

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

October 31, 2025

{ Friday of the 30th Week 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

Draw near, Creator of the world
and glory of the Father's light,
for when your grace is far from us,
our hearts begin to be alarmed.

Lord, may your Spirit fill our breast
to bear and cherish God within,
preserving us from dread deceit
and cunning of the grasping foe,

That in the midst of life's demands
which claim our actions in the world,
we may be free from ev'ry sin
and live according to your laws.

O Christ, to you, most loving King,
and to the Father glory be,
one with the Spirit Paraclete,
from age to age for evermore. Amen.

Metrical hymn, melody: Abends, 8 8 8 8; Herbert Stanley Oakley, 1830-1903

*Plainsong, mode II, melody 43; Liber Hymnarius, Solesmes, 1983, Text: Adesto, rerum
conditor, before 6th c.*

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Sit or stand

PSALMODY

Antiphon 1

Lord, in your anger, do not punish me.

Psalm 38

A sinner in extreme danger prays earnestly to God

All his friends were standing at a distance (Luke 23:49).

I

O Lórd, do not rebúke me in your ánger; *
do not púnish me, Lórd, in your ráge.
Your árrows have sunk déep in mé; *
your hánd has come dówn upón me.

Through your ánger all my bódý is síck: *
through my sín, there is no héalth in my límbs.
My guílt towers hígher than my héad; *
it is a wéight too héavy to béar.

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

Lord, in your anger, do not punish me.

Antiphon 2

Lord, you know all my longings.

II

My wóunds are fóul and féstering, *
the resúlt of my ówn fóllý.
I am bówed and bróught to my knées. *
I go móurning áll the day lóng.

All my fráme búrns with féver; *
áll my bódý is síck.
Spént and útterly crúshed, *

I cry aloud in anguish of heart.

O Lórd, you knów all my lónging: *
my gróans are not hídden from yóu.
My heart thróbs, my stréngth is spént; *
the very líght has góne from my éyes.

My friends avóid me like a léper; *
those clósest to me stánd afar óff.
Those who plót against my lífe lay snáres; †
those who séek my rúin speak of hárm, *
planning tréachery áll the day lóng.

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

Lord, you know all my longings.

Antiphon 3

I confess my guilt to you, Lord; do not abandon me, for you are my savior.

III

But Í am like the déaf who cannot héar, *
like the dúmb unáble to spéak.
I am like a mán who hears nóthing, *
in whose móuth is nó defénse.

I cóunt on yóu, O Lórd: *
it is yóu, Lord Gód, who will ánsWER.
I pray: “Do not lét them móck me, *
those who tríumph if my fóot should slíp.”

For Í am on the póint of fálling *
and my páin is álways befóre me.
I conféss that Í am guíltY *
and my sín fills me with dismáY.

My wánton énemies are nÚmberless *

and my lýing fôes are mány.
They repáy me évil for góod *
and attáck me for séeking what is ríght.

O Lórd, dó not forsáke me! *
My Gód, do not stáy afar óff!
Make háste and cóme to my hélp, *
O Lórd, my Gód, my sáviór!

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

I confess my guilt to you, Lord; do not abandon me, for you are my savior.

VERSE

My eyes keep watch for your saving help.

— Awaiting the word that will justify me.

Sit

READINGS

First reading

From the book of Wisdom

8:1-21b

On seeking wisdom from God

Wisdom reaches from end to end mightily
and governs all things well.
Her I loved and sought after from my youth;
I sought to take her for my bride
and was enamored of her beauty.
She adds to nobility the splendor of companionship with God;
even the Lord of all loved her.
For she is instructress in the understanding of God,
the selector of his works.

And if riches be a desirable possession in life,
what is more rich than Wisdom, who produces all things?

And if prudence renders service,
who in the world is a better craftsman than she?

Or if one loves justice,
the fruits of her works are virtues;
For she teaches moderation and prudence,
justice and fortitude,
and nothing in life is more useful for men than these.

Or again, if one yearns for copious learning,
she knows the things of old, and infers those yet to come.
She understands the turns of phrases and the solutions of riddles;
signs and wonders she knows in advance
and the outcome of times and ages.

So I determined to take her to live with me,
knowing that she would be my counselor while all was well,
and my comfort in care and grief.

For her sake I should have glory among the masses,
and esteem from the elders, though I be but a youth.

I should become keen in judgment,
and should be a marvel before rulers.

They would abide my silence and attend my utterance;
and as I spoke on further,
they would place their hands upon their mouths.

For her sake I should have immortality
and leave to those after me an everlasting memory.

I should govern peoples, and nations would be my subjects—
terrible princes, hearing of me, would be afraid;
in the assembly I should appear noble, and in war courageous.

Within my dwelling, I should take my repose beside her;
For association with her involves no bitterness
and living with her no grief,
but rather joy and gladness.

Thinking thus within myself,
and reflecting in my heart
That there is immortality in kinship with Wisdom,

and good pleasure in her friendship,
and unfailing riches in the works of her hands,
And that in frequenting her society there is prudence,
and fair renown in sharing her discourses,
I went about seeking to take her for my own.

Now, I was a well-favored child,
and I came by a noble nature;
or rather, being noble, I attained an unsullied body.
And knowing that I could not otherwise possess her except God
gave it—
and this, too, was prudence, to know whose is the gift—
I went to the Lord and besought him.

Responsory

Wisdom 7:7-8; James 1:5

I prayed for understanding, and it was given to me;

- I pleaded for wisdom, and the spirit of wisdom came to me. I valued her more than all earthly power and glory.

If anyone of you lacks wisdom, he has only to turn to God in prayer, and it will be given to him, for God gives generously to all and turns no one away.

- I pleaded for wisdom, and the spirit of wisdom came to me. I valued her more than all earthly power and glory.

Second reading

From a work by Baldwin of Canterbury, bishop

(Tract. 6: PL 204, 451-453)

The word of God is both living and powerful

The word of God is both living and powerful and much more piercing than a two-edged sword. The word of God is plainly shown in all its strength and wisdom to those who seek out Christ, who is the word, the power and the wisdom of God. This word was with the Father in the beginning, and in its own time was revealed to the apostles, then preached by them and humbly received in faith by believers. So, the word is in the Father, as well as on our lips and in our hearts.

This word of God is living; the Father gave it life in itself, just as he has life in himself. For this reason it not only is alive, but it is life, as he says of himself: *I am the way, the truth and the life*. Since he is life, he is both living and life-giving. For, *as the Father raises up the dead and gives them life, so also the Son gives life to those he chooses*. He is life-giving when he calls the dead from the grave and says: *Lazarus, come forth*.

When this word is preached, in the very act of preaching it gives to its own voice which is heard outwardly a certain power which is perceived inwardly so much so that the dead are brought back to life and by these praises the sons of Abraham are raised from the dead. This word then is alive in the heart of the Father, on the lips of the preacher, and in the hearts of those who believe and love him. Since this word is so truly alive, undoubtedly it is full of power.

It is powerful in creation, powerful in the government of the universe, powerful in the redemption of the world. For what is more powerful, more effective? Who shall speak of its power; who shall make all its praises heard? It is powerful in what it accomplishes, powerful when preached. It does not come back empty; it bears fruit in all to whom it is sent.

It is powerful and *more piercing than any two-edged sword* when it is believed and loved. For what is impossible to the believer? What is difficult for a lover? When this word is spoken, its message pierces the heart like the sharp arrows of a strong man, like nails driven deep; it enters so deeply that it penetrates to the innermost recess. This word is much more piercing than any two-edged sword, inasmuch as it is stronger than any courage or power, sharper than any shrewdness of human ingenuity, keener than all human wisdom, or the subtlety of learned argument.

Responsory

Sirach 1:5, 16

The source of wisdom is the word of God on high;

— her ways are the eternal commandments.

The fear of the Lord is the beginning of wisdom.

— Her ways are the eternal commandments.

Stand

CONCLUDING PRAYER

Let us pray.

Almighty and ever-living God,
strengthen our faith, hope, and love.
May we do with loving hearts
what you ask of us
and come to share the life you promise.

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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