

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

August 6, 2025

{ Feast – Transfiguration }



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

In splendor far beyond the sun,
upon the mountain Christ reveals
his glory, beauty, heav'nly form:
the goal the Church still seeks in hope.

Let all the ages bear in mind
that Christ before his chosen three
with Moses and Elijah spoke
prophetic words in gracious speech.

They stand and witness to the grace
of ancient Prophets and the Law;
then from a cloud the Father's voice
gives testimony to his Son.

Christ's face now shines with glorious light,
and he declares to all this day
what honor faithful souls shall have
when they with love rejoice in God.

The myst'ry of this wondrous sight
lifts up the hearts that live by faith,
and so with great and solemn joy
we sing devoted praise and cry:

O Father with the Only Son
and with the Spirit Paraclete,
now through your presence, Three in One,
bestow on us this glorious light. Amen.

Metrical hymn, melody: ST VENANTIUS, 8 8 8 8; Rouen church melody, 1728

Plainsong, mode IV, melody 64; Liber Hymnarius, Solesmes, 1983, Text: Cælestis formam gloriæ, ca. 13th c.

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Sit or stand

PSALMODY

Antiphon 1

One day within your courts is better than a thousand elsewhere.

Psalm 84

Longing for God's Temple

Here we do not have a lasting city; we seek a home that is yet to come (Hebrews 13:14).

How lovely is your dwelling place,^{*}
Lórd, Gód of hósts.

My sóul is lónging and yéarning,^{*}
is yéarning for the cóurts of the Lórd.
My héart and my sóul ring out their jóy^{*}
to Gód, the líving Gód.

The spárrrow hersélf finds a hóme^{*}
and the swállow a nést for her bróod;
she láys her yóung by your áltars,^{*}
Lord of hósts, my kíng and my Gód.

They are háppy, who dwéll in your hóuse,^{*}
for éver sínging your práise.
They are háppy, whose stréngth is in yóu,^{*}
in whose héarts are the róads to Zíon.

As they gó through the Bítter Váley †
they máke it a pláce of spríngs,^{*}
the áutumn rain cóvers it with bléssings.

They wálk with éver growing stréngth, *
they will sée the God of góds in Zíon.

O Lórd God of hósts, hear my práyer, *
give éar, O Gód of Jácob.

Turn your éyes, O Gód, our shíeld, *
lók on the fáce of your anóinted.

Óne day withín your cóurts *
is bétter than a thóusand elsewhére.
The thréshold of the hóuse of Gód *
I préfér to the dwéllings of the wícked.

For the Lord Gód is a rámpart, a shíeld; *
he will gíve us his fávor and glóry.
The Lórd will not refúse any góod *
to thóse who wálk without bláme.

Lórd, Gód of hósts, *
háppy the mán who trusts in yóu!

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

One day within your courts is better than a thousand elsewhere.

Antiphon 2

Light dawns for the just, and joy for the upright of heart.

Psalms 97

The glory of the Lord in his decrees for the world

This psalm foretells a world-wide salvation and that peoples of all nations will believe in Christ (St. Athanasius).

The Lord is kíng, let éarth rejóice, *
let áll the cóastlands be glád.
Clóud and dárkness are his ráiment; *
his thróne, jústice and ríght.

A fire prepáres his páth; *

it búrn up his fóes on every síde.
His líghtnings líght up the wórld, *
the éarth trémbles at the síght.

The móuntains mélt like wáx *
before the Lórd of áll the éarth.
The skíes procláim his jústice; *
all péoples sée his glóry.

Let thóse who serve ídols be ashámed, †
those who bóast of their wórtless góds. *
All you spírits, wórship hím.

Zíon héars and is glád; †
the péople of Júdah rejóice *
becáuse of your júdgments, O Lórd.

For yóu indéed are the Lórd, †
most hígh above áll the éarth, *
exálted far abóve all spírits.

The Lórd loves thóse who hate évil: †
he gúards the sóuls of his sáints; *
he sêts them frée from the wícked.

Líght shines fóρθ for the júst *
and jóy for the úpright of héart.
Rejóice, you júst, in the Lórd; *
give glóry to his hólý náme.

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

Light dawns for the just, and joy for the upright of heart.

Antiphon 3

Praise the Lord, our God; worship him on his holy mountain.

Psalm 99

Holy is the Lord our God

*Christ, higher than the Cherubim, when you took our lowly nature you transformed
our sinful world (Saint Athanasius).*

The Lórd is kíng; the péoples trémble. †
He is thróned on the chérubim; the éarth quákes. *
The Lórd is gréat in Zíon.

Hé is suprême over áll the péoples. †
Let them práise his náme, so térrible and gréat. *
He is hólý, fúll of pówer.

Yóu are a kíng who lóves what is ríght; †
you have estáblished équity, jústice and ríght; *
yóu have estáblished them in Jácob.

Exált the Lórd our Gód; †
bow dówn before Zíon, his fóotstool. *
Hé the Lórd is hólý.

Amóng his príests were Áaron and Móses, †
among thóse who invóked his náme was Sámuel. *
They invóked the Lórd and he ánswered.

To thém he spóke in the píllar of clóud. †
They díd his wíll; they képt the láw, *
which hé, the Lórd, had gíven.

O Lórd our Gód, you ánswered thém. †
For thém yóu were a Gód who forgíves; *
yet you púnished áll their offénses.

Exált the Lórd our Gód; †
bow dówn before his hólý móuntain *
for the Lórd our Gód is hólý.

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

Praise the Lord, our God; worship him on his holy mountain.

VERSE

He spoke to them from the pillar of cloud.

— They have held fast to his message.

Sit

READINGS

First reading

From the second letter of the apostle Paul to the Corinthians

3:7—4:6

Christ is the splendor of the new covenant

If the ministry of death, carved in writing on stone, was inaugurated with such glory that the Israelites could not look on Moses' face because of the glory that shone on it (even though it was a fading glory), how much greater will be the glory of the ministry of the Spirit? If the ministry of the covenant that condemned had glory, greater by far is the glory of the ministry that justifies. Indeed, when you compare that limited glory with this surpassing glory, the former should be declared no glory at all. If what was destined to pass away was given in glory, greater by far is the glory that endures.

Our hope being such, we act with full confidence. We are not like Moses, who used to hide his face with a veil so that the Israelites could not see the final fading of that glory. Their minds, of course, were dulled. To this very day, when the old covenant is read the veil remains unlifted; it is only in Christ that it is taken away. Even now, when Moses is read a veil covers their understanding. "But whenever he turns to the Lord, the veil will be removed." The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. All of us, gazing on the Lord's glory with unveiled faces, are being transformed from glory to glory into his very image by the Lord who is the Spirit.

Because we possess this ministry through God's mercy, we do not give in to discouragement. Rather, we repudiate shameful,

underhanded practices. We do not resort to trickery or falsify the word of God. We proclaim the truth openly and commend ourselves to every man's conscience before God. If our gospel can be called "veiled" in any sense, it is such only for those who are headed toward destruction. Their unbelieving minds have been blinded by the god of the present age so that they do not see the splendor of the gospel showing forth the glory of Christ, the image of God.

It is not ourselves we preach but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ.

Responsory

1 John 3:1-2

See how great is the love the Father has given us:

— we are called God's children, and that is what we are.

We know that when he appears, we shall be like him, for we shall see him as he really is.

— We are called God's children, and that is what we are.

Second reading

From a sermon on the transfiguration of the Lord by Anastasius of Sinai, bishop

(Nn. 6-10: Mélanges d'archéologie et d'histoire 67 [1955], 241-244)

It is good for us to be here

Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. It was as if he said to them: "As time goes by you may be in danger of losing your faith. To save you from this I tell you now that some standing here listening to me *will not taste death until they have seen the Son of Man coming*

in the glory of his Father. “ Moreover, in order to assure us that Christ could command such power when he wished, the evangelist continues: *Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, he was transfigured. His face shone like the sun, and his clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.*

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here. Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord’s chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and—I speak boldly—it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us for ever sharers in his Godhead and raising us to heights as yet undreamed of.

Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: *Lord, it is good for us to be here.*

It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?

Therefore, since each of us possesses God in his heart and is being transformed into his divine image, we also should cry out with joy: *It is good for us to be here*—here where all things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen. For here, in our hearts, Christ takes up his abode together

with the Father, saying as he enters: *Today salvation has come to this house*. With Christ, our hearts receive all the wealth of his eternal blessings, and there where they are stored up for us in him, we see reflected as in a mirror both the first fruits and the whole of the world to come.

Responsory

Matthew 17:2, 3; see Luke 9:32, 34

His face shone like the sun;

- when the disciples saw his glory, they were filled with wonder and fear.

Suddenly Moses and Elijah appeared before them speaking with Jesus.

- When the disciples saw his glory, they were filled with wonder and fear.

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 acclaims 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.

God our Father,
in the transfigured glory of Christ your Son,
you strengthen our faith
by confirming the witness of your prophets,
and show us the splendor of your beloved sons and daughters.
As we listen to the voice of your Son,
help us to become heirs to eternal life with him
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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