

27th Sunday Ordinary Time (b)

men and women are equal before God

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 – Equal before God

*leader: Included among us when we gather are many divorced –
or those who have re-married after their divorce.
For them today's reading from the Gospel
could re-open old wounds and stir again, feelings of failure.
But Jesus shifts Pharisee questions about the legality of divorce,
to a conversation about marriage and it's original purpose!
So rather than arousing guilt about marriage failure,
Jesus shares his understanding of marriage as a gift
of God's "good work" in creation – a gift of complementarity and partnership
between a man and a woman – as equals before God
and as help-mates to each other!*

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

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

and/or

*leader: Whatever the Book of Genesis tells us about marriage,
or family, or about intimacy – it is even more profoundly
a statement about our humanity being readied to receive
God's power for life-giving. God created in the heart of "man"
love for a wife as the normal way humankind shares
in God's power for life-giving: for lost tendernesses; the quenched
loves: - (pause) - Lord, have mercy:*

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

*leader: Jesus clarified God's original purpose – a man and wife form one heart;
in a life-giving partnership of equals; for our mentality that accepts too*

readily a casual "its-not-important" acceptance of adultery and divorce: - (pause) - Christ, have mercy:

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

*leader: Jesus welcomed a small child,
making his action an example
of not exploiting others
and of respecting
the preciousness of new life.
For our society's acceptance of abortion –
the threat to the most vulnerable form of human life:
- (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*

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

Opening Prayer

*leader: (Kia inoi tatou / Let us pray: ...) Creator God,
in Christ You call man and woman
to the fullness of glory
for which You created them in Your image.
Heal our hardened hearts,
renew our obedience to Your spoken will,
and conform our lives to Your gracious design.
Grant 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: *(Genesis 2 : 18 – 24)*

*leader: The reading from the Book of Genesis story, tells us about marriage as a
story about human beings made ready for the power for life-giving
prepared by God, "from the foundation of the world".*

Introduction to the second reading: *(Hebrews 2 : 9 – 11)*

*leader: The writer of the Letter to the Hebrews emphasises the supreme place
that Jesus holds in the universe. By his suffering, death, resurrection and
entering into glory as a human being, Jesus made it possible for the
human race to be what God intended it to be.*

Gospel Acclamation:

*all: **Alleluia! Alleluia!**
**If we love one another,
God will live in us in perfect love. Alleluia!***

Introduction to the gospel reading: (*Mark 10: 2 – 16*)

leader: A couple united in love, faithfully living God's plan, "from the beginning", is one of the signs of the realm of God – according to Jesus in the gospel of Mark.

Homily Notes (*presider*)

- *We yearn for a new world, a new self and a new future. The liturgical texts challenge us to let them "fund" an alternative imagination! To refuse this challenge consigns our community to disappear with the rest of the modern world. But to accept the challenge of the texts, can liberate the church as a community of disciples; can liberate couples to express genuine creative gift-love for their partners and it can liberate children, the elderly, and all who are powerless and vulnerable!*
- *Our "hardness of heart" can be changed by the offer of new models and images of how the pieces of life fit together. New models and images invite us into the counter-story about God, the world, our neighbour and our self! There is the slow steady counter process of unlearning and disengaging from old models and images that we find no longer credible or adequate. An example of the need for this counter process is the common reduction of marriage to definitions of legal contract and property rights.*
- *The moment of worship is when a real transformation can work a genuine newness from within our old failing world. We can appropriate a new understanding of the relationship of Christ and His people by our actions for compassion and justice. The relationship between God and God's people can become more like the relationship between truly equal partners in a sacramental marriage! The signs of God's creative love in the transformations of the liturgy can become for us, the signs of God's continuing creative love, just as the Exodus of the Hebrew people and the Resurrection of Jesus are signs of God's creative love for people.*
- *A couple united in love, faithfully living God's plan, "from the beginning", is one of the signs of the realm of God – according to Jesus in the gospel of Mark. The allowable grounds for divorce was a topic of much debate among Jesus' contemporaries.*
- *The Torah said a man could dismiss his wife when he was not pleased with her (Dt.24:1)! All a man had to do was sign a document giving up the wife. The Torah didn't say the wife could dismiss the husband! Interpreting this text Rabbi Shammai insisted that a man could only divorce his wife when there was a serious cause. Rabbi Hillel said divorce was possible for any reason at all! The Pharisees ask, "Is divorce lawful?" They sense Jesus wouldn't accept the injustice to women of Hillel's interpretation. They hoped His answer will set His position against the Divine Law as revealed through Moses (v.2).*

- *Jesus says Moses' commandment at best permitted divorce because of men's hardness of heart and their lack of loving (vv.3-9). This didn't fit with God's purpose which was lifelong fidelity in a partnership between equals. Jesus corrects the Torah of Moses, by going back to the beginning and the opening chapters in the Book of Genesis (Gn.1-2), where the power-based domination of one person over another did not exist. God created the two sexes equal – a free human race without any kind of exploitation! Jesus affirms that marriage is a lifelong and profound union of two people, as "one flesh" (v.8).*
- *The beginning of exploitation was symbolised by the loss of paradise (Gn.3:24). The Lord God announced to the woman that from then on she would be dominated by man (Gn.3:16). God also announced the future sorrows of humanity: to give birth in sorrow, exploitation in work, conflict with nature and death (Gn.3:19).*
- *Jesus clarifies that exploitation wasn't with us from the beginning, so there is no reason why it has to be with us forever! Later the disciples question Jesus further about this and He said: "Whoever divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another, she is guilty of adultery too!" (Mk.10:11-12). Adultery is a falsification – like watering down the beer! It's an injustice. Jesus is against a law that oppresses the weak because it is no sign of God's reigning. In another case of adultery Jesus took the side of the woman against the law (Jn.8:3-11). Jesus opposed the divorce law because it was a law that oppressed women. If the prohibition of divorce and re-marriage became an oppressive law for some men or women today it is probably that Jesus wouldn't agree with this new law either.*
- *Jesus puts the power of love above divorce law. If love doesn't exist any more - then there is nothing! Jesus isn't dealing simply with the human, social and sexual situation of a man and woman. He is speaking about a "graced" situation; the unconditional gift of Christian love in a marriage partnership! The "gift" of the relationship makes the marriage indissoluble. Jesus speaking about the love of a human couple ignores the Torah of Moses and any other laws! Rather He speaks of paradise. I think He's telling us that love and paradise are the same thing. That's our goal as disciples - married or not.*
- *Religion like the Pharisee's doesn't change society. Resorting to legal pressure doesn't end injustices or exploitation. Instead, Jesus urges that His disciples must renew themselves in love - it is the same as being like a child - "powerless yet receptive" (Mk.10:13-16). That's the way a new society is formed! For a child everyone is alike - everyone is equal! The reigning of God - or paradise - is the reigning of equality. To enter it, we adults have to be like children! We are not to exploit or dominate each other!*

Creed / Statement of Faith

Intercessions – 27th Week Ordinary Time [Sun 6th – Sat 12th October 2024]*invitation to pray:*

leader: Friends in Christ, placing our trust in God, let us confidently approach the Source of Grace with our prayers:

1: For families where love and joy dwell; may they be thankful to the goodness of God, Who united them in tenderness: - (pause) - God of Love, hear us:

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

2: For families in trouble where the flame of love is weak or flickering. May we never separate what God has united. May their love renew itself in the tenderness of God: - (pause) - God of Unity, hear us:

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

3: For those living in solitude of heart; who have not found or who have lost a help-mate on their journey through life. May the Lord Jesus travel with them: - (pause) – God of Consolation, hear us:

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

4: For families who have separated; may we know how to respect their decision and may our friendship eased their suffering: - (pause) - God of Acceptance, hear us:

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

*5: For the sick: we pray for: . . . (see parish newsletter)
Bless them for they share in Christ's passion through their suffering: - (pause) - God of Healing, hear us:*

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

*6: For those who have died: . . . (see parish newsletter)
and those whose anniversaries occur about now: . . . (see parish newsletter)
Number them among your saints: - (pause) - God of Faithfulness, hear us:*

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

Concluding Prayer:

*leader: You have made us one family in Jesus Christ.
In his name, we ask You to share with us
and all Your people, the blessings of Your incarnate Son.
Let Your everlasting love bind us close to him
and to each other, both now and always: all: **Amen***

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

Prayer over the Gifts

presider: (Kia inoi tatou / Let us pray: ...) Lord God, accept the sacrifice which we celebrate at Your command and offer as a sign of our faithful service. Through its power accomplish within us the holy work of Your redemption. We ask 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, Lord, holy Father, almighty and eternal God, through Christ our Lord.

In him You have been pleased to renew all things, giving us all a share in his fullness.

For though he was in the form of God, he emptied himself and by the blood of his Cross brought peace to all creation.

Therefore he has been exalted above all things and to all who obey him, has become the source of eternal salvation.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven,

we sing the hymn of Your glory, as without end we acclaim:

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

EUCCHARISTIC PRAYER II**Memorial Acclamation**

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

Introduction to the Lord's Prayer

either

presider: 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: ...) **Almighty God,**
may the bread we have broken
and the cup we have tasted
fill us with life and gladness
and transform us into the Christ we have received,
for he lives and reigns now and always:*

*all: **Amen.**
(an opportunity for announcements/notices etc. . . .)*

Dismissal

*leader: We are sent; in the name of God,
Who made it known that its not right
that 'man' should be alone;
We are sent in the name of Jesus,
who reminds us that to renew ourselves,
is to become powerless but receptive – not exploiting one another;
We are sent in the name of the holy Spirit,
the gift-love of Father & Son;
to relate to each other and to our environment,
as sensitive, rational and responsible partners,
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.***