

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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June 22, 2024

{ Memorial of the Blessed Virgin Mary on Saturday }



*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**

The God whom earth and sea and sky  
Adore and laud and magnify,  
Whose might they own, whose praise they tell,  
In Mary's body deigned to dwell.

O Mother blest! the chosen shrine  
Wherein the Architect divine,  
Whose hand contains the earth and sky,  
Vouchsafed in hidden guise to lie:

Blest in the message Gabriel brought;  
Blest in the work the Spirit wrought;  
Most blest, to bring to human birth  
The long desired of all the earth.

O Lord, the Virgin born, to thee  
Eternal praise and glory be,  
Whom with the Father we adore  
And Holy Ghost for ever more.

*Melody: Eisenach L.M.; Music: Johann H. Schein, 1586-1630; Text: Venantius  
Fortunatus, 530-609; Translator: J. M. Neale, 1818-1866*

*Sit or stand*

**PSALMODY**

*Antiphon 1*

Let us praise the Lord for his mercy and for the wonderful things he  
has done for men.

*Psalm 107*

*Thanksgiving for deliverance*

*This is God's message to the sons of Israel; the good news of peace proclaimed through Jesus Christ (Acts 10:36).*

*I*

“O give thanks to the Lórd for he is good; \*  
for his lóve endúres for éver.”

Let them sáy this, the Lórd's redéemed, \*  
whom he redéemed from the hánd of the fóe  
and gáthered from fár-off lánds, \*  
from éast and wést, north and sóuth.

Some wándered in the désert, in the wílderness, \*  
finding no wáy to a cíty they could dwéll in.  
Húngry they wére and thírsty; \*  
their sóul was fáinting wíthín them.

Then they críed to the Lórd in their néed \*  
and he réscued thém from their distréss  
and he léd them alóng the right páth \*  
to reach a cíty théy could dwéll in.

Let them thánk the Lórd for his lóve, \*  
for the wónders he dóes for mén.  
For he sátisfies the thírsty sóul; \*  
he fílls the húngry with good thínks.

Sóme lay in dárkness and in glóom, \*  
prísoners in míserý and cháíns,  
Having defíed the wórds of Gód \*  
and spúrned the cóunsels of the Most Hígh.  
He crúshed their spírít with tóil; \*  
they stúmbled; there was nó one to hélp.

Then they críed to the Lórd in their néed \*  
and he réscued thém from their distréss.  
He led them fóρθ from dárkness and glóom \*  
and bróke their cháíns to píeces.

Let them thánk the Lórd for his góodness, \*

for the wónders he dóes for mén:  
for he búrst the gátes of brónze \*  
and shátters the íron bárs.

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 praise the Lord for his mercy and for the wonderful things he has done for men.

*Antiphon 2*

Men have seen the works of God, the marvels he has done.

*II*

Some were síck on accóunt of their síns \*  
and afflícted on accóunt of their guílt.  
They had a lóathing for évery fód; \*  
they came clóse to the gátes of déath.

Then they críed to the Lórd in their néed \*  
and he réscued thém from their distréss.  
He sént forth his wórd to héal them \*  
and sáved their lífe from the gráve.

Let them thánk the Lórd for his lóve, \*  
for the wónders he dóes for mén.  
Let them óffer a sácrífice of thánks \*  
and téll of his déeds with rejóicing.

Some sáiled to the séa in shíps \*  
to tráde on the míghty wáters.  
Thése men have séen the Lord's déeds, \*  
the wónders he dóes in the déep.

For he spóke; he súmmoned the gále, \*  
ráising up the wáves of the séa.  
Tóssed up to héaven, then into the déep; \*  
their sóul melted awáy in their distréss.

They stággered, réeled like drunken mén, \*  
for áll their skill was góne.

Then they cried to the Lórd in their néed \*  
and he réscued thém from their distréss.

He stilled the stórm to a whísper: \*  
all the wáves of the séa were húshed.  
They rejóiced becáuse of the cálm \*  
and he léd them to the háven they desíred.

Let them thánk the Lórd for his lóve, \*  
the wónders he dóes for mén.  
Let them exált him in the gáthéring of the péople \*  
and práise him in the méeting of the élders.

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*

Men have seen the works of God, the marvels he has done.

### *Antiphon 3*

Those who love the Lord will see and rejoice; they will understand  
his loving kindness.

### *III*

He chánges stréams into a désert, \*  
springs of wáter into thírsty gróund,  
fruitful lánd into a sálty wáste, \*  
for the wíckedness of thóse who líve there.

But he chánges désert into stréams, \*  
thirsty gróund into spríngs of wáter.  
Thére he séttles the húngry \*  
and they búild a cíty to dwéll in.

They sow fields and plánt their vínes; \*  
thése yield cróps for the hárvest.  
He blésses them; they grów in númer. \*

He does not lét their hérds décréase.

He póurs contémp<sup>t</sup> upon prínces,<sup>\*</sup>  
makes them wánder in tráckless wástes.  
They dimínish, are redúced to nóthing<sup>\*</sup>  
by oppréssion, évil and sórrow.

But he ráises the néedy from distréss;<sup>\*</sup>  
makes fámilies númerous as a flóck.  
The úpright sée it and rejóice<sup>\*</sup>  
but áll who do wróng are sílenced.

Whoever is wíse, let him héed these thín<sup>g</sup>s<sup>\*</sup>  
and considér the lóve of the Lórd.

Glory to the Fát<sup>h</sup>er, and to the Són,<sup>\*</sup>  
and to the Holy Spí<sup>r</sup>it:  
as it was in the beginn<sup>g</sup>, is now,<sup>\*</sup>  
and will be for ever. Amen.

*Antiphon*

Those who love the Lord will see and rejoice; they will understand his loving kindness.

VERSE

Your truth, O God, is high as the clouds.

— Lord, your goodness is deep as the ocean.

*Sit*

READINGS

*First reading*

From the book of Judges

*16:4-6, 16-31*

*The treachery of Delilah and the death of Samson*

Samson fell in love with a woman in the Wadi Sorek whose name was Delilah. The lords of the Philistines came to her and said, “Beguile him and find out the secret of his great strength, and how we may overcome and bind him so as to keep him helpless. We will

each give you eleven hundred shekels of silver.”

So Delilah said to Samson, “Tell me the secret of your great strength and how you may be bound so as to be kept helpless.” She importuned him continually and vexed him with her complaints till he was deathly weary of them. So he took her completely into his confidence and told her, “No razor has touched my head, for I have been consecrated to God from my mother’s womb. If I am shaved, my strength will leave me, and I shall be as weak as any other man.” When Delilah saw that he had taken her completely into his confidence, she summoned the lords of the Philistines, saying, “Come up this time, for he has opened his heart to me.”

So the lords of the Philistines came and brought up the money with them. She had him sleep on her lap, and called for a man who shaved off his seven locks of hair. Then she began to mistreat him, for his strength had left him. When she said, “The Philistines are upon you, Samson!”, and he woke from his sleep, he thought he could make good his escape as he had done time and again, for he did not realize that the Lord had left him. But the Philistines seized him and gouged out his eyes. Then they brought him down to Gaza and bound him with bronze fetters, and he was put to grinding in the prison. But the hair of his head began to grow as soon as it was shaved off.

The lords of the Philistines assembled to offer a great sacrifice to their god Dagon and to make merry. They said,

“Our god has delivered into our power  
Samson our enemy.”

When their spirits were high, they said, “Call Samson that he may amuse us.” So they called Samson from the prison, and he played the buffoon before them. When the people saw him, they praised their god. For they said,

“Our god has delivered into our power  
our enemy, the ravager of our land,  
the one who has multiplied our slain.”

Then they stationed him between the columns. Samson said to the

attendant who was holding his hand, “Put me where I may touch the columns that support the temple and may rest against them.” The temple was full of men and women: all the lords of the Philistines were there, and from the roof about three thousand men and women looked on as Samson provided amusement.

Samson cried out to the Lord and said, “O Lord God, remember me! Strengthen me, O God, this last time that for my two eyes I may avenge myself once and for all on the Philistines.” Samson grasped the two middle columns on which the temple rested and braced himself against them, one at his right hand, the other at his left. And Samson said, “Let me die with the Philistines!” He pushed hard, and the temple fell upon the lords and all the people who were in it. Those he killed at his death were more than those he had killed during his lifetime.

All his family and kinsmen went down and bore him up for burial in the grave of his father Manoah between Zorah and Eshtaol. He had judged Israel for twenty years.

*Responsory*

*Psalm 43:1; 31:4, Judges 16:28*

Defend me, God; take up my cause against a faithless people.

— For you are my rock and my fortress.

Remember me and give me strength just once again.

— For you are my rock and my fortress.

*Second reading*

From a sermon by Saint Augustine, bishop

*(Sermo 25, 7-8: PL 46, 937-938)*

*She who believed by faith, conceived by faith*

Stretching out his hand over his disciples, the Lord Christ declared: *Here are my mother and my brothers; anyone who does the will of my Father who sent me is my brother and my sister and my mother.* I would urge you to ponder these words. Did the Virgin Mary, who believed by faith and conceived by faith, who was the chosen one from whom our Savior was born among men, who was created by Christ before



Christ was created in her—did she not do the will of the Father? Indeed the blessed Mary certainly did the Father's will, and so it was for her a greater thing to have been Christ's disciple than to have been his mother, and she was more blessed in her discipleship than in her motherhood. Hers was the happiness of first bearing in her womb him whom she would obey as her master.

Now listen and see if the words of Scripture do not agree with what I have said. The Lord was passing by and crowds were following him. His miracles gave proof of divine power, and a woman cried out: *Happy is the womb that bore you, blessed is that womb!* But the Lord, not wishing people to seek happiness in a purely physical relationship, replied: *More blessed are those who hear the word of God and keep it.* Mary heard God's word and kept it, and so she is blessed. She kept God's truth in her mind, a nobler thing than carrying his body in her womb. The truth and the body were both Christ: he was kept in Mary's mind insofar as he is truth, he was carried in her womb insofar as he is man; but what is kept in the mind is of a higher order than what is carried in the womb.

The Virgin Mary is both holy and blessed, and yet the Church is greater than she. Mary is a part of the Church, a member of the Church, a holy, an eminent—the most eminent—member, but still only a member of the entire body. The body undoubtedly is greater than she, one of its members. This body has the Lord for its head, and head and body together make up the whole Christ. In other words, our head is divine—our head is God.

Now, beloved, give me your whole attention, for you also are members of Christ; you also are the body of Christ. Consider how you yourselves can be among those of whom the Lord said: *Here are my mother and my brothers.* Do you wonder how you can be the mother of Christ? He himself said: *Whoever hears and fulfils the will of my Father in heaven is my brother and my sister and my mother.* As for our being the brothers and sisters of Christ, we can understand this because although there is only one inheritance and Christ is the only Son, his mercy would not allow him to remain alone. It was his wish that we too should be heirs of the Father, and co-heirs with himself.

Now having said that all of you are brothers of Christ, shall I not dare to call you his mother? Much less would I dare to deny his own words. Tell me how Mary became the mother of Christ, if it was not by giving birth to the members of Christ? You, to whom I am speaking, are the members of Christ. Of whom were you born? “Of Mother Church,” I hear the reply of your hearts. You became sons of this mother at your baptism, you came to birth then as members of Christ. Now you in your turn must draw to the font of baptism as many as you possibly can. You became sons when you were born there yourselves, and now by bringing others to birth in the same way, you have it in your power to become the mothers of Christ.

*Responsory*

*Isaiah 61:10; Luke 1:46-47*

I will cry out with joy to the Lord; my soul will rejoice in my God,

— for he has clothed me with the robe of salvation, like a bride adorned with her jewels.

My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior.

— For he has clothed me with the robe of salvation, like a bride adorned with her jewels.

*Stand*

CONCLUDING PRAYER

Let us pray.

Lord,

take away the sins of your people.

May the prayers of Mary the mother of your Son help us, for alone and unaided we cannot hope to please you.

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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