

*Liturgy of the Hours*  
LITURGY OF THE HOURS

OFFICE OF READINGS

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November 23, 2024

{ Saturday of the 33rd Week in Ordinary Time }



*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

Lord Jesus, once you spoke to men  
Upon the mountain, in the plain;  
O help us listen now, as then,  
And wonder at your words again.

We all have secret fears to face,  
Our minds and motives to amend;  
We seek your truth, we need your grace,  
Our living Lord and present Friend.

The Gospel speaks, and we receive  
Your light, your love, your own command.  
O help us live what we believe  
In daily work of heart and hand.

*Melody: O Jesu, mi dulcissime; Music: Clausener Gesangbuch, 1653; Text: H. C. A. Gaunt, 1902-*

*'Lord Jesus, once you spoke to men' words by H C A Gaunt (1902-83). Reproduced by permission of Oxford University Press. All rights reserved.*

*Sit or stand*

#### PSALMODY

*Antiphon 1*

Whoever humbles himself, like a little child, will be greater in the kingdom of heaven.

*Psalm 131*

*Childlike trust in God*

*Learn from me, for I am gentle and humble of heart (Matthew 11:29).*

O Lórd, my héart is not próud \*  
nor háughty my éyes.  
I have not góne after things too gréat \*  
nor márvels beyónd me.

Trúly I have sét my sóul \*  
in sílence and péace.  
As a chíld has rést in its mother's árms, \*  
even só is my sóul.

O Ísrael, hópe in the Lórd \*  
both nów and for éver.

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*

Whoever humbles himself, like a little child, will be greater in the kingdom of heaven.

*Antiphon 2*

With simplicity of heart, I have joyfully offered everything to you, my God.

*Psalm 132*

*God's promises to the house of David*

*The Lord God will give him the throne of his ancestor David (Luke 1:32).*

*I*

O Lórd, reméber Dávid \*  
and áll the many hárdships he endúred,  
the óath he swóre to the Lórd, \*  
his wów to the Stróng One of Jácob.

“I will not énter the hóuse where I líve \*

nor gó to the béd where I rést.  
I will gíve no sléep to my éyes,\*  
to my eyelids I will gíve no slumber  
till I find a pláce for the Lórd,\*  
a dwelling for the Stróng One of Jácob.”

At Éphrathah we héard of the árkh,\*  
we fóund it in the pláins of Yearím.  
“Let us gó to the pláce of his dwelling; \*  
let us gó to knéel at his fóotstool.”

Go up, Lórd, to the pláce of your rést,\*  
yóu and the árkh of your stréngth.  
Your priésts shall be clóthed with hóliness: \*  
your fáithful shall ríng out their jóy.  
For the sáke of Dávid your sérvant \*  
dó not réjéct your anóinted.

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*

With simplicity of heart, I have joyfully offered everything to you,  
my God.

### *Antiphon 3*

The Lord has sworn an oath to David; his kingdom will stand for  
ever.

## *II*

The Lórd swore an óath to Dávid; \*  
he will not go bák on his wórd;  
“A són, the frúit of your bódý,\*  
will I sét upón your thróne.

If they kéeep my cóvenant in trúth \*  
and my láws that Í have táught them,  
their sóns álso shall rúle \*  
on your thróne from áge to áge.”

For the Lórd has chósen Zíon; \*  
he has desired it fór his dwelling:  
“Thís is my résting-place for éver, \*  
hére have I chósen to líve.

I will gréatly bléss her próduce, \*  
I will fíll her póor with bréad.  
I will clóthe her príests with salvátion \*  
and her fáithful shall ríng out their jóy.

Thére David’s stóck will flówer: \*  
I will prépare a lámp for my anóinted.  
I will cóver his énemies with sháme \*  
but on hím my crówn shall shíne.”

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 sworn an oath to David; his kingdom will stand for ever.

VERSE

Come, consider the works of the Lord.

— The marvels he has created on this earth.

*Sit*

READINGS

*First reading*

From the book of the prophet Zechariah

14:1-21

*The suffering and glory of Jerusalem on the last day*

Thus says the Lord: Lo, a day shall come for the Lord when the spoils shall be divided in your midst. And I will gather all the nations against Jerusalem for battle: the city shall be taken, houses plundered, women ravished; half of the city shall go into exile, but

the rest of the people shall not be removed from the city.

Then the Lord shall go forth and fight against those nations, fighting as on a day of battle. That day his feet shall rest upon the Mount of Olives, which is opposite Jerusalem to the east. The Mount of Olives shall be cleft in two from east to west by a very deep valley, and half of the mountain shall move to the north and half of it to the south. And the valley of the Lord's mountain shall be filled up when the valley of those two mountains reaches its edge; it shall be filled up as it was filled up by the earthquake in the days of King Uzziah of Judah. Then the Lord, my God, shall come, and all his holy ones with him.

On that day there shall no longer be cold or frost. There shall be one continuous day, known to the Lord, not day and night, for in the evening time there shall be light.

On that day, living waters shall flow from Jerusalem, half to the eastern sea, and half to the western sea, and it shall be so in summer and in winter. The Lord shall become king over the whole earth; on that day the Lord shall be the only one, and his name the only one.

And from Geba to Rimmon in the Negeb, all the land shall turn into a plain; but Jerusalem shall remain exalted in its place. From the Gate of Benjamin to the place of the First Gate, to the Corner Gate; and from the Tower of Hananel to the king's wine presses, they shall occupy her. Never again shall she be doomed; Jerusalem shall abide in security.

And this shall be the plague with which the Lord shall strike all the nations that have fought against Jerusalem: their flesh shall rot while they stand upon their feet, and their eyes shall rot in their sockets, and their tongues shall rot in their mouths.

On that day there shall be among them a great tumult from the Lord: every man shall seize the hand of his neighbor, and the hand of each shall be raised against that of his neighbor. Judah also shall fight against Jerusalem. The riches of all the surrounding nations shall be gathered together, gold, silver, and garments, in great abundance.

Similar to this plague shall be the plague upon the horses, mules, camels, asses, and upon all the beasts that are in those camps.

All who are left of all the nations that came against Jerusalem shall come up year after year to worship the King, the Lord of hosts, and to celebrate the feast of Booths.

If any of the families of the earth does not come up to Jerusalem to worship the King, the Lord of hosts, no rain shall fall upon them. And if the family of Egypt does not come up, or enter, upon them shall fall the plague which the Lord will inflict upon all the nations that do not come up to celebrate the feast of Booths. This shall be the punishment of Egypt, and the punishment of all the nations that do not come up to celebrate the feast of Booths.

On that day there shall be upon the bells of the horses, “Holy to the Lord.” The pots in the house of the Lord shall be as the libation bowls before the altar. And every pot in Jerusalem and in Judah shall be holy to the Lord of hosts; and all who come to sacrifice shall take them and cook in them. On that day there shall no longer be any merchant in the house of the Lord of hosts.

*Responsory*

*Zechariah 13:1; 14:8; John 19:34*

On that day living waters shall flow from Jerusalem, and a fountain shall be opened for the house of David

— to wash away our sins.

One of the soldiers pierced the side of Jesus with a lance, and immediately blood and water flowed out.

— To wash away our sins.

*Second reading*

From a conference by Saint Thomas Aquinas, priest

*(Coll. super Credo in Deum: Opuscula theologica 2,  
Taurini 1954, pp. 216–217)*

*I shall be satisfied when your glory is seen*

It is fitting that the end of all our desires, namely eternal life coincides with the words at the end of the creed, “Life everlasting.

Amen.”

The first point about eternal life is that man is united with God. For God himself is the reward and end of all our labors: *I am your protector and your supreme reward.* This union consists in seeing perfectly: *At present we see through a glass, darkly; but then we shall see face to face.*

Next it consists in perfect praise, according to the words of the prophet: *Joy and happiness will be found in it, thanksgiving and words of praise.*

It also consists in the complete satisfaction of desire, for there the blessed will be given more than they wanted or hoped for. The reason is that in this life no one can fulfill his longing, nor can any creature satisfy man's desire. Only God satisfies, he infinitely exceeds all other pleasures. That is why man can rest in nothing but God. As Augustine says: *You have made us for yourself, Lord, and our heart can find no rest until it rests in you.*

Since in their heavenly home the saints will possess God completely, obviously their longing will be satisfied, and their glory will be even greater. That is why the Lord says: *Enter into the joy of your Lord.* Augustine adds: *The fullness of joy will not enter into those who rejoice, but those who rejoice will enter into joy. I shall be satisfied when your glory is seen, and again: He who satisfies your desire with good things.*

Whatever is delightful is there in superabundance. If delights are sought, there is supreme and most perfect delight. It is said of God, the supreme good: *Boundless delights are in your right hand.*

Again, eternal life consists of the joyous community of all the blessed, a community of supreme delight, since everyone will share all that is good with all the blessed. Everyone will love everyone else as himself, and therefore will rejoice in another's good as in his own. So it follows that the happiness and joy of each grows in proportion to the joy of all.

*Responsory*

*Psalm 17:15; 1 Corinthians 13:12*

In justice I will look upon your face, O Lord,



— and when I awake I will delight in seeing you.

My knowledge now is imperfect; then it shall be as perfect as God's knowledge of me.

— And when I awake I will delight in seeing you.

*Stand*

### CONCLUDING PRAYER

Let us pray.

Father of all that is good,  
keep us faithful in serving you,  
for to serve you is our lasting joy.

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.

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