

2nd Sunday in Lent (b) 25th February 2024

Introduction

*leader: 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 TRANSFIGURATION OF THE LORD

*leader: In a scene that precedes today's gospel
Simon Peter professes his faith in Jesus as the Messiah.
But Peter's eagerness to acknowledge who Jesus is,
is tempered in the account of Jesus' transfiguration.
The record shows that disciples are often slow
to understand what was involved in practice.
Jesus takes the opportunity
to point out the necessary conditions for discipleship:
(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:*

or

Good evening/morning and the Lord be with you:

or

*Grace, mercy and peace from God the Father and Christ Jesus our Lord,
be with you all:*

or

*Citizens with the saints and members of God's household, grace and
peace be with you:*

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

Penitential Rite *Invitation to Repentance*

either (confer with the Projectionist beforehand if you choose the: 'I confess'.)

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

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

or

*leader: Lord Jesus, you came to reconcile us to the Father and to one another:
- (pause) - Lord, have mercy:*

*all: **Lord, have mercy:***

leader: You heal the wounds of our sin and division: - (pause) - CHRIST, have mercy:

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

leader: You intercede for us with the Father: - (pause) - Lord, have mercy:

*all: **Lord, have mercy:***

leader: 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

*leader: (Kia inoi tatou: ...) Ever-faithful God,
You were well pleased with Abraham's obedience
and You accepted the sacrifice of Your Son,
who gave himself up for the sake of us all.
Train us by Christ's teaching
and school us in his obedience,
that, as we walk his way of sacrifice,
we may come to share in Your glory.
We ask this through Christ, our deliverance and hope:*

*all: **Amen.***

Introduction to the first reading: (Genesis 22:1 – 2, 9 – 13, 15 – 18)

leader: Angelic visitors announce that GOD will fulfill the promises that have been made by the birth of Isaac

Introduction to the second reading: (Romans 8:31 – 34)

leader: Paul insists that righteousness in Christ is more than sufficient to counter the effects of sin and disobedience.

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: (Mark 9:2 – 10)

leader: Peter, James and John, are members of Jesus' inner-circle of disciples. They had witnessed the resurrection of Jairus' daughter. Jesus now prepares them for what will follow.

Homily Notes (presider)

- God's promises are always "at risk" to human obedience. As the story of Abraham and Isaac shows, experience of life includes times of great "testing" of faith in and obedience to God. Although Abraham seems to have failed this test, he meets angelic visitors, who announce that God will in some way fulfill the promises that have been made by the birth of Isaac.
- In the test, God asks Abraham to sacrifice the child of promise. The patriarch complies in, "fear of Lord God"! Abraham carries out each detail of the preparation for sacrifice. His faithfulness is answered by God's delivering on the promise. The themes of: testing, fear of God/obedience and the great blessing, are fundamental to the

blessings of Covenant. The passage ends with the Covenant being re-affirmed.

- *Paul understands the death and resurrection of Jesus as the earliest or "first-fruits" of this transformation of all things. Although sin and disobedience (to the Torah) are still part of the human and Christian experience, Paul insists that righteousness in Christ is more than sufficient to counter the effects of sin and disobedience, precisely because our imperfect human obedience, is no longer the foundation of our relationship with God (v.34).*
- *Paul attributes this rescue from evil, to God's free gift (v.32). There was a problem for the Israelite-Christian community at Rome, of the relation of the gospel of Jesus' free grace, with the legal traditions of the Israelite Torah or Law of Moses. For Paul, the new possibility is the freely given gift; the freedom of a believer living in a community based on the promise. Such a promise is not negated by oppressive obedience to the Law. The force of Israelite law can't nullify God's will for a community that trusts in God's promises (vv.31-34).*
- *God is known - through the person and deeds of an Isaac or Jesus. God is THE LIFE-GIVER. Others, who derive strength, gifts and authority from God, may also be endowed with power to be life-givers. This is a social reality, where the giving of life is always to another and never a securing of some benefit for oneself alone. Life, always and necessarily, is a gift. It is the giving of the substance, and the ability to choose one's way of life, and to be able to shape one's future.*
- *Peter, James and John, are members of Jesus' inner circle of disciples. They had witnessed the resurrection of Jairus' daughter.¹ Jesus now prepares them for what will follow. In chapter 13, Mark contends with people who had pinned their hopes on the establishment of God's new reigning, on the traumatic event of the destruction of the Jerusalem Temple in 70 c.e.. These people are disillusioned because that hope had now been dashed. Was Jesus after all, no greater than Elijah and Moses - people who also had been rapt to heaven? Jesus could not be the Messiah then - so their expectations were disappointed.*
- *But Mark defends the uniqueness of Jesus (v.7). Peter talks of building some shelters or tents, because the prophets had said that with the Messiah, God would live again in a tent in the midst of the people, just as God did in the first Exodus. Peter didn't know what he was saying - because it was unrealistic that they should stay there on the mountain. They needed to begin their own 'exodus' towards liberty.*
- *The cloud (v.7) in the Israelite Scriptures is an image of God's presence. God accompanied the people in the shape of a cloud during the Exodus. On Sinai, God appeared surrounded by clouds. When the Temple in Jerusalem was established it was said that God's presence filled the Temple like a mist. That's also the reason the gospels report*

¹ cf. Mk.5:21-24

that at Jesus' ascension, he was enveloped by cloud. The cloud is something visible and yet at the same time, it restricts visibility. That's why it is an image of God's presence. A God revealed to us and at the same time hidden from us - or rather - a God who is revealed to us as mystery.

- *The passage says the disciples were, "enveloped by the mystery of God". Jesus is, the Word of God made flesh on Earth. That is the message of God - that we should love one another. That's the Word, "the Cloud" says we must hear. The disciples find out that Jesus was indeed the Messiah. Afterwards Jesus will reveal to them that the genuine Messiah - "must suffer and die". Here, disciples are given a glimpse of Jesus beyond his death - and towards his glorious transformation. It seems the whole story is purely symbolic. That doesn't mean it isn't true. 'The mountain' spoken of here is not any mountain in Palestine. Rather it's a new Sinai, where God, by means of a new Moses, gives a new Torah (or Law) - the Torah of Love. Events are forcing Jesus to make a decision. He prays about this decision. He consults Moses and Elijah - prophets and transitional people like himself. Jesus comes to a decision. He has to confront Jerusalem with his message. But he knows the fate of the prophets awaits him there.*
- *Conclusion: Abraham's testings point to the fact that it is God who tests us. This is how God extends us. Our instinct is to resist being 'drawn out' by God. In face of the growing-pains of goodness, we would rather curl up in front of the T.V., or perhaps even refuse to get out of bed. Our unwillingness to be extended, is a recognisable layer of our being. And it is so part of our experience of sin. Falling asleep over one's prayers, like the apostles sleeping on Mt.Tabor, may not rank as a grave evil, but it may be a symptom of our spiritual deafness that refuses to let in God's voice. We would rather not be the people that God wants to make us.*

Creed / Statement of Faith

Intercessions - 2nd Week in Lent [Sun 25th February – Sat 2nd March 2024]

invitation to pray:

leader: Friends in Christ, with all those whose memory we celebrate today: Abraham, Moses, Elijah, Peter, James and John; with all the saints whose lives are transfigured into that of Christ; let us pray for all people:

1: For the Christian community; may God's Spirit inspire us to use our gifts and talents in the service of others: - (pause) - God of Community, hear us:

*all: **God of Community, hear us.***

2: For those who believe in God; may God's Spirit show in our attitude to respect the descendants of Abraham. May the promised fullness made to Father Abraham and realised in the transfigured Christ, unite us in serving one another: - (pause) – God Unity, hear us:

*all: **God of Unity, hear us.***

3: For world leaders – that they will strive to build bridges of peace within and between nations and that they will unite in a just distribution of vaccines which meets the needs of all, including the poorest people and nations: - (pause) - God of Nations, hear us:

*all: **God of Nations, hear us.***

4: For dignity of all; stronger protection of cultural heritage; greater care of Earth's complex systems of life; and more willingness to discover and apply what it means to live sustainably: - (pause) – God of Creation, hear us.

*all: **God of Creation, hear us.***

5: For the sick: we pray for:

(Maungaturoto) Trevor Brljevich, Lulu & Tony Ruiterman, Bill Lewis, Beverly Simons, Bob & Julia Bland, Peter McHugh, Adolph Layec, . . .

(Mangawhai) Petronella ter Veer, Matteo Gray, Pamela Downes, Phillip Cotching, Petronella Brom & family, Lorna Boccock, Veronica Grigg, Geraldine Choromanski, Judy Perry, Roselle & Owen McGrane, Veronica & Iain Butler, Francis Cahill, Vicky Billing & family, (Neice of Jo & Vincent Drum), Mel Warren,

(Wellsford) Dallas Colville, Rita McCurran, Wilma Jansen, Lucille Jenneker, Gerard McCurran, Kiri Walton, Lagi Sands, . .

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

- (pause) - God of Well-being, hear us:

*all: **God of Well-being, hear us.***

6: For those who have died: Efeso Collins, And those whose anniversaries occur about now: including Cosina Dyer (3rd) Number them among Your saints: - (pause) - God of the Living & Dead, hear us:

*all: **God of the Living & Dead, hear us.***

Concluding Prayer:

leader: Have mercy, O Lord, on Your Church and listen to our heartfelt prayers, so that those You call to share in Christ's paschal mystery, may never lack the comfort of Your grace. We ask this through Jesus Christ our Lord:

*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

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.
For after he had told the disciples
of his coming Death;
on the holy mountain
he manifested to them his glory
to show, even by the testimony
of the Law and the Prophets
that the Passion leads to the glory
of the Resurrection.
And so, with the powers of heaven,
we worship You constantly on Earth
and before Your majesty without end we acclaim:*

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

EUCHARISTIC PRAYER

Memorial Acclamation

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

Introduction to the Lord's Prayer

either

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

or

leader: 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.***

leader: Let us offer each other a 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***

either

*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.*

or

*presider: This is the bread come down from heaven;
whoever eats this bread will never die.
This is the cup of eternal life;
whoever drinks of it will live forever:*

*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

*leader: (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

*leader: Bless Your faithful people,
we pray, O Lord,
with a blessing that endures for ever.
Keep us faithful to the Gospel
of Your Only Begotten Son,
so that we may always desire
and at last attain that glory,
whose beauty he showed in his own Body;
to the amazement of his Apostles.*

*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***

leader: The Mass has ended, go in peace.

*all: **Thanks be to God.***