

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

November 15, 2026

{ Thirty-Third Sunday 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

This day, more sacred than the rest,
shines forth the first and eighth of days,
which you, firstfruits of those who rise,
have consecrated to yourself.

O Jesus, raise our souls to you;
first grant that we may share your life,
then make our bodies rise to you,
for ever free from second death,

That soon we may be carried up
to meet you, Christ, on heaven's clouds,
to live with you for evermore,
our Resurrection and our Life.

And as we gaze upon your face,
conform us to your glory, Lord,
that we may know you as you are,
true light and sweetness for our souls.

Filled with your joy and sev'nfold grace
and given to the Father's care,
then may we see the perfect reign
of God, the holy Three in One. Amen.

Metrical hymn, melody: Morning Hymn, 8 8 8 8; François Barthélémon, 1741–1808

Plainsong, mode IV, melody 67; Liber Hymnarius, Solesmes, 1983, Text: Dies ætasque
ceteris, unknown author, ca. 12th c.*

*The English translation of Hymns and chants from The Liturgy of the Hours © 2023
International Commission on English in the Liturgy Corporation (ICEL).*

Reproduced from The Divine Office Hymnal (hymns #193/194). Copyright © 2023 United States Conference of Catholic Bishops, Washington, DC (USCCB). Published and distributed exclusively by GIA Publications, Inc., Chicago, IL. To acquire the Pew Edition or Accompaniment Edition of the hymnal with metrical hymn tunes and plainsong melodies, visit www.giamusic.com.

Sit or stand

PSALMODY

Antiphon 1

See how the cross of the Lord stands revealed as the tree of life.

Psalm 1

There are two ways a man may take

They are happy who, putting all their trust in the cross, have plunged into the water of life (from an author of the second century).

Háppy indéed is the mán *
who fóllows not the cóunsel of the wícked;
nor língers in the wáy of sínners *
nor síts in the cómpany of scórners,
but whose delíght is the láw of the Lórd *
and who pónders his láw day and níght.

Hé is like a trée that is plánted *
besíde the flówing wátters,
that yíelds its frúit in due séason †
and whose léaves shall néver fáde; *
and áll that he dóes shall próspér.

Not só are the wícked, not só! †
For théy like wínnowed cháff *
shall be dríven awáy by the wínd.
When the wícked are júdged they shall not stánd, *
nor find róom among thóse who are júst;
for the Lórd guards the wáy of the júst *
but the wáy of the wícked leads to dóom.

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

See how the cross of the Lord stands revealed as the tree of life.

Antiphon 2

Here is a King of my own choosing who will rule on Mount Zion.

Psalm 2

The Messiah, king and conqueror

The rulers of the earth joined forces to overthrow Jesus, your anointed Son (Acts 4:27).

Why this tumult among nátions,*
among péoples this úseless múrmuring?
They arise, the kíngs of the éarth,*
princes plót against the Lórd and his Anóinted.
“Cóme let us bréak their fétters,*
cóme, let us cást off their yóke.”

He who síts in the héavens láughs;*
the Lórd is láughing them to scórn.
Thén he will spéak in his ánger,*
his ráge will stríke them with térror.
“It is Í who have sét up my kíng*
on Zíon, my hólý móuntain.”

I will annóunce the decreée of the Lórd: †
The Lórd said to me: “Yóu are my Són.*
It is Í who have begóttén you this dáy.
Ásk and I shall bequéath you the nátions,*
put the énds of the éarth in your posséssion.
With a ród of íron you will bréak them,*
shátter them like a pótter’s jár.”

Nów, O kíngs, understánd,*
take wárning, rúlers of the éarth;
sérve the Lórd with áwe*
and trémbling, páy him your hómage
lést he be ángry and you pérish;*
for súddenly his ánger will bláze.

Blessed are théy*
who put their trúst in 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

Here is a King of my own choosing who will rule on Mount Zion.

Antiphon 3

Lord, you are my protector; you have raised me up in glory.

Psalm 3

I am safe in the Lord's keeping

Christ fell asleep in death, but he rose from the dead, for God was his deliverer (Saint Irenaeus).

How mány are my fóes, O Lórd! *
How mány are rísing up agáinst me!
How mány are sáying abóut me: *
“There is no hélp for hím in Gód.”

But yóu, Lórd, are a shíeld abóut me, *
my glóry, who líft up my héad.
I crý alóud to the Lórd. *
He ánsvers from his hólý móuntain.

I líe down to rést and I sléep. *
I wáke, for the Lórd uphólds me.
I will not féar even thóusands of péople *
who are ránged on every síde agáinst me.

Aríse, Lórd; sáve me, my Gód, *
you who stríke all my fóes on the móuth,
you who bréak the téeth of the wícked! *
O Lórd of salvátion, bless your péople!

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, you are my protector; you have raised me up in glory.

VERSE

May the word of Christ ever fill your hearts.

— Share with one another the wisdom you receive.

Sit

READINGS

First reading

From the book of the prophet Joel

2:21—3:5

Concerning the last days

Thus says the Lord:

Fear not, O land!

exult and rejoice!

for the Lord has done great things.

Fear not, beasts of the field!

for the pastures of the plain are green;

The tree bears its fruit,

the fig tree and the vine give their yield.

And do you, O children of Zion, exult

and rejoice in the Lord, your God!

He has given you the teacher of justice:

he has made the rain come down for you,

the early and the late rain as before.

The threshing floors shall be full of grain

and the vats shall overflow with wine and oil.

And I will repay you for the years

which the locust has eaten,

The grasshopper, the devourer, and the cutter,

my great army which I sent among you.

You shall eat and be filled,

and shall praise the name of the Lord, your God,

Because he has dealt wondrously with you;

my people shall nevermore be put to shame.
And you shall know that I am in the midst of Israel;
I am the Lord, your God, and there is no other;
my people shall nevermore be put to shame.

Then afterward I will pour out
my spirit upon all mankind.
Your sons and daughters shall prophesy,
your old men shall dream dreams,
your young men shall see visions;
Even upon the servants and the handmaids,
in those days, I will pour out my spirit.

And I will work wonders in the heavens and on the earth,
blood, fire, and columns of smoke;
The sun will be turned to darkness,
and the moon to blood,
At the coming of the Day of the Lord,
the great and terrible day.
Then everyone shall be rescued
who calls on the name of the Lord;
For on Mount Zion there shall be a remnant,
as the Lord has said,
And in Jerusalem survivors
whom the Lord shall call.

Responsory

Luke 21:25, 31; Mark 13:33

There will be signs in the sun, the moon and the stars.

- When you see all these things happening, know that the kingdom of God is near.

Be on your guard and pray, for you do not know when the time will come.

- When you see all these things happening, know that the kingdom of God is near.

Second reading

From a discourse on the Psalms by Saint Augustine, bishop

(Ps. 95, 14, 15: CCL 39, 1351-1353)

Let us not resist the first coming, so that we may not dread the second

All the trees of the forest will exult before the face of the Lord, for he has come, he has come to judge the earth. He has come the first time, and he will come again. At his first coming, his own voice declared in the gospel: *Hereafter you shall see the Son of Man coming upon the clouds.* What does he mean by *hereafter*? Does he not mean that the Lord will come at a future time when all the nations of the earth will be striking their breasts in grief? Previously he came through his preachers, and he filled the whole world. Let us not resist his first coming, so that we may not dread the second.

What then should the Christian do? He ought to use the world, not become its slave. And what does this mean? It means having, as though not having. So says the Apostle: *My brethren, the appointed time is short: from now on let those who have wives live as though they had none; and those who mourn as though they were not mourning; and those who rejoice as though they were not rejoicing; and those who buy as though they had no goods; and those who deal with this world as though they had no dealings with it. For the form of this world is passing away. But I wish you to be without anxiety.* He who is without anxiety waits without fear until his Lord comes. For what sort of love of Christ is it to fear his coming? Brothers, do we not have to blush for shame? We love him, yet we fear his coming. Are we really certain that we love him? Or do we love our sins more? Therefore let us hate our sins and love him who will exact punishment for them. He will come whether we wish it or not. Do not think that because he is not coming just now, he will not come at all. He will come, you know not when; and provided he finds you prepared, your ignorance of the time of his coming will not be held against you.

All the trees of the forest will exult. He has come the first time, and he will come again to judge the earth; he will find those rejoicing who believed in his first coming, *for he has come.*

He will judge the world with equity and the peoples in his truth.

What are equity and truth? He will gather together with him for the judgment his chosen ones, but the others he will set apart; for he will place some on his right, others on his left. What is more equitable, what more true than that they should not themselves expect mercy from the judge, who themselves were unwilling to show mercy before the judge's coming. Those, however, who were willing to show mercy will be judged with mercy. For it will be said to those placed on his right: *Come, blessed of my Father, take possession of the kingdom which has been prepared for you from the beginning of the world.* And he reckons to their account their works of mercy: *For I was hungry and you gave me food to eat; I was thirsty and you gave me drink.*

What is imputed to those placed on his left side? That they refused to show mercy. And where will they go? *Depart into the everlasting fire.* The hearing of this condemnation will cause much wailing. But what has another psalm said? *The just man will be held in everlasting remembrance; he will not fear the evil report.* What is the evil report? *Depart into the everlasting fire, which was prepared for the devil and his angels.* Whoever rejoices to hear the good report will not fear the bad. This is equity, this is truth.

Or do you, because you are unjust, expect the judge not to be just? Or because you are a liar, will the truthful one not be true? Rather, if you wish to receive mercy, be merciful before he comes; forgive whatever has been done against you; give of your abundance. Of whose possessions do you give, if not from his? If you were to give of your own, it would be largess; but since you give of his, it is restitution. *For what do you have, that you have not received?* These are the sacrifices most pleasing to God: mercy, humility, praise, peace, charity. Such as these, then, let us bring and, free from fear, we shall await the coming of the judge *who will judge the world in equity and the peoples in his truth.*

Responsory

Matthew 16:27; Psalm 96:13

The Son of Man will come in the glory of his Father with his angels.

— Then he will reward each according to his deeds.

He will judge the world with justice and the peoples with truth.

— Then he will reward each according to his deeds.

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 of all that is good,
keep us faithful in serving you,
for to serve you is our lasting joy.

We ask 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.

The English translation of Antiphons, Invitatories, Responsories, Intercessions, Psalm 95, the Canticle of the Lamb, Psalm Prayers, Non-Biblical Readings, Hagiographical Introductions from *The Liturgy of the Hours* © 1973, 1974, 1975, International Commission on English in the Liturgy Corporation (ICEL); excerpts from the English translation of *The Roman Missal* © 2010, ICEL; the English translation of Hymns from *The Liturgy of the Hours* © 2023. All rights reserved.

English translation of *Gloria Patri, Te Deum Laudamus, Benedictus, Magnificat*, and *Nunc Dimittis* by the International Consultation on English Texts.

Readings and New Testament Canticles (except the Magnificat) from the *New American Bible* Copyright © 1970 by the Confraternity of Christian Doctrine, Washington, D.C. Used with permission. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

Psalm texts except Psalm 95 Copyright © 1963, The Grail (England). Used with permission of A.P. Watt Ltd. All rights reserved.

Arrangement Copyright © 2006 by eBreviary, New York.



mobile prayers



UNITED STATES OF AMERICA
www.ebreviary.com