

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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July 22, 2025

{ Feast – Mary Magdalene }



*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

Mary, blest woman, Magdala's great glory,  
all, with devotion, show you love and rev'rence,  
for Christ has bound you to himself in friendship,  
love's holy cov'nant.

When you beheld him wondrous and almighty,  
driving out demons, vanquishing their powers,  
faith strong and grateful bound you to your healer,  
filled you with gladness.

Henceforth you joined him; fervent love compelled you:  
treading the footsteps of your holy Master,  
as a companion, faithfully you served him  
with zeal and fervor.

Then you stood weeping by his Cross in sorrow,  
ardently grieving at the Lord's great Passion;  
gently anointing, you prepared his body  
for his entombment.

May Christ unite us, whom his love engendered,  
to his great triumph, that we all may join you  
now and for ever singing joyful praises  
to the Beloved. Amen.

*Metrical hymn, melody: CHRISTE SANCTORUM, 11 11 11 5; from François de  
La Feillée's Methode de plain-chant, 1782*

*Plainsong, mode II, melody 31; Liber Hymnarius, Solesmes, 1983, Text: Magdale  
sidus, mulier beata, Anselmo Lentini, O.S.B., 1901-1989*

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*Sit or stand*

## PSALMODY

### *Antiphon 1*

Her mouth uttered words of wisdom; her tongue spoke words of compassion.

### *Psalm 19A*

#### *Praise of the Lord, Creator of all*

*The dawn from on high shall break on us . . . to guide our feet into the way of peace  
(Luke 1:78,79).*

The héavens procláim the glóry of Gód \*  
and the firmament shows fóρθ the wórк of his hánds.  
Dáy unto dáy tákes up the stóry \*  
and níght unto níght makes knówn the méssage.

No spéech, no wórd, no vóice is héárd †  
yet their spán exténds through áll the éarth, \*  
their wórdс to the útmost bóunds of the wórld.

Thére he has pláced a tént for the sún; †  
it comes fóρθ like a brídegroom cóming from his tént, \*  
rejóices like a chámption to rún its cóurse.

At the énd of the ský is the rísing of the sún; †  
to the fúrthest énd of the ský is its cóurse. \*  
There is nóthing conceáled from its búrning héat.

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*

Her mouth uttered words of wisdom; her tongue spoke words of compassion.

*Antiphon 2*

Trusting themselves to God, these holy women sang his praises with heartfelt love.

*Psalm 45*

*The marriage of the king*

*The Bridegroom is here; go out and welcome him (Matthew 25:6).*

*I*

My héart overflóws with nóble wórds. †  
To the kíng I must spéak the sóng I have máde; \*  
my tóngue as nímble as the pén of a scríbe.

Yóu are the fáirest of the chıldren of mén †  
and grácíousness is póured upón your líps: \*  
because Gód has bléssed you for évermóre.

O míghty one, gírd your swórd upon your thíg; †  
in spléndor and státe, ríde on in tríumph \*  
for the cáuse of trúth and góodness and ríght.

Take áim with your bów in your dréad ríght hánd. †  
Your árrows are shárp: péoples fall benéath you. \*  
The fóes of the kíng fall dówn and lose héart.

Your thróne, O Gód, shall endúre for éver. †  
A scépter of jústice is the scépter of your kíngdom. \*  
Your lóve is for jústice; your hátred for évil.

Therefore Gód, your Gód, has anóinted yóu †  
with the óil of gládness abóve other kíngs: \*  
your róbes are frágrant with áloes and mýrrh.

From the ívory pálace you are gréeted with músic. †  
The dáughters of kíngs are amóng your lóved ones. \*  
On your ríght stands the quéen in góld of Óphir.

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*

Trusting themselves to God, these holy women sang his praises with heartfelt love.

*Antiphon 3*

Singing for joy, they are brought into the King's presence.

*II*

Lísten, O dáughter, give éar to my wórd: \*  
forgét your own péople and your fáther's hóuse.  
Só will the kíng desíre your béauty: \*  
hé is your lórd, pay hómage to hím.

And the péople of Týre shall cóme with gifts, \*  
the ríchest of the péople shall séek your fávor.  
The dáughter of the kíng is clóthed with spléndor, \*  
her róbés embróidered with péarls set in góld.

She is léd to the kíng with her máiden compánions. †  
Théy are escórted amid gládness and jóy; \*  
they páss withín the pálace of the kíng.

Sóns shall be yóurs in pláce of your fáthers: \*  
you will máke them prínces over áll the éarth.  
May this sóng make your náme for éver remémbered. \*  
May the péoples práise you from áge 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*

Singing for joy, they are brought into the King's presence.

*VERSE*

The thoughts of my heart are always before you, O Lord.

— You are my help and my redeemer.

*Sit*

## READINGS

### *First reading*

From the letter of the apostle Paul to the Colossians

*3:1-17*

*Your life is hidden with Christ in God*

Since you have been raised up in company with Christ, set your heart on what pertains to higher realms where Christ is seated at God's right hand. Be intent on things above rather than on things of earth. After all, you have died! Your life is hidden now with Christ in God. When Christ our life appears, then you shall appear with him in glory.

Put to death whatever in your nature is rooted in earth: fornication, uncleanness, passion, evil desires, and that lust which is idolatry. These are the sins which provoke God's wrath. Your own conduct was once of this sort, when these sins were your very life.

You must put that aside now: all the anger and quick temper, the malice, the insults, the foul language. Stop lying to one another. What you have done is put aside your old self with its past deeds and put on a new man, one who grows in knowledge as he is formed anew in the image of his Creator. There is no Greek or Jew here, circumcised or uncircumcised, foreigner, Scythian, slave, or freeman. Rather, Christ is everything in all of you.

Because you are God's chosen ones, holy and beloved, clothe yourselves with heartfelt mercy, with kindness, humility, meekness, and patience. Bear with one another; forgive whatever grievances you have against one another. Forgive as the Lord has forgiven you.

Over all these virtues put on love, which binds the rest together and makes them perfect. Christ's peace must reign in your hearts, since as members of the one body you have been called to that peace. Dedicate yourselves to thankfulness. Let the word of Christ, rich as it is, dwell in you. In wisdom made perfect, instruct and admonish

one another. Sing gratefully to God from your hearts in psalms, hymns, and inspired songs.

Whatever you do, whether in speech or in action, do it in the name of the Lord Jesus. Give thanks to God the Father through him.

*Responsory*

*Galatians 3:27-28; Ephesians 4:24*

All who have been baptized in Christ have put on Christ; there is no longer Jew or Greek;

— you are all one in Christ Jesus.

Put on the new man who is created in the image of God, in justice and in true holiness.

— You are all one in Christ Jesus.

*Second reading*

From a homily on the Gospels by Gregory the Great, pope

*(Hom. 25, 1-2. 4-5: PL 76, 1189-1193)*

*She longed for Christ, though she thought he had been taken away*

When Mary Magdalene came to the tomb and did not find the Lord's body, she thought it had been taken away and so informed the disciples. After they came and saw the tomb, they too believed what Mary had told them. The text then says: *The disciples went back home*, and it adds: *but Mary wept and remained standing outside the tomb*.

We should reflect on Mary's attitude and the great love she felt for Christ; for though the disciples had left the tomb, she remained. She was still seeking the one she had not found, and while she sought she wept; burning with the fire of love, she longed for him who she thought had been taken away. And so it happened that the woman who stayed behind to seek Christ was the only one to see him. For perseverance is essential to any good deed, as the voice of truth tells us: *Whoever perseveres to the end will be saved*.

At first she sought but did not find, but when she persevered it happened that she found what she was looking for. When our

desires are not satisfied, they grow stronger, and becoming stronger they take hold of their object. Holy desires likewise grow with anticipation, and if they do not grow they are not really desires. Anyone who succeeds in attaining the truth has burned with such a great love. As David says: *My soul has thirsted for the living God; when shall I come and appear before the face of God?* And so also in the Song of Songs the Church says: *I was wounded by love*; and again: *My soul is melted with love*.

*Woman, why are you weeping? Whom do you seek?* She is asked why she is sorrowing so that her desire might be strengthened; for when she mentions whom she is seeking, her love is kindled all the more ardently.

*Jesus says to her: Mary.* Jesus is not recognized when he calls her “woman”; so he calls her by name, as though he were saying: Recognize me as I recognize you; for I do not know you as I know others; I know you as yourself. And so Mary, once addressed by name, recognizes who is speaking. She immediately calls him *rabboni*, that is to say, *teacher*, because the one whom she sought outwardly was the one who inwardly taught her to keep on searching.

### *Responsory*

Upon returning from the Lord’s tomb, Mary Magdalene told the disciples: I have seen the Lord.

- How blessed is she who was worthy to be the first to proclaim that the Lord had truly risen.

While she was weeping, she saw her beloved, and then ran to announce the good news to the others.

- How blessed is she who was worthy to be the first to proclaim that the Lord had truly risen.

### *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,  
your Son first entrusted to Mary Magdalene  
the joyful news of his resurrection.  
By her prayers and example  
may we proclaim Christ as our living Lord  
and one day see him in glory,  
for he 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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