

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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March 31, 2026  
{ Tuesday of Holy Week }



*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*

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

*Psalms 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 becaúse of the wícked;\*  
do not énvý thóse who do évil:  
for they wíther quíckly like gráss\*  
and fáde like the gréen of the fields.

If you trúst in the Lórd and do góod,\*

then you will live in the land and be secure.  
If you find your delight in the Lórd,\*  
he will gránt your héart's desíre.

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

Be stíll before the Lórd and wait in pátiencie;\*  
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 pátient shall inhérit 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 péace.

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 wícked man plóts against the júst\*  
and gnáshes his téeth agáinst him;  
but the Lórd láughs at the wícked\*  
for he sées that his dáy is at hánd.

The swórd of the wícked is dráwn, \*  
his bow is bént to sláughter the úpright.  
Their swórd shall píerce their own héarts \*  
and their bóws shall be bróken to píeces.

The júst man's féw posséssions \*  
are bétter than the wícked man's wéalth;  
for the pówer of the wícked shall be bróken \*  
and the Lórd will suppórt the júst.

He protéct's the líves of the úpright, \*  
their héritage will lást for éver.  
They shall nó't be put to sháme in evil dáys, \*  
in time of fámine their fóod shall not fáil.

But áll the wícked shall pérish \*  
and áll the énemies of the Lórd.  
Théy are like the béauty of the méadows, \*  
they shall vánish, they shall vánish like smóke.

The wícked man bórróws withóut repáying, \*  
but the júst man is génerous and gíves.  
Those bléssed by the Lórd shall own the lánd, \*  
but thóse he has cúrsed shall be destróyed.

The Lórd guides the stéps of a mán \*  
and makes sáfe the páth of the one he lóves.  
Though he stúmble he shall néver fáll \*  
for the Lórd hólds him by the hánd.

I was yóung and nów I am óld, †  
but I have néver seen the júst man forsáken \*  
nor his chíldren bégging for bréad.  
All the dáy he is génerous and lénds \*  
and his chíldren becóme a bléssing.

Then túrn away from évil and do góod \*  
and yóu shall have a hóme for éver;  
for the Lórd lóves jústice \*  
and will néver forsáke his fríends.

The unjúst shall be wíped out for éver \*

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 seeks occasion to kill him.  
The Lord will not leave him in his power \*  
nor let him be condemned when he is judged.

Then wait for the Lord, keep to his way. \*  
It is he who will free you from the wicked,  
raise you up to possess the land \*  
and see the wicked destroyed.

I have seen the wicked triumphant, \*  
towering like a cedar of Lebanon.  
I passed by again; he was gone. \*  
I searched; he was nowhere to be found.

See the just man, mark the upright, \*  
for the peaceful man a future lies in store,  
but sinners shall all be destroyed. \*  
No future lies in store for the wicked.

The salvátion of the júst comes from the Lórd, \*  
their stróngthold in tíme of distréss.

The Lórd hélpes 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

When I am lifted up from the earth.

— I will draw all people to myself.

*Sit*

READINGS

*First reading*

From the letter to the Hebrews

12:1-13

*Let us go forth to the struggle with Christ as our leader*

Since we are surrounded by this cloud of witnesses, let us lay aside every encumbrance of sin which clings to us and persevere in running the race which lies ahead; let us keep our eyes fixed on Jesus, who inspires and perfects our faith. For the sake of the joy which lay before him he endured the cross, heedless of its shame. He has taken his seat at the right of the throne of God. Remember how he endured the opposition of sinners; hence do not grow despondent or abandon the struggle. In your fight against sin you have not yet resisted to the point of shedding blood. Moreover, you have forgotten the encouraging words addressed to you as sons:

“My sons, do not disdain the discipline of the Lord  
nor lose heart when he reproves you;  
For whom the Lord loves, he disciplines;

he scourges every son he receives.”

Endure your trials as the discipline of God, who deals with you as sons. For what son is there whom his father does not discipline? If you do not know the discipline of sons, you are not sons but bastards.

If we respected our earthly fathers who corrected us, should we not all the more submit to the Father of spirits, and live? They disciplined us as seemed right to them, to prepare us for the short span of mortal life; but God does so for our true profit, that we may share his holiness.

At the time it is administered, all discipline seems a cause for grief and not for joy, but later it brings forth the fruit of peace and justice to those who are trained in its school. So strengthen your drooping hands and your weak knees. Make straight the paths you walk on, that your halting limbs may not be dislocated but healed.

*Responsory*

*Hebrews 12:2; Philippians 2:8*

Jesus, the beginning and end of our faith, endured the cross, heedless of the shame, for the sake of the joy that would follow it.

— He is seated now at the right hand of the throne of God.

He humbled himself by showing obedience even when this meant death.

— He is seated now at the right hand of the throne of God.

*Second reading*

From the book *On the Holy Spirit* by Saint Basil, bishop

*(Cap. 15, 35: PG 32, 127-130)*

*By one death and resurrection the world was saved*

When mankind was estranged from him by disobedience, God our Savior made a plan for raising us from our fall and restoring us to friendship with himself. According to this plan Christ came in the flesh, he showed us the gospel way of life, he suffered, died on the cross, was buried and rose from the dead. He did this so that we

could be saved by imitation of him, and recover our original status as sons of God by adoption.

To attain holiness, then, we must not only pattern our lives on Christ's by being gentle, humble and patient, we must also imitate him in his death. Taking Christ for his model, Paul said that he wanted to become like him in his death in the hope that he too would be raised from death to life.

We imitate Christ's death by being buried with him in baptism. If we ask what this kind of burial means and what benefit we may hope to derive from it, it means first of all making a complete break with our former way of life, and our Lord himself said that this cannot be done unless a man is born again. In other words, we have to begin a new life, and we cannot do so until our previous life has been brought to an end. When runners reach the turning point on a racecourse, they have to pause briefly before they can go back in the opposite direction. So also when we wish to reverse the direction of our lives there must be a pause, or a death, to mark the end of one life and the beginning of another.

Our descent into hell takes place when we imitate the burial of Christ by our baptism. The bodies of the baptized are in a sense buried in the water as a symbol of their renunciation of the sins of their unregenerate nature. As the Apostle says: *The circumcision you have undergone is not an operation performed by human hands, but the complete stripping away of your unregenerate nature. This is the circumcision that Christ gave us, and it is accomplished by our burial with him in baptism.* Baptism cleanses the soul from the pollution of worldly thoughts and inclinations: *You will wash me,* says the psalmist, *and I shall be whiter than snow.* We receive this saving baptism only once because there was only one death and one resurrection for the salvation of the world, and baptism is its symbol.

*Responsory*

*Romans 6:3, 5, 4*

By being baptized into Christ Jesus, we have all shared in his death.

- We became one with him by dying as he did; therefore we shall be one with him also in rising to new life.

By our baptism we were buried with him; we shared in his death.

- We became one with him by dying as he did; therefore we shall be one with him also in rising to new life.

*Stand*

### CONCLUDING PRAYER

Let us pray.

Father,  
may we receive your forgiveness and mercy  
as we celebrate the passion and death of the Lord,  
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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