

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

November 21, 2026

{ Memorial – Presentation of Mary }



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

Hail, O Mother,
gracious and merciful,
Mother of hope,
Mother of clemency,
Mother of God,
Mother of ev'ry grace,
Blessed Mother,
filled with all holy joy,

Vale of lilies,
virtues in fairest bloom,
fount of gladness,
joyous beyond delight:
Holy Mother,
help us and pray for us,
bend down gently,
look on our lowliness,

Unbegotten
Father created you,
Sole-begotten
Son overshadowed you,
by the Spirit,
Jesus took flesh in you:
hearts with wonder
praise them, the Three in One. Amen.

Metrical hymn, melody: TOTHILL, 10 10 10 10; ICEL, 2021; adapted

Plainsong, mode VIII, melody 122; Liber Hymnarius, Solesmes, 1983, Text: Salve,

Mater misericordiae, 13–14th c.

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Sit or stand

PSALMODY

Antiphon 1

Whoever humbles himself, like a little child, will be greater in the kingdom of heaven.

Psalm 131

Childlike trust in God

Learn from me, for I am gentle and humble of heart (Matthew 11:29).

O Lórd, my héart is not pród *
nor háughty my éyes.
I have not góne after thínks too gréat *
nor márvels beyónd me.

Trúly I have sét my sóul *
in sílence and péáce.
As a chíld has rést in its mother's árms, *
even só is my sóul.

O Ísrael, hópe in the Lórd *
both nów and for éver.

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

Whoever humbles himself, like a little child, will be greater in the kingdom of heaven.

Antiphon 2

With simplicity of heart, I have joyfully offered everything to you,
my God.

Psalm 132

God's promises to the house of David

The Lord God will give him the throne of his ancestor David (Luke 1:32).

I

O Lórd, remémber Dávid *
and áll the many hárdships he endúred,
the óath he swóre to the Lórd, *
his vów to the Stróng One of Jácob.

“I will not énter the hóuse where I líve *
nor gó to the béd where I rést.
I will gíve no sléep to my éyes, *
to my éyelids I will gíve no slumber
till I find a pláce for the Lórd, *
a dwélling for the Stróng One of Jácob.”

At Éphrathah we héard of the árkJ; *
we fóund it in the pláins of Yearím.
“Let us gó to the pláce of his dwélling; *
let us gó to knéel at his fóotstool.”

Go up, Lórd, to the pláce of your rést, *
yóu and the árkJ of your stréngth.
Your príests shall be clóthed with hóliness: *
your fáithful shall ríng out their jóy.
For the sáke of Dávid your sérvant *
dó not rejéct your anóinted.

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

With simplicity of heart, I have joyfully offered everything to you,

my God.

Antiphon 3

The Lord has sworn an oath to David; his kingdom will stand for ever.

II

The Lórd swore an óath to Dávid; *
he will not go báck on his wórd;
“A són, the frúit of your bódy, *
will I sét upón your thróne.

If they kéept my cóvenant in trúth *
and my láws that Í have táught them,
their sóns álso shall rúle *
on your thróne from áge to áge.”

For the Lórd has chósen Zíon; *
he has desíred it fór his dwélling:
“Thís is my résting-place for éver, *
hére have I chósen to líve.

I will gréatly bléss her próduce, *
I will fíll her póor with bréad.
I will clóthe her príests with salvátió *
and her fáithful shall ríng out their jóy.

Thére David’s stóck will flówer: *
I will prépáre a lámp for my anóinted.
I will cóver his énemies with sháme *
but on hím my crówn shall shíne.”

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 has sworn an oath to David; his kingdom will stand for ever.

VERSE

Come, consider the works of the Lord.

— The marvels he has created on this earth.

Sit

READINGS

First reading

From the book of the prophet Zechariah

14:1-21

The suffering and glory of Jerusalem on the last day

Thus says the Lord: Lo, a day shall come for the Lord when the spoils shall be divided in your midst. And I will gather all the nations against Jerusalem for battle: the city shall be taken, houses plundered, women ravished; half of the city shall go into exile, but the rest of the people shall not be removed from the city.

Then the Lord shall go forth and fight against those nations, fighting as on a day of battle. That day his feet shall rest upon the Mount of Olives, which is opposite Jerusalem to the east. The Mount of Olives shall be cleft in two from east to west by a very deep valley, and half of the mountain shall move to the north and half of it to the south. And the valley of the Lord's mountain shall be filled up when the valley of those two mountains reaches its edge; it shall be filled up as it was filled up by the earthquake in the days of King Uzziah of Judah. Then the Lord, my God, shall come, and all his holy ones with him.

On that day there shall no longer be cold or frost. There shall be one continuous day, known to the Lord, not day and night, for in the evening time there shall be light.

On that day, living waters shall flow from Jerusalem, half to the eastern sea, and half to the western sea, and it shall be so in summer and in winter. The Lord shall become king over the whole earth; on that day the Lord shall be the only one, and his name the only one.

And from Geba to Rimmon in the Negeb, all the land shall turn

into a plain; but Jerusalem shall remain exalted in its place. From the Gate of Benjamin to the place of the First Gate, to the Corner Gate; and from the Tower of Hananel to the king's wine presses, they shall occupy her. Never again shall she be doomed; Jerusalem shall abide in security.

And this shall be the plague with which the Lord shall strike all the nations that have fought against Jerusalem: their flesh shall rot while they stand upon their feet, and their eyes shall rot in their sockets, and their tongues shall rot in their mouths.

On that day there shall be among them a great tumult from the Lord: every man shall seize the hand of his neighbor, and the hand of each shall be raised against that of his neighbor. Judah also shall fight against Jerusalem. The riches of all the surrounding nations shall be gathered together, gold, silver, and garments, in great abundance.

Similar to this plague shall be the plague upon the horses, mules, camels, asses, and upon all the beasts that are in those camps.

All who are left of all the nations that came against Jerusalem shall come up year after year to worship the King, the Lord of hosts, and to celebrate the feast of Booths.

If any of the families of the earth does not come up to Jerusalem to worship the King, the Lord of hosts, no rain shall fall upon them. And if the family of Egypt does not come up, or enter, upon them shall fall the plague which the Lord will inflict upon all the nations that do not come up to celebrate the feast of Booths. This shall be the punishment of Egypt, and the punishment of all the nations that do not come up to celebrate the feast of Booths.

On that day there shall be upon the bells of the horses, "Holy to the Lord." The pots in the house of the Lord shall be as the libation bowls before the altar. And every pot in Jerusalem and in Judah shall be holy to the Lord of hosts; and all who come to sacrifice shall take them and cook in them. On that day there shall no longer be any merchant in the house of the Lord of hosts.

Zechariah 13:1; 14:8; John 19:34

On that day living waters shall flow from Jerusalem, and a fountain shall be opened for the house of David

— to wash away our sins.

One of the soldiers pierced the side of Jesus with a lance, and immediately blood and water flowed out.

— To wash away our sins.

Second reading

From a sermon by Saint Augustine, bishop

(Sermo 25, 7-8: PL 46, 937-938)

She who believed by faith, conceived by faith

Stretching out his hand over his disciples, the Lord Christ declared: *Here are my mother and my brothers; anyone who does the will of my Father who sent me is my brother and my sister and my mother.* I would urge you to ponder these words. Did the Virgin Mary, who believed by faith and conceived by faith, who was the chosen one from whom our Savior was born among men, who was created by Christ before Christ was created in her—did she not do the will of the Father? Indeed the blessed Mary certainly did the Father's will, and so it was for her a greater thing to have been Christ's disciple than to have been his mother, and she was more blessed in her discipleship than in her motherhood. Hers was the happiness of first bearing in her womb him whom she would obey as her master.

Now listen and see if the words of Scripture do not agree with what I have said. The Lord was passing by and crowds were following him. His miracles gave proof of divine power, and a woman cried out: *Happy is the womb that bore you, blessed is that womb!* But the Lord, not wishing people to seek happiness in a purely physical relationship, replied: *More blessed are those who hear the word of God and keep it.* Mary heard God's word and kept it, and so she is blessed. She kept God's truth in her mind, a nobler thing than carrying his body in her womb. The truth and the body were both Christ: he was kept in Mary's mind insofar as he is truth, he was

carried in her womb insofar as he is man; but what is kept in the mind is of a higher order than what is carried in the womb.

The Virgin Mary is both holy and blessed, and yet the Church is greater than she. Mary is a part of the Church, a member of the Church, a holy, an eminent—the most eminent—member, but still only a member of the entire body. The body undoubtedly is greater than she, one of its members. This body has the Lord for its head, and head and body together make up the whole Christ. In other words, our head is divine—our head is God.

Now, beloved, give me your whole attention, for you also are members of Christ; you also are the body of Christ. Consider how you yourselves can be among those of whom the Lord said: *Here are my mother and my brothers*. Do you wonder how you can be the mother of Christ? He himself said: *Whoever hears and fulfils the will of my Father in heaven is my brother and my sister and my mother*. As for our being the brothers and sisters of Christ, we can understand this because although there is only one inheritance and Christ is the only Son, his mercy would not allow him to remain alone. It was his wish that we too should be heirs of the Father, and co-heirs with himself.

Now having said that all of you are brothers of Christ, shall I not dare to call you his mother? Much less would I dare to deny his own words. Tell me how Mary became the mother of Christ, if it was not by giving birth to the members of Christ? You, to whom I am speaking, are the members of Christ. Of whom were you born? “Of Mother Church,” I hear the reply of your hearts. You became sons of this mother at your baptism, you came to birth then as members of Christ. Now you in your turn must draw to the font of baptism as many as you possibly can. You became sons when you were born there yourselves, and now by bringing others to birth in the same way, you have it in your power to become the mothers of Christ.

Responsory

Isaiah 61:10; Luke 1:46–47

I will cry out with joy to the Lord; my soul will rejoice in my God,

- for he has clothed me with the robe of salvation, like a bride adorned with her jewels.

My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior.

- For he has clothed me with the robe of salvation, like a bride adorned with her jewels.

Stand

CONCLUDING PRAYER

Let us pray.

Eternal Father,
we honor the holiness and glory of the Virgin Mary.
May her prayers bring us
the fullness of your life and love.

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.

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