

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

---

March 24, 2026

{ Tuesday of the Fifth Week 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

Sing, my tongue, in exultation  
of our banner and device!

Make a solemn proclamation  
of a triumph and its price:  
how the Savior of creation  
conquered by his sacrifice!

For, when Adam first offended,  
eating that forbidden fruit,  
not all hopes of glory ended  
with the serpent at the root:  
broken nature would be mended  
by a second tree and shoot.

Thus the tempter was outwitted  
by a wisdom deeper still:  
remedy and ailment fitted,  
means to cure and means to kill;  
that the world might be acquitted,  
Christ would do his Father's will.

So the Father, out of pity  
for ourself inflicted doom,  
sent him from the heav'nly city  
when the holy time had come:  
he, the Son and the Almighty,  
took our flesh in Mary's womb.

So he came, the long expected,  
not in glory, not to reign;

only born to be rejected,  
choosing hunger, toil, and pain,  
till the scaffold was erected  
and the Paschal Lamb was slain.

Wisdom, pow'r, and adoration  
to the blessed Trinity  
for redemption and salvation  
through the Paschal Mystery,  
now, in ev'ry generation,  
and for all eternity. Amen.

*Metrical hymn, melody: PICARDY, 8 7 8 7 8 7; Julien Tiersot's Mélodies populaires des provinces de France, 1887*

*Plainsong, mode I, melody 12; Liber Hymnarius, Solesmes, 1983\*; Text: Pange, lingua gloriosi proelium certaminis, Venantius Fortunatus, ca. 530-600*

*The English translation of Hymns and chants from The Liturgy of the Hours © 2023 International Commission on English in the Liturgy Corporation (ICEL).*

*Reproduced from The Divine Office Hymnal (hymns #99/100). Copyright © 2023 United States Conference of Catholic Bishops, Washington, DC (USCCB). Published and distributed exclusively by GLA Publications, Inc., Chicago, IL. To acquire the Pew Edition or Accompaniment Edition of the hymnal with metrical hymn tunes and plainsong melodies, visit [www.giamusic.com](http://www.giamusic.com).*

*Sit or stand*

## PSALMODY

*Antiphon 1*

The Lord is just; he will defend the poor.

*Psalm 10*

*Prayer of thanksgiving*

*Blessed are the poor; the kingdom of heaven is theirs (Luke 6:20).*

*I*

Lórd, whý do you stánd afar óff\*  
and híde yoursélf in tímes of distréss?  
The pór man is devóured by the príde of the wícked: \*  
he is cáught in the schémes that óthers have máde.  
For the wícked man bóstas of his héart's desíres; \*

the cóvetous blasphémes and spúrns the Lórd.  
In his príde the wícked says: “Hé will not púnish. \*  
There ís no Gód.” Súch are his thóughts.

His páth is éver untróubled; †  
your júdgment is fár from his mínd. \*  
His énemies he regárdts with contémpt.  
He thíñks: “Néver shall I fáltter; \*  
misfórtune shall néver be my lót.”

His móuth is full of cùrsing, guile, oppréssion, \*  
míschief and decéit under his tóngue.  
He líes in wáit among the réeds; \*  
the ínnocent he múrders in sécret.

His éyes are on the wáatch for the hélpless mán. \*  
He lúrks in híding like a líon in his láir;  
he lúrks in híding to séize the póor; \*  
he séizes the póor man and drágts him awáy.

He cróuches, prepáring to spríng, \*  
and the hélpless fáll beneath his stréngth.  
He thíñks in his héart: “God forgéts, \*  
he hides his fáce, he dóes not sée.”

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 just; he will defend the poor.

#### *Antiphon 2*

Lord, you know the burden of my sorrow.

#### *II*

Aríse then, Lórd, líft up your hánd! \*  
O Gód, dó not forgéét the póor!  
Whý should the wícked spúrn the Lórd \*  
and thíñk in his héart: “Hé will not púnish”?

But yóu have seen the trúble and sórrow, \*  
you nóte it, you táké it in hánd.

The hélpless trústs himself to yóu; \*  
for yóu are the hélder of the órphan.

Bréak the pórter of the wícked and the sínner! \*

Púnish his wíckedness till nóthing remáins!

The Lórd is kíng for éver and éver. \*

The héathen shall périsch from the lánd he rúles.

Lórd, you héar the práyer of the pór; \*  
you stréngthen their héarts; you túrn your éar  
to protéct the ríghts of the órphan and oppréssed \*  
so that mórtal mán may strike térror no móre.

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*

Lord, you know the burden of my sorrow.

### *Antiphon 3*

The words of the Lord are true, like silver from the furnace.

### *Psalm 12*

*A cry for God's help against powerful oppressors*

*The Father sent his Son into the world to defend the poor (Saint Augustine).*

Hélp, O Lórd, for góod men have vánished: \*  
trúth has góne from the sóns of mén.  
Fálsehood they spéak óne to ánóther, \*  
with lýng líps, with a fálse héart.

May the Lórd destróy all lýng líps, \*  
the tóngue that spéaks hígh sounding wórds,  
thóse who sóy: "Our tóngue is our stréngth; \*  
our líps are our ówn, whó is our máster?"

"For the pór who are oppréssed and the néedy who gróan †  
I mysélf will aríse," says the Lórd. \*

“I will grant them the salvation for which they thirst.”

The words of the Lord are words without alloy,<sup>\*</sup>  
silver from the furnace, seven times refined.

It is you, O Lord, who will take us in your care<sup>\*</sup>  
and protect us for ever from this generation.  
See how the wicked prowl on every side,<sup>\*</sup>  
while the worthless are prized highly by the sons of men.

Glory to the Father, and to the Son,<sup>\*</sup>  
and to the Holy Spirit:  
as it was in the beginning, is now,<sup>\*</sup>  
and will be for ever. Amen.

*Antiphon*

The words of the Lord are true, like silver from the furnace.

VERSE

This is the favorable time.

— This is the day of salvation.

*Sit*

READINGS

*First reading*

From the letter to the Hebrews

*3:1-19*

*Jesus, the apostle of our faith*

Holy brothers who share a heavenly calling, fix your eyes on Jesus, the apostle and high priest whom we acknowledge in faith, who was faithful to him who appointed him. Moses, too, “was faithful in all God’s household,” but Jesus is more worthy of honor than he, as the founder of a house is more honorable than the house itself. Every house is founded by someone, but God is the founder of all. Moses “was faithful in all God’s household” as a servant charged with the task of witnessing to what would be spoken; but Christ was faithful as the Son placed over God’s house. It is we who are that house if we hold fast to our confidence and the hope of which

we boast.

Wherefore, as the Holy Spirit says:

“Today, if you should hear his voice,  
harden not your hearts as at the revolt  
in the day of testing in the desert,

When your fathers tested and tried me,  
and saw my works for forty years.

Because of this I was angered with that generation  
and I said, ‘They have always been of erring heart,  
and have never known my ways.’

Thus I swore in my anger,  
‘They shall never enter into my rest.’”

Take care, my brothers, lest any of you have an evil and unfaithful spirit and fall away from the living God. Encourage one another daily while it is still “today,” so that no one grows hardened by the deceit of sin. We have become partners of Christ only if we maintain to the end that confidence with which we began.

When Scripture says,

“Today, if you should hear his voice,  
harden not your hearts as at the revolt,”

who were those that revolted when they heard that voice? Was it not all whom Moses had led out of Egypt? With whom was God angry for forty years? Was it not those who had sinned, whose corpses fell in the desert? To whom but to the disobedient did he swear that they would not enter into his rest? We see, moreover, that it was their unbelief that kept them from entering.

*Responsory*

*Hebrews 3:6; Ephesians 2:21*

As a faithful son, Christ looks after his Father’s house;

— and we are that house.

Through him the whole fabric is bound together, and grows into a holy temple in the Lord.

— And we are that house.

*Second reading*

From a sermon by Saint Leo the Great, pope

*(Sermo 8 de passione Domini, 6-8: PL 54, 340-342)*

*The cross of Christ is the source of all blessings, the cause of all graces*

Our understanding, which is enlightened by the Spirit of truth, should receive with purity and freedom of heart the glory of the cross as it shines in heaven and on earth. It should see with inner vision the meaning of the Lord's words when he spoke of the imminence of his passion: *The hour has come for the Son of Man to be glorified.* Afterward he said: *Now my soul is troubled, and what am I to say? Father, save me from this hour. But it was for this that I came to this hour. Father, glorify your Son.* When the voice of the Father came from heaven, saying, *I have glorified him, and will glorify him again,* Jesus said in reply to those around him: *It was not for me that this voice spoke, but for you. Now is the judgment of the world, now will the prince of this world be cast out. And I, if I am lifted up from the earth, will draw all things to myself.*

How marvellous the power of the cross; how great beyond all telling the glory of the passion: here is the judgment-seat of the Lord, the condemnation of the world, the supremacy of Christ crucified.

Lord, you drew all things to yourself so that the devotion of all peoples everywhere might celebrate, in a sacrament made perfect and visible, what was carried out in the one temple of Judea under obscure foreshadowings.

Now there is a more distinguished order of Levites, a greater dignity for the rank of elders, a more sacred anointing for the priesthood, because your cross is the source of all blessings, the cause of all graces. Through the cross the faithful receive strength from weakness, glory from dishonor, life from death.

The different sacrifices of animals are no more: the one offering of your body and blood is the fulfillment of all the different sacrificial offerings, for you are the true *Lamb of God: you take away the sins of the world.* In yourself you bring to perfection all mysteries, so that, as there is one sacrifice in place of all other sacrificial offerings,

there is also one kingdom gathered from all peoples.

Dearly beloved, let us then acknowledge what Saint Paul, the teacher of the nations, acknowledged so exultantly: *This is a saying worthy of trust, worthy of complete acceptance: Christ Jesus came into this world to save sinners.*

God's compassion for us is all the more wonderful because Christ died, not for the righteous or the holy but for the wicked and the sinful, and, though the divine nature could not be touched by the sting of death, he took to himself, through his birth as one of us, something he could offer on our behalf.

The power of his death once confronted our death. In the words of Hosea the prophet: *Death, I shall be your death; grave, I shall swallow you up.* By dying he submitted to the laws of the underworld; by rising again he destroyed them. He did away with the everlasting character of death so as to make death a thing of time, not of eternity. *As all die in Adam, so all will be brought to life in Christ.*

#### *Responsory*

*Colossians 2:14-15; John 8:25*

Christ has canceled the decree that was against us by nailing it to the cross.

- He disarmed the principalities and powers, and made of them a public spectacle, leading them off captive in his triumphal procession.

When you have lifted up the Son of Man, you will know that I am he.

- He disarmed the principalities and powers, and made of them a public spectacle, leading them off captive in his triumphal procession.

#### *Stand*

### *CONCLUDING PRAYER*

Let us pray.

Lord,

help us to do your will  
that your Church may grow  
and become more faithful in your service.

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.

The English translation of Antiphons, Invitatories, Responsories, Intercessions, Psalm 95, the Canticle of the Lamb, Psalm Prayers, Non-Biblical Readings, Hagiographical Introductions from *The Liturgy of the Hours* © 1973, 1974, 1975, International Commission on English in the Liturgy Corporation (ICEL); excerpts from the English translation of *The Roman Missal* © 2010, ICEL; the English translation of Hymns from *The Liturgy of the Hours* © 2023. 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.



mobile prayers



---

UNITED STATES OF AMERICA  
[www.ebreviary.com](http://www.ebreviary.com)