

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

April 7, 2026

{ Tuesday within the Octave of Easter }



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

This is the day, true day of God,
serene with clear and holy light,
on which the sacred blood has washed
both shame and guilt from all the world.

In this the lost regain their faith,
the blind receive the gift of light;
can one remain in anxious fear
who sees forgiveness for the thief?

The angels wonder at this work,
they see the body wracked with pain,
they see the thief draw near to Christ
to pluck the fruit of blessed life.

How wondrous is the mystery:
that flesh should cleanse the sins of flesh,
to take away the guilt of all
and wash the world of foul decay.

What could be more sublime than this:
that guilt should seek the gift of grace,
that charity should cast out fear,
and death should render life renewed?

O Jesus, be for mind and heart
our everlasting paschal joy
and gather us, reborn by grace,
to share your triumphs evermore.

To you, Lord Jesus, glory be,

who shine in vict'ry over death,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

Metrical hymn, melody: EISENACH, 8 8 8 8; Johann Hermann Schein, 1586–1630

Plainsong, mode III, melody 56; Liber Hymnarius, Solesmes, 1983, Text: Hic est dies
verus Dei, St. Ambrose, 340–397*

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Sit or stand

PSALMODY

Antiphon 1

The Lord of hosts is the King of glory, alleluia.

Psalms 24

The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed (St. 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 fírm.

Who shall címb the móuntain of the Lórd? *
Who shall stánd in his hóly pláce?
The mán with clean hánds and pure héart, †
who desíres not wórtless thínghs,*
who has not swórn so as to decéive his néighbor.

He shall recéive bléssings from the Lórd *
and rewárd 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 higher, 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

The Lord of hosts is the King of glory, alleluia.

Antiphon 2

Give glory to God, all you nations, for he has restored my soul to 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!
Becáuse of the gréatness of your stréngth*
your énémies críngé befóre you.
Befóre you all the éarth shall bów;*
shall síng to you, síng to your náme!”

Come and see the works of Gód, *
treméhdous 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 wáthch 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 stúmbling.

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 Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Antiphon

Give glory to God, all you nations, for he has restored my soul to life, alleluia.

Antiphon 3

Come and hear what the Lord has done for me, alleluia.

II

Burnt óffering I bríng to your hóuse; *
to yóu I will páy my vóws,
the vóws which my líps have úttered, *
which my móuth spóke in my distréss.

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

Come and hear what the Lord has done for me, alleluia.

VERSE

God raised up Christ from the dead, alleluia.

— So that all our faith and hope might be in God, alleluia.

Sit

READINGS

First reading

From the first letter of the apostle Peter

1:22—2:10

The life of God's children

By obedience to the truth you have purified yourselves for a genuine love of your brothers; therefore, love one another constantly from the heart. Your rebirth has come, not from a destructible but

from an indestructible seed, through the living and enduring word of God. For,

“All mankind is grass
and the glory of men is like the flower of the field.
The grass withers, the flower wilts,
but the word of the Lord endures forever.”

Now this “word” is the gospel which was preached to you.

So strip away everything vicious, everything deceitful; pretenses, jealousies, and disparaging remarks of any kind. Be as eager for milk as newborn babies—pure milk of the spirit to make you grow unto salvation, now that you have tasted that the Lord is good.

Come to him, a living stone, rejected by men but approved, nonetheless, and precious in God’s eyes. You too are living stones, built as an edifice of spirit, into a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For Scripture has it:

“See, I am laying a cornerstone in Zion,
an approved stone, and precious.
He who puts his faith in it shall not be shaken.”

The stone is of value for you who have faith. For those without faith, it is rather,

“A stone which the builders rejected
that became a cornerstone.”

It is likewise “an obstacle and a stumbling stone.” Those who stumble and fall are the disbelievers in God’s word; it belongs to their destiny to do so.

You, however, are “a chosen race, a royal priesthood, a holy nation, a people he claims for his own to proclaim the glorious works” of the One who called you from darkness into his marvelous light. Once you were no people, but now you are God’s people; once there was no mercy for you, but now you have found mercy.

Responsory

1 Peter 2:5, 9

Build yourselves like living stones into a spiritual house, a holy

priesthood.

- Offer spiritual sacrifices acceptable to God through Jesus Christ, alleluia.

You are a chosen race, a royal priesthood, a holy nation, a people God has claimed as his own.

- Offer spiritual sacrifices acceptable to God through Jesus Christ, alleluia.

Second reading

From a discourse by Saint Anastasius of Antioch

(Oratio 4, 1-2: PG 89, 1347-1349)

It was necessary that Christ should suffer and so enter into his glory

Christ, who has shown by his words and actions that he was truly God and Lord of the universe, said to his disciples as he was about to go up to Jerusalem: *We are going up to Jerusalem now, and the Son of Man will be handed over to the Gentiles and the chief priests and scribes to be scourged and mocked and crucified.*

These words bore out the predictions of the prophets, who had foretold the death he was to die in Jerusalem. From the beginning holy Scripture had foretold Christ's death, the sufferings that would precede it, and what would happen to his body afterward. Scripture also affirmed that these things were going to happen to one who was immortal and incapable of suffering because he was God.

Only by reflecting upon the meaning of the incarnation can we see how it is possible to say with perfect truth both that Christ suffered and that he was incapable of suffering, and why the Word of God, in himself incapable of suffering, came to suffer. In fact, man could have been saved in no other way, as Christ alone knew and those to whom he revealed it. For he knows all the secrets of the Father, even as *the Spirit penetrates the depths* of all mysteries.

It was necessary for Christ to suffer: his passion was absolutely unavoidable. He said so himself when he called his companions dull and slow to believe because they failed to recognize that he

had to suffer and so enter into his glory. Leaving behind him the glory that had been his with the Father before the world was made, he had gone forth to save his people. This salvation, however, could be achieved only by the suffering of the author of our life, as Paul taught when he said that *the author of life himself was made perfect through suffering*. Because of us he was deprived of his glory for a little while, the glory that was his as the Father's only-begotten Son, but through the cross this glory is seen to have been restored to him in a certain way in the body that he had assumed. Explaining what water the Savior referred to when he said: *He that has faith in me shall have rivers of living water flowing from within him*, John says in his gospel that *he was speaking of the Holy Spirit which those who believed in him were to receive, for the Spirit had not yet been given because Jesus had not yet been glorified*. The glorification he meant was his death upon the cross for which the Lord prayed to the Father before undergoing his passion, asking his Father to give him the glory that he had in his presence before the world began.

Responsory

Hebrews 2:10; Revelation 1:6; Luke 24:26

For God and through God all things exist; it was fitting that he should make perfect through suffering Jesus, the source of our salvation, who would bring so many of God's children to glory.

— To him be glory and dominion for ever, alleluia.

It was necessary for Christ to suffer, and so enter into his glory.

— To him be glory and dominion for ever, alleluia.

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.

Father,
by this Easter mystery you touch our lives
with the healing power of your love.
You have given us the freedom of the sons of God.
May we who now celebrate your gift
find joy in it for ever in heaven.

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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