



# THE CARMELITE

**Parish of Port Melbourne and Middle Park**  
in the care of the Carmelites since 1882

*We acknowledge the Yalukit Willam Clan, the traditional owners and custodians of this land. We pay our respects to them.  
May we walk gently here.*

**2nd Sunday of Lent**

**8 March 2020**

## **"COULD WE START AGAIN PLEASE?" – THE STORY OF EASTER**

Late last year I was flicking through the TV channels and came across a concert version of "Jesus Christ Superstar". Now I know that it is somewhat passé because it was around when I was a young man but I found this version a most moving experience. It was the 1st time I'd ever understood the lyrics of the play! I found it to be very powerful in a way that I'd never expected. When it was first released many Christians (Catholics included) were up in arms about it. "It said this ... it didn't say that ... what about the ending? etc. etc."

I was especially moved by the ballad sung by Mary Magdalen and Peter called: "Could we start again please?" I'm including the lyrics for your information:

- Mary: ***I've been living to see you  
Dying to see you, but it shouldn't be like this  
This was unexpected, what do I do now  
Could we start again, please?  
I've been very hopeful so far  
Now for the first time I think we're going wrong  
Hurry up and tell me this is just a dream  
Or could we start again, please?***
- Peter: ***I think you've made your point now  
You've even gone a bit too far to get the message home  
Before it gets too frightening we ought to call a halt  
So could we start again, please?***
- Mary: ***I've been living to see you  
Dying to see you, but it shouldn't be like this  
This was unexpected, what do I do now  
Could we start again, please?  
Could we start again, please?***
- Peter: ***I think you've made you point now  
You've...***

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Both our Churches are fitted with a hearing induction loop. Please use the 'T' or other appropriate switch on your hearing aid. Please tell us if you experience any difficulty.

# OUR PARISH

## Churches

St Joseph's  
cnr Rouse & Stokes Streets  
Port Melbourne

Our Lady of Mount Carmel  
cnr Richardson & Wright Streets  
Middle Park

## Sunday Masses

6.00pm (Sat) Mount Carmel  
9.00am Saint Joseph's  
10.30am Mount Carmel

## Reconciliation

after 9.00am Mass Saturday

## Carmelite Parish Office

274 Rouse Street  
Port Melbourne Vic 3207

Telephone 03 9681 9600

Facsimile 03 9681 9608

After Hours Emergency

0408 754 283

Email [parish@sj-mc.org.au](mailto:parish@sj-mc.org.au)

Parish Website [www.sj-mc.org.au](http://www.sj-mc.org.au)

Carmelite Website

[www.carmelites.org.au](http://www.carmelites.org.au)

## Office Hours 9am-4pm

**Monday, Wednesday, Friday**  
**(CLOSED TUESDAYS & THURSDAYS)**

## Parish Priest

Fr Hugh Brown OCarm

## Parish Secretary

Anne Ierardo

## Pastoral Life Co-ordinator

Michael Murray

## Finance Officer

Shane Harrison

## Facilities Manager

Ken Chaffer

## Galilee Regional Catholic Primary School

Bank Street  
South Melbourne Vic 3205

Telephone 03 9699 2928

Principal Simon Millar

# THIS WEEK

## Monday 9 March - PUBLIC HOLIDAY - Office Closed

9.00am Mass, both churches

## Tuesday 10 March - Office Closed

9.00am Mass, both churches

## Wednesday 11 March

9.00am Mass, St Joseph's

9.00am Morning Prayer, Mt Carmel

## Thursday 12 March - Office Closed

9.00am Mass, both churches

7.00pm Meditation, Malone Room

## Friday 13 March

8.30am Stations of the Cross, Mt Carmel

9.00am Mass, both churches

9.30am Lectio Divina, The Lady Chapel, Mt Carmel

## Saturday 14 March

9.00am Mass, Mt Carmel

9.00am Morning Prayer, St Joseph's

6.00pm Vigil Mass, Mt Carmel

## Sunday 15 March: 3rd Sunday of Lent

9.00am Mass, St Joseph's

10.30am Mass, Mt Carmel, with Lay Carmelites

# WE REMEMBER

*Please ask permission of the sick person(s) before putting their name(s) on the list. We need to be sensitive to the fact that some people may not wish their names published.*

**Those who are sick or ill and in need of prayer:** Baby Luca, John Bassett, Paul Caghi - CaoRose Fennell, Gary Finn, Michael McGowan, Sylvia Poliakova, Rafal Rafalski, Lorraine Rohan, Keith Ryder, Helen Stanley, Helen Sullivan, Jim Sullivan, Maureen Toohey, Troy Vincent, Julie Wain, Sr Barbara Walsh RSG, Jonathon Wil, Tami Yap.

**Those whose have died recently:** Baby Raptis

**Those whose anniversaries of death occur about this time:** Lilian Kelly, Elizabeth McDowall, Johann Pristov, Jean Whelan.

## IN OUR PARISH

What struck me so forcefully was the reality that the disciples couldn't fathom what was happening to the one whom they followed and loved. The song comes at a time in the play when Jesus is very much at the hands of the Jewish and Roman authorities. The world that Jesus and his disciples knew was disintegrating before their very eyes and it wasn't going to have a happy ending!

There is a poignancy about this song because both Peter and Mary want to start again but this time with a happier ending. It's a profoundly human feeling isn't it? I occasionally wonder whether Jesus himself pondered the question especially in the times when he was so severely tested. I wonder whether standing before Pilate or Herod Antipas he questioned himself and what he was about. No doubt some of you might think this heresy – well, tough – this is just my own thought.

I suppose the point of Lent and Easter is the fact that Jesus didn't back out of his own destiny. The faith of Jesus was so much a part of his humanity that he would choose no other path than that laid out for him. The beauty of Lent and Easter is that we have someone who not only grasped the mettle of his own destiny but did so with dignity and acceptance. Not even the experience of the Garden of Gethsemane, racked as it was with fear, disappointment and inevitability, turned Jesus from the fact that he was responsible for the gift of redemption that you and I now enjoy.

Occasionally people ask me did Jesus have to die? Or did God will that Jesus would die? I don't know whether my own thinking is correct but I don't think that God willed Jesus to die. What God willed was that Jesus would enter so profoundly into the experience of being human that death was inevitable for him as it is for us. I can't get over the feeling that Jesus' death was not to satisfy a bloodthirsty God but was the consequence of the actions of people who couldn't accept or understand his message. People, like me, most often tend to opt for the easy option which, as we know, isn't always the right one.

This is what makes Easter so powerful. It was out of this consequence of being so profoundly human that Jesus died, really died, and then God intervened to raise him to a whole new experience of life. In doing so, God was saying that this is possible for you and me. Easter and the sending of the Holy Spirit at Pentecost was God's way of

## MINISTERS

**14/15 March 2020**  
**3rd Sunday in Lent**

### **6.00pm Mount Carmel**

**Commentator** Damien Peile

**Reader** Claire Griffin

**Eucharistic Ministers** To Be Determined by Ministers

**Communion to the Sick: N/A**

### **9.00am St Joseph's**

**Commentator** Ron Cassano

**Reader** Brian Harrison

**Eucharistic Minister** Frances Correa

**Counters**

**Childrens' Liturgy: N/A**

### **10.30am Mount Carmel**

**Commentator** Teresa Paradowski

**Reader** Norman Maguire

**Eucharistic Ministers** To be Determined by Ministers

**Communion to the Sick: N/A**

**Childrens' Liturgy** Anthony and Sophie

**Hospitality** Margaret Blades

## THANK YOU

**for your generosity last Sunday**

### **St Joseph's**

*Carmelite and*

*Parish Offering* \$980.00

### **Our Lady of Mt Carmel**

*Carmelite and*

*Parish Offering* \$1,573.00

# IN OUR PARISH

shaking us up and saying: "Look, no matter how difficult life becomes, there is an eternal light at the end of the tunnel!" and he did this by giving to all humanity the most profound gift that anyone can give – the gift of one's child!

So, what is Lent? It's a time to grow deeper in the knowledge of our fragility and vulnerability and yes, even our own sinfulness. It's a time to be truthful with ourselves and with each other and with God. Not because we're masochists who love to beat ourselves up but because truth is a powerful antidote that keeps us grounded and aware that we are a curious mixture of good and great things mingled with human pettiness and hubris and sometimes an ill-conceived sense of our own importance.

Truth is freedom and the more truthful we are the more free we become!

So then, what is Easter? It's the knowledge that God has power over life and death and it is this power that God uses to raise us up to a new level of existence: the level of existence enjoyed by Jesus and the saints. Easter is hope and we live in a world that so frequently seems hope-less. Easter is also a time for joy borne from the conviction that no matter how frail and imperfect we are, God never ceases to call us his children. It is God alone who has the final say for each of us and in Jesus he has given us a perfect model not just in showing us the way but also by walking beside and within us as God's most Holy Spirit.



## March 2020 Parish Men's Dinner

Wednesday 25 March 2020, 6:45 pm at O'Connor-Pilkington Rooms, OLMC.

**Speaker: Shane Carmody, historian and archivist -**

'In search of Dr Goold: rediscovering the first Catholic Bishop of Melbourne'

RSVP: John Molloy - 9699 2031, Cost: \$35

## Stations of the Cross

*During Lent*

at 8.30 am

Our Lady of Mount Carmel Church.

All welcome.

## Anointing Mass

**10.00am Wednesday, 18 March 2020**

**St Joseph's Church**

There will be **no** 9.00am Mass in either church on this day

*The Carmelite Centre is a joint venture of the Carmelites of Australia and East Timor and our Parish of Port Melbourne/Middle Park.*

**Address: 214 Richardson Street, Middle Park Vic 3206 (Mel Ref 2K C10)**

**T: (03) 9690 5430 Website: [www.thecarmelitecentremelbourne.org](http://www.thecarmelitecentremelbourne.org)**

## Carmelite Centre Program Bookings

T: 9690 5430 (leave message if unattended) or [reregistration@thecarmelitecentremelbourne.org](mailto:reregistration@thecarmelitecentremelbourne.org)  
via website: [www.thecarmelitecentremelbourne.org](http://www.thecarmelitecentremelbourne.org)

## The Carmelite Library

The Carmelite Library, located in the Carmelite Hall next to the Church, is open on Tuesdays from 12.00 to 8.00pm and Wednesday to Friday 9.00am to 5.00pm.

t: (03) 9682 8553e: [librarian@carmelitelibrary.org](mailto:librarian@carmelitelibrary.org) website: [www.carmelitelibrary.org](http://www.carmelitelibrary.org)

## Welcome to our Family



We celebrate the Sacrament of Baptism during the 10.30am Mass at Mt Carmel for Estelle Seventis, Jordan Seventis and Isaiah Elijah del Santos Mejia.

Please keep, Estelle, Jordan and Isaiah, their parents, and godparents in your prayers.

## Australian Grand Prix - Thursday 14 - Sunday 16 March

Do you live outside the restricted zone and require a local access pass to attend Mass at Our Lady of Mount Carmel Church on the weekend of the Grand Prix? If so, please see James Mendes at Mt Carmel Church this weekend.

## Carmelite Spiritual Horizons: Seasons of the Heart

*with David Hofman OCarm,*

***Carmelite Library: 3.00pm – 4.30pm Thursday 12 & 19 March***

The first topic in the new “Carmelite Spiritual Horizons” series is “Seasons of the Heart” facilitated by David Hofman OCarm over two consecutive Thursdays. First part on Thursday 12th March and the second part on Thursday 19th March.

Inspired by a global project of the Carmelite Order, this series explores the ancient Carmelite tradition and spirituality for a contemporary world.

The sessions aim to:

- Draw nourishment from Carmelite Spirituality for better service in the world;
- Engage participants in a personal discernment process;
- Build community around Carmelite Spirituality;
- Explore key Carmelite themes in greater depth.

Please book and pay by credit card at <https://www.trybooking.com/591382>

## Spiritual Reading Group: Walt Whitman:

*The Transcendent Soul with Susan Southall*

***Carmelite Library: 4.30 – 6.00 pm Tuesday 17 March***

American poet Walt Whitman (1819 – 1892), best known for his vigorous celebration of democracy, was also a late Transcendentalist, inspired by the grandeur of nature to an almost mystical release of the soul. As a nurse in the American Civil War, he saw in the men he tended “the face of the Christ himself, Dead and divine and brother of all, and here again he lies.” Vital and tender, Whitman’s Romantic vision spoke to the spirit of his times.

Susan Southall is the Library Assistant at the Carmelite Library, and a parishioner at St Peters Eastern Hill. She is an artist and photographer with a particular interest in sacred music. After taking her M.A at the University of Divinity, she writes a blog of Theological reflections, which you can read at [honeyinthemedicine.blogspot.au](http://honeyinthemedicine.blogspot.au).

# PROJECT COMPASSION

## *Phany from Cambodia*

Twenty-seven-year-old Phany, lives in a village in western Cambodia. Struggling to earn a living as a rice farmer, she was forced to leave her daughter behind in the village, to take up construction work in the city.



Then in 2016, Phany joined a Caritas supported program, learning more productive farming and irrigation techniques. Her community learned to work together for better water management, to combat drought.

Over 70 percent of Cambodia's population live in rural communities – and the farming families living in poverty are the most food insecure. Thirteen percent of Cambodians live below the poverty line, while 35 out of every 1000 babies die due to malnutrition.

In 2016, Phany joined the Upholding Community Dignity Together program, where she learned new farming techniques, such as a drip irrigation system which enabled her to get a better yield from her vegetable crops and to conserve water for drier periods. She also learned how to grow vegetables and raise chickens and ducks. Phany's community also took part in training in health,



nutrition, hygiene and disaster preparedness, arming them with better strategies to cope with environmental changes

With your help, mothers like Phany can continue to uplift their communities and provide food for their families. A brighter future for women, men and their families can start today. Let's Go Further, Together.

***"I am proud that I was a farmer who had no skills and now I can earn and improve my living, share my knowledge and also improve solidarity in the family and amongst our neighbours," Phany says. "I live better than before, I'm not as tired. I can earn and live in the village, I don't need to go to city to find job."***



***Your donation will support programs around the world that provide vulnerable people with the skills and opportunities they need. Project Compassion money boxes and envelopes are available for collection from the Church foyer.***

***The money boxes are an excellent way to introduce your children to Project Compassion.***



## Port Melbourne/Middle Park Parish

### Lent and Easter Timetable 2020

#### **Parish Mass of Anointing**

Wednesday, 18 March, 10.00am: St Joseph's

#### **Community Reconciliation**

Wednesday, 25 March, 7:00pm: St Joseph's

Wednesday, 1 April, 7:00pm: Mt Carmel

#### **Palm/Passion Sunday 4/5 April**

6:00pm: Vigil Mass at Mount Carmel

9:00am: Mass at St Joseph's

10:30am: Mass at Mount Carmel

#### **Holy Thursday 9 April**

9:00am: Morning Prayer – Both Churches

7:30pm: Mass of the Lord's Supper at Mount Carmel

#### **Good Friday 10 April**

10:00am: Morning Prayer – Both Churches

3:00pm: Solemn Commemoration of the Lord's Passion –  
Both Churches

#### **Holy Saturday 11 April**

10:00am: Morning Prayer – Both Churches

7:00pm: Easter Vigil at Mount Carmel

#### **Easter Sunday 12 April**

9:00am: Easter Mass at St Joseph's

10:30am: Easter Mass at Mount Carmel

# LITURGICAL ART

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## *Reflection by Artist: Jenny Close*

The transformation of Jesus on the mountain blew the minds of the disciples who were witnesses. In the other versions of the story, in Luke and Mark, Peter became incoherent with wonder and they were all terrified. But how did Jesus respond to the situation?

There is no information in the Gospel stories about what Jesus thought or how he felt about the experience; but it must have left a lasting mark on his life – a spiritual signature. The Gospel writers describe this awesome manifestation of God in terms of bright light, so perhaps one of the after effects for Jesus was a sense of glowing. In any case, being 'enlightened' seems to have been part of his job description.



## REFLECTION ON THIS WEEK'S READINGS

Three key people of the Old Testament are given to us in today's readings: Abram, Moses and Elijah. Unfortunately most of what we know about these men is fairly sketchy. Who can blame the young children, then, who wrote down the following answers in an exam on the Old Testament?

'Moses led the Hebrews to the Red Sea, where they made unleavened bread, which is bread made without any ingredients. The Egyptians were all drowned in the dessert. Afterwards, Moses went up Mount Cyanide to get the Ten Amendments. The First was when Eve told Adam to eat the apple. The Fifth was to always humour thy father and mother.'

The Jews of Matthew's community, however, would have been able to remember by heart every detail about Abram, Moses and Elijah. These men remain the Jews' greatest heroes. The first hearers of the Transfiguration story would have immediately made all the connections between Jesus' story and Abram, Moses and Elijah's experience of God on a mountaintop, where each has a life-changing encounter with the presence of God and is illuminated in every way. Each of them is called by God to fulfil a special task and so descend from the mountain with the strength to see it through.

Matthew is especially interested in the story of Moses. One of the refrains of the entire Gospel is that Jesus is the New Moses, the fulfilment of the law and the light that illuminates the darkest night. As interesting as the similarities are between Moses on Sinai and Jesus on Tabor, the differences are even more revealing for us on our Lenten journey.

Moses goes up the mountain alone, Jesus takes companions with him who share in the experience and witness to it. The face of God is hidden from Moses whereas on Tabor Jesus is given to us as the face of God for the world. On Sinai Moses receives a code of law and is told to make sure the people obey it. On Tabor Jesus receives a proclamation of God's love and we're told to listen to him. While Moses' face shines, Jesus' whole body is transfigured with light. Moses descends to enforce the law; Jesus comes down to die that we might live.

Just when some of us think Lent is a grim season of self-denial, the Church gives us the story of Jesus' Transfiguration to put our sacrifices in context. The only reason we deny ourselves anything or commit ourselves to actions of service for these 40 days is to grow more deeply in love with the God who loves us into life. Penance is not meant to attack our self-esteem, it's intended to help us sort out what really matters, to cast some light in the darkness of our lives and to focus on the relationship which gives meaning and purpose for this world and the next.

The God of Mount Tabor is not interested in each of us feeling isolated as we fulfil the letter of a legal code. He wants all of us to have hearts that listen to the Gospel of love so that we can gain the power to transform the world through the sacrifices of our daily lives.

On a much gentler scale, Sunday Mass is meant to be a weekly mountaintop experience for us where we hear God call us by name and confess his love for us; where we feel re-energised for the commission we have to bear his light to the world. In this context anything we can do this Lent that helps remove the blocks in our full response to his love, must be worth effort.

© Richard Leonard SJ

# OUR LITURGY

## PROCESSIONAL HYMN

## DEEP WITHIN

Refrain



Deep with - in I will plant my law,



not on stone, but in your heart.



Fol - low me, I will bring you back, you will



be my own, and I will be your God.

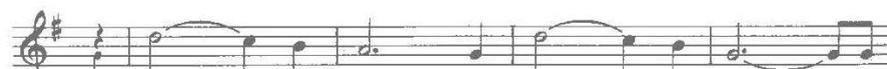
### Verses



1. I will give you a new heart, a new spir - it with-



in you, for I will be your strength. *D.C.*



2. Seek my face, and see your God, for  
3. Re- turn to me, with all your heart, and



I will be your hope.  
I will bring you back. *D.C.*

## PENITENTIAL RITE

Celebrant: My brothers and sisters in the Lord:  
We have been called by God to be the Church:  
the Body of Christ in this world.  
We are not a building, but a people gathered and grounded in  
the Word of God, the love of Christ and  
and unity of the Holy Spirit.  
In this holy season of Lent  
we confess our weaknesses and our failures in love.

Celebrant: You, Lord, come to us with your loving and gentle touch,  
to reveal the hidden ways we destroy wholeness of spirit  
and to encourage us toward repentance and peace.

**All: Led by your Word throughout this Lenten journey,  
we are transfigured by the fire of your love.**

Celebrant: For we are not our own!

**All: We are chosen by Christ!**

Celebrant: We live not for ourselves:

**All: We live and die for the Lord!**

Celebrant: Now is the acceptable time!

**All: Return to the Lord with all your heart!**

Celebrant: Now is the day of salvation!

**All: Repent and believe the Good News.**

Celebrant: Holy Spirit come!

**All: Transfigure us with the fire of God's love.**

## *Genesis 12:1-4*

The Lord said to Abram, 'Leave your country, your family and your father's house, for the land I will show you. I will make you a great nation; I will bless you and make your name so famous that it will be used as a blessing.

'I will bless those who bless you:  
I will curse those who slight you.  
All the tribes of the earth  
shall bless themselves by you.'

So Abram went as the Lord told him.

## RESPONSORIAL PSALM: Ps 33 LET YOUR MERCY BE ON US

### Refrain

Let your mer - cy be on us, O God,  
as we place our trust in you.

Your words, O God, are truth indeed, and all your works are ever faithful;  
you love justice and right, your compassion fills all creation.

Exult you just in the Lord, for praise is the song of the righteous!  
How happy the people of God, the ones whom God has chosen.

Our soul is waiting for God, for God is our help and our shield.  
May your kindness and love be on us who place our hope in you.

## 2 Timothy 1:8-10

With me, bear the hardships for the sake of the Good News, relying on the power of God who has saved us and called us to be holy – not because of anything we ourselves have done but for his own purpose and by his own grace. This grace had already been granted to us, in Christ Jesus, before the beginning of time, but it has only been revealed by the Appearing of our saviour Christ Jesus. He abolished death, and he has proclaimed life and immortality through the Good News.

## GOSPEL ACCLAMATION

Praise to You, Lord Je - sus Christ, King of end - less glo - ry,  
Praise to You, Lord Je - sus Christ, King of end - less glo - ry.

## GOSPEL

### *Matthew 17:1-9*

Jesus took with him Peter and James and his brother John and led them up a high mountain where they could be alone. There in their presence he was transfigured; his face shone like the sun and his clothes became as white as the light. Suddenly Moses and Elijah appeared to them; they were talking with him. Then Peter spoke to Jesus. 'Lord,' he said 'it is wonderful for us to be here; if you wish, I will make three tents here, one for you, one for Moses and one for Elijah.' He was still speaking when suddenly a bright cloud covered them with shadow, and from the cloud there came a voice which said, 'This is my Son, the Beloved; he enjoys my favour. Listen to him.' When they heard this, the disciples fell on their faces, overcome with fear. But Jesus came up and touched them. 'Stand up,' he said 'do not be afraid.' And when they raised their eyes they saw no one but only Jesus.

As they came down from the mountain Jesus gave them this order. 'Tell no one about the vision until the Son of Man has risen from the dead.'

## APOSTLES CREED

I believe in God, the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the Father almighty;  
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.

Cel: The Lord be with you. **All: And with your Spirit.**

Cel: Lift up your hearts. **All: We lift them up to the Lord.**

Cel: Let us give thanks to the Lord, our God. **All: It is right and just.**

*The Celebrant prays the preface at the end of which all sing:*

## HOLY, HOLY

Paul Taylor, *Mass of St Francis*

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.  
Heav'n and earth are full of your glo - ry. Ho - san - na in the  
high - est. Bless - ed is he who comes in the  
name of the Lord. Ho - san - na in the high - - est.

The musical score is written in treble clef with a common time signature (C). It consists of four staves of music. The lyrics are written below the notes. There is a triplet of eighth notes in the third staff and a 'Desc.' marking above the fourth staff.

## MEMORIAL ACCLAMATION

Paul Taylor, *Mass of St Francis*

The my - ste - ry of faith. When we eat this Bread and drink this  
Cup, we pro - claim your Death, O Lord, un - til you come a - gain.

The musical score is written in treble clef with a common time signature (C). It consists of two staves of music. The lyrics are written below the notes.

**Cel:** Behold the Lamb of God. Behold him who takes away the sins of the World.  
Blessed are those called to the supper of the Lamb.

**All:** **Lord I am not worthy that you should enter under my roof,  
but only say the word and my soul shall be healed.**

## LAMB OF GOD

Paul Taylor, *Mass of St Francis*

Lamb of God, you take a-way the sins of the world, have mer - cy on us.  
Lamb of God, you take a-way the sins of the world, have mer - cy on us.  
Lamb of God, you take a-way the sins of the world, grant us peace

The musical score is written in bass clef with a 2/4 time signature. It consists of three staves of music. The lyrics are written below the notes.

COMMUNION HYMN

WE REMEMBER

Retrain

We re-mem-ber how you loved us to your death,  
 and still we cel-e-brate, for you are with us here;  
 and we be-lieve that we will see you when you  
 come, in your glo-ry, Lord. We re-mem-ber,  
 we cel-e-brate, we be-lieve.

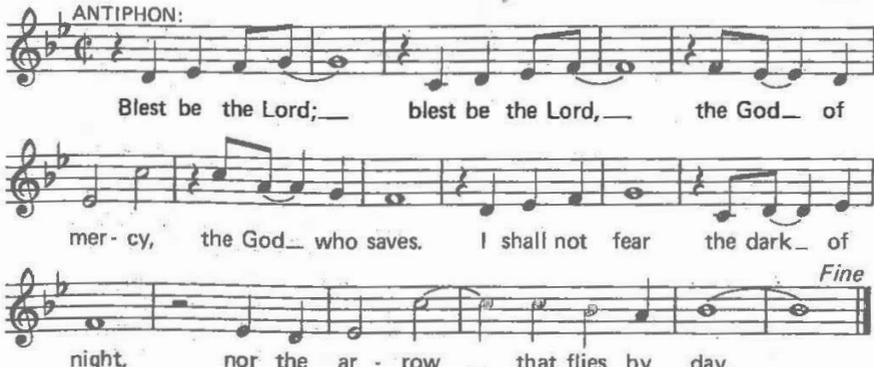
Verses

1. Here, a mil-lion wound-ed souls are  
 2. Now we re-cre-ate your love, we  
 3. Christ, the Fa-ther's great "A-men" to  
 4. See the face of Christ re-vealed in

yearn-ing just to touch you and be healed.  
 bring the bread and wine to share a meal.  
 all the hopes and dreams of ev-'ry heart,  
 ev-'ry per-son stand-ing by your side,

Gath-er all your peo-ple, and hold them to your heart.  
 Sign of grace and mer-cy, the pres-ence of the Lord.  
 Peace be -yond all tell-ing, and free-dom from all fear.  
 Gift to one an - oth - er, and tem-ples of your love.

ANTIPHON:



Blest be the Lord; — blest be the Lord, — the God — of  
mer - cy, the God — who saves. I shall not fear the dark — of  
night, nor the ar - row — that flies by day. — *Fine*

VERSES:



1. He will re - lease — me — from the nets of all my foes. —
2. I need not — shrink be - fore — the ter - rors of the night, —
3. Al - though a thou - sand strong — have fall - en at my side, —

1. He will pro - tect me from their wick - ed hands. —
2. nor stand a - lone be - fore the light — of day. —
3. I'll not be shak - en with the Lord — at hand. —

1. Be - neath — the shad - ow of his wings — I
2. No harm shall — come to me, — no ar - row
3. His faith - ful — love is all — the ar - mor  
to Antiphon

1. will re - joice — to find a dwell - ing place se - cure. —
2. strike me down, — no e - vil set - tle in my soul.
3. that I need to wage my bat - tle with the foe. —

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