

Boy and Blood of Christ (b) 2nd June 2024

Introduction

*leader: Greet the people and name the Sunday of the Year (see above)
Acknowledge visitors and welcome them.
Remind everyone about refreshments at the end of Mass ????
Announce the theme of the liturgy (see next)*

Theme – **THIS IS MY BODY, BROKEN FOR YOU;** **THIS IS MY BLOOD, POURED OUT FOR YOU.**

*leader: Today we celebrate Jesus' complete giving himself;
body and blood, freely for others!
The texts alert us to an alternative to
the dominant free-market individualism of our times.
The celebration of the holy Eucharist
runs against the world of our society
which seems to be functioning less and less effectively.
Hearing these ancient texts engages us afresh in Jesus' task
of building an alternative world.
Faith in the holy Eucharist is central to our task.
(Announce the opening hymn:)*

Greeting

*presider: Ki te ingoa o te Matua, ✠ o te Tamaiti, o te Wairua Tapu:
Grace, mercy and peace from God the Father
and Christ Jesus our Lord, be with us all:*

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

Penitential Rite *Invitation to Repentance*

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

*leader: As we prepare to celebrate the mystery of Christ's love,
we confess that we are sinners and ask the Lord for pardon and strength:*

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

and / or

*leader: Trusting God's faithfulness is the mark of Hebrew and Christian life.
We dishonour God's faithfulness by ignoring God' commandments
and failing to be a blessing to others: - (pause) - Lord, have mercy:*

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

*leader: Jesus renewed the ancient covenant through giving himself completely.
We forget the new covenant, by pursuing our personal interests:
- (pause) - Christ, have mercy:*

*all: **Christ, have mercy:***

*leader: Jesus is present among us in the sharing of the Bread with the poor
and in the telling of his liberating practice. But we spiritualise the realm
of God and we don't contribute to building God's new world::*

- (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 God's realm:*

all: **Amen**

GLORIA invitation

either

leader: *With all the voices of heaven, let us sing praise, honour and glory to God.*
or

leader: *With peoples everywhere, let us glorify our God in joyful song.*

Opening Prayer

leader: *(Kia inoi tatou / Let us pray: ...) God ever-faithful,
You have made a covenant with Your people
in the gift of Your Son, who offered his body for us
and poured out his blood for the many.
As we celebrate this Eucharistic sacrifice,
build up your Church by deepening within us
the life of Your covenant and by opening our hearts
to those in need. We ask this through our Lord 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: *(Exodus 24 : 3 – 8)*

leader: *The passage from the first reading comes from the northern tradition (the Elohist) and describes the ratification of the covenant or pact, between the Lord God and the Israelite people.*

Introduction to the second reading: *(Hebrews 9 : 11 – 15)*

leader: *The next reading comes from a letter written to Hebrew converts to Christianity. The author compares Jesus' sacrifice and cleansing, with the sacrifices offered by the Aaronic priests and the cleansing method they used:*

SEQUENCE *(shortened)*

all: **Behold the bread of angels, sent
for pilgrims in their banishment,
the bread for God's true children meant,
that may not unto dogs be given;
oft in the olden types foreshadowed;
in Isaac on the altar bowed,
and in the ancient paschal food,
and in the manna sent from heaven.
Come then, good shepherd, bread divine,
still show to us thy mercy sign;
Oh, feed us still, still keep us thine;**

***so may we see thy glories shine in fields of immortality;
O thou, the wisest, mightiest, best,
our present food, our future rest,
come, make us each thy chosen guest,
co-heirs of thine, and comrades blest
with saint whose dwelling is with thee.***

Gospel Acclamation:

all: ***Alleluia! Alleluia!***

***I am the living bread from heaven, says the Lord;
whoever eats this bread will live forever. Alleluia!***

Introduction to the gospel reading: *(Mark 14: 12 – 16, 22 – 26)*

leader: *The chief priests and the teachers of the Law of Moses were trying to devise a plan to seize Jesus and put him to death. Judas was preparing to give them the means to do this, by revealing where Jesus was hiding. The narrative of Mark links the preparation of the Passover meal with the institution of the Eucharist.*

Homily Notes *(presider)*

- *In Jesus' time religion and trade were mixed up in the activities around the temple in Jerusalem. This same ambiguity touches us as we seek to work within a world dominated by Economic Rationalism. At the centre of our liturgical worship, a very different world is proposed to that which dominates the market-place in contemporary life. The liturgical texts oddly propose, replacing a buy-bread-with-money ethos with a contribution ethos! Jesus himself, led by example. When he spoke about his Body and Blood; that is, about his own Person, he asked Christians to make their own acts of self-giving while remembering his self-giving (Lk.22:19-20 & 1 Co.11:23-26).*
- *We Christians have had some two thousand years to practise following the commands and example of the Lord. And we have had some two thousand years of failure. No one who looks honestly at the history of the Church or its members, at its current state or even at such Christians as (pardon me for saying this) you or me could claim that we have done a good job.*
- *There is one good thing that we have consistently done, however, even though not all Christian communities do it, and not all do it regularly. It is one of the central elements of Catholic Christian life. That is to repeat the actions of Jesus at the Last Supper. We take bread, speak words of blessing over it and share it among ourselves. We also repeat the action of Jesus over the cup and share it. We call it by many names: Eucharist, Holy Communion, the Breaking of the Bread, the Holy Sacrifice, Mass, the Divine Liturgy, the Source and Summit of the Christian Life, and so on.*
- *One aspect of the prayer that marks the action is known as 'anamnesis'. The word is Greek, as is much of the technical language of*

the liturgy, since the original language of most of the Church outside of it's Palestinian birthplace was Greek; Even in Rome, Latin did not become the language of the Church's worship until some time in the second century. The word 'anamnesis' means remembrance or more literally, not-forgetting. Not having amnesia. Before we had the New Testament, before we had Church organisation or church buildings, we had the simple act of sharing bread and wine to enable us to not forget the Lord and what he had done and said.

- *Remembering is not simply something that happens in my head. In scripture, to remember is to place oneself in the original events. For example, at the Passover meal, the Seder, Jews don't talk about what God did for their ancestors more than three thousand years ago. They speak of how those at the table themselves were brought out of Egypt. So, when Jesus told his disciples to "do this in remembrance of me", he was not telling them to learn answers for a quiz. He was telling them to over and over again – join him at the table, in his ministry, in his glory.*
- *When we gather to break and share the bread and drink from the cup, we are really present with the Lord and he with us. The presence of Christ in the sacrament is a cure for and a protection against amnesia, against forgetting that the Lord is with us at all times. He calls us; challenges us, empowers us, comforts us and forgives us. The Eucharist helps us not to forget. And, remembering, we can repent, reform and carry out our vocation. That vocation is to be the real presence of Christ for the world even after the liturgy is ended.*
- *The Eucharistic sacramental action alerts us to a communal alternative to the dominant free-market individualism of our times. The action means believing in the Word, and internalising the Word as food & drink – transforming the world – replacing the system of exchange-for-money with a system of giving-what-you-have! Jesus was present among those early Christians, in their practice of sharing bread with the poor and in their telling of His practice by their actions!*
- *In the absence of his person, the action of sharing what they are, is all that Jesus' disciples have! The actions of disciples restores a basic equality between rich and poor, so that the differences between rich and poor are destroyed! Today that means each person has a contribution to make to the welfare of all. A contribution ethos contradicts the presumed ethos of our modern society. Such an economy would be different to our present economy. But it would be a very good economy!*
- *The feast of the Body & Blood of Christ is the second major constitutive feast of discipleship. As with the mystery of the Trinity the holy Eucharist underpins and shapes our gathering, worship and mission in the world.*

Creed / Statement of Faith

Intercessions - 9th Week Ordinary Time [Sun 2nd – Sat 8th June 2024]*invitation to pray:*

leader: *Friends, Jesus said, "Those who eat my flesh and drink my blood will have eternal life and I will raise them up on the last day". In faith we proclaim, he is the Bread that has come down from heaven. Let us pray:*

- 1: *Jesus, you longed to eat the Passover with your disciples before giving your life for us. Teach us your way of total self-giving: - (pause) - Jesus, Servant of God, hear us: all: **Jesus, Servant of God, hear us.***
- 2: *Jesus, at your last Supper you washed the feet of the disciples. Help us to realise the Bread you give is the Bread of Service: - (pause) - Jesus, Servant of God, hear us: all: **Jesus, Servant of God, hear us.***
- 3: *Jesus, the new Moses, you give a new Law and new Manna. Release us from all that is dead in our past and make us eager to receive your Word and Bread of Life! - (pause) - Jesus, Servant of God, hear us:*
- all: **Jesus, Servant of God, hear us.**

- 4: *Jesus, bless communities facing calamities; floodwaters in Brazil, landslides in Papua New Guinea; the wars in Gaza and the Ukraine. Guide those working for human wellbeing: - (pause) – Jesus, Servant of God, hear us: all: **Jesus, Servant of God, hear us.***

- 5: *Servant of the Father, we pray for the sick:*

Mangawhai: **Matteo Gray, Petronella Brom, Lorna Boccock, Geraldine Choromanski, Judy Perry, Veronica Grigg, Margaret Rissman, Roselle & Owen McGrane, Richard Henry, Bob Walters, Noreen Anderson, Teresa McCarthy, Tom Ryan,**

Maungaturoto: **Trevor Brljevich, Tony Ruiterman, Bill Lewis, Beverly Simons, Bob & Julia Bland, Adolph Layec, Lourdes Crisostomo, Rose Plunkett, Tony Plunkett, . .**

Wellsford: **Dallas Colville, Alec Colville, Lucille Jenneker, Rita McCurran, Wilma Jansen, Gerard McCurran, Iris Barrow, Lagi Sands, Tim Emberson, . . .**

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

- (pause) - Jesus, Servant of the Father, hear us:

all: **Jesus, Servant of the Father, hear us.**

- 6: *Servant of the Father's will; we pray for those who have died recently, including: **Jeremy McCroskerey, Fred Bremford, Lourdes Crisostomo,** And those whose anniversaries occur about now: **Laurence Carroll, Douglas Everett, Gerald Thompson,** Number them among Your saints: - (pause) - Jesus, Servant of the Father's Will, hear us:*

all: **Jesus, Servant of the Father's Will, hear us.**

Concluding Prayer:

leader: *Servant of the Father's will, every time we share the Eucharist, we proclaim your death until you come. May this same sharing make our lives a proclamation of your goodness and love.*

all: **Amen**

Prayer over the Gifts

*presider: (Kia inoi tatou / Let us pray: ...) Gracious Lord and God,
bestow upon Your Church
the blessings of unity and peace,
of which these offerings
are the sacramental sign.
We ask this through Jesus Christ our Lord:*

*all: **Amen***

Preface (*the institution that is the Holy Eucharist*)

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 Jesus Christ our Lord.
At the Last Supper, as he sat at table with his apostles,
Jesus offered himself to You as the Lamb without blemish,
the acceptable gift that gives You perfect praise.
He left this memorial of his passion
to continue its saving power until the end of time.
In this great sacrament You feed your people
and strengthen them in holiness,
so that the human family, which shares the same Earth,
may be enlightened by one faith
and drawn together by one love.
We come then to this sacramental table
to be transformed by Your grace
into the likeness of the risen Christ:*

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

EUCCHARISTIC PRAYER II**Memorial Acclamation**

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

Introduction to the Lord's Prayer

*leader: 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.***

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***

*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 / Let us pray: ...) Lord Jesus Christ,
bring us one day to that eternal union with Your Godhead,*

*which is prefigured here on Earth
by our sharing in Your sacred body and blood.
You live and reign, now and always:*

*all: **Amen.***

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

Dismissal

*leader: We are sent; in the name of God,
the Sustainer of the people of the Exodus;
we are sent in the name of Jesus,
our Reminder of Real Food and Drink from heaven;
we are sent in the name of the holy Spirit,
Giver of our sustenance today;
to extend Jesus' task of giving what we have –
to destroy the differences between rich and poor.
We ask Your help to do this until we gather again:
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***

leader: The Mass has ended, go in peace to Love and Serve the Lord:

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