

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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May 10, 2026

{ Sixth Sunday in Easter }



*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

This is the day, true day of God,  
serene with clear and holy light,  
on which the sacred blood has washed  
both shame and guilt from all the world.

In this the lost regain their faith,  
the blind receive the gift of light;  
can one remain in anxious fear  
who sees forgiveness for the thief?

The angels wonder at this work,  
they see the body wracked with pain,  
they see the thief draw near to Christ  
to pluck the fruit of blessed life.

How wondrous is the mystery:  
that flesh should cleanse the sins of flesh,  
to take away the guilt of all  
and wash the world of foul decay.

What could be more sublime than this:  
that guilt should seek the gift of grace,  
that charity should cast out fear,  
and death should render life renewed?

O Jesus, be for mind and heart  
our everlasting paschal joy  
and gather us, reborn by grace,  
to share your triumphs evermore.

To you, Lord Jesus, glory be,

who shine in vict'ry over death,  
with God the Father, ever blest,  
and loving Spirit, ever one. Amen.

*Metrical hymn, melody: EISENACH, 8 8 8 8; Johann Hermann Schein, 1586–1630*

*Plainsong, mode III, melody 56; Liber Hymnarius, Solesmes, 1983\*, Text: Hic est dies  
verus Dei, St. Ambrose, 340–397*

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*Sit or stand*

## PSALMODY

### *Antiphon 1*

Alleluia, the stone was rolled back from the entrance to the tomb,  
alleluia.

### *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 búild your dwélling.  
You máke the clóuds your cháriot, \*  
and wálk on the wíngs of the wínd;  
you máke the wínds your méssengers \*  
and fláshing fíre 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 appointed.  
You set the límits they míght not páss \*  
lest they retúrn to cóver the éarth.

You make spríngs gush fórh 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 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*

Alleluia, the stone was rolled back from the entrance to the tomb,  
alleluia.

### *Antiphon 2*

Alleluia, woman, who is it you are looking for? Why do you seek  
the living among the dead? alleluia.

## *II*

From your dwélling you wáter the hílls; \*  
éarth drinks its fill of your gíft.  
You máke the grass grów for the cáttle \*  
and the plánts to sérve man's néeds,  
that he may bríng forth bréad from the éarth \*  
and wíne to chéer man's héart;  
óíl, to máke him glád \*  
and bréad to stréngthen man's héart.

The trées of the Lórd drink their fill, \*  
the cédars he plánted on Lébanon;  
thére the bírds build their nésts: \*  
on the trée-top the stórk has her hóme.  
The góats find a hóme on the móuntains \*  
and rábbits híde in the rócks.

You made the móon to márk the mónths; \*  
the sún knows the tíme for its sétting.  
When you spréad the dárkness it is níght \*  
and all the béasts of the fórest creep fóρθ.  
The young líons róar for their préy \*  
and ásk their fóod from Gód.

At the rísing of the sún they steal awáy \*  
and gó to rést in their déns.  
Mán goes fóρθ to his wórk, \*  
to lábor till évening fálls.

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*

Alleluia, woman, who is it you are looking for? Why do you seek the living among the dead? alleluia.

### *Antiphon 3*

Alleluia, do not weep, Mary; the Lord has risen from the dead, alleluia.

### *III*

How mány are your wórk, 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 thóughts be pléasing to hím. \*  
I fínd my jóy in the Lórd.  
Let sínners 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*

Alleluia, do not weep, Mary; the Lord has risen from the dead, alleluia.

VERSE

My whole body rejoices, alleluia.

— With all my strength I will praise my God, alleluia.

READINGS

*First reading*

From the beginning of the first letter of the apostle John

1:1-10

*The word of life and the light of God*

This is what we proclaim to you:  
what was from the beginning,  
what we have heard,  
what we have seen with our eyes,  
what we have looked upon  
and our hands have touched—  
we speak of the word of life.

(This life became visible;  
we have seen and bear witness to it,  
and we proclaim to you the eternal life  
that was present to the Father  
and became visible to us.)

What we have seen and heard  
we proclaim in turn to you  
so that you may share life with us.

This fellowship of ours is with the Father  
and with his Son, Jesus Christ.

Indeed, our purpose in writing you this  
is that our joy may be complete.

Here, then, is the message  
we have heard from him  
and announce to you:  
that God is light;  
in him there is no darkness.

If we say, "We have fellowship with him,"  
while continuing to walk in darkness,  
we are liars and do not act in truth.

But if we walk in light, as he is in the light,  
we have fellowship with one another,

and the blood of his Son Jesus cleanses us from all sin.

If we say, “We are free of the guilt of sin,”  
we deceive ourselves; the truth is not to be found in us.  
But if we acknowledge our sins,  
he who is just can be trusted  
to forgive our sins  
and cleanse us from every wrong.  
If we say, “We have never sinned,”  
we make him a liar  
and his word finds no place in us.

*Responsory*

*1 John 1:2; 5:20*

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, alleluia.

We know that the Son of God has come and given us understand-  
ing, that we might know the true God, for we are in his Son, Jesus  
Christ. He is the true God and eternal life.

— Which was with the Father and has appeared to us, alleluia.

*Second reading*

From the commentary on the second letter to the Corinthians by  
Saint Cyril of Alexandria, bishop

*(Cap. 5, 5–6, 2: PG 74, 942-943)*

*God has reconciled us to himself through Christ and given us the ministry of reconcili-  
ation*

Those who have a sure hope, guaranteed by the Spirit, that they  
will rise again lay hold of what lies in the future as though it were  
already present. They say: Outward appearances will no longer be  
our standard in judging other men. Our lives are all controlled by  
the Spirit now, and are not confined to this physical world that is  
subject to corruption. The light of the Only-begotten has shone on  
us, and we have been transformed into the Word, the source of all  
life. While sin was still our master, the bonds of death had a firm

hold on us, but now that the righteousness of Christ has found a place in our hearts we have freed ourselves from our former condition of corruptibility.

This means that none of us lives in the flesh anymore, at least not in so far as living in the flesh means being subject to the weaknesses of the flesh, which include corruptibility. *Once we thought of Christ as being in the flesh, but we do not do so any longer*, says Saint Paul. By this he meant that the Word became flesh and dwelt among us; he suffered death in the flesh in order to give all men life. It was in this flesh that we knew him before, but we do so no longer. Even though he remains in the flesh, since he came to life again on the third day and is now with his Father in heaven, we know that he has passed beyond the life of the flesh; for *having died once, he will never die again, death has no power over him any more. His death was a death to sin, which he died once for all; his life is life with God.*

Since Christ has in this way become the source of life for us, we who follow in his footsteps must not think of ourselves as living in the flesh any longer, but as having passed beyond it. Saint Paul's saying is absolutely true that *when anyone is in Christ he becomes a completely different person: his old life is over and a new life has begun.* We have been justified by our faith in Christ and the power of the curse has been broken. Christ's coming to life again for our sake has put an end to the sovereignty of death. We have come to know the true God and to worship him in spirit and in truth, through the Son, our mediator, who sends down upon the world the Father's blessings.

And so Saint Paul shows deep insight when he says: *This is all God's doing: it is he who has reconciled us to himself through Christ.* For the mystery of the incarnation and the renewal it accomplished could not have taken place without the Father's will. Through Christ we have gained access to the Father, for as Christ himself says, no one comes to the Father except through him. *This is all God's doing, then. It is he who has reconciled us to himself through Christ, and who has given us the ministry of reconciliation.*

*Responsory*

*Romans 5:11; Colossians 1:19-20*

We rejoice in God through our Lord Jesus Christ,

— through whom we have gained our reconciliation, alleluia.

It pleased God that all perfection should dwell in Christ, and through him God chose to reconcile all things to himself.

— Through whom we have gained our reconciliation, alleluia.

*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.

Ever-living God,  
help us to celebrate our joy  
in the resurrection of the Lord  
and to express in our lives  
the love we celebrate.

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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