

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

December 30, 2025

{ Sixth Day in the Octave of Christmas }



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

Loving, eternal
splendor of the Godhead,
Life, Light, and Mercy,
Christ you come among us,
Healer of illness
and all human weakness,
Gate of Salvation.

Angels in chorus
to the earth are singing
tidings from heaven,
telling of new ages:
praise to the Father,
to our human fam'ly
joy, peace, and gladness.

Infant so lowly,
Lord of all creation,
born of the Virgin,
holy, pure, and sinless,
rule all the world now,
Jesus Christ, our Master,
ever beloved.

Born to give heaven,
our eternal homeland,
our flesh assuming,
joined to us for ever;
draw hearts that seek you,

mind and soul renewing;
by your love bind us.

Lord, see us gathered,
filled with exultation,
joined to the angels,
singing hymns of gladness;
joyous we praise you,
one with God the Father,
and Love, your equal. Amen.

*Metrical hymn, melody: Herr, Deinen Zorn, 11 11 11 5; later form of melody by
Johann Crüger, 1599–1662*

Plainsong, mode I, melody 22; Liber Hymnarius, Solesmes, 1983, Text: Candor
æternæ Deitatis alme, Anselmo Lentini, O.S.B., 1901–1989*

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plainsong melodies, visit www.giamusic.com.*

Sit or stand

PSALMODY

Antiphon 1

Truth has arisen from the earth, and justice has looked down from
the heavens.

Psalms 85

Our salvation is near

God blessed the land when our Savior came to earth (Origen).

O Lórd, you once fávored your lánd *
and revíved the fórtunes of Jácob,
you forgáve the guílt of your péople *
and cóvered áll their síns.
You avérted áll your ráge, *
you cálméd the héat of your ánger.

Revíve us now, Gód, our hélper! *
Put an énd to your gríevance agáinst us.
Will you be ángry with ús for éver, *
will your ánger néver céase?

Will you nótt restóre again our life *
that your péople may rejóice in yóu?
Let us sée, O Lórd, your mércy *
and gíve us your sáving hélp.

I will héar what the Lord Gód has to sáy, *
a vóice that spéaks of péace,
péace for his péople and his fríends *
and those who túrn to hím in their héarts.
His help is néar for thóse who féar him *
and his glóry will dwéll in our lánd.

Mércy and fáithfulness have mét; *
jústice and péace have embráced.
Fáithfulness shall spríng from the éarth *
and jústice look dówn from héaven.

The Lórd will máke us prósper *
and our éarth shall yíeld its frúit.
Jústice shall márch befóre him *
and péace shall fóllo w his stéps.

Glory to the Father, and to the Son, *
and to the Holy Spírit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Antiphon

Truth has arisen from the earth, and justice has looked down from the heavens.

Antiphon 2

Wherever you are, Lord, there is mercy, there is truth.

I

I will sing for éver of your love, O Lórd; *
through all áges my móuth will procláim your trúth.
Of this I am sùre, that your love lasts for éver, *
that your trúth is firmly establiished in the héavens.

“With my chósén one, Í have made a cóvenant; *
I have swórn to Dávid my sérvant:
I will establiish your dýnasty for éver *
and sét up your thróne through all áges.”

The héavens procláim your wónders, O Lórd; *
the assémbly of your hóly ones procláims your trúth.
For whó in the skíes can compáre with the Lórd *
or whó is like the Lórd among the sóns of Gód?

A Gód to be féared in the cóuncil of the hóly ones, *
gréat and dréadful to áll aróund him.
O Lórd God of hósts, whó is your équal? *
You are míghty, O Lórd, and trúth is your gárment.

It is yóu who rúle the séa in its príde; *
it is yóu who stíll the súrging of its wáves.
You crúshed the mónster Ráhab and killed it, *
scáttering your fóes with your míghty árm.

The héavens are yóurs, the wórld is yóurs. *
It is yóu who fóunded the éarth and all it hólds;
it is yóu who créated the Nóρθ and the Sóúth. *
Tábor and Hérmon shout with jóy at your náme.

Yóurs is a míghty árm, O Lórd; *
your hánd is stróng, your ríght hand réady.
Jústice and ríght are the píllars of your thróne, *
love and trúth wálk in your présence.

Háppy the péople who accláim such a kíng, *

who wálk, O Lórd, in the líght of your fáce,
who find their jóy every dáy in your náme, *
who máke your jústice the sóurce of their blíss.

For yóu, O Lórd, are the glóry of their stréngth; *
by your fávor it is that our might is exálted:
for our rúler is in the kéeping of the Lórd; *
our kíng in the kéeping of the Hóly One of Ísrael.

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

Wherever you are, Lord, there is mercy, there is truth.

Antiphon 3

He himself will call out to me: You are my Father, alleluia.

II

Of óld you spóke in a vísion. *
To your fríends the próphets you saíd:
“I have sèt the crówn on a wárrior, *
I have exálted one chósen from the péople.

I have fóund Dávid my sérvant *
and with my hóly óil anóinted him.
My hánd shall álways be wíth him *
and my árm shall máke him stróng.

The énémy shall néver outwít him *
nor the évil mán oppréss him.
I will béat down his fóes befóre him *
and smíte thóse who háte him.

My trúth and my lóve shall be wíth him; *
by my náme his might shall be exálted.
I will strétch out his hánd to the Séa *
and his ríght hand as fár as the Ríver.

He will sáy to me: ‘Yóu are my fáther, *

my Gód, the róck who sáves me.’
And I will máke hím my first-born, *
the híghest of the kígns of the éarth.

I will kéeep my lóve for him álways; *
with hím my cóvenant shall lást.
I will estáblish his dýnasty for éver, *
make his thróne endúre as the héavens.”

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

He himself will call out to me: You are my Father, alleluia.

VERSE

The Lord has made known, alleluia.

— His saving power, alleluia.

Sit

READINGS

First reading

From the letter to the Colossians

1:15—2:3

Christ, the head of the Church; Paul the servant of the Church

Christ Jesus is the image of the invisible God, the first-born of all creatures. In him everything in heaven and on earth was created, things visible and invisible, whether thrones or dominations, principalities or powers; all were created through him, and for him. He is before all else that is. In him everything continues in being.

It is he who is head of the body, the church; he who is the beginning, the first-born of the dead, so that primacy may be his in everything. It pleased God to make absolute fullness reside in him and, by means of him, to reconcile everything in his person, both on earth and in the heavens, making peace through the blood of his cross.

You yourselves were once alienated from him; you nourished hostility in your hearts because of your evil deeds. But now Christ has achieved reconciliation for you in his mortal body by dying, so as to present you to God holy, free of reproach and blame. But you must hold fast to faith, be firmly grounded and steadfast in it, unshaken in the hope promised you by the gospel you have heard. It is the gospel which has been announced to every creature under heaven, and I, Paul, am its servant.

Even now I find my joy in the suffering I endure for you. In my own flesh I fill up what is lacking in the sufferings of Christ for the sake of his body, the church. I became a minister of this church through the commission God gave me to preach among you his word in its fullness, that mystery hidden from ages and generations past but now revealed to his holy ones. God has willed to make known to them the glory beyond price which this mystery brings to the Gentiles—the mystery of Christ in you, your hope of glory. This is the Christ we proclaim while we admonish all men and teach them in the full measure of wisdom, hoping to make every man complete in Christ. For this I work and struggle, impelled by that energy of his which is so powerful a force within me.

I want you to know how hard I am struggling for you and for the Laodiceans and the many others who have never seen me in the flesh. I wish their hearts to be strengthened and themselves to be closely united in love, enriched with full assurance by their knowledge of the mystery of God—namely Christ—in whom every treasure of wisdom and knowledge is hidden.

Responsory

Colossians 1:18, 17

Christ is the head, and the Church is his body; he is the firstborn of the dead,

— so that in every way the primacy is his.

Before anything came into being, he existed: he holds all things in unity.

— So that in every way the primacy is his.

From a treatise On the Refutation of All Heresies by Saint Hippolytus, priest

(Cap. 10, 33-34: PG 16, 3452-3453)

The Word made flesh makes man divine

Our faith is not founded upon empty words; nor are we carried away by mere caprice or beguiled by specious arguments. On the contrary, we put our faith in words spoken by the power of God, spoken by the Word himself at God's command. God wished to win men back from disobedience, not by using force to reduce him to slavery but by addressing to his free will a call to liberty.

The Word spoke first of all through the prophets, but because the message was couched in such obscure language that it could be only dimly apprehended, in the last days the Father sent the Word in person, commanding him to show himself openly so that the world could see him and be saved.

We know that by taking a body from the Virgin he refashioned our fallen nature. We know that his manhood was of the same clay as our own; if this were not so, he would hardly have been a teacher who could expect to be imitated. If he were of a different substance from me, he would surely not have ordered me to do as he did, when by my very nature I am so weak. Such a demand could not be reconciled with his goodness and justice.

No. He wanted us to consider him as no different from ourselves, and so he worked, he was hungry and thirsty, he slept. Without protest he endured his passion, he submitted to death and revealed his resurrection. In all these ways he offered his own manhood as the first fruits of our race to keep us from losing heart when suffering comes our way, and to make us look forward to receiving the same reward as he did, since we know that we possess the same humanity.

When we have come to know the true God, both our bodies and our souls will be immortal and incorruptible. We shall enter the kingdom of heaven, because while we lived on earth we acknowledged heaven's King. Friends of God and coheirs with

Christ, we shall be subject to no evil desires or inclinations, or to any affliction of body or soul, for we shall have become divine. Whatever evil you may have suffered, being man, it is God that sent it to you, precisely because you are man; but equally, when you have been deified, God has promised you a share in every one of his own attributes.

The saying “Know yourself” means therefore that we should recognize and acknowledge in ourselves the God who made us in his own image, for if we do this, we in turn will be recognized and acknowledged by our Maker. So let us not be at enmity with ourselves, but change our way of life without delay. *For Christ who is God, exalted above all creation*, has taken away man’s sin and has refashioned our fallen nature. In the beginning God made man in his image and so gave proof of his love for us. If we obey his holy commands and learn to imitate his goodness, we shall be like him and he will honor us. God is not beggarly, and for the sake of his own glory he has given us a share in his divinity.

Responsory

John 1:14; Baruch 3:38

The Word was made man, and lived among us.

- We have seen his glory, the glory of the Father’s only Son, full of grace and truth.

He was seen on earth and lived among men.

- We have seen his glory, the glory of the Father’s only Son, full of grace and truth.

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 God,
may the human birth of your Son
free us from our former slavery to sin
and bring us new life.

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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