

# This Weeks Readings

## The 10TH Sunday After Pentecost

*Sunday, September 5, 2010*

*First Reading [Anne Borchert]*

*Hosea 11:1-11*

*Hosea was a prophet in Israel in the 8th century BC, one of the 12 prophets of the Jewish Hebrew Bible. We know practically nothing about the life or social status of Hosea. According to the Book of Hosea, he married the prostitute Gomer at God's command. Hosea is often seen as a "prophet of doom," but underneath his message of destruction is a promise of restoration.*

*The image of God behind this dramatic appeal to Israel is that of a loving, compassionate parent. Indeed, here God is described as the Mother of Israel. Just discipline is also the parent's role toward her children; and God does this too. Hosea was one of that elite company of prophets who from the middle of the 8th century cried out against the abandonment of Israel's special covenant relationship with the only true God. The imminent threat from both Egypt and Assyria as the dominant powers of the period vying for supremacy is lifted up as the judgment of God against apostasy. This emphasizes how the divine purpose is worked out in historical events of every age.*

*All sit.*

A Reading from the book of the prophet Hosea.

When Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me; they kept sacrificing to the Baals, and offering incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of human kindness, with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them. They shall return to the land of Egypt, and Assyria shall be their king, because they have refused to return to me. The sword rages in their cities, it consumes their oracle-priests, and devours because of their schemes. My people are bent on turning away from me. To the Most High they call, but he does not raise them up at all. How can I give you up, Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender. I will not execute my fierce anger; I will not again destroy Ephraim; for I am God and no mortal, the Holy One in your midst, and I will not come in wrath. They shall go after the LORD, who roars like a lion; when he roars, his children shall come trembling from the west. They shall come trembling like birds from Egypt, and like doves from the land of Assyria; and I will return them to their homes, says the LORD.

Reader Here ends the Reading.

*Remain seated.*

*Psalms 107:1-9, 43*

*Psalms is a collection of collections. The psalms were written over many centuries, stretching from the days of Solomon's temple (about 950 BC) to after the Exile (about 350 BC.) Psalms are of five types: hymns of praise, laments, thanksgiving psalms, royal psalms, and wisdom psalms.*

*This selection forms the first two antiphons of a litany of thanksgiving most likely created as a hymn for community worship at a relatively late date, no more than four or five centuries BCE. Its antiphon chorus (vss. 8, 15, 21, 31) celebrates God's enduring love on which all Israel's history depended.*

The earliest examples of “Anglican Chant” are single chants dating from the latter part of the 16th century. They were written by Thomas Tallis and his contemporaries, devised to provide a suitable musical setting for the Psalms, as published in the Book of Common Prayer. The elipses [...] are a direction to pause.



- 1 Give thanks to the Lord, for he is | good, \*  
and his mercy endures for | ever.
- 2 Let all those whom the Lord has redeemed pro- | claim \*  
that he redeemed them from the hand of the | foe.
- 3 He gathered them out of the | lands; \*  
from the east and from the west, ...  
from the north and from the | south.
- 4 Some wandered in desert | wastes; \*  
they found no way to a city where they might | dwell.
- 5 They were hungry and | thirsty; \*  
their spirits languished with- | in them.
- 6 Then they cried to the Lord in their | trouble, \*  
and he delivered them from their dis- | tress.
- 7 He put their feet on a straight | path \*  
to go to a city where they might | dwell.
- 8 Let them give thanks to the Lord for his | mercy \*  
and the wonders he does for his | children.
- 9 For he satisfies the | thirsty \*  
and fills the hungry with good | things.
- 43 Whoever is wise will ponder these | things, \*  
and consider well the mercies of the | Lord.

### Second Reading [Dom Bernardo]

### Colossians 3:1-11

The letter to the church in Colossus was ostensibly written by Paul at Rome during his first imprisonment there. Like some of the other Pauline letters, this one seems to have been written in response to information which had been conveyed to him about the internal state of the church there. The purpose of the letter was to counteract “false teaching.” A large part of it is directed against those who attempted to combine the doctrines of Eastern mysticism and asceticism with Christianity, thereby promising believers enjoyment of a higher spiritual life and a deeper insight into the world of spirits.

Paul’s letters follow a usual pattern of first stating what Christians believe, then declaring the ethical implications of those beliefs. Here he states what it means to live out one’s baptism, which symbolizes the death and resurrection of Christ. He emphasizes not only the way the Christians at Colossae were to use their bodies, but also the tense relationships which may well have existed between Jews and Gentiles.

A Reading from Paul’s letter to the Church in Colossus.

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God.

When Christ who is your life is revealed, then you also will be revealed with him in glory. Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things—anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

Reader Here ends the Reading.

### *Holy Gospel*

### *Luke 12:13-21*

*Three gospels in the New Testament offer similar portraits of the life of Jesus; Luke is the latest of them. Its author, traditionally Luke the physician who accompanied Paul on some of his missionary journeys, draws on three sources: Mark (via Matthew), a collection of sayings (known as Q for Quelle, German for source), and his own source. It is a gospel that emphasizes God's love for the poor, the disadvantaged, minorities, outcasts, sinners and lepers. Women play a more prominent part than in the other gospels. Luke never uses Semitic words; this is one argument for thinking that he wrote primarily for Gentiles.*

*According to Luke's Gospel, Jesus always seemed to look for a teaching moment thrust at him by someone in his audience. Here a man having a quarrel with his brother asked him to be a judge between them about a family inheritance. Instead of doing what he was asked, Jesus told the parable of the farmer so satisfied with his wealth that he forgot how brief life can be. The point of the story is that God sees life from a totally different perspective.*

*All stand.*

Priest The Holy Gospel of our Lord Jesus Christ according to Luke.

People Glory to you, Lord Christ.

Someone in the crowd said to Jesus, "Teacher, tell my brother to divide the family inheritance with me." But he said to him, "Friend, who set me to be a judge or arbitrator over you?" And he said to them, "Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions." Then he told them a parable: "The land of a rich man produced abundantly. And he thought to himself, 'What should I do, for I have no place to store my crops?' Then he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.' But God said to him, 'You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?' So it is with those who store up treasures for themselves but are not rich toward God."

Priest The Gospel of the Lord.

People Praise to you, Lord Christ.