

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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July 20, 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 decrease.

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 oppr<sup>é</sup>ssion, évil and sórrow.

But he ráises the néedy from distr<sup>é</sup>ss;<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 consíder 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 begínning, 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 second book of Kings

2:1-15

*The assumption of Elijah*

When the Lord was about to take Elijah up to heaven in a whirlwind, he and Elisha were on their way from Gilgal. “Stay here, please,” Elijah said to Elisha. “The Lord has sent me on to Bethel.” “As the Lord lives, and as you yourself live,” Elisha replied, “I will not

leave you.” So they went down to Bethel, where the guild prophets went out to Elisha and asked him, “Do you know that the Lord will take your master from over you today?” “Yes, I know it,” he replied. “Keep still.”

Then Elijah said to him, “Stay here, please, Elisha, for the Lord has sent me on to Jericho.” “As the Lord lives, and as you yourself live,” Elisha replied, “I will not leave you.” They went on to Jericho, where the guild prophets approached Elisha and asked him, “Do you know that the Lord will take your master from over you today?” “Yes, I know it,” he replied. “Keep still.”

Elijah said to Elisha, “Please stay here; the Lord has sent me on to the Jordan.” “As the Lord lives, and as you yourself live,” Elisha replied, “I will not leave you.” And so the two went on together. Fifty of the guild prophets followed, and when the two stopped at the Jordan, stood facing them at a distance. Elijah took his mantle, rolled it up and struck the water, which divided, and both crossed over on dry ground.

When they had crossed over, Elijah said to Elisha, “Ask for whatever I may do for you, before I am taken from you.” Elisha answered, “May I receive a double portion of your spirit.” “You have asked something that is not easy,” he replied. “Still, if you see me taken up from you, your wish will be granted; otherwise not.” As they walked on conversing, a flaming chariot and flaming horses came between them, and Elijah went up to heaven in a whirlwind. When Elisha saw it happen he cried out, “My father! my father! Israel’s chariots and drivers!” But when he could no longer see him, Elisha gripped his own garment and tore it in two.

Then he picked up Elijah’s mantle which had fallen from him, and went back and stood at the bank of the Jordan. Wielding the mantle which had fallen from Elijah, he struck the water in his turn and said, “Where is the Lord, the God of Elijah?” When Elisha struck the water it divided and he crossed over.

The guild prophets in Jericho, who were on the other side, saw him and said, “The spirit of Elijah rests on Elisha.” They went to meet him, bowing to the ground before him.

*Responsory*

*Malachi 4:5; Luke 1:15, 17*

Behold, I am sending to you Elijah the prophet before the day of the Lord's coming, that great and terrible day.

— He will turn the hearts of fathers to their children and the hearts of children to their fathers.

John will be great in the sight of the Lord, and he will go before him in the spirit and power of Elijah.

— He will turn the hearts of fathers to their children and the hearts of children to their fathers.

*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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