

# EXTRAORDINARY PRAYER OF THE CHURCH FOR RECONCILIATION, UNITY AND PEACE

## SOLEMN TRIDUUM CYCLE OF PRAYER SATURDAY PRAYER

(AT 7 P.M. IN THE HOLY LAND OR AT 6 P.M. LOCAL TIME,  
THROUGHOUT THE REST OF THE WORLD)

---



The third day of the triduum cycle of prayer is placed in the *time of the expectation of the Lord's Resurrection*, the realization of God's greatest promise: victory over death. An office of readings is proposed, presenting the mystery of iniquity (the mystery of evil) and the inversion of justice in the world, the promises for the intermediary time (which runs from the Resurrection of Jesus until His return), and the eschaton.

In this *time of hopeful waiting*, the Church prays for the *realization of the intentions of her prayer for Reconciliation, Unity and Peace*. The Church invokes *Divine Mercy*, the limit the Creator has set for the action of evil<sup>1</sup>, upon herself and upon all mankind.



---

<sup>1</sup> John Paul II, Encyclical "Dives in Misericordia", 30 November 1980.



## Office of readings

### *Hymn (from the common of the dedication of a church)*

Christ is made the sure foundation,  
Christ the head and cornerstone;  
chosen of the Lord and precious,  
binding all the church in one;  
holy Zion's help forever,  
and her confidence alone

Here vouchsafe to all thy servants  
what they ask of thee to gain;  
what they gain from thee forever  
with the blessed to retain,  
and hereafter in thy glory  
evermore with thee to reign

To this temple, where we call thee,  
come, O Lord of Hosts, today!  
With thy faithful loving-kindness  
hear thy people as they pray,  
and thy fullest benediction  
shed within its walls always

Laud and honor to the Father,  
laud and honor to the Son,  
laud and honor to the Spirit,  
ever three and ever one;  
one in might and one in glory,  
while unending ages run.

Amen

### **I nocturnal**

The theme of the first nocturnal is the mystery of iniquity (2 Thess 2: 7), the mystery of evil, source of all injustice, conflict and division. The psalmist denounces the reality of injustice which expands; In his eyes, the foundation of the world is ruined (Psalm 11 (3)). In the Bible, the foundation of the world symbolizes justice and equity established by God Himself with His Laws. God has given to man the duty of maintaining the balance of equity and justice. The psalmist dreadfully observes the inverting of the order established by God, and invokes His intervention (Psalm 94 (1-2)), certain that his desires will be fulfilled and thus, certain of the reestablishment of Justice (Psalm 11 (6-7)). Presupposed to the establishment of Peace throughout the world and even within the Church is the reestablishment of the order willed by God.

Psalm 11 (10)

Psalm 94 (93)

Reading (from the Letter to the Romans): *Rom 8: 18-39*

## II nocturnal

The theme of the second nocturnal concerns the quest for Peace for Jerusalem in the intermediary time, which runs from the Resurrection of Christ until His return at the end of history. Already today, many pilgrims from all parts of the world climb the Holy Mountain, but Jerusalem remains a city of contradictions and divisions, even within the Church. All the promises – old and new – referring to the Holy City seem to be denied; the word of God however cannot fail: *I bring near my deliverance, it is not far off, and my salvation will not tarry; I will put salvation in Zion, for Israel my glory (Is 46: 13)*. The Saturday prayer therefore takes place in a climate of expectation with regard to the realization of Christ's promises, for which we incessantly pray to God.

(As a sign of unity between the Churches, it is suggested to read a psalm in Latin and a psalm in Greek)

### Psalm 122 (121)

*Refrain: Pray for the peace of Jerusalem*

*A Song of Ascents. Of David.*

<sup>1</sup>*I was glad when they said to me,  
'Let us go to the house of the LORD!'*  
<sup>2</sup>*Our feet are standing  
within your gates, O Jerusalem.*  
<sup>3</sup>*Jerusalem—built as a city  
that is bound firmly together.*  
<sup>4</sup>*To it the tribes go up,  
the tribes of the LORD,  
as was decreed for Israel,  
to give thanks to the name of the LORD.*  
<sup>5</sup>*For there the thrones for judgement were set up,  
the thrones of the house of David.*  
<sup>6</sup>*Pray for the peace of Jerusalem:  
'May they prosper who love you.*  
<sup>7</sup>*Peace be within your walls,  
and security within your towers.'*  
<sup>8</sup>*For the sake of my relatives and friends  
I will say, 'Peace be within you.'*  
<sup>9</sup>*For the sake of the house of the LORD our God,  
I will seek your good.*

<sup>1</sup> *canticum graduum huic David  
laetatus sum in his quae dicta sunt mihi  
in domum Domini ibimus*  
<sup>2</sup> *stantes erant pedes nostri  
in atriis tuis Hierusalem*  
<sup>3</sup> *Hierusalem quae aedificatur  
ut civitas cuius participatio eius in id ipsum*  
<sup>4</sup> *illic enim ascenderunt tribus tribus Domini  
testimonium Israhel  
ad confitendum nomini Domini*  
<sup>5</sup> *quia illic sederunt sedes in iudicium  
sedes super domum David*  
<sup>6</sup> *rogate quae ad pacem sunt Hierusalem  
et abundantia diligentibus te*  
<sup>7</sup> *fiat pax in virtute tua  
et abundantia in turribus tuis*  
<sup>8</sup> *propter fratres meos et proximos meos loquebar  
pacem de te*  
<sup>9</sup> *propter domum Domini Dei nostri quaesivi  
bona tibi.*

*Refrain: Pray for the peace of Jerusalem*

## Psalm 125 (124)

*Refrain:*

*For the sceptre of wickedness shall not rest on  
the land allotted to the righteous*

*A Song of Ascents.*

<sup>1</sup>*Those who trust in the LORD are like Mount  
Zion,*

*which cannot be moved, but abides for ever.*

<sup>2</sup>*As the mountains surround Jerusalem,  
so the LORD surrounds his people,  
from this time on and for evermore.*

<sup>3</sup>*For the sceptre of wickedness shall not rest  
on the land allotted to the righteous,  
so that the righteous may not stretch out  
their hands to do wrong.*

<sup>4</sup>*Do good, O LORD, to those who are good,  
and to those who are upright in their hearts.*

<sup>5</sup>*But those who turn aside to their own crooked  
ways  
the LORD will lead away with evildoers.  
Peace be upon Israel!*

*Refrain:*

*For the sceptre of wickedness shall not rest on  
the land allotted to the righteous*

<sup>1</sup> Ὡιδὴ τῶν ἀναβαθμῶν.

Οἱ πεποιθότες ἐπὶ κύριον  
ὡς ὄρος Σιών·

οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν

<sup>2</sup> Ἱερουσαλημ ὄρη κύκλω αὐτῆς,  
καὶ κύριος κύκλω τοῦ λαοῦ αὐτοῦ  
ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος.

<sup>3</sup> ὅτι οὐκ ἀφήσει

τὴν ῥάβδον τῶν ἀμαρτωλῶν  
ἐπὶ τὸν κλῆρον τῶν δικαίων,

ὅπως ἂν μὴ ἐκτείνωσιν οἱ δίκαιοι  
ἐν ἀνομίᾳ χειρὰς αὐτῶν.

<sup>4</sup> ἀγάθυνον, κύριε,

τοῖς ἀγαθοῖς

καὶ τοῖς εὐθέσι τῇ καρδίᾳ·

<sup>5</sup> τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγγαλιὰς

ἀπάξει κύριος

μετὰ τῶν ἐργαζομένων τὴν ἀνομίαν.

εἰρήνη ἐπὶ τὸν Ἰσραηλ.

Reading (from the book of the prophet Isaiah) : Is 2: 1-5

### III nocturnal

The theme of the third nocturnal concerns the eschatological times. The people of God confidently awaits the end times with "high foreheads" (Luke 21: 36; Acts 7:9); meanwhile, the signs of the times warning of the imminence of God's judgement in history (Psalm 46 (2-4)) can be seen already with the eyes of faith. The Lord's visit must not create fear, however, even if it always implies the temporary judgement of mankind and history. All the prophecies of judgement are followed by consolations, the measure of which is always much greater than the measure of punishment. As God has promised, wars shall cease (Psalm 46: 10) and Jerusalem will be a source of inexhaustible grace (Psalm 87: 7) for all peoples (Is 60: 4-10). God asks his followers to remain firm in

their faith, sober and vigilant as they await to be invested with the strength that comes from above ; it is the effusion of the Holy Spirit on the Church that will accomplish God's promises (Luke 24: 44-49).

(As a sign of peace between the people who live in the Holy Land, it is suggested to read a psalm in Hebrew and a psalm in Arabic)

## Psalm 46 (45)

*Refrain: He makes wars cease  
to the end of the earth*

*To the leader. Of the Korahites.*

*According to Alamoith. A Song.*

<sup>1</sup>God is our refuge and strength,  
a very present\* help in trouble.

<sup>2</sup>Therefore we will not fear, though the earth should change,  
though the mountains shake in the heart of the sea;

<sup>3</sup>though its waters roar and foam,  
though the mountains tremble with its tumult. Selah

<sup>4</sup>There is a river whose streams  
make glad the city of God,  
the holy habitation of the Most High.

<sup>5</sup>God is in the midst of the city,\* it shall not be moved;  
God will help it when the morning dawns.

<sup>6</sup>The nations are in an uproar,  
the kingdoms totter;  
he utters his voice, the earth melts.

<sup>7</sup>The LORD of hosts is with us;  
the God of Jacob is our refuge.\* Selah

<sup>8</sup>Come, behold the works of the LORD;  
see what desolations he has brought on the earth.

<sup>9</sup>He makes wars cease  
to the end of the earth;  
he breaks the bow, and shatters the spear;  
he burns the shields with fire.

<sup>10</sup>'Be still, and know that I am God!  
I am exalted among the nations, I am exalted in the earth.'

א לְמִנְצַחַת לְבְנֵי־קִרְחַ

עַל־עֲלָמוֹת שִׁיר:

ב יְיָ אֱלֹהִים לָנוּ מִחֹסֶה וְעֹז

עֲזָרָה בְּצָרוֹת נִמְצָא מֵאָדָּ:

ג עַל־כֵּן לֹא־נִירָא בְּהַמִּיר אֶרֶץ

וּבְמוֹט הָרִים בְּלֵב יַמִּים:

ד יִהְיֶמוּ יַחַמְרוּ מִיַּמִּי

וְיִרְעֹשׁוּ־הָרִים בְּגִאוֹתָו סֵלָה:

ה נָהָר פְּלִגְיוֹ

יִשְׂמְחוּ עִיר־אֱלֹהִים

קָדָשׁ מִשְׁכְּנֵי עֲלִיוֹן:

ו אֱלֹהִים בְּקִרְבָּהּ בַּל־תִּמְוֹט

יִעֲזָרָה אֱלֹהִים לְפָנֹת בִּקְרָ:

ז הִמּוֹ גוֹיִם

מִטּוֹ מִמְּלָכוֹת

נָתַן בְּקוֹלוֹ תִמְוֹג אֶרֶץ:

ח יִהְיֶה צְבָאוֹת עִמָּנוּ

מִשָּׁנֹב־לָנוּ יְיָ אֱלֹהֵי יַעֲקֹב סֵלָה:

ט לְכוּ־חֲזוּ מַפְעָלוֹת יִהְיֶה

אֲשֶׁר־שָׁם שָׁמוֹת בְּאֶרֶץ:

י מִשְׁבִּית מִלְחָמוֹת

עַד־קִצָּה הָאֶרֶץ

קָשַׁת יִשְׁבֵּר וְקִצֵּץ חֲנִית

עֲגָלוֹת יִשְׂרָף בְּאֵשׁ:

יא הִרְפּוּ וְדָעוּ כִּי־אֲנֹכִי אֱלֹהִים

<sup>11</sup>The LORD of hosts is with us;  
the God of Jacob is our refuge. Selah\*

אָרוֹם בְּגוֹיִם אָרוֹם בְּאֶרֶץ:  
יְיָ יְהוָה צְבָאוֹת עִמָּנוּ  
מִשָּׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:

Refrain: He makes wars cease  
to the end of the earth

### Psalm 46 (45) transliterated

Refrain: He makes wars cease  
to the end of the earth

To the leader. Of the Korahites.  
According to Alamoth. A Song.  
2 Elohim lànú maHašè wa<sup>c</sup>oz  
<sup>c</sup>ezrà wezarot nimzà me-od.  
3 <sup>c</sup>Al ken lo nir-à be hamìr aretz  
uwemòt harim belèv iammim.  
4 iehemù, Hamrù meimàw  
ir<sup>c</sup>ashù harim bega-avatò. Šela.  
5 nahàr pelagàw  
iesammeHù<sup>c</sup>ir elohim  
qedòsh mishkene<sup>c</sup>eliòn.  
6 Elohim beqirbà, bal timmòt  
ie<sup>c</sup>azreha elohim lifnòt bòqer.  
7 hamù goim, màtu mamlahot  
natàn beqolò tamùg aretz.  
8 Adonài zeva-òt<sup>c</sup>immànu  
Misgàv lanu elohè ia<sup>c</sup>aqòv. Šela.  
9 Lehù, Hazù mif<sup>c</sup>alòt Adonai  
asher sàm shammòt ba-àretz.  
10 Mashbit milHamòt  
<sup>c</sup>ad qzè ha aretz

א לְמַנְצֶחַ לְבְנֵי־קַרַח  
עַל־עֲלְמוֹת שִׁיר:  
ב אֱלֹהִים לָנוּ מִחֹסֶה וְעֹז  
עֲזָרָה בְּצָרוֹת נִמְצָא מָאֵד:  
ג עַל־כֵּן לֹא־נִירָא בְּהַמִּיר אֶרֶץ  
וּבְמוֹט הָרִים בְּלֵב יַמִּים:  
ד יִהְיוּ יַחְמְרוּ מִיָּמִיו  
יִרְעֲשׂוּ־הָרִים בְּגֵאוֹתָו סֵלָה:  
ה גְּדוֹר פְּלָגָיו  
יִשְׁמְחוּ עִיר־אֱלֹהִים  
קָדָשׁ מִשְׁכַּנִּי עֲלִיוֹן:  
ו אֱלֹהִים בְּקִרְבָּה בַל־תִּמְוֹט  
יִעֲזְרֶה אֱלֹהִים לְפָנֹת בְּקָר:  
ז הָמוּ גוֹיִם מָטוּ מִמְּלָכוֹת  
נָתַן בְּקוֹלוֹ תִּמְוֹג אֶרֶץ:  
ח יְהוָה צְבָאוֹת עִמָּנוּ  
מִשָּׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:  
ט לְכוּ־תִזּוּ מִפְּעֻלוֹת יְהוָה  
אֲשֶׁר־שָׂם שְׁמוֹת בְּאֶרֶץ:  
י מִשְׁבִּית מַלְחָמוֹת  
עַד־קִצָּה הָאֶרֶץ

qèshet ieshabber we qizzèz Hanit  
‘agalòt isròf ba èsh .

11 harpù ud<sup>c</sup>ù ki anohì elohim  
Arùm wagoìm arum ba-àretz.

12 Adonai zwa-òt <sup>c</sup>immànu  
Misgàw lanu elohè ia<sup>c</sup>aqòw. Şela

קִשֶׁת יֵשַׁבֵּר וְקִיִּצֵז חַנִּית  
עֲגָלוֹת יִשְׂרָאֵל בְּאֵשׁ׃  
יֵא הַרְפּוּ וְדַעוּ כִּי־אֲנֹכִי יְאֱלֹהִים  
אֲרוֹם בְּנוֹתִים אֲרוֹם בְּאֶרֶץ׃  
יב יְהִיָּה זָכְרָאוֹת עִמָּנוּ  
מִשְׁנֹב־לָנוּ יְאֱלֹהֵי יַעֲקֹב סֵלָה׃

Refrain: He makes wars cease  
to the end of the earth

Psalm 87 (86)

Refrain: Singers and dancers alike say,  
‘All my springs are in you.’

Of the Korahites. A Psalm. A Song.

<sup>1</sup>On the holy mount  
stands the city he founded;

<sup>2</sup> the LORD loves the gates of Zion  
more than all the dwellings of Jacob.

<sup>3</sup>Glorious things are spoken of you,  
O city of God. Selah

<sup>4</sup>Among those who know me  
I mention Rahab and Babylon;  
Philistia too, and Tyre, with Ethiopia\* —  
‘This one was born there,’ they say.

<sup>5</sup>And of Zion it shall be said,  
‘This one and that one were born in it’;  
for the Most High himself will establish it.

لَيْتَنِي قورح . مَزْمُور . تَشِيد  
أعلى الجبال . المَقْدَسَةِ  
أساسها †  
الرَّبُّ يُؤْتِرُ أبوابَ  
صِهْيُونَ \*  
على جميع مَسَاكِنِ  
يَعْقُوبَ .  
أَلْقَد قِيلَتْ . الأَمْجَادُ  
فِيكَ \*  
يا مَدِينَةَ اللَّهِ . سِلاَه  
أَذْكَرُ رَهَبَ وَبَابِلَ  
لِمَعَارِفِي †  
هُوَذَا فِلِسْطِينَ وَصُورُ  
مَعَ كُوشَ : \*  
« فِيهَا وُلِدَ فُلَانٌ » .  
أَمَّا صِهْيُونَ فَيُقَالُ  
فِيهَا : †  
« كُلُّ نَسَانٍ  
وُلِدَ فِيهَا » \*

<sup>6</sup>The LORD records, as he registers the peoples,  
 'This one was born there.' Selah

وَالْعَلِيُّ هُوَ الَّذِي تَبَّتْهَا  
 ٦ الرَّبُّ يُدَوِّنُ  
 فِي سَجَلٍ  
 \* الشُّعُوبِ

<sup>7</sup>Singers and dancers alike say,  
 'All my springs are in you.'

أَنَّ فُلَانًا وُلِدَ  
 فِيهَا . سِلاَه  
 ٧ فَيَقُولُ الْمُرْتَمُونَ  
 وَالرَّاقِصُونَ : \*

Refrain: Singers and dancers alike say,  
 'All my springs are in you.'

» فِيكَ جَمِيعُ  
 يَنَابِيعِي  
 . «

### Psalm 87 (86) transliterated

Refrain: Singers and dancers alike say,  
 'All my springs are in you.'

Of the Korahites. A Psalm. A Song.  
 ʿala-l-jibàl el-muqàddasa asàsuha;

لَيْتِي قورح . مَزْمُور . تَشِيد  
 ١ عَلَى الْجِبَالِ الْمُقَدَّسَةِ

2 Arràbbu iuathiru abuàba šihiùna  
 ʿala jiamiʿi masakìni iaʿqùb.

٢ الرَّبُّ يُؤْتِرُ  
 \* صِهْيُونَ  
 أَبْوَابَ

3 Làqad qìlati-l-amja-du fiki  
 ia madìnata-l-lah. Şilah.

عَلَى جَمِيعِ مَسَاكِينِ  
 يَعْقُوبَ  
 ٣ لَقَدْ قِيلَتْ  
 \* فِيكَ  
 الْأَمْجَادُ

4 Adkuru ràhaba ua babel  
 Li maʿàrifì  
 hùadha falistìn ua şuru maʿa kush  
 fiha ùlida fulàn

يَا مَدِينَةَ اللَّهِ . سِلاَه  
 ٤ أَدْكُرُ رَهَبَ وَبَابِلَ  
 لِمَعَارِفِي  
 هُوَذَا فَلَاسْطِينَ وَصُورُ  
 مَعَ كُوشَ : \*  
 « فِيهَا وُلِدَ فُلَانٌ » .

5 'Amma Şihiùna faiuqàlu fiha  
 kùllu insàn ùlida fiha  
 ual-ʿaliu hua-l-adhì thabbàtaha .

٥ أَمَّا صِهْيُونَ  
 : \* فِيهَا  
 « كُلُّ  
 لِنْسَانٍ

6 Arràbbu iudàuuinu fi sijilli shsu<sup>c</sup>ùb:  
inna fulànan ùlida fiha

\* « وُلِدَ فِيهَا  
وَالْعَلِيُّ هُوَ الَّذِي تَبَّتْهَا  
الرَّبُّ يُدَوِّنُ  
سِجِلَّ الشُّعُوبِ  
أَنَّ فُلَانًا وُلِدَ فِيهَا  
سِلاَه

7 Faiaqùlu-l-murannimùna uarràqisùna  
fiki jiami<sup>i</sup> ianàbì<sup>i</sup>.

٧ فيقولُ المرثمونَ  
والرأقِصونَ :  
« فيكِ جميعُ  
يَنابيعي » .

Refrain: Singers and dancers alike say,  
'All my springs are in you.'

Legend :

Ş= ܫ et ܫ	H= ܚ	Sh= ܫ et ܫ	Tz= ܛ
Q= ܩ et ܩ	<sup>c</sup> A= ܥ et ܥ	- = splitting of hamza	Dh= ܕ

Reading (from the book of the prophet Isaiah): *Is 60*

Gospel (according to Luke): *Luke 24: 44-49*



## Intercessions

(After the mandatory intercessions, a solemn invocation of Divine Mercy, and the invocation of the three intentions of the extraordinary prayer of the Church for Reconciliation, Unity and Peace is suggested, together with a possibility for personal intentions)



## Patristic reading

(The reading is chosen by the celebrant, if possible on the theme of the Holy Saturday's expectation or rest)



## Oration

O God, who with living and chosen stones prepares the time of your glory, send your Holy Spirit upon the Church, so that He might edify your believing people to form the heavenly

Jerusalem. In the name of Jesus Christ, your Son, Our Lord, who is God and lives and reigns with you in the unity of the Holy Spirit, for ever and ever.

Amen