

## 21<sup>st</sup> Sunday Ordinary Time (b) 25<sup>th</sup> August 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 – Choose today whom you will serve

*leader: Today's gospel concludes our reading  
of the rich and lengthy sixth chapter of John's gospel.  
After presenting himself as, 'the bread of life',  
Jesus starts to reveal that this will cause opposition  
that will lead to his death.  
He knows that his followers are finding his words upsetting  
but he doesn't soften his message in any way.  
His demanding teaching causes many of his disciples  
to abandon him.*

*( Announce the opening hymn: . . . . . )*

### Greeting

*presider: Ki te ingoa o te Matua, ✠ o te Tamaiti, o te Wairua Tapu: /  
In the name of the Father, ✠ and of the Son and of the Holy Spirit:  
The grace of our Lord Jesus Christ, whose table we share,  
be with us: . . . . .*

*or*

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

*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: Joshua said, "We want to serve God". Have we resolved to serve only God,  
according to the Living Word of Jesus' gospel? - ( pause) - Lord, have mercy:*

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

*leader: Joshua said, "We will not abandon God". Is our love so strong that we will  
not abandon Jesus? - ( pause) - Christ, have mercy:*

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

*leader: Joshua said, "God has freed us from the house of slavery". Do we live in  
the freedom and the Spirit of Jesus? - ( 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.**or**leader: Let us sing the praises of the Lord, the God who made us, whose glory is from age to age.***Opening Prayer***leader: (Kia inoi tatou / Let us pray: ... ) In every age, O God,  
You give Your people freedom to walk in faith or to turn away.  
Grant us grace to remain faithful to Your Holy One,  
whose words are spirit and life, Jesus Christ, our Lord,  
who lives and reigns with You in the unity of the Holy Spirit,  
God for ever and ever:**all: **Amen.*****Introduction to the first reading:** *(Joshua 24 : 1 – 2, 15 – 18)**leader: Joshua offers to incorporate those from the region of Canaan, if they purge themselves of their oppressive ways. They must throw off Baal religion and their clan gods; and choose to serve the Lord God.***Introduction to the second reading:** *(Ephesians 5 : 21 – 32)**leader: Paul uses the 'house-rules' of Israelite culture, that governed the mutual relationships in their community. He expands on the section of these rules about the relationship between husbands and wives. His purpose was to show the Christian community's relationship with Christ; their relationship to one another; and their relationship to GOD's wider purpose.***Gospel Acclamation:***all: **Alleluia! Alleluia!*****Your Words, Lord, are Spirit and Life;****You have the Words of eternal life. Alleluia!****Introduction to the gospel reading:** *(John 6 : 60 – 69)**leader: Jesus' original listeners were scandalised by his claim to be, 'the Wisdom of God – the true bread from heaven' for the believer. Later, this interchange was used in the light of the Last Supper, to emphasise the necessity for the Messiah to 'take flesh', to 'suffer and die on a cross' and 'rise', so that God's Spirit could come down and give eternal life to the world.***Homily Notes** *(presider)*

- *The Israelite religious tradition was open to incorporate others who had not shared their foundational experience. In the second reading, the writer of the Letter questions the listener/reader's tendencies to patriarchal domination. Such tendencies existed in Paul's time – as they do today! A would-be disciple's performance is under scrutiny by such radical questioning.*
- *In the gospel reading, Jesus' original listeners were scandalised by his claim to be the 'Wisdom of God'; the true bread from heaven for*

*believers! Later, this inter-change was used in the light of the Last Supper event, to emphasize the necessity for the Messiah to take 'flesh'; to suffer and die on a cross; so that God's Spirit could come down and give lasting life to the world.*

- *When Jesus said that the Eucharist is really his body, "from this time on, many of his disciples broke away and would not remain in his company any longer." So long as Jesus gave inspiring talks and good moral advice and made trenchant comments about the religious establishment and worked wonders, people were happy to follow him.*
- *There is no shortage of such people. Some admire Jesus as a moral teacher. Some paint him as a political challenger of the 'system' of his time. Some make him into a sort of mystical figure who taught esoteric knowledge to an enlightened elite. Some make him out to be a wonder worker who relieves us of responsibility for our world because he will one day fix it. Still others consider him a powerful god who play-acted at being human.*
- *They share something with the disciples who left Jesus. They find him too big. He doesn't fit their categories and understanding, but goes beyond them. Rather than face a reality that transcends their ideas of who he should be, they leave. They and we, are faced with the fact that Jesus is more than we can feel comfortable with. If he were merely a moral teacher, that would be fine. We would have him under our control because we could understand him.*
- *Our problem, and the problem of those disciples who left him, is that Jesus refuses to be either totally one of us, or totally a remote divinity. He talks about ascending "to where he was before." He claims divinity. But, he also claims to be with us in a piece of bread and a cup of wine; a claim that the Church makes the centre of its life and worship.*
- *Divinity that fits our preconceptions is nice, but beyond them it becomes scary, especially if it gets as close as the Eucharist. We are not in control;. We want either a domesticated or a distant god. Jesus is undomesticated, and in my hand! It's like being in a cage with a tiger.*
- *When Jesus turned to Peter and the rest of the Twelve, he in effect asked them if they were willing to live with such knowledge. Could they endure the thought that God, the all-powerful, was with them, asking them questions, offering himself as food?*
- *Peter's answer is an acceptance of the facts. "Where else could we go? If you are who you say, then there is no place else we could go and still live in the real world." If is Jesus indeed who he and the Church say he is, then there really is no place else to go. If he is real, then any alternative is unreal. We have no choice. If we accept the truth of Jesus' divinity, we must accept the reality of the Eucharist we share.*
- *Many that day could be disciples until Jesus started talking about being as intimate with us and familiar to us as a bite of bread and a sip of wine. Our gathering each week is a proclamation to the world and to oneanother that what he said then, is true today. He was, is and always will be, God with us.*
- *Faith is a divinely given disposition of the mind, by which we begin to share in God's understanding of God's self. In faith, we think of the*

*history of humankind and our own story as would-be disciples of this love of God for us as revealed in Jesus Christ, the Word of God made flesh. God's understanding of God's self is the Father's eternal speaking of the Word (which is the Father's begetting of the Son).*

- *Faith is belief - first of all - in God. For would-be disciples to whom the gospel has been preached, this entails believing all that is revealed by God, simply because it is the Word of God handed down to us in Christ's community through the tradition of the scriptures. "I have faith - help my lack of faith" (Mk.9:24).*
- *We can fail in the exercise of faith if we clearly and consciously reject the tradition of God's revelation. We also fail to some degree if we do not frequently reflect on what God has done for us in Christ, or if we neglect opportunities for finding out more about the Gospel. Finally we fail in the exercise of faith if we are not willing to explain our belief to those who seriously enquire of us.*

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

**Intercessions - 21<sup>st</sup> Week Ordinary Time** [ Sun 25<sup>th</sup> – Sat 31<sup>st</sup> August 2024 ]*invitation to pray:*

leader: *Friends in Christ, before we offer thanks for the bread of Christ's Body, we join in prayer for our world:*

1: *For disciples of Jesus who no longer follow him; that God will give them the grace to turn back to him: - (pause) - God of Mercy, hear us:*

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

2: *For all in our community who gather to celebrate the Eucharist; that we might discover the unity to which Jesus calls us:*

- (pause) - *God of Community, hear us:*

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

3: *For countries where civil strife is present; that opposing parties deal respectfully with one another, seeking the pathway of peace with justice:*

- (pause) - *God of Peace, hear us:*

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

4: *For married couples; that the love of Christ may abound in their relationships and in their homes: - (pause) - God of Love, hear us:*

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

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

Mangawhai: **Matteo Gray, Petronella Brom, Tina & Sharvita MeHarry, Lorna Bocock, Geraldine Choromanski, Judy Perry, Veronica Grigg, Maureen Rissman, Roselle & Owen McGrane, Richard Henry, Bob Walters, Colleen Griffith, Teresa McCarthy, Tom Ryan, Kathy Brokliss (Hokianga), Lee McCarthy, Emelia Brockliss, (Mexico), Jayden Wilson, . . .**

Maungaturoto: **Trevor Brljevich, Tony Ruiterman, Bill Lewis, Beverly Simons, Adolph Layec, . . . . .**

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

*Restore their health, that they may offer You joyful thanks in the midst of Your Church: - (pause) - God of Well-being, hear us:*

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

6: *For those who have died: Anne Griffith, Frank Gasparini, . . .*

*And those whose anniversaries occur about now: Doreen Lambert, Dorothy Schimanski, Yvonne Brljevich & Jean Ganley, Ester Karl, Jean Ganley, Ann Jackson, . . . . Number them among your saints:*

- (pause) - *God of New Life, hear us:*

all: **God of New Life, hear us.**

*Concluding Prayer:*

leader: *In every age, O God, You give your people freedom to walk in faith, or to turn away. Grant us grace to remain faithful to Your Holy One, Jesus Christ, whose words are spirit and life:*

all: **Amen**

---

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

---

### **Prayer over the Gifts**

*presider: ( Kia inoi tatou / Let us pray: ... ) Lord,  
by the offering of Christ,  
made once and for all,  
You adopted a people as Your own;  
graciously bestow on Your family, the Church,  
the gifts of unity and peace.  
We ask this through Jesus Christ our Lord:*

*all: **Amen***

### **Preface**

*( the pledge of an Eternal Easter )*

*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,  
always and everywhere to give You thanks,  
holy Father, almighty and eternal God.  
In You we live and move and have our being.  
Each day we experience the wonders of Your love,  
and receive even now a pledge and foretaste of life eternal.  
Possessing the first-fruits of the Spirit,  
through whom You raised Jesus from the dead,  
we hope to enjoy his paschal victory for ever.  
And so, with all the angels and saints,  
we sing the joyful hymn of Your praise:*

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

### **EUCCHARISTIC PRAYER – III**

#### **Memorial Acclamation**

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

---

### **Introduction to the Lord's Prayer**

*either*

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

*or*

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

*or*

*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.***

presider: *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**

*presider: (Kia inoi tatou / Let us pray: ... ) Complete within us, Lord,  
the healing work of Your mercy,  
and by Your grace transform and strengthen us,  
that we may please You in all that we do.  
Grant this through Jesus Christ our Lord:*

*all: **Amen.***

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

**Dismissal**

*leader: We are sent in the name of the blessed and holy God.  
You have taken from our hands  
simple gifts of bread and wine  
and fashioned them as a sign to us  
of Your boundless love.  
Blessed are You,  
that You have taken us and made us signs  
to say that You are pleased with humankind  
and that Your promises to us will never fail.  
We are bread broken and passed among people  
we are called to make people free  
with the freedom Jesus has won.  
May Your name be praised in all that we do,  
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 God, the Father, ✠ the Son and the Holy Spirit,  
be with us now and always:*

*all: **Amene***

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

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