

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

August 14, 2026

{ Memorial – Maximilian Mary Kolbe, Priest and Martyr }



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 blessed Martyr, bring us joy,
on your triumphant holy day,
when you received the victor's crown,
for which you paid the price of blood.

From all the darkness of the world
this day raised you to heav'nly heights
in triumph over rack and judge,
restoring you to Christ in joy.

And now you share the angels' hymn,
all clad in robes of dazzling white:
you washed them clean in streams of blood
by bearing witness none could thwart.

Draw near with mercy and implore
that Christ incline his gracious ear
and, in his reconciling love,
take no account of all our faults.

Come down, abide with us awhile
to bring the gracious gifts of Christ,
that we with hearts weighed down by guilt
may find his pardon and relief.

Praise to the Father and the Son
and to the Spirit Paraclete,
who crown you with a lasting crown
in heaven's glorious court on high. Amen.

Metrical hymn, melody: HEREFORD, 8 8 8 8; Samuel Sebastian Wesley, 1810-1876

Plainsong, mode I, melody 21; Liber Hymnarius, Solesmes, 1983, Text: Beate (Beata) martyr, prospera, Prudentius, ca. 348–405*

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Sit or stand

PSALMODY

Antiphon 1

I am worn out with crying, with longing for my God.

Psalm 69:2–22; 30–37

I am consumed with zeal for your house

They offered him a mixture of wine and gall (Matthew 27:34).

I

Sáve me, O Gód,*
for the wáters have rísen to my néck.

I have súnk into the múd of the déep*
and there is nó fóothold.

I have éntered the wáters of the déep*
and the wáves overwhélm me.

I am wéaried with áll my crýing,*
my thróat is párched.

My éyes are wásted awáy*
from lóoking for my Gód.

More númerous than the háirs on my héad*
are those who háte me without cáuse.

Thóse who attáck me with líes*
are too múch for my stréngth.

Hów can Í restóre*
what I have néver stólen?

O Gód, you know my sínful fóllý;*

my síns you can sée.

Let those who hópe in you nót be put to sháme *
through mé, Lord of hósts:
let not thóse who séek you be dismáyed *
through mé, God of Ísrael.

It is for yóu that I súffer táunts, *
that sháme cóvers my fáce,
that I have becóme a stránger to my bróthers, *
an álien to my ówn mother's sóns.
I búrn with zéal for your hóuse *
and táunts against yóu fall on mé.

When I afflict my sóul with fásting *
they máke it a táunt agáinst me.
When I pút on sáckcloth in móurning *
thén they máke me a býword,
the góssip of mén at the gátes, *
the súbject of drúnkards' sóngs.

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

I am worn out with crying, with longing for my God.

Antiphon 2

I needed food and they gave me gall; I was parched with thirst and they gave me vinegar.

II

This is my práyer to yóu, *
my práyer for your fávor.
In your great lóve, ánsWER me, O Gód, *
with your hélp that never fáils:
réscue me from sínking in the múd; *
sáve me from my fóes.

Sáve me from the wáters of the déep *
lest the wáves overwhélm me.
Dó not let the déep engúlf me *
nor déath clóse its móuth on me.

Lord, ánswer, for your lóve is kínd; *
in your compásson, túrn towáreds me.
Do not híde your fáce from your sérvant; *
ánswer quáckly for Í am in distréss.
Come clóse to my sóul and redéem me; *
ránsom me préssed by my fóes.

You knów how they táunt and deríde me; *
my oppréssors are áll befóre you.
Táunts have bróken my héart; *
I have réached the énd of my stréngth.
I lóoked in váin for compásson, *
for consólers; not óne could I find.

For fód they gáve me póison; *
in my thíst they gave me vínegar to drínk.

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

I needed food and they gave me gall; I was parched with thirst and they gave me vinegar.

Antiphon 3

Seek the Lord and you will live.

III

As for mé in my póverty and páin *
let your hélp, O Gód, lift me úp.

I will práise God's náme with a sóng; *
I will glórfify hím with thanksgíving,
a gíft pleasing Gód more than óxen, *

more than béasts prépared for sácrifice.

The póor when they sée it will be glád *
and Gód-seeking héarts will revíve;
for the Lórd lístens to the néedy *
and does not spúrn his sérvants in their cháins.
Let the héavens and the éarth give him práise, *
the séa and all its líving créatures.

For Gód will bring hélp to Zíon †
and rebuíld the cíties of Júdah *
and mén shall dwéll there in posséssion.
The sóns of his sérvants shall inhérit it; *
thóse who love his náme shall dwéll there.

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

Seek the Lord and you will live.

VERSE

The Lord will teach us his ways.

— And we will follow in his footsteps.

Sit

READINGS

First reading

From the book of the prophet Micah

6:1-15

The Lord accuses his people

Hear, then, what the Lord says:
Arise, present your plea before the mountains,
and let the hills hear your voice!
Hear, O mountains, the plea of the Lord,
pay attention, O foundations of the earth!

For the Lord has a plea against his people,
and he enters into trial with Israel.

O my people, what have I done to you,
or how have I wearied you? Answer me!
For I brought you up from the land of Egypt,
from the place of slavery I released you;
And I sent before you Moses,
Aaron, and Miriam.

My people, remember what Moab's King Balak planned,
and how Balaam, the son of Beor, answered him
. . . from Shittim to Gilgal,
that you may know the just deeds of the Lord.

With what shall I come before the Lord,
and bow before God most high?
Shall I come before him with holocausts,
with calves a year old?
Will the Lord be pleased with thousands of rams,
with myriad streams of oil?
Shall I give my first-born for my crime,
the fruit of my body for the sin of my soul?

You have been told, O man, what is good,
and what the Lord requires of you:
Only to do the right and to love goodness,
and to walk humbly with your God.

Hark! the Lord cries to the city.
[It is wisdom to fear your name!]
Hear, O tribe and city council,
You whose rich men are full of violence,
whose inhabitants speak falsehood
with deceitful tongues in their heads!
Am I to bear any longer criminal hoarding
and the meager ephah that is accursed?
Shall I acquit criminal balances,
bags of false weights?

Rather I will begin to strike you

with devastation because of your sins.
You shall sow, yet not reap,
tread out the olive, yet pour no oil,
and the grapes, yet drink no wine.
You shall eat, without being satisfied,
food that will leave you empty;
What you acquire, you cannot save;
what you do save, I will deliver up to the sword.

Responsory

See Micah 6:8; Psalm 37:3

The Lord has told you, O man, what is good,

- and this is what he expects of you: to do what is right, to love goodness, and to walk humbly with your God.

Trust in the Lord and do good and you shall possess the land.

- And this is what he expects of you: to do what is right, to love goodness, and to walk humbly with your God.

Second reading

From the Letters of Maximilian Mary Kolbe

(Scritti del P. Massimiliano M. Kolbe, Italian translation, vol. I, pt. 1 [Padua, 1971], 75-77; 166)

Apostolic zeal for the salvation and sanctification of souls

The burning zeal for God's glory that motivates you fills my heart with joy. It is sad for us to see in our own time that indifferentism in its many forms is spreading like an epidemic not only among the laity but also among religious. But God is worthy of glory beyond measure, and therefore it is of absolute and supreme importance to seek that glory with all the power of our feeble resources. Since we are mere creatures we can never return to him all that is his due.

The most resplendent manifestation of God's glory is the salvation of souls, whom Christ redeemed by shedding his blood. To work for the salvation and sanctification of as many souls as possible, therefore, is the preeminent purpose of the apostolic life. Let me, then, say a few words that may show the way toward achieving

God's glory and the sanctification of many souls.

God, who is all-knowing and all-wise, knows best what we should do to increase his glory. Through his representatives on earth he continually reveals his will to us; thus it is obedience and obedience alone that is the sure sign to us of the divine will. A superior may, it is true, make a mistake; but it is impossible for us to be mistaken in obeying a superior's command. The only exception to this rule is the case of a superior commanding something that in even the slightest way would contravene God's law. Such a superior would not be conveying God's will.

God alone is infinitely wise, holy, merciful, our Lord, Creator, and Father; he is beginning and end, wisdom and power and love; he is all. Everything other than God has value to the degree that it is referred to him, the maker of all and our own redeemer, the final end of all things. It is he who, declaring his adorable will to us through his representatives on earth, draws us to himself and whose plan is to draw others to himself through us and to join us all to himself in an ever deepening love.

Look, then, at the high dignity that by God's mercy belongs to our state in life. Obedience raises us beyond the limits of our littleness and puts us in harmony with God's will. In boundless wisdom and care, his will guides us to act rightly. Holding fast to that will, which no creature can thwart, we are filled with unsurpassable strength.

Obedience is the one and the only way of wisdom and prudence for us to offer glory to God. If there were another, Christ would certainly have shown it to us by word and example. Scripture, however, summed up his entire life at Nazareth in the words: *He was subject to them*; Scripture set obedience as the theme of the rest of his life, repeatedly declaring that he came into the world to do his Father's will.

Let us love our loving Father with all our hearts. Let our obedience increase that love, above all when it requires us to surrender our own will. Jesus Christ crucified is our sublime guide toward growth in God's love.

We will learn this lesson more quickly through the Immaculate Virgin, whom God has made the dispenser of his mercy. It is beyond all doubt that Mary's will represents to us the will of God himself. By dedicating ourselves to her we become in her hands instruments of God's mercy even as she was such an instrument in God's hands. We should let ourselves be guided and led by Mary and rest quiet and secure in her hands. She will watch out for us, provide for us, answer our needs of body and spirit; she will dissolve all our difficulties and worries.

Responsory

Ephesians 5:1-2; 6:6

Be imitators of God as his dear children. Follow the way of love, even as Christ loved us and gave himself up for us as an offering to God.

— A gift of pleasing fragrance.

Do God's will with your whole heart as servants of Christ.

— A gift of pleasing fragrance.

Stand

CONCLUDING PRAYER

Let us pray.

Gracious God,
you filled your priest and martyr,
Saint Maximilian Kolbe,
with zeal for your house
and love for his neighbor.

Through the prayers of this devoted servant of Mary Immaculate,
grant that in our efforts to serve others for your glory
we too may become like Christ your Son,
who loved his own in the world even to the end,
and now 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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