

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

November 8, 2025

{ Saturday of the 31st Week 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

O Author of eternal praise,
who give to all who live by faith
the Spirit of your sev'nfold grace,
with kindness come to help us all.

Cast out the ills of flesh and blood,
fend off reproach and shame of mind,
cut off the pow'r of sin and vice,
and put to flight all grief of heart.

Create in us a tranquil mind,
with truth and honor crown our work,
receive the prayers that rise to you,
and grant us everlasting life.

Though now all circling time unfolds
in weeks composed of seven days,
that day shall come, the eighth and last,
the day of judgment for the world.

At that dread hour, redeeming Lord,
do not accuse us in your wrath,
but keep us from your left, we pray,
and gather us at your right hand,

That when in mercy you receive
the prayers of those you call your own,
we all may praise and glorify
the Triune God for evermore. Amen.

Metrical hymn, melody: Alfreton, 8 8 8 8; from the Supplement to the New Version of

the Psalms, 1708

Plainsong, mode IV, melody 67; Liber Hymnarius, Solesmes, 1983, Text: Auctor
perennis gloriæ, unknown author*

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Sit or stand

PSALMODY

Antiphon 1

Let us praise the Lord for his mercy and for the wonderful things he
has done for men.

Psalm 107

Thanksgiving for deliverance

*This is God's message to the sons of Israel; the good news of peace proclaimed through
Jesus Christ (Acts 10:36).*

I

“O give thanks to the Lórd for he is good; *
for his love endures for éver.”

Let them sáy this, the Lórd's redéemed, *
whom he redéemed from the hánd of the fóe
and gáthered from fár-off lánds, *
from éast and wést, north and sóuth.

Some wándered in the désert, in the wílderness, *
finding no wáy to a cíty they could dwéll in.
Húngry they wére and thírsty; *
their sóul was fáinting wíthín them.

Then they críed to the Lórd in their néed *
and he rescúed thém from their distréss
and he léd them alóng the right páth *
to reach a cíty théy could dwéll in.

Let them thánk the Lórd for his lóve, *
for the wónders he dóes for mén.
For he sátisfies the thírsty sóul; *
he fílls the húngry with good thínks.

Sóme lay in dárkness and in glóom, *
prisoners in míserý and cháins,
Having defíed the wórds of Gód *
and spúrnéd the cóunsels of the Most Hígh.
He crúshed their spírit with tóil; *
they stúmbled; there was nó one to hélp.

Then they críed to the Lórd in their néed *
and he réscued thém from their dístréss.
He led them fóρθ from dárkness and glóom *
and bróke their cháins to píeces.

Let them thánk the Lórd for his góodness, *
for the wónders he dóes for mén:
for he búrst the gátes of brónze *
and shátters the íron bárs.

Glory to the Father, and to the Son, *
and to the Holy Spírít:
as it was in the beginning, is now, *
and will be for ever. Amen.

Antiphon

Let us praise the Lord for his mercy and for the wonderful things he has done for men.

Antiphon 2

Men have seen the works of God, the marvels he has done.

II

Some were síck on accóunt of their síns *
and afflícted on accóunt of their guílt.
They had a lóathing for évery fód; *
they came clóse to the gátes of déath.

Then they críed to the Lórd in their néed *

and he réscued thém from their distréss.
He sént forth his wórd to héal them *
and sáved their lífe from the gráve.

Let them thánk the Lórd for his lóve, *
for the wónders he dóes for mén.
Let them óffer a sácrifice of thánks *
and téll of his déeds with rejóicing.

Some sáiled to the séa in shíps *
to tráde on the míghty wáters.
Thése men have séen the Lord's déeds, *
the wónders he dóes in the déep.

For he spóke; he súmmoned the gále, *
ráising up the wáves of the séa.
Tóssed up to héaven, then into the déep; *
their sóul melted awáy in their distréss.

They stággered, réeled like drunken mén, *
for áll their skíll was góne.
Then they cried to the Lórd in their néed *
and he réscued thém from their distréss.

He stilled the stórm to a whísper: *
all the wáves of the séa were húshed.
They rejóiced becáuse of the cálm *
and he léd them to the háven they desíred.

Let them thánk the Lórd for his lóve, *
the wónders he dóes for mén.
Let them exált him in the gáthéring of the péople *
and práise him in the méeting of the élders.

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

Men have seen the works of God, the marvels he has done.

Antiphon 3

Those who love the Lord will see and rejoice; they will understand his loving kindness.

III

He changes streams into a desert, *
springs of water into thirsty ground,
fruitful land into a salty waste, *
for the wickedness of those who live there.

But he changes desert into streams, *
thirsty ground into springs of water.
There he settles the hungry *
and they build a city to dwell in.

They sow fields and plant their vines; *
these yield crops for the harvest.
He blesses them; they grow in numbers. *
He does not let their herds decrease.

He pours contempt upon princes, *
makes them wander in trackless wastes.
They diminish, are reduced to nothing *
by oppression, evil and sorrow.

But he raises the needy from distress; *
makes families numerous as a flock.
The upright see it and rejoice *
but all who do wrong are silenced.

Whoever is wise, let him heed these things *
and consider the love of the Lord.

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

Those who love the Lord will see and rejoice; they will understand his loving kindness.

VERSE

Your truth, O God, is high as the clouds.

— Lord, your goodness is deep as the ocean.

Sit

READINGS

First reading

From the first book of Maccabees

9:1-22

The death of Judas in battle

When Demetrius heard that Nicanor and his army had fallen in battle, he again sent Bacchides and Alcimus into the land of Judah, along with the right wing of his army. They took the road to Galilee, and camping opposite the ascent at Arbela, they captured it and killed many people.

In the first month of the year one hundred and fifty-two, they encamped against Jerusalem. Then they set out for Berea with twenty thousand men and two thousand cavalry. Judas, with three thousand picked men, had camped at Elasa. When his men saw the great number of the troops, they were very much afraid, and many slipped away from the camp, until only eight hundred men remained.

As Judas saw that his army was melting away just when the battle was imminent, he was panic-stricken, because he had no time to gather them together. But in spite of his discouragement, he said to those who remained: "Let us go forward to meet our enemies; perhaps we can put up a good fight against them." They tried to dissuade him, saying: "We certainly cannot. Let us save our lives now, and come back with our kinsmen, and then fight against them. Now we are too few." But Judas said: "Far be it from me to do such a thing as to flee from them! If our time has come, let us die bravely for our kinsmen and not leave a stain upon our glory!"

Then the army of Bacchides moved out of camp and took its position for combat. The cavalry were divided into two squadrons,

and the slingers and the archers came on ahead of the army, and all the valiant men were in the front line. Bacchides was on the right wing. Flanked by the two squadrons, the phalanx attacked as they blew their trumpets. Those who were on Judas' side also blew their trumpets. The earth shook with the noise of the armies, and the battle raged from morning until evening.

Seeing that Bacchides was on the right, with the main force of his army, Judas, with all the most stouthearted rallying to him, drove back the right wing and pursued them as far as the mountain slopes. But when the men on the left wing saw that the right wing was driven back, they turned and followed Judas and his men, taking them in the rear. The battle was fought desperately, and many on both sides fell wounded. Then Judas fell, and the rest fled.

Jonathan and Simon took their brother Judas and buried him in the tomb of their fathers at Modein. All Israel bewailed him in great grief. They mourned for him many days, and they said, "How the mighty one has fallen, the savior of Israel!"

The other acts of Judas, his battles, the brave deeds he performed, and his greatness have not been recorded; but they were very many.

Responsory

See 1 Maccabees 4:8, 9, 10, 9

Do not be afraid of the enemy's attack. Recall how our fathers were saved.

— So now let us cry to heaven, and our God will favor us.

Remember his wonderful deeds: how he dealt with Pharaoh and his army in the Red Sea.

— So now let us cry to heaven, and our God will favor us.

Second reading

From a treatise on death as a blessing by Saint Ambrose, bishop

(Cap. 3, 9; 4, 15: CSEL 32, 710. 716-717)

Let us show Christ crucified in our lives

The Apostle tells us: *The world is crucified to me, and I to the world.* We

are to understand that this death by crucifixion takes place in this life, and that this death is a blessing. So he goes on to urge us *to bear the death of Jesus with us in our bodies, for whoever bears the death of Jesus in his body will bear also in his body the life of the Lord Jesus.*

Death must be active within us if life also is to be active within us. “Life” is life after death, a life that is a blessing. This blessing of life comes after victory, when the contest is over, when the law of our fallen nature no longer rebels against the law of our reason, when we no longer need to struggle against the body that leads to death, for the body already shares in victory. It seems to me that this “death” is more powerful than “life.” I accept the authority of the Apostle when he says: *Death is therefore active within us, but life also is active within you.* Yet the “death” of this one man was building up life for countless multitudes of peoples! He therefore teaches us to seek out this kind of death even in this life, so that the death of Christ may shine forth in our lives—that blessed death by which our outward self is destroyed and our inmost self renewed, and our earthly dwelling crumbles away and a home in heaven opens before us.

The person who cuts himself off from this fallen nature of ours and frees himself from its chains is imitating death. These are the bonds spoken of by the Lord through Isaiah: *Loose the bonds of injustice, untie the thongs of the yoke, set free the oppressed and break every yoke of evil.*

The Lord allowed death to enter this world so that sin might come to an end. But he gave us the resurrection of the dead so that our nature might not end once more in death; death was to bring guilt to an end, and the resurrection was to enable our nature to continue for ever.

“Death” in this context is a passover to be made by all mankind. You must keep facing it with perseverance. It is a passover from corruption, from mortality to immortality, from rough seas to a calm harbor. The word “death” must not trouble us; the blessings that come from a safe journey should bring us joy. What is death but the burial of sin and the resurrection of goodness? Scripture says: *Let my soul die among the souls of the just;* that is, let me be buried with the just, so that I may cast off my sins and put on the grace of the just, of

those who bear the death of Christ with them, in their bodies and in their souls.

Responsory

2 Timothy 2:11-12; Sirach 1:20

Here is a saying you can depend on: If we have died with him, we shall also live with him;

— if we suffer with him, we shall also reign with him.

A patient man will stand firm until the right time, and then joy will break through for him.

— If we suffer with him, we shall also reign with him.

Stand

CONCLUDING PRAYER

Let us pray.

God of power and mercy,
only with your help
can we offer you fitting service and praise.
May we live the faith we profess
and trust your promise of eternal life.

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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