

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

November 2, 2026

{ All Souls }



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

O God, beyond the dawn of time
you live, the only font of life;
with loving kindness look on us,
whom sin and guilt exposed to death.

O Father, you permitted death,
the price we pay for human sin,
that dust be given back to dust
and sin by death may be undone.

And yet you gave the breath of life,
imparted by your loving care,
the seed of immortality,
unfading and abiding pledge.

This is our comfort, this our hope:
that we, O Lord, shall live again,
that Christ, first fruits of those who rise,
shall take us swiftly to your throne.

May these departed servants, Lord,
enjoy your Kingdom filled with life,
for faith in Christ has marked their souls,
anointed with the Spirit's love.

Make haste to grant us, Lord, your reign,
that after we have left this earth,
together we may sing your praise,
the true Beginning and the End. Amen.

Metrical hymn, melody: O WALY WALY, 8 8 8 8; English traditional melody.

Plainsong, mode II, melody 36; Liber Hymnarius, Solesmes, 1983, Text: Qui vivis
ante sæcula, Anselmo Lentini, O.S.B., 1901–1989*

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Sit or stand

PSALMODY

Antiphon 1

From the earth you formed me, with flesh you clothed me; Lord,
my Redeemer, raise me up again at the last day.

Psalm 40:2-14, 17-18

Thanksgiving and plea for help

*It was not sacrifice and oblation you wanted, but you have prepared a body for me
(Hebrews 10:5).*

I

I wáited, I wáited for the Lórd †
and he stóoped down to mé; *
he héard my crý.

He dréw me from the déadly pít, *
from the míry cláy.
He sét my féet upon a rók *
and made my fóotsteps firm.

He pút a new sóng into my móuth, *
práise of our Gód.
Mány shall sée and féar *
and shall trúst in the Lórd.

Háppy the mán who has pláced *
his trúst in the Lórd
and has nót gone óver to the rébels *
who fóllow false góds.

How mány, O Lórd my Gód, †
are the wónders and desígns that yóu have wórked for ús; *
you háve no équal.

Shóuld I procláim and spéak of them, *
they are móre than I can téll!

You do not ásk for sácrifice and ófferings, *
but an ópen éar.

You do not ásk for hólocaust and víctim. *
Instéad, here am Í.

In the scróll of the bóok it stands wríten *
that Í should do your wíll.

My Gód, I delíght in your lów *
in the dépth of my héart.

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

From the earth you formed me, with flesh you clothed me; Lord,
my Redeemer, raise me up again at the last day.

Antiphon 2

Lord, may it please you to rescue me; look upon me and help me.

II

Your jústice Í have procláimed *
in the gréat assémbly.

My líps I háve not séaled; *
you knów it, O Lórd.

I have not hídden your jústice in my héart *
but decláred your faithful hélp.

I have not hídden your lóve and your trúth *
from the gréat assémbly.

O Lórd, you wíll not withhóld *
your compásson from mé.

Your mérciful lóve and your trúth *
will álways guárd me.

For Í am besét with évils *
too mány to be cóunted.

My síns have fállen upón me *
and my síght fáils me.

They are móre than the háirs on my héad *
and my héart sínks.

O Lórd, cóme to my réscue, *
Lord, cóme to my áid.

O lét there be rejóicing and gládness *
for áll who séek you.

Let them éver say: “The Lórd is gréat,” *
who lóve your saving hélp.

As for mé, wrétched and póor, *
the Lórd thinks of mé.

Yóu are my réscuer, my hélp, *
O Gód, do not deláy.

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, may it please you to rescue me; look upon me and help me.

Antiphon 3

My soul is thirsting for the living God; when shall I see him face to face?

Psalms 42

Longing for the Lord's presence in his Temple

Let all who thirst come; let all who desire it, drink from the life-giving water (Revelation 22:17).

Líke the déer that yéarns *
for rúnníng stréams,

só my sóul is yéarning *
for yóu, my Gód.

My sóul is thírsting for Gód, *
the Gód of my lífe;
whén can I énter and sée *
the fáce of Gód?

My téars have becóme my bréad, *
by níght, by dáy,
as I héar it sáid all the day lóng: *
“Whére is your Gód?”

Thése things will Í remémber *
as I póur out my sóul:
how I would léad the rejóicing crówd *
into the hóuse of Gód,
amid críes of gládness and thanksgíving, *
the thróng wild with jóy.

Whý are you cast dówn, my sóul, *
why gróan withín me?
Hope in Gód; I will práise him stíll, *
my sáviór and my Gód.

My sóul is cast dówn withín me *
as I thínk of yóu,
from the cóuntry of Jórdan and Mount Hérmon, *
from the Híll of Mízar.

Déep is cálling on déep, *
in the róar of wátters:
your tórrents and áll your wáves *
swept óver mé.

By dáy the Lórd will sénd *
his lóving kíndness;
by níght I will síng to hím, *
praise the Gód of my lífe.

I will sáy to Gód, my rók: *
“Whý have you forgóttén me?

Whý do Í go móurning *
oppréssed by the fóe?"

With críes that píerce me to the héart, *
my énemíes revíle me,
sáying to me áll the day lóng: *
“Whére is your Gód?"

Whý are you cast dówn, my sóul, *
why gróan withín me?
Hope in Gód; I will práise him stíll, *
my sávior and my Gód.

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

My soul is thirsting for the living God; when shall I see him face to face?

VERSE

Lord, countless are your mercies.

— Give me life according to your word.

Sit

READINGS

First reading

From the first letter of the apostle Paul to the Corinthians

15:12-34

The resurrection of Christ is the hope of the faithful

Tell me, if Christ is preached as raised from the dead, how is it that some of you say there is no resurrection of the dead? If there is no resurrection of the dead, Christ himself has not been raised. And if Christ has not been raised, our preaching is void of content and your faith is empty too. Indeed, we should then be exposed as false witnesses of God, for we have borne witness before him that he

raised up Christ; but he certainly did not raise him up if the dead are not raised. Why? Because if the dead are not raised, then Christ was not raised; and if Christ was not raised, your faith is worthless. You are still in your sins, and those who have fallen asleep in Christ are the deadest of the dead. If our hopes in Christ are limited to this life only, we are the most pitiable of men.

But as it is, Christ is now raised from the dead, the first fruits of those who have fallen asleep. Death came through a man; hence the resurrection of the dead comes through a man also. Just as in Adam all die, so in Christ all will come to life again, but each one in proper order: Christ the first fruits and then, at his coming, all those who belong to him. After that will come the end, when, after having destroyed every sovereignty, authority, and power, he will hand over the kingdom to God the Father.

Christ must reign until God has put all enemies under his feet, and the last enemy to be destroyed is death. Scripture reads that God “has placed all things under his feet.” But when it says that everything has been made subject, it is clear that he who has made everything subject to Christ is excluded. When, finally, all has been subjected to the Son, he will then subject himself to the One who made all things subject to him, so that God may be all in all.

If the dead are not raised, what about those who have themselves baptized on behalf of the dead? If the raising of the dead is not a reality, why be baptized on their behalf? And why are we continually putting ourselves in danger? I swear to you, brothers, by the very pride you take in me, which I cherish in Christ Jesus our Lord, that I face death every day. If I fought those beasts at Ephesus for purely human motives, what profit was there for me? If the dead are not raised, “Let us eat and drink, for tomorrow we die!” Do not be led astray any longer. “Bad company corrupts good morals.” Return to reason, as you ought, and stop sinning. Some of you are quite ignorant of God; I say it to your shame.

Responsory

1 Corinthians 15:25–26; see Revelation 20:13, 14

Christ must reign until God has brought all enemies under his feet.

— And the last enemy to be destroyed is death.

Then death and Sheol will give up their dead, death and Sheol will be cast into the fiery lake.

— And the last enemy to be destroyed is death.

Second reading

From a book on the death of his brother Satyrus by Saint Ambrose, bishop

(Lib. 2, 40. 41. 46. 47. 132. 133: CSEL 73, 270-274, 323-324)

Let us die with Christ, to live with Christ

We see that death is gain, life is loss. Paul says: *For me life is Christ, and death a gain*. What does “Christ” mean but to die in the body, and receive the breath of life? Let us then die with Christ, to live with Christ. We should have a daily familiarity with death, a daily desire for death. By this kind of detachment our soul must learn to free itself from the desires of the body. It must soar above earthly lusts to a place where they cannot come near, to hold it fast. It must take on the likeness of death, to avoid the punishment of death. The law of our fallen nature is at war with the law of our reason and subjects the law of reason to the law of error. What is the remedy? *Who will set me free from this body of death? The grace of God, through Jesus Christ, our Lord.*

We have a doctor to heal us; let us use the remedy he prescribes. The remedy is the grace of Christ, the dead body our own. Let us then be exiles from our body, so as not to be exiles from Christ. Though we are still in the body, let us not give ourselves to the things of the body. We must not reject the natural rights of the body, but we must desire before all else the gifts of grace.

What more need be said? It was by the death of one man that the world was redeemed. Christ did not need to die if he did not want to, but he did not look on death as something to be despised, something to be avoided, and he could have found no better means to save us than by dying. Thus his death is life for all. We are sealed with the sign of his death; when we pray we preach his death; when we offer sacrifice we proclaim his death. His death is victory;

his death is a sacred sign; each year his death is celebrated with solemnity by the whole world.

What more should we say about his death since we use this divine example to prove that it was death alone that won freedom from death, and death itself was its own redeemer? Death is then no cause for mourning, for it is the cause of mankind's salvation. Death is not something to be avoided, for the Son of God did not think it beneath his dignity, nor did he seek to escape it.

Death was not part of nature; it became part of nature. God did not decree death from the beginning; he prescribed it as a remedy. Human life was condemned because of sin to unremitting labor and unbearable sorrow and so began to experience the burden of wretchedness. There had to be a limit to its evils; death had to restore what life had forfeited. Without the assistance of grace, immortality is more of a burden than a blessing.

The soul has to turn away from the aimless paths of this life, from the defilement of an earthly body; it must reach out to those assemblies in heaven (though it is given only to the saints to be admitted to them) to sing the praises of God. We learn from Scripture how God's praise is sung to the music of the harp: *Great and wonderful are your deeds, Lord God Almighty; just and true are your ways, King of the nations. Who will not revere and glorify your nature? You alone are holy; all nations will come and worship before you.* The soul must also desire to witness your nuptials, Jesus, and to see your bride escorted from earthly to heavenly realities, as all rejoice and sing: *All flesh will come before you.* No longer will the bride be held in subjection to this passing world but will be made one with the spirit.

Above all else, holy David prayed that he might see and gaze on this: *One thing I have asked of the Lord, this I shall pray for: to dwell in the house of the Lord all the days of my life, and to see how gracious is the Lord.*

Responsory

See 2 Maccabees 12:45; Matthew 13:43

There are some who have died a godly death;

— they shall receive the splendid reward which awaits them.

Then the just will shine like the sun in the kingdom of their Father.

— They shall receive the splendid reward which awaits them.

Stand

CONCLUDING PRAYER

Let us pray.

Merciful Father,

hear our prayers and console us.

As we renew our faith in your Son,

whom you raised from the dead,

strengthen our hope that all our departed brothers and sisters
will share in his resurrection,

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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