

THE WORD OF THE LORD : TODAY'S SCRIPTURE READINGS

At the Solemn Eucharist at Eleven o'clock

THE SECOND SUNDAY IN LENT

With the texts for the second Sunday in Lent, the church turns to consider human faith and divine faithfulness, God's promises and human responses. The first and second reading are linked directly by the figure of Abraham. The first is the account of God's call and promise to the patriarch and Abraham's faithful response. In Romans 4, Paul lifts up Abraham as one whose faith "was reckoned...as righteousness" and stresses that the promise came through grace and not the law. The responsorial psalm celebrates the faithfulness of God, who does not sleep but is the helper who watches over the faithful.

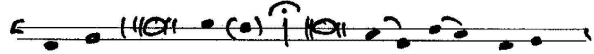
FIRST READING: Genesis 12.1-4a

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed." So Abram went, as the Lord had told him; and Lot went with him.

The word of the Lord

R/. Thanks be to God

PSALM: 121—*Levavi oculos; Tone II,1*



- 1 I WILL lift up mine eyes unto the **hills** : O whence com-**eth** my help?
- 2 My help cometh even from the **Lord** : who hath made hea-**ven** and earth.
- 3 He will not suffer thy foot to be **mov**-ed : and he that keepeth thee **will** not sleep.
- 4 Behold, he that keepeth **Is-ra-el** : shall neither slum-**ber** nor sleep.
- 5 The Lord himself is thy **keep**-er : the Lord is thy defence upon **thy** right hand;
- 6 So that the sun shall not burn thee by **day** : neither **the** moon by night.
- 7 The Lord shall preserve thee from all e-**vil** :
yea, it is even he that **shall** keep thy soul.
- 8 The Lord shall preserve thy going out and thy coming **in** :
from this time forth **for** ev-er-more.

SECOND READING : Romans 4.1-5,13-17

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness?" Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation. For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham, (for he is the father of all of us, as it is written, "I have made

you the father of many nations") - in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

The word of the Lord

R/. Thanks be to God

SEQUENCE HYMN : 827 (AOH 15)

RECTOR POTENS (Mode ii)

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| <p>OKIND 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: John 3.1-17

R/. Glory be to thee, O Lord

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

The Gospel of Christ

R/. Praise be to thee, O Christ