

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

September 8, 2025

{ Feast – Birth of Mary }



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 Mother blest of God most high
and glory of the human race,
through you, though we were slaves to sin,
we are the children of the light,

O Mary, Virgin Mother, Queen,
and tender shoot from David's stock,
though noble in your royal birth,
yet more exalted in your Son,

Cut back the dry and ancient wood
and graft us on to newer stock;
through you the faithful will become
a royal priesthood serving God.

Unravel by your holy prayers
the knots our guilt and sins have tied;
bring us to heaven's great reward,
who praise your merits with our hymn.

All praise to God, the Three in One,
who from the treasure of their gifts
have given you the greatest pearl,
most noble Virgin, heav'nly Queen. Amen.

Metrical hymn, melody: EISENACH, 8 8 8 8; Johann Hermann Schein, 1586–1630

Plainsong, mode II, melody 30; Liber Hymnarius, Solesmes, 1983, Text: Beata Dei
genetrix, St. Peter Damian, O.S.B. Camald., ca. 1007–1072*

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Sit or stand

PSALMODY

Antiphon 1

Mary received a blessing from the Lord and loving kindness from God her savior.

Psalm 24

The Lord's entry into his temple

Christ opened heaven for us in the manhood he assumed (St. 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 firm.

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 wórtlless thínghs, *
who has not swórn so as to decéive his néíghbor.

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

Mary received a blessing from the Lord and loving kindness from God her savior.

Antiphon 2

The Most High has made his dwelling place a holy temple.

Psalms 46

God our refuge and strength

He shall be called Emmanuel, which means: God-with-us (Matthew 1:23).

Gód is for ús a réfuge and stréngth,*

a hélper close at hánd, in tíme of distréss:

so wé shall not féar though the éarth should róck,*

though the móuntains fáll into the dépths of the séa,

even thóugh its wáters ráge and fóam,*

even thóugh the móuntains be sháken by its wáves.

The Lórd of hósts is wíth us: *

the Gód of Jácob is our stróngthold.

The wáters of a ríver give jóy to God's cíty,*

the hólý pláce where the Móst High dwélls.

Gód is wíthín, it cánnót be sháken; *

Gód will hélp it at the dáwning of the dáy.

Nátions are in túmult, kíngdoms are sháken: *

he lífts his vóice, the éarth shrinks awáy.

The Lórd of hósts is wíth us: *

the Gód of Jácob is our stróngthold.

Cóme, consider the wórks of the Lórd, *
the redóutable déeds he has dóne on the éarth.
He puts an énd to wárs over áll the éarth; †
the bów he bréaks, the spéar he snáps. *
He búrns the shíelds with fire.
“Be stíll and knów that Í am Gód, *
supréme among the nátions, supréme on the éarth!”

The Lórd of hósts is wíth us: *
the Gód of Jácob is our stróngthold.

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 Most High has made his dwelling place a holy temple.

Antiphon 3

Glorious things are said of you, O Virgin Mary.

Psalms 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, Ethíópia, *
thése will be her chíldren
and Zíon shall be cálléd ‘Móther’ *
for áll shall be her chíldren.”

It is hé, the Lórd Most Hígh, *

who gives éach his place.
In his régister of péoples he wrítes: *
“Thése are her children,”
and whíle they dáce 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

Glorious things are said of you, O Virgin Mary.

VERSE

Blessed are those who hear the word of God.

— And cherish it in their hearts.

Sit

READINGS

First reading

From the book of Genesis

3:9-20

A judgment against the sinner and the promise of salvation

The Lord God then called to the man and asked him, “Where are you?” He answered, “I heard you in the garden; but I was afraid, because I was naked, so I hid myself.” Then he asked, “Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!” The man replied, “The woman whom you put here with me—she gave me fruit from the tree, so I ate it.”

The Lord God then asked the woman, “Why did you do such a thing?” The woman answered, “The serpent tricked me into it, so I ate it.”

Then the Lord God said to the serpent:

“Because you have done this, you shall be banned

from all the animals
and from all the wild creatures;
On your belly shall you crawl,
and dirt shall you eat
all the days of your life.
I will put enmity between you and the woman,
and between your offspring and hers;
He will strike at your head,
while you strike at his heel.”

To the woman he said:

“I will intensify the pangs of your childbearing;
in pain shall you bring forth children.
Yet your urge shall be for your husband,
and he shall be your master.”

To the man he said: “Because you listened to your wife and ate from
the tree of which I had forbidden you to eat,

“Cursed be the ground because of you!
In toil shall you eat its yield
all the days of your life.

Thorns and thistles shall it bring forth to you,
as you eat of the plants of the field.

By the sweat of your face
shall you get bread to eat,
Until you return to the ground,
from which you were taken;

For you are dirt,
and to dirt you shall return.”

The man called his wife Eve, because she became the mother of all
the living.

Responsory

Today the Virgin Mary was born of David's seed. Through her the
salvation of the world has been revealed to all believers;

— her glorious life has shone upon the world.

Let us keep with devotion the birth of the blessed Virgin Mary.

— Her glorious life has shone upon the world.

Second reading

From a discourse by Saint Andrew of Crete, bishop

(Oratio 1: PG 97, 806–810)

The old has passed away, all things are made new

The fulfillment of the law is Christ himself, who does not so much lead us away from the letter as lift us up to its spirit. For the law's consummation was this, that the very lawgiver accomplished his work and changed letter into spirit, summing everything up in himself and, though subject to the law, living by grace. He subordinated the law, yet harmoniously united grace with it, not confusing the distinctive characteristics of the one with the other, but effecting the transition in a way most fitting for God. He changed whatever was burdensome, servile and oppressive not what is light and liberating, so that we should be enslaved no longer *under the elemental spirits of the world*, as the Apostle says, nor held fast as bondservants under the letter of the law.

This is the highest, all-embracing benefit that Christ has bestowed on us. This is the revelation of the mystery, this is the emptying out of the divine nature, the union of God and man, and the deification of the manhood that was assumed. This radiant and manifest coming of God to men most certainly needed a joyful prelude to introduce the great gift of salvation to us. The present festival, the birth of the Mother of God, is the prelude, while the final act is the fore-ordained union of the Word with flesh. Today the Virgin is born, tended and formed and prepared for her role as Mother of God, who is the universal King of the ages.

Justly, then, do we celebrate this mystery since it signifies for us a double grace. We are led toward the truth, and we are led away from our condition of slavery to the letter of the law. How can this be? Darkness yields before the coming of the light, and grace exchanges legalism for freedom. But midway between the two stands today's mystery, at the frontier where types and symbols give way to reality, and the old is replaced by the new.

Therefore, let all creation sing and dance and unite to make worthy

contribution to the celebration of this day. Let there be one common festival for saints in heaven and men on earth. Let everything, mundane things and those above, join in festive celebration. Today this created world is raised to the dignity of a holy place for him who made all things. The creature is newly prepared to be a divine dwelling place for the Creator.

Responsory

Today let us celebrate with devotion the birth of Mary, the ever-virgin Mother of God,

— whose splendid life has illumined the Church.

With heart and mind let us sing praise and glory to Christ on this holy feast day of the glorious Virgin Mother of God.

— Whose splendid life has illumined the Church.

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.

Father of mercy,
give your people help and strength from heaven.

The birth of the Virgin Mary's Son
was the dawn of our salvation.

May this celebration of her birthday
bring us closer to lasting peace.

Grant 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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