

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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September 15, 2025

{ Memorial – Our Lady of Sorrows }



*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

Mary stood, the grieving Mother,  
at the Cross in tears and sorrow,  
as her Son was hanging there.

Now her soul in deepest mourning  
sighs with pain and bitter sadness,  
pierced and stricken by a sword.

O how sad and sore-afflicted  
was that blest and holy woman,  
Mother of her only Son!

How that loving Mother suffered  
as she saw in bitter sorrow  
torments of her glorious Son.

Who would not shed tears of sadness,  
seeing Christ's most troubled Mother  
in such pain and agony?

Who could not but be afflicted  
to behold this loving Mother  
grieving with her dying Son?

For the sins of his own people  
she saw Jesus crushed and tortured,  
torn and wounded by the scourge.

She beheld her child so tender,  
in his utter desolation,  
give his spirit up and die.

When, O Christ, my life is ended,  
bid me come and through your Mother  
reach the palm of victory. Amen.

*Metrical hymn, melody: Stabat mater, 8 8 7; from the Mainz Gesangbuch, 1661*

*Plainsong, mode II, melody 41; Liber Hymnarius, Solesmes, 1983, Text: Stabat mater  
dolorosa, attributed to Iacopone da Todi, ca. 1230-1306*

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*Sit or stand*

## PSALMODY

### *Antiphon 1*

How good is the God of Israel to the pure of heart!

*Psalms 73*

*Why is it that the good have many troubles?*

*Blessed is the man who does not lose faith in me (Matthew 11:6).*

### *I*

How góod God ís to Ísrael,\*  
to thóse who are púre of héart.  
Yet my féet came clóse to stúmbing,\*  
my stéps had álmóست slípped  
for Í was fílléd wíth énvý of the próud\*  
when I sáw how the wícked prósper.

For thém there áre no páíns; \*  
their bódies are sóund and sléek.  
They háve no sháre in men's sórróws; \*  
they áre not strícken líke óthers.

So they wéar their príde líke a nécklace,\*  
they clóthe themsélves wíth víolence.  
Their héarts overflów wíth málice,\*

their mínds séethe with plóts.

They scóff; they spéak with málice; \*  
from on hígh they plán oppréssion.  
They have sét their móuths in the héavens \*  
and their tóngues dictáte to the éarth.

So the péople túrn to fóllow them \*  
and drínk in áll their wórds.  
They sáy: “Hów can God knów? \*  
Dóes the Most Hígh take any nótiçe?”  
Lóok at them, súch are the wícked, \*  
but untróubled, they grów in wéalth.

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*

How good is the God of Israel to the pure of heart!

### *Antiphon 2*

Their laughter will turn to weeping, their merriment to grief.

## *II*

How úseless to kéepe my heart púre \*  
and wásh my hánds in ínnocence,  
when I was strícken áll day lóng, \*  
suffered púnishment dáy after dáy.

Then I sáid: “If I should spéak like thát, \*  
I should abándon the fáith of your péople.”

I stróve to fáthom this próblem, \*  
too hárd for my mínd to understánd,  
until I píerced the mýsteries of Gód \*  
and understóod what becómes of the wícked.

How slíppery the páths on which you sét them; \*  
you máke them slíde to destrúction.  
How súddenly they cóme to their rúin, \*

wiped out, destroyed by terrors.  
Like a dream one wakes from, O Lord, \*  
when you wake you dismiss them as phantoms.

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*

Their laughter will turn to weeping, their merriment to grief.

### *Antiphon 3*

Those who depart from you will perish; my joy is to remain with you,  
my God.

## *III*

And so when my heart grew embittered \*  
and when I was cut to the quick,  
I was stupid and did not understand, \*  
no better than a beast in your sight.

Yet I was always in your presence; \*  
you were holding me by my right hand.  
You will guide me by your counsel \*  
and so you will lead me to glory.

What else have I in heaven but you? \*  
Apart from you I want nothing on earth.  
My body and my heart faint for joy; \*  
God is my possession for ever.

All those who abandon you shall perish; \*  
you will destroy all those who are faithless.  
To be near God is my happiness. \*  
I have made the Lord God my refuge.  
I will tell of all your works \*  
at the gates of the city of Zion.

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*

Those who depart from you will perish; my joy is to remain with you,  
my God.

VERSE

To savor your words is my delight, O Lord,

— Honey itself is not sweeter.

*Sit*

READINGS

*First reading*

From the book of the prophet Ezekiel

2:8—3:11, 17-21

*The call of Ezekiel*

The Lord spoke to me and said: As for you, son of man, obey me when I speak to you: be not rebellious like this house of rebellion, but open your mouth and eat what I shall give you.

It was then I saw a hand stretched out to me, in which was a written scroll which he unrolled before me. It was covered with writing front and back, and written on it was: Lamentation and wailing and woe!

He said to me: Son of man, eat what is before you; eat this scroll, then go, speak to the house of Israel. So I opened my mouth and he gave me the scroll to eat. Son of man, he then said to me, feed your belly and fill your stomach with this scroll I am giving you. I ate it, and it was as sweet as honey in my mouth. He said: Son of man, go now to the house of Israel, and speak my words to them.

Not to a people with difficult speech and barbarous language am I sending you, nor to the many peoples (with difficult speech and barbarous language) whose words you cannot understand. If I were to send you to these, they would listen to you; but the house of Israel will refuse to listen to you, since they will not listen to me. For the whole house of Israel is stubborn of brow and obstinate in heart. But

I will make your face as hard as theirs, and your brow as stubborn as theirs, like diamond, harder than flint. Fear them not, nor be dismayed at their looks, for they are a rebellious house.

Son of man, he said to me, take into your heart all my words that I speak to you; hear them well. Now go to the exiles, to your countrymen, and say to them: Thus says the Lord God!—whether they heed or resist!

Thus the word of the Lord came to me: Son of man, I have appointed you a watchman for the house of Israel. When you hear a word from my mouth, you shall warn them for me.

If I say to the wicked man, You shall surely die; and you do not warn him or speak out to dissuade him from his wicked conduct so that he may live: that wicked man shall die for his sin, but I will hold you responsible for his death. If, on the other hand, you have warned the wicked man, yet he has not turned away from his evil nor from his wicked conduct, then he shall die for his sin, but you shall save your life.

If a virtuous man turns away from virtue and does wrong when I place a stumbling block before him, he shall die. He shall die for his sin, and his virtuous deeds shall not be remembered; but I will hold you responsible for his death if you did not warn him. When, on the other hand, you have warned a virtuous man not to sin, and he has in fact not sinned, he shall surely live because of the warning, and you shall save your own life.

### *Responsory*

*Ezekiel 3:17; 2:6, 8; 3:8*

I have appointed you a watchman for the house of Israel. Listen to what I say to you and speak to them in my name.

— Neither be afraid of them nor rebellious like them.

I will make your face as hard as theirs and your forehead as stubborn and as obstinate.

— Neither be afraid of them nor rebellious like them.

*Second reading*

From a sermon by Saint Bernard, abbot

*(Sermo in dom. infra oct. Assumptionis, 14-15: Opera omnia, Edit. Cisterc. 5 [1968], 273-274)*

*His mother stood by the cross*

The martyrdom of the Virgin is set forth both in the prophecy of Simeon and in the actual story of our Lord's passion. The holy old man said of the infant Jesus: *He has been established as a sign which will be contradicted.* He went on to say to Mary: *And your own heart will be pierced by a sword.*

Truly, O blessed Mother, a sword has pierced your heart. For only by passing through your heart could the sword enter the flesh of your Son. Indeed, after your Jesus—who belongs to everyone, but is especially yours—gave up his life, the cruel spear, which was not withheld from his lifeless body, tore open his side. Clearly it did not touch his soul and could not harm him, but it did pierce your heart. For surely his soul was no longer there, but yours could not be torn away. Thus the violence of sorrow has cut through your heart, and we rightly call you more than martyr, since the effect of compassion in you has gone beyond the endurance of physical suffering.

Or were those words, *Woman, behold your Son*, not more than a word to you, truly piercing your heart, cutting through to the division between soul and spirit? What an exchange! John is given to you in place of Jesus, the servant in place of the Lord, the disciple in place of the master; the son of Zebedee replaces the Son of God, a mere man replaces God himself. How could these words not pierce your most loving heart, when the mere remembrance of them breaks ours, hearts of iron and stone though they are!

Do not be surprised, brothers, that Mary is said to be a martyr in spirit. Let him be surprised who does not remember the words of Paul, that one of the greatest crimes of the Gentiles was that they were without love. That was far from the heart of Mary; let it be far from her servants.

Perhaps someone will say: "Had she not known before that he would not die?" Undoubtedly. "Did she not expect him to rise again



at once?” Surely. “And still she grieved over her crucified Son?” Intensely. Who are you and what is the source of your wisdom that you are more surprised at the compassion of Mary than at the passion of Mary’s Son? For if he could die in body, could she not die with him in spirit? He died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since his.

*Responsory*

*Luke 23:33; John 19:25; see Luke 2:35*

When they came to the place called Calvary, they crucified Jesus there.

— His mother stood beside the cross.

A sword of sorrow pierced her blameless heart.

— His mother stood beside the cross.

*Stand*

CONCLUDING PRAYER

Let us pray.

Father,  
as your Son was raised on the cross,  
his mother Mary stood by him, sharing his sufferings.  
May your Church be united with Christ  
in his suffering and death  
and so come to share in his rising to new life,  
where he 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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