Liturgy of the Hours

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Office of Readings

December 6, 2026

{ Second Sunday in Advent }

Liturgy of the Hours
EBREVIARY

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 Word proceeding from on high,
light coming from the Father's light,
by birth you came to save the world
when time's appointed course had run.

Now come and fill our hearts with light,
consume them in your love's bright heat,
and when the herald's cry is heard,
may all deceit be put to flight.

So when at length you come as Judge
to probe our hearts in thought and deed,
to weigh the guilt for hidden sin
and crown the just for deeds well done,

Let not the nature of our sins
detain us in the evil throng,
but let us with the blessed share
the life of heaven evermore.

To you, O Christ, most loving King,
and to the Father, glory be,
one with the Spirit Paraclete,
from age to age for evermore. Amen.

Metrical hymn, melody: Breslau, 8 8 8 8; first appeared in As Hymnodus Sacer, Leipzig, 1625, adapted by Felix Mendelssohn Bartholdy, 1809-1847

Plainsong, mode II, melody 38; Liber Hymnarius, Solesmes, 1983, Text: Verbum supernum prodiens, a Patre lumen exiens, 10th c.*

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Sit or stand

Psalmody

Antiphon 1

This is our heavenly King; he comes with power and might to save the nations, alleluia.

Psalm 104

Hymn to God the Creator

To be in Christ means being a completely new creature. Everything of the old is gone, now everything is made anew (2 Corinthians 5:17).

I

Bléss the Lórd, my sóul! *
Lord Gód, how gréat you áre,
clóthed in májesty and glóry, *
wrápped in líght as in a róbe!

You strétch out the héavens like a tént. *
Above the ráins you buíld your dwélling.
You máke the clóuds your cháriot, *
and wálk on the wíngs of the wínd;
you máke the wínds your méssengers *
and fláshing fíre your sérvants.

You fóunded the éarth on its báse, *
to stand fírm from áge to áge.
You wrápped it with the ócean like a clóak: *
the wáters stood hígher than the móuntains.

At your thréat they tóok to flíght; *
at the vóice of your thúnder they fléd.
They róse over the móuntains and flowed dówn *
to the pláce which yóu had appóinted.

You set the límits they míght not páss *
lest they retúrn to cóver the éarth.

You make sprígs gush fórth in the válleys: *
they flów in betwéen the hílls.
They give drínk to all the béasts of the fíeld; *
the wíld-asses quénch their thírst.
On their bánks dwell the bírds of héaven; *
from the bránches they síng their sóng.

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

This is our heavenly King; he comes with power and might to save the nations, alleluia.

Antiphon 2

Daughter of Jerusalem, rejoice and be glad; your King will come to you. Zion, do not fear; your Savior hastens on his way.

II

From your dwélling you wáter the hílls; *
éarth drinks its fíll of your gíft.
You máke the grass grów for the cáttle *
and the plánts to sérve man's néeds,

that he may bríng forth bréad from the éarth *
and wíne to chéer man's héart;
óil, to máke him glád *
and bréad to stréngthen man's héart.

The trées of the Lórd drink their fíll, *
the cédars he plánted on Lébanon;
thére the bírds build their nésts: *
on the trée-top the stórk has her hóme.
The góats find a hóme on the móuntains *
and rábbits híde in the rócks.

You made the móon to márk the mónths; *
the sún knows the tíme for its sétting.
When you spréad the dárkness it is níght *
and all the béasts of the fórest creep fórth.
The young líons róar for their prév *
and ásk their fóod from Gód.

At the rísing of the sún they steal awáy *
and gó to rést in their déns.
Mán goes fórth to his wórk, *
to lábor till évening fálls.

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

Daughter of Jerusalem, rejoice and be glad; your King will come to you. Zion, do not fear; your Savior hastens on his way.

Antiphon 3

Let us cleanse our hearts for the coming of our great King, that we may be ready to welcome him; he is coming and will not delay.

III

How mány are your wórks, O Lórd! †
In wísdom you have máde them áll. *
The éarth is fúll of your ríches.

Thére is the séa, vast and wíde, †
with its móving swárms past cóunting, *
líving things gréat and smáll.
The shíps are móving thére *
and the mónsters you máde to pláy with.

Áll of thése look to yóu *
to gíve them their fóod in due séason.
You gíve it, they gáther it úp: *
you ópen your hánd, they have their fíll.

You hide your face, they are dismayed; †
you take back your spirit, they die, *
returning to the dust from which they came.
You send forth your spirit, they are created; *
and you renew the face of the earth.

May the glory of the Lord last forever! *
May the Lord rejoice in his works!
He looks on the earth and it trembles; *
the mountains send forth smoke at his touch.

I will sing to the Lord all my life, *
make music to my God while I live.
May my thoughts be pleasing to him. *
I find my joy in the Lord.
Let sinners vanish from the earth †
and the wicked exist no more. *
Bless the Lord, my soul.

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

Let us cleanse our hearts for the coming of our great King, that we may be ready to welcome him; he is coming and will not delay.

Verse

Lift up your heads and see.

— Your redemption is now at hand.

Sit

Readings

First reading

From the book of the prophet Isaiah

22:8b–23

Against the pride of Jerusalem and Shebna

On that day you looked to the weapons in the House of the Forest; you saw that the breaches in the City of David were many; you collected the water of the lower pool. You numbered the houses of Jerusalem, tearing some down to strengthen the wall; you made a reservoir between the two walls for the water of the old pool. But you did not look to the city's Maker, nor did you consider him who built it long ago.

On that day the Lord,
  the God of hosts, called on you
To weep and mourn,
  to shave your head and put on sackcloth.
But look! you feast and celebrate,
  you slaughter oxen and butcher sheep,
You eat meat and drink wine:
  "Eat and drink, for tomorrow we die!"
This reaches the ears of the Lord of hosts—
  You shall not be pardoned this wickedness till you die,
  says the Lord, the God of hosts.

Thus says the Lord, the God of hosts:
  Up, go to that official,
  Shebna, master of the palace,
Who has hewn for himself a sepulcher on a height
  and carved his tomb in the rock:
"What are you doing here, and what people have you here,
  that here you have hewn for yourself a tomb?"
The Lord shall hurl you down headlong, mortal man!
  He shall grip you firmly
And roll you up and toss you like a ball
  into an open land
To perish there, you and the chariots you glory in,
  you disgrace to your master's house!

I will thrust you from your office
  and pull you down from your station.
On that day I will summon my servant

Eliakim, son of Hilkiah;
I will clothe him with your robe,
and gird him with your sash,
and give over to him your authority.
He shall be a father to the inhabitants of Jerusalem,
and to the house of Judah.

I will place the key of the House of David on his shoulder;
when he opens, no one shall shut,
when he shuts, no one shall open.
I will fix him like a peg in a sure spot,
to be a place of honor for his family.

Responsory

Revelation 3:7, 8

This is the message of the holy and the true one, who holds the key of David:

— Behold I have put before you an open door which no one is able to close.

You have kept my word and have not denied my name.

— Behold I have put before you an open door which no one is able to close.

Second reading

From a commentary on Isaiah by Eusebius of Caesarea, bishop

(Cap. 40: PG 24, 366-367)

The voice in the wilderness

The voice of one crying in the wilderness: Prepare the way of the Lord, make straight the paths of our God. The prophecy makes clear that it is to be fulfilled, not in Jerusalem but in the wilderness: it is there that the glory of the Lord is to appear, and God's salvation is to be made known to all mankind.

It was in the wilderness that God's saving presence was proclaimed by John the Baptist, and there that God's salvation was seen. The words of this prophecy were fulfilled when Christ and his glory were made manifest to all: after his baptism the heavens opened,

and the Holy Spirit in the form of a dove rested on him, and the Father's voice was heard, bearing witness to the Son: *This is my beloved Son, listen to him.*

The prophecy meant that God was to come to a deserted place, inaccessible from the beginning. None of the pagans had any knowledge of God, since his holy servants and prophets were kept from approaching them. The voice commands that a way be prepared for the Word of God: the rough and trackless ground is to be made level, so that our God may find a highway when he comes. *Prepare the way of the Lord:* the way is the preaching of the Gospel, the new message of consolation, ready to bring to all mankind the knowledge of God's saving power.

Climb on a high mountain, bearer of good news to Zion. Lift up your voice in strength, bearer of good news to Jerusalem. These words harmonize very well with the meaning of what has gone before. They refer opportunely to the evangelists and proclaim the coming of God to men, after speaking of the voice crying in the wilderness. Mention of the evangelists suitably follows the prophecy on John the Baptist.

What does Zion mean if not the city previously called Jerusalem? This is the mountain referred to in that passage from Scripture: *Here is mount Zion, where you dwelt.* The Apostle says: *You have come to mount Zion.* Does not this refer to the company of the apostles, chosen from the former people of the circumcision?

This is the Zion, the Jerusalem, that received God's salvation. It stands aloft on the mountain of God, that is, it is raised high on the only-begotten Word of God. It is commanded to climb the high mountain and announce the word of salvation. Who is the bearer of the good news but the company of the evangelists? What does it mean to bear the good news but to preach to all nations, but first of all to the cities of Judah, the coming of Christ on earth?

Responsory

See Matthew 11:11, 9

The herald of the Lord approaches, of whom the Lord says:

— No one born of woman is greater than John the Baptist.

Truly this is a great prophet, and more than a prophet, of whom the Lord says:

— No one born of woman is greater than John the Baptist.

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.

God of power and mercy,
open our hearts in welcome.
Remove the things that hinder us from receiving Christ with joy,
so that we may share his wisdom
and become one with him
when he comes 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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