

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

April 8, 2024

{ Solemnity – Annunciation }



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

Rejoice, O Virgin Mary,
Rejoice, O full of grace.

For within you is the Lord,
Rejoice, full of grace.
Do not fear, you have found favor in God's sight,
Rejoice, full of grace.

Rejoice, O Virgin Mary,
Rejoice, O full of grace.

You will bear a child in joy,
Rejoice, full of grace.
Jesus is the name that you will give to him,
Rejoice, full of grace.

Rejoice, O Virgin Mary,
Rejoice, O full of grace.

He is Son of God most high,
Rejoice, full of grace.
God will give him David's throne as he foretold,
Rejoice, full of grace.

Rejoice, O Virgin Mary,
Rejoice, O full of grace.

At the head of Jacob's race,
Rejoice, full of grace.
He will reign throughout the ages without end,
Rejoice, full of grace.

Rejoice, O Virgin Mary,
Rejoice, O full of grace.

God the Spirit comes to you,
Rejoice, full of grace.
With his strength the Lord will overshadow you,
Rejoice, full of grace.

Rejoice, O Virgin Mary,
Rejoice, O full of grace.

This is why the Holy Child,
Rejoice, full of grace.
Who is born of you will be the Son of God,
Rejoice, full of grace.

Rejoice, O Virgin Mary,
Rejoice, O full of grace.

Glory be to God, on high,
Rejoice, full of grace.
He has made you mother of his only Son,
Rejoice, full of grace.

Rejoice, O Virgin Mary,
Rejoice, O full of grace.

Melody: Rejoice, O Virgin Mary; Music: Lucien Deiss, C.S.Sp., 1965; Text: Lucien Deiss, C.S.Sp., 1965

Rejoice, O Virgin Mary by Lucien Deiss, C.S.Sp; Text and music © 1965, World Library Publications, 3708 River Road, Suite 400, Franklin Park, IL 60131-2158. 800-566-6150 www.wlpmusic.com All rights reserved. Used by permission.

Sit or stand

PSALMODY

Antiphon 1

In the fullness of time, God sent his Son, born of a woman, that we might become his adopted children, alleluia.

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 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 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

In the fullness of time, God sent his Son, born of a woman, that we might become his adopted children, alleluia.

Antiphon 2

When he came into this world, he said: You have prepared a body for me; behold I come to do your will, O God, alleluia.

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 wórk 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 héard †
yet their spán exténds through áll the éarth, *
their wórd to the útmost bóunds of the wórd.

Thére he has pláced a tént for the sún; †
it comes fóρθ like a brídegroom cóming from his tént, *
rejóices like a chámption 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 conceáled 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

When he came into this world, he said: You have prepared a body for me; behold I come to do your will, O God, alleluia.

Antiphon 3

In this we have come to know God's love for us: he has sent his only

Son, that we might live through him, alleluia.

Psalm 45

The marriage of the king

The Bridegroom is here; go out and welcome him (Matthew 25:6).

My héart overflóws with nóble wórds. †
To the kíng I must spéak the sóng I have máde; *
my tóngue as nímble as the pén of a scríbe.

Yóu are the fáirest of the children of mén †
and gráciousness is póured upón your líps: *
because Gód has bléssed you for évermóre.

O míghty one, gírd your swórd upon your thíg; †
in spléndor and státe, ríde on in tríumph *
for the cáuse of trúth and góodness and ríght.

Take áim with your bów in your dréad right hánd. †
Your árrows are shárp: péoples fall beneath you. *
The fóes of the kíng fall dówn and lose héart.

Your thróne, O Gód, shall endúre for éver. †
A scépter of jústice is the scépter of your kíngdom. *
Your lóve is for jústice; your hátréd for évil.

Therefore Gód, your Gód, has anóinted yóu †
with the óil of gládness abóve other kíngs: *
your róbes are frágrant with áloes and mýrrh.

From the ívory pálace you are gréeted with músic. †
The dáughters of kíngs are amóng your lóved ones. *
On your ríght stands the quéen in góld of Óphir.

Lísten, O dáughter, give éar to my wórds: *
forgét your own péople and your fáther's hóuse.
Só will the kíng desíre your béauty: *
hé is your lórd, pay hómage to hím.

And the péople of Týre shall cóme with gifts, *
the ríchest of the péople shall séek your fávor.
The dáughter of the kíng is clóthed with spléndor, *
her róbes embróidered with péarls set in góld.

She is led to the king with her maiden companions. †
They are escorted amid gladness and joy; *
they pass within the palace of the king.

Sons shall be yours in place of your fathers: *
you will make them princes over all the earth.
May this song make your name for ever remembered. *
May the peoples praise you from age to age.

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

In this we have come to know God's love for us: he has sent his only
Son, that we might live through him, alleluia.

VERSE

The Word was made man, alleluia.

— He lived among us, alleluia.

Sit

READINGS

First reading

From the first book of Chronicles

17:1-15

A prophesy about the Son of David

After David had taken up residence in his house, he said to Nathan the prophet, "See, I am living in a house of cedar, but the ark of the covenant of the Lord dwells under tentcloth." Nathan replied to David, "Do, therefore, whatever you desire, for God is with you."

But that same night the word of God came to Nathan: "Go and tell my servant David, Thus says the Lord: It is not you who are to build a house for me to dwell in. For I have never dwelt in a house, from the time when I led Israel onward, even to this day, but I have been lodging in tent or pavilion as long as I have wandered about with all

of Israel. Did I ever say a word to any of the judges of Israel whom I commanded to guide my people, such as, ‘Why have you not built me a house of cedar?’

“Therefore, tell my servant David, Thus says the Lord of hosts: I took you from the pasture, from following the sheep, that you might become ruler over my people Israel. I was with you wherever you went, and I cut down all your enemies before you. I will make your name great like that of the greatest on the earth. I will assign a place for my people Israel and I will plant them in it to dwell there henceforth undisturbed; nor shall wicked men ever again oppress them, as they did at first, and during all the time when I appointed judges over my people Israel. And I will subdue all your enemies.

“Moreover, I declare to you that I, the Lord, will build you a house; so that when your days have been completed and you must join your fathers, I will raise up your offspring after you who will be one of your own sons, and I will establish his kingdom. He it is who shall build me a house, and I will establish his throne forever. I will be a father to him, and he shall be a son to me, and I will not withdraw my favor from him as I withdrew it from him who preceded you; but I will maintain him in my house and in my kingdom forever, and his throne shall be firmly established forever.”

All these words and this whole vision Nathan related exactly to David.

Responsory

See Luke 1:26-32

The angel Gabriel was sent to the Virgin Mary who was betrothed to Joseph. The light filled her with fear, but the angel said to her: Do not be afraid, Mary; you have found favor with God.

— Behold you shall conceive and bear a son, and he will be called the Son of the Most High, alleluia.

Hail, Mary, full of grace, the Lord is with you.

— Behold you shall conceive and bear a son, and he will be called the Son of the Most High, alleluia.

Second reading

From a letter by Saint Leo the Great, pope

(Epist. 28 ad Flavianum, 3-4: PL 54, 763-767)

The mystery of man's reconciliation with God

Lowliness is assured by majesty, weakness by power, mortality by eternity. To pay the debt of our sinful state, a nature that was incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and men, the man Jesus Christ, was able to die in one nature, and unable to die in the other.

He who is true God was therefore born in the complete and perfect nature of a true man, whole in his own nature, whole in ours. By our nature we mean what the Creator had fashioned in us from the beginning, and took to himself in order to restore it.

For in the Savior there was no trace of what the deceiver introduced and man, being misled, allowed to enter. It does not follow that because he submitted to sharing in our human weakness he therefore shared in our sins.

He took the nature of a servant without stain of sin, enlarging our humanity without diminishing his divinity. He emptied himself; though invisible he made himself visible, though Creator and Lord of all things he chose to be one of us mortal men. Yet this was the condescension of compassion, not the loss of omnipotence. So he who in the nature of God had created man, became in the nature of a servant, man himself.

Thus the Son of God enters this lowly world. He comes down from the throne of heaven, yet does not separate himself from the Father's glory. He is born in a new condition, by a new birth.

He was born in a new condition, for, invisible in his own nature, he became visible in ours. Beyond our grasp, he chose to come within our grasp. Existing before time began, he began to exist at a moment in time. Lord of the universe, he hid his infinite glory and took the nature of a servant. Incapable of suffering as God, he did not refuse to be a man, capable of suffering. Immortal, he chose to be subject to

the laws of death.

He who is true God is also true man. There is no falsehood in this unity as long as the lowliness of man and the pre-eminence of God coexist in mutual relationship.

As God does not change by his condescension, so man is not swallowed up by being exalted. Each nature exercises its own activity, in communion with the other. The Word does what is proper to the Word, the flesh fulfils what is proper to the flesh.

One nature is resplendent with miracles, the other falls victim to injuries. As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race.

One and the same person—this must be said over and over again—is truly the Son of God and truly the son of man. He is God in virtue of the fact that *in the beginning was the Word, and the Word was with God, and the Word was God*. He is man in virtue of the fact that *the Word was made flesh, and dwelt among us*.

Responsory

See Luke 1:31, 42

Receive, O Virgin Mary, the word which the Lord has made known to you by the message of the angel: You will conceive and give birth to a son, both God and man,

— and you will be called blessed among women, alleluia.

A virgin, you will indeed bear a son; ever chaste and holy, you will be the mother of our Savior.

— And you will be called blessed among women, alleluia.

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,
your Word became man and was born of the Virgin Mary.
May we become more like Jesus Christ,
whom we acknowledge as our redeemer, God and man.

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