

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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April 13, 2025

{ Passion Sunday – Palm Sunday }



*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.

HYMN

Sing, my tongue, in exultation  
of our banner and device!  
Make a solemn proclamation  
of a triumph and its price:  
how the Savior of creation  
conquered by his sacrifice!

For, when Adam first offended,  
eating that forbidden fruit,  
not all hopes of glory ended  
with the serpent at the root:  
broken nature would be mended  
by a second tree and shoot.

Thus the tempter was outwitted  
by a wisdom deeper still:  
remedy and ailment fitted,  
means to cure and means to kill;  
that the world might be acquitted,  
Christ would do his Father's will.

So the Father, out of pity  
for ourself inflicted doom,  
sent him from the heav'nly city  
when the holy time had come:  
he, the Son and the Almighty,  
took our flesh in Mary's womb.

So he came, the long expected,  
not in glory, not to reign;

only born to be rejected,  
choosing hunger, toil, and pain,  
till the scaffold was erected  
and the Paschal Lamb was slain.

Wisdom, pow'r, and adoration  
to the blessed Trinity  
for redemption and salvation  
through the Paschal Mystery,  
now, in ev'ry generation,  
and for all eternity. Amen.

*Metrical hymn, melody: PICARDY, 8 7 8 7 8 7; Julien Tiersot's Mélo­dies populaires des provinces de France, 1887*

*Plainsong, mode I, melody 12; Liber Hymnarius, Solesmes, 1983\*, Text: Pange, lingua gloriosi proelium certaminis, Venantius Fortunatus, ca. 530–600*

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*Sit or stand*

## PSALMODY

### *Antiphon 1*

Lord, our God, in splendor and majesty you are clothed, wrapped in light as in a robe.

*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 líght 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 threát 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 wíld-asses quénch their thírst.  
On their bánks dwell the bírds of héaven;\*  
from the bránches they síng their sóng.

Glory to the Fátter, and to the Son,\*  
and to the Holy Spírít:  
as it was in the bégínníng, is now,\*  
and will be for éver. Amen.

### *Antiphon*

Lord, our God, in splendor and majesty you are clothed, wrapped in light as in a robe.

### *Antiphon 2*

The Lord has brought forth bread from the earth, and wine to give warmth to men's hearts.

## *II*

From your dwélling you wáter the hílls;\*

éarth drinks its fill of your gift.  
You máke the grass grów for the cáttle \*  
and the plánts to sérve man's néeds,  
that he may bríng forth bréad from the éarth \*  
and wíne to chéer man's héart;  
óil, to máke him glád \*  
and bréad to stréngthen man's héart.

The trées of the Lórd drink their fill, \*  
the cégars he plánted on Lébanon;  
thére the bírds build their nésts: \*  
on the trée-top the stórk has her hóme.  
The góats find a hóme on the móuntains \*  
and rábbits híde in the rócks.

You made the móon to márk the mónths; \*  
the sún knows the tíme for its sétting.  
When you spréad the dárkness it is níght \*  
and all the béasts of the fórest creep fórh.  
The young líons róar for their préy \*  
and ásk their fóod from Gód.

At the rísing of the sún they steal áwáy \*  
and gó to rést in their déns.  
Mán goes fórh to his wórk, \*  
to lábor till évening fálls.

Glory to the Fátter, and to the Son, \*  
and to the Holy Spírit:  
as it was in the béginning, is now, \*  
and will be for éver. Amen.

*Antiphon*

The Lord has brought forth bread from the earth, and wine to give warmth to men's hearts.

*Antiphon 3*

The Lord looked upon all he had made and saw that it was very good.

### III

How mány are your wórks, O Lórd! †  
In wísdóm you have máde them áll.\*  
The éarth is fúll of your ríches.

Thére is the séa, vast and wíde, †  
with its móving swárms past cóunting,\*  
líving things gréat and smáll.  
The shíps are móving thére\*  
and the mónsters you máde to pláy with.

Áll of thése look to yóu\*  
to gíve them their fóod in due séason.  
You gíve it, they gáther it úp:\*  
you ópen your hánd, they have their fill.

You híde your fáce, they are dísmáyed; †  
you táke back your spírit, they díe,\*  
retúrning to the dúst from which they cáme.  
You sénd forth your spírit, they are créated; \*  
and you renéw the fáce of the éarth.

May the glóry of the Lórd last foréver! \*  
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 lífe,\*  
make músic to my Gód while I líve.  
May my thóughts be pléasing to hím.\*  
I find 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 Fátter, and to the Son,\*  
and to the Holy Spírit:  
as it was in the bégíning, is now,\*  
and will be for éver. Amen.

*Antiphon*

The Lord looked upon all he had made and saw that it was very good.

VERSE

When I am lifted up from the earth.

— I will draw all people to myself.

*Sit*

READINGS

*First reading*

From the letter to the Hebrews

*10:1-18*

*We are sanctified through the offering of Christ*

Since the law had only a shadow of the good things to come, and no real image of them, it was never able to perfect the worshipers by the same sacrifices offered continually year after year. Were matters otherwise, the priests would have stopped offering them, for the worshipers, once cleansed, would have had no sin on their conscience. But through those sacrifices there came only a yearly recalling of sins, because it is impossible for the blood of bulls and goats to take sins away. Wherefore, on coming into the world, Jesus said:

“Sacrifice and offering you did not desire,  
but a body you have prepared for me;  
Holocausts and sin offerings you took no delight in.  
Then I said, ‘As is written of me in the book,  
I have come to do your will, O God.’”

First he says,

“Sacrifices and offerings, holocausts and sin offerings,  
you neither desired nor delighted in.”

(These are offered according to the prescriptions of the law.) Then he says,

“I have come to do your will.”

In other words, he takes away the first covenant to establish the second.

By this “will,” we have been sanctified through the offering of the body of Jesus Christ once for all. Every other priest stands ministering day by day, and offering again and again those same sacrifices which can never take away sins. But Jesus offered one sacrifice for sins and took his seat forever at the right hand of God; now he waits until his enemies are placed beneath his feet. By one offering he has forever perfected those who are being sanctified. The Holy Spirit attests this to us, for after saying,

“This is the covenant I will make with them  
after those days, says the Lord:  
I will put my laws in their hearts  
and I will write them on their minds,”

he also says,

“Their sins and their transgressions  
I will remember no more.”

Once these have been forgiven, there is no further offering for sin.

*Responsory*

*Hebrews 10:5, 6, 7, 4 (Psalm 40:7-8)*

Sacrifice and offerings you did not desire, but you prepared a body for me. Burnt offerings for sin could not please you. So I said:

— Here I am, Lord God, I come to do your will.

The blood of bulls and goats could never take away sins. When Christ came into the world he said:

— Here I am, Lord God, I come to do your will.

*Second reading*

From a sermon by Saint Andrew of Crete, bishop



*Blessed is he who comes in the name of the Lord. Blessed is the king of Israel*

Let us go together to meet Christ on the Mount of Olives. Today he returns from Bethany and proceeds of his own free will toward his holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with himself, we are told in Scripture, *above every sovereignty, authority and power, and every other name that can be named*, now comes of his own free will to make his journey to Jerusalem. He comes without pomp or ostentation. As the psalmist says: *He will not dispute or raise his voice to make it heard in the streets*. He will be meek and humble, and he will make his entry in simplicity.

Let us run to accompany him as he hastens toward his passion, and imitate those who met him then, not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. Then we shall be able to receive the Word at his coming, and God, whom no limits can contain, will be within us.

In his humility Christ entered the dark regions of our fallen world and he is glad that he became so humble for our sake, glad that he came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that he has now ascended above the highest heavens—the proof, surely, of his power and godhead—his love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with his own in heaven.

So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as

we join today in the children's holy song: *Blessed is he who comes in the name of the Lord. Blessed is the king of Israel.*

*Responsory*

*John 12:12, 13; Matthew 21:8, 9*

When the people heard that Jesus was entering Jerusalem, they went out to meet him. Many spread their cloaks before him, while others took branches from the trees, as they cried aloud:

— Hosanna to the Son of David! Blessed is he who comes in the name of the Lord.

The crowd that went ahead of him, and the crowd that followed after cried out:

— Hosanna to the Son of David! Blessed is he who comes in the name of the Lord.

*Stand*

### CONCLUDING PRAYER

Let us pray.

Almighty, ever-living God,  
you have given the human race Jesus Christ our Savior  
as a model of humility.

He fulfilled your will  
by becoming man and giving his life on the cross.  
Help us to bear witness to you  
by following his example of suffering  
and make us worthy to share in his resurrection.

We ask 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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