

## 28<sup>th</sup> Sunday Ordinary Time (b)

### 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 – Wisdom: more desirable than riches

*leader: Today's first reading clarifies that Wisdom  
is so much more important than riches.  
The second reading from Hebrews  
states the Word of God that is proclaimed in the liturgy,  
is always something alive and active  
through the power of the Holy Spirit.  
The Word expresses the Father's Love,  
that never fails in it's effectiveness towards us.  
The story in the Gospel; a story about a rich man  
who goes away from Jesus is a story  
about a man that we could all identify with - at least to some extent.  
It means taking discipleship really seriously,  
when most people in our society think  
that religion is merely a private affair for 'religious people'.  
For most of our fellow Kiwis it seems a little too over the top!*

*( 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: Following the way of Jesus is demanding,  
but we settle for comfortable mediocrity. We believe; but not too much:  
When we prefer the word of other people to Your living Word:  
- ( pause ) - Lord, have mercy:*

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

leader: *When we prefer the word of others to the richness of Jesus' Word of promise: - (pause) - Christ, have mercy:*

all: **Christ, have mercy.**

leader: *When we prefer the madness of this world, to the Wisdom of Your Holy Spirit: - (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 for ever.*

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: ... ) God of Wisdom, Whose Word probes the motives of our hearts, with You all things are possible.*

*Let worldly treasure not keep us from Jesus, who looks on us with love.*

*Free us to leave all things and follow him, 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:** *(Wisdom 7: 7 – 11)*

leader: *The wisdom author, writing in about the year 50 b.c.e. is an Hebrew inspired and influenced by Platonic philosophy. He raises questions about the destiny of the individual person.*

### **Introduction to the second reading:** *(Hebrews 4: 12 – 13)*

leader: *Chapters 3 & 4 of the Letter focus upon the promise of "rest" and the conditions of entry into it. Now the writer is concerned with fidelity to the teaching of Jesus - as the Word of God.*

### **Gospel Acclamation:**

all: **Alleluia! Alleluia!**

**Happy the poor in Spirit;**

**the Kingdom of Heavem is theirs. Alleluia!**

### **Introduction to the gospel reading:** *(Mark 10: 17 – 30)*

leader: *A man asks Jesus, "How shall I act in our society that I may be blessed?" In asking the question the man calls Jesus, "good Master".*

### **Homily Notes** *(presider)*

- *A man asks Jesus, 'How shall I act in our society that I may be blessed?' In asking the question the man calls Jesus, 'good Master'. The Word of God invites a would-be disciple (the rich man) to leave behind his old ways and give up seeking power, in favour of embracing the risk of being powerless. Transformation and life comes through facing up to*

*dealing with difficulties and dangers, for the sake of doing what is good.*

- *In Israelite tradition, wealth was considered a blessing from God and marked a person's uprightness. This man was rich while others were poor. For Jesus it meant that society was breaking the giftedness established by God. In the desert, God had given the people the precept that among them there should be no poor.<sup>1</sup> And it follows that there should be no rich either. Jesus invites the man to break with society's values and promote a system of gifting (vv.23-25). The disciples show astonishment at the degree of commitment needed in this man's case. The metaphor of the camel and the eye of the needle (v.25) takes discipleship out of the difficult category, and makes it, 'mission impossible'.*
- *Jesus asks this man to make a radical break with accepted social and financial practises. To love is to give. To give life is to deny death. To increase in wealth does not prevent having to die. Giving is the only way if life is to continue. It was on this basis that Jesus interpreted the demands of God for this man and the blessing that flow from carrying out those demands – i.e. eternal life.<sup>2</sup>*
- *'Who then can be saved?' (v.26) is still the question. This is key to Mark's gospel. Jesus confronts the Zealot strategy which rates wealth as a blessing from God. Wealth belongs to this Torah-keeper, whom Jesus invites to break from his wealth to follow him. Jesus then generalises the man's difficulty; "My children, how hard it is to enter the kingdom of God!"(v.24) This challenges us to question whether wealth is the decisive factor in our social-values. Is it on the level of wealth that everything comes together in relation to receiving blessing and entrance to the reigning of God? According to Jesus what matters is not what a person has or does. It is a person's readiness to be open to the strange ways of God. Sharing wealth creates a new way of behaving in which the whole of society can fulfill what Jesus asks here of this person; a system where there won't be any more rich and everyone can enter the reigning of the Lord God.*
- *Jesus says this isn't impossible for those who follow him (v.27). They are related to the ONE, whose practise of promoting gifts, links those who follow to God, for whom all things are possible. The promise given to the disciples isn't some kind of spiritual or interior life. There are two times of blessing and life – now and in the future. There's not a time of curse now that's recompensed by a time of blessing later! Jesus promises a new society bringing material abundance to all. The old*

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<sup>1</sup> Cf. Dt.15:4

<sup>2</sup> Through the history of Christianity there have been rich people who have abandoned everything to follow Jesus; many of the great saints were former rich people. St. Anthony was a young Egyptian millionaire, who had inherited enormous estates and at the age of twenty, went into a church at the moment when the priest was reading this gospel phrase: "Sell all you have and give it to the poor." He did that at once – an exceptional case?!

*economics of inequality will be subverted in the reigning of the Lord God, here on Earth.*

- *Although Luke may give us an idealised picture of the first Christian community in Jerusalem, in the Book of Acts, this community discovered that when they sold their possessions things tended to multiply.<sup>3</sup> They didn't sell the houses in which they lived, for they met together in one another's houses.<sup>4</sup> What they sold must have been the houses they had rented out to others. The result will be that, "none of their members was ever in want".<sup>5</sup> This is only possible in a community. Jesus dared to hope for 'a kingdom' or a world-wide community, structured so that there would be no poor and no rich! In our sacramental worship, our transformation in faith is our movement from secure possession of goods, power, and access to goods and power, towards gifted goods and power! The movement from one to the other, is through loss, in a journey of faithful and courageous living!*
- *New life comes through courageously risking the loss of old securities that deceive, deny and defeat the power of life-giving. For disciples, the movement of faith is; from secure possession of goods, power and access to the power that goods provide, towards 'gifted goods and power'. Jesus calls his disciples to leave behind the old ways and embrace risky powerlessness. Life as his disciples, comes through facing up to and dealing with difficulties and dangers of discipleship, for the sake of doing what is good. People of courage are neither over-aggressive nor timid; they are angry about the right things at the right time; they are prepared to suffer patiently when its necessary; and are ready even to die for the sake of justice, or in witness to the gospel. Such people need not make an effort of will to behave well in the face of difficulties to be overcome.*

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

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3 Ac.4:34-35

4 *Ibid.*:2:46

5 *Ibid.*:4:34

**Intercessions - 28<sup>th</sup> Week Ordinary Time** [ Sun 13<sup>th</sup> – Sat 19<sup>th</sup> October 2024 ]*invitation to pray:*

leader: *Friends in Christ, before we offer thanks for the bread of Christ's Body, we join in prayer for the needs of the whole human family: . . . ,*

1: *For our Christian community, that the Father will send us his Spirit, to enable us to walk in the path of Wisdom: - (pause) - God of Wisdom, hear us:*

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

2: *For the world's leaders – that they will promote peace and reconciliation to end conflicts that bring destruction, trauma and death to so many:*

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

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

3: *For those who accompany people at the beginning and end of life; that their caring will promote life and dignity, bring consolation and hope and be a constant sign of God's infinite love: - (pause) - God of Hope, hear us:*

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

4: *For health professionals, social workers, volunteers and family care-givers: that God's gifts of wisdom and insight will inspire and encourage them as they accompany people in times of fragility and vulnerability:*

*- (pause) - God of the Vulnerable, hear us:*

all: **God of the Vulnerable, hear us.**

5: *For those sharing Christ's passion through illness and suffering, including:*

*Mangawhai: Matteo Gray, Petronella Brom, Tina & Sharvita MeHarry, Lorna Boccock, Geraldine Choromanski, Judy Perry, Veronica Grigg, Maureen Rissman, Roselle & Owen McGrane, Richard & Anne Henry, Bob Walters, Colleen Griffith, Theresa McCarthy, Emelia Brockliss(Mexico), Eric Burson, . . . . .*

*Maungaturoto: Trevor Briljevich, 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: in the conflicts in Gaza, Israel, Lebanon, the Ukraine and Russia, . . . And those whose anniversaries occur about now:*

**Peter Cowlrick, Sarah Ketter, Francis Parker, James Gallagher, Peter Davidson, John Briljevich, . . .** *May they come to the glory of Jesus' resurrection: - (pause) - God of New Life, hear us:*

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

*Concluding Prayer:*

leader: *O God, our refuge and our strength and Source of all goodness, the power of Your love fills the Earth. May Your love fill our lives. We ask this through Jesus Christ:*

all: **Amen**

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

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### **Prayer over the Gifts**

*presider: ( Kia inoi tatou / Let us pray: ... ) Lord God,  
accept the prayers of Your faithful people,  
together with the gifts we offer,  
that through these holy rites,  
performed with reverent hearts,  
we may rise to the glory of heaven .  
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,  
For by his birth he brought renewal  
to humanity's fallen state  
and by his suffering, cancelled out our sins;  
by his rising from the dead  
he has opened the way to eternal life,  
and by ascending to You, O Father,  
he has unlocked the gates of heaven.  
And so, with the company of Angels and Saints,  
we sing the hymn of Your praise,  
as without end we acclaim:*

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

### **EUCCHARISTIC PRAYER II**

#### **Memorial Acclamation**

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

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### **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.*

*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: ... ) God of Majesty,  
receive our prayer.*

*Just as You nourish us with  
the most holy body and blood of Your Son,  
so let us partake of his divine nature,  
for he lives and reigns, for ever and ever:*

*all: **Amen.***

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

### **Dismissal**

*leader: We are sent in the name of God,  
Who alone is good;  
We are sent in the name of Jesus,  
Who alone is our Guide;  
We are sent in the name of the Holy Spirit,  
Who alone is the fullness of Love,  
to give honour, praise and glory to You, O God.*

*May Your living and active Word,  
sharper than any two-edged sword,  
penetrate our hearts with Your power of Love:      all: **Amen.***

*Fill us with courage to give up the illusion of riches  
and to follow the wisdom of Your Gospel:      all: **Amen***

*Look with love, upon the hardness of our hearts  
so that what is impossible in our weakness  
becomes easy through Your empowering.  
We ask through Jesus Christ, 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.***

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