

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

May 14, 2024

{ Feast – Saint Matthias, Apostle }



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 I ask: that you love each other
as I have loved you.
I look on you as friends, as friends.

Don't be distressed;
let your hearts be free,
for I leave with you my peace, my word.

This I ask: that you love each other
as I have loved you.
I look on you as friends, as friends.

If you really love me,
be glad, have hope,
for I leave with you my Spirit to guide you.

This I ask: that you love each other
as I have loved you.
I look on you as friends, as friends.

Too much blood has been wasted,
too many deaths;
so remember what I have told you, have love.

This I ask: that you love each other
as I have loved you.
I look on you as friends, as friends.

When the end is near
I still am with you
for I will never leave you alone.

This I ask: that you love each other
as I have loved you.
I look on you as friends, as friends.

*Melody: John 15; Music: Enrico Garzilli, 1970; Text: Enrico Garzilli, 1970;
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Sit or stand

PSALMODY

Antiphon 1

Their voice has gone out to the limits of the earth, their words to the
ends of the world, alleluia.

Psalm 19A

Praise of the Lord, Creator of all

*The dawn from on high shall break on us . . . to guide our feet into the way of peace
(Luke 1:78, 79).*

The héavens procláim the glóry of Gód *
and the firmament shows fóρθ the wórk of his hánds.
Dáy unto dáy tákes up the stóry *
and níght unto níght makes knówn the méssage.

No spéech, no wórd, no vóice is héárd †
yet their spán exténds through áll the éarth, *
their wórd to the útmost bóunds of the wórlđ.

Thére he has pláced a tént for the sún; †
it comes fóρθ like a brídegroom cóming from his tént, *
rejóices like a chámption to rún its cóurse.

At the énd of the ský is the rísing of the sún; †
to the fúrsté énd of the ský is its cóurse. *
There is nóthing concéaled from its búrning héat.

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

Their voice has gone out to the limits of the earth, their words to the

ends of the world, alleluia.

Antiphon 2

They proclaimed what God has done for us; they grasped the meaning of his deeds, alleluia.

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.
Hide me from the bánd of the wicked,*
from the thróng of thóse who do évil.

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

They schéme their évil cóurse; *
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 árrów *
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 dóne. *
They will únderstánd God's déeds.
The júst will rejoyce 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

They proclaimed what God has done for us; they grasped the meaning of his deeds, alleluia.

Antiphon 3

God's holiness was revealed by them; all nations saw God's glory, alleluia.

Psalm 97

The glory of the Lord in his decrees for the world

This psalm foretells a world-wide salvation and that peoples of all nations will believe in Christ (St. Athanasius).

The Lord is kíng, let éarth rejóice, *
let áll the cóastlands be glád.
Clóud and dárkness are his ráiment; *
his thróne, jústice and ríght.

A fire preparés his páth; *
it búrn up his fóes on every síde.
His líghtnings líght up the wórld, *
the éarth trémbles at the síght.

The móuntains mélt like wáx *
before the Lórd of áll the éarth.
The skíes procláim his jústice; *
all péoples sée his glóry.

Let thóse who serve ídols be ashámed, †
those who bóast of their wóρθless góds. *
All you spírít, wórship hím.

Zíon héars and is glád; †
the péople of Júdah rejóice *
becáuse of your júdgments, O Lórd.

For yóu indéed are the Lórd, †
most hígh above áll the éarth, *
exálted far abóve all spírít.

The Lórd loves thóse who hate évil: †
he gúards the sóuls of his sáints; *
he sêts them frée from the wícked.

Líght shines fóρθ for the júst *
and jóy for the úpright of héart.
Rejóice, you júst, in the Lórd; *
give glóry to his hólý náme.

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

God's holiness was revealed by them; all nations saw God's glory,
alleluia.

VERSE

They proclaimed the Lord's praises, told of his power to save, alleluia.

— And of the wonders he had worked, alleluia.

Sit

READINGS

First reading

From the Acts of the Apostles

5:12-32

The apostles in the primitive Church

Through the hands of the apostles, many signs and wonders occurred among the people. By mutual agreement they used to meet in Solomon's Portico. No one else dared to join them, despite the fact that the people held them in great esteem. Nevertheless more and more believers, men and women in great numbers, were continually added to the Lord. The people carried the sick into the streets and laid them on cots and mattresses, so that when Peter passed by at least his shadow might fall on one or another of them. Crowds from the towns around Jerusalem would gather, too, bringing their sick

and those who were troubled by unclean spirits, all of whom were cured.

The high priest and all his supporters (that is, the party of the Sadducees), filled with jealousy, arrested the apostles and threw them into the public jail. During the night, however, an angel of the Lord opened the gates of the jail, led them forth, and said, "Go out now and take your place in the temple precincts and preach to the people all about this new life." Accordingly they went into the temple at dawn and resumed their teaching.

When the high priest and his supporters arrived they convoked the Sanhedrin, the full council of the elders of Israel. They sent word to the jail that the prisoners were to be brought in. But when the temple guard got to the jail they could not find them, and hurried back with the report, "We found the jail securely locked and the guards at their posts outside the gates, but when we opened it we found no one inside."

On hearing this report, the captain of the temple guard and the high priests did not know what to make of the affair. Someone then came up to them, pointing out, "Look, there! Those men you put in jail are standing over there in the temple, teaching the people." At that, the captain went off with the guard and brought them in, but without any show of force, for fear of being stoned by the crowd. When they had led them in and made them stand before the Sanhedrin, the high priest began the interrogation in this way: "We gave you strict orders not to teach about that name, yet you have filled Jerusalem with your teaching and are determined to make us responsible for that man's blood." To this, Peter and the apostles replied: "Better for us to obey God than men! The God of our fathers has raised up Jesus whom you put to death, hanging him on a tree. He whom God has exalted at his right hand as ruler and savior is to bring repentance to Israel and forgiveness of sins. We testify to this. So too does the Holy Spirit, whom God has given to those that obey him."

Responsory

Acts 4:33, 31

With great power the apostles gave witness to the resurrection of

Jesus;

— all of them were held in great favor, alleluia.

They were filled with the Holy Spirit, and spoke God's word with boldness.

— All of them were held in great favor, alleluia.

Second reading

From a homily on the Acts of the Apostles by Saint John Chrysostom, bishop

(Hom. 3, 1.2.3: PG 60, 33-36. 38)

Make known to us, Lord, the one you choose

In those days, Peter, stood up in the midst of the disciples and said... As the fiery spirit to whom the flock was entrusted by Christ and as the leader in the band of the apostles, Peter always took the initiative in speaking: My brothers, we must choose from among our number. He left the decision to the whole body, at once augmenting the honor of those elected and avoiding any suspicion of partiality. For such great occasions can easily lead to trouble.

Did not Peter then have the right to make the choice himself? Certainly he had the right, but he did not want to give the appearance of showing special favor to anyone. Besides he was not yet endowed with the Spirit. *And they nominated two, we read, Joseph, who was called Barsabbas and surnamed Justus, and Matthias.* He himself did not nominate them; all present did. But it was he who brought the issue forward, pointing out that it was not his own idea but had been suggested to him by a scriptural prophecy. So he was speaking not as a teacher but as an interpreter.

So, he goes on, we must choose from those men who lived in our company. Notice how insistent he is that they should be eyewitnesses. Even though the Spirit would come to ratify the choice, Peter regards this prior qualification as most important.

Those who lived in our company, he continued, all through the time when the Lord Jesus came and went among us. He refers to those who had dwelt with Jesus, not just those who had been his disciples. For

of course from the very beginning many had followed him. Notice how it is written that Peter himself was *one of the two who had listened to John, and followed Jesus.*

All through the time when the Lord Jesus came and went among us, to continue further, beginning with the baptism of John—rightly so, because no one knew what had happened before that time, although they were to know of it later through the Spirit.

Up to the day, Peter added, on which he was taken up from us—one of these must be made a witness along with us of his resurrection. He did not say “a witness of the rest of his actions” but only a witness of the resurrection. That witness would be more believable who could declare that he who ate and drank and was crucified also rose from the dead. He needed to be a witness not of the times before or after that event, and not of the signs and wonders, but only of the resurrection itself. For the rest happened by general admission, openly; but the resurrection took place secretly, and was known to these men only.

And they all prayed together, saying: *You, Lord, know the hearts of men; make your choice known to us. You, not we.* Appropriately they said that he knew the hearts of men, because the choice was to be made by him, not by others.

They spoke with such confidence, because someone had to be appointed. They did not say “choose” but *make known to us* the chosen one; *the one you choose*, they said, fully aware that everything was preordained by God. *They then drew lots.* For they did not think themselves worthy to make the choice of their own accord, and therefore they wanted some sign for their instruction.

Responsory

Acts 1:24-25

Lord, you know the hearts of all.

— Show us the one whom you have chosen to assume this ministry and apostleship, alleluia.

They cast lots and the choice fell upon Matthias, and he was added to the eleven apostles.

— Show us the one whom you have chosen to assume this ministry and apostleship, 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 acclaim 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,
you called Saint Matthias to share in the mission of the apostles.
By the help of his prayers
may we receive with joy the love you share with us
and be counted among those you have chosen.

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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