Liturgy of the Hours

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Office of Readings

January 1, 2027

{ Solemnity – Mary, Mother of God }

Liturgy of the Hours
EBREVIARY

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

From Jesse's stock a bloom has sprung,
the bough has borne its tender shoot;
a fruitful maid has given birth,
the ever Virgin Mother blest.

Her Son endures a manger bed,
though Source and Author of all light,
who, swaddled by his Mother's hands,
once with the Father made the skies.

And to the world he gave the Law,
the Ten Commandments are his own;
becoming man, he deigned to live
beneath the mandate of the Law.

Salvation now and Light are born,
as death is vanquished, night has fled;
draw near, you nations, and believe
that Mary bore for us our God.

To you, Lord Jesus, glory be,
the Virgin Mother's newborn Son,
with God the Father, ever blest,
and loving Spirit, ever one. Amen.

Metrical hymn, melody: Breslau, 8 8 8 8; first appeared in As Hymnodus Sacer, Leipzig, 1625, adapted by Felix Mendelssohn Bartholdy, 1809-1847

Plainsong, mode VIII, melody 109; Liber Hymnarius, Solesmes, 1983, Text: Radix Iesse iam floruit, 7-8th c.*

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Sit or stand

Psalmody

Antiphon 1

Lift high the ancient portals. The King of glory enters.

Psalm 24

The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed (Saint Irenaeus).

The Lórd's is the éarth and its fúllness, *
the wórld and áll its péoples.
It is hé who sét it on the séas; *
on the wáters he máde it fírm.

Who shall clímb the móuntain of the Lórd? *
Who shall stánd in his hóly pláce?
The mán with clean hánds and pure héart, †
who desíres not wórthless thíngs, *
who has not swórn so as to decéive his néighbor.

He shall recéive bléssings from the Lórd *
and rewárd from the Gód who sáves him.
Súch are the mén who séek him, *
seek the fáce of the Gód of Jácob.

O gátes, lift hígh your héads; †
grow hígher, áncient dóors. *
Let him énter, the kíng of glóry!

Whó is the kíng of glóry? †
The Lórd, the míghty, the váliant, *
the Lórd, the váliant in wár.

O gátes, lift hígh your héads; †

grow hígher, áncient dóors. *
Let him énter, the kíng of glóry!

Who is hé, the kíng of glóry? †
Hé, the Lórd of ármies, *
hé is the kíng of glóry.

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

Lift high the ancient portals. The King of glory enters.

Antiphon 2

The Lord Most High has founded a city, and all people will be called its children.

Psalm 87

Jerusalem is mother of us all

The heavenly Jerusalem is a free woman; she is our mother (Galatians 4:26).

On the hóly móuntain is his cíty *
chérished by the Lórd.
The Lórd prefers the gátes of Zíon *
to áll Jacob's dwéllings.
Of yóu are told glórious thíngs, *
O cíty of Gód!

"Bábylon and Égypt I will cóunt *
among thóse who knów me;
Philístia, Týre, Ethiópia, *
thése will be her chíldren
and Zíon shall be cálled 'Móther' *
for áll shall be her chíldren."

It is hé, the Lórd Most Hígh, *
who gives éach his pláce.
In his régister of péoples he wrítes: *
"Thése are her chíldren,"

and whíle they dánce they will síng: *
"In yóu all find their hóme."

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

The Lord Most High has founded a city, and all people will be called its children.

Antiphon 3

Begotten of the Father, before the daystar shone or time began, the Lord and Savior has humbled himself to be born for us today.

Psalm 99

Holy is the Lord our God

Christ, higher than the Cherubim, when you took our lowly nature you transformed our sinful world (Saint Athanasius).

The Lórd is kíng; the péoples trémble. †
He is thróned on the chérubim; the éarth quákes. *
The Lórd is gréat in Zíon.

Hé is supréme over áll the péoples. †
Let them práise his náme, so térrible and gréat. *
He is hóly, fúll of pówer.

Yóu are a kíng who lóves what is ríght; †
you have estáblished équity, jústice and ríght; *
yóu have estáblished them in Jácob.

Exált the Lórd our Gód; †
bow dówn before Zíon, his fóotstool. *
Hé the Lórd is hóly.

Amóng his príests were Áaron and Móses, †
among thóse who invóked his náme was Sámuel. *
They invóked the Lórd and he ánswered.

To thém he spóke in the píllar of clóud. †
They díd his wíll; they képt the láw, *

which hé, the Lórd, had gíven.

O Lórd our Gód, you ánswered thém. †
For thém yóu were a Gód who forgíves; *
yet you púnished áll their offénses.

Exált the Lórd our Gód; †
bow dówn before his hóly móuntain *
for the Lórd our Gód is hóly.

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

Begotten of the Father, before the daystar shone or time began, the Lord and Savior has humbled himself to be born for us today.

Verse

The Word was made man, alleluia.

— And lived among us, alleluia.

Sit

Readings

First reading

From the letter to the Hebrews

2:9–17

Christ is like his brothers in every way

We see Jesus crowned with glory and honor because he suffered death: Jesus, who was made for a little while lower than the angels, that through God's gracious will he might taste death for the sake of all men.

Indeed, it was fitting that when bringing many sons to glory God, for whom and through whom all things exist, should make their leader in the work of salvation perfect through suffering. He who consecrates and those who are consecrated have one and the same

Father. Therefore, he is not ashamed to call them brothers, saying,

"I will announce your name to my brothers,
I will sing your praise in the midst of the assembly";

and,

"I will put my trust in him";

and again,

"Here am I, and the children God has given me!"

Now, since the children are men of blood and flesh, Jesus likewise had a full share in ours, that by his death he might rob the devil, the prince of death, of his power, and free those who through fear of death had been slaves their whole life long. Surely he did not come to help angels, but rather the children of Abraham; therefore he had to become like his brothers in every way, that he might be a merciful and faithful high priest before God on their behalf, to expiate the sins of the people.

Responsory

Luke 1:28

How blessed are you, Virgin Mary, for you carried within you the Lord, the Creator of the world.

— Mother of your Maker, you remain a virgin for ever.

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

— Mother of your Maker, you remain a virgin for ever.

Second reading

From a letter by Saint Athanasius, bishop

(Epist. Ad Epictetum, 5-9: PG 26, 1058. 1062-1066)

The Word took our nature from Mary

The Apostle tells us: *The Word took to himself the sons of Abraham, and so had to be like his brothers in all things.* He had then to take a body like ours. This explains the fact of Mary's presence: she is to provide him with a body of his own, to be offered for our sake. Scripture records her giving birth, and says: *She wrapped him in*

swaddling clothes. Her breasts, which fed him, were called blessed. Sacrifice was offered because the child was her firstborn. Gabriel used careful and prudent language when he announced his birth. He did not speak of "what will be born in you" to avoid the impression that a body would be introduced into her womb from outside; he spoke of "what will be born *from you,*" so that we might know by faith that her child originated within her and from her.

By taking our nature and offering it in sacrifice, the Word was to destroy it completely and then invest it with his own nature, and so prompt the Apostle to say: *This corruptible body must put on incorruption; this mortal body must put on immortality.*

This was not done in outward show only, as some have imagined. This is not so. Our Savior truly became man, and from this has followed the salvation of man as a whole. Our salvation is in no way fictitious, nor does it apply only to the body. The salvation of the whole man, that is, of soul and body, has really been achieved in the Word himself.

What was born of Mary was therefore human by nature, in accordance with the inspired Scriptures, and the body of the Lord was a true body: It was a true body because it was the same as ours. Mary, you see, is our sister, for we are all born from Adam.

The words of Saint John: *The Word was made flesh, bear the same meaning,* as we may see from a similar turn of phrase in Saint Paul: *Christ was made a curse for our sake.* Man's body has acquired something great through its communion and union with the Word. From being mortal it has been made immortal; though it was a living body it has become a spiritual one; though it was made from the earth it has passed through the gates of heaven.

Even when the Word takes a body from Mary, the Trinity remains a Trinity, with neither increase nor decrease. It is for ever perfect. In the Trinity we acknowledge one Godhead, and thus one God, the Father of the Word, is proclaimed in the Church.

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.

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.

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 acclaims 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,
may we always profit by the prayers
of the Virgin Mother Mary,
for you bring us life and salvation
through Jesus Christ her 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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