

**A Monastic Mass
in the Spiritual Tradition of The Jesus Prayer**

A Centering Prayer:

"Lord Jesus Christ, Son of God, have mercy on me, a sinner."
(The Jesus Prayer)

Cantor: sings once before everyone joins in the meditation

My spirit is longing for you, my God;
My spirit is waiting in hope.
My spirit is longing for you, my God;
My spirit is waiting in hope.
(based on Ps. 119)

Celebrant:

Our monastic mass will continue with the ancient divine prayer office of **Vespers**, which is a time when the heavens fade from light to darkness and when we transition from day to night. We will use the ancient monastic practice of the antiphon for our Vesper prayers in order to accentuate the fundamental reflection of our prayers as we repeat it for emphasis.

Celebrant: Let Us Stand

Psalm 104

Cantor: The sun knows its time for / setting (v.19b);
You make darkness and it \ is / night (v.20a).

All: The sun knows its time for / setting (v.19b);
You make darkness and it \ is / night (v.20a).

Celebrant:

Bless the Lord, O my soul.
O Lord my God, you are very great.
You are clothed with honor and majesty,
wrapped in light as with a garment.
You stretch out the heavens like a tent,
you set the beams of your chambers on the waters,

you make the clouds your chariot,
you ride on the wings of the wind,
you make the winds your messengers,
fire and flame your ministers.
You set the earth on its foundations,
so that it shall never be shaken. (vv. 1-5)

All: The sun knows its time for / setting (v.19b);
You make darkness and it \ is / night (v.20a).

Celebrant:

the sun knows its time for setting;
You make darkness and it is night.
May the glory of the Lord endure forever;
may the Lord rejoice in his works—
who looks on the earth and it trembles,
who touches the mountains and they smoke.
I will sing to the Lord as long as I live;
I will sing praise to my God while I have being.
May my meditation be pleasing to God,
for I rejoice in the Lord.
Bless the Lord, O my soul.
Praise the Lord!
(vv. 19b-20; 31-34)

All: The sun knows its time for / setting (v.19b);
You make darkness and it \ is / night (v.20a).

Everyone sits

A period of reflective silence follows

Psalm 113

Cantor: From the rising of the sun to / its \ setting;
the name of the Lord is / to \ be / praised. (v. 3).

All (read): Praise the Lord! Praise, O servants of the Lord;
praise the name of the Lord.

Blessed be the name of the Lord
from this time on and forevermore.
From the rising of the sun to its setting
the name of the Lord is to be praised.
The Lord is high above all nations,
and his glory above the heavens. (vv. 1-4)

Cantor: From the rising of the sun to / its \ setting;
the name of the Lord is / to \ be / praised. (v. 3).

All: Who is like the Lord our God,
who is seated on high,
who looks far down on the heavens and the earth.
He raises the poor from the dust,
and lifts the needy from the ash heap,
to make them sit with princes,
with the princes of his people (vv. 5-8).

Cantor: From the rising of the sun to / its \ setting;
the name of the Lord is / to \ be / praised. (v. 3).

A period of reflective silence follows

The Lighting of Candles

Acolyte: lights candles

Celebrant: (after the candles are lit)

Almighty God, we give you thanks for surrounding us,
as daylight fades, with the brightness of the vesper light;
and we implore you of your great mercy that,
as you enfold us with the radiance of this light,
so you would shine into our hearts
the brightness of your Holy Spirit;
through Jesus Christ our Lord. Amen.

The **Phos Hilaron** is the earliest known Christian hymn recorded outside of the scriptures that is still being used today and is generally sung during the lighting of lamps or candles.

Cantor:

O Radiant Light,
O Holy Glory of God
the immortal blessed Father in heaven,
O Christ Jesus!
Now as the sunset comes upon us
and we see the evening lights,
we praise God, Father, Son and Holy Spirit!
It is right at all times to sing your praise
with all the universe,
O Son of God:
You are the life of the world.

The Lighting of the Incense

Acolyte: lights incense

Psalm 141

Cantor: Like incense, may our prayers rise before you O God, the lifting of our hands like an evening oblation. (v.2)

All: Like incense, may our prayers rise before you O God, the lifting of our hands like an evening oblation. (v.2)

Cantor: O LORD, I call to you; come quickly to me.
Hear my voice when I call to you. (v.1)
Like incense, may my prayer rise before you O God, the lifting of my hands like an evening oblation. (v. 2)
But my eyes are fixed on you, O Sovereign LORD;
in you I take refuge. (v.8)

All: Like incense, may our prayers rise before you O God, the lifting of our hands like an evening oblation. (v.2)

Homilist: A Meditation on Silence

During our service, you will continue to be silently asked to be silent between prayers and readings in order to reflect on what was just voiced. Stillness and silence should not be a quest or pursuit or something that we need to search for. It should be the result of an awareness of what God wants—which is you. So when we pause for a period and reflect on what was prayed, sung, or read, just sit silently, close your eyes, and surrender to a divine embrace from a God who simply wants to be with you.

A brief period of reflective silence follows

The Jesus Prayer or the Prayer of the Heart

Homilist: (A Homily)

The Jesus Prayer, or the Prayer of the Heart, is believed to be as old as the Christian Church itself. Throughout the history of the Church, many Christians prayed this centuries old prayer as follows:

“Lord Jesus Christ, Son of God, have mercy on me, a sinner.”

The scriptural roots of the Prayer are based on the following biblical texts found in the Gospel of Luke chapters 17 and 18:

- the ten lepers who "called to him, Jesus, Master, take pity on us" (Luke 17:13);
- the cry for mercy of the publican who shouted, "God, be merciful to me, a sinner" (Luke 18:13); and
- the cry of the blind man sitting at the side of the road near Jericho who shouted "Jesus, Son of David, have mercy on me" (Luke 18:38).

You are invited to read one of these biblical texts:

Reader 1:

And it came to pass, as they were on their way to Jerusalem, that he was passing along the borders of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:

and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and go thy way: thy faith hath made thee whole. (Luke 17. 11-19)

Reader 2:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalts himself shall be humbled; but he that humbles himself shall be exalted. (Luke 18. 10-14).

Reader 3:

And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: and hearing a multitude going by, he inquired what this meant. And they told him that Jesus of Nazareth passed by. And he cried, saying, "Jesus, thou son of David, have mercy on me." And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, "Thou son of David, have mercy on me." And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, "What wilt thou that I should do unto thee?" And he said, "Lord, that I may receive my sight." And Jesus said unto him, "Receive thy sight; thy faith hath made thee whole." And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God. (Luke 18. 35-43)

Homily (continued)

Practicing the Jesus prayer creates a spiritual experience of peace and calmness. However, the practice is not meant to be a meditation technique to obtain some type of spiritual state or condition. It is not to be recited as a mantra but as a prayer. The primary purpose of the prayer is to express a

confession of faith that brings us into communion with God. It should help cultivate an attitude of faith, hope, and love as we seek to further our personal relationship with God.

Homilist: The First Act of Devotion – Verbal Prayer:

Over the centuries, the Jesus Prayer, has evolved into a three-fold practice of devotion. The first act, or verbal prayer, is to repeat the words of the prayer out loud.

Cantor: Lord Jesus Christ, Son of God, have mercy on me, a sinner.

ALL: Lord Jesus Christ, Son of God, have mercy on me, a sinner

Cantor: Lord Jesus Christ, Son of God, have mercy on me, a sinner.

ALL: Lord Jesus Christ, Son of God, have mercy on me, a sinner

Cantor: Lord Jesus Christ, Son of God, have mercy on me, a sinner.

ALL: Lord Jesus Christ, Son of God, have mercy on me, a sinner

Homilist: The Second Act of Devotion – Silent Prayer:

During the next couple of minutes, slowly repeat the prayer several times in silence. If your mind begins to wonder, come back to the prayer and begin to slowly repeat it again.

“Lord Jesus Christ,
Son of God,
have mercy on me,
a sinner.”

Over the centuries, practitioners have encouraged the Jesus Prayer to be a contemplative prayer by imagining each phrase of the prayer dropping effortlessly from your head and into your heart. One way to do this is to breathe in as you silently repeat each phrase and then breathe out. So now, do not turn the page, but close your eyes and silently pray at least three times by inhaling three times the name of our savior “**Lord Jesus Christ.**”

Keep your eyes closed, and again, silently pray at least three times "**Lord Jesus Christ**" while inhaling three times, but when you exhale each time, envision yourself pushing the name of our savior "**Lord Jesus Christ**" out of your head and deeper and deeper into your soul.

Now breathe in again three times while silently affirming "**Son of God**" and imagine your words dropping from your mind and into your heart as you exhale while visualizing the affirmation penetrating the depths of your soul.

Now breathe in your petition "**have mercy on me**" three times and as you exhale each time let the words pierce your soul each time

Lastly, breathe in and confess with the words "**a sinner**" three times, and also let the words penetrate your soul each time.

Homilist: The Third Act of Devotion – Contemplative Prayer:

Contemplation is not doing something, but being something.

Thus, the third act of devotion, contemplative prayer, allows the Jesus Prayer to become part of the inner core of our being as a continuous contemplative prayer within the heart, as we live our lives within a personal relationship with God.

This third act of devotion involves knowing that the Jesus Prayer is no longer something that you do, but something that you are. Allowing the words to drop into your heart reinforced your salvific transformative experience that results in God living in the depths of your heart and strengthens your conviction that God is always with you.

Consequently, while the Jesus prayer is something that we may say over and over during our life time, it is something that we become during our life time. As such, we are a potential source of transformation for others through our thoughts, words, and deeds. Remember, God has sent the Spirit of the Son into our hearts out of compassion, so that we may be compassionate towards others.

A brief period of reflective silence follows

The Practice of Lectio Divina

Homilist:

Lectio Divina involves dialoguing with God in prayer by hearing scripture as God speaking and responding in similar thoughts and words to what God said.

Celebrant: Love (me), the LORD your God, with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Deut 6. 5-9)

All: Dear God, we will love you with all our heart and with all our soul and with all our strength. We will impress your commandments upon our children and talk about them when we sit at home and walk along the road and when we lie down and when we get up. We will tie them as symbols on our hands and bind them on our foreheads. We will also write them on the doorframes of our houses and on our gates.

Celebrant: The most important (commandment) is to love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these." (Mark 12. 29-31)

All: We will love our neighbors as ourselves in thought, word, and deed.

Celebrant: Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison

and you came to visit me. "Then the righteous will answer, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me. (Matt 25. 34-40)

All: Jesus, until we see you face to face, when we see others who are hungry we will feed them and when they are thirsty we will give them something to drink. We will clothe the naked and take care of the sick. For we know that what we do for others we do for you.

Celebrant: Give liberally and be ungrudging when you do so, for on this account, (I who am) the LORD your God will bless you in all your work and in all that you undertake. Since there will never cease to be some in need on the earth, I therefore command you, "Open your hand to the poor and needy neighbor in your land." (Deut 15. 10-11)

All: O Lord, we will give liberally and ungrudgingly and open our hands to those of us who are poor and needy in our land.

Celebrant:

Let us hear more what God has to say to us and let us respond in prayer.

Cantor: I will instruct you and teach you in the way you should go; I will counsel you and watch over you. (Ps 32.8)

All: Dear God, as you watch over us, instruct us and teach us in the way we should go.

Cantor: Commit your way to me; trust in me, and I will act. I will make the justice of your cause like the noonday. (Ps 37. 5-6)

All: Dear God, we commit our way to you and we trust you that you will act and make the justice of our causes like the noonday.

Cantor: I have called you by name, you are mine. You are precious in my sight, and honored, and I love you . . . (Isa 43. 1, 4a).

All: Dear God, you have called us by name and we are yours. We are precious in your sight and honored and we love you.

Examination of Consciousness

Celebrant:

Let us ask God to help us examine ourselves by silently asking, reflecting on, and waiting for God to answer our following questions:

Acolyte: God, what words did you just say that I did not hear?

A brief period of reflective silence follows

Acolyte: God, what cause for justice do you want to shine like the noonday sun?

A brief period of reflective silence follows

Acolyte: God, am I resisting you in any way?

A brief period of reflective silence follows

Acolyte: God, what needs healing in my life?

A brief period of reflective silence follows

Lectio Divina (continued)

Celebrant:

Let us continue to listen to God and respond in prayer

Acolyte:

I will restore you to health
and heal your wounds (Jeremiah 30:17)

All: Restore my health and heal my wounds O God, and the health and wounds of others.

Acolyte:

let justice roll on like a river,
righteousness like a never-failing stream! (Amos 5.34)

All: O God, let justice roll on like a river and righteousness like a never-failing stream and let justice and righteousness shine like the noonday sun.

Celebrant: Let us stand and profess our faith together by reciting the Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, light from light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Everyone sits

Eucharist Begins with An Examination of Conscience

Celebrant: The scriptures encourage us to examine ourselves before Holy Communion. Let us reflect upon the following words of Christ and our desire to fulfill these words

Cantor:

"Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself'"¹

Celebrant: Let us pray

All: Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent, for the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Kyrie eleison/Christe eleison (Lord have mercy/Christ mercy)

Acolyte: sings first line and everyone joins in with the other two

Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison

¹ Matthew 22.37-39

Christe eleison, Christe eleison, Christe eleison, Christe eleison
Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison.

Celebrant:

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

All: Christ has died. Christ is risen. Christ will come again.

Celebrant:

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Celebrant: Christ our Passover is sacrificed for us;

All: Therefore let us keep the feast

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Everyone is invited to take communion.

Cantor: Sings once then everyone joins in the meditative petition

Eat this bread, drink this cup,
Come to me and never be hungry.
Eat this bread, drink this cup,
Trust in me and you will not thirst.

The Prayer of Thanksgiving

Celebrant: Let us stand

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

Celebrant:

Let us pray the following Psalm together and may you remember to pray it again late tonight on your bed

All:

¹O God, you are my God,
earnestly I seek you;
my soul thirsts for you,
my body longs for you,

in a dry and weary land where there is no water.
² I have seen you in the sanctuary
and beheld your power and your glory.
³ Because your love is better than life,
my lips will glorify you.
⁴ I will praise you as long as I live,
and in your name I will lift up my hands.
⁵ My soul will be satisfied as with the richest of foods;
with singing lips my mouth will praise you.
⁶ On my bed I remember you;
I think of you through the watches of the night.
⁷ Because you are my help,
I sing in the shadow of your wings.
⁸ My soul clings to you;
your right hand upholds me. (Psalm 62)
All: Amen

Acknowledgements:

The Rev. Pat O'Reilly, Celebrant
Rev. Ruth Sievert, Cantor
Sofia Herrera, PhD, Acolyte
Joe Colletti, PhD, Liturgist

Everyone is Invited to Come to the Urban Monk Café
at Chefs Center which is located at 45 N. San Gabriel Blvd.

Our Next Monastic Mass, which will be an Advent Vigil, will be on
Saturday, November 19 at 6:00 pm at Chefs Center.