

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

May 31, 2026

{ Solemnity – Trinity Sunday }



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

All who inhabit
heaven's wondrous garden
join to acknowledge
you their Lord and Sov'reign,
God, highest Father,
Word, the Sole-begotten,
Spirit most holy.

No one can fathom,
Trinity most loving,
your life and being,
wonderful and boundless;
still all in heaven
gaze on you for ever,
singing with gladness.

All praise your laying
of the world's foundation,
your Light eternal
governing creation,
your Love exalted,
fire from heav'n descending,
hearts to rekindle.

One now in spirit
with the saints in heaven,
we sing our praises
with the choirs of angels,
longing to see you

in your peace eternal,
blessed for ever. Amen.

Metrical hymn, melody: COELITES PLAUDANT, 11 11 11 5; from the Rouen Antiphoner, 1728

Plainsong, mode I, melody 5; Liber Hymnarius, Solesmes, 1983, Text: Te Patrem summum genitumque Verbum, Anselmo Lentini, O.S.B., 1901-1989*

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Sit or stand

PSALMODY

Antiphon 1

Come and stay with us, O God: Father, Son and Holy Spirit.

Psalm 8

The majesty of the Lord and man's dignity

The Father gave Christ lordship of creation and made him head of the Church (Ephesians 1:22).

How gréat is your náme, O Lórd our Gód,*
through áll the éarth!

Your májesty is práised above the héavens;*
on the líps of chíldren and of bábes
you have found práise to fóil your énemy,*
to sílence the fóe and the rébel.

When I see the héavens, the wórks of your hánds,*
the móon and the stárs which you arráinged,
what is mán that you should kéeep him in mínd,*
mortal mán that you cáre for hím?

Yet you have máde him little léss than a gód;*
with glóry and hónor you crówned him,
gave him pówer over the wórks of your hánd,*

put áll things únder his féet.

Áll of them, shéep and cáttle, *
yes, éven the sávage béasts,
bírds of the aír, and fish *
that máke their wáy through the wáters.

How gréat is your náme, O Lórd our Gód, *
through áll the éarth!

Glory to the Fátter, and to the Son, *
and to the Holy Spírit:
as it was in the beginnng, is now, *
and will be for ever. Amen.

Antiphon

Come and stay with us, O God: Father, Son and Holy Spirit.

Antiphon 2

The Fátter is Love, the Son is grace, the Holy Spírit is their bond
of fellowship; O blessed Trínity.

Psalm 33

Song of praise for God's continual care

Through the Word all things were made (John 1:3).

I

Ring out your jóy to the Lórd, O you júst; *
for praise is fíttng for lóyal héarts.

Give thánks to the Lórd upon the hárp, *
with a tén-stringed lúte sing him sóngs.
O síng him a sónng that is nów, *
play lóudly, with áll your skíll.

For the wórd of the Lórd is fáíthful *
and áll his wórks to be trústed.
The Lórd loves jústice and ríght *
and fílls the éarth with his lóve.

By his wórd the héavens were máde, *
by the bréath of his móuth all the stárs.

He collécts the wáves of the ócean; *
he stóres up the dépths of the séa.

Let all the éarth féar the Lórd, *
all who líve in the wórld revére him.
He spóke; and it cáme to bé. *
He commáded; it spráng into béing.

He frustrátes the desígns of the nátions, *
he deféats the pláns of the péoples.
His ówn desígns shall stánd for éver, *
the pláns of his héart from age to áge.

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 Father is Love, the Son is grace, the Holy Spirit is their bond
of fellowship; O blessed Trinity.

Antiphon 3

The Father utters the Truth, the Son is the Truth he utters, and the
Holy Spirit is Truth; O blessed Trinity.

II

They are háppy, whose Gód is the Lórd, *
the péople he has chósen as his ówn.
From the héavens the Lórd looks fórh, *
he sées all the children of mén.

From the pláce where he dwélls he gázés *
on áll the dwéllers on the éarth,
he who shápes the héarts of them áll *
and considérs áll their déeds.

A kíng is not sáved by his ármý, *
nor a wárrior préserved by his stréngth.
A váin hope for sáfety is the hórse; *
despíte its pówer it cannot sáve.

The Lórd looks on thóse who revére him,*
on thóse who hópe in his lóve,
to réscue their sóuls from déath,*
to kéeep them álíve in fámine.

Our sóul is wáiting for the Lórd.*
The Lórd is our hélp and our shíeld.
In hím do our héarts find jóy.*
We trúst in 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

The Father utters the Truth, the Son is the Truth he utters, and the Holy Spirit is Truth; O blessed Trinity.

VERSE

By the word of the Lord the heavens were made.

— By the breath of his mouth, he created the hosts of heaven.

Sit

READINGS

First reading

From the first letter of the apostle Paul to the Corinthians

2:1-16

The great mystery of God's will

As for myself, brothers, when I came to you I did not come proclaiming God's testimony with any particular eloquence or "wisdom." No, I determined that while I was with you I would speak of nothing but Jesus Christ and him crucified. When I came among you it was in weakness and fear, and with much trepidation. My message and my preaching had none of the persuasive force of "wise" argumentation, but the convincing power of the Spirit. As a consequence, your faith rests not on the wisdom of men but on the

power of God.

There is, to be sure, a certain wisdom which we express among the spiritually mature. It is not a wisdom of this age, however, nor of the rulers of this age, who are men headed for destruction. No, what we utter is God's wisdom: a mysterious, a hidden wisdom. God planned it before all ages for our glory. None of the rulers of this age knew the mystery; if they had known it, they would never have crucified the Lord of glory. Of this wisdom it is written:

“Eye has not seen, ear has not heard,
nor has it so much as dawned on man
what God has prepared for those who love him.”

Yet God has revealed this wisdom to us through the Spirit. The Spirit scrutinizes all matters, even the deep things of God. Who, for example, knows a man's innermost self but the man's own spirit within him? Similarly, no one knows what lies at the depths of God but the Spirit of God.

The Spirit we have received is not the world's spirit but God's Spirit, helping us to recognize the gifts he has given us. We speak of these, not in words of human wisdom but in words taught by the Spirit, thus interpreting spiritual things in spiritual terms.

The natural man does not accept what is taught by the Spirit of God. For him, that is absurdity. He cannot come to know such teaching because it must be appraised in a spiritual way. The spiritual man, on the other hand, can appraise everything, though he himself can be appraised by no one. For, “Who has known the mind of the Lord so as to instruct him?” But we have the mind of Christ.

Responsory

See Ephesians 1:17, 18; 1 Corinthians 2:12

May the glorious God and Father of our Lord Jesus Christ give to us a spirit of wisdom to penetrate his revelation, and bring us to full knowledge of him.

— May he enlighten the eyes of our minds to see the great hope of our calling, the wealth of glory he has laid up for

the saints.

We have not received the spirit of this world, but the Spirit who comes from God.

- May he enlighten the eyes of our minds to see the great hope of our calling, the wealth of glory he has laid up for the saints.

Second reading

From the first letter to Serapion by Saint Athanasius, bishop

(Ep. 1 ad Serapionem 28-30: PG 26, 594-595. 599)

Light, radiance and grace are in the Trinity and from the Trinity

It will not be out of place to consider the ancient tradition, teaching and faith of the Catholic Church, which was revealed by the Lord, proclaimed by the apostles and guarded by the fathers. For upon this faith the Church is built, and if anyone were to lapse from it, he would no longer be a Christian either in fact or in name.

We acknowledge the Trinity, holy and perfect, to consist of the Father, the Son and the Holy Spirit. In this Trinity there is no intrusion of any alien element or of anything from outside, nor is the Trinity a blend of creative and created being. It is a wholly creative and energizing reality, self-consistent and undivided in its active power, for the Father makes all things through the Word and in the Holy Spirit, and in this way the unity of the holy Trinity is preserved. Accordingly, in the Church, one God is preached, one God who is *above all things and through all things and in all things*. God is *above all things* as Father, for he is principle and source; he is *through all things* through the Word; and he is *in all things* in the Holy Spirit.

Writing to the Corinthians about spiritual matters, Paul traces all reality back to one God, the Father, saying: *Now there are varieties of gifts, but the same Spirit; and varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone.*

Even the gifts that the Spirit dispenses to individuals are given by the Father through the Word. For all that belongs to the Father

belongs also to the Son, and so the graces given by the Son in the Spirit are true gifts of the Father. Similarly, when the Spirit dwells in us, the Word who bestows the Spirit is in us too, and the Father is present in the Word. This is the meaning of the text: *My Father and I will come to him and make our home with him.* For where the light is, there also is the radiance; and where the radiance is, there too are its power and its resplendent grace.

This is also Paul's teaching in his second letter to the Corinthians: *The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.* For grace and the gift of the Trinity are given by the Father through the Son in the Holy Spirit. Just as grace is given from the Father through the Son, so there could be no communication of the gift to us except in the Holy Spirit. But when we share in the Spirit, we possess the love of the Father, the grace of the Son and the fellowship of the Spirit himself.

Responsory

Let us adore the Father, and the Son and the Holy Spirit;

— let us praise and exalt God above all for ever.

Blessed be God in the firmament of heaven; all praise, all glory to him for ever.

— Let us praise and exalt God above all for ever.

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.

Father,
you sent your Word to bring us truth
and your Spirit to make us holy.
Through them we come to know the mystery of your life.
Help us to worship you, one God in three Persons,
by proclaiming and living our faith in you.

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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