

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

March 28, 2026

{ Saturday of the Fifth 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

Sing, my tongue, in exultation
of our banner and device!
Make a solemn proclamation
of a triumph and its price:
how the Savior of creation
conquered by his sacrifice!

For, when Adam first offended,
eating that forbidden fruit,
not all hopes of glory ended
with the serpent at the root:
broken nature would be mended
by a second tree and shoot.

Thus the tempter was outwitted
by a wisdom deeper still:
remedy and ailment fitted,
means to cure and means to kill;
that the world might be acquitted,
Christ would do his Father's will.

So the Father, out of pity
for ourself inflicted doom,
sent him from the heav'nly city
when the holy time had come:
he, the Son and the Almighty,
took our flesh in Mary's womb.

So he came, the long expected,
not in glory, not to reign;

only born to be rejected,
choosing hunger, toil, and pain,
till the scaffold was erected
and the Paschal Lamb was slain.

Wisdom, pow'r, and adoration
to the blessed Trinity
for redemption and salvation
through the Paschal Mystery,
now, in ev'ry generation,
and for all eternity. Amen.

Metrical hymn, melody: PICARDY, 8 7 8 7 8 7; Julien Tiersot's Mélo­dies populaires des provinces de France, 1887

Plainsong, mode I, melody 12; Liber Hymnarius, Solesmes, 1983, Text: Pange, lingua gloriosi proelium certaminis, Venantius Fortunatus, ca. 530–600*

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Sit or stand

PSALMODY

Antiphon 1

Sing praise to the Lord; remember the wonders he has wrought.

Psalm 105

The Lord is faithful to his promises

The apostles proclaim to the nations the wonders which God wrought when he came among us (Saint Athanasius).

I

Give thánks to the Lórd, tell his náme,*
make nówn his déeds among the péoples.

O síng to him, síng his práise;*
téll all his wónderful wórks!

Be pród of his hóly náme,*
let the héarts that seek the Lórd rejóice.

Consíder the Lórd and his stréngth;*
cónstantly séek his fáce.
Reméber the wónders he has dóne,*
his míracles, the júdgments he spóke.

O children of Ábraham, his sérvant,*
O sóns of the Jácob he chóse.
Hé, the Lórd, is our Gód:*
his júdgments preváil in all the éarth.

He remébers his cóvenant for éver,*
his prómise for a thóusand generátions,
the cóvenant he máde with Ábraham,*
the óath he swóre to Ísaac.

He confirmed it for Jácob as a lów,*
for Ísrael as a cóvenant for éver.
He sáid: “I am gíving you a lánd,*
Cánaan, your appóinted héritage.”

Whén they were féw in númer,*
a hándful of strángers in the lánd,
when they wándered from cóuntry to cóuntry*
and from one kíngdom and nátion to anóther,

he allówed nó one to opprés them;*
he admónished kíngs on their accóunt:
“Do not tóuch thóse I have anóinted;*
do no hárm to ány of my próphets.”

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

Sing praise to the Lord; remember the wonders he has wrought.

Antiphon 2

The Lord did not abandon the good man who was sold into slavery,
but freed him from the power of sinners.

II

But he called down a famine on the land; *
he broke the staff that supported them.
He had sent a man before them. *
Joseph, sold as a slave.

His feet were put in chains, *
his neck was bound with iron,
until what he said came to pass *
and the word of the Lord proved him true.

Then the king sent and released him; *
the ruler of the peoples set him free,
making him master of his house *
and ruler of all he possessed,

to instruct his princes as he pleased *
and to teach his elders wisdom.

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 did not abandon the good man who was sold into slavery,
but freed him from the power of sinners.

Antiphon 3

The Lord was true to his sacred promise; he led his people to freedom and joy.

III

So Israel came into Egypt, *
Jacob lived in the country of Ham.

He gave his people increase; *

he máde them strónger than their fóes
whose héarts he túrned to hate his péople *
and to déal decéitfully with his sérvants.

Thén he sent Móses his sérvant *
and Áaron the mán he had chósen.
Through thém he shówed his márvels *
and his wónders in the cóuntry of Hám.

He sent dárkness, and dárk was máde *
but Égypt resísted his wórds.
He túrned the wáters into blóod *
and cáused their físh to díe.

Their lánd was alíve with frógs, *
éven in the hálls of their kíngs.
He spóke; the dóg-fly cáme *
and gnáts cóvered the lánd.

He sent háil-stones in pláce of the ráin *
and fláshing fíre in their lánd.
He strúck their vínes and fig trees; *
he shátted the trées through their lánd.

He spóke; the lócusts cáme, *
young lócusts, too mány to be cóunted.
They áte up every bláde in the lánd; *
they áte up all the frúit of their fíelds.

He strúck all the fírst-born in their lánd, *
the fínest flówer of their sóns.
He led out Ísraél with sílver and góld. *
In his tríbes were nóne who fell behínd.

Égypt rejóiced when they léft *
for dréad had fálled upón them.
He spréad a clóud as a scréen *
and fíre to give líght in the dárkness.

When they ásked for fóod he sent quáils; *
he filled them with bréad from héaven.
He píerced the rók to give them wáter; *

it gushed forth in the desert like a river.

For he remembered his holy word,^{*}
which he gave to Abraham his servant.
So he brought out his people with joy, †
his chosen ones with shouts of rejoicing.^{*}
And he gave them the land of the nations.

They took the fruit of other men's toil, †
that thus they might keep his precepts,^{*}
that thus they might observe his laws.

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 was true to his sacred promise; he led his people to freedom and joy.

VERSE

The man of God welcomes the light.

— So that all may see that his deeds are true.

Sit

READINGS

First reading

From the letter to the Hebrews

8:1–13

The priesthood of Christ in the New Covenant

The main point in what we are saying is this: we have such a high priest, who has taken his seat at the right hand of the throne of the Majesty in heaven, minister of the sanctuary and of that true tabernacle set up, not by man, but by the Lord.

Now every high priest is appointed to offer gifts and sacrifices; hence the necessity for this one to have something to offer. If he

were on earth he would not be a priest, for there are priests already offering the gifts which the law prescribes. They offer worship in a sanctuary which is only a copy and shadow of the heavenly one, for Moses, when about to erect the tabernacle, was warned, "See that you make everything according to the pattern shown you on the mountain." Jesus has obtained a more excellent ministry now, just as he is mediator of a better covenant, founded on better promises.

If that first covenant had been faultless, there would have been no place for a second one. But God, finding fault with them, says:

"Days are coming, says the Lord,
when I will make a new covenant with the house of Israel
and with the house of Judah.

It will not be like the covenant I made with their fathers
the day I took them by the hand
to lead them forth from the land of Egypt;

For they broke my covenant
and I grew weary of them, says the Lord.

But this is the covenant I will make with the house of Israel
after those days, says the Lord:

I will place my laws in their minds
and I will write them upon their hearts;

I will be their God
and they shall be my people.

And they shall not teach their fellow citizens
or their brothers, saying, 'Know the Lord,'
for all shall know me, from least to greatest.

I will forgive their evildoing,
and their sins I will remember no more."

When he says, "a new covenant," he declares the first one obsolete. And what has become obsolete and has grown old is close to disappearing.

Responsory

Hebrews 8:1-2; 9:24

We have a high priest, who ministers in the true sanctuary. He has taken his seat in the heavens at the right hand of the throne of

divine Majesty

— to appear before God on our behalf.

Jesus did not enter into a man-made sanctuary, a mere copy of the real one, but into heaven itself.

— To appear before God on our behalf.

Second reading

From a homily by Saint Gregory Nazianzen, bishop

(Oratio 45, 23-24: PG 36, 654-655)

We are soon going to share in the Passover

We are soon going to share in the Passover, and although we still do so only in a symbolic way, the symbolism already has more clarity than it possessed in former times because, under the law, the Passover was, if I may dare to say so, only a symbol of a symbol. Before long, however, when the Word drinks the new wine with us in the kingdom of his Father, we shall be keeping the Passover in a yet more perfect way, and with deeper understanding. He will then reveal to us and make clear what he has so far only partially disclosed. For this wine, so familiar to us now, is eternally new.

It is for us to learn what this drinking is, and for him to teach us. He has to communicate this knowledge to his disciples, because teaching is food, even for the teacher.

So let us take our part in the Passover prescribed by the law, not in a literal way, but according to the teaching of the Gospel; not in an imperfect way, but perfectly; not only for a time, but eternally. Let us regard as our home the heavenly Jerusalem, not the earthly one; the city glorified by angels, not the one laid waste by armies. We are not required to sacrifice young bulls or rams, beasts with horns and hoofs that are more dead than alive and devoid of feeling; but instead, let us join the choirs of angels in offering God upon his heavenly altar a sacrifice of praise. We must now pass through the first veil and approach the second, turning our eyes toward the Holy of Holies. I will say more: we must sacrifice ourselves to God, each day and in everything we do, accepting all that happens to us for the sake of the Word, imitating his passion by our sufferings,

and honoring his blood by shedding our own. We must be ready to be crucified.

If you are a Simon of Cyrene, take up your cross and follow Christ. If you are crucified beside him like one of the thieves, now, like the good thief, acknowledge your God. For your sake, and because of your sin, Christ himself was regarded as a sinner; for his sake, therefore, you must cease to sin. Worship him who was hung on the cross because of you, even if you are hanging there yourself. Derive some benefit from the very shame; purchase salvation with your death. Enter paradise with Jesus, and discover how far you have fallen. Contemplate the glories there, and leave the other scoffing thief to die outside in his blasphemy.

If you are a Joseph of Arimathea, go to the one who ordered his crucifixion, and ask for Christ's body. Make your own the expiation for the sins of the whole world. If you are a Nicodemus, like the man who worshipped God by night, bring spices and prepare Christ's body for burial. If you are one of the Marys, or Salome, or Joanna, weep in the early morning. Be the first to see the stone rolled back, and even the angels perhaps, and Jesus himself.

Responsory

Hebrews 13:12-13; 12:4

Jesus died outside the city gate to sanctify the people by his own blood.

- Let us go to him outside the camp and share the insult that was heaped on him.

You have not yet resisted sin to the point of shedding your blood.

- Let us go to him outside the camp and share the insult that was heaped on him.

Stand

CONCLUDING PRAYER

Let us pray.

God our Father,
you always work to save us,

and now we rejoice in the great love
you give to your chosen people.
Protect all who are about to become your children,
and continue to bless those who are already baptized.
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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