**MORNING PRAYER READINGS  
March 13-17, 2023**  **The Third Week of Lent**   
  
MONDAY: March 13 (PSALM 80 BCP 702)  
*Monday in the Third Week of Lent*

## FIRST LESSON A reading from the Book of Jeremiah [7:1-15] The word that came to Jeremiah from the Lord: Stand in the gate of the Lord’s house, and proclaim there this word, and say, Hear the word of the Lord, all you people of Judah, you that enter these gates to worship the Lord. Thus says the Lord of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place. Do not trust in these deceptive words: ‘This is the temple of the Lord, the temple of the Lord, the temple of the Lord.’ For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place, in the land that I gave of old to your ancestors for ever and ever. Here you are, trusting in deceptive words to no avail. Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, and then come and stand before me in this house, which is called by my name, and say, ‘We are safe!’—only to go on doing all these abominations? Has this house, which is called by my name, become a den of robbers in your sight? You know, I too am watching, says the Lord. Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it for the wickedness of my people Israel. And now, because you have done all these things, says the Lord, and when I spoke to you persistently, you did not listen, and when I called you, you did not answer, therefore I will do to the house that is called by my name, in which you trust, and to the place that I gave to you and to your ancestors, just what I did to Shiloh. And I will cast you out of my sight, just as I cast out all your kinsfolk, all the offspring of Ephraim.

— Here ends the Lesson (*or* Reading). *[OR* The Word of the Lord. *Thanks be to God.]*

**SECOND LESSON** A reading from the Letter of Paul to the Romans [4:1-12]

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.

So also David speaks of the blessedness of those to whom God reckons righteousness irrespective of works:   
‘Blessed are those whose iniquities are forgiven,  
   and whose sins are covered;   
blessed is the one against whom the Lord will not reckon sin.’

Is this blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say, ‘Faith was reckoned to Abraham as righteousness.’ How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, and likewise the ancestor of the circumcised who are not only circumcised but who also follow the example of the faith that our ancestor Abraham had before he was circumcised.

— Here ends the Lesson (*or* Reading). *[OR* The Word of the Lord. *Thanks be to God.]*

TUESDAY: March 14 (PSALM 78: Part 1, beginning at verse 1 to 39 BCP 694)  
*Tuesday in the Third Week of Lent*

## FIRST LESSON A reading from the Book of Jeremiah [7:21-34] Thus says the Lord of hosts, the God of Israel: Add your burnt-offerings to your sacrifices, and eat the flesh. For on the day that I brought your ancestors out of the land of Egypt, I did not speak to them or command them concerning burnt-offerings and sacrifices. But this command I gave them, ‘Obey my voice, and I will be your God, and you shall be my people; and walk only in the way that I command you, so that it may be well with you.’ Yet they did not obey or incline their ear, but, in the stubbornness of their evil will, they walked in their own counsels, and looked backwards rather than forwards. From the day that your ancestors came out of the land of Egypt until this day, I have persistently sent all my servants the prophets to them, day after day; yet they did not listen to me, or pay attention, but they stiffened their necks. They did worse than their ancestors did. So you shall speak all these words to them, but they will not listen to you. You shall call to them, but they will not answer you. You shall say to them: This is the nation that did not obey the voice of the Lord their God, and did not accept discipline; truth has perished; it is cut off from their lips. Cut off your hair and throw it away;    raise a lamentation on the bare heights, for the Lord has rejected and forsaken    the generation that provoked his wrath. For the people of Judah have done evil in my sight, says the Lord; they have set their abominations in the house that is called by my name, defiling it.

## And they go on building the high place of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire—which I did not command, nor did it come into my mind. Therefore, the days are surely coming, says the Lord, when it will no more be called Topheth, or the valley of the son of Hinnom, but the valley of Slaughter: for they will bury in Topheth until there is no more room. The corpses of this people will be food for the birds of the air, and for the animals of the earth; and no one will frighten them away. And I will bring to an end the sound of mirth and gladness, the voice of the bride and bridegroom in the cities of Judah and in the streets of Jerusalem; for the land shall become a waste.

— Here ends the Lesson (*or* Reading). *[OR* The Word of the Lord. *Thanks be to God.]*

## SECOND LESSON A reading from the Letter of Paul to the Romans [4:13-25] 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. Hoping against hope, he believed that he would become ‘the father of many nations’, according to what was said, ‘So numerous shall your descendants be.’ He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith ‘was reckoned to him as righteousness.’ Now the words, ‘it was reckoned to him’, were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

— Here ends the Lesson (*or* Reading). *[OR* The Word of the Lord. *Thanks be to God.]*

WEDNESDAY: March 15 (PSALM 119:97-120 BCP 771)  
*Wednesday in the Third Week of Lent*

## FIRST LESSON A reading from the Book of Jeremiah [8:18—9:6] My joy is gone, grief is upon me,    my heart is sick. Hark, the cry of my poor people    from far and wide in the land: ‘Is the Lord not in Zion?    Is her King not in her?’ (‘Why have they provoked me to anger with their images,    with their foreign idols?’) ‘The harvest is past, the summer is ended,    and we are not saved.’ For the hurt of my poor people I am hurt,    I mourn, and dismay has taken hold of me. Is there no balm in Gilead?    Is there no physician there? Why then has the health of my poor people    not been restored? O that my head were a spring of water,    and my eyes a fountain of tears, so that I might weep day and night    for the slain of my poor people! O that I had in the desert    a traveller’s lodging-place, that I might leave my people    and go away from them! For they are all adulterers,    a band of traitors. They bend their tongues like bows;    they have grown strong in the land for falsehood, and not for truth; for they proceed from evil to evil,    and they do not know me, says the Lord. Beware of your neighbours,    and put no trust in any of your kin; for all your kin are supplanters,    and every neighbour goes around like a slanderer. They all deceive their neighbours,    and no one speaks the truth; they have taught their tongues to speak lies;    they commit iniquity and are too weary to repent. Oppression upon oppression, deceit upon deceit!    They refuse to know me, says the Lord.

— Here ends the Lesson (*or* Reading). *[OR* The Word of the Lord. *Thanks be to God.]*

## SECOND LESSON A reading from the Letter of Paul to the Romans [5:1-11]

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

— Here ends the Lesson (*or* Reading). *[OR* The Word of the Lord. *Thanks be to God.]*

THURSDAY: March 16 (PSALM 42 & 43 BCP 643)  
*Thursday in the Third Week of Lent*

## FIRST LESSON A reading from the Book of Jeremiah [10:11-24] Thus shall you say to them: The gods who did not make the heavens and the earth shall perish from the earth and from under the heavens. It is he who made the earth by his power,    who established the world by his wisdom,    and by his understanding stretched out the heavens. When he utters his voice, there is a tumult of waters in the heavens,    and he makes the mist rise from the ends of the earth. He makes lightnings for the rain,    and he brings out the wind from his storehouses. Everyone is stupid and without knowledge;    goldsmiths are all put to shame by their idols; for their images are false,    and there is no breath in them. They are worthless, a work of delusion;    at the time of their punishment they shall perish. Not like these is the Lord, the portion of Jacob,    for he is the one who formed all things, and Israel is the tribe of his inheritance;    the Lord of hosts is his name. Gather up your bundle from the ground,    O you who live under siege! For thus says the Lord: I am going to fling away the inhabitants of the land    at this time, and I will bring distress on them,    so that they shall feel it. Woe is me because of my hurt!    My wound is severe. But I said, ‘Truly this is my punishment,    and I must bear it.’ My tent is destroyed,    and all my cords are broken; my children have gone from me,    and they are no more; there is no one to spread my tent again,    and to set up my curtains. For the shepherds are stupid,    and do not inquire of the Lord; therefore they have not prospered,    and all their flock is scattered. Hear, a noise! Listen, it is coming—    a great commotion from the land of the north to make the cities of Judah a desolation,    a lair of jackals. I know, O Lord, that the way of human beings is not in their control,    that mortals as they walk cannot direct their steps. Correct me, O Lord, but in just measure;    not in your anger, or you will bring me to nothing.

— Here ends the Lesson (*or* Reading). *[OR* The Word of the Lord. *Thanks be to God.]*

## SECOND LESSON A reading from the Letter of Paul to the Romans [5:12-21] Just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned— sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

## But the free gift is not like the trespass. For if the many died through the one man’s trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man’s sin. For the judgement following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man’s trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ. Therefore just as one man’s trespass led to condemnation for all, so one man’s act of righteousness leads to justification and life for all. For just as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous. But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord.

— Here ends the Lesson (*or* Reading). *[OR* The Word of the Lord. *Thanks be to God.]*

## FRIDAY: March 17 (PSALM 88 BCP 712) *Friday in the Third Week of Lent Prayers will be included for the day of Saint Patrick of Ireland, Bishop, 461.* FIRST LESSON A reading from the Book of Jeremiah [11:1-8,14-20] The word that came to Jeremiah from the Lord: Hear the words of this covenant, and speak to the people of Judah and the inhabitants of Jerusalem. You shall say to them, Thus says the Lord, the God of Israel: Cursed be anyone who does not heed the words of this covenant, which I commanded your ancestors when I brought them out of the land of Egypt, from the iron-smelter, saying, Listen to my voice, and do all that I command you. So shall you be my people, and I will be your God, that I may perform the oath that I swore to your ancestors, to give them a land flowing with milk and honey, as at this day. Then I answered, ‘So be it, Lord.’ And the Lord said to me: Proclaim all these words in the cities of Judah, and in the streets of Jerusalem: Hear the words of this covenant and do them. For I solemnly warned your ancestors when I brought them up out of the land of Egypt, warning them persistently, even to this day, saying, Obey my voice. Yet they did not obey or incline their ear, but everyone walked in the stubbornness of an evil will. So I brought upon them all the words of this covenant, which I commanded them to do, but they did not. As for you, do not pray for this people, or lift up a cry or prayer on their behalf, for I will not listen when they call to me in the time of their trouble. What right has my beloved in my house, when she has done vile deeds? Can vows and sacrificial flesh avert your doom? Can you then exult? The Lord once called you, ‘A green olive tree, fair with goodly fruit’; but with the roar of a great tempest he will set fire to it, and its branches will be consumed. The Lord of hosts, who planted you, has pronounced evil against you, because of the evil that the house of Israel and the house of Judah have done, provoking me to anger by making offerings to Baal. It was the Lord who made it known to me, and I knew;    then you showed me their evil deeds. But I was like a gentle lamb    led to the slaughter. And I did not know it was against me    that they devised schemes, saying, ‘Let us destroy the tree with its fruit,    let us cut him off from the land of the living,    so that his name will no longer be remembered!’ But you, O Lord of hosts, who judge righteously,    who try the heart and the mind, let me see your retribution upon them,    for to you I have committed my cause.

— Here ends the Lesson (*or* Reading). *[OR* The Word of the Lord. *Thanks be to God.]*

## SECOND LESSON A reading from the Letter of Paul to the Romans [6:1-11] What then are we to say? Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

— Here ends the Lesson (*or* Reading). *[OR* The Word of the Lord. *Thanks be to God.]*

**NOTE ABOUT THE PSALTER SELECTIONS LISTED:**   
In an effort to pray a majority of the 150 psalms every few months, those referenced above are appointed by *The Book of Common Prayer* for use in the morning during Lent.