

Liturgy of the Hours
LITURGY OF THE HOURS

OFFICE OF READINGS
CANTICLES AND GOSPEL READING

March 3, 2012
{ Second Sunday of Lent }



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.

HYMN

Creator of the earth and skies,
To whom all truth and power belong,
Grant us your truth to make us wise;
Grant us your power to make us strong.

We have not known you: to the skies
Our monuments of folly soar,
And all our self-wrought miseries
Have made us trust ourselves the more.

We have not loved you: far and wide
The wreckage of our hatred spreads,
And evils wrought by human pride
Recoil on unrepentant heads.

We long to end this worldwide strife:
How shall we follow in your way?
Speak to mankind your words of life,
Until our darkness turns to day.

Melody: Uffingham or Create Alme Siderum L.M.; Music: (Uffingham) J. Clarke, c 1659-1707, or (Creator Alme Siderum) Gregorian; Text: Donald Hughes, 1911-1967, alt.

Sit or stand

PSALMODY

Antiphon 1

Lord, our God, in splendor and majesty you are clothed, wrapped in light as in a robe.

Psalm 104

Hymn to God the Creator

To be in Christ means being a completely new creature. Everything of the old is gone, now everything is made anew (2 Corinthians 5:17).

I

Bléss the Lórd, my sóul! *
Lord Gód, how gréat you áre,
clóthed in májesty and glóry, *
wrápped in líght as in a róbe!

You strétch out the héavens like a tént. *
Above the ráins you buíld your dwelling.
You máke the clóuds your cháriot, *
and wálk on the wings of the wínd;
you máke the wínds your méssengers *
and fláshing fire your sérvants.

You fóunded the éarth on its báse, *
to stand firm from áge to áge.
You wrápped it with the ócean like a clóak: *
the wáters stood hígher than the móuntains.

At your thréat they tóok to flíght; *
at the vóice of your thúnder they fléd.
They róse over the móuntains and flowed dówn *
to the pláce which yóu had appóinted.
You set the límits they míght not páss *
lest they retúrn to cóver the éarth.

You make spríngs gush fórth in the válleys: *
they flów in betwéen the hílls.
They give drínk to all the béasts of the fíeld; *
the wíld-asses quénch their thírst.
On their bánks dwell the bírds of héaven; *
from the bránches they síng their sóng.

Glory to the Father, and to the Son, *
and to the Holy Spírit:
as it was in the beginning, is now, *

and will be for ever. Amen.

Antiphon

Lord, our God, in splendor and majesty you are clothed, wrapped in light as in a robe.

Antiphon 2

The Lord has brought forth bread from the earth, and wine to give warmth to men's hearts.

II

From your dwelling you water the hills; *
earth drinks its fill of your gift.
You make the grass grow for the cattle *
and the plants to serve man's needs,
that he may bring forth bread from the earth *
and wine to cheer man's heart;
oil, to make him glad *
and bread to strengthen man's heart.

The trees of the Lord drink their fill, *
the cedars he planted on Lebanon;
there the birds build their nests: *
on the tree-top the stork has her home.
The goats find a home on the mountains *
and rabbits hide in the rocks.

You made the moon to mark the months; *
the sun knows the time for its setting.
When you spread the darkness it is night *
and all the beasts of the forest creep forth.
The young lions roar for their prey *
and ask their food from God.

At the rising of the sun they steal away *
and go to rest in their dens.
Man goes forth to his work, *
to labor till evening falls.

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 has brought forth bread from the earth, and wine to give warmth to men's hearts.

Antiphon 3

The Lord looked upon all he had made and saw that it was very good.

III

How mány are your wórks, O Lórd! †
In wísdóm you have máde them áll. *
The éarth is fúll of your ríches.

Thére is the séa, vast and wíde, †
with its móving swárms past cúnting, *
líving things gréat and smáll.
The shíps are móving thére *
and the mónsters you máde to pláy with.

Áll of thése look to yóu *
to gíve them their fóod in due séason.
You gíve it, they gáther it úp: *
you ópen your hánd, they have their fill.

You híde your fáce, they are dísmáyed; †
you táke back your spírit, they díe, *
retúrning to the dúst from which they cáme.
You sénd forth your spírit, they are créated; *
and you renéw the fáce of the éarth.

May the glóry of the Lórd last foréver! *
May the Lórd rejóice in his wórks!
He lóoks on the éarth and it trémbles; *
the móuntains send forth smóke at his tóuch.

I will síng to the Lórd all my lífe, *
make músic to my Gód while I líve.

May my thoughts be pleasing to him.*
I find my joy in the Lord.
Let sinners vanish from the earth †
and the wicked exist no more.*
Bless the Lord, my soul.

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 looked upon all he had made and saw that it was very good.

VERSE

The voice of the Father was heard from the cloud.

— This is my beloved Son; listen to him.

READINGS

First reading

From the Book of Exodus

(13:17—14:9)

The crossing of the Red Sea

When Pharaoh let the people go, God did not lead them by way of the Philistines' land, though this was the nearest; for he thought, should the people see that they would have to fight, they might change their minds and return to Egypt. Instead, he rerouted them toward the Red Sea by way of the desert road. In battle array the Israelites marched out of Egypt. Moses also took Joseph's bones along, for Joseph had made the Israelites swear solemnly that, when God should come to them, they would carry his bones away with them.

Setting out from Succoth, they camped at Etham near the edge of the desert.

The Lord preceded them, in the daytime by means of a column of

cloud to show them the way, and at night by means of a column of fire to give them light. Thus they could travel both day and night. Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people.

Then the Lord said to Moses, “Tell the Israelites to turn about and camp before Pi-hahiroth, between Migdol and the sea. You shall camp in front of Baal-zephon, just opposite, by the sea. Pharaoh will then say, ‘The Israelites are wandering about aimlessly in the land. The desert has closed in on them.’ Thus will I make Pharaoh so obstinate that he will pursue them. Thus will I receive glory through Pharaoh and all his army, and the Egyptians will know that I am the Lord.

This the Israelites did. When it was reported to the king of Egypt that the people had fled, Pharaoh and his servants changed their minds about them. “What have we done!” they exclaimed. “Why, we have released Israel from our service!” So Pharaoh made his chariots ready and mustered his soldiers—six hundred first-class chariots and all the other chariots of Egypt, with warriors on them all. So obstinate had the Lord made Pharaoh that he pursued the Israelites even while they were marching away in triumph. The Egyptians, then, pursued them; Pharaoh’s whole army, his horses, chariots and charioteers, caught up with them as they lay encamped by the sea, at Pi-hahiroth, in front of Baal-zephon.

Responsory

Psalm 114:1, 2; Exodus 13:21

When Israel came out of Egypt, the house of Jacob from a foreign land,

— Judah became God’s sanctuary, Israel his domain.

The Lord went before them in a pillar of cloud to show them the way.

— Judah became God’s sanctuary, Israel his domain.

Second reading

From a sermon by Saint Leo the Great, pope

(Sermo 51, 3-4. 8: PL 54, 310-311. 313)

The law was given through Moses, grace and truth came through Jesus Christ

The Lord reveals his glory in the presence of chosen witnesses. His body is like that of the rest of mankind, but he makes it shine with such splendor that his face becomes like the sun in glory, and his garments as white as snow.

The great reason for this transfiguration was to remove the scandal of the cross from the hearts of his disciples, and to prevent the humiliation of his voluntary suffering from disturbing the faith of those who had witnessed the surpassing glory that lay concealed.

With no less forethought he was also providing a firm foundation for the hope of holy Church. The whole body of Christ was to understand the kind of transformation that it would receive as his gift. The members of that body were to look forward to a share in that glory which first blazed out in Christ their head.

The Lord had himself spoken of this when he foretold the splendor of his coming: *Then the just will shine like the sun in the kingdom of their Father.* Saint Paul the apostle bore witness to this same truth when he said: *I consider that the sufferings of the present time are not to be compared with the future glory that is to be revealed in us.* In another place he says: *You are dead, and your life is hidden with Christ in God. When Christ, your life, is revealed, then you also will be revealed with him in glory.*

This marvel of the transfiguration contains another lesson for the apostles, to strengthen them and lead them into the fullness of knowledge. Moses and Elijah, the law and the prophets, appeared with the Lord in conversation with him. This was in order to fulfill exactly, through the presence of these five men, the text which says: *Before two or three witnesses every word is ratified.* What word could be more firmly established, more securely based, than the word which is proclaimed by the trumpets of both old and new testaments, sounding in harmony, and by the utterances of ancient prophecy and the teaching of the Gospel, in full agreement with each other?

The writings of the two testaments support each other. The radiance

of the transfiguration reveals clearly and unmistakably the one who had been promised by signs foretelling him under the veils of mystery. As Saint John says: *The law was given through Moses, grace and truth came through Jesus Christ.* In him the promise made through the shadows of prophecy stands revealed, along with the full meaning of the precepts of the law. He is the one who teaches the truth of prophecy through his presence, and makes obedience to the commandments possible through grace.

In the preaching of the holy Gospel all should receive a strengthening of their faith. No one should be ashamed of the cross of Christ, through which the world has been redeemed.

No one should fear to suffer for the sake of justice; no one should lose confidence in the reward that has been promised. The way to rest is through toil, the way to life is through death. Christ has taken on himself the whole weakness of our lowly human nature. If then we are steadfast in our faith in him and in our love for him, we win the victory that he has won, we receive what he has promised.

When it comes to obeying the commandments or enduring adversity, the words uttered by the Father should always echo in our ears: *This is my Son, the beloved, in whom I am well pleased; listen to him.*

Responsory

Hebrews 12:22, 24, 25; Psalm 95:8

You have come to Jesus, mediator of the new covenant. Do not refuse to hear him.

- If those who refused to listen to him warning them on earth did not escape punishment, much less shall we escape if we will not listen to one who warns from heaven.

Today if you hear his voice, harden not your hearts.

- If those who refused to listen to him warning them on earth did not escape punishment, much less shall we escape if we will not listen to one who warns from heaven.

Canticles and Gospel Reading

CANTICLES

Antiphon

Turn us back to you, O Lord, and we will come back; renew our lives, that we may live as in times past.

Jeremiah 14:17-21

The lament of the people in war and famine

The kingdom of God is at hand. Repent and believe the Good News (Mark 1:15).

Let my eyes stream with tears *
day and night, without rest,
over the great destruction which overwhelms †
the virgin daughter of my people, *
over her incurable wound.

If I walk out into the field, *
look! those slain by the sword;
If I enter the city, *
look! those consumed by hunger.
Even the prophet and the priest *
forage in a land they know not.

Have you cast Judah off completely? *
Is Zion loathsome to you?
Why have you struck us a blow *
that cannot be healed?

We wait for peace, to no avail; *
for a time of healing, but terror comes instead.
We recognize, O Lord, our wickedness, †
the guilt of our fathers; *
that we have sinned against you.

For your name's sake spurn us not, †
disgrace not the throne of your glory; *
remember your covenant with us, and break it not.

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.

Ezekiel 36:24-28

The Lord will renew his people

*They will be his own people and God himself will be with them, their own God
(Revelation 21:3).*

I will take you away from among the nations, †
gather you from all the foreign lands, *
and bring you back to your own land.

I will sprinkle clean water upon you †
to cleanse you from all your impurities, *
and from all your idols I will cleanse you.

I will give you a new heart *
and place a new spirit within you,
taking from your bodies your stony hearts *
and giving you natural hearts.

I will put my spirit within you †
and make you live by my statutes, *
careful to observe my decrees.

You shall live in the land I gave your fathers; †
you shall be my people, *
and I will be your God.

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.

Lamentations 5:1-7, 15-17, 19-21

A prayer in time of distress

*At every moment we carry in our bodies the death of Jesus so that in our bodies the life
of Jesus may also be manifested (2 Corinthians 4:10).*

Remember, O Lord, what has befallen us, *
look, and see our disgrace:

Our inherited lands have been turned over to strangers, *
our homes to foreigners.

We have become orphans, fatherless; *
widowed are our mothers.

The water we drink we must buy, *
for our own wood we must pay.

On our necks is the yoke of those who drive us; *
we are worn out, but allowed no rest.

To Egypt we submitted, *
and to Assyria, to fill our need of bread.

Our fathers, who sinned, are no more; *
but we bear their guilt.

The joy of our hearts has ceased, *
our dance has turned into mourning;

The garlands have fallen from our heads: *
woe to us, for we have sinned!

Over this our hearts are sick, *
at this our eyes grow dim:

You, O Lord, are enthroned forever; *
your throne stands from age to age.

Why, then, should you forget us, *
abandon us so long a time?

Lead us back to you, O Lord, †
that we may be restored: *
give us anew such days as we had of old.

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

Turn us back to you, O Lord, and we will come back; renew our
lives, that we may live as in times past.

GOSPEL

A reading from the holy gospel according to Mark

8:27-38

The Son of Man must suffer many things...and rise again

Jesus and his disciples set out for the villages around Caesarea Philippi. On the way he asked his disciples this question: "Who do people say that I am?" They replied, "Some, John the Baptizer, others, Elijah, still others, one of the prophets." "And you," he went on to ask, "who do you say that I am?" Peter answered him, "You are the Messiah!" Then he gave them strict orders not to tell anyone about him.

He began to teach them that the Son of Man had to suffer much, be rejected by the elders, the chief priests, and the scribes, be put to death, and rise three days later. He said these things quite openly.

Peter then took him aside and began to remonstrate with him. At this he turned around and, eyeing the disciples, reprimanded Peter: "Get out of my sight, you satan! You are not judging by God's standards but by man's!"

He summoned the crowd with his disciples and said to them: "If a man wishes to come after me, he must deny his very self, take up his cross, and follow in my steps. Whoever would preserve his life will lose it, but whoever loses his life for my sake and the gospel's will preserve it. What profit does a man show who gains the whole world and destroys himself in the process? What can a man offer in exchange for his life? If anyone in this faithless and corrupt age is ashamed of me and my doctrine, the Son of Man will be ashamed of him when he comes with the holy angels in his Father's glory."

CONCLUDING PRAYER

Let us pray.

Father of light,
in you is found no shadow of change
but only the fullness of life and limitless truth.

Open our hearts to the voice of your Word
and free us from the original darkness that shadows our vision.
Restore our sight that we may look upon your Son
who calls us to repentance and a change of heart,
for he lives and reigns with you for ever and ever.

Acclamation

Let us praise the Lord.

— And give him thanks.

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