

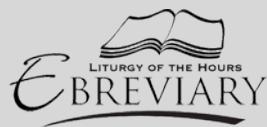
Liturgy of the Hours

LITURGY OF THE HOURS

OFFICE OF READINGS

March 15, 2026

{ Fourth 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

Who can climb the Lord's mountain, or stand in his holy place?

Psalm 24

The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed (Saint Irenaeus).

The Lórd's is the éarth and its fúllness, *
the wórld and áll its péoples.
It is hé who sét it on the séas; *
on the wáters he máde it fírm.

Who shall clímb the móuntain of the Lórd? *
Who shall stánd in his hóly pláce?
The mán with clean hánds and pure héart, †
who desíres not wórtless thíngs, *
who has not swórн so as to decéive his néighbor.

He shall recéive bléssings from the Lórd *
and rewárd from the Gód who sáves him.
Súch are the mén who seek him, *
seek the fáce of the Gód of Jácob.

O gátes, lift hígh your héads; †
grow hígher, áncient dóors. *
Let him énter, the kíng of glóry!

Whó is the kíng of glóry? †
The Lórd, the míghty, the váliant, *
the Lórd, the váliant in wár.

O gátes, lift hígh your héads; †

grow hígher, áncient dóors.*
Let him énter, the kíng of glóry!

Who is hé, the kíng of glóry? †
Hé, the Lórd of ármies,*
hé is the kíng of glóry.

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

Who can climb the Lord's mountain, or stand in his holy place?

Antiphon 2

Bless our God, you nations of the world; he has given us life.

Psalm 66

Eucharistic hymn

The Lord is risen and all people have been brought by him to the Father (Hesychius).

I

Cry out with jóy to Gód, all the éarth,*
O síng to the glóry of his náme.
O rénder him glórious práise.*
Say to Gód: "How treméndous your déeds!

Becáuse of the gréatness of your stréngth *
your énemis críngé befóre you.
Befóre you all the éarth shall bów; *
shall síng to you, síng to your náme!"

Come and sée the wórks of Gód,*
treméndous his déeds among mén.
He túrned the séa into dry lánd,*
they pássed through the ríver dry-shód.

Let our jóy then bé in him; *
he rúles for éver by his míght.
His éyes keep wáatch over the nátions; *
let rébels not ríse agáinst him.

O péoples, bléss our Gód, *
let the víoice of his práise resóund,
of the Gód who gave lífe to our sóuls *
and képt our féet from stúmbling.

For yóu, O Gód, have tésted us, *
you have tríed us as sílver is tríed:
you léd us, Gód, into the snáre; *
you láid a heavy búnđen on our bácks.

You lét men ríde over our héads; †
we wént through fire and through wáter *
but thén you bróught us relíef.

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

Bless our God, you nations of the world; he has given us life.

Antiphon 3

Listen to me, all you who revere God, let me tell you what great things he has done for me.

II

Burnt óffering I bríng to your hóuse; *
to yóu I will páy my vóws,
the vóws which my líps have úttered, *
which my móuth spóke in my distréss.

I will óffer burnt ófferings of fátlings †
with the smoke of búnđing ráms.*
I will óffer búllocks and góats.

Come and héar, áll who fear Gód. *
I will téll what he díd for my sóul:
to hím I críed alóud, *
with high práise réady on my tóngue.
If there had béen évil in my héart, *

the Lórd would nót have lístened.
But trúly Gód has lístened; *
he has héeded the více of my práyer.

Blessed be Gód who did nót reject my práyer *
nor withhold his lóve from mé.

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

Listen to me, all you who revere God, let me tell you what great things he has done for me.

VERSE

Lord, your words are spirit and life.

— You have the words of eternal life.

Sit

READINGS

First reading

From the book of Leviticus

8:1-17; 9:22-24

The ordination of the priests

The Lord said to Moses, “Take Aaron and his sons, together with the vestments, the anointing oil, the bullock for a sin offering, the two rams, and the basket of unleavened food. Then assemble the whole community at the entrance of the meeting tent.”

And Moses did as the Lord had commanded. When the community had assembled at the entrance of the meeting tent, Moses told them what the Lord had ordered to be done.

Bringing forward Aaron and his sons, he first washed them with water. Then he put the tunic on Aaron, girded him with the sash, clothed him with the robe, placed the ephod on him, and girded

him with the embroidered belt of the ephod, fastening it around him. He then set the breastpiece on him, with the Urim and Thummim in it, and put the miter on his head, attaching the gold plate, the sacred diadem, over the front of the miter, at his forehead, as the Lord had commanded him to do.

Taking the anointing oil, Moses anointed and consecrated the Dwelling, with all that was in it. Then he sprinkled some of this oil seven times on the altar, and anointed the altar, with all its appurtenances, and the laver, with its base, thus consecrating them. He also poured some of the anointing oil on Aaron's head, thus consecrating him. Moses likewise brought forward Aaron's sons, clothed them with tunics, girded them with sashes, and put turbans on them, as the Lord had commanded him to do.

When he had brought forward the bullock for a sin offering, Aaron and his sons laid their hands on its head. Then Moses slaughtered it, and taking some of its blood, with his finger he put it on the horns around the altar, thus purifying the altar. He also made atonement for the altar by pouring out the blood at its base when he consecrated it. Taking all the fat that was over the inner organs, as well as the lobe of the liver and the two kidneys with their fat, Moses burned them on the altar. The bullock, however, with its hide and flesh and offal he burned in the fire outside the camp, as the Lord had commanded him to do.

Aaron then raised his hands over the people and blessed them. When he came down from offering the sin offering and holocaust and peace offering, Moses and Aaron went into the meeting tent. On coming out they again blessed the people. Then the glory of the Lord was revealed to all the people. Fire came forth from the Lord's presence and consumed the holocaust and the remnants of the fat on the altar. Seeing this, all the people cried out and fell prostrate.

Responsory

Hebrews 7:23, 24; Sirach 45:7, 8

Under the old covenant, there were many priests, because death prevented them from continuing in office.

- But Christ has an eternal priesthood because he remains for ever.

The Lord raised up Aaron, conferred on him the priesthood of the people, and blessed him with great honor.

- But Christ has an eternal priesthood because he remains for ever.

Second reading

From a treatise on John by Saint Augustine, bishop

(Tract. 34, 8-9: CCL 36, 315-316)

Christ is the way to the light, the truth, and the life

The Lord tells us: *I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.* In these few words he gives a command and makes a promise. Let us do what he commands so that we may not blush to covet what he promises and to hear him say on the day of judgment: “I laid down certain conditions for obtaining my promises. Have you fulfilled them?” If you say: “What did you command, Lord our God?” he will tell you: “I commanded you to follow me. You asked for advice on how to enter into life. What life, if not the life about which it is written: *With you is the fountain of life?*”

Let us do now what he commands. Let us follow in the footsteps of the Lord. Let us throw off the chains that prevent us from following him. Who can throw off these shackles without the aid of the one addressed in these words: *You have broken my chains?* Another psalm says of him: *The Lord frees those in chains, the Lord raises up the downcast.*

Those who have been freed and raised up follow the light. The light they follow speaks to them: *I am the light of the world; he who follows me will not walk in darkness.* The Lord gives light to the blind. Brethren, that light shines on us now, for we have had our eyes anointed with the eye-salve of faith. His saliva was mixed with earth to anoint the man born blind. We are of Adam’s stock, blind from our birth; we need him to give us light. He mixed saliva with earth, and so it was prophesied: *Truth has sprung up from the earth.*

He himself has said: *I am the way, the truth, and the life.*

We shall be in possession of the truth when we see face to face. This is his promise to us. Who would dare to hope for something that God in his goodness did not choose to promise or bestow?

We shall see face to face. The Apostle says: *Now I know in part, now obscurely through a mirror, but then face to face.* John the apostle says in one of his letters: *Dearly beloved, we are now children of God, and it has not yet been revealed what we shall be. We know that when he is revealed we shall be like him, for we shall see him as he is.* This is a great promise.

If you love me, follow me. “I do love you,” you protest, “but how do I follow you?” If the Lord your God said to you: “I am the truth and the life,” in your desire for truth, in your love for life, you would certainly ask him to show you the way to reach them. You would say to yourself: “Truth is a great reality, life is a great reality; if only it were possible for my soul to find them!”

Responsory

Psalm 119:104-105; John 6:69

I hate the ways of falsehood.

— Your word is a lantern which guides my steps, a light for the pathway before me.

Lord, to whom shall we go? You have the words of eternal life.

— Your word is a lantern which guides my steps, a light for the pathway before me.

Stand

CONCLUDING PRAYER

Let us pray.

Father of peace,
we are joyful in your Word,
your Son Jesus Christ,
who reconciles us to you.
Let us hasten toward Easter

with the eagerness of faith and love.

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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