

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

May 19, 2024

{ Solemnity – Pentecost }



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

Holy Spirit, God of light,
Fill us with your radiance bright;
Gentle father of the poor,
Make us, by your help, secure;
Come, your boundless grace impart,
Bring your love to ev'ry heart.

Lord of consolation, come,
Warm us when our hearts are numb;
Great consoler, come and heal,
To our souls your strength reveal;
Cool, refreshing comfort pour,
And our peace of mind restore.

Light immortal, fire divine,
With your love our hearts refine;
Come, our inmost being fill,
Make us all to do your will;
Goodness you alone can give,
Grant that in your grace we live.

Come, our lukewarm hearts inspire,
Mold our wills to your desire;
In our weakness make us strong,
And amend our every wrong;
Guide us when we go astray,
Wash our stain of guilt away.

Give to ev'ry faithful soul
Gifts of grace to make us whole;

Help us when we come to die,
So that we may live on high;
Ever let your love descend,
Give us joys that never end.

Melody: Veni Sancte Spiritus 777. D; Music: Samuel Webbe, 1740-1816; Text: Veni Sancte Spiritus, ascribed to Stephen Langton, c. 1150-1228; Translator: Anthony G. Petti; © 1971 by Faber Music Ltd. Reproduced from NEW CATHOLIC HYMNAL by permission of the publishers.

Sit or stand

PSALMODY

Antiphon 1

The Spirit breathes where he wills; you hear his voice but do not know where he comes from or where he is going, 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 firm 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 retúrñ to cóver the éarth.

You make spríngs gush fóρθ in the váles: *
they flów in betwéén the hílls.
They give drínk to all the béasts of the fíeld; *
the wíld-asses quénch their thírst.
On their bánkš dwell the bírds of héaven; *
from the bránches they síng their sóng.

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

Antiphon

The Spírít breathes where he wílls; you hear his voice but do not
know where he comes from or where he is going, alleluia.

Antiphon 2

Suddenly from the heavens there came the sound of a great wind,
alleluia.

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 plántš to sérve man's néeds,
that he may brínk forth bréad from the éarth *
and wíne to chéer man's héart;
óíl, to máke him glád *
and bréad to stréngthen man's héart.

The trées of the Lórd drink their fíll, *
the cégars 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 fórh.
The young líons róar for their préy *
and ásk their fóod from Gód.

At the rísing of the sún they steal awáy *
and gó to rést in their déns.
Mán goes fórh 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

Suddenly from the heavens there came the sound of a great wind,
alleluia.

Antiphon 3

Send forth your Spirit and they shall be created; and you will renew
the face of the earth, alleluia.

III

How mány are your wórks, O Lórd! †
In wisdom 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 fill.

You híde your fáce, they are dismáyed; †
you táke back your spírit, they díe,*
retúrning to the dúst from which they cáme.
You sénd forth your spírit, they are créated;*
and you renéw the fáce of the éarth.

May the glóry of the Lórd last foréver! *
May the Lórd rejóice in his wórks!
He lóoks on the éarth and it trémbles;*
the móuntains send forth smóke at his tóuch.

I will síng to the Lórd all my life,*
make músic to my Gód while I líve.
May my thóughts be pléasing to hím.*
I fínd my jóy in the Lórd.
Let sínners vánish from the éarth †
and the wícked exíst no móre.*
Bléss the Lórd, my sóul.

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

Send forth your Spirit and they shall be created; and you will renew the face of the earth, alleluia.

VERSE

The Spirit of the Lord has filled the whole world, alleluia.

— He sustains all creation and knows every word that is spoken, alleluia.

Sit

READINGS

First reading

From the letter of the apostle Paul to the Romans

All who are led by the Spirit of God are God's children

Those who live according to the flesh are intent on the things of the flesh, those who live according to the spirit, on those of the spirit. The tendency of the flesh is toward death but that of the spirit toward life and peace. The flesh in its tendency is at enmity with God; it is not subject to God's law. Indeed, it cannot be; those who are in the flesh cannot please God.

But you are not in the flesh; you are in the spirit, since the Spirit of God dwells in you. If anyone does not have the Spirit of Christ, he does not belong to Christ. If Christ is in you the body is dead because of sin, while the spirit lives because of justice. If the Spirit of him who raised Jesus from the dead dwells in you, then he who raised Christ from the dead will bring your mortal bodies to life also, through his Spirit dwelling in you.

We are debtors, then, my brothers—but not to the flesh, so that we should live according to the flesh. If you live according to the flesh, you will die; but if by the spirit you put to death the evil deeds of the body, you will live.

All who are led by the Spirit of God are sons of God. You did not receive a spirit of slavery leading you back into fear, but a spirit of adoption through which we cry out, "Abba!" (that is, "Father"). The Spirit himself gives witness with our spirit that we are children of God. But if we are children, we are heirs as well: heirs of God, heirs with Christ, if only we suffer with him so as to be glorified with him.

I consider the sufferings of the present to be as nothing compared with the glory to be revealed in us. Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God. Yes, we know that all creation groans and is in agony even until now. Not only that, but we ourselves, although we have the Spirit as first fruits, groan inwardly while we await the redemption of our bodies. In hope we were saved.

But hope is not hope if its object is seen; how is it possible for one to hope for what he sees? And hoping for what we cannot see means awaiting it with patient endurance.

The Spirit too helps us in our weakness, for we do not know how to pray as we ought; but the Spirit himself makes intercession for us with groanings that cannot be expressed in speech. He who searches hearts knows what the Spirit means, for the Spirit intercedes for the saints as God himself wills.

Responsory

Galatians 4:6; 3:26; 2 Timothy 1:7

Since you are all children of God through your faith in Christ Jesus,

— God has sent into your hearts the Spirit of his Son, crying out: Abba, Father, alleluia.

The Lord has not given us a timid spirit, but a spirit of strength, of love and of self-control.

— God has sent into your hearts the Spirit of his Son, crying out: Abba, Father, alleluia.

Second reading

From the treatise *Against Heresies* by Saint Irenaeus, bishop

(Lib. 3, 17, 1-3: SC 34, 302-306)

The sending of the Holy Spirit

When the Lord told his disciples *to go and teach all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit*, he conferred on them the power of giving men new life in God.

He had promised through the prophets that in these last days he would pour out his Spirit on his servants and handmaids, and that they would prophesy. So when the Son of God became the Son of Man, the Spirit also descended upon him, becoming accustomed in this way to dwelling with the human race, to living in men and to inhabiting God's creation. The Spirit accomplished the Father's will in men who had grown old in sin, and gave them new life in Christ.

Luke says that the Spirit came down on the disciples at Pentecost, after the Lord's ascension, with power to open the gates of life to all nations and to make known to them the new covenant. So it was that men of every language joined in singing one song of praise to God, and scattered tribes, restored to unity by the Spirit, were offered to the Father as the first-fruits of all the nations.

This was why the Lord had promised to send the Advocate: he was to prepare us as an offering to God. Like dry flour, which cannot become one lump of dough, one loaf of bread, without moisture, we who are many could not become one in Christ Jesus without the water that comes down from heaven. And like parched ground, which yields no harvest unless it receives moisture, we who were once like a waterless tree could never have lived and borne fruit without this abundant rainfall from above. Through the baptism that liberates us from change and decay we have become one in body; through the Spirit we have become one in soul.

The Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of God came down upon the Lord, and the Lord in turn gave this Spirit to his Church, sending the Advocate from heaven into all the world into which, according to his own words, the devil too had been cast down like lightning.

If we are not to be scorched and made unfruitful, we need the dew of God. Since we have our accuser, we need an advocate as well. And so the Lord in his pity for man, who had fallen into the hands of brigands, having himself bound up his wounds and left for his care two coins bearing the royal image, entrusted him to the Holy Spirit. Now, through the Spirit, the image and inscription of the Father and the Son have been given to us, and it is our duty to use the coin committed to our charge and make it yield a rich profit for the Lord.

Responsory

Acts 2:1-2

On the day of Pentecost they had all gathered together in one place. Out of the heavens suddenly there came

— the sound of a great wind, which filled the whole house,

alleluia.

The disciples had gathered together in one room. Suddenly there came a sound from heaven.

— The sound of a great wind, which filled the whole house, alleluia.

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 our Father,
let the Spirit you sent on your Church
to begin the teaching of the gospel
continue to work in the world
through the hearts of all who believe.

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.

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