

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

June 28, 2025

{ Memorial – Irenaeus, Bishop and Martyr }



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 blessed Martyr, bring us joy,
on your triumphant holy day,
when you received the victor's crown,
for which you paid the price of blood.

From all the darkness of the world
this day raised you to heav'nly heights
in triumph over rack and judge,
restoring you to Christ in joy.

And now you share the angels' hymn,
all clad in robes of dazzling white:
you washed them clean in streams of blood
by bearing witness none could thwart.

Draw near with mercy and implore
that Christ incline his gracious ear
and, in his reconciling love,
take no account of all our faults.

Come down, abide with us awhile
to bring the gracious gifts of Christ,
that we with hearts weighed down by guilt
may find his pardon and relief.

Praise to the Father and the Son
and to the Spirit Paraclete,
who crown you with a lasting crown
in heaven's glorious court on high. Amen.

Metrical hymn, melody: HEREFORD, 8 8 8 8; Samuel Sebastian Wesley, 1810-1876

Plainsong, mode I, melody 21; Liber Hymnarius, Solesmes, 1983, Text: Beate (Beata) martyr, prospera, Prudentius, ca. 348–405*

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Sit or stand

PSALMODY

Antiphon 1

The Lord summons heaven and earth to witness his judgment on his people.

Psalm 50

Genuine love of God

I have come not to abolish the law but to bring it to perfection (see Matthew 5:17).

I

The Gód of góds, the Lórd, †
has spóken and súmmoned the éarth,*
from the rísing of the sún to its sétting.
Out of Zíon's perfect béauty he shínes.*
Our God cómes, he keeps sílence no lónger.

Befóre him fíre devóurs,*
aróund him témpet ráges.
He cálls on the héavens and the éarth*
to wítness his júdgment of his péople.
“Súmmon befóre me my péople*
who made cóvenant with mé by sácrifice.”
The héavens procláim his jústice,*
for Gód himsél f is the júdge.

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

The Lord summons heaven and earth to witness his judgment on his people.

Antiphon 2

Come to me in your distress, and I will save you.

II

“Listen, my people, I will speak; *
Israel, I will testify against you,
for I am Gód your Gód. *
I accuse you, lay the charge before you.

I find no fault with your sacrifices, *
your offerings are always before me.
I do not ask more bullocks from your farms, *
nor goats from among your herds.

For I own all the beasts of the forest, *
beasts in their thousands on my hills.
I know all the birds in the sky, *
all that moves in the field belongs to me.

Were I hungry, I would not tell you, *
for I own the world and all it holds.
Do you think I eat the flesh of bulls, *
or drink the blood of goats?

Pay your sacrifice of thanksgiving to Gód *
and render him your votive offerings.
Call on me in the day of distress. *
I will free you and you shall honor 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.

Antiphon

Come to me in your distress, and I will save you.

Antiphon 3

A sacrifice of praise will give me glory.

III

But Gód sáys to the wicked: †
“But hów can you recíte my commándments *
and táke my cóvenant on your líps,
yóu who despíse my láw *
and thrów my wórds to the wínds,
you who sée a thíef and go wíth him; *
who thrów in your lót with adúlterers,
who unbrídle your móuth for évil *
and whose tóngue is plóttíng críme,
you who sít and malígn your bróther *
and slándér your ówn mother’s són.
You do thís, and should Í keep sílence? *
Do you thínk that Í am like yóu?
Mark thís, you who néver think of Gód, *
lest I séize you and you cánnot escápe;
a sácíifice of thanksgíving hónors me *
and I will shów God’s salvátion to the úpríght.”
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

A sacrifice of praise will give me glory.

VERSE

We are always praying earnestly for you.

— That you may have a deep knowledge of God’s will.

READINGS

First reading

From the first book of Samuel

26:5-25

David shows his generosity in forgiving Saul

David himself went to the place where Saul was encamped and examined the spot where Saul and Abner, son of Ner, the general, had their sleeping quarters. Saul's were within the barricade, and all his soldiers were camped around him. David asked Ahimelech the Hittite, and Abishai, son of Zeruiah and brother of Joab, "Who will go down into the camp with me to Saul?" Abishai replied, "I will." So David and Abishai went among Saul's soldiers by night and found Saul lying asleep within the barricade, with his spear thrust into the ground at his head and Abner and his men sleeping around him.

Abishai whispered to David: "God has delivered your enemy into your grasp this day. Let me nail him to the ground with one thrust of the spear; I will not need a second thrust!" But David said to Abishai, "Do not harm him, for who can lay hands on the Lord's anointed and remain unpunished?"

"As the Lord lives," David continued, "it must be the Lord himself who will strike him, whether the time comes for him to die, or he goes out and perishes in battle. But the Lord forbid that I touch his anointed! Now take the spear which is at his head and the water jug, and let us be on our way." So David took the spear and the water jug from their place at Saul's head, and they got away without anyone's seeing or knowing or awakening. All remained asleep, because the Lord had put them into a deep slumber.

Going across to an opposite slope, David stood on a remote hilltop at a great distance from Abner, son of Ner, and the troops. He then shouted, "Will you not answer, Abner?" And Abner answered, "Who is it that calls me?" David said to Abner: "Are you not a man whose like does not exist in Israel? Why, then, have you not guarded your

Lord the king when one of his subjects went to kill the king, your lord? This is no creditable service you have performed. As the Lord lives, you people deserve death because you have not guarded your lord, the Lord's anointed. Go, look: where are the king's spear and the water jug that was at his head?"

Saul recognized David's voice and asked, "Is that your voice, my son David?" David answered, "Yes, my Lord the king." He continued: "Why does my Lord pursue his servant? What have I done? What evil do I plan? Please, now, let my Lord the king listen to the words of his servant. If the Lord has incited you against me, let an offering appease him; but if men, may they be cursed before the Lord, because they have exiled me so that this day I have no share in the Lord's inheritance, but am told: 'Go serve other gods!' Do not let my blood flow to the ground far from the presence of the Lord. For the king of Israel has come out to seek a single flea as if he were hunting partridge in the mountains." Then Saul said: "I have done wrong. Come back, my son David, I will not harm you again, because you have held my life precious today. Indeed, I have been a fool and have made a serious mistake." But David answered: "Here is the king's spear. Let an attendant come over to get it. The Lord will reward each man for his justice and faithfulness. Today, though the Lord delivered you into my grasp, I would not harm the Lord's anointed. As I valued your life highly today, so may the Lord value my life highly and deliver me from all difficulties."

Then Saul said to David: "Blessed are you, my son David! You shall certainly succeed in whatever you undertake." David went his way, and Saul returned to his home.

Responsory

Psalm 54:5, 3, 8, 4

Arrogant men have risen up against me, and brutal men seek my life.
Save me, O God, by your name,

— and with your strength defend my cause.

Willingly I shall offer sacrifice to you; O God, hear my prayer.

— And with your strength defend my cause.

Second reading

From the treatise Against Heresies by Saint Irenaeus, bishop

(Lib. 4, 20, 5-7: SC 100, 640-642. 644-648)

Life in man is the glory of God; the life of man is the vision of God

The glory of God gives life; those who see God receive life. For this reason God, who cannot be grasped, comprehended or seen, allows himself to be seen, comprehended and grasped by men, that he may give life to those who see and receive him. It is impossible to live without life, and the actualization of life comes from participation in God, while participation in God is to see God and enjoy his goodness.

Men will therefore see God if they are to live; through the vision of God they will become immortal and attain to God himself. As I have said, this was shown in symbols by the prophets: God will be seen by men who bear his Spirit and are always waiting for his coming. As Moses said in the Book of Deuteronomy: *On that day we shall see, for God will speak to man, and man will live.*

God is the source of all activity throughout creation. He cannot be seen or described in his own nature and in all his greatness by any of his creatures. Yet he is certainly not unknown. Through his Word the whole creation learns that there is one God the Father, who holds all things together and gives them their being. As it is written in the Gospel: *No man has ever seen God, except the only-begotten Son, who is in the bosom of the Father; he has revealed him.*

From the beginning the Son is the one who teaches us about the Father; he is with the Father from the beginning. He was to reveal to the human race visions of prophecy, the diversity of spiritual gifts, his own ways of ministry, the glorification of the Father, all in due order and harmony, at the appointed time and for our instruction. Where there is order, there is also harmony; where there is harmony, there is also correct timing; where there is correct timing, there is also advantage.

The Word became the steward of the Father's grace for the advantage of men, for whose benefit he made such wonderful

arrangements. He revealed God to men and presented men to God. He safeguarded the invisibility of the Father to prevent man from treating God with contempt and to set before him a constant goal toward which to make progress. On the other hand, he revealed God to men and made him visible in many ways to prevent man from being totally separated from God and so cease to be. Life in man is the glory of God; the life of man is the vision of God. If the revelation of God through creation gives life to all who live upon the earth, much more does the manifestation of the Father through the Word give life to those who see God.

Responsory

Malachi 2:6; Psalm 89:22

True teaching was in his mouth; no evil was ever found on his lips.

— He walked with me in goodness and in peace.

My hand will be a steady help to him; my arm will give him strength.

— He walked with me in goodness and in peace.

Stand

CONCLUDING PRAYER

Let us pray.

Father,
you called Saint Irenaeus to uphold your truth
and bring peace to your Church.

By his prayers renew us in faith and love
that we may always be intent
on fostering unity and peace.

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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