

## A Monastic Mass and Vigil for Pentecost Eve at Chefs Center

Act in me O Holy Spirit that my works, too, may be holy  
- St. Augustine of Hippo -

### Musical Offering (Cantor):

On Pentecost They Gathered [text: Huber, tune: *Webb*]

### Narrator:

Our monastic mass and vigil on Pentecost Eve will begin with the ancient divine prayer office of Vespers which is a time when the day begins to transition from light to darkness. We will use the ancient monastic practice of the antiphon for our Vesper prayers in order to emphasize the fundamental reflection of our prayers as we repeat it for emphasis.

### Psalm 104

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

**All (read):** 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)

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

**All (read):** 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 him,  
for I rejoice in the Lord.  
Bless the Lord, O my soul.  
Praise the Lord! (vv. 19b-20; 31-34)

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

## A Brief Time for Reflection

### Psalm 113

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

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

**Cantor:** 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)

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

**Cantor:** 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).

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

## (Psalm 139)

**Cantor:** The unfolding of your words gives / light;  
it imparts understanding \ to \ the / simple (v. 130).

**All:** The unfolding of your words gives / light;  
it imparts understanding \ to \ the / simple (v. 130).

**Cantor:**

Your decrees are / won- \ derful;  
therefore my \ soul \ keeps / them.  
The unfolding of your words gives / light;  
it imparts understanding \ to \ the / simple.  
With open mouth / I \ pant,  
because I long for \ your \ com- / mandments.  
Turn to me and be gracious / to \ me,  
as is your custom toward those who \ love \ your / name.  
(vv.129-132)

**All:** The unfolding of your words gives / light;  
it imparts understanding \ to \ the / simple (v. 130).

**Cantor:**

Keep my steps steady according to your / pro- \ mise,  
and never let iniquity have dominion \ o- \ ver / me.  
Redeem me from human op- / pres- \ sion,  
that I may \ keep \ your / precepts.  
Make your face shine upon your / ser- \ vant,  
and teach \ me \ your / statutes.  
My eyes shed streams of / tears  
whenever your law \ is \ not / kept.  
(vv. 133-134)

**All:** The unfolding of your words gives / light;  
it imparts understanding \ to \ the / simple (v. 130).

**Leader:** Let Us Pray

## Psalm 119

**All (read):**

My soul keeps your decrees; I love them exceedingly.  
I keep your precepts and decrees,  
for all my ways are before you.  
Let my cry come before you, O LORD;

give me understanding according to your word.  
Let my supplication come before you;  
deliver me according to your promise.  
My lips will pour forth praise,  
because you teach me your statutes.  
My tongue will sing of your promise,  
for all your commandments are right.  
Let your hand be ready to help me,  
for I have chosen your precepts.  
I long for your salvation, O LORD,  
and your law is my delight.  
(vv. 167-174)

### **Meal of Commemoration Begins**

#### **Narrator:**

This evening, on the eve of Pentecost Sunday, let us commemorate the birth of the Christian Church and our own infilling of the Holy Spirit. Therefore, let our meal be a sacred time of commemoration.

#### **Leader:**

Wisdom has built her house;  
she has carved out its seven pillars.  
She has prepared her meat and mixed her wine;  
she has also set her table.  
She has sent out her maids, and she calls  
from the highest point of the city.  
"Let all who are humble come in here!"  
she says to those who lack prejudice.  
"Come, eat my food  
and drink the wine I have mixed.  
(Proverbs 9. 1-5)

**All: Amen**

#### **Leader:**

For the Christian Church, water, like fire, has been a symbol that signifies the Holy Spirit's action in Baptism. We were all baptized by one Spirit into one body . . . and we were all given the one Spirit to drink (1 Cor. 12.13). Let us recall the core of our baptismal vows which helped initiate our Christian journey. Please recite the following with me

We believe in God the almighty,  
Creator of heaven and earth;  
We believe in Jesus Christ, the Son of God, our Saviour;  
We believe in the Holy Spirit the giver of life;  
We will love the Lord our God with our whole heart and soul;  
We will love our neighbors as our self;  
We will continue in the teaching and fellowship of the scriptures;  
and We will continue to proclaim by word and deed  
the Good News of God in Christ.

**Leader:** let us toast with water saying

“we were all baptized by one Spirit.”

### The Fruit

**Leader:** The first course of our meal is fruit. Let us hear the word of the Lord:

**Cantor:**

“the fruit of the Spirit is love, joy, peace, patience,  
kindness, goodness, faithfulness, gentleness and self-control.  
Since we live by the Spirit, let us keep in step with the Spirit.”  
(Galatians 5. 22-23a, 25)

**Leader:**

Serve yourself some fruit and may its sweetness remind us of all the pleasing things that we have done and can do for others in the spirit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

### Everyone Enjoys Supper

### After the Meal the Pentecost Vigil Begins

**Narrator:** (A Commemoration of Our Infilling of the Holy Spirit)

Tomorrow is Pentecost Sunday. The word “Pentecost” means fiftieth day and within the Christian tradition Pentecost Sunday occurs 50 days following Easter Sunday and marks the birth of the Christian church. Pentecost Sunday also commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus as described in the Book of Acts.

Before his ascension into heaven, Jesus told his disciples to wait for the Holy Spirit. You are invited to read one of the following passages of scripture.

**Reader 1:**

In my former book, *Theophilus*, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

(Acts 1. 1-5)

**Reader 2:**

So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He said to them: "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

(Acts 1. 6-11)

**Reader 3:**

Then they returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk from the city. When they arrived, they went upstairs to the room where they were staying. Those present were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James. They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

(Acts 1. 12-14)

#### **Reader 4:**

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit . . . (Acts 2. 1-4)

#### **Narrator:**

One of the primary colors of Pentecost is red which symbolizes the descent of the Holy Spirit and the tongues of fire that came to rest on the early disciples of Christ. Red is also meant to symbolize our zeal and passion to life as a result of our baptism of fire.

The symbol of fire has been one of the most expressive images of the Holy Spirit's actions. The prayer of the prophet Elijah, who "arose like fire" and whose "word burned like a torch," brought down fire from heaven on the sacrifice on Mount Carmel (1 Kings 18.38-39). John the Baptist, who goes "before [the Lord] in the spirit and power of Elijah," proclaimed Christ as the one who "will baptize you with the Holy Spirit and with fire (Lk 1.17; 3.16). Jesus said of the Spirit: "I came to cast fire upon the earth; and would that it were already kindled (Lk 12.49)!" In the form of tongues "as of fire," the Holy Spirit came upon the earth and rested on the disciples on the morning of Pentecost (Acts 2. 3-4).

Let us light our candles one at a time and let our candles symbolize tongues as of fire. Also, let our candles indicate that the Holy Spirit is resting upon us. Let these acts be a testimony to our infilling of the Holy Spirit.

**Cantor:** Wind of the Spirit [text: Stuempfle, tune: *Finlandia* ]

**Narrator:** Also, let each of us symbolize our infilling of the Holy Spirit by taking a red rose petal as an additional symbol of our tongue of fire as we pass the rose from one to another.

**Cantor:** Now Holy Spirit, Ever One [text: Ambrose of Milan, tune: *Nunc Sancte nobis Spiritus*]

**Leader:** Let Us Pray

**All:**

Breathe in me O Holy Spirit  
that my thoughts may all be holy;  
Act in me O Holy Spirit  
that my works, too, may be holy;  
Draw my heart O Holy Spirit  
that I love but what is holy;  
Strengthen me O Holy Spirit  
to defend that is holy;  
Guard me then O Holy Spirit  
that I always may be holy.  
- St. Augustine of Hippo (AD 354-430) -

### **Our Rededication to the Work of the Holy Spirit**

**Narrator:**

The Season of Pentecost is a time for us to celebrate that God is at work throughout the world through the Holy Spirit. It is also a time for us to renew our purpose, mission, and calling as servants of God and to acknowledge that God has been transforming us as we have helped transform our world around us.

### **An Examination of Consciousness in the Spirit of St. Ignatius of Loyola:**

**Narrator:**

The Examination of Consciousness is an ancient spiritual practice that was promoted by St. Ignatius of Loyola in order to help us reflect on God's daily activity in our life. Let us use this practice as a means to renew our purpose, mission, and calling as servants of God. You are invited to read a passage and all of us are invited to reflect upon a related question.

### **Fruit of the Spirit**

**Reader 5:**

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Since we live by the Spirit, let us keep in step with the Spirit. (Galatians 5. 22-23a, 25)

**Leader:** Dear God, what fruits of the Spirit need to be cultivated in my life?

## Gifts of the Spirit

### Reader 6:

There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.

Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

(1 Corinthians 12. 4-11)

**Leader:** Dear God, what gifts of the Spirit would you like to cultivate in my life?

## One Body

### Reader 7:

Now you are the body of Christ, and each one of you is a part of it. And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts.

(1 Corinthians 12. 12-31)

**Leader:** Dear God, is there a gift that you have given me that I have not yet realized?

## Lectio Divina: A Dialogue with God

### Leader:

This is what the LORD says:

You are my servant, whom I uphold,  
my chosen, in whom my soul delights;  
I have put my spirit upon you;  
and you will bring forth justice to the nations.  
(Isaiah 42. 1)

So remember, you are my servant whom I have chosen!  
and I am the LORD who made you,  
who formed you in the womb as my servant,  
whom I have chosen and  
You shall say, "I am the Lord's," . . .  
and write on your hand, "The Lord's". . .  
(Isaiah 44. 1; 2; 5)

**All:**

Dear God,  
We are your servants, whom you uphold,  
Your chosen, in whom your soul delights;  
You have put your spirit upon us;  
and we will bring forth justice to the nations.  
We know that we are your servants whom you have chosen!  
and that you made us,  
and formed us in the womb as your servants,  
and that you have chosen us  
and we shall say, we are the Lord's  
and write on our hands, "The Lord's."

**Acolyte:**

Blessed are you, O LORD; teach (us) your statutes.  
With (our) lips (we) declare all the ordinances of your mouth.  
(We) delight in the way of your decrees as much as in all riches.  
(We) will meditate on your precepts, and fix (our) eyes on your ways.  
(We) will delight in your statutes; (we) will not forget your word.  
Deal bountifully with your servant(s),  
so that (we) may live and observe your word.  
Open (our) eyes, so that (we) may behold wondrous things out of your law.  
(Our) soul(s) (are) consumed with longing for your ordinances at all times.  
(Psalm 12-20)

**Leader:**

As we journey as a Pentecost people may our eyes be continuously opened so that we will behold wondrous things that will consume our souls with a longing to keep the ordinances of our Savior.

**A Birthday Celebration of the Christian Church**

**Narrator:** You are invited to have dessert as part of a birthday celebration of the Christian Church.

Before we share our dessert, let us celebrate the birth of the Christian Church by lighting 20 candles for each of the 20 centuries of its life. Before each candle is lit may one of us read one of the following reminders that make the Christian Church special and worth celebrating today.

**Reader 1:**

The First Century was filled with many significant events and persons such as the birth of Christ and the conversion of the apostle Paul. However, there is Priscilla and Aquila who were a first century couple described in the New Testament and traditionally listed among the Seventy Disciples. They lived, worked, and traveled with the Apostle Paul. Paul was generous in his recognition and acknowledgment of his indebtedness to them (Romans 16.3-4). They have been called the most famous couple in the Bible since they are mentioned seven times, always as a couple and never individually. Of those seven times, five times Priscilla's name is mentioned first. May their mutuality in ministry and their leadership as laypeople inspire us and other members of the Church today to work together as teachers and preachers of the Gospel.

The First Candle is lit.

**Reader 2:**

The 2nd century of Christianity was largely the time of the Apostolic Fathers who were the students of the apostles of Jesus, though there is some overlap as John the Apostle may have survived into the 2nd century. The earliest recorded use of the term Christianity is by Ignatius of Antioch about 107 AD. During this century as well as the next, Christians met in underground churches or illegal churches often located in catacombs because Christianity was not a legal religion until the beginning of the fourth century. If found, the property was confiscated and some congregants were arrested and others imprisoned or executed.

The Second Candle is lit.

**Reader 3:**

The sayings of the Desert Fathers were first uttered in the Third Century and led to spiritual renewals during the centuries that followed particularly in Europe and the Americas. The most well-known was Anthony the Great, who moved to the desert in 270–271 and became known as both the father and founder of desert monasticism. By the time Anthony died in 356, thousands of monks and nuns had been drawn to living in the desert following Anthony's example. His biographer, Athanasius of Alexandria, wrote that "the desert had become a city".

Let us also remember St. Valentine who was so loved by children that they wrote little loving notes and threw them to him through the bars of his cell when he was imprisoned for his faith. These notes became known as the first Valentine's cards which led to our practice today which is to give a card to people we love on February 14 the day St. Valentine was buried after being martyred.

The Third Candle is lit.

**Reader 4:**

The Fourth Century was filled with the spirituality of The Desert Mothers whose spirituality was only matched by the Desert Fathers. They were known as *ammās* (spiritual mothers) who lived in the desert of Egypt, Palestine, and Syria. Two of the most well-known Desert Mothers were Theodora of Alexandria and Amma Sarah of the Desert whose spiritual sayings are available to us today.

The Fourth Candle is lit.

**Reader 5:**

St. Benedict was born in the Fifth Century whose Rule of Life became one of the most influential religious rules in Western Christendom. For this reason, Benedict is often called the founder of western Christian monasticism. The largest number of Benedictines are Roman Catholics, but there are also some within the Anglican Communion and occasionally within other Christian denominations such as the Lutheran Church.

The Fifth Candle is lit.

**Reader 6:**

Gregorian chant was named after the sixth century pope known as Gregory I. Gregorian chant originated in monastic life during this century, in which celebrating the 'Divine Office' eight times a day at the proper hours was upheld according to the Rule of St. Benedict.

The Sixth Candle is lit.

**Reader 7:**

The Ladder of Divine Ascent was written by the Seventh century monastic John Climacus which soon became a spiritual classic for monastics. The book, which is available to us today, is divided into thirty parts or steps in memory of the thirty years of the life of Christ that guides the faithful to a God-centered life.

The Seventh Candle is lit.

**Reader 8:**

The Eight Century gave us Saint Andrew of Crete who was a great hymnographer whose greatest masterpiece is the Great Canon the longest canon or structured hymn ever composed. It was written primarily in the first person, and goes chronologically through the entire Old and New Testaments providing examples of the need of the soul for repentance and union with God. In the Eastern Orthodox Church the entire canon is chanted during designated times during Lent.

The Eight Candle is lit.

**Reader 9:**

The Ninth Century began with the coronation of the Emperor Charlemagne whose reforms led to the Carolingian Renaissance by the end of the century. The revival included a renewed interest in liturgical and scriptural studies that brought a renewal to Christianity into the next millennium.

The Ninth Candle is lit.

**Reader 10:**

Hymns of Divine Love was written by Symeon the New Theologian in the Tenth Century who was a Byzantine Christian monk and poet who wrote

freely about his mystical experiences. He was heavily influenced by the writings of the Desert Fathers and Mothers. The Hymns of Divine Love recount his mystical experiences and his love for Christ and served as the basis of several Christian hymns written centuries later.

The Tenth Candle is lit.

### **Reader 11:**

Hildegard of Bingen was a remarkable woman, a "first" in many fields. At a time when few women wrote, Hildegard produced major works of theology and visionary writings. When few women were accorded respect, she was consulted by and advised bishops, popes, and kings. She also wrote musical plays. A revival of her works has taken place during the past several decades.

The Eleventh Candle is lit.

### **Reader 12:**

The Twelfth Century brought us Francis of Assisi and Clare of Assisi. Francis founded the Franciscan Order for clergy and the Third Order of Saint Francis for laity—both orders are very active today. Clare of Assisi was a follower of Francis and who founded the Order of Poor Clares, a monastic religious order for women in the Franciscan tradition and wrote their Rule of Life—the first monastic rule known to have been written by a woman. Francis and Clare are remembered for their love of animals and the "blessing of the animals" is an annual event that takes place on October 4 the feast day of St. Francis during which congregants bring their pets to church to be blessed. Let us pray one of the traditional prayers together for our pets:

*"Blessed are you, Lord God, maker of all living creatures.  
You called forth fish in the sea, birds in the air and animals on the land.  
You inspired St. Francis to call all of them his brothers and sisters.  
We ask you to bless our pets.  
By the power of your love, enable them to live according to your plan.  
May we always praise you for all your beauty in creation.  
Blessed are you, Lord our God, in all your creatures! Amen."*

The Twelfth Candle is lit.

### **Reader 13:**

As the Thirteenth century began the life of Guido II ended. He was a Carthusian monk and considered the first writer in the western tradition to consider stages of prayer as a ladder which leads to a closer mystic communion with God. His most famous book *The Ladder of Monks* is subtitled "a letter on the contemplative life" and is considered the first description of methodical prayer in the western mystical tradition. Guigo named the four steps of this "ladder" of *Lectio Divina* prayer with the Latin terms *lectio*, *meditatio*, *oratio*, and *contemplatio*. In Guigo's four stages one first reads, which leads secondly to meditation on the significance of the text; that process in turn leads the person to respond in prayer as the third stage. The fourth stage is when the prayer, in turn, points to the gift of quiet stillness in the presence of God called contemplation.

The Thirteenth Candle is lit.

### **Reader 14:**

The unknown author of *The Cloud of Unknowing* was born in the Fourteenth century. *The Cloud of Unknowing* is one of the most influential contemplative books ever written. The mystical tradition of *The Cloud of Unknowing* inspired generations of mystical searchers including St. John of the Cross. The practical prayer advice contained in *The Cloud of Unknowing* forms a primary basis for the contemporary practice of Centering Prayer developed by Trappist monks William Meninger, Basil Pennington and Thomas Keating in the 1970s.

The Fourteenth Candle is lit.

### **Reader 15:**

On July 2, 1505, while on horseback during a thunderstorm, a lightning bolt struck near him as he was returning to the university after a trip home. Later telling his father he was terrified of death and divine judgment, he cried out, "Help! Saint Anna, I will become a monk!" He came to view his cry for help as a vow he could never break. He left law school, sold his books, and entered an Augustinian friary. About a decade later, Martin Luther initiated the Protestant Reformation.

The Fifteenth Candle is lit.

### **Reader 16:**

The Sixteenth Century brought us three more church mystics whose mystical practices are promoted today. St. Ignatius of Loyola's Examination of Consciousness is a practice meant to remind us that God talks to us each day. The question is whether if we were listening according to Ignatius. Listening to God is further promoted in Teresa of Avila's Interior Castle and by St. John of the Cross who forever etched the words the Dark Night of the Soul into the spiritual heart of our world.

The Sixteenth candle is lit.

### **Reader 17:**

The Seventeenth Century brought us three more spiritual leaders—George Fox the founder of the Religious Society of Friends, commonly known as the Quakers or Friends; Sor (Sister) Juana Inés de la Cruz whose spiritual poetry has led many to a heightened relationship with God; and St. Rose of Lima whose inspirational acts of charity have been recorded and available for us today. The timeless classic, *Pilgrim's Progress*, was written during this century and narrates a soul's path to Heaven. Many of the great evangelists of the following couple of centuries were influenced by this book.

The Seventeenth candle is lit.

### **Reader 18:**

John Wesley along with his brother Charles Wesley founded the Methodist movement and the Holiness movement in the Eighteenth Century, which encompass numerous denominations across the world. Wesley formed societies of Christians throughout England, Scotland, Wales and Ireland that cared for the poor. Under his direction, Methodists became leaders in many social issues of the day including the prison reform and abolitionism movements. John Wesley was among the first to preach for slaves rights.

The Eighteenth candle is lit.

### **Reader 19:**

Christian hymns in the Nineteenth Century included Spirituals which were songs created by enslaved African people in America that expressed their devotion to God amidst the hardship of their lives. The lyrics of some of these songs referenced symbolic aspects of Biblical images such as Moses and Israel's exodus from Egypt in songs like Michael Row the Boat Ashore.

The lyrics of some of the other spirituals such as "Wade in the Water" contained explicit instructions to fugitive slaves on how to avoid capture, and on which routes to take to successfully make their way to freedom. *Wade in the Water* allegedly recommends leaving dry land and taking to the water as a strategy to throw pursuing bloodhounds off one's trail. "The Gospel Train" "Song of the Free", and "Swing Low, Sweet Chariot" are equally supposed to contain veiled references to the Underground Railroad, and many sources assert that "Follow the Drinking Gourd" contained a coded map to the Underground Railroad.

The Nineteenth candle is lit.

**Leader:**

The twentieth century is filled with devotional and charitable acts which include our own. There are many women, men, and groups whose devotions and acts of charity have furthered the mission of the Christian Church. Let us take a little time and may a few of us acknowledge a few of these persons and groups to one another.

The Twentieth candle is lit.

**Leader:**

As a Pentecost people let us go forth and further the collective mission of the Christian Church as so many have done before us. Like them continue in the teaching and fellowship of the scriptures and continue to proclaim by word and deed the Good News of God in Christ as this new millennium continues to unfold. Amen.

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Our Next Monastic Mass will be announced soon.