

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

September 19, 2026

{ Memorial of the Blessed Virgin Mary on Saturday }



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

O Mary, Virgin Mother blest,
O holy daughter of your Son,
most humble and yet most sublime,
above the whole created world:

You are the summit fixed of old,
predestined by divine decree,
to be our nature's perfect crown,
the height of beauty and of grace.

In you our nature shone so fair
that its Creator, God most high,
with art so wondrous to behold,
was made a creature formed through you.

Within the Virgin's purest womb
the flame of love is born anew,
and by its warmth, upon the earth
celestial flowers come to bloom.

To Father and to Paraclete
and to your Son all glory be,
who have, all three, invested you
with such a wondrous robe of grace. Amen.

Metrical hymn, melody: Hereford, 8 8 8 8; Samuel Sebastian Wesley, 1810-1876

Plainsong, mode VIII, melody 109; Liber Hymnarius, Solesmes, 1983, Text: O virgo mater, filia, Anselmo Lentini, O.S.B., 1901-1989*

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Sit or stand

PSALMODY

Antiphon 1

The Lord summons heaven and earth to witness his judgment on his people.

Psalm 50

Genuine love of God

I have come not to abolish the law but to bring it to perfection (see Matthew 5:17).

I

The Gód of góds, the Lórd, †
has spóken and súmmoned the éarth, *
from the rísing of the sún to its sétting.
Out of Zíon's perfect béauty he shínes. *
Our God cómes, he keeps sílence no lónger.

Befóre him fíre devóurs, *
aróund him témpet ráges.
He cálls on the héavens and the éarth *
to wítness his júdgment of his péople.

“Súmmon befóre me my péople *
who made cóvenant with mé by sácrífice.”
The héavens procláim his jústice, *
for Gód himsélf is the júdge.

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 summons heaven and earth to witness his judgment on

his people.

Antiphon 2

Come to me in your distress, and I will save you.

II

“Listen, my péople, I will spéak; *
Ísrael, I will téstify agáinst you,
for Í am Gód your Gód. *
I accúse you, láy the charge befóre you.

I fínd no fáult with your sácrifices, *
your ófferings are álwáys befóre me.
I do not ásk more búllocks from your fárms, *
nor góats from amóng your hérds.

For I ówn all the béasts of the fórest, *
béasts in their thóusands on my hílls.
I knów all the bírds in the ský, *
all that móves in the field belongs to mé.

Were I húngry, Í would not téll you, *
for I ówn the wórld and all it hólds.
Do you thínk I eat the flésh of búlls, *
or drínk the blóod of góats?

Pay your sácrifice of thánksgiving to Gód *
and rénder him your vótive ófferings.
Call on mé in the dáy of distréss. *
I will frée you and yóu shall hónor 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 to me in your distress, and I will save you.

Antiphon 3

A sacrifice of praise will give me glory.

III

But Gód sáys to the wícked: †
“But hów can you recíte my commándments *
and táke my cóvenant on your líps,
yóu who despíse my láu *
and thrów my wórds to the wínds,
you who sée a thíef and go wíth him; *
who thrów in your lót with adúlterers,
who unbrídle your móuth for évil *
and whose tóngue is plóttíng críme,
you who sít and malígñ your bróther *
and slándér your ówn móther’s són.
You do thís, and should Í keep sílence? *
Do you thínk that Í am líke yóu?
Mark thís, you who néver thínk of Gód, *
lest I séíze you and you cánnót escápe;
a sácrífice of thanksgívíng hónors me *
and I wíll shów Gód’s salvátíon to the úpríght.”
Glory to the Fátter, and to the Són, *
and to the Holy Spírít:
as ít wás ín the begínning, ís nów, *
and wíll be for éver. Amen.

Antíphon

A sácrífice of práise wíll gíve me glóry.

VERSE

We are álways práying éaréstly for you.

— That you may háve a déep knówledge of Gód’s wíll.

Sit

READINGS

First reading

From the book of the prophet Ezekiel

Everyone will receive the reward his deeds deserve

The word of the Lord came to me: Son of man, what is the meaning of this proverb that you recite in the land of Israel:

“Fathers have eaten green grapes,
thus their children’s teeth are on edge”?

As I live, says the Lord God: I swear that there shall no longer be anyone among you who will repeat this proverb in Israel. For all lives are mine; the life of the father is like the life of the son, both are mine; only the one who sins shall die.

If a man is virtuous—if he does what is right and just, if he does not eat on the mountains, nor raise his eyes to the idols of the house of Israel; if he does not defile his neighbor’s wife, nor have relations with a woman in her menstrual period; if he oppresses no one, gives back the pledge received for a debt, commits no robbery; if he gives food to the hungry and clothes the naked; if he does not lend at interest nor exact usury; if he holds off from evil-doing, judges fairly between a man and his opponent; if he lives by my statutes and is careful to observe my ordinances, that man is virtuous—he shall surely live, says the Lord God.

But if he begets a son who is a thief, a murderer, or who does any of these things (though the father does none of them), a son who eats on the mountains, defiles the wife of his neighbor, oppresses the poor and needy, commits robbery, does not give back a pledge, raises his eyes to idols, does abominable things, lends at interest and exacts usury—this son certainly shall not live. Because he practiced all these abominations, he shall surely die; his death shall be his own fault.

Only the one who sins shall die. The son shall not be charged with the guilt of his father, nor shall the father be charged with the guilt of his son. The virtuous man’s virtue shall be his own, as the wicked man’s wickedness shall be his own.

But if the wicked man turns away from all the sins he committed, if he keeps all my statutes and does what is right and just, he shall

surely live, he shall not die. None of the crimes he committed shall be remembered against him; he shall live because of the virtue he has practiced. Do I indeed derive any pleasure from the death of the wicked? says the Lord God. Do I not rather rejoice when he turns from his evil way that he may live?

And if the virtuous man turns from the path of virtue to do evil, the same kind of abominable things that the wicked man does, can he do this and still live? None of his virtuous deeds shall be remembered, because he has broken faith and committed sin; because of this, he shall die. You say, "The Lord's way is not fair!" Hear now, house of Israel: Is it my way that is unfair, or rather, are not your ways unfair? When a virtuous man turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die. But if a wicked man, turning from the wickedness he has committed, does what is right and just, he shall preserve his life; since he has turned away from all the sins which he committed, he shall surely live, he shall not die. And yet the house of Israel says, "The Lord's way is not fair!" Is it my way that is not fair, house of Israel, or rather, is it not that your ways are not fair?

Therefore I will judge you, house of Israel, each one according to his ways, says the Lord God. Turn and be converted from all your crimes, that they may be no cause of guilt for you. Cast away from you all the crimes you have committed, and make for yourselves a new heart and a new spirit. Why should you die, O house of Israel? For I have no pleasure in the death of anyone who dies, says the Lord God. Return and live!

Responsory

Jeremiah 31:29; Ezekiel 18:20, 30

Never again shall they say: The fathers ate unripe grapes; the children's teeth are set on edge.

— Only the soul that sins shall die.

I will judge each person according to his own deeds. The son shall not suffer for the sins of the father, nor the father for the sins of his son.

— Only the soul that sins shall die.

Second reading

From a homily by Saint Amadeus of Lausanne, bishop

(Hom. 7: SC 72, 188. 190. 192. 200)

Queen of the world and of peace

Observe how fitting it was that even before her assumption the name of Mary shone forth wondrously throughout the world. Her fame spread everywhere even before she was raised above the heavens in her magnificence. Because of the honor due her Son, it was indeed fitting for the Virgin Mother to have first ruled upon earth and then be raised up to heaven in glory. It was fitting that her fame be spread in this world below, so that she might enter the heights of heaven in overwhelming blessedness. Just as she was borne from virtue to virtue by the Spirit of the Lord, she was transported from earthly renown to heavenly brightness.

So it was that she began to taste the fruits of her future reign while still in the flesh. At one moment she withdrew to God in ecstasy; at the next she would bend down to her neighbors with indescribable love. In heaven angels served her, while here on earth she was venerated by the service of men. Gabriel and the angels waited upon her in heaven. The virgin John, rejoicing that the Virgin Mother was entrusted to him at the cross, cared for her with the other apostles here below. The angels rejoiced to see their queen; the apostles rejoiced to see their lady, and both obeyed her with loving devotion.

Dwelling in the loftiest citadel of virtue, like a sea of divine grace or an unfathomable source of love that has everywhere overflowed its banks, she poured forth her bountiful waters on trusting and thirsting souls. Able to preserve both flesh and spirit from death she bestowed health-giving salve on bodies and souls. Has anyone ever come away from her troubled or saddened or ignorant of the heavenly mysteries? Who has not returned to everyday life gladdened and joyful because his request had been granted by the Mother of God?

She is a bride, so gentle and affectionate, and the mother of the

only true bridegroom. In her abundant goodness she has channeled the spring of reason's garden, the well of living and life-giving waters that pour forth in a rushing stream from divine Lebanon and flow down from Mount Zion until they surround the shores of every far-flung nation. With divine assistance she has redirected these waters and made them into streams of peace and pools of grace. Therefore, when the Virgin of virgins was led forth by God and her Son, the King of kings, amid the company of exulting angels and rejoicing archangels, with the heavens ringing with praise, the prophecy of the psalmist was fulfilled, in which he said to the Lord: *At your right hand stands the queen, clothed in gold of Ophir.*

Responsory

A great sign appeared in the heavens: a woman clothed with the sun, with the moon under her feet,

— and upon her head a crown of twelve stars.

The queen clothed in cloth of gold, stood on your right hand.

— And upon her head a crown of twelve stars.

Stand

CONCLUDING PRAYER

Let us pray.

God of mercy,
give us strength.

May we who honor the memory of the Mother of God
rise above our sins and failings with the help of her prayers.

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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