

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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February 2, 2026

{ Feast – Presentation of the Lord }



*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

Observing fully  
rites prescribed by Moses' pen,  
Christ deigned to follow  
precepts of the sacred Law,  
who rules and governs  
in the Father's citadel  
resplendent orders,  
rank on rank of angel hosts,  
and made the cosmos,  
earth and sky and teeming sea.

His blessed Mother  
in her chaste and holy arms  
brought to the Temple  
God beneath a veil of flesh;  
her sweetest kisses  
pressed the closed and silent lips  
of him, all holy,  
who in truth is God and Man,  
by whose commanding  
all created things were made.

This light of nations  
shining forth before their eyes  
is radiant glory  
for the house of Israel;  
this child is destined  
for the fall of those who sin  
and for salvation

offered ev'ry tribe and tongue,  
till all the secrets  
of the heart have been revealed.

Praise to the Father,  
endless glory through all time,  
all rule and splendor  
be to you, Begotten Son,  
all pow'r and honor  
to the Holy Paraclete:  
so to the perfect,  
undivided Three in One,  
be all salvation  
through the ages evermore. Amen.

*Metrical hymn, melody: ANNUE CHRISTE, 12 12 12 12; from François de La  
Feillée's Methode de plain-chant, 1782, adapted by ICEL, 2021*

*Plainsong, mode IV, melody 79; Liber Hymnarius, Solesmes, 1983\*, Text: Legis sacratæ  
sanctis cæremoniis, attributed to St. Paulinus of Aquileia, ca. 726-802*

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*Sit or stand*

## PSALMODY

### *Antiphon 1*

This child is destined for the fall and for the rising of many.

### *Psalm 2*

*The Messiah, king and conqueror*

*The rulers of the earth joined forces to overthrow Jesus, your anointed Son (Acts 4:27).*

Why this tumult among nátions,\*  
among péoples this úseless múrmuring?  
They arise, the kings of the éarth,\*  
princes plót against the Lórd and his Anóinted.

“Cóme let us bréak their fétters,\*  
cóme, let us cást off their yóke.”

He who síts in the héavens láughs;\*  
the Lórd is láughing them to scórn.  
Thén he will spéak in his ánger,\*  
his ráge will stríke them with térror.  
“It is Í who have sét up my kíng\*  
on Zíon, my hólý móuntain.”

I will annóunce the decreée of the Lórd: †  
The Lórd said to me: “Yóu are my Són.\*  
It is Í who have begóttén you this dáy.  
Ásk and I shall bequéath you the nátions,\*  
put the énds of the éarth in your posséssion.  
With a ród of íron you will bréak them,\*  
shátter them like a pótter’s jár.”

Nów, O kíngs, understánd,\*  
take wárning, rúlers of the éarth;  
sérve the Lórd with áwe\*  
and trémbling, páy him your hómage  
lést he be ángry and you pérish;\*  
for súddenly his ánger will bláze.

Blessed are théy\*  
who put their trúst in Gód.

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*

This child is destined for the fall and for the rising of many.

### *Antiphon 2*

Arise and shine, Jerusalem, for your light has come, and the glory of  
the Lord has dawned upon you.

*Psalm 19A*

*Praise of the Lord, Creator of all*

*The dawn from on high shall break on us . . . to guide our feet into the way of peace  
(Luke 1:78, 79).*

The héavens procláim the glóry of Gód \*  
and the fírmament shows fórth the wórk of his hánds.  
Dáy unto dáy tákes up the stóry \*  
and níght unto níght makes knówn the méssage.

No spéech, no wórd, no vóice is héard †  
yet their spán exténds through áll the éarth, \*  
their wórds to the útmost bóunds of the wórld.

Thére he has pláced a tént for the sún; †  
it comes fórth like a brídegroom cóming from his tént, \*  
rejóices like a chámption to rún its cóurse.

At the énd of the ský is the rísing of the sún; †  
to the fúrthest énd of the ský is its cóurse. \*  
There is nóthing conceáled from its búrning héat.

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*

Arise and shine, Jerusalem, for your light has come, and the glory of  
the Lord has dawned upon you.

*Antiphon 3*

Rejoice and exult, new city of Zion. See how humbly your King  
comes to save you.

*Psalm 45*

*The marriage of the king*

*The Bridegroom is here; go out and welcome him (Matthew 25:6).*

My héart overflóws with nóble wórds. †  
To the kíng I must spéak the sóng I have máde; \*  
my tóngue as nímble as the pén of a scríbe.

Yóu are the fáirest of the children of mén †  
and gráciousness is póured upón your líps: \*  
because Gód has bléssed you for évermóre.

O míghty one, gírd your swórd upon your thíg; †  
in spléndor and státe, ríde on in tríumph \*  
for the cáuse of trúth and góodness and ríght.

Take áim with your bów in your dréad right hánd. †  
Your árrows are shárp: péoples fall benéath you. \*  
The fóes of the kíng fall dówn and lose héart.

Your thróne, O Gód, shall endúre for éver. †  
A scépter of jústice is the scépter of your kíngdom. \*  
Your lóve is for jústice; your hátred for évil.

Therefore Gód, your Gód, has anóinted yóu †  
with the óil of gládness abóve other kíngs: \*  
your róbes are frágrant with áloes and myrrh.

From the ívory pálace you are gréeted with músic. †  
The dáughters of kíngs are amóng your lóved ones. \*  
On your ríght stands the quéen in góld of Óphir.

Lísten, O dáughter, give éar to my wórds: \*  
forgét your own péople and your fáther's hóuse.  
Só will the kíng desíre your béauty: \*  
hé is your lórd, pay hómage to hím.

And the péople of Týre shall cóme with gifts, \*  
the ríchest of the péople shall séek your fávor.  
The dáughter of the kíng is clóthed with spléndor, \*  
her róbes embróidered with péarls set in góld.

She is léd to the kíng with her maíden compánions. †  
Théy are escórted amid gládness and jóy; \*  
they páss withín the pálace of the kíng.

Sóns shall be yóurs in pláce of your fáthers: \*  
you will máke them prínces over áll the éarth.  
May this sóng make your náme for éver remémbered. \*  
May the péoples práise you from áge to áge.

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*

Rejoice and exult, new city of Zion. See how humbly your King  
comes to save you.

VERSE

O God, we remember your mercies.

— We reflect on them within your temple.

*Sit*

READINGS

*First reading*

From the book of Exodus

*13:1-3a, 11-16*

*The consecration of the first-born*

The Lord spoke to Moses and said,

“Consecrate to me every first-born that opens the womb among the  
Israelites, both of man and beast, for it belongs to me.”

Moses said to the people: “When the Lord, your God, has brought  
you into the land of the Canaanites, which he swore to you and your  
fathers he would give you, you shall dedicate to the Lord every son  
that opens the womb; and all the male firstlings of your animals shall  
belong to the Lord. Every first-born of an ass you shall redeem with  
a sheep. If you do not redeem it, you shall break its neck. Every first-  
born son you must redeem.

“If your son should ask you later on, ‘What does this mean?’ you  
shall tell him, ‘With a strong hand the Lord brought us out of  
Egypt, that place of slavery. When Pharaoh stubbornly refused to  
let us go, the Lord killed every first-born in the land of Egypt, every  
first-born of man and of beast. That is why I sacrifice to the Lord  
everything of the male sex that opens the womb, and why I redeem

every first-born of my sons.’

“Let this, then, be as a sign on your hand and as a pendant on your forehead: with a strong hand the Lord brought us out of Egypt.”

*Responsory*

Zion, let your wedding chamber be prepared to receive Christ your King.

- The Virgin conceived and gave birth to a son, yet she remained a virgin for ever. She knelt in worship before her child.

Simeon took the child in his arms and gave praise and thanks to God.

- The Virgin conceived and gave birth to a son, yet she remained a virgin for ever. She knelt in worship before her child.

*Second reading*

From a sermon by Saint Sophronius, bishop

*(Orat. 3 de Hyapante 6.7: PG 87, 3, 3291-3293)*

*Let us receive the light whose brilliance is eternal*

In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light.

Our lighted candles are a sign of the divine splendor of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet him.

The light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light



to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shone upon us and the glory that is yet to come to us through him. So let us hasten all together to meet our God.

The true light has come, *the light that enlightens every man who is born into this world*. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its splendor, and be so filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in his splendor.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness.

By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. Never shall we forget this presence; every year we keep a feast in his honor.

*Responsory*

*Ezekiel 43:5; see Luke 2:22*

The glory of the Lord entered the temple by the eastward gate,  
— and the house of God was filled with his splendor.

His parents took the child Jesus into the temple.

— And the house of God was filled with his splendor.

*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 acclaims 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.

All-powerful Father,  
Christ your Son became man for us  
and was presented in the temple.  
May he free our hearts from sin  
and bring us into 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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