

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

October 20, 2024

{ Twenty-Ninth 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

All you nations, sing out your joy to the Lord:
Alleluia, alleluia!

Joyfully shout, all you on earth,
give praise to the glory of God;
And with a hymn, sing out his glorious praise:
Alleluia!

All you nations, sing out your joy to the Lord:
Alleluia, alleluia!

Let all the earth kneel in his sight,
extolling his marvelous fame;
Honor his name, in the highest heaven give praise:
Alleluia!

All you nations, sing out your joy to the Lord:
Alleluia, alleluia!

Come forth and see all the great works
that God has brought forth by his might;
Fall on your knees before his glorious throne:
Alleluia!

All you nations, sing out your joy to the Lord:
Alleluia, alleluia!

Glory and thanks be to the Father;
honor and praise to the Son;
And to the Spirit, source of life and love:
Alleluia!

All you nations, sing out your joy to the Lord:
Alleluia, alleluia!

Melody: All You Nations; Music: Lucien Deiss, C.S.Sp., 1965; Text: Lucien Deiss, C.S.Sp., 1965

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Sit or stand

PSALMODY

Antiphon 1

See how the cross of the Lord stands revealed as the tree of life.

Psalm 1

There are two ways a man may take

They are happy who, putting all their trust in the cross, have plunged into the water of life (from an author of the second century).

Háppy indéed is the mán *
who fóllows not the cóunsel of the wícked;
nor língers in the wáy of sínners *
nor síts in the cómpany of scórners,
but whose delíght is the lów of the Lórd *
and who pónders his lów day and níght.

Hé is like a trée that is plánted *
besíde the flówing wátters,
that yíelds its frúit in due séason †
and whose léaves shall néver fáde; *
and áll that he dóes shall próspér.

Not só are the wícked, not só! †
For théy like wínnowed cháff *
shall be dríven awáy by the wínd.
When the wícked are júdged they shall not stánd, *
nor find róom among thóse who are júst;
for the Lórd guards the wáy of the júst *
but the wáy of the wícked leads to dóom.

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

See how the cross of the Lord stands revealed as the tree of life.

Antiphon 2

Here is a King of my own choosing who will rule on Mount Zion.

Psalm 2

The Messiah, king and conqueror

The rulers of the earth joined forces to overthrow Jesus, your anointed Son (Acts 4:27).

Whý this túmúlt among nátions, *
among péoples this úseless múrmuring?
They arise, the kíngs of the éarth, *
princes plót against the Lórd and his Anóinted.
“Cóme let us bréak their fétters, *
cóme, let us cást off their yóke.”

He who síts in the héavens láughs; *
the Lórd is láughing them to scórn.
Thén he will spéak in his ánger, *
his ráge will stríke them with térror.
“It is Í who have sét up my kíng *
on Zíon, my hóly móuntain.”

I will annóunce the decrée of the Lórd: †
The Lórd said to me: “Yóu are my Són. *
It is Í who have begóttén you this dáy.
Ásk and I shall bequéath you the nátions, *
put the énds of the éarth in your posséssion.
With a ród of íron you will bréak them, *
shátter them like a pótter’s jár.”

Nów, O kíngs, understánd, *
take wárning, rúlers of the éarth;
sérve the Lórd with áwe *
and trémbling, páy him your hómage
lést he be ángry and you pérish; *

for súddenly his ánger will bláze.

Blessed are théy *
who put their trúst in Gód.

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

Here is a King of my own choosing who will rule on Mount Zion.

Antiphon 3

Lord, you are my protector; you have raised me up in glory.

Psalm 3

I am safe in the Lord's keeping

Christ fell asleep in death, but he rose from the dead, for God was his deliverer (Saint Irenaeus).

How mány are my fóes, O Lórd! *
How mány are rísing up agáinst me!
How mány are sáying abóut me: *
“There is no hélp for hím in Gód.”

But yóu, Lord, are a shíeld abóut me, *
my glóry, who líft up my héad.
I crý alóud to the Lórd. *
He ánsvers from his hólý móuntain.

I líe down to rést and I sléep. *
I wáke, for the Lórd uphólds me.
I will not féar even thóusands of péople *
who are ránge on every síde agáinst me.

Aríse, Lord; sáve me, my Gód, *
you who stríke all my fóes on the móuth,
you who bréak the téeth of the wícked! *
O Lórd of salvátion, bless your péople!

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

Lord, you are my protector; you have raised me up in glory.

VERSE

May the word of Christ ever fill your hearts.

— Share with one another the wisdom you receive.

Sit

READINGS

First reading

From the beginning of the book of Esther

The rejection of Vashti and the choosing of Esther

During the reign of Ahasuerus—this was the Ahasuerus who ruled over a hundred and twenty-seven provinces from India to Ethiopia—while he was occupying the royal throne in the stronghold of Susa, in the third year of his reign, he presided over a feast for all his officers and ministers: the Persian and Median aristocracy, the nobles, and the governors of the provinces.

Queen Vashti also gave a feast for the women inside the royal palace of King Ahasuerus.

On the seventh day, when the king was merry with wine, he instructed Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carkas, the seven eunuchs who attended King Ahasuerus, to bring Queen Vashti into his presence wearing the royal crown, that he might display her beauty to the populace and the officials, for she was lovely to behold. But Queen Vashti refused to come at the royal order issued through the eunuchs. At this the king's wrath flared up, and he burned with fury. He conferred with the wise men versed in the law, because the king's business was conducted in general consultation with lawyers and jurists. He asked them, "What is to be done by law with Queen Vashti for disobeying the order of King Ahasuerus issued through the eunuchs?"

In the presence of the king and of the officials, Memucan answered: “Queen Vashti has not wronged the king alone, but all the officials and the populace throughout the provinces of King Ahasuerus. If it please the king, let an irrevocable royal decree be issued by him and inscribed among the laws of the Persians and Medes, forbidding Vashti to come into the presence of King Ahasuerus and authorizing the king to give her royal dignity to one more worthy than she.

There was in the stronghold of Susa a certain Jew named Mordecai, son of Jair, son of Shimei, son of Kish, a Benjaminite, who had been exiled from Jerusalem with the captives taken with Jeconiah, king of Judah, whom Nebuchadnezzar, king of Babylon, had deported. He was foster father to Hadassah, that is, Esther, his cousin; for she had lost both father and mother. The girl was beautifully formed and lovely to behold. On the death of her father and mother, Mordecai had taken her as his own daughter.

When the king’s order and decree had been obeyed and many maidens brought together to the stronghold of Susa under the care of Hegai, Esther also was brought in to the royal palace under the care of Hegai, custodian of the women. The girl pleased him and won his favor. So he promptly furnished her with cosmetics and provisions. Then picking out seven maids for her from the royal palace, he transferred both her and her maids to the best place in the harem. Esther did not reveal her nationality or family, for Mordecai had commanded her not to do so.

Esther was led to King Ahasuerus in his palace in the tenth month, Tebeth, in the seventh year of his reign. The king loved Esther more than all other women, and of all the virgins she won his favor and benevolence. So he placed the royal diadem on her head and made her queen in place of Vashti.

Responsory

Psalm 113:5-8; Luke 1:51-52

There is none so great as the Lord our God; he is enthroned on high and looks down upon the heavens and the earth.

— He raises up the needy from the dust and lifts up the poor from the dunghill.

He has scattered the proud in their conceit. He has cast down the mighty from their thrones, and has lifted up the lowly.

— He raises up the needy from the dust and lifts up the poor from the dunghill.

Second reading

From a letter to Proba by Saint Augustine, bishop

(Ep. 130, 8, 15. 17—9, 18: CSEL 44, 56-57. 59-60)

Let us exercise our desire in prayer

Why in our fear of not praying as we should, do we turn to so many things, to find what we should pray for? Why do we not say instead, in the words of the psalm: *I have asked one thing from the Lord, this is what I will seek: to dwell in the Lord's house all the days of my life, to see the graciousness of the Lord, and to visit his temple?* There, the days do not come and go in succession, and the beginning of one day does not mean the end of another; all days are one, simultaneously and without end, and the life lived out in these days has itself no end.

So that we might obtain this life of happiness, he who is true life itself taught us to pray, not in many words as though speaking longer could gain us a hearing. After all, we pray to one who, as the Lord himself tells us, knows what we need before we ask for it.

Why he should ask us to pray, when he knows what we need before we ask him, may perplex us if we do not realize that our Lord and God does not want to know what we want (for he cannot fail to know it), but wants us rather to exercise our desire through our prayers, so that we may be able to receive what he is preparing to give us. His gift is very great indeed, but our capacity is too small and limited to receive it. That is why we are told: *Enlarge your desires, do not bear the yoke with unbelievers.*

The deeper our faith, the stronger our hope, the greater our desire, the larger will be our capacity to receive that gift, which is very great indeed. *No eye has seen it; it has no color. No ear has heard it; it has no sound. It has not entered man's heart; man's heart must enter into it.*

In this faith, hope and love we pray always with unwearied desire. However, at set times and seasons we also pray to God in words, so

that by these signs we may instruct ourselves and mark the progress we have made in our desire, and spur ourselves on to deepen it. The more fervent the desire, the more worthy will be its fruit. When the Apostle tells us: *Pray without ceasing*, he means this: Desire unceasingly that life of happiness which is nothing if not eternal, and ask it of him who alone is able to give it.

Responsory

Jeremiah 29:13, 12, 11

You will seek me, and when you seek with your whole heart, you will find me.

— You will pray to me, and I will listen to you.

I know the plans I have in mind for you, plans for your welfare and not for misfortune, plans that will give you a future full of hope.

— You will pray to me, and I will listen to you.

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.

Almighty and ever-living God,
our source of power and inspiration,
give us strength and joy
in serving you as followers of Christ,
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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