

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

June 26, 2025

{ Thursday 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

Awaken us to love for you,
who grant us pardon for our faults,
that you may have compassion, Lord,
on hearts you cleanse from guilt and sin.

As outcasts here, we come to you
and, exiled, grieve with sighs and tears;
you are our haven and our home:
Lord, guide us to the halls of life.

O Truth, how happy is the love
that thirsts for you, the font of life,
and highly blest the eyes of those
who gaze upon you face to face.

How great the glory of your name,
the wondrous mem'ry of your praise,
which they whose hearts rise from the depths
now celebrate for evermore.

Most loving Father, hear our prayer,
and you, O Christ coequal Son,
who with the Spirit Paraclete
now reign for all eternity. Amen.

Metrical hymn, melody: Abends, 8 8 8 8; Herbert Stanley Oakley, 1830-1903

*Plainsong, mode II, melody 43; Liber Hymnarius, Solesmes, 1983, Text: Amoris sensus
erige, ca. 10th c.*

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Sit or stand

PSALMODY

Antiphon 1

Their own strength could not save them; it was your strength and the light of your face.

Psalm 44

The misfortunes of God's people

We triumph over all these things through him who loved us (Romans 8:37).

I

We héard with our ówn ears, O Gód, *
our fáthers have tóld us the stóry
of the thínghs you díd in their dáysh, *
you yoursélf, in dáysh long agó.

To plánt them you upróoted the nátions: *
to let them spréad you laid péoplesh lów.
No swórd of their ówn won the lánd; *
no árm of their ówn brought them víctory.
It was yóur right hánd, your árm *
and the líght of your fáce: for you lóved them.

It is yóu, my kíng, my Gód, *
who gránted víctories to Jácob.
Through yóu we béat down our fóesh; *
in your náme we trámplesh our aggrésshors.

For it was nóth in my bówh that I trústed *
nor yét was I sáved by my swórd:
it was yóu who sáved us from our fóesh, *
it was yóu who put our fóesh to sháme.
All day lóng our bóast was in Gód, *
and we práised your náme without céasing.

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

Their own strength could not save them; it was your strength and
the light of your face.

Antiphon 2

Turn back to the Lord; he will not hide his face.

II

Yet now you have rejected us, disgraced us: *
you no longer go forth with our armies.
You make us retreat from the foe *
and our enemies plunder us at will.

You make us like sheep for the slaughter *
and scatter us among the nations.
You sell your own people for nothing *
and make no profit by the sale.

You make us the taunt of our neighbors, *
the laughing stock of all who are near.
Among the nations, you make us a byword, *
among the peoples a thing of derision.

All day long my disgrace is before me: *
my face is covered with shame
at the voice of the taunter, the scoffer, *
at the sight of the foe and the avenger.

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

Turn back to the Lord; he will not hide his face.

Antiphon 3

Arise, Lord, do not abandon us for ever.

III

This befell us though we hād not forgóttēn you; *
though we hād not bēēn fálsē to your cōvénant,
though we hād not withdráwn our héarts; *
though our féet had not stráyd from your páth.
Yet you have crúshed us in a pláce of sórrōws *
and cóvērēd us with the shádw of déath.

Had we forgóttēn the náme of our Gód *
or strétchēd our hānds to another gód
would not Gód have fōund this óut, *
he who knóws the sécrets of the héart?
It is for yóu that we face déath all day lóng *
and are cóuntēd as shéep for the sláughtēr.

Awáke, O Lord, whý do you sléep? *
Aríse, do not rejéct us for éver!
Whý do you híde your fáce from us *
and forgét our opprēssion and míserý?

For we are bróught down lów to the dúst; *
our bódý lies próstrate on the éarth.
Stand úp and cóme to our hélp! *
Redéem us becáuse of your lóve!

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

Antiphon

Arise, Lord, do not abandon us for ever.

VERSE

Let the light of your face shine on me, O Lord.

— Teach me your way of holiness.

READINGS

First reading

From the first book of Samuel

21:2–10; 22:1–5

The flight of David

David went to Ahimelech, the priest of Nob, who came trembling to meet him and asked, “Why are you alone? Is there no one with you?” David answered the priest: “The king gave me a commission and told me to let no one know anything about the business on which he sent me or the commission he gave me. For that reason I have arranged a meeting place with my men. Now what have you on hand? Give me five loaves, or whatever you can find.” But the priest replied to David, “I have no ordinary bread on hand, only holy bread; if the men have abstained from women, you may eat some of that.” David answered the priest: “We have indeed been segregated from women as on previous occasions. Whenever I go on a journey, all the young men are consecrated—even for a secular journey. All the more so today, when they are consecrated at arms!” So the priest gave him holy bread, for no other bread was on hand except the showbread which had been removed from the Lord’s presence and replaced by fresh bread when it was taken away. One of Saul’s servants was there that day, detained before the Lord; his name was Doeg the Edomite, and he was Saul’s chief henchman.

David then asked Ahimelech: “Do you have a spear or a sword on hand? I brought along neither my sword nor my weapons, because the king’s business was urgent.” The priest replied: “The sword of Goliath the Philistine, whom you killed in the Vale of the Terebinth, is here [wrapped in a mantle] behind an ephod. If you wish to take that, take it; there is no sword here except that one.” David said: “There is none to match it. Give it to me!”

David left Gath and escaped to the cave of Adullam. When his brothers and the rest of his family heard about it, they came down to him there. He was joined by all those who were in difficulties or in debt, or who were embittered, and he became their leader. About

four hundred men were with him.

From there David went to Mizpeh of Moab and said to the king of Moab, "Let my father and mother stay with you, until I learn what God will do for me." He left them with the king of Moab, and they stayed with him as long as David remained in the refuge.

But the prophet Gad said to David: "Do not remain in the refuge. Leave, and go to the land of Judah." And so David left and went to the forest of Hereth.

Responsory

Romans 7:6; Mark 2:25, 26

We have been set free from the law; we are dead to that which held us bound.

- Now we serve in the new way of the spirit and not under the old bondage of the written law.

Have you not read what David did when he was hungry? How he went into the house of God and ate the consecrated bread?

- Now we serve in the new way of the spirit and not under the old bondage of the written law.

Second reading

From a homily by Saint Gregory of Nyssa, bishop

(Orat. 6 De beatitudinibus: PG 44, 1263-1266)

God is like an inaccessible rock

Consider the feelings of a man who looks down into the depths of the sea from the top of a mountain. This is similar to my own experience when the voice of the Lord from on high, as from a mountaintop, reached the unfathomable depths of my intellect. Along the seacoast, you may often see mountains facing the sea. It is as though they had been sliced in two, with a sheer drop from top to bottom. At the top a projection forms a ledge overhanging the depths below. If a man were to look down from that ledge, he would be overcome by dizziness. In this same way my soul grows dizzy when it hears the great voice of the Lord saying: *Blessed are the clean of heart, for they shall see God.*

The vision of God is offered to those who have purified their hearts. Yet, *no man has seen God at any time*. These are the words of the great Saint John and they are confirmed by Saint Paul's lofty thought, in the words: God is *he whom no one has seen or can see*. He is that smooth, steep and sheer rock, on which the mind can find no secure resting place to get a grip or lift ourselves up. In the view of Moses, he is inaccessible. In spite of every effort, our minds cannot approach him. We are cut off by the words: *No man can see God and live*. And yet, to see God is eternal life. But John, Paul and Moses, pillars of our faith, all testify that it is impossible to see God. Look at the dizziness that affects the soul drawn to contemplating the depths of these statements. If God is life, then he who does not see God does not see life. Yet God cannot be seen; the apostles and prophets, inspired by the Holy Spirit, have testified to this. Into what straits is man's hope driven!

Yet God does raise and sustain our flagging hopes. He rescued Peter from drowning and made the sea into a firm surface beneath his feet. He does the same for us; the hands of the Word of God are stretched out to us when we are out of our depth, buffeted and lost in speculation. Grasped firmly in his hands, we shall be without fear: *Blessed are the pure of heart, he says, for they shall see God*.

Responsory

John 1:18; Psalm 145:3

No one has ever seen God;

- the only Son of God, nearest to the Father's heart, has made him known.

Great is the Lord and highly to be praised; his greatness is beyond our understanding.

- The only Son of God, nearest to the Father's heart, has made him known.

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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