

DOMINICA PENTECOSTES

Sollemnitas

die 11 Iunii 2011

Reconciliatio - Unitas - Pax

المصالحة والوحدة والسلام

פיוס – אחדות – שלום



Patriarchatus latinus

CANTUS INITIALIS

textus et melodia: P. A SEQUIERI (1978)

1. أومن بالله خالق السماء
السماء والأرض وما فيهما
صانع الأكوان أب للما
أنت الحق أنت النور خذ منا الولاء
في دروب الحق في طريق النور
قدنا قدنا بهداك.

[1. 'Uminu Billahi Khaliqi Sama'
'Assama wal'ariddi Wa ma fihima
Sani'ulAkkwani Abon lilmala
Antal Haqqu Antan Nuru Khoth minnal wala'
Fi durbil Haqqi, fi tariqinnur
Qudna Qudna bi hudaka.]

2. Tu sei la mia forza: altro io non ho.
Tu sei la mia pace, la mia libertà.
Niente nella vita ci separerà:
so che la tua mano forte non mi lascerà.
So che da ogni male tu mi libererai
e nel tuo perdono vivrò.

3. לבי הומה אליך בן הבתולה
אדון קדוש של נצח על האדמה
ותרת על חייך בשם האהבה
אך אתה בינינו כאן כל רגע כל שעה
יום יבוא ואתה תשוב לא אדע מתי
שערי שמים ייפתחו

[3. Libi homeh alaykha ben ha-betulah
Adon qadosh shel netta al ha-adamah
Vitarta al hayekha beshem ha-ahava
Akh ata baynaynu kan kol rega kol sha'ah
Yom yavo ve-ata tashuv lo eda' matai
Sha'arei shamayim yipathu.]

4. أومن بالروح محيينا العجيب
ساكن النفوس حبه لهيب
ملهم الإنسان في كل زمان
ناطق بالأنبياء مصدر الإلهام
قدموا له الإكرام واعزفوا الأنغام
إرفعوا له التسبيحا.

- [4. 'Uminu Birruhi Muhyinal 'Ajeeb
Sakinu Nufussi –Hubbuhu Lahiib
Mulhimul-Insani fi Kulli Zaman
Natiqon Bil'Anbiya'I Masdarul –'Ilham
Qaddimu Lahul'Ikram "Iziful 'Angham
'Irfa'u Lahut Tasbiha.]

LECTIO PRIMA

التكلم باللغات معجزة كبيرة. هي معجزة التفاهم والتواصل بين البشر. إنها تعاكس تماما ما كان قد حدث في بابل إذ تلبلت الألسنة ولم يعد الواحد يفهم لغة أخيه. الروح القدس يُقرب الشعوب والأفراد ويهدم الحواجز ويضع مكانها لغة المحبة والتفاهم.

The gift of speaking in tongues, described in the first reading, is a great wonder. It also means harmony and understanding among men and women, exactly the opposite of what happened at Babel. The Spirit, who descended the day of Pentecost, in the form of tongues of fire, brings people together, destroys barriers and teaches the universal language of love.

Lecture du livre des Actes des Apôtres

Ap 2, 1-11

Quand arriva la Pentecôte (le cinquantième jour après Pâques), ils se trouvaient réunis tous ensemble. Soudain il vint du ciel un bruit pareil à celui d'un violent coup de vent : toute la maison où ils se tenaient en fut remplie. Ils virent apparaître comme une sorte de feu qui se partageait en langues et qui se posa sur chacun d'eux. Alors ils furent tous remplis de l'Esprit Saint : ils se mirent à parler d'autres langues, et chacun s'exprimait selon le don de l'Esprit. Or, il y avait, séjournant à Jérusalem, des Juifs fervents, issus de toutes les nations qui sont sous le ciel. Lorsque les gens entendirent le bruit, ils se rassemblèrent en foule. Ils étaient dans la stupéfaction parce que chacun d'eux les entendait parler sa propre langue. Déconcertés, émerveillés, ils disaient : "Ces hommes qui parlent ne sont-ils pas tous des Galiléens ? Comment se fait-il que chacun de nous les entende dans sa langue maternelle ? Parthes, Mèdes et Élamites, habitants de la Mésopotamie, de la Judée et de la Cappadoce, des bords de la mer Noire, de la province d'Asie, de la Phrygie, de la Pamphylie, de l'Égypte et de la Libye proche de Cyrène, Romains résidant ici, Juifs de naissance et convertis, Crétois et Arabes, tous, nous les entendons proclamer dans nos langues les merveilles de Dieu."

قراءة من أعمال الرسل. ولما أتى اليوم الخمسون. كانوا مجتمعين كلهم في مكان واحد فانطلق من السماء بغتة دوي كريح عاصفة. فملا جوانب البيت الذي كانوا فيه. وظهرت لهم السنة كأنها من نار. قد انقسمت. فوقف على كل منهم لسان. فامتلاوا جميعا من الروح القدس. وأخذوا يتكلمون بلغات غير لغتهم. على ما وهب لهم الروح القدس أن يتكلموا. وكان يقيم في أورشليم يهود أتقياء. من كل أمة تحت السماء. فلما انطلق ذلك الصوت. جمهر الناس وقد أخذتهم الحيرة. لأن كلا منهم كان يسمعه

يتكلمون بلغة بلده. فدهشوا وتعجبوا وقالوا: "أليس هؤلاء المتكلمون جليليين بأجمعهم؟ فكيف يسمعون كل منا بلغة بلده. بين فرثيين وميديين وعيلاميين. وسكان الجزيرة بين النهرين. واليهودية. وقبوقية وبنطس وأسية وفريجية وبفيلية. ومصر ونواحي ليبيا التاخمة لقيرين. ورومانيين مقيمين هنا. من يهود ودخلاء وكرتيين وعرب؟ فإننا نسمعهم يحدثون بعجائب الله بلغاتنا."

[I] **Dagli Atti degli Apostoli.** Mentre il giorno di Pentecoste stava per finire, si trovavano tutti insieme nello stesso luogo. Venne all'improvviso dal cielo un rombo, come di vento che si abbatte gagliardo, e riempi tutta la casa dove si trovavano. Apparvero loro lingue come di fuoco che si dividevano e si posarono su ciascuno di loro; ed essi furono tutti pieni di Spirito Santo e cominciarono a parlare in altre lingue come lo Spirito dava loro il potere d'esprimersi. Si trovavano allora in Gerusalemme Giudei osservanti di ogni nazione che è sotto il cielo. Venuto quel fragore, la folla si radunò e rimase sbigottita perché ciascuno li sentiva parlare la propria lingua. Erano stupefatti e fuori di sé per lo stupore dicevano: "Costoro che parlano non sono forse tutti Galilei? E com'è che li sentiamo ciascuno parlare la nostra lingua nativa? Siamo Parti, Medi, Elamiti e abitanti della Mesopotamia, della Giudea, della Cappadocia, del Ponto e dell'Asia, della Frigia e della Panfilia, dell'Egitto e delle parti della Libia vicino a Cirène, stranieri di Roma, Ebrei e proseliti, Cretesi e Arabi e li udiamo annunziare nelle nostre lingue le grandi opere di Dio".

[E] **A reading from the Acts of the Apostles.** When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim. Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? Then how does each of us hear them in his own native language? We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God."

ביום מלאות שבעת השבועות היו כלם יחדיו. פתאום היה קול מן השמים. וקול משב רוח עזה. והוא מלא את הבית אשר ישבו בו. אז הופיעו לנגד עיניהם לשונות כלהבות אש. שהתפזרו ונחו אחת אחת על כל אחד מהם. וכלם נמלאו רוח הקדש והחלו לדבר בלשונות אחרות כפי שנתנה להם הרוח לדבר. בירו שלים התגוררו יהודים יראי אלהים מכל עם ועם אשר תחת השמים. כאשר נשמע הקול הזה התקהלו עם רב וכלם נבוכו, שכן כל איש שמע אותם מדברים בשפתו שלו. הם נמתלאו תמהון ופליאה ואמרו: "הרי כל המדברים האלה גליליים. ואיך כל אחד מאתנו שומע בשפת מולדתו? פרתיים אנחנו ומדיים. עילמים ותושבי ארם נהרים. תושבי יהודה וקפדוקיה ופונטוס ואסיה. פריגיה ופמפיליה. מצרים ומחוזות לוב הסמוכים לקירנה. תושבי רומא המתגוררים כאן. יהודים וגרים. כרתים וערבים - והנה אנחנו שומעים אותם מספרים בלשונותינו את גדולות האלהים!"

PSALMUS

Ps 27, 1.4-5.8-9.11.13-14

X. أرسل روحك أيها المسيح. فيتجدد وجه الأرض

[Arsel Ruhaka Ayyuhal Masih, Fayatajaddada Wajuhl 'Ard.]

יהוה אורי וישעי ממי אירא יהוה מעוז-חי ממי אפחד.
 אחת שאלתי מאת-יהוה אותה אבקש שבתי בבית-יהוה כל-ימי חיי.
 כי יצפני בסכה ביום רעה יסתרני בסתר אהלו בצור ירוממי.
 לך אמר לבי בקשו פני את-פניך יהוה אבקש.
 אל-תסתר פניך ממני ואל-תעזבני אלהי ישעי.
 הורני יהוה דרךך ונחני בארח מישור למען שוררי.
 לילא האמנתי לראות בטוב-יהוה בארץ חיים.
 קוה אל-יהוה חזק ויאמץ לך יקוה אל-יהוה.

X. *أرسل روحك أيها المسيح، فيتجدد وجه الأرض*

[*Arsel Ruhaka Ayyuhal Masih, Fayatajaddada Wajuhl 'Ard.*]

R. Lord, send out your Spirit, and renew the face of the earth.

¹The Lord is my light and my salvation; whom do I fear? The Lord is my life's refuge; of whom am I afraid? ⁴One thing I ask of the Lord; this I seek: To dwell in the Lord's house all the days of my life, To gaze on the Lord's beauty, to visit his temple. ⁵For God will hide me in his shelter in time of trouble, Will conceal me in the cover of his tent; and set me high upon a rock. ⁹Do not hide your face from me; do not repel your servant in anger. You are my help; do not cast me off; do not forsake me, God my savior! ¹¹Lord, show me your way; lead me on a level path because of my enemies. ¹³But I believe I shall enjoy the Lord's goodness in the land of the living. ¹⁴Wait for the Lord, take courage; be stouthearted, wait for the Lord!

LECTIO SECUNDA

يُكْرَمُ القديس بولس كلمة "مصالحة" خمس مرات في هذا النص القصير. ما هو عجب هو أن الخطوة الأولى في المصالحة بيننا وبين الله أتت من الله نفسه. وبناشدنا القديس بولس أن نقوم بالخطوة التالية وهي أن نقبل المصالحة لا سيما وان الثمن الذي دفعه يسوع كان غاليا.

In questa breve lettura, san Paolo ripete cinque volte il tema della *reconciliazione*. È stupendo che il primo passo in questa iniziativa proviene da Dio. San Paolo ci esorta a fare il secondo passo, cioè ad accettare la sua proposta, che gli è costata il sangue del suo Figlio Unigenito.

In this short reading, St. Paul repeats five times the theme of *reconciliation*. It is wonderful that the first step in this initiative comes from God. Saint Paul exhorts us to do the second step, namely to accept his proposal, which he paid with the blood of his only begotten Son.

A reading from the second letter of Paul to the Corinthians 2 Cor 5, 17-21

Whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We

implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him.


[I] *Dalla seconda lettera di Paolo apostolo ai Corinzi.* Fratelli, se uno è in Cristo, è una nuova creatura; le cose vecchie sono passate; ecco, ne sono nate di nuove. Tutto questo però viene da Dio, che ci ha riconciliati con sé mediante Cristo e ha affidato a noi il ministero della riconciliazione. Era Dio infatti che riconciliava a sé il mondo in Cristo, non imputando agli uomini le loro colpe e affidando a noi la parola della riconciliazione. In nome di Cristo, dunque, siamo ambasciatori: per mezzo nostro è Dio stesso che esorta. Vi supplichiamo in nome di Cristo: lasciatevi riconciliare con Dio. Colui che non aveva conosciuto peccato, Dio lo fece peccato in nostro favore, perché in lui noi potessimo diventare giustizia di Dio.

[F] *Lecture de la deuxième lettre de saint Paul Apôtre aux Corinthiens.* Frères, si quelqu'un est en Jésus Christ, il est une créature nouvelle. Le monde ancien s'en est allé, un monde nouveau est déjà né. Tout cela vient de Dieu : il nous a réconciliés avec lui par le Christ, et il nous a donné pour ministère de travailler à cette réconciliation. Car c'est bien Dieu qui, dans le Christ, réconciliait le monde avec lui ; il effaçait pour tous les hommes le compte de leurs péchés, et il mettait dans notre bouche la parole de la réconciliation. Nous sommes donc les ambassadeurs du Christ, et par nous c'est Dieu lui-même qui, en fait, vous adresse un appel. Au nom du Christ, nous vous le demandons, laissez-vous réconcilier avec Dieu. Celui qui n'a pas connu le péché, Dieu l'a pour nous identifié au péché des hommes, afin que, grâce à lui, nous soyons identifiés à la justice de Dieu.

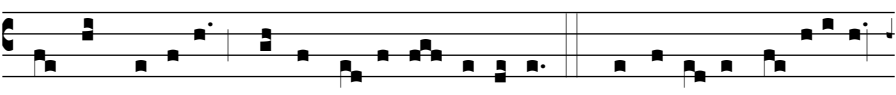
על כן מי שנמצא במשיח הוא בריאה חדשה. הישנות עברו; והכל מאת האלהים שרצה אותנו אליו על-ידי המשיח, ומסר לנו את שרות הרצוי. כלומר: אלהים היה במשיח מרצה את העולם אל עצמו מבלי לחשב להם את עוונותיהם, והוא שם בנו את דבר הרצוי. לכן שגרירי המשיח אנו ואלהים כמו מפציר באמצע-עוונתנו. ובכן מפצירים אנו בשם המשיח: התרצו! נא לאלהים! את זה אשר לא ידע חטאת עשה לחטאת בעדנו, כדי שאנו נלבש את הצדקה של אלהים בו.

SEQUENTIA


textus: S. RABANUS MAURUS, sæc. IX.
LH 90

VIII. 

E-NI, cre- á- tor Spi-ri-tus, mentes tu-ó-rum ví-si-ta, imple su-



pér-na grá- ti- a, quæ tu cre- ásti, pécto-ra. 2. Qui dí-ce- ris Pa-ráclitus,



do-num De- i al- tíssimi, fons vi-vus, i-gnis, cá-ri-tas et spi- ri- tá-lis

úncti-o. 3. Tu septi-fórmis múne-re, dextræ De-i tu dí-gi-tus, tu
 ri-te pro-míssum Patris sermóne dí-tans gúttu-ra. 4. Accénde lumen
 sénsi-bus, infúnde amórem córdi-bus, infírma nostri córpo-ris, virtú-
 -te fírman's pérpe-ti. 5. Hostem re-pél-las lóngi-us pacémque dones
 pró-ti-nus; ductó-re sic te præ-vi-o vi-témus omne nó-xi-um.
 6. Per te sci-ámus da Patrem noscámus atque Fí-li-um, te u-tri-
 -usque Spí-ri-tum cre-dámus omni témpo-re. A- men.

١. يا روح بارينا المعين / إملأ عقول العالمين / وابعث بأنوار اليقين / في روح كل المؤمنين
٢. أنت المعزي في الكروب / يا منحة الأب الوهوب / ماء الحياة في القلوب / يجري شفاء كل حين
٣. ناز وحب مسعر / بل مسحة ومطهر / سبع هبات تنشر / سداً لفقير المعوزين
٤. يا منطق الخناجر / وواهب الذخائر / أنت هدى البصائر / فهب لنا الحب الثمين
٥. شدّد بحولك الجسوم / أبعد عن الشعب الخصوم / جدّ بسلام يا رحيم / نأمن مهالك اللعين
٦. أنعم علينا يا كريم / أن نعرف الأب الخليم / والابن ذا الفضل العميم / روحهما أنت المعين. آمين.

[E] 1. Come, Holy Ghost, Creator, / come From thy bright heavenly throne, / Come, take possession of our souls, / And make them all thy own. 2. Thou who art called the Paraclete, / Best gift of God above, / The living spring, the living fire, / Sweet unction and true love. 3. Thou who art sev'nfold in thy grace, / Finger of God's right hand; / His promise, teaching little ones / To speak and understand. 4. O guide our minds with thy blest light, / With love our hearts inflame; / And with thy strength, which ne'er decays, / Confirm our mortal frame. 5. Far from us drive our deadly foe; / True peace unto us bring; / And through all perils lead us safe / Beneath thy sacred wing. 6. Through thee may we the Father know, / Through thee th' eternal Son, / And thee the Spirit of them both, / Thrice-blessed Three in One. Amen.

ALLELUIA

VI.
 A LLE-LU-IA, al-le-lú-ia, alle-lú-ia. Ve-ni, Sancte Spíritus,
 reple tuórum corda *fi-dé-li-um* * et tui amóris in eis *ignem ac-cénde*.

EVANGELIUM

✠ Lécio sancti Evangélii secúndum Ioánnem

Io 17, 20-26

في ذلك الزمان، صلّى يسوع قائلاً: "لا أدعو لهم وحدهم بل أدعو أيضاً للذين يؤمنون بي عن كلامهم. فليكونوا بأجمعهم واحداً: كما أنك في. يا أبت. وأنا فيك فليكونوا هم أيضاً فينا ليؤمن العالم بأنك أنت أرسلتني.

وأنا وهبت لهم ما وهبت لي من المجد ليكونوا واحداً كما نحن واحد. أنا فيهم وأنت في ليبلغوا كمال الوحدة ويعرف العالم أنك أنت أرسلتني وأنك أحببتهم كما أحببتني. يا أبت. إن الذين وهبتهم لي أريد أن يكونوا معي حيث أكون فيعابنوا ما وهبت لي من المجد لأنك أحببتني قبل إنشاء العالم. يا أبت البار إن العالم لم يعرفك أما أنا فقد عرفتك وعرف هؤلاء أنك أنت أرسلتني. عرفتهم باسمك وسأعرفهم به لتكون فيهم الحبة التي أحببتني إياها وأكون أنا فيهم."

[I] ✠ **Dal vangelo secondo Giovanni.** In quel tempo, Gesù disse ai suoi discepoli: "Non prego solo per questi, ma anche per quelli che crederanno in me mediante la loro parola: perché tutti siano una sola cosa; come tu, Padre, sei in me e io in te, siano anch'essi in noi, perché il mondo creda che tu mi hai mandato. E la gloria che tu hai dato a me, io l'ho data a loro, perché siano una sola cosa come noi siamo una sola cosa. Io in loro e tu in me, perché siano perfetti nell'unità e il mondo conosca che tu mi hai mandato e che li hai amati come hai amato me. Padre, voglio che quelli che mi hai dato siano anch'essi con me dove sono io, perché contemplino la mia gloria, quella che tu mi hai dato; poiché mi hai amato prima della creazione del mondo. Padre

giusto, il mondo non ti ha conosciuto, ma io ti ho conosciuto, e questi hanno conosciuto che tu mi hai mandato. E io ho fatto conoscere loro il tuo nome e lo farò conoscere, perché l'amore con il quale mi hai amato sia in essi e io in loro”.

[E] ✘ **A reading from the holy Gospel according to John.** Jesus said to his disciples: “I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make it known, that the love with which you loved me may be in them and I in them.”

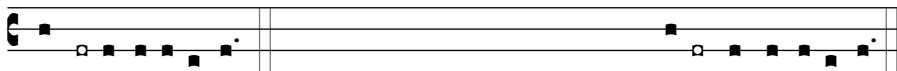
[F] ✘ **Évangile de Jésus Christ selon saint Jean.** À l'heure où Jésus passait de ce monde à son Père, il disait à ses disciples : “Je ne prie pas seulement pour ceux qui sont là, mais encore pour ceux qui accueilleront leur parole et croiront en moi. Que tous, ils soient un, comme toi, Père, tu es en moi, et moi en toi. Qu'ils soient un en nous, eux aussi, pour que le monde croie que tu m'as envoyé. Et moi, je leur ai donné la gloire que tu m'as donnée, pour qu'ils soient un comme nous sommes un : moi en eux, et toi en moi. Que leur unité soit parfaite ; ainsi, le monde saura que tu m'as envoyé, et que tu les as aimés comme tu m'as aimé. Père, ceux que tu m'as donnés, je veux que là où je suis, eux aussi soient avec moi, et qu'ils contemplent ma gloire, celle que tu m'as donnée parce que tu m'as aimé avant même la création du monde. Père juste, le monde ne t'a pas connu, mais moi je t'ai connu, et ils ont reconnu, eux aussi, que tu m'as envoyé. Je leur ai fait connaître ton nom, et je le ferai connaître encore, pour qu'ils aient en eux l'amour dont tu m'as aimé, et que moi aussi, je sois en eux.”

✘ לא רק בעדמ אָני מבקש, אַלס גם בעד המאמינים בי על-יִסוד דְּבָרָם. יהוה נא כָּלם אָחד; כְּמוֹ שְׂאֵתָהּ, אָבִי, בי וְאִנִּי בְךָ, שִׁיְהִי־גַם הֵם בְּנוֹ, כְּדִי שִׁיְאָמִין הָעוֹלָם כִּי אַתָּה שְׁלַחְתָּנִי. אָנִי נִתְּתִי לָהֶם אֶת הַכְּבוֹד שֶׁנָּתַתְּ לִי, לְמַעַן יִהְיוּ אָחד כְּמוֹ שְׂאֵנְחֵנוּ אָחד. אָנִי בָהֶם וְאַתָּה בִּי כְּדִי שִׁישְׁלְמוּ לְהוֹיֹתָם אָחד, לְמַעַן יֵדַע הָעוֹלָם כִּי אַתָּה שְׁלַחְתָּנִי וְאַהֲבַתְּ אוֹתָם כְּמוֹ שְׂאֵהֲבַתְּ אוֹתִי. אָבִי, אֵלֶּה שֶׁנָּתַתָּם לִי רְצוֹנִי שִׁיְהִי־גַם הֵם אִתִּי בְּאֶשֶׁר אָנִי, לְמַעַן יִחְזוּ בְּכַבּוֹדִי אֶשֶׁר נָתַתְּ לִי, כִּי אֶהֱבַת אוֹתִי מִלְפָּנֵי הַיְסוּד תְּבַל. אָבִי הַצַּדִּיק, הָעוֹלָם לֹא הִכִּירְךָ, אֲבָל אָנִי הִפְרִיתִיךָ, וְאַלֶּה הִכִּירוּ שְׂאֵתָהּ שְׁלַחְתָּנִי. הוֹדַעְתִּי לָהֶם אֶת שִׁמְךָ וְאוֹסִיף לְהוֹדִיעַ. כְּדִי שֶׁתְּהִיָּה בָהֶם הָאֲהֲבָה אֶשֶׁר אֶהֱבַתְּנִי וְאִנִּי אֶהִיָּה בָהֶם.”

HOMILIA PATRIARCHÆ

LITANIA SANCTORUM TERRÆ SANCTÆ

Sanctorum cognomina, inter parentheses posita, opportune omittuntur.



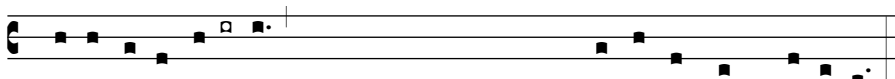
Ký-ri-e, e-lé- i-son.
Chris- te, e-lé- i-son
Ký-ri-e, e-lé- i-son

Ký-ri- e, e-lé- i-son.
Chris- te, e-lé- i-son.
Ký-ri- e, e-lé- i-son.



Sancta Ma-rí-a Mater De-i,	O-ra pro no-bis!
Sancte Míchael	Ora pro nobis!
Sancti Ángeli Dei	Oráte pro nobis!
Sancte Ábraham	Ora pro nobis!
Sancte Móyses	Ora pro nobis!
Sancte David	Ora pro nobis!
Sancte Elía	Ora pro nobis!
Sancte Elisáee	Ora pro nobis!
Sancte Isáia	Ora pro nobis!
Sancte Ieremía	Ora pro nobis!
Sancti Fratres Machabái	Oráte pro nobis!
Omnes Reges et Patriárchæ	Oráte pro nobis!
Sancti Ioáchim et Anna	Oráte pro nobis!
Sancti Zacharía et Elisabeth	Oráte pro nobis!
Sancte Ioáannes Baptísta	Ora pro nobis!
Sancte Ioseph	Ora pro nobis!
Sancti Púeri Innocéntes	Oráte pro nobis!
Sancti Símeon et Anna	Oráte pro nobis!
Sancti Lázare, Martha et María	Oráte pro nobis!
Sancta María Magdaléna	Ora pro nobis!
Sancti Petre et Paule	Oráte pro nobis!
Sancte Andréa	Ora pro nobis!
Sancte Ioáannes	Ora pro nobis!
Sancte Philíppe	Ora pro nobis!
Sancti Ioseph ab Arimathæa et Nicodéme	Oráte pro nobis!
Sancte bone Latro	Ora pro nobis!
Sancte Longíne	Ora pro nobis!
Sancti Simeónis et Cléopa	Ora pro nobis!
Sancta María Cléopæ	Oráte pro nobis!
Sancte Stéphane	Ora pro nobis!
Sancte Cornéli	Ora pro nobis!
Sancte Bárnaba	Ora pro nobis!
Sancte Iacóbe	Ora pro nobis!
Sancte Siméone	Ora pro nobis!
Sancti Zenone et Zena	Oráte pro nobis!
Sancta Catharína	Ora pro nobis!
Sancta Hélena	Ora pro nobis!
Sanctæ Paula, Eustóchium et Melánia	Oráte pro nobis!
Sancte Cyrille Hierosolymítane	Ora pro nobis!
Sancte Geórgi	Ora pro nobis!
Sancte Hilári	Ora pro nobis!

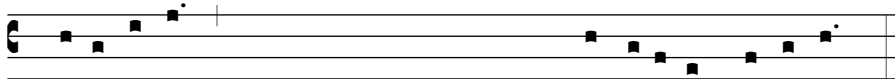
Sancte Epipháni	Ora pro nobis!
Sancte Porphýri	Ora pro nobis!
Sancte Euthými	Ora pro nobis!
Sancte Saba	Ora pro nobis!
Sancte Theodósi	Ora pro nobis!
Sancte Sophróni	Ora pro nobis!
Sacnte Ioánnes Damascéne	Oráte pro nobis!
Sancte Albérte	Ora pro nobis!
Sancte Francíscce	Ora pro nobis!
Sancti Nicoláe [Tavelic] et soci mártýres	Oráte pro nobis!
Beáti Emmánuel [Ruíz] et soci mártýres	Oráte pro nobis!
Beáti Salvátor [Lilli] et soci mártýres	Oráte pro nobis!
Beáte Frederíce [Iansoone]	Ora pro nobis!
Beáta María a Iesu Crucifixo [Baouardi]	Ora pro nobis!
Beáta Maria Alphonsína [Ghattas]	Ora pro nobis!
Beáte Ioánnes Paule secúnde	Ora pro nobis!
Omnes Sancti et Sanctæ Ecclésiæ Hierosolymitánae	Oráte pro nobis!



Propí-ti-us e- sto,

Li-be- ra nos Dómi-ne!

Ab omni malo	Líbera nos, Dómine!
Ab omni peccáto	Líbera nos, Dómine!
A morte perpétua	Líbera nos, Dómine!
Per incarnatióem tuam	Líbera nos, Dómine!
Per mortem et resurrectiόem tuam	Libera nos, Dómine!
Per effusiόem Spíritus Sancti	Líbera nos, Dómine!



Pecca-tó- res,

R. Te rogámus, audi nos!

Lectores:

- من أجل كنيسة القدس، التي تعيش غنى التنوع وتعدد اللغات وحيث نحن مدعوون إلى المشاركة في آلام كثيرة والتزامات عديدة من أجل العدالة: اجعلنا يا رب قادرين على الحوار الهادئ الواقعي. والنزيه الواثق. **R.**

[E] For the Church of Jerusalem, who lives rich diversity and multilingualism, and who is invited to participate in the sufferings of many and many, and to commit for justice: O Lord, make us able of peaceful, realistic, fair and confident dialogue.

- Per ogni cristiano e per tutti i cristiani, uomini fra gli uomini che amano la pace, perché siano testimoni di compassione, di misericordia e di perdono; capaci di dialogo, di pazienza, di tolleranza, nell'affrontare ogni divisione e vivere nell'unità. **R.**

[E] For all Christians, men and woman among others in mankind who love peace, that they may be witnesses of compassion, mercy and forgiveness, capable of dialogue, patience, tolerance, when dealing with every division, and to live unity.

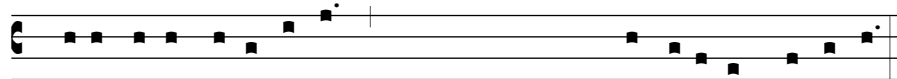
- For the wounds of this Holy Land that we all love: help us to remember you every day, so that we can wrench ourselves away from our selfishness and our indifference to see the sorrow of our brothers and sisters, and to discover that it is possible to practise justice, offer mercy and welcome peace. **R.**

- Pour nous ici présents, appelés aujourd'hui à partager notre désir commun et notre engagement pour l'unité des chrétiens, afin que notre vie devienne toujours plus consciente et responsable et que le témoignage de notre vie, concorde et fraternelle, soit en faveur de la paix pour toute la famille humaine. **R.**

[E] For us here, called today to share our common desire and commitment to Christian unity, so that our lives become ever more conscious and responsible of it, and that the testimony of our life, of our harmony and brotherhood, may favor peace for the whole human family.

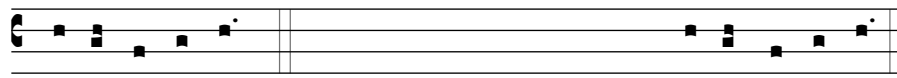
- ברוך אתה ה' אלוהינו ואלוהי אבותינו, האל הנאמן אשר קיים במשיח את הבטחותיו. השפע עלינו את רוח קודשך על מנת שנחיה על פי דברך ונהיה עדים לאהבתך ולשמחתך בקרב כל תושבי ארצנו. ברוך אתה ה' שומע תפילה. **R.**

[E] Blessed are You Lord, Our God and God of our fathers, faithful God who fulfilled in Christ His promises, Pour out on us Your Holy Spirit so that we might live according to Your word and might be witnesses to Your love and to Your joy among all the residents of our land. Blessed are You who listen to prayer.



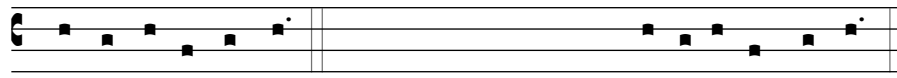
Iesu, Fi-li De-i vi-vi,

Te rogámus, audi nos!



Christe, au-di nos!

Christe, au-di nos!



Chri-ste, e-xáu- di nos!

Chri-ste, e-xáu- di nos!

Patriarcha:

Nunc laudes et petitiónes nostras confirmémus per oratiónem domínícam in linguam propriam:

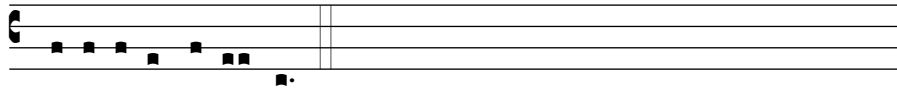
Pater noster - Abana - Padre nostro - Our Father - Notre Père - Vater unser - Padre nuestro, Avinu...

SIGNUM PACIS

السلام هو عطية المسيح القائم لتلاميذه. وهو أيضا ثمرة من ثمار الروح القدس. وحيث يهبّ روح الله القدس يذوب الجليد وتهدم الحواجز وتتلأشى الافكار المسبقة. هذا ما نحتاجه في علاقتنا كمسيحيين مع بعضنا البعض. ونريد ان نعبر الان عن هذه الامنية من خلال تبادل السلام.

השלום הינו מתנה אותה מעניק האדון הקם לתחייה לתלמידיו ואף פרי רוח הקודש. במקום בו נושבת רוח הקדוש נופלות המחיצות, נעלמים המכשולים ונמחקות הדעות הקדומות. כנוצרים, אנו זקוקים למתנה זו ביחסינו זה עם זה, עתה, אנו הפצים לתת ביטוי למשאלה זו במתן ברכת השלום.

[E] Peace is both a gift which the Risen Lord bestows on his disciples and a fruit of the Holy Spirit. Wherever the Holy Spirit blows barriers fall down, obstacles disappear and prejudices are erased. As Christians, we are in need of this gift in our relationships with one another. Now, we would like to give expression to this desire by exchanging a sign of peace.

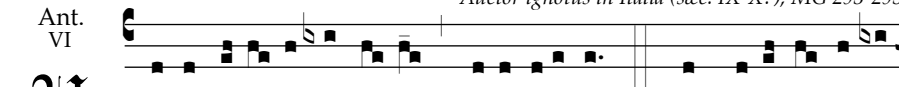
Deinde diaconus subiungit:

Of-fér-te vo-bis pa-cem.

تبادلوا السّلام!

dum canitur:

Auctor ignotus in Italia (sæc. IX-X?); MG 293-295

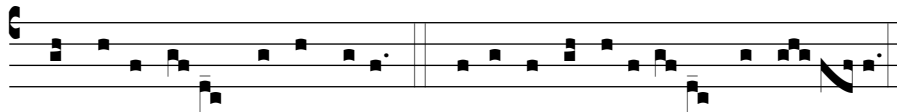


Ant.
VI

-bi cá-ri-tas et amor, De-us ibi est. **V.** Congregávit nos in



u-num Christi amor. **V.** Exsultémus, et in ípso iucundémur. **V.** Time-á



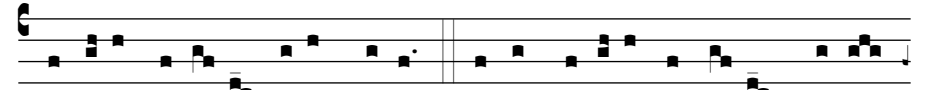
-mus, et amémus De-um vivum. **V.** Et ex corde di-ligámus nos sincé- ro.



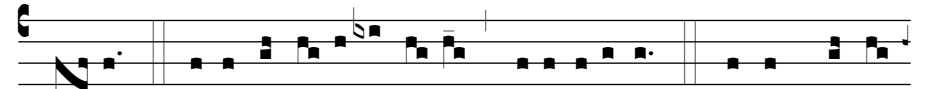
R. U-bi cá-ri-tas et amor, De-us i-bi est. **V.** Simul ergo cum in unum



congregámur: **V.** Ne nos mente di-vidámur, cave-ámus. **V.** Cessent



iúrgi-a ma-lígna, cessent li-tes. **V.** Et in médi-o nostri sit Christus



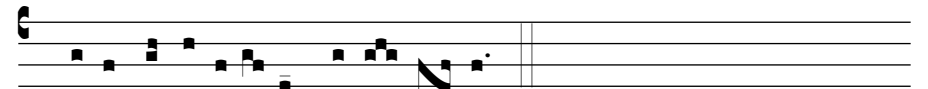
De- us. **R.** U-bi cá-ri-tas et amor, De-us i-bi est. **V.** Simul quoque



cum be-á-tis vi-de-ámus **V.** Glo-ri-ánter vultum tu-um, Christe



De- us: **V.** Gáudi-um, quod est imménsum atque pro-bum, **V.** Sáe-



cu-la per infiní-ta sæcu-ló-rum.

[E] **R.** Where charity and love are, God is there. **V.** Christ's love has gathered us into one. Let us rejoice and be pleased in him. Let us fear, and let us love the living God. And may we love each other with a sincere heart. Where charity and love are, God is there. As we are gathered into one body, Beware, lest we be divided in mind. Let evil impulses stop, let controversy cease, And may Christ our God be in our midst. Where charity and love are, God is there. And may we with the saints also, See thy face in glory, O Christ our God: The joy that is immense and good, Unto the ages through infinite ages. Amen.

ORATIO

Orémus.

Omnípotens sempitérne Deus, qui paschále sacraméntum quinquagínta diérum voluísti mystério continéri, præsta, ut, géntium facta dispersiÓne, divisiÓnes linguárum ad unam confessiÓnem tui nóminis cælésti múnere congregéntur.

Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. **R.** Amen.

اللَّهُمَّ. يا من تقدّس يسر العنصرة كنيسةك المنتشرة في كل مكان وعند كل أمة. أفض مواهب الرُّوح القدس في الأرض كلها. وجدد ما أجرته نعمتك من آيات في بدء الكرازة الإنجيلية. وواصله في قلوب المؤمنين أجمعين.

[I] O Dio onnipotente ed eterno, che hai racchiuso la celebrazione della Pasqua nel tempo sacro dei cinquanta giorni, rinnova il prodigio della Pentecoste: fa' che i popoli dispersi si raccolgano insieme e le diverse lingue si uniscano a proclamare la gloria del tuo nome.

[E] God our Father, let the Spirit you sent on your Church to begin the teaching of the gospel continue to work in the world through the hearts of all who believe.

[F] Réponds à notre prière, Dieu tout-puissant, et comme au jour de la Pentecôte, que le Christ, lumière de lumière, envoie sur ton Église l'Esprit de feu : qu'il éclaire le cœur de ceux que tu as fait renaître et les confirme dans ta grâce.

BENEDICTIO SOLLEMNIS

V. Dóminus vobíscum. **R.** Et cum spíritu tuo.

V. Benedícat vos omnípotens Deus,
Pater, ✠ et Fílius, ✠ et Spíritus ✠ Sanctus. **R.** Amen.

Deinde diaconus, manibus iunctis, versus ad populum dicit:



Benedicámus Dómi-no, al-le-lú-ia, al-le- lú- ia.
R. Deo gráti- as, al-le-lú-ia, al-le- lú- ia.

CANTUS FINALIS

1. يا أبناء مريم يا خير الأنعام

ذي أم المعظم أهدوها السلام. **R.**

R. Ave, ave, ave Maria (bis)

2. Nel piano di Dio l'eletta sei tu,
che porti nel mondo il Figlio Gesù. **R.**

3. We pray for our Mother, the Church upon earth,
and bless, Holy Mary, the land of our birth. **R.**

4. سُبْحَةُ الْوَرْدِيَّةِ لَأُمِّ الْإِنْعَامِ

تُغْنِي الْأَخْوِيَّةَ لِنَظْمِ السَّلَامِ. **R.**