

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

July 26, 2024

{ Memorial – Joachim and Ann, Parents of Mary }



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

Blest are the pure in heart,
For they shall see our God:
The secret of the Lord is theirs,
Their soul is Christ's abode.

The Lord, who left the heavens
Our life and peace to bring,
To dwell in lowliness with men,
Their pattern and their King:

Still to the lowly soul
He doth himself impart,
And for his dwelling and his throne
Chooseth the pure in heart.

Lord, we thy presence seek;
May ours this blessing be;
Give us a pure and lowly heart,
A temple fit for thee.

Melody: Franconia S. M.; Music: W. H. Harvey, 1793-1870; Text: J. Keble, 1792-1866 et al.

Sit or stand

PSALMODY

Antiphon 1

My God, do not reject my cry for help, assailed as I am by the wicked.

Psalm 55:2-15, 17-24

Against a friend proved traitor

Jesus was seized with fear and distress (Mark 14:33).

I

O Gód, lísten to my práyer,*
do not híde from my pléading,
atténd to mé and réply;*
with my cáres, I cannot rést.

I trémble at the shóuts of the fóe,*
at the críes of the wícked;
for they bríng down évil upón me.*
They assáil me with fúry.

My héart is strícken withín me,*
death's térror is ón me,
trémbling and féar fall upón me*
and hórror overwhélms me.

Ó that I had wíngs like a dóve*
to fly awáy and be at rést.
Só I would escápe far awáy*
and take réfuge in the désert.

I would hásten to fínd a shéltér*
from the ráging wínd,
from the destrúctive stórm, O Lórd,*
and from their plóttíng tóngues.

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

Antíphon

My God, do not reject my cry for help, assailed as I am by the wicked.

Antíphon 2

The Lord himself will free us from hostile and treacherous hands.

II

For Í can see nóthing but víolence *
and strífe in the cíty.

Níght and dáy they patról *
hígh on the city wálls.

It is fúll of wíckedness and évil; *
it is fúll of sín.

Its stréets are néver frée *
from týranny and decéit.

If thís had been dóné by an énemy *
I could béar his táunts.
If a ríval had rísen agáinst me, *
I could híde from hím.

But it is yóu, my ówn compánion, *
my íntimate fríend!
How clóse was the fríendship betwéen us. †
We wálked togéther in hármony *
in the hóuse of Gód.

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 Lord himself will free us from hostile and treacherous hands.

Antiphon 3

Entrust your cares to the Lord; he will sustain you.

III

As for mé, I will crý to Gód *
and the Lórd will sáve me.
Évening, mórning and at nóon *
I will crý and lamént.

He will delíver my sóul in péace *
in the attáck agáinst me:

for those who fight me are mány,*
but he héars my vóice.

Gód will héar and will húmble them,*
the etérnal júdge:
for they will not aménd their wáys.*
They have no féar of Gód.

The tráitor has túrned against his fríends;*
he has bróken his wórd.
His spéech is sófter than bútter,*
but wár is in his héart.
His wórds are smóother than óil,*
but they are náked swórds.

Entrúst your cáres to the Lórd*
and hé will suppórt you.
Hé will néver allów*
the júst man to stúmbles.

But yóu, O Gód, will bring them dówn*
to the pí of déath.
Decéitful and blóodthirsty mén †
shall not líve half their dáys.*
O Lórd, I will trúst in yóu.

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

Entrust your cares to the Lord; he will sustain you.

VERSE

Children, listen to my words of wisdom.

— Pay attention to my counsels.

READINGS

First reading

From the second letter of the apostle Paul to the Corinthians

5:1-21

The hope for a heavenly dwelling. The ministry of reconciliation

We know that when the earthly tent in which we dwell is destroyed we have a dwelling provided for us by God, a dwelling in the heavens, not made by hands but to last forever. We groan while we are here, even as we yearn to have our heavenly habitation envelop us. This it will, provided we are found clothed and not naked. While we live in our present tent we groan; we are weighed down because we do not wish to be stripped naked but rather to have the heavenly dwelling envelop us, so that what is mortal may be absorbed by life. God has fashioned us for this very thing and has given us the Spirit as a pledge of it.

Therefore we continue to be confident. We know that while we dwell in the body we are away from the Lord. We walk by faith, not by sight. I repeat, we are full of confidence and would much rather be away from the body and at home with the Lord. This being so, we make it our aim to please him whether we are with him or away from him. The lives of all of us are to be revealed before the tribunal of Christ so that each one may receive his recompense, good or bad, according to his life in the body.

Standing in awe of the Lord we try to persuade men, but what we are is known to God. I hope that it is also known to you in your consciences. We shall not begin to recommend ourselves to you again, but we are giving you an opportunity to boast about us so that you may have something to say to those who take pride in external appearances, and not in what lies in the heart. Indeed, if we are ever caught up out of ourselves, God is the reason; and when we are brought back to our senses, it is for your sakes. The love of Christ impels us who have reached the conviction that since one died for all, all died. He died for all so that those who live might live no longer for themselves, but for him who for their sakes died and was

raised up.

Because of this we no longer look on anyone in terms of mere human judgment. If at one time we so regarded Christ, we no longer know him by this standard. This means that if anyone is in Christ, he is a new creation. The old order has passed away; now all is new! All this has been done by God, who has reconciled us to himself through Christ and has given us the ministry of reconciliation. I mean that God, in Christ, was reconciling the world to himself, not counting men's transgressions against them, and that he has entrusted the message of reconciliation to us. This makes us ambassadors for Christ, God as it were appealing through us. We implore you, in Christ's name: be reconciled to God! For our sakes God made him who did not know sin, to be sin, so that in him we might become the very holiness of God.

Responsory

2 Corinthians 5:18; Romans 8:32

God reconciled us to himself through Christ,

— and he gave us the ministry of reconciliation.

He did not spare his own Son but handed him over for the sake of us all.

— And he gave us the ministry of reconciliation.

Second reading

From a sermon by Saint John Damascene, bishop

(Orat. 6, in Nativitatem B. Mariae V., 2. 4. 5. 6: PG 96, 663. 667. 670)

By their fruits you will know them

Ann was to be the mother of the Virgin Mother of God, and hence nature did not dare to anticipate the flowering of grace. Thus nature remained sterile, until grace produced its fruit. For she who was to be born had to be a first born daughter, since she would be the mother of the first-born of all creation, *in whom all things are held together.*

Joachim and Ann, how blessed a couple! All creation is indebted to you. For at your hands the Creator was offered a gift excelling all

other gifts: a chaste mother, who alone was worthy of him.

And so rejoice, Ann, that *you were sterile and have not borne children; break forth into shouts, you who have not given birth*. Rejoice, Joachim, because from your daughter *a child is born for us, a son is given us, whose name is Messenger of great counsel and universal salvation, mighty God*. For this child is God.

Joachim and Ann, how blessed and spotless a couple! You will be known by the fruit you have born, as the Lord says: *By their fruits you will know them*. The conduct of your life pleased God and was worthy of your daughter. For by the chaste and holy life you led together, you have fashioned a jewel of virginity: she who remained a virgin before, during and after giving birth. She alone for all time would maintain her virginity in mind and soul as well as in body.

Joachim and Ann, how chaste a couple! While safeguarding the chastity prescribed by the law of nature, you achieved with God's help something which transcends nature in giving the world the Virgin Mother of God as your daughter. While leading a devout and holy life in your human nature, you gave birth to a daughter nobler than the angels, whose queen she now is. Girl of utter beauty and delight, daughter of Adam and mother of God, blessed the loins and blessed the womb from which you come! Blessed the arms that carried you, and blessed your parents' lips, which you were allowed to cover with chaste kisses, ever maintaining your virginity. *Rejoice in God, all the earth. Sing, exult and sing hymns*. Raise your voice, raise it and be not afraid.

Responsory

See Luke 2:37, 38; 7:16

They worshiped God day and night in fasting and in prayer.

— They looked forward to the deliverance of Israel.

They prayed that God would come to save his people.

— They looked forward to the deliverance of Israel.

Stand

CONCLUDING PRAYER

Let us pray.

God of our fathers,
you gave Saints Joachim and Ann
the privilege of being the parents of Mary,
the mother of your incarnate Son.
May their prayers help us to attain
the salvation you have promised to your people.

Grant 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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