

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

November 30, 2024

{ Feast – Andrew, Apostle }



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

O Princes of the King of kings
and first among the eternal court,
whom Jesus Christ once taught and gave
as his Apostles to the world,

You brightly gleam as sparkling gems,
the beautiful foundation stones
of heavenly Jerusalem,
whose lamp and glory is the Lamb.

And now the Church, the Bride of Christ,
with glad rejoicing sings your praise,
for you have roused her by your word
and sanctified her by your blood.

When all the ages fade away
and our Redeemer sits as judge,
then you will take your seats with praise,
the glorious council throned on high.

So may your prayers bring constant aid
and strengthen us in our resolve,
that seeds which you have sown on earth
be heaven's grain at harvest time.

To Christ be glory evermore,
who filled you with the Spirit's pow'r
and made you heralds to announce
the loving Father, God most high. Amen.

Metrical hymn, melody: ST VENANTIUS, 8 8 8 8; Rouen church melody, 1728

Plainsong, mode III, melody 54; Liber Hymnarius, Solesmes, 1983, Text: O
sempiternæ curiæ, Anselmo Lentini, O.S.B., 1901–1989*

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Sit or stand

PSALMODY

Antiphon 1

Their voice has gone out to the limits of the earth, their words to the
ends of the world.

Psalm 19A

Praise of the Lord, Creator of all

*The dawn from on high shall break on us . . . to guide our feet into the way of peace
(Luke 1:78, 79).*

The héavens procláim the glóry of Gód *
and the firmament shows fóρθ the wórк of his hánds.
Dáy unto dáy tákes up the stóry *
and níght unto níght makes knówn the méssage.

No spéech, no wórd, no vóice is héárd †
yet their spán exténds through áll the éarth, *
their wórds to the útmost bóunds of the wórld.

Thére he has pláced a tént for the sún; †
it comes fóρθ like a brídegroom cóming from his tént, *
rejóices like a chámpion to rún its cóurse.

At the énd of the ský is the rísing of the sún; †
to the fúrthest énd of the ský is its cóurse. *
There is nóthing concéaled from its búrning héat.

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

Their voice has gone out to the limits of the earth, their words to the ends of the world.

Antiphon 2

They proclaimed what God has done for us; they grasped the meaning of his deeds.

Psalm 64

Prayer for help against enemies

This psalm commemorates most particularly our Lord's passion (Saint Augustine).

Hear my voice, O Gód, as I compláin,*
guard my life from dréad of the fóe.
Híde me from the bánd of the wícked,*
from the thróng of thóse who do évil.

They shárpen their tóngues like swórds;*
they áim bitter wórds like árrows
to shóot at the ínnocent from ámbush,*
shóoting súddenly and récklessly.

They schéme their évil cóurse;*
they conspíre to lay sécret snáres.
They sáy: "Whó will sée us?*"
Whó can séarch out our crímes?"

He will séarch who séarches the mínd*
and knóws the dépth of the héart.
Gód has shót them with his árrow*
and déalt them súdden wóunds.
Their ówn tongue has bróught them to rúin*
and áll who sée them móck.

Thén will áll men féar; †
they will téll what Gód has dóné.*
They will únderstánd God's déeds.
The júst will rejóice in the Lórd †
and flý to hím for réfuge.*

All the upright hearts will glory.

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

They proclaimed what God has done for us; they grasped the meaning of his deeds.

Antiphon 3

God's holiness was revealed by them; all nations saw God's glory.

Psalm 97

The glory of the Lord in his decrees for the world

This psalm foretells a world-wide salvation and that peoples of all nations will believe in Christ (St. Athanasius).

The Lord is king, let earth rejoice, *
let all the coastlands be glad.
Cloud and darkness are his raiment; *
his throne, justice and right.

A fire prepares his path; *
it burns up his foes on every side.
His lightnings light up the world, *
the earth trembles at the sight.

The mountains melt like wax *
before the Lord of all the earth.
The skies proclaim his justice; *
all peoples see his glory.

Let those who serve idols be ashamed, †
those who boast of their worthless gods. *
All you spirits, worship him.

Zion hears and is glad; †
the people of Judah rejoice *
because of your judgments, O Lord.

For you indeed are the Lord, †

most high above all the earth, *
exalted far above all spirits.

The Lórd loves those who hate evil: †
he guards the souls of his saints; *
he sets them free from the wicked.

Light shines forth for the just *
and joy for the upright of heart.
Rejoice, you just, in the Lórd; *
give glory to his holy name.

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

God's holiness was revealed by them; all nations saw God's glory.

VERSE

They proclaimed the Lord's praises, told of his power to save.
— And of the wonders he had worked.

Sit

READINGS

First reading

From the first letter of the apostle Paul to the Corinthians

1:18—2:5

The apostles proclaim the message of the cross

The message of the cross is complete absurdity to those who are headed for ruin, but to us who are experiencing salvation it is the power of God. Scripture says,

“I will destroy the wisdom of the wise,
and thwart the cleverness of the clever.”

Where is the wise man to be found? Where the scribe? Where is the master of worldly argument? Has not God turned the wisdom of

this world into folly?

Since in God's wisdom the world did not come to know him through "wisdom," it pleased God to save those who believe through the absurdity of the preaching of the gospel. Yes, Jews demand "signs" and Greeks look for "wisdom," but we preach Christ crucified—a stumbling block to Jews, and an absurdity to Gentiles; but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For God's folly is wiser than men, and his weakness more powerful than men.

Brothers, you are among those called. Consider your situation. Not many of you are wise, as men account wisdom; not many are influential; and surely not many are well-born. God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong. He chose the world's lowborn and despised, those who count for nothing, to reduce to nothing those who were something; so that mankind can do no boasting before God. God it is who has given you life in Christ Jesus. He has made him our wisdom and also our justice, our sanctification, and our redemption. This is just as you find it written, "Let him who would boast, boast in the Lord."

As for myself, brothers, when I came to you I did not come proclaiming God's testimony with any particular eloquence or "wisdom." No, I determined that while I was with you I would speak of nothing but Jesus Christ and him crucified. When I came among you it was in weakness and fear, and with much trepidation. My message and my preaching had none of the persuasive force of "wise" argumentation, but the convincing power of the Spirit. As a consequence, your faith rests not on the wisdom of men but on the power of God.

Responsory

See Matthew 4:18, 19

As the Lord was walking by the Sea of Galilee, he saw Peter and Andrew casting their nets into the sea; he called out to them, saying:

— Come, follow me, I will make you fishers of men.

They were fishermen, so he said to them:

— Come, follow me, I will make you fishers of men.

Second reading

From a homily on the Gospel of John by Saint John Chrysostom,
bishop

(Hom. 19, 1: PG 59, 120-121)

We have found the Messiah

After Andrew had stayed with Jesus and had learned much from him, he did not keep this treasure to himself, but hastened to share it with his brother. Notice what Andrew said to him: *We have found the Messiah, that is to say, the Christ*. Notice how his words reveal what he has learned in so short a time. They show the power of the master who has convinced them of this truth. They reveal the zeal and concern of men preoccupied with this question from the very beginning. Andrew's words reveal a soul waiting with the utmost longing for the coming of the Messiah, looking forward to his appearing from heaven, rejoicing when he does appear, and hastening to announce so great an event to others. To support one another in the things of the spirit is the true sign of good will between brothers, of loving kinship and sincere affection.

Notice, too, how, even from the beginning, Peter is docile and receptive in spirit. He hastens to Jesus without delay. *He brought him to Jesus*, says the evangelist. But Peter must not be condemned for his readiness to accept Andrew's word without much weighing of it. It is probable that his brother had given him, and many others, a careful account of the event; the evangelists, in the interest of brevity, regularly summarize a lengthy narrative. Saint John does not say that Peter believed immediately, but that *he brought him to Jesus*. Andrew was to hand him over to Jesus, to learn everything for himself. There was also another disciple present, and he hastened with them for the same purpose.

When John the Baptist said: *This is the Lamb, and he baptizes in the Spirit*, he left the deeper understanding of these things to be received from Christ. All the more so would Andrew act in the same way, since he did not think himself able to give a complete

explanation. He brought his brother to the very source of light, and Peter was so joyful and eager that he would not delay even for a moment.

Responsory

As soon as Andrew heard the Lord preaching, he left the nets which were his livelihood and way of life,

— and followed the Lord who gives eternal life.

This is the man who endured suffering for the love of Christ and for his law,

— And followed the Lord who gives eternal life.

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.

Lord,

in your kindness hear our petitions.

You called Andrew the apostle

to preach the Gospel and guide your Church in faith.

May he always be our friend in your presence

to help us with his prayers.

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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