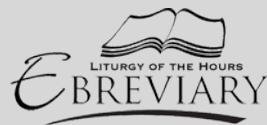


*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

---

March 25, 2026  
{ Solemnity – Annunciation }



*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

Once, blind and wayward mortal pow'rs  
revered enchanted empty myths,  
believing idols made of bronze,  
or cold hard stone, or wood were God.

And as they followed these, they came  
into the faithless robber's pow'r;  
they forfeited their lives to him  
and plunged into the smoking pit.

But Christ on high would not endure  
such wreckage at the nations' fall,  
lest all his Father's wondrous work  
should be destroyed with no redress.

A mortal body he assumed,  
that, when his body had been raised,  
he might unbind the chain of death  
and to his Father lead mankind.

This is that very day of birth,  
when God from heaven breathed you forth,  
investing you with earthly clay,  
and with the Word conjoined our flesh.

How great the joys of all the earth,  
contained within a virgin's womb,  
from which proceeds a golden light:  
a new age rises for the world!

To you, Lord Jesus, glory be,

who are the Virgin Mary's Son,  
with God the Father, ever blest,  
and loving Spirit, ever one. Amen.

*Metrical hymn, melody: ST VENANTIUS, 8 8 8 8; Rouen church melody, 1728*

*Plainsong, mode VIII, melody 109; Liber Hymnarius, Solesmes, 1983\*, Text: Iam cæca  
vis mortalium, Prudentius, ca. 348-405*

*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 #379/380). Copyright © 2023  
United States Conference of Catholic Bishops, Washington, DC (USCCB). Published  
and distributed exclusively by GIA 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*

In the fullness of time, God sent his Son, born of a woman, that we  
might become his adopted children.

*Psalm 2*

*The Messiah, king and conqueror*

*The rulers of the earth joined forces to overthrow Jesus, your anointed Son (Acts 4:27).*

Whý this túmolt among nátiōns, \*  
among péoples this úseless mûrmuring?  
They aríse, the kíngs of the éarth, \*  
princes plót against the Lórd and his Anóinted.  
“Cóme let us bréak their fétters, \*  
cóme, let us cást off their yóke.”

He who síts in the héavens láughs; \*  
the Lórd is láughing them to scórñ.  
Thén he will spéak in his ánger, \*  
his ráge will stríke them with térror.  
“It is Í who have sét up my kíng \*  
on Zíon, my hóly móuntain.”

I will annóunce the decrée of the Lórd: †

The Lórd said to me: “Yóu are my Són. \*  
It is Í who have begótten you this dáy.  
Ásk and I shall bequéáth you the nátons, \*  
put the énds of the éarth in your posséssion.  
With a ród of íron you will bréak them, \*  
shátter them like a pótter’s jár.”

Nów, O kíngs, understánd, \*  
take wárning, rúlers of the éarth;  
sérve the Lórd with áwe \*  
and trémbling, páy him your hómage  
lést he be ángry and you pérish; \*  
for suddenly his ánger will bláze.

Blessed are théy \*  
who put their trúst in Gód.

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*

In the fullness of time, God sent his Son, born of a woman, that we might become his adopted children.

#### *Antiphon 2*

When he came into this world, he said: You have prepared a body for me; behold I come to do your will, O God.

#### *Psalm 19A*

#### *Praise of the Lord, Creator of all*

*The dawn from on high shall break on us . . . to guide our feet into the way of peace (Luke 1:78,79).*

The héavens procláim the glóry of Gód \*  
and the fírmament shows fórth the wórk of his hánds.  
Dáy unto dáy tákes up the stóry \*  
and níght unto níght makes knówn the méssage.

No spéech, no wórd, no vóice is héard †

yet their spán exténds through áll the éarth, \*  
their wórds to the útmost bóunds of the wórld.

Thére he has pláced a tént for the sún; †  
it comes fórth like a brídegroom cóming from his tént, \*  
rejóices like a chámpion to rún its cóurse.

At the énd of the ský is the rísing of the sún; †  
to the fúrthest énd of the ský is its cóurse. \*  
There is nóthing concéaled from its búrning héat.

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*

When he came into this world, he said: You have prepared a body  
for me; behold I come to do your will, O God.

### *Antiphon 3*

In this we have come to know God's love for us: he has sent his  
only Son, that we might live through him.

### *Psalm 45*

#### *The marriage of the king*

*The Bridegroom is here; go out and welcome him (Matthew 25:6).*

My héart overflóws with nóble wórds. †  
To the kíng I must spéak the sóng I have máde; \*  
my tóngue as nímble as the pén of a scríbe.

Yóu are the fáirest of the chíldren of mén †  
and grácioussness is póured upón your líps: \*  
because Gód has bléssed you for évermóre.

O míghty one, gírd your swórd upon your thígh; †  
in spléndor and státe, ríde on in tríumph \*  
for the cáuse of trúth and góodness and ríght.

Take áim with your bów in your dréad right hánd. †  
Your árrows are shárp: péoples fall benéath you. \*

The fóes of the kíng fall dówn and lose héart.

Your thróne, O Gód, shall endúre for éver. †

A scépter of jústice is the scépter of your kíngdom. \*

Your lóve is for jústice; your háréd for évil.

Therefore Gód, your Gód, has anóinted yóu †

with the óil of gládness abóve other kíngs: \*

your róbes are frágrant with áloes and myrrh.

From the ívory pálace you are gréeted with músic. †

The dáughters of kíngs are amóng your lóved ones. \*

On your ríght stands the quéen in góld of Óphir.

Lísten, O dáughter, give éar to my wórds: \*

forgét your own péople and your fáther's hóuse.

Só will the kíng desíre your béauty: \*

hé is your lórd, pay hómage to him.

And the péople of Týre shall cóme with gífts, \*

the ríchest of the péople shall seek your fávor.

The dáughter of the kíng is clóthed with spléndor, \*

her róbes embróidered with péarls set in góld.

She is léd to the kíng with her maíden compánions. †

Théy are escórted amid gládness and jóy; \*

they páss withín the pálace of the kíng.

Sóns shall be yóurs in pláce of your fáthers: \*

you will máke them prínces over áll the éarth.

May this sóng make your náme for éver remémbered. \*

May the péoples práise you 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 éver. Amen.

### *Antiphon*

In this we have come to know God's love for us: he has sent his only Son, that we might live through him.

## VERSE

The Word was made man.

— He lived among us.

*Sit*

## READINGS

*First reading*

From the first book of Chronicles

*17:1-15*

*A prophesy about the Son of David*

After David had taken up residence in his house, he said to Nathan the prophet, “See, I am living in a house of cedar, but the ark of the covenant of the Lord dwells under tentcloth.” Nathan replied to David, “Do, therefore, whatever you desire, for God is with you.”

But that same night the word of God came to Nathan: “Go and tell my servant David, Thus says the Lord: It is not you who are to build a house for me to dwell in. For I have never dwelt in a house, from the time when I led Israel onward, even to this day, but I have been lodging in tent or pavilion as long as I have wandered about with all of Israel. Did I ever say a word to any of the judges of Israel whom I commanded to guide my people, such as, ‘Why have you not built me a house of cedar?’

“Therefore, tell my servant David, Thus says the Lord of hosts: I took you from the pasture, from following the sheep, that you might become ruler over my people Israel. I was with you wherever you went, and I cut down all your enemies before you. I will make your name great like that of the greatest on the earth. I will assign a place for my people Israel and I will plant them in it to dwell there henceforth undisturbed; nor shall wicked men ever again oppress them, as they did at first, and during all the time when I appointed judges over my people Israel. And I will subdue all your enemies.

“Moreover, I declare to you that I, the Lord, will build you a house; so that when your days have been completed and you must join your fathers, I will raise up your offspring after you who will be one

of your own sons, and I will establish his kingdom. He it is who shall build me a house, and I will establish his throne forever. I will be a father to him, and he shall be a son to me, and I will not withdraw my favor from him as I withdrew it from him who preceded you; but I will maintain him in my house and in my kingdom forever, and his throne shall be firmly established forever."

All these words and this whole vision Nathan related exactly to David.

*Responsory*

*See Luke 1:26-32*

The angel Gabriel was sent to the Virgin Mary who was betrothed to Joseph. The light filled her with fear, but the angel said to her: Do not be afraid, Mary; you have found favor with God.

— Behold you shall conceive and bear a son, and he will be called the Son of the Most High.

Hail, Mary, full of grace, the Lord is with you.

— Behold you shall conceive and bear a son, and he will be called the Son of the Most High.

*Second reading*

From a letter by Saint Leo the Great, pope

*(Epist. 28 ad Flavianum, 3-4: PL 54, 763-767)*

*The mystery of man's reconciliation with God*

Lowliness is assured by majesty, weakness by power, mortality by eternity. To pay the debt of our sinful state, a nature that was incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and men, the man Jesus Christ, was able to die in one nature, and unable to die in the other.

He who is true God was therefore born in the complete and perfect nature of a true man, whole in his own nature, whole in ours. By our nature we mean what the Creator had fashioned in us from the beginning, and took to himself in order to restore it.

For in the Savior there was no trace of what the deceiver introduced and man, being misled, allowed to enter. It does not follow that because he submitted to sharing in our human weakness he therefore shared in our sins.

He took the nature of a servant without stain of sin, enlarging our humanity without diminishing his divinity. He emptied himself; though invisible he made himself visible, though Creator and Lord of all things he chose to be one of us mortal men. Yet this was the condescension of compassion, not the loss of omnipotence. So he who in the nature of God had created man, became in the nature of a servant, man himself.

Thus the Son of God enters this lowly world. He comes down from the throne of heaven, yet does not separate himself from the Father's glory. He is born in a new condition, by a new birth.

He was born in a new condition, for, invisible in his own nature, he became visible in ours. Beyond our grasp, he chose to come within our grasp. Existing before time began, he began to exist at a moment in time. Lord of the universe, he hid his infinite glory and took the nature of a servant. Incapable of suffering as God, he did not refuse to be a man, capable of suffering. Immortal, he chose to be subject to the laws of death.

He who is true God is also true man. There is no falsehood in this unity as long as the lowliness of man and the pre-eminence of God coexist in mutual relationship.

As God does not change by his condescension, so man is not swallowed up by being exalted. Each nature exercises its own activity, in communion with the other. The Word does what is proper to the Word, the flesh fulfills what is proper to the flesh.

One nature is resplendent with miracles, the other falls victim to injuries. As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race.

One and the same person—this must be said over and over again—is truly the Son of God and truly the son of man. He is God in virtue of the fact that *in the beginning was the Word, and the Word*

*was with God, and the Word was God. He is man in virtue of the fact that the Word was made flesh, and dwelt among us.*

*Responsory*

*See Luke 1:31, 42*

Receive, O Virgin Mary, the word which the Lord has made known to you by the message of the angel: You will conceive and give birth to a son, both God and man,

— and you will be called blessed among women.

A virgin, you will indeed bear a son; ever chaste and holy, you will be the mother of our Savior.

— And you will be called blessed among women.

*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.

God our Father,  
your Word became man and was born of the Virgin Mary.  
May we become more like Jesus Christ,  
whom we acknowledge as our redeemer, God and man.

We ask 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)