

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS  
CANTICLES AND GOSPEL READING

---

March 10, 2012  
{ Third Sunday of 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

Creator of the earth and skies,  
To whom all truth and power belong,  
Grant us your truth to make us wise;  
Grant us your power to make us strong.

We have not known you: to the skies  
Our monuments of folly soar,  
And all our self-wrought miseries  
Have made us trust ourselves the more.

We have not loved you: far and wide  
The wreckage of our hatred spreads,  
And evils wrought by human pride  
Recoil on unrepentant heads.

We long to end this worldwide strife:  
How shall we follow in your way?  
Speak to mankind your words of life,  
Until our darkness turns to day.

*Melody: Uffingham or Create Alme Siderum L.M.; Music: (Uffingham) J. Clarke, c 1659-1707, or (Creator Alme Siderum) Gregorian; Text: Donald Hughes, 1911-1967, alt.*

*Sit or stand*

PSALMODY

*Antiphon 1*

Day by day I shall bless you, Lord.

*Psalm 145*

*Praise of God's majesty*

*Lord, you are the Just One, who was and who is (Revelation 16:5).*

*I*

I will give you glóry, O Gód my Kíng,\*  
I will bléss your náme for éver.

I will bléss you dáy after dáy\*  
and praíse your náme for éver.  
The Lord is gréat, híghly to be praísed,\*  
his gréatness cáannot be méasured.

Age to áge shall procláim your wórks,\*  
shall decláre your míghty déeds,  
shall spéak of your spléndor and glóry,\*  
tell the tále of your wónderful wórks.

They will spéak of your térrible déeds,\*  
recóunt your gréatness and míght.  
They will recáll your abúndant góodness;\*  
age to áge shall ríng out your jústice.

The Lord is kínd and fúll of compásson,\*  
slow to ánger, abóunding in lóve.  
How góod is the Lórd to áll,\*  
compássonate to áll his créatures.

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*

Day by day I shall bless you, Lord.

*Antiphon 2*

Your kingdom, Lord, is an everlasting kingdom.

*II*

All your créatures shall thánk you, O Lórd,\*

and your friends shall repéat their bléssing.  
They shall spéak of the glóry of your réign \*  
and decláre your míght, O Gód,

to make knówn to mén your mighty déeds \*  
and the glórious spléndor of your réign.  
Yóurs is an éverlasting kíngdom; \*  
your rúle lasts 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*

Your kingdom, Lord, is an everlasting kingdom.

*Antiphon 3*

The Lord is faithful in all his words and loving in all his deeds.

*III*

The Lord is fáithful in áll his wórd \*  
and lóving in áll his déeds.

The Lórd suppórts all who fáll \*  
and ráises áll who are bowed dówn.

The éyes of all créatures look to yóu \*  
and you gíve them their fóod in due tíme.  
You ópen wíde your hánd, \*  
grant the desíres of áll who líve.

The Lord is júst in áll his wáys \*  
and lóving in áll his déeds.

He is clóse to áll who cáll him, \*  
who cáll on hím from their héarts.

He gránts the desíres of those who féar him, \*  
he héars their crý and he sáves them.

The Lórd protécts all who lóve him; \*  
but the wícked he will útterly destróy.

Let me spéak the práise of the Lórd, †

let all mankind bléss his holy náme \*  
for éver, for áges unénding.

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 is faithful in all his words and loving in all his deeds.

VERSE

The Lord will feed him with the bread of life and understanding.  
— And give him the water of wisdom to drink.

READINGS

*First reading*

From the Book of Exodus

(22:20—23:9)

*The law concerning aliens and the poor*

*(The Book of the Covenant)*

Thus says the Lord:

“Whoever sacrifices to any god, except to the Lord alone, shall be doomed.

“You shall not molest or oppress an alien, for you were once aliens yourselves in the land of Egypt. You shall not wrong any widow or orphan. If ever you wrong them and they cry out to me, I will surely hear their cry. My wrath will flare up, and I will kill you with the sword; then your own wives will be widows, and your children orphans.

“If you lend money to one of your poor neighbors among my people, you shall not act like an extortioner toward him by demanding interest from him.

“If you take your neighbor’s cloak as a pledge, you shall return it to him before sunset; for this cloak of his is the only covering he has for

his body. What else has he to sleep in? If he cries out to me, I will hear him; for I am compassionate.

“You shall not revile God, nor curse a prince of your people.

“You shall not delay the offering of your harvest and your press. You shall give me the first-born of your sons. You must do the same with your oxen and your sheep; for seven days the firstling may stay with its mother, but on the eighth day you must give it to me.

“You shall be men sacred to me. Flesh torn to pieces in the field you shall not eat; throw it to the dogs.

“You shall not repeat a false report. Do not join the wicked in putting your hand, as an unjust witness, upon anyone. Neither shall you allege the example of the many as an excuse for doing wrong, nor shall you, when testifying in a lawsuit, side with the many in perverting justice. You shall not favor a poor man in his lawsuit.

“When you come upon your enemy’s ox or ass going astray, see to it that it is returned to him. When you notice the ass of one who hates you lying prostrate under its burden, by no means desert him; help him, rather, to raise it up.

“You shall not deny one of your needy fellow men his rights in his lawsuit.

“You shall keep away from anything dishonest. The innocent and the just you shall not put to death, nor shall you acquit the guilty. Never take a bribe, for a bribe blinds even the most clear-sighted and twists the words even of the just.

“You shall not oppress an alien; you well know how it feels to be an alien, since you were once aliens yourselves in the land of Egypt.”

*Responsory*

*Psalm 82:3-4; see James 2:5*

Give justice to the weak and the orphan, defend the afflicted and the destitute.

— Rescue the weak and the poor, and save them from the grasp of the wicked.

God chose the poor of this world to be rich in faith; he has given them his kingdom as their inheritance.

— Rescue the weak and the poor, and save them from the grasp of the wicked.

*Second reading*

From a treatise on John by Saint Augustine, bishop

*(Tract. 15, 10-12. 16-17: CCL 36, 154-156)*

*A Samaritan woman came to draw water*

*A woman came.* She is a symbol of the Church not yet made righteous but about to be made righteous. Righteousness follows from the conversation. She came in ignorance, she found Christ, and he enters into conversation with her. Let us see what it is about, let us see why *a Samaritan woman came to draw water*. The Samaritans did not form part of the Jewish people: they were foreigners. The fact that she came from a foreign people is part of the symbolic meaning, for she is a symbol of the Church. The Church was to come from the Gentiles, of a different race from the Jews.

We must then recognize ourselves in her words and in her person, and with her give our own thanks to God. She was a symbol, not the reality; she foreshadowed the reality, and the reality came to be. She found faith in Christ, who was using her as a symbol to teach us what was to come. *She came then to draw water.* She had simply come to draw water, in the normal way of man or woman.

Jesus says to her: Give me water to drink. For his disciples had gone to the city to buy food. The Samaritan woman therefore says to him: How is it that you, though a Jew, ask me for water to drink, though I am a Samaritan woman? For Jews have nothing to do with Samaritans.

The Samaritans were foreigners; Jews never used their utensils. The woman was carrying a pail for drawing water. She was astonished that a Jew should ask her for a drink of water, a thing that Jews would not do. But the one who was asking for a drink of water was thirsting for her faith.

Listen now and learn who it is that asks for a drink. Jesus answered

her and said: If you knew the gift of God, and who it is that is saying to you, “Give me a drink,” perhaps you might have asked him and he would have given you living water.

He asks for a drink, and he promises a drink. He is in need, as one hoping to receive, yet he is rich, as one about to satisfy the thirst of others. He says: *If you knew the gift of God.* The gift of God is the Holy Spirit. But he is still using veiled language as he speaks to the woman and gradually enters into her heart. Or is he already teaching her? What could be more gentle and kind than the encouragement he gives? *If you knew the gift of God, and who it is that is saying to you, “Give me a drink,” perhaps you might ask and he would give you living water.*

What is this water that he will give if not the water spoken of in Scripture: *With you is the fountain of life?* How can those feel thirst who *will drink deeply from the abundance in your house?*

He was promising the Holy Spirit in satisfying abundance. She did not yet understand. In her failure to grasp his meaning, what was her reply? *The woman says to him, Master, give me this drink, so that I may feel no thirst or come here to draw water.* Her need forced her to this labor, her weakness shrank from it. If only she could hear those words: *Come to me, all who labor and are burdened, and I will refresh you.* Jesus was saying this to her, so that her labors might be at an end; but she was not yet able to understand.

*Responsory*

*John 7:37-39; 4:13*

Jesus cried out: If anyone thirsts, let him come to me and drink. Streams of living water will flow from the heart of whoever believes in me.

- He was speaking of the Spirit who would be received by those who believed in him.

Whoever drinks the water I shall give will never be thirsty again.

- He was speaking of the Spirit who would be received by those who believed in him.

# *Canticles and Gospel Reading*

## CANTICLES

### *Antiphon*

Turn us back to you, O Lord, and we will come back; renew our lives, that we may live as in times past.

*Jeremiah 14:17-21*

*The lament of the people in war and famine*

*The kingdom of God is at hand. Repent and believe the Good News (Mark 1:15).*

Let my eyes stream with tears \*  
day and night, without rest,  
over the great destruction which overwhelms †  
the virgin daughter of my people, \*  
over her incurable wound.

If I walk out into the field, \*  
look! those slain by the sword;  
If I enter the city, \*  
look! those consumed by hunger.  
Even the prophet and the priest \*  
forage in a land they know not.

Have you cast Judah off completely? \*  
Is Zion loathsome to you?  
Why have you struck us a blow \*  
that cannot be healed?

We wait for peace, to no avail; \*  
for a time of healing, but terror comes instead.  
We recognize, O Lord, our wickedness, †  
the guilt of our fathers; \*  
that we have sinned against you.

For your name's sake spurn us not, †  
disgrace not the throne of your glory; \*  
remember your covenant with us, and break it not.

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.

*Ezekiel 36:24-28*

*The Lord will renew his people*

*They will be his own people and God himself will be with them, their own God  
(Revelation 21:3).*

I will take you away from among the nations, †  
gather you from all the foreign lands, \*  
and bring you back to your own land.

I will sprinkle clean water upon you †  
to cleanse you from all your impurities, \*  
and from all your idols I will cleanse you.

I will give you a new heart \*  
and place a new spirit within you,  
taking from your bodies your stony hearts \*  
and giving you natural hearts.

I will put my spirit within you †  
and make you live by my statutes, \*  
careful to observe my decrees.

You shall live in the land I gave your fathers; †  
you shall be my people, \*  
and I will be your God.

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.

*Lamentations 5:1-7, 15-17, 19-21*

*A prayer in time of distress*

*At every moment we carry in our bodies the death of Jesus so that in our bodies the life  
of Jesus may also be manifested (2 Corinthians 4:10).*

Remember, O Lord, what has befallen us, \*  
look, and see our disgrace:

Our inherited lands have been turned over to strangers, \*  
our homes to foreigners.

We have become orphans, fatherless; \*  
widowed are our mothers.

The water we drink we must buy, \*  
for our own wood we must pay.

On our necks is the yoke of those who drive us; \*  
we are worn out, but allowed no rest.

To Egypt we submitted, \*  
and to Assyria, to fill our need of bread.

Our fathers, who sinned, are no more; \*  
but we bear their guilt.

The joy of our hearts has ceased, \*  
our dance has turned into mourning;

The garlands have fallen from our heads: \*  
woe to us, for we have sinned!

Over this our hearts are sick, \*  
at this our eyes grow dim:

You, O Lord, are enthroned forever; \*  
your throne stands from age to age.

Why, then, should you forget us, \*  
abandon us so long a time?

Lead us back to you, O Lord, †  
that we may be restored: \*  
give us anew such days as we had of old.

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*

Turn us back to you, O Lord, and we will come back; renew our  
lives, that we may live as in times past.

GOSPEL

A reading from the holy gospel according to Mark

*9:29–48*

*The Son of Man will be crucified, but on the third day he will rise*

Jesus and his disciples left that district and began a journey through Galilee, but he did not want anyone to know about it. He was teaching his disciples in this vein: “The Son of Man is going to be delivered into the hands of men who will put him to death; three days after his death he will rise.” Though they failed to understand his words, they were afraid to question him.

They returned to Capernaum and Jesus, once inside the house, began to ask them, “What were you discussing on the way home?” At this they fell silent, for on the way they had been arguing about who was the most important.

So he sat down and called the Twelve around him and said, “If anyone wishes to rank first, he must remain the last one of all and the servant of all.” Then he took a little child, stood him in their midst, and putting his arms around him, said to them, “Whoever welcomes a child such as this for my sake welcomes me. And whoever welcomes me welcomes, not me, but him who sent me.”

John said to him, “Teacher, we saw a man using your name to expel demons and we tried to stop him because he is not of our company.” Jesus said in reply: “Do not try to stop him. No man who performs a miracle using my name can at the same time speak ill of me. Anyone who is not against us is with us. Any man who gives you a drink of water because you belong to Christ will not, I assure you, go without his reward.

“But it would be better if anyone who leads astray one of these simple believers were to be plunged in the sea with a great millstone fastened around his neck.

“If your hand is your difficulty, cut it off! Better for you to enter life maimed than to keep both hands and enter Gehenna with its

unquenchable fire. If your foot is your undoing, cut it off! Better for you to enter life crippled than to be thrown into Gehenna with both feet. If your eye is your downfall, tear it out! Better for you to enter the kingdom of God with one eye than to be thrown with both eyes into Gehenna, where ‘the worm dies not and the fire is never extinguished.’”

### CONCLUDING PRAYER

Let us pray.

God of all compassion, Father of all goodness,  
to heal the wounds our sins and selfishness bring upon us  
you bid us turn to fasting, prayer, and sharing with our brothers and  
sisters.

We acknowledge our sinfulness, our guilt is ever before us:  
when our weakness causes discouragement,  
let your compassion fill us with hope  
and lead us through a Lent of repentance to the beauty of Easter joy.  
Grant this through Christ our Lord.

— Amen.

### *Acclamation*

Let us praise the Lord.

— And give him thanks.

# ACKNOWLEDGEMENTS

The English Translation of the Introductory Verses and Responses, the Invitatories, the Antiphons, Captions and Patristic Commentaries for the Psalms, Psalm-prayers, Responsories, Intercessions, Greeting, Blessings, and Dismissal, Non-Biblical Readings, and Hagiographical Introductions from *The Liturgy of the Hours* © 1974, 1975, 1976, International Committee on English in the Liturgy, Inc. (ICEL); the Alternative Opening Prayers and the English translation of the Opening Prayers (Prayers of the Day) from *The Roman Missal* © 1973, ICEL. All rights reserved.

English translation of *Gloria Patri*, *Te Deum Laudamus*, *Benedictus*, *Magnificat*, and *Nunc Dimittis* by the International Consultation on English Texts.

Readings and New Testament Canticles (except the Magnificat) from the *New American Bible* Copyright © 1970 by the Confraternity of Christian Doctrine, Washington, D.C. Used with permission. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

Psalm texts except Psalm 95 Copyright © 1963, The Grail (England). Used with permission of A.P. Watt Ltd. All rights reserved.

Arrangement Copyright © 2006 by eBreviary, New York.





---

P. O. BOX 1407, NEW YORK, NEW YORK 10009

*[www.ebreviary.com](http://www.ebreviary.com)*