

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

February 8, 2026

{ Fifth Sunday in Ordinary Time }



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 day, more sacred than the rest,
shines forth the first and eighth of days,
which you, firstfruits of those who rise,
have consecrated to yourself.

O Jesus, raise our souls to you;
first grant that we may share your life,
then make our bodies rise to you,
for ever free from second death,

That soon we may be carried up
to meet you, Christ, on heaven's clouds,
to live with you for evermore,
our Resurrection and our Life.

And as we gaze upon your face,
conform us to your glory, Lord,
that we may know you as you are,
true light and sweetness for our souls.

Filled with your joy and sev'nfold grace
and given to the Father's care,
then may we see the perfect reign
of God, the holy Three in One. Amen.

Metrical hymn, melody: Morning Hymn, 8 8 8 8; François Barthélémon, 1741–1808

Plainsong, mode IV, melody 67; Liber Hymnarius, Solesmes, 1983, Text: Dies ætasque
ceteris, unknown author, ca. 12th c.*

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Sit or stand

PSALMODY

Antiphon 1

See how the cross of the Lord stands revealed as the tree of life.

Psalm 1

There are two ways a man may take

They are happy who, putting all their trust in the cross, have plunged into the water of life (from an author of the second century).

Háppy indéed is the mán *
who fólloWS not the cóunsel of the wícked;
nor língers in the wáy of sínners *
nor síts in the cómpany of scórners,
but whose delíght is the láu of the Lórd *
and who pónders his láu day and níght.

Hé is like a trée that is plánted *
besíde the flówing wáters,
that yíelds its frúit in due séason †
and whose léaves shall néver fáde; *
and áll that he dóes shall prósper.

Not só are the wícked, not só! †
For théy like wínnowed cháff *
shall be dríven awáy by the wínd.
When the wícked are júdged they shall not stánd, *
nor find róom among thóse who are júst;
for the Lórd guards the wáy of the júst *
but the wáy of the wícked leads to dóom.

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

See how the cross of the Lord stands revealed as the tree of life.

Antiphon 2

Here is a King of my own choosing who will rule on Mount Zion.

Psalm 2

The Messiah, king and conqueror

The rulers of the earth joined forces to overthrow Jesus, your anointed Son (Acts 4:27).

Why this tumult among nátions,*
among péoples this úseless múrmuring?
They arise, the kíngs of the éarth,*
princes plót against the Lórd and his Anóinted.
“Cóme let us bréak their fétters,*
cóme, let us cást off their yóke.”

He who síts in the héavens láughs;*
the Lórd is láughing them to scórn.
Thén he will spéak in his ánger,*
his ráge will stríke them with térror.
“It is Í who have sét up my kíng*
on Zíon, my hólý móuntain.”

I will annóunce the decreée of the Lórd: †
The Lórd said to me: “Yóu are my Són.*
It is Í who have begóttén you this dáy.
Ásk and I shall bequéath you the nátions,*
put the énds of the éarth in your posséssion.
With a ród of íron you will bréak them,*
shátter them like a pótter’s jár.”

Nów, O kíngs, understánd,*
take wárning, rúlers of the éarth;
sérve the Lórd with áwe*
and trémbling, páy him your hómage
lést he be ángry and you pérish;*
for súddenly his ánger will bláze.

Blessed are théy*
who put their trúst in Gód.

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

Here is a King of my own choosing who will rule on Mount Zion.

Antiphon 3

Lord, you are my protector; you have raised me up in glory.

Psalm 3

I am safe in the Lord's keeping

Christ fell asleep in death, but he rose from the dead, for God was his deliverer (Saint Irenaeus).

How mány are my fóes, O Lórd! *
How mány are rising up agáinst me!
How mány are sáying abóut me: *
“There is no hélp for hím in Gód.”

But yóu, Lord, are a shíeld abóut me, *
my glóry, who líft up my héad.
I crý alóud to the Lórd. *
He áswers from his hóly móuntain.

I líe down to rést and I sléep. *
I wáke, for the Lórd uphólds me.
I will not féar even thóusands of péople *
who are ránged on every síde agáinst me.

Aríse, Lord; sáve me, my Gód, *
you who stríke all my fóes on the móuth,
you who bréak the téeth of the wícked! *
O Lórd of salvátion, bless your péople!

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

Lord, you are my protector; you have raised me up in glory.

VERSE

May the word of Christ ever fill your hearts.

— Share with one another the wisdom you receive.

Sit

READINGS

First reading

The beginning of the letter of the apostle Paul to the Galatians

1:1-12

Paul's preaching of the Gospel

Paul, an apostle sent, not by men or by any man, but by Jesus Christ and God his Father who raised him from the dead—and my brothers who are with me send greetings to the churches in Galatia. We wish you the favor and peace of God our Father and of the Lord Jesus Christ, who gave himself for our sins, to rescue us from the present evil age, as our God and Father willed—to him be glory for endless ages. Amen.

I am amazed that you are so soon deserting him who called you in accord with his gracious design in Christ, and are going over to another gospel. But there is no other. Some who wish to alter the gospel of Christ must have confused you. For even if we, or an angel from heaven, should preach to you a gospel not in accord with the one we delivered to you, let a curse be upon him! I repeat what I have just said: if anyone preaches a gospel to you other than the one you received, let a curse be upon him!

Whom would you say I am trying to please at this point—men or God? Is this how I seek to ingratiate myself with men? If I were trying to win man's approval, I would surely not be serving Christ!

I assure you, brothers, the gospel I proclaimed to you is no mere human invention. I did not receive it from any man, nor was I schooled in it. It came by revelation from Jesus Christ.

Grace and peace be yours from God our Father and from our Lord Jesus Christ,

— who gave himself up to death for our sins.

If I were seeking to win the approval of men, I would not then be what I am—a servant of Christ.

— Who gave himself up to death for our sins.

Second reading

From an explanation of Paul's letter to the Galatians by Saint Augustine, bishop

(Praefatio: PL 35, 2105-2107)

Let us understand the workings of God's grace

Paul writes to the Galatians to make them understand that by God's grace they are no longer under the law. When the Gospel was preached to them, there were some among them of Jewish origin known as circumcisers—though they called themselves Christians—who did not grasp the gift they had received. They still wanted to be under the burden of the law. Now God had imposed that burden on those who were slaves to sin and not on servants of justice. That is to say, God had given a just law to unjust men in order to show them their sin, not to take it away. For sin is taken away only by the gift of faith that works through love. The Galatians had already received this gift, but the circumcisers claimed that the Gospel would not save them unless they underwent circumcision and were willing to observe also the other traditional Jewish rites.

The Galatians, therefore, began to question Paul's preaching of the Gospel because he did not require Gentiles to follow Jewish observances as other apostles had done. Even Peter had yielded to the scandalized protests of the circumcisers. He pretended to believe that the Gospel would not save the Gentiles unless they fulfilled the burden of the law. But Paul recalled him from such dissimulation, as is shown in this very same letter. A similar issue arises in Paul's letter to the Romans, but with an evident difference. Through his letter

to them Paul was able to resolve the strife and controversy that had developed between the Jewish and Gentile converts.

In the present letter Paul is writing to persons who were profoundly influenced and disturbed by the circumcisers. The Galatians had begun to believe them and to think that Paul had not preached rightly, since he had not ordered them to be circumcised. And so the Apostle begins by saying: *I am amazed that you are so quickly deserting him who called you to the glory of Christ, and turning to another gospel.*

After this there comes a brief introduction to the point at issue. But remember in the very opening of the letter Paul had said that he was an apostle *not from men nor by any man*, a statement that does not appear in any other letter of his. He is making it quite clear that the circumcisers, for their part, are not from God but from men, and that his authority in preaching the Gospel must be considered equal to that of the other apostles. For he was called to be an apostle *not from men nor by any man*, but through God the Father and his Son, Jesus Christ.

Responsory

Galatians 3:24-25, 23

The law was our guardian until Christ came and made it possible for us to be reconciled to God by faith.

— And now that the time of faith has come, we are under that guardian no longer.

Before the time of faith came, the law kept us strictly in check, watching us closely until faith should be revealed.

— And now that the time of faith has come, we are under that guardian no longer.

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.

Father,
watch over your family
and keep us safe in your care,
for all our hope is in you.

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.

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