

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

March 1, 2026
{ Second Sunday in 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

For forty days the circuit runs,
this holy season of renown;
by myst'ry and by number taught
let us observe our lenten fast.

Christ, King and Maker of all time,
has consecrated in due course
this fast proclaimed and practiced first
by prophets and the Law of old.

So let us use with more restraint
our speech, our sleep, our idle mirth,
and, frugal in our food and drink,
stand guard with heightened vigilance.

Let us avoid all wicked sin
that undermines the heedless heart
and grant no room for ruthless pow'r
to our deceitful, wily foe.

Grant us, O Blessed Trinity,
O Undivided Unity,
to see this service of our fast
bring forth your fruit within our hearts. 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: Ex more docti
mystico, attributed to St. Gregory the Great, ca. 540-604*

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Sit or stand

PSALMODY

Antiphon 1

Lord, our God, in splendor and majesty you are clothed, wrapped in light as in a robe.

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 build your dwélling.
You máke the clóuds your cháriot, *
and wálk on the wíngs of the wínd;
you máke the wínds your méssengers *
and fláshing fíre 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 appóinted.

You set the limits they might not pass *
lest they return to cover the earth.

You make springs gush forth in the valleys: *
they flow in between the hills.

They give drink to all the beasts of the field; *
the wild-asses quench their thirst.

On their banks dwell the birds of heaven; *
from the branches they sing their song.

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, our God, in splendor and majesty you are clothed, wrapped
in light as in a robe.

Antiphon 2

The Lord has brought forth bread from the earth, and wine to give
warmth to men's hearts.

II

From your dwelling you water the hills; *
earth drinks its fill of your gift.

You make the grass grow for the cattle *
and the plants to serve man's needs,

that he may bring forth bread from the earth *
and wine to cheer man's heart;
oil, to make him glad *
and bread to strengthen man's heart.

The trees of the Lord drink their fill, *
the cedars he planted on Lebanon;
there the birds build their nests: *
on the tree-top the stork has her home.
The goats find a home on the mountains *
and rabbits hide in the rocks.

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 fód 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

The Lord has brought forth bread from the earth, and wine to give warmth to men's hearts.

Antiphon 3

The Lord looked upon all he had made and saw that it was very good.

III

How mány are your wórks, O Lórd! †
In wísdom 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 dismáyed; †
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 find 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

The Lord looked upon all he had made and saw that it was very good.

VERSE

The voice of the Father was heard from the cloud.

— This is my beloved Son; listen to him.

Sit

READINGS

First reading

From the book of Exodus

(13:17—14:9)

The crossing of the Red Sea

When Pharaoh let the people go, God did not lead them by way of the Philistines' land, though this was the nearest; for he thought, should the people see that they would have to fight, they might change their minds and return to Egypt. Instead, he rerouted them toward the Red Sea by way of the desert road. In battle array the Israelites marched out of Egypt. Moses also took Joseph's bones along, for Joseph had made the Israelites swear solemnly that, when God should come to them, they would carry his bones away with them.

Setting out from Succoth, they camped at Etham near the edge of the desert.

The Lord preceded them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire to give them light. Thus they could travel both day and night. Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people.

Then the Lord said to Moses, "Tell the Israelites to turn about and camp before Pi-hahiroth, between Migdol and the sea. You shall camp in front of Baal-zephon, just opposite, by the sea. Pharaoh will then say, 'The Israelites are wandering about aimlessly in the land. The desert has closed in on them.' Thus will I make Pharaoh so obstinate that he will pursue them. Thus will I receive glory through Pharaoh and all his army, and the Egyptians will know that I am the Lord."

This the Israelites did. When it was reported to the king of Egypt that the people had fled, Pharaoh and his servants changed their minds about them. "What have we done!" they exclaimed. "Why, we have released Israel from our service!" So Pharaoh made his chariots ready and mustered his soldiers—six hundred first-class chariots and all the other chariots of Egypt, with warriors on them all. So obstinate had the Lord made Pharaoh that he pursued the Israelites even while they were marching away in triumph. The Egyptians, then, pursued them; Pharaoh's whole army, his horses,

chariots and charioteers, caught up with them as they lay encamped by the sea, at Pi-hahiroth, in front of Baal-zephon.

Responsory

Psalm 114:1, 2; Exodus 13:21

When Israel came out of Egypt, the house of Jacob from a foreign land,

— Judah became God's sanctuary, Israel his domain.

The Lord went before them in a pillar of cloud to show them the way.

— Judah became God's sanctuary, Israel his domain.

Second reading

From a sermon by Saint Leo the Great, pope

(Sermo 51, 3-4. 8: PL 54, 310-311. 313)

The law was given through Moses, grace and truth came through Jesus Christ

The Lord reveals his glory in the presence of chosen witnesses. His body is like that of the rest of mankind, but he makes it shine with such splendor that his face becomes like the sun in glory, and his garments as white as snow.

The great reason for this transfiguration was to remove the scandal of the cross from the hearts of his disciples, and to prevent the humiliation of his voluntary suffering from disturbing the faith of those who had witnessed the surpassing glory that lay concealed.

With no less forethought he was also providing a firm foundation for the hope of holy Church. The whole body of Christ was to understand the kind of transformation that it would receive as his gift. The members of that body were to look forward to a share in that glory which first blazed out in Christ their head.

The Lord had himself spoken of this when he foretold the splendor of his coming: *Then the just will shine like the sun in the kingdom of their Father.* Saint Paul the apostle bore witness to this same truth when he said: *I consider that the sufferings of the present time are not to be compared with the future glory that is to be revealed in us.*

In another place he says: *You are dead, and your life is hidden with Christ in God. When Christ, your life, is revealed, then you also will be revealed with him in glory.*

This marvel of the transfiguration contains another lesson for the apostles, to strengthen them and lead them into the fullness of knowledge. Moses and Elijah, the law and the prophets, appeared with the Lord in conversation with him. This was in order to fulfill exactly, through the presence of these five men, the text which says: *Before two or three witnesses every word is ratified.* What word could be more firmly established, more securely based, than the word which is proclaimed by the trumpets of both old and new testaments, sounding in harmony, and by the utterances of ancient prophecy and the teaching of the Gospel, in full agreement with each other?

The writings of the two testaments support each other. The radiance of the transfiguration reveals clearly and unmistakably the one who had been promised by signs foretelling him under the veils of mystery. As Saint John says: *The law was given through Moses, grace and truth came through Jesus Christ.* In him the promise made through the shadows of prophecy stands revealed, along with the full meaning of the precepts of the law. He is the one who teaches the truth of prophecy through his presence, and makes obedience to the commandments possible through grace.

In the preaching of the holy Gospel all should receive a strengthening of their faith. No one should be ashamed of the cross of Christ, through which the world has been redeemed.

No one should fear to suffer for the sake of justice; no one should lose confidence in the reward that has been promised. The way to rest is through toil, the way to life is through death. Christ has taken on himself the whole weakness of our lowly human nature. If then we are steadfast in our faith in him and in our love for him, we win the victory that he has won, we receive what he has promised.

When it comes to obeying the commandments or enduring adversity, the words uttered by the Father should always echo in our ears:

This is my Son, the beloved, in whom I am well pleased; listen to him.

Responsory

Hebrews 12:22, 24, 25; Psalm 95:8

You have come to Jesus, mediator of the new covenant. Do not refuse to hear him.

- If those who refused to listen to him warning them on earth did not escape punishment, much less shall we escape if we will not listen to one who warns from heaven.

Today if you hear his voice, harden not your hearts.

- If those who refused to listen to him warning them on earth did not escape punishment, much less shall we escape if we will not listen to one who warns from heaven.

Stand

CONCLUDING PRAYER

Let us pray.

God our Father,
help us to hear your Son.
Enlighten us with your word,
that we may find the way to your glory.

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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