

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

August 18, 2024

{ Twentieth Sunday 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

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee:
Holy, holy, holy! Merciful and mighty,
God in three persons, blessed Trinity.

Holy, holy, holy! All the saints adore thee,
Though the eye of sinful man thy glory may not see;
Only thou art holy; there is none beside thee,
Which were, and are, and ever more shall be.

Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy name, in earth, and sky and sea;
Holy, holy, holy! Merciful and mighty,
God in three persons, blessed Trinity.

*Melody: Nicaea 11.12.12.10; Music: John B. Dykes, 1823–1876; Text: Reginald
Heber, 1783–1826*

Sit or stand

PSALMODY

Antiphon 1

Who can climb the Lord's mountain, or stand in his holy place?

Psalms 24

The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed (Saint Irenaeus).

The Lórd's is the éarth and its fúllness,*
the wórl'd and áll its péoples.
It is hé who sét it on the séas; *

on the wáters 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 wórtless thínghs, *

who has not swórn so as to decéive his néíghbor.

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 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

Who can climb the Lord's mountain, or stand in his holy place?

Antiphon 2

Bless our God, you nations of the world; he has given us life, alleluia.

Psalm 66

Eucharistic hymn

The Lord is risen and all people have been brought by him to the Father (Hesychius).

I

Cry out with jýy to Gód, all the éarth,*
O síng to the glóry of his náme.
O rénder him glórious práise.*
Say to Gód: “How treméndous your déeds!

Bezáuse of the gréatness of your stréngth*
your énemies críngé befóre you.
Befóre you all the éarth shall bów;*
shall síng to you, síng to your náme!”

Come and sée the wórks of Gód,*
treméndous his déeds among mén.
He túrned the séa into dry lánd,*
they pássed through the ríver dry-shód.

Let our jýy then bé in hím;*
he rúles for éver by his míght.
His éyes keep wáitch over the nátions;*
let rébels not ríse agáinst him.

O péoples, bléss our Gód,*
let the vóice of his práise resóund,
of the Gód who gave life to our sóuls*
and képt our féet from stúmbling.

For yóu, O Gód, have tésted us,*
you have tríed us as sílver is tríed:
you léd us, Gód, into the snáre;*
you láid a heavy búrden on our bácks.

You lét men ríde over our héads; †
we wént through fíre and through wáter*
but thén you bróught us relíef.

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

Bless our God, you nations of the world; he has given us life, alleluia.

Antiphon 3

Listen to me, all you who revere God, let me tell you what great things he has done for me, alleluia.

II

Burnt offering I bring to your house; *
to you I will pay my vows,
the vows which my lips have uttered, *
which my mouth spoke in my distress.

I will offer burnt offerings of fatlings †
with the smoke of burning rams. *
I will offer bullocks and goats.

Come and hear, all who fear God. *
I will tell what he did for my soul:
to him I cried aloud, *
with high praise ready on my tongue.

If there had been evil in my heart, *
the Lord would not have listened.
But truly God has listened; *
he has heeded the voice of my prayer.

Blessed be God who did not reject my prayer *
nor withhold his love from 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.

Antiphon

Listen to me, all you who revere God, let me tell you what great things he has done for me, alleluia.

VERSE

God's word is alive; it strikes to the heart.

— It pierces more surely than a two-edged sword.

Sit

READINGS

First reading

From the book of the prophet Isaiah

6:1-13

The call of the prophet Isaiah

In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft.

“Holy, holy, holy is the Lord of hosts!” they cried one to the other. “All the earth is filled with his glory!” At the sound of that cry, the frame of the door shook and the house was filled with smoke.

Then I said, “Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!” Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar.

He touched my mouth with it. “See,” he said, “now that this has touched your lips, your wickedness is removed, your sin purged.”

Then I heard the voice of the Lord saying, “Whom shall I send? Who will go for us?” “Here I am,” I said; “send me!” And he replied: Go and say to this people:

Listen carefully, but you shall not understand!

Look intently, but you shall know nothing!

You are to make the heart of this people sluggish,

to dull their ears and close their eyes;

Else their eyes will see, their ears hear,

their heart understand,

and they will turn and be healed.

“How long, O Lord?” I asked. And he replied:

Until the cities are desolate,
without inhabitants,

Houses, without a man,

and the earth is a desolate waste.

Until the Lord removes men far away,

and the land is abandoned more and more.

If there be still a tenth part in it,

then this in turn shall be laid waste;

As with a terebinth or an oak

whose trunk remains when its leaves have fallen.

[Holy offspring is the trunk.]

Responsory

Revelation 4:8; Isaiah 6:3

Holy, holy, holy is the Lord God Almighty, he who was, and who is,
and who is to come;

— all the earth is full of his glory.

The seraphim cried out to one another: Holy, holy, holy is the Lord
of hosts.

— All the earth is full of his glory.

Second reading

From a homily on Matthew by Saint John Chrysostom, bishop

(Hom. 15, 6. 7: PG 57, 231-232)

Salt of the earth and light of the world

You are the salt of the earth. It is not for your own sake, he says, but for the world's sake that the word is entrusted to you. I am not sending you into two cities only or ten or twenty, not to a single nation, as I sent the prophets of old, but across land and sea, to the whole world. And that world is in a miserable state. For when he says: *You are the salt of the earth*, he is indicating that all mankind had lost its savor and had been corrupted by sin. Therefore, he requires of these men those virtues which are especially useful and even necessary if they

are to bear the burdens of many. For the man who is kindly, modest, merciful and just will not keep his good works to himself but will see to it that these admirable fountains send out their streams for the good of others. Again, the man who is clean of heart, a peacemaker and ardent for truth will order his life so as to contribute to the common good.

Do not think, he says, that you are destined for easy struggles or unimportant tasks. *You are the salt of the earth.* What do these words imply? Did the disciples restore what had already turned rotten? Not at all. Salt cannot help what is already corrupted. That is not what they did. But what had first been renewed and freed from corruption and then turned over to them, they salted and preserved in the newness the Lord had bestowed. It took the power of Christ to free men from the corruption caused by sin; it was the task of the apostles through strenuous labor to keep that corruption from returning.

Have you noticed how, bit by bit, Christ shows them to be superior to the prophets? He says they are to be teachers not simply for Palestine but for the whole world. Do not be surprised, then, he says, that I address you apart from the others and involve you in such a dangerous enterprise. Consider the numerous and extensive cities, peoples and nations I will be sending you to govern. For this reason I would have you make others prudent, as well as being prudent yourselves. For unless you can do that, you will not be able to sustain even yourselves.

If others lose their savor, then your ministry will help them regain it. But if you yourselves suffer that loss, you will drag others down with you. Therefore, the greater the undertakings put into your hands, the more zealous you must be. For this reason he says: *But if the salt becomes tasteless, how can its flavor be restored? It is good for nothing now, but to be thrown out and trampled by men's feet.*

When they hear the words: *When they curse you and persecute you and accuse you of every evil,* they may be afraid to come forward. Therefore he says: "Unless you are prepared for that sort of thing, it is in vain that I have chosen you. Curses shall necessarily be your lot but they shall not harm you and will simply be a testimony to your constancy.

If through fear, however, you fail to show the forcefulness your mission demands, your lot will be much worse, for all will speak evil of you and despise you. That is what being trampled by men's feet means."

Then he passes on to a more exalted comparison: *You are the light of the world*. Once again, "of the world": not of one nation or twenty cities, but of the whole world. The light he means is an intelligible light, far superior to the rays of the sun we see, just as the salt is a spiritual salt. First salt, then light, so that you may learn how profitable sharp words may be and how useful serious doctrine. Such teaching holds in check and prevents dissipation; it leads to virtue and sharpens the mind's eye. *A city set on a hill cannot be hidden; nor do men light a lamp and put it under a basket*. Here again he is urging them to a careful manner of life and teaching them to be watchful, for they live under the eyes of all and have the whole world for the arena of their struggles.

Responsory

Acts 1:8; Matthew 5:16

You will receive power when the Holy Spirit comes upon you,

— and you will be my witnesses to the ends of the earth.

Your light must shine before men, so that they may see your good works and give praise to your Father in heaven.

— And you will be my witnesses to the ends of the earth.

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.

God our Father,
may we love you in all things and above all things
and reach the joy you have prepared for us
beyond all our imagining.

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.

English translation of *Gloria Patri, Te Deum Laudamus, Benedictus, Magnificat*, and *Nunc Dimittis* by the International Consultation on English Texts.

Readings and New Testament Canticles (except the Magnificat) from the *New American Bible* Copyright © 1970 by the Confraternity of Christian Doctrine, Washington, D.C. Used with permission. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

Psalm texts except Psalm 95 Copyright © 1963, The Grail (England). Used with permission of A.P. Watt Ltd. All rights reserved.

Arrangement Copyright © 2006 by eBreviary, New York.



mobile prayers



UNITED STATES, CANADA, INDIA, PHILIPPINES

www.ebreviary.com