

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

---

Season of Ordinary Time  
{ Office for the Dead }



*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

For all the saints who from their labors rest,  
Who thee by faith before the world confessed,  
Thy name, O Jesus, be for ever blest:  
Alleluia, alleluia!

Thou wast their rock, their fortress and their might;  
Thou, Lord, their captain in the well-fought fight;  
Thou in the darkness drear their one true light:  
Alleluia, alleluia!

O blest communion, fellowship divine!  
We feebly struggle, they in glory shine;  
Yet all are one in thee, for all are thine:  
Alleluia, alleluia!

But, lo, there breaks a yet more glorious day;  
The saints triumphant rise in bright array:  
The King of glory passes on his way:  
Alleluia, alleluia!

*Melody: Sine Nomine 10.10.10 with Alleluias; Music: R. Vaughan Williams,  
1872-1958; Text: William W. How, 1823-1897*

*Sit or stand*

PSALMODY

*Antiphon 1*

From the earth you formed me, with flesh you clothed me; Lord, my  
Redeemer, raise me up again at the last day.

*Thanksgiving and plea for help*

*It was not sacrifice and oblation you wanted, but you have prepared a body for me  
(Hebrews 10:5).*

*I*

I waited, I waited for the Lórd †  
and he stóoped down to mé; \*  
he héard my cry.

He dréw me from the déadly pít, \*  
from the míry cláy.  
He sét my féet upon a róc \*  
and made my fóotsteps fírm.

He pút a new sóng into my móuth, \*  
práise of our Gód.  
Mány shall sée and féar \*  
and shall trúst in the Lórd.

Háppy the mán who has pláced \*  
his trúst in the Lórd  
and has nótt gone óver to the rébels \*  
who fóllow false góds.

How mány, O Lórd my Gód, †  
are the wónders and desígns that yóu have wórked for ús; \*  
you háve no équal.  
Shóuld I procláim and spéak of them, \*  
they are móre than I can téll!

You do not ásk for sácrifice and ófferings, \*  
but an ópen éar.  
You do not ásk for hólocaust and víctim. \*  
Instéad, here am Í.

In the scróll of the bóok it stands wríttén \*  
that Í should do your wíll.  
My Gód, I delíght in your lów \*  
in the dépth of my héart.

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*

From the earth you formed me, with flesh you clothed me; Lord, my Redeemer, raise me up again at the last day.

*Antiphon 2*

Lord, may it please you to rescue me; look upon me and help me.

*II*

Your justice Í have proclaimed \*  
in the gréat assémbly.  
My líps I háve not séaled; \*  
you knów it, O Lórd.

I have not hídden your jústice in my héart \*  
but decláred your faithful hélp.  
I have not hídden your lóve and your trúth \*  
from the gréat assémbly.

O Lórd, you will not withhóld \*  
your compásson from mé.  
Your mérciful lóve and your trúth \*  
will álways guárd me.

For Í am besét with évils \*  
too mány to be cóunted.  
My síns have fálled upón me \*  
and my síght fáils me.  
They are móre than the háirs on my héad \*  
and my héart sínks.

O Lórd, cóme to my réscue, \*  
Lord, cóme to my áid.

O lét there be rejóicing and gládness \*  
for áll who séek you.  
Let them éver say: "The Lórd is gréat," \*  
who lóve your saving hélp.

As for mé, wrétched and póor, \*  
the Lórd thinks of mé.  
Yóu are my réscuer, my hélp, \*  
O Gód, do not deláy.

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, may it please you to rescue me; look upon me and help me.

*Antiphon 3*

My soul is thirsting for the living God; when shall I see him face to face?

*Psalm 42*

*Longing for the Lord's presence in his Temple*

*Let all who thirst come; let all who desire it, drink from the life-giving water  
(Revelation 22:17).*

Líke the déer that yéarns \*  
for rúnning stréams,  
só my sóul is yéarning \*  
for yóu, my Gód.

My sóul is thírsting for Gód, \*  
the Gód of my life;  
whén can I énter and sée \*  
the fáce of Gód?

My téars have becóme my bréad, \*  
by níght, by dáy,  
as I héar it sáid all the day lóng: \*  
“Whére is your Gód?”

Thése things will Í remémber \*  
as I póur out my sóul:  
how I would léad the rejóicing crówd \*  
into the hóuse of Gód,

amid cries of gládness and thanksgiving,\*  
the thróng wild with jóy.

Whý are you cast dówn, my sóul,\*  
why gróan withín me?  
Hope in Gód; I will práise him stíll,\*  
my sáviór and my Gód.

My sóul is cast dówn withín me\*  
as I thínk of yóu,  
from the cówntry of Jórdan and Mount Hérmon,\*  
from the Híll of Mízar.

Déep is cálling on déep,\*  
in the róar of wáters:  
your tórrents and áll your wáves\*  
swept óver mé.

By dáy the Lórd will sénd\*  
his lóving kíndness;  
by níght I will síng to hím,\*  
práise the Gód of my lífe.

I will sáy to Gód, my rók:\*  
“Whý have you forgóttén me?  
Whý do Í go móurning\*  
oppresed by the fóe?”

With cries that pierce me to the héart,\*  
my énemies revíle me,  
sáying to me áll the day lóng:\*  
“Whére is your Gód?”

Whý are you cast dówn, my sóul,\*  
why gróan withín me?  
Hope in Gód; I will práise him stíll,\*  
my sáviór and my Gód.

Glory to the Fátter, and to the Son,\*  
and to the Holy Spírit:  
as it was in the beginning, is now,\*  
and will be for ever. Amen.

*Antiphon*

My soul is thirsting for the living God; when shall I see him face to face?

VERSE

Lord, countless are your mercies.

— Give me life according to your word.

*Sit*

READINGS

*First Reading*

From the first letter of the apostle Paul to the Corinthians:

*15:12-34*

*The resurrection of Christ is the hope of the faithful*

Tell me, if Christ is preached as raised from the dead, how is it that some of you say there is no resurrection of the dead? If there is no resurrection of the dead, Christ himself has not been raised. And if Christ has not been raised, our preaching is void of content and your faith is empty too. Indeed, we should then be exposed as false witnesses of God, for we have borne witness before him that he raised up Christ; but he certainly did not raise him up if the dead are not raised. Why? Because if the dead are not raised, then Christ was not raised; and if Christ was not raised, your faith is worthless. You are still in your sins, and those who have fallen asleep in Christ are the deadest of the dead. If our hopes in Christ are limited to this life only, we are the most pitiable of men.

But as it is, Christ is now raised from the dead, the first fruits of those who have fallen asleep. Death came through a man; hence the resurrection of the dead comes through a man also. Just as in Adam all die, so in Christ all will come to life again, but each one in proper order: Christ the first fruits and then, at his coming, all those who belong to him. After that will come the end, when, after having destroyed every sovereignty, authority, and power, he will hand over the kingdom to God the Father.

Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death. Scripture reads that God “has placed all things under his feet.” But when it says that everything has been made subject, it is clear that he who has made everything subject to Christ is excluded. When, finally, all has been subjected to the Son, he will then subject himself to the One who made all things subject to him, so that God may be all in all.

If the dead are not raised, what about those who have themselves baptized on behalf of the dead? If the raising of the dead is not a reality, why be baptized on their behalf? And why are we continually putting ourselves in danger? I swear to you, brothers, by the very pride you take in me, which I cherish in Christ Jesus our Lord, that I face death every day. If I fought those beasts at Ephesus for purely human motives, what profit was there for me? If the dead are not raised, “Let us eat and drink, for tomorrow we die!” Do not be led astray any longer. “Bad company corrupts good morals.” Return to reason, as you ought, and stop sinning. Some of you are quite ignorant of God; I say it to your shame.

*Responsory*

*1 Corinthians 15:25-26; see Revelation 20:13, 14*

Christ must reign until God has brought all enemies under his feet.

— And the last enemy to be destroyed is death.

Then death and Sheol will give up their dead, death and Sheol will be cast into the fiery lake.

— And the last enemy to be destroyed is death.

*Second Reading*

From a sermon by Saint Anastasius of Antioch, bishop

*(Oratio 5, de Resurrectione Christi, 6-7. 9: PG 89, 1358-1359. 1361-1362)*

*Christ will change our lowly body*

*To this end Christ died and rose to life that he might be Lord both of the dead and of the living. But God is not God of the dead, but of the living. That is why the dead, now under the dominion of one who has risen to life, are no longer dead but alive. Therefore life has dominion over*



them and, just as *Christ, having been raised from the dead, will never die again*, so too they will live and never fear death again; When they have been thus raised from the dead and freed from decay, they shall never again see death, for they will share in Christ's resurrection just as he himself shared in their death.

This is why Christ descended into the underworld, with its imperishable prison-bars: *to shatter the doors of bronze and break the bars of iron* and, from decay, to raise our life to himself by giving us freedom in place of servitude.

But if this plan does not yet appear to be perfectly realized—for men still die and bodies still decay in death—this should not occasion any loss of faith. For, in receiving the first fruits, we have already received the pledge of all the blessings we have mentioned; with them we have reached the heights of heaven, and we have taken our place beside him who has raised us up with himself, as Paul says: *In Christ God has raised us up with him, and has made us sit with him in the heavenly places.*

And the fulfillment will be ours on the day predetermined by the Father, when we shall put off our childish ways and come to *perfect manhood*. For this is the decree of the Father of the ages: the gift, once given, is to be secure and no more to be rejected by a return to childish attitudes.

There is no need to recall that the Lord rose from the dead with a spiritual body, since Paul in speaking of our bodies bears witness that they are *sown as animal bodies* and *raised as spiritual bodies*: that is, they are transformed in accordance with the glorious transfiguration of Christ who goes before us as our leader.

The Apostle, affirming something he clearly knew, also said that this would happen to all mankind through Christ, *who will change our lowly body to make it like his glorious body.*

If this transformation is a change into a spiritual body and one, furthermore, like the glorious body of Christ, then Christ rose with a spiritual body, a body that *was sown in dishonor*, but the very body that was transformed in glory.

Having brought this body to the Father as the first-fruits of our nature, he will also bring the whole body to fulfillment. For he promised this when he said: *I, when I am lifted up, will draw all men to myself.*

*Responsory*

*John 5:28-29; 1 Corinthians 15:52*

All who are in their graves shall hear the voice of the Son of God;

- those who have done good deeds will go forth to the resurrection of life; those who have done evil will go forth to the resurrection of judgment.

In an instant, in the twinkling of an eye, at the final trumpet blast, the dead shall rise.

- those who have done good deeds will go forth to the resurrection of life; those who have done evil will go forth to the resurrection of judgment.

*Stand*

### CONCLUDING PRAYER

Let us pray.

Lord, hear our prayers.

By raising your Son from the dead, you have given us faith.

Strengthen our hope that **N.**, our brother (sister), will share in his resurrection.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

- Amen.

*Acclamation*

Let us praise the Lord.

- And give him thanks.

# ACKNOWLEDGEMENTS

The English Translation of the Introductory Verses and Responses, the Invitatories, the Antiphons, Captions and Patristic Commentaries for the Psalms, Psalm-prayers, Responsories, Intercessions, Greeting, Blessings, and Dismissal, Non-Biblical Readings, and Hagiographical Introductions from *The Liturgy of the Hours* © 1974, 1975, 1976, International Committee on English in the Liturgy, Inc. (ICEL); the Alternative Opening Prayers and the English translation of the Opening Prayers (Prayers of the Day) from *The Roman Missal* © 1973, ICEL. 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



---

P. O. BOX 1407, NEW YORK, NEW YORK 10009

*[www.ebreviary.com](http://www.ebreviary.com)*