

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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March 17, 2019

{ Second Sunday of Lent }



*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.

HYMN

Creator of the earth and skies,  
To whom all truth and power belong,  
Grant us your truth to make us wise;  
Grant us your power to make us strong.

We have not known you: to the skies  
Our monuments of folly soar,  
And all our self-wrought miseries  
Have made us trust ourselves the more.

We have not loved you: far and wide  
The wreckage of our hatred spreads,  
And evils wrought by human pride  
Recoil on unrepentant heads.

We long to end this worldwide strife:  
How shall we follow in your way?  
Speak to mankind your words of life,  
Until our darkness turns to day.

*Melody: Uffingham or Create Alme Siderum L.M.; Music: (Uffingham) J. Clarke,  
c 1659-1707, or (Creator Alme Siderum) Gregorian; Text: Donald Hughes,  
1911-1967, alt.*

*Sit or stand*

PSALMODY

*Antiphon 1*

Lord, our God, in splendor and majesty you are clothed, wrapped in  
light as in a robe.

*Psalm 104*

*Hymn to God the Creator*

*To be in Christ means being a completely new creature. Everything of the old is gone, now everything is made anew (2 Corinthians 5:17).*

*I*

Bléss the Lórd, my sóul! \*  
Lord Gód, how gréat you áre,  
clóthed in májesty and glóry, \*  
wrápped in líght as in a róbe!

You strétch out the héavens like a tént. \*  
Above the ráins you buíld your dwelling.  
You máke the clóuds your cháriot, \*  
and wálk on the wings of the wínd;  
you máke the wínds your méssengers \*  
and fláshing fire your sérvants.

You fóunded the éarth on its báse, \*  
to stand firm from áge to áge.  
You wrápped it with the ócean like a clóak: \*  
the wáters stood hígher than the móuntains.

At your thréat they tóok to flíght; \*  
at the vóice of your thúnder they fléd.  
They róse over the móuntains and flowed dówn \*  
to the pláce which yóu had appóinted.  
You set the límits they míght not páss \*  
lest they retúrn to cóver the éarth.

You make spríngs gush fórth in the válleys: \*  
they flów in betwéen the hílls.  
They give drínk to all the béasts of the fíeld; \*  
the wíld-asses quénch their thírst.  
On their bánks dwell the bírds of héaven; \*  
from the bránches they síng their sóng.

Glory to the Fátter, and to the Son, \*  
and to the Holy Spírít:  
as it was in the begínníng, is now, \*

and will be for ever. Amen.

*Antiphon*

Lord, our God, in splendor and majesty you are clothed, wrapped in light as in a robe.

*Antiphon 2*

The Lord has brought forth bread from the earth, and wine to give warmth to men's hearts.

*II*

From your dwelling you water the hills; \*  
earth drinks its fill of your gift.  
You make the grass grow for the cattle \*  
and the plants to serve man's needs,  
that he may bring forth bread from the earth \*  
and wine to cheer man's heart;  
oil, to make him glad \*  
and bread to strengthen man's heart.

The trees of the Lord drink their fill, \*  
the cedars he planted on Lebanon;  
there the birds build their nests: \*  
on the tree-top the stork has her home.  
The goats find a home on the mountains \*  
and rabbits hide in the rocks.

You made the moon to mark the months; \*  
the sun knows the time for its setting.  
When you spread the darkness it is night \*  
and all the beasts of the forest creep forth.  
The young lions roar for their prey \*  
and ask their food from God.

At the rising of the sun they steal away \*  
and go to rest in their dens.  
Man goes forth to his work, \*  
to labor till evening falls.

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 brought forth bread from the earth, and wine to give warmth to men's hearts.

*Antiphon 3*

The Lord looked upon all he had made and saw that it was very good.

*III*

How mány are your wórks, O Lórd! †  
In wísdóm you have máde them áll. \*  
The éarth is fúll of your ríches.

Thére is the séa, vast and wíde, †  
with its móving swárms past cúnting, \*  
líving things gréat and smáll.  
The shíps are móving thére \*  
and the mónsters you máde to pláy with.

Áll of thése look to yóu \*  
to gíve them their fóod in due séason.  
You gíve it, they gáther it úp: \*  
you ópen your hánd, they have their fill.

You híde your fáce, they are dísmáyed; †  
you táke back your spírit, they díe, \*  
retúrning to the dúst from which they cáme.  
You sénd forth your spírit, they are créated; \*  
and you renéw the fáce of the éarth.

May the glóry of the Lórd last foréver! \*  
May the Lórd rejóice in his wórks!  
He lóoks on the éarth and it trémbles; \*  
the móuntains send forth smóke at his tóuch.

I will síng to the Lórd all my lífe, \*  
make músic to my Gód while I líve.

May my thoughts be pleasing to him.\*  
I find my joy in the Lórd.  
Let sinners vánish from the éarth †  
and the wícked exíst no móre.\*  
Bléss the Lórd, my sóul.

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 looked upon all he had made and saw that it was very good.

VERSE

The voice of the Father was heard from the cloud.

— This is my beloved Son; listen to him.

*Sit*

READINGS

*First reading*

From the book of Exodus

(13:17—14:9)

*The crossing of the Red Sea*

When Pharaoh let the people go, God did not lead them by way of the Philistines' land, though this was the nearest; for he thought, should the people see that they would have to fight, they might change their minds and return to Egypt. Instead, he rerouted them toward the Red Sea by way of the desert road. In battle array the Israelites marched out of Egypt. Moses also took Joseph's bones along, for Joseph had made the Israelites swear solemnly that, when God should come to them, they would carry his bones away with them.

Setting out from Succoth, they camped at Etham near the edge of the desert.

The Lord preceded them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire to give them light. Thus they could travel both day and night. Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people.

Then the Lord said to Moses, “Tell the Israelites to turn about and camp before Pi-hahiroth, between Migdol and the sea. You shall camp in front of Baal-zephon, just opposite, by the sea. Pharaoh will then say, ‘The Israelites are wandering about aimlessly in the land. The desert has closed in on them.’ Thus will I make Pharaoh so obstinate that he will pursue them. Thus will I receive glory through Pharaoh and all his army, and the Egyptians will know that I am the Lord.”

This the Israelites did. When it was reported to the king of Egypt that the people had fled, Pharaoh and his servants changed their minds about them. “What have we done!” they exclaimed. “Why, we have released Israel from our service!” So Pharaoh made his chariots ready and mustered his soldiers—six hundred first-class chariots and all the other chariots of Egypt, with warriors on them all. So obstinate had the Lord made Pharaoh that he pursued the Israelites even while they were marching away in triumph. The Egyptians, then, pursued them; Pharaoh’s whole army, his horses, chariots and charioteers, caught up with them as they lay encamped by the sea, at Pi-hahiroth, in front of Baal-zephon.

*Responsory*

*Psalm 114:1, 2; Exodus 13:21*

When Israel came out of Egypt, the house of Jacob from a foreign land,

— Judah became God’s sanctuary, Israel his domain.

The Lord went before them in a pillar of cloud to show them the way.

— Judah became God’s sanctuary, Israel his domain.

*Second reading*

From a sermon by Saint Leo the Great, pope

*(Sermo 51, 3-4. 8: PL 54, 310-311. 313)*

*The law was given through Moses, grace and truth came through Jesus Christ*

The Lord reveals his glory in the presence of chosen witnesses. His body is like that of the rest of mankind, but he makes it shine with such splendor that his face becomes like the sun in glory, and his garments as white as snow.

The great reason for this transfiguration was to remove the scandal of the cross from the hearts of his disciples, and to prevent the humiliation of his voluntary suffering from disturbing the faith of those who had witnessed the surpassing glory that lay concealed.

With no less forethought he was also providing a firm foundation for the hope of holy Church. The whole body of Christ was to understand the kind of transformation that it would receive as his gift. The members of that body were to look forward to a share in that glory which first blazed out in Christ their head.

The Lord had himself spoken of this when he foretold the splendor of his coming: *Then the just will shine like the sun in the kingdom of their Father.* Saint Paul the apostle bore witness to this same truth when he said: *I consider that the sufferings of the present time are not to be compared with the future glory that is to be revealed in us.* In another place he says: *You are dead, and your life is hidden with Christ in God. When Christ, your life, is revealed, then you also will be revealed with him in glory.*

This marvel of the transfiguration contains another lesson for the apostles, to strengthen them and lead them into the fullness of knowledge. Moses and Elijah, the law and the prophets, appeared with the Lord in conversation with him. This was in order to fulfill exactly, through the presence of these five men, the text which says: *Before two or three witnesses every word is ratified.* What word could be more firmly established, more securely based, than the word which is proclaimed by the trumpets of both old and new testaments, sounding in harmony, and by the utterances of ancient prophecy and the teaching of the Gospel, in full agreement with each other?

The writings of the two testaments support each other. The radiance

of the transfiguration reveals clearly and unmistakably the one who had been promised by signs foretelling him under the veils of mystery. As Saint John says: *The law was given through Moses, grace and truth came through Jesus Christ.* In him the promise made through the shadows of prophecy stands revealed, along with the full meaning of the precepts of the law. He is the one who teaches the truth of prophecy through his presence, and makes obedience to the commandments possible through grace.

In the preaching of the holy Gospel all should receive a strengthening of their faith. No one should be ashamed of the cross of Christ, through which the world has been redeemed.

No one should fear to suffer for the sake of justice; no one should lose confidence in the reward that has been promised. The way to rest is through toil, the way to life is through death. Christ has taken on himself the whole weakness of our lowly human nature. If then we are steadfast in our faith in him and in our love for him, we win the victory that he has won, we receive what he has promised.

When it comes to obeying the commandments or enduring adversity, the words uttered by the Father should always echo in our ears: *This is my Son, the beloved, in whom I am well pleased; listen to him.*

*Responsory*

*Hebrews 12:22, 24, 25; Psalm 95:8*

You have come to Jesus, mediator of the new covenant. Do not refuse to hear him.

- If those who refused to listen to him warning them on earth did not escape punishment, much less shall we escape if we will not listen to one who warns from heaven.

Today if you hear his voice, harden not your hearts.

- If those who refused to listen to him warning them on earth did not escape punishment, much less shall we escape if we will not listen to one who warns from heaven.

*Stand*

CONCLUDING PRAYER

Let us pray.

God our Father,  
help us to hear your Son.  
Enlighten us with your word,  
that we may find the way to your glory.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

— Amen.

*Acclamation*

Let us praise the Lord.

— And give him thanks.

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