

A reading from the book of Deuteronomy.

Pause – and look up at the assembly

Moses spoke to the people, saying:

“When the priest takes the basket from your hand  
and sets it down before the altar of the Lord your God,  
you shall make this response before the Lord your God:

“A wandering Aramean was my father;  
he went down into Egypt and lived there as a stranger, few in number,  
and there he became a great nation, mighty and populous.

When the Egyptians treated us harshly and afflicted us,  
by imposing hard labour on us,

we cried to the Lord, the God of our fathers;  
the Lord heard our voice

and saw our affliction, our toil, and our oppression.

The Lord brought us out of Egypt  
with a mighty hand and an outstretched arm,  
with a terrifying display of power, and with signs and wonders;  
and he brought us into this place and gave us this land,  
a land flowing with milk and honey.

So now I bring the first of the fruit of the ground  
that you, O Lord, have given me.”

And Moses continued,  
“You shall set it down before the Lord your God  
and bow down before the Lord your God.”

Pause for **THREE** seconds

then look up at the people

and say SLOWLY:



The WORD of the LORD.

*Thanks be to God.*

## SECOND READING – C LENT 1

A reading from the letter of Saint Paul to the Romans.

Pause – and look up at the assembly

Brothers and sisters,  
what does Scripture say?  
“The word is near you,  
on your lips and in your heart”  
(that is, the word of faith that we proclaim);  
because if you confess with your lips that Jesus is Lord  
and believe in your heart that God raised him from the dead,  
you will be saved.  
For one believes with the heart and so is justified,  
and one confesses with the mouth and so is saved.  
The Scripture says,  
“No one who believes in him will be put to shame.”  
For there is no distinction between Jew and Greek;  
the same Lord is Lord of all  
and is generous to all who call on him.  
For, “Everyone who calls on the name of the Lord shall be saved.”



Pause for **THREE** seconds  
then look up at the people  
and say SLOWLY:

The WORD of the LORD.

*Thanks be to God.*

## GOSPEL READING – C LENT 1

The Lord be with you.

*And with your spirit.*

A reading from the holy gospel according to Luke.

*Glory to you, O Lord.*

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, “If you are the Son of God, command this stone to become a loaf of bread.” Jesus answered him, “It is written, ‘Man does not live by bread alone.’” Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, “To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.” Jesus answered him, “It is written, ‘Worship the Lord your God, and serve only him.’” Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down from here, for it is written, ‘He will command his angels concerning you, to protect you,’ and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’” Jesus answered him, “It is said, ‘Do not put the Lord your God to the test.’” When the devil had finished every test, he departed from him until an opportune time.



The GOSPEL of the LORD.

*Praise to you, Lord Jesus Christ.*

## SCRIPTURES IN DEPTH

### Reading I: Deuteronomy 26:4-10

This reading is normally associated, at least for Anglicans, with the Harvest Festival or, in the United States, with Thanksgiving Day. When read at the beginning of Lent, its emphasis shifts from the offering of the first fruits to the confession of faith that accompanies the offering (vv. 5-9).

For contemporary exegetes, this is perhaps the most important passage of the entire Old Testament, or at least of the Pentateuch, occupying a position similar to that of 1 Cor 15:3-8 as the early Christian kerygma.

What Christ's death and resurrection are to the New Testament, the Exodus is to the Old Testament. These are the basic messages of the two canons.

In each case the mighty acts of God lead to a confession of faith, a recital of those mighty acts.

Responsorial Psalm: 91:1-2, 10-11, 12-13, 14-15

Psalm 91 is traditional on this Sunday, the old Introit having given the day its name of Invocavit. It was this psalm that the devil quoted in the temptation story—at the third temptation in Luke.

The devil misapplied the promise of angelic assistance, and verses 14-15 correct it. Only those who set their love upon God can expect him to deliver them.

For that reason Christ was delivered: he, more than all others, set his love upon his Father. He was delivered from the cross to resurrection.

### Reading II: Romans 10:8-13

Here we have a New Testament confession of faith (v. 9) corresponding to the Old Testament confession in the first reading. This confession represents the subject matter of the catechetical instruction given to the candidates before baptism and their profession of faith.

Such simple confessions, as we find them in the New Testament, are the nucleus out of which grew, first the baptismal creed (for example, the Apostles' Creed), and later, conciliar creeds (for example, that of Nicaea).

The same confession also forms the basic content of the great Eucharistic Prayer.

The unity of the Church, despite the pluralism of its members (Jew and Greek); the unity of the New Testament, despite the variety of its expressions of the Christian message; the

unity of the liturgy, despite the existence of different Eucharistic Prayers or Canons, lie in this common, basic confession: God has raised Jesus from the dead and made him Lord.

### **Gospel: Luke 4:1-13**

The Lucan version of the temptation differs very little in wording from the more familiar Matthean form. The only notable differences are the rearrangement of the second and third temptations, and the statement that the devil left Jesus “until an opportune time” (v. 13).

Hans Conzelmann saw in this a major clue to Luke’s theology. The ministry of Jesus is the “Satan-free” period; the devil returns to assail Jesus in the passion (22:3). Thus, Luke deliberately links the temptation story with the passion.

There is an even more suitable link with the passion in the replies of Jesus to the three temptations:

“Man shall not live by bread alone.”

“You shall worship the Lord your God,  
and him only shall you serve.”

“You shall not tempt the Lord your God.”

This threefold confession plots the future course of Jesus’ ministry, culminating in the confession that he made before Pontius Pilate.

It was this confession, this single-minded commitment to God’s will for him (which is what the dogma of Christ’s sinlessness really means) that characterized the whole course of Jesus’ ministry and finally led him to the cross.

Reginald H. Fuller