

6th Sunday Ordinary Time (A) 12th 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 liturgy (see next)

Theme – NEW STANDARDS

commentator: We gather as we begin to take stock after the effects of climate changes. Whether the floods have jeopardised our livelihoods or been a mere inconvenience, we cannot ignore these changes. - We prepare to set our course for the year, by hearing the WORD of GOD, in today's Scriptures. Jesus gives guidance in the form: "You have heard that it was said to those of ancient times, . . ." "But I say to you . . ." We will offer prayers of support for the victims of the recent flooding in our country and for the people of Syria and Turkey following the earthquake there. Today is World Marriage Sunday. After the homily there will be an invitation to renew marriage vows followed by a blessing:

- *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: When offering our gift at the altar, and remember that our brother or sister has something against us, leave the gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift!" (Mt.5:23-24)

*For our indifference to our sisters and brothers;
for our secret or undeclared angers towards them:*

*- (pause) - **LORD, have mercy:***

For all evil desires which have soured our hearts;

*- (pause) - **CHRIST, have mercy:***

*For our deviousness and deceitfulness; - (pause) -
for the 'Yes' on our lips and the 'No' in our hearts;*

*- (pause) - **LORD, have mercy:***

*presider: Let us forgive one another; that the LORD may forgive us
and that our offering may be pleasing to GOD:*

*all: **Amen***

GLORIA *invitation*

commentator: Let us sing praise, honour and glory to GOD.

Opening Prayer

*presider: (Kia inoi tatou: ...) O GOD,
You promise to remain with those
whose hearts are faithful and just.
By the gift of Your grace
make our lives worthy of Your abiding presence.
We ask this through our LORD Jesus Christ:*

*all: **Amen.***

Introduction to the first reading: *(Ecclesiasticus 15 : 15 – 20)*

*commentator: The first reading from the book of Ben Sirach (the Greek name of the
book is, 'Ecclesiasticus') is a statement on human free will. Sirach's
intention is to exonerate GOD from all responsibility for the evil in the
world.*

Introduction to the second reading: *(1 Corinthians 2 : 6 – 10)*

*commentator: Paul opposes the leading philosophy of his age. True wisdom according to
the apostle, is to be had by believers to whom the Spirit has revealed the
mystery of Christ!*

Gospel Acclamation:

*all: **Alleluia! Alleluia! Blessed are you, Father,
LORD of heaven and Earth;
You have revealed to little ones
the mysteries of Your realm. Alleluia!***

Introduction to the gospel reading: *(Matthew 5 : 17 – 37)*

*commentator: In the Sermon on the Mount, Jesus enunciates the new law of the realm
of GOD, or, better, the new interpretation of the old Law that is to prevail
in that realm. Jesus' new interpretation follows a pattern: First, the
formula, "you have heard that it was said [that is, that God said] to those
of ancient times..." and the formula introduces a quotation of one of the
commandments of the old Law. Then comes Jesus' reinterpretation
introduced by the formula, "but I say to you. . . ."*

Homily Notes *presider:*

- *The first reading is a statement on human free will. The human person appears to have complete freedom to choose either good or evil ("fire and water"). There's no recognition of the human need for grace. The author's main thrust, is to excuse GOD from responsibility for the evil in the world – GOD never told anyone to be godless or gave anyone license to sin.*
- *In the second reading, last week, Paul claimed that he preached only Christ crucified. Now he appears to take back much of what he had said earlier. He does not entirely repudiate wisdom after all. There is a legitimate sense in which human wisdom can be used in Christian theology. The Apostle picks up the "Gnostic" language that the Corinthians (wrongly) used about themselves: "wisdom," "mature," "mystery", "depths of GOD."*
- *There is a profound difference between Paul's use of these words and the Corinthians' use of them. The Corinthians were talking about a spiritual revelation into which they claimed to have been initiated when they became Christians. They thought that their very reception of it made them "mature."*
- *Paul, on the other hand, is talking about the meaning of the Cross in salvation history. The "mystery" is that the crucified One, precisely as the crucified, is the LORD of glory, or, to put it in our modern theological jargon, the Cross is the eschatological act of GOD.*
- *The Corinthians thought otherwise. For them, the Cross was an unfortunate episode of past history; the less said about it, the better. All that mattered now was that Christ was risen. He was now spirit and, as such, had conveyed to them wisdom by means of which they were "in." They thought they were mature, but in fact, by displaying their ignorance of the Cross, they were showing their immaturity.*
- *Paul says that it was "the rulers of this age" who "crucified the LORD of glory." The political rulers who executed Jesus may well, in Paul's thought, have been acting as the earthly agents of the powers of evil. These powers would then have blinded the rulers and prevented them from realising that they were crucifying the LORD of glory.*
- *By refusing to recognize the LORD of glory in the crucified (as opposed to the risen) One, the Corinthians were aligning themselves with Pontius Pilate and Herod, and so acting as agents of the powers of evil.*
- *In the Sermon on the Mount, Jesus enunciates the new law of the realm of GOD, or, better, the new interpretation of the old Law that is to prevail in that realm. This new interpretation is illustrated by a series of antitheses, as they are commonly called. These antitheses follow a common pattern.*
- *First comes the formula, "you have heard that it was said [that is, that God said] to those of ancient times ... " This formula introduces a verbatim quotation of one of the*

commandments of the old Law. Then comes Jesus' reinterpretation, introduced by the formula, "but I say to you."

- The prohibition of murder is enlarged to embrace anger, the prohibition of adultery to cover lustful glances, and the prohibition of false oaths to include any kind of swearing, since a simple yes or no should be just as binding.*
- There is the prohibition of adultery the prohibition of divorce. The continuation of chapter 5, not included here, gives two more antitheses, one on revenge and the other on love of the enemy.*
- The better righteousness that the realm of GOD requires not only outward behaviour but also inner motives. GOD's demand for obedience is absolute and total claiming the whole person in the entirety of his or her relations.*
- It has been said that the Sermon on the Mount by itself is bad news, a sharpening of the demands of the Law to the point of the impossible. Put in these terms, it throws a person back on the need for grace (and so advertises the Pelagian suggestions of the first reading, taken by itself). But in the kingdom, grace is given to enable one to advance toward the goal of absolute obedience.*

Renewal of Marriage Vows *(Invite married couples to stand, facing one another.)*

presider: On the day of your wedding, you declared your love for one another in the presence of the church's minister and the community.

Christ has abundantly blessed your love and will continue to do so. He consecrated you in baptism and enriched and strengthened you in the Sacrament of Matrimony, so that you could carry out the duties of marriage in mutual and lasting fidelity.

We congratulates you and rejoices with you on this special day dedicated to Marriage. And so, I invite you to renew your marriage vows.

wives: (Husband's name), N. I renew the commitment I made to you on our wedding day. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honour you all the days of my life.

husbands: (Wife's name) N. , I renew the commitment I made to you on our wedding day. I promise to be true to you in good times & in bad, in sickness & in health. I will love you & honour you all the days of my life.

presider: You have renewed your wedding vows in the presence of the LORD and this community. May the LORD in His goodness, deepen your commitment to one another and fill you both with his blessings. I invite you now to seal your love with a kiss or some other sign of your love for each other.

A Blessing

presider: Kia hora te marino; kia whakapapa pounamu te moana; kia tere te karohirohi i mua i tou huarahi. (May the calm be widespread; may the surface of the ocean glisten like the greenstone; and may the shimmer of summer dance across your path forever.)

Creed

Intercessions - 6th Week Ordinary Time [Sun 12th – Sat 18th February 2023]

invitation to pray:

commentator: **May the Spirit inspire our prayer, that it may be pleasing to the Father:**

1: **GOD of Freedom, You put before us life and death. May we always choose the path to life: - (pause) - We pray to the LORD:**

all: LORD, hear our prayer.

2: **GOD of Love, You promise blessing to those who experience poverty, hunger, loss, or exclusion. May the victims of floods and earthquakes find timely support in their time of need: - (pause) - We pray to the LORD:**

all: LORD, hear our prayer.

3: **GOD of Justice, promote movements for reconciliation and peace and for innocent victims of war, prejudice, and hatred – particularly the ongoing war between Ukraine and Russia: - (pause) - We pray to the LORD:**

all: LORD, hear our prayer.

4: **God of Love, may married couples always turn to you in their times of adversity, remembering that You are the source of the love that holds them together: - (pause) - We pray to the LORD:**

all: LORD, hear our prayer.

5: **GOD of Healing, we pray to you for: . .**

(Maungaturoto) Trevor Briljevich, Tony Ruiterman, Lourdes Crisostomo, Bill Lewis, Beverly Simons, Peter Aukett, . .

(Mangawhai) Petronella ter Veer, Matteo Gray, Sarah Lambert, Frances Palmer, Phillip Cotching, Aloyius Brom & family, Rose Quigley, Dan Van Jaarsveld, Helen Bremford, Jocelyn Dahl, Tina Meehary, Lorna Boccock, Laurel Ensor, Tony Holloway, Michael Sosinko, Michael Hynd, . . .

(Wellsford) Dallas Colville, Lucille Jenneker, Maree Cameron, Rita McCurrin, Wilma Jansen, Gerard McCurrin, Noo & Paerangi Tainiau, Kimberly Bartlett, William Jones

Bless them for they share in Christ's passion through their suffering:

- (pause) - We pray to the LORD:

all: LORD, hear our prayer.

6: **GOD of the Living and Dead, look kindly on your servants who have died recently: Monsignor John Carde, Marie Davie, Ronald McColl, Clive Smith, . . .**

And those whose anniversaries occur about now: Clara Cruickshank, Murray Hare, Peter Grace, Alistair Bland, Maggie Everett, James Costello, Bill Partington, Michael Lynsay, . . . Number them among your saints:

- (pause) - We pray to the LORD: all: LORD, 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,
may this holy sacrifice cleanse us from sin,
renew us in spirit,
and gain for us the eternal reward
promised to those who do Your will.
We ask this through Jesus Christ our LORD: .*

*all: **Amen***

Preface

presider: The LORD be with you.

*all: — **And also with you.***

Lift up your hearts.

*— **We lift them up to the LORD.***

Let us give thanks to the LORD our GOD.

*— **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 II

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: ...) Having feasted with delight
at Your heavenly table,
we beg You, LORD,
that we may always hunger for that food
by which we truly live.
Grant this through Jesus Christ our LORD. **Amen.***

*all: **Amen.***

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

Dismissal

*commentator: We are sent; in the name of the GOD,
Giver of the Law to Moses;
we are sent in the name of Jesus;
the new Moses; who commands us to a new obedience;
we are sent in the name of the holy Spirit;
the Wisdom of GOD by which we discern the Truth still!
Open our eyes and minds,
that we may contemplate Your Law.
Put in our hearts the love of Your Justice;
the fullness of Your Love.
Help us to be reconciled
with our brothers and sisters with help
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.***