Liturgy of the Hours

Liturgy of the Hours

Office of Readings

December 13, 2026

{ Third Sunday in Advent }



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 Word proceeding from on high,
light coming from the Father's light,
by birth you came to save the world
when time's appointed course had run.

Now come and fill our hearts with light,
consume them in your love's bright heat,
and when the herald's cry is heard,
may all deceit be put to flight.

So when at length you come as Judge
to probe our hearts in thought and deed,
to weigh the guilt for hidden sin
and crown the just for deeds well done,

Let not the nature of our sins
detain us in the evil throng,
but let us with the blessed share
the life of heaven evermore.

To you, O Christ, most loving King,
and to the Father, glory be,
one with the Spirit Paraclete,
from age to age for evermore. Amen.

Metrical hymn, melody: Breslau, 8 8 8 8; first appeared in As Hymnodus Sacer, Leipzig, 1625, adapted by Felix Mendelssohn Bartholdy, 1809-1847

Plainsong, mode II, melody 38; Liber Hymnarius, Solesmes, 1983, Text: Verbum supernum prodiens, a Patre lumen exiens, 10th c.*

The English translation of Hymns and chants from The Liturgy of the Hours © 2023

International Commission on English in the Liturgy Corporation (ICEL).

Reproduced from The Divine Office Hymnal (hymns #5/6). Copyright © 2023 United States Conference of Catholic Bishops, Washington, DC (USCCB). Published and distributed exclusively by GIA Publications, Inc., Chicago, IL. To acquire the Pew Edition or Accompaniment Edition of the hymnal with metrical hymn tunes and plainsong melodies, visit www.giamusic.com.

Sit or stand

Psalmody

Antiphon 1

This is our heavenly king; he comes with power and might to save the nations, 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 práised, *
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 compássion, *
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

This is our heavenly king; he comes with power and might to save the nations, alleluia.

Antiphon 2

Daughter of Jerusalem, rejoice and be glad; your King will come to you. Zion, do not fear; your Savior hastens on his way.

II

All your créatures shall thánk you, O Lórd, *
and your fríends 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

Daughter of Jerusalem, rejoice and be glad; your King will come to you. Zion, do not fear; your Savior hastens on his way.

Antiphon 3

Let us cleanse our hearts for the coming of our great King, that we may be ready to welcome him; he is coming and will not delay.

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 fóod in due tíme.
You ópen wíde your hánd, *
grant the desíres of áll who líve.

The Lord is júst in áll his wáys *
and lóving in áll his déeds.
He is clóse to áll who cáll him, *
who cáll on hím from their héarts.

He gránts the desíres of those who féar him, *
he héars their crý and he sáves them.
The Lórd protécts all who lóve him; *
but the wícked he will útterly destróy.

Let me spéak the práise of the Lórd, †
let all mankínd bléss his holy náme *
for éver, for áges unénding.

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

Let us cleanse our hearts for the coming of our great King, that we may be ready to welcome him; he is coming and will not delay.

Verse

Lift up your heads and see.

— Your redemption is now at hand.

Sit

Readings

First reading

From the book of the prophet Isaiah

The Lord God said:
Since this people draws near with words only
and honors me with their lips alone,
though their hearts are far from me,
And their reverence for me has become
routine observance of the precepts of men,
Therefore I will again deal with this people
in surprising and wondrous fashion:
The wisdom of its wise men shall perish
and the understanding of its prudent men be hid.

Woe to those who would hide their plans
too deep for the Lord!
Who work in the dark, saying,
"Who sees us, or who knows us?"

Your perversity is as though the potter
were taken to be the clay:
As though what is made should say of its maker,
"He made me not!"
Or the vessel should say of the potter,
"He does not understand."

But a very little while,
and Lebanon shall be changed into an orchard,
and the orchard be regarded as a forest!

On that day the deaf shall hear
the words of a book;
And out of gloom and darkness,
the eyes of the blind shall see.

The lowly will ever find joy in the Lord,
and the poor rejoice in the Holy One of Israel.
For the tyrant will be no more
and the arrogant will have gone;
All who are alert to do evil will be cut off,
those whose mere word condemns a man,

Who ensnare his defender at the gate,
and leave the just man with an empty claim.

Therefore thus says the Lord,
the God of the house of Jacob,
who redeemed Abraham:
Now Jacob shall have nothing to be ashamed of,
nor shall his face grow pale.
When his children see
the work of my hands in his midst,
They shall keep my name holy;
they shall reverence the Holy One of Jacob,
and be in awe of the God of Israel.
Those who err in spirit shall acquire understanding,
and those who find fault shall receive instruction.

Responsory

Isaiah 29:18, 19; see Matthew 11:4,5

On that day the deaf shall hear the words of a book, and out of darkness and fog the eyes of the blind shall see.

— And the poor will rejoice in the Holy One of Israel.

Go back and tell John what you have heard and seen: the blind see, cripples walk, the deaf hear, and the poor have the good news preached to them.

— And the poor will rejoice in the Holy One of Israel.

Second reading

From a sermon by Saint Augustine, bishop

(Sermo 293, 3: PL 1328-1329)

The voice is John, the Word is Christ

John is the voice, but the Lord *is the Word who was in the beginning.* John is the voice that lasts for a time; from the beginning Christ is the Word who lives for ever.

Take away the word, the meaning, and what is the voice? Where there is no understanding, there is only a meaningless sound. The voice without the word strikes the ear but does not build up the

heart.

However, let us observe what happens when we first seek to build up our hearts. When I think about what I am going to say, the word or message is already in my heart. When I want to speak to you, I look for a way to share with your heart what is already in mine.

In my search for a way to let this message reach you, so that the word already in my heart may find place also in yours, I use my voice to speak to you. The sound of my voice brings the meaning of the word to you and then passes away. The word which the sound has brought to you is now in your heart, and yet it is still also in mine.

When the word has been conveyed to you, does not the sound seem to say: *The word ought to grow, and I should diminish?* The sound of the voice has made itself heard in the service of the word, and has gone away, as though it were saying: *My joy is complete.* Let us hold on to the word; we must not lose the word conceived inwardly in our hearts.

Do you need proof that the voice passes away but the divine Word remains? Where is John's baptism today? It served its purpose, and it went away. Now it is Christ's baptism that we celebrate. It is in Christ that we all believe; we hope for salvation in him. This is the message the voice cried out.

Because it is hard to distinguish word from voice, even John himself was thought to be the Christ. The voice was thought to be the word. But the voice acknowledged what it was, anxious not to give offense to the word. *I am not the Christ,* he said, *nor Elijah, nor the prophet.* And the question came: *Who are you, then?* He replied: *I am the voice of one crying in the wilderness: Prepare the way for the Lord.*

The voice of one crying in the wilderness is the voice of one breaking the silence. *Prepare the way for the Lord,* he says, as though he were saying: "I speak out in order to lead him into your hearts, but he does not choose to come where I lead him unless you prepare the way for him."

To prepare the way means to pray well; it means thinking humbly of oneself. We should take our lesson from John the Baptist. He is thought to be the Christ; he declares he is not what they think. He does not take advantage of their mistake to further his own glory.

If he had said, "I am the Christ," you can imagine how readily he would have been believed, since they believed he was the Christ even before he spoke. But he did not say it; he acknowledged what he was. He pointed out clearly who he was; he humbled himself.

He saw where his salvation lay. He understood that he was a lamp, and his fear was that it might be blown out by the wind of pride.

Responsory

John 3:30; 1:27; Mark 1:8

I must decrease, but he must increase; the one who comes after me existed before me;

— and I am not worthy to untie the strap of his sandal.

I have baptized you with water, but he will baptize you with the Holy Spirit.

— And I am not worthy to untie the strap of his sandal.

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.

Lord God,
may we, your people,
who look forward to the birthday of Christ
experience the joy of salvation
and celebrate that feast with love and thanksgiving.

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.

The English translation of Antiphons, Invitatories, Responsories, Intercessions, Psalm 95, the Canticle of the Lamb, Psalm Prayers, Non-Biblical Readings, Hagiographical Introductions from *The Liturgy of the Hours* © 1973, 1974, 1975, International Commission on English in the Liturgy Corporation (ICEL); excerpts from the English translation of *The Roman Missal* © 2010, ICEL; the English translation of Hymns from *The Liturgy of the Hours* © 2023. 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



United States of America
www.ebreviary.com