

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS

December 9, 2024

{ Solemnity – Immaculate Conception }



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

We sing of you, most pure and fair,
O Mother of our Lord and God;
with gracious love receive our praise,
obtain the grace for which we pray.

For we have shared in Adam's fall,
the offspring born of guilty stock;
yet we believe that you alone
are free, O Virgin, from his sin.

And you have crushed beneath your heel
the wicked dragon's cunning head,
for you alone are clothed in light,
conceived without the stain of sin.

O Mary, Honor of our race,
you take away the shame of Eve;
be our defense, we humbly pray,
and when we stumble, help us rise.

Subdue with pow'r our ancient foe,
beat back the serpent's shrewd attacks,
that with your help we may possess
the joy of saints for evermore.

To Father and to Paraclete
and to your Son all glory be,
who have bestowed on you alone
the grace of perfect holiness. Amen.

Metrical hymn, melody: ST VENANTIUS, 8 8 8 8; Rouen church melody, 1728

Plainsong, mode VIII, melody 109; Liber Hymnarius, Solesmes, 1983, Text: Te dicimus præconio, attributed to Pope Leo XIII, 1810-1903*

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Sit or stand

PSALMODY

Antiphon 1

At her conception 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 wórtless thínings, *
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

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

Antiphon 2

God gave her his help from the dawning of her days; the Most High
has made his dwelling place a holy temple.

Psalm 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 dístréss:
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, consíder the wórks of the Lórd, *
the redóubtable 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 búrn the shíelds with fíre.
“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

God gave her his help from the dawning of her days; the Most High
has made his dwelling place a holy temple.

Antiphon 3

Glorious things are said of you, O city of God, established on his
holy mountain.

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 those who know me;
Philistia, Tyre, Ethiopia, *
these will be her children
and Zion shall be called 'Mother' *
for all shall be her children."

It is he, the Lord Most High, *
who gives each his place.
In his register of peoples he writes: *
"These are her children,"
and while they dance they will sing: *
"In you all find their home."

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 city of God, established on his
holy mountain.

VERSE

The God of power has given me his strength.

— He has kept me in the way of holiness.

Sit

READINGS

First reading

From the letter of the apostle Paul to the Romans

5:12-21

Where sin abounds, there is an abundance of grace

Just as through one man sin entered the world and with sin death,
death thus coming to all men inasmuch as all sinned—before the
law there was sin in the world, even though sin is not imputed when
there is no law—I say, from Adam to Moses death reigned, even
over those who had not sinned by breaking a precept as did Adam,

that type of the man to come.

But the gift is not like the offense. For if by the offense of the one man all died, much more did the grace of God and the gracious gift of the one man, Jesus Christ, abound for all. The gift is entirely different from the sin committed by the one man. In the first case, the sentence followed upon one offense and brought condemnation, but in the second, the gift came after many offenses and brought acquittal. If death began its reign through one man because of his offense, much more shall those who receive the overflowing grace and gift of justice live and reign through the one man, Jesus Christ.

To sum up, then: just as a single offense brought condemnation to all men, a single righteous act brought all men acquittal and life. Just as through one man's disobedience all became sinners, so through one man's obedience all shall become just.

The law came in order to increase offenses; but despite the increase of sin, grace has far surpassed it, so that, as sin reigned through death, grace may reign by way of justice leading to eternal life, through Jesus Christ our Lord.

Responsory

Romans 5:12; Luke 1:30; see Psalm 115:8; 17:19

Through one man sin came into the world; in him all men have sinned.

— Do not be afraid, Mary, you have found favor with God.

The Lord has rescued you from death and sheltered you from all harm.

— Do not be afraid, Mary, you have found favor with God.

Second reading

From a sermon by Saint Anselm, bishop

(Oratio 52: PL 158, 955-956)

Virgin Mary, all nature is blessed in you.

Blessed Lady, sky and stars, earth and rivers, day and night—
everything that is subject to the power or use of man—rejoice that

through you they are in some sense restored to their lost beauty and are endowed with inexpressible new grace. All creatures were dead, as it were, useless for men or for the praise of God, who made them. The world, contrary to its true destiny, was corrupted and tainted by the acts of men who served idols. Now all creation has been restored to life and rejoices that it is controlled and given splendor by men who believe in God.

The universe rejoices with new and indefinable loveliness. Not only does it feel the unseen presence of God himself, its Creator, it sees him openly, working and making it holy. These great blessings spring from the blessed fruit of Mary's womb.

Through the fullness of the grace that was given you, dead things rejoice in their freedom, and those in heaven are glad to be made new. Through the Son who was the glorious fruit of your virgin womb, just souls who died before his life-giving death rejoice as they are freed from captivity, and the angels are glad at the restoration of their shattered domain.

Lady, full and overflowing with grace, all creation receives new life from your abundance. Virgin, blessed above all creatures, through your blessing all creation is blessed, not only creation from its Creator, but the Creator himself has been blessed by creation.

To Mary God gave his only-begotten Son, whom he loved as himself. Through Mary God made himself a Son, not different but the same, by nature Son of God and Son of Mary. The whole universe was created by God, and God was born of Mary. God created all things, and Mary gave birth to God. The God who made all things gave himself form through Mary, and thus he made his own creation. He who could create all things from nothing would not remake his ruined creation without Mary.

God, then, is the Father of the created world and Mary the mother of the re-created world. God is the Father by whom all things were given life, and Mary the mother through whom all things were given new life. For God begot the Son, through whom all things were made, and Mary gave birth to him as the Savior of the world. Without God's Son, nothing could exist; without Mary's Son,

nothing could be redeemed.

Truly the Lord is with you, to whom the Lord granted that all nature should owe as much to you as to himself.

Responsory

Psalm 34:4; 86:13; Luke 1:48

Proclaim with me the glory of the Lord,

— for great is his merciful love for me.

From this day all generations will call me blessed.

— For great is his merciful love for me.

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,

you prepared the Virgin Mary
to be the worthy mother of your Son.

You let her share beforehand
in the salvation Christ would bring by his death,
and kept her sinless from the first moment of her conception.

Help us by her prayers
to live in your presence without sin.

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.

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