

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

July 7, 2024

{ Fourteenth 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

Lord, our God, in splendor and majesty you are clothed, wrapped in
light as in a robe, alleluia.

Psalm 104

Hymn to God the Creator

To be in Christ means being a completely new creature. Everything of the old is gone,

now everything is made anew (2 Corinthians 5:17).

I

Bléss the Lórd, my sóul! *
Lord Gód, how gréat you áre,
clóthed in májesty and glóry, *
wrápped in líght as in a róbe!

You strétch out the héavens like a tént. *
Above the ráins you buíld your dwelling.
You máke the clóuds your cháriot, *
and wálk on the wings of the wínd;
you máke the wínds your méssengers *
and fláshing fire your sérvants.

You fóunded the éarth on its báse, *
to stand firm from áge to áge.
You wrápped it with the ócean like a clóak: *
the wáters stood hígher than the móuntains.

At your thréat they tóok to flíght; *
at the vóice of your thúnder they fléd.
They róse over the móuntains and flowed dówn *
to the pláce which yóu had appóinted.
You set the límits they míght not páss *
lest they retúrn to cóver the éarth.

You make spríngs gush fórth in the válleys: *
they flów in betwéen the hílls.
They give drínk to all the béasts of the fíeld; *
the wíld-asses quénch their thírst.
On their bánks dwell the bírds of héaven; *
from the bránches they síng their sóng.

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

Antiphon

Lord, our God, in splendor and majesty you are clothed, wrapped in

light as in a robe, alleluia.

Antiphon 2

The Lord has brought forth bread from the earth, and wine to give warmth to men's hearts, alleluia.

II

From your dwelling you water the hills; *
earth drinks its fill of your gift.
You make the grass grow for the cattle *
and the plants to serve man's needs,
that he may bring forth bread from the earth *
and wine to cheer man's heart;
oil, to make him glad *
and bread to strengthen man's heart.

The trees of the Lord drink their fill, *
the cedars he planted on Lebanon;
there the birds build their nests: *
on the tree-top the stork has her home.
The goats find a home on the mountains *
and rabbits hide in the rocks.

You made the moon to mark the months; *
the sun knows the time for its setting.
When you spread the darkness it is night *
and all the beasts of the forest creep forth.
The young lions roar for their prey *
and ask their food from God.

At the rising of the sun they steal away *
and go to rest in their dens.
Man goes forth to his work, *
to labor till evening falls.

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 brought forth bread from the earth, and wine to give warmth to men's hearts, alleluia.

Antiphon 3

The Lord looked upon all he had made and saw that it was very good, alleluia.

III

How mány are your wórks, O Lórd! †
In wísdóm you have máde them áll. *
The éarth is fúll of your ríches.

Thére is the séa, vast and wíde, †
with its móving swárms past cóunting, *
líving things gréat and smáll.
The shíps are móving thére *
and the mónsters you máde to pláy with.

Áll of thése look to yóu *
to gíve them their fóod in due séason.
You gíve it, they gáther it úp: *
you ópen your hánd, they have their fíll.

You híde your fáce, they are dísmáyed; †
you táke back your spírit, they díe, *
retúrning to the dúst from which they cáme.
You sénd forth your spírit, they are créated; *
and you renéw the fáce of the éarth.

May the glóry of the Lórd last foréver! *
May the Lórd rejóice in his wórks!
He lóoks on the éarth and it trémbles; *
the móuntains send forth smóke at his tóuch.

I will síng to the Lórd all my lífe, *
make músic to my Gód while I líve.
May my thóughts be pléasing to hím. *
I fínd my jóy in the Lórd.
Let sínners vánish from the éarth †
and the wícked exíst no móre. *

Bléss the Lórd, my sóul.

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 looked upon all he had made and saw that it was very good, alleluia.

VERSE

Blessed are your eyes, for they see God's works.

— And your ears, for they hear his word.

Sit

READINGS

First reading

From the second book of Samuel

12:1-25

The repentance of David

The Lord sent Nathan to David, and when he came to him, he said: "Judge this case for me! In a certain town there were two men, one rich, the other poor. The rich man had flocks and herds in great numbers. But the poor man had nothing at all except one little ewe lamb that he had bought. He nourished her, and she grew up with him and his children. She shared the little food he had and drank from his cup and slept in his bosom. She was like a daughter to him. Now, the rich man received a visitor, but he would not take from his own flocks and herds to prepare a meal for the wayfarer who had come to him. Instead he took the poor man's ewe lamb and made a meal of it for his visitor." David grew very angry with that man and said to Nathan: "As the Lord lives, the man who has done this merits death! He shall restore the ewe lamb fourfold because he has done this and has had no pity."

Then Nathan said to David: "You are the man! Thus says the Lord

God of Israel: 'I anointed you king of Israel. I rescued you from the hand of Saul. I gave you your lord's house and your lord's wives for your own. I gave you the house of Israel and of Judah. And if this were not enough, I could count up for you still more. Why have you spurned the Lord and done evil in his sight? You have cut down Uriah the Hittite with the sword; you took his wife as your own, and him you killed with the sword of the Ammonites. Now, therefore, the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah to be your wife.' Thus says the Lord: 'I will bring evil upon you out of your own house. I will take your wives while you live to see it, and will give them to your neighbor. He shall lie with your wives in broad daylight. You have done this deed in secret, but I will bring it about in the presence of all Israel, and with the sun looking down.'"

Then David said to Nathan, "I have sinned against the Lord." Nathan answered David: "The Lord on his part has forgiven your sin: you shall not die. But since you have utterly spurned the Lord by this deed, the child born to you must surely die." Then Nathan returned to his house.

The Lord struck the child that the wife of Uriah had borne to David, and it became desperately ill. David besought God for the child. He kept a fast, retiring for the night to lie on the ground clothed in sackcloth. The elders of his house stood beside him urging him to rise from the ground; but he would not, nor would he take food with them. On the seventh day, the child died. David's servants, however, were afraid to tell him that the child was dead, for they said: "When the child was alive, we spoke to him, but he would not listen to what we said. How can we tell him the child is dead? He may do some harm!" But David noticed his servants whispering among themselves and realized that the child was dead. He asked his servants, "Is the child dead?" They replied, "Yes, he is."

Rising from the ground, David washed and anointed himself, and changed his clothes. Then he went to the house of the Lord and worshiped. He returned to his own house, where at his request food was set before him, and he ate. His servants said to him: "What is this you are doing? While the child was living, you fasted and wept

and kept vigil; now that the child is dead, you rise and take food.” He replied: “While the child was living, I fasted and wept, thinking, ‘Perhaps the Lord will grant me the child’s life.’ But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he will not return to me.”

Then David comforted his wife Bathsheba. He went and slept with her; and she conceived and bore him a son, who was named Solomon. The Lord loved him and sent the prophet Nathan to name him Jedidiah, on behalf of the Lord.

Responsory

Prayer of Manasseh 9, 10; Psalm 51:5,6

My sins are more numerous than the sands of the sea, and my transgressions are many. I am not worthy to raise my eyes to the height of heaven because of my countless offenses; for I have provoked your anger,

— and I have done evil in your presence.

I know my faults, and my sin is ever before me, because I have sinned against you alone.

— And I have done evil in your presence.

Second reading

From a sermon by Saint Augustine, bishop

(Serm. 19, 2-3: CCL 41, 252-254)

A sacrifice to God is a contrite spirit

I acknowledge my transgression, says David. If I admit my fault, then you will pardon it. Let us never assume that if we live good lives we will be without sin; our lives should be praised only when we continue to beg for pardon. But men are hopeless creatures, and the less they concentrate on their own sins, the more interested they become in the sins of others. They seek to criticize, not to correct. Unable to excuse themselves, they are ready to accuse others. This was not the way that David showed us how to pray and make amends to God, when he said: *I acknowledge my transgression, and my sin is ever before me*. He did not concentrate on others’ sins; he turned

his thoughts on himself. He did not merely stroke the surface, but he plunged inside and went deep down within himself. He did not spare himself, and therefore was not impudent in asking to be spared.

Do you want God to be appeased? Learn what you are to do that God may be pleased with you. Consider the psalm again: *If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight.* Are you then to be without sacrifice? Are you to offer nothing? Will you please God without an offering? Consider what you read in the same psalm: *If you wanted sacrifice, I would indeed have given it; in burnt offerings you will take no delight.* But continue to listen, and say with David: *A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart.* Cast aside your former offerings, for now you have found out what you are to offer. In the days of your fathers you would have made offerings of cattle—these were the sacrifices. *If you wanted sacrifice, I would indeed have given it.* These then, Lord, you do not want, and yet you do want sacrifice.

You will take no delight in burnt offerings, David says. If you will not take delight in burnt offerings, will you remain without sacrifice? Not at all. *A sacrifice to God is a contrite spirit; God does not despise a contrite and humble heart.*

You now have the offering you are to make. No need to examine the herd, no need to outfit ships and travel to the most remote provinces in search of incense. Search within your heart for what is pleasing to God. Your heart must be crushed. Are you afraid that it might perish so? You have the reply: *Create a clean heart in me, O God.* For a clean heart to be created, the unclean one must be crushed.

We should be displeased with ourselves when we commit sin, for sin is displeasing to God. Sinful though we are, let us at least be like God in this, that we are displeased at what displeases him. In some measure then you will be in harmony with God's will, because you find displeasing in yourself what is abhorrent to your Creator.

Responsory

My sins, O Lord, have pierced me through like arrows; but before they wound me,

— heal me, O God, with the ointment of repentance.

Create a clean heart in me, O God, and put a new and steadfast spirit within me.

— Heal me, O God, with the ointment of repentance.

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.

Father,
through the obedience of Jesus,
your servant and your Son,
you raised a fallen world.
Free us from sin
and bring us the joy that lasts for ever.

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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