

WELCOME TO ST. RAYMOND IN MOUNT PROSPECT ORDER OF THE MASS / THE RENEWAL OF THE COVENANT

“The renewal of the covenant between the Lord and his people in the Eucharist draws people into the compelling love of Christ and sets them on fire.”
(Second Vatican Council, Document on the Liturgy, #10)

THE GATHERING OF THE COVENANT PEOPLE

ASSUMING THE ATTITUDE OF WORSHIP

The priest-celebrant calls the people into an attitude of worship in the presence of God. The people recognize the celebrant as the one who will lead the gathered community in worship.

PREPARATION FOR FORGIVENESS

The people entrust to the Lord anything that may interfere with the attitude of worship and confidence in God’s mercy received in the Eucharist.

THE GLORIA / PRAISE OF GOD

The people praise God as love manifested in a Trinity of Divine Persons. This is the greatest truth of Christian revelation. Belief in God as Trinity is the distinguishing mark of the Church.

GATHERING PRAYER

THE READING OF THE COVENANT

THE OLD COVENANT

The Church gives us a reading from the Old Testament scriptures which is chosen because it echoes a theme in the Gospel Reading.

THE PSALMS

The Psalms are the prayers of Jesus himself. The Church prays the Psalms often in a responsorial style (leader - people) to make clear that authentic prayer is a personal dialogue with God.

THE NEW COVENANT

The Church gives a reading from the New Testament teaching of the apostles. These readings are changing selections from the apostolic letters.

THE GOSPEL

The Church leads us through the life and ministry of Jesus in the three-year cycle of readings from the Gospels of Matthew, Mark and Luke.

THE RENEWAL OF COVENANT COMMITMENT

PROFESSION OF FAITH

Having heard the reading of the covenant, the people of God affirm their faith. We renew the promise of covenant fidelity that was made in the Sacraments of Baptism and Confirmation. We renew our confidence in the love of God as love as it is expressed in the reality of God as a Trinity of Divine Persons. We renew our confidence in the power of God working through the Church where we are called to participate in the renewal of the world.

CONSECRATION TO GOD

True covenant commitment is consecration - a determination to give our all for God and others. Consecration is different from being required to do something or being convinced to do something. It is a free offering of yourself.

INTERCESSIONS OF THE PEOPLE

We consecrate our lives to God, and place our trust in the grace and mercy of God as the only hope for all of our human needs.
“In intercession I step into the other’s place and my prayer, even though it remains my own, is prayed out of the other’s affliction and need. I really enter into the other, into the other’s sin and affliction. In intercession we can become a Christ to our neighbor.” (Dietrich Bonhoeffer)

PRESENTATION OF THE FRUITS OF THE CREATION

The fruits of the whole creation are consecrated to God in the symbols of bread and wine. In the Old Covenant, bread represented the first fruits of the harvest year, and grapes the final fruits of the harvest year. We recognize that God alone is the source of all life.

PRESENTATION OF PERSONAL OFFERINGS

The fruits of our personal labor are consecrated to the mission of Christ’s Church as the only source of blessing for humanity. We offer a portion of our weekly earnings to the Lord to enable the mission of the Church to continue.

The power of money is consecrated to the power of God’s grace.

We remember that living for money reduces all people to merchandise.

They sell the just man for silver, and the poor man for a pair of sandals.

(Amos 2:6) We remember that Jesus himself was sold for thirty pieces of silver (Matthew 26:14-15). We cannot serve God and Mammon (wealth; Matthew 6:24; Luke 16:13). Only God is the source of a meaningful life. Through our offerings, we recognize that the only way to avoid being overcome by the power of money is to direct it to support the power of the Gospel.

THE EUCHARISTIC (THANKSGIVING) PRAYER

THANKSGIVING FOR GOD'S ACTION IN SALVATION HISTORY

The Gospel is the "good news" that a new order of power has been initiated in human history through the Resurrection of Jesus Christ from the dead. This new order of power, centered in the Church, is the ongoing transformation of the creation from the condition of sin which has come into being in the course of human development. The condition of sin divides people against one another, and undermines God's intention for the flourishing of all human persons created in the image of God.

CONSECRATION OF THE GIFTS: THE COVENANT SACRIFICE

The Holy Spirit is invoked upon the fruits of the creation to make the sacrifice of Jesus the Christ present for us as a continuing reminder of the power of God's love. The sacrifice of Christ is sign that we can approach God without fear. Jesus, who is part of the Trinity of personal love which is God, assumed human life and entered into the history of religious sacrifice as the definitive revelation of God's desire for human flourishing. Christ replaced all the sacrifices, offered in all religions out of fear of God, with his own personal sacrifice. God does not demand any appeasement on our part. *It is love that I desire, not sacrifice.* (Hosea 6:6) If we think that we can achieve a better world by sacrificing any person or group of people, we are to remember how Christ himself was killed in order to preserve order (Luke 23:4-5). We are called to work for peace by imitating the non-violent way of Jesus' self-giving love.

CONSECRATION OF THE PEOPLE FOR COVENANT MISSION

The Holy Spirit is invoked upon the people to unite us for mission as witnesses to the love of God in Jesus Christ. The people are consecrated as the Body of Christ in the world - called to the covenant mission to bless all the peoples of the earth (Genesis 12:1-3) as "sacrament of union with God and the unity of humanity." (Second Vatican Council, Document on the Church, #1)

THE COVENANT MEAL: COMMUNION WITH GOD AND NEIGHBOR

The sacrifice of Christ is given to us to eat in the form of bread and wine, as the anticipation of the unity of humanity in the sign of sharing the covenant meal at the table of the Lord. In the history of salvation, a feast traditionally concluded every covenant making ritual. In Scripture, the banquet shared by the communion of saints with God is an image of the new order of power of the kingdom of God. In this covenant banquet, all human persons share with equal dignity in the presence of God who *casts down the mighty from their thrones and lifts up the lowly.* (Canticle of Mary Luke 1:52) The Eucharist reminds us that sharing with others in face to face communion is the most authentic way of relating.

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CONCLUDING PRAYER AND BLESSING FOR MISSION

God has taken the gifts we bring. God has blessed our gifts. God has broken our gifts and our desire to hold on to them. Now God gives us our mission. The people are blessed to go out as witnesses to the love of God in Jesus Christ. We are called to share our faith with others both in conversation and in action. We have been consecrated as the Body of Christ in the world. We continue to live in solidarity with Jesus outside of the Mass as we minister to those with whom Jesus himself has chosen to live in solidarity.

Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me. (Matthew 25:34-36)

I urge you by the mercies of God to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship...For as in one body we have many parts, and all the parts do not have the same function, so we, though many, are one body in Christ and individually parts of one another. Since we have different gifts that differ according to the grace given to us, let us exercise them. (Romans 12:1-6)

Bear one another's burdens and so you will fulfill the Law of Christ. (Galatians 6:2)

Through Jesus, let us continually offer God a sacrifice of praise, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have. God is pleased with sacrifices of that kind. (Hebrews 13:15-16)

MERCY AND FORGIVENESS IN THE EUCHARIST

We take seriously the unity and communion that the Eucharist represents.

We ask people who are living in a condition of being in conflict with others, or those who have done anything that has disrespected the dignity of another person, to resolve that situation before receiving the Eucharist. This can be done through the Sacrament of Reconciliation.

We also take seriously the forgiveness that comes to us through the Eucharist, and we encourage one another to approach the mercy of God with confidence. "The Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins. As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, and this living charity wipes away venial sins. By the same charity that it enkindles in us, the Eucharist preserves us from future mortal sins. The more we share the life of Christ and progress in his friendship, the more difficult it is to break away from him by mortal sin." (*Catechism of the Catholic Church* 1393-1395)