



TRUST IN GOD

Think of the birds in the air ...
think of the lillies in the field ...
how much more will God look after you?

Luke 12:22-32



WHAT DOES THE DEDICATION CEREMONY MEAN?



WHAT ARE THE IMPORTANT SYMBOLS IN THIS CEREMONY?



THE RITE OF DEDICATION



WELCOME FROM THE BISHOP

Welcome to this joyous celebration, the Dedication of our new St Patrick's Cathedral. This is the second cathedral building on a site so central to Catholic history and heritage in Bunbury.

Churches have different significance for different Christian denominations. For Catholics, churches are built to honour God. From the smallest town to the greatest city, Catholics do their best to make their churches places of beauty to express their love for God.

CHURCHES ARE CELEBRATIONS

Our churches celebrate the ways we experience Jesus Christ, who is risen and present when we worship. We draw on his divine power he offers us for our daily lives, and seek his forgiveness for our sins.

For us, Christianity is an 'empowerment' faith. As we worship as Jesus taught, we are empowered gradually to live his teachings and to overcome the human temptations and weaknesses.

As centres of worship, we think of churches as places where Jesus offers guidance for our lives and relationships, and inner strengthening for our challenges and difficulties. We experience his healing, consolation and encouragement.

PERSONAL RELATIONSHIPS WITH JESUS DEEPEN

As we experience Jesus in our lives, our personal relationships with him deepen. His influence within us grows as we pray daily and worship.

He moves us increasingly to think, feel and behave like him. We become better people than we would by human effort alone.

The concerns of Jesus become our concerns. We grow in commitment to the poor and those in need. We are moved to give time to others and to organisations that serve others. We are moved to give generously.

OUR SPECIAL GUESTS

We welcome the Cardinals, Archbishops and Bishops who have come to be with us for this ceremony. We welcome in a special way Cardinal Rosales from Manila and Archbishop Lazzarotto, the Papal Nuncio to Australia who represents Pope Benedict XVI. We are grateful too for the presence among us of leaders of other Christian denominations.

We welcome warmly His Excellency, the Governor of Western Australia, Dr Ken Michael and Mrs Michael. We are honoured by the presence of Commonwealth, State and Civic representatives.

May our Cathedral be a sign of God's presence in our city – a place in which to experience God's love, mercy, compassion, solace and peace.



CREATION OF THE WORLD

God saw all he had made
– and indeed it was very good

Genesis 1:31



THE FALL – THE PROMISE OF SALVATION

The foreshadowing of the Gospel
– I shall put enmity between her offspring and
yours

Genesis 3:15

THE ROMAN CATHOLIC DIOCESE OF BUNBURY ST PATRICK'S CATHEDRAL DEDICATION LITURGY 17 MARCH 2011

WHAT DOES THE DEDICATION CEREMONY MEAN?

There is nothing worse than being at a ceremony and not knowing what is going on. What follows are brief explanations of aspects of the ceremony. Further explanations of key parts of the ceremony are given in the booklet.

A cathedral

A cathedral is a church in which is located the 'cathedra' or Bishop's Chair, a symbol of his teaching office within the Diocese. The meaning of the word 'church' derives from the Hebrew word for 'people gathered or assembled by God'.

Some history

Early Christians gathered in homes to celebrate the Eucharist, or Mass. They obeyed Jesus' command at the Last Supper: 'Do this in memory of me [Luke 22:19].

These were times of persecution for followers of Jesus. In some places, they gathered over tombs of martyrs to celebrate the Eucharist. Martyrs had given their lives rather than deny their faith, and were seen as models for Christians.

However, in places where Christians were relatively secure, they gathered in larger church buildings. The first recorded church dedication was in 314 in the city of Tyre. This was one year after the Edict of Milan, when the Emperor Constantine stopped the persecution of Christians.

The basic structure of the ceremony

Historically, the first building dedicated to God was the Temple in Jerusalem by King Solomon around 966BC [1 Kings 8]. It was designed in the light of the Covenant of Sinai, given by God to the Israelites through Moses around 1250BC.

Through this Covenant, God established a personal relationship with the Israelites. They would receive blessings and protection by God to the extent that they kept the Ten Commandments.

The Temple Dedication ceremony comprised three steps:

- ▶ The presence of God filled the Temple as the Ark of the Covenant was placed in the 'Holy of Holies', the most sacred part of the Temple.
- ▶ The Prayer of Dedication by King Solomon.
- ▶ The dedication was completed by the celebration of 'communion sacrifices' (when part of the sacrificed victim was consumed by the people).

The Ark was a chest with wooden poles for carrying. It was the symbol of God's presence, and contained the tablets on which God had written the Ten Commandments.

The New Covenant

Jesus Christ, the Son of God, replaced the Sinai Covenant with a New Covenant when giving his followers the Eucharist [Luke 22:20]. This covenant offered a more personal relationship with God to the whole human race. It was based on a personal faith relationship with Jesus, not race.

The dedication of a church is built upon the New Covenant of Jesus. Key foundations for the ceremony include:

- believing the promises of Jesus to be present to his followers in different ways for different purposes
- recognising that God is present in every believer who has received Baptism. Each is a 'Temple of God' [1 Corinthians 3:16].
- understanding what Jesus called his 'community' or 'Church' to be believers God draws together from within to form a community of faith [Matthew 16:18]
- understanding the Church as the Body of Christ – he being the Head and all the baptised members – living and dead - being his members.

The Dedication Ritual

The Dedication ceremony broadly comprises the same steps as that of the Temple in Jerusalem, but as these relate to the New Covenant of Jesus:

First, Jesus becomes present in the different ways he promised. He does so:

- in the community, for Jesus promised to be present even when just 'two or three are gathered in my name' [Matthew 18:20]. 'In his name' for those gathering to worship means repenting of the ways they have disobeyed God's commandments and focusing on his presence.
- in the celebrant, as he leads the community in prayer, teaches and offers the Eucharist. Jesus taught the Apostles that they would be his instruments when they exercised their ministries as he taught. For example, he promised 'Anyone who listens to you listens to me' [Luke 10:16].
- when the scriptures, the written Word of God, are proclaimed and a believer 'hears' by trying to understand how they relate to his or her life. Jesus is 'the Word made flesh' [John 1:17]).
- after the Prayer of Dedication, in the Eucharist, when Jesus becomes fully present – divine and human, body and blood – under the appearances of bread and wine ('This is my body' 'This is my blood' 'Do this in memory of me').

Second, there is the Prayer of Dedication which celebrates the Church, the community of Jesus, through a number of biblical images. Each reflects ideals towards which members of the Church need to be striving.

Third, there is the sacrifice of the Eucharist, during which believers united in the faith that is the foundation of the Catholic Church receive Jesus in Holy Communion.

Important symbols in this ceremony

Any liturgy is the prayer of Jesus in which believers can join. Through liturgies, Jesus gives those who 'repent and believe' particular experiences of himself and his power [Mark 1:15].

These experiences will be mentioned in the relevant parts of this booklet. Believers open themselves to these experiences by participating fully in that part of the ceremony.

Like love, experiences of Christ cannot be communicated solely in words. Ritual and symbols are needed.

The cross

The cross leads the procession because it symbolises and helps all focus on Jesus himself.

Sprinkling with water

Water symbolises both life and cleansing. The community is sprinkled with blessed water to help all focus on the life of God, who 'made a home' in each when they received Baptism.

The sprinkling with blessed water is a reminder also that Jesus cleanses those who repent of their sins, the consequences of their disobedience of God's laws.

The cathedral altar and walls are then sprinkled to 'cleanse' the building for its dedication.

The Lectionary

This is the book of scripture readings read in Masses. As the written Word of God, they are means for drawing on the power of Jesus, the 'Word made flesh'; into areas of our lives to which the scripture meanings relate [John 1:17].

The Litany of the Saints

For solemn occasions, the prayer of the whole Church – those with God in heaven as well as those on earth – is sought.

Interring the relics

The Eucharist was celebrated over the graves of martyrs in early Christian times. They were models of how to give one's life to God. They were inspirations to all who offer their own lives to God as Jesus offers himself in the Eucharist.

The relics interred beneath the altar, where Christ will be offering himself to his Father during every future Mass, are of saints, two of whom were martyrs. These are:

- ▶ St Irenaeus
- ▶ St Thomas a'Beckett, Archbishop of Canterbury
- ▶ St Monica, mother of St Augustine
- ▶ St Mary of the Cross MacKillop

Anointing the Altar and walls

God commanded Moses to anoint all that would be sacred to God with oil mixed with perfume [Exodus 30:22 – 33]. In the New Covenant, this has been replaced by the oil of Chrism.

God also commanded that those set aside for sacred service of God be anointed. For this reason, priests and kings of the Old Testament were anointed.

The Old Testament prophets eventually taught that God would send an anointed one to bring God's salvation to humanity [Isaiah 61:1]. This would be the 'Messiah' or 'Christ'.

The altar is anointed, making it sacred, but also to symbolise Jesus – the Messiah or Christ.

The walls are then anointed. Members of the Church have been anointed with Chrism, so the walls symbolise the whole Body of Christ who will gather within them around the altar, the symbol of Christ, the Head.

Incense

Incense rises, and so is a biblical symbol of sacrifice and prayer rising to God. Its fragrance is a symbol of the love and goodness of God [Exodus 30: 34 – 37].

Incense is burned on the altar to celebrate the sacrifice and prayer of Jesus that will be offered to his Father for the human race in every Eucharist.

Incense is then taken throughout the cathedral to symbolise the prayer of all who participate with Jesus in future worship rising to God. It also symbolises the spreading fragrance of God wherever the Gospel of Christ is proclaimed to others.

Altar cloth

The white cloth recalls the white garments of all who receive Baptism, symbolising the purity of their relationship with God. When people sin, this relationship at least is weakened, depending on the seriousness of their disobedience to God's Commandments as taught by Jesus [1 John 5:16]. They need reconciliation with God again through Christ.

The white altar cloth recalls also the cloth on which Christ gave the Eucharist at the Last Supper during the ritual meal of the Jewish Passover.

Lighting the candles

Jesus said: 'I am the light of the world' [John 8:12]. He also said: 'Believe in the light while you still have the light so that you may become children of light' [John 12:36].

The altar, the symbol of Christ, and the walls, symbolising all who will gather to worship in the cathedral, are lighted by candles to remind all of their missions to bring the light they receive from Christ, the light of his gospel, into society by their lives. 'You are light for the world' [Matthew 5:14].

The Eucharist

The Eucharist (also called the Mass) is the principal way that Catholics give thanks to God for blessings in their lives. Jesus instituted the Eucharist during his Last Supper with his Apostles.

He separately changed bread and wine into his Body and Blood as a sign of his coming death, the path to his Resurrection from the dead. It was to be the means through which believers could draw on the power by which he rose from the dead for their lives.

For Catholics, the Eucharist is the principal means for them to unite themselves with Jesus as he continues to offer himself to God his Father, as he did on Calvary. To the extent that they do so, they can experience Christ and the power of his resurrection in their lives. This power can have two effects.

First, it can free them gradually from the human weaknesses, temptations and sins that otherwise would continue to dominate their lives, relationships and work. Believers experience this as they offer in the Eucharist, for example, their struggles to change for the better, their personal hurts and resentments, dominating emotions such as anger and strong desires, destructive habits such as low self esteem and putting others down, and personal weaknesses such as selfishness and tendencies to do wrong.

Second, the power of Christ's resurrection empowers a believer increasingly to live as Jesus taught. This includes growing selfless love and forgiveness, qualities such as courage and compassion, and a practical concern for the poor and those in need. Jesus never really meant people to be struggling without him to live his teachings, particularly those they find more difficult.

For every Catholic, the question at this stage of the Mass is: 'What am I offering from my life in this Mass?' Without offering personal struggles, joys and sorrows, successes and sufferings, people may well not have the openness to Christ that is necessary to experience his power through the Eucharist.

An opportunity to experience Christ

For Catholics, the Eucharist and the other sacraments are means Jesus left us for experiencing him and his power in different ways for different life needs. As there is a difference between 'knowing about' a person and actually knowing them, there is a difference between 'knowing about' and actually knowing Jesus.

As with people, it is only possible to come to know Jesus through experiences of him and the power he offers in one's life – the power by which he rose from the dead. For anyone who knows these experiences, there is nothing in life worth more, as St Paul wrote, than coming [Philippians 3:10]:

...to know Christ and the power of his resurrection.

These experiences occur within the deepest core of the Christian, and emerge through thoughts and feelings. Guidance, strengthening, consolation, inner renewal, encouragement and inner peace are a few examples.

Experiences of Christ depend on one's repentance for past sins and practices such as daily prayer, keeping God's Commandments as Jesus taught them and seeking forgiveness for failures to do so.

Believers can have experiences of Christ through the Dedication ceremony. These will be mentioned as they relate to the different parts of the ceremony.

Hopefully these brief explanations will help all to enter into the meaning of the ceremony and all it offers each one of us.

THE RITE OF DEDICATION

Gathering Hymn

All are welcome

M Haugen

Let us build a house where love can dwell
and all can safely live.

A place where saints and children tell
how hearts learn to forgive.

Built of hopes and dreams and visions,
rock of faith and vault of grace;
Here the love of Christ shall end divisions.

All are welcome, all are welcome, all are welcome in this place

Let us build a house where prophets speak
and words are strong and true.

Where all God's children dare to seek
to dream God's reign anew.

Here the cross shall stand as witness
and as a symbol of God's grace;
Here as one we claim the faith of Jesus.

All are welcome, all are welcome, all are welcome in this place

Let us build a house where love is found
in water, wine and wheat;

A banquet hall on holy ground,
where peace and justice meet.

Here the love of God, through Jesus
is revealed in time and space;

As we share in Christ the feast that frees us.

All are welcome, all are welcome, all are welcome in this place

Let us build a house where hands will reach
beyond the wood and stone,

To heal and strengthen, serve and teach,
and live the Word they've known.

Here the out cast and the stranger bears the
image of God's face.

Let us bring an end to fear and danger.

All are welcome, all are welcome, all are welcome in this place

Let us build a house where all are named,
their songs and visions heard
And loved and treasured,
taught and claimed as words within the Word.
Build of tears and cries and laughter,
prayers of faith and songs of grace,
let this house proclaim from floor to rafter.

All are welcome, all are welcome, all are welcome in this place

Basic Structure of the Ceremony

The Dedication of the Temple in Jerusalem by King Solomon comprised three parts: the presence of God filling the building with the entrance of the Ark of the Covenant: the Prayer of Dedication: and the Communion sacrifices.

This Dedication ceremony comprises the same basic parts, but in the light of the New Covenant of Jesus:

1. Jesus becomes present through the various means he taught – the gathering in his name: the ministry of the celebrant: and proclamation of the scriptures.
2. The Prayer of Dedication, with the ceremonies related to the dedication of the altar.
3. The Sacrifice of Christ in the Eucharist, which he instituted at the Last Supper. This is the climax of the ceremony, when Christ becomes fully present under the appearances of bread and wine.

Entrance Psalm

C Willock SJ

Please stand

Chorus: Let us go rejoicing to the house of the Lord
Let us go rejoicing to the house of the Lord

Led by the cross, the symbol of Christ, the procession enters the new cathedral building. It includes four deacons who carry the relics of the saints and martyrs to be placed beneath the altar during the Dedication ceremony.

Bishop: In the name of the Father and of the Son + and of the Holy Spirit.

Response: Amen

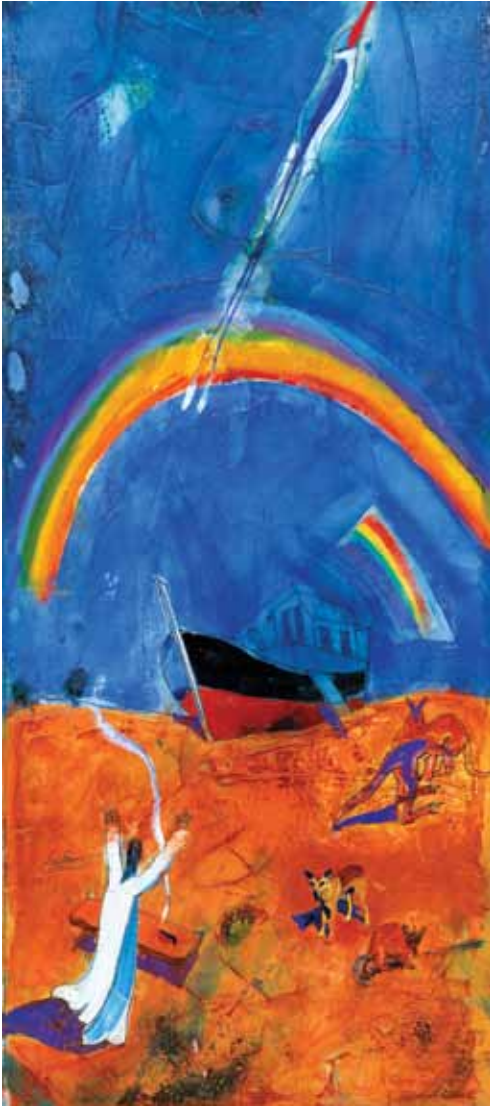
Bishop: Peace be with you.

Response: And also with you.

Welcome by the Bishop

Indigenous Welcome: Mr Joe Northover

Please be seated



COVENANT WITH HUMANITY THROUGH NOAH

When the bow is in the clouds I shall see it
– and call to mind the covenant between God
and every living creature on earth

Genesis 9:16



COVENANT WITH ABRAHAM

Look up at the sky and count the stars if you can
Just so will your descendents be

Genesis 15:5

A. INTRODUCTORY RITE

This Rite consists of the handing over of the cathedral and the sprinkling of the congregation and the building with blessed water.

The handing over of the building

The new building is handed over by representatives of those involved in building the cathedral to the Bishop as the head of the diocesan community. The project manager, architect, artist and builder present symbols to the Bishop.

Project Manager: Bishop, we represent the more than three hundred workers
(Mr John Ogilvie) who have been involved in building this new cathedral church from its planning to its completion. We now hand over this building to the local Church of Bunbury so that it might be dedicated to God.

Architect: Bishop, I present the plans for this cathedral church in
(Mr Marcus Collins) which the faith community will gather to worship God.

Builder: Bishop, I present the keys of this cathedral church which
(Mr Dan Perkins) will become a House of God.

Artist: Bishop, I present this design of one of the windows of this
(Dr Robert Juniper) cathedral church, which portrays events which unfolded God's love for humanity in the History of Salvation.

Bishop Gerard: On behalf of the Diocese of Bunbury, I accept this cathedral church building to be dedicated to God. On behalf of the people of this Diocese, I thank you and congratulate you on your work.

Then the Bishop addresses the people:

Bishop: My brothers and sisters in Christ, this is a day of rejoicing. We have come together to dedicate this cathedral church by offering within it the sacrifice of Christ.

May we open our hearts and minds to receive his word with faith; may our fellowship, born in the one font of baptism and sustained at the one table of the Lord, become the one temple of his Spirit, as we gather round his altar in love.

The Bishop and his assistants go to the baptismal font to bless the water that will be used for the first part of the ceremony.

Please stand and turn to the Baptismal font

Jesus first becomes present as we gather in his name

Jesus promised to be present where even just 'two or three gather in his name' [Matthew 18:20]. The first way that Jesus becomes present is in the community of all gathered for this ceremony. To experience him, he taught that we need to 'repent and believe' [Mark 1:15].

Jesus becomes present to help us turn our minds to him and the experiences he will offer in the ceremony. Each experience offers specific blessings – guidance, inner strengthening, inner healing and many others. Through the Holy Spirit, Jesus draws us closer together as each of us draws closer to him. Our thoughts and heart yearnings become more united.

Water is a symbol of life and cleansing. The congregation is sprinkled with blessed water as a sign of repentance for sins and as a reminder of Baptism through which Christ becomes present in each believer. Through Christ, the believer receives the life of God.

Where Jesus, the Son of God is present, so is his Father and the Holy Spirit. God becomes present in the cathedral.

Blessing and Sprinkling with Water

The walls of the building are then sprinkled with cleansing water, and finally the altar.

Bishop: 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 the 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 cathedral 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 cathedral church, be united at last in the holy city of your peace.

We ask this in the name of Jesus the Lord.

Response: Amen

The Bishop, with his assistants, passes through the main body of the cathedral, sprinkling the people and the walls with holy water, and then proceeds to the sanctuary and blesses the altar.

Cleanse Us Lord

M Joncas

Chorus:

Cleanse us, Lord, from all our sins;
wash us and we shall be clean as new snow.
Cleanse us, Lord, from all our sins;
wash us and we shall be clean as new snow.

Springs of water, bless the Lord;
give him glory, glory and praise.
Seas and rivers, bless the Lord;
give him glory, glory and praise!

Chorus

Dew and rain, bless the Lord;
give him glory, glory and praise.
Ice and snow, bless the Lord;
give him glory, glory and praise!

Chorus

I will pour clean water over you;
I will wash you from all your sin.
I will place a new heart within you;
you are mine and I am your God.

Chorus

You are a people God claims as his own,
claims as his people to offer him praise,
praise that he called you from darkness to light.
Alleluia! Alleluia!

Chorus

I saw water flowing from the temple;
It brought God's life, life and our salvation.

Chorus

"Alleluia! Alleluia!" God's people sang in joyful praise.
"Alleluia! Alleluia! Alleluia! Glory and praise!"

Chorus

Bishop: 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.

Response: Amen

Glory to God D Haas

Glory to God in the highest!
Glory to God, Glory to God!
Glory to God in the highest!
Peace to God's people on earth!

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Chorus

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.

Chorus

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.

Amen

Jesus becomes present

The second way that Jesus becomes present is through the Celebrant as he leads the community in prayer.

In the Eucharist, Jesus makes his own the prayers of participants for personal needs and the needs of other. He taught that needs prayed for are always granted in ways God knows to be good for us [Matthew 7: 9-11].

The celebrant 'collects' all our prayers as he prays on behalf of us all in the name of Jesus.

Collect Prayer

Bishop: Let us pray

We pause to reflect on personal prayers we want Jesus to make his own. These are 'collected' in the prayer of the celebrant on behalf of all.

Bishop: 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, forever and ever.

Response: Amen

Please be seated

Jesus becomes present as the scriptures are heard

Jesus becomes present in a different way again as the scriptures are proclaimed and heard. He becomes present as 'teacher'.

The Risen Jesus teaches today by stirring, within hearers' hearts, thoughts and feelings that lead eventually to insight and understanding.

The Liturgy of the Word celebrates Jesus, the Word who 'became flesh'. Believers 'hear' as they ponder how the scriptural message that is being proclaimed should be lived in their daily lives, the final understanding of which may come during the Mass or sometime later.

Also, Jesus gradually 'enlightens' into personal questions hearers have been praying about – questions about God, themselves, their relationships and their lives. He helps them see the path through life problems and confusions they have been praying about.



COVENANT WITH ISRAEL

We shall do everything that God has said:
we shall obey.'
This is the blood of the covenant which God has
made with you, entailing all these stipulations
Exodus 24:7-8



ISAIAH CHALLENGES UNFAITHFUL AHAZ

The Lord will give you a sign
... the virgin is with child and will give birth to a
son whom she will call Immanuel (God is with us)
Isaiah 7:14

B. LITURGY OF THE WORD

Those who will proclaim the first two readings and the cantor who will sing the Responsorial Psalm approach the Bishop with the Lectionary or Book of the Word which contains readings from scripture. He then presents the Lectionary to the community.

Bishop: 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.

Response: Amen

The Lectern is dedicated as Jesus, 'the Word made flesh', becomes present as the scriptures are proclaimed from the Lectern for the first time.

First Reading

Nehemiah 8: 2-6, 8 – 10

A reading from the book of Nehemiah

The people of Israel, gathered together again by God after their conquest and being sent into exile by the Babylonians in 587 BC, renew their Covenant relationship with God by hearing the Word of God.

Ezra the priest brought the Law before the assembly, consisting of men, women, and children old enough to understand. This was the first day of the seventh month. On the square before the Water Gate, in the presence of the men and women, and children old enough to understand, he read from the book from early morning till noon; all the people listened attentively to the book of the Law.

Ezra the scribe stood on a wooden dais erected for the purpose. In full view of all the people --- since he stood higher than all the people --- Ezra opened the book; and when he opened it all the people stood up. Then Ezra blessed the Lord, the great God, and all the people raised their hands and answered, 'Amen! Amen!' then they bowed down and, face to the ground, prostrated themselves before the Lord. And Ezra read from the Law of God, translating and giving the sense, so that the people understood what was read.

Then (Nehemiah --- His Excellency --- and) Ezra priest and scribe (and the Levites who were instructing the people) said to all the people, 'This day is sacred to the Lord your God. Do not be mournful, do not weep.' For the people were all in tears as they listened to the words of the Law.

He then said, 'Go, eat the fat, drink the sweet wine, and send a portion to the man who has nothing prepared ready. For this day is sacred to our Lord. Do not be sad: the joy of the Lord is your stronghold.'

This is the word of the Lord.

Response: Thanks be to God.

Responsorial Psalm Ps 18: 8 – 10. 15. R Jn 6: 63

Response: Your words, Lord, are spirit and life.

The law of the Lord is perfect,
It revives the soul.
The rule of the Lord is to be trusted,
It gives wisdom to the simple. *Response:*

The precepts of the Lord are right,
They gladden the heart,
The command of the Lord is clear,
It gives light to the eyes. *Response:*

The fear of the Lord is holy,
Abiding for- ever.
The decrees of the Lord are truth
And all of them just. *Response:*

May the spoken words of my mouth,
The thoughts of my heart,
Win favour in your sight, O Lord,
My rescuer, my rock! *Response:*

Second Reading 1 Corinthians 3: 9-13, 16-17

A reading from the first letter of St. Paul to the Corinthians

The Church is the people who have been gathered by God. St Paul speaks of his part as God's instrument.

You are God's building. By the grace God gave me, I succeeded as an architect and laid the foundations, on which someone else is doing the building. Everyone doing the building must work carefully. For the foundation, nobody can lay any other than the one which has already been laid, that is Jesus Christ. On this foundation you can build in gold, silver and jewels, or in wood, grass and straw, but whatever the material, the work of each builder is going to be clearly revealed when the day comes. That day will begin with fire, and the fire will test the quality of each man's work.

Didn't you realise that you were God's temple and that the Spirit of God was living among you? If anybody should destroy the temple of God, God will destroy him, because the temple of God is sacred; and you are that temple.

This is the word of Lord.

Response: Thanks be to God.

Gospel Acclamation

B Farrell

Please stand

Alleluia! Your words O Lord are spirit and life

Alleluia! Open our hearts to your word.

Gospel Reading Luke 19:1-10

The life of Zacchaeus is transformed by his experience of Christ.

Deacon: The Lord be with you

Response: And also with you

Deacon: A reading from the Holy Gospel according to Luke

Response: Glory to you, Lord

Jesus entered into Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax-collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, 'Zacchaeus, hurry and come down; for I must stay at your house today.' So he hurried down and was happy to welcome him. All who saw it began to grumble and said, 'He has gone to be the guest of one who is a sinner.' Zacchaeus stood there and said to the Lord, 'Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.' Then Jesus said to him, 'Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.'

This is the Gospel of the Lord.

Response: Praise to you, Lord Jesus Christ.

The Bishop blesses the congregation with the Book of the Word.

Please be seated

Homily

The Bishop speaks from the Cathedral, reflecting on how the Gospel message can relate to believers' lives. He seeks to help us 'hear' the Word by applying it to our own lives.

The Apostles' Creed

Please stand

I believe in God,
The Father almighty,
creator of heaven and earth.

I believe in Jesus Christ,
his only Son, our Lord.

He was conceived by the
power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell.

On the third day he rose again.

He ascended into heaven
and is seated at the right
hand of the Father.
He will come again 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



CALL OF THE VIRGIN MARY

Rejoice, you have won God's favour
 – You are to conceive and bear a son and you
 must name him Jesus

Luke 1:31-32



VISIT OF THE WISE MEN

The sight of the star filled them with delight
 – they saw the child and did him homage
 they offered him gold, frankincense and myrrh

Luke 2:11

C. PRAYER OF DEDICATION OF THE CATHEDRAL AND THE ALTAR

The Church is the Body of Christ. The cathedral is a church because members of the Church gather with Christ within its walls to worship God.

The building symbolises the Church. The altar, on which Jesus will offer himself in sacrifice to God his Father in every celebration of the Eucharist on behalf of the human race, symbolises Christ. This part of the Dedication comprises several elements:

- ▶ *the Litany of the Saints, which calls on Church members who are with God in heaven to join in the prayer of the Church on earth for the dedication of the cathedral*
- ▶ *the relics of the saints and martyrs, who united themselves with Christ by sacrificing their lives to God, are interred under the altar*
- ▶ *the Prayer of Dedication is proclaimed*
- ▶ *the altar, symbolising Christ, and the cathedral walls, symbolising the members of the Body of Christ, are anointed with the holy oil of Chrism*
- ▶ *incense is burned on the altar, its smoke symbolising the sacrifice of Christ rising to God the Father*
- ▶ *incense is taken through the cathedral to symbolise the prayer of the whole Body of Christ rising to God in union with his prayer, and also to symbolise that Christ needs to be proclaimed throughout the world*
- ▶ *the altar is covered in white*
- ▶ *candles, symbolising Christ who said 'I am the light of the world', are lit on the anointed altar and walls*

Invitation to Prayer

Bishop: 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.

Deacon: Let us kneel.

Please kneel

Litany of the Saints

John D. Becker

The cantors begin the litany

Lord, have mercy
Christ, have mercy
Lord, have mercy

Response:

Lord, have mercy
Christ, have mercy
Lord, have mercy

Mary and Joseph,
Michael and all angels,
Anna, Joachim, Elizabeth
Elijah, Moses, John the Baptist
Isaac, Sarah, Abraham,
Jacob, Joseph, Samuel,
Ruth, David, and Solomon,
Isaiah, Jeremiah

Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us

All you holy men and women, pray for us.

Peter, Paul, Andrew
James, John and all apostles,
Mary Magdalene, Veronica,
Barnabas, Matthias,
Stephen, Philip and Cornelius,
Prisca and Aquila,
Timothy and Titus,
Linus, Cletus, and Clement

Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us

All you holy men and women, pray for us.

Lawrence and Chrysogonus,
Patrick and Boniface,
Irenaeus and Origen,
Athanasius and Basil,
Thomas a'Beckett,
Cosmos and Damian,
John Chrysostom and Justin,
Lucy, Agatha, and Agnes

Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us

All you holy men and women, pray for us.

Jerome and Eusebius,
Scholastica and Benedict,
Ambrose, Monica, Augustine,
Martin and Gregory,
Clare, Francis, and Dominic,
Francis Xavier, Ignatius,
Elizabeth and Catherine,
Mary of the Cross MacKillop

Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us
Pray for us

All you holy men and women, pray for us.

Lord, be merciful.
From all evil,
From ev'ry sin,
From everlasting death,
By your incarnation,
By your death and resurrection,
By your gift of the Holy Spirit,
Have mercy on us sinners.

Save your people
Save your people
Save your people
Save your people
Save your people
Save your people
Save your people
Save your people

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

Protect your holy Church
Keep the Pope and all the clergy
In faithful service to your Church,
Bring all peoples together
Strengthen us in your service,
Make this Church holy
Consecrate it to your worship
O Jesus, son of the living God.
Send your Holy Spirit,
In its fullness,
On your sons and daughters,
Who believe and profess you.

Hear our prayer
Hear our prayer
Hear our prayer
Hear our prayer
Hear our prayer
Hear our prayer
Hear our prayer
Hear our prayer
Hear our prayer
Hear our prayer
Hear our prayer
Hear our prayer

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

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

When the Litany is finished, the Bishop, standing with hands extended prays.

Bishop: Lord, may the prayers of the Blessed Virgin Mary and of all the saints make our prayers acceptable to you.
May this cathedral church, 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.

Response: Amen

Deacon: Let us stand. *Please stand*

Interment of the Relics

The relics of the martyrs and other saints are to be placed beneath the altar by the Bishop. A deacon brings them to the Bishop, who places them in the prepared aperture. The builder, Mr Dan Perkins, then seals the aperture.

They Who Do Justice **D Haas**

Chorus

They who do justice will live in the presence of God!
They who do justice will live in the presence of God!

Those who walk blamelessly
and live their lives doing justice,
who keep the truth in their heart,
and slander not with their tongue!

Chorus

Who harm not another,
nor take up reproach to their neighbor,
who hates the sight of the wicked,
but honors the people of God!

Chorus

Who show no condition in sharing
the gifts of their treasure,
who live not off the poor:
They will stand firm for ever!

Chorus

Prayer of Dedication

Bishop:

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 word and your sacraments.

Here is the reflected mystery of the Church. The Church is faithful, made holy by the love 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 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, forever and ever.

Response:

Amen

Anointing of the Altar and the Walls of the Church

Please be seated

The Bishop, removing his chasuble and putting on a linen apron, goes to the altar with the deacon and other ministers, one of whom carries the chrism. Standing before the altar, the Bishop says:

Bishop: We now anoint this altar and this building. May God in his power make them holy, a visible sign of the mystery of Christ and his Church.

He then pours chrism on the middle of the altar and on each of its four corners, and anoints the entire table of the altar with this.

After the Bishop has anointed the altar, the server presents small glass bowls for priests to anoint the walls of the church signing the crosses with chrism.

When the altar has been anointed, the bishop returns to the chair, sits, and washes his hands. He then removes the linen apron and and put on the chasuble. The priests also wash their hands after they have anointed the walls.

How lovely is your Dwelling Place

Michael Joncas

How Lovely is your dwelling place, O Lord God of Host!

My soul yearns and pines for the courts of the Lord, my heart and my flesh cry out;
Even the sparrow may find a home, the swallow a nest for her young;
Your altars, my King and my God!

How happy are they who may dwell in your courts, how happy when you are their strength;
Though they might go thru the valley of death, they make it a place of springs.
Your first rain will bring it to life.

O Lord of Hosts, hear my cry, and hearken, O God of Jacob;
One day in your house is worth much more to me than ten thousand anywhere else.
The Lord is my sun and my shield!

Incensation of the Altar and the Church

Bishop: 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.

The Bishop puts incense into several censers. He himself incenses the altar. Other Ministers walk through the cathedral, incensing the congregation and the walls.

The Fragrance of Christ

D Haas

*All: Lord may our prayer rise like incense in your sight,
may this place be filled with the fragrance of Christ.*

*Choir: I will thank you, Lord, with all of my heart,
you have heard the words of my mouth,
In the presence of the angels I will bless you,
I will adore before your holy temple.*

*All: Lord may our prayer rise like incense in your sight,
may this place be filled with the fragrance of Christ.*

*Choir: I will thank you, Lord, for your faithfulness and love
beyond all my hopes and dreams.
On the day that I called you answered;
you give life to the strength of my soul.*

*All: Lord may our prayer rise like incense in your sight,
may this place be filled with the fragrance of Christ.*

*Choir: All who live on earth shall give you thanks
when they hear the words of your voice.
And all shall sing of your ways:
"How great is the glory of God."*

Vesting of the Altar

*The altar is covered with a white cloth and prepared for the Eucharist by
representatives of the diocesan community.*

Locus Iste

A Bruckner

This place was made by God,
a priceless mystery

Holy, Holy

Blessed, Blessed

He that cometh in the name, blessed

In the name of

the Lord,

Blessed be, Blessed be the
He that cometh in the name, blessed
In the name of
the Lord,

Holy, Holy

Blessed be, in the name of
is he that cometh in the name of
Blessed be, in the name of
is he that cometh in the name of
Blessed be, he came in the name of

Blessed be, Blessed be the
He that cometh in the name, blessed
In the name of
the Lord,

Holy is the Lord God of Hosts
Are full of the Glory be to the heavens and the earth
Holy is the Lord God of Hosts
Are full of the glory of heaven.

Holy, Holy

This place was made by God,
a priceless mystery.

Lighting of the Altar and Cathedral Walls Candles

Jesus said: 'I am the light of the world' and 'Believe in the light while the light is still with you so that you may become children of light' [John 8:12 and 12:36]. The altar, the symbol of Christ, and the walls, which symbolise all who will worship in the cathedral, are lighted by candles to bring out the meaning of these words.

The lighted walls also symbolise the words of Jesus: 'You are light for the world' [Matthew 5:14]

The Bishop gives the deacon a lighted candle, and says:

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

Christ Be Our Light

B Farrell

Longing for light, we wait in darkness.
Longing for truth, we turn to you.
Make us your own, your holy people,
light to the world to see.

Chorus

Christ, be our light! Shine in our hearts.
Shine through the darkness.
Christ, be our light! Shine in your church gathered today.

Chorus

Longing for peace, our world is troubled.
Longing for hope, many despair.
Your word alone has pow'r to save us.
Make us your living voice. Chorus

Longing for food, many are hungry.
Longing for water, many still thirst.
Make us your bread, broken for others,
shared until all are fed.

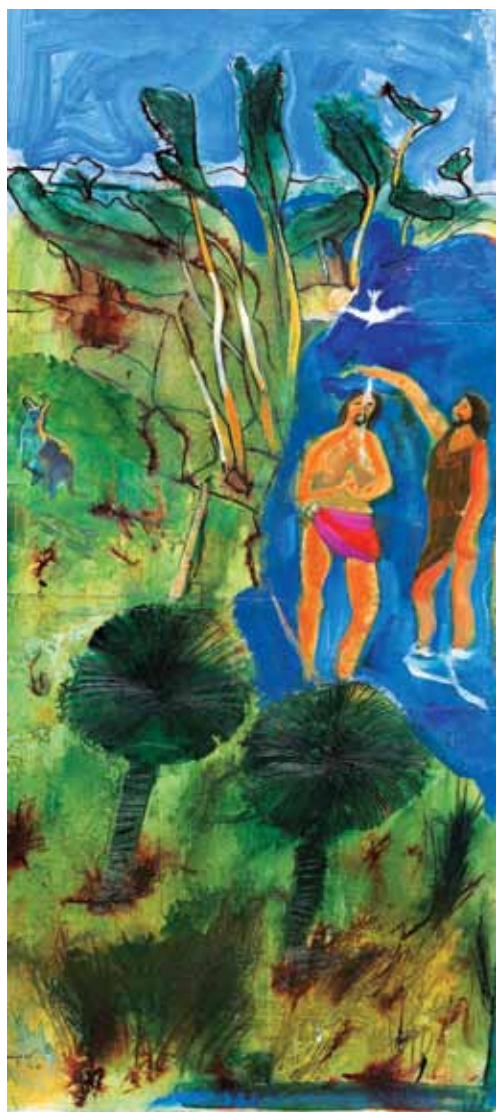
Chorus

Longing for shelter, many are homeless.
Longing for warmth, many are cold.
Make us your building, sheltering others,
walls made of living stone.

Chorus

Many the gifts, many the people,
many the hearts that yearn to belong.
Let us be servants to one another,
making your kingdom come.

Chorus



BAPTISM OF JESUS

He saw the heavens torn apart and the Spirit, like a dove, descending on him.

A voice from heaven said: You are my Beloved.

Mark 1:11



JESUS PROCLAIMS THE KINGDOM OF GOD

Jesus proclaimed the gospel from God: the kingdom of God is close at hand.

– Repent and believe the gospel.

Mark 1:15

D. LITURGY OF THE EUCHARIST

The First Reverence of the Altar

The Bishop goes to the newly dedicated altar as a new symbol of Christ, and kisses it as a sign of the intimacy between Christ and worshipping believers whom the Bishop represents as celebrant. The altar will be kissed henceforth by all celebrants at the beginning of all Masses in future, along with deacons.

The altar will be kissed again by the celebrant alone at the end of every future Mass. This gesture emphasises the closeness of the faithful follower whose relationship with him Christ spoke of as being closer than even the relationship between a child and their mother and siblings [Mark 3:34].

Henceforth, outside of the Eucharist, all will bow to the altar as a symbol of Christ when passing the altar or across the centre of the cathedral. All servers and Mass celebrants will also bow to the altar as they enter and leave the sanctuary at the beginning and the end of every Mass.

Procession of the Gifts

Please stand until the Bishop returns to the altar

Members of the congregation bring bread and wine for the celebration of the Lord's sacrifice.

These represent the lives of all who will offer themselves with Jesus to the Father in the Eucharist – their efforts to live God's Commandments as Jesus taught them; their joys and sorrows, their struggles and suffering, their single, married and family lives.

*What joys, sorrows, successes and struggle am I offering to God in this Eucharist?
Where is my life do need the power of Christ?*

All People that on Earth do Dwell

R Vaughan Williams

All: All people that on earth do dwell.
Sing to the lord with cheerful voice;
Him serve with fear, his praise forth tell,
Come ye before him and rejoice.

All: The lord, ye know, is God indeed,
Without our aid he did us make;
We are his folk, he doth us fee,
And for his sheep he doth us take.

Choir alone: Verse 3

Choir alone: Verse 4

All: Father, Son and Holy Ghost,
The God who heaven and earth adore,
From men and from the angel host
Be praise and glory ever more.

Invitation to prayer

Please stand

Bishop: Pray, my brothers and sisters, that our sacrifice may be acceptable to God. The almighty Father.

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

Prayer over the Gifts

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

Response: Amen

Jesus becomes present under the appearances of bread and wine

In the Eucharist, Jesus Christ becomes present under the appearances of bread and wine. As the celebrant repeats Jesus' actions at the Last Supper as he commanded 'This is my body ...' 'This is my blood ...' Jesus becomes wholly present – divine and human, body and blood.

This is the climax of our ceremony. Jesus offers all who offer their lives to God the Father, as he offers his, the power by which he rose from the dead. Being capable of conquering death, there is no human temptation, weakness, habit or hurt that is beyond power. For all who accept this power, gradually it changes them to grow in love and goodness. They come to 'know Christ and the power of his resurrection' [Philippians 3:10].

Jesus gave the Eucharist (or Mass) to his Apostles the night before he died, commanding them: 'Do this in memory of me' [Luke 22:19]. For Catholics, this is the principal means for them to draw on the power by which Jesus rose from the dead for their daily lives and struggles.

Preface

It begins with the Preface, which gives the reason why we are giving God thanks in this Mass: God allows us to offer the cathedral for dedication to God's service.

Bishop: The Lord be with you.

People: And also with you.

Bishop: Lift up your hearts.

People: We lift them up to the Lord.

Bishop: Let us give thanks to the Lord our God.

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

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.

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

All: 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.

Eucharistic Prayer

Please 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.

The celebrant holds his hands over the gifts in a gesture of calling on the power of the Holy Spirit

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.

The Last Supper command of Jesus is fulfilled

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
so that sins may be forgiven.
Do this in memory of me.

We proclaim Christ wholly present under the appearances of bread and wine.

Bishop: Let us proclaim the mystery of faith:

People: When we eat this bread and drink this cup
We proclaim your death, Lord Jesus Christ,
Until you come, until you come in glory.

Prayer of Offering

Father,
calling to mind
the death 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.

Uniting ourselves with Christ's self offering

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,
St Patrick, St Irenaeus, St Thomas a'Beckett, St Monica and St Mary of the
Cross MacKillop
and all your saints,
on whose constant intercession we rely for help.

Prayer for the whole Church

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 Benedict, our Bishop Gerard, 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.

Prayer for the Dead

Welcome into your kingdom
our departed brothers and sisters,
and all who have left this world in your friendship.

We hope to enjoy forever the vision of your glory,
through Christ our Lord, from whom all good things come.

The Body and Blood of Christ are held up in a final gesture of offering.

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

All respond 'Amen', a Hebrew word of consent to all that has been prayed.

Response: Amen



JESUS INSTITUTES THE NEW COVENANT

This is my body, which will be given up for you
 This is the cup of my blood
 the blood of the new and everlasting covenant
 Luke 22:19-20



JESUS DIES ON THE CROSS

No one can have greater love
 than to lay down his life for his friends
 John 15:13

E. COMMUNION RITE

Please stand

We express our union with Christ by praying as he taught

Bishop: Let us pray with confidence to the Father
in the words our Savior gave us

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.

Bishop: Deliver us, Lord, from every 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 Savior, Jesus Christ.

He joins his hands.

Response: For the kingdom, the power and the glory are yours,
now and forever.

Sign of Peace

Jesus at the Last Supper promised those who are one with him 'My own peace...a peace which the world cannot give' [John 14:27]. His is the peace with God that brings inner peace and makes one an instrument of peace with others in our lives.

Bishop: 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.

Response: Amen

Bishop: The peace of the Lord be with you always.

Response: And also with you.

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

The Breaking of the Bread

Jesus broke the bread and distributed it to the Apostles at the Last Supper - a ritual gesture of unity.

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

Lamb of God,
have mercy on us.

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

Communion

Please kneel

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

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

The sacrifice of Christ is completed as the celebrant and concelebrants receive Jesus in Holy Communion.

Receiving Holy Communion

All who are one in their Catholic faith, and free of grave sin, complete their participation in Christ's sacrifice by also receiving him reverently in Holy Communion.

During Holy Communion, Christians of other denominations are welcome to come forward and ask for a blessing.

This is a time of intimate silent prayer of thanks and petition to Christ about our lives and the needs of others.

Communion Procession hymn

Please kneel or sit during Holy Communion.

We seek communion with Christ, not as individuals but as a community. We sing as the Body of Christ.

With This Bread

K Cuddy

Chorus

With this bread we will walk with each other,
with this cup we will follow the Lord.
Compassion, love over flowing,
God's love ever knowing, we share it in our song
I am the living bread from heaven.

To offer assistance when others are blind to the need,
to give loving care to each other is planting God's seed.
Walking the promise and falling on mercy,
believing we'll walk with you.

Chorus

Washing the wounds of division, we seek to ease pain.
Sharing the burden of others, like God's gentle rain.
Befriending the one who is lonely and lost,
believing we'll walk with you.

Chorus

We hold the key to our future as we share our souls,
nurturing love in a time when compassion unfolds.
Dancing in joy, sharing in wonder
the prayer that we sing to you.

Chorus

O Taste And See

R Vaughan Williams

The Deer's Cry

Shaun Davey

I arise today through the strength of heaven
Light of sun, radiance of moon
Splendor of fire, speed of lightning
Swiftness of wind, depth of the sea
Stability of earth, firmness of rock.

I arise today through God's strength to pilot me
God's eye to look before me
God's wisdom to guide me
God's way to lie before me
God's shield to protect me.

From all who shall wish me ill
Afar and a-near
Alone and in a multitude
Against every cruel, merciless power
That may oppose my body and soul.

Christ with me, Christ before me
Christ behind me, Christ in me
Christ beneath me, Christ above me
Christ on my right, Christ on my left
Christ when I lie down, Christ when I sit down
Christ when I arise, Christ to shield me.

Christ in the heart of everyone who thinks of me
Christ in the mouth of everyone who speaks of me.

I arise today

Prayer after Communion

Please stand

Bishop: Let us pray

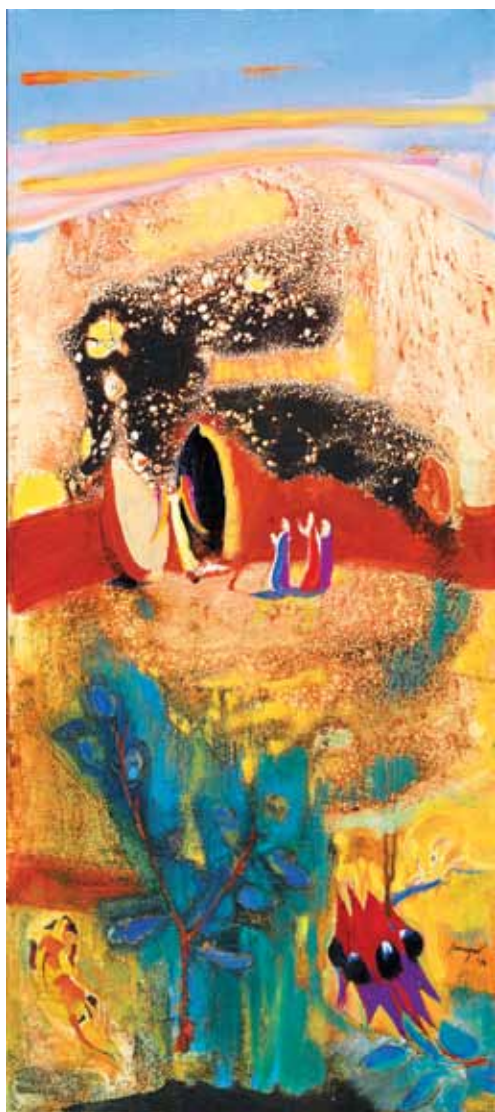
Everyone prays in silence briefly. Then the Bishop extends his hands and prays,

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.

Response: Amen



THE EMPTY TOMB

They found the stone had been rolled away
The angel said: 'Why look among the dead
for someone who is alive?'

John 24:2, 5



APOSTLES FILLED WITH THE SPIRIT

Suddenly there came a sound of a violent wind
which filled the entire house
there appeared to them tongues as of fire
they were filled with the Holy Spirit

Acts 2:2-4

F. INAUGURATION OF THE BLESSED SACRAMENT CHAPEL

For Catholics, Christ is really and fully present under the appearance of bread. He is present divine and human, body and blood in this Blessed Sacrament.

Early Christians reserved the Blessed Sacrament after Masses so that the sick and those in prison could receive Jesus in Holy Communion. Before long, they realised that, like the people in the gospels, they could approach Jesus in the Blessed Sacrament with their life questions and needs. They could seek guidance, inner strengthening, peace, consolation and any other help they needed.

Jesus in the gospels was approached by the young and old; the married, the unmarried and the many times married; parents and siblings. He was approached by sinners, those rejected by society and those discriminated against.

Praying to Jesus in the Blessed Sacrament leads to a deep level of personal relationship with Jesus.

Procession from the Altar to the Chapel

Please kneel

The Bishop carries the Blessed Sacrament through the cathedral in the procession through the main to the chapel of reservation.

Humbly We Adore Thee

Humbly we adore thee, Christ Redeemer King;
Thou art Lord of heaven, thou to whom we sing.
God the mighty, thou dost come bearing gifts of grace;
Son of Adam, still thou art savior to our race.

Christ our God and brother, hear our humble plea,
By this holy banquet keep us joined to thee;
Make us one in loving thee, one in mind and heart,
Till in heaven we are thine, never more to part.

Jesus Lord we thank thee for this wondrous bread,
In our land thou dwellest, by thee we are fed.
We who share this mystery, in thee are made one;
Every act we offer thee, in thy name is done.

Thou who died to save us livest as our light,
Though our eyes are blinded, yet our faith gives sight;
Christ, do thou be merciful, Lamb for sinners slain,
We in grief confess our guilt, cleanse our souls of stain.

Silent prayer

When the procession reaches the chapel of reservation, the Bishop places the Blessed Sacrament before the tabernacle, where the sacrament will be reserved.

He then puts incense in the censer, kneels, and incenses the Blessed Sacrament. In early Christian times, great people were honoured in this way.

Finally, after a brief period of silent prayer, the deacon places the Blessed Sacrament in the tabernacle and closes the door.

A minister then lights the lamp, which will be alight while the Blessed Sacrament is present. It is a sign and invitation to all to go to Jesus to pray.

Procession back to the Sanctuary

Please stand

The procession returns to the sanctuary while all sing in thank to God for the dedication of the cathedral.

Now Thank We All Our God

Now thank we all our God, with heart and hands and voices,
Who wondrous things has done, in Whom this world rejoices;
Who from our mothers' arms has blessed us on our way
With countless gifts of love, and still is ours today.

O may this bounteous God through all our life be near us,
With ever joyful hearts and blessed peace to cheer us;
And keep us in His grace, and guide us when perplexed;
And free us from all ills, in this world and the next!

All praise and thanks to God the Father now be given;
The Son and Him Who reigns with Them in highest Heaven;
The one eternal God, whom earth and Heaven adore;
For thus it was, is now, and shall be evermore.

H. OPENING THE CATHEDRAL PRECINCT

Please be seated

The Precinct will now be opened by His Excellency, the Governor of Western Australia, Dr Ken Michael.

The Governor will be introduced by the Bishop and the Mayor of Bunbury, Mr David Smith, will thank the Governor after the Precinct has been opened.

FINAL BLESSING

Please stand

Bishop: Peace be with you.

Response: And also with you.

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

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

Response: Amen

Bishop: 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.

Response: Amen

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

People: Amen

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

Response: Amen

Deacon: The Mass is ended, go in peace to love and serve the Lord.

Response: Thanks be to God.

Recessional Hymn

For All The Saints

R Vaughan Williams

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blessed.
Alleluia, Alleluia!

Thou wast their Rock, their Fortress and their Might;
Thou, Lord, their Captain in the well fought fight;
Thou, in the darkness drear, their one true Light.
Alleluia, Alleluia!

O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
All are one in Thee, for all are Thine.
Alleluia, Alleluia!

O may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold.
Alleluia, Alleluia!

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.
Alleluia, Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
And singing to Father, Son and Holy Ghost:
Alleluia, Alleluia!

