

5th Sunday of LENT(a) - 26th 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 – JESUS, THE RESURRECTION AND THE LIFE

commentator: In the Eastern rites the day before Palm Sunday is known as Lazarus Saturday, placing another scene from the Gospel in it's historical location – Jesus arriving near Jerusalem just before the first Holy Week. John present the episode as a 'pattern' which alerts the listener, just prior to the beginning of the final week , that Christ is the one for whom tombs are no barrier. John uses the story of the raising of Lazarus as a 'trailer' might be used to announce a forthcoming film. So today's liturgy presents the shape of the disciples' perception of the Easter Mystery, prior to the event itself: sadness, becomes consolation, becoming hope and ending in joy:

- 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* *either*

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

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

or

presider: *Friends, in today's gospel we hear how Jesus raised Lazarus from the dead. It is a sign of GOD's power to bring the dead to life! Candidates for baptism, along with all the baptised, who want to deepen their commitment to, and reception of, the offer of new life*

from the GOD of the living:

- *GOD of the living, through Jesus You raise the dead to life:*
- (pause) - **LORD, have mercy:**
- *GOD of the living, through Jesus, You free humanity, from the bonds of the world of death:* - (pause) - **CHRIST, have mercy:**
- *GOD of the living, in the Spirit of Jesus, You forgive our sins:*
- (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: ...) Merciful GOD,
You showed Your glory to our fallen race
by sending Your Son
to confound the powers of death.
Call us forth from sin's dark tomb.
Break the bonds which hold us,
that we may believe and proclaim Christ,
the Cause of our Freedom
and the Source of Life,
who lives and reigns with You
in the unity of the Holy Spirit,
holy and mighty GOD for ever and ever.*

*all: **Amen.***

Introduction to the first reading: *(Ezekiel 37: 12 – 14)*

commentator: In the reading from the prophet Ezekiel the people of Israel (the dry bones) cannot en flesh themselves, or even cry out to GOD for help.

Introduction to the second reading: *(Romans 8: 8 – 11)*

commentator: Paul in the Letter to the Romans contrasts natural inclinations with life-in-the-spirit, provoking the question of how one moves from the realm of natural inclinations to the realm of the spirit.

Gospel Acclamation:

*all: **Glory and praise to you, LORD Jesus Christ.
I am the resurrection and the life, says the LORD;
whoever believes in me will not die for ever.
Glory and praise to you, LORD Jesus Christ.***

Introduction to the gospel reading: *(John 11: 1 – 45)*

commentator: The account of the raising of Lazarus prompts further questions – the reality of death leaves us asking what we can do; what we should do; and how can we alter the situation – so that it proves less devastating? Only God can breathe renewal into human life, send the Spirit, raise the dead. Humans can do nothing to "solve" the problem of human sinfulness

apart from the GOD who can raise even dry bones!

Homily Notes *presider:*

- *Ignorance and self-indulgent greed – the characteristics of the culture of death – weigh down our society. Our memories of ancestral evils, real or imagined, spew generation after generation of bigot, bully, small-time atheist, and no-hoper. Candidates for baptism have come to belief that their baptism will do something about this dire and obvious condition of human life. They see the odds against them realistically. They see Jesus offering a way of facing the odds. They see Him taking on the culture of death and transforming it's meaning!*
- *"Easter is a festival of death. It is a time of increasing darkness; darkness of spirit, and darkness over the Earth."(N.Darragh). As Easter nears, things die around us that need to die. Plant life is under threat from autumn's increasing cold and darkness. Growth slows after the bloom-time of summer's heat. The seed, that holds the plant's future, matures. Nature conserves and takes stock in preparation for winter.*
- *We too prepare for the future by conserving our resources now. We practise letting die, what needs to die – the idols and selfishness that we have absorbed and accumulated from the culture of death over the years. It is time for us to change and return to simpler commitments! Our preparation for the festival of death is a time of trial – when in the face of crucifixion, only one commitment finally counts.*
- *As we prepare to remember the events of the first Holy Week we think of Jesus' actions which embody the movement we have found in the readings. The innocent One – brought to death for the sake of the failed, hopeless, doomed, world. In the memory of the church, Jesus "descends into hell," embraces the wilderness, enters exile. From Friday to Sunday, he "lives" in God's nullity. But Jesus surprises us with new life and embodies the social reality of the covenant for a new age.*
- *All depends on the will and the mercy of the Holy GOD and all depends on the responding faithfulness of Jesus! He is the model for the baptised. He gives hope of a new social reality, in relation to the realm of GOD. Jesus, the LORD of Life, is emptied to death and raised to full authority. He moved in utter trust to the null point of obedient death, and so was raised to new life as head of the covenanted community. The raising of Lazarus, as with the account of the raising of Jesus himself, shows that the nullity is broken and a new social reality is a concrete possibility.*

Creed / Statement of Faith

Intercessions - 00th Week Ordinary Time [Sun 00th – Sat 00th Sept. 2022]

invitation to pray:

commentator: Friends in Christ, let's make our prayer rise to God for the salvation of the world:

1: *That we, members of the Church, may testify to the resurrection in our life-styles and our hope, in the face of adversity:*

- (pause) - LORD, hear our prayer:

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

2: *That there may be peace, respect for life and reconciliation among all peoples:*

- (pause) - LORD, hear our prayer:

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

3: *That we may be free of our sins during this holy season and begin life anew:*

- (pause) - LORD, hear our prayer:

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

4: *That those who are desperate may experience the hope-giving WORD of Life:*

- (pause) - LORD, hear our prayer:

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

5: *That those who are suffering be blessed with courage and patience:*

..... (see parish newsletter)

- (pause) - LORD, hear our prayer:

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

6: *That all who have died may know with Lazarus, the new life to which Christ calls them: including Fr. Mario Dorado OFMCap,*

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: Father, our Saviour thanked You for hearing his prayer for those who stood around him. Hear us now for we too stand in the presence of Jesus, Your Son:

*all: **Amen***

Prayer over the Gifts

*presider: (Kia inoi tatou: ...) Almighty GOD,
listen to our prayers:
as You have instructed Your servants in the Christian faith,
so purify their hearts by the power of this sacrifice.
Grant this in the name of Jesus, the LORD:*

*all: **Amen***

Preface (reward for fasting)

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.
Through bodily fasting You control our sinful desires
and raise our minds to You;
You give us strength
and grant us the reward of eternal life
through Jesus Christ our LORD.
Through him the choirs of angels and all the powers of heaven
worship in awe before Your presence.
May our voices blend with theirs
as they sing with joy the hymn of Your glory:*

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

EUCHARISTIC PRAYER – for Masses of Reconciliation I

Memorial Acclamation

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

Introduction to the LORD's Prayer

commentator: Let us pray for the coming of GOD's realm 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 ask, almighty GOD,
to be numbered always among the members of Christ,
whose body and blood we share
in this Sacrament of unity.*

Grant this through Jesus Christ our LORD:

all: **Amen.**

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

Dismissal

commentator: *We are sent, in the name of the GOD,
Source of all Life;
we are sent in the name of the Son,*

*the Way of Life for believers;
we are sebt in the name of the Spirit,
Enlightener of all who search for truth;
to live in anticipation of GOD's victory
over the realm of death.*

*We pray in the name of THE ONE GOD has sent,
who lives with GOD, now and always:
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.***

Introduction to the first reading: ()

the outcome of the prophesy of the Valley of Dry Bones.

Introduction to the second reading: ()

the Spirit dwells in you

Gospel acclamation:

Introduction to the gospel reading: ()

the death of Lazarus