

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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July 13, 2025

{ Fifteenth 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

This day, more sacred than the rest,  
shines forth the first and eighth of days,  
which you, firstfruits of those who rise,  
have consecrated to yourself.

O Jesus, raise our souls to you;  
first grant that we may share your life,  
then make our bodies rise to you,  
for ever free from second death,

That soon we may be carried up  
to meet you, Christ, on heaven's clouds,  
to live with you for evermore,  
our Resurrection and our Life.

And as we gaze upon your face,  
conform us to your glory, Lord,  
that we may know you as you are,  
true light and sweetness for our souls.

Filled with your joy and sev'nfold grace  
and given to the Father's care,  
then may we see the perfect reign  
of God, the holy Three in One. Amen.

*Metrical hymn, melody: Morning Hymn, 8 8 8 8; François Barthélémon, 1741–1808*

*Plainsong, mode IV, melody 67; Liber Hymnarius, Solesmes, 1983\*, Text: Dies ætasque  
ceteris, unknown author, ca. 12th c.*

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

## PSALMODY

### *Antiphon 1*

Day by day I shall bless you, Lord, alleluia.

*Psalm 145*

*Praise of God's majesty*

*Lord, you are the Just One, who was and who is (Revelation 16:5).*

### *I*

I will give you glóry, O Gód my Kíng, \*  
I will bléss your náme for éver.

I will bléss you dáy after dáy \*  
and praíse your náme for éver.  
The Lord is gréat, híghly to be praísed, \*  
his gréatness cánnot be méasured.

Age to áge shall procláim your wórks, \*  
shall decláre your míghty déeds,  
shall spéak of your spléndor and glóry, \*  
tell the tále of your wónderful wórks.

They will spéak of your térrible déeds, \*  
recóunt your gréatness and míght.  
They will recáll your abúndant góodness; \*  
age to áge shall ríng out your jústice.

The Lord is kínd and fúll of compásson, \*  
slow to ánger, abóunding in lóve.  
How góod is the Lórd to áll, \*  
compássionate to áll his créatures.

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*

Day by day I shall bless you, Lord, alleluia.

*Antiphon 2*

Your kingdom, Lord, is an everlasting kingdom, alleluia.

*II*

All your créatures shall thánk you, O Lórd, \*  
and your friends shall repéat their bléssing.  
They shall spéak of the glóry of your réign \*  
and decláre your míght, O Gód,

to make knówn to mén your mighty déeds \*  
and the glórious spléndor of your réign.  
Yóurs is an éverlasting kíngdom; \*  
your rúle lasts from áge to áge.

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*

Your kingdom, Lord, is an everlasting kingdom, alleluia.

*Antiphon 3*

The Lord is faithful in all his words and loving in all his deeds,  
alleluia.

*III*

The Lord is fáithful in áll his wórds \*  
and lóving in áll his déeds.  
The Lórd suppórts all who fáll \*  
and ráises áll who are bowed dówn.

The éyes of all créatures look to yóu \*  
and you gíve them their fód in due tíme.  
You ópen wíde your hánd, \*

grant the desires of all who live.

The Lord is just in all his ways \*  
and loving in all his deeds.

He is close to all who call him, \*  
who call on him from their hearts.

He grants the desires of those who fear him, \*  
he hears their cry and he saves them.

The Lord protects all who love him; \*  
but the wicked he will utterly destroy.

Let me speak the praise of the Lord, †  
let all mankind bless his holy name \*  
for ever, for ages unending.

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 Lord is faithful in all his words and loving in all his deeds,  
alleluia.

### VERSE

Listen to my words.

— Give ear to my precepts.

*Sit*

### READINGS

#### *First reading*

From the first book of Kings

*16:29—17:16*

*The beginning of the prophet Elijah's mission  
in the reign of Ahab, king of Israel*

In the thirty-eighth year of Asa, king of Judah, Ahab, son of Omri, became king of Israel; he reigned over Israel in Samaria for twenty-two years. Ahab, son of Omri, did evil in the sight of the Lord more

than any of his predecessors.

It was not enough for him to imitate the sins of Jeroboam, son of Nebat. He even married Jezebel, daughter of Ethbaal, king of the Sidonians, and went over to the veneration and worship of Baal. Ahab erected an altar to Baal in the temple of Baal which he built in Samaria, and also made a sacred pole. He did more to anger the Lord, the God of Israel, than any of the kings of Israel before him.

During his reign, Hiel from Bethel rebuilt Jericho. He lost his first-born son, Abiram, when he laid the foundation, and his youngest son, Segub, when he set up the gates, as the Lord had foretold through Joshua, son of Nun. Elijah the Tishbite, from Tishbe in Gilead, said to Ahab: "As the Lord, the God of Israel, lives, whom I serve, during these years there shall be no dew or rain except at my word." The Lord then said to Elijah: "Leave here, go east and hide in the Wadi Cherith, east of the Jordan. You shall drink of the stream, and I have commanded ravens to feed you there." So he left and did as the Lord had commanded. He went and remained by the Wadi Cherith, east of the Jordan. Ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the stream.

After some time, however, the brook ran dry, because no rain had fallen in the land. So the Lord said to him: "Move on to Zarephath of Sidon and stay there. I have designated a widow there to provide for you." He left and went to Zarephath. As he arrived at the entrance of the city, a widow was gathering sticks there; he called to her, "Please bring me a small cupful of water to drink." She left to get it, and he called out after her, "Please bring along a bit of bread." "As the Lord, your God, lives," she answered, "I have nothing baked; there is only a handful of flour in my jar and a little oil in my jug. Just now I was collecting a couple of sticks, to go in and prepare something for myself and my son; when we have eaten it, we shall die." "Do not be afraid," Elijah said to her. "Go and do as you propose. But first make me a little cake and bring it to me. Then you can prepare something for yourself and your son. For the Lord, the God of Israel, says, 'The jar of flour shall not go empty, nor the jug of oil run dry, until the day when the Lord sends rain upon the earth.'"

She left and did as Elijah had said. She was able to eat for a year, and he and her son as well; the jar of flour did not go empty, nor the jug of oil run dry, as the Lord had foretold through Elijah.

*Responsory*

*James 5:17, 18; Sirach 48: 1, 3*

Elijah prayed that it would not rain, and no rain fell;

— he prayed again, and rain poured down from heaven.

Then the prophet Elijah arose like a fire, and his words burned like a torch.

— He prayed again, and rain poured down from heaven.

*Second reading*

From the beginning of the treatise On the Mysteries by Saint Ambrose, bishop

*(Nn. 1-7: SC 25 bis, 156-158)*

*Catechesis on the rites preceding baptism*

We gave a daily instruction on right conduct when the readings were taken from the history of the patriarchs or the maxims of Proverbs. These readings were intended to instruct and train you, so that you might grow accustomed to the ways of our forefathers, entering into their paths and walking in their footsteps, in obedience to God's commands.

Now the season reminds us that we must speak of the mysteries, setting forth the meaning of the sacraments. If we had thought fit to teach these things to those not yet initiated through baptism, we should be considered traitors rather than teachers. Then, too, the light of the mysteries is of itself more effective where people do not know what to expect than where some instruction has been given beforehand.

Open then your ears. Enjoy the fragrance of eternal life, breathed on you by means of the sacraments. We explained this to you as we celebrated the mystery of "the opening" when we said: *Effetha, that is, be opened*. Everyone who was to come for the grace of baptism had to understand what he was to be asked, and must remember what

he was to answer. This mystery was celebrated by Christ when he healed the man who was deaf and dumb, in the Gospel which we proclaimed to you.

After this, the holy of holies was opened up for you; you entered into the sacred place of regeneration. Recall what you were asked; remember what you answered. You renounced the devil and his works, the world and its dissipation and sensuality. Your words are recorded, not on a monument to the dead but in the book of the living.

There you saw the levite, you saw the priest, you saw the high priest. Do not consider their outward form but the grace given by their ministries. You spoke in the presence of angels, as it is written: *The lips of a priest guard knowledge, and men seek the law from his mouth, for he is the angel of the Lord almighty.* There is no room for deception, no room for denial. He is an angel whose message is the kingdom of Christ and eternal life. You must judge him, not by his appearance but by his office. Remember what he handed on to you, weigh up his value, and so acknowledge his standing.

You entered to confront your enemy, for you intended to renounce him to his face. You turned toward the east, for one who renounces the devil turns toward Christ and fixes his gaze directly on him.

### *Responsory*

*Titus 3:3, 5; Ephesians 2:3*

We were once foolish, disobedient and misled. We then lived in malice and envy. Hateful ourselves, we hated one another.

- Because of his mercy, God has saved us through the baptism of rebirth and the renewal of the Holy Spirit.

All our lives were once ruled by physical desires, and by nature we deserved God's anger.

- Because of his mercy, God has saved us through the baptism of rebirth and the renewal of the Holy Spirit.



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 our Father,

your light of truth  
guides us to the way of Christ.  
May all who follow him  
reject what is contrary to the Gospel.

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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