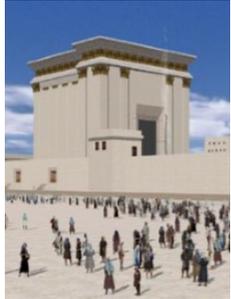


speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken. *John 2.13-22*

Reader For the Gospel of the Lord
ALL Praise to you, Lord Jesus Christ



An artist's impression of Herod's enlarged Temple, the one known to Jesus, which dominated Jerusalem.

You can see the scale from the

Bible Readings next week 4th in Lent 11 March 2018

Refreshment/Mothering Sunday

Num. 21.4-9 Ps. 107.1-3, 17-22 Ephesians 2.1-10 Jn 3.14-21

Simmel Cake will be distributed at all services next week.

Prayer for the Week Lord God, our Redeemer, who heard the cry of your people and sent your servant Moses to lead them out of slavery: free us from the tyranny of sin and death and, by the leading of your Spirit, bring us to our promised land; through Jesus Christ our Lord. **Amen.**

Pray for the Faithful Departed

We remember before God: Wilma MacKenzie, Lesley Manning, Marjorie Scott, Jennifer Tonoli *whose anniversaries occur this week.*

Commemorations of the week.

March 7. Perpetua and her Companions, martyred in the arena at Carthage (North Africa) during one of the Roman persecutions. (d.203)

March 8. John of God (1495-1550), of Portugal, worker among the sick and poor. He is the founder of the 'Brothers Hospitallers' and patron saint of hospitals; many hospitals have been named after him.

March 9 Sister Emma SSA, Superior of the Society of Sacred Advent (Queensland) (d. 1939).

Third Sunday in Lent

4 March 2018

Sentence God spoke these words and said, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me." *Ex. 20.1*

Collect

Lord of the overturning, your passion sweeps away
the calculating religion, the pious profiteering
which keeps us safely outside the holy places:
may we find our way through the debris
of all that protected us, to find your dangerous heart
and our world upside down;
through Jesus Christ, our exiled Lord. **Amen.**

A reading from the book of Exodus.

There are ten 'words' that Moses brings from his mountain experience with God. They are addressed to an adult male, though elsewhere women are also included in the obligations of the covenant relationship with God. The injunctions here distinguish Israel from its neighbours, especially imageless worship. Notice that the existence of other 'gods' is not denied, but Israel is to worship the God who brought them out of slavery in Egypt.

God spoke all these words: I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments. You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his

name. Remember the sabbath day, and keep it holy. For six days you shall labour and do all your work. But the seventh day is a sabbath to the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it. Honour your father and your mother, so that your days may be long in the land that the LORD your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbour. You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Reader For the word of the Lord
All Thanks be to God

Psalm 19 at 8am APBA page 239

This psalm is a hymn to God as creator and so as the one who knows humanity best who is then the maker of 'the law', that is Torah or 'way' for living.

A reading from the first letter of Paul to the Corinthians

This famous passage gives the contrast between Christ crucified and worldly wisdom. The humiliating death on the cross was a stumbling block and foolishness to many, but the cross showed the love of God arises from a deeper wisdom and power than we can imagine.

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.' Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a

stumbling-block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

1 Corinthians 1.18-2

Reader May your word live in us.
All And bear much fruit to your glory.

Gospel Acclamation

All Praise and honour to you, Lord Jesus!

Cantor When Jesus rose from the dead his disciples remembered what he had said, and they believed the scripture and the words he spoke.

All Praise and honour to you, Lord Jesus!

Reader The Lord be with you.

ALL And also with you.

Reader A reading from the holy gospel according to John.

ALL Glory to you Lord Jesus Christ.

The protest of Jesus is against the corruption of the Temple, which was hindering true worship. It was a direct challenge to the Temple authorities and the Jewish establishment and will have fatal consequences for Jesus. The other gospels place this episode during Jesus' last visit to Jerusalem, but John tells it as an event early in Jesus' public ministry.

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables. He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a market-place!' His disciples remembered that it was written, 'Zeal for your house will consume me.' The Jews then said to him, 'What sign can you show us for doing this?' Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' The Jews then said, 'This temple has been under construction for forty-six years, and will you raise it up in three days?' But he was