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UA12/2/31 Dedication of St. Thomas Aquinas Chapel & Lyddane Hall

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DEDICATION

of

St. Thomas Aquinas Chapel

and

Lyddane Hall

OCTOBER 27th-1968
BLESSING OF A NEW CHURCH OR PUBLIC ORATORY

Every church that is to be solemnly blessed must have a title. It may be named in honor of the Holy Trinity; or our Lord Jesus Christ with mention of a mystery of His life or an appellation already introduced into the sacred liturgy; of the Holy Spirit; or the blessed Virgin Mary and also with mention of a mystery or an appellation already used in the sacred liturgy; or the holy angels; or after a saint inscribed in the Roman Martyrology, but not a blessed — Thus the title of our chapel, is that of St. Thomas Aquinas, a Doctor of the Church.

The blessing of churches, although it may lawfully take place almost any day, is more fittingly done on Sundays or feast days. But it is prohibited on the vigil and feast of Christmas, on the feast of Epiphany, Ascension, and Corpus Christi, on the days beginning with Palm Sunday until Easter inclusive, on Pentecost, and on All Souls. The blessing of a church should ordinarily take place in the morning, unless the good of a notable part of the faithful urges that it be done in the afternoon.

Ordinarily, at the blessing of a church, the doors of the church should be closed, and no one should remain inside. At the proper time the bishop (or the delegated priest) goes to the sacristy, where he vests with the assistance of the deacon and subdeacon in the aforementioned vestments. If a bishop presides he wears the miter and carries the crozier in the left hand.

Then, preceded by the acolytes with lighted torches, the cross-bearer, and the clergy, he goes with his ministers to the doors of the church to be blessed. Arriving there (a bishop removes the miter and the crozier) he sings with all present making the responses, the prescribed prayers and psalms.

For our purposes here today a few exceptions are made with regards to the above requirements. The bishop and ministers will enter while the choir and congregation sing the following processional Hymn.
THE BLESSING RITES

The bishop sings or recites the following with all present making the responses (outside the church).

Bishop: God, come to my rescue.
All: Lord, make haste to help me.
Bishop: Glory be to the Father, etc.
All: As it was in the beginning, is now and ever shall be, world without end. Amen.

After this the bishop, preceded by cross-bearer acolytes, and people, walks around the outside of the church sprinkling the walls with holy water. He starts at the right of the church. During this time the choir sings the following:

CHOIR: Antiphon: The Lord's dwelling is well founded on a firm rock. (repeated after psalm 86)

PSALM 86

1. The Lord loves His foundation upon the holy mountain;
2. The gates of Sion more than any dwelling of Jacob
3. Glorious things are said of you, O City of God.
4. I tell of Egypt and Babylon among those that know the Lord;
5. O Philistia, Tyre, Ethiopia: "This man was born there."
6. And of Sion they shall say: "One and all were born in her;
7. And He who has established her is the Most High Lord."
8. They shall note, when the peoples are enrolled: "This man was born there."
9. And all shall sing in their festive dance:
   "My home is within you." (repeat Antiphon above)

After this the bishop, standing before and facing the door of the church, hands over the aspersory and with hands folded sings the following in the ferial tone — or he may recite it.
Bishop: The Lord be with you.
All: And with your spirit.

Let us pray.

Almighty everlasting God, who are wholly present and wholly active in every place under your dominion; hearken to our humble prayers, and be the protector of this dwelling as you are its founder. Let no vileneess of hostile powers prevail here, but by the working of the Holy Spirit may a faultless service always be rendered to you in this place, and a holy liberty abound; through Christ our Lord.

All: Amen.

Led by the cross-bearer the bishop, along with the clergy and people, go in procession into the church. The chanters begin the Litany of the Saints the invocations of which are not doubled. In the litany there is a threefold invocation of the saint in whose honor the church is blessed. When the bishop arrives at the altar all kneel in their place and make the responses. When the invocation—

That you grant eternal rest to all the faithful departed. We beg you hear us—has been said, the bishop rises, and facing the nave of the church sings (or recites) in the same tone:

Bishop: That you graciously visit this place.
All: We beg you to hear us.
Bishop: That you appoint your angels to guard it.
All: We beg you to hear us.

Then raising up his right hand he makes the sign of the cross over the church, saying:

Bishop: That you bless this church for the honor of your name and that of St.-Thomas Aquinas
All: We beg you to hear us.

After this he kneels again, and the chanters resume the litany to the end, after which the bishop stands facing the altar and sings the following:

Let us pray.

O Lord our God, manifest your glory to your saints, and show yourself present in this sanctuary built in your honor; and as you work great marvels in the children you have adopted, may your praises ever resound among the people who belong to you; through Christ our Lord.

All: Amen.

Then the bishop walks around the exterior of the church sprinkling its walls with holy water, using an aspersory made of hyssop. Leaving the main altar he begins at the gospel side and completes the circuit. In the meantime the choir sings the following antiphon and psalm:

Choir: Antiphon: This the house of the Lord built with a compact unity; it is well founded upon a firm rock.

PSALM 121

(Sung from — 24 Psalms and a Canticle — by Joseph-Gelineau; after which the above antiphon is repeated.)

Next the bishop sprinkles with holy water the floor of the church, first in the middle from the altar to the main door, and then in the transept, from one wall to the other, starting on the gospel side. In the meantime the choir sings the following antiphon and psalm:

Choir: Antiphon: This is none other than the house of God and the gate of heaven.

PSALM 83

1. How lovely is your dwelling place, O Lord of hosts!
2. My soul yearns and pine s for the courts of the Lord.
3. My heart and my flesh cry out for the living God.
4. Even the sparrow finds a home, and the swallow a nest in which she puts her young.
5. Your altars, O Lord of hosts, my King and my God.


7. Happy the men whose strength you are their hearts are set upon the pilgrimage;

8. When they pass through the arid valley, they made a spring of it; the early rain clothes it with generous growth.

9. They go from strength to strength; they shall see the God of gods in Sion.

10. O Lord of hosts, hear my prayer; hearken, O God of Jacob.

11. O God, behold our shield, and look upon the face of your anointed.

12. I had rather one day in your courts than a thousand elsewhere;

13. I had rather lie at the threshold of the house of my God than dwell in the tents of the wicked.

14. For a sun and a shield is the Lord God; grace and glory He bestows;

15. The Lord withholds no good thing from those who walk in sincerity.

16. O Lord of hosts, happy the men who trust in you.

After the sprinkling of the floor the bishop returns to the altar, and facing the nave of the church and with hands joined sings or recites the following in the ferial tone:

**Bishop:** The Lord be with you.

**All:** And with your spirit.

Let us pray.

God, who sanctify the places dedicated to your name, pour out your grace on this house of prayer, so that all who here invoke you may experience the help of your mercy; through Christ our Lord.

**All:** Amen.

**Bishop:** The Lord be with you.

**All:** And with your spirit.

**Deacon:** Let us bless the Lord.

**All:** Thanks be to God.
WE DEDICATE THIS TEMPLE

II

RITE FOR CONSECRATING A PORTABLE ALTAR—BLESSING:

The bishop and ministers preceded by the acolyters with lighted torches, cross bearer, and clergy go with his ministers to the altar which is to be consecrated. Arriving there he sings or recites the following with all present making the responses:

\begin{verbatim}
Bishop: O God, come to my assistance. 
All : Lord, make haste to help me. 
Bishop: Glory be to the Father, etc. 
All : As it was in the beginning, is now, and ever shall be, world without end. Amen.
\end{verbatim}

Then the bishop walks around the altar, sprinkling it with "Gregorian" water. Then the bishop dips his right thumb in the blessed "Gregorian" water and traces five crosses on the altar-stone. While tracing the crosses he says in each instance:

\begin{verbatim}
Bishop: May this stone be hallowed; in the name of the Father, and of the Son, and of the Holy Spirit.
Ministers: Amen.
\end{verbatim}

In the meantime the choir sings, or the ministers recite, the following antiphon and psalm:

\begin{verbatim}
Choir: Antiphon: I will go to the altar of God the God of my gladness and joy.
\end{verbatim}

\textbf{PSALM 42}

(Antiphon No. 1, and Psalm, taken from Gelineau).

After this the bishop, standing before the altar, sings or recites the following in the ferial tone:

\begin{verbatim}
Bishop: The Lord be with you. 
All : And with your spirit.
\end{verbatim}

Let us pray.

God, the Creator of all things visible and invisible, and the
consecrator of all that is holy be pleased to assist at the dedication of this altar of the Lord, and to pour out on it your consecratory and sanctifying power, as we, all unworthy, anoint it with holy chrism. Grant that all who approach this altar in order to pay homage to you may experience your merciful aid; through Christ our Lord.

All : Amen.

BURIAL OF THE RELICS

The bishop then places — reverently — the relics along with the three grains of incense in the sepulchre of the altar or altar-stone. While this is done the choir, as time allows, sings the following antiphons — or the ministers recite them:

**Antiphon 1:** You have been favored with places at God’s altar, O saints of God, intercede for us to the Lord Jesus Christ.

**Antiphon 2:** I saw under the altar of God the souls of those who had been slain, and they cried out: “Why do you not avenge our blood? And they received the reply from God: “Wait patiently a little longer until the number of your fellow servants is complete.”

**Antiphon 3:** The bodies of the saints are buried in peace, and their names shall live forevermore.

While this is being done, the mason makes a mortar with the “gregorian” water, which the bishop blesses saying in a low voice:

Bishop : The Lord be with you.
All : And with your spirit.
Let us pray.
Most High God, the keeper of all things from the highest to the lowest, who encompass all creatures in their inmost being, bless this mortar; through Christ our Lord.
All : Amen.

With the help of the mason the bishop smears the lid with mortar, puts it in place, and seals it on the sepulchre. Then with hands joined the bishop sings the following in the ferial tone:

Bishop : The Lord be with you.
All : And with your spirit.
Let us pray.
God, who fashions an everlasting dwelling—place for yourself out of the chosen saints, bestow heavenly increase on this work done in your name; and grant that we may always be aided by the merits of the saints whose relics we reverently enclose in this altar; through Christ our Lord.
All : Amen.

CONSECRATION OF THE ALTAR

Having put on the mitre the bishop stands on the altar-predella, and dipping his right thumb in holy chrism traces the sign of the cross on the surface of the altar, in the manner indicated in the Roman Ritual. He says in tracing each cross:

Bishop : May this stone be sealed, hallowed, and consecrated; in the name of the Father, and of the Son, and of the Holy Spirit.
Ministers: Amen.

While this is being done the choir sings or the ministers recite the following:

**PSALM 44**

1. My heart overflows with a goodly theme; as I sing my ode to the king, my tongue is nimble as the pen of a skilful scribe.
2. Fairer in beauty are you than the sons of men, grace is poured out upon your lips; thus God has blessed you forever.
3. Gird your sword upon your thigh, O mighty one.
4. In your splendor and your majesty ride on triumphant;
5. In the cause of truth and for the sake of justice; and may your right hand show you wondrous deeds.

6. Your arrows are sharp; peoples are subject to you; the king's enemies lose heart.

7. Your throne, O God, stands forever and ever; a tempered rod is your royal scepter.

8. You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellow kings.

9. With myrrh and aloes and cassia your robes are fragrant; from ivory palaces string music brings you joy. The daughters of kings come to meet you.

10. The queen takes her place at your right hand in gold of Ophir.

11. Hear, O daughter, and see; turn your ear, forget your people and your father's house.

12. So shall the king desire your beauty; for he is your lord, and you must worship him.

13. And the city of Tyre is here with gifts; the rich among the people seek your favor.

14. All glorious is the king's daughter as she enters; her raiment is threaded with spun gold.

15. In embroidered apparel she is borne in to the king; behind her the virgins of her train are brought to you.

16. They are borne in with gladness and joy; they enter the palace of the king.

17. The palace of your fathers your sons shall have; you shall make them princes through all the land.

18. I will make your name memorable through all generations.

19. Therefore shall nations praise you forever and ever.

The bishop puts incense into the thurible and blesses it; then he incenses the altar, while the choir sings — or the ministers recite, — one or several of the following antiphons:

**Antiphon 1:** The angel came and stood at the altar of the temple, carrying a golden censer.

**Antiphon 2:** A great quantity of incense was given to him that he might offer it on the golden altar before the throne of the Lord.

**Antiphon 3:** The smoke of the incense ascended from the angel's hand to the presence of God.

When the antiphons are finished the bishop with hands joined sings the following:

**Bishop:** The Lord be with you.

**All:** And with your spirit.

Let us pray.

We beg you, Lord, let our prayer rise like incense in your sight, and let your Christian people be the recipients of copious favors. Let all who will devoutly offer to you bread and wine for hallowing on this altar or receive the hallowed elements in return experience your help in this life, along with remission of all sins, and finally the grace of everlasting salvation; through Christ our Lord.

**All:** Amen.

The bishop, having put on the mitre, forms five crosses out of grains of incense on the same five spots where earlier he traced the crosses with the blessed water and the holy chrism. On each one of these he puts one of the crosses made of fine candle wax. The latter are then lighted so that they burn the incense. After this all kneel, and the bishop, who is also kneeling, intones the following antiphon which is taken up by the choir:

**Bishop:** Antiphon: Come, Holy Spirit,

**All:** fill the hearts of your faithful, and enkindle in them the fire of your love.

After the singing all rise, and the bishop, facing the people with hands joined, says in a loud voice:

**Bishop:** My dear brethren, let us appeal to the mercy of God, the Father almighty, that in the solemn prayer we are about to utter during the present rite, He would sanctify this altar, which is to be dedicated to spiritual sacrifices. May He be pleased ever to bless and to hallow the offerings that will be placed on it by
His servants in pledge of their devotion. May He find favor in the incense of the spirit and be ready to hear the petitions of His people.

Then turning back toward the alter he adds at once:

Bishop: Let us pray.

Deacon: Let us kneel.

And all, including the bishop, kneel and spend a little time in silent prayer, until the deacon says:

Deacon: Arise.

Here upon all rise, and the bishop with hands joined sings or recites the following oration in the ferial tone:

Bishop: Lord our God, we pray that your Holy Spirit may descend upon this altar, that He may sanctify thereon our and your people's gifts, and that it may please Him to cleanse the hearts of all who partake of them. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God forever and ever.

All: Amen.

Bishop: The Lord be with you.

All: And with your spirit.

Deacon: Let us bless the Lord.

All: Thanks be to God.

After the altar has been thoroughly cleansed by the clergy or the ministers, the bishop celebrates Mass on it or he commissions another priest to do so, as convenience dictates.

**THE FINAL HYMN OF THE BLESSING**

The choir and the congregation will now all join in the singing of the following hymn.

(See the following page for the hymn)
Part Two

Holy Mass
The Great Action
of the Christian Community
The Entrance Rite helps us realize most profoundly that we are God's holy people gathered together by Him into one Body to worship Him.

** ENTRANCE HYMN **

STAND

We greet our priest as the most important member of the Christian assembly, and we unite ourselves with him as our representative.

(Please turn page for the Hymn—which is sung, as the ministers approach the Altar.)
**INTROIT**

PEOPLE

Worthy is the Lamb who was slain, to receive power and divinity and wisdom and strength and honor; to him belong glory and dominion forever and ever.

* O God, with your judgement endow the king, and with your justice, the king's Son, and Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end.

Amen. (Repeat . . . Worthy is the Lamb)

**KYRIE**

Priest and people greet Christ, our invisible priest, and express our need to be united with Him in order to be able to worship the Father in the right way.

P. Lord, have mercy.
All. Lord, have mercy.
P. Lord, have mercy.
All. Christ, have mercy.
P. Christ, have mercy.
All. Christ, have mercy.
P. Lord, have mercy.
All. Lord, have mercy.
P. Lord, have mercy.

**GLORIA**

With the priest and united with Christ, we now make our full declaration of praise and worship.

PRIEST — Glory to God in the highest,

ALL — and on earth peace to men of good will.

We praise You, we bless You, we worship You, we glorify You. We give you thanks for Your great glory. Lord God, heavenly King, God the Father almighty. Lord Jesus Christ, the only begotten Son. Lord God, Lamb of God, Son of the Father. You, who take away the sins of the world, have mercy on us. You, who take away the sins of the world, receive our prayer. You, who sit at the right hand of the Father, have mercy on us. For you alone are holy. You alone are Lord. You alone O Jesus Christ, are most high, with the Holy-Spirit, in the glory of God the Father. Amen.

**PRAYER**

The celebrant offers for all the main petition of today's Mass. When the congregation answers "Amen" after the Prayer, the Entrance Rite is concluded.

P. The Lord be with you.
All. And with your spirit.
P. Let us pray . . . . . . world without end.
All. Amen.

**II. THE SCRIPTURE READINGS**

**THE WORD OF GOD**

This first part of the Mass brings us to a deep sense of the living Word of God. In this part of the Mass we are disciples in the school of the Lord. God speaks to us directly and we greatfully receive His Word.

**SIT**

**EPISTLE**

God communicates His teaching to us through the inspired writings of the Old Testament and the Apostles. We listen to God's Word as it is proclaimed to us.

ALL — (At the end of the reading answer)

Thanks be to God.
PEOPLE
He shall rule from sea to sea, and from the river to the ends of the earth.
All kings shall pay him homage; all nations shall serve him.
Alleluia, alleluia.

SCRIPTURAL RESPONSE
His dominion is an everlasting dominion that shall not be taken away, and his kingdom shall not be destroyed. Alleluia.

ALLELUIA, ALLELUIA

GOSPEL
The Father speaks to us directly through Christ, His incarnate Word.

Priest: — The Lord be with you.
All: — And with your spirit.

Priest: — A reading from the holy Gospel according to . . . .
All: — Glory to you, O Lord,
At the end of the reading all answer:
All: — Praise be to You, O Christ.

GOSPEL

The Father speaks to us directly through Christ, His incarnate Word.

And I believe in one Lord, Jesus Christ, the only—begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By whom all things were made. Who for us men and for our salvation came down from heaven. And he became flesh by the Holy Spirit of the Virgin Mary: and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day he rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of his kingdom there shall be no end. And I believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and who spoke through the prophets. And one holy, Catholic, and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead. And the life of the world to come. Amen.

PRAYER OF THE FAITHFUL

P. The Lord be with you.
All. And with your spirit.

The priest may develop his invitation to prayer through a sentence related to the day's liturgy.

P. For . . . . . let us pray to the Lord:
All. Lord, hear our prayer.

The priest concludes the Prayer of the Faithful with a pause for silent prayer, thus affording all present time for their own private intentions. Then he recites a prayer to which all answer:

All. Amen.
III. THE LITURGY OF THE EUCHARIST—THE SACRIFICE

Through, with, and in Christ, and at the hands of our priest, we offer Christ and ourselves to the Father, a sacrifice of complete, grateful self-surrender.

PREPARATION OF THE GIFTS

STAND

THE OFFERTORY

We bring our gifts of bread and wine which represent us, and the priest accepts them for the Father so that they can become our sacrifice.

PEOPLE

Ask of me and I will give you
the nations for an inheritance,
and the ends of the earth for your possession.

OFFERTORY SONG

We sing the meaning of this offering in the Offertory Hymn, while the gifts are brought to the altar.

(See following page for hymn)
SIT

PRIEST — Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

PEOPLE — May the Lord receive the sacrifice from your hands to the praise and glory of his name, for our welfare and that of all His holy Church.

PRAYER OVER THE GIFTS

TRANSLATION

The priest invites us to join in the Church’s prayer over these gifts. The preparation of the Gifts concludes with the “Amen” after the Prayer over the gifts.

P. God, forever and ever.
All. Amen.

THE CELEBRATION OF THE HOLY EUCHARIST

In this central part of the Mass, Christ, priest and people are solemnly engaged in offering Christ’s and the Church’s great sacrifice of thanksgiving to the Father.

THE SOLEMN INTRODUCTION

The priest begins the solemn intoning of the great “Eucharistic Hymn,” — the “Preface” — or “Thanksgiving Prayer,” by which at the moment of the consecration he will make present Christ’s entire redeeming and sanctifying sacrifice so that we can make it our own.

P. The Lord be with you.
All. And with your spirit.
P. Lift up your hearts.
All. We have lifted them up to the Lord.
P. Let us give thanks to the Lord our God.
All. It is right and just.

The celebrant then continues the Preface alone, but, we are of one mind and heart with him, who gives thanks for the saving work of our redemption, who praises God’s holiness and mercy, and who offers our gifts to God.

SANCTUS

The entire assembly shares in the Eucharistic Prayer by joining the celebrant in reciting the Sanctus (Holy, Holy, Holy):

All: Holly, holy, holy Lord God of hosts.
Heaven and earth are filled with your glory.
Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

KNEEL

In silence we are united with our priest as he continues the Eucharistic Prayer.

IV.

THE EUCHARISTIC BANQUET—THE SACRIFICIAL MEAL

In this part of the Mass the Father invites us to come and receive the gift we have given and that He has accepted—the sanctified Body and Blood of His Son. By receiving Holy Communion we participate most perfectly in the sacrifice of Jesus Christ.

As God’s Family we now prepare to approach the table of the Lord; by the Bread of Life we are made “one body” with Christ and with one another. We recite the Lord’s Prayer as our Communion Prayer:
THE LORD'S PRAYER

STAND

P. Let us pray: Taught by our Savior's command and formed by the word of God, we dare to say:

All. Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

P. Let us pray: Taught by our Savior's command and formed by the word of God, we dare to say:

All. Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

THE BREAKING OF THE HOLY BREAD

P. May the peace of the Lord be always with you.

All. And with your spirit.

PRAYER FOR PEACE

P. May the peace of the Lord be always with you.

All. And with your spirit.

THE AGNUS DEI — (LAMB OF GOD)

All. Lamb of God, who take away the sins of the world, have mercy on us.

Lamb of God, who take away the sins of the world, have mercy on us.

Lamb of God, who take away the sins of the world, grant us peace.

COMMUNION VERSE

(recited while celebrant consumes the Body and Blood of Christ).

All. The voice of the Lord is mighty; the voice of the Lord is majestic

The voice of the Lord strikes fiery flames;

The voice of the Lord shakes the desert.

The voice of the Lord twists the oaks and strips the forests;

and in his temple, all say, "Glory."

COMMUNION SONG

As we join with one another in the Supper of the Lord, we sing the following hymn. By this song we show our oneness, and bind ourselves even more closely together.

(SEE THE FOLLOWING PAGE FOR HYMN)

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Before the Prayer after Communion, a period of silence may be observed and/or a song, psalm, or canticle of praise may be recited or sung. The Litany of Thanksgiving may be used at this time.
THANKSGIVING PRAYER

STAND

The Eucharistic Banquet concludes with the Prayer after Communion and the Amen.

P. The Lord be with you.
All. And with your spirit.
P. Let us pray . . . God forever and ever.
All. Amen.

DISMISSAL RITE

(Remain standing for Blessing)

Through the words of His priest God dismisses us and sends us back into the world to continue there the work of redemption.

Go now, sanctified and changed by Christ. Go forth to live the life of Christ. Carry Christ from this altar into life — into your work, into your homes, into the minds and hearts of men. So that you may be able to do this:—

P. The Lord be with you.
All. And with your spirit.
P. May almighty God bless you, the Father and the Son, and the Holy Spirit.
All. Amen.
P. The Mass is ended. Go in peace.
All. Thanks be to God.

THANKSGIVING HYMN—RECESSIONAL SONG

We sing the following hymn to express our praise and thanks-giving for the gift of the Eucharist.

After the recessional song, all, especially those who received the Holy Eucharist, are encouraged to remain for private prayer.

(See following page for the Hymn)
CHRIST THE KING

To Jesus Christ, Our Sovereign King

RECEPTION

Immediately after the dedication ceremony there will be a reception held in the downstairs meeting room of the center.

ALL ARE INVITED
"THIS IS THE YEAR TO BUILD"

- Growth in the Divine Life.
- Stronger bridges toward peace.
- Greater love for our fellowmen.
- Perfect: Love
  Faith
  Hope
  Justice
- Unity among all Christians.
- Greater contributions to the poor.
- Stronger bridges to better education.
- A stronger and better world.

APPRECIATION

LYDDANE HALL — is named for Mr. Lyddane, a generous benefactor, who, through his legacy to the Diocese of Owensboro, Kentucky — St. Thomas Aquinas Chapel and Lyddane Hall are made possible.

We wish also to express our thanks and sincere gratitude to friends and parents who have also contributed graciously to the financing of this Chapel and Hall.
Booklet Arranged By
Brother Joseph Alexander, OSB