

This Church of St. Anne at Seaford

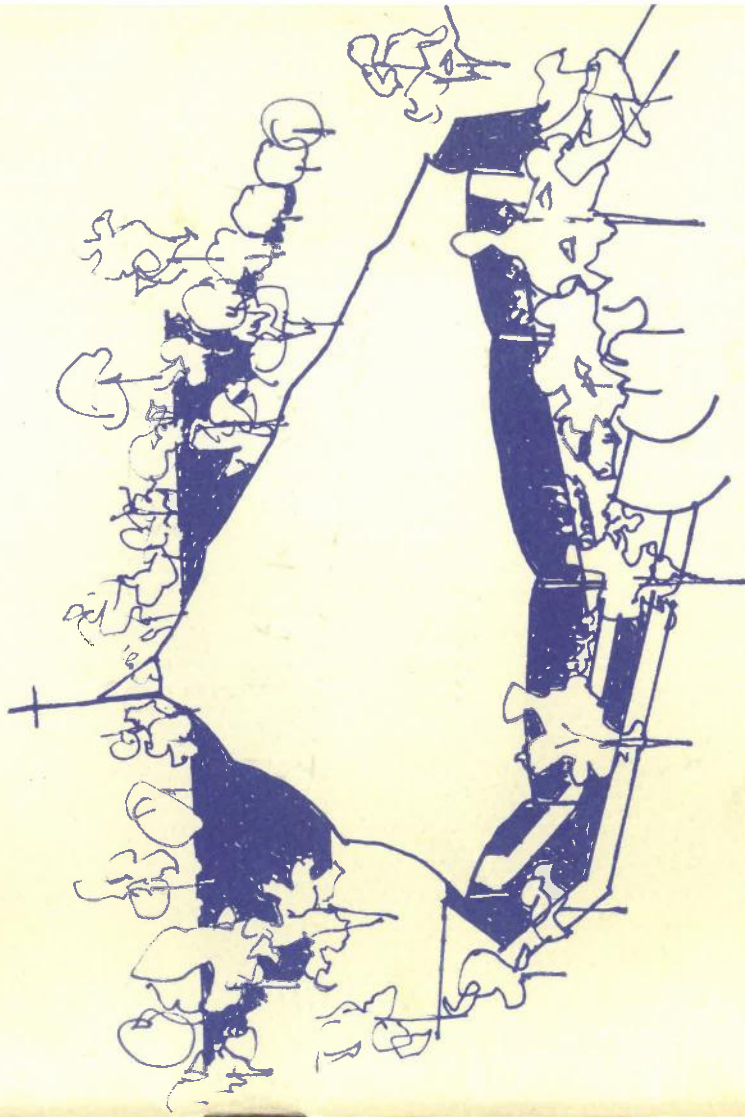
was solemnly dedicated by

*Most Reverend T.F. Little, D.D.,
Archbishop of Melbourne
25th July, 1982*

"The Word was made flesh
and pitched his tent among us . . ."
(John 1:14)

Thanks be to God and the generosity of many
people.

ST. ANNE'S CHURCH



ACKNOWLEDGEMENTS

Architect: DENNIS PAYNE
Engineer: B.J. O'NEILL & ASSOC.
Builder: S.W. & J. GARDINER
Roof: ENVIRONMENTAL STRUCTURES (AUST) PTY. LTD.
Crucifix: MRS. LEOPOLDINE MIMOVICH
Tabernacle: ERNEST FRIES

AND especially to the members of our church building and fund raising committees and to all the people who supported them.

SEAFORD

THE HOUSE OF THE CHURCH

In the words of ancient Christians, the building where believers gather to praise and thank their God, is called *domus ecclesiae*, the house of the Church; for the people are the Church!

Above Seaford's skyline there is now a symbol proclaiming the faith and vision of a "pilgrim people" who, through their association and commitment to one another over some twenty years, have come to know something of the God in whom they live and move and have their being.

The house of the Church of St. Anne's parish is designed to seat five hundred people. It provides a centre for the celebration of the Eucharist and of liturgical prayer, as well as a chapel-meeting room and other associated facilities for various parish activities.

Conceptually, the building has been designed to be a sign that the Church is alive and outreaching. The white translucent sweeping tent-like form which is supported on masts and radiating cables, has its own symbolism, and reflects both Old Testament and New Testament theology.

The tent, according to ancient tradition, was a sign that the Lord Yahweh dwelt in the midst of his people. There, too, Yahweh revealed himself. Moses went into the tent to encounter Yahweh "face to face" (Exodus 33:10). These two aspects of the significance of "the tent" in the Old Testament are taken up by St. John, in the prologue of his Gospel, to express the meaning of the incarnation:

"The Word was made flesh
and pitched his tent among us . . ."

(John 1:14)

Our "tent" is a sign both of God's presence among us and is the place where we gather to encounter our God "face to face" in word and sacrament.

The twelve supporting masts are reminders of the twelve tribes of Israel and of the twelve apostles. The main supporting structural element, a 19 metre high cross, symbolises Jesus Christ. The network of cables radiating from the cross symbolises branches emanating from a vine, and his people as the branches.

The "from death to life" symbolism of water is illustrated through the use of perimeter moats, which help collect rainwater from the roof. The moats feature bubbling fountains, designed to create a relaxing and prayerful atmosphere.

S O L E M N M A S S

of the

DEDICATION

of

ST. ANNE'S CHURCH,

SEAFORD.

Sunday, 25th July, 1982.

3-00 p.m.

INTRODUCTORY RITES

PROCESSIONAL HYMN.

ALL SING : Praise the Lord, all heav'n adore him,
Praise him, angels, in the height;
Sun and moon rejoice before him,
Praise him ev'ry star and light.
Praise the Lord for he has spoken:
Worlds his might voice obeyed;
Laws, which never shall be broken,
For their guidance he has made.

Wait for short organ and brass interlude

Praise the Lord, for he is glorious:
Never shall his promise fail;
God has made his saints victorious,
Sin and death shall not prevail.
Praise the God of our salvation;
Hosts on high his pow'r proclaim;
Heav'n and earth and all creation,
Praise and glorify his name.

Wait for short organ and brass interlude

Worship, honour, glory, blessing,
Lord, we offer to your name:
Young and old their praise expressing,
Greet their Saviour with acclaim.
As the saints in heav'n adore you
We all bow before your throne.
As your angels serve before you,
So on earth your will be done.

GREETING

+ In the name of the Father, and of the Son, and of the Holy Spirit.

ALL: Amen.

+ The grace and peace of God be with all of you in his holy Church.

ALL: And also with you.

We, the people of St. Anne's and Holy Family, are delighted to share this day with our friends.

We are proud to have such a beautiful place to worship our God. It has been, is and will be a struggle to pay for it, but we are quietly confident about that.

We are excited about the future of our community. Much of our planning and growth will spring from this building.

As we step into the future we ask the blessing of our Archbishop, Frank Little, and the prayers of you our friends.

Thank you for being here.

DES MAGENNIS
Parish Priest

A representative of those who have been involved in building the church hands over the building to the Archbishop.

BLESSING AND SPRINKLING OF WATER

The Archbishop blesses water with which to sprinkle the people as a sign of repentance and as a reminder of their baptism, and to purify the walls and the altar of the new church.

+ Brothers and sisters in Christ, in this solemn rite of dedication, let us ask the Lord our God to bless this water created by his hand.

It is a sign of our repentance, a reminder of our baptism, and a symbol of the cleansing of these walls and this altar.

May the grace of God help us to remain faithful members of his Church, open to the Spirit we have received.

God of mercy, you call every creature to the light of life, and surround us with such great love that when we stray you continually lead us back to Christ our head.

For you have established an inheritance of such mercy, that those sinners, who pass through water made sacred, die with Christ and rise restored as members of his body and heirs of his eternal covenant.

Bless + this water: sanctify it.

As it is sprinkled upon us and throughout this church make it a sign of the saving waters of baptism, by which we become one in Christ, the temple of your Spirit.

May all here today, and all those in days to come, who will celebrate your mysteries in this church, be united at last in the holy city of your peace.

We ask this in the name of Jesus Christ the Lord.

ALL: Amen.

The Archbishop, accompanied by the deacons, passes through the main body of the church, sprinkling the people and the walls with the holy water; then, when he has returned to the sanctuary, he sprinkles the altar. Meanwhile the following is sung:

COME TO THE WATER

(Musical setting - John Foley, S.J.)

1. O let all who thirst,
Let them come to the water.
And let all who have nothing,
Let them come to the Lord.
Without money, without price,
Why should you pay the price,
Except for the Lord?
2. And let all the poor,
Let them come to the water.
Bring the ones who are laden,
Bring them all to the Lord:
Bring the children without might.
Easy the load and the light:
Come to the Lord.

After the sprinkling the Archbishop returns to the chair.

- + May God, the Father of mercies, dwell in this house of prayer.
May the grace of the Holy Spirit cleanse us, for we are the temple of his presence.

ALL: Amen.

GLORY TO GOD IN THE HIGHEST

The 'Glory to God' is a very ancient hymn by which the Church, assembled in the Holy Spirit, glorifies and prays to God the Father and the Lamb of God - Jesus Christ.

Musical setting: 'An Australian Folk Mass'
by George Dreyfus.

ALL: Glory to God in the highest and peace to his people on earth.
Lord God, heav'nly King, almighty God and Father

CHOIR: we worship you, we give you thanks, we praise you for your glory.
Lord, Jesus Christ, only son of the Father,
Lord God, Lamb of God, you take away the sin of the world, have mercy on us.
You are seated at the right hand of the Father; receive our prayer.
For you alone are the Holy One. You alone are the Lord.
You alone are the Most High - Jesus Christ.
With the Holy Spirit, in the glory of God the Father.

ALL: A-----men.
A-----men.
A-----men.

OPENING PRAYER

+ Lord, fill this place with your presence, and extend your hand to all those who call upon you.
May your word here proclaimed and your sacraments here celebrated strengthen the hearts of all the faithful.
We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God for every and ever.

ALL: Amen.

LITURGY OF THE WORD

The two readers, one of whom carries THE LECTINARY, and the psalmist come to the Archbishop. The Archbishop takes THE LECTINARY and shows it to the people.

+ May the word of God always be heard in this place, as it unfolds the mystery of Christ before you and achieves your salvation within the Church.

ALL Amen.

The Archbishop hands THE LECTINARY to the first reader. The readers and psalmist proceed to the lectern, carrying THE LECTINARY for all to see.

FIRST READING Nehemiah 8:2-4. 5-6. 8-10

They read from the book of the Law, translating and giving the sense, so that the people understood what was read.

PSALM IN RESPONSE Psalm 18:8-10. 15

(Musical setting - C. Willcock, S. J.)

The cantors sing the response, then all repeat it. All repeat the response after each verse.



Lord, you have the words of e - ver - last - ing life.

SECOND READING

1 Peter 2:4-9

Set yourselves close to the Lord, the living stone, so that you too may be living stones making a spiritual house.

GOSPEL ACCLAMATION

[STAND]

Alleluia setting - 'An Australian Folk Mass' by George Dreyfus

The cantor sings the 'Alleluias' which all repeat. All repeat the 'Alleluias' after the verse.

v. My dwelling-place shall be with them, says the Lord, and I will be their God, and they will be my people.

GOSPEL READING John 6:1-15

The Lord feeds us abundantly, if only we have the faith to accept what he gives.

DEACON : The Lord be with you.

ALL : And also with you.

ALL : Glory to you, Lord
(at the conclusion of the Gospel)

DEACON : This is the Gospel of the Lord.

ALL : Praise to you, Lord Jesus Christ.

HOMILY [SIT]

*Most Reverend Thomas Francis Little, D.D.,
Archbishop, of Melbourne.*

PROFESSION OF FAITH (STAND)

PRAYER OF DEDICATION AND THE ANOINTINGS

INVITATION TO PRAYER

+ Let us ask the saints to support our prayers to God the Father almighty,
who has made the hearts of his people faithful temples of his Spirit.

LITANY OF THE SAINTS

The cantor then begins the Litany of the Saints.

All reply.



V. Lord, have mer-cy. V. Christ, have mer-cy. V. Lord, have mer-cy.
R. Lord, have mer-cy. R. Christ, have mer-cy. R. Lord, have mer-cy.



Holy Mary, Mother of God pray for us.
Saint Michael pray for us.
Holy angels of God pray for us.
Saint John the Baptist pray for us.
Saint Joseph pray for us.
Saint Peter and Saint Paul pray for us.
Saint Andrew pray for us.
Saint John pray for us.
Saint Mary Magdalene pray for us.
Saint Stephen pray for us.
Saint Ignatius of Antioch pray for us.
Saint Lawrence pray for us.
Saint Perpetua and Saint Felicity pray for us.
Saint Agnes pray for us.
Saint Gregory pray for us.
Saint Augustine pray for us.
Saint Athanasius pray for us.
Saint Basil pray for us.
Saint Martin pray for us.
Saint Benedict pray for us.
Saint Francis and Saint Dominic pray for us.
Saint Francis Xavier pray for us.
Saint John Vianney pray for us.
Saint John Bosco pray for us.
Saint Catherine pray for us.
Saint Teresa pray for us.
All holy men and women pray for us.



Lord, be merciful Lord, save your people.
From all evil Lord, save your people.
From every sin Lord, save your people.
From everlasting death Lord, save your people.
By your coming as man Lord, save your people.
By your death and rising to new life Lord, save your people.
By your gift of the Holy Spirit Lord, save your people.



Be merciful to us sinners
 Guide and protect your holy Church
 Keep the pope and all the clergy in
 faithful service to your Church
 Bring all peoples together in trust
 and peace
 Strengthen us in your service
 Make this church holy and consecrate it
 to your worship
 Jesus, Son of the living God

Lord, hear our prayer.
 Lord, hear our prayer.
 Lord, hear our prayer.
 Lord, hear our prayer.
 Lord, hear our prayer.
 Lord, hear our prayer.



Christ, hear us Lord Jesus hear our prayer.
 Christ, hear us Lord Jesus hear our prayer.

+ Lord, may the prayers of the Blessed Virgin Mary and of all the saints
 make our prayers acceptable to you.
 May this building, which we dedicate to your name,
 be a house of salvation and grace where Christians gathered in fellowship
 may worship you in spirit and truth and grow together in love.
 Grant this through Christ our Lord.

ALL: Amen.

PRAYER OF DEDICATION

[STAND]

+ Father in heaven, source of holiness and true purpose,
 it is right that we praise and glorify your name.
 For today we come before you, to dedicate to your lasting service
 this house of prayer, this temple of worship,
 this home in which we are nourished by your word and your sacraments.
 Here is reflected the mystery of the Church.

The Church is fruitful, made holy by the blood of Christ:
 a bride made radiant with his glory,
 a virgin splendid in the wholeness of her faith,
 a mother blessed through the power of the Spirit.

The Church is holy, your chosen vineyard: its branches envelop the world,
 its tendrils, carried on the tree of the cross,
 reach up to the kingdom of heaven.

The Church is favoured, the dwelling-place of God on earth:
 a temple built of living stones, founded on the apostles
 with Jesus Christ its corner stone.

The Church is exalted, a city set on a mountain:
 a beacon to the whole world, bright with the glory of the Lamb,
 and echoing the prayers of her saints.

Lord, send your spirit from heaven to make this church an ever-holy place,
 and this altar a ready table for the sacrifice of Christ.

Here may the waters of baptism overwhelm the shame of sin;

here may your people die to sin and live again through grace as your children.

Here may your children, gathered around your altar,
 celebrate the memorial of the Paschal Lamb, and be fed at the table
 of Christ's word and Christ's body.

Here may prayer, the Church's banquet, resound through heaven and earth
 as a plea for the world's salvation.

Here may the poor find justice, the victims of oppression, true freedom.

From here may the whole world clothed in the dignity of the children of God,
 enter with gladness your city of peace.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with
 you and the Holy Spirit, one God, for ever and ever.

ALL: Amen.

ANointING OF THE ALTAR AND THE WALLS OF THE CHURCH

*When the prayer is finished, the deacons bring vessels
 of sacred chrism to the Archbishop, who hands them to
 two priests designated to anoint the walls of the
 church. Then the Archbishop comes to the altar with the
 deacons, one of whom carries the chrism.*

+ We now anoint this altar and this building, May God in his power make them holy, visible signs of the mystery of Christ and his Church.

Then the Archbishop anoints the middle of the altar and each of its four corners with chrism. After the Archbishop has anointed the altar the two priests anoint the crosses on the walls with chrism. During the anointing the following hymn will be sung. All repeat the antiphon after the choir.

BEHOLD AMONG MEN

(Musical setting by Lucien Deiss)

ANTIPHON: Behold, among men the dwelling place of God;
They shall be his people
And he shall be their Lord and God.

People called by God through the words of the prophets;
People brought together in the tent of the Lord;
People who attend to their Lord, The Church of Christ the Lord.

Repeat antiphon.

People who are grafted on Jesus the Vine;
Branches bearing fruit in the grace of the Lord;
Branches rooted in his great love, The Church of Christ the Lord.

Repeat antiphon.

INCENSATION OF THE ALTAR AND THE CHURCH

A brazier with incense and candles is placed on the altar, and the Archbishop lights the brazier saying:

+ Lord, may our prayer ascend as incense in your sight. As this building is filled with fragrance so may your Church fill the world with the fragrance of Christ.

Then the Archbishop puts incense in some thuribles. He incenses the altar; he returns to the chair and is incensed. Priests, go through the church incensing the people and the walls. Meanwhile the following is sung.

Repeat after the Choir

WITHOUT SEEING YOU

(Musical setting by Lucien Deiss)

The image shows two staves of musical notation. The first staff is a treble clef with a key signature of one flat (B-flat). The melody begins with a quarter note G4, followed by a quarter note A4, a quarter note B-flat4, and a quarter note C5. The second staff continues the melody with a quarter note D5, a quarter note E5, a quarter note F5, and a quarter note G5. Below the staves, the lyrics are written: "where two or three are gathered in my name," says the Lord. "There am I in the midst of them."

LIGHTING OF THE ALTAR AND THE CHURCH

After the Incensation, some members of the parish wipe the table of the altar with cloths, cover it with the altar-cloth and decorate it with flowers. They arrange the candlesticks with the candles for the celebration of Mass. Then the Archbishop gives a lighted candle to the deacon and says:

+ Light of Christ, shine forth in the Church and bring all nations to the fullness of truth.

Then the Archbishop sits. The deacon goes to the altar and lights the candles for the celebration of the eucharist.

Then the festive lighting takes place: all the candles, including those at the places where the anointings were made, and the other lamps are lit as a sign of rejoicing. Meanwhile the following is sung.

All join the Choir in singing the final antiphon.

CITY OF GOD

(Musical setting - Dan Schutte, S.J.)

Let us build the city of God,
May our tears be turned into dancing!
For the Lord, our Light and our Love,
Has turned the night into day!

LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

[SIT]

The deacons and ministers prepare the altar in the usual way. Members of the parish bring the gifts for the celebration of the eucharist.

INVITATION TO PRAYER

+ Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father.

ALL: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.

PRAYER OVER THE GIFTS

[STAND]

+ Lord, accept the gifts of a rejoicing Church. May your people, who are gathered in this sacred place, arrive at eternal salvation through the mysteries in which they share.
Grant this through Christ our Lord.

ALL: Amen.

THE EUCHARISTIC PRAYER

INTRODUCTORY DIALOGUE

+ The Lord be with you.

ALL: And also with you.

+ Lift up your hearts.

ALL: We lift them up to the Lord.

+ Let us give thanks to the Lord our God.

ALL: It is right to give him thanks and praise.

PREFACE

+ Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks.

The whole world is your temple, shaped to resound with your name.

Yet you also allow us to dedicate to your service places designed for your worship. With hearts full of joy we consecrate to your glory this work of our hands, this house of prayer.

Here is foreshadowed the mystery of your true temple;

this church is the image on earth of your heavenly city;

For you made the body of your Son born of the Virgin,

a temple consecrated to your glory, the dwelling-place of your godhead in all its fullness.

You have established the Church as your holy city, founded on the apostles, with Jesus Christ its cornerstone.

You continue to build your Church with chosen stones,

enlivened by the Spirit, and cemented together by love.

In that holy city you will be all in all for endless ages,

and Christ will be its light for ever.

Through Christ we praise you, Lord, with all the angels and saints in their song of joy:

ACCLAMATION: HOLY, HOLY, HOLY LORD

(Setting - 'An Australian Folk Mass' by George Dreyfus.)

Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.

HOSANNA, HOSANNA, HOSANNA IN THE HIGHEST.

Blessed is he who comes in the name of the Lord.

HOSANNA, HOSANNA, HOSANNA IN THE HIGHEST.

EUCCHARISTIC PRAYER 111 CONTINUES

[KNEEL]

+ Father, you are holy indeed, and all creation rightly gives you praise.
All life, all holiness comes from you through your Son, Jesus Christ our Lord,
by the working of the Holy Spirit.
From age to age you gather a people to yourself, so that from east to west
a perfect offering may be made to the glory of your name.

ALL CC'S: And so, Father, we bring you these gifts.
We ask you to make them holy by the power of your Spirit,
that they may become the body and blood of your Son, our Lord
Jesus Christ, at whose command we celebrate this eucharist.
On the night he was betrayed, he took bread and gave you thanks
and praise.

He broke the bread, gave it to his disciples, and said:

Take this, all of you, and eat it:
this is my body which will be given up for you.

When supper was ended, he took the cup. Again he gave you thanks
and praise, gave the cup to his disciples, and said:

Take this, all of you, and drink from it: this is the cup of my blood,
the blood of the new and everlasting covenant. It will be shed for you
and for all men so that sins may be forgiven. Do this in memory of me.

+ Let us proclaim the mystery of faith.

All take up the acclamation after the choir has sung it.

(Musical setting - 'An Australian Folk Mass')

Christ has died
Christ is risen
Christ will come again

ALL CC'S: Father, calling to mind the death of your Son endured for our salvation,
his glorious resurrection and ascension into heaven, and ready to greet
him when he comes again,
we offer you in thanksgiving this holy and living sacrifice.
Look with favour on your Church's offering, and see the Victim whose
death has reconciled us to yourself. Grant that we, who are nourished
by his body and blood, may be filled with his Holy Spirit,
and become one body, one spirit in Christ.

CC (1): May he make us an everlasting gift to you and enable us to share in the
inheritance of your saints, with Mary, the virgin Mother of God;
with the apostles, the martyrs, Saint John the Baptist and all your saints,
on whose constant intercession we rely for help.

CC (2): Lord, may this sacrifice, which has made our peace with you,
advance the peace and salvation of all the world.
Strengthen in faith and love your pilgrim Church on earth; your servant,
Pope John Paul, our bishop, Francis, and all the bishops,
with the clergy and the entire people your Son has gained for you.
Father, accept the prayers of those who dedicate this church to you.
May it be a place of salvation and sacrament where your Gospel of peace
is proclaimed and your holy mysteries celebrated.

Guided by your word and secure in your peace
may your chosen people now journeying through life arrive safely at
their eternal home.

There may all your children now scattered abroad, be settled at last
in your city of peace.

Welcome into your kingdom our departed brothers and sisters, and all who
have left this world in your friendship. We hope to enjoy for ever the
vision of your glory, through Christ our Lord, from whom all good things
come.

DOXOLOGY AND GREAT AMEN

ALL CC'S
SING:

Through him, with him, in him, in the unity of the Holy Spirit,
all glory and honour is yours, almighty Father, for ever and ever.

All take up the 'Great Amen'.

(Musical setting - 'An Australian Folk Mass')

AMEN! AMEN! AMEN!
AMEN! AMEN! AMEN!

THE COMMUNION RITE

THE LORD'S PRAYER

+ Let us pray with confidence to the Father in the words our Saviour gave us.

ALL SING:

*Our Father, who art in heaven,
hallowed be thy name; Thy kingdom come;
Thy will be done on earth as it is in heaven.*

HYMNS DURING THE COMMUNION

I AM THE BREAD OF LIFE

Sr. Suzanne Toolan, S.M.

I am the bread of life.
He who comes to me shall not hunger;
he who believes in me shall not thirst.
Unless the Father draw him.

*And I will raise him up,
and I will raise him up,
and I will raise him up on the last day.*

ANTIPHON.

The bread that I will give
is my flesh for the life of the world,
and he who eats of this bread,
he shall live for ever.

Unless you eat
of the flesh of the Son of Man
and drink of his blood,
and drink of his blood,
you shall not have life within you.

For my flesh is food indeed,
and my blood is drink indeed.
He who eats of my flesh
and drinks of my blood
abides in me.

As the living Father sent me.
and as I live because of the Father,
so he who eats me
shall live because of me,
shall live because of me.

I am the Resurrection,
I am the life.
He who believes in me,
even if he die,
he shall live for ever.

17.

*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.*

+ Deliver us from evil, and grant us peace in our day.
In your mercy keep us free from sin and protect us from all anxiety
as we wait in joyful hope for the coming of our Saviour, Jesus Christ.

ALL SING: *For the kingdom, the power, and the
glory are yours, now and for ever.*

PRAYER AND SIGN OF PEACE

+ Lord Jesus Christ, you said to your apostles: I leave you peace,
my peace I give you. Look not on our sins, but on the faith of your Church,
and grant us the peace and unity of your kingdom where you live for ever
and ever.

ALL: Amen.

+ The peace of the Lord be with you always.

ALL: And also with you.

DEACON: Let us offer each other the sign of peace.

BREAKING OF THE BREAD

LAMB OF GOD (Musical setting - 'An Australian Folk Mass'
by George Dreyfus)

CHOIR: Lamb of God, you take away the sins of the world, have mercy on us.

ALL: Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
grant us peace.

[KNEEL]

INVITATION TO COMMUNION

+ This is the Lamb of God who takes away the sins of the world.
Happy are those who are called to his supper.

ALL: Lord, I am not worthy to receive you, but only
say the word and I shall be healed.

16.

YAHWEH

(Gregory Morbet, O.S.B.)

Yahweh is the God of my salvation,
I trust in him and have no fear.
I sing of the joy which his love gives to me
And I draw deeply from the springs of his great
kindness.

Open our eyes to the wonder of this moment
The beginning of another day.

Be with us, Lord, as we break through with each other
To find the truth and beauty of each friend.

When evening comes and our day of toil is over,
Give us rest, O Lord, in the joy of many friends.

Take us beyond the vision of this day to the deep
and wide ways of your infinite love and life.

BE NOT AFRAID

(Bob Dufford, S.J.)

You shall cross the barren desert
But you shall not die of thirst,
You shall wander far in safety
Though you do not know the way.
You shall speak your words to foreign men
And they will understand
You shall see the face of God and live.

ANTIPHON: *Be not afraid, I go before you always
Come follow me and I will give you rest.*

If you pass through raging waters in the sea
You shall not drown.
If you walk amid the burning flames,
You shall not be harmed.
If you stand before the pow'r of hell
And death is at your side.
Know that I am with you through it all.

Blessed are your poor
For the kingdom shall be theirs.
Blest are you that weep and mourn
For one day you shall laugh.
And if wicked men insult and hate you
All because of me
Blessed, blessed are you.

+ Let us pray.

[STAND]

Lord, through these gifts increase the vision of your truth in our minds.
May we always worship you in your holy temple,
and rejoice in your presence with all your saints.
Grant this through Christ our Lord.

ALL: Amen.

*Bob Dalmau, Chairman of the Parish Council, Fr. Des
Magennis, P.P., and His Grace, the Archbishop, now
address the congregation.*

BLESSING AND DISMISSAL

[STAND]

+ The Lord be with you.
ALL: And also with you.

DEACON: Bow your heads and pray for God's blessing.

+ The Lord of heaven and earth has assembled you before him this day
to dedicate this house of prayer. May he fill you with the blessings
of heaven.

ALL: Amen.

+ God the Father wills that all his children scattered through the world
become one family in his Son. May he make you his temple, the dwelling
place of his Holy Spirit.

ALL: Amen.

+ May God free you from every bond of sin, dwell within you and give you joy.
May you live with him for ever in the company of all his saints.

ALL: Amen.

+ May almighty God bless you, the Father, and the Son, and the Holy Spirit.

ALL: Amen.

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

ALL: Thanks be to God.

RECESSIONAL HYMN

PSALM 150

(Musical setting by Jan Vermulst as arranged by Roger Heagney)

CHOIR: Alleluia! Alleluia! Alleluia! Alleluia!
ALL: ALLELUIA! ALLELUIA! ALLELUIA!

Repeat antiphon after each verse.

ACKNOWLEDGEMENTS

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OPENING WEEK PROGRAM

SUNDAY : 3 p.m. DEDICATION CEREMONY (followed by Afternoon Tea in the Hall).

MONDAY : (Feast of St. Anne) 10.00 a.m.
CHILDREN'S MASS.

TUESDAY : 10.30 a.m. SENIOR PARISHIONERS & SICK.
7.30 p.m. ECUMENICAL SERVICE

WEDNESDAY : 7.30 p.m. MASS
8.15 p.m. FR. FRANK O'LOUGHLIN (Talk on Crucifix)

THURSDAY : 7.30 p.m. PARISH PIONEERS MASS
(Followed by supper in the Hall).

FRIDAY : 7.30 p.m. YOUTH MASS.

SATURDAY : 9.00 a.m. MASS FOR CHILDREN (Religious Education Classes).

SUNDAY : 10.30 a.m. FAMILY MASS.

Parishioners are warmly welcome to attend any of these functions.

Internally, the building is a fan shaped amphitheatre, with all seats sloping towards the sanctuary, giving focus to the chair, the lectern and the altar.

The sweep of the building draws worshippers' gaze to a two metre high figure of the crucified Lord (by Mrs. Leopoldine Mimovich) suspended high above the sanctuary. The carved figure is projected forward from the cross: the crucified Son of Man, lifted up in glory on the cross, draws all men to journey after him in his "passing over" to the Father (cf. John 12:30-36).

The crucifix itself, and its meaning, is further highlighted by two separate upward sweeping carpeted panels, symbolic of the curtain of the temple, torn from top to bottom on the death of Jesus (mark 15:37), and so expressing the old covenant relationship between God and his people giving way to the new.

Set into one panel is the tabernacle (by Ernest Fries): a grain of wheat bursting into life!

... unless a grain of wheat falls on the ground and dies
it remains only a single grain;
but if it dies
it yields a rich harvest

(John 12:24)

Thus the tabernacle reminds us of the eucharist in which we are invited to join Christ in giving ourselves – indeed, our very lives – for others. This is the way Christians discover life. We live for others.

In all its facets, the house of the Church at Seaford expresses so much of who we are as the Church and challenges us to become more perfectly that which we already are. As a community of faith, we are always on that journey to unity with the Father in which Christ has led the way.

The tent truly reflects our life as a "pilgrim people". We are conscious that we have a long way to go in reflecting in our lives the Christ who has made all things new. We need to gather for encouragement, for life and light for the journey. Our deepest need is to praise our God and to give thanks with all the human means available.

"The Church is holy,
your chosen vineyard:
its branches envelop the world,
its tendrils, carried on the tree of the cross,
reach up to the kingdom of heaven.

(from the Prayer of Dedication).