

**ENTRANCE ANTIPHON**

**My eyes are always on the Lord,  
for he rescues my feet from the snare.  
Turn to me and have mercy on me,  
for I am alone and poor.**

**COLLECT**

O God, author of every mercy and of all goodness,  
who in fasting, prayer and almsgiving  
have shown us a remedy for sin,  
look graciously on this confession of our  
lowliness,  
that we, who are bowed down by our  
conscience,  
may always be lifted up by your mercy.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of  
the Holy Spirit,  
one God, for ever and ever.  
**Amen.**

**FIRST READING**

Ex 20:1-17

(For shorter form, read between > <)

A reading from the book of Exodus.

>God spoke all these words. He 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 gods except me.<

"You shall not make yourself a carved  
image or any likeness of anything in heaven  
or on earth beneath or in the waters under  
the earth; you shall not bow down to them  
or serve them. For I, the Lord your God, am  
a jealous God and I punish the father's fault  
in the sons, the grandsons, and the great-  
grandsons of those who hate me; but I show  
kindness to thousands of those who love me  
and keep my commandments.

>"You shall not utter the name of the Lord  
your God to misuse it, for the Lord will not  
leave unpunished the man who utters his  
name to misuse it.<

"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  
for the Lord your God. You shall do no work  
that day, neither you nor your son nor your  
daughter nor your servants, men or women,  
nor your animals nor the stranger who lives  
with you. For in six days the Lord made the  
heavens and the earth and the sea and all  
that these hold, but on the seventh day he  
rested; that is why the Lord has blessed the  
sabbath day and made it sacred.

>"Honour your father and your mother so  
that you may have a long life in the land that  
the Lord your God has given to you.

"You shall not kill.

"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 his servant, man or woman, or his  
ox, or his donkey, or anything that is his."

The word of the Lord.<

**Thanks be to God.**

**PSALM**

Ps 18

Response:

**You, Lord, have the message of eternal life.**

1. The law of the Lord is perfect,  
it revives the soul.

The rule of the Lord is to be trusted,  
it gives wisdom to the simple. (R.)

2. The precepts of the Lord are right,  
they gladden the heart.  
The command of the Lord is clear,  
it gives light to the eyes. (R.)

3. The fear of the Lord is holy,  
abiding for ever.  
The decrees of the Lord are truth  
and all of them just. (R.)

4. They are more to be desired than gold,  
than the purest of gold  
and sweeter are they than honey,  
than honey from the comb. (R.)

**SECOND READING**

1 Cor 1:22-25

A reading from the first letter of St Paul to the  
Corinthians.

While the Jews demand miracles and  
the Greeks look for wisdom, here are we  
preaching a crucified Christ; to the Jews  
an obstacle that they cannot get over, to  
the pagans madness, but to those who  
have been called, whether they are Jews  
or Greeks, a Christ who is the power and  
the wisdom of God. For God's foolishness  
is wiser than human wisdom, and God's  
weakness is stronger than human strength.

The word of the Lord.

**Thanks be to God.**

**GOSPEL ACCLAMATION**

**Praise to you, O Christ, king of eternal glory!  
I am the resurrection and the life, says the  
Lord,**

**whoever believes in me will never die.**

**Praise to you, O Christ, king of eternal glory!**

**GOSPEL**

Jn 2:13-25

A reading from the holy Gospel according to  
John.

Just before the Jewish Passover Jesus  
went up to Jerusalem, and in the Temple he  
found people selling cattle and sheep and  
pigeons, and the money changers sitting  
at their counters there. Making a whip out  
of some cord, he drove them all out of the  
Temple, cattle and sheep as well, scattered  
the money changers' coins, knocked their  
tables over and said to the pigeon-sellers,  
"Take all this out of here and stop turning  
my Father's house into a market." Then his  
disciples remembered the words of scripture:  
Zeal for your house will devour me. The  
Jews intervened and said, "What sign can  
you show us to justify what you have done?"  
Jesus answered, "Destroy this sanctuary,  
and in three days I will raise it up." The  
Jews replied, "It has taken forty-six years to  
build this sanctuary: are you going to raise  
it up in three days?" But he was speaking of  
the sanctuary that was his body, and when  
Jesus rose from the dead, his disciples  
remembered that he had said this, and they  
believed the scripture and the words he had  
said.

During his stay in Jerusalem for the  
Passover many believed in his name when  
they saw the signs that he gave, but Jesus  
knew them all and did not trust himself to  
them; he never needed evidence about any  
man; he could tell what a man had in him.

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

**PROFESSION OF FAITH**

**I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with  
the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,**

*(all bow during the next three lines)*

**and by the Holy Spirit was incarnate of the  
Virgin Mary,  
and became man.**

**For our sake he was crucified under  
Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord,  
the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored  
and glorified,  
who has spoken through the prophets.**

**I believe in one, holy, catholic and  
apostolic Church.**

**I confess one Baptism for the forgiveness  
of sins  
and I look forward to the resurrection of the  
dead  
and the life of the world to come. Amen.**

**PRAYER OVER THE OFFERINGS**

Be pleased, O Lord, with these sacrificial  
offerings,  
and grant that we who beseech pardon for  
our own sins,  
may take care to forgive our neighbour.  
Through Christ our Lord.  
**Amen.**

**COMMUNION ANTIPHON**

**The sparrow finds a home,  
and the swallow a nest for her young:  
by your altars, O Lord of hosts, my King and  
my God.  
Blessed are they who dwell in your house,  
forever singing your praise.**

**PRAYER AFTER COMMUNION**

As we receive the pledge  
of things yet hidden in heaven  
and are nourished while still on earth  
with the Bread that comes from on high,  
we humbly entreat you, O Lord,  
that what is being brought about in us in  
mystery  
may come to true completion.  
Through Christ our Lord.  
**Amen.**

## CLEAR OUT OF HERE!

(JOHN 2:13-25)



*'Jesus Cleanses the Temple'*

In the Gospel accounts of Mark, Matthew and Luke, the episode of the cleansing of the Temple follows the entry of Jesus and his disciples into Jerusalem and provides the reason for the final plot to bring about Jesus' death.

In the Fourth Gospel (John) version, the pretext for this conspiracy is the raising of Lazarus, so the evangelist places this well-attested event at the beginning of Jesus' ministry. The area of Judea is that of hostility to Jesus, Jerusalem is the chief city in the region and the Temple is the religious focal point of the capital. The Passover is the principal pilgrimage Jewish feast, so the setting of today's event could not be more significant. Three terms are used to denote the place: "Temple", "my Father's house" and "sanctuary". The first refers to the physical building; the second, the house of the Lord (the traditional way of referring to the Temple) which has become a "market"; the third, the inner sanctuary, the place of God's presence to the people of Israel.

In the Fourth Gospel, we find the theme of *replacement*: Jesus in himself replaces the feasts and institutions of Judaism. The Temple was the place of privileged access to the presence of God for Israel. The discussion with the Jewish authorities plays on the ambiguity of the physical stone structure and its ultimate purpose as the place where God's presence is located in a special way. As a result of Jesus' death and resurrection, Jesus himself will be the place where God's presence is accessible to people. ■

### LEARN

In the Fourth Gospel, the term "the Jews" usually refers to the religious and political leaders in Israel, not to the people as a whole.

In this Gospel version, Jesus replaces, in himself, the Temple as the focus of God's presence.

The Temple was the place of sacrifice: after its destruction by the Romans in 70 CE, it was never rebuilt and the sacrificial cult ceased in Judaism.

### SAY

God, give me the courage to  
change the things I can.  
(from the Serenity Prayer)

### DO

Reflect on what makes you angry in society or your local area: decide what you can do about it – and do it.

### REFLECT

The incident of the driving out of the merchants from the Temple precincts is the only one which shows Jesus in a fury. The merchants were providing the animals required for the rituals of sacrifice: the money-changers were converting Roman coinage bearing the emperor's image into acceptable currency for use within the sacred enclosure; there is no suggestion of racketeering. Although there was nothing technically wrong with what they were doing, Jesus sees it as an abuse, distracting from the purpose for which the Temple was built and takes drastic action to rectify the situation.

Anger is an emotion which is often misunderstood. It is essentially the appropriate reaction to unjust situations or the exploitation of the weaker members of society. It is usually the driving force behind much-needed reforms, for instance in regard to slavery, child labour and discrimination of any kind. It is, indeed, listed among the seven deadly sins, but if we look at these titles, we will find that they contain a positive value and that the 'sin' is, in fact, an extreme and inappropriate expression of this. Anger enables a constructive response to injustice: uncontrollable rage is destructive, both to the person concerned and to others involved. Without anger, there would be a resigned acceptance of unfair treatment: this is not the message of the Bible, of the prophets or of Jesus. It may be that we do not get angry enough when we should. ■