

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

February 16, 2025

{ Sixth 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

Hail, O day, of all days most glorious,
blessed day of Christ's noble victory,
day of gladness, worthy of endless joy,
first and foremost.

Light divine now shines over all the blind:
Christ the victor harrows the underworld,
conqu'ring death he reconciles us to God,
least to highest.

By the judgment of our eternal King
all were sentenced under the law of sin,
that from heaven grace for the poor and weak
might bring solace.

In his wisdom and everlasting pow'r,
God with mercy tempered his holy wrath,
though the foolish world ran on heedlessly,
all to ruin.

He is risen, free from the pow'r of hell,
great restorer of the whole human race,
on his shoulders bearing his wayward sheep
up to heaven.

Peace of angels graces the human race;
ranks of heaven grow and fill up again;
praise is fitting to our triumphant Lord,
praise eternal.

Let the Church our Mother now raise her voice

with the choirs of heaven in harmony.
Let the faithful cry out with joy this day:
Alleluia!

Death is conquered, vanquished and powerless;
with delight let all sing in victory:
Peace on earth, and let jubilation ring
in high heaven. Amen.

Metrical hymn, melody: Tothill, 10 10 10 4; ICEL, 2021

Plainsong, mode VII, melody 91; Liber Hymnarius, Solesmes, 1983, Text: Salve dies,
dierum gloria, Adam of St. Victor, 12th c.*

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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, alleluia.

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 buíld your dwélling.
You máke the clóuds your cháriot, *

and wálk on the wíngs of the wínd;
you máke the wínds your méssengers *
and fláshing fire 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 límits they míght not páss *
lest they retúrn to cóver the éarth.

You make spríngs gush fóρθ in the válleys: *
they flów in betwéen the hílls.
They give drínk to all the béasts of the fíeld; *
the wíld-asses quénch their thírst.
On their bánks dwell the bírds of héaven; *
from the bránches they síng their sóng.

Glory to the Fátter, and to the Son, *
and to the Holy Spírít:
as it was in the begínníng, is now, *
and will be for ever. Amen.

Antíphon

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

Antíphon 2

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

II

From your dwélling you wáter the hílls; *
éarth drínks its fíll of your gíft.
You máke the grass grów for the cáttle *
and the plánts to sérve man's néeds,

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 moon to mark the months; *
the sun knows the time for its setting.
When you spread the darkness it is night *
and all the beasts of the forest creep forth.
The young lions roar for their prey *
and ask their food from God.

At the rising of the sun they steal away *
and go to rest in their dens.
Man goes forth to his work, *
to labor till evening falls.

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, alleluia.

Antiphon 3

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

III

How many are your works, O Lord! †
In wisdom you have made them all. *
The earth is full of your riches.

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 fóod in due séason.
You gíve it, they gáther it úp: *
you ópen your hánd, they have their fill.

You híde your fáce, they are dísmáyed; †
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 fínd 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 Spírit:
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, alleluia.

VERSE

Blessed are your eyes, for they see God's works.

— And your ears, for they hear his word.

Sit

READINGS

First reading

The beginning of the book of Proverbs

1:1-7, 20-33

An exhortation to choose wisdom

The Proverbs of Solomon, the son of David,
king of Israel:

That men may appreciate wisdom and discipline,
may understand words of intelligence;

May receive training in wise conduct,
in what is right, just and honest;

That resourcefulness may be imparted to the simple,
to the young man knowledge and discretion.

A wise man by hearing them will advance in learning,
an intelligent man will gain sound guidance,

That he may comprehend proverb and parable,
the words of the wise and their riddles.

The fear of the Lord is the beginning of knowledge;
wisdom and instruction fools despise.

Wisdom cries aloud in the street,
in the open squares she raises her voice;

Down the crowded ways she calls out,
at the city gates she utters her words:

“How long, you simple ones, will you love inanity,
how long will you turn away at my reproof?”

Lo! I will pour out to you my spirit,
I will acquaint you with my words.

“Because I called and you refused,
I extended my hand and no one took notice;

Because you disdained all my counsel,
and my reproof you ignored—

I, in my turn, will laugh at your doom;

I will mock when terror overtakes you;
When terror comes upon you like a storm,
and your doom approaches like a whirlwind;
when distress and anguish befall you.

“Then they call me, but I answer not;
they seek me, but find me not;
Because they hated knowledge,
and chose not the fear of the Lord;
They ignored my counsel,
they spurned all my reproof;
And in their arrogance they preferred arrogance,
and like fools they hated knowledge:

“Now they must eat the fruit of their own way,
and with their own devices be glutted.
For the self-will of the simple kills them,
the smugness of fools destroys them.
But he who obeys me dwells in security,
in peace, without fear of harm.”

Responsory

Romans 12:16; 1 Corinthians 3:18-19; 1:23, 24

Never allow yourself to be self-satisfied; if you pride yourself on your worldly wisdom, you will have to unlearn it all before you are truly wise;

— worldly wisdom is foolishness in the eyes of God.

We preach a crucified Christ, and he is the power of God and the wisdom of God.

— Worldly wisdom is foolishness in the eyes of God.

Second reading

From a commentary on the Diatessaron by Saint Ephrem, deacon

(1, 18-19: SC 121, 52-53)

God's word is an inexhaustible spring of life

Lord, who can comprehend even one of your words? We lose more of it than we grasp, like those who drink from a living spring. For

God's word offers different facets according to the capacity of the listener, and the Lord has portrayed his message in many colors, so that whoever gazes upon it can see in it what suits him. Within it he has buried manifold treasures, so that each of us might grow rich in seeking them out.

The word of God is a tree of life that offers us blessed fruit from each of its branches. It is like that rock which was struck open in the wilderness, from which all were offered spiritual drink. As the Apostle says: *They ate spiritual food and they drank spiritual drink.*

And so whenever anyone discovers some part of the treasure, he should not think that he has exhausted God's word. Instead he should feel that this is all that he was able to find of the wealth contained in it. Nor should he say that the word is weak and sterile or look down on it simply because this portion was all that he happened to find. But precisely because he could not capture it all he should give thanks for its riches.

Be glad then that you are overwhelmed, and do not be saddened because he has overcome you. A thirsty man is happy when he is drinking, and he is not depressed because he cannot exhaust the spring. So let this spring quench your thirst, and not your thirst the spring. For if you can satisfy your thirst without exhausting the spring, then when you thirst again you can drink from it once more; but if when your thirst is sated the spring is also dried up, then your victory would turn to your own harm.

Be thankful then for what you have received, and do not be saddened at all that such an abundance still remains. What you have received and attained is your present share, while what is left will be your heritage. For what you could not take at one time because of your weakness, you will be able to grasp at another if you only persevere. So do not foolishly try to drain in one draught what cannot be consumed all at once, and do not cease out of faintheartedness from what you will be able to absorb as time goes on.

Responsory

1 Peter 1:25; Baruch 4:1

The word of the Lord endures for ever.

— This same word, the Gospel, has been proclaimed to you.

This is the book of the commandments of God, the law that stands for ever; all who keep it shall live.

— This same word, the Gospel, has been proclaimed to you.

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 acclaim 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 our Father,
you have promised to remain for ever
with those who do what is just and right.
Help us to live in your presence.

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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