

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

October 4, 2026

{ Twenty-Seventh 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.*

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Sit or stand

PSALMODY

Antiphon 1

Day by day I shall bless you, Lord, alleluia.

Psalm 145

Praise of God's majesty

Lord, you are the Just One, who was and who is (Revelation 16:5).

I

I will give you glóry, O Gód my Kíng, *
I will bléss your náme for éver.

I will bléss you dáy after dáy *
and praíse your náme for éver.
The Lord is gréat, híghly to be praísed, *
his gréatness cánnót be méasured.

Age to áge shall procláim your wórks, *
shall decláre your míghty déeds,
shall spéak of your spléndor and glóry, *
tell the tále of your wónderful wórks.

They will spéak of your térrible déeds, *
recóunt your gréatness and míght.
They will recáll your abúndant góodness; *
age to áge shall ríng out your jústice.

The Lord is kínd and fúll of compássion, *
slow to ánger, abóunding in lóve.
How góod is the Lórd to áll, *
compássionate to áll his créatures.

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

Day by day I shall bless you, Lord, alleluia.

Antiphon 2

Your kingdom, Lord, is an everlasting kingdom, alleluia.

II

All your créatures shall thánk you, O Lórd, *
and your fréinds shall repéat their bléssing.
They shall spéak of the glóry of your réign *
and decláre your míght, O Gód,

to make knówn to mén your mighty déeds *
and the glórious spléndor of your réign.
Yóurs is an éverlasting kíngdom; *
your rúle lasts 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

Your kingdom, Lord, is an everlasting kingdom, alleluia.

Antiphon 3

The Lord is faithful in all his words and loving in all his deeds, alleluia.

III

The Lord is fáithful in áll his wórds *
and lóving in áll his déeds.
The Lórd suppórts all who fáll *
and ráises áll who are bowed dówn.

The éyes of all créatures look to yóu *
and you gíve them their fóod in due tíme.
You ópen wíde your hánd, *

grant the desires of all who live.

The Lord is just in all his ways *
and loving in all his deeds.

He is close to all who call him, *
who call on him from their hearts.

He grants the desires of those who fear him, *
he hears their cry and he saves them.

The Lord protects all who love him; *
but the wicked he will utterly destroy.

Let me speak the praise of the Lord, †
let all mankind bless his holy name *
for ever, for ages unending.

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 is faithful in all his words and loving in all his deeds, al-
leluia.

VERSE

Listen to my words.

— Give ear to my precepts.

Sit

READINGS

First reading

From the beginning of the first letter of the apostle Paul to Timothy

1:1-20

The mission of Timothy. Paul, a preacher of the Gospel

Paul, an apostle of Christ Jesus by command of God our savior and
Christ Jesus our hope, to Timothy, my own true child in faith. May

grace, mercy, and peace be yours from God the Father and Christ Jesus our Lord.

I repeat the directions I gave you when I was on my way to Macedonia: stay on in Ephesus in order to warn certain people there against teaching false doctrines and busying themselves with interminable myths and genealogies, which promote idle speculations rather than that training in faith which God requires.

What we are aiming at in this warning is the love that springs from a pure heart, a good conscience, and sincere faith. Some people have neglected these and instead have turned to meaningless talk, wanting to be teachers of the law but actually not understanding the words they are using, much less the matters they discuss with such assurance.

We know that the law is good, provided one uses it in the way law is supposed to be used—that is, with the understanding that it is aimed, not at good men but at the lawless and unruly, the irreligious and the sinful, the wicked and the godless, men who kill their fathers or mothers, murderers, fornicators, sexual perverts, kidnappers, liars, perjurers, and those who in other ways flout the sound teaching that pertains to the glorious gospel of God—blessed be he—with which I have been entrusted.

I thank Christ Jesus our Lord, who has strengthened me, that he has made me his servant and judged me faithful. I was once a blasphemer, a persecutor, a man filled with arrogance; but because I did not know what I was doing in my unbelief, I have been treated mercifully, and the grace of our Lord has been granted me in overflowing measure, along with the faith and love which are in Christ Jesus.

You can depend on this as worthy of full acceptance: that Christ Jesus came into the world to save sinners. Of these I myself am the worst. But on that very account I was dealt with mercifully, so that in me, as an extreme case, Jesus Christ might display all his patience, and that I might become an example to those who would later have faith in him and gain everlasting life. To the King of ages, the immortal, the invisible, the only God, be honor and glory

forever and ever! Amen.

I have a solemn charge to give you, Timothy, my child. This charge is in accordance with the prophecies made in your regard, and I give it to you so that under the inspiration of these prophecies you may fight the good fight, and hold fast to faith and a good conscience. Some men, by rejecting the guidance of conscience, have made shipwreck of their faith, among them Hymenaeus and Alexander; these I have turned over to Satan so that they may learn not to blaspheme.

Responsory

1 Timothy 1:14, 15; Romans 3:23

The grace of the Lord has been poured forth upon me in great abundance, and has filled me with faith and love.

— Christ Jesus came into this world to save sinners.

All men have sinned and are deprived of God's glory.

— Christ Jesus came into this world to save sinners.

Second reading

From the Pastoral Guide by Saint Gregory the Great, pope

(Lib. 2, 4: PL 77, 30-31)

Let the pastor be discreetly silent, and to the point when he speaks

A spiritual guide should be silent when discretion requires and speak when words are of service. Otherwise he may say what he should not or be silent when he should speak. Indiscreet speech may lead men into error and an imprudent silence may leave in error those who could have been taught. Pastors who lack foresight hesitate to say openly what is right because they fear losing the favor of men. As the voice of truth tells us, such leaders are not zealous pastors who protect their flocks, rather they are like mercenaries who flee by taking refuge in silence when the wolf appears.

The Lord reproaches them through the prophet: *They are dumb dogs that cannot bark.* On another occasion he complains: *You did not advance against the foe or set up a wall in front of the house of Israel, so that you might stand fast in battle on the day of the Lord.* To advance

against the foe involves a bold resistance to the powers of this world in defense of the flock. To stand fast in battle on the day of the Lord means to oppose the wicked enemy out of love for what is right.

When a pastor has been afraid to assert what is right, has he not turned his back and fled by remaining silent? Whereas if he intervenes on behalf of the flock, he sets up a wall against the enemy in front of the house of Israel. Therefore, the Lord again says to his unfaithful people: *Your prophets saw false and foolish visions and did not point out your wickedness, that you might repent of your sins.* The name of the prophet is sometimes given in the sacred writings to teachers who both declare the present to be fleeting and reveal what is to come. The word of God accuses them of seeing false visions because they are afraid to reproach men for their faults and thereby lull the evildoer with an empty promise of safety. Because they fear reproach, they keep silent and fail to point out the sinner's wrongdoing.

The word of reproach is a key that unlocks a door, because reproach reveals a fault of which the evildoer is himself often unaware. That is why Paul says of the bishop: *He must be able to encourage men in sound doctrine and refute those who oppose it.* For the same reason God tells us through Malachi: *The lips of the priest are to preserve knowledge, and men shall look to him for the law, for he is the messenger of the Lord of hosts.* Finally, that is also the reason why the Lord warns us through Isaiah: *Cry out and be not still; raise your voice in a trumpet call.*

Anyone ordained a priest undertakes the task of preaching, so that with a loud cry he may go on ahead of the terrible judge who follows. If, then, a priest does not know how to preach, what kind of cry can such a dumb herald utter? It was to bring this home that the Holy Spirit descended in the form of tongues on the first pastors, for he causes those whom he has filled, to speak out spontaneously.

Responsory

Psalm 51:15, 16-17

I will teach transgressors your ways and sinners shall return to you.

— My tongue shall sing of your justice.

Open my lips, O Lord, and my mouth shall proclaim your praise.

— My tongue shall sing of your justice.

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 love for us
surpasses all our hopes and desires.
Forgive our failings,
keep us in your peace
and lead us in the way of salvation.

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.

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