

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

April 9, 2026

{ Thursday within the Octave 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

This is the day, true day of God,
serene with clear and holy light,
on which the sacred blood has washed
both shame and guilt from all the world.

In this the lost regain their faith,
the blind receive the gift of light;
can one remain in anxious fear
who sees forgiveness for the thief?

The angels wonder at this work,
they see the body wracked with pain,
they see the thief draw near to Christ
to pluck the fruit of blessed life.

How wondrous is the mystery:
that flesh should cleanse the sins of flesh,
to take away the guilt of all
and wash the world of foul decay.

What could be more sublime than this:
that guilt should seek the gift of grace,
that charity should cast out fear,
and death should render life renewed?

O Jesus, be for mind and heart
our everlasting paschal joy
and gather us, reborn by grace,
to share your triumphs evermore.

To you, Lord Jesus, glory be,

who shine in vict'ry over death,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

Metrical hymn, melody: EISENACH, 8 8 8 8; Johann Hermann Schein, 1586–1630

Plainsong, mode III, melody 56; Liber Hymnarius, Solesmes, 1983, Text: Hic est dies
verus Dei, St. Ambrose, 340–397*

*The English translation of Hymns and chants from The Liturgy of the Hours © 2023
International Commission on English in the Liturgy Corporation (ICEL).*

*Reproduced from The Divine Office Hymnal (hymns #125/126). Copyright © 2023
United States Conference of Catholic Bishops, Washington, DC (USCCB). Published
and distributed exclusively by GIA Publications, Inc., Chicago, IL. To acquire the
Pew Edition or Accompaniment Edition of the hymnal with metrical hymn tunes and
plainsong melodies, visit www.giamusic.com.*

Sit or stand

PSALMODY

Antiphon 1

Let the sons of Israel say: His love endures for ever, alleluia.

Psalm 118

Song of joy for salvation

*This Jesus is the stone which, rejected by you builders, has become the chief stone sup-
porting all the rest (Acts 4:11).*

I

Give thánks to the Lórd for he is góod,*
for his lóve endures for éver.

Let the sóns of Ísrael sáy: *

“His lóve endures for éver.”

Let the sóns of Áaron sáy: *

“His lóve endures for éver.”

Let thóse who fear the Lórd sáy: *

“His lóve endures for éver.”

I cálled to the Lórd in my distréss; *
he ánswered and fréed me.

The Lórd is at my síde; I do not féar. *

What can mán do agáinst me?

The Lórd is at my síde as my hélper: *
I shall look dówn on my fóes.

It is bétter to take réfuge in the Lórd *
than to trúst in mén:
it is bétter to take réfuge in the Lórd *
than to trúst in prínces.

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

Let the sons of Israel say: His love endures for ever, alleluia.

Antiphon 2

The Lord has become my salvation, alleluia.

II

The nátions áll encómpassed me; *
in the Lórd's name I crúshed them.
They cómpassed me, cómpassed me abóut; *
in the Lórd's name I crúshed them.
They cómpassed me abóut like bées; †
they blázed like a fire among thórns. *
In the Lórd's name I crúshed them.

I was hárd-préssed and was fálling *
but the Lórd came to hélp me.
The Lórd is my stréngth and my sóng; *
hé is my sáviór.
There are shóuts of jóy and víctory *
in the ténts of the júst.

The Lórd's right hánd has tríumphed; *
his ríght hand ráised me.
The Lórd's right hánd has tríumphed; †
I shall not díe, I shall líve *
and recóunt his déeds.
I was púnished, I was púnished by the Lórd, *

but nót doomed to díe.

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

The Lord has become my salvation, alleluia.

Antiphon 3

The Lord has done this, and it is wonderful in our eyes, alleluia.

III

Ópen to mé the gates of hóliness: *
I will énter and give thánks.
Thís is the Lórd's own gáte *
where the júst may énter.
I will thánk you for yóu have ánswered *
and yóu are my sáviór.

The stóne which the búilders rejécted *
has becóme the córner stone.
Thís is the wórk of the Lórd, *
a márvel in our éyes.
Thís day was máde by the Lórd; *
we rejóice and are glád.

O Lórd, gránt us salvátion; *
O Lórd, grant succéss.
Bléssed in the náme of the Lórd *
is hé who cómes.
We bléss you from the hóuse of the Lórd; *
the Lord Gód is our líght.

Go fóward in procéssion with bránches *
éven to the áltar.
Yóu are my Gód, I thánk you. *
My Gód, I práise you.
Give thánks to the Lórd for he is góod; *
for his lóve endures for éver.

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

The Lord has done this, and it is wonderful in our eyes, alleluia.

VERSE

Christ Jesus you have risen from the dead, alleluia.

— Let the heavens and the earth rejoice, alleluia.

Sit

READINGS

First reading

From the first letter of the apostle Peter

3:1-17

The imitation of Christ

You married women must obey your husbands, so that any of them who do not believe in the word of the gospel may be won over apart from preaching, through their wives' conduct. They have only to observe the reverent purity of your way of life. The affectation of an elaborate hairdress, the wearing of golden jewelry, or the donning of rich robes is not for you. Your adornment is rather the hidden character of the heart, expressed in the unfading beauty of a calm and gentle disposition. This is precious in God's eyes. The holy women of past ages used to adorn themselves in this way, reliant on God and obedient to their husbands—for example, Sarah, who was subject to Abraham and called him her master. You are her children when you do what is right and let no fears alarm you.

You husbands, too, must show consideration for those who share your lives. Treat women with respect as the weaker sex, heirs just as much as you to the gracious gift of life. If you do so, nothing will keep your prayers from being answered.

In summary, then, all of you should be like-minded, sympathetic,

loving toward one another, kindly disposed, and humble. Do not return evil for evil or insult for insult. Return a blessing instead. This you have been called to do, that you may receive a blessing as your inheritance.

“He who cares for life
and wants to see prosperous days
must keep his tongue from evil
and his lips from uttering deceit.

He must turn from evil and do good,
seek peace and follow after it,
because the Lord has eyes for the just
and ears for their cry;
but against evildoers the Lord sets his face.”

Who indeed can harm you if you are committed deeply to doing what is right? Even if you should have to suffer for justice’s sake, happy will you be. “Fear not and do not stand in awe of what this people fears.” Venerate the Lord, that is, Christ, in your hearts. Should anyone ask you the reason for this hope of yours, be ever ready to reply, but speak gently and respectfully. Keep your conscience clear, so that, whenever you are defamed, those who libel your way of life in Christ may be shamed. If it should be God’s will that you suffer, it is better to do so for good deeds than for evil ones.

Responsory

Luke 6:22, 23; 1 Peter 3:14

Blessed are you when men hate you and curse your name as evil because of the Son of man.

- Be glad on that day and dance for joy; your reward will be great in heaven, alleluia.

If you suffer for the sake of justice, you should count yourself blessed indeed, alleluia.

- Be glad on that day and dance for joy; your reward will be great in heaven, alleluia.

Second reading

From the Jerusalem Catecheses

(Cat. 21, Mystagogica 3, 1-3: PG 33, 1087-1091)

Baptism is a symbol of Christ's passion

You were led down to the font of holy baptism just as Christ was taken down from the cross and placed in the tomb which is before your eyes. Each of you was asked, "Do you believe in the name of the Father, and of the Son, and of the Holy Spirit?" You made the profession of faith that brings salvation, you were plunged into the water, and three times you rose again. This symbolized the three days Christ spent in the tomb.

As our Savior spent three days and three nights in the depths of the earth, so your first rising from the water represented the first day and your first immersion represented the first night. At night a man cannot see, but in the day he walks in the light. So when you were immersed in the water it was like night for you and you could not see, but when you rose again it was like coming into broad daylight. In the same instant you died and were born again; the saving water was both your tomb and your mother.

Solomon's phrase in another context is very apposite here. He spoke of *a time to give birth, and a time to die*. For you, however, it was the reverse: a time to die, and a time to be born, although in fact both events took place at the same time and your birth was simultaneous with your death.

This is something amazing and unheard of! It was not we who actually died, were buried and rose again. We only did these things symbolically, but we have been saved in actual fact. It is Christ who was crucified, who was buried and who rose again, and all this has been attributed to us. We share in his sufferings symbolically and gain salvation in reality. What boundless love for men! Christ's undefiled hands were pierced by the nails; he suffered the pain. I experience no pain, no anguish, yet by the share that I have in his sufferings he freely grants me salvation.

Let no one imagine that baptism consists only in the forgiveness

of sins and in the grace of adoption. Our baptism is not like the baptism of John, which conferred only the forgiveness of sins. We know perfectly well that baptism, besides washing away our sins and bringing us the gift of the Holy Spirit, is a symbol of the sufferings of Christ. This is why Paul exclaims: *Do you not know that when we were baptized into Christ Jesus we were, by that very action, sharing in his death? By baptism we went with him into the tomb.*

Responsory

These new-born lambs sing alleluia as their song of praise. They have come to the streams of living water;

— now they are filled with radiant beauty, alleluia.

Clothed in white robes and with palms in their hands, they stand in the presence of the Lamb.

— Now they are filled with radiant beauty, 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.

Father,
you gather the nations to praise your name.
May all who are reborn in baptism
be one in faith and love.

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.

The English translation of Antiphons, Invitatories, Responsories, Intercessions, Psalm 95, the Canticle of the Lamb, Psalm Prayers, Non-Biblical Readings, Hagiographical Introductions from *The Liturgy of the Hours* © 1973, 1974, 1975, International Commission on English in the Liturgy Corporation (ICEL); excerpts from the English translation of *The Roman Missal* © 2010, ICEL; the English translation of Hymns from *The Liturgy of the Hours* © 2023. All rights reserved.

English translation of *Gloria Patri, Te Deum Laudamus, Benedictus, Magnificat*, and *Nunc Dimittis* by the International Consultation on English Texts.

Readings and New Testament Canticles (except the Magnificat) from the *New American Bible* Copyright © 1970 by the Confraternity of Christian Doctrine, Washington, D.C. Used with permission. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

Psalm texts except Psalm 95 Copyright © 1963, The Grail (England). Used with permission of A.P. Watt Ltd. All rights reserved.

Arrangement Copyright © 2006 by eBreviary, New York.



mobile prayers



UNITED STATES OF AMERICA
www.ebreviary.com