

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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January 25, 2026

{ Third 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*

Day by day I shall bless you, Lord, alleluia.

*Psalm 145*

*Praise of God's majesty*

*Lord, you are the Just One, who was and who is (Revelation 16:5).*

### *I*

I will give you glóry, O Gód my Kíng, \*  
I will bléss your náme for éver.

I will bléss you dáy after dáy \*  
and praíse your náme for éver.  
The Lord is gréat, híghly to be praísed, \*  
his gréatness cánnot be méasured.

Age to áge shall procláim your wórks, \*  
shall decláre your míghty déeds,  
shall spéak of your spléndor and glóry, \*  
tell the tále of your wónderful wórks.

They will spéak of your térrible déeds, \*  
recóunt your gréatness and míght.  
They will recáll your abúndant góodness; \*  
age to áge shall ríng out your jústice.

The Lord is kínd and fúll of compássion, \*  
slow to ánger, abóunding in lóve.  
How góod is the Lórd to áll, \*  
compássionate to áll his créatures.

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*

Day by day I shall bless you, Lord, alleluia.

*Antiphon 2*

Your kingdom, Lord, is an everlasting kingdom, alleluia.

*II*

All your créatures shall thánk you, O Lórd, \*  
and your friends shall repéat their bléssing.  
They shall spéak of the glóry of your réign \*  
and decláre your míght, O Gód,

to make knówn to mén your mighty déeds \*  
and the glórious spléndor of your réign.  
Yóurs is an éverlasting kíngdom; \*  
your rúle lasts from áge to áge.

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*

Your kingdom, Lord, is an everlasting kingdom, alleluia.

*Antiphon 3*

The Lord is faithful in all his words and loving in all his deeds,  
alleluia.

*III*

The Lord is fáithful in áll his wórds \*  
and lóving in áll his déeds.  
The Lórd suppórts all who fáll \*  
and ráises áll who are bowed dówn.

The éyes of all créatures look to yóu \*  
and you gíve them their fód in due tíme.  
You ópen wíde your hánd, \*

grant the desires of all who live.

The Lord is just in all his ways \*  
and loving in all his deeds.

He is close to all who call him, \*  
who call on him from their hearts.

He grants the desires of those who fear him, \*  
he hears their cry and he saves them.

The Lord protects all who love him; \*  
but the wicked he will utterly destroy.

Let me speak the praise of the Lord, †  
let all mankind bless his holy name \*  
for ever, for ages unending.

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 is faithful in all his words and loving in all his deeds,  
alleluia.

### VERSE

Listen to my words.

— Give ear to my precepts.

*Sit*

### READINGS

#### *First reading*

From the book of Deuteronomy

*18:1-22*

*Levitical priests. True and false prophets*

Moses spoke to the people, saying:

“The whole priestly tribe of Levi shall have no share in the heritage with Israel; they shall live on the oblations of the Lord and the

portions due to him. Levi shall have no heritage among his brothers; the Lord himself is his heritage, as he has told him.

“The priests shall have a right to the following things from the people: from those who are offering a sacrifice, whether the victim is from the herd or from the flock, the priest shall receive the shoulder, the jowls and the stomach. You shall also give him the first fruits of your grain and wine and oil, as well as the first fruits of the shearing of your flock; for the Lord, your God, has chosen him and his sons out of all your tribes to be always in attendance to minister in the name of the Lord.

“When a Levite goes from one of your communities anywhere in Israel in which he ordinarily resides, to visit, as his heart may desire, the place which the Lord chooses, he may minister there in the name of the Lord, his God, like all his fellow Levites who are in attendance there before the Lord. He shall then receive the same portions to eat as the rest, along with his monetary offerings and heirlooms.

“When you come into the land which the Lord, your God, is giving you, you shall not learn to imitate the abominations of the peoples there. Let there not be found among you anyone who immolates his son or daughter in the fire, nor a fortune-teller, soothsayer, charmer, diviner, or caster of spells, nor one who consults ghosts and spirits or seeks oracles from the dead. Anyone who does such things is an abomination to the Lord, and because of such abominations the Lord, your God, is driving these nations out of your way. You, however, must be altogether sincere toward the Lord, your God. Though these nations whom you are to dispossess listen to their soothsayers and fortune-tellers, the Lord, your God, will not permit you to do so.

“A prophet like me will the Lord, your God, raise up for you from among your own kinsmen; to him you shall listen. This is exactly what you requested of the Lord, your God, at Horeb on the day of the assembly, when you said, ‘Let us not again hear the voice of the Lord, our God, nor see this great fire any more, lest we die.’ And the Lord said to me, ‘This was well said. I will raise up for them a prophet like you from among their kinsmen, and will put my words

into his mouth; he shall tell them all that I command him. If any man will not listen to my words which he speaks in my name, I myself will make him answer for it. But if a prophet presumes to speak in my name an oracle that I have not commanded him to speak, or speaks in the name of other gods, he shall die.'

"If you say to yourselves, 'How can we recognize an oracle which the Lord has spoken?', know that, even though a prophet speaks in the name of the Lord, if his oracle is not fulfilled or verified, it is an oracle which the Lord did not speak. The prophet has spoken it presumptuously, and you shall have no fear of him."

*Responsory*

*Deuteronomy 18:18; Luke 20:13; see John 6:14*

I will raise up for them a prophet, and I will place my words in his mouth.

— He will tell them all that I command.

I am sending my own beloved Son. He is truly the prophet who is to come into the world.

— He will tell them all that I command.

*Second reading*

From the constitution on the sacred Liturgy of the Second Vatican Council

*(Sacrosanctum Concilium, nn. 7–8. 106)*

*Christ is present to his Church*

Christ is always present to his Church, especially in the actions of the liturgy. He is present in the sacrifice of the Mass, in the person of the minister (it is the same Christ who formerly offered himself on the cross that now offers by the ministry of priests) and most of all under the eucharistic species. He is present in the sacraments by his power, in such a way that when someone baptizes, Christ himself baptizes. He is present in his word, for it is he himself who speaks when the holy Scriptures are read in the Church. Finally, he is present when the Church prays and sings, for he himself promised: *Where two or three are gathered in my name, I am there in their midst.*

Indeed, in this great work which gives perfect glory to God and brings holiness to men, Christ is always joining in partnership with himself his beloved Bride, the Church, which calls upon its Lord and through him gives worship to the eternal Father.

It is therefore right to see the liturgy as an exercise of the priestly office of Jesus Christ, in which through signs addressed to the senses man's sanctification is signified and, in a way proper to each of these signs, made effective, and in which public worship is celebrated in its fullness by the mystical body of Jesus Christ, that is, by the head and by his members.

Accordingly, every liturgical celebration, as an activity of Christ the priest and of his body, which is the Church, is a sacred action of a pre-eminent kind. No other action of the Church equals its title to power or its degree of effectiveness.

In the liturgy on earth we are given a foretaste and share in the liturgy of heaven, celebrated in the holy city of Jerusalem, the goal of our pilgrimage, where *Christ is seated at the right hand of God, as minister of the sanctuary and of the true tabernacle*. With the whole company of heaven we sing a hymn of praise to the Lord; as we reverence the memory of the saints, we hope to have some part with them, and to share in their fellowship; *we wait for the Savior, our Lord Jesus Christ, until he, who is our life, appears, and we appear with him in glory*.

By an apostolic tradition taking its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day, the day that is rightly called the Lord's day. On Sunday the Christian faithful ought to gather together, so that by listening to the word of God and sharing in the Eucharist they may recall the passion, death and resurrection of the Lord Jesus and give thanks to God who *has given them a new birth with a lively hope through the resurrection of Jesus Christ from the dead*. The Lord's day is therefore the first and greatest festival, one to be set before the loving devotion of the faithful and impressed upon it, so that it may be also a day of joy and of freedom from work. Other celebrations must not take precedence over it, unless they are truly of the greatest importance, since it is the foundation and the kernel of the whole



liturgical year.

*Responsory*

Christ prays for us: he is our priest; he prays in us: he is our head; we pray to him: he is our God.

— Let us be ever aware, then, of our prayer in him, and his prayer in us.

When we turn to God in prayer, we must not separate ourselves from his Son.

— Let us be ever aware, then, of our prayer in him, and his prayer in us.

*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.

All-powerful and ever-living God,  
direct your love that is within us,  
that our efforts in the name of your Son  
may bring mankind to unity and peace.

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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