

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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August 15, 2024

{ Solemnity – Assumption }



*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*

Arise, O Virgin Queen, you are for ever worthy of our praise; take  
your place in the glorious dwelling place of the eternal king.

*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 wátters 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 néighbor.

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*

Arise, O Virgin Queen, you are for ever worthy of our praise; take your place in the glorious dwelling place of the eternal king.

*Antiphon 2*

The Lord has chosen her, his loved one from the beginning. He has taken her to live with him.

*Psalm 46*

*God our refuge and strength*

*He shall be called Emmanuel, which means: God-with-us (Matthew 1:23).*

Gód is for ús a réfuge and stréngth,\*  
a hélpér close at hánd, in tíme of dístréss:  
so wé shall not féar thóugh the éarth should róck,\*  
thóugh the móuntains fáll into the dépths of the séa,  
even thóugh its wátér ráge and fóam,\*  
even thóugh the móuntains be sháken by its wáves.

The Lórd of hósts is wíth us: \*  
the Gód of Jácob is our stróngthold.

The wátér of a ríver gíve jóy to God's cíty,\*  
the hóly pláce where the Móst High dwélls.  
Gód is wíthín, it cánnót be sháken; \*  
Gód wíll hélp it at the dáwníng of the dáy.  
Nátions are in túmúlt, kíngdoms are sháken: \*  
he lífts his vóice, the éarth shrícks awáy.

The Lórd of hósts is wíth us: \*  
the Gód of Jácob is our stróngthold.

Cóme, consíder the wórks of the Lórd,\*  
the redóubtable déeds he has dóne on the éarth.  
He puts an énd to wárs over áll the éarth; †  
the bów he bréaks, the spéar he snáps. \*  
He búrn the shíelds wíth fíre.  
"Be stíll and knów that Í am Gód,\*  
supréme among the nátions, supréme on the éarth!"

The Lórd of hósts is wíth us: \*

the Gód of Jácob is our stróngthold.

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 has chosen her, his loved one from the beginning. He has taken her to live with him.

*Antiphon 3*

Glorious things are said of you, O Virgin Mary.

*Psalm 87*

*Jerusalem is mother of us all*

*The heavenly Jerusalem is a free woman; she is our mother (Galatians 4:26).*

On the hóly móuntain is his cíty \*  
chérihed by the Lórd.  
The Lórd prefers the gátes of Zíon \*  
to áll Jacob's dwéllings.  
Of yóu are told glórious thíngs, \*  
O cíty of Gód!

“Bábylon and Égypt I will cóunt \*  
among thóse who knów me;  
Philístia, Týre, Ethiópia, \*  
thése will be her chýldren  
and Zíon shall be cálléd ‘Móther’ \*  
for áll shall be her chýldren.”

It is hé, the Lórd Most Hígh, \*  
who gives éach his pláce.  
In his régister of péoples he wrítes: \*  
“Thése are her chýldren,”  
and whíle they dánce they will síng: \*  
“In yóu all find their hóme.”

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*

Glorious things are said of you, O Virgin Mary.

VERSE

Blessed are you, Mary, because you believed.

— The Lord's words to you have been fulfilled.

*Sit*

READINGS

*First reading*

From the letter of the apostle Paul to the Ephesians

*1:16—2:10*

*In Christ Jesus God has given us a seat in the heavenly places*

I have never stopped thanking God for you and recommending you in my prayers. May the God of our Lord Jesus Christ, the Father of glory, grant you a spirit of wisdom and insight to know him clearly. May he enlighten your innermost vision that you may know the great hope to which he has called you, the wealth of his glorious heritage to be distributed among the members of the church, and the immeasurable scope of his power in us who believe. It is like the strength he showed in raising Christ from the dead and seating him at his right hand in heaven, high above every principality, power, virtue, and domination, and every name that can be given in this age or in the age to come.

He has put all things under Christ's feet and has made him, thus exalted, head of the church, which is his body: the fullness of him who fills the universe in all its parts.

You were dead because of your sins and offenses, as you gave allegiance to the present age and to the prince of the air, that spirit who is even now at work among the rebellious. All of us were once of their company; we lived at the level of the flesh, following every whim and fancy, and so by nature deserved God's wrath like the rest.

But God is rich in mercy; because of his great love for us he brought us to life with Christ when we were dead in sin. By this favor you were saved. Both with and in Christ Jesus he raised us up and gave us a place in the heavens, that in the ages to come he might display the great wealth of his favor, manifested by his kindness to us in Christ Jesus.

I repeat, it is owing to his favor that salvation is yours through faith. This is not your own doing, it is God's gift; neither is it a reward for anything you have accomplished, so let no one pride himself on it. We are truly his handiwork, created in Christ Jesus to lead the life of good deeds which God prepared for us in advance.

*Responsory*

How lovely and beautiful are you, O Virgin Mary. You have left this world to be joined with Christ.

— Adorned with heavenly power you shine forth like the sun among the saints.

The angels rejoice, and the archangels sing your praises, O Virgin Mary.

— Adorned with heavenly power you shine forth like the sun among the saints.

*Second reading*

From the apostolic constitution *Munificentissimus Deus* by Pope Pius XII

*(AAS 42 [1950], 760-762. 767-769)*

*Your body is holy and excelling in splendor*

In their homilies and sermons on this feast the holy fathers and great doctors spoke of the assumption of the Mother of God as something already familiar and accepted by the faithful. They gave it greater clarity in their preaching and used more profound arguments in setting out its nature and meaning. Above all, they brought out more clearly the fact that what is commemorated in this feast is not simply the total absence of corruption from the dead body of the Blessed Virgin Mary but also her triumph over death and her

glorification in heaven, after the pattern set by her only Son, Jesus Christ.

Thus Saint John Damascene, preeminent as the great preacher of this truth of tradition, speaks with powerful eloquence when he relates the bodily assumption of the loving Mother of God to her other gifts and privileges: “It was necessary that she who had preserved her virginity inviolate in childbirth should also have her body kept free from all corruption after death. It was necessary that she who had carried the Creator as a child on her breast should dwell in the tabernacles of God. It was necessary that the bride espoused by the Father should make her home in the bridal chambers of heaven. It was necessary that she, who had gazed on her crucified Son and been pierced in the heart by the sword of sorrow which she had escaped in giving him birth, should contemplate him seated with the Father. It was necessary that the Mother of God should share the possessions of her Son, and be venerated by every creature as the Mother and handmaid of God.”

Saint Germanus of Constantinople considered that it was in keeping not only with her divine motherhood but also with the unique sanctity of her virginal body that it was incorrupt and carried up to heaven: “In the words of Scripture, you appear *in beauty*. Your virginal body is entirely holy, entirely chaste, entirely the house of God, so that for this reason also it is henceforth a stranger to decay: a body changed, because a human body, to a preeminent life of incorruptibility, but still a living body, excelling in splendor, a body inviolate and sharing in the perfection of life.”

Another early author declares: “Therefore, as the most glorious Mother of Christ, our God and Savior, giver of life and immortality, she is enlivened by him to share an eternal incorruptibility of body with him who raised her from the tomb and took her up to himself in a way he alone can tell.”

All these reasonings and considerations of the holy Fathers rest on Scripture as their ultimate foundation. Scripture portrays the loving Mother of God, almost before our very eyes, as most intimately united with her divine Son and always sharing in his destiny.



Above all, it must be noted that from the second century the holy Fathers present the Virgin Mary as the new Eve, most closely associated with the new Adam, though subject to him in the struggle against the enemy from the nether world. This struggle, as the first promise of a redeemer implies, was to end in perfect victory over sin and death, always linked together in the writings of the Apostle of the Gentiles. Therefore, just as the glorious resurrection of Christ was an essential part of this victory and its final trophy, so the struggle shared by the Blessed Virgin and her Son was to end in glorification of her virginal body. As the same Apostle says: *When this mortal body has clothed itself in immortality, then will be fulfilled the word of Scripture: Death is swallowed up in victory.*

Hence, the august Mother of God, mysteriously united from all eternity with Jesus Christ in one and the same decree of predestination, immaculate in her conception, a virgin inviolate in her divine motherhood, the wholehearted companion of the divine Redeemer who won complete victory over sin and its consequences, gained at last the supreme crown of her privileges—to be preserved immune from the corruption of the tomb, and, like her Son, when death had been conquered, to be carried up body and soul to the exalted glory of heaven, there to sit in splendor at the right hand of her Son, the immortal King of the ages.

### *Responsory*

This is the glorious day, on which the Virgin Mother of God was taken up to heaven; let us sing these words in her praise:

- Blessed are you among women, and blessed is the fruit of your womb.

Happy are you, holy Virgin Mary, and most worthy of all praise, from your womb Christ the Sun of Justice has risen.

- Blessed are you among women, and blessed is the fruit of your womb.

### *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.

All-powerful and ever-living God,  
you raised the sinless Virgin Mary,  
mother of your Son,  
body and soul to the glory of heaven.  
May we see heaven as our final goal

and come to share her glory.

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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