

3rd Sunday of Lent

The selling of livestock and changing Roman money into Jewish coinage was legitimate business. It was when people abused the system, turning the Temple itself into a market, that Our Lord's anger was roused.

Exodus 20:1-17

God does not let sin continue for ever. The commandments are also statements of fact.

1 Corinthians 1:22-25

Until we see God, God's wisdom will always look like foolishness to us.

John 2:13-25

The cleansing of the Temple by Christ warns us that he will continually cleanse the new temple of the Holy Spirit, which is his Church.

Reflection



THE TEMPLE JESUS SPOKE ABOUT WAS HIS BODY

It's today's gospel writer, John, the last of the four, who adds dialogue to the provocative action of Jesus in driving the sellers of animals and the money

changers out of the temple. Jesus solemnly affirms that if the temple is destroyed, he will raise it up in three days. Nobody understands what he is saying. So John explains: “Jesus was talking about the temple that was his body”.

We’ve always got to remember that John wrote his Gospel twenty or thirty years after the temple had been destroyed. A lot of Jews felt orphaned. The temple was at the heart of their religion. How could they survive without the presence of God in the midst of his people?

John reminds the followers of Jesus that they shouldn’t feel nostalgia for the old temple. Jesus is the new temple», “destroyed” by the authorities but “resurrected” by the Father.

This isn’t just a bold metaphor; it’s a reality that has got to mark the relationship of the Christian with God. It changes everything for people who see the new temple in Jesus, in whom God lives. It’s not enough just to enter a church to meet God. You’ve got to be with Jesus, to join his project, to follow his footsteps, to live by his spirit.



To worship God in this new temple it isn’t enough just to burn incense, sing songs of praise, or conduct solemn liturgies. People who truly worship God are people who live in the sight of God “in spirit and in truth”. True worship lies in living in the spirit of Jesus, and by the truth of the gospel, without which worship is empty.

The doors of this new temple, which is Jesus, are open to everyone. No one is excluded. Sinners, the unclean, and even pagans can enter it. The God who lives in Jesus **belongs** to everyone and is **for** everyone. There is no discrimination at all in this temple. “In Christ there is no male or female» no chosen races or excluded nations. The only favourites are people who are in need of love and life. We do need churches and temples to honour Jesus as Lord, but he is our true temple.

WORDSEARCH

R	S	C	Y	S	H	E	E	P	T	JERUSALEM	PASSOVER	PIGEONS
Z	E	D	O	S	M	C	B	E	F	WHIP	MARKET	SANCTUARY
W	O	V	N	C	E	O	K	L	O	ZEAL	BODY	COINS
B	H	S	O	S	L	R	N	A	R	SHEEP	MONEY	HOUSE
E	O	I	G	S	A	Z	E	E	T			
C	N	G	P	M	S	R	S	Z	Y			
S	A	N	C	T	U	A	R	Y	S			
J	E	S	O	T	R	B	P	P	I			
K	U	P	I	G	E	O	N	S	X			
E	S	U	O	H	J	S	G	I	P			

FIRST SCRUTINY FOR THE ELECT

The “Scrutiny Rites” of Lent are communal prayers, celebrated to strengthen “the elect”, the people chosen to prepare for Baptism, to overcome the power of sin in their lives and to help them to grow in the virtues.

These ritual celebrations are held on the **Third, Fourth** and **Fifth** Sundays of Lent where there are catechumens present. The readings on these three Sundays are then taken from the Gospel of John.

On the Third Sunday we hear the story of the woman at the well and her thirst for God (Jn 4:4-42).

On the Fourth Sunday we hear the story of the man born blind and the healing power of God in his life (Jn 9:1-41).

On the Fifth Sunday we hear the story of the raising of Lazarus, reminding us of our own dying and rising with Christ in Baptism (Jn 11:1-45).

Since we’re all called to continual conversion throughout our lives, we join with the elect in scrutinising our own lives and praying to God for the grace to overcome the power of sin that still has a hold on us, and the grace to be strengthened in the virtues.