

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS
AND MORNING PRAYER

April 4, 2026
{ Holy Saturday }



Invitatory

Stand and make sign of cross on lips with thumb

Lord, open my lips.

— And my mouth will proclaim your praise.

Psalm 95

A call to praise God

Encourage each other daily while it is still today (Hebrews 3:13).

Come, let us worship Christ, who for our sake suffered death and was buried.

— Come, let us worship Christ, who for our sake suffered death and was buried.

Come, let us sing to the Lord
and shout with joy to the Rock who saves us.

Let us approach him with praise and thanksgiving
and sing joyful songs to the Lord.

— Come, let us worship Christ, who for our sake suffered death and was buried.

The Lord is God, the mighty God,
the great king over all the gods.
He holds in his hands the depths of the earth
and the highest mountains as well.
He made the sea; it belongs to him,
the dry land, too, for it was formed by his hands.

— Come, let us worship Christ, who for our sake suffered death and was buried.

Come, then, let us bow down and worship,
bending the knee before the Lord, our maker.
For he is our God and we are his people,
the flock he shepherds.

— Come, let us worship Christ, who for our sake suffered death and was buried.

Today, listen to the voice of the Lord:
Do not grow stubborn, as your fathers did
in the wilderness,
when at Meriba and Massah
they challenged me and provoked me,
Although they had seen all of my works.

— Come, let us worship Christ, who for our sake suffered death
and was buried.

Forty years I endured that generation.
I said, “They are a people whose hearts go astray
and they do not know my ways.”
So I swore in my anger,
“They shall not enter into my rest.”

— Come, let us worship Christ, who for our sake suffered death
and was buried.

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.

— Come, let us worship Christ, who for our sake suffered death
and was buried.

Office of Readings

HYMN

I shall praise the Savior’s glory,
Of his flesh the mystery sing,
And the blood, all price excelling,
Shed by our immortal King:
God made man for our salvation,
Who from Virgin pure did spring.

Born for us, and for us given,
Born a man like us below,
Christ as man with man residing,
Lived the seed of truth to sow,

Suffered bitter death unflinching,
And immortal love did show.

On the night before he suffered,
Seated with his chosen band,
Jesus, when they all had feasted,
Faithful to the law's command,
Far more precious food provided:
Gave himself with his own hand.

Word made flesh, true bread of heaven,
By his word made flesh to be,
From the wine his blood is taken,
Though our senses cannot see,
Faith alone which is unshaken
Shows pure hearts the mystery.

Therefore we, before him falling,
This great sacrament revere;
Ancient forms are now departed,
For new acts of grace are here,
Faith our feeble senses aiding,
Makes the Savior's presence clear.

To the everlasting Father
And his Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be all honor, glory, blessing,
Power and endless majesty.

Melody: Pange, Lingua 87.87.87; Music: Mode III Vatican Plainsong; Text: Pange, Lingua, Saint Thomas Aquinas, c. 1225-1274; Translator: Edward Caswall, 1814-1878, adapted by Anthony G. Petti; © 1971 by Faber Music Ltd. Reproduced from NEW CATHOLIC HYMNAL by permission of the publishers.

Sit or stand

PSALMODY

Antiphon 1

In peace, I will lie down and sleep.

Psalm 4

Thanksgiving

The resurrection of Christ was God's supreme and wholly marvelous work (Saint Augustine).

When I cáll, ánswer me, O Gód of jústice; *
from ánguish you reléased me; have mércy and héar me!

O mén, how lóng will your héarts be clósed, *
will you lóve what is fútile and séek what is fálse?

It is the Lórd who grants fávors to thóse whom he lóves; *
the Lórd héars me whenéver I cáll him.

Fear him; do not sín: pónder on your béd and be stíll. *
Make jústice your sácricé and trúst in the Lórd.

“What can bríng us háppiness?” mány sáy. *
Let the líght of your fáce shíne on us, O Lórd.

You have pút into my héart a gréater jój *
than théy have from abúndance of córn and new wíne.

I will líe down in péace and sléep comes at ónce *
for yóu alone, Lórd, make me dwéll in sáfety.

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

In peace, I will lie down and sleep.

Antiphon 2

My body shall rest in hope.

Psalm 16

God is my portion, my inheritance

The Father raised up Jesus from the dead and broke the bonds of death (Acts 2:24).

Presérve me, Gód, I take réfuge in yóu. †
I sáy to the Lórd: “Yóu are my Gód. *

My háppiness líes in yóu alóne.”

He has pút into my héart a márvellous lóve *
for the fáithful ónes who dwéll in his lánd.
Those who chóose other góds increáse their sórróws. †
Néver will I óffer their ófferings of blóod. *
Néver will I táke their náme upon my líps.

O Lórd, it is yóu who are my pórtion and cúp; *
it is yóu yoursélf who áre my príze.
The lót marked óut for me is mý delíght: *
welcome indéed the héritage that falls to mé!

I will bléss the Lórd who gíves me cóunsel, *
who éven at níght dirécts my héart.
I kéeep the Lórd ever ín my síght: *
since hé is at my ríght hand, Í shall stand fírm.

And so my héart rejóices, my sóul is glád; *
éven my bódy shall rést in sáfety.
For yóu will not léave my sóul among the déad, *
nor lét your belóved knów decáy.

You will shów me the páth of lífe, †
the fúllness of jóy in your présence, *
at your ríght hand háppiness for éver.

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

Antiphon

My body shall rest in hope.

Antiphon 3

Lift high the ancient portals. The King of glory enters.

Psalm 24

The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed (St. Irenaeus)

The Lórd's is the éarth and its fúllness, *
the wórld and áll its péoples.
It is hé who sét it on the séas; *
on the wáters he máde it firm.

Who shall clímb the móuntain of the Lórd? *
Who shall stánd in his hóly pláce?
The mán with clean hánds and pure héart, †
who desíres not wóρθless thínghs, *
who has not swórn so as to decéive his néíghbor.

He shall recéive bléssings from the Lórd *
and rewárd from the Gód who sáves him.
Súch are the mén who séek him, *
seek the fáce of the Gód of Jácob.

O gátes, lift hígh your héads; †
grow hígher, áncient dóors. *
Let him énter, the kíng of glóry!

Whó is the kíng of glóry? †
The Lórd, the míghty, the váliant, *
the Lórd, the váliant in wár.

O gátes, lift hígh your héads; †
grow hígher, áncient dóors. *
Let him énter, the kíng of glóry!

Who is hé, the kíng of glóry? †
Hé, the Lórd of ármies, *
hé is the kíng of glóry.

Glory to the Fátter, and to the Son, *
and to the Hóly Spírit:
as it was in the béginning, is now, *
and will be for éver. Amen.

Antiphon

Lift high the ancient portals. The King of glory enters.

VERSE

Take up my cause and rescue me.

— Be true to your word, give me life.

Sit

READINGS

First reading

From the letter to the Hebrews

4:1-13

Let us strive to enter the Lord's rest

While the promise of entrance into his rest still holds, we ought to be fearful of disobeying lest any one of you be judged to have lost his chance of entering. We have indeed heard the good news, as they did. But the word which they heard did not profit them, for they did not receive it in faith.

It is we who have believed who enter into that rest, just as God said:

“Thus I swore in my anger,
“They shall never enter into my rest.””

Yet God's work was finished when he created the world, for in reference to the seventh day Scripture somewhere says, “And God rested from all his work on the seventh day”; and again, in the place we have referred to, God says, “They shall never enter into my rest.”

Therefore, since it remains for some to enter, and those to whom it was first announced did not because of unbelief, God once more set a day, “today,” when long afterward he spoke through David the words we have quoted:

“Today, if you should hear his voice,
harden not your hearts.”

Now if Joshua had led them into the place of rest, God would not have spoken afterward of another day. Therefore a sabbath rest still

remains for the people of God. And he who enters into God's rest, rests from his own work as God did from his. Let us strive to enter into that rest, so that no one may fall, in imitation of the example of Israel's unbelief.

Indeed, God's word is living and effective, sharper than any two-edged sword. It penetrates and divides soul and spirit, joints and marrow; it judges the reflections and thoughts of the heart. Nothing is concealed from him; all lies bare and exposed to the eyes of him to whom we must render an account.

Responsory

See Matthew 27:66, 60, 62

They buried the Lord and sealed the tomb by rolling a large stone in front of it.

— They stationed soldiers there to guard it.

The chief priests asked Pilate for a guard.

— They stationed soldiers there to guard it.

Second reading

From an ancient homily on Holy Saturday

(PG 43, 439, 451, 462–463)

The Lord descends into hell

Something strange is happening—there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: "My Lord be with you all." Christ

answered him: “And with your spirit.” He took him by the hand and raised him up, saying: “Awake, O sleeper, and rise from the dead, and Christ will give you light.”

I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated.

For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them

worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

Responsory

Our shepherd, the source of the water of life, has died. The sun was darkened when he passed away. But now man's captor is made captive.

— This is the day when our Savior broke through the gates of death.

He has destroyed the barricades of hell, overthrown the sovereignty of the devil.

— This is the day when our Savior broke through the gates of death.

Morning Prayer

Sit or stand

PSALMODY

Antiphon 1

Though sinless, the Lord has been put to death. The world is in mourning as for an only son.

Psalm 64

Prayer for help against enemies

This psalm commemorates most particularly our Lord's passion (Saint Augustine).

Hear my voice, O Gód, as I compláin, *
guard my life from dréad of the fóe.
Híde me from the bánd of the wícked, *
from the thróng of thóse who do évil.

They shárpen their tóngues like swórd; *
they áim bitter wórd; like árows
to shóot at the ínnocent from ámbush, *
shóoting súddenly and récklessly.

They schéme their évil cource; *
they conspíre to lay sécret snáres.
They sáy: “Whó will sée us? *
Whó can séarch out our crímes?”

He will séarch who séarches the mínd *
and knóws the dépth of the héart.
Gód has shót them with his árrow *
and déalt them súdden wóunds.
Their ówn tongue has bróught them to rúin *
and áll who sée them móck.

Thén will áll men féar; †
they will téll what Gód has dóné. *
They will únderstánd God’s déeds.
The júst will rejóice in the Lórd †
and flý to hím for réfuge. *
All the úpright héarts will glóry.

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

Though sinless, the Lord has been put to death. The world is in mourning as for an only son.

Antiphon 2

From the jaws of hell, Lord, rescue my soul.

Canticle – Isaiah 38:10-14, 17-20

Anguish of a dying man and joy in his restoration

I am living, I was dead . . . and I hold the keys of death (Revelation 1:17-18).

Once I said, *
“In the noontime of life I must depart!
To the gates of the nether world I shall be consigned *
for the rest of my years.”

I said, “I shall see the Lord no more *

in the land of the living.
No longer shall I behold my fellow men *
among those who dwell in the world.”

My dwelling, like a shepherd's tent, *
is struck down and borne away from me;
you have folded up my life, like a weaver *
who severs the last thread.

Day and night you give me over to torment; *
I cry out until the dawn.
Like a lion he breaks all my bones; *
day and night you give me over to torment.

Like a swallow I utter shrill cries; *
I moan like a dove.
My eyes grow weak, gazing heaven-ward: *
O Lord, I am in straits; be my surety!

You have preserved my life *
from the pit of destruction,
when you cast behind your back *
all my sins.

For it is not the nether world that gives you thanks, *
nor death that praises you;
Neither do those who go down into the pit *
await your kindness.

The living, the living give you thanks, *
as I do today.
Fathers declare to their sons, *
O God, your faithfulness.

The Lord is our savior; *
we shall sing to stringed instruments
in the house of the Lord *
all the days of our life.

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

From the jaws of hell, Lord, rescue my soul.

Antiphon 3

I was dead, but now I live for ever, and I hold the keys of death and of hell.

Psalm 150

Praise the Lord

*Let mind and heart be in your song; this is to glorify God with your whole self
(Hesychius).*

Práise Gód in his hóly pláce, *
práise him in his míghty héavens.
Práise him for his pówerful déeds, *
práise his surpássing gréatness.

O práise him with sóund of trúmpet, *
práise him with lúte and hárp.
Práise him with tímrel and dánce, *
práise him with stríngs and pípes.

O práise him with resóunding cýmbals, *
práise him with cláshing of cýmbals.
Let éverything that líves and that bréathes *
give práise to the Lórd.

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

I was dead, but now I live for ever, and I hold the keys of death and of hell.

Sit

READING

Hosea 5:15b—16:2

Thus says the Lord:
In their affliction, they shall look for me:
“Come let us return to the Lord,
For it is he who has rent, but he will heal us;
he has struck us, but he will bind our wounds.
He will revive us after two days;
on the third day he will raise us up,
to live in his presence.”

Antiphon

For our sake Christ was obedient, accepting even death, death on a cross. Therefore God raised him on high and gave him the name above all other names.

Stand

GOSPEL CANTICLE

Antiphon

Save us, O Savior of the world. On the cross you redeemed us by the shedding of your blood; we cry out for your help, O God.

Luke 1:68-79

The Messiah and his forerunner

Make sign of cross

Blessed be the Lord, the God of Israel; *
he has come to his people and set them free.
He has raised up for us a mighty savior, *
born of the house of his servant David.

Through his holy prophets he promised of old †
that he would save us from our enemies, *
from the hands of all who hate us.
He promised to show mercy to our fathers *
and to remember his holy covenant.

This was the oath he swore to our father Abraham: *

to set us free from the hands of our enemies,
free to worship him without fear,*
holy and righteous in his sight all the days of our life.

You, my child, shall be called the prophet of the Most High,*
for you will go before the Lord to prepare his way,
to give his people knowledge of salvation*
by the forgiveness of their sins.

In the tender compassion of our God*
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and the shadow of death,*
and to guide our feet into the way of peace.

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

Save us, O Savior of the world. On the cross you redeemed us by the
shedding of your blood; we cry out for your help, O God.

INTERCESSIONS

Our Redeemer suffered and was buried for us in order to rise again.
With sincere love we adore him, and aware of our needs we cry out:

— Lord, have mercy on us.

Christ our Savior, your sorrowing Mother stood by you at your death
and burial,
in our sorrows may we share your suffering.

— Lord, have mercy on us.

Christ our Lord, like the seed buried in the ground, you brought
forth for us the harvest of grace,
may we die to sin and live for God.

— Lord, have mercy on us.

Christ, the Good Shepherd, in death you lay hidden from the world,
teach us to love a life hidden with you in the Father.

— Lord, have mercy on us.

Christ, the new Adam, you entered the kingdom of death to release
all the just since the beginning of the world,
may all who lie dead in sin hear your voice and rise to life.

— Lord, have mercy on us.

Christ, Son of the living God, through baptism we were buried with
you,
risen also with you in baptism, may we walk in newness of life.

— Lord, have mercy on us.

The Lord's Prayer

Our Father who art in heaven,
hallowed be thy name.
Thy kingdom come.
Thy will be done on earth, as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil.

Concluding Prayer

All-powerful and ever-living God,
your only Son went down among the dead
and rose again in glory.
In your goodness
raise up your faithful people,
buried with him in baptism,
to be one with him
in the eternal life of heaven,
where he lives and reigns with you and the Holy Spirit,
God, for ever and ever.

— Amen.

Dismissal

May the Lord bless us, protect us from all evil and bring us to

everlasting life.

— Amen.

ACKNOWLEDGEMENTS

The English Translation of the Introductory Verses and Responses, the Invitatories, the Antiphons, Captions and Patristic Commentaries for the Psalms, Psalm-prayers, Responsories, Intercessions, Greeting, Blessings, and Dismissal, Non-Biblical Readings, and Hagiographical Introductions from *The Liturgy of the Hours* © 1974, 1975, 1976, International Committee on English in the Liturgy, Inc. (ICEL); the Alternative Opening Prayers and the English translation of the Opening Prayers (Prayers of the Day) from *The Roman Missal* © 1973, ICEL. All rights reserved.

English translation of *Gloria Patri, Te Deum Laudamus, Benedictus, Magnificat*, and *Nunc Dimittis* by the International Consultation on English Texts.

Readings and New Testament Canticles (except the Magnificat) from the *New American Bible* Copyright © 1970 by the Confraternity of Christian Doctrine, Washington, D.C. Used with permission. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

Psalm texts except Psalm 95 Copyright © 1963, The Grail (England). Used with permission of A.P. Watt Ltd. All rights reserved.

Arrangement Copyright © 2006 by eBreviary, New York.



mobile prayers



UNITED STATES, CANADA, INDIA, PHILIPPINES

www.ebreviary.com