

## 2<sup>nd</sup> SUNDAY IN LENT – 5<sup>th</sup> March 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 – THE RADICALNESS OF FAITH

*commentator: Perhaps we have experienced  
a place and time in Nature or with other people,  
where hearing and sensing grows;  
we can know moments of fullness  
that make what we do seem less important;  
that reveal something about GOD's call to us;  
our inner life; the use of our gifts and talents  
in the service of others.  
Such clarifications came to Jesus,  
that sustained him during the coming darkness,  
that was the mystery of his dying and his rising to new life!*

- *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: Gathered together in Christ, let us ask forgiveness with  
confidence, for GOD is gentle and compassionate.*

*all: **I confess: . . .***

*presider: We are so busy that we think that what we do is more important than  
who we really are: the people who GOD calls:*

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

*We so involved in our busy-ness that we think our actions are more  
important than understanding our inner life as disciples of Jesus:*

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

*We want to change the world and think our own efforts are more  
important than understanding the gifts of GOD's Spirit and using them in  
the service of others: - ( pause ) - **LORD, have mercy:***

*May almighty GOD, cleanse us of our sins and through the celebration of this Eucharist make us worthy to sit at the table of the kingdom.*

*all: **Amen***

*GLORIA (omitted)*

### **Opening Prayer**

*presider: (Kia inoi tatou: ...) Holy GOD,  
from the dazzling cloud*

*You revealed Jesus in glory as Your beloved Son.*

*During these forty days enlighten your Church  
with the bright glory of Your presence.*

*Inspire us by Your WORD*

*and so transform us into the image of the risen LORD,  
who lives and reigns with You in the unity of the Holy Spirit,  
holy and mighty GOD, now and always:*

*all: **Amen.***

### **Introduction to the first reading: (Genesis 12 : 1 – 4a)**

*commentator: Abraham and Sarah trust their lives to the LORD GOD's benevolent care.  
Their destiny is shaped by GOD's WORD of promise about a new future in a  
new place.*

### **Introduction to the second reading: (2 Timothy 1 : 8 – 10)**

*commentator: The writer of the Letter (to Timothy) affirms that a disciple's life must  
express something of the trust that Abraham and Jesus exhibited – to  
provide a live transmission of GOD's faithfulness.*

### **Gospel Acclamation:**

*all: **Glory and praise to you, LORD Jesus Christ!***

***From the shining cloud the Father's voice is heard:***

***'This is my beloved Son, hear him.***

***Glory and praise to you, LORD Jesus Christ!***

### **Introduction to the gospel reading: (Matthew 17 : 1 – 9 )**

*commentator: In Matthew's account of the Transfiguration, Jesus reveals to his closest  
disciples his destiny. Moses, the giver of the Torah and Elijah, the first of  
the Prophets, were talking with Jesus. Peter trivialises the moment with  
suggestions to build 'dwellings' or 'booths' only to be interrupted by the  
overshadowing cloud and a voice that speaks about what is really  
essential.*

### **Homily Notes** *presider:*

- In his classic work of theology, 'The Idea of the Holy', Rudolf Otto says that the basis of religion is an experience of spiritual power that overwhelms our day-to-day understanding and life. Otto speaks of our reaction to such encounters with holiness with the Latin phrase – **mysterium tremendum et fascinans**. That is, we find divinity to be something beyond our understanding that is awe-inspiring yet attractive.*
- Today's gospel passage illustrated Otto's point. Peter, James and*

*John go with Jesus 'up on a high mountain by themselves'. This brings to mind Moses, who went up on Mount Sinai to meet with GOD. While on the mountain, the disciples see Jesus, the carpenter-turned-preacher whom they have been following, revealed to them in glory. "He was transfigured before them, and his face shone like the sun, and his clothes became dazzling white." Moses and Elijah, epitomes of the Law and the Prophets and therefore of the whole of Scripture, join Jesus. He is the fulfillment of the will and promise of GOD.*

- *Peter's first reaction is fascinated attraction, 'LORD, it is good for us to be here'. But, when the full import of what he is experiencing dawns upon him, things change.*
- *A bright cloud overshadows them. The voice of GOD comes from the cloud and 'when the disciples heard this, they fell to the ground and were overcome with fear'. Fear is a common reaction in the Bible to encounters with GOD's presence. Isaiah, Zachariah, Mary, the shepherds at Bethlehem and the women at the tomb of Jesus, are just a few more of the many people who experience fear.*
- *Fear is different from fright or terror. Fear as we understand it from Scripture, is a sense of awe, of our weakness and insignificance. C.S.Lewis likens it to the feeling someone might have when standing at the base of a tall cliff. It is basically an honest appraisal of ourselves when faced with the overwhelming power and goodness of GOD. Our prayer, before receiving the Eucharist is an example of it.*
- *Human beings have gone to the moon; have turned the atom into a power source with fire and the horse; killed millions; are driving species to extinction. There seems to be little or nothing before which we need kneel in awe. We are hard to impress. If we had been with Jesus at the mountain of the Transfiguration, we would have been too busy tweeting to either feel attraction or fear. What has this to do with Lent and our preparation for baptisms and the renewal of baptismal commitments at Easter?*
- *Like Peter, James and John, we have been invited by Christ to know him as he truly is, the LORD, the Son of GOD. Others may consider him a notable teacher, someone to be admired and, perhaps, emulated. We, however, have been called to see his glory, his holiness.*
- *In our baptismal profession of faith, we are asked if we 'believe in GOD, the Father almighty', the *mysterium tremendum et fascinans*. We answer, 'I do'. Then, we are asked to declare our belief in 'Jesus Christ, his only son', the *mysterium tremendum et fascinans*. Again, we answer, 'I do'.*
- *My faith in Christ is more than a commitment to certain teachings or membership in a group that carries on various 'religious activities'. It is a relationship with GOD, a grateful response to the fact that the all-powerful ruler of the universe has invited me to kneel in awe at a love that embraces me and leads me in a fascinating man, Jesus Christ.*
- *The Transfiguration reminds me of the mystery that Jesus, the fully*

*human one, is also GOD. If I would know GOOD, I must look to Jesus. And to the Church. Not the Church as an institution, but to the Church as the People of GOD, the community of those who have been invited by Jesus to join him on the mountain, who have been united with Christ in Baptism and made sharers in his glory.*

- *In every Christian the mysterium tremendum et fascinans is present. We hide it by our sin. We fail to see it because we fail to seek it. But, it is there because Christ is there. It is even present in myself. In our Baptism, we become signs of GOD to the world. We are the Transfiguration today.*
- *The WORD of GOD turns our familiar world up-side-down! The liturgical texts subvert because they counter our easy assumptions that we know who Jesus is! The texts subvert in a way that true discernment overturns the mistaken assumption, that we can know the truth - and stay unchanged by what the truth demands of us!*
- *In the presence of the subversive WORD of GOD, we are between our old unexamined world, and the new world voiced in the texts. The moment must be hosted with respect, awe, and patience. For the disciples on the mountain the moment cannot be forced or rushed. It is a precious threshold moment which made serious change in their lives possible.*
- *Like the disciples on the mountain (Mt.17:1-9) or in the room at Emmaus (Lk.24:33-35) we can't stay around our altar any more than they could stay on the mountain or remain in the room at Emmaus. We must return to where we came from, with our new awareness or understanding of our experience in order to transform our world!*

## **Creed / Statement of Faith**

**Intercessions – 2<sup>nd</sup> WEEK IN LENT** [ Sun 5<sup>th</sup> March – Sat 11<sup>th</sup> March 2023 ]

*invitation to pray:*

*commentator: Friends in Christ, in his baptism in the Jordan, Jesus was proclaimed 'Beloved Son' and now at his transfiguration the Father's voice is again heard: let us, who have been baptised in his Name, pray to the Father, for the needs of the human family:*

1: *That the worship of the Father by the whole church, may be in the Spirit and in the Truth: - (pause) - LORD, hear our prayer:*

*all: **LORD, hear our prayer.***

2: *For those who believe in one GOD; the children of Abraham – the Jews; and those who believe in the one GOD of Abraham – the Moslem peoples; may we be united in receiving the promised fullness made to Father Abraham and realised in the transfigured Christ, so that we may truly serve our sisters and brothers: - (pause) - **LORD, hear our prayer:***

*all: **LORD, hear our prayer.***

3: *For the well-being of those whose livelihood has been jeopardised by flood and cyclone: may they receive assurance of support in their time of need: - (pause) - LORD, hear our prayer.*

*all: **LORD, hear our prayer.***

4: *That we undertake prayer, fasting and almsgiving so we fully appreciate the meaning of living out our Baptismal calling as Jesus' disciples: - (pause) - LORD, hear our prayer.*

*all: **LORD, hear our prayer.***

5: *Healer of the sick, we pray to you for: . . (see parish newsletter) May they be blessed with faith & courage: - (pause) - LORD, hear our prayer:*

*all: **LORD, hear our prayer.***

6: *O GOD, whose mercy is never withheld from those who call upon you in hope, look kindly on your servants who have died recently . . . And those whose anniversaries occur about now: . . . (see parish newsletter) Number them among your saints: - (pause) - LORD, hear our prayer:*

*all: **LORD, hear our prayer.***

*Concluding Prayer:*

*commentator: Holy GOD, grant us the grace to follow Your Son Jesus in trusting obedience. We ask Your generous blessings in Jesus Christ, now and always:*

*all: **Amen***

**Prayer over the Gifts**

*presider: ( Kia inoi tatou: ... ) LORD,  
may this eucharistic sacrifice wash away our sins;  
may it sanctify Your people in body and soul  
and prepare us to celebrate the paschal feast.  
Grant this through Jesus Christ our LORD:*

*all: **Amen***

**Preface** (*renewal through penance*)

*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.***

*presider: It is truly right and just,  
our duty and our salvation,  
always and everywhere to give You thanks,  
holy Father, almighty and eternal GOD.  
You set aside this season of grace for Your people  
to renew and purify our hearts,  
so that, freed from all harmful desires,  
we may live in this passing world  
with hearts set on the world that will never end.  
Now, with all the angels and saints,  
we praise Your glory without end:*

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

**EUCCHARISTIC PRAYER – Reconciliation I**

**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: ... ) We give You grateful thanks, O LORD,  
for this most glorious Sacrament,  
in which You allow us, while pilgrims still on Earth,  
a foretaste of the blessings of heaven.  
We make our prayer through Jesus Christ our LORD:*

*all: **Amen.***

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

**Dismissal**

*commentator: We are sent; in the name of the GOD, of Abraham & the prophets;  
we are sent in the name of Jesus, the Beloved Son of GOD;  
we are sent in the name of the holy Spirit, the Source of Wisdom & Truth;  
to walk with Jesus and to be open  
to his surprising offer of transformation,  
and to use our gifts to serve others.  
The mystery of Jesus' transfiguring  
requires us to be open to receiving our world;  
to exercise the ministry of hospitality;  
by ourselves being "good news" for our world -  
to exercise the ministry of the WORD;  
by our bearing GOD's presence to our world*

*to exercise the ministry of Eucharist.  
This is our coming down  
from the mountain and acting in his name  
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.***