

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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March 18, 2025

{ Tuesday of the Second Week of Lent }



*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

Behold, the accepted time has come:  
a holy gift from God shines forth  
to cure the sick and weary world  
with healing balm of abstinence.

The day of our salvation dawns  
resplendent with the light of Christ,  
as wounded hearts are freed from sin,  
restored by fasting and restraint.

O God, perfect our firm resolve  
to fast with body, mind, and heart,  
that filled with longing we may seek  
and safely reach the\_ternal Pasch.

Let all your works adore you, Lord,  
O merciful and Triune God.  
Renewed by pardon, let us sing  
a new song to your holy name. Amen.

*Metrical hymn, melody: ERHALT UNS, HERR, 8 8 8 8; later form of melody from  
Joseph Klug's Gestliche Lieder, Wittenberg, 1535*

*Plainsong, mode I, melody 28; Liber Hymnarius, Solesmes, 1983\*, Text: Nunc tempus  
acceptabile, ca. 10th c.*

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*Sit or stand*

PSALMODY

*Antiphon 1*

Surrender to God, and he will do everything for you.

*Psalm 37*

*The lot of the wicked and the good*

*Blessed are the meek, for they shall inherit the earth (Matthew 5:5).*

*I*

Do not frét because of the wicked; \*  
do not ényv thóse who do évil:  
for they wíther quíckly like gráss \*  
and fáde like the gréen of the fíelds.

If you trúst in the Lórd and do góod, \*  
then you will líve in the lánd and be secúre.  
If you fínd your delíght in the Lórd, \*  
he will gránt your héart's desíre.

Commít your lífe to the Lórd, \*  
trust in hím and hé will áct,  
so that your jústice breaks fóρθ like the líght, \*  
your cáuse like the nóon-day sún.

Be stíll before the Lórd and wait in pátiéce; \*  
do not frét at the mán who próspers;  
a mán who makes évil plóts \*  
to bríng down the néedy and the póor.

Calm your ánger and forgét your ráge; \*  
do not frét, it ónly leads to évil.  
For thóse who do évil shall pérish; \*  
the pátiéce shall inhérite the lánd.

A little lónger—and the wícked shall have góne. \*  
Lóok at his pláce, he is not thére.  
But the húmble shall ówn the lánd \*  
and enjóy the fúllness of péáce.

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*

Surrender to God, and he will do everything for you.

*Antiphon 2*

Turn away from evil, learn to do God's will; the Lord will strengthen you if you obey him.

*II*

The wicked man plots against the just \*  
and gnashes his teeth against him;  
but the Lord laughs at the wicked \*  
for he sees that his day is at hand.

The sword of the wicked is drawn, \*  
his bow is bent to slaughter the upright.  
Their sword shall pierce their own hearts \*  
and their bows shall be broken to pieces.

The just man's few possessions \*  
are better than the wicked man's wealth;  
for the power of the wicked shall be broken \*  
and the Lord will support the just.

He protects the lives of the upright, \*  
their heritage will last for ever.  
They shall not be put to shame in evil days, \*  
in time of famine their food shall not fail.

But all the wicked shall perish \*  
and all the enemies of the Lord.  
They are like the beauty of the meadows, \*  
they shall vanish, they shall vanish like smoke.

The wicked man borrows without repaying, \*  
but the just man is generous and gives.  
Those blessed by the Lord shall own the land, \*

but those he has cursed shall be destroyed.

The Lord guides the steps of a man \*  
and makes safe the path of the one he loves.  
Though he stumble he shall never fall \*  
for the Lord holds him by the hand.

I was young and now I am old, †  
but I have never seen the just man forsaken \*  
nor his children begging for bread.  
All the day he is generous and lends \*  
and his children become a blessing.

Then turn away from evil and do good \*  
and you shall have a home for ever;  
for the Lord loves justice \*  
and will never forsake his friends.

The unjust shall be wiped out for ever \*  
and the children of the wicked destroyed.  
The just shall inherit the land; \*  
there they shall live forever.

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*

Turn away from evil, learn to do God's will; the Lord will strengthen you if you obey him.

*Antiphon 3*

Wait for the Lord to lead, then follow in his way.

*III*

The just man's mouth utters wisdom \*  
and his lips speak what is right;  
the law of his God is in his heart, \*  
his steps shall be saved from stumbling.

The wicked man watches for the just \*

and séeks occásion to kíl him.  
The Lórd will not léave him in his pówer \*  
nor lét him be condénned when he is júdged.

Then wáit for the Lórd, keep to his wáy. \*  
It is hé who will frée you from the wícked,  
raise you úp to posséss the lánd \*  
and sée the wícked destróyed.

I have séen the wícked triúmphant, \*  
tówering like a cédar of Lébanon.  
I pássed by agáin; he was góne. \*  
I séarched; he was nówhere to be fóund.

See the júst man, márk the úpright, \*  
for the péaceful man a fúture lies in stóre,  
but sínners shall áll be destróyed. \*  
No fúture lies in stóre for the wícked.

The salvátion of the júst comes from the Lórd, \*  
their stróngthold in tíme of distréss.  
The Lórd hélpés them and delívers them \*  
and sáves them: for their réfuge is in hím.

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*

Wait for the Lord to lead, then follow in his way.

### VERSE

This is the favorable time.

— This is the day of salvation.

### *Sit*

### READINGS

#### *First reading*

From the Book of Exodus

*The manna in the desert*

Having set out from Elim, the whole Israelite community came into the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt.

Here in the desert the whole Israelite community grumbled against Moses and Aaron. The Israelites said to them, “Would that we had died at the Lord’s hand in the land of Egypt, as we sat by our fleshpots and ate our fill of bread! But you had to lead us into this desert to make the whole community die of famine!”

Then the Lord said to Moses, “I will now rain down bread from heaven for you. Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not. On the sixth day, however, when they prepare what they bring in, let it be twice as much as they gather on the other days.”

So Moses and Aaron told all the Israelites, “At evening you will know that it was the Lord who brought you out of the land of Egypt; and in the morning you will see the glory of the Lord, as he heeds your grumbling against him. But what are we that you should grumble against us? When the Lord gives you flesh to eat in the evening,” continued Moses, “and in the morning your fill of bread, as he heeds the grumbling you utter against him, what then are we? Your grumbling is not against us, but against the Lord.”

Then Moses said to Aaron, “Tell the whole Israelite community: Present yourselves before the Lord, for he has heard your grumbling.” When Aaron announced this to the whole Israelite community, they turned toward the desert, and lo, the glory of the Lord appeared in the cloud!

The Lord spoke to Moses and said, “I have heard the grumbling of the Israelites. Tell them: In the evening twilight you shall eat flesh, and in the morning you shall have your fill of bread, so that you may know that I, the Lord, am your God.”

In the evening quail came up and covered the camp. In the morning a dew lay all about the camp, and when the dew evaporated, there on the surface of the desert were fine flakes like hoarfrost on the ground. On seeing it, the Israelites asked one another, "What is this?" for they did not know what it was. But Moses told them, "This is the bread which the Lord has given you to eat.

"Now, this is what the Lord has commanded. So gather it that everyone has enough to eat, an omer for each person, as many of you as there are, each man providing for those of his own tent."

The Israelites did so. Some gathered a large and some a small amount. But when they measured it out by the omer, he who had gathered a large amount did not have too much, and he who had gathered a small amount did not have too little. They so gathered that everyone had enough to eat.

The Israelites ate this manna for forty years, until they came to settled land; they ate manna until they reached the borders of Canaan.

*Responsory*

*Wisdom 16:20; John 6:32*

You fed your people with the food of angels, bread from heaven, ready to hand,

— source of all delight and satisfying to every taste.

It was not Moses who gave you bread from heaven. It is my Father who gives you the true bread from heaven.

— Source of all delight and satisfying to every taste.

*Second reading*

From a commentary on the psalms by Saint Augustine, bishop

*(Ps. 140, 4-6: CCL 40, 2028-2029)*

*The passion of the whole body of Christ*

*Lord, I have cried to you, hear me.* This is a prayer we can all say. This is not my prayer, but that of the whole Christ. Rather, it is said in the name of his body. When Christ was on earth he prayed in his



human nature, and prayed to the Father in the name of his body, and when he prayed drops of blood flowed from his whole body. So it is written in the Gospel: *Jesus prayed with earnest prayer, and sweated blood.* What is this blood streaming from his whole body but the martyrdom of the whole Church?

*Lord, I have cried to you, hear me; listen to the sound of my prayer, when I call upon you.* Did you imagine that crying was over when you said: *I have cried to you?* You have cried out, but do not as yet feel free from care. If anguish is at an end, crying is at an end; but if the Church, the body of Christ, must suffer anguish until the end of time, it must not say only: *I have cried to you, hear me;* it must also say: *Listen to the sound of my prayer, when I call upon you.*

*Let my prayer rise like incense in your sight; let the raising of my hands be an evening sacrifice.*

This is generally understood of Christ, the head, as every Christian acknowledges. When day was fading into evening, the Lord laid down his life on the cross, to take it up again; he did not lose his life against his will. Here, too, we are symbolized. What part of him hung on the cross if not the part he had received from us? How could God the Father ever cast off and abandon his only Son, who is indeed one God with him? Yet Christ, nailing our weakness to the cross (where, as the Apostle says: *Our old nature was nailed to the cross with him*), cried out with the very voice of humanity: *My God, my God, why have you forsaken me?*

The evening sacrifice is then the passion of the Lord, the cross of the Lord, the oblation of the victim that brings salvation, the holocaust acceptable to God. In his resurrection he made this evening sacrifice a morning sacrifice. Prayer offered in holiness from a faithful heart rises like incense from a holy altar. Nothing is more fragrant than the fragrance of the Lord. May all who believe share in this fragrance.

Therefore, *our old nature*, in the words of the Apostle, *was nailed to the cross with him, in order, as he says, to destroy our sinful body, so that we may be slaves to sin no longer.*

*Responsory*

*Galatians 2:19-20*

With Christ I have been nailed to the cross,

— and I live now no longer my own life, but the life of Christ  
who lives in me.

I live by faith in the Son of God who loved me and gave up his life  
for me.

— and I live now no longer my own life, but the life of Christ  
who lives in me.

*Stand*

CONCLUDING PRAYER

Let us pray.

Lord,  
watch over your Church,  
and guide it with your unfailing love.  
Protect us from what could harm us  
and lead us to what will save us.  
Help us always,  
for without you we are bound to fail.

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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