

A Monastic Mass For the Lenten Season: In the Spiritual Tradition of Teresa of Avila

*You melt my heart, which once was cold
and your beauty fills my eyes . . .
-Teresa of Avila-*

Musical Offering (Cantor)

Nothing Distress You (words: Teresa of Avila, tr. C. Thompson;
tune: *Many Mansions*, P. Cutts)

Take Up Your Cross (words: C. Everest; tune: *Bourbon*, attrib. F. Lewis)

Narrator:

Our monastic mass will begin with the ancient divine prayer office of Vespers which is a time when the heavens begin to 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 emphasize the fundamental reflection of our prayers as we repeat it for emphasis.

Celebrant: Let Us Stand and Pray

2 Samuel 22

Cantor: Indeed, you are my lamp, O Lord,
the Lord lights up my darkness (v.29).

All:

The Lord is my rock, my fortress, and my deliverer,
my God, my rock, in whom I take refuge,
my shield and the horn of my salvation,
my stronghold and my refuge, my saviour;
(vv. 2-3)

Cantor: Indeed, you are my lamp, O Lord,
the Lord lights up my darkness (v.29).

All:

With the loyal you show yourself loyal;
with the blameless you show yourself blameless;
with the pure you show yourself pure . . .
His way is perfect;
the promise of the Lord proves true;
he is a shield for all who take refuge in him.
(vv. 26-27a; 31)

Cantor: Indeed, you are my lamp, O Lord,
the Lord lights up my darkness (v.29).

All:

For who is God, but the Lord,
and who is a rock, except our God.
The God who has girded me with strength
has opened wide my path.
He made my feet like the feet of deer,
and set me secure on the heights.
(vv. 32-34)

Cantor: Indeed, you are my lamp, O Lord,
the Lord lights up my darkness (v.29).

Everyone Sits and a period of reflective silence follows

(Revelation 22)

Cantor: They will not need the light of a lamp or the light of the
sun, for the Lord God will give them light.

All: They will not need the light of a lamp or the light of the
sun, for the Lord God will give them light.

Cantor:

Then the angel showed me the river of the water of life,
as clear as crystal,
flowing from the throne of God
and of the Lamb down the middle of the great street of the city.
On each side of the river stood the tree of life,
bearing twelve crops of fruit,
yielding its fruit every month.
And the leaves of the tree are for the healing of the nations.
No longer will there be any curse.
The throne of God and of the Lamb will be in the city,
and his servants will serve him. They will see his face,
and his name will be on their foreheads.
(vv. 1-4)

All: They will not need the light of a lamp or the light of the sun, for the Lord God will give them light.

Cantor:

There will be no more night.
They will not need the light of a lamp or the light of the sun,
for the Lord God will give them light.
And they will reign for ever and ever.
The angel said to me,
"These words are trustworthy and true.
The Lord, the God of the spirits of the prophets,
sent his angel to show his servants
the things that must soon take place."
(vv. 5-6)

All: They will not need the light of a lamp or the light of the sun, for the Lord God will give them light.

A period of reflective silence follows

Psalm 84

Cantor: Happy are those who live in your house,
ever singing your praise.

All:

How lovely is your dwelling place, O LORD of hosts!
My soul longs, indeed it faints for the courts of the LORD;
my heart and my flesh sing for joy to the living God.

Even the sparrow finds a home,
and the swallow a nest for herself,
where she may lay her young at your altars,
O LORD of hosts, my King and my God.

(vv. 1-3)

Cantor: Happy are those who live in your house,
ever singing your praise.

All:

Happy are those who live in your house,
ever singing your praise.
Happy are those whose strength is in you,
in whose heart are the highways to Zion.
As they go through the valley of Baca
they make it a place of springs;
the early rain also covers it with pools.

(vv. 4-6)

Cantor: Happy are those who live in your house,
ever singing your praise.

All:

They go from strength to strength;
the God of gods will be seen in Zion.
O LORD God of hosts, hear my prayer;
give ear, O God of Jacob!
Behold our shield, O God;
look on the face of your anointed. (vv. 7-9)

Cantor: Happy are those who live in your house,
ever singing your praise.

All:

For a day in your courts is better than a thousand elsewhere.
I would rather be a doorkeeper in the house of my God
than live in the tents of wickedness.
For the LORD God is a sun and shield;
he bestows favor and honor.
No good thing does the LORD withhold
from those who walk uprightly.
O LORD of hosts,
happy is everyone who trusts in you.
(vv. 10-12)

Cantor: Happy are those who live in your house,
ever singing your praise.

A period of reflective silence follows as we are mindful that day light is fading and evening approaches.

Narrator:

We are in the midst of Lent. By observing the forty days of Lent, we can imitate Jesus' forty day withdrawal into the desert where he prepared for public ministry. Let us withdraw and allow our Lenten desert to become a fertile field for justice as the result of the Spirit being poured upon us from on high.

Celebrant:

the Spirit is poured upon us from on high,
and the desert becomes a fertile field,
and the fertile field seems like a forest.
Justice will dwell in the desert
and righteousness live in the fertile field.

The fruit of righteousness will be peace;
the effect of righteousness will be quietness
and confidence forever.

-Isa 32. 15-17-

Narrator:

While in our Lenten desert, let us reflect upon the words of Teresa of Avila whose writings convey an intimacy with God that few others have expressed.

Majestic sovereign, timeless wisdom,
You melt my heart, which once was cold
and your beauty fills my eyes
I am yours, you made me.
I am yours, you called me.
I am yours, you saved me.
I am yours, you loved me.
I will never leave your presence.
Give me death, give me life.
Give me sickness, give me health.
Give me honor, give me shame.
Give me weakness, give me strength.
I will have whatever you give. Amen.
- A Love Song by Saint Teresa of Avila -

A period of reflective silence follows

The Lighting of the Incense

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.

NOTE: Readers are needed so please join in by reading one of the prayers by Teresa of Avila.

Reader 1:

- from The Way of Perfection by Teresa of Avila -

Lord,
grant that I may always allow myself to be guided by You,
always follow Your plans,
and perfectly accomplish Your Holy Will.
Grant that in all things, great and small,
today and all the days of my life,
I may do whatever You require of me.
Help me respond to the slightest prompting of Your Grace,
so that I may be Your trustworthy instrument for Your honor.
May Your Will be done in time and in eternity
by me, in me, and through me. Amen.

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

Reader 2:

(from the Interior Castle by Teresa of Avila)

My God, because you are so good,
I love you with all my heart,
and for your sake I love my neighbor as myself.
If I love you,
it is not just because of heaven which you promised;
if I fear to offend you,
it is not because hell threatens me.
What draws me to you, O Lord,
is yourself alone,
it is the sight of you, nailed to the cross for me,
your body bruised in the pains of death.
Your love so holds my heart that,
if there were no heaven,
I would love you still.
If there were no hell
I would even still fear to offend you.
I do not need your gifts to make me love you,

for even if I should have no hope
of all the things I do hope for,
I would still love you
with that very same love. Amen.

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

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.¹

Cantor: sings once before everyone joins in the meditation

O Lord Hear My Prayer
O Lord Hear My Prayer
When I Call Answer Me
O Lord Hear My Prayer
O Lord Hear My Prayer
Come and Listen to Me.

-Psalm 143.1ff-

A period of reflective silence follows

The Lighting of the Candles

Narrator:

Let us sing the **Phos Hilaron** (Φῶς Ἰλαρόν) or **O Resplendent Light** which is the earliest known Christian hymn recorded

¹ Nehemiah 1. 5-6, 11.

outside of the scriptures that is still being used today. It is generally sung during the lighting of lamps (or candles) so let us do the same.

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).

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.

All: sing the *Phos Hilaron*

A period of reflective silence follows

Celebrant:

This is what the LORD says:

Behold! You are my Servant whom I uphold,
. . . in whom My soul delights!
I have put My Spirit upon (you)
(to) bring forth justice to the nations.
I, the LORD, have called You in righteousness,

And will hold Your hand;
I will keep You and give You . . .
as a light to the nations,
I am the LORD, that is My name;
. . . (these) things I declare.
(Isaiah 42. 1, 6, 8-9)

Narrator: A Brief Homily

As we journey through the Lenten season, let us be reminded that Jesus called us to continue to prepare for public service and to be a faithful servant. According to the scriptures, after he came out of his 40-day wilderness experience, Jesus taught many things and “the people were astonished at his teaching (Matt 7.28).” As he taught his disciples, he used expressions such as “you are the light” or “you are the salt” or “you are my friends” to fulfill God’s promises concerning his disciples including those promises in the passage of scripture from Isaiah that we just heard.

Let us hear what Jesus has to say to his disciples which include us. Let some of us read what Christ has to say to us (as readers).

Reader 3:

You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp stand, and it gives light to all *who are* in the house. Let your light so shine before others, that they may see your good works and glorify your Father in heaven.

(Matt 5. 14-15)

Reader 4:

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by others.

(Matt 5. 13)

Reader 5:

You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name. This is my command: Love each other.

(John 15. 14-17)

Celebrant: As we contemplate the words of Christ, let us pray in the words of Teresa

All:

Christ has no other hands but [our] hands
to do his work today.
No other feet but [our] feet
to guide folk on his way;
No other lips but [our] lips
to tell them why he died;
No other love but [our] love
to win them to his side.

A period of reflective silence follows

Cantor: sings once before everyone joins in the meditation

Bless the Lord, my soul
And bless God's holy name.
Bless the Lord, my soul
Who leads me into life.

-taken from Psalm 103-

The Nicene Creed

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.

Eucharist Begins

Lectio Divina: A Dialogue with God²

Celebrant: At the last meal that Jesus had with his disciples, he gave a farewell discourse³ which included the following words:

Celebrant: You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain.⁴

All: Jesus, we want to go and bear fruit because you chose us to do so.

Celebrant: As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete.⁵

All: Jesus, we want to remain in your love and obey your commandments.

Celebrant: the Spirit of Truth 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.⁶

All: Jesus, we want to listen to the Spirit of Truth so that he can take from what is yours and make it known to us.

² 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.

³ John 14-17.

⁴ John 15.16.

⁵ John 15. 9-11.

⁶ John 16.12-15

**An Examination of Conscience:
How Do Things Stand Between Me and God?**

Narrator:

The Examination of Conscience 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 including today.

Celebrant:

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

Celebrant: God, what did you say to me today that I did not hear?

A period of reflective silence follows

Celebrant: God, did I let my light shine before others that they may see your good works and glorify you in heaven?

A period of reflective silence follows

Celebrant: God, is my salt losing its flavor?

A period of reflective silence follows

Celebrant: God, how best can I serve you tomorrow?

A period of reflective silence follows

Psalm 86

Celebrant: Teach [us] your way, O LORD, that [we] may walk in your truth; give [us] an undivided heart to revere your name.

All:

Incline your ear, O LORD, and answer me,
for I am poor and needy.
Preserve my life, for I am devoted to you;
save your servant who trusts in you.
You are my God;
be gracious to me, O Lord,
for to you do I cry all day long.

(vv. 1-3)

Celebrant: Teach [us] your way, O LORD, that [we] may walk in your truth; give [us] an undivided heart to revere your name.

All:

Gladden the soul of your servant,
for to you, O Lord, I lift up my soul.
For you, O Lord, are good and forgiving,
abounding in steadfast love to all who call on you.
Give ear, O LORD, to my prayer;
listen to my cry of supplication.

(vv. 4-6)

Celebrant: Teach [us] your way, O LORD, that [we] may walk in your truth; give [us] an undivided heart to revere your name.

All:

In the day of my trouble I call on you,
for you will answer me.
There is none like you, O Lord,
nor are there any works like yours.

All the nations you have made shall come
and bow down before you, O Lord,
and shall glorify your name.

(vv. 7-9)

Celebrant: Teach [us] your way, O LORD, that [we] may walk in
your truth; give [us] an undivided heart to revere
your name.

All:

For you are great and do wondrous things;
you alone are God.

Teach me your way, O LORD,
that I may walk in your truth;
give me an undivided heart to revere your name.

I give thanks to you, O Lord my God,
with my whole heart,
and I will glorify your name forever.

(vv. 10-12)

Celebrant: Teach [us] your way, O LORD, that [we] may walk in
your truth; give [us] an undivided heart to revere
your name.

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

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 for ever. Amen.

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.

NOTE: Everyone is invited to take communion.

Cantor: sings once before 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.

A Meditation to be Read in Silence

(taken for the Way of Perfection by Teresa of Avila)

*When I approached the altar
to receive you in the blessed sacrament
my hair stood on end. Then my legs went weak,
and I felt as if I were about to collapse
under the weight of your majesty.
In the tiny piece of bread you revealed to me
your grandeur and your purity.
I should have felt terrified of your presence,
But instead I felt comforted and reassured
by the knowledge that you, the King of kings
were about to give yourself in love to me.*

The Prayer of Thanksgiving

Celebrant: Let us stand

Celebrant: 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 continue to retreat each day into a designated “desert” as a place of preparation during Lent and emerge as our savior did on Easter morning, so that we may further minister to God and others unlike ever before.

Let us pray the following Psalm⁷ which was composed in the desert of Judah:

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.

Celebrant: Benediction

During your Lenten “desert” experience may your soul thirst for your God and your body long for your Lord each night while on your bed. And on Easter morning may your soul rise and be satisfied with the richest of foods and may your lips sing glory while in the shadow of the wings of your Risen Savior. **All:** Amen

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

Everyone is Invited for Light Refreshments Next Door.

Afterwards, Everyone is Invited to a Local Restaurant for Dinner

⁷ Psalm 63

Acknowledgements:

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The Next Monastic Mass will be on
Saturday, April 4 (the evening before Palm Sunday)
at 5:00 pm

and every other Saturday through Pentecost
at Messiah Lutheran Church – Pasadena.

For more information visit www.urban-monk.org