

# Awakenings

April 2010

*"The world will belong tomorrow  
to those who brought it greatest hope."*

- Teilhard de Chardin

## Dear Sisters and Brothers in Christ,

I am writing my message for this Easter newsletter recalling Pope Benedict XVI's first visit several years ago to the United States. You may recall that this was an important and necessary pastoral visit to the Roman/American Catholic Church, precipitated by the recent news of immoral behaviour by members of the clergy. Many of you may also remember that the Pope's visit had been highly publicized. The whole world was watching. Today, the broader secular context of our Easter proclamation and celebration is once again within recently publicized news of clergy misconduct, this time in Ireland, Germany and several other countries. And again, this unwelcome and disturbing news is provoking the world to watch and listen to the Pope and the Vatican. Through the lenses of the news media we see crowds of people with tired disillusioned faces expressing mixtures of great anxiety, confusion, despair, anger, sadness, as well as hopeful anticipation of timely change and a new future. Secular and religious expectations merge together in this sensitive issue of human behaviour and sexuality.

The symbol and ministry of the papacy has over the centuries become a human reflection of Christ's love, pastoral presence and care for all God's chosen people. John Paul II made this evident in his papacy. It is intriguing as well as revealing to witness the power of religious faith, even when one may be contrary to any particular teaching of church doctrine, behaviour or subtle message of that faith nuanced in any of our Christian traditions. God's Word Incarnate is a transformative word which brings new life into being. In our visual technological age communicating images is critical, as they tend to be more effective than mere words. A culture of transparency and honesty rather than secrecy and preserving the status quo is becoming imperative in our contemporary age - and rightly so, for both our religious as well as secular/political institutions need to model the highest spiritual core values of human integrity and dignity. This I believe is painfully emerging in the whole Body of Christ today as it communicates Christ's life and God's redemptive incarnate word. Certainly, I have gained many insights in observing other religious traditions as well as the Vatican's political and

religious activities while living in Rome these past eighteen years.

The institutional Roman Catholic Church (culture) is expert in communicating the Gospel message through memorable vibrant images, sacred symbols, doctrines and cultic liturgical pageantry. Nevertheless, the universal Church's communication must after all be solely about the Gospel's *kerygma*; proclaiming the Person of Christ who overcomes the power of sin and death, who brings salvation and who in himself is life-giving Hope for all humanity. This divine Hope originates in the Risen, Ascended and Exalted Word of God. It is the Church's particular charism (gift) to witness to and live into this important message of hope, renewal, forgiveness and reconciliation to our imperfect world. The world needs to hear this witness, this greatest hope, especially when humanity's sinfulness comes into clear view. Grace is more powerful than sin. Life is more powerful than death and the future of humanity in Christ Jesus more powerful than any errant past. Only after Good Friday is Easter life possible!

Within the coming Great Fifty Days after Easter we will notice that the Church of Christ Jesus will be reflecting on the meaning and understanding of the farewell discourses, particularly in the Gospel of St. John. For Christians, according to Dr. Reginald Fuller, the 'going-ascending' of Jesus to the Father is part of the whole complex event of Christ's reconciling appearances and the gift of the Holy Spirit to all who believe. Believing is seeing. Christ alone makes whole what has been broken. Christ only brings new life when death occurs. These farewell discourses effectively mediate for us the recognition of God's life-giving, transformative grace and the meaning of a loving, caring and embracing God. Jesus Christ is the hope of humanity's salvation and he is the very example and life-goal of all human activity. Spiritual life in Christ is lived out and expressed in more than just language and gestured images of compassion, forgiveness, and reconciliation. Redemptive life in Christ Risen is actualized through the sacred symbols of the Church's sacramental cultic rituals of confession, penitence, prayer and forgiveness. Our task is to communicate Christ Risen, God's hope for the world. The world is watching. What is it seeing as we celebrate Easter?

For us living in this media savvy 21<sup>st</sup> century world what is most important is the variety of ways in which we Christians powerfully and faithfully communicate by word and deed that very life of the Risen, exalted Christ. Christ's presence in people's lives and therefore also in the world is the source of 'divine hope' and a sign of God's transformative Holy Spirit.

*The mission of St. Paul's is to bear witness in Rome to a dynamic and living Christian faith, open to all and rejecting none.*

Christ came that we might experience life more fully. Christ comes for freedom's sake to set us free. Christ continues to teach and lead us through his Church today. These may be the 'greater works' Jesus alludes to in the Gospel – God's revealing word and sacraments – through which is manifested that divine salvation-restoration which humanity desperately seeks and needs. Dr. Fuller use to remind his New Testament students that the earthly Jesus only pointed forward to and prepared for the central saving act he would accomplish on the Cross. That saving act of dying and ending in Resurrection would continue even after his earthly life. Christians have one foot planted at the foot of the Cross and the other foot planted at the empty tomb! This is the Church's witness. Dying and rising is the spiritual dynamic of God's redemptive activity in history. Jesus' physical departure from this world was preparatory for his continual presence in his Church, and so we boldly proclaim at each Eucharist 'Christ has died, Christ is Risen and Christ will come again.' Christ's loving presence is the source of our hope for this imperfect world and our imperfect human nature. The world is watching and waiting to hear and be reminded of this 'good news.'

Affirm once again that Christ Risen is the world's greatest hope and that we Christians are the bearers of this important transformative life-giving message. Sin and death have no power over those whose faith is in Christ Risen. In these days of our Lord's resurrection let us all be attentive to how we personally not only witness to this great reality but also how we communicate this 'Good News' in word and deed. The world today now needs to both see and hear how the risen Lord Jesus continues to shepherd and care for all his people. The Lord is Risen indeed and is our 'Greatest Hope.' Alleluia!

Easter Grace and Blessings,

*Padre Michele+*

## Awakening **MISSION**

### Hispanic Ministry

**Dear Brothers and Sisters,**

Throughout the season of Lent we are given an invitation to reflect and grow into a life of conversion through faith. Evangelism, to proclaim to the world the Good News of Revelation, invites men and women to conversion and faith. The call of Jesus, "Repent and believe the Gospel" (Mk 1:15), still resonates today through the evangelization of the Church.

The Christian faith is, above all, conversion to Jesus Christ, complete and sincere adherence to his person and making the decision to follow him. Faith is a personal encounter with Jesus Christ, to become his disciple. This requires a permanent commitment to think and live as He did.

Thus, the believer joins the community of disciples and endorses the faith of the Church.

This "yes" to Jesus Christ, the fullness of the revelation of the Father, carries with it a double dimension: trust in God and the willing acceptance of all that has revealed to us. All this is only possible through the Holy Spirit.

"By faith man freely commits his entire God, and offers total homage of intellect and will, freely accepting what God has revealed." Faith involves a life change, i.e. a profound transformation of the mind and heart and makes the believer to live into a new way of being, to live, to live with him, and this change of life occurs in all levels of Christian existence, in our interior life of adoration and reception of the divine will. Faith and conversion spring from the heart, i.e. from the depths of the human person, giving ourselves completely, to find Jesus Christ, and by adhering to Him, we fulfill our

aspirations, giving us a new life.

Faith is a gift from God which can only be created in the depths of the human heart as a result of that grace which helps and forewarns us, and as a free-will response to the working of the Holy Spirit, who moves the heart and converts it to God giving the sweetness of believing the Truth.

Brothers and sisters, like the Samaritan woman at the water let us pray to the Father, saying that we want to drink the water today, the water they would never grows less, give me drink so that I may never thirst. We need to ask him every day for the living water that fills our being to keep us on our path. I Mercedes, as a daughter and servant of your Church pray that in this new phase of my life that you have given me in order to prepare myself and to know you more deeply, humbly ask forgiveness of my Lord for all my faults and I thank you for all you give me. I only ask you not forsake me as I answer your call. Lord help me; you know me, you know how I am made, and I give myself humbly to your service.

Finally, dear brothers and sisters, I ask you to assist me with your prayers, because the power of a Christian is in the constant prayer that overcome temptation. At all times bear in mind that Christ told us 'Pray always' because the only answer is in the prayer.

I would like to express my thanks to the Rt Rev. Pierre W. Whalon, Bishop in Charge, The Rev. Dr. Michael Vono and all the authorities of the Church, and all my brethren of the Latin American community who are giving me the spiritual support to continue my training. Thanks for everything. I have the faith, hope, and trust that every day with the blessing of God I will continue.

**Social events**

**Ladies' Day:** March 8

**March 21:** with the presence of our Rector a general meeting was held in the community to report on the time I will be away from the community for study.

*Mercedes Tutasig*  
*Lay Pastoral Leader*

**Church of the Resurrection**

We are grateful and happy, first of all, about the Holy Baptism of Judith Elizabeth White on Sunday, 7 March, the wife of Joe White, who began worshipping with us in the Spring of 2009.

On 13 March, Bishop Pierre led a meeting to consider pastoral and administrative matters which would help ensure the continuing vitality of the mission. An invitation to all our members and friends to take part in the meeting was extended in a pastoral letter Father Russ wrote to explain the termination of Rosemarie Valentine's service as Treasurer. The meeting was well attended; Father Michael and Father Bill and Andrea from St. Paul's took part, and we especially appreciated that Maria Grazia, Senior Warden, and Robena, Junior Warden, were with us.

Because of the meeting our Book Exchange planned for the same day was postponed.

Our Warden, Elisabeth Catuogno, and our Clerk, Chase Palmeri, have resigned, and Bishop Pierre has reluctantly accepted their resignations. Our priority over the next few weeks will be the formation of a new Bishop's Committee.

Services on Maundy Thursday, 1 April, and on Good Friday, 2 April will be held in the church on Corso Cavour at 12 Noon.

Our celebration of the Holy Eucharist on Easter day will be at 10:00 as usual.

*Fr. Russ+*

**EASTER FLOWERS**

Those who would like to offer flowers for Easter in thanksgiving to God or in memory of loved ones are asked to sign the list at the back of the Church and give the money to a member of staff.



**Concerts in April**

**Thursday, April 1st, 9.00 pm**  
Philharmonischer chor Erfurt &  
Nova Amadeus Orchestra  
Andrea Ketelhut, conductor  
**Music by Dvorak & Fauré**

LUMINARIA  
**Sunday, April 4th 6.30 pm**  
Marina Pacione, Violin – Nello Pinto, Oboe  
Nova Amadeus Chamber Orchestra  
**Music by Albinoni & Bach for Oboe & Strings**

**Monday, April 5th 6.30 pm**  
Lisa Green, Violin  
Nova Amadeus Chamber Orchestra  
**C. Carrara: Face to Face (World Première)**  
**A. Vivaldi: The Four Seasons**

LUMINARIA  
**Sunday April 11th, 6.30 pm**  
Nova Amadeus Orchestra  
Marina Pacione, Violin  
**A. Vivaldi: The Four Seasons**

**Thursday April 15th, 9.00 pm**  
String quartet

LUMINARIA  
**Sunday April 18th, 6.30 pm**  
Nova Amadeus Orchestra  
St. Paul's Chamber Choir  
Emiliano Turchetta, Piano  
Stefano Vasselli, Organ  
**Music by Mozart**

LUMINARIA  
**Sunday April 25th, 6.30 pm**  
Corale Ruggero Giovannelli,  
Claudio Micheli, conductor  
**Mozart: Requiem**

**Wednesday April 28th, 8.30 pm**  
ArsGratiaArtis  
**Medieval music and poetry**

## Awakening **MUSIC**

### Dear Friends,

After the winter months, which have been dedicated to organ, choral and chamber music, and having offered two musical interpretations of the mystery of the Passion, one by the great Johann Sebastian Bach and one by the contemporary Estonian composer Arvo Pärt (a truly moving experience for both those who worked and those who listened to it) we enter into an even more “spectacular” part of our musical offer: thanks to the Nova Amadeus orchestra, our church will be hosting a number of great orchestral works spanning from the evergreen 4 Seasons of Vivaldi, to a Mozart piano concerto, a Mendelssohn violin concerto and even to a number of premieres by Italian composers.

It is my happy task so, to present you the April's Sunday concerts, which will retain the “Luminaria” timetable at 18.30 although not held by candlelight.

April 1: A. Dvorak, G. Fauré, Requiem. Philharmonischer Chor Erfurth (Germany) directed by Andrea Ketelhut.

As I have presented G. Fauré's Requiem more than once, let me spend here a few more words on Antonin Dvorak's Mass in D, a work which is not so often performed. A. Dvorak (1841-1904) wrote this simple and beautiful Mass for the consecration of a private chapel at the chateau of Lužany (Czech republic) property of a family friend of him. The Mass in D major is a well concentrated, perfectly structured composition rich in expression, aimed right from the beginning far beyond a local occasion. The Mass was first performed on September 11 1887 at Lužany with Dvořák conducting. In terms of form, the Mass in D major is based on the classical scheme of a six-part Catholic Ordinary, in which the most relevant music is situated in the Credo and Agnus Dei parts, which makes profound sense in terms of structure as well as content.

April 4: Johann Sebastian Bach, concertos for violin, oboe and string orchestra. Written for various secular occasions, Bach concertos are short gems of instrumental music, composed with great skill and inspiration echoing the Italian lively and light style, but not neglecting Bach's own deepness of spirit and genial mastery of counterpoint. Soloists will be Marina Pacione and Nello Pinto, both members of the orchestra of the Teatro dell'Opera in Rome.

April 11: Antonio Vivaldi's 4 seasons. The most famous series of baroque concertos for solo violin and string orchestra. In the stream of the great Italian violinists and composers of the 17<sup>o</sup> century, the Venetian priest and musician Antonio Vivaldi brought the concerto to its highest level of virtuosity (for that time) and formal clarity without losing spontaneity and freshness of melodic invention. Soloist, again, Marina Pacione.

April 18: W. A. Mozart, Fantasia k. 608 for organ, Concerto k 413 for piano and orchestra, Mass k 275. Emiliano Turchetta, soloist. 3 “small” works by the great Austrian composer: the first, one of his last composition is an organ piece written

originally for a clockwork (yes! A clockwork) the second is one of his 25 piano concertos and the last one of his 12 “Missa brevis” (short Mass) written when he was 18 years old. The Argentinian pianist Emiliano Turchetta has already been our guest a few years ago, again in one of Mozart's piano concertos, and his interpretation has been so beautiful and convincing that the orchestra has decided to invite him again. Myself and St. Paul's chamber choir will complete the program...

April 25: Wolfgang Amadeus Mozart, Requiem. Corale Ruggero Giovannelli, Claudio Micheli, conductor The **Requiem Mass in D minor** (K. 626) was composed in Vienna in 1791, during the last year of the composer's life. The requiem was Mozart's last composition and is one of his most popular and respected works, although the question of how much of the music Mozart managed to complete before his death and how much was later composed by Franz Xaver Süssmayr or others is still debated.

At the time of Mozart's death on 5 December 1791, only the opening movement (*Requiem aeternam*) was completed in all of the orchestral and vocal parts. The following *Kyrie* (a double fugue) and most of the Sequence (from *Dies Irae* to *Confutatis*) were complete only in the vocal parts and the continuo (the figured organ bass), though occasionally some of the prominent orchestral parts have been briefly indicated, such as the violin part of the *Confutatis* and the musical bridges in the *Recordare*. The last movement of the Sequence, the *Lacrimosa*, breaks off after only eight bars and was unfinished. The following two movements of the Offertorium were again partially done — the *Domine Jesu Christe* in the vocal parts and continuo (up until the fugue, which contains some indications of the violin part) and the *Hostias* in the vocal parts only.

*Stefano Vasselli*  
*Organist & Director of Music*

### Vincent Pallotti Institute

*The Hidden Treasures of the Caelian Hill:  
Saints & Holy Sites in Our Neighborhood*

*Dr. Aurelie Hagstrom, Dr. Elizabeth Lev & Robert White*  
Thursdays - 15, 22, 29 April; 6 May 2010 9:30-12:00

The various saints of every age who lived in the neighborhood of the new location of the Lay Centre contributed to the legacy of the Church. This program will help you come to know the Eternal City through the precious witness of these women and men reflected in the sites on the Caelian Hill where they lived and prayed.

For more information about registration and suggested contributions for any one of this year's VPI program offerings simply contact the Lay Centre (e-mail: [info@laycentre.org](mailto:info@laycentre.org); tel: +39 06 772 6761 or fax: +39 06 772 676 235). Contributions are usually presented with registration or at the first day of each course.

## Awakening **MEDITATION**

### The Easter Story



On Easter Day this year we had the choice of reading the story of the Resurrection from the Gospel of Luke or from the Gospel of John. Last year we read the story from the Gospel of Mark, and next Easter we will read it from the Gospel of Matthew. Have you ever read these stories side by side?

In the Gospel of Mark (the earliest of the four Gospels) a group of women go to Jesus' tomb. When they arrive, they see that the stone which had sealed the tomb has been rolled away. They see a young man dressed in white. He tells them Jesus has been raised. He instructs the women to tell Peter and the disciples that they will see Jesus in Galilee. The women flee in terror and amazement. They say nothing to anyone.

In the Gospel of Matthew two women named Mary go to the tomb. As soon as they arrive at the tomb, there is an earthquake. An angel appears who moves the stone from the tomb. There are soldiers there who were guarding the tomb. They see all this and they faint away. The angel tells the two Marys to go tell the disciples they will see Jesus in Galilee. With fear and joy the women go tell the disciples what they saw and heard. On their way Jesus appears to the women, and he too tells them to tell the disciples they will see him in Galilee. When the disciples hear this news, they go to Galilee, where they see Jesus on a mountain.

In the Gospel of Luke a group of women go to the tomb. When they arrive, the stone at the entrance of the tomb has been rolled away. They go into the tomb. Two men appear. They tell the women Jesus has been raised, and they say to the women, "Remember this is what he told you when he was with you in Galilee." The women run to tell Peter and the disciples. Peter goes to the tomb, verifies that the body of Jesus is gone, and we are told Peter was amazed at this. Then the disciples see Jesus in and around Jerusalem.

In the Gospel of John Mary Magdalene goes to the tomb alone. The stone has been already rolled away. She does not enter the tomb. She runs to tell Peter and the others that Jesus' body has been stolen. Peter and John run to the tomb, enter the tomb and see the body is gone. They return to where the others are gathered. Mary Magdalene remains at the tomb, and she sees Jesus. Then the disciples see Jesus in and around Jerusalem and in Galilee.

WHAT is going on here? The most stupendous event in the history of the world, and no one gets the story straight, and all the people mentioned in the stories are eye witnesses! Paul in his writings, and everything he ever wrote was written before any of the Gospels, doesn't say anything about an empty tomb or about all this coming and going! WHAT'S UP?

Our faith and our hope and our joy are not based on these stories, or on whether we could successfully untangle the stories and resolve the discrepancies in the stories. Our faith,

hope and joy are founded in the Truth to which these stories point and in the real Experience they attempt to express. Easter---the Resurrection---defines what it means to be Christian, and we are defined not by the details of these stories. We, like the first disciples, are defined by our own personal belief that Jesus of Nazareth, who was crucified and died on the cross, is gloriously alive in the eternal Being of the Infinite God. We are defined by our personal belief that through Jesus and in Jesus the power, the loving power of God abides within us and among us, healing us and all creation, rebirthing us and raising us up to new life, and empowering us to make all things new.

The Truth and Experience of the Resurrection cannot be captured in the words of the stories that were developed. Nevertheless, we would not have these stories unless there had been an event, a moment in our human story, so indescribable that the stories became necessary to try at least to explain it. We would not have these stories unless there had been an Experience so real that human words could only struggle to tell it. Originally, ecstatic silence was the only appropriate response. Then came the stories, the best human effort could do to describe a Truth and tell about an Experience which were, and are, of earth and of heaven, of matter and of spirit, of time and of eternity.

Two thousand years ago Easter dawned, and a community of people were able to pass on the Truth of the Resurrection and their Experience to others, and even to us: "Jesus lives. Death cannot contain him. God loves, and death cannot limit his love. We are not alone." In the vastness of the universe, whatever the challenges and trials, we have been valued, each and everyone of us, and we have been divinely embraced. Here in the twenty-first century we are people of the Resurrection, and we affirm with the first disciples, Jesus is Lord, and we are empowered by the same Spirit, in whom he was raised, to become new people, who dare to love totally, live fully and be all we can be and all we should be for ourselves, for others and for the world.

*Fr. Russ+*

### Did You Know...?

- **That** Mercedes Tutasig has left for three months' seminary study in Ecuador?
- **That** the new Directory will be printed after Easter? (*Make sure you pick up your copy!*)
- **That** on 23rd March there was a fire in the Parish Room which destroyed one of the curtains?
- **That** Fr. Michael will be away from 5th to 17th April visiting the Diocese of Rio Grande, where he is one of the finalists in their search process for a new Bishop?
- **That** Easter Breakfasts will begin on April 11th?
- **That** Youth Across Europe is May 12th to 16th in Paris?

## Awakening **YOUTH**

**'TASTE AND SEE . . . THAT THE LORD IS GOOD' (Psalm 34:8)**

### YAE

**Ascension Day Weekend, Paris**

Wednesday 12<sup>th</sup> May – Sunday 16<sup>th</sup> May 2010  
Hosted by The American Cathedral in Paris, France

Challenging and encouraging participants to recognize and have a greater appreciation for all the many blessings God has given us.

**What:** A youth weekend in Paris, France. Includes: times for worship and discussion mixed with fun activities, cultural outings, free time in town, meals together, and a gospel concert!

**Why:** An annual gathering of the youth groups of the Convocation of American Churches in Europe - to develop relationships between churches and to be encouraged in our faith and learn more about Christ, with lots of fun thrown in the mix!

**Who For:** Young people aged 13 to 18 at the time of the event: Leaders to accompany each church group, aged 24+

**When:** From 6:00 pm Wednesday 12<sup>th</sup> until after church (1:00 pm) Sunday 16<sup>th</sup> May 2010. Please arrive and depart as close to these times as possible.

**Where:** Hosted at The American Cathedral in Paris (23, avenue George V, 75008, Paris, France). Sleeping will be on floors within the church property, with meals in the parish hall. There are no shower facilities available.

**Cost:** 10 Euros per participant to be brought with you to the event.

Challenging and encouraging participants to recognize and have a greater appreciation for all the many blessings God has given us.

#### What to Bring:

- Clothes for the duration, suitable for church services, active games, and sight-seeing
- Wash Kit and towel
- Sleeping bag, pillow (sleeping mat – optional, but highly recommended)
- Bible
- Spending Money

**Contact Information:** Please contact The Rev. Jonathan Huyck with any further questions at [canon@americancathedral.org](mailto:canon@americancathedral.org) or (+33) 1 53 23 84 03.

## Awakening **STEWARDSHIP**

### Easter Breakfasts

Beginning April 11 we will be organising our annual series of International Breakfasts during the Easter season. These will be held in the Parish Room from 09.15 each week.

The schedule for April is:

April 11: to be announced

April 18: African (*Ben Oduwole*)


April 25: American (*Yvette Manigold*)

Please contact the organisers to let them know what you can bring or how you can help.

All funds collected will be sent to the Episcopal Diocese of Haiti, which lost most of its infrastructure during the recent earthquake, including: its diocesan Cathedral complex; most of its 169 churches; some 253 schools which were serving around 80,000 students from pre-school to university level; a nursing school; a music school; and its network of hospitals and health clinics. Despite the devastation, the Church in Haiti is committed to continuing its ministries to the Haitian people.

*Please contribute generously, and bring your friends!*

### Stewardship

 If the € 22.882,95 pledged to date (fx €1 = \$1.3) we have so far received € 7.646,70, or 33%. More pledge envelopes are available at the back of the church, and Andrea and Robina are always happy to talk to you if you have any questions about Stewardship.

#### ARE YOU UP TO DATE WITH YOUR PLEDGE?

### AWAKENINGS

*Edited by Andrea D'Agosto*

*St. Paul's Within the Walls*

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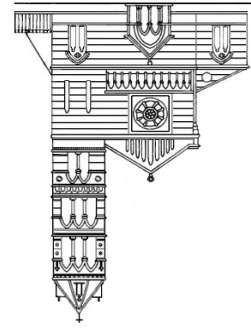
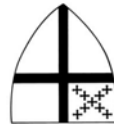
*Email: [office@stpaulsrome.it](mailto:office@stpaulsrome.it)*

*Next Deadline: Friday 16th April 2010*

April 2010

St Paul's Within the Walls

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	<u>Apr 11</u>	<u>Apr 18</u>	<u>Apr 25</u>	<u>May 2</u>
<b>Lectors</b>	Laura Dryjanska Peggy Polk	Fred Kafeero Laura Dryjanska	Andrea D'Agosto Domenico Venditti	Mauro Battocchi Bernadette Kafeero
<b>Prayers</b>	Ben Oduwole	Maria Grazia Rizzo	Robina Kawungu	Vincenzo Racana
<b>Ministers of Communion</b>	Robina Kawungu Ben Oduwole	Dominic Ballayan Rosemarie Valentine	Robina Kawungu Ben Oduwole	Dominic Ballayan Rosemarie Valentine
<b>Candle Bearers</b>	Robina Kawungu Domenico Venditti	Dominic Ballayan Gabriele Linguanti	Ben Oduwole Domenico Venditti	Domenico Venditti Gabriele Linguanti
<b>Crucifer</b>	Ben Oduwole	Domenico Venditti	Robina Kawungu	Dominic Ballayan
<b>Liturgical Assistant</b>	Dominic Ballayan	Ben Oduwole	Dominic Ballayan	Ben Oduwole
<b>Altar</b>	Pia Johansen	Aurea Ayubo	Esther Gayagay	Pia Johansen
<b>Ushers</b>	Beryl Cunningham, Ben Oduwole & Felicia Kiragu			
<b>Coffee Hour</b>	Nancy Kiragu Sabeti Muhavi	Evangeline Gayagay Lea Tunac	Lourdes Selga Catherine Davis	Julie Kang-Owan Gilbert Peregrin
<b>Welcome Table</b>	Ben Oduwole	Adeline De-Ayes	Juliet Ilori	Manuela Sauls