



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

Musical Offering (Cantor):

O Sons and Daughters, Let Us Sing

(words: attr. Tisserand, 15th c.; tune: *O filli et filiae*; The Hymnal 1982)

*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).

2 Samuel 22

Cantor: Indeed, you are my / lamp, \ O Lord,
the Lord lights \ up / my \ dark- \ ness (v.29).

All: Indeed, you are my / lamp, \ O Lord,
the Lord lights \ up / my \ dark- \ ness (v.29).

Cantor:

The Lord is my rock, my fortress, and my de- / li- \ verer,
my God, my rock, in whom \ I / take \ re- \ fuge,
my shield and the horn of my sal- / va- \ tion,
my stronghold and my re- \ fuge, / my \ sa- \ viour; (vv. 2-3)

All: Indeed, you are my / lamp, \ O Lord,
the Lord lights \ up / my \ dark- \ ness (v.29).



Cantor:

With the loyal you show yourself / loy- \ al;
with the blameless you show \ your- / self \ blame- \ less;
with the pure you show yourself / pure . . .
His \ way / is \ per- \ fect;
the promise of the Lord / proves \ true;
he is a shield for all who take \ re- / fuge \ in \ him. (vv. 26-27a; 31)

All: Indeed, you are my / lamp, \ O Lord,
the Lord lights \ up / my \ dark- \ ness (v.29).

Cantor:

For who is God, but the / Lord,
and who is a rock, \ ex- / cept \ our \ God.
The God who has girded me / with \ strength
has \ o- / pened \ wide \ my path.
He made my feet like the feet / of \ deer,
and set me se- \ cure / on \ the \ heights. (vv. 32-34)

All: Indeed, you are my / lamp, \ O Lord,
the Lord lights \ up / my \ dark- \ ness (v.29).

Everyone sits and a period of reflective silence follows

(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).

A period of reflective silence follows

Celebrant: 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)

A period of reflective silence follows



A Brief Meditation about Silence

Narrator:

Listen to the Words of Teresa of Avila:

"I would warmly recommend to all, never to finish prayer (and reading scripture) without remaining some little time afterward in a respectful silence. As soon as the soul by faith places itself in the presence of God, and becomes contemplated before our Lord, let it remain thus for a little time in respectful silence.

In forming this act of faith, (if) it feels some little pleasing sense of the Divine presence, let it remain there without being troubled for a period, and proceed no farther, but carefully cherish this sensation while it continues. When it abates, it may excite the will by some tender affection; and if, by the first moving thereof, it finds itself reinstated in sweet peace, let it there remain . . . "

Let these words serve as a centering act of worship and let our periods of silence move us beyond conversation with God and into times of intimate voiceless communion.

A period of reflective silence follows

Narrator:

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. Let us hear what Jesus taught.

You are invited to read what Christ taught us.



Jesus Promises the Holy Spirit

Reader 1:

"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. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you. Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." (John 14. 15-21)

Reader 2:

Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?" Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me. "All this I have spoken while still with you. But 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. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. (John 14. 22-27)

The Work of the Holy Spirit

Reader 3:

"Now I am going to him who sent me, yet none of you asks me, 'Where are you going?' Because I have said these things, you are filled with grief. But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned.



"I have much more to say to you, more than you can now bear. But 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. That is why I said the Spirit will take from what is mine and make it known to you.

(John 16. 5-15)

A period of reflective silence follows

Celebrant:

After the Resurrection Jesus appeared to his disciples and continued to teach them about the Holy Spirit and how to grow in faith and to make other "disciples by baptizing them in the name of the Father and of the Son and of the Holy Spirit." Let us hear what Jesus taught. You are invited to read one of the following passages of scripture.

Jesus Appears to His Disciples

Reader 4:

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven." (John 20. 19-23)

Jesus Appears to Thomas

Reader 5:

Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."



A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe." Thomas said to him, "My Lord and my God!"

Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed." Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (John 20. 24-31)

Jesus and the Miraculous Catch of Fish

Reader 6:

Afterward Jesus appeared again to his disciples, by the Sea of Tiberias. It happened this way: Simon Peter, Thomas (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. "I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing.

Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. He called out to them, "Friends, haven't you any fish?" "No," they answered. He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.

Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water. The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. When they landed, they saw a fire of burning coals there with fish on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught."

Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, a hundred and fifty-three of them, but even with so many the net was not torn. Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus



came, took the bread and gave it to them, and did the same with the fish. This was now the third time Jesus appeared to his disciples after he was raised from the dead. (John 21. 1-14)

Jesus Reinstates Peter

Reader 7:

When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs."

Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep."

The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you."

Jesus said, "Feed my sheep. I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, "Follow me!"

Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?") When Peter saw him, he asked, "Lord, what about him?" Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true. Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written. (John 21. 15-25)



Reader 8:

The Great Commission

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, "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. 16-20)

A period of reflective silence follows

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

Celebrant:

Let us examine our purpose, mission, and calling as servants of God by acknowledging that God has been transforming us as we have helped transform our world around us. Let us remind one another of all that God wants to do in and through our lives by having some of us read the following passages of scripture.

Fruit of the Spirit

Reader 9: (says "the Fruit of the Spirit" before reading)

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)

Celebrant:

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

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

A brief period of reflective silence follows



Gifts of the Spirit

Reader 10: (says "the Gifts of the Spirit" before reading)

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)

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

A brief period of reflective silence follows

Baptized into One Body

Reader 11: (says "Baptized into One Body" before reading)

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink.

Now the body is not made up of one part but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.



The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment.

But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

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)

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

A brief period of reflective silence follows

The Greatest is Love

Reader 12: (says "the Greatest is Love" before reading)

And now I will show you the most excellent way. If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

And now these three remain: faith, hope and love. But the greatest of these is love. (1 Corinthians 13. 1-13)

Celebrant: Dear God, have I put all my childish ways behind me?

A brief period of reflective silence follows

The Lighting of the Incense

Psalm 142

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)

Celebrant: (reads the prayer by *Rabanus Maurus Magentius: (c. 780–856)*)

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.

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.

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:

"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 to the prayers of your servants who delight in revering your name. (Nehemiah 1. 5-6, 11).

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.

A period of reflective silence follows

Lectio Divina: A Dialogue with God

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.

Celebrant:

This is what the LORD says:

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.

Celebrant:

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.

Celebrant:

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

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.

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.

¹ Matthew 22.37-39



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

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 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 examine and 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.

Acknowledgements:

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Joe Colletti, PhD, Liturgy

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, April 24 at 5:00 pm.