

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

May 5, 2024

{ Sixth Sunday of Easter }



Stand and make sign of cross

God, come to my assistance.

— Lord, make haste to help me.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen. Alleluia.

HYMN

Christ the Lord is ris'n today;
Christians, haste your vows to pay;
Offer you your praises meet
At the Paschal Victim's feet.
For the sheep the Lamb has bled,
Sinless in the sinner's stead;
Christ, the Lord, is ris'n on high,
Now he lives no more to die!

Christ, the Victim undefiled,
Man to God has reconciled;
When in strange and awful strife
Met together death and life;
Christians, on this happy day
Haste with joy your vows to pay.
Christ, the Lord, is ris'n on high,
Now he lives no more to die!

Christ, who once for sinners bled,
Now the firstborn from the dead,
Throned in endless might and power,
Lives and reigns forevermore.
Hail, eternal Hope on high!
Hail, our King of Victory!
Hail, our Prince of life adored!
Help and save us, gracious Lord.

*Melody: Victimae Paschali Laudes 77.77.D; Music: Traditional, alt.; Text: Victimae
Paschali Laudes, Wipo, 11th century; Translator: Jane E. Leeson, 1807-1882, alt.*

Sit or stand

PSALMODY

Antiphon 1

Alleluia, the stone was rolled back from the entrance to the tomb,
alleluia.

Psalm 104

Hymn to God the Creator

*To be in Christ means being a completely new creature. Everything of the old is gone,
now everything is made anew (2 Corinthians 5:17).*

I

Bléss the Lórd, my sóul! *
Lord Gód, how gréat you áre,
clóthed in májesty and glóry, *
wrápped in light as in a róbe!

You strétch out the héavens like a tént. *
Above the ráins you buíld your dwélling.
You máke the clóuds your cháriot, *
and wálk on the wíngs of the wínd;
you máke the wínds your méssengers *
and fláshing fire your sérvants.

You fóunded the éarth on its báse, *
to stand firm from áge to áge.
You wrápped it with the ócean like a clóak: *
the wáters stood hígher than the móuntains.

At your thréat they tóok to flíght; *
at the vóice of your thúnder they fléd.
They róse over the móuntains and flowed dówn *
to the pláce which yóu had appóinted.
You set the límits they míght not páss *
lest they retúrn to cóver the éarth.

You make spríngs gush fórth in the válleys: *
they flów in betwéen the hílls.
They give drínk to all the béasts of the fíeld; *

the wild-asses quench their thirst.
On their banks dwell the birds of heaven; *
from the branches they sing their song.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Antiphon

Alleluia, the stone was rolled back from the entrance to the tomb,
alleluia.

Antiphon 2

Alleluia, woman, who is it you are looking for? Why do you seek the
living among the dead? alleluia.

II

From your dwelling you water the hills; *
earth drinks its fill of your gift.
You make the grass grow for the cattle *
and the plants to serve man's needs,
that he may bring forth bread from the earth *
and wine to cheer man's heart;
oil, to make him glad *
and bread to strengthen man's heart.

The trees of the Lord drink their fill, *
the cedars he planted on Lebanon;
there the birds build their nests: *
on the tree-top the stork has her home.
The goats find a home on the mountains *
and rabbits hide in the rocks.

You made the moon to mark the months; *
the sun knows the time for its setting.
When you spread the darkness it is night *
and all the beasts of the forest creep forth.
The young lions roar for their prey *
and ask their food from God.

At the rising of the sun they steal away *
and go to rest in their dens.
Man goes forth to his work, *
to labor till evening falls.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Antiphon

Alleluia, woman, who is it you are looking for? Why do you seek the living among the dead? alleluia.

Antiphon 3

Alleluia, do not weep, Mary; the Lord has risen from the dead, alleluia.

III

How many are your works, O Lord! †
In wisdom you have made them all. *
The earth is full of your riches.

There is the sea, vast and wide, †
with its moving swarms past counting, *
living things great and small.
The ships are moving there *
and the monsters you made to play with.

All of these look to you *
to give them their food in due season.
You give it, they gather it up: *
you open your hand, they have their fill.

You hide your face, they are dismayed; †
you take back your spirit, they die, *
returning to the dust from which they came.
You send forth your spirit, they are created; *
and you renew the face of the earth.

May the glory of the Lord last forever! *

May the Lórd rejóice in his wórks!
He lóoks on the éarth and it trémbles; *
the móuntains send forth smóke at his tóuch.

I will síng to the Lórd all my life, *
make músic to my Gód while I líve.
May my thóughts be pléasing to hím. *
I fínd my jóy in the Lórd.
Let sínners vánish from the éarth †
and the wícked exíst no móre. *
Bléss the Lórd, my sóul.

Glory to the Father, and to the Son, *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Antiphon

Alleluia, do not weep, Mary; the Lord has risen from the dead,
alleluia.

VERSE

My whole body rejoices, alleluia.

— With all my strength I will praise my God, alleluia.

Sit

READINGS

First reading

From the beginning of the first letter of the apostle John

1:1-10

The word of life and the light of God

This is what we proclaim to you:
what was from the beginning,
what we have heard,
what we have seen with our eyes,
what we have looked upon
and our hands have touched—

we speak of the word of life.
(This life became visible;
we have seen and bear witness to it,
and we proclaim to you the eternal life
that was present to the Father
and became visible to us.)

What we have seen and heard
we proclaim in turn to you
so that you may share life with us.
This fellowship of ours is with the Father
and with his Son, Jesus Christ.
Indeed, our purpose in writing you this
is that our joy may be complete.

Here, then, is the message
we have heard from him
and announce to you:
that God is light;
in him there is no darkness.

If we say, "We have fellowship with him,"
while continuing to walk in darkness,
we are liars and do not act in truth.
But if we walk in light, as he is in the light,
we have fellowship with one another,
and the blood of his Son Jesus cleanses us from all sin.

If we say, "We are free of the guilt of sin,"
we deceive ourselves; the truth is not to be found in us.
But if we acknowledge our sins,
he who is just can be trusted
to forgive our sins
and cleanse us from every wrong.
If we say, "We have never sinned,"
we make him a liar
and his word finds no place in us.

Responsory

1 John 1:2; 5:20

This life was made visible; we have seen it and we proclaim to you

the eternal life

— which was with the Father and has appeared to us, alleluia.

We know that the Son of God has come and given us understanding, that we might know the true God, for we are in his Son, Jesus Christ. He is the true God and eternal life.

— Which was with the Father and has appeared to us, alleluia.

Second reading

From the commentary on the second letter to the Corinthians by Saint Cyril of Alexandria, bishop

(Cap. 5, 5–6, 2: PG 74, 942–943)

God has reconciled us to himself through Christ and given us the ministry of reconciliation

Those who have a sure hope, guaranteed by the Spirit, that they will rise again lay hold of what lies in the future as though it were already present. They say: Outward appearances will no longer be our standard in judging other men. Our lives are all controlled by the Spirit now, and are not confined to this physical world that is subject to corruption. The light of the Only-begotten has shone on us, and we have been transformed into the Word, the source of all life. While sin was still our master, the bonds of death had a firm hold on us, but now that the righteousness of Christ has found a place in our hearts we have freed ourselves from our former condition of corruptibility.

This means that none of us lives in the flesh anymore, at least not in so far as living in the flesh means being subject to the weaknesses of the flesh, which include corruptibility. *Once we thought of Christ as being in the flesh, but we do not do so any longer*, says Saint Paul. By this he meant that the Word became flesh and dwelt among us; he suffered death in the flesh in order to give all men life. It was in this flesh that we knew him before, but we do so no longer. Even though he remains in the flesh, since he came to life again on the third day and is now with his Father in heaven, we know that he has passed beyond the life of the flesh; for *having died once, he will never die again, death has no power over him any more. His death was a death to*

sin, which he died once for all; his life is life with God.

Since Christ has in this way become the source of life for us, we who follow in his footsteps must not think of ourselves as living in the flesh any longer, but as having passed beyond it. Saint Paul's saying is absolutely true that *when anyone is in Christ he becomes a completely different person: his old life is over and a new life has begun.* We have been justified by our faith in Christ and the power of the curse has been broken. Christ's coming to life again for our sake has put an end to the sovereignty of death. We have come to know the true God and to worship him in spirit and in truth, through the Son, our mediator, who sends down upon the world the Father's blessings.

And so Saint Paul shows deep insight when he says: *This is all God's doing: it is he who has reconciled us to himself through Christ.* For the mystery of the incarnation and the renewal it accomplished could not have taken place without the Father's will. Through Christ we have gained access to the Father, for as Christ himself says, no one comes to the Father except through him. *This is all God's doing, then. It is he who has reconciled us to himself through Christ, and who has given us the ministry of reconciliation.*

Responsory

Romans 5:11; Colossians 1:19-20

We rejoice in God through our Lord Jesus Christ,

— through whom we have gained our reconciliation, alleluia.

It pleased God that all perfection should dwell in Christ, and through him God chose to reconcile all things to himself.

— Through whom we have gained our reconciliation, alleluia.

Stand

TE DEUM

You are God: we praise you;
You are the Lord: we acclaim you;
You are the eternal Father:
All creation worships you.

To you all angels, all the powers of heaven,

Cherubim and Seraphim, sing in endless praise:
Holy, holy, holy, Lord, God of power and might,
heaven and earth are full of your glory.

The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.

Throughout the world the holy Church acclaim you:
Father, of majesty unbounded,
your true and only Son, worthy of all worship,
and the Holy Spirit, advocate and guide.

You, Christ, are the King of glory,
the eternal Son of the Father.

When you became man to set us free
you did not spurn the Virgin's womb.

You overcame the sting of death,
and opened the kingdom of heaven to all believers.

You are seated at God's right hand in glory.
We believe that you will come, and be our judge.

Come then, Lord, and help your people,
bought with the price of your own blood,
and bring us with your saints
to glory everlasting.

CONCLUDING PRAYER

Let us pray.

Ever-living God,
help us to celebrate our joy
in the resurrection of the Lord
and to express in our lives
the love we celebrate.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
God, for ever and ever.

— Amen.

Acclamation

Let us praise the Lord.

— And give him thanks.

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