

# This Weeks Readings

## The Third Sunday in Lent

*Sunday, March 7, 2010*

### Collect of the Day

Celebrant God be with you.  
People And also with you.  
Celebrant Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

### First Reading

### *Exodus 3:1-15*

*Exodus is the second book of the Old Testament, and is part of the Pentateuch, the first five books of the Bible. Jews refer to these books as "The Torah." At times, they are referred to as "The Law," although the word Torah means "teaching." Exodus centers on the rescue of God's chosen people from captivity in Egypt and the making of the great covenant, or agreement, with God at Mount Sinai.*

*All sit.*

A Reading from the book of Exodus.

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain." But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': This is my name forever, and this my title for all generations."

Reader Here ends the Reading.

# Psalm

*Remain seated.*

## Psalm 63:1-8

*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.*

*The longing of the human heart for a relationship with God gives this psalm an intense feeling personal devotion. It expresses an abiding trust and confidence in God fully dependent on God's constant love and protection.*

*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.*

*Deus, Deus meus*



- 1 O God you are my God eagerly I | seek you \*  
my soul thirsts for you my flesh faints for you ...  
as in a barren and dry land where there is no | water.
- 2 Therefore I have gazed upon you in your holy | place \*  
that I might behold your power and your | glory.
- 3 For your loving-kindness is better than life it- | self \*  
my lips shall give you | praise.
- 4 So will I bless you as long as I | live \*  
and lift up my hands in your | Name.
- 5 My soul is content as with marrow and | fatness \*  
and my mouth praises you with joyful | lips
- 6 When I remember you upon my | bed \*  
and meditate on you in the night | watches.
- 7 For you have been my | helper \*  
and under the shadow of your wings I will re- | joice.
- 8 My soul | clings to you \*  
your right hand holds me | fast.

## Second Reading

## 1 Corinthians 10:1-13

*Corinth was a major port which also commanded the land route from the Peloponnesus peninsula to central Greece. An industrial and ship-building center, it was also a center for the arts. Its inhabitants came from far and wide. In this letter, Paul answers two letters he has received concerning lack of harmony and internal strife in the Corinthian church, a church he had founded. Paul wrote this letter from Ephesus (now in Turkey), probably in 57 AD.*

*Paul draws on the story of the Israelites in the wilderness breaking their covenant with God to challenge the*

*Corinthians to live differently than their morally and spiritually corrupt society. The great benefit of the Christian life, he states in vs. 13, is not that they will be tested by their circumstances, but that God will not let them be tested beyond their strength to endure.*

A Reading from Paul's First letter to the Church in Corinth.

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness. Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Reader Here ends the Reading.

### *Holy Gospel*

### *Luke 13:1-9*

*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.*

*The Roman governor, Pontius Pilate, who later condemned Jesus to death, had murdered a group of worshipers as they offered sacrifices in the temple. Another group had been killed by a falling tower. As Messiah, Jesus used these incidents to call his fellow Jews to repent and believe in him. The parable of the fig tree confronted them with the prospect that there could be a limit to God's forbearance.*

*All stand.*

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

People Glory to you, Lord Christ.

There were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did." Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

Priest The Gospel of the Lord.

People Praise to you, Lord Christ.