

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS
CANTICLES AND GOSPEL READING

November 30, 2024
{ First Sunday of Advent }



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

On Jordan's Bank the Baptist's cry
Announces that the Lord is nigh;
Awake and hearken, for he brings
Glad tidings of the King of kings.

Then cleansed be ev'ry heart from sin,
Make straight the way of God within;
O let us all our hearts prepare
For Christ to come and enter there.

For you are man's salvation, Lord,
Our refuge and our great reward;
Once more upon your people shine,
And fill the world with love divine.

To God the Son all glory be,
Whose advent set all nations free,
Whom with the Father we adore,
And Holy Spirit ever more.

*Melody: Winchester New L.M.; Music: Musikalisches Handbuch, Hamburg, 1690;
Text Iordanis Ora Praevia, Charles Coffin, 1736; Translator: John Chandler, 1837,
alt.*

Sit or stand

PSALMODY

Antiphon 1

This is our heavenly King; he comes with power and might to save
the nations, alleluia.

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 Fátter, and to the Son, *
and to the Holy Spírit:
as it was in the begínníng, is now, *
and will be for éver. Amen.

Antíphon

This is our heavenly King; he comes with power and might to save the nations, alleluia.

Antíphon 2

Daughter of Jerusalem, rejoice and be glad; your King will come to you. Zion, do not fear; your Savior hastens on his way.

Psalm 2

The Messiah, king and conqueror

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

Why this tumult among nátions,^{*}
among peóples 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 hólý móuntain.”

I will annóunce the decreé 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

Daughter of Jerusalem, rejoice and be glad; your King will come to you. Zion, do not fear; your Savior hastens on his way.

Antiphon 3

Let us cleanse our hearts for the coming of our great King, that we may be ready to welcome him; he is coming and will not delay

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 cry álóud to the Lórd. *
He ánswers 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 ránged 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

Let us cleanse our hearts for the coming of our great King, that we may be ready to welcome him; he is coming and will not delay

VERSE

Lift up your heads and see.

— Your redemption is now at hand.

READINGS

First reading

From the beginning of the book of the prophet Isaiah

(1:1-18)

The reproof of the people

The vision which Isaiah, son of Amoz, had concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.

Hear, O heavens, and listen, O earth,
for the Lord speaks:

Sons have I raised and reared,
but they have disowned me!

An ox knows its owner,
and an ass, its master's manger;
But Israel does not know,
my people has not understood.

Ah! sinful nation, people laden with wickedness,
evil race, corrupt children!

They have forsaken the Lord,
spurned the Holy One of Israel, apostatized.

Where would you yet be struck,
you that rebel again and again?

The whole head is sick,
the whole heart faint.

From the sole of the foot to the head
there is no sound spot:

Wound and welt and gaping gash,
not drained, or bandaged,
or eased with salve.

Your country is waste,

your cities burnt with fire;
Your land before your eyes
strangers devour
[a waste, like Sodom overthrown]—

And daughter Zion is left
like a hut in a vineyard,
Like a shed in a melon patch,
like a city blockaded
Unless the Lord of hosts
had left us a scanty remnant,
We had become as Sodom,
we should be like Gomorrah.

Hear the word of the Lord,
princes of Sodom!
Listen to the instruction of our God,
people of Gomorrah!

What care I for the number of your sacrifices?
says the Lord.

I have had enough of whole-burnt rams
and fat of fatlings;

In the blood of calves, lambs and goats
I find no pleasure.

When you come in to visit me,
who asks these things of you?

Trample my courts no more!
Bring no more worthless offerings;
your incense is loathsome to me.

New moon and sabbath, calling of assemblies,
octaves with wickedness: these I cannot bear.

Your new moons and festivals I detest;
they weigh me down, I tire of the load.

When you spread out your hands,
I close my eyes to you;

Though you pray the more,
I will not listen.

Your hands are full of blood!

Wash yourselves clean!
Put away your misdeeds from before my eyes;
cease doing evil; learn to do good.
Make justice your aim: redress the wronged,
hear the orphan's plea, defend the widow.

Come now, let us set things right,
says the Lord:
Though your sins be like scarlet,
they may become white as snow;
Though they be crimson red,
they may become white as wool.

Responsory

Isaiah 1:16, 18, 17

Wash yourselves, be clean. Banish evil from your hearts, away from my sight.

— Though your sins be scarlet, they shall be made white as snow.

Cease to do evil and learn to do good, seek always what is just.

— Though your sins be scarlet, they shall be made white as snow.

Second reading

From a catechetical instruction by Saint Cyril of Jerusalem, bishop

(Cat. 15, 1-3: PG 33, 870-874)

On the twofold coming of Christ

We do not preach only one coming of Christ, but a second as well, much more glorious than the first. The first coming was marked by patience; the second will bring the crown of a divine kingdom.

In general, what relates to our Lord Jesus Christ has two aspects. There is a birth from God before the ages, and a birth from a virgin at the fullness of time. There is a hidden coming, like that of rain on fleece, and a coming before all eyes, still in the future.

At the first coming he was wrapped in swaddling clothes in a

manger. At his second coming he will be clothed in light as in a garment. In the first coming he endured the cross, despising the shame; in the second coming he will be in glory, escorted by an army of angels. We look then beyond the first coming and await the second. At the first coming we said: *Blessed is he who comes in the name of the Lord.* At the second we shall say it again; we shall go out with the angels to meet the Lord and cry out in adoration: *Blessed is he who comes in the name of the Lord.*

The Savior will not come to be judged again, but to judge those by whom he was judged. At his own judgment he was silent; then he will address those who committed the outrages against him when they crucified him and will remind them: *You did these things, and I was silent.*

His first coming was to fulfill his plan of love, to teach men by gentle persuasion. This time, whether men like it or not, they will be subjects of his kingdom by necessity. Malachi the prophet speaks of the two comings. *And the Lord whom you seek will come suddenly to his temple:* that is one coming.

Again he says of another coming: Look, the Lord almighty will come, and who will endure the day of his entry, or who will stand in his sight? Because he comes like a refiner's fire, a fuller's herb, and he will sit refining and cleansing.

These two comings are also referred to by Paul in writing to Titus: The grace of God the Savior has appeared to all men, instructing us to put aside impiety and worldly desires and live temperately, uprightly, and religiously in this present age, waiting for the joyful hope, the appearance of the glory of our great God and Savior, Jesus Christ. Notice how he speaks of a first coming for which he gives thanks, and a second, the one we still await.

That is why the faith we profess has been handed on to you in these words: He ascended into heaven, and is seated at the right hand of the Father, and he will come again in glory to judge the living and the dead, and his kingdom will have no end.

Our Lord Jesus Christ will therefore come from heaven. He will come at the end of the world, in glory, at the last day. For there will

be an end to this world, and the created world will be made new.

Responsory

Watching from afar, I see the power of God advancing, and the whole earth enveloped in a cloud. Go out to meet him crying:

— Tell us if you are the One who is to reign over the people of Israel.

All peoples of the earth, all children of men,

— rich and poor alike, go out to meet him crying:

Shepherd of Israel, hear us, you who lead Joseph's race like a flock,

— tell us if you are the One.

Throw wide the gates, you princes, let the King of glory enter,

— who is to reign over the people of Israel.

Watching from afar, I see the power of God advancing, and the whole earth enveloped in a cloud. Go out to meet him crying:

— Tell us if you are the One who is to reign over the people of Israel.

Canticles and Gospel Reading

CANTICLES

Antiphon

Rejoice and sing for joy, daughter of Zion, for I come to live in your midst, says the Lord.

Isaiah 40:10-17

The Good Shepherd: God most high and most wise

See, I come quickly; I have my reward in hand (Revelation 22:12).

Here comes with power †
the Lord God,*
who rules by his strong arm;
here is his reward with him,*
his recompense before him.

Like a shepherd he feeds his flock; *
in his arms he gathers the lambs,
Carrying them in his bosom, *
and leading the ewes with care.

Who has cupped in his hand the waters of the sea, *
and marked off the heavens with a span?
Who has held in a measure the dust of the earth, †
weighed the mountains in scales *
and the hills in a balance?

Who has directed the spirit of the Lord, *
or has instructed him as his counselor?
Whom did he consult to gain knowledge? †
Who taught him the path of judgment, *
or showed him the way of understanding?

Behold, the nations count as a drop of the bucket, †
as dust on the scales; *
the coastlands weigh no more than powder.

Lebanon would not suffice for fuel, *
nor its animals be enough for holocausts.
Before him all the nations are as nought, *
as nothing and void he accounts them.

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.

Isaiah 42:10-16

God victor and savior

They were singing a new hymn before the throne of God (Revelation 14:3).

Sing to the Lord a new song, *
his praise from the end of the earth:

Let the sea and what fills it resound, *
the coastlands, and those who dwell in them.
Let the steppe and its cities cry out, *
the villages where Kedar dwells;

Let the inhabitants of Sela exult,^{*}
and shout from the top of the mountains.
Let them give glory to the Lord,^{*}
and utter his praise in the coastlands.

The Lord goes forth like a hero,^{*}
like a warrior he stirs up his ardor;
he shouts out his battle cry,^{*}
against his enemies he shows his might:

I have looked away, and kept silence,^{*}
I have said nothing, holding myself in;
but now, I cry out as a woman in labor,^{*}
gasping and panting.

I will lay waste mountains and hills,^{*}
all their herbage I will dry up;
I will turn the rivers into marshes,^{*}
and the marshes I will dry up.

I will lead the blind on their journey;^{*}
by paths unknown I will guide them.
I will turn darkness into light before them,^{*}
and make crooked ways straight.

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.

Isaiah 49:7-13

God redeems the people through his Servant

*God has sent his only-begotten Son into the world that we might have life through him
(1 John 4:9).*

Thus says the Lord,^{*}
the redeemer and the Holy One of Israel,
to the one despised, whom the nations abhor,^{*}
the slave of rulers:

When kings see you, they shall stand up,^{*}
and princes shall prostrate themselves

because of the Lord who is faithful,*
the Holy One of Israel who has chosen you.

Thus says the Lord: †
In a time of favor I answer you,*
on the day of salvation I help you,
to restore the land*
and allot the desolate heritages,
saying to the prisoners: Come out!*
to those in darkness: Show yourselves!

Along the ways they shall find pasture,*
on every bare height shall their pastures be.
They shall not hunger or thirst,*
nor shall the scorching wind or the sun strike them;
for he who pities them leads them*
and guides them beside springs of water.

I will cut a road through all my mountains,*
and make my highways level.
See, some shall come from afar, †
others from the north and the west,*
and some from the land of Syene.

Sing out, O heavens, and rejoice, O earth,*
break forth into song, you mountains.
For the Lord comforts his people*
and shows mercy to his afflicted.

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

Rejoice and sing for joy, daughter of Zion, for I come to live in your
midst, says the Lord.

Stand

GOSPEL

A reading from the holy gospel according to Luke

Why do you seek the living among the dead?

On the first day of the week, at dawn, the women came to the tomb bringing the spices they had prepared. They found the stone rolled back from the tomb; but when they entered the tomb, they did not find the body of the Lord Jesus. While they were still at a loss over what to think of this, two men in dazzling garments stood beside them.

Terrified, the women bowed to the ground. The men said to them: “Why do you search for the Living One among the dead? He is not here; he has been raised up. Remember what he said to you while he was still in Galilee—that the Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.” With this reminder, his words came back to them.

On their return from the tomb, they told all these things to the Eleven and the others. The women were Mary of Magadala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but the story seemed like nonsense and they refused to believe them.

Peter, however, got up and ran to the tomb. He stooped down but could see nothing but the wrappings. So he went away full of amazement at what had occurred.

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.

All-powerful God,
increase our strength of will for doing good
that Christ may find an eager welcome at his coming
and call us to his side in the kingdom of heaven,
where he 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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