

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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February 22, 2026  
{ First 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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*International Commission on English in the Liturgy Corporation (ICEL).*

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*Sit or stand*

## PSALMODY

### *Antiphon 1*

See how the cross of the Lord stands revealed as the tree of life.

#### *Psalm 1*

*There are two ways a man may take*

*They are happy who, putting all their trust in the cross, have plunged into the water of life (from an author of the second century).*

Háppy indéed is the mán \*  
who fóllows not the cóunsel of the wícked;  
nor língers in the wáy of sínners \*  
nor síts in the cómpany of scórners,  
but whose delíght is the láu of the Lórd \*  
and who pónders his láu day and níght.

Hé is like a trée that is plánted \*  
besíde the flówing wátters,  
that yíelds its frúit in due séason †  
and whose léaves shall néver fáde; \*  
and áll that he dóes shall próspér.

Not só are the wícked, not só! †  
For théy like wínnowed cháff \*  
shall be dríven áway by the wínd.  
When the wícked are júdged they shall not stánd, \*  
nor find róom among thóse who are júst;  
for the Lórd guards the wáy of the júst \*  
but the wáy of the wícked leads to dóom.

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*

See how the cross of the Lord stands revealed as the tree of life.

*Antiphon 2*

Here is a king of my own choosing who will rule on Mt. Zion.

*Psalm 2*

*The Messiah, king and conqueror*

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

Whý this túmult among nátions, \*  
among péoples this úseless múrmuring?  
They aríse, the kíngs 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 decreé 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*

Here is a king of my own choosing who will rule on Mt. Zion.

*Antiphon 3*

Lord, you are my protector; you have raised me up in glory.

*Psalm 3*

*I am safe in the Lord's keeping*

*Christ fell asleep in death, but he rose from the dead, for God was his deliverer (Saint Irenaeus).*

How mány are my fóes, O Lórd! \*  
How mány are rísing up agáinst me!  
How mány are sáying abóut me: \*  
“There is no hélp for hím in Gód.”

But yóu, Lord, are a shíeld abóut me, \*  
my glóry, who líft up my héad.  
I crý alóud to the Lórd. \*  
He áswers from his hólý móuntain.

I líe down to rést and I sléep. \*  
I wáke, for the Lórd uphólds me.  
I will not féar even thóusands of péople \*  
who are ránged on every síde agáinst me.

Aríse, Lord; sáve me, my Gód, \*  
you who stríke all my fóes on the móuth,  
you who bréak the téeth of the wícked! \*  
O Lórd of salvátion, bless your péople!

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 are my protector; you have raised me up in glory.

VERSE

Man cannot live on bread alone.

— But by every word that comes from the mouth of God.

*Sit*

READINGS

*First reading*

From the book of Exodus

5:1—6:1

*The oppression of the people*

Moses and Aaron went to Pharaoh and said, “Thus says the Lord, the God of Israel: Let my people go, that they may celebrate a feast to me in the desert.” Pharaoh answered, “Who is the Lord, that I should heed his plea to let Israel go? I do not know the Lord; even if I did, I would not let Israel go.” They replied, “The God of the Hebrews has sent us word. Let us go a three days’ journey in the desert, that we may offer sacrifice to the Lord, our God; otherwise he will punish us with pestilence or the sword.”

The king of Egypt answered them, “What do you mean, Moses and Aaron, by taking the people away from their work? Off to your labor! Look how numerous the people of the land are already,” continued Pharaoh, “and yet you would give them rest from their labor!”

That very day Pharaoh gave the taskmasters and foremen of the people this order: “You shall no longer supply the people with straw for their brickmaking as you have previously done. Let them go and gather straw themselves! Yet you shall levy upon them the same quota of bricks as they have previously made. Do not reduce it. They are lazy; that is why they are crying, ‘Let us go to offer sacrifice to our God.’ Increase the work for the men, so that they keep

their mind on it and pay no attention to lying words.”

So the taskmasters and foremen of the people went out and told them, “Thus says Pharaoh: I will not provide you with straw. Go and gather the straw yourselves, wherever you can find it. Yet there must not be the slightest reduction in your work.” The people, then, scattered throughout the land of Egypt to gather stubble for straw, while the taskmasters kept driving them on, saying, “Finish your work, the same daily amount as when your straw was supplied.”

The foremen of the Israelites, whom the taskmasters of Pharaoh had placed over them, were beaten, and were asked, “Why have you not completed your prescribed amount of bricks yesterday and today, as before?”

Then the Israelite foremen came and made this appeal to Pharaoh: “Why do you treat your servants in this manner? No straw is supplied to your servants, and still we are told to make bricks. Look how your servants are beaten! It is you who are at fault.” Pharaoh answered, “It is just because you are lazy that you keep saying, ‘Let us go and offer sacrifice to the Lord.’ Off to work, then! Straw shall not be provided for you, but you must still deliver your quota of bricks.”

The Israelite foremen knew they were in a sorry plight, having been told not to reduce the daily amount of bricks. When, therefore, they left Pharaoh and came upon Moses and Aaron, who were waiting to meet them, they said to them, “The Lord look upon you and judge! You have brought us into bad odor with Pharaoh and his servants and have put a sword in their hands to slay us.”

Moses again had recourse to the Lord and said, “Lord, why do you treat this people so badly? And why did you send me on such a mission? Ever since I went to Pharaoh to speak in your name, he has maltreated this people of yours, and you have done nothing to rescue them.”

Then the Lord answered Moses, “Now you shall see what I will do to Pharaoh. Forced by my mighty hand, he will send them away; compelled by my outstretched arm, he will drive them from his land.”

Moses stood before the Pharaoh and said: These are the words of the Lord God of Israel:

- Let my people go, so that they may keep a feast in my honor in the wilderness.

The Lord God of the Hebrews has sent me to you with this message:

- Let my people go, so that they may keep a feast in my honor in the wilderness.

Second reading

From a commentary on the psalms by Saint Augustine, bishop

(Ps. 60, 2-3: CCL 39, 766)

*In Christ we suffered temptation, and in him we overcame the devil*

*Hear, O God, my petition, listen to my prayer.* Who is speaking? An individual, it seems. See if it is an individual: *I cried to you from the ends of the earth while my heart was in anguish.* Now it is no longer one person; rather, it is one in the sense that Christ is one, and we are all his members. What single individual can cry from the ends of the earth? The one who cries from the ends of the earth is none other than the Son's inheritance. It was said to him: *Ask of me, and I shall give you the nations as your inheritance, and the ends of the earth as your possession.* This possession of Christ, this inheritance of Christ, this body of Christ, this one Church of Christ, this unity that we are, cries from the ends of the earth. What does it cry? What I said before: *Hear, O God, my petition, listen to my prayer; I cried out to you from the ends of the earth.* That is, I made this cry to you *from the ends of the earth*; that is, on all sides.

Why did I make this cry? *While my heart was in anguish.* The speaker shows that he is present among all the nations of the earth in a condition, not of exalted glory but of severe trial.

Our pilgrimage on earth cannot be exempt from trial. We progress by means of trial. No one knows himself except through trial, or



receives a crown except after victory, or strives except against an enemy or temptations.

The one who cries from the ends of the earth is in anguish, but is not left on his own. Christ chose to foreshadow us, who are his body, by means of his body, in which he has died, risen and ascended into heaven, so that the members of his body may hope to follow where their head has gone before.

He made us one with him when he chose to be tempted by Satan. We have heard in the gospel how the Lord Jesus Christ was tempted by the devil in the wilderness. Certainly Christ was tempted by the devil. In Christ you were tempted, for Christ received his flesh from your nature, but by his own power gained life for you; he suffered insults in your nature, but by his own power gained glory for you; therefore, he suffered temptation in your nature, but by his own power gained victory for you.

If in Christ we have been tempted, in him we overcame the devil. Do you think only of Christ's temptations and fail to think of his victory? See yourself as tempted in him, and see yourself as victorious in him. He could have kept the devil from himself; but if he were not tempted he could not teach you how to triumph over temptation.

*Responsory*

*Jeremiah 1:19; 39:18*

They will fight against you, but shall not defeat you,

— for I am with you to deliver you, says the Lord.

You shall not fall by the sword; I will keep you safe.

— For I am with you to deliver you, says the Lord.

*Stand*

## CONCLUDING PRAYER

Let us pray.

Father,  
through our observance of Lent,

help us to understand the meaning  
of your Son's death and resurrection,  
and teach us to reflect it in our lives.

Grant 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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