

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

November 2, 2025

{ Thirty-First 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 cánnót 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 compásson, *
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 beginning of the first book of Maccabees

1:1-24

The victory and arrogance of the Greeks

After Alexander the Macedonian, Philip's son, who came from the land of Kittim, had defeated Darius, king of the Persians and Medes, he became king in his place, having first ruled in Greece.

He fought many campaigns, captured fortresses, and put kings to death. He advanced to the ends of the earth, gathering plunder from many nations; the earth fell silent before him, and his heart became proud and arrogant. He collected a very strong army and conquered provinces, nations, and rulers, and they became his tributaries. But after all this he took to his bed, realizing that he was going to die. He therefore summoned his officers, the nobles, who had been brought up with him from his youth, to divide his kingdom among them while he was still alive. Alexander had reigned twelve years when he died.

So his officers took over his kingdom, each in his own territory, and after his death they all put on royal crowns, and so did their sons after them for many years, causing much distress over the earth.

There sprang from these a sinful offshoot, Antiochus Epiphanes, son of King Antiochus, once a hostage at Rome. He became king in the year one hundred and thirty-seven of the kingdom of the Greeks.

In those days there appeared in Israel men who were breakers of the law, and they seduced many people, saying: "Let us go and make an alliance with the Gentiles all around us; since we separated from them, many evils have come upon us." The proposal was agreeable; some from among the people promptly went to the king, and he authorized them to introduce the way of living of the Gentiles. Thereupon they built a gymnasium in Jerusalem according to the Gentile custom. They covered over the mark of their circumcision and abandoned the holy covenant; they allied themselves with the Gentiles and sold themselves to wrongdoing.

When his kingdom seemed secure, Antiochus proposed to become king of Egypt, so as to rule over both kingdoms. He invaded Egypt with a strong force, with chariots and elephants, and with a large fleet, to make war on Ptolemy, king of Egypt. Ptolemy was frightened at his presence and fled, leaving many casualties. The fortified cities in the land of Egypt were captured, and Antiochus plundered the land of Egypt.

After Antiochus had defeated Egypt in the year one hundred and forty-three, he returned and went up to Israel and to Jerusalem with

a strong force. He insolently invaded the sanctuary and took away the golden altar, the lampstand for the light with all its fixtures, the offering table, the cups and the bowls, the golden censers, the curtain, the crowns, and the golden ornament on the facade of the temple. He stripped off everything, and took away the gold and silver and the precious vessels; he also took all the hidden treasures he could find. Taking all this, he went back to his own country, after he had spoken with great arrogance and shed much blood.

Responsory

2 Maccabees 7:33; Hebrews 12:11

If for a little while our God is angry with us, to punish and discipline us,

— he will again be at peace with his servants.

All discipline seems harsh at the time it is administered; afterward it yields the peaceful fruit of an honest life.

— He will again be at peace with his servants.

Second reading

From the pastoral constitution on the Church in the modern world of the Second Vatican Council

(Gaudium et spes, n. 78)

The promotion of peace

Peace is not the mere absence of war or the simple maintenance of a balance of power between forces, nor can it be imposed at the dictate of absolute power. It is called, rightly and properly, *a work of justice*. It is the product of order, the order implanted in human society by its divine founder, to be realized in practice as men hunger and thirst for ever more perfect justice.

The common good of the human race is subject to the eternal law as its primary principle, but its requirements in practice keep changing with the passage of time. The result is that peace is never established finally and for ever; the building up of peace has to go on all the time. Again, the human will is weak and wounded by sin; the search for peace therefore demands from each individual constant control

of the passions, and from legitimate authority untiring vigilance.

Even this is not enough. Peace here on earth cannot be maintained unless the good of the human person is safeguarded, and men are willing to trust each other and share their riches of spirit and talent. If peace is to be established it is absolutely necessary to have a firm determination to respect other persons and peoples and their dignity, and to be zealous in the practice of brotherhood. Peace is therefore the fruit also of love; love goes beyond what justice can achieve. Peace on earth, born of love for one's neighbor, is the sign and the effect of the peace of Christ that flows from God the Father. In his own person the incarnate Son, the Prince of Peace, reconciled all men to God through his death on the cross. In his human nature he destroyed hatred and restored unity to all mankind in one people and one body. Raised on high by the resurrection, he sent the Spirit of love into the hearts of men.

All Christians are thus urgently summoned to *live the truth in love*, and to join all true peacemakers in prayer and work for peace. Moved by the same spirit, we cannot but praise those who renounce violence in defense of rights, and have recourse to means of defense otherwise available to the less powerful as well, provided that this can be done without injury to the rights and obligations of others or of the community.

Responsory

See 1 Chronicles 29:11-12; 2 Maccabees 1:24

Yours, O Lord, is the grandeur and the power; you are exalted as ruler over all.

— Bring us peace, O Lord, in our time.

O God, Creator of all things, you are awesome and strong, just and merciful.

— Bring us peace, O Lord, in our time.

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.

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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