

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

April 23, 2025

{ Wednesday within the Octave of Easter }



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 is the day, true day of God,
serene with clear and holy light,
on which the sacred blood has washed
both shame and guilt from all the world.

In this the lost regain their faith,
the blind receive the gift of light;
can one remain in anxious fear
who sees forgiveness for the thief?

The angels wonder at this work,
they see the body wracked with pain,
they see the thief draw near to Christ
to pluck the fruit of blessed life.

How wondrous is the mystery:
that flesh should cleanse the sins of flesh,
to take away the guilt of all
and wash the world of foul decay.

What could be more sublime than this:
that guilt should seek the gift of grace,
that charity should cast out fear,
and death should render life renewed?

O Jesus, be for mind and heart
our everlasting paschal joy
and gather us, reborn by grace,
to share your triumphs evermore.

To you, Lord Jesus, glory be,

who shine in vict'ry over death,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

Metrical hymn, melody: EISENACH, 8 8 8 8; Johann Hermann Schein, 1586–1630

Plainsong, mode III, melody 56; Liber Hymnarius, Solesmes, 1983, Text: Hic est dies
verus Dei, St. Ambrose, 340–397*

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Sit or stand

PSALMODY

Antiphon 1

Lord, my God, how great you are, alleluia.

Psalm 104

Hymn to God the Creator

*To be in Christ means being a completely new creature. Everything of the old is gone,
now everything is made anew (2 Corinthians 5:17).*

I

Bléss the Lórd, my sóul! *
Lord Gód, how gréat you áre,
clóthed in májesty and glóry, *
wrápped in líght as in a róbe!

You strétch out the héavens like a tént. *
Above the ráins you buíld your dwélling.
You máke the clóuds your cháriot, *
and wálk on the wíngs of the wínd;
you máke the wínds your méssengers *
and fláshing fire your sérvants.

You fóunded the éarth on its báse, *

to stand firm from áge to áge.
You wrápped it with the ócean like a clóak: *
the wáters stood hígher than the móuntains.

At your thréat they tóok to flíght; *
at the vóice of your thúnder they fléd.
They róse over the móuntains and flowed dówn *
to the pláce which yóu had appointed.
You set the límits they míght not páss *
lest they retúrn to cóver the éarth.

You make springs gush fórth in the válleys: *
they flów in betwéen the hílls.
They give drínk to all the béasts of the fíeld; *
the wíld-asses quénch their thírst.
On their bánks dwell the bírds of héaven; *
from the bránches they síng their sóng.

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, my God, how great you are, alleluia.

Antiphon 2

Lord, you fill the earth with the fruit of your works, alleluia.

II

From your dwélling you wáter the hílls; *
éarth drinks its fíll of your gíft.
You máke the grass grów for the cáttle *
and the plánts to sérve man's néeds,
that he may bríng forth bréad from the éarth *
and wíne to chéer man's héart;
óíl, to máke him glád *
and bréad to stréngthen man's héart.
The trées of the Lórd drink their fíll, *

the cédars he plánted on Lébanon;
thére the bírds build their nésts: *
on the trée-top the stórk has her hóme.
The góats find a hóme on the móuntains *
and rábbits híde in the rócks.

You made the móon to márk the mónths; *
the sún knows the tíme for its sétting.
When you spréad the dárkness it is níght *
and all the béasts of the fórest creep fórth.
The young líons róar for their préy *
and ásk their fóod from Gód.

At the rísing of the sún they steal awáy *
and gó to rést in their déns.
Mán goes fórth to his wórk, *
to lábor till évening fálls.

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 fill the earth with the fruit of your works, alleluia.

Antiphon 3

May the glory of the Lord endure for ever, alleluia.

III

How mány are your wórk, O Lórd! †
In wísdóm you have máde them áll. *
The éarth is fúll of your ríches.

Thére is the séa, vast and wíde, †
with its móving swárms past cóunting, *
líving things gréat and smáll.
The shíps are móving thére *
and the mónsters you máde to pláy with.
Áll of thése look to yóu *

to gíve them their fód in due séason.
You gíve it, they gáther it úp: *
you ópen your hánd, they have their fill.

You híde your fáce, they are dísmáyed; †
you táke back your spírit, they díe, *
retúrning to the dúst from which they cáme.
You sénd forth your spírit, they are créated; *
and you renéw the fáce of the éarth.

May the glóry of the Lórd last foréver! *
May the Lórd rejóice in his wórks!
He lóoks on the éarth and it trémbles; *
the móuntains send forth smóke at his tóuch.

I will síng to the Lórd all my lífe, *
make músic to my Gód while I líve.
May my thóughts be pléasing to hím. *
I fínd my jóy in the Lórd.
Let sínners vánish from the éarth †
and the wícked exíst no móre. *
Bléss the Lórd, my sóul.

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

May the glory of the Lord endure for ever, alleluia.

VERSE

God has raised the Lord to life, alleluia.

— Through his power he will also raise us up, alleluia.

Sit

READINGS

First reading

From the first letter of the apostle Peter

Christians are strangers in this world

Beloved, you are strangers and in exile; hence I urge you not to indulge your carnal desires. By their nature they wage war on the soul. Though the pagans may slander you as troublemakers, conduct yourselves blamelessly among them. By observing your good works they may give glory to God on the day of visitation.

Because of the Lord, be obedient to every human institution, whether to the emperor as sovereign or to the governors he commissions for the punishment of criminals and the recognition of the upright. Such obedience is the will of God. You must silence the ignorant talk of foolish men by your good behavior. Live as free men, but do not use your freedom as a cloak for vice. In a word, live as servants of God. You must esteem the person of every man. Foster love for the brothers, reverence for God, respect for the emperor.

You household slaves, obey your masters with all deference, not only the good and reasonable ones but even those who are harsh. When a man can suffer injustice and endure hardship through his awareness of God's presence, this is the work of grace in him. If you do wrong and get beaten for it, what credit can you claim? But if you put up with suffering for doing what is right, this is acceptable in God's eyes.

It was for this you were called, since Christ suffered for you in just this way and left you an example, to have you follow in his footsteps. He did no wrong; no deceit was found in his mouth. When he was insulted, he returned no insult. When he was made to suffer, he did not counter with threats. Instead, he delivered himself up to the One who judges justly. In his own body he brought your sins to the cross, so that all of us, dead to sin, could live in accord with God's will. By his wounds you were healed. At one time you were straying like sheep, but now you have returned to the shepherd, the guardian of your souls.

Responsory

See 1 Peter 2:21, 24

Christ suffered for us, leaving us an example,

— that we might follow in his footsteps, alleluia.

He bore our sins in his own body on the cross that we might die to sin and live for holiness.

— That we might follow in his footsteps, alleluia.

Second reading

From an Easter homily by an ancient author

(Sermo 35, 6-9: PL 17 [ed. 1879], 696-697)

Christ the source of resurrection and life

Saint Paul rejoices in the knowledge that spiritual health has been restored to the human race. *Death entered the world through Adam*, he explains, *but life has been given back to the world through Christ*. Again he says: *The first man, being from the earth, is earthly by nature; the second man is from heaven and is heavenly. As we have borne the image of the earthly man, the image of human nature grown old in sin, so let us bear the image of the heavenly man: human nature raised up, redeemed, restored and purified in Christ*. We must hold fast to the salvation we have received. *Christ was the first fruits*, says the Apostle; he is the source of resurrection and life. *Those who belong to Christ will follow him*. Modeling their lives on his purity, they will be secure in the hope of his resurrection and of enjoying with him the glory promised in heaven. Our Lord himself said so in the gospel: *Whoever follows me will not perish, but will pass from death to life*.

Thus the passion of our Savior is the salvation of mankind. The reason why he desired to die for us was that he wanted us who believe in him to live for ever. In the fullness of time it was his will to become what we are, so that we might inherit the eternity he promised and live with him for ever.

Here, then, is the grace conferred by these heavenly mysteries, the gift which Easter brings, the most longed for feast of the year; here are the beginnings of creatures newly formed: children born from the life-giving font of holy Church, born anew with the simplicity of little ones, and crying out with the evidence of a clean conscience. Chaste fathers and inviolate mothers accompany this new family, countless in number, born to new life through faith. As they emerge

from the grace-giving womb of the font, a blaze of candles burns brightly beneath the tree of faith. The Easter festival brings the grace of holiness from heaven to men. Through the repeated celebration of the sacred mysteries they receive the spiritual nourishment of the sacraments. Fostered at the very heart of holy Church, the fellowship of one community worships the one God, adoring the triple name of his essential holiness, and together with the prophet sings the psalm which belongs to this yearly festival: *This is the day the Lord has made; let us rejoice and be glad.* And what is this day? It is the Lord Jesus Christ himself, the author of light, who brings the sunrise and the beginning of life, saying of himself: *I am the light of day; whoever walks in daylight does not stumble.* That is to say, whoever follows Christ in all things will come by this path to the throne of eternal light.

Such was the prayer Christ made to the Father while he was still on earth: *Father, I desire that where I am they also may be, those who have come to believe in me; and that as you are in me and I in you, so they may abide in us.*

Responsory

1 Corinthians 15:47, 49, 48

The first man was formed from the dust of the earth; the second man is from heaven.

— Just as we resemble the man of dust, so we shall also bear the image of the man of heaven, alleluia.

As the earthly man was, so are we on earth; as the man of heaven, so shall we be in heaven.

— Just as we resemble the man of dust, so we shall also bear the image of the man of heaven, alleluia.

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 acclaim 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.

God our Father,
on this solemn feast you give us the joy of recalling
the rising of Christ to new life.

May the joy of our annual celebration
bring us to the joy of eternal life.

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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