

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

November 22, 2025

{ Memorial – Cecilia, Virgin and Martyr }



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 Christ, the lily of the vale,
we praise you and extol your name,
for you adorned with blessed palm
this Virgin in her martyrdom.

This prudent woman, wise and strong,
was willing to confess her faith;
undaunted, she endured the woe
of fearful tortures for your sake.

And thus, abounding in your gifts,
she spurned the ruler of this world:
victorious in the bloodied fray,
she won an everlasting crown.

Lord, by the merits of this Saint
include us in her company,
that, pure of heart, we may enjoy
the fruits of your redeeming blood.

To you, Lord Jesus, glory be,
who are the Virgin Mary's Son,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

Metrical hymn, melody: HEREFORD, 8 8 8 8; Samuel Sebastian Wesley, 1810–1876

Plainsong, mode I, melody 21; Liber Hymnarius, Solesmes, 1983, Text: O Christe, flos
convallium, ca. 9th c.*

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Sit or stand

PSALMODY

Antiphon 1

Whoever humbles himself, like a little child, will be greater in the kingdom of heaven.

Psalm 131

Childlike trust in God

Learn from me, for I am gentle and humble of heart (Matthew 11:29).

O Lórd, my héart is not próud *
nor háughty my éyes.
I have not góne after thínghs too gréat *
nor márvels beyónd me.

Trúly I have sét my sóul *
in sílence and péáce.
As a chéild has rést in its mother's árms, *
even só is my sóul.

O Ísrael, hópe in the Lórd *
both nów and for éver.

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

Whoever humbles himself, like a little child, will be greater in the kingdom of heaven.

Antiphon 2

With simplicity of heart, I have joyfully offered everything to you, my God.

Psalm 132

God's promises to the house of David

The Lord God will give him the throne of his ancestor David (Luke 1:32).

I

O Lórd, remémber Dávid *
and áll the many hárdships he endúred,
the óath he swóre to the Lórd, *
his vów to the Stróng One of Jácob.

“I will not énter the hóuse where I líve *
nor gó to the béd where I rést.
I will gíve no sléep to my éyes, *
to my éyelids I will gíve no slúmber
till I find a pláce for the Lórd, *
a dwélling for the Stróng One of Jácob.”

At Éphrathah we héard of the árkh; *
we fóund it in the pláins of Yearím.
“Let us gó to the pláce of his dwélling; *
let us gó to knéel at his fóotstool.”

Go up, Lórd, to the pláce of your rést, *
yóu and the árkh of your stréngth.
Your priests shall be clóthed with hóliness: *
your fáithful shall ríng out their jóy.
For the sáke of Dávid your sérvant *
dó not rejéct your anóinted.

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

With simplicity of heart, I have joyfully offered everything to you,
my God.

Antiphon 3

The Lord has sworn an oath to David; his kingdom will stand for

ever.

II

The Lórd swore an óath to Dávid; *
he wíll not go báck on his wórd;
“A sòn, the frúit of your bódý, *
will I sét upón your thróne.

If they kéeep my cóvenant in trúth *
and my láws that Í have táught them,
their sóns álso shall rúle *
on your thróne from áge to áge.”

For the Lórd has chósen Zíon; *
he has desíred it fór his dwélling:
“Thís is my résting-place for éver, *
hére have I chósen to líve.

I will gréatly bléss her próduce, *
I will fíll her póor with bréad.
I will clóthe her priests with salvátion *
and her fáithful shall ríng out their jóy.

Thére David’s stóck will flówer: *
I will prépare a lámp for my anóinted.
I will cóver his énemies with sháme *
but on hím my crówn shall shíne.”

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 has sworn an oath to David; his kingdom will stand for ever.

VERSE

Come, consider the works of the Lord.

— The marvels he has created on this earth.

READINGS

First reading

From the book of the prophet Zechariah

14:1-21

The suffering and glory of Jerusalem on the last day

Thus says the Lord: Lo, a day shall come for the Lord when the spoils shall be divided in your midst. And I will gather all the nations against Jerusalem for battle: the city shall be taken, houses plundered, women ravished; half of the city shall go into exile, but the rest of the people shall not be removed from the city.

Then the Lord shall go forth and fight against those nations, fighting as on a day of battle. That day his feet shall rest upon the Mount of Olives, which is opposite Jerusalem to the east. The Mount of Olives shall be cleft in two from east to west by a very deep valley, and half of the mountain shall move to the north and half of it to the south. And the valley of the Lord's mountain shall be filled up when the valley of those two mountains reaches its edge; it shall be filled up as it was filled up by the earthquake in the days of King Uzziah of Judah. Then the Lord, my God, shall come, and all his holy ones with him.

On that day there shall no longer be cold or frost. There shall be one continuous day, known to the Lord, not day and night, for in the evening time there shall be light.

On that day, living waters shall flow from Jerusalem, half to the eastern sea, and half to the western sea, and it shall be so in summer and in winter. The Lord shall become king over the whole earth; on that day the Lord shall be the only one, and his name the only one.

And from Geba to Rimmon in the Negeb, all the land shall turn into a plain; but Jerusalem shall remain exalted in its place. From the Gate of Benjamin to the place of the First Gate, to the Corner Gate; and from the Tower of Hananel to the king's wine presses, they shall occupy her. Never again shall she be doomed; Jerusalem shall abide in security.

And this shall be the plague with which the Lord shall strike all the nations that have fought against Jerusalem: their flesh shall rot while they stand upon their feet, and their eyes shall rot in their sockets, and their tongues shall rot in their mouths.

On that day there shall be among them a great tumult from the Lord: every man shall seize the hand of his neighbor, and the hand of each shall be raised against that of his neighbor. Judah also shall fight against Jerusalem. The riches of all the surrounding nations shall be gathered together, gold, silver, and garments, in great abundance.

Similar to this plague shall be the plague upon the horses, mules, camels, asses, and upon all the beasts that are in those camps.

All who are left of all the nations that came against Jerusalem shall come up year after year to worship the King, the Lord of hosts, and to celebrate the feast of Booths.

If any of the families of the earth does not come up to Jerusalem to worship the King, the Lord of hosts, no rain shall fall upon them. And if the family of Egypt does not come up, or enter, upon them shall fall the plague which the Lord will inflict upon all the nations that do not come up to celebrate the feast of Booths. This shall be the punishment of Egypt, and the punishment of all the nations that do not come up to celebrate the feast of Booths.

On that day there shall be upon the bells of the horses, “Holy to the Lord.” The pots in the house of the Lord shall be as the libation bowls before the altar. And every pot in Jerusalem and in Judah shall be holy to the Lord of hosts; and all who come to sacrifice shall take them and cook in them. On that day there shall no longer be any merchant in the house of the Lord of hosts.

Responsory

Zechariah 13:1; 14:8; John 19:34

On that day living waters shall flow from Jerusalem, and a fountain shall be opened for the house of David

— to wash away our sins.

One of the soldiers pierced the side of Jesus with a lance, and

immediately blood and water flowed out.

— To wash away our sins.

Second reading

From a discourse on the psalms by Saint Augustine, bishop

(Ps. 32, sermo 1, 7-8: CCL 38, 253-254)

Sing to God with songs of joy

Praise the Lord with the lyre, make melody to him with the harp of ten strings! Sing to him a new song. Rid yourself of what is old and worn out, for you know a new song. A new man, a new covenant—a new song. This new song does not belong to the old man. Only the new man learns it: the man restored from his fallen condition through the grace of God, and now sharing in the new covenant, that is, the kingdom of heaven. To it all our love now aspires and sings a new song. Let us sing a new song not with our lips but with our lives.

Sing to him a new song, sing to him with joyful melody. Every one of us tries to discover how to sing to God. You must sing to him, but you must sing well. He does not want your voice to come harshly to his ears, so sing well, brothers!

If you were asked, “Sing to please this musician,” you would not like to do so without having taken some instruction in music, because you would not like to offend an expert in the art. An untrained listener does not notice the faults a musician would point out to you. Who, then, will offer to sing well for God, the great artist whose discrimination is faultless, whose attention is on the minutest detail, whose ear nothing escapes? When will you be able to offer him a perfect performance that you will in no way displease such a supremely discerning listener?

See how he himself provides you with a way of singing. Do not search for words, as if you could find a lyric which would give God pleasure. Sing to him “with songs of joy.” This is singing well to God, just singing with songs of joy.

But how is this done? You must first understand that words cannot express the things that are sung by the heart. Take the case of people singing while harvesting in the fields or in the vineyards or when

any other strenuous work is in progress. Although they begin by giving expression to their happiness in sung words, yet shortly there is a change. As if so happy that words can no longer express what they feel, they discard the restricting syllables. They burst out into a simple sound of joy, of jubilation. Such a cry of joy is a sound signifying that the heart is bringing to birth what it cannot utter in words.

Now, who is more worthy of such a cry of jubilation than God himself, whom all words fail to describe? If words will not serve, and yet you must not remain silent, what else can you do but cry out for joy? Your heart must rejoice beyond words, soaring into an immensity of gladness, unrestrained by syllabic bonds. *Sing to him with songs of joy.*

Responsory

Psalm 71:8, 23; 9:3

My mouth will be filled with your praise. I will sing of your greatness all the day long.

— My lips will shout for joy when I sing to you.

In you I will rejoice and be glad; I will sing to your name, Most High.

— My lips will shout for joy when I sing to you.

Stand

CONCLUDING PRAYER

Let us pray.

Lord of mercy,
be close to those who call upon you.
With Saint Cecilia to help us
hear and answer our prayers.

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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