

# 3<sup>rd</sup> Sunday in Lent (b) 3<sup>rd</sup> March 2024

## Introduction

*leader: Greet the people and name the Sunday of the Year (see above)  
Acknowledge visitors and welcome them.  
Remind everyone that there will be refreshments ???  
Announce the theme of the liturgy ( see next )*

## Theme – Jesus goes up to the Temple and confronts the money-changers

*leader: Believing in God means we put our trust in the holy One.  
The worship of money is contrary to faith in God,  
who demands genuine worship.  
In today's gospel, John the evangelist, presents  
the first confrontation between Jesus  
and the Israelite religious authorities.  
The confrontation occurs in the Temple at Jerusalem  
at Passover time.  
Jesus discovers oppressive practices  
which pervert worship due to "our jealous God"!  
( Announce the opening hymn: . . . . . )*

## Greeting

*presider: Ki te ingoa o te Matua, ✠ o te Tamaiti, o te Wairua Tapu:  
The grace of our Lord Jesus Christ, whose table we share,  
be with us: . . . . .*

*or*

*Good evening/morning and the Lord be with you: . . . . .*

*or*

*Grace, mercy and peace from God the Father and Christ Jesus our Lord,  
be with you all: . . . . .*

*all: **And with your spirit.***

## Penitential Rite *Invitation to Repentance*

*either (confer with the Projectionist beforehand if you choose the: 'I confess'. )*

*leader: Gathered together in Christ, let us ask forgiveness with  
confidence, for God is gentle and compassionate.*

*all: **I confess: . . .***

*or*

*leader: Friends, believing in God means putting all our trust in God. Under God's  
scrutiny, have we zeal for God's way, as revealed in the Torah (or Law) of  
Moses? As confirmed in the Living Law, renewed today in our community  
through Jesus? Let us acknowledge our sins and so prepare ourselves to  
celebrate the sacred mysteries:*

*leader: "You shall not have other gods besides Me," says the holy God.  
For preferring our own interest to the service of Your Gospel:  
- ( pause ) - **Lord, have mercy:***

leader: *"You shall love your neighbour as yourself," says the holy God.  
For our forgetting to serve our sisters and brothers:  
- (pause) - **Christ, have mercy:***

leader: *"You shall make the Sabbath a memorial, a holy day." says the holy God.  
For having neglected to make Sunday special to celebrate Your new  
Covenant: - (pause) - **Lord, have mercy:***

leader: *May almighty God, cleanse us of our sins and through the celebration of  
this Eucharist make us worthy to sit at the table of God's realm:*

all: **Amen**

**GLORIA** (omitted)

**Opening Prayer**

leader: *(Kia inoi tatou: ...) Holy God, the folly of the cross  
mocks our human wisdom,  
and the weakness of the crucified  
puts worldly power to shame.  
Banish from our hearts  
every pretence of might and of knowledge,  
that by the power flowing from Christ's resurrection  
Your people may be raised up from the death of sin  
and fashioned into a living temple of Your glory.  
Grant this through Christ, our liberator from sin:*

all: **Amen.**

**Introduction to the first reading:** (Exodus 20 : 1 – 17)

leader: *The 'ten words' (declogue) of the Torah of Moses, teach about the way of  
life which must be defended, otherwise the value of life is degraded.  
God's holiness is linked to the value of brother and sister.*

**Introduction to the second reading:** (1 Corinthians 1 : 22 – 25)

leader: *With his message of the cross, Paul invites his audience to discover an  
expression of power that differs from the common understanding of  
power – as domination, coercion and control. Christ is the power and the  
Wisdom of God.*

**Gospel Acclamation:**

all: ***Praise to you, Lord Jesus Christ, King of endless glory!  
God loved the world so much, God gave us his only Son,  
that all who believe in him might have eternal life.  
Praise to you, Lord Jesus Christ, King of endless glory!***

**Introduction to the gospel reading:** (John 2 : 13 – 25)

leader: *The evangelist John, had just presented the start of Jesus' mission in  
Cana of Galilee. Then the first confrontation with the authorities of the  
Hebrew religious people, takes place in the Jerusalem temple. (The  
Synoptics put the account of this event towards the end of Jesus'  
ministry).*

**Homily Notes** (*presider*)

- *'In the reading from Exodus, the ten words' (decatalogue) of the Torah (Law) teach about GOD's freedom – the awesomeness of the time (vv.8-11) and the awesomeness of language (v.7). These are the modes of life which must be defended, otherwise the value of life is profaned and degraded.*
- *The speaker discerns that in the matter of the LORD's shalom, there is a delicate balance of this gift of creation. It is neither negotiable nor at human disposal. The principles of justice and righteousness in the Torah, cannot be compromised.*
- *Covenant requires an agent of order and for the psalmist, that agent of order is usually the ruler (though it may be the government, or the doctor, or teacher, or parent). The ruler is the agent of legitimate authority and his function (and it usually is a man) as ruler is clear; to arrange and administer power in the face of chaos, so that people can be human after the image of GOD. That means managing the food supply so people can eat; managing demons so that people are free; managing sickness so that people are healthy and to address death in life-giving ways.*
- *A ruler always thinks about order. But the prophet thinks about the Torah, which a ruler thinks does not matter. Torah is especially about, "giving power to the powerless; reviving the soul; making the simple wise; rejoicing the heart and enlightening the eyes" (vv.7-8).*
- *Paul confronts this human demand, with the truth of the cross as GOD's saving power (v.23). Paul implies that GOD's activity never confronts us human beings with the type of persuasive force that we demand. Paul argues, that the Corinthians who regard these human demands as so important, could hardly expect to be among the elect. The church in Corinth comprised a group of people whose talents, ambition, and wealth, led them to achieve a higher status than their origins and social class would normally allow.*
- *Turmoil in the community was caused by some who tried to wield their new-found power and influence within the Christian community. It was something they couldn't exercise within the larger community of Corinth. Paul refuses to allow the message of the cross to be confused with a religion that promises the faithful miraculous powers, or wisdom which would pass as profound in some human sense.*
- *With his message of the cross, he invites his listeners/readers to discover an expression of power that differs from the common understanding of power as domination, coercion and control. These qualities thrive in an environment of rivalry and competition. On the other hand, GOD's action in Jesus provides a new definition of power - in vulnerability (v.18). That discovery puts in perspective the rivalry of the competing factions like those in Corinth. Power belongs to the*

*whole community - and especially to those, who were previously excluded from it.*

- *John had just presented the start of Jesus' mission in Cana of Galilee. Then the first confrontation with the authorities of the Israelite religious authorities takes place in the Jerusalem temple. (The synoptics put this event towards the end of Jesus' ministry). Passover is the celebration of liberation. What Jesus finds in the temple is a new form of oppression of people. It seems that concessions to trade in the temple were in the hands of a few powerful people, including the family of the high priest. Jesus' action wasn't so much against the merchants themselves. They were merely employees. He acted against the highest authorities who were responsible for the organisation of the trading. He accuses them of converting to the temple into a commercial centre.*
- *In the Book of Revelation, John says that in the new Jerusalem, there will be no temple. He goes on to say that the temple will be the whole universe. He means that there is not to be any exploitation: neither in church porches, nor in the streets and centres of commerce. In other words, there must be no exploitation at all. John, the gospel writer, was anti-temple. Other groups in Israel, like the Essenes and the Samaritans, felt the same way about the temple. John mentions that Jesus was later accused of being a Samaritan. When Jesus was put on trial, sayings of his are used against him. For example, "He said he would destroy the temple". . . but here Jesus says, "You destroy . . ." which puts the burden of the destruction of the temple on the Israelite religious authorities. The religious authorities couldn't accuse Jesus of purifying the temple of corruption and exploitation, because his message was too consistent with the message of the prophets. So instead, they accuse him of trying to destroy the temple. They gave great importance to the temple. But the temple authorities' attitudes were ruining people.*
- *Jesus was opposed to the idea of giving more importance to houses than to peoples' bodies. He too was against the temple but his accusers were wrong in saying that he was going to destroy it like a terrorist. Jesus put an end to the temple without any need to set it on fire. All the accusations made by exploiters in any society against Christ are similar to the accusations here; that Jesus wanted to destroy the religious temple. But Jesus intends 'temple' to mean, not only the religious sanctuary but also the temples of banking and power and commerce.*

### **Creed / Statement of Faith**

**Intercessions – 3<sup>rd</sup> Week in Lent** [ Sun 3<sup>rd</sup> – Sat 9<sup>th</sup> March 2024 ]

*invitation to pray:*

*leader: Friends in Christ, with all the saints whose lives are transformed in in Spirit, let us pray for all the human family:*

1: *For all the members of the church and those preparing to become members. May we find new life in the true worship that Jesus offers and may we live his way: - (pause) – God the Way, hear us:*

*all: **God, the Way, hear us.***

2: *For all life to be treated with dignity and respect – especially the lives of the elderly and the vulnerable. May we as a people grow in love and respect for all: - (pause) - God the Life, hear us:*

*all: **God the Life, hear us.***

3: *For all neglected, abused and impoverished children in New Zealand. May we support those working to provide for their material, emotional and spiritual needs: - (pause) – God the Truth, hear us:*

*all: **God the Truth, hear us.***

4: *For those preparing to receive the Sacraments. May the holy Spirit who searches the hearts of all, strengthen us in our weakness: - (pause) - God the Strength, hear us:*

*all: **God the Strength, hear us.***

5: *For the sick: we pray for: . . ( refer to parish newsletter )  
May they find new life in the spirit and truth that Jesus offers. May they be comforted and understand their closeness to God:  
- ( pause ) - God the Well-being, hear us:*

*all: **God the Well-being, hear us.***

6: *For those who have died: . . . ( refer to parish newsletter )  
And those whose anniversaries occur about now: . . . (see newsletter)  
May they be welcomed into the community of saints and share in the joy of heaven: - ( pause ) - God the Living, hear us:*

*all: **God the Living, hear us.***

*Concluding Prayer:*

*leader: Have mercy, O Lord, on Your Church and listen to our heartfelt prayers, so that those You call to share in Christ's paschal mystery may never lack the comfort of Your grace. We ask this through Jesus Christ:*

*all: **Amen***

### Prayer over the Gifts

*presider: ( Kia inoi tatou: ... ) Lord, through this sacrifice of reconciliation grant in Your mercy, that we who seek pardon for our own sins may we learn to forgive one another. We ask this through Jesus Christ our Lord:*

*all: **Amen***

### Preface

*presider: The Lord be with you.*

*all: **And also with you.***

*presider: Lift up your hearts.*

*all: **We lift them up to the Lord.***

*presider: Let us give thanks to the Lord our God.*

*all: **It is right to give our thanks and praise.***

*presider: It is truly right and just,  
our duty and our salvation,  
always and everywhere to give you thanks,  
holy Father, almighty and eternal God.  
You bid us show our thanks  
through the practice of self-denial,  
that we may curb our sinful pride  
and, by sharing our bread with the hungry,  
may imitate Your generous love.  
Now, with all the angels and saints,  
we praise and magnify your glory without end:*

*all: **Holy holy holy!***

### EUCCHARISTIC PRAYER

#### Memorial Acclamation

*( the Eucharistic Prayer ends with the great 'AMEN' )*

### Introduction to the Lord's Prayer

*either*

*leader: With trust in God, who nourishes us in the hour of need,  
let us pray as Jesus taught us:*

*or*

*leader: Let us pray for the coming of God's realm as Jesus taught us.*

*or*

*leader: The Father has forgiven us, let us forgive our neighbour from the heart  
as we say:*

*all: **Our Father, . . .***

*presider: Deliver us, Lord, we pray, from every evil;  
graciously grant peace in our days,  
that by the help of Your mercy,*

*we may be always freed from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Saviour, Jesus Christ.*

*all: **For the kingdom, the power and the glory are Yours,  
now and for ever. Amen.***

**Sign of Peace**

*presider: Lord Jesus Christ, you said to your apostles:  
'Peace I leave with you, my peace I give to you'.  
Look not on our sins, but on the faith of your Church  
and grant us the peace and unity of your Realm,  
where you live, now and always:*

*all: **Amen.***

*presider: The peace of the Lord be with you:*

*all: **And with your spirit.***

*leader: Let us offer each other a sign of peace:*

**Lamb of God**

*all: **Lamb of God, You take away the sins of the world,  
have mercy on us (x2)  
Lamb of God, You take away the sins of the world,  
grant us peace.***

*presider: Lord Jesus Christ, Son of the living God,  
who by the will of the Father  
and the work of the Holy Spirit,  
through your death gave life to the world;  
free us by this your most holy Body and Blood  
from all our sins and from every evil:  
keep us always faithful to your commandments  
and never let us be parted from you.*

*all: **Amen***

*either*

*presider: Behold the Lamb of God. Behold him who takes away the sins of  
the world. Blessed are those called to the supper of the Lamb.*

*or*

*presider: This is the bread come down from heaven;  
whoever eats this bread will never die.*

*This is the cup of eternal life;  
whoever drinks of it will live forever:*

*all: **Lord, I am not worthy that You should enter under my roof,  
but only say the Word and my soul shall be healed.***

**Holy Communion**

*presider: Ko te Tinana o te Karaiti:  
( Ko nga Toto o te Karaiti: )*

### **Prayer after Communion**

*leader: ( Kia inoi tatou: ... ) Lord our God, You feed us in this life with bread from heaven, the pledge and foreshadowing of future glory; grant that the working of this sacrament within us may bear fruit in our daily lives. We ask this in the name of Jesus, the Lord:*

*all: **Amen.***

*( an opportunity for announcements/notices etc. . . . )*

### **Dismissal**

*leader: We are sent; in the name of God,  
Who has no final commitment  
to the present ordering;  
we are sent in the name of Jesus,  
who perfects Torah-keeping and worship  
through His person;  
we are sent in the name of the holy Spirit,  
who affirms that our bodily life is sacred;  
to affirm through our bodiliness  
the world Jesus came to transform;  
until we gather again:*

*all: **Amen***

### **The Blessing**

*presider: Kia whakapaingia koutou e te Atua kaha rawa,  
e te Matua, e te Tamaiti ✠ e te Wairua Tapu.*

*all: **Amene***

*leader: The Mass has ended, go in peace.*

*all: **Thanks be to God.***