

THE WORD OF THE LORD : TODAY'S SCRIPTURE READINGS

At the Solemn Eucharist at Eleven o'clock

THE FIRST SUNDAY IN LENT

The leading concerns for the texts for the First Sunday in Lent are temptation, sin, and the effects of sin. The Old Testament reading consists of selections from the account of the creation and fall of the first human beings. The responsorial psalm is a thanksgiving song by an individual whose confession of sin has been followed by divine forgiveness and healing. In the epistle, Paul presents his interpretation of that Old Testament tradition in the light of the life, death, and resurrection of Jesus. Matthew's account of Jesus in the wilderness, a highly appropriate reading for a season of fasting and prayer, likewise focusses upon temptation.

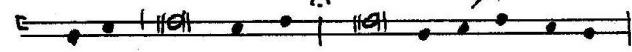
FIRST READING: Genesis 2.15-17; 3.1-7

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, saying, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, "Did God say, `You shall not eat from any tree in the garden?'" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, `You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

The word of the Lord

R/. Thanks be to God

PSALM: 32—Beati, quorum; Tone VI



- 1 BLESS-ED is he whose unrighteousness is for-giv-en :
and whose **sin** is cov-er-ed.
- 2 Blessed is the man unto whom the Lord imputeth **no** sin :
and in whose spi-rit there is no guile.
- 3 For while I held **my** tongue :
my bones consumed away through my dai-ly cöm-plain-ing.
- 4 For thy hand was heavy upon me day **and** night :
and my moisture was changed as with the **drought** öf sum-mer.
- 5 I acknowledge my sin un-to thee :
and mine unrighteousness **have** I not hid.
- 6 I said, `I will confess my sins unto **the** Lord' :
and so thou forgavest the wicked-ness öf my sin.
- 7 For this shall every one that is godly make his prayer unto thee,
in a time when thou mayest **be** found :
when the great waters overflow, they shall **not** cöme nigh him.
- 8 Thou art a place to hide me in; thou shalt preserve me from **trou-ble** :
thou shalt compass me about with songs **of** dë-liv-er-ance.
- 9 I will inform thee, and teach thee in the way wherein thou **shalt** go :
and I will guide thee with mine **eye** üp-on thee.
- 10 Be ye not like to horse and mule, which have no under-**stand**-ing :
whose mouths must be held with bit and bridle,
else they will **not** cöme nigh thee.
- 11 Great plagues remain for the un-**god**-ly :
but whoso putteth his trust in the Lord,
mercy embraceth **him** ön ev-ery side.
- 12 Be glad, O ye righteous, and rejoice in **the** Lord :
and be joyful, all ye **that** äre true of heart.

SECOND READING: Romans 5.12-19

It was through one man that sin entered the world, and through sin death, and thus death pervaded the whole human race, inasmuch as all have sinned. For sin was already in the world before there was law; and although in the absence of law no reckoning is kept of sin, death held sway from Adam to Moses, even over those who had not sinned as Adam did, by disobeying a direct command — and Adam foreshadows the man who was to come. But God's act of grace is out of all proportion to Adam's

wrongdoing. For if the wrongdoing of that one man brought death upon so many, its effect is vastly exceeded by the grace of God and the gift that came to so many by the grace of the one man, Jesus Christ. And again, the gift of God is not to be compared in its effect with that one man's sin; for the judicial action, following on the one offence, resulted in a verdict of condemnation, but the act of grace, following on so many misdeeds, resulted in a verdict of acquittal. If, by the wrongdoing of one man, death established its reign through that one man, much more shall those who in far greater measure receive grace and the gift of righteousness live and reign through the one man, Jesus Christ. It follows, then, that as the result of one misdeed was condemnation for all people, so the result of one righteous act is acquittal and life for all. For as through the disobedience of one man many were made sinners, so through the obedience of one man many will be made righteous.

The word of the Lord
R/. Thanks be to God

SEQUENCE HYMN : 827 (AOH 15)

RECTOR POTENS (Mode ii)

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| <p>1 O kind Creator, bow thine ear
 To mark the cry, to know the tear
 Before thy throne of mercy spent
 In this thy holy fast of Lent.</p> | <p>3 Our sins are many, this we know;
 Spare us, good Lord, thy mercy show;
 And for the honour of thy Name
 Our fainting souls to life reclaim.</p> |
| <p>2 Our hearts are open, Lord, to thee:
 Thou knowest our infirmity;
 Pour out on all who seek thy face
 Abundance of thy pardoning grace.</p> | <p>4 Give us the self-control that springs
 From discipline of outward things,
 That fasting inward secretly
 The soul may purely dwell with thee.</p> |
| <p>5 We pray thee, Holy Trinity,
 One God, unchanging Unity,
 That we from this our abstinence
 May reap the fruits of penitence. Amen.</p> | |

GOSPEL: Matthew 4.1-11

R/. Glory be to thee, O Lord

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

The Gospel of Christ
R/. Praise be to thee, O Christ