

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

June 23, 2026

{ Tuesday 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

God, we beseech you,
in your tender mercy:
Listen with favor
to our supplications,
heed the petitions
of your lowly servants,
as we implore you.

Gazing serenely
from your throne most holy,
look down in kindness
on the oil we offer;
keep our lamps burning,
chase away the shadows
from hearts in darkness.

In your great mercy,
free us from our failings,
cleanse our defilement,
break apart our fetters,
pardon transgressions,
with your right hand raising
all who have fallen.

Glory and power
to the eternal Father,
praise to you always,
Son and Sole begotten,
with whom the Spirit,

in all things your equal,
reigns through the ages. 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: Ad preces nostras deitatis aures, ca. 10th c.

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Sit or stand

PSALMODY

Antiphon 1

Lord, let my cry come to you; do not hide your face from me.

Psalm 102

The longings and prayers of an exile

God comforts us in all our troubles (2 Corinthians 1:4).

I

O Lórd, listen to my práyer *
and let my crý for hélp réach you.
Do not híde your fáce from mé *
in the dáy of mý distréss.
Túrn your éar towáreds me *
and ánswer me quíckly when I cáll.

For my dáy's are vánishing like smóke, *
my bónes burn awáy like a fire.
My héart is wíthered like the gráss. *
I forgét to éat my bréad.
I crý with áll my stréngth *
and my skín clíngs to my bónes.

I have becóme like a pélican in the wílderness, *

like an ówl in désolate pláces.
I líe awáke and I móan *
like some lónely bírd on a róof.
All day lóng my fóes revíle me; *
those who háte me use my náme as a cúrse.

The bréad I éat is áshes; *
my drínk is míngled with téars.
In your ánger, Lórd, and your fúry *
you have lífted me up and thrówn me dówn.
My dáys are like a pássing shádw *
and I wíther awáy like the gráss.

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

Lord, let my cry come to you; do not hide your face from me.

Antiphon 2

Be attentive, Lord, to the prayer of the helpless.

II

But yóu, O Lórd, will endúre for éver *
and your náme from áge to áge.
Yóu will aríse and have mércy on Zíon: †
for thís is the tíme to have mércy; *
yes, the tíme appóinted has cóme
for your sérvants lóve her véry stónes, *
are moved with píty éven for her dúst.

The nátions shall féar the náme of the Lórd *
and áll the earth's kíngs your glóry,
when the Lórd shall buíld up Zíon agáin *
and appéar in áll his glóry.
Thén he will túrn to the práyers of the hélpless; *
he will nót despíse their práyers.

Let thís be wríttén for áges to cóme *

that a péople yet unbórn may praise the Lórd;
for the Lórd leaned dówn from his sánctuary on hígh. *
He looked dówn from héaven to the éarth
that hé might héar the gróans of the prísoners *
and frée those condémned to díe.

The sóns of your sérvants shall dwéll untróubled *
and their ráce shall endúre befóre you
that the náme of the Lórd may be procláimed in Zíon *
and his práise in the héart of Jerúsalem,
when péoples and kíngdoms are gáthered togéther *
to páy their hómage to the Lórd.

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

Be attentive, Lord, to the prayer of the helpless.

Antiphon 3

You, O Lord, established the earth, and the heavens are the work of your hands.

III

He has bróken my strángth in mid-cóurse; *
he has shórtened the dáys of my lífe.
I say to Gód: “Do not táke me awáy †
befóre my dáys are compléte, *
you, whose dáys last from áge to áge.

Long agó you fóunded the éarth *
and the héavens are the wórk of your hánds.
They will pérish but yóu will remáin. *
They will áll wear óut like a gárment.
You will chángé them like clóthes that are chánged. *
But yóu neither chángé, nor have an énd.”

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

You, O Lord, established the earth, and the heavens are the work of your hands.

VERSE

Listen, my people, to my teaching.

— Give ear to the words I speak.

Sit

READINGS

First reading

From the first book of Samuel

17:57—18:9, 20-30

Saul's jealousy of David

When David returned from slaying the Philistine, Abner took him and presented him to Saul. David was still holding the Philistine's head. Saul then asked him, "Whose son are you, young man?" David replied, "I am the son of your servant Jesse of Bethlehem."

[By the time David finished speaking with Saul, Jonathan had become as fond of David as if his life depended on him; he loved him as he loved himself. Saul laid claim to David that day and did not allow him to return to his father's house. And Jonathan entered into a bond with David, because he loved him as himself. Jonathan divested himself of the mantle he was wearing and gave it to David, along with his military dress, and his sword, his bow and his belt. David then carried out successfully every mission on which Saul sent him. So Saul put him in charge of his soldiers, and this was agreeable to the whole army, even to Saul's own officers.]

At the approach of Saul and David (on David's return after slaying the Philistine), women came out from each of the cities of Israel to meet King Saul, singing and dancing, with tambourines, joyful songs, and sistrums. The women played and sang:

“Saul has slain his thousands,
and David his ten thousands.”

Saul was very angry and resentful of the song, for he thought: “They give David ten thousands, but only thousands to me. All that remains for him is the kingship.” [And from that day on, Saul was jealous of David.]

Now Saul’s daughter Michal loved David, and it was reported to Saul, who was pleased at this, for he thought, “I will offer her to him to become a snare for him, so that the Philistines may strike him.” [Thus for the second time Saul said to David, “You shall become my son-in-law today.”] Saul then ordered his servants to speak to David privately and to say: “The king is fond of you, and all his officers love you. You should become the king’s son-in-law.” But when Saul’s servants mentioned this to David, he said: “Do you think it easy to become the king’s son-in-law? I am poor and insignificant.”

When his servants reported to him the nature of David’s answer, Saul commanded them to say this to David: “The king desires no other price for the bride than the foreskins of one hundred Philistines, that he may thus take vengeance on his enemies.” Saul intended in this way to bring about David’s death through the Philistines. When the servants reported this offer to David, he was pleased with the prospect of becoming the king’s son-in-law. [Before the year was up,] David made preparations and sallied forth with his men and slew two hundred Philistines. He brought back their foreskins and counted them out before the king, that he might thus become the king’s son-in-law. So Saul gave him his daughter Michal in marriage.

Saul thus came to recognize that the Lord was with David; besides, his own daughter Michal loved David. Therefore Saul feared David all the more [and was his enemy ever after].

[The Philistine chiefs continued to make forays, but each time they took the field, David was more successful against them than any other of Saul’s officers, and as a result acquired great fame.]

Responsory

Psalm 56:2, 4, 14

Have pity on me, O God, for men trample upon me; all day long they persecute me with their constant attacks.

— I place my trust in you.

For you have rescued my soul from death and you have kept my feet from stumbling.

— I place my trust in you.

Second reading

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

(PG 46, 283-286)

Christ should be manifest in our whole life

The life of the Christian has three distinguishing aspects: deeds, words and thought. Thought comes first, then words, since our words express openly the interior conclusions of the mind. Finally, after thoughts and words, comes action, for our deeds carry out what the mind has conceived. So when one of these results in our acting or speaking or thinking, we must make sure that all our thoughts, words and deeds are controlled by the divine ideal, the revelation of Christ. For then our thoughts, words and deeds will not fall short of the nobility of their implications.

What then must we do, we who have been found worthy of the name of Christ? Each of us must examine his thoughts, words and deeds, to see whether they are directed toward Christ or are turned away from him. This examination is carried out in various ways. Our deeds or our thoughts or our words are not in harmony with Christ if they issue from passion. They then bear the mark of the enemy who smears the pearl of the heart with the slime of passion, dimming and even destroying the luster of the precious stone.

On the other hand, if they are free from and untainted by every passionate inclination, they are directed toward Christ, the author and source of peace. He is like a pure, untainted stream. If you draw

from him the thoughts in your mind and the inclinations of your heart, you will show a likeness to Christ, your source and origin, as the gleaming water in a jar resembles the flowing water from which it was obtained.

For the purity of Christ and the purity that is manifest in our hearts are identical. Christ's purity, however, is the fountainhead; ours has its source in him and flows out of him. Our life is stamped with the beauty of his thought. The inner and the outer man are harmonized in a kind of music. The mind of Christ is the controlling influence that inspires us to moderation and goodness in our behavior. As I see it, Christian perfection consists in this: sharing the titles which express the meaning of Christ's name, we bring out this meaning in our minds, our prayers and our way of life.

Responsory

Colossians 3:17; Romans 14:7

Whatever you do in word and deed,

— do all in the name of the Lord Jesus.

None of us lives just for himself, and none of us dies for himself alone.

— Do all in the name of the Lord Jesus.

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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