

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

November 8, 2026

{ Thirty-Second Sunday in Ordinary Time }



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 day, of all days most glorious,
blessed day of Christ's noble victory,
day of gladness, worthy of endless joy,
first and foremost.

Light divine now shines over all the blind:
Christ the victor harrows the underworld,
conqu'ring death he reconciles us to God,
least to highest.

By the judgment of our eternal King
all were sentenced under the law of sin,
that from heaven grace for the poor and weak
might bring solace.

In his wisdom and everlasting pow'r,
God with mercy tempered his holy wrath,
though the foolish world ran on heedlessly,
all to ruin.

He is risen, free from the pow'r of hell,
great restorer of the whole human race,
on his shoulders bearing his wayward sheep
up to heaven.

Peace of angels graces the human race;
ranks of heaven grow and fill up again;
praise is fitting to our triumphant Lord,
praise eternal.

Let the Church our Mother now raise her voice

with the choirs of heaven in harmony.
Let the faithful cry out with joy this day:
Alleluia!

Death is conquered, vanquished and powerless;
with delight let all sing in victory:
Peace on earth, and let jubilation ring
in high heaven. Amen.

Metrical hymn, melody: Tothill, 10 10 10 4; ICEL, 2021

Plainsong, mode VII, melody 91; Liber Hymnarius, Solesmes, 1983, Text: Salve dies,
dierum gloria, Adam of St. Victor, 12th c.*

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Sit or stand

PSALMODY

Antiphon 1

Who can climb the Lord's mountain, or stand in his holy place?

Psalms 24

The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed (Saint 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 firm.

Who shall clímb the móuntain of the Lórd? *
Who shall stánd in his hólý pláce?
The mán with clean hánds and pure héart, †
who desíres not wóorthless thínghs,*
who has not swórn so as to decéive his néighbor.
He shall recéive bléssings from the Lórd *

and rewárd 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

Who can climb the Lord's mountain, or stand in his holy place?

Antiphon 2

Bless our God, you nations of the world; he has given us life, al-
leluia.

Psalm 66

Eucharistic hymn

The Lord is risen and all people have been brought by him to the Father (Hesychius).

I

Cry out with jóy to Gód, all the éarth, *
O síng to the glóry of his náme.
O rénder him glórious práise. *
Say to Gód: "How treméndous your déeds!

Because of the gréatness of your stréngth *
your énemies crínge befóre you.
Befóre you all the éarth shall bów; *
shall síng to you, síng to your náme!”

Come and sée the wórks of Gód, *
treméndous his déeds among mén.
He túrned the séa into dry lánd, *
they pássed through the ríver dry-shód.

Let our jóy then bé in hím; *
he rúles for éver by his míght.
His éyes keep wátch over the nátions; *
let rébels not ríse agáinst him.

O péoples, bléss our Gód, *
let the vóice of his práise resóund,
of the Gód who gave lífe to our sóuls *
and képt our féet from stúmbing.

For yóu, O Gód, have tésted us, *
you have tríed us as sílver is tríed:
you léd us, Gód, into the snáre; *
you láid a heavy búrden on our bácks.

You lét men ríde over our héads; †
we wént through fire and through wáter *
but thén you bróught us relíef.

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

Bless our God, you nations of the world; he has given us life, alleluia.

Antiphon 3

Listen to me, all you who revere God, let me tell you what great things he has done for me, alleluia.

II

Burnt offering I bring to your house; *
to you I will pay my vows,
the vows which my lips have uttered, *
which my mouth spoke in my distress.

I will offer burnt offerings of fatlings †
with the smoke of burning rams. *
I will offer bullocks and goats.

Come and hear, all who fear God. *
I will tell what he did for my soul:
to him I cried aloud, *
with high praise ready on my tongue.

If there had been evil in my heart, *
the Lord would not have listened.
But truly God has listened; *
he has heeded the voice of my prayer.

Blessed be God who did not reject my prayer *
nor withhold his love from 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.

Antiphon

Listen to me, all you who revere God, let me tell you what great things he has done for me, alleluia.

VERSE

God's word is alive; it strikes to the heart.

— It pierces more surely than a two-edged sword.

Sit

READINGS

First reading

From the beginning of the book of the prophet Daniel

The young Israelites keep their faith at the court of the king of Babylon

In the third year of the reign of Jehoiakim, king of Judah, King Nebuchadnezzar of Babylon came and laid siege to Jerusalem. The Lord handed over to him Jehoiakim, king of Judah, and some of the vessels of the temple of God, which he carried off to the land of Shinar, and placed in the temple treasury of his god.

The king told Ashpenaz, his chief chamberlain, to bring in some of the Israelites of royal blood and of the nobility, young men without any defect, handsome, intelligent and wise, quick to learn, and prudent in judgment, such as could take their place in the king's palace; they were to be taught the language and literature of the Chaldeans; after three years' training they were to enter the king's service. The king allotted them a daily portion of food and wine from the royal table.

Among these were men of Judah: Daniel, Hananiah, Mishael, and Azariah. The chief chamberlain changed their names: Daniel to Belteshazzar, Hananiah to Shadrach, Mishael to Meshach, and Azariah to Abednego.

But Daniel was resolved not to defile himself with the king's food or wine; so he begged the chief chamberlain to spare him this defilement. Though God had given Daniel the favor and sympathy of the chief chamberlain, he nevertheless said to Daniel, "I am afraid of my Lord the king; it is he who allotted your food and drink. If he sees that you look wretched by comparison with the other young men of your age, you will endanger my life with the king."

Then Daniel said to the steward whom the chief chamberlain had put in charge of Daniel, Hananiah, Mishael, and Azariah, "Please test your servants for ten days. Give us vegetables to eat and water to drink. Then see how we look in comparison with the other young men who eat from the royal table, and treat your servants according to what you see." He acceded to this request, and tested them for ten days.

After ten days they looked healthier and better fed than any of the young men who ate from the royal table. So the steward continued

to take away the food and wine they were to receive, and gave them vegetables.

To these four young men God gave knowledge and proficiency in all literature and science, and to Daniel the understanding of all visions and dreams. At the end of the time the king had specified for their preparation, the chief chamberlain brought them before Nebuchadnezzar. When the king had spoken with all of them, none was found equal to Daniel, Hananiah, Mishael, and Azariah; and so they entered the king's service. In any question of wisdom or prudence which the king put to them, he found them ten times better than all the magicians and enchanters in his kingdom. Daniel remained there until the first year of King Cyrus.

Responsory

See Daniel 1;17, 20

The Lord filled them with wisdom and learning, and the grace of his spirit strengthened them.

— The Lord filled their hearts with understanding.

In any question of wisdom or information which the king directed to them, he found their answers better than those of all he had consulted.

— The Lord filled their hearts with understanding.

Second reading

From a homily written in the second century

(Cap. 1, 1—2, 7: Funk 1, 145–149)

Christ willed to save those who were perishing

Brethren, we ought to regard Jesus Christ both as God and as the judge of the living and the dead, and we should not undervalue the fact of our salvation. If we think little of it, it means that we hope for little. Moreover, people who hear these things and think them of small importance commit sin, and we ourselves sin if we do not realize what we have been called from, who has called us, and to what place, and how much suffering Jesus Christ endured on our account.

How then shall we repay him? What fruit can we bear that would be worthy of what he has given us? For how many benefits are we not in his debt! He has enlightened our minds; he has called us sons as a father does; he saved us when we were about to perish. How then shall we praise him, how repay him for his gifts? In the weakness of our minds we worshipped stones and pieces of wood, gold and silver and bronze, things made by men, and our whole life was death. Darkness enfolded us, and nothing but gloom met our eyes. Then, by his will, we escaped from the cloud that enveloped us and recovered our sight. For he saw our many errors and the damnation that awaited us, and knowing that apart from him we had no hope of salvation, he pitied us, and in his mercy saved us. He called us when we were not his people and willed us to become his people.

Rejoice, O barren woman who never bore a child; break into shouts of joy, you who never knew a mother's pangs; for the deserted wife shall have more children than she who has a husband. When he says: *Rejoice, O barren woman who never bore a child*, he is speaking of us, for our Church was barren until children were given her. When he says: *Break into shouts of joy, you who never knew a mother's pangs*, he means that we should not grow weary like women in labor, but tirelessly and in all simplicity offer our prayers to God. He declares that *the deserted wife shall have more children than she who has a husband*, because faith has now made our people who seemed to have been deserted by God more numerous than those who were thought to possess him.

Another text says: *I have come not to call the righteous, but sinners to repentance*, for it is those who are on the point of perishing who must be saved. It is a great and wonderful work to uphold those who are falling, rather than those who already stand firm. Christ willed to save people who were in danger of losing their souls, and he has been the salvation of many. When we were rushing headlong on the way to perishing, he came and called us.

Responsory

1 Thessalonians 5:9-10; Colossians 1:13

God has not destined us to endure wrath but to win salvation

through our Lord Jesus Christ who died for us.

— so that we might live in him.

God rescued us from the power of darkness and brought us into the kingdom of his own beloved Son.

— So that we might live in him.

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.

God of power and mercy,
protect us from all harm.
Give us freedom of spirit
and health in mind and body
to do your work on earth.

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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