

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

May 20, 2024

{ Memorial – Mary, Mother of the Church }



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

The God whom earth and sea and sky
Adore and laud and magnify,
Whose might they own, whose praise they tell,
In Mary's body deigned to dwell.

O Mother blest! the chosen shrine
Wherein the Architect divine,
Whose hand contains the earth and sky,
Vouchsafed in hidden guise to lie:

Blest in the message Gabriel brought;
Blest in the work the Spirit wrought;
Most blest, to bring to human birth
The long desired of all the earth.

O Lord, the Virgin born, to thee
Eternal praise and glory be,
Whom with the Father we adore
And Holy Ghost for ever more.

*Melody: Eisenach L.M.; Music: Johann H. Schein, 1586-1630; Text: Venantius
Fortunatus, 530-609; Translator: J. M. Neale, 1818-1866*

Sit or stand

PSALMODY

Antiphon 1

Our God will be made manifest; he will not come in silence.

Psalm 50

Genuine love of God

I have come not to abolish the law but to bring it to perfection (see Matthew 5:17).

I

The Gód of góds, the Lórd, †
has spóken and súmmoned the éarth, *
from the rísing of the sún to its sétting.
Out of Zíon's perfect béauty he shínes. *
Our God cómes, he keeps sílence no lónger.

Befóre him fire devóurs, *
aróund him témpest ráges.
He cálls on the héavens and the éarth *
to witness his júdgment of his péople.

“Súmmon befóre me my péople *
who made cóvenant with mé by sácrifice.”
The héavens procláim his jústice, *
for Gód himsélf is the júdge.

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

Our God will be made manifest; he will not come in silence.

Antiphon 2

Offer to God the sacrifice of praise.

II

“Lísten, my péople, I will spéak; *
Ísrael, I will téstify agáinst you,
for Í am Gód your Gód. *
I accúse you, láy the charge befóre you.

I fínd no fáult with your sácrifices, *
your ófferings are álways befóre me.
I do not ásk more búllocks from your fárms, *

nor góats from among your hérds.

For I ówn all the béasts of the fórest,*
béasts in their thóusands on my hílls.
I knów all the bírds in the ský,*
all that móves in the fíeld belongs to mé.

Were I húngry, Í would not téll you,*
for I ówn the wórld and all it hólds.
Do you thínk I eat the flésh of búlls,*
or drínk the blóod of góats?

Pay your sácrifice of thánksgiving to Gód*
and rénder him your vótive ófferings.
Call on mé in the dáy of distréss.*
I will frée you and yóu shall hónor 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.

Antiphon

Offer to God the sacrifice of praise.

Antiphon 3

I want a loving heart more than sacrifice, knowledge of my ways
more than holocausts.

III

But Gód sáys to the wicked: †
“But hów can you recíte my commándments*
and táke my cóvenant on your líps,
yóu who despíse my láv*
and thrów my wórds to the wínds,
you who sée a thíef and go wíth him;*
who thrów in your lót with adúlterers,
who unbrídle your móuth for évil*
and whose tóngue is plóttíng críme,
you who sít and malígn your bróther*”

and slánder your ówn mother's s3n.
You do th3s, and should 3 keep sílence? *
Do you th3nk that 3 am like y3u?

Mark th3s, you who n3ver think of G3d, *
lest I s3ize you and you c3nnot esc3pe;
a s3crifice of thanksg3ving h3nors me *
and I will sh3w God's salv3tion to the 3pright."

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

I want a loving heart more than sacrifice, knowledge of my ways
more than holocausts.

VERSE

Listen, my people, and I will speak.

— I am the Lord, your God.

Sit

READINGS

First reading

From the book of Ecclesiastes

2:1-3, 12b-26

The emptiness of pleasure and of human wisdom

I said to myself, "Come, now, let me try you with pleasure and the enjoyment of good things." But behold, this too was vanity. Of laughter I said: "Mad!" and of mirth: "What good does this do?" I thought of beguiling my senses with wine, though my mind was concerned with wisdom, and of taking up folly, until I should understand what is best for men to do under the heavens during the limited days of their life.

I went on to the consideration of wisdom, madness and folly. And I saw that wisdom has the advantage over folly as much as light has

the advantage over darkness.

The wise man has eyes in his head,
but the fool walks in darkness.

Yet I knew that one lot befalls both of them. So I said to myself,
if the fool's lot is to befall me also, why then should I be wise?

Where is the profit for me? And I concluded in my heart that this
too is vanity. Neither of the wise man nor of the fool will there be
an abiding remembrance, for in days to come both will have been
forgotten. How is it that the wise man dies as well as the fool!

Therefore I loathed life, since for me the work that is done under the
sun is evil; for all is vanity and a chase after wind.

And I detested all the fruits of my labor under the sun, because
I must leave them to a man who is to come after me. And who
knows whether he will be a wise man or a fool? Yet he will have
control over all the fruits of my wise labor under the sun. This also is
vanity. So my feelings turned to despair of all the fruits of my labor
under the sun. For here is a man who has labored with wisdom and
knowledge and skill, and to another, who has not labored over it, he
must leave his property. This also is vanity and a great misfortune.
For what profit comes to a man from all the toil and anxiety of heart
with which he has labored under the sun? All his days sorrow and
grief are his occupation; even at night his mind is not at rest. This
also is vanity.

There is nothing better for man than to eat and drink and provide
himself with good things by his labors. Even this, I realized, is from
the hand of God. For who can eat or drink apart from him? For to
whatever man he sees fit he gives wisdom and knowledge and joy;
but to the sinner he gives the task of gathering possessions to be
given to whatever man God sees fit. This also is vanity and a chase
after wind.

Responsory

Ecclesiastes 2:26; 1 Timothy 6:10

God gives wisdom and knowledge and joy to the man who pleases
him, but to the sinner, he gives a weary heart and a foolish eagerness
to heap together riches.

— This is vanity and a chasing after the wind.

The love of money is the root of all evil, and some men in their greed have brought upon themselves many bitter sorrows.

— This is vanity and a chasing after the wind.

Second reading

From the dogmatic constitution on the Church of the Second Vatican Council

(Lumen gentium, nn. 61-62)

Mary's motherhood in the order of grace

The Blessed Virgin was predestined to be the Mother of God in the eternal plan for the incarnation of God's Word. By decree of God's providence she was, here on earth, the loving mother of the divine Redeemer, the noblest of all his companions, and the humble servant of the Lord. In conceiving Christ, in bearing him, in nursing him, in presenting him to the Father in the temple, in sharing her Son's passion as he was dying on the cross, by her obedience, her faith, her hope and burning love, she cooperated, in a way that was quite unique, in the work of the Savior in restoring supernatural life to souls. She is therefore a mother to us in the order of grace.

This motherhood of Mary in the order of grace—from the consent which she gave in faith at the annunciation, and which she continued to give unhesitatingly at the foot of the cross—lasts without interruption until all the elect enter into eternal fulfillment. When she was taken up into heaven, she did not lay aside this saving role but she continues by her intercession for all to gain for us the gifts of eternal salvation.

In her maternal love she cares for the brothers and sisters of her Son as they journey on earth in the midst of dangers and hardships, until they are brought safely home to the happiness of heaven.

The Blessed Virgin is thus invoked in the Church under the titles of Advocate, Auxiliatrix, Adjutrix and Mediatrix. These titles must not, however, be understood as in any way detracting from, or adding to, the dignity and effectiveness of Christ, the one Mediator.

No creature can ever be classed as an equal with the incarnate Word, the Redeemer. But just as the priesthood of Christ is shared in various ways by his ministers and his faithful people, and as the goodness of God, one though it is, is, in different ways, really shared with creatures, so also the unique meditation of Christ does not exclude but brings about a variety of shared cooperation, deriving from the one unique source.

The Church does not hesitate to acknowledge this kind of subordinate role in the person of Mary. The Church has continuous experience of its effects, and commends it to the hearts of the faithful, so that as they lean on her motherly protection they may be brought into closer union with the Mediator, our Savior.

Responsory

O pure and holy Virgin, how can I find words to praise your beauty?

- The highest heavens cannot contain God whom you carried in your womb, alleluia.

Blessed are you among women, and blessed is the fruit of your womb.

- The highest heavens cannot contain God whom you carried in your womb, alleluia.

Stand

CONCLUDING PRAYER

Let us pray.

O God, Father of mercies,
whose Only Begotten Son, as he hung upon the Cross,
chose the Blessed Virgin Mary, his Mother,
to be our Mother also,
grant, we pray, that with her loving help
your Church may be more fruitful day by day
and, exulting in the holiness of her children,
may draw to her embrace all the families of the peoples.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

— Amen.

Acclamation

Let us praise the Lord.

— And give him thanks.

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