

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

August 9, 2025

{ 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*

*The English translation of Hymns and chants from The Liturgy of the Hours © 2023
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Sit or stand

PSALMODY

Antiphon 1

None but the Lord has done such marvels; his love endures for ever.

Psalm 136

Easter Hymn

We praise God by recalling his marvelous deeds (Cassiodorus).

I

O give thanks to the Lórd for he is góod,*
for his lóve endúres for éver.

Give thánks to the Gód of góds,*
for his lóve endúres for éver.

Give thánks to the Lórd of lórds,*
for his lóve endúres for éver;

who alóne has wrought márvellous wórks,*
for his lóve endúres for éver;

whose wísdom it wás made the skíes,*
for his lóve endúres for éver;
who fixed the earth firmly on the séas,*
for his lóve endúres for éver.

It was hé who máde the great líghts,*
for his lóve endúres for éver,
the sún to rúle in the dáy,*
for his lóve endúres for éver,
the móon and stárs in the níght,*
for his lóve endúres 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

None but the Lord has done such marvels; his love endures for ever.

Antiphon 2

He brought Israel out of Egypt with powerful hand and arm
outstretched.

II

The first-bórn of the Egýptians he smóte, *
for his lóve endúres for éver.
He brought Ísrael óut from their mídst, *
for his lóve endúres for éver;
arm outstrétched, with pówer in his hánd, *
for his lóve endúres for éver.

He divíded the Réd Sea in twó, *
for his lóve endúres for éver;
he made Ísrael páss through the mídst, *
for his lóve endúres for éver;
he flung Pháraoh and his fórcé in the séa, *
for his lóve endúres 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

He brought Israel out of Egypt with powerful hand and arm
outstretched.

Antiphon 3

Give praise to the God of heaven; he has ransomed us from our
enemies.

III

Through the désert his péople he léd, *
for his lóve endúres for éver.
Nátions in their gréatness he strúck, *

for his lóve endúres for éver.
Kíngs in their spléndor he sléw, *
for his lóve endúres for éver.

Síhon, kíng of the Ámorites, *
for his lóve endúres for éver;
and Óg, the kíng of Báshan, *
for his lóve endúres for éver.

He let Ísrael inhérit their lánd, *
for his lóve endúres for éver.
On his sérvant their lánd he bestówed, *
for his lóve endúres for éver.
He remémbred ús in our distréss, *
for his lóve endúres for éver.

And he snátched us awáy from our fóes, *
for his lóve endúres for éver.
He gives fód to áll living thínks, *
for his lóve endúres for éver.
To the Gód of héaven give thánks, *
for his lóve endúres 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

Give praise to the God of heaven; he has ransomed us from our enemies.

VERSE

Lord, show me your ways.

— Teach me to walk in your footsteps.

READINGS

First reading

From the book of the prophet Hosea

6:1—7:2

The emptiness of an insincere conversion

Thus says the Lord:

In their affliction, they shall look for me:

“Come, let us return to the Lord,

For it is he who has rent, but he will heal us;

he has struck us, but he will bind our wounds.

He will revive us after two days;

on the third day he will raise us up,

to live in his presence.

Let us know, let us strive to know the Lord;

as certain as the dawn is his coming,

and his judgment shines forth like the light of day!

He will come to us like the rain,

like spring rain that waters the earth.”

What can I do with you, Ephraim?

What can I do with you, Judah?

Your piety is like a morning cloud,

like the dew that early passes away.

For this reason I smote them through the prophets,

I slew them by the words of my mouth;

For it is love that I desire, not sacrifice,

and knowledge of God rather than holocausts.

But they, in their land, violated the covenant;

there they were untrue to me.

Gilead is a city of evildoers,

tracked with blood.

As brigands ambush a man,

a band of priests slay on the way to Shechem,

committing monstrous crime.

In the house of Israel I have seen a horrible thing:

there harlotry is found in Ephraim,
Israel is defiled.
For you also, O Judah,
a harvest has been appointed.

When I would bring about the restoration of my people,
when I would heal Israel,
The guilt of Ephraim stands out,
the wickedness of Samaria;
They practice falsehood,
thieves break in, bandits plunder abroad.
Yet they do not remind themselves
that I remember all their wickedness.
Even now their crimes surround them,
present to my sight.

Responsory

Matthew 9:13; Hosea 6:6, 4

Go and learn the meaning of these words:

- I want a loving heart more than sacrifice, knowledge of my ways more than holocausts.

Your love is like the morning cloud, the dew that swiftly fades away.

- I want a loving heart more than sacrifice, knowledge of my ways more than holocausts.

Second reading

From a sermon by Saint Bernard, abbot

(Sermo de Aquaeductu: Opera omnia, Edit. Cisterc. 5 [1968], 282-283)

We should meditate on the mysteries of salvation

The child to be born of you will be called holy, the Son of God, the fountain of wisdom, the Word of the Father on high. Through you, blessed Virgin, this Word will become flesh, so that even though, as he says: *I am in the Father and the Father is in me*, it is still true for him to say: “I came forth from God and am here.”

In the beginning was the Word. The spring was gushing forth, yet still within himself. Indeed, *the Word was with God*, truly dwelling

in inaccessible light. And the Lord said from the beginning: *I think thoughts of peace and not of affliction*. Yet your thought was locked within you, and whatever you thought, we did not know; for who knew the mind of the Lord, or who was his counselor?

And so the idea of peace came down to do the work of peace: *The Word was made flesh and even now dwells among us*. It is by faith that he dwells in our hearts, in our memory, our intellect and penetrates even into our imagination. What concept could man have of God if he did not first fashion an image of him in his heart? By nature incomprehensible and inaccessible, he was invisible and unthinkable, but now he wished to be understood, to be seen and thought of.

But how, you ask, was this done? He lay in a manger and rested on a virgin's breast, preached on a mountain, and spent the night in prayer. He hung on a cross, grew pale in death, and roamed free among the dead and ruled over those in hell. He rose again on the third day, and showed the apostles the wounds of the nails, the signs of victory; and finally in their presence he ascended to the sanctuary of heaven.

How can we not contemplate this story in truth, piety and holiness? Whatever of all this I consider, it is God I am considering; in all this he is my God. I have said it is wise to meditate on these truths, and I have thought it right to recall the abundant sweetness, given by the fruits of this priestly root; and Mary, drawing abundantly from heaven, has caused this sweetness to overflow for us.

Responsory

O Virgin Mary, no other daughter of Jerusalem is your equal, for you are the mother of the King of kings, you are the Queen of heaven and of angels.

— Blessed are you among women, and blessed is the fruit of your womb.

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

— Blessed are you among women, and blessed is the fruit of your womb.

Stand

CONCLUDING PRAYER

Let us pray.

Lord God,

give to your people the joy
of continual health in mind and body.

With the prayers of the Virgin Mary to help us,
guide us through the sorrows of this life
to eternal happiness in the life to come.

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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