

## 12<sup>th</sup> Sunday Ordinary Time (b) 23<sup>rd</sup> 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 – THE COURAGE TO BE CHRISTIAN

*leader: We gather as winter's cold begins to bite.  
It is the season when normally benevolent seas and lakes  
are prone to sudden blasts of bone-chilling storms  
and gentle streams quickly become deadly barriers  
and movement in the high country, which always has risks,  
requires extra vigilance.  
For the Israelites and for the ancient world  
the power of a storm at sea imaged both the majesty of God  
and human helplessness in the face of chaos and death!  
( 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 (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: . . .***

*and / or*

*leader: We live in a frightening and chaotic world.  
We don't really believe that the 'winds and waves of history'  
can be calmed!*

*Easter announced Christ's victory over chaos and death;  
but we've given up on our world: - ( pause ) - Lord, have mercy:*

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

*leader: Jesus announced the new reigning of God;  
but the harsh conditions of the poor  
and the violence it engenders, deter our commitment  
to the demand for a genuinely evangelical attitude:  
- ( pause ) - Christ, have mercy:*

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

*leader: The holy Spirit announces God's gratuitous love present in our world, giving meaning to everything! But we are too timid to imagine and create new ways of loving:  
- ( 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** *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: ... ) In the beginning, O God, Your Word subdued the chaos; in the fullness of time You sent Jesus, Your Son, to rebuke the forces of evil and bring forth a new creation. By that same power, transform all our fear into faith and awe in Your saving presence. We ask this through our Lord Jesus Christ:*

*all: **Amen.***

**Introduction to the first reading:** *( Job 38 : 1, 8 – 11 )*

*leader: In the first reading, Job speaks as an innocent victim, who doesn't understand how the forces of history (that is, the system), works. "Why do the wicked still live on, their power increasing with their age?"*

**Introduction to the second reading:** *( 2 Corinthians 5 : 14 – 17 )*

*leader: In the next reading, Paul's opponents were demeaning his importance by making light of his vocation, appearance and behaviour. Paul had once lived that way himself; limited in perspective to a human point of view in his evaluation of Jesus.*

**Gospel Acclamation:**

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

**A great prophet has appeared among us;  
God has visited His people. Alleluia!**

**Introduction to the gospel reading:** *( Mark 4 : 35 – 41 )*

*leader: The first Christian communities read the gospel story of the storm on the Lake of Galilee, in light of the events of their own time. The words and actions of Jesus were later remembered in order to help a community that was afraid of sinking beneath the chaotic pressures of their society. Sudden storms were frequent on the Sea of Galilee.*

**Homily Notes** (*presider*)

- *How are the innocent redressed and the wicked punished? The author of Job declares that the awesome forces that leap out and threaten to engulf everything, are taken by the Holy One and treated like a small baby; compressed, set in natural boundaries, thrown in a quilt blanket of clouds and swaddled in darkness (Jb.38:8-11). In other words the writer spies a playful, mighty, caring God, behind the awesome forces of Nature. This God acts in ways that Job can't work out! He must still trust. And later, Job does receive an answer that he can understand:*
- *"Then there came to Job all his brothers & sisters & all who had known him before, and they all ate bread with him in his house; they showed him sympathy and comforted him for all the evil that the Lord had brought upon him; and each of them gave him a piece of money and a gold ring."(Jb.42:11)*
- *The Book of Job, taken in its totality, states that although history works so that the wicked prosper and the innocent suffer, the Lord God finally redresses the innocent! And this redressing is done through the practices of the human community! The rehabilitation of land, house, wealth, animals etc. . . , is done through the payments, deeds, and measures – of people! The righting of injustices is done through the structures and processes of society! Society makes concrete day-to-day justice available. The promises of God are realised through a fair social process – or they are not realised at all!*
- *Paul tries to see in others what Jesus saw in them (vv.16-17). He tries to see why Jesus died for them and what makes them lovable to the death! Paul does not accept people just because Jesus did. Something commands his caution and sensitivity with regard to other people – he had been "burned" once – when he totally misread Jesus! He had thought that Jesus was merely the founder of a dissident Hebrew religious sect! He had been proved profoundly wrong!*
- *Paul is trying to correct the old discriminations where trouble-makers are considered (v.12). The common workers (for example: tentmakers, like himself), slaves and foreigners, were scarcely given the time of day by the wealthy and powerful landed people, merchants and intellectual leaders.*
- *Paul had entered into the freedom of the "new creation" (v.17). The old ways of courting the powerful and spurning the useless, have ended! The Apostle to the Gentiles makes the point that the disciples of Jesus are controlled by the love that Christ has shown in dying for them (v.14). And secondly he understands that disciples are commissioned for this sort of reconciliation work (v.18).*
- *The first Christian communities read the gospel story of the storm on the Lake of Galilee in the light of the events of their time. Mark says it was already night and Jesus was probably tired. He fell*

*asleep even though the lake was stormy. Perhaps He went to sleep to teach the disciples how to behave when he wasn't there. This applies to us in many other things that have nothing to do with boats or waves, in other kinds of storms we have.*

- *Faith is having trust in the company of Jesus, who goes with us on the stormy lake of a loveless world. That is like saying that faith is having trust in your friend. It is believing that the world can be changed by love – that evil can become good – that angry waves can be calmed.*
- *It is faith in people who are united in community – that faith can calm storms! At one time we might have been content with the faith in a Jesus "in heaven" or in a Jesus who isn't the one in the storm, or here with us today in the person of others; the Jesus who is with the community of disciples even though he is asleep!*
- *After Jesus had calmed the lake, his words, "why are you so frightened?" seem out of place (Mk.4:40-41). The disciples no longer had reason to be afraid if the storm had passed. It is probable that these words were said much later. The Christian community gathered to hear the story of the gospel and were commenting on it. They applied these stories to their own situation. Sometimes the commentaries came to be part of the gospel. Here a commentator is encouraging the community not to be afraid during a time of persecution (perhaps by Nero at Rome).*
- *When Jesus had explained the disciples' mission; "Let us go over to the other side of the lake"(v.35), they were going to spread the message of the reigning of God on the other shore of the Lake of Galilee. To be scared was to lack of faith in that reigning of God!*
- *Undoubtedly something once happened with Jesus on the lake, in a boat. There are very realistic details that were engraved on the memory of a witness - the fact that Jesus was asleep in the stern with his head on a cushion; the fact that there were other boats crossing. There may have been a squall. He may have calmed their great fright. But the words of Jesus are repeated in a new context, to address the fear that existed in a community that was mortally afraid of going under the pressures of their society.*
- *Mark presents the person of Jesus in control of the forces of chaos, able to still the storms which threaten to overturn the community of the church. We see many "miracles" or "signs" that Jesus has performed through history. Transformations that his word has brought about in the lives of faithful believers. Yet we still often doubt that the world can be transformed; that the winds and the waves of history can be calmed.*

#### **Creed / Statement of Faith**

**Intercessions – 12<sup>th</sup> Week Ordinary Time** [ Sun 23<sup>rd</sup> – Sat 29<sup>th</sup> June 2024 ]*invitation to pray:*

leader: *Friends, according to the psalmist, the Lord God of Israel, never sleeps or slumbers. With confidence, let us present to God our prayer for our needs:*

1: *That the fearful will know God's power when they are tossed about by the storms of modern life. Help us to live trustingly, as Your new covenant people: - (pause) - God of Peace, hear us: all: **God of Peace, hear us.***

2: *That doubters will know God's love. Help us to trust in Christ's Words of Hope through deeds of generosity: - (pause) - God of Life, hear us. all: **God of Life, hear us.***

3: *That we will know God's power, through this Eucharist: - (pause) - God of Community, hear us: all: **God of Community, hear us.***

4: *That refugees and migrants might cross seas and lands in safety, finding welcome and support in a new homeland: - (pause) - God of Faithfulness, hear us: all: **God of Faithfulness, hear us.***

5: *For the sick: we pray for:*

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

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

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

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

*- (pause) - Healer of the sick, hear us: all: **Healer of the sick, hear us.***

6: *For those who have died recently: **Rita McCurran, Christine Harvey, Matilda Anthony, . . . .** And those whose anniversaries occur about now: **Patricia Grace, Fred Yelas, Rona Bennett, . . . .** Number them among Your saints: - (pause) - God of the Living and Dead, hear us:*

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

*Concluding Prayer:*

leader: *God of Graciousness, give answer to our prayers in Your great kindness, through Jesus Christ our Lord:*

all: **Amen**

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*( If no priest, the commentator introduces Lord's Prayer. )*

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**Prayer over the Gifts**

*presider: ( Kia inoi tatou / Let us pray: ... ) Accept, O Lord,  
this sacrifice of reconciliation and praise,  
that its working may cleanse us from sin  
and make our hearts a gift pleasing to You.  
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: Holy Father, almighty and eternal God.  
We know that Your boundless glory is shown in this,  
that You, the most high God,  
came to the rescue of our mortal nature.  
In our very weakness You found a remedy:  
that nature which led to our downfall  
became the means of our salvation,  
through Jesus Christ our Lord.  
Through him the hosts of angels adore you  
and rejoice in Your presence for ever.  
May our voices join with theirs  
in the triumphant chorus of praise:*

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

**EUCCHARISTIC PRAYER II****Memorial Acclamation**

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

**Introduction to the Lord's Prayer**

*either*

*leader: Let us pray for the coming of God's realm as Jesus taught us.*

*or*

*leader: The Father has forgiven us, let us forgive our neighbour from the heart  
as we say:*

*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:*

*( at this point if a lay person is presiding they take a previously consecrated large  
host from the place of reservation [ i.e. the tabernacle ] and prepare to hold it  
aloft, by breaking it in two, as the following prayer is recited: . . . )*

### **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 / Let us pray: ... ) Lord,  
we are nourished and made whole  
by the sacred body and blood of Your Son.  
Grant in Your kindness  
that the mystery we devoutly celebrate  
may bring us to the fullness of redemption.  
We ask this through Jesus Christ our Lord.*

*all: **Amen.***

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

### **Dismissal**

*leader: We are sent, in the name of God, Creator of life;  
we are sent In the name of Jesus, Restorer of calm;  
we are sent in the name of the holy Spirit, Steadier of those who trust;  
to move into new territory where we can witness  
without fear to the story of God's reigning, 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. /  
May the blessing of Almighty God,  
Father, ✠ Son and Holy Spirit, be with us:*

*all: **Amene***

*leader: The Mass has ended, go in peace to love and serve the Lord.*

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