

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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June 23, 2025

{ Monday of the Twelfth Week 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

Christ our salvation,  
way and hope unfailing,  
we sing your praises,  
mind with voice together,  
giver of virtue,  
source of peace eternal,  
life of the blessed.

All that the faithful,  
by your love enkindled,  
in word or action  
have or can accomplish,  
all hope and longing  
that the heart discloses  
show us your power.

Lord, in your mercy,  
grant us peaceful seasons,  
faith firm and constant,  
pardon for our failures;  
heal all our illness,  
give us life eternal,  
blessed together.

Let equal praises  
honor God the Father  
and you our Savior,  
loving King eternal;  
through all creation

let the Spirit's glory  
echo for ever. Amen.

*Metrical hymn, melody: Iste Confessor (Rouen/Poitiers), 11 11 11 5; from the Poitiers Antiphoner, 1746*

*Plainsong, mode I, melody 9; Liber Hymnarius, Solesmes, 1983, Text: Vita sanctorum, via, spes salusque, Walafrid Strabo, O.S.B., ca. 808-849*

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*Sit or stand*

## PSALMODY

### *Antiphon 1*

How good is the God of Israel to the pure of heart!

*Psalms 73*

*Why is it that the good have many troubles?*

*Blessed is the man who does not lose faith in me (Matthew 11:6).*

### *I*

How góod God ís to Ísrael,\*  
to thóse who are púre of héart.  
Yet my féet came clóse to stúmbing,\*  
my stéps had álmóst slípped  
for Í was filled with énvý of the próud\*  
when I sáw how the wícked prósper.

For thém there áre no páins,\*  
their bódiés are sóund and sléek.  
They háve no sháre in men's sórróws;\*  
they áre not strícken like óthers.

So they wéar their príde like a nécklace,\*  
they clóthe themsélves with víolence.  
Their héarts overflów with málice,\*

their mínds séethe with plóts.

They scóff; they spéak with málice; \*  
from on hígh they plán oppréssion.  
They have sét their móuths in the héavens \*  
and their tóngues dictáte to the éarth.

So the péople túrn to fóllow them \*  
and drínk in áll their wórds.  
They sáy: “Hów can God knów? \*  
Dóes the Most Hígh take any nótiçe?”  
Lóok at them, súch are the wícked, \*  
but untróubled, they grów in wéalth.

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*

How good is the God of Israel to the pure of heart!

### *Antiphon 2*

Their laughter will turn to weeping, their merriment to grief.

## *II*

How úseless to kéepe my heart púre \*  
and wásh my hánds in ínnocence,  
when I was strícken áll day lóng, \*  
suffered púnishment dáy after dáy.

Then I sáid: “If I should spéak like thát, \*  
I should abándon the fáith of your péople.”

I stróve to fáthom this problém, \*  
too hárd for my mínd to understánd,  
until I píerced the mýsteries of Gód \*  
and understóod what becómes of the wícked.

How slíppery the páths on which you sét them; \*  
you máke them slíde to destrúction.  
How súddenly they cóme to their rúin, \*

wiped out, destroyed by terrors.  
Like a dream one wakes from, O Lord, \*  
when you wake you dismiss them as phantoms.

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 laughter will turn to weeping, their merriment to grief.

### *Antiphon 3*

Those who depart from you will perish; my joy is to remain with you,  
my God.

### *III*

And so when my heart grew embittered \*  
and when I was cut to the quick,  
I was stupid and did not understand, \*  
no better than a beast in your sight.

Yet I was always in your presence; \*  
you were holding me by my right hand.  
You will guide me by your counsel \*  
and so you will lead me to glory.

What else have I in heaven but you? \*  
Apart from you I want nothing on earth.  
My body and my heart faint for joy; \*  
God is my possession for ever.

All those who abandon you shall perish; \*  
you will destroy all those who are faithless.  
To be near God is my happiness. \*  
I have made the Lord God my refuge.  
I will tell of all your works \*  
at the gates of the city of Zion.

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*

Those who depart from you will perish; my joy is to remain with you,  
my God.

VERSE

To savor your words is my delight, O Lord,

— Honey itself is not sweeter.

*Sit*

READINGS

*First reading*

From the first book of Samuel

*17:1-10, 32, 38-51*

*David commits himself to battle with Goliath*

The Philistines rallied their forces for battle at Socoh in Judah and camped between Socoh and Azekah at Ephes-dammim. Saul and the Israelites also gathered and camped in the Vale of the Terebinth, drawing up their battle line to meet the Philistines. The Philistines were stationed on one hill and the Israelites on an opposite hill, with a valley between them.

A champion named Goliath of Gath came out from the Philistine camp; he was six and a half feet tall. He had a bronze helmet on his head and wore a bronze corselet of scale armor weighing five thousand shekels, and bronze greaves, and had a bronze scimitar slung from a baldric. The shaft of his javelin was like a weaver's heddle-bar, and its iron head weighed six hundred shekels. His shield-bearer went before him. He stood and shouted to the ranks of Israel: "Why come out in battle formation? I am a Philistine, and you are Saul's servants. Choose one of your men, and have him come down to me. If he beats me in combat and kills me, we will be your vassals; but if I beat him and kill him, you shall be our vassals and serve us." The Philistine continued: "I defy the ranks of Israel today. Give me a man and let us fight together."

Then David spoke to Saul: "Let your majesty not lose courage. I am at your service to go and fight this Philistine." Saul clothed David in his own tunic, putting a bronze helmet on his head and arming him with a coat of mail.

David also girded himself with Saul's sword over the tunic. He walked with difficulty, however, since he had never tried armor before. He said to Saul, "I cannot go in these, because I have never tried them before." So he took them off. Then, staff in hand, David selected five smooth stones from the wadi and put them in the pocket of his shepherd's bag. With his sling also ready to hand, he approached the Philistine.

With his shield-bearer marching before him, the Philistine also advanced closer and closer to David. When he had sized David up, and seen that he was youthful, and ruddy, and handsome in appearance, he held him in contempt. The Philistine said to David, "Am I a dog that you come against me with a staff?" Then the Philistine cursed David by his gods and said to him, "Come here to me, and I will leave your flesh for the birds of the air and the beasts of the field."

David answered him: "You come against me with sword and spear and scimitar, but I come against you in the name of the Lord of hosts, the God of the armies of Israel that you have insulted. Today the Lord shall deliver you into my hand; I will strike you down and cut off your head. This very day I will leave your corpse and the corpses of the Philistine army for the birds of the air and the beasts of the field; thus the whole land shall learn that Israel has a God. All this multitude, too, shall learn that it is not by sword or spear that the Lord saves. For the battle is the Lord's, and he shall deliver you into our hands."

The Philistine then moved to meet David at close quarters, while David ran quickly toward the battle line in the direction of the Philistine. David put his hand into the bag and took out a stone, hurled it with the sling, and struck the Philistine on the forehead. The stone embedded itself in his brow, and he fell prostrate on the ground. [Thus David overcame the Philistine with sling and stone; he struck the Philistine mortally, and did it without a sword.] Then

David ran and stood over him; with the Philistine's own sword [which he drew from its sheath] he dispatched him and cut off his head.

*Responsory*

*1 Samuel 17:37; see Psalm 57:4, 5*

The Lord has saved me from the lion's mouth and the claws of the bear.

— He will deliver me from the hands of my enemies.

God has sent me his faithfulness and love. He has rescued me from the midst of lions.

— He will deliver me from the hands of my enemies.

*Second reading*

From a treatise on Christian Perfection by Saint Gregory of Nyssa, bishop

*(PG 46, 254-255)*

*The Christian is another Christ*

No one has known Christ better than Paul, nor surpassed him in the careful example he gave of what anyone should be who bears Christ's name. So precisely did he mirror his Master that he became his very image. By a painstaking imitation, he was transformed into his model and it seemed to be no longer Paul who lived and spoke, but Christ himself. He shows his keen awareness of this grace when he refers to the Corinthians' desire for proof that Christ was speaking in him; as he says: *It is no longer I who live: it is Christ who lives in me.*

Paul teaches us the power of Christ's name when he calls him the power and wisdom of God, our peace, the unapproachable light where God dwells, our expiation and redemption, our great high priest, our paschal sacrifice, our propitiation; when he declares him to be the radiance of God's glory, the very pattern of his nature, the creator of all ages, our spiritual food and drink, the rock and the water, the bedrock of our faith, the cornerstone, the visible image of the invisible God. He goes on to speak of him as the mighty God,



the head of his body, the Church, the firstborn of the new creation, the firstfruits of those who have fallen asleep, the firstborn of the dead, the eldest of many brothers; he tells us that Christ is the mediator between God and man, the only-begotten Son crowned with glory and honor, the Lord of glory, the beginning of all things, the king of justice and of peace, the king of the whole universe, ruling a realm that has no limits.

Paul calls Christ by many other titles too numerous to recall here. Their cumulative force will give some conception of the marvelous content of the name “Christ,” revealing to us his inexpressible majesty, insofar as our minds and thoughts can comprehend it. Since, by the goodness of God, we who are called “Christians” have been granted the honor of sharing this name, the greatest, the highest, the most sublime of all names, it follows that each of the titles that express its meaning should be clearly reflected in us. If we are not to lie when we call ourselves “Christians,” we must bear witness to it by our way of living.

### *Responsory*

*Psalm 5:12; Psalm 89:16-17*

Let all who take refuge in you be glad and rejoice for ever. Protect them,

— and those who love your name will exult in you.

They will walk in the light of your presence and rejoice in your name all day long.

— And those who love your name will exult in you.

### *Stand*

## CONCLUDING PRAYER

Let us pray.

Father,  
guide and protector of your people,  
grant us an unfailing respect for your name,  
and keep us always in your love.

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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