Liturgy of the Hours

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Office of Readings

December 27, 2026

{ Feast – Holy Family }

Liturgy of the Hours
EBREVIARY

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

Sweet is the mem'ry
of the child Christ Jesus,
his poor and humble
life at home in Naz'reth;
we raise our voices
and do well to ponder
his life of silence.

Through hidden seasons
Jesus grew to manhood,
learning from Joseph,
trained a humble craftsman,
freely embracing,
as a willing helper,
carpenter's labor.

Mother devoted
to her child most loving,
wife good and holy
caring for her husband,
happy to lighten
burdens for the weary,
kindly she serves them.

Fam'ly most holy,
knowing work and labor,
conscious of evil,
comfort the afflicted;
when they are seeking

safety and assistance,
show them your kindness.

Power and glory
be to you, Lord Jesus,
holy exemplar
of the life you give us,
one with the Father
and the loving Spirit,
you reign for ever. Amen.

Metrical hymn, melody: Herr, Deinen Zorn, 11 11 11 5; later form of melody by Johann Crüger, 1599-1662

Plainsong, mode VIII, melody 94; Liber Hymnarius, Solesmes, 1983, Text: Dulce fit nobis memorare parvum, Pope Leo XIII, 1810-1903*

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Sit or stand

Psalmody

Antiphon 1

When his parents brought the Child Jesus into the temple, Simeon took him in his arms and praised God.

Psalm 24

The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed (St. Irenaeus).

The Lórd's is the éarth and its fúllness, *
the wórld and áll its péoples.
It is hé who sét it on the séas; *
on the wáters he máde it fírm.

Who shall clímb the móuntain of the Lórd? *
Who shall stánd in his hóly pláce?

The mán with clean hánds and pure héart, †
who desíres not wórthless thíngs, *
who has not swórn so as to decéive his néighbor.

He shall recéive bléssings from the Lórd *
and reward from the Gód who sáves him.
Súch are the mén who séek him, *
seek the fáce of the Gód of Jácob.

O gátes, lift hígh your héads; †
grow hígher, áncient dóors. *
Let him énter, the kíng of glóry!

Whó is the kíng of glóry? †
The Lórd, the míghty, the váliant, *
the Lórd, the váliant in wár.

O gátes, lift hígh your héads; †
grow hígher, áncient dóors. *
Let him énter, the kíng of glóry!

Who is hé, the kíng of glóry? †
Hé, the Lórd of ármies, *
hé is the kíng of glóry.

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 his parents brought the Child Jesus into the temple, Simeon took him in his arms and praised God.

Antiphon 2

The Magi entered the house and found the child with Mary, his mother.

Psalm 46

God our refuge and strength

He shall be called Emmanuel, which means: God-with-us (Matthew 1:23).

Gód is for ús a réfuge and stréngth, *
a hélper close at hánd, in tíme of distréss:
so wé shall not féar though the éarth should róck, *
though the móuntains fáll into the dépths of the séa,
even thóugh its wáters ráge and fóam, *
even thóugh the móuntains be sháken by its wáves.

The Lórd of hósts is wíth us: *
the Gód of Jácob is our strónghold.

The wáters of a ríver give jóy to God's cíty, *
the hóly pláce where the Móst High dwélls.
Gód is withín, it cánnot be sháken; *
Gód will hélp it at the dáwning of the dáy.
Nátions are in túmult, kíngdoms are sháken: *
he lífts his vóice, the éarth shrinks awáy.

The Lórd of hósts is wíth us: *
the Gód of Jácob is our strónghold.

Cóme, consíder the wórks of the Lórd, *
the redóubtable déeds he has dóne on the éarth.
He puts an énd to wárs over áll the éarth; †
the bów he bréaks, the spéar he snáps. *
He búrns the shíelds with fíre.
"Be stíll and knów that Í am Gód, *
supréme among the nátions, supréme on the éarth!"

The Lórd of hósts is wíth us: *
the Gód of Jácob is our strónghold.

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 Magi entered the house and found the child with Mary, his mother.

Antiphon 3

Joseph rose in the night and took the child and his mother into Egypt.

Psalm 87

Jerusalem is mother of us all

The heavenly Jerusalem is a free woman; she is our mother (Galatians 4:26).

On the hóly móuntain is his cíty *
chérished by the Lórd.
The Lórd prefers the gátes of Zíon *
to áll Jacob's dwéllings.
Of yóu are told glórious thíngs, *
O cíty of Gód!

"Bábylon and Égypt I will cóunt *
among thóse who knów me;
Philístia, Týre, Ethiópia, *
thése will be her chíldren
and Zíon shall be cálled 'Móther' *
for áll shall be her chíldren."

It is hé, the Lórd Most Hígh, *
who gives éach his pláce.
In his régister of péoples he wrítes: *
"Thése are her chíldren,"
and whíle they dánce they will síng: *
"In yóu all find their hóme."

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

Joseph rose in the night and took the child and his mother into

Egypt.

Verse

Your children will be taught by the Lord himself.

— He will bless them with fullness of peace.

Sit

Readings

First reading

From the letter of the apostle Paul to the Ephesians

5:21—6:4

Christian life in the family and in society

Defer to one another out of reverence for Christ.

Wives should be submissive to their husbands as if to the Lord because the husband is head of his wife just as Christ is head of his body the church, as well as its savior. As the church submits to Christ, so wives should submit to their husbands in everything.

Husbands, love your wives, as Christ loved the church. He gave himself up for her to make her holy, purifying her in the bath of water by the power of the word, to present to himself a glorious church, holy and immaculate, without stain or wrinkle or anything of that sort. Husbands should love their wives as they do their own bodies. He who loves his wife loves himself.

Observe that no one ever hates his own flesh; no, he nourishes it and takes care of it as Christ cares for the church—for we are members of his body.

> "For this reason a man shall leave his father and mother,
> and shall cling to his wife,
> and the two shall be made into one."

This is a great foreshadowing; I mean that it refers to Christ and the church. In any case, each one should love his wife as he loves himself, the wife for her part showing respect for her husband.

Children, obey your parents in the Lord, for that is what is expect-

ed of you. "Honor your father and mother" is the first commandment to carry a promise with it—"that it may go well with you, and that you may have long life on the earth."

Fathers, do not anger your children. Bring them up with the training and instruction befitting the Lord.

Responsory

Ephesians 6:1-2; Luke 2:51

Children, obey your parents in the Lord, for that is your duty;

— honor your father and your mother.

Jesus returned with Mary and Joseph to Nazareth; there he lived and was obedient to them.

— Honor your father and your mother.

Second reading

From an address by Pope Paul VI

(Nazareth, January 5, 1964)

Nazareth, a model

Nazareth is a kind of school where we may begin to discover what Christ's life was like and even to understand his Gospel. Here we can observe and ponder the simple appeal of the way God's Son came to be known, profound yet full of hidden meaning. And gradually we may even learn to imitate him.

Here we can learn to realize who Christ really is. And here we can sense and take account of the conditions and circumstances that surrounded and affected his life on earth: the places, the tenor of the times, the culture, the language, religious customs, in brief everything which Jesus used to make himself known to the world. Here everything speaks to us, everything has meaning. Here we can learn the importance of spiritual discipline for all who wish to follow Christ and to live by the teachings of his Gospel.

How I would like to return to my childhood and attend the simple yet profound school that is Nazareth! How wonderful to be close to Mary, learning again the lesson of the true meaning of life,

learning again God's truths. But here we are only on pilgrimage. Time presses and I must set aside my desire to stay and carry on my education in the Gospel, for that education is never finished. But I cannot leave without recalling, briefly and in passing, some thoughts I take with me from Nazareth.

First, we learn from its silence. If only we could once again appreciate its great value. We need this wonderful state of mind, beset as we are by the cacophony of strident protests and conflicting claims so characteristic of these turbulent times. The silence of Nazareth should teach us how to meditate in peace and quiet, to reflect on the deeply spiritual, and to be open to the voice of God's inner wisdom and the counsel of his true teachers. Nazareth can teach us the value of study and preparation, of meditation, of a well-ordered personal spiritual life, and of silent prayer that is known only to God.

Second, we learn about family life. May Nazareth serve as a model of what the family should be. May it show us the family's holy and enduring character and exemplifying its basic function in society: a community of love and sharing, beautiful for the problems it poses and the rewards it brings; in sum, the perfect setting for rearing children—and for this there is no substitute.

Finally, in Nazareth, the home of a craftsman's son, we learn about work and the discipline it entails. I would especially like to recognize its value—demanding yet redeeming—and to give it proper respect. I would remind everyone that work has its own dignity. On the other hand, it is not an end in itself. Its value and free character, however, derive not only from its place in the economic system, as they say, but rather from the purpose it serves.

In closing, may I express my deep regard for people everywhere who work for a living. To them I would point out their great model, Christ their brother, our Lord and God, who is their prophet in every cause that promotes their well being.

Responsory

2 Corinthians 13:11; Ephesians 5:9; Colossians 3:23

Have a rejoicing heart, try to grow holy, help one another, keep

united, live in peace.

— Sing and make music to the Lord in your hearts.

What ever you do, put your whole self into it, as if for the Lord and not for men.

— Sing and make music to the Lord in your hearts.

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.

Father,
help us to live as the holy family,
united in respect and love.
Bring us to the joy and peace of your eternal home.

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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