

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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April 10, 2026

{ Friday 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  
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*Sit or stand*

## PSALMODY

### *Antiphon 1*

Give thanks to the Lord; he alone does marvelous deeds, alleluia.

*Psalm 136*

*Easter Hymn*

*We praise God by recalling his marvelous deeds (Cassiodorus).*

### I

O give thánks to the Lórd for he is góod,\*  
for his lóve endúres for éver.

Give thánks to the Gód of góds,\*  
for his lóve endúres for éver.

Give thánks to the Lórd of lórd's,\*  
for his lóve endúres for éver;

who alóne has wrought márvellous wórks,\*  
for his lóve endúres for éver;

whose wísdóm it wás made the skíes,\*  
for his lóve endúres for éver;

who fixed the earth firmly on the séas,\*  
for his lóve endúres for éver.

It was hé who máde the great líghts,\*

for his lóve endúres for éver,  
the sún to rúle in the dáy, \*  
for his lóve endúres for éver,  
the móon and stárs in the níght, \*  
for his lóve endúres 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*

Give thanks to the Lord; he alone does marvelous deeds, alleluia.

*Antiphon 2*

He led Israel out of Egypt; his love endures for ever, alleluia.

*II*

The first-bórn of the Egýptians he smóte, \*  
for his lóve endúres for éver.  
He brought Ísrael óut from their mídst, \*  
for his lóve endúres for éver;  
arm outstrétched, with pówer in his hánd, \*  
for his lóve endúres for éver.

He divided the Réd Sea in twó, \*  
for his lóve endúres for éver;  
he made Ísrael páss through the mídst, \*  
for his lóve endúres for éver;  
he flung Pháraoh and his fórcé in the séa, \*  
for his lóve endúres 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*

He led Israel out of Egypt; his love endures for ever, alleluia.

*Antiphon 3*

The Lord has rescued us from our enemies, alleluia.

*III*

Through the désert his péople he léd,\*  
for his lóve endúres for éver.

Nátions in their gréatness he strúck,\*  
for his lóve endúres for éver.

Kíngs in their spléndor he sléw,\*  
for his lóve endúres for éver.

Síhon, kíng of the Ámorites,\*  
for his lóve endúres for éver;  
and Óg, the kíng of Báshan,\*  
for his lóve endúres for éver.

He let Ísrael inhérit their lánd,\*  
for his lóve endúres for éver.

On his sérvant their lánd he bestówed,\*  
for his lóve endúres for éver.

He remébered ús in our distréss,\*  
for his lóve endúres for éver.

And he snátched us awáy from our fóes,\*  
for his lóve endúres for éver.

He gives fód to áll living thíngs,\*  
for his lóve endúres for éver.

To the Gód of héaven give thánks,\*  
for his lóve endúres 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 rescued us from our enemies, alleluia.

*VERSE*

God has given us a new birth into a living hope, alleluia.

— By raising Jesus Christ from the dead, alleluia.

*Sit*

## READINGS

### *First reading*

From the first letter of the apostle Peter

*3:18—4:11*

### *Awaiting the Lord's coming*

The reason why Christ died for sins once for all, the just man for the sake of the unjust, was that he might lead you to God. He was put to death insofar as fleshly existence goes, but was given life in the realm of the spirit. It was in the spirit also that he went to preach to the spirits in prison. They had disobeyed as long ago as Noah's day, while God patiently waited until the ark was built. At that time, a few persons, eight in all, escaped in the ark through the water.

You are now saved by a baptismal bath which corresponds to this exactly. This baptism is no removal of physical stain, but the pledge to God of an irreproachable conscience through the resurrection of Jesus Christ. He went to heaven and is at God's right hand, with angelic rulers and powers subjected to him.

Christ suffered in the flesh; therefore arm yourselves with his same mentality. He who has suffered in the flesh has broken with sin. You are not to spend what remains of your earthly life on human desires but on the will of God. Already you have devoted enough time to what the pagans enjoy, living lives of debauchery, evil desires, drunkenness, orgies, carousing, and wanton idolatry.

It is no wonder that those blasphemers are surprised when you do not plunge into the same swamp of profligacy as they. They shall give an accounting to him who stands ready to judge the living and the dead. The reason the gospel was preached even to the dead was that, although condemned in the flesh in the eyes of men, they might live in the spirit in the eyes of God.

The consummation of all is close at hand. Therefore do not be per-

turbed; remain calm so that you will be able to pray. Above all, let your love for one another be constant, for love covers a multitude of sins. Be mutually hospitable without complaining. As generous distributors of God's manifold grace, put your gifts at the service of one another, each in the measure he has received. The one who speaks is to deliver God's message. The one who serves is to do it with the strength provided by God. Thus, in all of you God is to be glorified through Jesus Christ: to him be glory and dominion throughout the ages. Amen.

*Responsory*

*1 Peter 3:18, 22*

Christ died for our sins: the innocent for the guilty, so that he might lead us back to God.

- In the flesh he was put to death, in the spirit he was raised to life, alleluia.

He is seated at God's right hand; he died to make eternal life our heritage.

- In the flesh he was put to death, in the spirit he was raised to life, alleluia.

*Second reading*

From the Jerusalem Catecheses

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

*The anointing with the Holy Spirit*

When we were baptized into Christ and clothed ourselves in him, we were transformed into the likeness of the Son of God. Having destined us to be his adopted sons, God gave us a likeness to Christ in his glory, and living as we do in communion with Christ, God's anointed, we ourselves are rightly called "the anointed ones." When he said: *Do not touch my anointed ones*, God was speaking of us.

We became "the anointed ones" when we received the sign of the Holy Spirit. Indeed, everything took place in us by means of images, because we ourselves are images of Christ. Christ bathed in the river Jordan, imparting to its waters the fragrance of his divinity,

and when he came up from them the Holy Spirit descended upon him, like resting upon like. So we also, after coming up from the sacred waters of baptism, were anointed with chrism, which signifies the Holy Spirit, by whom Christ was anointed and of whom blessed Isaiah prophesied in the name of the Lord: *The Spirit of the Lord is upon me, because he has anointed me. He has sent me to preach good news to the poor.*

Christ's anointing was not by human hands, nor was it with ordinary oil. On the contrary, having destined him to be the Savior of the whole world, the Father himself anointed him with the Holy Spirit. The words of Peter bear witness to this: *Jesus of Nazareth, whom God anointed with the Holy Spirit.* And David the prophet proclaimed: *Your throne, O God, shall endure for ever; your royal scepter is a scepter of justice. You have loved righteousness and hated iniquity; therefore God, your God, has anointed you with the oil of gladness above all your fellows.*

The oil of gladness with which Christ was anointed was a spiritual oil; it was in fact the Holy Spirit himself, who is called *the oil of gladness* because he is the source of spiritual joy. But we too have been anointed with oil, and by this anointing we have entered into fellowship with Christ and have received a share in his life. Beware of thinking that this holy oil is simply ordinary oil and nothing else. After the invocation of the Spirit it is no longer ordinary oil but the gift of Christ, and by the presence of his divinity it becomes the instrument through which we receive the Holy Spirit. While symbolically, on our foreheads and senses, our bodies are anointed with this oil that we see, our souls are sanctified by the holy and life-giving Spirit.

### *Responsory*

*Ephesians 1:13-14; 2 Corinthians 1:21-22*

You have believed the good news and have been sealed according to the promise with the Holy Spirit. He is the pledge of our inheritance,

- the promise of freedom for those whom God has won for himself, to the praise of his glory, alleluia.

God has anointed us and sealed us as his own; and as a pledge of what is to come he has given us the Spirit that dwells in our hearts.

- The promise of freedom for those whom God has won for himself, to the praise of his glory, 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 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.

Eternal Father,  
you gave us the Easter mystery  
as our covenant of reconciliation.  
May the new birth we celebrate  
show its effects in the way we live.

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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