

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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April 14, 2025

{ Monday of Holy Week }



*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

Sing, my tongue, in exultation  
of our banner and device!  
Make a solemn proclamation  
of a triumph and its price:  
how the Savior of creation  
conquered by his sacrifice!

For, when Adam first offended,  
eating that forbidden fruit,  
not all hopes of glory ended  
with the serpent at the root:  
broken nature would be mended  
by a second tree and shoot.

Thus the tempter was outwitted  
by a wisdom deeper still:  
remedy and ailment fitted,  
means to cure and means to kill;  
that the world might be acquitted,  
Christ would do his Father's will.

So the Father, out of pity  
for ourself inflicted doom,  
sent him from the heav'nly city  
when the holy time had come:  
he, the Son and the Almighty,  
took our flesh in Mary's womb.

So he came, the long expected,  
not in glory, not to reign;

only born to be rejected,  
choosing hunger, toil, and pain,  
till the scaffold was erected  
and the Paschal Lamb was slain.

Wisdom, pow'r, and adoration  
to the blessed Trinity  
for redemption and salvation  
through the Paschal Mystery,  
now, in ev'ry generation,  
and for all eternity. Amen.

*Metrical hymn, melody: PICARDY, 8 7 8 7 8 7; Julien Tiersot's Mélo­dies populaires des provinces de France, 1887*

*Plainsong, mode I, melody 12; Liber Hymnarius, Solesmes, 1983\*, Text: Pange, lingua gloriosi proelium certaminis, Venantius Fortunatus, ca. 530–600*

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*Sit or stand*

## PSALMODY

### *Antiphon 1*

Bow down and hear me, Lord; come to my rescue.

*Psalm 31:1–17, 20–25*

*A troubled person's confident appeal to God*

*Father, into your hands, I commend my spirit (Luke 23:46).*

### I

In yóu, O Lórd, I take réfuge.\*  
Let me néver be pút to sháme.  
In your jústice, sét me frée,\*  
héar me and spéedily réscue me.  
Be a róck of réfuge fór me,\*

a míghty strónghold to sáve me,  
for yóu are my róck, my strónghold. \*  
For your náme's sake, léad me and guíaide me.

Reléase me from the snáires they have hídden \*  
for yóu are my réfuge, Lórd.  
Into your hánds I comménd my spírit. \*  
It is yóu who will redéem me, Lórd.

O Gód of trúth, you detést \*  
those who wórship fálse and empty góds.  
As for mé, I trúst in the Lórd: \*  
let me be glád and rejóice in your lóve.

Yóu have séen my afflíction \*  
and taken héed of my sóul's distréss,  
have not hánded me óver to the ényemy, \*  
but sét my féet at lárge.

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

*Antiphon*

Bow down and hear me, Lord; come to my rescue.

*Antiphon 2*

Lord, let the light of your countenance shine on your servant.

*II*

Have mércy on mé, O Lórd, \*  
for Í am in distréss.

Téars have wásted my éyes, \*  
my thróat and my héart.

For my lífe is spént with sórrow \*  
and my yéars with síghs.  
Afflíction has bróken down my stréngth \*  
and my bónes waste awáy.

In the fáce of áll my fóes \*

Í am a repróach,  
an óbect of scórn to my néighbors \*  
and of féar to my friends.

Thóse who see me in the stréet \*  
run fár áway from me.

Í am like a déad man, forgóttén, \*  
like a thínng thrown áway.

I have héárd the slándér of the crówd, \*  
féar is all aróund me,  
as they plót togéther agáinst me, \*  
as they plán to take my lífe.

But as for mé, I trust in yóu, Lórd, \*  
I say: “Yóu are my Gód.  
My lífe is in your hánds, delíver me \*  
from the hánds of those who háte me.

Let your fáce shíne on your sérvant. \*  
Sáve me in your lóve.”

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

### *Antiphon*

Lord, let the líght of your countenance shine on your sérvant.

### *Antiphon 3*

Blessed be the Lord, for he has poured out his mércy upon me.

### *III*

How gréat is the góodness, Lórd, \*  
that you kéepp for those who féar you,  
that you shów to thóse who trúst you \*  
in the síght of mén.

You híde them in the shéltér of your préséncé \*  
from the plóttíng of mén:  
you kéepp them sáfe wíthín your tént \*

from disputing tongues.

Blessed be the Lórd who has shówn me †  
the wónders of his lóve \*  
in a fórtified cíty.

“I am fár removed from your síght,” \*  
I sáid in my alárm.  
Yet you héard the vóice of my pléa \*  
when I críed for hélp.

Lóve the Lórd, all you sáints. \*  
He guárds his fáithful  
but the Lórd will repáy to the fúll \*  
those who áct with príde.

Be stróng, let your héart take cóurage, \*  
all who hópe in the Lórd.

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*

Blessed be the Lord, for he has poured out his mercy upon me.

VERSE

When I am lifted up from the earth.

— I will draw all people to myself.

*Sit*

READINGS

*First reading*

From the letter to the Hebrews

*10:19-39*

*Perseverance in faith. Awaiting God's judgment*

Brothers, since the blood of Jesus assures our entrance into the sanctuary by the new and living path he has opened up for us

through the veil (the “veil” meaning his flesh), and since we have a great priest who is over the house of God, let us draw near in utter sincerity and absolute confidence, our hearts sprinkled clean from the evil which lay on our conscience and our bodies washed in pure water. Let us hold unswervingly to our profession which gives us hope, for he who made the promise deserves our trust. We must consider how to rouse each other to love and good deeds. We should not absent ourselves from the assembly, as some do, but encourage one another; and this all the more because you see that the Day draws near.

If we sin willfully after receiving the truth, there remains for us no further sacrifice for sin—only a fearful expectation of judgment and a flaming fire to consume the adversaries of God. Anyone who rejects the law of Moses is put to death without mercy on the testimony of two or three witnesses. Do you not suppose that a much worse punishment is due the man who disdains the Son of God, thinks the covenant-blood by which he was sanctified to be ordinary, and insults the Spirit of grace? We know who said,

“Vengeance is mine; I will repay,”

and

“The Lord will judge his people.”

It is a fearful thing to fall into the hands of the living God.

Recall the days gone by when, after you had been enlightened, you endured a great contest of suffering. At times you were publicly exposed to insult and trial; at other times you associated yourselves with those who were being so dealt with. You even joined in the sufferings of those who were in prison and joyfully assented to the confiscation of your goods, knowing that you had better and more permanent possessions. Do not, then, surrender your confidence; it will have great reward. You need patience to do God’s will and receive what he has promised.

For just a brief moment,

and he who is to come will come; he will not delay.

My just man will live by faith,

and if he draws back  
I take no pleasure in him.

We are not among those who draw back and perish, but among those who have faith and live.

*Responsory*

*Hebrews 10:35-36; Luke 21:19*

Never lose heart. If you wish to receive what God has promised,

— you must have the patience to do his will.

Stand firm and you will be saved.

— You must have the patience to do his will.

*Second reading*

From a sermon by Saint Augustine, bishop

*(Sermo Guelferbytanus 3: PLS 2, 545-546)*

*Let us too glory in the cross of the Lord*

The passion of our Lord and Savior Jesus Christ is the hope of glory and a lesson in patience.

What may not the hearts of believers promise themselves as the gift of God's grace, when for their sake God's only Son, co-eternal with the Father, was not content only to be born as man from human stock but even died at the hands of the men he had created?

It is a great thing that we are promised by the Lord, but far greater is what has already been done for us, and which we now commemorate. Where were the sinners, what were they, when Christ died for them? When Christ has already given us the gift of his death, who is to doubt that he will give the saints the gift of his own life? Why does our human frailty hesitate to believe that mankind will one day live with God?

Who is Christ if not the Word of God: *in the beginning was the Word, and the Word was with God, and the Word was God?* This Word of God *was made flesh and dwelt among us*. He had no power of himself to die for us: he had to take from us our mortal flesh. This was the way in which, though immortal, he was able to die; the way



in which he chose to give life to mortal men: he would first share with us, and then enable us to share with him. Of ourselves we had no power to live, nor did he of himself have the power to die.

Accordingly, he effected a wonderful exchange with us, through mutual sharing: we gave him the power to die, he will give us the power to live.

The death of the Lord our God should not be a cause of shame for us; rather, it should be our greatest hope, our greatest glory. In taking upon himself the death that he found in us, he has most faithfully promised to give us life in him, such as we cannot have of ourselves.

He loved us so much that, sinless himself, he suffered for us sinners the punishment we deserved for our sins. How then can he fail to give us the reward we deserve for our righteousness, for he is the source of righteousness? How can he, whose promises are true, fail to reward the saints when he bore the punishment of sinners, though without sin himself?

Brethren, let us then fearlessly acknowledge, and even openly proclaim, that Christ was crucified for us; let us confess it, not in fear but in joy, not in shame but in glory.

The apostle Paul saw Christ, and extolled his claim to glory. He had many great and inspired things to say about Christ, but he did not say that he boasted in Christ's wonderful works: in creating the world, since he was God with the Father, or in ruling the world, though he was also a man like us. Rather, he said: *Let me not boast except in the cross of our Lord Jesus Christ.*

### *Responsory*

We worship your cross, O Lord; we recall your glorious passion.

— Have mercy on us for whose sake you endured so much.

You have redeemed us with your precious blood; hear the prayer of your servants and come to help.

— Have mercy on us for whose sake you endured so much.

*Stand*

CONCLUDING PRAYER

Let us pray.

All-powerful God,  
by the suffering and death of your Son,  
strengthen and protect us in our weakness.

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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