

Mass of Dedication

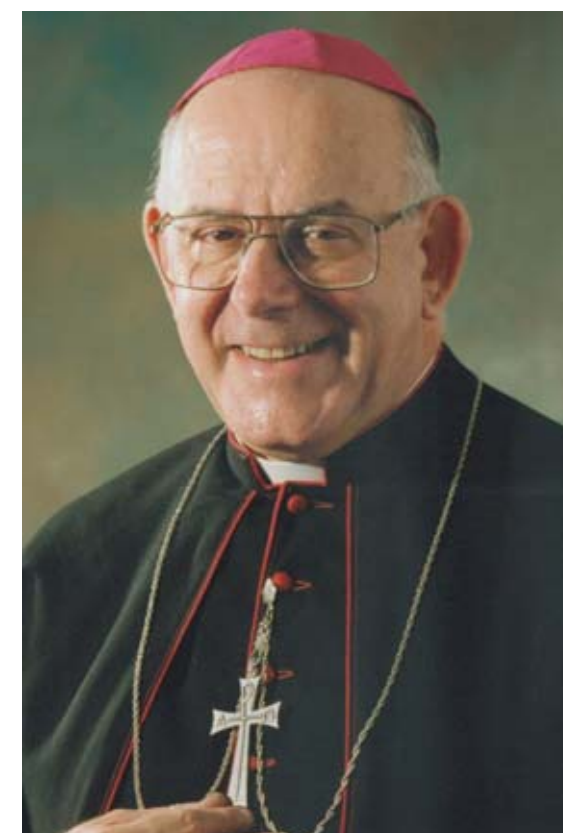
Monday, the twenty-second of November, two thousand and ten



Saint Mary of the Immaculate Conception Roman Catholic Church
Fredericksburg, Virginia



His Holiness
Pope Benedict XVI



Most Reverend Paul S. Loverde
Bishop of Arlington





Saint Mary of the Immaculate Conception Catholic Church Fredericksburg, Virginia

Welcome.

Having just celebrated our 150th Anniversary two years ago, we have the added blessing today of welcoming our Bishop Loverde to join us in dedicating our new altar and rededicating our church, newly renovated. Today we inaugurate a new space, a new baptismal font, and especially a beautiful new pipe organ which has only begun to deepen the authenticity of our parish spiritual life. All of this work has been accomplished by the good people of Saint Mary who sought to build a fitting house for God on earth, a house fit for the prayers of the saints, a house of Communion. It is a house made of art: of sound and light, sculptures and paintings, beautifully crafted wood, marble, copper and bronze. It is our best works in praise of God. The pipe organ itself becomes architecture and we the assembly are the visible effects of the meeting of the victory of Calvary with the earth.



The dedication of a church is a significant and rare event in the life of a Christian community. It involves more than merely setting aside a building for the celebration of sacred things, since the people who plan, build, and dedicate a sacred place are themselves the Church, "that is, the temple of God built of living stones, where the Father is worshipped in spirit and truth. Rightly, then, from early times the name 'church' has also been given to the building in which the Christian community gathers to hear the Word of God, to pray together, to celebrate the Sacraments, and to participate in the Eucharist." (*Rite for the Dedication of a Church and an Altar*, 2.1)

This place to which we come is the holy dwelling place of God. Let us give thanks and glory to our God, who gathers us today.
Father Don Rooney, Pastor



Saint Leonie Aviat Mother Frances de Sales

Leonie Aviat was born in Sezanne, in the region of Champagne, France. She attended the Visitation School in Troyes, where Mother Marie de Sales Chappuis and Father Louis Brisson exerted a profound influence on her. Having thus been formed at the school of St. Francis de Sales, she prepared herself for the mission with which she was to be entrusted: the foundation of a congregation committed to Salesian spirituality and to the evangelization of young workers.

The beginnings came in the year 1866. This was the time when large industrial concerns were attracting an underpaid labor force to the cities. This was the case in the city of Troyes, where spinning mills engaged young girls from the countryside. Father Brisson, a zealous apostle, had opened, in 1858, a center where he would welcome young girls working in the mills. He decided, under God's inspiration, to establish a religious congregation to direct this important work. He found in Leonie Aviat an incomparable co-worker and a zealous apostle, like himself. This young lady, who had earlier felt an attraction toward the contemplative life of the Visitation Order, was affected by the plight of young factory workers and felt herself called to the active apostolate. Thus the new congregation of the Oblate Sisters of St. Francis de Sales came to be founded. The congregation placed itself under the patronage of St. Francis de Sales, and identified completely with the spirituality and the educational principles of the holy Bishop of Geneva.

In 1868, the young foundress received, together with the religious habit, the significant name of Sister Frances de Sales. She made profession of vows on October 11, 1871. In

1872, she became the first Superior General of the Institute. Under her guidance, the community grew in numbers, the social apostolate unfolded and girls' schools were opened. In Paris, the first residence for young ladies was started, an establishment which Mother Aviat directed for eight years. Thus,

the apostolate of the Oblate Sisters extended to the different classes of society and to diverse forms of education.

After a period of difficulty through which so many foundresses must live in order to put down solid roots of holiness for their Congregations, Mother Frances de Sales guided her Sisters through the religious persecution in her native France and developed the works of the Congregation in Europe, South America and Africa. While maintaining the establishments that could be continued in France, she

transferred the Motherhouse to Perugia, Italy.

On January 10, 1914 she died in Perugia after entrusting herself totally to God. To her last breath, she remained faithful to the resolution she had taken at the time of her profession: "To forget myself entirely." To her daughters she left, for all time, the very Salesian precept: "Let us work for the happiness of others." She was beatified in 1992 and canonized on November 25, 2001.

After her death, the Congregation opened a foundation in the U.S.A., where the miracle needed for her canonization took place. The Sisters currently staff two schools in America: Mount Aviat Academy in Childs, Maryland and Holy Cross Academy/St. Mary of the Immaculate Conception Parish in Fredericksburg, Virginia.



Ministers of the Liturgy

His Excellency
Most Reverend Paul S. Loverde
Bishop of Arlington
Celebrant and Homilist

Concelebrants

Reverend Donald J. Rooney
Pastor
Reverend Bjorn Lundberg
Reverend Edward Bresnahan
Parochial Vicars
Priests of Arlington and Guests

Deacon

Mr. Dick Delio

Masters of Ceremonies

Reverend Paul deLadurantaye
Reverend Daniel Hanley
Reverend James Searby

Lectors

Mrs. Kathleen Mahoney
Mr. Ismael Bermudez

Director of Music Ministries

Mr. David Mathers

Assisting Ministers of Music

The St. Mary Adult Choir
Cool Springs Brass Quintet

Cantors

Ms. Elizabeth Eschen
Mrs. Donna Green
Mrs. Rochelle Gray
Mr. John Guthrie

Altar Servers

Mr. Alberto Bernaola
Deacon Candidate
Mr. Joseph Farrell
Mr. Steven Walker
Seminarians of the Diocese
Miss Hillary Hansen
Mr. Christopher Kopcak
Miss Molly Podlesny

Ushers

Mr. George Biedenbender
Mrs. Josie Bolick
Mr. Joseph Cascio
Mr. Lenny Cascio
Mr. Joe Cralle

6 + *Mass of Dedicaton*

Mr. Michael Holmes
Mr. Jack Kopcak
Mr. Steve Kovalik
Ms. Katherine Pereira
Mr. Joe Walor

Honor Guard

Knights of Columbus Council 4034

Procession of the Relic of St. Leonie Aviat

Sr. Mary Vincent, OSFS and
Oblate Sisters of St. Francis DeSales

Candle Bearers

Mr. Don Alberto
Mr. Bill Crisp
Mr. Ken Krokro
Dr. James Schwartz

Preparation of the Altar

Mr. Leo Chavarria, *Director, Youth Ministries*
Mr. Aristides Lucas, *Director, Religious Education*
Mrs. Sharon McKenna, *Sacristan*
Mrs. Elaine Stanislawski, *Business Manager*
Mrs. Karen Sturtevant, *Asst. Director, Religious Education*

Dressing of the Altar

Mrs. Vicki Kopcak and Mrs. Dawn Miller
Mrs. Judy Thielman and Mrs. Mary Keeton
Mrs. Eileen Lanzarone and Mrs. Sara Fartro
Mrs. Barbara Walor
Sister Miriam Elizabeth, OSFS

Lighting of the Altar and the Church

Sister Susan Louise, OSFS, *Principal*
Holy Cross Academy,
Mr. Regis Keddie, *Finance Committee President*
Mrs. Beth Merriman, *Stewardship Committee*
Ms. Gail Russell, *Parish Advisory Board President*

Procession of Flowers

Children of Holy Cross Academy and
St. Mary Religious Education Program

Gift Bearers

Mr. and Mrs. Martin and Sue Bridi
Mr. and Mrs. Rick and Linda Caporali
Mr. and Mrs. Wayne and Wanda Cushing
Mr. and Mrs. Louis and Carolyn Farrell
Mrs. Anna Graf and Mrs. Mary Fitch
Mr. and Mrs. Gonzalo and Perla Guacena
Mrs. Mary Podlesny and Mrs. Mary Louise Holmes
Mr. and Mrs. Ed and Mary Kenney
Mr. and Mrs. RJ and Cheryl Sollohub

Mass of Dedication

PRELUDE

Fanfare

Paul Dukas (1865-1935)

Surely the Lord Is in This Place

*Genesis 28:16-17, Micah 6:8,
Isaiah 54:13-14, 60:18
Daniel Stephen Fannon*

*Lift up your heads, O ye gates, and be ye lift up
ye everlasting doors, and the King of glory shall come in.
Who is this King of glory? The Lord strong and mighty,
the Lord mighty in battle.*

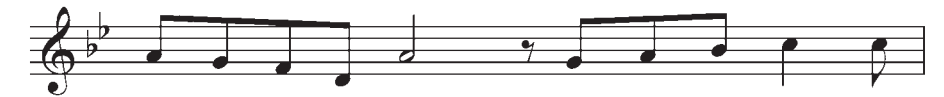
*Lift up your heads, O ye gates, and be ye lift up
ye everlasting doors, and the King of glory shall come in.
Who is this King of glory? The Lord of hosts,
he is the King of Glory.*

This Ground Is Holy – Walk Unshod

Text by Timothy Dudley-Smith, (b. 1926); Lapis Fragilis, by Leo Nestor, (b. 1948)



This ground is hol - y - walk un - shod. We raise a
Our grand - sires' grand-sires cleared the spot; We raise the
We build it well; and God a - lone Can quar - ry
For at the end the shift - ing ground Shall take its
So much at last, for all our pains; But yet His



mon - u - ment to God: And in us, since our
walls now they are not. The men who crown this
more en - dur - ing stone. But though it stand till
toll of all we found. With gap - ing arch and
work in us re - mains. His temp - le, build - ed



life be - gan, He builds a — mon - u - ment to man.
tow'r shall say Their grand - sires' grand - sires wrought to - day.
time be past, God, and He — on - ly, builds to last.
slant - ing wall The tem - ple — that we build shall fall.
not with hands, For ev - er — firm - ly found - ed, stands.

Lift Up Ye Heads, O Ye Gates

*Psalms 24:7-10
William Mathias (1934-1992)*

*Surely the Lord is in this place. This is none other
than the house of God, and the gate of heaven.*

*Thou shalt call thy walls Salvation
and thy gates Praise.*

*In righteousness shalt thou be established,
and thy children shall be taught of the Lord.
And great shall be the peace of thy children.*

Mass of Dedication + 7

Introductory Rites

ENTRANCE ANTIPHON

Terribilis est locus iste
Genesis 28: 17, 22; Plainsong

Terribilis est locus iste: hic domus Dei es, et porta caeli: et vocabitur aula Dei.

Marvelous is this place! It is the dwelling of God, and the gate of heaven; it shall be called the temple of God.

ENTRANCE SONG

Genesis 28:17, 22; Psalm 84:2-4b, 5-6, 11
Music and adaptation of Psalm 84 by David Mathers

How awe-some is this place! It is the house of God. The gate of heav'n: it shall be called the tem-ple of God.

How lovely is your dwelling place, O Lord of Hosts.
My soul yearns and pines for the courts of the Lord.
My heart and my flesh cry out for the living God;
Your altars, O Lord of Hosts, my King and my God.
Blessed those who dwell in your house! They praise you forever.
Blessed those you strengthen whose hearts are set for the journey.
Better one day in your courts than a thousand elsewhere,
the threshold of God's house than a home in the tents of the wicked.
Glory to the Father, the Son and the Holy Spirit,
as it was in the beginning, is now and will be forever. Amen.

GREETING

BLESSING and SPRINKLING of WATER

I Saw Water Flowing
Ezekiel 47:1-2, 9; 1 Peter 2:9; Music by Leo Nestor

Al - le - lu - ia! Al - le - lu - ia!
lu - ia! Al - le - lu - ia!

I saw water coming from the right side of the temple, alleluia! *All repeat the antiphon.*
It brought God's life and his salvation, and the people sang in joyful praise, alleluia! *Antiphon.*
Lord Jesus, from your wounded side flowed streams of living water, alleluia! *Antiphon.*
The world was washed of all its sin, and all its life made new again! *Antiphon.*

GLORIA in EXCELSIS

Mass of the Angels and Saints, music by Steven Janco

Refrain
Glo-ry to God in the high - est, and peace to his peo-ple on earth.

OPENING PRAYER

Liturgy of the Word

FIRST READING

2 Chronicles 5:6–10, 13–6:2
Proclamado en Inglés

El rey Salomón y toda la comunidad de Israel reunida junto a él delante del Arca, sacrificaban carneros y toros, en tal cantidad que no se los podía contar ni calcular. Los sacerdotes introdujeron el Arca de la Alianza del Señor en su sitio, en el lugar santísimo de la Casa—el Santo de los santos—bajo las alas de los querubines. Los querubines desplegaron sus alas sobre el sitio destinado el Arca, y recubrían por encima el Arca y sus andas. Las andas eran tan largas que sus extremos se veían desde el Santo, por delante del lugar santísimo, aunque no se las veía desde afuera. Allí han estado el día de hoy. En el Arca se encontraban únicamente las dos tablas de piedra que Moisés, en el Horeb, había puesto allí: las tablas de la Alianza que el Señor había hecho con los israelitas a su salida de Egipto.

Los que tocaban las trompetas y los cantores hacían oír sus voces al unísono, para alabar y celebrar al Señor. Y cuando ellos elevaban la voz al son de las trompetas, de los címbalos y de los instrumentos musicales, para alabar al Señor «porque es bueno, porque es eterno su amor», una nube llenó el Templo, la Casa del Señor, de manera que los sacerdotes no pudieron continuar sus servicios a causa de la nube, porque la gloria del Señor llenaba la Casa de Dios.

Entonces Salomón dijo: «El Señor ha decidido habitar en la nube oscura. Sí, yo te he construido la Casa de tu señorío, un lugar donde habitarás para siempre».

The Word of the Lord. *All: Thanks be to God.*

RESPONSORIAL PSALM

1 Chronicles 29:10-12

We praise your glo - ri-ous name, O might-y God!

Blessed are you, O Lord
the God of Israel our father,
for ever, for ages unending.

Yours, O Lord, is the kingdom,
you are supreme over all.
Both honor and riches come from you.

Yours, Lord, are greatness and power,
and splendor, triumph and glory.
All is yours, in heaven and on earth.

You are the ruler of all,
from your hand come strength and power,
from your hand come greatness and might.

SECOND READING

Hebrews 12:18–19, 22–24
Proclaimed in Spanish

Brothers and sisters:

You have not approached that which could be touched and a blazing fire and gloomy darkness and a storm and a trumpet blast and a voice speaking words such that those who heard begged that no message be further addressed to them.

No, you have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and countless angels in festal gathering, and the assembly of the firstborn enrolled in heaven, and God the judge of all, and the spirits of the just made perfect, and Jesus, the mediator of a new covenant, and the sprinkled Blood that speaks more eloquently than that of Abel.

Palabra de Dios. Todos: **Te alabamos, Señor.**

**GOSPEL
ACCLAMATION**

2 Chronicles 7:16

Mass of the Angels and Saints



I have chosen and consecrated this house, says the Lord,
that my name may be there forever.

**PROCLAMATION
of the GOSPEL**

Luke 19:1–10

Proclamado en Inglés

Jesús entró en Jericó y atravesaba la ciudad. Allí vivía un hombre muy rico llamado Zaqueo, que era el jefe de los publicanos. El quería ver quién era Jesús, pero no podía a causa de la multitud, porque era de baja estatura. Entonces se adelantó y subió a un sicomoro para poder verlo, porque iba a pasar por allí. Al llegar a ese lugar, Jesús miró hacia arriba y le dijo: «Zaqueo, baja pronto, porque hoy tengo que alojarme en tu casa».

Zaqueo bajó rápidamente y lo recibió con alegría. Al ver esto, todos murmuraban, diciendo: «Se ha ido a alojarse en casa de un pecador».

Pero Zaqueo dijo resueltamente al Señor: «Señor, voy a dar la mitad de mis bienes a los pobres, y si he perjudicado a alguien, le daré cuatro veces más». Y Jesús le dijo: «Hoy ha llegado la salvación a esta casa, ya que también este hombre es un hijo de Abraham, porque el Hijo del hombre vino a buscar y a salvar lo que estaba perdido».

The Gospel of the Lord. All: **Praise to you, Lord Jesus Christ.**

Please remain standing as Bishop blesses the assembly with the Book of the Gospels.

HOMILY

**PROFESSION
of FAITH**

Prayer of Dedication and Anointings

**INVITATION to
PRAYER and
the LITANY
of the SAINTS**

Cantor: *Lord, have mercy.* All: **Lord, have mercy.**
Cantor: *Christ, have mercy.* All: **Christ, have mercy.**
Cantor: *Lord, have mercy.* All: **Lord, have mercy.**

All respond: **pray for us.**

Holy Mary, Mother of God,	Saint Cecilia,
Saint Michael,	Saint Agnes,
Saint Gabriel,	Saint Thomas More,
Holy angels of God,	All Holy Martyrs,
Saint Miriam,	Saint Gregory,
Saint David,	Saint Pius X,
Saint Isaiah,	Saint Augustine,
Saint John the Baptist,	Saint Athanasius,
Saint Joseph,	Saint Basil,
Saint Anne,	Saint Patrick,
All holy Patriarchs and Prophets,	Saint Martin,
Saint Peter and Saint Paul,	Saint William of York,
Saint John,	Saint Benedict,
Saint Matthew,	Saint Francis and Saint Dominic,
Saint Jude,	Saint Francis Xavier,
Saint Mark,	Saint Francis de Sales,
Saint Luke,	Saint Charles Borromeo,
All holy Apostles and Evangelists,	Saint John Vianney,
Saint Mary Magdelene,	Saint André Bessette,
All holy Disciples of the Lord,	Saint Catherine of Siena,
Saint Stephen,	Saint Teresa of Avila,
Saint Ignatius,	Saint Elizabeth Ann Seton,
Saint Lawrence,	Saint Leonie Aviat,
Saint Perpetua and Saint Felicity,	All holy men and women,

All respond: **Lord, save your people.**

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

All respond: **Lord, hear our prayer.**

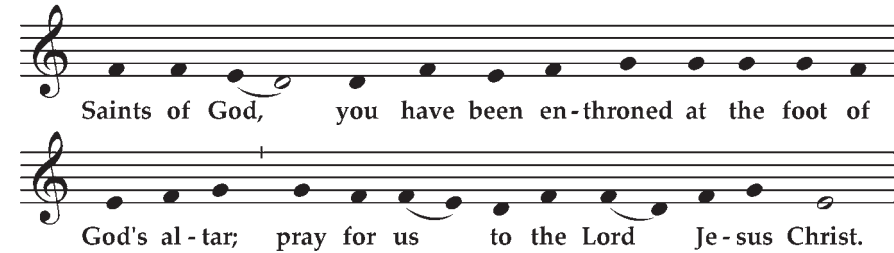
Be merciful to us sinners.
Guide and protect your holy Church.
Keep the Pope and all the clergy in faithful service to your Church.
Bring all peoples together in trust and peace.
Strengthen us in your service.
Make this church holy and consecrate it to your worship.
Jesus, Son of the Living God,

Cantor: *Christ, hear us.* All: **Christ, hear us.**
Cantor: *Lord Jesus, hear our prayer.* All: **Lord Jesus, hear our prayer.**

Please stand.

**DEPOSITING
of the RELICS**

The Relic of St. Leonie Aviat is placed beneath the altar. This is one of the oldest portions of the rite, dating back to the early fourth century and referenced in the writing of Saint Ambrose: "Let the triumphant victims take their place where Christ is the victim. He who suffered for all is above the altar; those redeemed by his sufferings are beneath the altar."



Saints of God, you have been en-throned at the foot of
God's al-tar; pray for us to the Lord Je-sus Christ.

**PRAYER of
DEDICATION**

The Bishop declares the will of the community to dedicate this new altar and church to God alone.

**ANOINTING
of the ALTAR
and the WALLS**

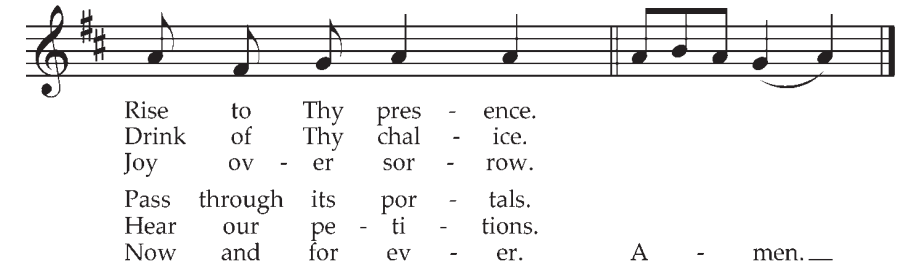
Because the Altar is the image of Christ, meaning "Anointed", we anoint the altar as Christ was anointed. If the altar is Christ, the head, we are the living stones of the walls. Four locations are anointed and marked with a cross.

Only-Begotten, Word of God Eternal

Text: Latin, 9th cent.; trans. by Maxwell J. Blacker (1822-1888); Music: Plainsong



On - ly - Be - got - ten, Word of God e - ter - nal,
This ___ is Thy tem - ple; here Thy pres - ence - cham - ber;
Here, ___ in our sick - ness, heal - ing grace a - bound - eth;
Hal - lowed this dwel - ling where the Lord a - bid - eth,
Lord, ___ we be - seech thee as we throng Thy tem - ple,
God ___ in Three Per - sons, Fa - ther ev - er - last - ing,
Lord ___ of cre - a - tion, mer - ci - ful and might - y,
Here ___ may Thy ser - vants at the mys - tic ban - quet,
Light ___ in our blind - ness, in our toil re - fresh - ment;
This ___ is none oth - er ___ than the gate of heav - en;
By ___ Thy past bles - sings, by Thy pres - ent bount - y,
Son ___ co - e - ter - nal, ___ ev - er - bless - ed Spir - it,
Hear now Thy ser - vants as their joy - ful voic - es
Hum - bly a - dor - ing, take Thy Bo - dy brok - en,
Sin is for - giv - en, hope o'er fear pre - vail - eth,
Stran - gers and pil - grims, seek - ing homes e - ter - nal,
Fa - vor Thy chil - dren and with ten - der mer - cy
Thine be the glo - ry, praise and a - do - ra - tion,



Rise to Thy pres - ence.
Drink of Thy chal - ice.
Joy ov - er sor - row.
Pass through its por - tals.
Hear our pe - ti - tions.
Now and for ev - er. A - men. ___

**INCENSATION
of the ALTAR
and the CHURCH**

Incense is a symbol of prayer that rises to God. The assembled faithful are incensed prior to the edifice. This ritual sequence suggests that the 'temple of God' where we are to offer 'spiritual worship' (Romans 12:1) is the individual baptized Christian, and, at the same time, the entire assembly.

Locus iste

Text: Roman Gradual

Music: Anton Bruckner (1824-1896)

Locus iste a Deo factus est,

inaestimabile sacramentum, irreprehensibilis est.

This place is the work of God, a mystery surpassing all comprehension, it is above all reproach.

After the incensation, a few ministers wipe the table of the altar with cloths. The altar is then dressed in linens, and decorated with flowers. Candles are arranged suitably for Mass.

In This Place

Text: Victoria Thomson; Music: Trevor Thomson

Holy Cross Academy Chorus

**LIGHTING
of the ALTAR
and the CHURCH**

Bishop Loverde gives the deacon a lighted candle, saying:

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

The altar candles are lit and the four procession candles are then taken to illuminate the four Dedication Crosses on the walls of the Church.

Christ, You Are Light

Christe, lux mundi: Music from Ateliers et Presses de Taizé, 2007



Christ, you are light for those who fol-low you. You
come to bring to all the light of life.

Liturgy of the Eucharist

PREPARATION of the GIFTS

One Faith, One Hope, One Lord

Text: Ephesians 4:4-6, 13; music: Craig Courtney (b. 1955)

*One faith, one hope, one Lord, one Church for which he died,
One voice, one song, we lift in praise to him who was and is and shall be evermore.
There is one body, one spirit, as you were called to one hope.
One Lord, baptism and faith, one God and Father of all, who is in you all.
Though we be many people, diverse with various gifts,
we are given to each other for the unity of faith,
that we grow in the knowledge of the Son of God, in the fullness of Christ.*

During the choral anthem, the altar is prepared, and the bread and wine are brought to the altar.

PRAYER over the GIFTS

The Eucharistic Prayer

EUCCHARISTIC ACCLAMATIONS

Mass of the Angels and Saints

SANCTUS

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,
heav'n and earth are full of your glo - ry. Ho - san - na, Ho - san - na, Ho -
san - na in the high - est. Ho - san - na, Ho - san - na, Ho -
san - na in the high - est. Bless - ed is he who comes in the
Ben - di - to es el que viene en el
name of the Lord. Ho - san - na, Ho - san - na, Ho - san - na in the
nom - bre del Señ - or. Ho - san - na, Ho - san - na, Ho - san - na en el
high - est. Ho - san - na, Ho - san - na, Ho - san - na in the high - est.
cie - lo. Ho - san - na, Ho - san - na, Ho - san - na en el cie - lo.

MEMORIAL ACCLAMATION

Lord, by your cross and res - ur-rec - tion you have set us free.
You are the Sav - ior of the world, the Sav - ior of the world.

GREAT AMEN

A - men, A - men, A - - - men.
A - - - men, A - - - men, A - - - men.

Communion Rite

THE LORD'S PRAYER

SIGN of PEACE

LITANY at the BREAKING of the BREAD

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

RECEPTION of HOLY COMMUNION

Please see the back page for guidelines for receiving communion.

COMMUNION
ANTIPHON

O quam metuendus est
Genesis 28:17
Tomás Luis de Victoria (1549-1611)

O quam metuendus est locus iste! Vere non
est hic aliud, nisi domus Dei, et porta caeli.
*How awesome is this place! Truly it is none other
than the house of God, and the gate of heaven.*

COMMUNION
SONG

Ubi Caritas
Text: 12th Century Hymn; Music: Bob Hurd (b. 1950)

Refrain: All
U - bi ca - ri - tas est ve - ra, est ve - ra: De - us i - bi

Verses
est, De - us i - bi est. 1. The love of Christ joins us to -
2. In true com - mu - nion let us
3. May we who gath - er at this
4. For those in need make us your
5. May we one day be - hold your

1. geth - er. Let us re - joice in him, and in our love and
2. gath - er. May all di - vi - sions cease and in their place be
3. ta - ble to share the bread of life be - come a sac - ra -
4. mer - cy, for those op - pressed, your might. Make us, your Church, a
5. glo - ry and see you face to face, re - joic - ing with the

to Refrain
1. care for all now love God in re - turn.
2. Christ the Lord, our ris - en Prince of Peace.
3. ment of love, your heal - ing touch, O Christ.
4. ho - ly sign of jus - tice and new life.
5. saints of God to sing e - ter - nal praise.

Ubi caritas est vera, Deus ibi est.
Where love is true, God is there.

Tota pulchra es

Text: Vespers Antiphon, 4th century; Music: Anton Bruckner

Tota pulchra es Maria, et macula originalis non est in te.
Tu gloria Jerusalem. Tu laetitia Israel.
Tu honorificentia populi nostri. Tu advocata peccatorum.
O Maria! Virgo prudentissima. Mater clementissima.
Intercede pro nobis ad Dominum Jesum Christum.

*You are all beautiful, Mary, and there is no original stain in you.
You glory of Jerusalem. You the joy of Israel.
You bringer of honor to our people. You advocate of sinners.
O Mary! Virgin most prudent. Mother most clement.
Intercede for us to the Lord Jesus Christ.*

PRAYER after
COMMUNION

Concluding Rites

CLOSING REMARKS

FINAL BLESSING

DISMISSAL

O God Beyond All Praising

*Text: Michael Perry (1942-1946); music: Gustav Holst (1874-1934),
setting: Richard Proulx (1937-2010)*

1. O God be - yond all prais - ing, We wor - ship you to - day
2. Then hear, O gra - cious Sav - ior, Ac - cept the love we bring,
And sing the love a - maz - ing That songs can - not re - pay;
That we who know your fa - vor May serve you as our king;
For we can on - ly won - der At ev - 'ry gift you send,
And wheth - er our to - mor - rows Be filled with good or ill,
At bless - ings with - out num - ber And mer - cies with - out end:
We'll tri - umph through our sor - rows And rise to bless you still:
We lift our hearts be - fore you And wait up - on your word,
To mar - vel at your beau - ty And glo - ry in your ways,
We hon - or and a - dore you, Our great and might - y Lord.
And make a joy - ful du - ty Our sac - ri - fice of praise.

POSTLUDE

Toccatà from Symphonie No. 5

Charles-Marie Widor (1944-1937)

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Saints © 1996, We Praise Your Glorious Name, music by Richard Proulx, © 1987, GIA, Inc.; O God Beyond All
Praising, © 1982, Hope Publishing Co.; Christ, You Are Light, © 2007, Ateliers et Presses de Taizé, 2007.*

ABOUT THE ORGAN

As all liturgical items are blessed for sacred use when a church is dedicated, at this Mass of Dedication our new pipe organ is considered officially blessed. The organ is the product of more than three years of vision, planning and hard work, most especially by our Director of Sacred Music, Mr. David Mathers, our Pastor, Fr. Don Rooney, our organ consultant Dr. William Hamner, and organ builders Ms. Mary William Baines, Ms. Kathryn Holland, and Mr. Mark Scholtz. Our parish is especially indebted to all those who provided a clear vision of the beauty that the human arts can give to our worship, and for the tireless giving of their own talents and energy in leading the organ project. The 3286 pipes of this marvelous musical instrument along with the renovation of the church is a legacy to many future generations of St. Mary members.

In addition to those acknowledged here, over 250 individuals and families have made dedicated financial gifts in support of the organ project. Our thanks goes out to them. In the coming year we plan to hold a concert performed by an internationally recognized organist, formally inaugurating the organ. At that occasion we will celebrate and thank those who donated to and otherwise assisted the organ project.

Over two-thirds of our fund raising goal for the organ projects has been reached. Those interested in making a contribution are encouraged to contact the parish music office.

Pipe Organ Project Committee

Mr. Donald Alberto, *chair*
Mrs. Sue Bridi
Mr. Michael Catell
Mr. Raymond Dempsey
Ms. Susan Eggleston
Ms. Jane Gallagher
Mrs. Mary Frances George
Mrs. Rochelle Grey
Mrs. Leanne Hanson
Mrs. Maureen Lazar
Ms. Karen O'Donoghue
Mrs. Joyce O'Toole
Mrs. Mary Podlesny
Mrs. Gail Russell
Mrs. Patricia Russo
Mrs. Theresa Schlachter

Organ Consultant and Tonal Director

Dr. William W. Hamner, Jr.

Confederated Organ Craftsmen of America Builders of Robert William Wallace Pipe Organs

Ms. Kathryn Gail Holland
Ms. Mary William Baines
Mr. Steven Jones
Mrs. Katherine Patricia Stanley
Mrs. Deborah Holland Lee
Mr. Charles W. Gibson
Mr. Mark Robert Scholtz

Special Thanks

Mr. James Bowen / Best Western Hotels
Mr. George Shupp
Mr. Christopher Lanzarone
Mrs. Linda Long
Mrs. Donna Green
Mr. Natividad Flores
Mrs. Judith Thielman
Ms. Katherine Pereira
Mr. Joseph Bussard / Sunbelt Rentals



IN APPRECIATION

Architectural Design

Geier, Brown Renfrow Architects
Mr. William Geier
Ms. Sonia Jarboe, *Architect of Record*

General Contractor

Chamberlain Construction, Inc.
Mr. Dan Dellinger, *Senior Project Manager*
Mr. Larry Lewis, *Superintendent*

Catholic Diocese of Arlington

Office of Planning and Construction
Mr. J. Reid Herlihy, *Director*
Mr. Peter Fisher, *Construction Manager*
Mr. Mark Anthony, *Planning Director*
Mr. Tim Cotnoir, *Diocesan Finance Officer*

Mr. Thomas Marsh, *Sculptor*

Abby Construction Co. / Mr. Mike Huie

Mr. Bill Crisp

Flaherty Iron Works / Mr. Francis Flaherty

Gaithersburg Cabinetry / Mr. Kirk Vetter

Grant T. Orr Company (Church Supply)

Granzow Engineering / Mr. Randy Granzow

I.C.E. Heating and Cooling / Ron

Kearney and Associates / Mr. Patrick Kearney

Lederer Sound / Mr. Ted Garbee

Marklin Candle Design / Mr. Martin Marklin

McClary Tile / Mr. John Neff

New Holland Church Furniture / Mr. Michael Zvitkovitz

Repass Construction Services / Mr. Tad Drenenberger, Sr.

Rugo Stone / Mr. Brian Dyer

J. B. Wyble and Associates / Mr. Jim Wyble

"I thirst."

When we met with our sculptor, Thomas Marsh, to commission the sculptures for the new sanctuary, we had one request in mind: that he create for us a traditional crucifixion scene with the figures of Jesus, Mary his mother, and the apostle John. The figures were to be life-sized, and the figure of Mary is to be completely focused on her Son. To look at her is to immediately look at him. But there was a particular moment we asked Thomas to capture, a moment while Jesus is still alive on the cross. He speaks the words, "I thirst." He looks out at us as he says it. In that particular moment, St. John looks out to follow Jesus' eyes to see to whom he speaks, and in that moment his apostolic mission as well as the mission of the Church is defined. As the assembly at Mass, gathered at the foot of his cross to celebrate his offering of his Body and Blood to the Father, he includes us in this moment of Communion; we become a living part of this scene and are no longer merely spectators.

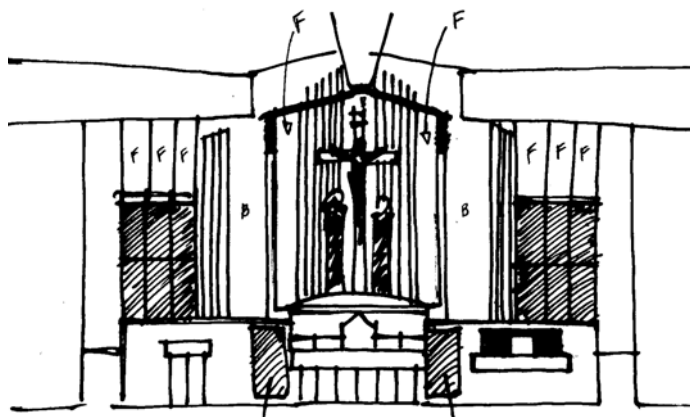
The figures were sculpted in clay, then were used to produce a mold. The sculptures themselves were cast in a cement with fiberglass filaments, a lightweight and very durable material which is then painted. The 600 pound cross is the heart of a white oak tree, aged and dried from Powhatan, Virginia. At its crossing is a small plug of dogwood, our state flower and also according to one legend the original wood of the cross.

The Other Sculptures

Representing the rank of angels, we chose Gabriel (every pipe organ needs the archangel Gabriel with a horn!) and Michael the Archangel, defender of all against evil. They represent the triumph of truth and goodness, complementary to the beauty of the music made by the pipe organ. At the altar level, one step removed from the actual floor of the sanctuary, are relief sculptures of Saints Peter on the left (holding his net) and Paul on the right, holding a scroll (recalling his teaching that the word of God is a two-edged sword). They stand at the rear of the sanctuary and their attention is on the altar, almost as though they might be concelebrating the Mass.

The Paintings

Representing the Church in heaven, there are twelve paintings arranged representing the Communion of Saints. These paintings are at present unfinished, but Fr. Rooney hopes to complete them in the coming months. They are, for now, the first painting of the figures which will be completed.



On the left top row are Miriam, David and Isaiah, from the Old Testament. Miriam sang the song of triumph when the Israelites passed safely through the Red Sea and the chariots and charioteers in pursuit were vanquished. If you think about it, everything depended on Miriam when she trusted in God and placed Moses in the Nile. David played his lyre in procession as the Ark of the Covenant was brought into its dwelling place in the Holy of Holies. Isaiah foretold the coming of the suffering servant, Christ.

First on the top right row is John the Baptist, who points back to Jesus just as Isaiah points from the Old Testament side. St. Anne, the mother of Mary, represents all grandparents and brings the scroll of the lineage which she gave to Mary and, ultimately, to Jesus. St. Cecilia, the patroness of music and musicians, is depicted traditionally holding a small pipe organ. Her feast day is today, November 22nd, the first day of our pipe organ at St. Mary.

On the lower left side are St. Joseph, and Saints Jude and Patrick, two of the namesakes of two parishes which grew from St. Mary in Fredericksburg. Likewise on the lower right-hand side are Saints William of York and Matthew, the other two parishes named as missions of St. Mary, and St. Leonie Aviat, the Foundress of our Oblate Sisters of Saint Francis de Sales. Her relic is placed in the altar this night at the dedication, and her biography is on page 5.

Renovation and Transformation

Our renovation was based on one simple idea: where there was not a single curve in the existing church, we introduced the curve of the earth which holds the cross of Jesus behind the altar. Traditionally a curve at the base of the cross represents Jesus' kingship over all the earth, as he reigns from the cross. Like a stone dropped into still water, the meeting of the cross and the earth begins to make concentric circles echoing first in the new circle of the sanctuary, then spreading down the steps, then continuing into the new pews. We now find ourselves changed, seated in the same rippling curves, transformed even in the way we gather by this impact of the cross and our world. Suddenly there are curves everywhere: in the porcelain tile patterns in the floor, in the columns of the altar, ambo and font, in the pipes themselves, in the four dedication crosses newly designed by Martin Marklin. The circle is even echoed in our Stations of the Cross which we purchased from St. Peter Church in Beaver Dam, Wisconsin, several years ago. All materials used are of God's creation and natural: cherry, oak and beech wood, ceramic, marble, limestone, bronze and copper and wax.



Altar, Ambo and Font

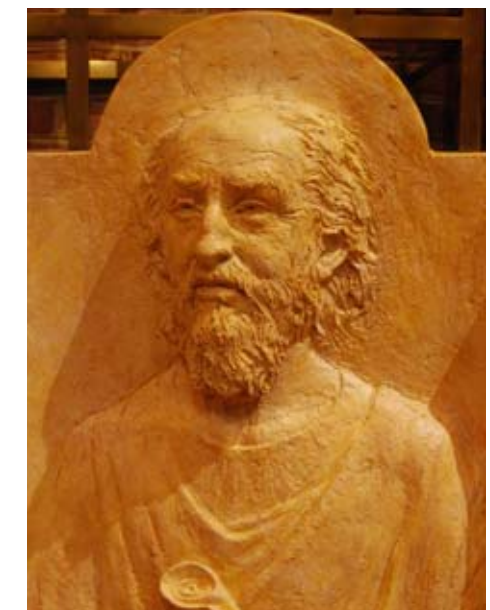
The stone found on the altar, ambo (pulpit), font and also the stone at the altar of repose under the tabernacle is limestone marble actually mined from beneath the old city of Jerusalem. Each block of stone stands on solid cherry columns: twelve under the altar for the twelve Apostles; four under the ambo for the four Gospels; and three under the baptismal font for Father, Son and Holy Spirit. Because of their terrific weight, they are fixed and noble in appearance as church documents require.

Presider's Chair

The chair located in the sanctuary which represents the authority of our Bishop has been refinished by Joe Wilkinson. It was originally received some twenty years ago from the Visitation Convent in Bethesda when it closed, along with the statues of Mary and St. Joseph outside the church.

Confessionals

New confession facilities are found in their most recent location on the Mary side of the sanctuary. We now have four confessionals equipped with a sliding screen which you may open if you wish to celebrate the sacrament face-to-face. The original confessionals, which haven't been used for ten years, have been opened up and fashioned by Bill Crisp into shrines in honor of the Sacred Heart of Jesus and St. Jude.



**GUIDELINES
for RECEIVING
HOLY
COMMUNION**

FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (Canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (John 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of Faith, life and worship, members of those churches with whom we are not yet fully united are not ordinarily admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of Canon Law (844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to the Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (844 § 3).

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

FOR THOSE NOT RECEIVING COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

United States Conference of Catholic Bishops, 1996



**PRAYER of
DEDICATION**

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 favored,
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. Amen.



Saint Mary of the Immaculate Conception Catholic Church
1009 Stafford Avenue • Fredericksburg, Virginia 22401
540-373-6491 • www.stmaryfred.org