

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

July 3, 2026

{ Feast – Thomas, Apostle }



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 Princes of the King of kings
and first among the eternal court,
whom Jesus Christ once taught and gave
as his Apostles to the world,

You brightly gleam as sparkling gems,
the beautiful foundation stones
of heavenly Jerusalem,
whose lamp and glory is the Lamb.

And now the Church, the Bride of Christ,
with glad rejoicing sings your praise,
for you have roused her by your word
and sanctified her by your blood.

When all the ages fade away
and our Redeemer sits as judge,
then you will take your seats with praise,
the glorious council throned on high.

So may your prayers bring constant aid
and strengthen us in our resolve,
that seeds which you have sown on earth
be heaven's grain at harvest time.

To Christ be glory evermore,
who filled you with the Spirit's pow'r
and made you heralds to announce
the loving Father, God most high. Amen.

Metrical hymn, melody: ST VENANTIUS, 8 8 8 8; Rouen church melody, 1728

Plainsong, mode III, melody 54; Liber Hymnarius, Solesmes, 1983, Text: O
sempiternæ curiæ, Anselmo Lentini, O.S.B., 1901-1989*

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Sit or Stand

PSALMODY

Antiphon 1

Their voice has gone out to the limits of the earth, their words to
the ends of the world.

Psalm 19A

Praise of the Lord, Creator of all

*The dawn from on high shall break on us . . . to guide our feet into the way of peace
(Luke 1:78, 79).*

The héavens procláim the glóry of Gód *
and the firmament shows fóρθ the wórk of his hánds.
Dáy unto dáy tákes up the stóry *
and níght unto níght makes knówn the méssage.

No spéech, no wórd, no vóice is héárd †
yet their spán exténds through áll the éarth, *
their wórd to the útmost bóunds of the wórd.

Thére he has pláced a tént for the sún; †
it comes fóρθ like a brídegroom cóming from his tént, *
rejóices like a chámption to rún its cóurse.

At the énd of the ský is the rísing of the sún; †
to the fúρθest énd of the ský is its cóurse. *
There is nóthing concéaled from its búrning héat.

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

Their voice has gone out to the limits of the earth, their words to the ends of the world.

Antiphon 2

They proclaimed what God has done for us; they grasped the meaning of his deeds.

Psalm 64

Prayer for help against enemies

This psalm commemorates most particularly our Lord's passion (Saint Augustine).

Hear my voice, O Gód, *
guard my life from dréad of the fóe.
Híde me from the bánd of the wícked, *
from the thróng of thóse who do évil.

They shárpen their tóngues like swórd; *
they áim bitter wórd; like árróws
to shóot at the ínnocent from ámbush, *
shóoting súddenly and récklessly.

They schéme their évil cóurse; *
they conspíre to lay sécret snáres.
They sáy: "Whó will sée us? *
Whó can séarch out our crímes?"

He will séarch who séarches the mínd *
and knóws the dépth of the héart.
Gód has shót them with his árrów *
and déalt them súdden wóunds.
Their ówn tongúe has bróught them to rúin *
and áll who sée them móck.

Thén will áll men féar; †
they will téll what Gód has dóne. *
They will únderstánd God's déeds.
The júst will rejóice in the Lórd †
and flý to hím for réfuge. *

All the upright hearts will glory.

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

They proclaimed what God has done for us; they grasped the meaning of his deeds.

Antiphon 3

God's holiness was revealed by them; all nations saw God's glory.

Psalm 97

The glory of the Lord in his decrees for the world

This psalm foretells a world-wide salvation and that peoples of all nations will believe in Christ (St. Athanasius).

The Lord is king, let earth rejoice,^{*}
let all the coastlands be glad.
Cloud and darkness are his raiment;^{*}
his throne, justice and right.

A fire prepares his path;^{*}
it burns up his foes on every side.
His lightnings light up the world,^{*}
the earth trembles at the sight.

The mountains melt like wax^{*}
before the Lord of all the earth.
The skies proclaim his justice;^{*}
all peoples see his glory.

Let those who serve idols be ashamed, †
those who boast of their worthless gods.^{*}
All you spirits, worship him.

Zion hears and is glad; †
the people of Judah rejoice^{*}
because of your judgments, O Lord.

For you indeed are the Lord, †

most high above all the éarth,*
exálted far abóve all spírits.

The Lórd loves thóse who hate évil: †
he gúards the sóuls of his sáints;*
he séts them frée from the wícked.

Líght shines fóρθ for the júst*
and jóy for the úpright of héart.
Rejóice, you júst, in the Lórd;*
give glóry to his hólý náme.

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

God's holiness was revealed by them; all nations saw God's glory.

VERSE

They proclaimed the Lord's praises, told of his power to save.

— And of the wonders he had worked.

Sit

READINGS

First reading

From the first letter of the apostle Paul to the Corinthians

4:1-16

Let us imitate the Apostle just as he imitates Christ

Men should regard us as servants of Christ and administrators of the mysteries of God. The first requirement of an administrator is that he prove trustworthy. It matters little to me whether you or any human court pass judgment on me. I do not even pass judgment on myself. Mind you, I have nothing on my conscience. But that does not mean that I am declaring myself innocent. The Lord is the one to judge me, so stop passing judgment before the time of his return. He will bring to light what is hidden in darkness

and manifest the intentions of hearts. At that time, everyone will receive his praise from God.

Brothers, I have applied all this to myself and Apollos by way of example for your benefit. May you learn from us not to go beyond what is set down, so that none of you will grow self-important by reason of his association with one person rather than another. Who confers any distinction on you? Name something you have that you have not received. If, then, you have received it, why are you boasting as if it were your own? At the moment you are completely satisfied. You have grown rich! You have launched upon your reign with no help from us. Would that you had really begun to reign, that we might be reigning with you!

As I see it, God has put us apostles at the end of the line, like men doomed to die in the arena. We have become a spectacle to the universe, to angels and men alike. We are fools on Christ's account. Ah, but in Christ you are wise! We are the weak ones, you the strong! They honor you, while they sneer at us! Up to this very hour we go hungry and thirsty, poorly clad, roughly treated, wandering about homeless. We work hard at manual labor. When we are insulted we respond with a blessing. Persecution comes our way; we bear it patiently. We are slandered, and we try conciliation. We have become the world's refuse, the scum of all; that is the present state of affairs.

I am writing you in this way not to shame you but to admonish you as my beloved children. Granted you have ten thousand guardians in Christ, you have only one father. It was I who begot you in Christ Jesus through my preaching of the gospel. I beg you, then, be imitators of me.

Responsory

John 15:15; Matthew 13:11, 16

I no longer call you servants, but my friends,

— for I have shared with you everything I have heard from my Father.

The mysteries of the kingdom of heaven have been revealed to you;

blessed are your eyes because they see and your ears because they hear.

- For I have shared with you everything I have heard from my Father.

Second reading

From a homily on the Gospels by Saint Gregory the Great, pope

(Hom. 26, 7-9: PL 76, 1201-1202)

My Lord and my God

Thomas, one of the twelve, called the Twin, was not with them when Jesus came. He was the only disciple absent; on his return he heard what had happened but refused to believe it. The Lord came a second time; he offered his side for the disbelieving disciple to touch, held out his hands, and showing the scars of his wounds, healed the wound of his disbelief.

Dearly beloved, what do you see in these events? Do you really believe that it was by chance that this chosen disciple was absent, then came and heard, heard and doubted, doubted and touched, touched and believed? It was not by chance but in God's providence. In a marvellous way God's mercy arranged that the disbelieving disciple, in touching the wounds of his master's body, should heal our wounds of disbelief. The disbelief of Thomas has done more for our faith than the faith of the other disciples. As he touches Christ and is won over to belief, every doubt is cast aside and our faith is strengthened. So the disciple who doubted, then felt Christ's wounds, becomes a witness to the reality of the resurrection.

Touching Christ, he cried out: *My Lord and my God. Jesus said to him: Because you have seen me, Thomas, you have believed.* Paul said: *Faith is the guarantee of things hoped for, the evidence of things unseen.* It is clear, then, that faith is the proof of what can not be seen. What is seen gives knowledge, not faith. When Thomas saw and touched, why was he told: *You have believed because you have seen me?* Because what he saw and what he believed were different things. God cannot be seen by mortal man. Thomas saw a human being, whom he acknowledged to be God, and said: *My Lord and*

my God. Seeing, he believed; looking at one who was true man, he cried out that this was God, the God he could not see.

What follows is reason for great joy: *Blessed are those who have not seen and have believed.* There is here a particular reference to ourselves; we hold in our hearts one we have not seen in the flesh. We are included in these words, but only if we follow up our faith with good works. The true believer practices what he believes. But of those who pay only lip service to faith, Paul has this to say: *They profess to know God, but they deny him in their works.* Therefore James says: *Faith without works is dead.*

Responsory

1 John 1:2, 1

This life was made visible; we have seen it and we proclaim to you

- the eternal life which was with the Father and has appeared to us.

We have seen it with our own eyes and with our own hands we have touched the Word of life; what we have seen and heard we declare to you.

- The eternal life which was with the Father and has appeared to us.

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 acclaim 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.

Almighty Father,
as we honor Thomas the apostle,
let us always experience the help of his prayers.
May we have eternal life by believing in Jesus,
whom Thomas acknowledged as Lord,
for he 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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