



Mountview Worship

Sunday 7th March 2021 – Lent 3

Welcome To Our Service

Acknowledgement

We acknowledge those who were here before us, the first inhabitants of this place.
We honour them for their custodianship of the land on which we gather today.



Call To Worship

From Psalm 19

The law of the Lord is perfect
Reviving the heart

The fear of the Lord is pure
Enduring forever

Let the words of my mouth and the meditations of my heart be acceptable to you, O Lord
My rock and my redeemer

Prayers For Lent

*'Come Lord Jesus' is from 'Bare Feet and Buttercups', Ruth Burgess, Wild Goose Publications (Adapted).
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Lord our God, you taught us how to worship you in the Ten Commandments.

To keep a day of rest like you did at the beginning of creation.

You have set before us the way to life

That comes from treating one another with justice and love.

Come, Lord our God, into our lives and hearts

Come, Lord Our God, into our lives and hearts

Lord Jesus, you are the king who comes in,

You come into the place where we are.

Into our world.

Into our church.

Into our homes

Into our hearts.

You come as least expected
 You come to unsettle the complacent
 and unseat the unjust
 You come whether we want you to come or not

This morning, we invite you to come.
 Into our world,
 Into our church.
 Into our homes.
 Into our hearts.

Come, Lord Jesus
COME, LORD JESUS

Your kingdom is for those who are hungry and thirsty to see justice in the world.
 We ask that you empower with your Spirit, all those who seek justice in the world.

Lord, empower us to seek justice
 and speak out against injustice.

Come, Lord Jesus
COME, LORD JESUS

Lord Jesus, you spoke against your Father's
 house being turned into a marketplace,
 and claimed it as a sacred place for worship.
 You taught your disciples you are the temple where God dwells.
 Through the Holy Spirit, you dwell in our hearts.

Come, Lord Jesus
COME, LORD JESUS

Readings

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Exodus 20: 1-17

20¹ Then God spoke all these words:

² I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery;
³ you shall have no other gods before me.

⁴ 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. ⁵ 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, ⁶ but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

⁷ 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.

⁸ Remember the sabbath day, and keep it holy. ⁹ Six days you shall labor and do all your work. ¹⁰ 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. ¹¹ 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.

¹² Honor your father and your mother,
 so that your days may be long in the land that the LORD your God is giving you.

¹³ You shall not murder.

¹⁴ You shall not commit adultery.

¹⁵ You shall not steal.

¹⁶ You shall not bear false witness against your neighbor.

¹⁷ You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

Psalm 19

God's Glory in Creation and the Law. To the leader. A Psalm of David.

¹⁹ ¹ The heavens are telling the glory of God;
and the firmament proclaims his handiwork.

² Day to day pours forth speech,
and night to night declares knowledge.

³ There is no speech, nor are there words;
their voice is not heard;

⁴ yet their voice goes out through all the earth, and their words to the end of the world.

In the heavens he has set a tent for the sun,

⁵ which comes out like a bridegroom from his wedding canopy,
and like a strong man runs its course with joy.

⁶ Its rising is from the end of the heavens, and its circuit to the end of them;
and nothing is hid from its heat.

⁷ The law of the LORD is perfect, reviving the soul;
the decrees of the LORD are sure, making wise the simple;

⁸ the precepts of the LORD are right, rejoicing the heart;
the commandment of the LORD is clear, enlightening the eyes;

⁹ the fear of the LORD is pure, enduring forever;
the ordinances of the LORD are true and righteous altogether.

¹⁰ More to be desired are they than gold, even much fine gold;
sweeter also than honey, and drippings of the honeycomb.

¹¹ Moreover by them is your servant warned;
in keeping them there is great reward.

¹² But who can detect their errors?
Clear me from hidden faults.

¹³ Keep back your servant also from the insolent;
do not let them have dominion over me.

Then I shall be blameless, and innocent of great transgression.

¹⁴ Let the words of my mouth and the meditation of my heart be acceptable to you,
O LORD, my rock and my redeemer.

John 2: 13-22

² ¹³ The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴ In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. ¹⁵ 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. ¹⁶ He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" ¹⁷ His disciples remembered that it was written, "Zeal for your house will consume me." ¹⁸ The Jews then said to him, "What sign can you show us for doing this?" ¹⁹ Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰ The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" ²¹ But he was speaking of the temple of his body. ²² 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.

For The Young At Heart – Anger

Anger can be a sign of grief or deep pain or frustration or hopelessness.

There are many types of anger:

Passive aggression

Open aggression

Assertive aggression

Suppressive aggression

When we are angry, we may feel like we're going to explode, or the anger may simmer.

We may have strategies to deal with our anger like deep breathing or taking ourselves to a quiet place to think over what's making us angry or to deal with a situation that makes us feel angry.

We may have a sense of humour about our anger and sometimes forget even why we're angry or we may need comfort from others when our anger is about pain.

Sometimes people are angry at us. When someone is angry at us it helps to place our feet on the ground and breathe deeply and try to stay calm and discern why the other person is angry and to try to feel compassion for them and listen to them, if safe and practical.

Sometimes it is wiser for us to give another person space to work out why they're angry and then choose to ask them why their angry, when they're calmer. You may have your own strategies for dealing with angry people.

There is an old and wise saying: Do not let the sun go down on your anger.

If family or friends are involved it's good to try to resolve the issue, so it doesn't fester and grow.

Today we are talking about a different kind of anger, we're looking at just anger.

The just anger of Jesus and his disciples.

Sermon

In the name of the Father, the Son and the Holy Spirit, amen

I'm still haunted by an encounter during 1996 when I trekked through a remote part of Nepal in the mountains.

A mother brought her baby boy to us, asking for antibiotics.

Apparently, the baby had a scratch on his foot that became infected.

She held him out to us and removed a filthy band aid off the heel of his foot. I looked at the heel of his foot.

I'm not a doctor but I could see it possibly had become gangrene. It was all black and green.

The guide gave her capsules of penicillin and told her to break them open and mix them with milk.

I could see that the baby would possibly die, and it was too late. A few days later a child was bitten by a large black jackal and her mother came running, afraid of rabies, which is common.

The only way to a hospital was a basket ambulance, a large basket on her father or mother's back and being carried on paths down the mountain to a remote hospital, which took days. It may have been too late by the time she reached a hospital that had a treatment. Once rabies is established there is no effective treatment.

I came home feeling angry and asking: *Why doesn't someone do something?*

I've been three more times and encountered the same problems and returned feeling a just anger and sense of helplessness about the lack of education about hygiene and stories of people dying from simple infections in remote areas.

Do you feel a just anger about a misjustice?

How do you feel about the findings and recommendations into aged care and mental health treatment?

Or the number of homeless on the streets?

All of us know about feeling a just anger about injustices and different situations.

In today's reading from John's gospel Jesus enters the Temple which he calls his Father's House, and he finds it has been turned into a marketplace. He is filled with a just anger and takes a whip and drives the traders and money lenders out of the temple, along with the animals. He tells the traders to take the cages of birds with them. It's a bit hard to drive out birds.

You can see the anger on Jesus' face, as he drives them out of the temple, in this painting.

When his disciples looked back on this moment, they remembered his zeal for God's house. He made his people aware of this desecration of the Temple and reminded them it was God's house, His father's House

The money lenders changed Roman coins with the emperors face on them which wasn't acceptable as temple tax into coins without a face on them and people paid the temple tax so they could worship God.

The animals were sacrificed, the wealthy able to buy sheep and cattle and the poor, only doves.

The animals were sacrificed to God. There must have been blood everywhere.

It was Passover and the Temple would have been crowded and the traders and moneylenders would have made a lot of money. It was one of the busiest times of the year.

When Jesus drove them out it would have closed down the Temple. There would be no more worship. This had consequences.

The authorities heard about it and they sought out Jesus and demanded a sign that he had authority.

What happens next is revolutionary.

He says: Destroy this Temple and in three days I will raise it up.

The authorities did not understand and took things literally. They thought what Jesus said was ridiculous.

But the disciples remembered his words. They understood when they looked back.

John wrote the gospel and finished it about 90CE, after the death of Jesus and he witnessed him being raised.

John and the disciples would have understood the irony of the Jewish people demanding a sign from Jesus for his authority and his response and then the Jewish authorities bringing about the sign, where Jesus was put to death and was raised in three days.

John knew what Jesus meant.

That's why he added the words: "But he was speaking of the temple of his body."

By then the Temple had been destroyed in 70 CE.

Christians had moved away from following Jewish practices. That's why John calls it the Passover of the Jews.

The disciples who listened to John's gospel would have understood Jesus revolutionary statement.

Jesus is the temple and Christians worship God in Jesus.

God is not in the temple where only a priest can have access to the holiest place in the temple once a year and everyone else cannot have access.

All have access to Jesus.

Not only that, but Jesus also promised the Spirit, which we all have received, so God dwells in us and we have access to God through the Spirit, where we become one in Christ.

Jesus brought about this radical relocation of where people find God.

Jesus is still transforming his church.

I attended a pastor's breakfast on Thursday for all pastors, priests, ministers and leaders in Whitehorse churches. We were discussing how the church changed during lockdown. Rev Penny from All Saints Anglican, Mitcham shared. She said her church was conservative but was able to embrace technology, became more creative in worship, joined with another denomination in offering food, and a Chinese church joined them.

We reflected on how ministry determines structures not structures determining ministry. How churches remained open and not defeated by limitations.

Just as Jesus transformed temple worship at a time when the temple was about to be destroyed and its leaders taken by the Romans to Rome as captives. Jesus prepared people's hearts for a major shift in how they saw God and where they found God. In Jesus, not in a building.

In the same way Jesus has led us through the past twelve months and changed the church.

We need to hold fast to the best of those changes

Some of the comments from the Pastor's breakfast made me think.

Many of us have learnt to be more open and motivated to dream of new ways of being church.
 We learnt about the power of prayer to break down barriers and give us courage to persevere in our faith.
 We found new ways to engage with people. We don't want to lose these new ways of being church.

We learnt to embrace God's Sabbath rest and travel at a slower pace. We don't want to lose this gift.

The church became decentralised and expanded into the community, into homes and hearts.
 We want to hang onto this expansion. At different times in history, when the church has become scattered
 it's been a time of expansion, outreach and growth. We don't want to shrink back.

Churches have engaged in ministry that they never imagined or dreamed of doing and this has been a gift from God.

Some of the churches are looking at why some people haven't returned to church and are looking into where they have gone. Asking whether there is a need for prayer or pastoral care or embracing the new ways of engaging learnt during lockdown. One church has continued offering zoom bible studies. Other churches have a just anger about those doing it tough in the community.

The good news for us from today's gospel is Jesus has revolutionised how we worship God, and he continues to revolutionise how we worship God.

Jesus is the temple where God dwells.
 Let us worship him.

Rev Tina

Moment Of Quiet Reflection

Statement Of Belief – Yong Ting Jin, Hong Kong

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We believe in Jesus Christ
 our Saviour and Liberator
 the expression of God's redeeming
 and restoring love,
 the mark of humanness,
 source of courage, power, and love,
 God of God, light of light
 ground of our humanity

We believe that God resides in slums,
 lives in broken homes and hearts,
 suffers our loneliness, rejection, and powerlessness.

But through death and resurrection
 God gives life, pride and dignity,
 provides the context of our struggle,
 promises liberation
 to the oppressor and the oppressed,
 hope to those in despair...

We believe in the activity of the Holy Spirit
 who revives our decaying soul,
 resurrects our defeated spirits
 renews our hope of wholeness
 and reminds us of our responsibility
 in ushering God's new order here and now.

Offering Prayer

about offering up ourselves and giving thanks to God for all we have

**Lord and giver of every good thing,
we bring to you our lives and gifts for your kingdom
all for transformation through your grace and love,
made known in Jesus Christ our Saviour, amen**

Prayers Of The People And The Lord's Prayer

Geoffrey Willis has prepared the Prayers of the People for you today

In our prayers for the world we focus on the Republic of **Ireland** and the **United Kingdom of England, Northern Ireland, Scotland and Wales**. Dear Lord, we give thanks for the positive contributions which these countries have made to world history. But, we are conscious too that their role in colonisation has left many wounds which are still healing in many places. We pray, Lord, that the post-Brexit stance by the UK will lead to the resolution of differences and political tensions over how they may relate to the rest of Europe. Lord, we pray for wise decisions by governments so that immigrants may be welcomed as the United Kingdom and Ireland become increasingly multi-ethnic, multi-religious societies.

Dear Lord, we pray for the churches in these countries as they experience increasing secularism and the emergence of new ways of expressing religion and spirituality.

We give thanks for those church leaders who have pioneered new ideas such as "Messy Church".

Lord, may there be an openness to new expressions of church in these lands.

We share in this prayer for Christian Unity from The Church of Ireland:

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify you; through Jesus Christ our Lord.

Quoted from The Church of Ireland, the Book of Common Prayer 2004 as posted on the World Council of Churches website.

In our ecumenical prayer cycle for churches in the City of Whitehorse, we pray today for the leaders and people of **St John's Anglican, Blackburn**. Lord, may their worship and service to the people of Blackburn be blessed.

In our Presbytery, we pray for the **Burwood and Burwood Heights** congregations.

Lord we pray for the Rev John Mann at Burwood that his ministry will be blessed and for the leaders and people of the congregation as they seek to serve their Lord in faithful ways. We pray also for the ministry of the Rev Sylvia Akauola-Tongotongo at Burwood Heights. Thank you Lord that Rev Sylvia is a Presbytery representative on our Cluster's Joint Nominating Committee and has been most helpful in her support of the Cluster's possibilities and selection of potential ministers.

In our Synod we pray for Uniting's Wesley Mission Victoria. This is one of Uniting's longest operating community services and includes their support of homeless folk by the provision of accommodation support and counselling. We pray for our relationship with Uniting as the Mountview House Project nears completion.

Lord, we pray for those of our members who need your comfort and healing. We particularly pray for those of our people who are in permanent care. May the support they receive from staff and family be beneficial to their well-being. Bless those who care for them. We name in our hearts those for whom we have concerns. May they know your love and be blessed with the care which they need.

We pray all these things in the name of Jesus our Lord in the words which he taught us:

Our Father in heaven, hallowed be your name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours
now and forever. Amen.

Candle Prayers

Being Human – Lent



Many thanks to Lorraine and Barney for doing the church sign for us.

Lenten Study

Still places available in the group

Prayers For The Australian Children's Choir

Last Saturday I was at the church in the morning, having a yarn with Eddie and Carmel from the Australian Children's Choir. (The choir use our facility) Carmel invited me to hear the children sing the Festive Alleluia, so I returned in the afternoon and Carmel arranged for Daniel (teacher) and the children to perform for me. They sang two versions of Alleluia, including the Festive Alleluia. Later Carmel asked whether I could pray for the choir. It's not been easy during lockdown. Please join me in praying for God to bless the choir and all the leaders with the Australian Children's Choir.

Blessing

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**God has called us to live in integrity and justice
May we all love mercy, act justly, and walk humbly with God. Amen**

Dismissal

Go out into the world in the power of the spirit and in all things at all times remember Christ is with you.
Make your life your worship to the praise and glory of God. Amen

Rev Tina, for Mountview Uniting Church

<https://www.mountviewuca.org/worship.html>

Final collation by Mountview Multimedia team.

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