

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

March 2, 2025

{ Eighth 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

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

Psalms 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 firm.

Who shall clímb the móuntain of the Lórd? *
Who shall stánd in his hólý pláce?
The mán with clean hánds and pure héart, †
who desíres not wóρθless thínghs, *
who has not swórn so as to decéive his néíghbor.
He shall recéive bléssings from the Lórd *

and reward from the Gód who sáves him.
Súch are the mén who séek 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, alleluia.

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!
Because of the gréatness of your stréngth *"

your énemies crínge 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 hím; *
he rúles for éver by his míght.
His éyes keep wátch over the nátions; *
let rébels not ríse agáinst him.

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

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 búrden on our bácks.

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

Glory to the Father, and to the Son, *
and to the Holy Spírít:
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, alleluia.

Antiphon 3

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

II

Burnt óffering I bríng to your hóuse; *

to you I will pay my vows,
the vows which my lips have uttered,*
which my mouth spoke in my distress.

I will offer burnt offerings of fatlings †
with the smoke of burning rams.*

I will offer bullocks and goats.

Come and hear, all who fear God.*

I will tell what he did for my soul:
to him I cried aloud,*
with high praise ready on my tongue.

If there had been evil in my heart,*
the Lord would not have listened.

But truly God has listened;*
he has heeded the voice of my prayer.

Blessed be God who did not reject my prayer*
nor withhold his love from 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.

Antiphon

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

VERSE

God's word is alive; it strikes to the heart.

— It pierces more surely than a two-edged sword.

Sit

READINGS

First reading

The beginning of the book of Job

Job deprived of his possessions

In the land of Uz there was a blameless and upright man named Job, who feared God and avoided evil. Seven sons and three daughters were born to him; and he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a great number of work animals, so that he was greater than any of the men of the East.

His sons used to take turns giving feasts, sending invitations to their three sisters to eat and drink with them. And when each feast had run its course, Job would send for them and sanctify them, rising early and offering holocausts for every one of them. For Job said, "It may be that my sons have sinned and blasphemed God in their hearts." This Job did habitually.

One day, when the sons of God came to present themselves before the Lord, Satan also came among them. And the Lord said to Satan, "Whence do you come?" Then Satan answered the Lord and said, "From roaming the earth and patrolling it." And the Lord said to Satan, "Have you noticed my servant Job, and that there is no one on earth like him, blameless and upright, fearing God and avoiding evil?"

But Satan answered the Lord and said, "Is it for nothing that Job is God-fearing? Have you not surrounded him and his family and all that he has with your protection? You have blessed the work of his hands, and his livestock are spread over the land. But now put forth your hand and touch anything that he has, and surely he will blaspheme you to your face." And the Lord said to Satan, "Behold, all that he has is in your power; only do not lay a hand upon his person." So Satan went forth from the presence of the Lord.

And so one day, while his sons and his daughters were eating and drinking wine in the house of their eldest brother, a messenger came to Job and said, "The oxen were plowing and the asses grazing beside them, and the Sabeans carried them off in a raid. They put the herdsmen to the sword, and I alone have escaped to tell you."

While he was yet speaking, another came and said, "Lightning has

fallen from heaven and struck the sheep and their shepherds and consumed them; and I alone have escaped to tell you.” While he was yet speaking, another came and said, “The Chaldeans formed three columns, seized the camels, carried them off, and put those tending them to the sword, and I alone have escaped to tell you.”

While he was yet speaking, another came and said, “Your sons and daughters were eating and drinking wine in the house of their eldest brother, when suddenly a great wind came across the desert and smote the four corners of the house. It fell upon the young people and they are dead; and I alone have escaped to tell you.” Then Job began to tear his cloak and cut off his hair. He cast himself prostrate upon the ground, and said,

“Naked I came forth from my mother’s womb,
and naked shall I go back again.

The Lord gave and the Lord has taken away;
blessed be the name of the Lord!”

In all this Job did not sin, nor did he say anything disrespectful of God.

Responsory

Job 2:10; 1:21

If we receive happiness from God, should we not accept sorrow also?

— The Lord gives and the Lord takes away; may his will be done. Blessed be the name of the Lord.

Naked I came from my mother’s womb, and naked I shall return.

— The Lord gives and the Lord takes away; may his will be done. Blessed be the name of the Lord.

Second reading

From the Moral Reflections on Job by Saint Gregory the Great, pope

(Lib. 1, 2. 36: PL 75, 529-530. 543-544)

The blameless and upright man who fears God

Some men are so guileless that they do not recognize what

righteousness is. But the more they forsake the innocence of true simplicity, the more they fail to rise to moral rectitude; for in not knowing how to guide their actions by right living, they are too simple to remain innocent.

Hence Paul warns his disciples, saying: *I want you to be wise in what is good but guileless in evil.* And again, *do not be like boys in your thinking, but be like infants in evil.* Thus the Truth himself bids his disciples: *Be wise as serpents and simple as doves.* In this command he has deliberately joined the two ideas together: the serpent's cunning complements the dove's simplicity, and the dove's simplicity moderates the serpent's cunning. This is why the Holy Spirit reveals his presence to men not only as a dove but also as fire. For the dove symbolizes simplicity, and the fire, intense dedication. Thus the dove and the fire, taken together, have a special significance: whoever is filled with the Spirit becomes so dedicated to this gentle simplicity that he is also aflame with the zeal of righteousness against the faults of sinners.

A blameless and upright man is one who fears God and turns away from evil. Whoever seeks our eternal country surely lives a blameless and upright life. He is blameless in his deeds, upright in his faith; blameless in the good actions he performs here on earth, upright in the lofty ideals he perceives deep within himself. Now there are some who are not simple in this good action, for they seek not an inner reward, but outward approval. Thus the wise man rightly said: *Woe to the sinner who walks the earth along two paths.* The sinner indeed walks the face of the earth in two directions: externally, his actions seem to be holy, but inwardly his thoughts are worldly.

This is well said, then: *He fears God and turns away from evil,* because the holy Church of the elect sets out along the path of simplicity and righteousness in fear, but finishes in love. For it is the Church's task to turn completely away from evil; once she has begun by love of God, she rejects sin. If she still does good only out of fear, then inwardly she has not withdrawn from evil; for she commits sin by desiring to sin, if only she could sin without punishment.

Rightly therefore Job was said to fear God because he turned away from evil. For love is moved by fear when the mind rejects the

thought of sin.

Responsory

Hebrews 13:21; 2 Maccabees 1:4

May God give you all the goodness you need to do his will;

— may he accomplish in you all that is pleasing to him, through Jesus Christ.

May he open your heart to his law and his precepts.

— May he accomplish in you all that is pleasing to him, through Jesus Christ.

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.

Lord,
guide the course of world events
and give your Church the joy and peace
of serving you in freedom.

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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