

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

March 24, 2025

{ Monday of the Third Week of Lent }



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

Behold, the accepted time has come:
a holy gift from God shines forth
to cure the sick and weary world
with healing balm of abstinence.

The day of our salvation dawns
resplendent with the light of Christ,
as wounded hearts are freed from sin,
restored by fasting and restraint.

O God, perfect our firm resolve
to fast with body, mind, and heart,
that filled with longing we may seek
and safely reach the_ternal Pasch.

Let all your works adore you, Lord,
O merciful and Triune God.
Renewed by pardon, let us sing
a new song to your holy name. Amen.

*Metrical hymn, melody: ERHALT UNS, HERR, 8 8 8 8; later form of melody from
Joseph Klug's Gestliche Lieder, Wittenberg, 1535*

Plainsong, mode I, melody 28; Liber Hymnarius, Solesmes, 1983, Text: Nunc tempus
acceptabile, ca. 10th c.*

*The English translation of Hymns and chants from The Liturgy of the Hours © 2023
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Sit or stand

PSALMODY

Antiphon 1

Our God will be made manifest; he will not come in silence.

Psalm 50

Genuine love of God

I have come not to abolish the law but to bring it to perfection (see Matthew 5:17).

I

The Gód of góds, the Lórd, †
has spóken and súmmoned the éarth, *
from the rísing of the sún to its sétting.
Out of Zíon's perfect béauty he shínes. *
Our God cómes, he keeps sílence no lónger.

Befóre him fíre devóurs, *
aróund him témpest ráges.
He cálls on the héavens and the éarth *
to wítness his júdgment of his péople.

“Súmmon befóre me my péople *
who made cóvenant with mé by sácrafice.”
The héavens procláim his jústice, *
for Gód himsélf is the júdge.

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

Our God will be made manifest; he will not come in silence.

Antiphon 2

Offer to God the sacrifice of praise.

II

“Listen, my people, I will speak; *
Israel, I will testify against you,
for I am God your God. *

I accuse you, lay the charge before you.

I find no fault with your sacrifices, *
your offerings are always before me.
I do not ask more bullocks from your farms, *
nor goats from among your herds.

For I own all the beasts of the forest, *
beasts in their thousands on my hills.
I know all the birds in the sky, *
all that moves in the field belongs to me.

Were I hungry, I would not tell you, *
for I own the world and all it holds.
Do you think I eat the flesh of bulls, *
or drink the blood of goats?

Pay your sacrifice of thanksgiving to God *
and render him your votive offerings.
Call on me in the day of distress. *
I will free you and you shall honor 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.

Antiphon

Offer to God the sacrifice of praise.

Antiphon 3

I want a loving heart more than sacrifice, knowledge of my ways
more than holocausts.

III

But God says to the wicked: †
“But how can you recite my commandments *

and táke my cóvenant on your líps,
yóu who despíse my lów *
and thrów my wórds to the wínds,
you who sée a thíef and go wíth him; *
who thrów in your lót with adúlterers,
who unbridle your móuth for évil *
and whose tóngue is plóttíng críme,
you who sít and malígn your bróther *
and slándér your ówn móther's són.
You do thís, and should Í keep sílence? *
Do you thínk that Í am líke yóu?
Mark thís, you who néver thínk of Gód, *
lest I séíze you and you cánnót escápe;
a sácrafíce of thanksgívíng hónors me *
and I wíll shów Gód's salvátíon to the úpríght.”

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

I want a loving heart more than sacrifice, knowledge of my ways
more than holocausts.

VERSE

Turn away from sin and be faithful to the Gospel.

— The kingdom of God is at hand.

Sit

READINGS

First reading

From the book of Exodus

The ratification of the covenant on Mount Sinai

The Lord said to Moses, “Come up to the Lord, you and Aaron, with Nadab, Abihu, and seventy of the elders of Israel. You shall all worship at some distance, but Moses alone is to come close to the Lord; the others shall not come too near, and the people shall not come up at all with Moses.”

When Moses came to the people and related all the words and ordinances of the Lord, they all answered with one voice, “We will do everything that the Lord has told us.” Moses then wrote down all the words of the Lord and, rising early the next day, he erected at the foot of the mountain an altar and twelve pillars for the twelve tribes of Israel.

Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the Lord, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the covenant, he read it aloud to the people, who answered, “All that the Lord has said, we will heed and do.” Then he took the blood and sprinkled it on the people, saying, “This is the blood of the covenant which the Lord has made with you in accordance with all these words of his.”

Moses then went up with Aaron, Nadab, Abihu, and seventy elders of Israel, and they beheld the God of Israel. Under his feet there appeared to be sapphire tile-work, as clear as the sky itself. Yet he did not smite these chosen Israelites. After gazing on God, they could still eat and drink.

The Lord said to Moses, “Come up to me on the mountain and, while you are there, I will give you the stone tablets on which I have written the commandments intended for their instruction.” So Moses set out with Joshua, his aide, and went up to the mountain of God. The elders, however, had been told by him, “Wait here for us until we return to you. Aaron and Hur are staying with you. If anyone has a complaint, let him refer the matter to them.”

After Moses had gone up, a cloud covered the mountain. The glory of the Lord settled upon Mount Sinai. The cloud covered it for six

days, and on the seventh day he called to Moses from the midst of the cloud. To the Israelites the glory of the Lord was seen as a consuming fire on the mountaintop. But Moses passed into the midst of the cloud as he went up on the mountain; and there he stayed for forty days and forty nights.

Responsory

Sirach 45:5, 6; Acts 7:38

God allowed Moses to hear his voice and led him into the cloud.

- Speaking to Moses face to face, God gave him his commandments, the law that brings life and knowledge, so that he might teach Jacob his precepts and Israel his decrees.

In the desert assembly it was through Moses alone that our ancestors communicated with the angel who had spoken to him upon Mount Sinai.

- Speaking to Moses face to face, God gave him his commandments, the law that brings life and knowledge, so that he might teach Jacob his precepts and Israel his decrees.

Second reading

From a homily by Saint Basil the Great, bishop

(Hom. 20, De humilitate, 3: PG 31, 530-531)

Boast only of the Lord.

The wise man must not boast of his wisdom, nor the strong man of his strength, nor the rich man of his riches. What then is the right kind of boasting? What is the source of man's greatness? Scripture says: The man who boasts must boast of this, that He knows and understands that I am the Lord. Here is man's greatness, here is man's glory and majesty: to know in truth what is great, to hold fast to it, and to seek glory from the Lord of glory. The Apostle tells us: The man who boasts must boast of the Lord. He has just said: Christ was appointed by God to be our wisdom, our righteousness, our sanctification, our redemption, so that, as it is written, a man who boasts must boast of the Lord.

Boasting of God is perfect and complete when we take no pride in our own righteousness but acknowledge that we are utterly lacking

in true righteousness and have been made righteous only by faith in Christ.

Paul boasts of the fact that he holds his own righteousness in contempt and seeks the righteousness in faith that comes through Christ and is from God. He wants only to know Christ and the power of his resurrection and to have fellowship with his sufferings by taking on the likeness of his death, in the hope that somehow he may arrive at the resurrection of the dead.

Here we see all overweening pride laid low. Humanity, there is nothing left for you to boast of, for your boasting and hope lie in putting to death all that is your own and seeking the future life that is in Christ. Since we have its first fruits we are already in its midst, living entirely in the grace and gift of God.

It is God who is active within us, giving us both the will and the achievement, in accordance with his good purpose. Through his Spirit, God also reveals his wisdom in the plan he has preordained for our glory.

God gives power and strength in our labors. *I have toiled harder than all the others, Paul says, but it is not I but the grace of God, which is with me.*

God rescues us from dangers beyond all human expectation. *We felt within ourselves that we had received the sentence of death, so that we might not trust ourselves but in God, who raises the dead; from so great a danger did he deliver us, and does deliver us; we hope in him, for he will deliver us again.*

Responsory

Wisdom 15:3; John 17:3

To know you, O God, is to reach holiness;

— to acknowledge your power is the source of immortality.

This is eternal life: to know you, the one true God, and Jesus Christ whom you have sent.

— To acknowledge your power is the source of immortality.

Stand

CONCLUDING PRAYER

Let us pray.

God of mercy
free your Church from sin
and protect it from evil.

Guide us, for we cannot be saved without you.

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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