

5th Sunday Ordinary Time (a) 5th February 2023

Introduction

- 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 day (see next)

Theme – ABOUT BEING 'SALT' AND 'LIGHT'

*commentator: We gather because
we have heard and answered
the invitation of Jesus, the Anointed One.
We are called to act in the world, like salt:
and light for others,
adding flavour to life in our world
and reflecting the goodness of our heavenly Father.
As the community of the baptised,
we gather on the eve of Waitangi Day,
conscious of our partnership with GOD
with other peoples and with the part of the Earth
we call home – Aotearoa New Zealand.*

- 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.*

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

Penitential Rite *Invitation to Repentance*

*presider: The Prophets and Jesus remind us that a failure to do justice
among our human partners makes our partnering GOD unreal!
- (pause) - LORD, have mercy:*

*all: **LORD, have mercy:***

*presider: We blame victims rather than investigate the cause of grief.
We doubt the goodwill of our cultural partners and take advantage of the
positions of power we have inherited from the past:
- (pause) - CHRIST, have mercy:*

*all: **CHRIST, have mercy.***

*presider: As disciples of Jesus, we are to be "light for the world", but we hide our
light under the mediocrity of our lives! - (pause) - **LORD, have mercy:***

*all: **LORD, have mercy.***

presider: May the GOD of Mercy, forgive us our sins and bring us to lasting life:

*all: **Amen.***

GLORIA *invitation*

commentator: *With all the voices of heaven, let us sing praise, honour & glory to GOD.*

Opening Prayer

presider: *(Kia inoi tatou: ...) Heavenly Father,
You have called Your Church
to be the Salt of the Earth
and Light to the World.
Give us vigorous faith
and a love that is genuine,
so that all may see our works
and give You the glory.
We pray through Jesus Christ, Your Son,
who lives and reigns with You
in the unity of the Holy Spirit,
GOD, now and always:*

all: **Amen.**

Introduction to the first reading: *(Isaiah 58 : 7 – 10)*

commentator: *Isaiah's prophetic role is to expose as idolatry what the priesthood labelled 'uprightness'. He does this by affirming that authentic worship happens only when religious ritual is joined to "hands-on" practical involvement with the poor.*

Introduction to the second reading: *(1 Corinthian 2 : 1 – 5)*

commentator: *The passage from St Paul letter is composed in the light of the apostle's debate with a divided Corinthian community. At the heart of GOD's "hidden" & "secret" wisdom is the figure of the crucified Christ, who is Righteousness itself!*

Gospel Acclamation:

all: **Alleluia! Alleluia! I am the light of the World, says the LORD; whoever follows me will have the light of life. Alleluia!**

Introduction to the gospel reading: *(Matthew 5 : 13 – 16)*

commentator: *Matthew states that disciples are; "light and salt for the world". That reinforces the point that Isaiah makes in today's first reading. The very nature of discipleship means disciples have an effect on their environment. They are called to the public arena to bear witness by their practice to the same commitments Isaiah demanded.*

Homily Notes *presider:*

- *[Isaiah 58 : 7 – 10] The verses immediately preceding this excerpt pose the question of true fasting. Today's verses give the answer: True fasting is sharing our bread with the hungry. The emphasis is on sharing one's bread: "Then shall your light break forth like the dawn . . . then shall your light rise in the darkness".*
- *This makes the reading appropriate for the post-Epiphany season, which is concerned not only with the epiphany of GOD in Christ but also with the Christian life as an epiphany of GOD's love for us.*

The theme of the Christian as 'a light' in the world's darkness, is then taken up in the refrain of the psalm and in the Gospel.

- *[1 Corinthians 2 : 1- 5] It has often been thought that Paul changed his preaching at Corinth because of his failure at Athens (see Ac.17). In preaching to the Stoics and Epicureans there, he had tried to use sophisticated philosophical arguments, full of literary allusions. When he got to Corinth, he abandoned this style and concentrated on the message of the cross. This is unlikely because in writing up Paul's visit to Athens, the author of Acts probably followed the custom of ancient historians, composing the Areopagus speech himself and putting it on Paul's lips. It is a sample of the Christian apologetic customary at the time Acts was written. Accordingly, we must suppose that at Athens, as at Corinth, Paul followed his usual practice of preaching Christ crucified.*
- *At Athens his message was refused because the cross was a stumbling block to the Jews and folly to the Gentiles. Intellectuals did not, and still do not, want to hear about human sin and divine salvation through the cross of Jesus Christ – that is both the folly and the stumbling block.*
- *The Corinthians' present behaviour – their cliquishness and their pride in wisdom – is wholly inconsistent with the gospel of the cross as they had received it through Paul's preaching. The cross of Christ was the denial of all human wisdom and its accompanying pride.*
- *The way the Corinthians are now behaving, one would think that Paul had not preached the message of the cross but lofty and plausible words of human wisdom, like the wandering preachers and charlatans so common in the Hellenistic world, Paul has only his weak words, yet GOD made these words the vehicle of his "Spirit and power." And, after all, they did bring the Corinthians to faith.*
- *[Matthew 5 : 13 – 16] The band of disciples, the nucleus of the future Church, is described under three metaphors: salt, a city on a hill, and a light in the world. The passage concludes with the well-known exhortation: "Let your light shine before others".*
- *The Sermon on the Mount does not say that the disciples are to become the salt; that they are to become like a city on a hill; or make themselves a light amid the darkness of the world. They are all those things, because Jesus has called them and they have responded.*
- *Rather, they are expected to show what they are: "Let your light so shine before people." The text doesn't specify what these good works are. It is more concerned to insist that good works are not the meritorious deeds of the disciples themselves, for the world that sees them does not praise the disciples for them, but the heavenly Father. The good works of the disciples point away from themselves to the grace of GOD through which they were wrought.*

Creed / Statement of Faith

Intercessions - 5th Week Ordinary Time [Sun 5th – Sat 11th February 2023]

invitation to pray:

commentator: United in one heart and mind, let us pray with confidence to the GOD of many blessings, for our world and it's needs:

1: *For the Parish of St. Mary's: we pray for the grace to reflect GOD's love for us by showing that same love and desire for justice, for all:*

- (pause) - GOD of Love, hear us:

all: GOD of Love, hear us.

2: *For Christians disciples: like Jesus, we may be intent upon transforming the norms of public morality: - (pause) - GOD of Conversion, hear us:*

all: GOD of Conversion, hear us.

3: *For Christ's teachings in the Beatitudes, may provide a firm foundation for all of us to build communities of harmony and peace:*

- (pause) – GOD of Peace, hear us:

all: GOD of Peace, hear us.

4: *For an end to bigotry and hatred; following Jesus, may we love our enemies and and pray for those who persecute us:*

- (pause) - GOD whose love knows no boundaries, hear us:

all: GOD, whose love knows no boundaries, hear us.

5: *For those who find themselves alone. May they have observant neighbours who are alert to their well-being:*

- (pause) – GOD, who redefines neighbourliness, hear our prayer:

all: GOD who redefines neighbourliness, hear our prayer.

6: *Healer of the sick, we pray to you for: . . (see parish newsletter)
Bless them for they share in Christ's passion through their suffering.
May they be blessed with courage and patience:*

- (pause) - GOD of healing, hear our prayer:

all: GOD of healing, hear our prayer.

7: *O GOD, look kindly on your servants who have died confessing your name, including those who have died recently . . .*

And those whose anniversaries occur about now: . . . (see parish newsletter)

Number them among your saints:

- (pause) - GOD of mercy, hear our prayer:

all: GOD of mercy, hear our prayer.

Concluding Prayer:

commentator: GOD of graciousness, give answers to our prayers in your great kindness.

We ask through Christ our LORD: all: Amen

Prayer over the Gifts

*presider: (Kia inoi tatou: ...) LORD GOD,
You have provided food and drink
to sustain our Earthly life;
grant, we pray, that this bread and wine
may become the Sacrament that gives eternal life.
We ask this through Jesus Christ.*

*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.***

*It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.
Your Son, who is one with you from eternity,
was revealed by the Spirit as the glory of Israel
and the light to enlighten all peoples.
We too go forth rejoicing to meet the Saviour
and join with the saints and angels
as they sing the unending hymn of your praise:*

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

EUCCHARISTIC PRAYER

Memorial Acclamation

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

Introduction to the LORD's Prayer

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

*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.***

commentator: Let us offer each other an appropriate 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***

*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.*

*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

*presider: (Kia inoi tatou: ...) Merciful GOD,
You have invited us to share
in the one bread and the one cup.
Enable us to live as one in Christ
and to labour gladly for the salvation of all.
Grant this in the name of Jesus, the LORD.*

*all: **Amen.***

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

Dismissal

*commentator: We are sent; in the name of the GOD,
for whom there is no distinction
between believer and atheist,
if they become doers of the WORD of GOD"*

*and treat other as they would be treated themselves.
We are sent; in the name of Jesus
for whom there is no distinction
between slave and free person;
We are sent; in the name of GOD's holy Spirit,
for whom there is no distinction
between male and female,
to act on GOD's WORD;
to be sensitized to lingering injustices;
to risk, at our personal cost
advancement in Jesus' Way.
We ask this, through him,
who showed us how to live trustfully,
and to be "salt" and "light" for broken people,
and for our broken world.
We ask through Jesus Christ
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***

commentator: The Mass has ended, go in peace.

*all: **Thanks be to GOD.***