some fall on good soil, some on the rock. Both the bee and wasp pick up from the same flower but the food is transformed in each of them according to its own nature.⁵⁷

The twelfth fruit; the Eucharist absolves from punishment. As the Lord endured suffering and death to forgive sins and save the human from the punishment of hell, he also left them his body in the Eucharistic Sacrament to grant them the fortune of spiritual life and absolution from punishment that the sin against God's commandments has brought upon them. When they sin, people take pleasure in the wrong they are doing. When they confess their sins and are absolved from them, repentant faithful are given penances to strike a balance between punishment and pleasure. The Eucharist awakens the soul and makes it grow in faith and hope, heals the body from concupiscence and strengthens the spirit to resist sin. The Eucharist is also a union with Christ and his Spirit, a means to acquire all virtues, a way to inherit the Kingdom of Heaven and to live with God in this world and the next.⁵⁸

In line with Douaihy's Trinitarian Paradigm, the twelve fruits of the Eucharist have their own Trinitarian allegory, symbol and aspect, as mentioned before. They can be classified in three categories, each belonging to a Person of the Trinity. This will be examined in Chapter Six of this research.

⁵⁶ Ibid, 606-607.

⁵⁷ Ibid, 608-609.

⁵⁸ Ibid, 610-611.

Conclusion

As demonstrated in this chapter, Douaihy highlights in the second volume of *Manaratul Aqdas* his Trinitarian Paradigm in the Sacramental and Post-Sacramental parts of the Mass, to indicate the omnipresence of the Trinity in the Divine Liturgy. The Trinitarian presence in the Mass is manifested through various signs, movements, prayers and actions.

From the Creed to the Eucharistic communion, Douaihy seems to take the faithful on a spiritual journey in which the Trinity can be visualised or sensed. Douaihy's aim is to establish a strong bond between the ordinary faithful and the Triune God through the liturgy. This concept will be particularly highlighted in the final chapter of this research.

Both volumes of *Manaratul Aqdas* – explored in this chapter and the previous chapter – will be further analysed throughout the next three chapters of this research. This will be carried out first by bringing Douaihy's thought into perspective with the work of Western and Eastern Fathers of the Church. Then, the Trinitarian Paradigm will be explained in Chapter Six, in order to highlight the relevance of Douaihy's Trinitarian theory to our world today.

The first of these Fathers that influenced Douaihy are the Latins, namely Augustine and Thomas Aquinas, from whom Douaihy learnt the authentic Trinitarian theology from a young age, when he was sent to Rome to study for the priesthood. This is the topic of the next chapter.

Chapter Four: Influence of the Latin Fathers

Introduction

As highlighted in Chapter One of this research, Nujaym underlines Augustinian and Thomistic influence on Douaihy's theology. In *Manaratul Aqdas*, Douaihy makes many references to Augustine and Aquinas and their work. When Douaihy wrote *Manaratul Aqdas* in the late seventeenth century, Augustine (354-430) and Aquinas (1225-1274) were the primary sources of theology in the Catholic tradition and their influence in the West, where Douaihy acquired his education, was significant.

However, Augustine and Aquinas are not the only Latin Fathers or Doctors of Faith that seem to have inspired Douaihy. He cites other Latin theologians such as Tertullian (155-222) and Ambrose (340-397) among others. For the purpose of this research however, the Latin influence on Douaihy's work will be examined in light of the theology of Augustine and Aquinas only as they are quoted or mentioned by Douaihy more than other Latin theologians. There is also a good degree of commonality between Douaihy's work and Augustinian and Thomistic thoughts.

This chapter highlights Douaihy's theology of the Trinity and places his Trinitarian thought in perspective with Augustine's and Aquinas' theologies on the Trinity. The first section of this chapter deals with Douaihy the theologian through his work in *Manaratul Aqdas* and as seen by Nujaym who produced the most extensive work on Douaihy. Here, aspects of Douaihy's theological anthropology will be examined.

In the second section, Douaihy's discourse on God and the Trinity is placed in perspective with Augustine's thought, as expressed mainly in his work *On the Trinity*. In that part, the main commonalities and distinctions between the two theologians are highlighted.

In the third section, Douaihy's work is examined in perspective of Aquinas's thought in the *Summa Theologica*. The influence of Aquinas is demonstrated in that section through Trinitarian terminologies or notions that Douaihy employs in his theological approach, such as Trinitarian properties and appropriation.

The fourth section is an examination of the confluence of philosophy and theology as a way to approach the Trinity. The theology of Augustine and Aquinas can be classified under the rubric of faith and reason, a method also adopted by Douaihy as one of the foundations of his own school of thought. Douaihy's education in Rome where he studied for priesthood over

a period of fourteen years proved beneficial in building his theological discourse on the Trinity by reasoning within the scope of faith. Faith enlightens reason and prevents it from erring in the rhetoric of philosophy. The most common element to all three theologians – Augustine, Aquinas and Douaihy – is their quest for the truth about God and the Trinity through the prism of faith and reason. The relationship between faith and reason will be also examined through the lenses of Saint John Paul II’s teaching in his encyclical *Fides et Ratio*, which draws on the works of Augustine and Aquinas.

1. Aspects of Douaihy’s theological anthropology – Douaihy the Theologian according to Nujaym

Before putting Douaihy’s Trinitarian theology in perspective with Augustine’s and Aquinas’, it is important first to highlight his thought on the theological anthropology. The human story with God, is at the heart of his Trinitarian theory. For Douaihy, the way to knowing God and acquiring a certain understanding of the Trinity begins by realising the gifts that the Creator has endowed the human with and activating them.

Nujaym notes that Douaihy retraces the history of the whole Plan of Salvation – from Creation to the Fall, Incarnation, Redemption and the everlasting life – via the Augustinian method, by taking a spiritual and doctrinal path to God through theology.¹ Here, Nujaym quotes Douaihy on the gifts that God has bestowed on humans in two lots. Those gifts were briefly mentioned earlier in Chapter Two. It is necessary to further explore them as they form an essential part of the theological foundations of Douaihy’s Trinitarian theology.

Douaihy writes that when God created the human being, the Divine gave them a set of three inner gifts: reason, memory and will. They are three faculties through which the human can understand good and follow it. However, when the human sinned, their nature became corrupt and their faculties weakened. Reason was a shining lantern but became infected like a sore eye because of sin, the memory became distracted and forgot God, while the will abandoned heavenly matters for ephemeral things.²

Douaihy adds that God did not abandon the humans after they damaged their first set of gifts. Instead, God granted them three more precious gifts or graces. The three new graces are divine virtues given to the human with the Incarnation. The three new gifts, graces or divine

¹ Nujaym, *La Maronité*, Vol I, 257-258.

² Douaihy, *Manaratul Aqdas*, Vol I, 487.

virtues, are faith, hope and love. The gift of faith is, “given to us to enlighten the reason so it can look into the divine and natural matters;” hope is given so the memory, “remains aware of the goods promised to the righteous and suffering prepared for the sinners;” and the grace of love has been given, “to support the will so it loves God and associates with him and abhors the world and everything in it.”³

Hence, the second set of God’s gifts to the human is to support the first set and sustain it, not to replace it. Furthermore, putting these two sets of gifts in perspective with Douaihy’s Trinitarian Paradigm, it becomes clear that the first gift in both sets – reason and faith – can be attributed to the Father, the second gifts – memory and hope – to the Son, and the third gifts – will and love – to the Holy Spirit. The diagram below clarifies this inference.

Douaihy’s two sets of inner gifts from God to the human					
Gifts granted on the first creation: three faculties			Gifts granted on the second creation (Incarnation): three virtues		
Gift	Role	Who	Gift	Role	Who
Reason	Understanding	Father	Faith	Enlightening the reason	Father
Memory	Remembering	Son	Hope	Keeping the memory awake	Son
Will	Loving	Holy Spirit	Love	Supporting the will in loving God	Holy Spirit

Douaihy’s theory of the two sets of gifts is considered by Nujaym as, “very dense as it retraces the adventure of humans from the moment God gave them the first breath till they return to him at the end of time.”⁴ Here Nujaym sees three important truths proclaimed by Douaihy on the theological anthropology: the ability of the human person to know God before the Fall without mediation; the opportunity to know God again after the Fall through the Incarnation; the possibility of staying on path with God through the Church.⁵

³ Ibid.

⁴ Nujaym, *La Maronité*, Vol I, 258.

⁵ Ibid, 258-258.

Therefore, in his discourse on the gifts, Douaihy is saying that before sin, the first set of three gifts was enough to relate to God. With the Fall however, another set of three gifts was needed to mend the broken relationship with the Creator. The second set of gifts was granted to the human with the Incarnation, which is a renewal of creation. The second set of gifts is to revive the original three gifts, fortify them and support them. Together, the two sets of gifts open the way for the body to reclaim its theology and sacredness through the Eucharist, a gift of the redemptive mission of Christ. Furthermore, the human is not a passive element in the Plan of Salvation, but a receiver and a giver, an imitator and initiator, an instigator of action and reaction, with an essential ontological mission which is their return to God.

But what is the path to God and how can the human take it? For Douaihy, the way is a life journey in which the body and spirit learn through analogy. Here is how he presents this matter:

As the tongue spells out the residue of the heart and the fruit is a sign of the tree, God willed, in the same way, to make us composed of spirit and body, one is concealed and the other evident so we consult the movements of the body to have knowledge of the spirit. He created for us a tangible world to seek guidance from what we see in terms of good organisation and the concordance of contradictions to acquire faith and belief in the First Cause who drives it and keeps it together.⁶

Now comes the question of putting this faith into practice to restore the relationship with the Divine and take the path that leads to God. According to Douaihy, the answer is in the liturgy. Through the Mass, “the insight of our mind is lifted up to see the divine bliss and the indescribable glory” awaiting the people of God.⁷ This path, however, is not a spiritual journey only but it has also a material dimension. Douaihy stresses the wholeness of the human as a body and spirit in reconnecting with God. He warns of heretics who claim that since God is spirit, the human should serve the Creator with the spirit only, while others claim that God should be served with the body only. Douaihy cautions against such heresies saying that they aim, “at abolishing the teachings established by the Holy Councils and undermining the Mass service which gives life.”⁸ The human is to serve God and worship him in body and spirit

⁶ Douaihy, *Manaratul Aqdas*, Vol I, 124.

⁷ Ibid.

⁸ Ibid, 45.

together. Douaihy elaborates on the significance of the spiritual realm of the human being and the cruciality of the concordance between the body and spirit in connecting with the Divine:

God who created us from spirit and body and willed that the offertory of his New Covenant be both spiritual and corporeal, ordered us to serve him in spirit and truth, gave the Church which he bought with the Precious Price [the Son's blood] the authority to bind and loose, and promised to leave her the Holy Spirit to the end of time so her children would live in a way that would please him, for as long as they would be alive.⁹

To live in a way that pleases God is to be in union with the Divine. The unity with the Divine is a unity with the Trinity. Nujaym indicates that the union between the human's spirit and flesh is consubstantial and neither the spiritual nor the corporeal natures of the human could be reduced. Furthermore, the physical and spiritual concordance in worshipping God comprises, "a permanent harmony and dialogue between body and spirit."¹⁰

Douaihy considers this concordance as an essential precondition for the human to be in full harmony with God. The concordance of the body and spirit is expressed while worshiping by movements of the body carried out in tandem with the inclination of the spirit towards the Creator. This harmony is carried out through three body movements of adoration, as seen by Douaihy. The human can adore God either by bowing the head and the chest while standing, by kneeling or by prostrating. In the latter movement of adoration, the knees and the forehead touch the ground. Douaihy writes that these three types of adoration expressed by the body indicate, "our weak nature and the exaltation we must render to God the Almighty."¹¹ Yet the first form of adoration which is expressed while the body is standing up is as important as the other two forms. It was practiced by the Fathers of Antioch along with the disciples of Saint Maroun who spent all their lives on their feet.¹² It is the form of adoration that is being observed in the Maronite Mass, where under the effects of the Resurrection of Christ, the faithful stay standing in the expectation of their own Resurrection. This explains why in the Maronite Mass the faithful do not kneel during the words of consecration of the bread and wine.

But why is Douaihy so keen on the unison between body and spirit and how is this essential to his Trinitarian theology? Douaihy remarks that the human soul which is created in

⁹ Ibid, 45-46.

¹⁰ Nujaym, *La Maronité*, Vol I, 219-220.

¹¹ Douaihy, *Manaratul Aqdas*, Vol I, 61-62.

¹² Ibid, 61.

the image of God cannot find rest away from its Creator. For as long as the soul is tied to, “the prison of this body, the heart remains thirsty and the mind enflamed for the goods of this world.”¹³ Here, Douaihy’s Platonic approach can be easily discerned. Like Augustine, Douaihy’s philosophical reasoning operates on a Platonic framework. Douaihy considers Plato as the greatest among all philosophers.¹⁴

The imprisonment of the soul in the body causes distraction and a sense of loss for the human, as Douaihy elaborates in his Platonic approach. This imprisonment generates an ongoing change of the humans’ will and advice, “building anew and destroying the old before rebuilding what they have already wrecked.”¹⁵ The way out of this prison, as Nujaym notes, is not by eliminating the body but by elevating it to be in line with the spirit.¹⁶ For Douaihy, this elevation can be attained in the liturgy. The full participation of the body in worshipping and adoration is the key for its oneness with the spirit and the deliverance of the soul. The oneness of the human is the key to experiencing an understanding of the oneness of the mystery of God in a transcendental mysticism that can be attained in the Mass. This is how Douaihy expresses this concept:

...the faithful must be present in body and spirit and listen to the service of the Lord for as much as they can. Because the human is made up of spirit and body, they should serve God in spirit and body and work for their salvation. The listening of the spirit is on three levels: the lowest is to hear the word. The second is to understand its meaning. The highest is to lift up the mind and heart to contemplate these mysteries and thank God for all his abundant goods.¹⁷

Douaihy’s theological anthropology is therefore his starting point to reconnect the human with the Divine. The theology of the body revives the divine dimension of the human awareness and existence and makes the spirit long for God as revealed through the Economy of Salvation, that is, as Father, Son and Holy Spirit. Therefore, Douaihy’s Trinitarian theology is grounded on an appreciation of the two sets of gifts endowed on humans and on the aspiration to grow them. These gifts can yield their desired fruits through the liturgy. Douaihy sees the Mass as the channel that can grow the gifts and lead the human to experience the Trinity in an

¹³ Douaihy, *Manaratul Aqdas*, Vol II, 210

¹⁴ Ibid, 433.

¹⁵ Ibid, 210.

¹⁶ Nujaym, *La Maronité*, Vol I, 222.

¹⁷ Douaihy, *Manaratul Aqdas*, Vol I, 80.

intimate encounter without necessarily understanding the inner life of the Triune God. This concept will be explored in the concluding chapter.

The imagery of the two sets of gifts that Douaihy employs to connect with the Triune God corresponds to Augustine's Trinitarian discourse on the three faculties of the mind – memory, understanding and will. This will be explored in the next section along with Augustine's theology on the threeness of the divine Persons of the Trinity and the oneness of the essence of God, as Douaihy can also be identified with Augustine on these aspects of the Trinitarian theology.

2. From anthropology to the Trinity – influence of Augustine

Augustine employs the three faculties of the mind as a human prototype of the Trinity. He resorts to this analogy to demonstrate how three distinguished things can in fact be one undivided entity. The three faculties of the mind, as Augustine explains, are not three different minds or lives but one, yet each is in respect to itself mind, life and essence.¹⁸

Lewis Ayres remarks that Augustine employs this method as a reflection on the unity of the three Persons of the Trinity, even when only one of them is being reflected on.¹⁹ Augustine uses the faculties of the human mind as an analogy of the Trinity since the intellect is too precarious and narrow to grasp the infinite Divine who is above the mind. Augustine considers that even the speech is, in a way, speechless to express the inner life of God.²⁰

Nevertheless, Augustine seeks to stretch the intellect to its limit, to have a grasp of God by reason. Here he resorts to three other faculties, not of the mind this time, but of existence: to be, to know and to will, in order to reflect on the divine life. In this regard, he writes: “For I am, and I know, and I will: I am a knowing and a willing being, and I know that I am and that I will, and I will to be and to know.”²¹ However, Augustine still finds that these three acts do not reflect the true inner life of God. He seeks to extend the reason even further.

Ayres notes that Augustine is relentless in his quest to understand God even if the mind keeps failing. He considers the mind's endeavours as an ascent towards God that can only be

¹⁸ Augustine of Hippo, *On the Trinity* (eBook: Wyatt North Publishing, LLC, 2014), 644.

¹⁹ Lewis Ayres, “Augustine on the Trinity,” in *The Oxford Handbook of the Trinity*, eds Gilles Emery and Matthew Levering (Oxford: Oxford University Press, 2011), 130.

²⁰ Augustine, *On the Trinity*, 402.

²¹ John K. Ryan, *The Confessions of St. Augustine* (New York: Image Books Doubleday, 1960), 342.

fruitful if founded on an intellectual life shaped by grace.²² For Augustine, grace is a gift that he himself received through God's mercy.²³

Born in 354 in the town of Tagaste, in Algeria today, Augustine spent the first thirty-two years of his life away from the Church, searching for answers to life's most important questions through various philosophical schools. He was converted and baptised by Saint Ambrose, the Bishop of Milan at the time. He later became the Bishop of Hippo and left hundreds of letters, homilies and writings, including *De Trinitate*, a collection of fifteen books on the Trinity. He is described as, "the greatest Father of the Latin Church."²⁴

Augustine finds that God shines his grace upon his servants.²⁵ For him, grace is a divine light that enlightens the mind to acquire faith in order to understand the Trinity, as Declan Marmion and Rik Van Nieuwenhove note.²⁶ Through grace, Scripture can be understood, as well as the Trinity. Marmion and Nieuwenhove remark that in doctrinal matters, especially in the question of the Trinity, Augustine relies on Scripture rather than reason.²⁷ According to Scripture, God is Father, Son and Holy Spirit (Mt 28:19). Hence, for Augustine, "the only true God is not the Father alone, but the Father and the Son and the Holy Spirit."²⁸ In discerning the three Persons of the Trinity, Augustine writes that, "the Father is not the Son, and the Son is not the Father," and "the Holy Spirit who is also called the gift of God is neither the Father nor the Son, certainly they are three."²⁹

This distinction of Persons, however, does not apply to the essence of God, as the essence of the three Persons is one. Augustine states that, "the Father and the Son together are one essence, and one greatness, and one truth, and one wisdom. But the Father and Son both together are not one Word, because both together are not one Son."³⁰ The oneness of God is then a confirmed truth of the Trinity as, "two or three Persons are not anything greater than one of them; which carnal perception does not receive."³¹ Furthermore, the fullness of God is in

²² Ayres, "Augustine on the Trinity," 126.

²³ Ryan, *Confessions*, 73.

²⁴ Benedict XVI, *The Fathers* (Italy: Our Sunday Visitor Inc. 2008), 175 and 191.

²⁵ Ryan, *Confessions*, 181.

²⁶ Declan Marmion and Rik Van Nieuwenhove, *An Introduction to the Trinity* (Cambridge: Cambridge University Press, 2010), 85.

²⁷ Marmion and Nieuwenhove, *An introduction to the Trinity*, 86.

²⁸ Augustine, *On the Trinity*, 447.

²⁹ *Ibid*, 401.

³⁰ *Ibid*, 469.

³¹ *Ibid*, 509.

every Person of the Trinity since the divine essence cannot be divided.³² As Paul Thom puts it, for Augustine each person of the Trinity, “is substantially the one God.”³³

The oneness of God is immutable. The Father, Son and Holy Spirit are one essence. Otherwise, as Augustine explains, the Son would be made, and if he was made, all things would not be made by him, while the biblical fact is that, “all things were made by him.”³⁴ Therefore, the Son, “is not only God, but also very God.”³⁵

Augustine elaborates further on the oneness of the essence of God, stating that, “we do not dare to say one essence, three substances, but one essence or substance and three persons.” Furthermore, for “God to be is the same thing as to subsist; and so the Trinity if one essence, is also one substance.”³⁶

It should be noted that in his Trinitarian discourse, Augustine employs both terms “substance” and “essence” interchangeably to describe the nature of God. However, Marmion and Nieuwenhove remark that Augustine would rather favour “essence” over “substance” as, “he considers *essentia* a preferable term equivalent to the Greek *ousia*.”³⁷ Thom explains that Augustine’s preference of the term *essentia* over *substantia* is based on Aristotle’s characterisation of substance in two different ways. With the first way, substance cannot be intrinsic in anything. With the second way, other things inhere in substance, which cannot be true of God.³⁸

Underlying the difficulties for the human mind to have a full grasp of the Trinity, Augustine concludes that such understanding is given from above and leads to bliss. For, “to have the fruition of God the Trinity, after whose image we are made, is indeed the fullness of our joy, than which there is no greater.”³⁹

In seeking to understand the Trinity, Douaihy takes a different perspective to Augustine’s, although, as will be later demonstrated, he converges with the Latin Father on the discourse about the threeness of the Trinitarian Persons and the oneness of the essence of God. For Douaihy, connecting with the Trinity starts with the human realising first the value of the three gifts bestowed on them by God through salvation – faith, hope and love. As explained

³² Ibid, 93.

³³ Paul Thom, *The Logic of the Trinity: Augustine to Ockham* (New York: Fordham University Press, 2012), 31.

³⁴ Augustine, *On the Trinity*, 70.

³⁵ Ibid.

³⁶ Ibid, 401 and 493.

³⁷ Marmion and Nieuwenhove, *An Introduction to the Trinity*, 87.

³⁸ Thom, *The Logic of the Trinity*, 25.

³⁹ Augustine, *On the Trinity*, 93.

earlier, Douaihy calls these three gifts divine virtues which have been added to the three original gifts damaged by sin – reason, memory and will – to restore and sustain them.⁴⁰ Salvation is then a new creation bringing with it three new virtues to repair the three original damaged gifts of the first creation.

According to Douaihy, the starting point for God to save the human shaped in the image of the Divine is the need for renewal of creation, or another creation. This can also fall within Augustine’s thinking. However, while Douaihy takes a more virtue-oriented approach, Augustine’s approach seems to be more intellect-oriented. For Augustine, the human is renewed in the knowledge of God according to the image of the Creator.⁴¹ But since that image was tarnished by sin, the renewal takes effect in baptism.⁴² For Douaihy, the renewal has come through the Incarnation of the Son and confirmed through the Redemption. God the Father, “sent his only Son to renew the creation through his body.”⁴³ That is, through the body of Christ when it was lying in the manger, then when it was hanging on the cross. However, Douaihy meets again with Augustine as he writes that the renewal takes effect at the time of baptism, when the human wears Christ. But he goes further again and notes that the renewal is perfected in the Eucharistic communion.⁴⁴

Since each of the three new virtues highlighted by Douaihy as being bestowed on human through salvation reflect a Person of the Trinity – as explained earlier and further illustrated in the diagram – the renewal, or the new creation, is then another work of all three Persons of the Trinity, like the first creation. Furthermore, a closer examination of the three new gifts of faith, hope and love reveals – besides Douaihy’s allocation of each of them to a Person of the Trinity – their concordance with the gifts or the effects of the gifts of the Holy Spirit as well. This means that the new creation through which the three new gifts have been granted is not limited to the earthly mission of the Son whose Incarnation is their starting point, but is a continuous act of renewal through the work of the Holy Spirit.

This would lead to the following understanding of Douaihy’s Trinitarian theology. Since the second creation is a renewal, and since renewal is a continuous journey carried out through the gifts and the fruits of the Holy Spirit after the Incarnation of the Son who was sent

⁴⁰ Douaihy, *Manaratul Aqdas*, Vol I, 487.

⁴¹ Ryan, *Confessions*, 355-356.

⁴² Augustine of Hippo, *Sermon on the Mount; Harmony of the Gospels; Homilies on the Gospels*, ed Philip Schaff, NPNF1- 06 (Grand Rapids, MI: Christian Classics Ethereal Library, 1887), (Sermons on Selected Lessons of the New Testament), 1, 31, 551. <http://www.ccel.org/>

⁴³ Douaihy, *Manaratul Aqdas*, Vol I, 487.

⁴⁴ *Ibid*, 12.

by the Father to redeem humankind, the new creation is then timeless as the renewal is a perpetual action. The physical starting point for the new creation is the actual Incarnation of the Son, but it has not stopped there as it is still being carried out through renewal by the Holy Spirit every time a repentant is redeemed through the mercy of the Father. Thus, out of a determined will for salvation, God the Father sent his Son and granted humans, through the Holy Spirit, three new virtues to make up for the damaged three original gifts. All three Divine Persons of the One God have then been working together in perfect harmony right from the beginning, together performing the act of the first creation, designing the Plan of Salvation, carrying out the act of the new creation, crafting the human's path to holiness, building the Church and protecting her, keeping her children from harm and sin through renewal and leading them to the everlasting joy in the Kingdom of God through the Sacraments of the Church and the Divine Liturgy. All this work has been fulfilled or is being performed by all three Persons of the Trinity, regardless of the fact that one Person of the Trinity might be discerned by the human reason at certain stages as the one who is carrying out a particular act or performing it. Therefore, all three Persons of the Trinity converge at the focal point where the faithful can be a part of this continuous renewal, the Mass. In the Mass, the Son unites the human through the Eucharistic communion with the Father and Holy Spirit and the graces of the Trinity overflow them.⁴⁵

Notwithstanding the above, the initial question is still unanswered: who can understand the mystery of the Holy Trinity? God cannot be confined to the narrowness of reason, trapped in a concept or captured within the confinement of logic. Yet, the mind is not totally void. Reason can still play an essential role in knowing God through faith. God can be known by the mind, as Augustine points out, not any mind, but “the noblest part of the human mind.”⁴⁶ Augustine views the human mind as, “an image of the Trinity in its own memory, and understanding, and will,”⁴⁷ as explained earlier. This discourse rhymes with Douaihy's understanding of the revelation of the Trinity to the human. He says that the mind draws its nobility from virtue. Douaihy believes that the mystery of the Trinity cannot be revealed to any human, but to people like the virtuous Fathers, as the full aliment is not given to infants but to adults. Humans, however, can see the outcome of the work of the Trinity and understand

⁴⁵ Douaihy, *Manaratul Aqdas*, Vol II, 387 and 592.

⁴⁶ Augustine, *On the Trinity*, 875.

⁴⁷ *Ibid*, 647.

through it that God is love, since God has made us children through the redemptive mission of the Son and since he is dwelling in us, as the temple of his Spirit.⁴⁸

In an approach that may seem to depart from Augustine's cautiously crafted Trinitarian discourse, Douaihy digs into the history of salvation and finds instances that he considers as Trinitarian revelations before Incarnation. According to Douaihy, God "drew the mystery of his *aqānīm* in Scripture" and revealed his mystery to virtuous Fathers in the Old Testament.⁴⁹ Although some of the instances cited by Douaihy and highlighted below are considered by theologians as manifestations or allegories of the Trinity in the Old Testament, Douaihy sees them as more than mere manifestations or allegories. For him, they are acts of revelation, "to the prophets in the economy of their work for their people."⁵⁰

Douaihy offers more than a dozen citations which he counts as revelatory of the Trinity before Christ, including in the act of creation when God says, "let us make humankind in our image" (Gen 1:26) and "see, the man has become like one of us," (Gen 3:22); in the chaos of the Babylonians, "let us go down, and confuse their language," (Gen 11:7); in the appearance of the Divine to Abraham as three persons by the Oaks of Mamre (Gen 18:1-2); in the story of the two cities where, "the Lord rained on Sodom and Gomorrah sulphur and fire from the Lord," (Gen 19:24). Other citations from the Old Testament that Douaihy sees as revelatory of the Trinity include prayers, actions and visions, such as in the Psalms "The Lord says to my Lord," (Ps 110:1), "He shall cry to me, 'you are my Father, my God, and the Rock of my salvation!'" (Ps 89:26) and "you are my son; today I have begotten you," (Ps 2:7); the divine voice ordering Elijah out of his hiding place to "stand on the mountain before the Lord, for the Lord is about to pass by" (1 Kgs 19:11); Daniel's vision of the judgement, "As I watched, thrones were set in place, and an Ancient One took his throne," (Dn 7:9); God's voice to Moses in the burning bush, "I am the God of your Father, the God of Abraham, the God of Isaac, and the God of Jacob," (Ex 3:6); Isaiah's vision of God in the temple, "Holy, holy, holy is the Lord of hosts," (Is 6:3) and other citations where the number three is highlighted. Douaihy considers all the above scriptural instances or citations Trinitarian revelations of the Godself to the people involved. They are in Scripture to illustrate the mystery of the oneness of the three.⁵¹

Douaihy's scriptural discourse sets the scene for the adoption of another Augustinian thought, the appropriation of attributes to one Person of the Trinity while the other two Persons

⁴⁸ Douaihy, *Manaratul Aqdas*, Vol II, 42.

⁴⁹ Ibid, 35.

⁵⁰ Ibid.

⁵¹ Ibid, 35-38.

also have them. For instance, God appeared to Abraham in the form of man, but all three Persons of the Trinity appeared too; God is holy, as Isaiah heard three times in his vision, but each Person of the Trinity is holy too. Therefore, Douaihy grounds the appropriation foundations on Scripture, like Augustine. Stephen R. Holmes remarks that Augustine sees in the Scripture a source of appropriation for one purpose, to confirm the oneness of God.⁵² The appropriation concept will be further explored in the next section where Douaihy's work is put in perspective with Aquinas' who embraces this concept and works on it.

In his elaboration on the revelation of the Godself to the human, Douaihy goes even further and sees that such revelation can now happen in every Mass. After the Incarnation, the Divine revealed God's love freely to humans through the Son. Therefore, this revelation has become a free gift open to everyone, not reserved only to the chosen few as is the case in the Old Testament. However, to experience the revelation of the mysteries of God, one needs to be enlightened by the love of God. The mystery of God is unveiled through the Eucharist, "only to those who are firm in God's love."⁵³ Such firmness in love can be attained through the full participation of the body, soul and spirit of the faithful in the Mass from which the faithful's spiritual and mundane life is sustained by communion. Hence, Douaihy's concept of the firmness in the love of God as a prerequisite for experiencing a revelation of the Trinity, or any other divine mystery, makes every faithful a candidate for the category of the chosen few through the Divine Liturgy. In the Mass, the Trinitarian revelation can be attained in an intimate encounter of the faithful with the Trinity. Douaihy's Trinitarian revelation theory is a significant theme in his theology and is at the heart of his Trinitarian Paradigm.

Firmness in the love of God entails holiness. Douaihy sees then holiness as a precondition for theological understanding. Here, he is echoing Augustine's approach in his quest to understand the Trinity. Marmion and Nieuwenhove indicate that for Augustine the humans can find God only if they become, "truly like the Father, Son and Spirit."⁵⁴ Love is the key to any Trinitarian understanding. Mark Edwards observes that Augustine's theology is in fact grounded on the Christian dictum, "God is Love" (1 Jn 4:8).⁵⁵

⁵² Stephen R. Holmes, *The Quest for the Trinity: The Doctrine of God in Scripture, History and Modernity* (Illinois: InterVarsity Press, 2012), 138.

⁵³ Douaihy, *Manaratul Aqdas*, Vol II, 7.

⁵⁴ Marmion and Nieuwenhove, *An Introduction to the Trinity*, 91.

⁵⁵ Mark Edwards, "Exegesis and the Early Christian Doctrine of the Trinity," in *The Oxford Handbook of the Trinity*, eds Gilles Emery and Matthew Levering (Oxford: Oxford University Press, 2011), 90.

Douaihy's Trinitarian theology meets again with Augustine's on the question regarding the oneness of God. The oneness of the Trinitarian God occupies a central stage in Douaihy's discourse. Like Augustine, Douaihy writes that the Father, the Son and Holy Spirit, have one and the same divinity, "one essence, one nature, one deed, one will and one dignity."⁵⁶ All three Persons are one God who does everything, all the seen and unseen.⁵⁷

Douaihy also points out that the oneness of God is professed by the faithful in the doxology, every time the sign of the cross is made along with the utterance of exaltation. When people say, while making the sign of the cross, "Glory be to the Father, and to the Son and to the Holy Spirit," they are professing that they know that God who "is glorified in the highest is unified in the essence and Trinitarian in the *aqānīm*."⁵⁸ That is to proclaim that God is one essence, three Persons. When uttering, "now and for ever and ever, we understand that the three *aqānīm* are equal in the self, power and dignity, before the Incarnation, during the Incarnation and after it for ever."⁵⁹ Glorifying the Holy Trinity when making the sign of the cross does not mean that, "the Trinity was crucified, but the Most Holy Trinity was glorified through the cross of the Lord and that we have acquired salvation."⁶⁰

Therefore, Douaihy goes his own way to make the Trinity more common to the faithful by basing it on the liturgy. Unlike Augustine's elaborate system which is based in the psychological-intellectual analogy, Douaihy simplifies the Trinitarian theology and grounds it on the Mass. Douaihy's approach can be termed as a liturgised Trinitarian theology. Through liturgy, the Trinity ceases to be an abstract concept for the average human. Instead, the Trinity can be visualised or sensed in the Mass. By liturgising the Trinitarian theology, Douaihy brings the Trinity to the heart of the faithful, as liturgy is above all an expression of faith that comes out of the heart. To sustain his approach, Douaihy resorts to the Trinitarian Paradigm throughout *Manaratul Aqdas*. The Trinitarian Paradigm assists the finite and feeble human to connect with the infinite Almighty Trinitarian Divine. Hence, liturgising the Trinitarian theology leads the human to an intimate experience of the Trinity and generates a certain understanding and knowledge of the Triune God.

After dealing with the concept of the oneness of God as explained in earlier paragraphs, Douaihy addresses the concept of the threeness of the personhood in the one God. Here there

⁵⁶ Douaihy, *Manaratul Aqdas*, Vol II, 47.

⁵⁷ Ibid, 48.

⁵⁸ Douaihy, *Manaratul Aqdas*, Vol I, 426.

⁵⁹ Ibid, 353.

⁶⁰ Douaihy, *Manaratul Aqdas*, Vol II, 176.

is a need to distinguish between the three Persons of the Trinity. Douaihy uses the Augustinian approach again to identify what he calls four additional characteristics or attributes of the Persons of the Trinity:

The first attributes the Father to the Son and is called fatherhood, the second attributes the Son to his Father and is called filiation, the third attributes both the Father and the Son to the Spirit and is called sending or breathing, the fourth attributes the Spirit to the Father and the Son and is called procession. From these four additions, the distinction between the Father and the Son and the Holy Spirit is generated.⁶¹

Resorting again to the Augustinian method to further highlight the distinctions between the Persons of the Trinity, Douaihy writes:

The Father is not Son or Holy Spirit as the Father is neither born nor emanated due to the specifics of the fatherhood which distinguishes him from the Son and the Spirit. That is why we do not say that the Son is Father or Holy Spirit, nor the Son is Father or emanated due to the specifics of filiation. The Spirit too, because of the emanation, cannot be called Father or Son as he is not Father or born [...] We say that the Father is God and God is the Father, the Word is God and God is the Word for the oneness between the *aqānīm* and the essence [...] We even say that the Word is the Divinity and the Wisdom and Life because God is above every composition.⁶²

Douaihy's discourse on the Trinitarian properties through the characteristics or attributes of each of the three Persons of the Trinity opens the discussion to a new horizon of the Trinitarian theology, putting Douaihy in line with Thomas Aquinas as it did with Augustine. This is explored in the next section.

3. Trinitarian properties and appropriation – influence of Aquinas

Before examining the Trinitarian nature of God, Aquinas addresses first the perennial question, is there a Creator? He seeks first to establish whether God really exists before he could possibly start looking into the divine nature. Aquinas presents five ways to demonstrate the existence of God. The first way is from motion whereby there is a first mover of things; the

⁶¹ Ibid, 50.

⁶² Ibid, 52.

second from causation with the efficient cause or the first cause; the third from the possibility and necessity whereby if it was possible for everything not to have existed before then nothing would have been existed at present, hence the necessity of the first existent; the fourth from gradation that is found in things, leading to the one who is the perfecter of all beings; and the fifth way to demonstrate the existence of God is governance whereby a supreme ruler for the universe is needed to keep everything in order.⁶³

This summary of Aquinas' discourse on God's existence is found towards the beginning of his gigantic *Summa Theologica*. Although it forms a miniature part of his extensive work, it is a fundamental element of the bigger picture of the argument about God and the Divine nature. It is a back-to-basics approach employed by Aquinas to construct his argument on strong foundations. Timothy Pawl describes this part of the *Summa Theologica* as a first step to argue about a being who is the mover of all, the first cause, the essential one, the original one and the ruler of all.⁶⁴ Rudi te Velde points out that Aquinas' five ways to prove the existence of God are not a method to attain a cognitive knowledge of God through the intellect, but they are central to natural theology in order to reason about God outside the scope of faith or religion.⁶⁵

Like Aquinas, Douaihy reflects on the existence of God through a similar approach, presenting a simpler concept, without elaborated detail. However, he leaves the discourse on the existence of God to a later stage of *Manaratul Aqdas*, rather than the beginning of his work like Aquinas has done with the *Summa Theologica*. Douaihy seeks to demonstrate God's existence in his second volume, as soon as he opens the discussion on the Creed in the Seventh Lampstand. Hence, Douaihy connects his discourse on God's existence to the heart of faith and liturgy. While Aquinas offers five ways to demonstrate the existence of God – motion, efficient cause, possibility and necessity, gradation and governance – Douaihy presents four.

According to Douaihy, the first way that indicates God's existence is through the natural system which he sees as revealing the reality of a first cause that takes care of the universe through Divine Providence. A good reflection on the constant changes on earth, the cycles of astronomy, the conformity of the counteracting elements of nature, the submission of the lower creatures to higher beings and the more intelligent caring for the bereft of reason, all lead to a conclusion that the universe has a cause equipped with the necessary reason and power

⁶³ Thomas Aquinas, *Summa Theologica* (New York: Benziger Bros Inc, 1947), I, q. 2, a. 3.

⁶⁴ Timothy Pawl, "The Five Ways," in *The Oxford Handbook of Aquinas*, eds Brian Davies and Eleonore Stump (UK: Oxford University Press, 2012), 115.

⁶⁵ Rudi te Velde, *Aquinas on God: The 'Divine Science' of the Summa Theologiae* (New York: Ashgate Publishing, 2006), 38-39.

to take care of everything. The second way of Douaihy's demonstration of God's existence is through multiplication of plants and animals and procreation of humans. "Plants from seeds, and plants from plants, birds from eggs and eggs from birds," while the humans reproduce and the living multiply, yet no one and nothing remains on this planet forever. There must be someone who is always there and is making everything grow and move. The third way is the human longing for perfection. The more someone grows in wisdom, knowledge and wealth, the more restless and thirsty their heart is, always seeking more. There must be then, "a more noble nature" from which the person quenches their thirst and draws satisfaction, while that other nature, "is self-sufficient, not lacking in others." The fourth way that can demonstrate that God exists is the need for justice, someone above all, perfect in fairness to reward the good and hold the wicked accountable.⁶⁶

The first and fourth ways of Douaihy's approach to demonstrate the existence of God seem to be inspired by Aquinas, while the third way in which he talks about the longing for a more noble nature, rhymes with Augustine. His second way, however, which is about the one who makes everything grow, is mostly peculiar to him and has a strong connotation to his own understanding of the Trinity. Douaihy indicates that the Trinity is not only the Creator but also the Grower, materially and spiritually. "Growth" is a term widely employed by Douaihy in *Manaratul Aqdas* to refer to the work of God or the Trinity. When God created humans and ordered them to grow, the Creator was, "extracting perfect treasures out of imperfect material."⁶⁷ The perfection of the human can only be achieved through the Eucharist. The body of Christ, "makes the grace grow in the spirit."⁶⁸ Through this growth, the Eucharist gives light and wisdom to the faithful so they would be able to call God the Father, "Our Father," as in the Lord's Prayer, to recognise Christ as the Son of God, like Peter, and to acquire light through the Holy Spirit like the Apostles.⁶⁹

Thomist inspirations are also evident in other areas of Douaihy's theology, such as his discourse on the simplicity of God, a theme thoroughly explored by Aquinas in *Summa Theologica*. Aquinas makes eight points of inquiry to present his concept on the simplicity of God. These include: God is not body; God is uncomposed of matter or form; God is one and the same as his essence and nature; God is his own existence; God is not in a genus as a species;

⁶⁶ Douaihy, *Manaratul Aqdas*, Vol II, 32-33.

⁶⁷ *Ibid*, 29.

⁶⁸ *Ibid*, 459.

⁶⁹ *Ibid*, 597.

there is no accident in God since God is the first cause; God is altogether simple; and God is not part of a compound.⁷⁰

Douaihy refers to the simplicity of God where he depicts the Divine in ten descriptive terms. God is, “spirit, simple, eternal, everlasting, sublime, holy, merciful, just, unchangeable and the source of all good.”⁷¹ Some of Douaihy’s ten descriptive terms of God mirror some of Aquinas’ eight notions on the simplicity of the Divine. For instance, when Douaihy says God is spirit, he is in fact saying with Aquinas that God is not body; when he says God is simple, he is saying that God is altogether simple; and when he describes God as the source of all good, Douaihy is in fact saying with Aquinas that he is the first cause.

Aquinas bases human knowledge of God on divine revelation since natural reason is too weak to understand how the Divine can be three and one.⁷² The Trinitarian nature of God, however, does not imply division or composition of three different entities or gods. The oneness of God is proven from the Divine’s infinite perfection. Thus, it is impossible for many gods to exist, as Aquinas elaborates, otherwise something would belong to one of the gods, which would not belong to the other gods. This would make the god lacking in possession not absolutely perfect. But God cannot be without perfection, so it is impossible for many gods to exist.⁷³ By the same token, Douaihy stresses that God is above any division as the three Persons of the Trinity are one in essence, might, power and will.⁷⁴

Hence, the oneness of God is not compromised by the Divine’s Trinitarian personhood. On the other hand, the oneness of God does not confuse the Persons of the Trinity. Aquinas explains that each Person is distinct through, “properties or notions signified by an abstract term, as paternity and filiation. Therefore, the divine essence is signified as *What*; and the person as *Who*; and the property as *Whereby*.”⁷⁵ For Aquinas, the act of creation belongs to God, not to any one Person of the Trinity, but according to God’s essence which is one for all three Persons. Creation is then the work of the whole Trinity.⁷⁶

The discourse on the properties of the Persons of the Trinity as distinctive attributes and on the appropriation of the Divine’s essence to one Person while it belongs to all three Persons leads to the notion of appropriation which has been highlighted in the previous section.

⁷⁰ Aquinas, *Summa Theologica*, I, q. 3, a. 1 – a. 8.

⁷¹ Douaihy, *Manaratul Aqdas*, Vol II, 34-35.

⁷² Aquinas, *Summa Theologica*, I, q. 12, a. 13.

⁷³ *Ibid*, I, q. 11, a. 3.

⁷⁴ Douaihy, *Manaratul Aqdas*, Vol II, 448.

⁷⁵ Aquinas, *Summa Theologica*, I, q. 32, a. 2.

⁷⁶ *Ibid*, I, q. 45, a. 6.

Neil Ormerod notes that the theme of appropriation finds its roots in Augustine's interpretation of Paul's referral to Christ as, "the power of God and the wisdom of God" (1 Cor 1:24).⁷⁷ Aquinas embraces the concept of appropriation as the attribution of an essence of the Divine to a Person of the Trinity which does not exclude the other two Persons. In the case of Paul's citation, although power and wisdom are appropriated to the Son, they also belong to the Father and the Holy Spirit. Hence, appropriation does not imply exclusion of the other Persons of the Trinity or a division within the Trinity, but is employed to have a better knowledge of the Divine since, "the essential attributes of God are more clear to us from the standpoint of reason than the personal properties."⁷⁸

The notion of appropriation underlines maturity in the Trinitarian discourse as it comes after ascribing the properties and attributes to the Trinitarian Persons. Gilles Emery notes that appropriation is discussed in an advanced stage of Aquinas' treatise to give the mind a more profound understanding of the Trinity.⁷⁹ But he also observes that the appropriation theory had already been matured before Aquinas, as it was founded on Scripture and tradition, and not just made up by theologians.⁸⁰ However, as Dominique Poirel remarks, the appropriation discourse does not reveal the mystery of the Trinity but gives a hint of the Trinitarian mystery.⁸¹

The influence of the Thomistic appropriation is evident in Douaihy's theology. Douaihy sees appropriation as an illustration of the inner life of the Trinity. Appropriation confirms the oneness of God since any essential attribute appropriated to a Person due to that Person's manifestation in the Plan of Salvation is also an attribute to the other two Persons. Hence, God remains above any division. Furthermore, Douaihy sees appropriation as intrinsic to the discourse on the Plan of Salvation. Here is a sample of Douaihy's appropriation concept:

The three *aqānīm* have one might, one power and one will because he is One truly blessed God, above division. Yes, the power is appropriated to the Father as he is the Creator and Regulator of all, the authority is appropriated to the Son as he has been given every power in heaven and on earth, and the will is appropriated to the Holy Spirit for proceeding from the Father and the Son

⁷⁷ Neil Ormerod, *The Trinity – Retrieving the Western Tradition* (USA: Marquette University Press, 2005), 20.

⁷⁸ Aquinas, *Summa Theologica*, I, q. 39, a. 7.

⁷⁹ Gilles Emery, *The Trinitarian Theology of St Thomas Aquinas* (Oxford: Oxford University Press, 2007) 312-313.

⁸⁰ Emery, *Trinitarian Theology of St Thomas*, 318.

⁸¹ Dominique Poirel, "Scholastic Reasons, Monastic Meditations and Victorine Conciliations: The Question of the Unity and Plurality of God in the Twelfth Century," in *The Oxford Handbook of the Trinity*, eds Gilles Emery and Matthew Levering, (Oxford: Oxford University Press, 2011), 179-180.

through love. But because these characteristics are not foreign to the Oneself, so we can say, as they are one in essence, their power is one, their authority is one and their will is one without division.⁸²

While Douaihy's philosophical approach is based on a Platonic framework like Augustine, as stated earlier, he aligns himself with Aristotle in his discourse on the perfection of things. Here, another commonality with Aquinas can be detected in Douaihy's work. Douaihy sees that the perfection of matters or concepts can be achieved when they are in threefold, like the Trinity.

In elaborating on this concept, Douaihy writes that everything is confined to three: the imperative, the possible and the impossible. In addition, there are three levels for beings: spiritual, physical and composed of body and spirit. The spiritual beings are the angels who fall in three categories, each divided into three groups. The physical is composed of image, matter and symptoms. Bodies and objects have a length, width and height. The composed beings are the humans to whom God gave the reason, memory and will and distinguished them with mind, knowledge and love.⁸³

Douaihy seems to have other common denominators with Aquinas, including the way he structures his work. Douaihy's method in *Manaratul Aqdas* is similar to the methodology employed by Aquinas in the *Summa Theologica* in terms of the systematic approach of both theologians. Aquinas divides his work into four overall Parts, the Treatises, Questions, and a number of Articles in each Question. The Articles contain his main thought. Douaihy, on the other hand, divides *Manaratul Aqdas* into two volumes containing together ten parts, each is called Lampstand, *manarat*, and every part is divided into sections each called Explanation, *sharh*, which is a treatise. Each Explanation is comprised of many chapters. The Chapter, *fasl*, is the main article that contains Douaihy's basic thought.

Despite their methodological similarities however, Douaihy's and Aquinas' works differ in other aspects. For instance, each part, and perhaps each Treatise of the *Summa Theologica*, can stand on its own, while the ten Lampstands that form *Manaratul Aqdas* are more like ten candles of the same lampstand. Taking away any of them would be noticeable. Furthermore, Aquinas is more philosophical in his theological discourse, addressing the big philosophical questions on God, the Divine Persons, truth, creation, angels and human, to name

⁸² Douaihy, *Manaratul Aqdas*, Vol II, 448.

⁸³ Ibid, 54-55.

a few, while Douaihy is more liturgical, relying heavily on Scripture, concentrating on just one focal point upon which he builds his Trinitarian theory, the Mass.

Another distinction between Douaihy and Aquinas can also be found in the style they each employ in their work. In *Manaratul Aqdas*, awe is prevalent in references to God, Christ, Virgin Mary, Saints or the Church Fathers, coupled with reverential adjectives or terms such as Almighty, holy or pure. This style is more in line with Douaihy's Eastern tradition. Aquinas' style, on the other hand, is more dry and academic. The *Summa Theologica* is an extensive intellectual and philosophical work, as well as theological.

However, Douaihy crosses paths again with Aquinas, as well as Augustine, in the dynamics of another significant theme in the theology of the two Latin Fathers, the role of reason in theology. This theme is captured under the title of faith and reason. This is the topic of the next and final section of this chapter.

4. Faith and reason – Augustine, Aquinas and Douaihy in the melting pot of philosophy and theology

Dialectic based on faith is one of the main features of Douaihy's discourse on the Trinity. He employs logical methods to explain theology in an approach similar to Augustine's and Aquinas' methods. However, Augustine and Aquinas use more sophisticated terminology as they tackle big philosophical questions, and this language can be properly understood by the well-learned only. Douaihy on the other hand, seeks to employ simpler vocabulary to bring the human to live the faith through a simplified theology. Their theology is philosophical. His theology is liturgical.

Notwithstanding the above, Douaihy's liturgised theology, although more simplified than Augustine's and Aquinas' philosophical approach, does not lack in the philosophical perspective needed to deal with metaphysics. He does not discard reason or underestimate its role in knowing God, grasping some truth about the Trinity or understanding the Plan of Salvation. On the contrary, as explained in the diagram drawn in the first section of this chapter, reason can be stronger with faith which enlightens it. By marrying reason to faith, Douaihy extends his thought from the mere liturgised theological approach to a broader philosophical method in yet another similarity with Augustine and Aquinas.

Nujaym points out that Douaihy considers philosophy and theology as two complementary fields for metaphysical knowledge.⁸⁴ Philosophy is based on critical reasoning while theology seeks to know God and understand the divine revelation through a rationalised faith. However, Douaihy seems to give more prominence to theology than philosophy as a way that can lead to God. Hence, instead of philosophy and theology, he relies on theology and liturgy in his Trinitarian theory. For him, since the mind is enlightened by faith, reason is attributed to theology, rather than philosophy, and faith to liturgy.

Douaihy's approach on marrying reason with faith evokes the work of contemporary thinkers, scholars and theologians, particularly the discourse of Saint John Paul II on the role of faith in supporting reason to seek the truth.

In his encyclical on faith and reason, *Fides et Ratio*, John Paul II highlights the necessity for reason and faith to work in tandem in the quest for the truth. He sees a profound unity between them, but that unity needs to be recovered to allow them, "to stand in harmony with their nature without compromising their mutual autonomy."⁸⁵ For John Paul II, faith has a larger horizon than reason as reason is trapped in its own prison because of sin. Faith can liberate reason in order for the human intellect to attain what it is seeking to know.⁸⁶ John Paul II's discourse on faith liberating reason bears strong similarities to Douaihy's saying that the gift of faith is given to enlighten reason as explained earlier in this chapter and highlighted in the diagram (see page 80).

When faith liberates or enlightens reason, it empowers it to grasp matters which cannot be explained or understood by mere logic. Augustine and Aquinas are seen among the main scholars who have succeeded in marrying faith and reason to acquire a better knowledge of God. While John J. O'Donnell notes that, "Augustine looks to the human mind for a key to open the mystery of the divine life,"⁸⁷ John Paul II considers Augustine as the one who "succeeded in producing the first great synthesis of philosophy and theology."⁸⁸ John Paul II draws also on Aquinas' work in his discourse on faith and reason. For him, Aquinas "had the great merit of giving pride of place to the harmony which exists between faith and reason."⁸⁹

⁸⁴ Nujaym, *La Maronité*, Vol I, 256.

⁸⁵ John Paul II, *Fides et Ratio – Encyclical on the Relationship between Faith and Reason* (Boston: Pauline Books & Media, 1998), 65.

⁸⁶ John Paul II, *Fides et Ratio*, 32.

⁸⁷ John J. O'Donnell, *The Mystery of the Triune God* (London: Sheed & Ward, 1988), 115.

⁸⁸ John Paul II, *Fides et Ratio*, 54.

⁸⁹ *Ibid*, 58.

Thomas G. Weinandy remarks that John Paul II has singled out Aquinas in his encyclical on faith and reason as the perfect example of people known in “the history of philosophy and theology who have knitted faith and reason together in a proper and fruitful manner.”⁹⁰ Weinandy observes that what John Paul II is alluding to is that reason and faith need to befriend each other in order for the human to know the mystery of the Trinity through a communion of love.⁹¹ This is because, in John Paul II’s words, “faith sharpens the inner eye, opening the mind to discover in the flux of events the workings of Providence.”⁹² However, Weinandy brings another element to the equation of faith and reason in the quest of knowing God and the Trinity, and that is obedience. He explains that while reason and faith pertain to the human intellect, obedience relates to the will. What binds these three elements together, as Weinandy further elaborates, is truth. The human love for the truth makes them freely submit themselves to the truth. But when sin entered the world with the Fall of Adam and Eve, the bond between faith, reason and obedience was broken.⁹³

Because of sin, the mind has become too weak to attain the knowledge of God. Sin has impaired reason and blinded it. John Paul II notes that reason has been wounded by original sin. Because of sin, “the eyes of the mind were no longer able to see clearly: reason became more and more a prisoner to itself.” Through the Incarnation however, reason has been redeemed from its weakness by Christ who has freed it from its shackles.⁹⁴ John Paul II elaborates further on this point saying that knowledge built on faith is not aimed at destroying the mystery of the Trinity, but instead, it reveals it more and shows how crucial it is for people.⁹⁵ Commenting on this point, Weinandy says that he could hear the voice of Aquinas echoed in John Paul II’s words.⁹⁶

In fact, another voice can be easily heard here echoing in the discourse of John Paul II on the weakness of reason caused by original sin. When first created, as Douaihy writes, the human was able to know God simply through the first set of the three gifts Adam and Eve had been endowed with at the moment of creation: reason, memory and will. These “forces were refined and righteous since God created human in his image, righteous.”⁹⁷ Therefore, the first

⁹⁰ Thomas G. Weinandy, “Faith and Reason: John Paul and Aquinas,” in *John Paul II & St. Thomas Aquinas*, eds Michael Dauphinais and Matthew Levering, (USA: Sapientia Press of Ave Maria University, 2006), 175.

⁹¹ Weinandy, “Faith and Reason: John Paul and Aquinas,” 175.

⁹² John Paul II, *Fides et Ratio*, 29.

⁹³ Thomas G. Weinandy, “Reason, Faith, and Obedience,” *Logos*, 13, no. 4 (2010): 133-134, 141-142.

⁹⁴ John Paul II, *Fides et Ratio*, 34.

⁹⁵ *Ibid*, 24.

⁹⁶ Weinandy, “Faith and Reason: John Paul and Aquinas,” 181.

⁹⁷ Douaihy, *Manaratul Aqdas*, Vol I, 487.

man and woman were not in need of philosophical reasoning to know God, as it was a part of an innate reasoning. But reason was afflicted with ailment because of sin, as Douaihy points out in the excerpt below, in which he echoes John Paul II's discourse about the wounded reason as a result of sin:

Reason that was alive like a shining lantern became like a sore eye, unable to look at the sun; memory that was remembering previous things as if they were carved into a rock before it, was afflicted with forgetfulness and oversight until it forgot its Creator and all the good things that were prepared for it; likewise, the will that was in accord with the will of God became like a bird with cropped wings, abandoning the heavenly matters for ephemeral things.⁹⁸

Nujaym points out that Douaihy sees philosophy and theology as identical before sin. After the fall from grace, however, there was a need for other ways that would lead to God; the need for the Revelation and Incarnation so that the truth of creation could be reassured.⁹⁹ Hence, rather than philosophy and theology, Douaihy resorted to theology and liturgy in approaching God and the Trinity.

Douaihy's discourse on the need for Revelation and Incarnation as a way to God rhymes with Aquinas' approach. Emery remarks that Aquinas sees that faith in the Trinity depends solely on Revelation, and reason is unable to attain the knowledge of the Trinity on its own. The centre of Revelation, as Emery writes, is the Incarnation of the Son and the sending of the Holy Spirit.¹⁰⁰ By the same token, Douaihy writes that after the impairment of the reason, memory and will, as a consequence of the fall from grace, God renewed creation through Christ, and bestowed three divine virtues on the human. These are a new set of three gifts which have been discussed earlier in this chapter: faith, hope and love.¹⁰¹

With the Father's Revelation that has come through the Incarnation of the Son and the sending of the Holy Spirit, reason can now rely on faith to understand the Trinity through two different paths: analogy and grace. Grace is the work of faith; analogy is the product of reason. Grace and analogy consolidate Augustine's and Aquinas' approach to the Trinity through faith and reason.

⁹⁸ Ibid.

⁹⁹ Nujaym, *La Maronité*, Vol I, 257.

¹⁰⁰ Gilles Emery, "The Trinity," in *The Oxford Handbook of Aquinas*, eds Brian Davies and Eleonore Stump (UK: Oxford University Press, 2012), 418.

¹⁰¹ Douaihy, *Manaratul Aqdas*, Vol I, 487.

Rowan Williams discusses Augustine's endeavours in trying to understand the Trinity and the concept of how a reality can be single and triple at the same time. He refers to Augustine's analogy of the human mind which can be a model for the oneness of the Divine and the threeness of the Trinity. It is the analogy of the three faculties of remembering, understanding and the will, as discussed earlier. Williams observes that none of these faculties, "can be thought or spoken about without reference to the other two."¹⁰² He indicates that this analogy can assist the mind to make sense of the mystery of the Trinity and how God can be Father, Son and Holy Spirit.¹⁰³ Ormerod reflects on the mind's need for analogies to come to some understanding of the Trinity and finds that analogy helps the human understand the dogma of the Triune God.¹⁰⁴ However, Williams stresses that, "Augustine is careful not to say that in the Trinity there is a divine mind in which the Father is memory, the Son is intelligence and the Spirit is love." Rather, memory, intelligence and love belong to each person of the Trinity as well.¹⁰⁵ Mary T. Clark points out that Augustine believes that the human is able to acquire a knowledge of God's existence and attributes through reason, but not of God as Trinity. However, she adds, reason is used to assist the understanding of the Trinity and to demonstrate that, "oneness and threeness of God is philosophically and logically defensible."¹⁰⁶

Another feature of the Trinitarian life that could be difficult for the mind to properly understand is the appropriation of the Divine essence within the Trinity, which is discussed earlier in this chapter. How could the appropriation of an attribute that belongs to the essence of God be ascribed to one Person of the Trinity without excluding the other two Persons? Ormerod explains that appropriation is rooted in Scripture where the Father is referred to as the Creator, the Son is called the Redeemer and the Holy Spirit is known as the Sanctifier.¹⁰⁷ However, appropriation is only a part of the truth and not the full truth because it is the whole Trinity that creates, redeems and sanctifies. Ormerod indicates that with the exception of the revelation of the Trinity in the Economy of Salvation, such as the Incarnation, "we cannot speak of the persons acting in distinct ways in the created order."¹⁰⁸

Douaihy finds that the distinction between the three Persons of the Trinity cannot be based only on appropriation but on other characteristics that can be specifically attributed to

¹⁰² Rowan Williams, *On Augustine* (London: Bloomsbury, 2016), 134-135.

¹⁰³ Williams, *On Augustine*, 136.

¹⁰⁴ Ormerod, *Retrieving*, 17.

¹⁰⁵ Williams, *On Augustine*, 136.

¹⁰⁶ Mary T. Clark, "De Trinitate," in *The Cambridge Companion to Augustine*, eds Eleonore Stump and Norman Kretzmann (Cambridge: Cambridge University Press, 2001), 91.

¹⁰⁷ Ormerod, *Retrieving*, 20.

¹⁰⁸ *Ibid.*

one Person and not the other two Persons. Such peculiar features contribute to the exclusive identification or distinction of a particular Person of the Trinity. Douaihy highlights two types of such attributes: the core feature of the personhood and the additional characteristics. The latter are four attributes cited earlier in this chapter: fatherhood, for the attribution of the Father to the Son; filiation, from the Son to the Father; sending or breathing, from the Father and the Son to the Holy Spirit; and procession as the attribute of the Spirit to the Father and the Son.¹⁰⁹ Douaihy also cites the core feature of the personhood as distinctive and exclusive to that Person. For instance, fatherhood is an indication of the Father alone, filiation is said about the Son only and procession is used for the Holy Spirit alone.¹¹⁰ However, Douaihy stresses that common features between two Persons of the Trinity are not enough to draw a clear distinction between the three Persons as two of them would have one common feature. For instance, saying that both the Father and the Son send the Holy Spirit makes the Father and the Son distinct from the Holy Spirit but not from each other. The same is true when referring to both the Son and the Holy Spirit as coming from the Father as there would be no distinction between the Son and the Holy Spirit. Furthermore, for Douaihy, negation cannot define a Person of the Trinity. To say for example that “the Father has no beginning” or “the Holy Spirit is neither Father nor born” cannot establish their Persons, “as negated attributes do not indicate something that exists.”¹¹¹

What is needed then for the human to come to a better understanding of the Trinity is not only analogies or mind reasoning, but something more sublime which can be acquired through faith. Referring to Aquinas on this matter Ormerod remarks that the fullness of faith, “cannot be confined to what we can strictly affirm as cognitively true.”¹¹² Faith requires a divine experience for a fuller manifestation of the truth. This divine experience is called grace. For John Paul II grace is a divine intervention enjoyed by faith.¹¹³ He elaborates on this point to state that Christianity engages the faithful in the order of grace, enabling them to “share in the mystery of Christ, which in turn offers them a true and coherent knowledge of the Triune God.”¹¹⁴

Hence, knowing God and understanding the Trinity can be attained through grace. Emery reads into Aquinas’ thought on this matter and finds that, “the life of grace is procured

¹⁰⁹ Douaihy, *Manaratul Aqdas*, Vol II, 50.

¹¹⁰ Ibid.

¹¹¹ Ibid, 50-51.

¹¹² Ormerod, *Retrieving*, 102.

¹¹³ John Paul II, *Fides et Ratio*, 19.

¹¹⁴ Ibid, 47.

by the mission of the Son and the Holy Spirit.” Although their mission is invisible, the Son and the Holy Spirit are sent to dwell in the souls and sustain them. Their invisible mission, “takes place according to the gifts of sanctifying grace.”¹¹⁵

Grace can dawn on the human reason through faith and the work of the Holy Spirit. Jeremy D. Wilkins indicates that Aquinas concurs with Augustine on this point. Wilkins states that Aquinas explains that heavenly beatitude is “an end beyond our native capacities.” Attaining that end requires the elevation of the human nature. Elevation can be achieved, “through the indwelling of the Holy Spirit.”¹¹⁶ This elevation occurs in the transcendence attained in the Mass with the lifting up of the mind and heart to contemplate the mysteries of salvation, as Douaihy says.¹¹⁷ In the Mass, the Trinity reveals Godself to the faithful in a mystical way, as shall be explored in the final chapter.

Elaborating on the ultimate importance of grace in knowing God, Wilkins writes that Augustine stresses that the Father and the Son are bound together with the mutual love of the Holy Spirit. This love is instrumental in materialising grace as, “no one brings knowledge forth except by loving it.”¹¹⁸ On this point, O’Donnell quotes Augustine’s famous analogy of the intimate divine life in which he says that, “there are three in the Trinity: the lover, the beloved and the love itself.”¹¹⁹ This love, however, is not to be kept by the Trinity for the Trinity, but has a mission to overwhelm the human with love. Clark notes that the Trinitarian doctrine is for Augustine the heart of Christian spirituality and way of life. The mission of the three Persons reveal the love of God for humankind through the generation of the Son from the Father and the procession of the Holy Spirit.¹²⁰

Expanding on the reflection on love and its relationship with the Trinity, O’Donnell notes that for Augustine, the three Persons of the Trinity are the lover (the Father), the beloved, (the Son) and love itself (the Holy Spirit). As the lover, the Father gives his whole self to the Son, as the beloved, the Son is the perfect response to the Father’s offer, while the Holy Spirit is, “the bond of their love.”¹²¹ Wilkins points out that because Augustine understood the Holy Spirit as the bond of love, he “could relate the bond of charity in the Church to the gift of the

¹¹⁵ Emery, “The Trinity,” 424.

¹¹⁶ Jeremy D. Wilkins, “Why Two Divine Missions? Development in Augustine, Aquinas, and Lonergan,” *Irish Theological Quarterly*, 77, no.1 (2012): 52.

¹¹⁷ Douaihy, *Manaratul Aqdas*, Vol I, 80.

¹¹⁸ Wilkins, “Why Two Divine Missions,” 42-43.

¹¹⁹ O’Donnell, *Mystery of the Triune God*, 78.

¹²⁰ Clark, “De Trinitate,” 94.

¹²¹ O’Donnell, *Mystery of the Triune God*, 78.

Spirit.”¹²² With Douaihy, the bond of love takes its fullness and reaches its climax in the Mass where the bread is broken in the Sacrament of the Eucharist. Thus, liturgy is the divine channel of theology to the heart and mind of the human. The Mass is, “the mystery of love, and love is the bond of perfection.”¹²³ Love dwells in the heart while the mind is an open quest for perfection. This bond of perfection encompasses the human in the love of the Trinity who touches the faithful in the Mass through grace in a palpable way, according to Douaihy’s Trinitarian Paradigm.

John Paul II reflects further on grace noting that it perfects the free will and makes the faithful rejoice in the revelatory experience that it brings to them.¹²⁴ Ormerod remarks that Aquinas gives grace a description as it is brought to the human by the Holy Spirit. That description is “sanctifying grace” that brings with it the indwelling of the Holy Spirit.¹²⁵ Weinandy finds that the knowledge and love for the truth, obtained by faith and reason in the obedience of the will, is fundamental for the grace to heal and elevate the human nature.¹²⁶ Williams sees that the way to fulfilment starts with growth, quoting Augustine who urges the faithful to grow if they are to feed on truth. Williams also considers humility as the way to growth. Humility is a grace that makes the human face up to their weaknesses at every level, accept imperfection and tune in to God who speaks, “directly to us using our own language.”¹²⁷

Truth, obedience and love are also important themes in Douaihy’s theology. He writes that the Creator attracts the human to God’s love and obedience by bestowing upon them graces in the Mass.¹²⁸ Douaihy describes truth as virtue, and considers everything uttered by Christ as truth.¹²⁹ For Douaihy, the Sacraments of the Church are the source of truth, grace and sanctification as they contain the Trinity. The Sacraments empower the faithful with their grace, make them holy and assist them to adorn themselves with purity and love.¹³⁰ Holiness, as Williams points out, is an unlimited journey that goes on, “into ever-greater dependence and longing, into a love that has no end.”¹³¹ In exploring this journey, Peter Drilling finds that Augustine sees every expression of love as triadic, thus hinting to the Triune God. As Drilling

¹²² Wilkins, “Why Two Divine Missions,” 43.

¹²³ Douaihy, *Manaratul Aqdas*, Vol I, 13.

¹²⁴ John Paul II, *Fides et Ratio*, 94-95.

¹²⁵ Neil Ormerod, “A Trajectory from Augustine to Aquinas and Lonergan: Contingent Predictions and the Trinity,” *Irish Theological Quarterly*, 82, no 3, (2017): 214.

¹²⁶ Weinandy, *Obedience*, 147.

¹²⁷ Williams, *On Augustine*, 132.

¹²⁸ Douaihy, *Manaratul Aqdas*, Vol I, 168.

¹²⁹ *Ibid*, 305 and 17.

¹³⁰ *Ibid*, 38, 108, 451, 523, 538 and Vol II, 510, 584-611.

¹³¹ Williams, *On Augustine*, 139.

writes, Augustine develops further his theory to include in the triad the activities of the memory, as well as knowledge and understanding, love and will, until the “mind remembers, understands and loves the one by whom it was made.”¹³² Drilling elaborates further on Augustine’s theory noting that the human is, “restored to grace by the memory, understanding and love of self as known and loved by God.”¹³³ For Douaihy, the journey of love starts with the gift of faith to strengthen reason, proceeds through the gift of hope to awaken the memory and reaches its climax with the gift of love to support the will in loving God and participating in the divine will.¹³⁴

Redemption is the key to restore the lost grace and to bring the human in perfect union with God. The perfection of this unity can be achieved through the Eucharist. Francis Selman describes the Eucharist as the Sacrament of humanity of Christ who is fully present in the Eucharist with his divinity since, “what is joined in reality is not divided in the Sacrament.”¹³⁵ Through the Eucharist the “human nature” is united with the “divine nature in the person of Christ.”¹³⁶ Furthermore, the bread and wine become the body and blood of Christ since the consecration prayer is composed of the words spoken by Christ himself when he instituted the Sacrament of the Eucharist in the Last Supper. Selman refers to Aquinas who explains how the transubstantiation of the bread and wine happens. The conversion is simply done because, “the Word made flesh makes bread be flesh by his word.”¹³⁷ On this point Douaihy offers his exegesis to demonstrate how the bread and wine become the body and blood of Christ who is fully present in them with his full divinity.

Douaihy stresses that Jesus never taught something that he did not practice himself. He would not ask his Church to sanctify the bread and wine in his memory without perfecting the Sacrament himself first.¹³⁸ Elaborating further on this matter, Douaihy points out that the words spoken over the bread and wine in the Mass are the same words spoken by Christ who himself had performed many visible miracles. He would not say something he did not mean.¹³⁹ By the same token, John Paul II highlights the presence of Christ in the Eucharist as a fact. “In the Eucharist,” he says, “Christ is truly present and alive, working through his spirit.” John Paul II

¹³² Peter Drilling, “The Psychological Analogy of the Trinity: Augustine, Aquinas, and Lonergan,” *Irish Theological Quarterly*, 71 (2006): 324-326.

¹³³ Drilling, “The Psychological Analogy,” 326.

¹³⁴ Douaihy, *Manaratul Aqdas*, Vol I, 487.

¹³⁵ Francis Selman, *Aquinas 101 – A Basic Introduction to the Thought of Saint Thomas Aquinas* (Indiana: Ave Maria Press Inc, 2007), 176.

¹³⁶ Selman, *Aquinas 101*, 176.

¹³⁷ Ibid, 173.

¹³⁸ Douaihy, *Manaratul Aqdas*, Vol II, 252.

¹³⁹ Douaihy, *Manaratul Aqdas*, Vol I, 17.

refers to Aquinas to state that the true presence of Christ in the Eucharist cannot be grasped by reason but can be attained by faith.¹⁴⁰ Douaihy writes that the words spoken by Jesus over the bread and wine in the Last Supper and uttered in the Mass by the priest achieve the transubstantiation of the bread and wine into the body and blood of Christ. Douaihy refers to Augustine to assert that, “we should believe that with the words of Christ the Sacraments are made.”¹⁴¹ This leads to the discourse on the sanctification of the Eucharist. Douaihy argues that those who believe that the sanctification of the bread and wine happens after the calling of the Holy Spirit are wrong. The calling of the Holy Spirit after the consecration prayer is for the perfection of the Sacrament by making it for the forgiveness of sins and everlasting life.¹⁴²

Douaihy elaborates further on the transubstantiation to point out that while the form of the bread and wine remains the same after the consecration, their essence changes, so the bread is not bread anymore but the body of Christ and the wine not wine but his blood.¹⁴³ Douaihy indicates that Christ, “planted the might of his active and life giving word” when he instituted this Sacrament, and this power remains today and stays for ever through the authority of the priesthood and the consecration prayer. It is similar to the power that God put, “since the beginning of creation in every living thing to grow and multiply till the end of time.”¹⁴⁴ This power of the institution of the Eucharistic Sacrament is sustained and never ends because the Eucharist is the Sacrament of the priesthood of Christ for ever.¹⁴⁵

Since the bread and wine become the body and blood of Christ after consecration, and since Christ is present in the bread and wine with his full divinity, all three *aqānīm* of the Trinity are at work in the Sacrament of the Eucharist as the full divinity encompasses the Trinity. Douaihy explains that the Eucharistic sacrifice is offered to God the Father in the Mass, sanctified by the words of the Son uttered by the priest, and perfected by the calling of the Holy Spirit. However, the fullness of perfection is achieved in the communion, when the faithful are united with the mystical body of Christ who, “overflows his graces and the graces of his Father and his Holy Spirit on them.”¹⁴⁶ Hence, the fullness of perfection is achieved through the

¹⁴⁰ John Paul II, *Fides et Ratio*, 23-24.

¹⁴¹ Douaihy, *Manaratul Aqdas*, Vol II, 255-256.

¹⁴² *Ibid.*, 384-390.

¹⁴³ *Ibid.*, 272-275.

¹⁴⁴ *Ibid.*, 255.

¹⁴⁵ *Ibid.*, 256.

¹⁴⁶ Douaihy, *Manaratul Aqdas*, Vol II, 387.

Eucharist because the Son who is united with the Father and the Holy Spirit in the Divinity, unites the human with the Trinity through his body.¹⁴⁷

The indwelling of Christ in the Eucharist in his full divinity generates graces to the worthy who partake of it. Wilkins notes that Augustine links the gifts of the Spirit to communion: “to refuse communion is tantamount to refusing the gift.”¹⁴⁸ Selman indicates that Aquinas sees five effects and benefits for taking the Eucharist, Redemption from death, renewal of the spiritual life, unity with the Church, eternal life and bringing the faithful to glory.¹⁴⁹ Douaihy counts twelve fruits of the Eucharist.¹⁵⁰ The fruits of the Eucharist are related to all three *aqānīm* of the Trinity. Douaihy’s twelve fruits of the Eucharist will be explored in the final chapter of this research.

Conclusion

Douaihy draws on the strong Trinitarian theological foundations of Augustine and Aquinas to build his own Trinitarian theology. While he shares views with the two Latin Fathers over many Trinitarian themes or concepts, he takes his own path and bases his Trinitarian theory on the liturgy. While Augustine is more inclined towards polemics, as Drilling notes, and Aquinas focusses on leading Christians into a profound appreciation of their faith,¹⁵¹ Douaihy formulates the notion of a liturgised theology to make the Trinity accessible to all. Furthermore, while Aquinas places the Trinity at the heart of Christianity, as Emery observes,¹⁵² Douaihy places the Trinity at the heart of the Mass. However, like Augustine and Aquinas, Douaihy believes in the role of reason in knowing God, but reason needs first to be enlightened by faith.

Douaihy sees the Divine Liturgy as an occasion in which the manifestation of the Trinity could become a reality. Liturgy is the key to experiencing a Trinitarian encounter without necessarily seeking to understand how the Trinity works or to have a full grasp or comprehension of the inner life of the Triune God. Douaihy’s quest is for an intimate encounter which can be attained by faith and reason through the faithful’s full participation in the Mass.

¹⁴⁷ Ibid, 592.

¹⁴⁸ Wilkins, “Why Two Divine Missions,” 47.

¹⁴⁹ Selman, *Aquinas 101*, 177-178.

¹⁵⁰ Douaihy, *Manaratul Aqdas*, Vol II, 584-611.

¹⁵¹ Drilling, “The Psychological Analogy,” 328.

¹⁵² Emery, “The Trinity,” 418.

Through his theology, Douaihy reveals another dimension of the Maronite identity, being well-connected to God through the manifestation of the Trinity in the Mass.

While the above matter is left to the concluding chapter of this research, what is needed now is to study how Douaihy's heritage inspired his theology. The influence of his Latin education is only one aspect of Douaihy's theology, which is also shaped by a sublime expression of his religious-spiritual Maronite identity founded on a deeply rooted Antiochian heritage, a well-entrenched Syriac liturgy and spirituality that goes back in time to the Head of the Apostles, Peter, and a solemnly proclaimed Catholic faith, all lived in a long litany of asceticism, faith, martyrdom and hope. Besides the Latin Fathers and Doctors, Douaihy's theology is also strongly inspired by the Eastern Fathers whose work opened Douaihy's Trinitarian theological thought to other methods of research where reason takes a back seat. Instead, other themes such as awe, economy and Scripture, come to the fore as shall be demonstrated in the next chapter.

Chapter Five: Inspirations of the Eastern Fathers

Introduction

Douaihy travelled to Rome to study at the Maronite College as an eleven-year-old boy and left Rome when he was twenty-five. His long years of formation in the West shaped his analytical abilities, equipped him with theological and philosophical knowledge and sharpened his dialectical mind. However, this is only one part of Douaihy's intellect. The other part is well-rooted in his Eastern identity with all its spiritual, mystical and religious depths and traditions.

Douaihy's Eastern heritage is evident in his theological discourse, particularly his Trinitarian thought. This entails the examination of his theology in light of the work of Eastern Fathers, as it has already been examined in light of the work of Western Fathers – namely Augustine and Aquinas – in the previous chapter.

This chapter examines Douaihy's Trinitarian theology in perspective with three Eastern Fathers who belong to different branches of the early Church: Syriac Jacob of Serug (451-521), Cappadocian Basil of Caesarea (330-379) and Byzantine/Orthodox John Chrysostom (349-407).

Each of the above-named Fathers occupies a section of this chapter. They are briefly introduced, relevant aspects of their Trinitarian theology underlined, the dynamics of their lives and times highlighted, and Douaihy's theological connection to them is analysed.

Yet, the discourse on the named Fathers is not confined to them solely. When examining Serug's work for instance, it is almost impossible not to cite Serug's Syriac forerunner, Ephrem (306-373), "the greatest poet of the Patristic age and perhaps the only theologian-poet to rank beside Dante," as Sebastian Brock describes him.¹ By the same token, it would be almost impossible to talk about Basil without citing his two closest Cappadocian peers, his friend Gregory of Nazianzus (330-390) and younger brother Gregory of Nyssa (335-394). Another Father of that same era, Athanasius of Alexandria (296-373), will be mentioned alongside Chrysostom. Athanasius and Chrysostom are also the only two Eastern Fathers whose statues stand around the Chair of Saint Peter in the Vatican, as Doctors of the Church, along with the statues of Ambrose and Augustine. Athanasius has influenced the theological debate and contributed to the concept of the Trinity adopted by the Ecumenical Councils of the

¹ Sebastian Brock, *The Syriac Fathers on Prayer and the Spiritual Life* (USA: Cistercian Publications Inc, 1987), 30.

Church. Pope Benedict XVI describes Athanasius as, “one of the most important and revered early Church Fathers.”²

All the Fathers mentioned above are quoted, cited or referenced – among others – in *Manaratul Aqdas*, some quite frequently. The most referred to are Serug, Basil and Chrysostom consecutively.

In the first section of this chapter, the discourse on the connection between the Syriac Fathers and Douaihy is captured under the theme of faith and awe, as the latter is the main feature of the Syriac’s traditions towards God and the Trinity.

In the second section, Douaihy’s work with the Cappadocians is examined under the theme of faith and *oikonomia* or *tadbír*. The Trinitarian theology is then approached through the Economy of Salvation.

In the third section, Chrysostom’s eloquent rhetoric and scriptural imagery are underlined as the main elements of inspiration for Douaihy in his Trinitarian theology. The analysis is carried out under the theme of faith and Scripture.

All the Fathers mentioned in this introduction – along with Augustine – are from the same era or generation of theological and political dissension within the Church. They belong to a generation torn by schism, strife, plots, and opposing teachings, particularly around the nature of God, the concept of the Trinity, the divinity of the Son and the status of the Holy Spirit. Some had to pay a personal price due to such antagonisms. Some were ousted, alienated or sent into exile as they opposed Arianism and other heresies. Athanasius spent seventeen years in five forced exiles for his faith;³ Gregory of Nazianzus was pressured to resign from chairing the Second Ecumenical Council in 381;⁴ Chrysostom was subjected to two exiles.⁵ Yet, these Fathers continued to uphold the teaching of the Church as commanded by the Councils. By doing so, they sharpened the theology of the Trinity and produced some of the most perceptible discourses around the Triune God. Together, they influenced and guided both the Western and Eastern traditions described by Saint John Paul II as “two lungs” through

² Benedict XVI, *The Fathers*, 62.

³ *Ibid*, 64.

⁴ Verna E. F. Harrison, “Illuminated from All Sides by the Trinity: Neglected Themes in Gregory Nazianzen’s Trinitarian Theology,” in *Re-reading Gregory of Nazianzus – Essays on History, Theology, and Culture*, ed Christopher A. Beeley (eBook: The Catholic University of America Press, 2012), 25.

⁵ Benedict XVI, *The Fathers*, 101.

which the Church breathes.⁶ John Paul II warned however, that with the schisms of the early Second Millennium, “the two lungs had ceased to function together.”⁷

The following table captures the generational correlation between the Fathers studied in this research and visualises their time and era. The inclusion of Aquinas and Douaihy in this table is necessary for the purpose of this research, although they belong to different generations. Aquinas has inspired Douaihy like the earlier Fathers and Douaihy draws on the patristic era to build his own school of theological thought. On the right-hand side of the table, the dates of the seven Ecumenical Councils are inserted to highlight the tensions of the Fathers’ era and to show that the divisions continued well beyond their time.

The Fathers with whom Douaihy’s Trinitarian theology can be identified*		The Seven Ecumenical Councils**	
Athanasius of Alexandria (the Great)	296 – 373 (77 years)	Nicaea I	325
Ephrem the Syriac	306 – 373 (67 years)		
<u>The three Cappadocians:</u>			
- Basil of Caesarea/the Great	330 – 379 (49 years)	Constantinople I	381
- Gregory of Nazianzus	330 – 390 (60 years)		
- Gregory of Nyssa	335 – 394 (59 years)		
John Chrysostom	349 – 407 (58 years)	Ephesus	431
Augustine of Hippo	354 – 430 (76 years)	Chalcedon	451
Jacob of Serug	451 – 521 (70 years)	Constantinople II	553
Thomas Aquinas	1225 – 1274 (49 years)	Constantinople III	680-681
Estephan Douaihy	1630 – 1704 (74 years)		
		Nicaea II	787
* Arranged by the year of birth. Year of birth/death for some of the Fathers may be slightly different in some sources.		** Most of the Councils dealt with teachings considered heretic, including Anomoeanism, Apollinarism, Arianism, Iconoclasm, Monophysitism, Nestorianism, Pelagianism and Sabellianism. ⁸	

⁶ John Paul II, *Memory & Identity – Personal Reflections* (Great Britain: Weidenfeld & Nicolson, 2005), 105.

⁷ John Paul II, *Memory & Identity*, 108.

⁸ For definitions, see: John Henry Blunt, *Dictionary of sects, heresies, ecclesiastical parties, and schools of religious thought* (London: Rivingtons, 1874), 28-29, 39-42, 46-50, 215-221, 332-335, 368-371, 415-421, 510-514.

Compressing the Eastern Fathers to whom Douaihy is indebted, by whom he is inspired and in whom he is rooted, in just one chapter, is no easy task. The discourse has to be brief, leaving aspects or details out. The scope of this research does not allow a broader study in this regard. In the next three sections, each of the Eastern Fathers – Serug, Basil and Chrysostom – will be first introduced and aspects of their work or theology highlighted, before Douaihy is discussed and his theology is put into perspective.

As stated earlier in this research, Douaihy inspired his people and awoke in them their identity: being Maronite implied being Antiochian, Syriac and Catholic. Theirs is an Eastern faith made universal with its roots well-entrenched in Antioch, the cradle of the Christian identity. The Acts of the Apostles states that it was in Antioch where, “the disciples were first called Christians” (Acts 11:26). It is befitting then to first look into Douaihy’s theology in light of the Eastern Fathers’ work, with an Antiochian Syriac, Jacob of Serug, who is among the most cited in *Manaratul Aqdas*.

1. Douaihy and the Syriac Fathers – Faith & Awe

From the Syriac Fathers, Douaihy mainly cites Jacob of Serug, and to a lesser degree Ephrem. Born in 451 in a small town in the region of Serug on the Euphrates river, Jacob of Serug combines the art of poetry with the dialectic discourse of theology, producing some of the most eloquent pieces on the Trinity and various theological topics. This has earned him a title similar to Ephrem’s, the greatest Syriac theologian poet who came almost a hundred and fifty years before him. While Ephrem is honoured with the name of, “Harp of the Holy Spirit,”⁹ Serug is known as, “the flute of the Holy Spirit and harp of the faithful church.”¹⁰

Both Ephrem and Serug excelled in theological and liturgical poetry. In his introduction to Mary Hansbury’s book on Serug’s homilies on the Virgin Mary, Sebastian Brock describes the period from the fourth to the sixth century – in which Ephrem and Serug lived – as, “the golden age of Syriac literature.”¹¹ Serug and Ephrem composed their work in long poetic hymns known as *memre*, contemplative poems called *midrash*, long articles in verses and metrical homilies. Instead of an analytical or dialectical polemic discourse, the Syriac Fathers

⁹ Benedict XVI, *The Fathers*, 161.

¹⁰ Mary Hansbury, *On the Mother of God – Jacob of Serug* (New York: St Vladimir’s Seminary Press, 1998), 15.

¹¹ Hansbury, *On the Mother of God*, 1. Sebastian Brock is a British scholar and expert in Classical Syriac language and literature.

used poetry as their theological vessel. Poetry kindles the heart, moves the soul and makes the spirit sing. Poetry is daring but smart, brave but polite, audacious but timid, sharp but gentle. It can penetrate the mystical and reach the sublime with ease that no prose can achieve, as shall be demonstrated in samples of Serug's work.

Serug wrote hundreds of theological poems in addition to over forty letters, including more than twenty addressed to the Superiors of monasteries. One of Serug's letters was addressed to Saint Maroun, the Patron Saint of the Maronite Church, who had asked him a number of questions related to Scripture.¹²

One of the most remarkable features of Serug's theological discourse is a faith struck by awe. His reverential inclination is based on wonder and praise that flow out towards God's hiddenness. Awe is particularly evident when he speaks about God, the Trinity, Incarnation, Mary, or creation. "After you, the words of every speakers fall, no word can reach you but your Word," he writes in an article on creation.¹³ In a homily on Elijah, he proclaims, "the fear of God is magnified, blessed is the one who owns it."¹⁴ In another work, he expresses his awe of the Trinity, "Glorified is the Father, and the Son is glorified like the Father, holy is the Spirit, and the Father and the Son are holy with him."¹⁵ In adoration to Christ, he writes, "wake up my harp and sing a unique praise for the Son, with voices full of love and singing."¹⁶ And on Mary, to whom he devotes many long *mayamir*, he says, "the image of her beauty is more glorious and exalted than my composition; I do not dare let my mind depict the form of her image."¹⁷

Awe presented in theological poetry is characteristic to the Syriac Fathers. Serug's discourse mirrors Ephrem's hymns and poems where various expressions and utterances on the awesomeness of God and God's hiddenness can be found. "Thousands and myriads standing, thousands and myriads running, thousands and myriads are unable to look into the One," Ephrem writes in a *memre* on faith.¹⁸ In another hymn he exclaims, "the One is many, the One

¹² Boulos Feghali, *ya 'qūb al- sarrūjī – kinnaratul rūḥ wa qitharatul bi'a – ḥayatuhu wa mu'allafātuhu wa fikruhu* (Beirut: Dar Al Mashreq, 1996), 26-27, 40.

¹³ Boulos Feghali, *ya 'qūb al- sarrūjī – minal khalq wal khati'a ilal fida'* (Lebanon: Antonine University Publications, 2005), 9.

¹⁴ Boulos Feghali, *ya 'qūb al- sarrūjī – 'izāt ḥawla al-nabī iliyya* (Lebanon: Antonine University Publications, 2003), 21.

¹⁵ Boulos Feghali, *ya 'qūb al- sarrūjī – min malky sadiq ila yasū' al-masih* (Lebanon: Antonine University Publications, 2009), 119.

¹⁶ Boulos Feghali, *ya 'qūb al- sarrūjī – 'izāt ḥawla ilysha' al-nabī* (Lebanon: Antonine University Publications, 2003), 161.

¹⁷ Hansbury, *On the Mother of God*, 20.

¹⁸ Boulos Feghali, *iphram al-siryanī – anashyd fil iman*, Vol I (Lebanon: Antonine University Publications, 2007), 24.

is Three, the Three are One. Great awe, great wonder.”¹⁹ Even Paradise, the original home of Adam and Eve, is regarded by Ephrem with such awe, “Be not angry that my tongue has presumed to describe a theme too great for it, and so, through its own inadequacy, has diminished that greatness.”²⁰ For Ephrem, Adam’s main sin was that, “he ate fruit but did not give praise.”²¹ Serug is a great admirer of Ephrem, describing him as, “a true worker who laboured from start to finish,” and “an architect who built upon the foundation of truth.”²² He particularly commends Ephrem’s work to encourage women to join in awe and praise by composing hymns for them.²³

Fear of the Lord is one of the gifts of the Holy Spirit (Is 11:2). Douaihy sees awe as intrinsic to the Sacraments and as essential as faith for the liturgy. Truthful to his Syriac roots, Douaihy couples the name of God in *Manaratul Aqdas* with expressions of praise, reverence or worship. He perceives in awe a reflection of love, not fear. Awe and love are symbiotic with reverence. Douaihy writes that the human, “must love God and hope in him because he is tender and compassionate in mercy. We must also fear him and tremble before him because he is just and strong in indignation.”²⁴ Awe protects the human from erring and generates their total reliance on God. For Douaihy, even the most virtuous should be careful not to err or fall and only rely on the mercy of God. The angels, Adam and Judas, fell because they did not do that.²⁵

While reverent love is the main feature of awe for Douaihy, Serug sees in the hiddenness of God a central cause for awe. Here Douaihy departs from Serug and further develops his view through his Trinitarian Paradigm in the Mass. To understand this matter, it is essential to analyse one of Serug’s *memre*, the *Chariot of Ezekiel*, and see how Serug’s visionary poem becomes for Douaihy a Trinitarian revelation in the Mass.

The *Chariot of Ezekiel* is one of Serug’s longest theological poems, in which he depicts some of the most awesome and enigmatic mysteries of the Trinity. By way of a poetic apophatic discourse, with an abundance of images, metaphors, contrasts and biblical references, Serug summarises the transcendence, hiddenness and seclusion of the Trinity. Here is a short part of this lengthy poem:²⁶

¹⁹ Boulos Feghali, *iphram al-siryani – anashyd fil iman*, Vol II (Lebanon: Antonine University Publications, 2007), 142.

²⁰ Sebastian Brock, *Hymns on Paradise – St Ephrem* (New York: St Vladimir’s Seminary Press, 1990), 100.

²¹ Mary Hansbury, *Hymns of Saint Ephrem the Syrian* (Oxford: SLG Press, 2006), 19.

²² Brock, *Hymns on Paradise*, 22.

²³ *Ibid*, 23.

²⁴ Douaihy, *Manaratul Aqdas*, Vol I, 488.

²⁵ *Ibid*, 488-489.

²⁶ All excerpts from Serug are translated from Arabic by the author of this research.

There is a place the Cherubim are unable to walk in,
nor the Seraphim can flap their wings and reach its height.
Neither lightning seek to walk within,
nor the made light can illuminate the site.
The chariot does not ascend to it or can be left there,
nor the wheels or the animals in their permutability.
Where the Trinity dwells in great glory,
is a hidden place from service and servants.
Neither intellects nor minds can behold,
nor the thoughts of the heavenly ones can foresee.
The Cherubim are unable to flap their wings towards its splendour,
nor the angel is destined to see.²⁷

In this excerpt, Serug considers the hiddenness of God as compelling awe. No one can approach the abode of God or look at it, not even the highest ranking angels. Unlike Serug's apophatic approach, here Douaihy takes a cataphatic approach through God's self-revelation in the Mass. For Douaihy, Ezekiel's vision of awe takes place on the altar with every Divine Liturgy. The Trinity leaves the unreachable place where the Triune God dwells, and comes down to the faithful. In the Mass, as Douaihy writes, "barefoot angels in white robes walk to the altar," to adore God. Their praises are mixed with the praises of the congregation. When the Mass ends, "the angels of God never leave the altar of the lamb."²⁸

Douaihy's heavenly image of the altar is captured in a prayer the deacon used to recite in the old Maronite Mass, as noted by Douaihy, just before the sanctification of the bread and wine. Parts of this prayer are still used in different sections of the current Maronite Mass. The old prayer calls the faithful to stand, "in fear, trembling, chastity and holiness" before the oblation, as the "gates of heaven open and the Holy Spirit hovers over the holy Sacraments," while the humans are standing with the Cherubim and Seraphim, "becoming like siblings and

²⁷ Emile Abi Habib, *ya 'qūb al- sarrūjī – fī markabat ḥazqiyal wa fī al-sayl al- jarī minal haykal* (Lebanon: Antonine University Publications, 2005), 134.

²⁸ Douaihy, *Manaratul Aqdas*, Vol II, 229-231.

companions” for the angels. At this moment, “grace bows down and mercy flows on everyone who prays with pure heart and good intention.”²⁹

Hence with Douaihy, awe is not confined to the hiddenness of the Triune God, since the Divine is revealed on the altar, accompanied by angels. Rather, it is due to the great reverence that should be rendered to God who bestows graces and mercy on the faithful in the Mass out of love. With Serug, the angels are unable to come near the abode of God and are not destined to see the Divine. With Douaihy, God takes the initiative and comes to the faithful, revealing Godself to them. The gates of heaven open in every Mass, as the prayer quoted before states, and the Holy Spirit descends on the altar, where the Son is present in the Eucharist, and the oblation is offered to God the Father, because the Mass is the fullness of perfection.³⁰ Furthermore, the angels and humans becoming siblings on the altar is an allegory of the greater union of humanity with the divinity through the Eucharist, a union that reflects the oneness of the Trinity, a union bolstered by awe.

In addition, Douaihy sees in the revelation of the Trinity on the altar a reflection of the life to be in heaven, where bliss is not exclusive to the angels anymore. There, “the bodies of the pure in spirit revel and rejoice in a spiritual way befitting the Kingdom of God.” Their “food is exaltation, hymns, praises and worship to God who created them, the Son who saved them and the Holy Spirit who raised them.”³¹ This heavenly image of awe and exaltation is reflected on the earthly altar where the priest stands in awe and reverence, gathering his mind, spiritual strengths and physical senses and asks for the forgiveness of his own and people’s sins, relying on the mercy of God.³² God’s love and mercy are carried to the faithful by way of the Sacraments. Douaihy describes the Sacraments as, “weapons of God,” bestowed on the Church, “to beget her children in grace so they grow in purity and increase in virtue.”³³

While the altar is for Douaihy the central place around which the Trinity is manifested through God’s self-revelation in the Mass, it is for Serug, “a harbour in the midst of the turbulent sea of the world,” where sinners come to rest when they are tired.³⁴

The inscrutability of the Triune God is another theme where the correlation between Douaihy and Serug can be examined.

²⁹ Ibid, 198.

³⁰ Douaihy, *Manaratul Aqdas*, Vol I, 12.

³¹ Douaihy, *Manaratul Aqdas*, Vol II, 141.

³² Ibid, 173.

³³ Ibid, 130.

³⁴ Abi Habib, *fī markabat hazqiyal*, 132.

To uphold his argument on the ungraspable, unsearchable and unattainable Trinity, Serug resorts again to imagery, symbols, metaphors and allegories in a series of *mayamir* and metric homilies. His aim is to put an end to the heated debates around the Trinity who, “the quarrelsome are unable to investigate, a God the wise are unable to attain, *aqānīm* above the human knowledge.”³⁵ By referring to searchers and scrutineers as quarrelsome, Serug wants to see an end to the conflicting views that are causing dissention in the Church. Below is one of his strongest messages in this regard:

The Church says: I love, without examination, the One who has died for me. I adore, without investigation, the One who has saved me. I do not need your explanations about the lineage of my groom. I know him and I know he is the Son of God [...] Keep away from me, arrogant teachers! The simple people [Apostles] have brought the good news to me about my groom. Paul confounded the wise with the cross not polemics. If it was not for the searches of the wise, there would not have been divisions in me [...] I just have one simple and unified teaching for the simple and the wise, for the ordinary and the eloquent. The Bible was given to me with its simplicity, not the teaching of the philosophers.³⁶

Unlike his cataphatic approach cited earlier by seeing Ezekiel’s vision as an allegory of the Mass, Douaihy adopts here Serug’s Eastern apophatic method. For Douaihy, the human mind is unable to investigate the nature of God, and God’s mysteries can only be revealed to the humble, as the Divine is close to love and far from the disputes of the savants. Douaihy urges whoever wants to be close to God, to discard any examination or investigation and approach the Trinity with good intentions and pure heart.³⁷

The apophatic approach to God, although common in the East, is not completely strange to the West. For instance, the Medieval theologian Saint Bonaventure writes that the mystical wisdom of the Divine can only be revealed by the Holy Spirit after abandoning every intellectual reasoning.³⁸ Furthermore, Aquinas resorts to the apophatic approach, although he employs it most of the times as a catalyst for his thorough reasoning at a later stage. For example, Aquinas opens his discourse on God in the *Summa Theologica* by stating that,

³⁵ Feghali, *min malky sadiq*, 118.

³⁶ Feghali, *kinnaratul rūh*, 107-108.

³⁷ Douaihy, *Manaratul Aqdas*, Vol II, 293-294.

³⁸ Bonaventure, *The Mind’s Road to God* (Grand Rapids, MI: Christian Classics Ethereal Library, 1953), 41-42. ccel.org

“because we cannot know what God is, but rather what he is not, we have no means for considering how God is, but rather how he is not.”³⁹ After a long discourse spanning over many questions and articles, Aquinas concludes that only the blessed is able to see the essence of God.⁴⁰

Joseph Wawrykow remarks that both Latin theologians, Aquinas and Bonaventure, base their theological work on a tradition guided research.⁴¹ By the same token, the Eastern Fathers work is guided by tradition as well, but they look into the theological questions differently. For Serug, no one can see the essence of God but God alone as, “the Trinity is above the descriptions of the describers, the Divinity dwells in a place unattainable by the scrutineers.”⁴² For Douaihy, there is no need to scrutinise God but to approach the Sacraments with faith and love, to accept them without fully understanding them, and the rewards will be in the life to come.⁴³

In another work, Serug sees the Trinity as God with, “the three who are one [...] equal nature, undivided in its essence. Three names and for the three one power and one authority.” Therefore, “call the three up with faith, one will answer you, confess in the name of the One, you will find him three.”⁴⁴ Although inscrutable and ungraspable, the Trinity can be known from the work of the Divine. In another series of seven *mayamir* on creation, Serug writes: “the Father motioned, the Son created and the Spirit perfected, and the world was made out of nothing with the action of the Trinity.”⁴⁵

Douaihy uses Serug to elaborate further on the question of the mystery of the Trinity, highlighting the significance of awe in faith. He invokes Scripture to show how weak the human mind is to understand divine matters. Aligning himself further with Serug’s view, Douaihy considers that God’s scrutineers are malicious rebels who are lacking in awe:

If the Divine Book has witnessed that Moses could not come close to the [burning] bush, Isaiah could not describe the glory of the temple, the Cherubim could not look up at the one whom they were carrying on their shoulders, the

³⁹ Aquinas, *Summa Theologica*, I, q. 3.

⁴⁰ *Ibid*, I, q. 12, a. 1.

⁴¹ Joseph Wawrykow, “Franciscan and Dominican Trinitarian Theology (Thirteenth Century): Bonaventure and Aquinas,” in *The Oxford Handbook of the Trinity*, eds Gilles Emery and Matthew Levering (Oxford: Oxford University Press, 2011), 184.

⁴² Abi Habib, *fī markabat ḥazqiyal*, 136.

⁴³ Douaihy, *Manaratul Aqdas*, Vol II, 295.

⁴⁴ Feghali, *min malky sadiq*, 119.

⁴⁵ Boulos Feghali, *ya ‘qūb al- sarrūjī – al-ayyam al-saba ‘a* (Lebanon: Antonine University Publications, 2005), 29.

Apostle [Paul] could not express what he heard when he was taken up to the third heaven and did not know if he was in his body or not [2 Cor 12:2], and all these were in likeness; who is that calumniator who examines the oneness of God and his Trinitarian properties? Who does defy his might and who does want with the weakness of their perception to imprison the Divine Might or put a limit to the Eternal Wisdom?⁴⁶

Awe and concealment of God are therefore intrinsic to the Syriac school of faith and theology from which the Maronites take their roots. Seely Joseph Beggiani notes that the Maronite liturgy reflects the hiddenness of God, whether in the Mass through *hoosoyos* and Anaphoras, or in the Divine Office. Hence God can only be approached through faith and love, “and it is granted only to the simple.”⁴⁷ Douaihy finds that it is the duty of the human to submit their knowledge to the wisdom of God, “and to believe in everything inspired to us without examination or investigation.”⁴⁸ Furthermore, Douaihy considers that those who dare to examine God’s mysteries, judge his economy or believe that they can compare their abilities and wisdom with the Creator’s might, are like the infidels.⁴⁹

Serug draws parallels between prophets in the Old Testament and Christ or the Trinity. In a homily on Elijah, he describes the prophet as the image of the Son of God and depicts Jezebel as the image of sin. Like “sin that reigned over people and hit them, Jezebel apprehended the prophets and killed them.” Elijah’s words, “I am the only remaining prophet for God,” is like Jesus’ saying, “I alone have conquered the world.”⁵⁰ In a homily on Elijah’s disciple, Elisha, Serug sees in the miracle of oil with the widowed woman an allegory of the act of the Trinity in the Church. “Elisha sent the Lord of the Sacraments, the Spirit who hovered in the widow’s house, behind closed doors,” and the jars were filled. When the Spirit hovered in the widow’s house, as Serug elaborates, her debt was paid, and she was saved with her two sons from her lender.⁵¹ By the same token, the Church and her children are saved as, “the Father, instead of Elisha, sends her the Spirit. Hovering there, he sanctifies the bread and it becomes the body, and descends upon the wine making it an innocent blood,” and like with the empty jars of the widow, the Holy Spirit fills the Church’s children with life.⁵² Serug sees in

⁴⁶ Douaihy, *Manaratul Aqdas*, Vol II, 31.

⁴⁷ Seely Joseph Beggiani, *Early Syriac Theology – with Special Reference to the Maronite Tradition*, Revised Edition (USA: The Catholic University of America Press, 2014), 8-9.

⁴⁸ Douaihy, *Manaratul Aqdas*, Vol II, 283.

⁴⁹ *Ibid*, 30.

⁵⁰ Feghali, *al-nabí iliyya*, 59.

⁵¹ Feghali, *ilysha ‘ al-nabí*, 45.

⁵² *Ibid*, 45-46.

the woman and her two children a symbol of the Trinity who pours life into the Church and fills her children with divine gifts.⁵³

Like Serug, Douaihy sees manifestations of the Trinity in the Old Testament. However, he departs from Serug again on the method. Instead of exploring the work of prophets to find allegories of the Trinity, Douaihy sees in several actual events or texts of the Old Testament revelatory instances of the Trinity.⁵⁴ These instances were highlighted and cited in the previous chapter. Yet, Douaihy meets with Serug once more on the concept of drawing on the Old Testament to demonstrate a Trinitarian presence among people right from creation.

Besides the Trinity, the Incarnation is also treated by the Syriac Fathers with wonder and awe. It is perceived through the same lens as hiddenness. In hymns on the Mother of God, Serug exclaims that the Spirit and Power of God dwelt in Mary because, “God wanted to be like a son of man.”⁵⁵ Beggiani notes that the Incarnation is often described by the Syriac Fathers as the Son, “put on the body” or “clothed himself in the body.”⁵⁶ For instance, Ephrem says about the birth of Christ, “fire entered the womb, wore the body and came out.”⁵⁷ While Serug uses similar terminology in the context of Incarnation, he goes further to state that right from the beginning, “he said: ‘let us make man in our image,’ because the Lord made Adam in the image of his Son. With his reasoning, Adam was spiritually like the Father, and with his body like the Son.”⁵⁸

Expressions like the Son putting on or being clothed with the human body also appear in *Manaratul Aqdas* and in the Maronite liturgy and prayers. For Douaihy, through Incarnation, the Son, “wore the body of our ignobility.” However, the Son did not take our body, as Douaihy elaborates, to make it useless, but to place it on the cross and make it a light for the world.⁵⁹ For Douaihy, Christ is truly human and divine. Douaihy stresses that through the body that he took from Mary, the Son unites the humans with the Trinity in the Eucharistic communion.⁶⁰

Like the Syriac Fathers, Douaihy also sees the hiddenness of the Trinity extended to the mystery of Incarnation. They are divine mysteries that should be, “accepted through

⁵³ Ibid, 46.

⁵⁴ Douaihy, *Manaratul Aqdas*, Vol II, 35-38.

⁵⁵ Hansbury, *On the Mother of God*, 34-35.

⁵⁶ Beggiani, *Early Syriac Theology*, 43.

⁵⁷ Feghali, *anashiid fil iman*, Vol I, 25.

⁵⁸ Boulos Feghali, *ya 'qūb al- sarrūjī – muqābalāt ma ' al-sha 'b al-yahūdī* (Lebanon: Antonine University Publications, 2004), 20.

⁵⁹ Douaihy, *Manaratul Aqdas*, Vol II, 507.

⁶⁰ Ibid, 592.

inspiration and we must adhere to them with submission and praise without investigation.”⁶¹ Beggiani remarks that for Serug, reason is unable to fathom the invisible. Therefore, using reason to understand God would cause controversy and resorting to, “Greek philosophy in theology is the work of Satan.” Hence, God can only be approached through faith and love, gifts only granted to the humble. Beggiani sees that creation, for instance, is for the Syriac Fathers more, “a product of biblical influence and faith experience than philosophical speculation.”⁶²

Although Serug approaches God and the Trinity with awe and piety, some of his work is not free from speculations. He is at times methodical with a coherent philosophical discourse in which he includes an introduction, the topic or the problem, scriptural proofs, explanations and conclusion, all presented in poetry. Here, other commonalities could be drawn between Serug and Douaihy who constructs *Manaratul Aqdas* on a solid methodical approach. However, Serug goes even further in some of his speculative poems, constructing them around objections and answers, in an approach that bears similarities with Aquinas’ method in *Summa Theologica*.

An example of this discourse can be found in a collection of Serug’s poetic articles on creation, sin and Redemption. Some of Serug’s significant anthropological, Christological and Trinitarian theology can be found in this collection. A short, translated excerpt about Serug’s methodical approach will be presented later.

Describing the human as dust, Serug writes that the Father pictured his Son first, then gave Adam his image to venerate his creature. Thus God, “entered into a covenant with the dust” when Adam was created, “to master him if he falls or becomes corrupted.”⁶³ When the Father said, “Let us make man in our image,” he was “teaching the world about his Beloved One.”⁶⁴ For Serug, creation is an extraordinary act of love since “the mercy of God brought him to the dust, giving it his shape, moulding it on the image of his Only Son.” Furthermore, because God created Adam in the image of the Son, the Divine gave up the Son to save the human.⁶⁵ Here Serug is touching on the theological anthropology which is one of the main foundations of Douaihy’s theology, as demonstrated in Chapter Four. But Serug grounds his theological anthropology on the person of Christ, not the human. On this matter, Douaihy

⁶¹ Ibid, 32.

⁶² Beggiani, *Early Syriac Theology*, 8-13.

⁶³ Feghali, *minal khalq*, 20-21.

⁶⁴ Ibid, 10.

⁶⁵ Ibid, 11.

departs from Serug. The human is the basis of Douaihy's theological anthropology which is constructed upon the two sets of gifts as explained earlier in this research. With Douaihy, the mercy of God is extended to gifting the human, as soon as the act of creation was carried out, with the faculties of reason, memory and will, then the gifts of faith, hope and love were added with the Incarnation.⁶⁶

Serug moves to the speculative methodical approach in a metrical article, posing objectional questions on whether God created Adam mortal or immortal. However, he first returns to awe before moving into speculation. Here are extracts of this article:

I did not enter to examine you in my reflection,
nor to be involved in [seeking] to know your nature,
in the image of our dust, my words moved,
without asserting to dare scrutinise your being.⁶⁷

Then, the lengthy poem evolves into objectional questions. Below is a translation of a section of it:

Tell me, O Righteous One, if you have created Adam mortal,
Why then was he obliged to keep away from the Tree?
And if he was put there from the beginning to die,
why would you then mislead him: if you eat you are doomed to die?
If he died without eating from the Tree,
you would be accused of imprisoning Adam in the blame.
And if in truth, you created him immortal,
why then have you put on him the yoke of death because he sinned against you?
He did not err like the Devil, and this one is immortal,
Why then did not the Evil One die after causing him to err?⁶⁸

Serug writes a long answer to his own objections. Here is a translation of a short part of it:

⁶⁶ Douaihy, *Manaratul Aqdas*, Vol I, 487.

⁶⁷ Feghali, *minal khalq*, 30.

⁶⁸ *Ibid*, 33-34.

If you contemplate his mix [of dust] you learn
that he [Adam] was constructed mortal and immortal.
In his skills, the Creator joined the natures
and from the immortal and mortal made one human.
He made an image half of it death and half life,
subjecting it to both fronts, distinguishing it.
He poured the spirit in a pot kneaded with the dust,
mixing one with its companion, knowing what he was doing.
The Wise One [God] inserted the immortal nature in the mortal clay,
the image was achieved: easily lives and quickly dies.⁶⁹

Beggiani highlights Serug's view of Adam as a "microcosm possessing in himself all the elements."⁷⁰ God created everything to be at the disposal of Adam, his image, and the "universe ought to prostrate before the statue or the "image" of the Creator."⁷¹ Douaihy sees that Adam had indeed everything, but lost it as a consequence of sin when he disobeyed God's commandment. Douaihy also explains that Adam was first righteous because he was created in the image of God. The Creator made the human a master like the Divine, empowering Adam and Eve with the three gifts of reason to understand and discern, memory to remember, and will to judge and "choose what should be chosen, discard what should be discarded." However, sin corrupted the human nature and overturned the human powers.⁷²

It should be noted that there have been questions around Serug's true stance towards the Church Councils, and whether he truly followed their teaching or the Monophysites. While the scope of this research does not allow an investigation into this matter, inclinations on Serug's compliance with the Church's teaching can be drawn from his Christological writings and his profession of the primacy of Peter and Rome.

On Christ, Serug says that, "he is himself divine with his Father and human with his mother," that is Christ has a divine nature and human nature.⁷³ On Peter, Serug writes a long

⁶⁹ Ibid, 36.

⁷⁰ Beggiani, *Early Syriac Theology*, 21.

⁷¹ Ibid.

⁷² Douaihy, *Manaratul Aqdas*, Vol I, 487.

⁷³ Department of Syriac Studies, Syriac Orthodox Patriarchate of Antioch. dss-syriacpatriarchate.org.

memre in which he depicts the Trinity in the scene where Jesus asked his disciples who did they think he was (Mt 16:13-16). In this *memre*, Serug's awe towards the Divine is transformed into veneration towards Peter. "The Head of the Apostles flew his mind up to the sublime heights, and took up high his thought to the place of the Father," begging to teach him how to answer so he could reveal the truth.⁷⁴ For Serug, as Douaihy explains, Christ installed Peter as the Head of the Apostles and asked him to go to Rome, depicting the city as, "the Head of cities and places."⁷⁵

Douaihy notes that although Peter founded the Chair of Antioch before the Chair of Rome, his martyrdom in Rome made its Chair the first among all Christian Sees. He writes that, "the chair of Antioch takes its guidance from Rome, brings its matters before it and is subject to its judgements." Douaihy remarks that this dynamic is willed by the Divine Providence so, "the true faith can continue in the East."⁷⁶ By Divine Providence, Douaihy touches on the subject of the economy, which is the topic of the next section.

2. Douaihy and the Cappadocian Fathers – Faith & *Oikonomia/Tadbir*

Douaihy's affinity and communality with his Syriac heritage is extended to his wider Eastern roots and belonging. Besides Serug, he frequently quotes the Cappadocian Fathers, especially Basil of Caesarea. There are many references in *Manaratul Aqdas* to Basil and the other two Cappadocians, Basil's closest friend Gregory of Nazianzus, and his younger brother Gregory of Nyssa.

Like the Syriac Fathers, the Cappadocians are no strangers to the Maronite Church as she celebrates the feast of Saints Basil and Gregory of Nazianzus on the first day of the year, while the feast of Gregory of Nyssa is celebrated on the tenth of January. The first day of the year is also the Feast of the Circumcision of the child Jesus in the Maronite Rite. In the prayer of forgiveness, or *hoosoyo*, of that day, the Maronite Church asks Christ to confirm his Church in the faith of Saints Basil and Gregory and to send her holy teachers like them.⁷⁷ In addition, Basil's and Nazianzus' Anaphoras are accepted by the Syriac Churches, including the Maronite's, although they are not in use in the current Maronite Mass. Douaihy notes that along

⁷⁴ Boulos Feghali, *ya 'qūb al- sarrūjī – būlus wa butrus al-rasūlayn* (Lebanon: Antonine University Publications, 2009), 93-94.

⁷⁵ Douaihy, *Manaratul Aqdas*, Vol I, 225.

⁷⁶ *Ibid*, 233-234.

⁷⁷ *Book of Offering* (Maronite Bishops of Australia, Canada and USA, 2012), 102.

with the Syriacs, Basil's Anaphora is also accepted by the Eastern Orthodox and Coptic Churches.⁷⁸

While any discourse on any of the three Cappadocians evokes the remaining two Fathers, the aim is to focus, as much as possible, on Basil in this section as he is the Cappadocian most quoted by Douaihy.

Born around the year 330, Basil held great dedication to the poor. He was deeply concerned with the extent of poverty in his time. In a series of homilies, Basil likens almsgiving to loaning God, stressing that, "whoever has mercy on the poor, lends God."⁷⁹ Benedict XVI writes that Basil founded fraternities and built a city for the needy and the sick with a structure similar to a modern hospital.⁸⁰

Liturgy was another great interest for Basil. Benedict XVI describes him as a "wise 'liturgical reformer.'"⁸¹ Before reforming the liturgy however, as Elias Kwaite remarks, Basil started by, "reforming himself first until he reached a level of perfection" that empowered him to rebuke rulers and reform the Church.⁸²

Despite his dedication to the destitute, preoccupation with the liturgy and administration of the Church, Basil is much more known for his theological work or Orations, particularly on the Trinity. Benedict XVI observes that Basil could combine all his interests through a wise balance, commending his contribution to the doctrine of the Trinity and his staunch opposition to the heretics who denied the full divinity of the Son and the Holy Spirit.⁸³

Sobhy Hamawy indicates that Basil was not the type who liked to be involved in controversies and sought to present the true teaching with moderation. This stance leads to his reproval by conservative bishops who even doubted his belief.⁸⁴ According to Kwaite, Basil likened the controversies of his time to, "a naval battle with its fire lit above the water, due to old scores between men well-versed in combat, all raged with anger."⁸⁵ However, he was heavily involved in those battles himself, along with his two Cappadocian peers. Yet, if it was not for the heresies of their time, Basil and the two Gregoryses would have not possibly gone

⁷⁸ Douaihy, *Manaratul Aqdas*, Vol II, 150.

⁷⁹ Sobhy Hamawy, *al-qiddys basilyus al-kabyr* (Beirut: Dar Al Mashreq, 1998), 34.

⁸⁰ Benedict XVI, *The Fathers*, 74-75.

⁸¹ *Ibid*, 75.

⁸² Elias Kwaite, "hayat al- qiddys basilyus al-kabyr," in *al-qiddys basilyus al-kabyr – hayatuhu, abhāth 'anhu, mawa'izuhu*, ed Elias Kwaite (Jounieh: Al Maktabah Al Bousia Publications, 1989), 34.

⁸³ Benedict XVI, *The Fathers*, 74-76.

⁸⁴ Hamawy, *al-qiddys basilyus*, 24.

⁸⁵ Kwaite, "hayat al- qiddys basilyus," 33.

into lengthy theological and exegetical writings about the Trinity. Catherine Mowry LaCugna remarks that the theology of the Cappadocians was mainly devised to respond to the heresies of the Anomoeans, a sect of extreme Arianism that was teaching that the Son was not consubstantial with the Father in essence.⁸⁶

Like their Syriac peers and other Eastern Fathers, the Cappadocians believed in the feebleness of the human mind to understand the inner life of God. They saw reason as too weak to grasp the essence of God. LaCugna notes that any suggestion otherwise would be strongly objected to by the Cappadocians. For them, theology is a matter of faith not philosophy, and the nature of God is too sacred to be uttered.⁸⁷ Gregory of Nazianzus argues that, “only by purity can we grasp the pure,”⁸⁸ while Gregory of Nyssa stresses that, “God is unapproachable and inaccessible to human speculation.”⁸⁹

This apophatic approach to God did not, however, prevent Basil and his two Cappadocian peers from establishing their own school of thought, devising their own cataphatic concept on the theology of the Trinity. Basil differentiated between the essence of God and the persons of the Trinity. LaCugna explains that for the Cappadocians, God is three *hypostases*, or persons, and one *ousia*, or substance. This formula was conceived by Basil, taught by Gregory of Nazianzus and further developed by Gregory of Nyssa.⁹⁰ Patrick Whitworth points out that Basil defined the space between the Persons of the Trinity, identifying new theological ground shaped, “by an identity of substance between Father, Son and Spirit, but equally a separateness of *hypostasis* or person of each member of the Trinity.”⁹¹

Besides this formula on the oneness of the essence, nature or substance of God on the one hand, and the threeness of the persons on the other hand, Basil also instigated his own theology of the Holy Spirit. Douaihy indicates that for Basil the Holy Spirit is equal to the Son, describing the Spirit as, “a living power and an indescribable divine nature” that came out of, “the indescribable mouth” and “was sent to the human through breathing in an indescribable way.”⁹² In one of his homilies, Basil says that the Holy Spirit enables the faithful to call God,

⁸⁶ Catherine Mowry LaCugna, *God for us – The Trinity and Christian life* (USA: Harper San Francisco, 1991), 55.

⁸⁷ LaCugna, *God for us*, 56.

⁸⁸ Ben Fulford, “Gregory of Nazianzus and Biblical Interpretation,” in *Re-reading Gregory of Nazianzus – Essays on History, Theology, and Culture*, ed Christopher A. Beeley (eBook: The Catholic University of America Press, 2012), 33.

⁸⁹ Michael Glerup, *Gregory of Nyssa – Sermons on the Beatitudes* (USA: InterVarsity Press, 2012), 89.

⁹⁰ LaCugna, *God for us*, 31 and 70.

⁹¹ Patrick Whitworth, *Three Wise Men from the East – The Cappadocian Fathers and the Struggle for Orthodoxy* (eBook: Sacristy Press, 2015), 72.

⁹² Douaihy, *Manaratul Aqdas*, Vol II, 81-82.

Father, and to be in communion with the Son.⁹³ Whitworth sees that Basil maintains that the Holy Spirit cannot be separated from the Father and the Son as he is the conformer, while the Father is the commanding Lord and the Son is the Word.⁹⁴

Notwithstanding the above, one of Basil's widely debated theological features – and in fact of the other two Cappadocian Fathers – is the comprehensibility of the Trinity through the manifestation of God's work in human history as part of the wider Plan of Salvation. The Cappadocians call this concept *oikonomia*, that is, the economy of God's work in the world, through the will of the Father, the Incarnation of the Son and the role of the Holy Spirit in the Church. John D. Zizioulas explains *oikonomia* as the vessel through which God reveals Godself to the human.⁹⁵ Through the Economy of Salvation, God could be better understood. For some scholars, the theology of the Trinity is based on economy. Lucy Peppiatt finds that while God remains unknowable, the Trinitarian theology is only coherent in the framework of Redemption.⁹⁶ However, Zizioulas cautions against confining theology to economy, removing the apophatic aspects of theology or confusing the immanent Trinity, which is God's being, with the economic Trinity, which is God's self-revelation in the Plan of Salvation.⁹⁷

According to LaCugna, "*oikonomia* means God's providential plan, dispensation, or ordering the cosmos."⁹⁸ But, Ladislav Orsy asserts that there is no accurate definition for *oikonomia*, and Latin originated words such as "dispensation" are not enough to articulate the dimension and depth of its real meaning. Therefore, *oikonomia* "cannot be defined; it is a lived reality, not reducible to a precise concept."⁹⁹ However, overstating the economical aspect of the work of God in the human history runs the risk of framing the Trinitarian concept within the narrow confinements of the mind. Fadel Sedaros writes that Christ did not proclaim *oikonomia* only but theology too. Christ wanted to reveal the mystery of God, his truth, essence and nature. Therefore, the theological discourse about God, "is useless unless it combines the analysis of the reason with the spiritual journey."¹⁰⁰

⁹³ Hamawy, *al-qiddys basilyus*, 40.

⁹⁴ Whitworth, *Three Wise Men*, 102.

⁹⁵ John D. Zizioulas, *Communion and Otherness: Further Studies in Personhood and the Church* (London: T&T Clark, 2006), 187-188.

⁹⁶ Lucy Peppiatt, "That We May Know Him," in *Essays on the Trinity*, ed Lincoln Harvey (USA: Cascade Books, 2018), 68-70.

⁹⁷ Zizioulas, *Communion and Otherness*, 202-203.

⁹⁸ LaCugna, *God for us*, 25.

⁹⁹ Ladislav Orsy, "In search of the meaning of Oikonomia: Report on convention," *Sage Journals*, Vol 43, Issue 2, (1982), 315-316.

¹⁰⁰ Fadel Sedaros, *sirrul-lah al-thalūth al- aḥad* (Beirut: Dar Al Mashreq, 1993), 8-15.

In Arabic, *oikonomia* is *tadbír*, deriving from the Syriac term, *dabronouto*. Like *oikonomia*, *tadbír* cannot be defined in one or two simple or compound words, described in a sentence, confined to one situation, or encapsulated into one concept. The term *tadbír* means administering wisely, managing the available resources sensibly, handling scarcity prudently, allocating goods proportionally, granting graces equally, providing with care and dispensing with love, all carried out in motherly tenderness and compassion while relying on the Divine Providence. The word *tadbír* includes all these meanings together and is intrinsic with divinity while nobility and holiness are innate for the *mudabbir*, *oikonomos* or steward. With *tadbír*, the upper hand is for mercy when challenged by the rules. The *tadbír* can be practiced when looking after one's family, household, convent, Church, society or country as they all involve people's lives. In addition, *tadbír* is exercised in circumstances in which a need arises, a shortage is manifested, a tragedy occurs, a life is shattered, a relationship is broken, a law is breached, an affliction hits or a disaster strikes, but also when grace is bountiful, goodness is plentiful and charitable love overflowing. One of the most important tasks for the *mudabbir* is administering in modesty, humility and wisdom, always with love, relying on the Divine Providence.¹⁰¹

But how is *oikonomia* seen or employed by Basil and to what extent does Douaihy rely on *tadbír* in his Trinitarian theology?

Basil refers to *oikonomia* mainly in his letters, and to a lesser degree in homilies or other work. With Basil, *oikonomia* is often connected to a general theme in which the Son is the focal point and the Holy Spirit the precursor. In a letter addressed to his own eparchy, Basil highlights the role of the Holy Spirit in securing the faithful by helping them understand the economy of the Son. He warns his people not to neglect the economy while heeding only the theology as this could cause them to fall into impiety. In the economy, as Basil elaborates, Christ is revealed as the Way, the Door, the Shepherd, the Lamb and High Priest.¹⁰² According to Zizioulas, the revelation of Christ that Basil is talking about is carried out by the Holy Spirit who is the Son's forerunner, preceding Christ and announcing him in every phase or act of the economy.¹⁰³ Jacob N. Van Sickle underlines Basil's understanding of the Sacraments of

¹⁰¹ The Arabic explanation of *tadbír* is mainly built on the author's own analysis and knowledge of the Arabic language and the liturgical, religious, social, economical and other contexts in which this term is used.

¹⁰² Basil, *Letters and Select Works*, 375-380.

¹⁰³ Zizioulas, *Communion and Otherness*, 188.

baptism and the Eucharist as the two main channels for the Economy of Salvation undertaken by the Son and the Holy Spirit. Through baptism and communion, God the Trinity saves.¹⁰⁴

With Douaihy, *tadbír* forms mainly the essential theme of the topic at hand. It is widely employed in *Manaratul Aqdas* in various grammatical forms or settings, whether as object or subject, verb or noun, singular or plural, to explain how God takes care of the human through various means for their own salvation. For Douaihy, *tadbír* is strongly connected to the three *aqānīm* of the Trinity. He points out that God the Father, “perfected the *tadbír* of times,”¹⁰⁵ the Son, “perfected the mystery of the *tadbír* over the cup”¹⁰⁶ and the Holy Spirit who is entrusted with the economy of the Church is perfecting, “the *tadbír* of the souls.”¹⁰⁷ In this context, Douaihy adopts Ephrem’s aphorism; “through the *tadbír* of God everything is steadfast and from God everything grows on earth.”¹⁰⁸ By that he means, through the Providence of the Father, the Church is firm in its Sacraments which are built on the Son and grows in every aspect through the power of the Holy Spirit.

Notwithstanding the strong Trinitarian association with the economy, Douaihy sees also a special role for the Holy Spirit in the economy of the Son. Here, Douaihy’s thought seems similar to Basil’s, yet with an important difference. For the Cappadocian Father, the Holy Spirit was the Son’s forerunner. For the Maronite Patriarch, the Holy Spirit was the Son’s constant companion. The Son was conceived by the descent of the Holy Spirit, was growing in the Spirit, baptised in the Spirit, and by the same Spirit he set out to the wilderness, went to Galilee, preached, praised and rejoiced, performed miracles, cast out demons and raised the dead.¹⁰⁹

Basil highlights the necessity of professing the Incarnation as the economy of the Son in the flesh.¹¹⁰ He reflects on Jesus’ priestly prayer to his Father in John’s Gospel and finds that the Son’s supplication to be glorified by the Father (Jn 17:5) is actually a request for the economy of the flesh to be manifested. Glory cannot be separated from the Triune God, as Basil further explains. Therefore, Jesus’ prayer was not a plea to retrieve a glory that he had somehow lost, since such loss would not make him a part of the Godhead. The Son asked the

¹⁰⁴ Jacob N. Van Sickle, “St. Basil the Great,” in *Christian Theologies of the Sacraments: A Comparative Introduction*, eds Justin S. Holcomb and Johnson A. David (New York: NYU Press, 2017), 30-31.

¹⁰⁵ Douaihy, *Manaratul Aqdas*, Vol I, 433.

¹⁰⁶ Douaihy, *Manaratul Aqdas*, Vol II, 254.

¹⁰⁷ Douaihy, *Manaratul Aqdas*, Vol I, 121.

¹⁰⁸ Douaihy, *Manaratul Aqdas*, Vol II, 33.

¹⁰⁹ Ibid, 360.

¹¹⁰ Basil, *Letters and Select Works*, 927.

Father to glorify him, “in accordance with the economy of the manhood, and not through failure in the Godhead.”¹¹¹ Furthermore, Basil points out that through the economy of the flesh, Mary becomes an essential part of the work of the economic Trinity. She did not only partner with God by being at the heart of the Plan of Salvation, but also became the Mother of God.¹¹²

With Douaihy, the economy of the Trinity is extended further to encompass every child of the Church through the Eucharist:

The Sacrament [Eucharist] preserves us in one Spirit with God and with one another, so God will be all in all, and all those who partake of it *yatadabbarūn* [*tadbír* as a verb] with one Spirit, and all they do will be for the Glory of God and the perfection of the Spirit who is dwelling in them, as all the branches *tatadabbar* [*tadbír* as a verb] from the power coming out of the tree, and all that comes from the branches, like leaves, blossoms, fruits and other things are to perfect that power.¹¹³

Hence, with the Economy of Salvation, there is a sense of bonding between the human and God as a reflection of the oneness of the Trinity. This union is being manifested throughout the generations in the work of the Holy Spirit in the Church. It takes its practical dimension in the relationship between the Son and the Holy Spirit. John Paul II describes this relationship as, “an intimate bond” that exists in the Economy of Salvation between the Holy Spirit and the Son.¹¹⁴

The concept of the intimate bond as an economical aspect of God’s plan is strongly present in the economy discourse of both Basil and Douaihy. This bond needs first to be manifested between the faithful themselves in order to reach the Divine. For Basil, it must even exist first between the human being and his or her own soul. He explains that the care of the flesh has been entrusted to the human by bond to make it “God’s tabernacle.”¹¹⁵ Furthermore, it is necessary for the bond of union to be solid between the faithful themselves, and the bond of love to be strong between the faithful and their shepherds. Such bonds are crucial to defeat the enemy, including divisions, and to “be preserved by the bond of peace for spiritual communion.”¹¹⁶ For Douaihy, this bond reaches its peak in the Mass with the Eucharist through

¹¹¹ Ibid, 67.

¹¹² Ibid, 927.

¹¹³ Douaihy, *Manaratul Aqdas*, Vol II, 593.

¹¹⁴ John Paul II, *Dominum et Vivificantem – On the Holy Spirit in the Life of the Church and the World*, (Lirbreria Editrice Vaticana, 1986), 7. vatican.va.

¹¹⁵ Basil, *Letters and Select Works*, 80.

¹¹⁶ Ibid, 247, 415-416.

which the union is achieved between all the faithful on the one hand, and between them and the Trinity on the other hand, becoming one “in the *tadbír* of the one Spirit,” and “everything they do is for the glory of God and the perfection of the Spirit who indwells in them.”¹¹⁷ Furthermore, the union of the faithful in the Eucharist is a reflection of a union between heaven and earth. According to Douaihy, God’s economy is not confined to this world, but surpasses it and goes well beyond it, to be manifested in the eternal life. Douaihy sees that the living, the dead and the congregation of saints in heaven are all bound in, “one Church, one flock, one body, in the *tadbír* of one shepherd and one head, who offered himself for them to free them from the imprisonment of death and the slavery of sin.”¹¹⁸

Basil sees the economy of the Son as intrinsic to the revelation of the Trinity in the history of salvation. However, this economy needed its own space and time before it could be revealed. Here Basil cites Jesus’ repetitive stern instructions to his disciples not to tell anyone that he was the Messiah. He did so because he wanted such revelation to be made after the completion of the economy; that is after his death, Resurrection and ascension into heaven.¹¹⁹

Contemporary theologians often consider the economy of the Son as central to understanding the Plan of Salvation. In this regard, John Paul II sees in the crucified and glorified Christ the centre of the fulfillment of the economy.¹²⁰ Antoine Nacheff explains that for John Paul II, understanding the mystery of Christ is the key to understanding the Economy of Salvation.¹²¹ For Basil, Christ is the gravity of all good things, as Hamawy notes. God made Christ a wisdom, righteousness, holiness and salvation. Hence, “whoever wants to acquire glory, has to look for it in Jesus Christ.”¹²² Douaihy indicates that a section of the Anaphora is devoted to the economy of the Son, asking him to intercede for his Church and to make his body given to her not for judgement but for forgiveness.¹²³ Devoting this prayer to the Son is a must, as Douaihy asserts, “so we achieve the meekness of his sacred *tadabír* and thank him for all his graces for us.”¹²⁴ For Basil, devotion is due to Christ as the economy of Incarnation

¹¹⁷ Douaihy, *Manaratul Aqdas*, Vol II, 593.

¹¹⁸ *Ibid*, 430.

¹¹⁹ Basil, *Letters and Select Works*, 375.

¹²⁰ John Paul II, *Dominum et Vivificantem*, 28.

¹²¹ Antoine Nacheff, *The Mystery of the Trinity in the Theological Thought of Pope John Paul II* (New York: Peter Lang, 1999), 175.

¹²² Hamawy, *al-qiddys basilyus*, 43.

¹²³ Douaihy, *Manaratul Aqdas*, Vol II, 158.

¹²⁴ *Ibid*, 351.

is not about subordination, but a voluntary mission effectively undertaken by the Son for the sake of the human, in obedience to the will of the Father.¹²⁵

The devotion to the Son that Basil is recommending is actually a call to worship the Triune God as the Economy of Salvation is the work of the Trinity. Here the discourse moves to one of the strongest commonalities between Basil's and Douaihy's Trinitarian theological thoughts, the role of the liturgy in the life of the faithful. Philip Kariatlis highlights the liturgical dimension of Basil's work and finds that, for the Cappadocian Father, the Trinity should be approached through praise and worship, not speculation.¹²⁶ That is, it should be approached through liturgy not philosophy.

Basil sees that when the economy of the daily life affairs is carried out in the spirit of fellowship, it becomes a reflection of the divine economy. No one can manage life without support, as he elaborates, and "the Lord has taught us the necessity of fellowship." Christ himself promised his followers to be with them every time they meet in his name. For Basil, the liturgy is a manifestation of Christ's promise and presence.¹²⁷ Furthermore, Basil's understanding of the economy is the edification of the soul through Scripture. The Holy Spirit has inspired the economy of Scripture in order to guide and perfect the faithful.¹²⁸

For Douaihy, the Trinitarian Economy of Salvation is an archetype of the economy of the Church and the world. Douaihy perceives the bishops, as well as the kings – the civil leaders in his days – as an image of Christ. Hence the Church remembers in her prayers first those who take care of her, the *mudabbirín*, the stewards of her economy. Praying for them is treasured by the Divine because, "God is well-pleased with the prayers of the flock for their *mudabbirín*."¹²⁹ Douaihy cites Scripture to demonstrate the power of such prayer, including the release of Peter from prison by an angel when the Christian community prayed for him (Acts 12:5), and the assurances of Paul that God favours the prayers of the faithful for their spiritual leaders (2 Cor 1:11). The prayers of the Church during Mass then flow onto the civil leaders, since they are in charge of the mundane economy of humanity. Douaihy likens the true leaders of the world to the seamen who watch over the ship, steering it away from danger.¹³⁰ Furthermore, praying for the *mudabbirín* of the Church, as well as for the civil leaders, is a

¹²⁵ Basil, *Letters and Select Works*, 165.

¹²⁶ Philip Kariatlis, "St Basil's Contribution to the Trinitarian Doctrine: a Synthesis of Greek Paideia and the Scriptural Worldview," in *Phronema*, Vol 25 (2010): 59.

¹²⁷ Basil, *Letters and Select Works*, 531.

¹²⁸ *Ibid*, 345.

¹²⁹ Douaihy, *Manaratul Aqdas*, Vol II, 410.

¹³⁰ *Ibid*, 414.

duty that every Christian is called to fulfill. Praying for the civil leaders is as important as praying for the Church's leaders so their economy of the world can be pleasing to God. Taking care of the economy of the Church is even a path to Sainthood.¹³¹

While Douaihy stresses the essentiality of praying for the stewards of the economy, whether religious or civil leaders, Basil highlights the importance of the unity of the congregation in prayer so it can be efficient. Christ's promise to be among those who are united in his name should not be compromised as, "the Lord himself undertook the economy, that by the blood of his cross he might make peace between things on earth and things in heaven."¹³²

From the Economy of Salvation, or Redemption, flows every other economy, particularly in the spiritual realm, manifested in the economy of the priesthood. Douaihy says that God has entrusted the priests with the economy of his house to offer his people the bread of life, like the faithful servant.¹³³ Their economy for their people should be in the likeness of the Son, the Good Shepherd, and the priest who toils in the *tadbír* of his sheep is rewarded with the glorious crown.¹³⁴ In his devotion to the economy of the faithful, the priest stands before God at the altar like a shining lampstand because, "when he lifts up with his hands the precious body and blood of the Lord, he resembles the Son of God when he lifted up the hands of the body on the cross."¹³⁵ In this allegory, the priest plays a central role in the economy of the Church, reflecting the centrality of Christ in the Economy of Salvation. In the economy of their service as, "*mudabbirín* of the grace," the priests should carry the, "*tadbír* of their own-selves and their people with purity and dignity."¹³⁶ The priest needs to be above all mundane or ephemeral matters and, "seek the *tadbír* of the Gospel."¹³⁷ Furthermore, Douaihy underlines the importance of the economy to flow into the wise administration of the daily challenges faced by the bishops or priests. In this regard, Douaihy indicates that when Basil saw Athanasius' suffering caused by the followers of Arianism, he urged him, in a letter, to write to the Pope for advice and support so the Pope can, "with prudence and fine *tadbír* discipline the insolent and distorted."¹³⁸

¹³¹ Ibid, 410-416, 127.

¹³² Basil, *Letters and Select Works*, 531.

¹³³ Douaihy, *Manaratul Aqdas*, Vol II, 546.

¹³⁴ Douaihy, *Manaratul Aqdas*, Vol I, 82 and 315.

¹³⁵ Ibid, 325.

¹³⁶ Ibid, 280.

¹³⁷ Ibid, 288.

¹³⁸ Ibid, 229.

Douaihy finds that God's economy has been in place since creation. As mentioned in Chapter Two of this research, Douaihy perceives four eras for the Church: the Era of Nature, from Adam to the Law; the Era of the Law, from Abraham and Moses to the Incarnation of Jesus Christ; the Era of Grace, from Jesus to the end of the world; and the era of the First Born in Heaven.¹³⁹ While they are different from each other, Douaihy observes that they have all been fitted in the economy, "of the Spirit of the Lord who guided their paths to be pleasing to God."¹⁴⁰

Another aspect of the economy is the necessity for the human to be aware of the Divine Providence in their own lives and be grateful for it. In this context, Douaihy reflects on Moses' recommendations to his people to remember all the good deeds that God has done for them, wondering how would rather this be, "for us, the children of the light and of the *tadabir* of the Son of God who did not send his angels to guide us, nor his servants to talk to us, but he came himself to us to open for us the way of peace."¹⁴¹ Hence, gratitude ought to be paid since the Economy of Salvation, as Douaihy explains, is neither confined to freeing up the people of God from slavery to another people, nor to lead them to an ephemeral land, but to deliver them from the slavery of sin, opening for them the gates of heaven, the everlasting place of rest.¹⁴² For Basil, gratitude is paid to God in the form of praises that the faithful offer to the Divine in concerted singing of the Psalms, binding them together in, "the symphony of one song" that puts the demons to flight and brings in the angels.¹⁴³

Praising God and being grateful to the divine graces are intrinsic to the teaching of the Church who instructs her children to remember everything that Christ has done for them, as Douaihy explains.¹⁴⁴ This teaching is based on Scripture. Douaihy sees Scripture as the vessel for the Economy of Salvation. The Holy Spirit helps the faithful to understand Scripture and everything related to the service of God.¹⁴⁵ Scripture is "a lantern lit by the wisdom of God."¹⁴⁶ It plays a pivotal role in Douaihy's discourse on the Mass, the Trinity and the Trinitarian Paradigm. This is the topic of the third and last section of this chapter.

¹³⁹ Ibid, 105.

¹⁴⁰ Ibid, 105-106.

¹⁴¹ Douaihy, *Manaratul Aqdas*, Vol II, 351.

¹⁴² Ibid.

¹⁴³ Basil, *Letters and Select Works*, 79.

¹⁴⁴ Douaihy, *Manaratul Aqdas*, Vol II, 351.

¹⁴⁵ Douaihy, *Manaratul Aqdas*, Vol I, 121.

¹⁴⁶ Ibid, 480.

3. Douaihy and the Byzantine/Orthodox Doctor Fathers – Faith & Scripture

John Chrysostom and Athanasius of Alexandria inspired Douaihy's work through their focus on Scripture. For Athanasius, the right teaching is found in the Holy Books.¹⁴⁷ Douaihy describes Athanasius as, "the lamp of the Church."¹⁴⁸

However, the scope of this research allows study of only one of these Fathers. It will be Chrysostom as he is more frequently cited or referenced in *Manaratul Aqdas*. Chrysostom belongs to the same school of scriptural primacy in theological thought as Athanasius, as his work is firmly based on Scripture. David Rylaarsdam observes that Chrysostom considers Scripture as God's work, heavenly inspired, even to its most meticulous details. Scripture "is divine discourse through human words."¹⁴⁹

Born in Antioch in 349, Chrysostom lived a hermitical life for about six years before taking up responsibilities in the hierarchy of the Church and becoming the bishop of Constantinople. During his years in hermetic solitude, Chrysostom devoted his time to study Scripture, meditating especially on the four Gospels and the letters of Saint Paul. This dedication instilled in him an unquenchable thirst to preach the Gospels. Soon he would produce seventeen treatises and over seven hundred homilies, becoming one of the most prolific writers of the Fathers.¹⁵⁰ The number of St John's homilies on St Paul's letters exceeded two-hundred and fifty.¹⁵¹ His eloquent writing style and homily delivery earned him the nickname of "Chrysostom," meaning "golden-mouthed."¹⁵² Benedict XVI describes Chrysostom as, "a trustworthy witness of the dogmatic development achieved by the Church from the fourth and the fifth centuries."¹⁵³

In his numerous homilies, Chrysostom focuses on edifying his people and building up their faith. His discourse on the Trinity is mainly confined to the rejection of the heresies of his

¹⁴⁷ Sobhy Hamawy, *al-qiddys athanasyus al-'iskandarí – baṭal ulūhiyyat al-masiḥ* (Beirut: Dar Al Mashreq, 1998), 34.

¹⁴⁸ Douaihy, *Manaratul Aqdas*, Vol II, 111.

¹⁴⁹ David Rylaarsdam, *John Chrysostom on Divine Pedagogy: The Coherence of his Theology and Preaching* (United Kingdom: Oxford University Press, 2014), 112-113.

¹⁵⁰ Benedict XVI, *The Fathers*, 102-103.

¹⁵¹ Rylaarsdam, *on Divine Pedagogy*, 205.

¹⁵² Benedict XVI, *The Fathers*, 101.

¹⁵³ *Ibid*, 104.

days, refuting particularly the teachings of Sabellius and Arius. He describes confusing the Trinitarian Persons as impious and the belief in the division of God's essence as senseless.¹⁵⁴

Chrysostom's Trinitarian theology will be explored later in this section. It is important first to examine the extent of his reliance on Scripture and put Douaihy's scriptural foundations in perspective, as he is among the three most quoted Fathers in *Manaratul Aqdas*, beside Serug and Basil. Douaihy seems to be influenced by Chrysostom in two ways. The first is the method. Chrysostom's style in imaging the Gospel was employed by Douaihy as a method to rely on Scripture in order to picture the Trinity. This is not to say that Augustine or Aquinas did not base their theology of the Trinity on Scripture. However, their analyses are much more philosophical in their form and content than the theology of Chrysostom and Douaihy. The second is the teaching. While Douaihy discusses Trinitarian themes elaborately examined by Augustine or Aquinas, his influence by Chrysostom seems to be more about the Eastern Father's teaching around theological topics that form main themes in Douaihy's Trinitarian Paradigm.¹⁵⁵

Chrysostom does not venture outside the sphere of the Bible as Scripture is a solid ground for divine revelation. His homilies imply that the Christian teaching can only be authenticated by Scripture, a trustworthy and reliable source of the divine truth. In a homily on the Last Supper, Chrysostom asserts that although the human senses are susceptible to deceit and often stumble, Christ's words never deceive or deviate. Hence, since "he said to us: 'This is my body,' let us trust in his words, believe him and see him with the eye of the soul."¹⁵⁶ Douaihy makes a similar statement on the mystery of the transubstantiation of the bread and wine into the body and blood of Christ through the Sacrament of the Eucharist. Douaihy points out that if the faithful believe in the many miracles that Jesus has performed through uttering,

¹⁵⁴ John Chrysostom, *On the Priesthood; Ascetic Treatises; Select Homilies and Letters; Homilies on the Statutes*, ed Philip Schaff, NPNF1-9 (Grand Rapids, MI: Christian Classics Ethereal Library, 1889), (*Priesthood*), 4, 4, 95. <http://www.ccel.org/>

¹⁵⁵ Chrysostom is quoted or his thoughts reiterated by Douaihy in the following themes upon which Douaihy builds his Trinitarian theology: In Volume I of *Manaratul Aqdas*, Douaihy refers to Chrysostom's thought on the Sacraments (1); oblation (42); prayers and praises (52 & 516); relics of the saints (153); sacredness of the church's symbols and tools (194); priesthood (224); garments of the priest (286); homilies (545). In Volume II of *Manaratul Aqdas*, Douaihy cites Chrysostom's thought on the Creed (27 & 98); Anaphoras (146, 151 & 154); the cross (208); the presence of the Hosts of Heaven in the Mass (229); sanctification of the bread and wine and the transubstantiation into the body and blood of Christ (255, 259, 260, 262, 273, 274-275, 303, 311, 312, 314, 329, 331 & 375); the oblation (348); peace giving (489).

¹⁵⁶ Elias Kwaiter, "'iza 'an al-ifkharistiyya,'" in *khatib al-kanisa al-'azam al-qiddys yuhanna al-dhahabi al-fam*, ed Elias Kwaiter (Jounieh: Al Maktabah Al Boulsia Publications, 2002), 103.

then they ought also to believe him when he says, “with his own mouth” that the bread is his body and the wine his blood.¹⁵⁷

This belief is intrinsic to faith and trusting in God, regardless of the empirical perception and how implausible it may seem to be. Chrysostom wants the faithful to believe in God and his power, relying on him, trusting in him and surrendering to him in all circumstances.¹⁵⁸ This can be achieved through total adherence to Scripture. This view is further highlighted in a collection of Chrysostom’s homilies published in Arabic by Gergis Issa. Here is an extract:¹⁵⁹

We need to understand the meanings of the holy divine books, complying with their supreme orders, maintaining the true doctrines and clear tenets, keeping them in the mind’s coffers, guarding them with deeds of virtue and running away from scourges corrupting our souls and banishing our salvation like fleeing from serpents with deadly venom.¹⁶⁰

Scripture must then be well-understood, well-kept and well-obeyed, to protect one’s soul from corruption and loss. Furthermore, obeying Scripture is not only meant for the faithful but also and more importantly for their spiritual leaders. Rylaarsdam notes that for Chrysostom, teaching Scripture is the clergy’s main tool to help souls. Like the philosophers with their students, the priests direct the faithful toward the truth in the school of the Church, using Scripture as the literature for their formation in faith.¹⁶¹ The Divine speaks directly to the human through Scripture as it is, “God’s letters, calling his loved ones back.”¹⁶²

The foundation of Douaihy’s theology is the same as Chrysostom’s. It is firmly based on Scripture which he describes as, “the power of God.”¹⁶³ His vision of the Mass, constructed around the Trinitarian Paradigm, is well-rooted in the Bible with its both Testaments, the Old and New. Almost every concept, statement, analysis or thought made by Douaihy in *Manaratul Aqdas* is either biblically referenced, or founded on the Church’s teaching, patristic preaching or tradition. From the mystery of the Mass, to the Sacraments, the architecture of churches along with their partitions and contents, the priests with their roles, as well as every part of the

¹⁵⁷ Douaihy, *Manaratul Aqdas*, Vol I, 17.

¹⁵⁸ Kwaiter, “‘iza ‘an al-ifkharistiyya,” 103.

¹⁵⁹ Translated into English by the author of this research.

¹⁶⁰ Gergis Issa, *baṭriyark al-qusṭanīniyya al-qiddys yūhanna fam al-dhahab – majmū‘at al-‘izāt* (Jbeil: Dar and Maktabat Byblion, 2009), 180-181.

¹⁶¹ Rylaarsdam, *on Divine Pedagogy*, 194-199.

¹⁶² Ibid, 116-117.

¹⁶³ Douaihy, *Manaratul Aqdas*, Vol I, 17.

liturgy, every uttering or movement in the Mass, or objects used in the church; they all have their origin in Scripture.

Scripture is omnipresent in *Manaratul Aqdas* as Douaihy inserts in it around two-thousand citations, quotes or references, about ninety percent of them from Scripture of both Testaments. The remaining ten percent are quotes from various Fathers of the Church, Popes, scholars, theologians or philosophers. Some claims made by heretics can also be found in the context of rebuttal. Everything in Douaihy's discourse on the Mass has scriptural origin or foundation.

While there is no way within the scope of this research to present a thorough analysis of such quotes, it is still possible to give an example. As mentioned earlier in this research, *Manaratul Aqdas* is comprised of ten Lampstands, each forming a part of Douaihy's work. A closer examination of Douaihy's method reveals that every Lampstand starts with an introduction firmly based on Scripture. The introduction sets the mood and the tone for the discourse of the whole Lampstand and serves as a herald for what to expect in it. For instance, in the First Lampstand, "On the mystery of the holy Mass," Douaihy employs over one hundred-and-fifty scriptural references to demonstrate the high significance of the Mass and its biblical origin in approaching the Trinity. The introduction of the First Lampstand is based on six scriptural citations, in addition to one patristic reference. The biblical citations include two quotes from the letter to Timothy presented separately (1 Tim 3:15; 16), in which Timothy is instructed on how to behave in the household of God and is taught about the mystery of the revelation in the flesh; two from Chronicles (2 Chr 13:10-12; 29:6-8) also presented separately, with the first about priesthood and offertories including a serious warning not to abandon God, the second on the wrath of God on the people of Israel for forsaking him; one citation from John (Jn 8:12) in which Jesus says that he is the light of the world; and one quote from the Psalms (Ps 132:17-18) about honouring Christ who is the anointed one, and shaming his enemies.¹⁶⁴ Douaihy employs the same method in introducing all the other Lampstands, setting a firm scriptural background for his discourse throughout his whole work.

In order to study the relevance of these introductory quotes and how they set the agenda for his expected theological discourse, we need to take an even closer look into that part of *Manaratul Aqdas*. After the introduction, Douaihy divides the First Lampstand into three treatises: the first on proofs on the mystery of the Mass in Scripture from both Testaments. This

¹⁶⁴ Ibid, 1-3.

treatise is comprised of eleven chapters dealing with topics such as the reasons, names and essence of the Mass, as well as proofs on the Mass offertory from the Gospels, Acts of the Apostles, Epistles, Old Testament, priesthood of Christ, sacrifices of the Old Law, Church's traditions, the mystery of the oblation and its relation to the forgiveness of sins, and the primacy of the offertory of the Mass over the offertories in the Old Testament. The reference on the mystery of the Christian faith (1 Tim 3:16), as well as the reference from the Psalms on the anointed one (Ps 132:17-18) serve as a good outline for this treatise.

The second treatise of the First Lampstand in *Manaratul Aqdas* is on the form and rite of the Mass, with seven chapters dealing with the Church's traditions, the role of Jesus and the Apostles in establishing the Mass, the service of the Mass and its parts, movements, signs, the washing of the hands of the priest, standing in adoration, kneeling, bowing the head, elevation of the hands, knocking on the chest in supplication and other movements or things that the priest does on the altar. With this treatise both references from Chronicles (2 Chr 13:10-12; 29:6-8) resonate as they deal with features of the holy service and the dire consequences for not adhering to them.

The third treatise is on the Mass attendance with seven chapters that look into how the feasts of the Old Testament have been perfected by the feasts of the New Testament, the times in which the Mass is celebrated, how to attend Mass, the benefits for attending Mass and the circumstances in which one is exempted from the obligation of attending Mass. With the last treatise, the First Letter to Timothy on how to behave in the house of God (1 Tim 3:15), serves as a good guidance.

The remaining scriptural quote is from John, "I am the light of the world. Whoever follows me will never walk in darkness" (Jn 8:12). This quote resonates with the whole Lampstand as it talks about the "light" who is Jesus Christ, while the First Lampstand is on the mystery of the Mass for which Christ is the essence. This image is further bolstered by the only patristic reference in the introduction of the First Lampstand, a quote attributed, unsurprisingly, to Chrysostom himself who describes the Sacraments of the Church as, "the lights of authenticity because they dispel darkness and grant life to those who partake of them."¹⁶⁵ Chrysostom's quote is actually the first citation in the introduction of the First Lampstand, meaning that it is the first quote from any source in the whole book of *Manaratul Aqdas*.

¹⁶⁵ Ibid, 1.

This is not a coincidence or a random choice. As explained in the introduction of this research, *Manaratul Aqdas* means *The Lampstand of the Sanctuaries*. Douaihy sets the tone for his whole work right from the first introduction and quote. The Mass is a light for the world that lives in darkness, and the faithful ought to have light because they are the children of light. The Son came to light the world with, “the light of his divinity.”¹⁶⁶

Light is a recurring theme in Douaihy’s work, as well as in Chrysostom’s theological thought. Both theologians employ light as a colour for their theological paintings and they both ground their concepts of light on Scripture. Chrysostom starts with the description of Christ in John’s Gospel as light shining in the darkness (Jn 1:4-5) to build a long exegetical discourse on the Son and his mission to bring the human to the Father. He notes that the Son is called light and life as he gives the light of knowledge to the world to know the Father, and the life that follows this knowledge.¹⁶⁷ By the same token, Douaihy builds on another passage, Christ’s description of himself as the light of the world, as indicated before, to point to the Mass as a reflection of the divine light. This is because in the Mass, the bread and wine become the body and blood of Christ, in an act of consecration that Douaihy depicts as a lampstand in which every other light is encompassed.¹⁶⁸ Furthermore, light is intrinsic to Douaihy’s Trinitarian Paradigm. For Douaihy, the Church is the light because God the Father dwells in her temple, the Son shines his radiant light from the Eucharist and the Holy Spirit gives the light of holiness to the faithful.¹⁶⁹ In addition, the Holy Spirit is often allegorised with the light of the candles, while the cross, on which the Trinity is glorified, is a lampstand that gives light to the whole world.¹⁷⁰

Hence, employing images to explain Scripture and instil its sublime messages in the minds of the people is the greatest commonality between Chrysostom and Douaihy.

As Rylaarsdam points out, Chrysostom carefully crafts his visualised images, painting with words to envision the people and stories of Scripture.¹⁷¹ Imaging Scripture puts the average human in touch with the Divine by making scriptural passages easier to understand. The ordinary faithful can relate more with this technique than rhetorical, theological or

¹⁶⁶ Ibid, 352.

¹⁶⁷ John Chrysostom, *Homilies on the Gospel of St. John and the Epistle to the Hebrews*, ed Philip Schaff, NPNF1-14 (Grand Rapids, MI: Christian Classics Ethereal Library, 1889), (*Gospel*), 2, 8, 23.

<http://www.ccel.org/>

¹⁶⁸ Douaihy, *Manaratul Aqdas*, Vol II, 203.

¹⁶⁹ Douaihy, *Manaratul Aqdas*, Vol I, 91, 541.

¹⁷⁰ Douaihy, *Manaratul Aqdas*, Vol II, 507.

¹⁷¹ Rylaarsdam, *on Divine Pedagogy*, 228-229; 241.

philosophical methods. Like a wise teacher, Chrysostom paints the parables and stories of the Bible with colours taken out of the preoccupations of his people's daily lives. For instance, given he had a strong inclination towards the poor, Chrysostom considered that it was not sufficient to give alms to the needy or help them intermittently, as Benedict XVI remarks, but it was necessary to create a new structure based on the New Testament.¹⁷² In other words, Chrysostom's message is about the inclusion of the poor rather than mere donation. To inspire his people to build such a society, Chrysostom draws two scenes from the Gospel together, a fact – the Last Supper – and a parable – the ten virgins and their lamps of oil – to paint a formidable picture about the rewards for giving to the poor. In this picture, Chrysostom brings first the Last Supper closer to the people of his days, asserting that the altar in any place is the same table of the Last Supper. Being made by people does not make the altar less important than the Lord's own table; Christ "made this one too. The hall is the same, where he was then," and from there Christ and the disciples went to Mount Olive. Inciting his people to do the same he adds, "let us go out too to meet the hands of the poor, they are our Mount Olive." He then likens the poor to, "an olive plant in the house of God. From there, this essential oil needed when we die – the oil kept by the five virgins while the others forgot it and perished – seeps bit by bit." Hence, "let us stock this oil and go before our groom with glowing lamps."¹⁷³

For Douaihy, the whole Scripture forms one big picture through which the divine teaching shines. Returning to his recurring theme of light, Douaihy sees Scripture as one of only two heavenly granted lights for the human soul in its journey towards the Kingdom of God. Douaihy writes that because the mind and perception are weak, God has granted the human two lamps to guide them to know the mysteries of the Divine. Quoting Paul (Rom 1:20), Douaihy explains that the first lamp of the knowledge of God shines through the creation and creatures, the second lamp is the Scripture as inspired for the chosen people.¹⁷⁴

Since Scripture is a divine light that shines on the mystery of God, Douaihy makes it the foundation of his Trinitarian thought. In his discourse on the Trinity, Douaihy seems to be further inspired by Chrysostom, particularly by his concept on the dignity of the Persons of the Trinity.

¹⁷² Benedict XVI, *The Fathers*, 109-110.

¹⁷³ Kwaiter, "'iẓa 'an al-ifkharistiyya,'" 103-104.

¹⁷⁴ Douaihy, *Manaratul Aqdas*, Vol I, 16.

Before exploring this concept, Chrysostom's Trinitarian thought needs to be first examined. While his main work was to reflect on Scripture to teach his people about their faith, he did have his own contribution to the Trinitarian debate of his time.

In analysing Chrysostom's Trinitarian thought, Feghali examines five of his homilies on the unfathomability of the Triune God. In these homilies, Chrysostom argues that the divine essence is ungraspable, and confessing this reality is a virtue. Furthermore, the human knowledge of God is restricted to the Divine manifestations in life. Resorting to Scripture, Chrysostom highlights what John reports in his Gospel about the knowledge of God to affirm that no one can come to know God, except for the one who is from God and has seen the Father (Jn 6:46). Feghali explains that "seen" in this context means "known," and the exception is not only meant for the Son to have seen the Father, but also for the Holy Spirit as he is not created, while "no one" is meant for the creatures, whether humans or angels.¹⁷⁵ According to Paul W. Harkins, Chrysostom delivered the five homilies on the incomprehensible nature of God in the first year of his priesthood, specifically to refute the Anomoeans who had challenged him for debate. As they were present while he was giving his homilies, Chrysostom saw an opportunity not only to expose their heresy, but also to convert them.¹⁷⁶

In elaborating further on Chrysostom's discourse on the mysticity, inexpressibility and inexplicability of God, Feghali pinpoints scriptural citations from which the Eastern Doctor Father borrows his vocabulary to make his point on the ungraspable God. They are terms like "unsearchable" (Rm 11:33; Jb 5:9), "inscrutable" (Rm 11:33) and "unapproachable" (1Tm 6:16), to say that God's judgements are unsearchable, his ways inscrutable and his dwelling unreachable.¹⁷⁷ Hence, with almost every point, Chrysostom bases his discourse on Scripture, resorting to its richness to sharpen his argument and make his message clear.

It is obvious then that Chrysostom takes an apophatic approach to the mystery of the Trinity like the other Eastern Fathers. He asserts that no created being can know what God is because no one has seen God, not the prophets, not the angels nor archangels, but the Son who is not created. Chrysostom elaborates on this view by relying again on Scripture. He says that if the angels are asked about God's essence, all they would do is to sing praises to the Divine (Lk 2:14); if the Cherubim and Seraphim are questioned about the Creator, all that would be

¹⁷⁵ Boulos Feghali, *yūhanna al-dhahabī al-fam fī al-mi'awīyya al-sadisata 'ashra liwafatihi* (Jounieh: Al Maktabah Al Boulsia Publications, 2008), 185-186.

¹⁷⁶ Paul W. Harkins, *St. John Chrysostom: On the Incomprehensible Nature of God* (Washington: The Catholic University of America Press, 1984), 22-23.

¹⁷⁷ Feghali, *yūhanna al-dhahabī al-fam*, 187-188.

heard from them is their mystical chant, “Holy, Holy, Holy is the Lord of Hosts” (Is 6:3); and any enquiry about God with the higher powers would echo David’s call to the whole creation to praise God (Ps 148). Chrysostom then wonders, “how can any created nature even see the Uncreated?”¹⁷⁸

Notwithstanding the above, still God can be visible, as Chrysostom writes, but only through the Incarnation of the Son. Chrysostom indicates that the visibility of God was manifested by means of the flesh (1 Tim 3:16), but not seen according to his essence. Jesus is God taking flesh making God visible since the Son, “is the image of the invisible God” (Col 1:15).¹⁷⁹

Christ’s instructions to his apostles to baptise all nations in the name of the Father, and of the Son and of the Holy Spirit (Mt 28:19) is an affirmation of the unity of the three Persons of the one God, the equality of their status and the oneness of their essence. For Chrysostom, the invocation of the Trinity in the rite of baptism is not only a way to bring ineffable blessings to the baptised, but also a means for the faithful to learn about the Trinity’s, “community in dignity.”¹⁸⁰

Dignity is another recurring theme in Chrysostom’s writings. Coupling it with the Trinity gives it a divine dimension and an inclination of the life within the Trinity. Chrysostom says that the Holy Spirit was sent after the departure of the Son because Christ wanted to prepare the people to receive the Spirit so they could cherish in the divine gifts. The Son conceded the working of miracles to the Spirit although he was able to have worked them himself, as Chrysostom further elaborates. The Son did so in order for God’s dignity to be understood. It is like the Son bringing into being things which the Father could have brought. Therefore, the Father is able to do everything, as is the Son and the Holy Spirit. The name of the three Persons of the Trinity are therefore included in the rite of baptism so there would not be any doubt concerning the equality of the Son and the Holy Spirit with the Father.¹⁸¹ That is to say that each Person of the Trinity is emptying himself for the other two Persons out of love which is the essence of the ultimate dignity.

Chrysostom’s concept of the Trinitarian community in dignity was a strong rebuttal of the heretics who claimed that the Son was inferior to the Father because he took flesh, and the

¹⁷⁸ Chrysostom, *Homilies on the Gospel of St. John*, 15,1,108.

¹⁷⁹ Ibid.

¹⁸⁰ Ibid, 78, 3, 560.

¹⁸¹ Ibid.

Holy Spirit was not God but was created. The Son undertook his ministry freely, he was not compelled to carry his mission, as Chrysostom remarks. Christ's mission reveals a, "unity of will in the Father and the Son, that which the Son wills, the Father wills also."¹⁸² Chrysostom also explains that through the mission of the Son, the human can partake in the divine dignity by imitating Christ in everything he did, including his forgiveness to those who crucified him. By imitating Christ, the human becomes like God through, "the dignity of Christ's disciples."¹⁸³

Dignity is employed in *Manaratul Aqdas* in both its human and divine contexts. For Douaihy, the faithful joins in the Trinitarian community in dignity through the Sacraments, first by means of baptism and foremost through the Eucharist. In baptism, the human is clothed in Christ (Gal 3:27). Douaihy also sees biblical instances as allegories of the Sacrament of baptism. For instance, the baptismal font which is made out of stone is like the rock out of which Moses brought out water to his people in the desert (Num 20:11); the water that gashed out of Christ's side when pierced by a lance (Jn 19:34) is the water with which the apostles baptised the nations.¹⁸⁴ Furthermore, in the Eucharistic communion, the faithful attain the highest peak of their dignity as it becomes a dignity of the wider community, the dignity of the union of the congregation with the Triune God through the body and blood of the Son. Through this dignity, the faithful who are about to receive communion are referred to as saints. In the pre-communal part of the Maronite Mass, the priest elevates the body and blood of Christ and chants, "Holy Gifts for the holy, with perfection, purity and sanctity."¹⁸⁵ Douaihy explains that besides honouring the body of the Lord, one of the reasons for this prayer is to teach the people how to praise the Trinity, "the source of every sanctity."¹⁸⁶ Hence, the congregation's response is, "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."¹⁸⁷ In addition, the community in dignity is proclaimed every time the doxology is uttered. Douaihy indicates that through the doxology, the faithful profess and understand that the three Persons of the Trinity are equal in the self, power and dignity, before, during and after the Incarnation, for ever.¹⁸⁸

¹⁸² John Chrysostom, *Homilies on Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon*, ed Philip Schaff, NPNF1-13. (Grand Rapids, MI: Christian Classics Ethereal Library, 1889), 14. <http://www.ccel.org/>

¹⁸³ John Chrysostom, *Homilies on the Acts of the Apostles and the Epistle to the Romans*, ed Philip Schaff, NPNF1-11 (Grand Rapids, MI: Christian Classics Ethereal Library, 1889), 14, 175. <http://www.ccel.org/>

¹⁸⁴ Douaihy, *Manaratul Aqdas*, Vol I, 126.

¹⁸⁵ *Book of Offering*, 789.

¹⁸⁶ Douaihy, *Manaratul Aqdas*, Vol II, 502.

¹⁸⁷ Ibid; *Book of Offering*, 789.

¹⁸⁸ Douaihy, *Manaratul Aqdas*, Vol I, 353.

In *Manaratul Aqdas*, Douaihy seeks to change the way people perceive the Mass and make them aware of the Trinitarian presence throughout every moment of the Divine Liturgy, a presence that sanctifies them and gives them the dignity of the saints. He employs Scripture to paint the Divine Liturgy as an encounter with the Trinity. He uses every object, uttering, sign or movement in the Mass as a tool to make the Trinitarian presence in the liturgy visualised, perceptible, tangible or palpable. He pictures a Trinitarian Paradigm to bring the Trinity closer to the average human and to lift up the faithful towards the Trinity. With Douaihy, every Mass is a manifestation of the Trinity and theology makes sense for the average faithful through liturgy.¹⁸⁹ This concept will be thoroughly explored in the next chapter.

Conclusion

Douaihy draws on his Eastern roots and traditions to build his own school of theology, particularly around the topic of the Trinity. The inspiration of the Eastern Fathers is noticeable in his work. His reliance on his Eastern heritage, as studied in this chapter, and his inclusive approach towards his Western upbringing, as analysed in the previous chapter, opened before him a golden opportunity to shape a unique Trinitarian theology strongly based on the liturgy.

As demonstrated in this chapter, there is one strong thread that runs throughout the schools of thought of all the studied Fathers and unites them. On the one hand, this thread connects Douaihy and all of the Fathers, including the Latins who were studied in the previous chapter, and on the other hand, it underpins the connection between the different Fathers themselves. It is the thread of faith that acts as the essence of the studied theologies, coupled with individualised theological approaches, avenues or methods peculiar to each category of the Fathers. This strong connectedness through faith has made the core theology of all the Fathers one and the same. The thread of faith is like a vein that nourishes the one body, a channel through which the same Spirit utters Trinitarian inspirations, a theme through which Douaihy's work has been examined with the corresponding Fathers.

The thread of faith with the Latin Fathers is coupled with reason, hence the discourse runs under "faith and reason." With the Syriac Fathers, it is based on "faith and awe"; with the Cappadocians, "faith and *oikonomia*"; with the Eastern Doctors, "faith and Scripture." Douaihy relates to all these various forms of expression in his theology to form his own

¹⁸⁹ Of course, Douaihy is not the only author who sees manifestation of the Trinity in the Eucharistic liturgy. However, his perception of the Trinitarian Paradigm is distinctive and the purpose of this research is to explore this distinctive perception in greater detail.

Trinitarian understanding based on “faith and liturgy.” To borrow from the Trinitarian terminology, faith is the essence of the theological work of all the studied Fathers while the approaches or avenues taken are like their own appropriation. Furthermore, if each of these forms of expression could be called approach, avenue or way to the Trinity, Douaihy would have then devised his own path to make the faithful Christian experience the Trinity in their own lives through the Mass. Douaihy’s path is strongly based on the foundations of the Fathers who ground their Trinitarian theology on faith, reason, awe, economy and Scripture.

All the paths taken by the Latin and Eastern Fathers studied in this research are accommodated in one way or another in Douaihy’s theology of the Trinity to build his own path of faith and liturgy. To support his approach, Douaihy needed a tool – the Trinitarian Paradigm – to demonstrate how the Trinity is manifested in the Mass. The Trinitarian Paradigm is neither about the essence of God, nor about the relationship between the Persons of the Trinity. It is rather an approach and a tool to illustrate the manifestation of the Trinity in the Mass through various forms and means. His objective is to make the Trinity accessible to the average human, particularly the faithful. He is more concerned about making the Trinity more known to the ordinary Christians than convincing non-Christians or arguing with thinkers about it. The next chapter is an illustration of Douaihy’s Trinitarian Paradigm in the Mass and how it works.

Chapter Six: Douaihy's Trinitarian Paradigm – Faith & Liturgy

Introduction

Douaihy's theology of the Trinity is constructed on a Trinitarian Paradigm manifested in the Mass. Through the Trinitarian Paradigm, Douaihy's Trinitarian theology locates itself in a physical place, the church, where it can be demonstrated, experienced and lived. For Douaihy, the Trinity is not an abstract notion, but a divine presence that can be experienced in the liturgy, where faith can be expressed most fully.

Douaihy describes the Mass as the summit of all Christian Sacraments and mysteries, noting that the Church on earth is an image of the Church in heaven. He sees in the gathering of the faithful in the Mass a reflection of the joyful union of the saints in glorifying the Trinity and being in communion with God.¹ Here, another correlation with the Fathers of the Church can be discerned in Douaihy's thought. Augustine, for instance, notes that God takes pleasure in the communion of the faithful with the Creator and among themselves.² Chrysostom writes that the communion of the faithful is joined by choirs of angels in every Mass.³

But what is Douaihy's Trinitarian Paradigm and how does it work?

Douaihy strives to underline the presence of the Trinity in the Mass through various means. He follows a visualised pattern to highlight the Trinitarian manifestation in the Divine Liturgy. This pattern is called a Trinitarian Paradigm. It is a template in which Douaihy explains the Trinitarian aspect of every uttering or movement in the Mass, as well as every object used in the Divine Liturgy. Douaihy employs this Paradigm in *Manaratul Aqdas* to make the average Christian experience the Trinity in the Mass. This experience evolves to become an intimate encounter with the Triune God. Douaihy's aim is more pastoral than academic. He seems keen on making the Trinity more known to the faithful than preaching to the non-believers about it.

According to Douaihy, the liturgy is the right path for the faithful to the Trinity and the church is the right place for the faithful to transform that path into an experience. The sacredness of the Mass makes the actual building of the church a dwelling of the Trinity, since it is the place where the Divine Liturgy is held, the Eucharist is consecrated, God is glorified

¹ Douaihy, *Manaratul Aqdas*, Vol II, 6.

² Augustine, *Sermon on the Mount*, (on the words of the Gospel, Matt), 21, 18, 684.

³ John Chrysostom, *Homilies on the Gospel of St. Matthew*, ed Philip Schaff, NPNF1-10 (Grand Rapids, MI: Christian Classics Ethereal Library, 1888), 56, 6, 608-609. <http://www.ccel.org/>

and praised and the Trinity is manifested. Therefore, everything related to that place has its own significance, meaning and role, from its design, to the garments of priests and other servants, movements and actions, objects and signs, liturgy and prayers, readings and hymns, the participation of the congregation and the communion of the faithful.

With his Trinitarian Paradigm, Douaihy offers his own vision of the Trinity through a liturgised theology in which God comes down to the faithful to lift their hearts and minds up when participating in the Mass and partaking of the Eucharist. Through liturgy, every faithful can establish an intimate relationship with the Trinity without the need for a philosophical understanding of the *aqānīm*, *hypostases* or Persons. It is rather a relationship based on a faith open to growth throughout the life journey, and a bond that reveals the beauty and sweetness of the love of God in every Mass.

This final chapter highlights how Douaihy's Trinitarian Paradigm works. The first section presents Douaihy's simplified concept of the Trinity to make it graspable by the average mind. Douaihy's approach does not change anything in the Trinitarian Dogma of the Catholic Church or in what the Fathers have already established. Instead, it explains how the three Persons are One God while each can be discerned by their own properties (see page 150 for an illustration of Douaihy's concept).

The second section explains the channels identified by Douaihy's Trinitarian Paradigm as means for the manifestation of the Trinity in the Mass. The aim is to make the faithful aware of the Trinitarian presence in the liturgy. There are seven channels for the manifestation of the Trinity in the Mass in Douaihy's Trinitarian Paradigm: the design of the church, objects, movements or actions, signs, uttering or singing, priesthood and communion. To make Douaihy's theory easier to understand, the seven channels for the manifestation of the Trinity are illustrated in a diagram (see page 167).

The third section shows how Douaihy's Trinitarian theology is about inclusion of the average mind in the quest for the Trinity through faith and liturgy. Douaihy seems concerned by the negative effects of excluding the ordinary faithful from the Trinitarian understanding. He wants any faithful to be able to connect with the Trinity, take notice of the Trinitarian presence in the Mass, live an intimate experience with the Trinity throughout the liturgy, understand the Trinitarian graces of the communion and live the effects of these graces well after the Mass has ended.

1. Douaihy's simplified concept of the Trinity

Douaihy seems to be on a long and meticulous quest to make God the Trinity known to the ordinary human. He perceives this knowledge as a personal experience rather than a theological or philosophical concept to grasp. Such knowledge can be attained by recognising first the two sets of gifts that God has bestowed on the human: reason, memory and will; faith, hope and love. As explained in Chapters Two and Four of this research, the first set of gifts was granted at the time of creation while the second set was granted through Incarnation. Accepting these divine gifts in faith and activating them in prayer and liturgy lead the faithful to God.⁴

Being led to God does not mean attaining a full knowledge of the Divine or understanding the inner life of the Trinity. This type of knowledge can never be acquired by any human, as Douaihy asserts, because the mystery of the Trinity is a closed book, “sealed with seven seals.”⁵ What Douaihy means by knowledge of God is to experience God the Trinity and understand the Divine love in one's life through the liturgy. In this sense, the Trinity is not a matter for the learned only, but is everyone's affair.

How can this be? To explain this concept, it is necessary to see first how Douaihy introduces God whom the human should come to experience and understand. As he is addressing the average human, and since the Trinity is everyone's concern, Douaihy presents a simplified picture of the Divine:

Since God the Father, the Eternal Intelligence, through self-knowledge, speaks to himself in utterance which is his Son who is endlessly abiding in him and everlastingly connected to him, he also, and for ever, through his will which is unseparated from him, loves himself with a perfect, unchanging and unperishable love [...]. God's knowledge of himself and his love for himself are not in a state of weakness but one with him, unseparated from him [...] overflowing himself over his Word and his Spirit [...] The Son comes through nature and birth [...] the Spirit is emanated through longing and the leaning of the will towards the beloved.⁶

Douaihy goes further in presenting his concept of the Trinity by highlighting four characteristics in each *'uqnūm*, one common to them all, and three specifically intrinsic to each

⁴ Douaihy, *Manaratul Aqdas*, Vol I, 487-488.

⁵ Ibid, 503.

⁶ Douaihy, *Manaratul Aqdas*, Vol II, 80-81.

Person. Divinity is the property of the three *aqānīm*, while the special characteristics are related to the role of each *‘uqnūm* as revealed in the Plan of Salvation. The table below is inspired by Douaihy’s explanations and offers a visual expression of his view of the Trinitarian God, supported by scriptural references.

The Most Holy Trinity as explained by Douaihy⁷		
The Father	The Son	The Holy Spirit
<p>1. “He is God” (“<i>Grace to you and peace from God our Father</i>” – Eph 1:2).</p> <p>2. “Not born as he is the cause and the beginning which has no beginning.”</p> <p>3. “The beginning of the Son and his Father” (<i>Blessed be the God and Father of our Lord Jesus Christ!</i>) – 1 Pet 1:3).</p> <p>4. “The beginning of the Spirit and his sender” (“...<i>the Holy Spirit, whom the Father will send in my name...</i>” – Jn 14:26).</p>	<p>1. “He is God” (<i>For in him the whole fullness of deity dwells bodily</i> – Col 2:9).</p> <p>2. “He came from another beginning” (“<i>I came from the Father...</i>” – Jn 16:28).</p> <p>3. “He came out by birth” (“<i>You are my son; today I have begotten you</i>” – Ps 2:7).</p> <p>4. “He sends the Spirit” (“... <i>if I go, I will send him [Advocate] to you</i>” – Jn 16:7).</p>	<p>1. “He is God” (“<i>same Spirit</i>” – 1 Cor 12: 4 & 11; “...<i>do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own?</i>” – 1 Cor 6:19; “<i>why has Satan filled your heart to lie to the Holy Spirit?[...] You did not lie to us, but to God!</i>” – Acts 5:3-4).</p> <p>2. “He is from another beginning” (“...<i>we have received not the Spirit of the world, but the Spirit that is from God</i>” – 1 Cor 2:12)</p> <p>3. “He proceeds from the Father” (“<i>When the Advocate comes, whom I will send to you from the Father...</i>” – Jn 15:26).</p> <p>4. “He emanates from the Father” (“...<i>the spirit of truth who comes from the Father</i>” Jn 15:26). “He is the spirit of the Son and proceeds from him” (“<i>he breathed on them and said to them, ‘Receive the Holy</i></p>

⁷ Ibid, 44-46, 99, 102.

		<p><i>Spirit</i>” – Jn 20:22; “All that the Father has is mine” – Jn 16:15; “All mine are yours, and yours are mine” – Jn 17:10; “the Spirit of God [and] the Spirit of Christ” – Rom 8:9).</p>
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The analytical chart of Douaihy’s theology on the Trinity shows that the Father is God, the Son is God and the Holy Spirit is God. Their essence is then one. Hence, Divinity is the one essence for all three *aqānīm*, “without division and the Divine Nature does not differentiate from the *aqānīm* unless when differentiating between what is general and what is private.”⁸ By “private” Douaihy means what is “proper” for each Person of the Trinity. The chart also shows that the Father has no beginning, the Son is begotten, and the Holy Spirit proceeds from the Father and the Son.

The intrinsic properties of each *uqnūm* of the Trinity do not imply any subordination or division between the three Persons of the Trinity, as Douaihy asserts. Their specific or unshared characteristics are intrinsic to each Person’s role as manifested in the Plan of Salvation, not to the essence of their being which is Divinity. For Douaihy, “Divinity encompasses the Trinity,” making all three *aqānīm* as one, that is One God.⁹ This rhymes with Augustine when he speaks about the “one Trinity and Trinal Unity” and the “Trinity of unity and the unity of the Trinity.”¹⁰

To support his point on the total and perfect unity of the Trinity, Douaihy resorts to biblical references. First, he refers to the First Letter of John which alludes to the Father, Son and Holy Spirit, as three witnesses in heaven, who are one (1 Jn 5:7-8). He also quotes the Book of Exodus, “I am the God of your Father, the God of Abraham, the God of Isaac, and the God of Jacob” (Ex 3:6), not “we”, because the “Nature of the three is one”. Douaihy also cites the singing of the angels in Isaiah, “Holy, Holy, Holy is the Lord of Hosts” (Is 6:3), they were not saying “Lords”; and the Book of Genesis, when Abraham saw God in the form of three men at the Oak of Mamre he said “My Lord,” not “my Lords” (Gen 18:3).¹¹

The essence of the three *aqānīm* of the Trinity is then one since they are all one in Divinity. The oneness of God implies the oneness of the human being since the human is

⁸ Ibid, 45.

⁹ Douaihy, *Manaratul Aqdas*, Vol I, 12.

¹⁰ Ryan, *Confessions*, 308, 355. The Augustinian spectrum in Douaihy’s theology – as well as the influence of Aquinas – were explored in Chapter Four of this research.

¹¹ Douaihy, *Manaratul Aqdas*, Vol II, 45-46.

created in God's image and worships God in body and spirit together. The oneness of the human being implies the unity of humanity since all humankind share the same three inner gifts of reason, memory and will and can share the three new divine virtues of faith, hope and love. And the unity of humanity implies the unity of creation since God "drives it and keeps it together."¹²

Notwithstanding the above, Douaihy's Trinitarian theology is not only a theological quest into the life of the Trinity, but more importantly, it seeks to establish a bond between the Trinity and the faithful through the Trinitarian Paradigm in the Mass. For Douaihy, God is not remote or abstract because of the Divine's Trinitarian nature. The Trinity is rather much closer to people than the faithful might tend to think.

Through his Trinitarian Paradigm, Douaihy demonstrates how the Trinity is present in the Divine Liturgy, from the actual building of the church to many symbols or objects inside it and throughout the proceeding liturgy. He shows how the Trinity accompanies the faithful and remains with them even after the end of the Mass. The Trinitarian Paradigm makes the Triune God's presence noticeable in the Mass through seven channels or means that involve people, objects, prayers, symbols and movements. The next section presents this concept of Douaihy's liturgised theology and highlights the seven channels of his Trinitarian Paradigm.

2. The seven channels of Douaihy's Trinitarian Paradigm in the Mass

According to Douaihy's Trinitarian Paradigm, the Trinity is intrinsically woven into the liturgy and the Trinitarian presence inherently knitted to every moment of the Mass. For Douaihy, the Trinity is close not remote, noticeable not concealed, visualised not hidden, and present not absent. The Trinity is not a cold ambiguous abstract, but a warm, loving and distinguished divine presence.

One of Douaihy's distinctive Trinitarian features is the longing of the Triune God for intimacy with the human. This longing is intrinsic to the unconditional love of God to the human, through each person of the Trinity. Douaihy writes that God the Father is eager to be one with his people through the Eucharist and make them partners with him and in communion with his Divinity. The Father "overflows his divinity, life and holiness on those who eat" the Eucharist so they live according to his will.¹³ The Son finds contentment in "reclining with us"

¹² Douaihy, *Manaratul Aqdas*, Vol I, 80, 487, 124.

¹³ Douaihy, *Manaratul Aqdas*, Vol II, 592-593.

as he “reclined with his apostles” so he can “rest in us” and “have the pleasure with us” for eating his body.¹⁴ The Holy Spirit is keen on “giving the fruits of life and the light of holiness to the whole body of the Church.”¹⁵ Out of this longing and endless divine love, the Trinity reveals Godself to the faithful in the Mass. Here Douaihy is alluding to a personal encounter with the Trinity that the faithful can experience in the Mass through a divine initiative.

However, the ability of the faithful to be ready to meet the divine longing for an encounter with mutual eagerness comes into question. Is it possible for the human to be ready for such encounter and to experience the endless love of God? According to Douaihy, the answer is yes. The divine perfection of the human is not hypothetical, as he remarks, but a realistic and feasible goal, since the Divine Nature is, “within each of us,” although it cannot be seen, noticed or explored by the physical senses.¹⁶ Furthermore, Douaihy sees the perceived encounter with the Trinity as a call of duty for the Christian, a task that has to go first through the Son. He asks, “how do we not meet the one who is seeking us? How can we not ask for life from the one who died for us?”¹⁷

There are also conditions for this encounter to be materialised as Douaihy elaborates. First, there is a need for repentance and humility, like the thief who asked for forgiveness while on the cross, and live the virtues of repentance, faith, hope, love and courage.¹⁸ Second, the faithful must lift up their mind and heart to God, give thanks to the Father for bringing them out of nothing, to the Son for saving them with his Passion, and to the Holy Spirit who indwells in them, sanctifies them and makes them worthy for the holy Sacraments. The main purpose for the elevation of the mind to God is to thank the Trinity, “the source of all good things,” for all God’s graces.¹⁹

According to Douaihy’s concept, the Trinity is manifested in the Mass through seven channels around which Douaihy constructs his Trinitarian Paradigm. Many of these channels are briefly mentioned in various parts of Chapters Two and Three which both are a summary of *Manaratul Aqdas*. They are not presented together in those chapters but pointed out whenever a channel is inferred in Douaihy’s work. When put together, as it is done in this

¹⁴ Douaihy, *Manaratul Aqdas*, Vol I, 142.

¹⁵ Ibid, 451.

¹⁶ Ibid, 5.

¹⁷ Douaihy, *Manaratul Aqdas*, Vol II, 352.

¹⁸ Ibid, 498.

¹⁹ Ibid, 216.

section, it becomes easy to see how Douaihy's Trinitarian Paradigm works to make the Trinity omnipresent in the Mass. Below is a representation of these channels.

The church design as an image of the Trinity

Douaihy devotes the whole of the Third Lampstand of *Manaratul Aqdas* to talk about the actual place where the Mass is celebrated, the church. In that Lampstand, Douaihy produces eleven chapters on the design of the church, ten chapters on the altar and eight chapters on the tools that are placed on the altar. This shows the importance that he gives to the necessity of devoting a proper place for the Mass.

Douaihy associates two main architectural aspects in the church's building with the Trinity. The first aspect of Douaihy's Trinitarian Paradigm in the church's design lies in the gates of the church. Douaihy draws on the Book of Revelation (Rev 21:12) to indicate that the church has originally twelve doors, referencing the number of the Apostles. Every three doors are on a side, reflecting the three Persons of the Trinity. Hence, there are three doors on each of the four directions of the earth: north, south, east and west.²⁰ Most of today's churches do not have as many doors, but in the East, most churches have kept three entrances from three different sides of the building, with the main entrance having three doors. The main entrance for a church built according to the Eastern traditions is to the west, right opposite the altar which must be towards the east, the source of light.²¹

The second aspect is the church's partition which has been highlighted in Chapter Two of this research. According to Douaihy, God the Father resides in the Holy of the Holies as from him comes every good gift; the Son dwells on the altar as he is the sacrifice; and the Holy Spirit hovers over the nave to make people understand the Word of God.²²

Identifying the altar as a place for the Son and the nave as a working field for the Holy Spirit can be easily understood. But where is the Holy of the Holies in the church? Is Douaihy referring to the tabernacle where the Eucharist is preserved? Is he associating the tabernacle with God the Father? If so, how can he justify this view?

Douaihy explains that the Holy of the Holies is where "the Arc of the Sacraments" is kept, as opposed to the "Arc of the Covenant" in the Old Testament. In the Arc of the

²⁰ Douaihy, *Manaratul Aqdas*, Vol I, 133; Douaihy, *Manaratul Aqdas*, Vol II, 127.

²¹ Douaihy, *Manaratul Aqdas*, Vol I, 107-119.

²² Ibid, 103-148.

Sacraments, the Eucharist is kept along with the holy chrism, oil of catechumens and the water of Epiphany.²³ Douaihy is referring to the old design of the churches where the Eucharist was kept with the other three substances named in this paragraph in a more concealed manner than in today's tabernacle. That particular place was behind the altar and had a curved arch at its external end with a small opening on the highest part of the wall towards the East, because the Father is the source of light and the curve symbolises the mercy of the Father.²⁴ The chair of the bishop was also kept in that area right behind the altar. Douaihy explains that the bishop symbolises God the Father and his chair like the throne of God, while the altar in front of it is the seat of the Son in the dome of his glory. It is also the same area from which the priest comes out to do the censuring and returns to, symbolising the Son who came from the Father and returned to him after he fulfilled his redemptive mission.²⁵

Douaihy asserts that as God was concealed in the Holy of the Holies in the Jewish Temple, God the Father dwells in the temple of the church, where no one can see him, except for the Son, "who is close to the Father's heart" (Jn 1:18). The Old Testament, as Douaihy elaborates, was only a shadow and symbol of the New Testament (Col 2:17).²⁶ Therefore, the shadow cannot be better than the real thing. With Christ, the veil that was separating the people from God in the Old Testament, has been removed. Aquinas remarks that the Holy of the Holies signified the spiritual state of the New Testament, brought in by the Son who was allegorised by the high priest entering the Holy of the Holies once a year.²⁷ Christ entered the Holy Place once for all to be the sacrifice and obtain Redemption (Heb 9:12). That is, the Son entered the Holy of the Holies as the sacrifice before the Father. Through this sacrifice, the human was reconciled with God the Father. The reconciliation is allegorised by the tearing of the veil in the Temple when Jesus died on the cross (Mt 28:51). Through Redemption, the way to the Father is open and every veil, obstacle or barrier removed. But the Father is still there, in the Holy of the Holies, where the seat of the mercy is, that is the body of the Son, the Eucharist. Origen remarks that the veil is removed everyday for the saints, to reveal God's mysteries to them.²⁸ For Douaihy, the saints are the faithful who are called to partake of the communion in the Mass, and the removal of the veil between the Father and the humans began with the

²³ Ibid, 108.

²⁴ Ibid, 107.

²⁵ Ibid, 107-116.

²⁶ Ibid, 91, 102-103.

²⁷ Aquinas, *Summa Theologica*, I-II, q. 102, a. 4.

²⁸ Thomas Aquinas, *Catena Aurea (Golden Chain)*, Vol I, eds J.G.F. and J. Rivington (Grand Rapids, MI: Christian Classics Ethereal Library, 1842), 733. <http://www.ccel.org/>

Incarnation, through which the Son, “made us his siblings, the children of his Father and the temple of his Spirit”.²⁹

While this discourse may support Douaihy’s concept, it should be noted again that Douaihy is associating the Father with a whole section of the church that he considers as the Holy of the Holies. This section does not exist anymore, and only the tabernacle stands, with the Eucharist preserved inside it. However, the natural evolvement of Douaihy’s concept points to the tabernacle as the Holy of the Holies and can be mystically associated with God the Father, for the following reasons. The tabernacle in any modern Catholic church is actually the holiest place as the Eucharist is kept there. It is the Holy of the Holies, as it used to be called. Wherever the Eucharist is preserved, a candle or a dim light is lit to indicate the divine presence and inspire people to observe reverence, modesty and offer adoration. Furthermore, Douaihy connects the Eucharist several times in *Manaratul Aqdas* with God the Father, describing it as, “the power of the one in heaven” and stressing that through the Eucharist, “God the Father made us one with him.”³⁰ Douaihy also sees God the Father as the instigator of the Eucharistic communion. This is clear from his adoption of Serug’s explanation of Ezekiel’s vision of the chariot – cited in Chapter Three of this research – where God the Father orders the priest to distribute the Eucharist with the assistance of the Holy Spirit.³¹ Hence, the tabernacle in today’s churches can be associated with the Father, according to Douaihy’s vision.

Objects as consecrated tools with Trinitarian dimension

Douaihy names several objects used in the church and during the Mass as allegories of the three Persons of the Trinity. They first include the cross which occupies a central place in the Christian faith. The cross leads the entry procession and is displayed in many locations in the church including the altar, walls, rails, windows or fabric, “so we know that they belong to God and have been impressed with his seal.”³² Douaihy underlines the significance of the cross and its centrality. On the cross the Son died and the Trinity was glorified.³³

The thurible is another object allegorising the Trinity. Its three equal chains indicate the three *aqānīm* while the top circular shape that connects them reflects their one essence. The

²⁹ Douaihy, *Manaratul Aqdas*, Vol II, 502, 42.

³⁰ Ibid, 458, 592.

³¹ Ibid, 515-516.

³² Ibid, 151.

³³ Ibid, 176.

thurible is also an allegory of the Virgin Mary who accepted Jesus, “in her immaculate womb and did not burn” despite “the warmth of his divinity.” The incense that burns in the thurible is a symbol of the fragrance of heaven and the abundance of the love of the Father to his people.³⁴

Other objects in the church that symbolise either one Person of the Trinity or all three Persons include the candles which allude to the Holy Spirit; the Bible which brings the good news of salvation of the Son who revealed the mystery of the Trinity; the altar covers which must be in three layers or two at least as a sign of reverence, symbolising the swaddles of the infant Jesus and the shroud in which Christ was wrapped in the tomb; the relics of the saints that are encased in the altar as the saints truly made their bodies temples of the Holy Spirit, reign with the Son in heaven and see the Trinity in the glory of their Resurrection; the ciborium and chalice containing the bread and wine which become after consecration the body and blood of the Son along with his divinity and essence.³⁵ In addition, the garments of priesthood and the font of baptism have also their Trinitarian meaning. Before celebrating the Mass, the priest puts on the clothes of purity to be united with Christ and as weapons against the Devil.³⁶ The font of baptism is an allegory of the tomb of the Son as the baptised dies with Christ and raises with him.³⁷

Liturgical movements or actions as allegories of the Trinity

Douaihy finds in many actions or movements in the Mass allegories of the Trinity. The entry procession that takes place at the onset of the Mass, for instance, symbolises the sending of the Son by the Father, and the walk in pairs is an allegory of the sending of the disciples by Christ, every two together to proclaim his mission (Mk 6:7). The lit candles carried in the entry procession are an allegory of the light or fire of the Holy Spirit, while the congregation sings hymns of praise to God the Father, like the crowd who were praising God everywhere the Son went to preach or perform miracles.³⁸

Censing is another action in the liturgy that has a Trinitarian meaning. The priest walks out of the sanctuary, comes closer to the congregation and censes them. By his action, the priest

³⁴ Douaihy, *Manaratul Aqdas*, Vol I, 167-168; 331.

³⁵ Douaihy, *Manaratul Aqdas*, Vol I, 331, 537-538, 149, 152, 176-178; Douaihy, *Manaratul Aqdas*, Vol II, 281-282.

³⁶ Douaihy, *Manaratul Aqdas*, Vol II, 247; Douaihy, *Manaratul Aqdas*, Vol I, 287.

³⁷ Douaihy, *Manaratul Aqdas*, Vol I, 168.

³⁸ *Ibid*, 329-332.

resembles the Son who left his place in heaven with the Father and came down to save humanity, overflowing the world with the Holy Spirit through the fragrance of God's knowledge.³⁹

Another noticeable movement in the Mass is the giving of peace. In the Maronite Rite, the celebrating priest takes the peace from the altar, gives it to other priests, deacons or servants who then take it to the people. Douaihy explains that as the Good News was given out by one angel to the whole world by telling the women disciples about the Resurrection, and the women told Peter, the Apostles and other disciples who in their turn told the world, peace flows from the altar by one person, the priest. This peace comes from the Son because through him humanity was reconciled with God. The faithful pass on the sign of peace to each other once they receive it from the altar by joining the hands together. Douaihy explains that giving the peace with joined hands in a prayerful manner is a sign of the full unity between all the members of the congregation so that their love of God and for each other is perfect. The unity of the faithful is an allegory of the perfect unity of the Trinity. It makes the faithful like rings of the same chain that leads to the tomb of the Son, the altar, from which the peace has come and the Resurrection is proclaimed.⁴⁰

The Trinitarian unity in the Mass is further manifested through five consecutive actions carried out by the priest almost instantly after the consecration of the bread and wine. They are called Fraction, Signing, Sprinkling, Mingling and Elevation. Below is Douaihy's explanation of these five actions and their Trinitarian aspects.

Fraction is when the bread is broken into two halves then a piece is taken from one of them so they become three portions, "on the number of the *aqānīm*" of the Trinity, as Douaihy writes. He explains that one of the three pieces is to be eaten by the priest, representing the living faithful, the second piece is left to the end of the Mass to be taken by the priest also on behalf of the souls in Purgatory, and the third is put in the chalice representing the souls who are in heaven. Thus, the offertory is "bliss for the beatified, great hope for the living and great joy for the dead for whom it is offered."⁴¹

After breaking the bread, the priest takes the smallest fraction and draws the sign of the cross three times on the chalice in memory of the suffering of the Lord and his death. This action is called Signing. As explained in Chapter Three of this research, Douaihy calls the

³⁹ Ibid, 168.

⁴⁰ Douaihy, *Manaratul Aqdas*, Vol II, 185-194.

⁴¹ Ibid, 519-520.

smallest piece *jawhara*. In the current Maronite Mass however, it is also referred to as *jamra*, or ember. This description is found in the prayer that the priest recites while Signing: “We sign this chalice of salvation and thanksgiving with the forgiving ember which glows with heavenly mysteries.”⁴² Then the priest takes the small fraction, dips it in the chalice and sprinkles the remaining fractions to indicate the Lord’s Resurrection and life. Any other bread placed on the altar in the ciborium for communion, is also sprinkled. This is the act of Sprinkling. All this is done while the priest is drawing the sign of the cross and calling on the Father, the Son and the Holy Spirit, so that the three *aqānīm* of the Trinity witness that, “we have died to our sin and we are born again in the hope of life through the Resurrection of Jesus Christ.”⁴³ The priest then places the fraction he used for Sprinkling in the chalice. Once he places it there, the Mingling of the body and blood occurs signifying, “the Resurrection of the Lord and the revival of the good souls into the glory of heaven.”⁴⁴ The Mingling also signifies the union between the human and God, humanity and divinity, in four types: in the body which the Son took from Mary, in the grace which raises the human from death, in the sacred mystery when eating his body and drinking his blood, and fourth in the hope to be united with Christ in the glory of heaven.⁴⁵

At this point, Douaihy cites the prayer which is chanted or recited in the Mass by the congregation when the mingling is being carried out. This chanting mirrors the four types of union between God and the human mentioned above. The first part of the prayer signifies the first type of union which is unity in body: “you have blended O Lord, your divinity with our humanity and our humanity with your divinity.” The second part signifies the unity in grace: “you have blended your life with our mortality and our mortality with your life.” The third part is the unity in the mystery: “you have assumed what is ours and you have given us what is yours.” The fourth part is the unity in glory: “for the life and salvation of our souls.”⁴⁶ In the current Maronite Mass, “you have blended” is replaced by “you have united.”⁴⁷

After the Mingling, the priest performs the act of Elevation. Here the body and blood are elevated to signify the Lord’s Resurrection from the dead and ascension into heaven through which he removed the animosity between God and people, “opened the gates of

⁴² *Book of Offering*, 785.

⁴³ Douaihy, *Manaratul Aqdas*, Vol II, 525.

⁴⁴ *Ibid*, 527.

⁴⁵ *Ibid*, 529.

⁴⁶ *Ibid*, 529-530.

⁴⁷ *Book of Offering*, 766.

heaven, mended things between the angels and people. And as he was glorified by them in heaven, he ought to be glorified by us on earth as well.”⁴⁸

The sign of the cross as glorification and perfection of the Trinity

Besides leading the entry procession, as mentioned before, the cross occupies a central stage in the Mass as it is a recurring sign throughout the liturgy. The sign of the cross is made at the start of every prayer or liturgical or sacred act, and at its conclusion. The sign of the cross is made or drawn in two ways: over oneself by the faithful and over the people or things by the priest. Both ways are made several times in the Mass.

According to Douaihy’s Trinitarian Paradigm, the Trinity is visualised every time the sign of the cross is drawn since the three Persons of the Trinity are named, called or invoked when it is made. This is not because the Trinity was crucified on the cross, as Douaihy points out, but because the Trinity was glorified by the cross of the Son and through it salvation is obtained.⁴⁹

Douaihy states that every mystery, prayer or sacred act are perfected by the cross. In other words, perfection cannot be attained in any sanctification without the sign of the cross, from all the Seven Sacraments which are sealed with it, to the consecration of churches, altars and every other place, location, object or substance. “Even the body of the Lord which is the source of life” is sanctified by the sign of the cross.⁵⁰ It should be noted that Douaihy is not saying that the sanctification or the transubstantiation do not happen if the sign of the cross is omitted, especially that he states earlier that the transubstantiation occurs as soon as the priest utters the words of the Lord over the bread and wine, “this is my body” and “this is my blood.”⁵¹ By highlighting the significance of the sign of the cross in sanctifying the Eucharist, Douaihy is re-iterating his concept of the glorification of the Trinity through the passion of the Son who died on the cross.⁵² Hence, the sign of the cross is made over the Sacraments to glorify the Trinity.

The sign of the cross is also a manifestation of the love of God as revealed to his Church in the Economy of Salvation. This concept is clarified by Douaihy’s explanation of an extended

⁴⁸ Douaihy, *Manaratul Aqdas*, Vol II, 547.

⁴⁹ Ibid, 176.

⁵⁰ Ibid, 208-209.

⁵¹ Douaihy, *Manaratul Aqdas*, Vol I, 17.

⁵² Ibid, 416.

blessing with the sign of the cross made by the celebrating priest over the congregation when opening the Eucharistic prayer. In this blessing, the priest draws the sign of the cross three times over the congregation saying: “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.”⁵³ Douaihy explains that the priest asks for the love of the Father who has sent his only begotten Son to redeem the humans and reconcile them with him. The grace is asked from the Son because he freely offered himself as a salvific sacrifice and, “from his fullness we received grace after grace and we saw his glory.” The communion of the Holy Spirit is sought as the faithful are in communion in the one Spirit and through the indwelling of this Spirit, “we received holiness in which we hope to be united with him in the heavenly glory.” Therefore, “the Trinity is the foundation of all goodness and the source of all blessings.”⁵⁴

Utterings and singing as proclamation, supplication or praise to the Trinity

The Trinity is invoked, praised or manifested in many utterings during the Mass, whether in prayer, reading, supplication, chanting or singing. The invocation of the Trinity is carried out numerous times during the Mass. Below are many of those significant instances.

Douaihy sees first the hymns as acts of thanksgiving and praise to God the Father, and to the Son and Holy Spirit. They are also sung to the Virgin Mary and the saints for their intercession. Second, the doxology which is uttered when the sign of the cross is drawn, is to profess the unity and equality of the three Persons of the Trinity in everything, including power and dignity, before, during and after the Incarnation of the Son. Third, the prayer of forgiveness, known as the *hoosoyo*, is lifted up to the Holy Trinity as each Person is addressed by name in its first part, while the Virgin Mary, martyrs or saints are mentioned in the second part.⁵⁵

Other utterings include one of the most distinguished hymns in the Maronite Mass, the *Qadeeshat Aloho* which is chanted in Syriac three times consecutively before the readings. This expression *Qadeeshat Aloho* means, “You are holy, O God.” Douaihy notes that most of the Fathers of the Church would lift this praise to the Trinity, to one Person in each of the three times it is chanted, while others offer it to the Son alone. For Douaihy, both views are right. Lifting this praise to the Son alone has its Trinitarian significance and meaning because if it

⁵³ *Book of Offering*, 756.

⁵⁴ Douaihy, *Manaratul Aqdas*, Vol II, 200-201.

⁵⁵ Douaihy, *Manaratul Aqdas*, Vol I, 331, 353, 416, 427-428, 167; Douaihy, *Manaratul Aqdas*, Vol II, 502, 217.

was not for the Incarnation of the Son and his life-giving passion, the human would not have known the Trinity.⁵⁶ The priest chants, “You are holy O God, you are holy O Strong One, you are holy O Immortal One.” The congregation replies, “Have mercy on us.”⁵⁷

In the Maronite Mass nowadays, the whole hymn is chanted by the priest and the congregation together. Douaihy explains that this praise has two parts, each from a different origin. The first from the Seraphs whom Isaiah saw in his vision singing, “Holy, holy, holy” (Is 6:3), the second part from the Church who asks for the mercy of God. Douaihy explains that the angels did not ask for the mercy of God because, “they are confirmed in the grace” before God created the human so they are not in need for asking for mercy.⁵⁸ However, the second part of the angels’ original praise as appears in Scripture – “the whole earth is full of his glory” (Is 6:3) – is chanted along with the first part – Holy, holy, holy – later in the Maronite Mass, before the consecration of the bread and wine. Hence, “Holy, holy, holy” is chanted a second time in the Maronite Mass before the Eucharistic prayer. This time, a new component is added to this hymn: “Hosanna in the highest. Blessed is he who comes in the name of the Lord.”⁵⁹ Douaihy explains that this part is taken from the voices of the children who were welcoming Christ as he was entering Jerusalem on a donkey (Mt 21:9),⁶⁰ on what is referred to nowadays as Palm Sunday.

For Douaihy, preceding the Eucharistic Prayer with the angelic chant, “Holy, holy, holy” is a depiction of the scene of Jesus’ baptism on the Jordan River. Before the hymn is sung, the priest censes the bread and wine that are about to be sanctified, the altar and the people. The bread and wine embody the Son who was baptised, the incense above them symbolises the descent of the Holy Spirit on Christ in the Jordan River, the priest who is, “the servant of the Sacraments corresponds to John the servant of Baptism, and the voice of the holiness analogous to the voice of the Father from heaven.”⁶¹ Singing this hymn is one of the moments in the Mass in which the faithful who are standing in awe become siblings and companions for the angels who are present around the altar.⁶²

The Trinity is also invoked in the Liturgy of the Word, where passages are read in the Maronite Mass first from one of the Epistles, the Acts of the Apostles or the Revelation, then

⁵⁶ Douaihy, *Manaratul Aqdas*, Vol I, 507-524.

⁵⁷ Ibid, 506-507.

⁵⁸ Ibid, 520.

⁵⁹ *Book of Offering*, 757.

⁶⁰ Douaihy, *Manaratul Aqdas*, Vol II, 217.

⁶¹ Douaihy, *Manaratul Aqdas*, Vol I, 523.

⁶² Douaihy, *Manaratul Aqdas*, Vol II, 198.

from the Gospel followed by the homily. In the first reading, the Holy Spirit guides the faithful; in the second reading the Good News of the Son's salvific mission is proclaimed to heal the wounded soul, and the Father's compassion is highlighted for sending his Son to save the human; and the homily is given as a nourishment for the soul.⁶³

The homily is followed by the Creed which is recited to profess the oneness of God and the threeness of the *aqānīm*. Douaihy looks to the Creed as a symphony of the Trinity, composed by the Apostles with twelve foundations or mysteries, reflecting their number. Three of these foundations belong to God the Father: the oneness of God, indivisibility of the Divine essence and the unmixable *aqānīm*; five belong to the Son, Incarnation, passion and death, Resurrection, assumption into heaven and the second coming; and four belong to the Church which is the field in which the Holy Spirit works: one Catholic and Apostolic Church, one baptism, the Resurrection of the dead and the everlasting life.⁶⁴

Douaihy has also another reflection on the Creed, noting that it is composed of two main parts. The first is to proclaim the oneness of God, the threeness of the *aqānīm*, the Incarnation of the Word and the emanation of the Holy Spirit from the Father and the Son. The second part is comprised of four pillars of the faith, two for this life, one Catholic and Apostolic Church and the forgiveness of sins; two for the next life, the Resurrection of the dead and the everlasting life.⁶⁵ He devotes nine chapters to argue how the Holy Spirit who is equal to the Father and the Son in essence proceeds from the Father and the Son.⁶⁶

In addition, the Creed is a profession of the unity of the Church as a reflection of the unity of the Trinity. By proclaiming the belief in one holy Church, the faithful is saying that as the Son is one with the Father and the Holy Spirit, the Church is one with God in love, faith and hope.⁶⁷

The Trinity is also manifested in the Anaphora, the part of the Mass in which the transubstantiation and sanctification of the bread and wine occurs. Douaihy indicates that the Anaphora is addressed primarily to the Father, through the priest who represents the Son, in the presence of the Holy Spirit. The Anaphora is addressed to the Father because the Son taught his disciples to pray first to God the Father for all their needs. However, every prayer addressed

⁶³ Douaihy, *Manaratul Aqdas*, Vol I, 533-536, 480-481, 543-546.

⁶⁴ Douaihy, *Manaratul Aqdas*, Vol II, 28.

⁶⁵ *Ibid*, 124.

⁶⁶ *Ibid*, 78-123.

⁶⁷ *Ibid*, 126.

to one Person of the Trinity is also elevated to all three *aqānīm*, as Douaihy explains, because they are not divided but One.⁶⁸

The Eucharistic Prayer is another Trinitarian manifestation in the Mass. While Douaihy asserts that the transubstantiation of the bread and wine into the body and blood of Christ occurs as soon as the priest utters Jesus' words in the Last Supper, "this is my body" and "this is my blood," the oblation is offered to God the Father, and the Holy Spirit is called for the perfection of the Sacrament. Furthermore, Christ is present in his fullness in the Eucharist, that is in body, spirit and divinity.⁶⁹

Douaihy describes the scene at the altar while the prayer of sanctification is about to be recited as follows: the priest gathers his mind and senses, asks the faithful to lift up their hearts and minds to God as he perceives the gates of heaven open at this moment. Here, God the Father looks over the altar, sends his Son down, and the Holy Spirit hovers over the altar with the hosts of heaven standing there in awe.⁷⁰

The Trinitarian presence is also underlined in other utterings in the Mass, including the supplication prayer, "Hear us O Lord," which the priest calls out three times. Douaihy indicates that this petition is elevated three times to God on the number of the three *aqānīm* of the Trinity and on the number of times Jesus prayed in Gethsemane.⁷¹ The commemoration or memorial prayers are also Trinitarian originally. Douaihy explains that they were initially seven categories with three prayers in each one of them, each addressed to a Person of the Trinity. They were cut down to three categories, on the number of the believers in Christ: the living, the dead and the saints, as Douaihy elaborates. Douaihy notes that the living are commemorated so that God has compassion on them and takes care of their economy; the dead are remembered so that God has mercy on them and waives their punishment; and the saints who are in union with God are honoured to intercede for the living and the dead, particularly Mary, the Mother of God.⁷² The commemoration prayers, or the prayers of the faithful as they are also known in the current Maronite Mass, are addressed to God the Father, through his Son Jesus Christ, while the Holy Spirit is invoked at the concluding commemoration prayer.⁷³

⁶⁸ Ibid, 145-177.

⁶⁹ Douaihy, *Manaratul Aqdas*, Vol I, 17; Douaihy, *Manaratul Aqdas*, Vol II, 387, 280-281.

⁷⁰ Douaihy, *Manaratul Aqdas*, Vol II, 353.

⁷¹ Ibid, 366.

⁷² Ibid, 402-406, 408-411.

⁷³ Ibid, 428, 432.

The Lord's Prayer is another important component of the Mass in which the Trinitarian Paradigm can be seen. While it is obviously addressed to the Father, Douaihy relates it mystically to the passion of the Son as well. As highlighted in Chapter Three, Douaihy presents two different reflections on the Our Father. The first is strongly connected to the cross while the second outlines the relationship between God and the human as based on devotion and Divine Providence.⁷⁴

Before distributing the Eucharist, the priest chants a prayer that invites the congregation to communion by referring to them as saints. This prayer is explained in the previous chapter. Douaihy sees communion as the peak of the participation of the faithful in the community of saints and the community in dignity of the Holy Trinity.⁷⁵

Thanksgiving is also Trinitarian. Douaihy remarks that thanksgiving is offered five times in the Mass, after the Gospel, before and after sanctification, after communion and at the end of the Mass. He also indicates that there are three types of thanksgiving prayers, one for each *'uqnūm* of the Trinity. Thanks is rendered to God the Father as he is the First Cause and the beginning of all; it is offered to the Son because his grace overflows the faithful through his body and blood and unites them with him; and it is given to the Holy Spirit for blessings and protection.⁷⁶

Finally, the dismissal of the congregation is signed by the cross so the people are accompanied, sustained and protected by the Trinity.⁷⁷ This will be elaborated further in the next section.

Priesthood as a reflection of the ranks of angels and their service to each person of the Trinity

Douaihy observes that the Trinity is manifested in the hierarchal structure of the priesthood. This structure mirrors the three levels and nine types of angels whom Douaihy categorises as the heavenly or spiritual priesthood.

As explained in Chapter Two, the highest level of the priesthood includes the patriarchs, bishops and prelates. They represent the figure of the Father whose throne is served by the

⁷⁴ Ibid, 468-473.

⁷⁵ Ibid, 501-503.

⁷⁶ Ibid, 616-619.

⁷⁷ Ibid, 619-621.

Cherubim, Seraphim and Thrones and they exercise the highest authority in their service.⁷⁸ The Pope belongs to this category as he is the first among the Patriarchs, Christ's Deputy and the Heir of Peter.⁷⁹

The second level includes the vicars, priests and monks. They represent the Son who is served by the Dominions, Powers and Virtues. They serve the altar, sanctify the bread and wine and offer the oblation to God the Father.

The third level is comprised of the deacons, subdeacons and lectors. They represent the Holy Spirit who is associated with the Principalities, Archangels and Angels. They serve the people, teach them the liturgy and read Scripture for them.⁸⁰

According to Douaihy, priesthood has been in God's plan since creation. In the beginning, God the Father crowned human king, the Son bestowed priesthood on humans to give them wisdom and knowledge, and the Holy Spirit granted them episcopacy to glorify the Creator.⁸¹

Communion as a sustainable spiritual food with twelve Trinitarian fruits

The final channel through which the Trinity is manifested in the Mass is the Eucharistic communion. For Douaihy, the Eucharist is the perfection of all Sacraments as it is the Sacrament of communion and love between the created and the Creator.⁸²

Douaihy emphasises the unity of the Trinity in the Eucharist. He writes that Christ sanctifies his body and gives it to the faithful with the contentment of all three *aqānīm*, "since their power is one, their contentment is one and the sanctification and forgiveness are from the three of them."⁸³

However, Douaihy sees appropriation in the role that each *'uqnūm* plays in the service of the Mass which is centred around the Eucharist. He explains that sanctification is attributed to the Father because he is the First Cause, forgiveness is attributed to the Son as through his Incarnation and death he saved humanity, and the indwelling is attributed to the Holy Spirit

⁷⁸ Douaihy, *Manaratul Aqdas*, Vol I, 204-208.

⁷⁹ Ibid, 226-230.

⁸⁰ Ibid, 206-208.

⁸¹ Ibid, 5-6.

⁸² Douaihy, *Manaratul Aqdas*, Vol II, 264.

⁸³ Ibid, 509.

who gives life to those who partake of the Eucharistic communion, making them children of the one God.⁸⁴

Douaihy highlights twelve spiritual fruits that the faithful can reap from the Eucharistic communion. Discussed in Chapter Three of this research, the twelve fruits of the Eucharist are: revival of the spirit with grace; rejoicing in the spirit; preservation of the human in spirit and body; everlasting life; growth in faith and spirit; strengthening hope; increasing love and virtue; extinguishing lust; forgiveness of sins; strengthening the spirit; empowering the soul; and absolution from punishment. A closer examination of these fruits reveals that every four of them allude to one *'uqnūm* of the Trinity.⁸⁵ This concept will be analysed in the next section.

The seven channels explained

All the seven channels or means for the manifestation of the Trinity cited in this section make the three *aqānīm* palpable, visualised or felt in the Mass. Douaihy points them out to the faithful through his Trinitarian Paradigm so they can connect to the Triune God and experience a personal encounter with the Divine. Below is a diagram that serves as a visualised summary of Douaihy's Trinitarian liturgised theology in the Mass as inspired by his Trinitarian Paradigm in *Manaratul Aqdas* and explained in this section.

The Seven Channels of Douaihy's Trinitarian Paradigm			
The Presence		The Encounter	
<u>Channel</u>	<u>Focus</u>	<u>Who</u>	<u>Purpose/Grace/Meaning</u>
Design of the church	Tabernacle (Holy of the Holies)	Father	Mercy/Love
	Altar	Son	Oblation/Redemption
	Nave	Holy Spirit	Understanding/Revelation
	Gates	Trinity/Apostles	Heavenly Jerusalem
	Cross	Son	Salvation
	Thurible	Trinity/Mary	Veneration

⁸⁴ Ibid, 510.

⁸⁵ Ibid, 584-611.

Object	Incense	Father/Trinity	Love of God to the human
	Candle	Holy Spirit	Enlightenment
	Bible	Son/Trinity	The story of salvation
	Ciborium	Son/Trinity	Everlasting life
	Chalice	Son/Trinity	Everlasting life
	Altar covers	Son	Reverence
	Relics	Saints/Holy Spirit/Son	Sanctity/Glorious Resurrection
	Garments	Son	Purity/weapon
	Baptismal Font	Son	Filiation/Resurrection
Movement / Action	Procession	Trinity	Christ's mission
	Censing	Trinity	Overflowing the world with the Holy Spirit
	Peace giving	Son	Peace/Reconciliation
	Fraction, Signing, Sprinkling, Mingling, Elevation	Son/Trinity	Union of the Trinity and union between God the Trinity and the human
Sign	Sign of the cross	Trinity	Exaltation of the Trinity
	Blessing with the sign of the cross	Trinity	Perfection
	Hymns	Father/Son/Holy Spirit/Mary/Saints	Praising and thanksgiving
	Doxology	Trinity	Glorification/Professing the oneness of God
	<i>hoosoyo</i>	Trinity	Praising/forgiveness
	<i>Qadeeshat Aloho</i>	Trinity/Son	Mercy
	Epistle/Acts/Revelation	Holy Spirit	Guidance

Uttering/ Singing	Gospel	Son/Trinity	Good News/healing wounded souls
	Homily	Holy Spirit/Trinity	Teaching/Nourishment for the soul
	Creed	Trinity/Church	Profession of faith
	Anaphora	Father/Trinity	Consecration
	“Holy, Holy, Holy”	Trinity	Praise/Awe
	Eucharistic Prayer	Son/Trinity	Oblation/Sacrifice/Sanctification/Perfection
	“Hear us O Lord”	Trinity	Supplication
	Commemoration	Father/Son/Holy Spirit/Mary/Saints	Compassion/Mercy/Intercession/ <i>tadbír</i>
	“Our Father”	Father/Son	Providence/Devotion/Passion
	Communion prayer	Son/Trinity	Sharing in the divine dignity/sainthood
Thanksgiving	Trinity	In gratitude for creation/Redemption/Salvation/Grace	
Dismissal	Trinity	Protection/Sustainability/Provision	
Priesthood	Pope/Patriarch, Bishop, Prelate	Father	Authority
	Vicar, Priest, Monk	Son	Oblation/Redemption
	Deacon, Subdeacon, Lector	Holy Spirit	Service/Teaching
Communion	Eucharist	Son/Trinity	Twelve fruits of life

What makes Douaihy’s Trinitarian Paradigm powerful and unique is the simplicity in which he brings the Trinity to the heart of the practice of faith in the liturgy, as highlighted in the diagram and analysed in the preceding discourse.

Through Douaihy's Trinitarian Paradigm, each of the five senses can recognise the Trinitarian Presence in the Mass, become aware of it, or relate to it. The sight, through the entry procession, the dwelling places of the three Persons of the Trinity in the Church and by observing the movements and actions that take place; hearing, with all the acts of uttering, singing and chanting; touch, through the sign of the cross, thurible, candles and other objects; smell, through the incense from the burning charcoal in the thurible; and taste, through the Eucharist.

In addition, Douaihy also employs his Trinitarian Paradigm on the priesthood and its hierarchal structure, highlighting it as a reflection of the nine types of angels and their services to the Persons of the Trinity. He does this and all the above for one purpose, to experience the Trinity in the liturgy. This is the topic of the next section.

3. A Trinitarian theology for the ordinary faithful to experience the Trinity

In his Trinitarian Paradigm, Douaihy seeks to highlight the palpable presence of the Trinity in the Divine Liturgy. His focus on the Trinitarian symbols, allegories, images or uttering in the Mass is a message to the faithful to tell them that God the Trinity has taken the initiative and come to them and is present among them in the Mass. This divine initiative is taken every time the Mass is celebrated.

Douaihy wants the Christians to be aware of the Trinitarian presence in the Mass and to take a step forward to connect with the Triune God. This connection can be established through the various channels or means that are highlighted in his Trinitarian Paradigm and presented in the previous section. The purpose for such experience is to understand one's life in light of the love of God, not to acquire a philosophical or academic knowledge of the inner life of the Trinity.

Experiencing God's love in the Mass can be achieved through an intimate and personal encounter with the Trinity. The purpose for such encounter is to nourish the soul and lead the faithful on their spiritual path. Douaihy prepares the faithful for this sublime experience through his extensive Trinitarian Paradigm. He wants the faithful to live such experience, rejoice in the encounter and establish a strong relationship with the Trinity. This cannot be attained by investigating the nature of God or scrutinising the Trinity in an overly intellectual

way, but through faith, love and submission to God in the liturgy.⁸⁶ Submission to God is a recurring theme in the Church Fathers' discourse on adoration, prayer and devotion. Aquinas says adoration starts with the body exhibiting signs of humility in order to incite the affections to submit to God.⁸⁷ Basil notes that worshipping God is to abide by his Monarchy,⁸⁸ while Serug finds that all mysteries are revealed to the humble ones who can see the unseen through their humility.⁸⁹ Douaihy urges the faithful to be child-like when approaching the Trinity, relying on God's care and guidance, not on their own abilities, and their rewards will be in the life to come.⁹⁰

The communion is the peak of this encounter as the Eucharist makes the faithful one with God the Father, through the Son, and one with each other in the mystical body of Christ. Douaihy notes that through the Eucharist, "we are lifted up to be united with God in soul."⁹¹

Through Douaihy's Trinitarian Paradigm, the Trinity can be experienced by anyone, literate or illiterate, intelligent or simple, rich or poor. All they need is to be attentive to the seven channels of connection with the Trinity as highlighted in his Trinitarian Paradigm, and use them. Hence, while the philosopher's inquiry into the nature of God takes the difficult upward path through reason to try and reach the Creator, Douaihy takes the opposite direction and instigates an effortless downward path from God towards human, by making the Trinity the centre of the liturgy.

In this way, Douaihy liturgises the theology to make it the theology of the average human and even the simple ones. With him, theology is not a matter for the learned alone and the Trinity is not an abstract or a remote concept. On the contrary, divine presence that touches every person through their five senses, filling their hearts with the love of God and overflowing their lives with graces. For Douaihy, such path is achievable because in the Incarnation the veil, which was a barrier between God and the people, was lifted and Christ made the humans his siblings, the children of God the Father and the temples of the Holy Spirit.⁹²

With Douaihy, the Trinitarian presence in the Mass is intrinsic to the liturgy. This presence is a companionship with a mission to touch one's life through an encounter that God is longing for. In the encounter that starts by connecting with any element of the seven channels,

⁸⁶ Ibid, 293.

⁸⁷ Aquinas, *Summa Theologica*, II-II, q. 84, a. 2.

⁸⁸ Basil, *Letters and Select Works*, 200.

⁸⁹ Emile Abi Habib, *ya 'qūb al- sarrūjī – rū'a danyal* (Lebanon: Antonine University Publications, 2006), 57.

⁹⁰ Douaihy, *Manaratul Aqdas*, Vol II, 293-295.

⁹¹ Ibid., 592.

⁹² Ibid, 42.

the Trinity is availing Godself to the faithful, by being loving and truthful to them, punctual to the appointed time of the Mass, descending from the highest to lift the faithful up and accompany them on a journey of intimacy in the liturgy. This journey culminates in communion, the ultimate revelation of God's love to humankind.

To reap the fruits of such encounter however, one needs to be in full participation of the body, soul and spirit in the liturgy, aware of the Trinitarian presence and attentive to every moment of the Divine Liturgy. Douaihy notes that whoever is sitting with the scholars needs to be disciplined in wisdom and whoever meets the king must wear fine clothes. By the same token, the one who wishes to talk to God has to be ready for the Divine even before the liturgy starts.⁹³ Douaihy's discourse here resembles Augustine's in the *City of God* where the angels invite the people to be ready to worship God with them.⁹⁴ Such preparation makes the faithful in a state of worthiness for communion. Through the Eucharistic communion God's love is experienced and understood, as the Eucharist is the greatest divine revelation that has ever been manifested to humankind, because through the Eucharist, the Divine reveals Godself to those who love the Divine.⁹⁵

The effect of the encounter with the Trinity can last for a long time after the Mass and it nourishes the faithful through the twelve fruits of the Eucharist.⁹⁶ These fruits which have been highlighted in Chapter Three, take the graces acquired through the Trinitarian encounter far beyond the confinements of the Mass's time and place.

While a close examination of the twelve fruits of the Eucharist confirms the oneness of God and the unity within the Trinity, it also reveals that every four fruits can be categorised into one group associated with, or appropriated to one Person of the Trinity, without necessarily excluding the other two Persons. Douaihy does not state this matter clearly, but it is a conclusion drawn by the author of this thesis upon the spirit of Douaihy's Trinitarian Paradigm through which his liturgised theology can be understood.

The first four fruits can be associated with God the Father as they are in tune with his work. First, reviving the spirit with grace, as the Father is the source of life and the First Cause. Douaihy notes that the divine bread gives new life from itself. The second fruit, which is making the spirit rejoice, can also be attributed to the Maker of All. The third, preserving the

⁹³ Douaihy, *Manaratul Aqdas*, Vol I, 333.

⁹⁴ Augustine of Hippo, *City of God and Christian Doctrine*, ed Philip Schaff, NPNF1- 02 (Grand Rapids, MI: Christian Classics Ethereal Library, 1886), 452. <http://www.ccel.org/>

⁹⁵ Douaihy, *Manaratul Aqdas*, Vol II, 595.

⁹⁶ *Ibid*, 584-611.

faithful in spirit and body, is connected with the Father as he preserves all his creation and unites it with his greatness as Douaihy explains. Fourth, promising everlasting life by returning to God the Father through the Sacrament of the Eucharist which is the entry to eternal life in heaven.⁹⁷

The second four fruits can be associated with the gifts of the Holy Spirit. First, making the human grow; second, strengthening hope; third, increasing love which is the fruit of the relationship between the Father and the Son; and fourth, extinguishing lust as chastity is a fruit of the Holy Spirit.⁹⁸

The last four fruits of the Eucharist can be associated with the Son due to their redemptive effect or nature. First, forgiving sins, which the Son practiced in his mission; second, strengthening the spirit to avoid sin; third, battling the enemies or the evil one as Christ did; and fourth, absolving from punishment as he is the Lord of absolution.⁹⁹

It is interesting to see how the last series of four fruits are aligned with the Son who is the Second Person in the Trinity. This is a further confirmation that the sequence of the Persons of the Trinity is not hierarchical, nor does it mean that they are more or less important from one another. Rather, it is based on the necessity of relationship. Douaihy stresses that the Trinitarian Persons are all equal since they are one essence, substance and nature, and anything elevated to one Person is elevated to the three of them too.¹⁰⁰

The reason for leaving the fruits of the Eucharist associated with the Son to the end of the series of twelve fruits seems to be related to the nature of the Eucharist itself. Douaihy points out that the priest calls the body of the Lord taken from the altar “nourishment and blessing” because as God sustained the people of Israel in the desert for forty years with manna, he sustains the Christians with the Body of the Lord. Douaihy notes that the Eucharist is a blessed provision that nourishes the faithful, “gives them joy, protects them from the ruses of the enemy and leads them to everlasting happiness.”¹⁰¹

The Eucharist is then a provision for the faithful to take away as spiritual nourishment. This concept is reflected in the last few words in the Maronite Mass when the priest dismisses the congregation while saying, “Go in peace my beloved brothers and sisters, with the

⁹⁷ Ibid, 587-595.

⁹⁸ Ibid, 595-603.

⁹⁹ Ibid, 604-611.

¹⁰⁰ Ibid, 177.

¹⁰¹ Ibid, 620.

nourishment and blessings you have received from the forgiving altar of the Lord.” So the last four fruits associated with the Son are last because they are meant to be taken away for nourishment. Then the priest ends the dismissal blessing by making the sign of the cross one last time over the congregation, “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.”¹⁰² The companionship of the Trinity is to remain with the faithful in their daily lives, assist them to live a holy life and lead them to salvation.¹⁰³

Hence, while the last set of fruits which are associated with the Son nourishes the faithful until their next Mass, the Father and the Holy Spirit accompany them too in their mundane journey.

Conclusion

One of the most fascinating features of Douaihy’s liturgised theology is the manifested, palpable, noticeable, visualised, perceived or felt presence of the Trinity throughout the entire Mass, as demonstrated and explained in this chapter. This manifestation of the Trinity is purposeful. Its objective is to materialise the longing of God for intimacy with the human and bring it to a graceful conclusion, through an encounter that generates graces for the faithful in the form of divine fruits from the Eucharist.

The manifestation of the Trinity in the Mass occurs through seven channels or means. Douaihy employs a Trinitarian Paradigm to highlight these channels, and through them the Trinitarian presence in the liturgy. They include the design of the church, all sorts of utterings, such as prayer, reading, singing or chanting, as well as actions and movements, objects, signs and symbols. The seven channels (design, objects, movements, signs, utterings, priesthood and communion) instigate the five physical senses to make the faithful aware of the Trinitarian presence in the Mass, encouraging them to connect with the Trinity in order to experience God’s unconditional love.

Through his Trinitarian Paradigm, Douaihy simplifies the Trinitarian theology by liturgising it, bringing it closer to the heart and mind of the average human who is seeking to communicate with God in the liturgy. The aim is not so much to attain an academic knowledge of the Trinity, but rather to experience the loving presence of the Triune God in the Mass and

¹⁰² *Book of Offering*, 792.

¹⁰³ Douaihy, *Manaratul Aqdas*, Vol I, 3.

understand one's life in light of this sublime experience, and be sustained by the spiritual food from the altar.

Douaihy's Trinitarian concept is a way of approaching the topic of the Trinity through the liturgy, a path different to the avenues taken before him by the Western or Eastern Fathers of the Church. It is a more pastoral path than academic, more pedagogical than doctrinal, and simple rather than philosophical. While the Fathers strove to defend the Trinitarian dogma and the teaching of the Church against heresies and worked on presenting a theological account of the Trinity in the Plan of Salvation, Douaihy was more concerned about the spiritual state of the flock and their understanding of the Trinity.

However, Douaihy's approach and the methods of all the Fathers studied in this research are in fact pieces of the same big puzzle. Together they form one well-woven multi-faceted and multi-dimensional discourse around the Trinity, as shall be articulated in the Conclusion.

CONCLUSION

In his masterpiece *Manaratul Aqdas*, Douaihy taps into the Divine Liturgy to build his Trinitarian thought. The Mass is the focal point of this work and the Trinitarian presence in the liturgy its essence. In the Mass, God is manifested in a Trinitarian Paradigm visualised through different channels including people, movements, signs, utterings and objects.

According to Douaihy's Trinitarian Paradigm, the faithful can experience the Trinity in the liturgy regardless of the rite they follow. Douaihy's method is not necessarily confined to the Maronite Mass. In every Mass the Trinity is present and manifested in various means, as long as the sign of the cross is made, Scripture is read and taught, hymns are sung or chanted, prayers and Creed are recited, bread and wine are consecrated, and the Eucharist is distributed.

In *Manaratul Aqdas*, Douaihy seeks to answer ontological questions posed by theologians and philosophers via the liturgy. The Mass is the core of his theory. In the Mass, the infinite Divinity blends with the finite humanity through an intimate encounter, opening up the human to God's everlasting existence through revelation, lifting up the human to God's boundless love expressed in the Eucharist.

Douaihy's theology is the fruit of his Maronite heritage which is built on a long history of asceticism, persecution and martyrdom, and the quintessence of his own life experience as a Lebanese seminarian in Rome and spiritual leader of his persecuted people. In his personality, the spiritual depth of the East and the reasoning of the West are combined. His identity is Lebanese, Antiochian, Syriac and Maronite Catholic, while his education is based on logic, analysis and reason.

Douaihy has founded his own Trinitarian Paradigm and established his distinctive theory by basing his theology on Scripture, the work of the Fathers of the Church, and the traditions of his spiritual, liturgical and temporal Maronite heritage.

Although unique in its quest to reveal the Trinity through liturgy, Douaihy's work is another spectrum of Catholic theology and an extension of the work of Catholic theologians before him, namely Augustine and Aquinas. O'Donnell writes that for Augustine there are two non-negotiable truths: "God is Trinity and the human being is made in the image of God."¹ The same thing can be said about both Aquinas and Douaihy. However, each one of them developed these non-negotiable truths in their own theological approach. Aquinas explores the inner life

¹ O'Donnell, *Mystery of the Triune God*, 112.

of the Trinity through an elaborate metaphysical system based on the “analogy of human intelligence and will.”² Douaihy’s analogy is based on the theological anthropology through his account of the two sets of gifts – highlighted and explained in chapters two, four and six of this research.

The first set of gifts – reason, memory and will – are God’s gifts on creation. With sin however, the reason became blinded, the memory distracted and the will attached to worldly matters. Another set of gifts became necessary to support the first set. Hence the gifts of faith, hope and love were granted at the second creation, the Incarnation of the Son and his redemptive mission. By examining the two sets of gifts in light of Douaihy’s Trinitarian Paradigm, faith which has been given to support reason can be attributed to the Father as he is the reason for everything. Hope was granted to support the memory and can be attributed to the Son, as he gives hope of eternal life through Redemption. Love, with which the human has been graced, was bestowed to support the will, and can be attributed to the Holy Spirit who is the fruit of love between the Father and the Son.

Through his Trinitarian Paradigm, Douaihy uses allegories and symbols to make the Trinitarian presence in the Mass palpable and noticeable. His aim is to empower every faithful to connect with the Trinity by making good use of their two sets of gifts. In the Mass, faith supports reason to lift up the mind to God, hope awakens the memory to become mindful of the Trinitarian presence, and love overwhelms the will to be in full harmony with the will of God. The purpose of the Trinitarian Paradigm is therefore to evoke an intimate encounter between the faithful and the Trinity that is based on longing and love, an encounter that generates a personal experience with God, an experience of God’s love through the liturgy.

The purpose of this experience, however, is not to uncover the mysteries of the Trinity or to attain a philosophical knowledge of the inner life of the Triune God. Rather, the purpose is to connect the faithful to the Divine, establish a strong bond of love between the human and the Creator in order to understand one’s life in light of the Trinitarian manifestation in the Mass, and to know God by experiencing the Divine’s love. Douaihy’s method can be described as a liturgised theology of the Trinity.

In *Manaratul Aqdas*, Douaihy sees theology and liturgy as intrinsically interconnected and meticulously conformed. For him, the strong bond between theology and liturgy is a reflection of the correlation between reason and faith. Unlike philosophy, theology has the

² Ibid.

necessary reason for logic and the needed faith for believing, while liturgy is free from the constraints of reason and connects directly to the heart and conscience of the human, making faith a living experience. Theology and liturgy are a sure way to experience God in one's life, without necessarily seeking a full knowledge or full understanding of God's nature.

Douaihy finds that the faithful do not need to reason about God or to understand the life of the Trinity, but to live the grace endowed through the economy of their life which is based on Divine Providence. The roots of this Providence are well entrenched in the Economy of Salvation. This is a divine economy of the life of the human, fully provided by God through the Trinitarian manifestation and work throughout the history of creation. There is no need for the faithful to acquire a sophisticated knowledge about this economy and how it works. What is sufficient is that they know enough to go about their normal lives and enjoy the Divine Providence that is providing for them through the Economy of Salvation. Furthermore, the faithful does not need to know Scripture by heart but to accept the teaching of the Church and practice it in their lives. What is needed most is awe, as it is essential for the liturgy. By highlighting the importance of awe, Douaihy is being genuine to his roots as an Antiochian Syriac Maronite Catholic. Awe inflames the heart, rekindles the faith and lifts up the mind to experience the Trinity in the liturgy.

Douaihy's liturgised theology forms a new path to connect with the Trinity, with no interest in delving into every detail of the relationship between the Three Divine Persons of the One God. What is needed for salvation is to know God through an intimate encounter in the Mass without fully grasping the Trinity. What is also needed is to understand one's life in light of the Trinitarian manifestation in the Mass without necessarily attaining full knowledge of the Triune God. The faithful can connect with the Trinity without fathoming its depth.

The connection between the human and the Trinity can be established in the Mass through a personal encounter made easy by God's own will to reveal Godself to the faithful, in as much as that faithful can take. The revelation is motivated by God's longing for the human. Through this revelation, the Trinity accompanies the human soul on its journey to the Kingdom of God. Here the human experiences God's gift of self-revelation out of love, rather than by the human uncovering God's self out of reasoning or investigation.

Douaihy wants the faithful to be aware of the Trinitarian presence in the Mass. To assist the faithful with this awareness, he approaches the topic of the Trinity through a Trinitarian Paradigm in which seven channels for the Trinitarian presence can be identified. These are the

design of the church, objects, movements and actions, signs, uttering and singing, priesthood and communion.

Through the seven channels of the Trinitarian Paradigm, the Trinity is manifested throughout the Divine Liturgy. The Trinitarian presence in the Mass is an expression of God's love for the human. For Douaihy, love which is a common feature of all Three Persons of the Trinity is the essence of the whole Plan of Salvation as it lies at the heart of God's longing for the human. This longing is also the quintessential motive of the human search for the truth through faith. Faith is the only way through which the five senses can become aware of, stay tuned to, or perceive the Trinitarian manifestation in the Mass.

To sharpen his Trinitarian thought, Douaihy taps into the work of Western and Eastern Fathers. He develops the imagery method employed by Chrysostom to assist the faithful in understanding Scripture and applies it to the Mass. For Douaihy, making Scripture a way of life starts in the Mass, which is the lampstand of the sanctuaries. He views the liturgy as an ecstatic expression of Scripture and a vessel through which the body, soul and spirit are overwhelmed with awe and joy. The liturgy is also a part of the divine economy to connect with God the Trinity through chanting, praying and prostration, as well as a holy time in which the reason is enlightened by heavenly visions of the Trinity. Douaihy perceives the Church as an image of the oneness of the Persons of the Trinity.

Alluding to Jesus' priestly prayer on the night before his passion, in which the Son asks the Father to protect his disciples and make them one (Jn 17), Douaihy writes that as the Son, who is the Head of the Church, "is one with the Father and the Holy Spirit in the essence and will, he also asks us, though many, to be one with him in love, faith and hope, and one with each other."³ Through the oneness of Christ with the Church, the oneness of the Church with the faithful, the oneness of the faithful among themselves through the Church who is one with Christ, who is one with the Father and the Holy Spirit, the oneness of the human with the Trinity becomes real.

The oneness of the human with God is therefore based on connecting with the Trinity in the Mass and experiencing God's love. At the core of this experience, awe is overwhelmingly present to further sustain the oneness of the human with God. Like Serug, Douaihy finds that

³ Douaihy, *Manaratul Aqdas*, Vol II, 126.

awe attracts the faithful to God and prevents them from erring. Awe is intrinsic to the Sacraments and is an expression of great love and reverence, not fear.⁴

Through the oneness with God, the Trinitarian theology becomes a part of the ordinary life of the Christian. Hence, the Trinity is not a distant concept or an abstract. The Trinity is not far but near. The Trinity is actually intrinsic to every holy action undertaken in life. This is bolstered by the Economy of Salvation. God's economy to save the human is a Trinitarian economy that can be lived daily and reach its peak in the Mass.

Like Basil and the Cappadocian Fathers, Douaihy sees in God's economy of the world an intimate bond between the Trinity and the human. For Douaihy, the economy of the Trinity is extended to every faithful through Eucharistic communion. He goes further to state that God's economy is not confined to this world but transcends it to the eternal life. Douaihy also highlights Scripture as the vessel of the Economy of Salvation.⁵

Building on the knowledge he acquired in his long years of education in Rome, Douaihy sees reason as another method of approaching God, as long as this reason is enlightened by faith. He draws on the work of Augustine and Aquinas to construct his own account of the Trinity based on theological anthropology. He also presents his own discourse on the Trinity using the language of properties and appropriation.

However, while Douaihy draws on the work of the Western and Eastern Fathers of the Church in his theological thought, he takes his own path to approach the Trinity and establishes his own school of Trinitarian theology. As explained in Chapters Four and Five of this research, Douaihy connects with the Church Fathers through their various methods of approaching the Trinity: with the Latins, faith and reason; with the Syriacs, faith and awe; with the Cappadocians, faith and economy; and with the Byzantine and Orthodox early Doctors, faith and Scripture. This leads him to present his own approach, faith and liturgy.

Faith is the common denominator between all the Fathers studied in this research and between them and Douaihy. Faith is the base of their approach to either strive to know, seek to understand, attempt to explain, hope to experience, or try to learn or teach about the Trinity.

Hence, each category of the Fathers took a different path in their endeavours, coupled with faith. The Latins base their discourse mainly on reason, the Syriacs on awe, the Cappadocians on economy, the Byzantine and Orthodox early Doctors on Scripture. Douaihy

⁴ Douaihy, *Manaratul Aqdas*, Vol I, 488.

⁵ Douaihy, *Manaratul Aqdas*, Vol II, 593; Douaihy, *Manaratul Aqdas*, Vol I, 121.

bases his discourse on liturgy. Furthermore, each of the Fathers has a different way of expressing their ideas. The Latins are analytic, the Syriacs poetic, the Cappadocians polemic and the early Doctors scriptural. Douaihy is liturgical. These are the main characteristics of their discourses. Yet their particular approaches do not discard other means altogether. For instance, the Latins are analytic, but also reverent; the Syriacs reverent, but also dialectic; the Cappadocians polemic, but also scriptural; and the Eastern Doctors scriptural, but also rational. Douaihy is liturgical, but also doctrinal.

Therefore, looking into theology through the eyes of faith holds the work of all the Fathers together. Yet categorising them does not confine them to a narrow space or frame them in a defined formula. For instance, classifying the Latin Fathers under faith and reason does not deny their awe, insights on the Economy of Salvation, reliance on Scripture or the significance of the liturgy. They do have all these foundations and elements of the other categories but their main theme, approach or avenue to knowing God the Trinity is through reason founded on faith. Reasoning theology through faith is a surer way to the heart and mind of God than philosophical analysis since faith is the essence that can be expressed in holy reasoning, reverence, economy, Scripture, as well as liturgy.

By the same token, faith is the most necessary companion for awe when approaching God as the Syriac Fathers do, otherwise awe develops into fear. Faith gives awe its real identity, that is reverence and love. With faith, the faithful who are filled with awe, seek to experience God who loves the people by manifesting Godself to them through the Trinity: the Father who sent his Son to become man and die for our salvation, the Son who accomplished his mission in accordance with the will of the Father, and the Holy Spirit who abides with the faithful, guiding them on the way to the heavenly Kingdom. For the Syriac Fathers who are categorised in this research under the theme of faith and awe, awe coupled with faith is the way to experience the Trinity. However, they do not discard altogether reasoning, dependence on Scripture, belief in the Economy of Salvation, or adherence to the liturgy.

This is also true for the Cappadocian Fathers whom this research has categorised under the banner of faith and *oikonomia*. With faith, economy is understood within its divine dimension, through the Plan of Salvation. Hence economy goes beyond the mere act of managing mundane matters. Rather, it makes the mundane divine. Although economy is one of the most prevalent elements in their theology, the Cappadocian Fathers resort certainly to reason to express their ideas and confute the heretics, relying mainly on Scripture and the work of the Church Councils. Awe and liturgy form also a part of their lives and approach.

With faith, Scripture is accepted as sacred, and is obeyed as truth. For theologians who base their search on faith, Scripture is the story of God's love as manifested in the Incarnation and the Plan of Salvation. Hence the obedience or compliance to Scripture is inspired by the one about whom the story of salvation is being told, Jesus Christ, the Son who himself fulfilled Scripture through total obedience to the will of his Father. Yet the Byzantine and Orthodox Doctor Fathers who are classified under faith and Scripture in this research also resort to reasoning to explain the Economy of Salvation, based on a strong adherence to Scripture and a reverent attitude towards the liturgy.

Faith is therefore the essence that binds all the schools of the Fathers together, and binds Douaihy's approach to theirs. Here faith resembles the divinity that binds the Three Persons of the Trinity together. Divinity is their one essence. The oneness of the divinity can be allegorised into the oneness of faith which is the common denominator for the various approaches undertaken by the Fathers, and by Douaihy, to experience the Trinity. Faith is the essence of the theological methodology to try to know God, understand the Plan of Salvation, courting the Divine with awe, grasping Scripture and glorifying the Trinity in the liturgy. Faith goes far beyond what any philosophy can achieve, acquire or attain about the knowledge of God.

Faith is the essence through which reason aspires for the sublime and relies on the divine. Awe becomes a fountain for love not a source of fear. Economy is appreciated not neglected. Scripture develops into a rule of life not an oppressive law. Liturgy leads to an encounter with the Trinitarian Divine and is not mere utterances.

However, through the prism of Douaihy's Trinitarian Paradigm, liturgy is seen as the vessel through which faith, as well as reason, awe, economy and Scripture, become parts of the human experience with the Trinity. Liturgy is the vessel that any human can take to connect with the Trinity in the Mass. With liturgy, faith is put into practice and is culminated with the union between the Divine and the human in Eucharistic communion; reason is enlightened and becomes more perceptive as it is captivated by the visionary allegories of the Trinity that give hope to the memory and love to the will; awe is lived through forms of adoration whether by postures of the body, the sign of the cross, uttering or chanting; Scripture is read and explained in a way that relates to the daily lives of the faithful; and the divine economy is manifested in the prayers, reflections and communion.

Through his Trinitarian Paradigm, Douaihy makes liturgy the theology of the average human. The simplicity of the liturgy allows every human to experience the Trinity in the Mass.

The simplicity of the liturgy is a sure way to the heart of God. Through this simplicity, the Trinity is manifested in the Mass out of God's love for the human. The bond of love is perfected in the Eucharist. That is because, "the Mass is the mystery of love, and love is the bond of perfection."⁶

⁶ Douaihy, *Manaratul Aqdas*, Vol I, 13.

GLOSSARY

anima: from Latin, “mind” or “soul”.

aqānīm: plural of *'uqnūm* (see below).

bay': “selling” in Arabic.

bī'a: “Church” in Arabic, a term deriving either from *mubaya'a*, meaning “elected unopposed” or from the word *bay'*, meaning “selling”.

dabronuto: the Syriac origin of the Arabic word *tadbír*.

emir: also spelt *amir* meaning “prince” in Arabic.

essentia: Latin for “essence”, “being” or “existence”.

exitus: “exit”, from Latin.

fasl: “chapter” in Arabic.

hoosoyo: “prayer of forgiveness” in Syriac.

hypostases: from Greek, plural of “*hypostasis*” (see below).

hypostasis: from Greek, “one person of the Trinity”.

jamra: “ember” or “burning coal” in Arabic.

jawhara: “gem” or “jewel” in Arabic.

jizya: a type of tax serving as protection fee imposed on non-Muslims, particularly for Christians and Jews, in states run by Muslims in the past to protect them. The literal meaning of *jizya* is penalty.

karshūnī: Arabic text written in Syriac characters.

khayyí: “my brother” in Arabic.

legos: from Greek, the “Word of God”.

manarat: “lampstand” in Arabic. It can also mean “beacon”.

manaratul aqdas: “lampstand of the sanctuaries” in Arabic.

maw'ūzín: “sermonised” in Arabic in the plural form.

mayamir: plural of “*memre*”, (see below).

memre: poetic hymn or metric article or homily, Arabic with Syriac origin.

midrash: poetic reflections on the Scripture that can be sung, Arabic with Syriac origin.

mubaya‘a: “elected unopposed” in Arabic.

mudabbir: “steward” in Arabic.

mudabbirín: plural of “*mudabbir*” (see above).

oikonomia: from Greek, “household management” or “dispensation”.

oikonomos: from Greek, “steward”.

‘uqnūm: “a Divine Person of the Trinity” in Arabic, deriving from the Syriac word “*qnoma*”.

ousia: from Greek, “entity”, “essence” or “substance”.

qadeeshat aloho: Syriac for “you are holy O God”.

qnoma: “a Divine Person of the Trinity” in Syriac.

qorbono: Syriac for “oblation” or “offertory”.

reditus: “return”, from Latin.

sam‘ín: “hearers” or “listeners” in Arabic.

sharḥ: “explanation” in Arabic.

substantia: Latin for “substance”, “property” or “essence”.

tadabír: plural of *tadbír* (see below).

tadbír: administering wisely and prudently while relying on the Divine Providence, Arabic from the Syriac word *dabronuto*.

tatadabbar: *tadbír* as a plural third person verb in the present tense, employed in the plural form for non-human.

‘uqnūm: “a Divine Person of the Trinity” in Arabic, deriving from the Syriac word “*qnoma*”.

yatadabbarūn: *tadbír* as a plural third person verb in the present tense, employed in the plural form for human.

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