

A Monastic Mass for the Celebration of the Easter Season and Preparation for Pentecost Sunday

"Centering Song" (Cantor)

*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.*

The Lighting of the 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.

Cantor: sings the Phos Hilaron

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.

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.

Celebrant:

Let us be reminded that Jesus came “as a light into the world” and “that whoever believes in (Him) should not abide in darkness (John 12.46) and that we are the light of the world and we should “let (our) light shine before others,” so that they may see (our) good deeds and praise (our) Father in heaven (Matt 5. 14-16).

A period of reflective silence follows

Celebrant: Let Us Stand

Celebrant: . . . be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ (Ephesians 5.18-20).

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).

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: 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).

A period of reflective silence follows

Celebrant: Let Us Pray

Psalm 113

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)

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).

A period of reflective silence follows

Narrator:

A Brief Meditation Concerning Silence

Psalm 131.2

In Psalm 131, a meditative sense of waiting in silence after praying to God is likened to an intimacy between a nursing mother and infant child by the Psalmist. "I have stilled and quieted my soul" proclaims the Psalmist after praying and then immediately portrays his soul "as a weaned child with its mother" wrapped in her arms in a state of comfort.

Cantor: I have stilled and quieted my soul;
like a weaned child with its mother,
like a weaned child is my soul within me (v.2).

A period of silence after prayer allows us to be comforted by God. "As a mother comforts her child, so will I comfort you (Isa. 66.13)" is a promise by God that each and every one of us can experience during silence. Silence

can leave us feeling helpless and empty if we do not allow ourselves to be comforted. We can easily distract ourselves and create noise like a tiny bird chirping for its mother to nourish it—when in fact we have already been nourished—by praying to God.

So, as we continue our mass together, let our prayers before our periods of silence be nourishment for our souls so that during our periods of silence, our souls may be cuddled like a weaned child in the arms of our comforting God.

Cantor: I have stilled and quieted my soul;
like a weaned child with its mother,
like a weaned child is my soul within me (v.2).

All: I have stilled and quieted my soul;
like a weaned child with its mother,
like a weaned child is my soul within me (v.2).

Cantor: I have stilled and quieted my soul;
like a weaned child with its mother,
like a weaned child is my soul within me (v.2).

A period of reflective silence follows

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. (Ps 141.2)

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

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.

Everyone prays the following prayer by *St. Augustine of Hippo (AD 354-430)*

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.

Cantor: Like incense, may our prayers rise before you O God, the lifting
of our hands like an evening oblation. (Ps 141.2)

A prayer by *Rabanus Maurus Magnentius: (c. 780–856)*

Celebrant:

COME, Holy Spirit, Creator blest,
and in our souls take up Thy rest;
come with Thy grace and heavenly aid
to fill the hearts which Thou hast made.

O comforter, to Thee we cry,
O heavenly gift of God Most High,
O fount of life and fire of love,
and sweet anointing from above.

Acolyte:

Thou in Thy sevenfold gifts are known;
Thou, finger of God's hand we own;
Thou, promise of the Father, Thou
Who dost the tongue with power imbue.

Kindle our sense from above,
and make our hearts o'erflow with love;
with patience firm and virtue high
the weakness of our flesh supply.

Celebrant:

Far from us drive the foe we dread,
and grant us Thy peace instead;
so shall we not, with Thee for guide,
turn from the path of life aside.

Oh, may Thy grace on us bestow
the Father and the Son to know;
and Thee, through endless times confessed,
of both the eternal Spirit blest.

Now to the Father and the Son,
Who rose from death, be glory given,
with Thou, O Holy Comforter,
henceforth by all in earth and heaven.

Cantor: Like incense, may our prayers rise before you O God, the lifting
of our hands like an evening oblation. (Ps 141.2)

Celebrant: (A Prayer of Your Servant)

"O LORD, God of heaven, who keeps your covenant of love with those who love you and obey your commands, let your ear be attentive and your eyes open to hear the prayer your servant is praying before you. O Lord, let your ear be listening carefully to the prayer of this your servant and the prayers of your servants who delight in revering your name. (Nehemiah 1. 5-6, 11).

A period of reflective silence follows

Narrator:

We are in the midst of the Easter Season. Historically, the celebration of Easter does not last just one day—Easter Sunday. It is a season that lasts 50 days and begins Easter Sunday and lasts through Pentecost Sunday. During this time we are urged to celebrate the resurrection of Christ and to be reminded of the birth of the church and the descent of the Holy Spirit which is fully celebrated on Pentecost Sunday.

Celebrant:

As we celebrate the resurrection during the Easter Season, let us also prepare ourselves for the following Season of Pentecost. Before the Resurrection Jesus taught his disciples about the Holy Spirit. He promised

another Counselor—the Spirit of truth who would teach us “all things” by guiding us into all truth. Listen to what Jesus taught.

Acolyte:

- “If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. (Jn. 14.15)

Celebrant:

- the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. (John 14. 26)

Acolyte:

- when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. (John 16. 13-15)

Celebrant:

- "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."(Matt 28. 18-20)

A period of reflective silence follows

Cantor: Sings once then everyone joins in the meditative petition

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.

Celebrant:

The scriptures teach us that we should tend to the bodily needs of others through the Holy Spirit. Six such bodily needs towards others were taught by Jesus while describing the last judgment.

You are invited to read what Christ taught us.

Corporal Gifts of Mercy

Reader 15: (says “the Corporal Gifts of Mercy” before reading)

"When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.

"Then the King will say to those on his right, '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 him, '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?' "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

(Matt 25. 31-40)

A brief period of reflective silence follows

Celebrant:

The scriptures also teach us that we should tend to the needs of our inner spirit through the Holy Spirit. The Corporal Gifts of Mercy are oriented towards the bodily needs of others through the work of the Holy Spirit. The Spiritual Gifts of Mercy have been so named because they are oriented towards the needs of our own soul.

You are invited to read what Christ taught us.

Spiritual Gifts of Mercy

Reader 16: (says “the Spiritual Gifts of Mercy – Turn the Other Cheek” before reading)

"You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

"You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect. (Matt 5. 38-48)

Reader 17: (says “the Spiritual Gifts of Mercy – Giving to the Needy” before reading)

"Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven. "So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you. (Matt 6. 1-4)

Reader 18: (says “the Spiritual Gifts of Mercy – How to Pray” before reading)

. . . when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him.

"This, then, is how you should pray:

Cantor:

" 'Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.'

Reader 18 (continues):

For if you forgive others when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins. (Matt 6. 6-15)

Reader 19: (says "the Spiritual Gifts of Mercy – Store Treasures in Heaven" before reading)

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

"The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

"No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money. (Matt 6. 19-24)

Reader 20: (says "the Spiritual Gifts of Mercy – Do not Worry about Your Life" before reading)

"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? Look at the birds of the

air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Who of you by worrying can add a single hour to his life?

"And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own. (Matt 6. 25-34)

Reader 21: (says "the Spiritual Gifts of Mercy – Do not Judge Others" before reading)

"Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye. (Matt 7. 1-5)

Reader 22: (says "the Spiritual Gifts of Mercy – Put the Teachings of Jesus into Practice" before reading)

"Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law. (Matt 7. 25-34)

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

Celebrant:

Let us examine ourselves by asking, reflecting on, and waiting for an answer to the following questions:

Celebrant: Dear God, when you were hungry did I give you something to eat, when thirsty did I give you something to drink, and when sick did I look after you?

A brief period of reflective silence follows

Celebrant: Dear God, when someone struck me on the right cheek did I turn the other?

A brief period of reflective silence follows

Celebrant: Dear God, when I gave to the needy did I let my left hand know what my right hand was doing so that my giving was not done in secret?

A brief period of reflective silence follows

Celebrant: Dear God, have I forgiven everyone who has sinned against me?

A brief period of reflective silence follows

Celebrant: Dear God, have I been serving two masters or only you?

A brief period of reflective silence follows

Celebrant: Dear God, have I been worrying about my life too much?

A brief period of reflective silence follows

Celebrant: Dear God, have I been judging others unfairly?

A brief period of reflective silence follows

Celebrant: Dear God, have I been building my house upon rock or sand?

A brief period of reflective silence follows

Lectio Divina: A Dialogue with God

Celebrant:

The practice of Lectio Divina includes dialoguing with God in prayer by hearing scripture as God speaking and responding in similar thoughts and words to what God said. Let us dialogue with God in prayer.

Cantor:

I have called you by name and you are mine;
you are precious in my sight, and honored,
and I love you.
(Isaiah 43.1b; 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.

Cantor:

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)

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.

Cantor:

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 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."

A brief period of reflective silence follows

Celebrant: Let us stand and profess our faith together

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

A brief period of reflective silence follows

Eucharist Begins

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

A brief period of reflective silence.

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.

Cantor: sings once then everyone joins in the following meditative petition
Kyrie eleison/Christe eleison (Lord have mercy/Christ mercy)

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

¹ Matthew 22.37-39

Celebrant:

O God, out of your desire for us, you sent Jesus your only Son. He gave himself for us and triumphed over evil and death. He walks among us today. He restores us to life by his eternal love.

On the night before he died, Jesus was at table with his friends. He took bread, and when he had given thanks to You, he broke it, gave it to them and said, "Take, eat: This is my Body which is broken for you. Do this for the remembrance of me."

After supper Jesus took the cup, saying, "This cup is the new covenant in my blood, poured out for you and for all. As often as you drink this, remember me."

Remembering Christ's life and death, proclaiming Christ's resurrection, awaiting Christ's coming in glory, we offer you ourselves in praise and thanksgiving.

Loving God, bless now these gifts by your Holy Spirit that they may be for us the body and blood of Christ. Pour your Spirit on us, that we may know Christ in the breaking of bread, and that in word and deed we may be bearers of your love, peace, and justice in the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. *AMEN.*

The Celebrant breaks the consecrated Bread.

A brief 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 meditation

Jesus, remember me when you come into your kingdom

The Prayer of Thanksgiving

Celebrant: Let us stand and pray

All: Holy, gracious and loving God, you have drawn us to your heart, and nourished us at your table with holy food and drink, the body and Blood of Christ. Now send us forth to be your people in the world, and to proclaim your truth, this day and evermore. Amen.

Celebrant: Let us remember each day between now and Pentecost Sunday to renew our purpose, mission, and calling as servants of God. Let us now express our faithfulness by praying the following words of the psalmist:

Psalm 119

Cantor: My soul is consumed with longing for your ordinances at all times.

All:

Blessed are you, O LORD; teach me your statutes.

With my lips I declare all the ordinances of your mouth.

I delight in the way of your decrees as much as in all riches.

I will meditate on your precepts, and fix my eyes on your ways.

I will delight in your statutes; I will not forget your word.

Deal bountifully with your servant, so that I may live and observe your word.

Open my eyes, so that I may behold wondrous things out of your law.

My soul is consumed with longing for your ordinances at all times. (vv. 12-20)

Cantor: My soul is consumed with longing for your ordinances at all times.

Celebrant:

As you journey through the Easter Season to Pentecost Sunday may your eyes be continuously opened so that you will behold wondrous things that will consume your soul with a longing for the ordinances of your Savior.

Celebrant: Go in peace to love and serve the Lord.

All: Thanks be to God.

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Everyone is Invited
for Light Refreshments Next Door

Afterwards Everyone is Invited
to a No-host Dinner at a Local Restaurant

Our next Monastic Mass,
as we journey towards Pentecost Sunday,
will be on Saturday, May 8 at 5:00 pm.