

Journeying Together to Sources of Hope

8-15 May 2022



Taizé Holy Land

**Pilgrimage of Trust
to the Holy Land
from 8 — 15 May 2022**

Booklet



Journeying Together to Sources of Hope
نسير معًا نحو ينابيع الرجاء

Journeying Together To Sources of Hope

Welcome to this Pilgrimage of Trust to the Holy Land!

By coming to the land where Jesus was born, lived and taught, announced the Kingdom of God, was crucified and resurrected, you are invited to go with others to the very sources of Christian faith. Setting out on this pilgrimage, we pray:

Christ Jesus, we praise you for your goodness and your simplicity. Through your humility the light of God shone your whole life long. This light shines today in our hearts. It can heal our wounds and even transform our frailties and our uncertainties into wellsprings of life, into creative energy, into the gift of trust. By shining this light of God on us, you make us able to hope in season and out of season.

(Prayer by Brother Alois, of Taizé, *Hoping in Season and Out of Season*).



PROGRAM (Bethlehem, Jerusalem, Galilee)

Sunday | May 8th

- 10:00-20:00** Participants are welcomed at Tantur, Jerusalem
 - 18:00** Dinner at Tantur
 - 19:00** COMMON PRAYER at Tantur
 - 20:30** Departure for the places of accommodation in Bethlehem, Beit Jala, Beit Sahour.
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Monday | May 9th

Breakfast in the host communities or families

- 8:30** Morning prayer in local churches
- 9:15** Departure for the Old City of Jerusalem
- 10:30** Meeting at the Holy Sepulchre (*in the Old City*)
- 12:15** COMMON PRAYER at Saint Anne's church
- 13:00** Lunch in the gardens of Saint Anne's church
- 14:15** Visits to the Old City of Jerusalem
- 18:00** Dinner in the Saint Dimitri Orthodox School
- 19:00** COMMON PRAYER at Melkite Cathedral, Old City
- 20:30** Departure for the places of accommodation



Tuesday | May 10th

Breakfast in the host communities or families

- 8:30** Morning prayer in local churches
- 9:15** Group sharing with possible visits to “places of hope”
- 11:00** Departure for the Old City of Jerusalem
- 12:15** COMMON PRAYER at Saint Stephen’s Basilica
- 13:00** Lunch in the Garden of Ecole Biblique
- 14:30** Workshops in the Old City of Jerusalem
- 17:00** Departure for Bethlehem
- 18:00** Dinner at Action Catholique, Bethlehem
- 19:00** COMMON PRAYER at Terra Sancta School, Bethlehem
- 20:30** Departure for the places of accommodation

Wednesday | May 11th

Breakfast in the host communities or families

- 8:30** Departure for a morning of prayer and reflection near Beit Jala. *Your bus will leave from where you had morning prayer on Tuesday.*
- 12:15** COMMON PRAYER at Terra Sancta School, Bethlehem
- 13:00** Lunch at Action Catholique, Bethlehem
- 14:30** Meeting in Nativity Church followed by visits to Bethlehem and area (***see pages 24-26***)
- 18:00** Dinner at Action Catholique, Bethlehem
- 19:00** COMMON PRAYER at Terra Sancta School, Bethlehem
- 20:30** Departure for the places of accommodation



Thursday | May 12th

Breakfast in the host communities or families

- 8:30** Morning prayer in local churches
- 9:15** Sharing in groups | possible visits to “places of hope”
- 11:00** Departure for Old City of Jerusalem
- 12:15** COMMON PRAYER Church of the Redeemer (Lutheran) near Holy Sepulchre, Jerusalem
- 13:00** Lunch in the Gardens of Redeemer Church
- 14:30** Workshops in the Old City of Jerusalem
- 18:00** Dinner at Dominus Flevit, Mount of Olives
- 19:00** COMMON PRAYER in the Church of all Nations in Gethsemane followed by a prayer walk to St. Peter in Gallicantu Church.
- 21:00** Departure for the places of accommodation

Friday | May 13th (Galilee)

Breakfast in the host communities or families

- 8:30** Morning prayer in local churches
- 9:30** Departure for Galilee
- 12:30** Arrival at Capernaum (ofm), prayer on the shore of the Sea of Galilee
- 13:30** Lunch
- 14:30** Afternoon on Bible texts (*see pages 26-30*) related to sites by the Sea of Galilee and time for silent prayer: Capernaum, Tabgha (ofm), Living Source, Tabgha (Benedictine).



- 17:30** Dinner at the Benedictine Monastery in Tabgha
- 18:30** COMMON PRAYER | Church of the Benedictines
- 19:45** Departure for the places of accommodation in Tabgha (ofm), Nazareth, villages near Nazareth and Haifa.
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Saturday | May 14th

*Breakfast in places of accommodation, departure for Nazareth
Buses take participants up to the Basilica of Jesus the Adolescent*

- 9:00** COMMON PRAYER in the Basilica of Jesus the Adolescent (Salesians) in Nazareth
- 10:00** Walk down to the Basilica of the Annunciation, visiting various sites on the way (Church-synagogue, Greek Orthodox Church of Annunciation, Market), time for personal prayer in the Basilica of the Annunciation (*Lower level*).
- 12:30** COMMON PRAYER | Annunciation Basilica (*Upper level*)
- 13:30** Lunch in school yard near Basilica of the Annunciation
- 15:00** Festival of Cultures | Sisters of Saint Joseph School
- 17:00** Departure for Mount Tabor
- 18:00** Climb Mount Tabor
- 19:00** Dinner on Mount Tabor
- 20:00** COMMON PRAYER | Basilica of the Transfiguration
- 21:15** Departure for the places of accommodation
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Sunday | May 15th

- ✘ Participation in Sunday morning services at the places of accommodation.
- ✘ Lunch with host families, in parishes or religious communities.
- ✘ Departure from Galilee to the airport by train either from Haifa or Afula.



MORNING PRAYER

- ✦ Two Taizé Chants
- ✦ Verses from a Psalm
with Alleluia as refrain
- ✦ Bible Reading
- ✦ One Taizé Chant
- ✦ Silence
- ✦ Kyrie Eleison and prayer of intercession
Ask people to pray for various situations
- ✦ Our Father
- ✦ Two Taizé Chants



READINGS

SUNDAY 8th MAY

Evening

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

(1 Peter 1,3-9)

MONDAY 9th MAY

Morning

My soul is bereft of peace; I have forgotten what happiness is;
so I say, “Gone is my glory, and all that I had hoped for from the Lord.”
The thought of my affliction and my homelessness is wormwood and gall!
My soul continually thinks of it and is bowed down within me.
But this I call to mind, and therefore I have hope:
The steadfast love of the Lord never ceases,
his mercies never come to an end;



they are new every morning; great is your faithfulness.

“The Lord is my portion,” says my soul, “therefore I will hope in him.”

The Lord is good to those who wait for him, to the soul that seeks him.

It is good that one should wait quietly for the salvation of the Lord.

(Lamentations 3:17-26)

Midday

May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. (...) May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

(Rom 15:5-7.13)

Evening

Many crowds followed Jesus, and he cured all of them, and he ordered them not to make him known. This was to fulfil what had been spoken through the prophet Isaiah: “Here is my servant, whom I have chosen, my beloved, with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. He will not wrangle or cry aloud, nor will anyone hear his voice in the streets. He will not break a bruised reed or quench a smouldering wick until he brings justice to victory. And in his name the Gentiles will hope.”

(Mat 12:15-21)



Midday

Those who heard Stephen speaking became enraged and ground their teeth at him. But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. “Look,” he said, “I see the heavens opened and the Son of Man standing at the right hand of God!” But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit.” Then he knelt down and cried out in a loud voice, “Lord, do not hold this sin against them.” When he had said this, he died. (Act 7:54-60)

Evening

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, “Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.” When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, “In Bethlehem of Judea; for so it has been written by the prophet: 'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.'”

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, “Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage.” When they had heard the king, they set out; and there, ahead



of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

(Mat 2:1-12)

WEDNESDAY 11th MAY

Midday

God says: Though the mountains be shaken and the hills be removed, my faithful love for you will not be shaken. (Isa 54:10)

Evening

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Do not be afraid; for see – I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, “Glory to God in the highest heaven, and on earth peace among those whom he favours!” When the angels had left them and gone into heaven, the shepherds said to one another, “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.” So, they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about



this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb.

(Luke 2:8-21)

THURSDAY 12th MAY

Midday

No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

(1 John 4:12-21)



Evening

In Gethsemane:

When it was evening, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.” They began to be distressed and to say to him one after another, “Surely, not I?” He said to them, “It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.” Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, “This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.” When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, “You will all become deserters; for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ But after I am raised up, I will go before you to Galilee.”

(Mar 14:17-28)

In Gallicantu:

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, “You also were with Jesus, the man from Nazareth.” But he denied it, saying, “I do not know or understand what you are talking about.” And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, “This man is one of them.” But again, he denied it. Then after a little while the bystanders again said to Peter, “Certainly you are one of them; for you are a Galilean.” But he began to curse, and he swore an oath, “I do not know this man you are talking about.” At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept. (Mar 14:66-72)



Morning

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.” So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid. (Mk 16:1-8)

Midday

After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing. Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, “Children, you have no fish, have you?” They answered him, “No.” He said to them, “Cast the net to the right side of the boat, and you will find some.” So, they cast it, and now



they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

(John 21:1-14)

Evening

After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" He said this to test him, for he himself knew he was going to do. Philip answered him, "Six months' wages would not buy enough bread for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as



they wanted. When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.” So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, “This is indeed the prophet who is to come into the world.” When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself. (John 6:1-15)

SATURDAY 14th MAY

Morning

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him. Now every year his parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day’s journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him, they were astonished; and his mother said to him, “Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.” He said to them, “Why were you searching for me? Did you not know that I must be in my Father’s house?” But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient



to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favour.

(Luke 2:39-52)

Midday

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Rejoice, favoured one! The Lord is with you." 29 But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

(Luke 1:26-38)

Evening

Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his



companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, “Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah” —not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, “This is my Son, my Chosen; listen to him!” When the voice had spoken, Jesus was found alone. And they kept silent and, in those days, told no one any of the things they had seen. (Luke 9:28-36)

GROUP SHARING

Tuesday | May 10th

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” All this took place to fulfill what had been spoken by the Lord through the prophet: “Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,” which means, “God is with us.” When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus. (Matthew 1,18-25)



- ✘ Why do you think Joseph is called “righteous”?
How would you characterise his righteousness?
- ✘ How do you react when your plans are thwarted?
- ✘ Can Joseph’s example help us to deal with our perplexities?
- ✘ Some say: “God speaks in our dreams” today as well.
How do you think this might be true?
- ✘ What changes in our life when we trust that Christ is “God-with-us”?

Wednesday | May 11th

When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.” So he went with him. While he was still speaking, some people came from the leader’s house to say, “Your daughter is dead. Why trouble the teacher any further?” But overhearing what they said, Jesus said to the leader of the synagogue, “Do not fear, only believe.” He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, “Why do you make a commotion and weep? The child is not dead but sleeping.” And they laughed at him. Then he put them all outside, and took the child’s father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, “Talitha cum,” which means, “Little girl, get up!” And immediately the girl got up and began to walk about (she was 12 years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

(Mark 5:21-24.35-43)



- ✘ Try to imagine the shock and the feelings of Jairus when he was told that his daughter was dead.
- ✘ How do the words of Jesus “only believe!” resound in me when my expectations have been disappointed?
- ✘ Why does Jesus raise the girl in the intimacy of her house and not in public?
- ✘ How can I let Jesus enter the secret of my heart and rekindle my hope?
- ✘ Why does Jesus insist that the girl be given something to eat?

Thursday | May 12th

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.

(Romans 5,1-5)

- ✘ Why does suffering sometimes destroy hope and lead to despair, and sometimes produce endurance and hope?
- ✘ Have you ever experienced that hope can be made more firm in difficult times and situations?
- ✘ What do love and hope have to do with each other?
- ✘ What helps me be more aware of the presence of Holy Spirit as the guardian of hope in my heart?



WORKSHOPS

(All workshops start at 14:30 and finish at 16:30 unless noted otherwise)

Workshop Code	Workshop Name	Location	Date
1-A	<p>“Reading and studying the Bible in the Land of the Bible.” <i>Olivier Catel, O.P. professor at the “École Biblique et Archéologique de Jérusalem” (in French with English translation)</i></p>	<p>Salle de conférence de l’Ecole Biblique <i>(next to St. Stephen’s Basilica)</i></p>	Tuesday 10th May
1-B	<p>“Reading and studying the Bible in the Land of the Bible.” <i>Dominic Mendonca O.P. professor at the École Biblique de Jérusalem (in English)</i></p>	<p>Salle de conférence de l’Ecole Biblique <i>(next to St. Stephen’s Basilica)</i></p>	Thursday 12th May
2	<p>“Hope is for the wounded.” <i>Stephanie Saldaña, writer living in Jerusalem who is collecting the stories of refugees from the Middle East.</i></p>	<p>St. John’s Chapel inside Church of the Redeemer <i>(Lutheran), near Holy Sepulchre</i></p>	Tuesday 10th May and Thursday 12th May
3	<p>“We struggle because we have placed our hope in the living God...” (1st Timothy 4: 10) <i>The place of struggle in a life of hope. Omar Haramy, Director of Sabeel</i></p>	<p>St. George’s Anglican Cathedral</p>	Tuesday 10th May
4	<p>“St. Francis, presence of peace in the Holy Land.” <i>Fr. Amjad Sabbara ofm</i> <i>(Doors with inscription above “Officium Paroeciae Latinae Jerusalem” a few meters from the main entrance to the church)</i></p>	<p>St. Saviour’s parish office <i>(New Gate, Old City)</i></p>	Tuesday 10th May



Workshop Code	Workshop Name	Location	Date
5	<p>The story of Melania the Younger (c. 383 -439)</p> <p>“When the richest woman in the Roman Empire, who died in Jerusalem in the 5th century, decides to share all of her wealth.”</p> <p><i>Deacon Michael Azar, Orthodox theologian, Professor at the University of Scranton</i></p>	<p>Saint Dimitri Orthodox School</p> <p>(Jaffa Gate, Old City)</p>	<p>Tuesday</p> <p>10th May</p>
6-A	<p>"If we lose hope, we lose the future of our children." A Muslim woman's perspective.</p> <p><i>Huda Abuarquob, First recipient of the Laudato Si Prize, awarded by Pope Francis in 2017</i></p>	<p>Tantur Ecumenical Institute</p>	<p>Tuesday</p> <p>10th May</p> <p>14:45 - 16:30</p>
6-B	<p>"Hope in the Hebrew Bible and in Judaism."</p> <p><i>Hana Bendcowsky, program director for the Jerusalem Center for Jewish-Christian relations at the Rossing Center for Education and Dialogue</i></p>	<p>Tantur Ecumenical Institute</p>	<p>Thursday</p> <p>12th May</p> <p>15:00 - 16:30</p>
<p><i>(To go to Tantur: from outside Old City walls Take bus 231 or 234 at <u>Jaffa Gate or Damascus Gate</u> and get off at Ha-Rosmarin, the bus journey takes about 20-30 mins. and costs 6NIS)</i></p>			
7	<p>"The art and craft of Armenian ceramics."</p> <p>The hand-painted Armenian ceramics of Jerusalem are famous all over the world for their beautiful craftsmanship.</p> <p><i>Hands-on workshop by The Sandrouni family</i></p>	<p>New Gate, Old City</p>	<p>Tuesday</p> <p>10th May</p> <p>and</p> <p>Thursday</p> <p>12th May</p>



<p>8</p>	<p>“A Window into Traditional Middle Eastern Music.” <i>Joseph Zaarhour, Palestinian musician</i></p>	<p>Custodia Terrae Sanctae 1 Saint Francis St.</p>	<p>Tuesday 10th May</p>
<p>9</p>	<p>“When writing the language of Jesus.” <i>A Syrian Orthodox monk and calligrapher living in Jerusalem, shares his passion for writing calligraphy in Syriac, a dialect of the Aramaic language of Jesus still used in his community today.</i> Abba Boulos</p>	<p>Saint Mark’s, Jaffa Gate <i>(Considered to be one of the sites for the Last Supper of Jesus with his disciples)</i></p>	<p>Tuesday 10th May and Thursday 12th May</p>
<p>10</p>	<p>“Two Comboni Sisters speak of their work with the Bedouins.”</p>	<p>St. Anne’s Church, close to Lion’s Gate</p>	<p>Thursday 12th May</p>
<p>11</p>	<p>“Stand up, take your mat and walk!” (John 5:8) <i>In the very place where Jesus spoke these words, a reflection on what it might mean to stand up and walk today.</i> Nadine Bitar, General Secretary of The Youth of Jesus’ Homeland- Palestine and member of the Catechetical Office of the Latin Patriarchate of Jerusalem.</p>	<p>St. Anne’s Church, close to the Lion’s Gate <i>(Pilgrim Chapel)</i></p>	<p>Thursday 12th May</p>
<p>12</p>	<p>An Introduction to Holy Icons.</p>	<p>St Dimitry Orthodox School <i>Jaffa Gate, Old City</i></p>	<p>Tuesday 10th May and Thursday 12th May</p>



Other possibilities for Thursday 12th May afternoon instead of workshops

- (1) **Via Dolorosa walk** (*with Bob Boulos, member of the Maronite Church*)
Departure after lunch from the Church of the Redeemer (*Lutherans*)
- (2) **Take part in 15:00 Vespers of the Armenian Orthodox**
in the Cathedral of Saint James (Jaffa Gate). Departure after Lunch.
- (3) **Take part in 14:00 Vespers of the Greek Orthodox**
in the Holy Sepulchre Church.

An Afternoon in Bethlehem, Wednesday 11th May

For the following activities, people will be present at the Basilica of the Nativity at 15:00 pm to show you the way.

THINGS TO DO:

1. **Basilica of the Nativity**, where tradition says that Jesus was born. A guided tour of the Basilica and a walk in the City Centre including a visit to the Milk Grotto.

Led by Mrs Khadra Zreineh, Professional Guide.

2. **Visit to the Armenian Orthodox Monastery** next to the Basilica of the Nativity in Bethlehem and discovery of the rich tradition of the Armenian Church. Brief presentation of the Armenian presence in the Holy Land. Conversation with the Abbot of the Monastery.

The monks will also sing one of their liturgical songs.

3. **The Arab concept of Sumud**, literally steadfastness or fortitude, inspires women's work in the Sumud Story House of the Arab Educational Institute (AEI), a part of the international peace movement Pax Christi. ***Fadi Abou Akleh will lead a group to the Wall.***



- 4. A Space to Talk about the Questions that Have Arisen in You So Far:** An opportunity to speak to inhabitants of Bethlehem and ask about the challenges and inspirations of their daily lives. Arab Educational Institute. *Led by Elias Abou Akleh and Faith Group of the Institute. 15:15*
- 5. A Visit to Wi'am:** The Palestinian Conflict Transformation Center, and a conversation with Zoughbi Zoughbi, founder of Wi'am, who will speak about their grassroots work in conflict transformation and their training of religious leaders as mediators.
- 6. Walk to Shepherds High School,** Beit Sahour for a conversation with George Sa'adeh, Director of the School. He will speak about his personal experience of loss and his journey towards peace with other bereaved parents.
- 7. Benedictine Sisters of Emmanuel.** A contemplative community in the Greek Catholic Melkite tradition at the Wall. A conversation about their life, and in particular on their work with icons, and a visit to the chapel adorned with icons. After the visit, those who wish can remain to pray in silence. 3.30 pm.
- 8. Olivewood handicraft:** Bethlehem has been known for its olive wood carvings for centuries, bringing to mind the life of St. Joseph. The Giacaman family has been carrying out this handicraft in Bethlehem for generations, now in their factory beside the Milk Grotto. *They will lead a hands-on workshop at 15:15.*
- 9. The University of Bethlehem.** An Educational Project in the Holy Land founded by the De Le Salle Brothers and dedicated to all the people of Palestine. *It's origins and vision. On 15:15 Tour at the University*



10. “Wings of Hope for Trauma.” An independent and non-profit organization established in response to the difficulties and psychological stress that Palestinian people face, due to political, economic and social pressures. ***With Ursula Mukarker. From 15.15 to 16.15 pm in Bethlehem.***

11. The role of the Scouts in Christian Feasts in Palestine: “We play for unity.” Visitors to the Holy Land are often surprised by the centrality of the Scouts: young musicians from the local churches who play the drums and bagpipes and perform for crowds at major religious feasts. *Scouts will perform and answer questions.*

12. The Syrian Catholic Parish of St. Joseph: is a place of silent prayer all afternoon.

TEXTS WE WILL REFLECT ON AT THE SEA OF GALILEE

1) Luke 5: 1- 11

One day as Jesus was standing by the Lake of Gennesaret, the people were crowding around him and listening to the word of God. He saw at the water’s edge two boats, left there by the fishermen, who were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat.

When he had finished speaking, he said to Simon, “Put out into deep water, and let down the nets for a catch.”

Simon answered, “Master, we’ve worked hard all night and haven’t caught anything. But because you say so, I will let down the nets.”

When they had done so, they caught such a large number of fish that their nets began to break. So they signalled their partners in the other



boat to come and help them, and they came and filled both boats so full that they began to sink.

When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!" For he and all his companions were astonished at the catch of fish they had taken, and so were James and John, the sons of Zebedee, Simon's partners. Then Jesus said to Simon, "Don't be afraid; from now on you will fish for people." So they pulled their boats up on shore, left everything and followed him.

2) John 21: 5–23

Afterward Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: Simon Peter, Thomas (also known as Didymus, Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. "I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing.

Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

He called out to them, "Friends, haven't you any fish?"

"No," they answered.

He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.

Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water. The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. When they landed, they saw a fire of burning coals there with fish on it, and some bread.

Jesus said to them, "Bring some of the fish you have just caught." So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn.



Jesus said to them, “Come and have breakfast.” None of the disciples dared ask him, “Who are you?” They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish. This was now the third time Jesus appeared to his disciples after he was raised from the dead.

When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?”

“Yes, Lord,” he said, “you know that I love you.”

Jesus said, “Feed my lambs.”

Again Jesus said, “Simon son of John, do you love me?”

He answered, “Yes, Lord, you know that I love you.”

Jesus said, “Take care of my sheep.”

The third time he said to him, “Simon son of John, do you love me?”

Peter was hurt because Jesus asked him the third time, “Do you love me?” He said, “Lord, you know all things; you know that I love you.”

Jesus said, “Feed my sheep. Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.” Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, “Follow me!”

Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, “Lord, who is going to betray you?”) When Peter saw him, he asked, “Lord, what about him?”

Jesus answered, “If I want him to remain alive until I return, what is that to you? You must follow me.” Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, “If I want him to remain alive until I return, what is that to you?”



3) Mark 6 : 30-44

The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, “Come with me by yourselves to a quiet place and get some rest.”

So they went away by themselves in a boat to a solitary place. But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

By this time it was late in the day, so his disciples came to him. “This is a remote place,” they said, “and it’s already very late. Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat.”

But he answered, “You give them something to eat.”

They said to him, “That would take more than half a year’s wages! Are we to go and spend that much on bread and give it to them to eat?”

“How many loaves do you have?” he asked. “Go and see.”

When they found out, they said, “Five—and two fish.”

Then Jesus directed them to have all the people sit down in groups on the green grass. So they sat down in groups of hundreds and fifties. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces of bread and fish. The number of the men who had eaten was five thousand.



4) John 6 : 16-24

When evening came, his disciples went down to the lake, where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them. A strong wind was blowing and the waters grew rough. When they had rowed about three or four miles, they saw Jesus approaching the boat, walking on the water; and they were frightened. But he said to them, "It is I; don't be afraid." Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.

The next day the crowd that had stayed on the opposite shore of the lake realized that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone. Then some boats from Tiberias landed near the place where the people had

eaten the bread after the Lord had given thanks. Once the crowd realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

5) Matthew 14 : 25-31

Shortly before dawn Jesus went out to them, walking on the lake. When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear.

But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."

"Lord, if it's you," Peter replied, "tell me to come to you on the water." "Come," he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!"

Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"



KEYWORDS IN ARABIC

Hello	<i>Marhaba</i>	I'm sorry	<i>Mit'asef (m) Mit'asfeh (f)</i>
Good Morning	<i>sabah al-kheir response: sabah al-noor</i>	Congratulations	<i>Mabrouk</i>
Good evening	<i>masah al-kheir response: masah al-noor</i>	Where is:	<i>Wayn?___</i>
Thank you	<i>shukran</i>	The Church of the Holy Sepulchre	<i>Kanisat Al-Kiyama</i>
You're welcome	<i>afwan</i>	The Church of the Nativity	<i>Kanisat Al-Mahd</i>
Goodbye	<i>ma' salama</i>	Old City of Jerusalem	<i>Al-Quds Al-Kadimé</i>
Welcome <i>(to a house, city, country...)</i>	<i>Ahlan wa sahlan!</i>	How much is this?	<i>Adesh Hay?</i>
Thank God! <i>(when said after finishing meals)</i>	<i>Alhamdu Lillah! response: Sahtain!</i>	How do I get to...?	<i>kef momken awsal la..?</i>
My name is	<i>Ismi</i>	I need to be excused	<i>Momken asta'zen</i>
I'm from _____	<i>Ana min</i> _____	Money exchange (store)	<i>Sarraf</i>



Songs from
Chants de

XTAIZÉ

ترانيم

1. Behüte mich, Gott

احفظني ربي

Be - hü - te mich, Gott, ich ver-trau-e dir, du zeigst mir den Weg zum
Eh - faz - ny rab-by, fi - ka thi-qa - ti tou - ni - rou dar-ba ha -

Le - ben. Bei dir ist Freu - de, Freu - de in Fül - le. Be -
ya - ty naf-sy tou-ghan - ny fi - ka sou-rou - ry Eh -

احفظني ربي فيك ثقتي تُشِيرُ درب حياتي نفسي تغني فيك سروري

O God, keep me safe, for I trust in you. The path-way to life you teach me. With you is peace and joy in all full-ness.

(Garde-moi, ô Dieu, j'ai confiance en toi. Tu m'apprends le chemin de vie. Avec toi, plénitude de joie. Ps 16, 1.11)

2. Dona la pace

أعطي ربي سلاماً

Do-na la pa-ce Si - gno - re a chi con - fi - da in te. Do - na,
A' - ti ya rab-by sa - la - man lil - wa - thi - qi - na bi - ka a' - ti

do - na la pa - ce Si - gno - re, do - na la pa - ce.
a' - ti ya rab-by sa - la - man a' - ti sa - la - man

أعطي ربي سلاماً للواتقين بك أعطي ربي سلاماً، أعط سلاماً

(Give peace, Lord, to those who trust in you. / Donne la paix, Seigneur, à qui se confie en toi.)

3. Alleluia 11

(Al-le-lu - ia!) Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia! (Al-le-lu - ia!)

4. In manus tuas, Pater

أبانا في يديك

In ma - nus tu - as, Pa - ter, com - men - do spi - ri - tum me - um, in
A - ba - na fy ya - day - ka ou - sa - lli - mou - rou - hy A -

ma - nus tu - as, Pa - ter, com - men - do spi - ri - tum me - um. In
ba - na fy ya - day - ka ou - sa - lli - mou - rou - hy A -

♪ In-to your hands, O Fa-ther, I now com-mend my spir-it.

♪ أبانا في يديك أسلم روحي

(Entre tes mains, Père, je remets mon esprit. Lc 23, 46)

5. La ténèbre

الظلام ليس ظلاماً

La té - nè - bre n'est point té - nè - bre de - vant toi :
Al - za - la - mou lay - sa za - la - man 'in - da - ka

la nuit com - me le jour est lu - miè - re. La té -
al - lay - lou kal - na - ha - ri you - di - 'ou Al - za -

♪ الظلام ليس ظلاماً عندك الليل كالنهار يُضيء

♪ Our—dark-ness is nev-er dark-ness in your sight:
the deep-est night is clear as the day-light.

(Ps 139, 12)

6. Tui amoris ignem

هلم يا روح الله

Ve - ni San - cte Spi - ri - tus, tu - i a - mo - ris i - gnem ac - cen - de.
Ha - lou - ma ya rouha 'l - lah ađ - re - m fi na nar al - ma - ħab - ba

Ve - ni San - cte Spi - ri - tus, ve - ni San - cte Spi - ri - tus.
ha - lou - ma ya rouha 'l - lah ha - lou - ma ya rouha 'l - lah.

هلم يا روح الله، هلم يا روح الله، هلم يا روح الله

♪ **Ho-ly Spir-it, come to us**, kin-dle in us the fire of your love.

Ho-ly Spir-it, come to us, Ho-ly Spir-it, come to us.

(Viens Saint-Esprit, allume le feu de ton amour.)

7. Adoramus te Christe

نسجد لك يا رب

A - do - ra - mus te Chri - ste be - ne - di - ci - mus ti - bi,
Nas - jou - dou la - ka ya rabb wa nou - ba - ri - kou 'sma - ka

qui - a per cru - cem tu - am re - de - mi - sti mun - dum,
ya man khal - laş - ta 'l 'a - lam bi - şa - li - - - bi - ka

qui - a per cru - cem tu - am re - de - mi - sti mun - dum.
ya man khal - laş - ta 'l 'a - lam bi - şa - li - - - bi - ka

♪ نسجد لك يا رب، ونبارك اسمك يا من خصت العالم بصليتك، يا من خصت العالم بصليتك

♪ **We a-dore you, Je-sus Christ**, and we bless your Ho-ly Name; tru-ly your cross and pas-sion bring us life and hea-ling.

(Nous t'adorons, ô Christ, nous te bénissons, car par ta croix tu as sauvé le monde.)

8. Kyrie 18

Ky - ri - e e - le - i - son, Ky - ri - e e - le - i - son.

9. Bleibet hier

Blei - bet hier und wa - chet mit mir. Wa - chet und be - tet, wa - chet und be tet.
Om - kou - thou wa - sha - rou ma - 'y sal - lou bi - qor - by sal - lou bi - qor - by

امكثوا واسهروا معي

امكثوا واسهروا معي، صلوا بقربي، صلوا بقربي

Stay with me, re-main here with me, watch—and pray—, watch—and pray—.

(Restez ici et veillez avec moi: veillez et priez. Mt 26, 38)

10. El Senyor

سيدي أنت لي القوة

El Se - nyor és la me - va for - ça, el Se - nyor el meu
Say - yi - di an - ta li - ya' - qou - wa, ser - ta ly kha - la -

cant. Ell m'ha_es - tat la sal - va - ci - ó. En ell con - fi - o i no tinc
şan say - yi - di an - ta fa - ra - hy bi - thi - qa - ty fi - ka lan a

por, en ell con - fi - o i no tinc por. El Se -
khaf bi - thi - qa - ty fi - ka lan a khaf Say - yi -

In the Lord I'll be
ev - er thank - ful, in the
Lord I will re - joyce!
Look to God, do not
be a - fraid. Lift up your
voi - ces, the Lord is
near. Lift up your
voi - ces, the Lord is
near. / Ô ma joie et
mon es - pé - ran - ce, le

Sei - gneur est mon chant. C'est de lui que vient le par - don. En lui j'es - pè - re, je ne crains rien. En lui j'es - pè - re, je ne crains rien.

سيدي أنت لي القوة، صرت لي خلاصاً، سيدي أنت فرحي، بثقتي فيك لن أخاف

11. Nada te turbe

Na-da te tur - be na-da te es-pan-te; quien a Dios tie - ne na-da le fal - ta.

Na-da te tur - be na-da te es-pan-te; só - lo Dios bas - ta.

The musical score consists of two systems. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The first system contains the first two lines of lyrics, and the second system contains the next two lines. The music is in 4/4 time and features a simple, rhythmic melody with a steady bass accompaniment.

♪ **No-thing can trou-ble**, no-thing can frigh-ten. Those who seek God shall ne-ver go want-ing. No-thing can trou-ble, no-thing can frigh-ten. God a-lone fills us.

(Que rien ne te trouble, que rien ne t'éffraie : Qui a Dieu ne manque de rien. Seul Dieu suffit. *Ste Thérèse d'Avila*)

(لا تخف شيء ولا ترتعب؛ من له الله لا يعوزه شيء. الله وحده يكفي.)

12. Jésus le Christ

Jé - sus le Christ, lu - mière in - té - rieu - re, ne lais - se

pas mes té - nè - bres me par - ler. Jé - sus le Christ, lu - mière in - té -

rieu - re, don - ne - moi d'ac - cueil - lir ton a - mour. Jé - sus le

The musical score consists of three systems. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The music is in 4/4 time with a key signature of one sharp (F#). The melody is simple and rhythmic, with a steady bass accompaniment.

♪ **Lord Je-sus Christ**, your light shines with-in us. Let not my doubts or my dark-ness speak to me. Lord Je-sus Christ, your light shines with-in us. Let my heart al-ways wel-come your love.

(يسوع المسيح، النور الداخلي، لا تترك ظلماتي تتحدث إلي.)

(يسوع المسيح، النور الداخلي، أعطني أن أستقبل حبك.)

13. De nocte

De nocte i-re-mos, de nocte que pa-ra-en-con-trar la fuen-te,
 só-lo la sed nos a-lum-bra, só-lo la sed nos a-lum-bra. De

p *cresc.* *mf* *pp*

By night, we has-ten, in dark-ness, to search for— liv-ing wa-ter, on-ly our thirst leads us on-ward, on-ly our thirst leads us on-ward.

(De nuit nous irons pour trouver la source. Seule nous éclaire la soif.)

(في الليل نذهب باحثين عن ينبوع. فقط العطش ينير لنا)

14. Laudate Dominum

Lau-da-te Do-mi-num, lau-da-te Do-mi-num, om-nes gen-tes,
 al-le-lu-ia! al-le-lu-ia!

Sing, praise and bless the Lord. Sing, praise and bless the Lord. Peo-ples! Na-tions! Al-le-lu-ia!
 (Louez le Seigneur, tous les peuples. Ps 117, 1)
 (سبحوا الرب، يا أهل الأرض، مجداً حمداً، هلولياً.)

15. The kingdom of God

The king - dom of God is jus - tice and peace and joy in the Ho - ly Spi - rit.

Come, Lord, and o - pen in us the gates of your king - dom. The

Detailed description: This is a musical score for two systems. The first system has a vocal line in G major and 4/4 time, with lyrics 'The king - dom of God is jus - tice and peace and joy in the Ho - ly Spi - rit.' The second system continues with lyrics 'Come, Lord, and o - pen in us the gates of your king - dom. The'. Both systems feature a piano accompaniment in the bass clef.

(Le royaume de Dieu est justice, paix, et joie dans l'Esprit Saint. Viens, Seigneur, et ouvre en nous les portes de ton royaume. cf. Rm 14, 17)

(ملكوت الله هو بر وسلام وفرح في الروح القدس، تعال يا رب وافتح فينا أبواب ملكوتك.)

16. Bless the Lord

Bless the Lord, my soul, and bless God's ho - ly name. Bless the Lord, my

soul, who leads me in - to life.

(Bénis le Seigneur, mon âme; bénis son saint nom, il me conduit à la vie.
Ps 103, 1-4)

Detailed description: This is a musical score for two systems. The first system has a vocal line in G major and 4/4 time, with lyrics 'Bless the Lord, my soul, and bless God's ho - ly name. Bless the Lord, my'. The second system continues with lyrics 'soul, who leads me in - to life.' and includes a reference to 'Ps 103, 1-4'. Both systems feature a piano accompaniment in the bass clef.

(باركي الرب يا نفسي، باركي اسمه القدوس. هو يهديني للحياة)

17. Veni Sancte Spiritus

Musical score for 'Veni Sancte Spiritus' in G major, 6/8 time. The melody is in the treble clef and the accompaniment is in the bass clef. The lyrics are: Ve - ni San - cte Spi - ri - tus.

♪ **Ho-ly Spir-it, come to us.**

(Viens, Saint Esprit.)

(هَيَا أَرُوحَ الْخَالِقِ.)

18. Mon âme se repose

Musical score for 'Mon âme se repose' in G major, 6/8 time. The melody is in the treble clef and the accompaniment is in the bass clef. The lyrics are: Mon â - me se re - pose en paix sur Dieu seul : de lui vient mon sa - lut.

Musical score for 'Mon âme se repose' in G major, 6/8 time. The melody is in the treble clef and the accompaniment is in the bass clef. The lyrics are: Oui, sur Dieu seul mon â - me se re - po - se, se re - pose en paix. Mon

♪ **In God a-lone my soul** can find rest and peace, in God my peace and joy. On-ly in God my soul can find its rest,— find its rest— and peace.

(نَفْسِي تَتَكَيُّ فِي سَلَامٍ عَلَى اللَّهِ فَمَنْهُ يَأْتِي خَلَاصِي)

19. Psallite Deo

Musical score for 'Psallite Deo' in G major, 6/8 time. The melody is in the treble clef and the accompaniment is in the bass clef. The lyrics are: O Psal - li - te De - o, psal - li - te!

♪ **This is the day** the Lord has made! Al-le-lu-ia, al-le-lu-ia.

(Chantez et jouez pour Dieu. Ps 47, 7)

(رَنِّمُوا لِلرَّبِّ! هَلِّلُوهُوا هَلِّلُوهُوا!)

Musical score for 'Psallite Deo' in G major, 6/8 time. The melody is in the treble clef and the accompaniment is in the bass clef. The lyrics are: O Al - le - lu - ia, al - le - lu - ia!

Taizé songs
in Arabic
on Youtube



<https://youtu.be/83Bt6fPthHo>

Music / Musique : Taizé: 1, 4, 14, 15; J. Berthier: 2, 3, 5-7, 9-13, 16-19; S. Toolan: 8
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Urido Qalban (*I want a heart*)

Lyrics: St. Thérèse of Lisieux

Composer: Charles Chlela

1. U - ri do qal ban an mo o min fai di hu bi hi Qal
2. U ri do qal ban yagh mo ro kol la ji ra a hi yu
3. U ri do qal ban ha di ran yas ma 'u sar kha ti yas

6
ban yab qa li daw man ya shu do ni i laih qal ban yu hi bu
ba didu ku la khaw fi yu ta hi ru u hi qal ban ya ku nu
ha ru a la do' fi la yagh fa lu 'a ni ya a fu ku ku la

11
da' a fi la a yakh ja lo bi hi ha a tha qal bu ka ra bi man
ra ha ti fi i thi li hi ar tah ha a tha qal bu ka ra bi man
qai i den yu u ha ri ru fik ri ha a tha qal bu ka ra bi man

16
si wa ka ya sou'
si wa ka ya sou'
si wa ka ya sou'

“I want a heart that springs from abundance of love, a heart that remains faithful to me, a heart that loves my weakness and is not ashamed of it: This is your heart, my Lord, who is none other than you, Jesus.

I want a heart that covers all my wounds, dispels all my fear, cleanses my soul, a heart that is my comfort, in whose shadow I rest: This is your heart, my Lord, who is none other than you, Jesus.

I want a heart ready to hear my cry, that watches my weakness and does not lose sight of me, unties all chains, frees my mind: This is your heart, my Lord, who is none other than you, Jesus.”

Our Father (*Abana - in Arabic*)



A - ba - nal - la thi fis - sa - ma - wat li - ya - ta - qad - das is - mu - ka
li - ya - ti ma - la - ku - tu - ca li - ta - kon ma - sci - a - tu - ca ca - ma fis - sa -
- ma ka - tha - li - ca 'a - lal - ard. A' - ti - na khub - za - na ca - fa - fa iau - mi - na
wagh - fer la - na kha - ta - ia - na ca - ma nah - nu nagh - fer li - man - akh - ta - a i - lai -
- na wa la tud - khil - na fit - ta - ja - reb la - ken naj - ji - na mi - nash - shir - rir.

Songs of Taizé in Arabic are available online on:

www.taize.me



Journeying Together to Sources of Hope
نسيّر معاً نحو منابع الرجاء





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EMERGENCY NUMBERS

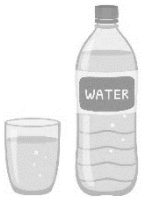
Emergency numbers (English)

+37127886915 (WhatsApp, Signal)

+972527786956

0547188599 (Arabic)

0599209683 (Arabic)



We advise you to drink bottled water in Bethlehem, Beit Sahour, and Beit Jala.

Travel at all times with your passport and visa!

www.taize.fr     **@taize**



Journeying Together to Sources of Hope



The Community of Taizé
www.taize.fr

**The Churches of the Holy Land
and the Tantur Ecumenical institute**
www.tantur.org