

31st 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 – Listen; if life is to continue, loving is the only way to go!

leader: Mark quotes from the Book of Deuteronomy, ‘God is One’. God’s love flows from this principle, which is why the Love of God and the Love of neighbour, are inseparable since they have a common source. Biblical faith is a process through which we acknowledge God as the absolute in our lives. God is not ‘some thing’, an abstraction; but ‘SomeOne’, whom we must love, "with all our minds, and with all our strength". This is the reason for the outright rejection of all forms of idolatry. Idolatry means putting our trust in some thing, or some one, other than God. That's a danger all believers have to face.
(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 Jesus Christ, whose table we share, be with us:
or
Good evening/morning and may God be with us:
or
Grace, mercy and peace from God and Christ Jesus, be with us all:
or
Citizens with the saints and members of God’s household, grace and peace be with you:
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: Friends in Christ, Mark's version of the meeting between Jesus and the scribe, credits Jesus with combining the love of God with love of neighbour.
Jesus' words become a summary of the Torah or Law:
Jesus, You love us with all Your heart and You offer this love to enrich our hearts: - (pause) - Lord, have mercy:
all: **Lord, have mercy.***

leader: *Jesus, you love us with all your soul and you offer this love to free our souls: - (pause) - Christ, have mercy:*

all: **Christ, have mercy.**

leader: *Jesus, you love us with all your strength and you exhaust your life to give back strength to us: - (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: ...) O God,
You are the One and there is no other.
Give us grace to hear and heed
the great commandment of Your realm,
that we may love You with all our heart
and love our neighbour as ourselves.
We make our prayer through Jesus Christ:*

all: **Amen.**

Introduction to the first reading: *(Deuteronomy 6 : 2 – 6)*

leader: *Israelites are entering the land of Promise, and their side of the covenant is to keep the law of God, from generation to generation. The second part of the passage is 'the Shema', which became the daily Jewish prayer.*

Introduction to the second reading: *(Hebrews 7 : 23 – 28)*

leader: *Having earlier established the qualifications of Jesus to be high priest, the author compares Jesus with the Levitical priests of the old covenant, showing on each point of comparison, that Jesus and the effect of his work is superior to them and the effects of their work!*

Gospel Acclamation:

all: **Alleluia! Alleluia!**
All who love me will keep my words,
and my Father will love them,
and we will come to them. Alleluia!

Introduction to the gospel reading: *(Mark 12 : 28 – 34)*

leader: *Jesus had been debating with the religious authorities who had been trying to trap him. Listening to the debate was a scribe. The scribe appreciated Jesus' earlier answers and now he addresses a further question to Jesus, intending him well.*

Homily Notes (*presider*)

- *Jesus had been debating with the religious authorities who had been trying to trap him. Listening to the debate was a scribe. Scribes, teachers of Torah of Moses, nearly always appear in the gospels as evil. They are often compared with the Pharisees. They were like theologians or moralists and with the priests, they were the religious leaders.*
- *This scribe appreciated Jesus' answers and addressed a further question to him intending him well. The Hebrews had more than six hundred religious commandments! The scribe asked Jesus which was the first of all these commandments. Jesus' reply (vv.29-31) states that God had freed the Hebrews from slavery in Egypt and that God gives the commandments so they wouldn't oppress one another like the Egyptians treated them. The people are to be faithful by not recognising the gods of other societies. These gods don't represent any liberation! To love God is to value liberation and justice. That's the same as loving neighbour. The commandment is -- that there isn't any other God than love!*
- *Jesus says the second commandment is like the first and he stresses this equality when he says, "there is no commandment greater than these". The scribe said to Jesus: "Well spoken, master; what you have said is true: that God is One and there is no other. To love with all your heart, with all your understanding and strength, and to love your neighbour as yourself, this is far more important than any burnt offering or sacrifice" (Mk.12:32-33).*
- *This official teacher of Torah adds something which Jesus hadn't said. "This love is worth more than religion (v.33)!" That's his meaning in saying, ". . . , all the sacrifices and offerings that are burned on the altar". He caught the drift of Jesus' thought. And Jesus agrees. This scribe has understood that love of God and of others is a single thing – that love is worth more than all religious rites; even true ones! It isn't that we mustn't do religious rites – but maybe it isn't a sin to fail to do them. Seeing how wisely the scribe had spoken, Jesus said: "You are not far from the kingdom of God". And after that no one dared to question Jesus any more (Mk. 12:34).*
- *Peoples' salvation depends on their relationships with other people rather than on religious rites. "I was hungry and they fed me". Forgetting this can do great harm. Traditional religion relying on rituals, forgets that love of our neighbour saves us. It forgets that God's heavenly reigning is the practise of love among neighbours here and now. Jesus tells the scribe, that he isn't far off it! There were no more questions after he said that.*
- *It was too plain, too revolutionary. The teacher of Torah understood it well. The others understood. We understand. We don't like to hear it either! God's opponents, according to the scriptures, aren't atheists, but idols! That there is only one God means no adoring idols. Pagan*

religions enslave. Only God liberates. Psalm 83 has God rebuking the gods. The other gods are on the side of oppressors. They have not been just to the weak and orphaned. They do not liberate the poor and the needy. Not to serve other gods, means loving our neighbour. It means loving only God. Love of God is achieved only through love of neighbour. To try to make two commandments of his teaching, betrays Jesus' thought. It's not loving God and loving neighbour. It is loving God-Neighbour – a single action! God is loved only in our neighbour. This passage makes very clear that love of God--in--neighbour is worth more than any worship of God!

- *It is short-sighted of us to affirm, as one sometimes hears that in earlier times people lived by the commandments (they did what they did because they had to) while now they live by their conscience (they now do good freely). Even in earlier times people did not act without reference to their conscience, and even at present they do not act without reference to the commands of the community.*
- *We are prone to see person and society as opposed. More basic than any conflict is the fact that justice can only be done to person and society when both are taken together. The more we are ourselves the more we are together with others, and the more we are open to give and receive, even the things of God. And vice versa, the more we are open to others, the more truly we are ourselves. Being self and being together, are not ultimately opposed, since in the reign of God, all creation is there for love.*

Creed / Statement of Faith

Intercessions – 31st Week Ordinary Time [Sun 3rd – Sat 9th November 2024]*invitation to pray:*

leader: *Friends in Christ, Jesus emphasised our need to pray at all times:
Let us pray with confidence to the holy God, Who loves us first:*

1: *For the church of Jesus. May the church proclaim the great commandment by serving others: - (pause) - God of Service, hear us:*

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

2: *For the Jewish people; the first people to whom the commandment of love was revealed. Bring them the fullness of salvation, for God's gifts and call still stand: - (pause) - God of Faithfulness, hear us:*

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

3: *For those trapped by idols of money, power, or sensuality. Free them from all enslavements to serve God alone:- (pause) - God of True Freedom, hear us*

all: **God of True Freedom, hear us.**

4: *For all who attend our parish, that we hear and accept the mission given to us at the end of our Eucharist, to 'go' and care for the poor:*

- (pause) - God of Missionaries, hear us:

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

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

Mangawhai: Matteo Gray, Petronella Brom, Tina & Sharvita MeHarry, Lorna Bocock, Geraldine Choromanski, Judy Perry, Veronica Grigg, Maureen Rissman, Roselle & Owen McGrane, Richard & Anne Henry, Bob Walters, Colleen Griffith, Theresa McCarthy, Kathy Brokliss (Hokianga), Emelia Brockliss, (Mexico), Eric Burson, Stuart Brown, Val Rushr,

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

Wellsford: Dallas Colville, Alec Colville, Lucille Jenneker, Wilma Jansen, Gerard McCurrin, Iris Barrow, Lagi Sands, Tim Emberson, Theresa Graham, Justin Sands,

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 Gaza, Israel, Lebanon, the Ukraine and Russia, And for the recent death of Maria Pereira, . . . And for the anniversaries of Edward Jennings, Jillian Corboy, Number them among Your saints:*

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

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

Concluding Prayer:

leader: *O God, our refuge and strength and source of all goodness, pour Jesus' spirit into our hearts. May he teach us to love You more truly. May we be able to merit the words that he spoke to the scribe in today's gospel:
"You are not far from the realm of God."*

all: **Amen**

We make this prayer in Jesus' name :
all: **Amen**

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

Prayer over the Gifts

presider: *(Kia inoi tatou / Let us pray: ...)*
*O God, let this sacrifice
be a pure and spotless offering to You,
and let it bring to us
the rich outpouring of Your mercy.
Grant this through Jesus Christ:*
all: **Amen**

Preface *(salvation through the obedience of Christ)*

presider: *God be with us.*
all: **And also with you.**
presider: *Lift up your hearts.*
all: **We lift them up to God.**
presider: *Let us give thanks to God.*
all: **It is right to give our thanks and praise.**
presider: *It is truly right and just,
to give you thanks, almighty and eternal God.
You so loved the world
that You gave Your only Son as our Redeemer.
You sent him as one like ourselves,
though free from sin,
that You might love in us what You love in Christ.
Your gifts of grace, lost when we disobeyed You,
are now restored by the obedience of Your Son.
And so we join the angels and saints
in the joyous hymn of Your 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

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, O God, 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: *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: *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: ...) O God,
increase within us the work of Your saving power,
that our lives may be renewed by these holy mysteries
and Your grace may prepare us for the blessings they promise.
We make our prayer through Jesus Christ:*

*all: **Amen.***

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

Dismissal

*leader: We are sent; in the name of God,
the powerful and ever-loving One;
Who loves us with a love unequalled since time began;
We are sent; in the name of the Son,
Who came to speak that love to us;
We are sent in the name of the Spirit,
Who sparks the flame of love within us.
We are sent to speak a message of life and peace
that extends beyond our lips
to our eyes, our ears and our hands.
O God, help us to live what we believe
and to believe more firmly all that Jesus has spoken to us.
So that what we do, how we live and the way we love
may increasingly become a worthy response
to Your loving us first, 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, Father, ✠ Son and Holy Spirit,
be with us now and always:*

*all: **Amene***

leader: The Mass has ended, go in peace to love and serve our God.

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