



Veritas

*Veritas Mission Statement:
"remembering the past, celebrating the present,
proclaiming the future"*



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"Be who God meant you to be and you will set the world on fire".

St. Catherine of Siena

THE BELL

This is a product of the Paccard Bellfoundry at Annecy, France, a family foundry originating in 1796. They are well known in Europe, USA and other countries today.

The bell has a music note C sharp.

BLESSING

Lord,

from the beginning of time your voice has called to us, inviting us to communion with you, teaching us the mysteries of your life, guiding us on the way to salvation.

With silver trumpets Moses summoned Israel to gather as your people.

Now you are pleased that in this Church the sound of bells should summon your people to prayer.

By this blessing ✠ accept this bell into your service.

May its voice direct our hearts toward you and prompt us to come gladly to this church, there to experience the presence of Christ,

listen to your word, offer you our prayers, and both in joy and in sorrow be friends to one another.

We ask this through Christ our Lord.

Amen



LOGO



The new Parish Logo contains three symbols:

The star signifying St Dominic (the legend relates that when St Dominic was a baby his godmother saw a star on his forehead during his baptism).

The bell tower signifies the parish community and the Cross shows the parish's catholic identity.

The colours, yellow and orange were chosen as the bright colours calls us to be beacon to the wider Melton community.

Both the words "St Dominic's" and "St Catherine of Siena" are included to embrace the unity of the Parish of Melton.

INTRODUCTION

An invitation was extended to all parishioners of St Dominic's Parish, Melton, during the season of Lent 2008, to investigate whether the prayer life of our community could be strengthened by a new and renewed liturgical environment.

The nearly forty people who responded to the invitation formed an advisory group, representative of a cross section of the spiritualities, issues and aspirations that comprise our congregation. We gathered on five weekends, for fifteen hours of formation, discussion, prayer and fellowship, to discern what the Spirit is saying in our church. In our gatherings, we have opened-up dialogue, listened to one another, and collected the wisdom amongst us, in order to envisage the opportunities that a renewed community of faith might find a new place of worship.

Our work focused on the challenge of a new church building, but we approached this subject as a journey of discovery, without any foregone conclusion that such a challenge will be met. Our discussions took place in an atmosphere of 'consensus', searching for common understandings and shared concepts. We painted 'word pictures' of a journey for the parish

by identifying and naming our most fundamental values, our most cherished treasures and our most important needs.

If new construction is pursued, we ask that our parish leadership remain accountable to responsible stewardship, with consideration given to staged construction and manageable financing.

Our work sets forth aspirations regardless of any specific site location. A subsequent study can examine potential sites and their relative merits in the context of these aspirations.

The following concept statements are prayerfully and thoughtfully offered as a vision for the future of our church – its people and its building – and as a vehicle for further discernment concerning location, design and implementation.

Concept One – We value parish life.

Concept Two – We value the sacraments. They are the focal point of parish life and bind all of our faith activities. Their centrality and constancy directs our journeys of faith.

Concept Three – We value simplicity in our church environment.

Concept Four – We value a sense of welcome and inclusiveness.

STORY OF CREATION

NARTHEX

The narthex is an architectural element typical of Early Christian and Byzantine basilicas or churches consisting of the entrance or lobby area located at the end of the nave, at the far end from the church's main altar. Traditionally the narthex was a part of the church building, but was not considered part of the church proper. It is either an indoor area separated from the nave by a screen or rail, or an external structure such as a porch.

By extension, it can also denote a covered porch or entrance to a building



MEANING OF THE WINDOWS

The Wurundjeri people say that our story is similar to theirs. Our story is by our chosen faith, our Jewish tradition, their story is by the dreaming. We both have creators and we believe in our creators. There is Bunjil the eagle. In the creation story they say that we belong to the land, that we are part of the land and the land part of us. Wurundjeri also say that there is a place for everyone and everyone has a place on this land. Here at St Catherine of Siena we hold to this place of gathering for the people of Melton. May this sacred place be a site of initiation, healing and commitment. May we all be open participate in the ongoing story of creation.

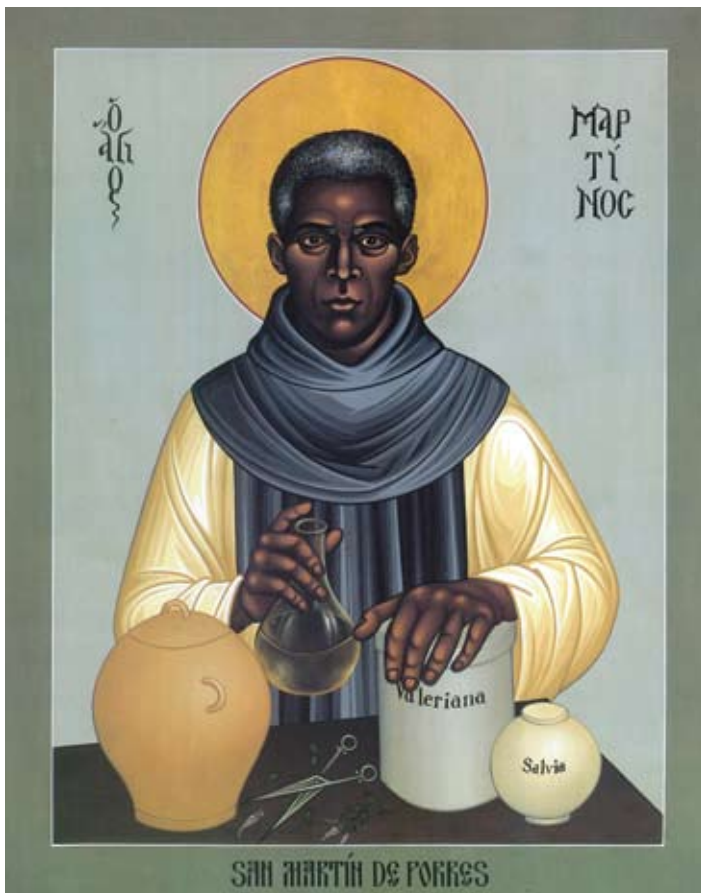
Ancient dreaming is Bunjil the eagle / God the Father and Old Testament

Christ's guidance is the Southern Cross / modern dreaming / New Testament of Jesus suffering

Anthony's Cutting and Melton Weir – local reflection of God's creation

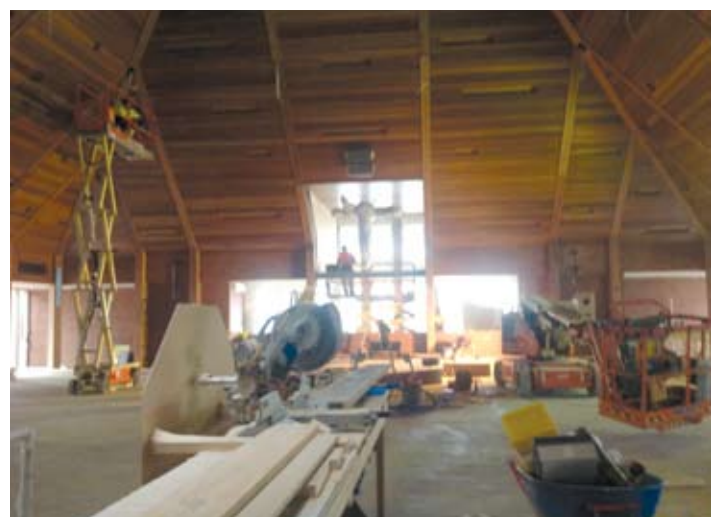
Light /darkness beginning of creation

Message stick – bearer of the Good News.

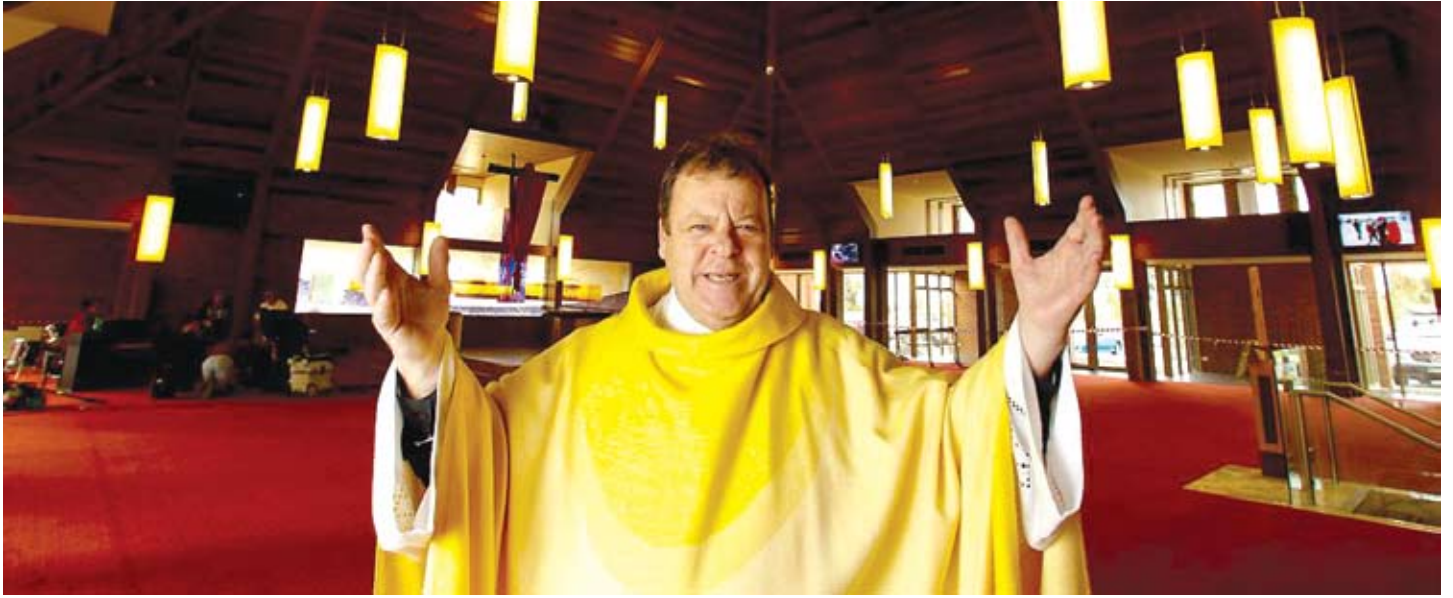


The Icons reflect the favourite Patron Saints through our community

THE CHURCH IN PROGRESS



STORY OF REDEMPTION



RECONCILIATION WINDOW

This window was designed by Father Michael Moody, he drew inspiration from a drawing given to him by Suzette Herft in 1983.

It is the nails form a Cross, which reminds us of the wounds of Christ. The nails also reflect the ancient Jewish tradition of Year of the Jubilee. (The English term Jubilee derives from the Hebrew term yobel (via Latin Jubilaeus), which in turn derives from yobhel, mean ram; the Jubilee year was announced by a blast on an instrument made from a ram's horn, during that year's Yom Kippur.)



BAPTISMAL FONT

"By Baptism, people are grafted into the Paschal Mystery of Christ.' [Sacrosanctum Concilium #6] The font acts not only as the place of Baptism but as a constant sign of the new life in Christ which this sacrament confers." The Parish Church #112

SKY LIGHT

Here in this place new light is streaming,
Now is the darkness vanished away,
See in this space out fears and our dreamings
Brought here to You in the light of this day
Gather Us In

Marty Haugen

PROCESSIONAL CROSS

The Processional Cross is made by Huon pine, holding a small replica of the crucifix.

OUR PLACES OF DEVOTION

"... thus, images of the Lord, The Blessed Virgin Mary, and the Saints, in accordance with the Church's most ancient tradition, should be displayed for the veneration of the faithful in sacred buildings, and should be arranged so as to usher the faithful towards the mysteries of faith celebrated there." (GIRM 2000 art. 318)

These devotional areas within the Church, rich in our history, place before us varying aspects of our faith.

Community of Saints
Marion Chapel
Chapel of Petition
Chapel (24 hour)

ASCENSION WINDOW

The interior of St. Catherine of Siena has a beautiful and dominant ceiling structure, which is themed on the ancient and traditional concept of the church as



a great timber-framed ship (a reference to Noah's Ark) – this is an architectural representation that has been used in Christian churches over the centuries and has no better example in the Neo-Gothic style than the roof of the nave of St. Patrick's Cathedral in East Melbourne.

Into this environment the artist of the Ascension window, Leslie Baxter, has depicted the globular ocean across the base of the three panels of the window (the metallic blue colour area) and represented mankind and the continents of the world with blocks and panels in the horizontal bar of warm golden brown tones. This is to represent in global terms the last words that Jesus is recorded to have said before his ascension: "you shall be witnesses for me ... even to the very ends of the earth" (Acts Ch.1: 8). The artist has represented the ascension in an abstract, but strongly symbolic way, with a column of brilliant colour and vertical movement, leaving the earth and entering the cosmic abyss beyond the visible horizon: "...and a cloud took him out of their sight" (Acts Ch.1: 9).

The window also reminds us of the gift of the Eucharist that Jesus left behind to support us in his absence and to remind us of him. Through the sea blue and cosmic clear glass of the left hand panel, we are made aware of the tabernacle located in the Twenty-four Hour Chapel behind the Altar, and the words adjacent to it, superimposed over the depiction of the earth: "Mystery of Faith. When we eat this bread and drink this Cup, we proclaim your Death, O Lord, until you come again". These words which draw our eyes to the tabernacle, also lead them back to the representation of the ascension, reminding us of the assurance of Jesus' return: "This Jesus who has been taken up from you to heaven, shall come in the same way as you have seen him going up to heaven" (Acts Ch.1: 11).

The window presents the Ascension of the Lord within the context of his final instruction to his disciples: "Go into the whole world and preach the gospel to every creature" (Mark Ch.16: 15). It depicts his leaving and the promise of his return, and the means by which he has sustained us during his absence with the gift of the Eucharist.

The artist of the Ascension Window is Leslie Baxter, and was manufactured in the studio of Architectural Glassworks, East Kew, Melbourne.

CRUCIFIX

"There is also to be a cross, with the figure of Christ crucified upon it... where it is clearly visible to the assembled congregation." (GIRM 2000 art, 308)

Our Crucifix, sculpted in bronze by Mal Wood, hangs in the middle of the Arch and depicts the crucified Christ. The face of the Christ looks at the congregation and confronts them with the reality of the crucifixion and, with the right hand raised off the cross beam, invites resurrection.



The Crucifix was unveiled at our first Mass on 20th July 2013

I came to be the sculptor for this crucifix due to the devastating passing of Pauline Clayton, the original artist contracted to produce this work. She was my friend, colleague, mentor and mother in law. I have been greatly influenced by her contemporary interpretation of the scripture in her art.

The crucifixion is an iconic image. We have all grown up surrounded by various depictions of Christ's suffering and death. I chose to sculpt Christ in resurrection, with his right arm leaving the cross. His head is up, face visible, not hidden behind a beard. I would like the viewers to be able to look into his eyes, to see his compassion, courage, love, acceptance and forgiveness.



A Living Time Capsule



Father Michael showed a passionate interest in the making of the crucifix. He visited the studio almost weekly to watch the progress. Any queries I had for him were taken back to the parishioners for consultation. So much so that towards the end of the project I felt I was in collaboration with not just him but his whole congregation. This made it all the more fitting for the hollow sculpture to hold the names of all these people.

I hope that my crucifix will inspire people to be the best they can be and generate compassion. That we recognise ourselves in the experiences of strangers and to make their pain matter to us as much as our own.

Mal Wood

Israel, the Lord who created you says, "Do not be afraid – I will save you. I have called you by name – you are mine. When you pass through deep waters, I will be with you; your troubles will not overwhelm you. When you pass through fire, you will not be burnt; the hard trials that come will not hurt you." Israel 43

Father Michael organised a petition of over 2500 names to place in the Crucifix head.

THE SANCTUARY

The Sanctuary is the place where the altar stands, where the Word of God is proclaimed, and where the priest, the deacon and the other ministers exercise their offices. It should be suitably marked off from the body of the Church whether by it being somewhat elevated or by a particular structure and ornamentation" (General Instruction on the Roman Missal 2000 art. 295)

THE ALTAR

"..., it should be kept in mind that the Eucharistic celebration itself is the true centre of Christian worship and indeed the whole Christian life. The actual celebration of the Eucharist is the focus of the normal Sunday Assembly, and the altar its centre." (Eucharisticum Mysterium #1)

The primary Relic of Maria Goretti is placed in the altar.



THE AMBO

"The dignity of the Word of God requires that the Church have a place that is suitable for the proclamation to the whole congregation of the faithful naturally turns during the Liturgy of the Word." (GIRM 2000 art. 309)



THE PRESIDER'S CHAIR

"The chair of the priest celebrant must signify his office of presiding over the gathering and of directing prayer."

At the time of printing our Chair is being made – of laminated jarrah and in keeping with the total design of the Sanctuary.

RELIC – MARY MACKILLOP

The secondary relic of Saint Mary MacKillop is placed in the Sacred Oil Cabinet.

THE BLESSED SACRAMENT CHAPEL

"In accordance with the structure of each church and legitimate local customs, the Most Blessed Sacrament should be reserved in a tabernacle in a part of the church that is truly noble, prominent, readily visible, beautifully decorated and suitable for prayer." (GIRM 2000 art. 314)

The tabernacle has been placed in our chapel and is visible from the church.

The Blessed Sacrament Chapel is accessible 24 hours a day for prayer and devotion.



The temporary tabernacle was donated in memory of Monsignor McGuire

PRAYER GARDEN

The Prayer Garden consists of the Stations of the Cross.

The Memorial Wall is symbolised in the stone that is rolled away on Easter morning. 'He is Risen.'

Luke 24:2 - They found the stone rolled away from the tomb

PEOPLE INVOLVED WITH THE RENOVATION

Most Rev Denis J Hart DD

Archdiocesan Building Advisory Service
– Trevor Power

Concept Design

Randall Lindstrom

Architects

Centrum Architects

Builders

ADZ Building Group

Frank Amato (Foreman)

Geoff Skellern (Project Manager)

Special mention to Malcolm Smith (Project Manager) (Passed away 26th April 2013)

Landscaping:

Brett Huxtable, Your Space Landscape

Artists

Mal Wood (crucifix)

Leslie Baxter (Ascension Window)

Frank Debrincat (Story of Creation & Reconciliation Windows)

Parishioners of Melton

Parish Church Building Committee

Brendan Richards, Annette Mackay,

Dee Sliwa, Frank Sultana, Jenny Brown,

Mary Drew, Sandra Kenely, Vicki Cassar,

Father Michael Moody (Parish Priest)

A special thank you to all those individuals and groups who have donated their time and money.





Father Michael places the 2500 names in the crucifix



ICONS FOR THE COMMUNITY OF SAINTS CHAPEL



ST. TERESA OF AVILA



OSCAR ROMERO OF EL SALVADOR



ST. CATHERINE OF SIENA

A SHORT HISTORY

In 1841 the Census of Bourke, taken in an area extending from Upper Werribee to Penny Royal Creek, Melton, recorded that there were 14 Catholics in Melton.

About 1855 Fr. O'Connell, Parish Priest of Bacchus Marsh, began to see the need for a Church at Melton. Archbishop James Goold laid the foundation stone for the Church on the 26th November, 1876. That he laid the stone is certain, that he laid it well is also certain, for no trace of it can be seen today. He dedicated the newly built Church, called St John Chrysostom's, on 25th February, 1877. When and why the name was changed is uncertain but by the 20th March, 1897, the Advocate reported the name as St Dominic's Church. The cost of the new building was fourteen hundred pounds.

1878 St Dominic's Church



The first Catholic school, St Catherine of Siena, was opened on Kororoit Creek in 1862 but closed in 1875 because of a lack of numbers. From the 1890's up until about 1915 nuns from St Joseph's Convent in Bacchus Marsh travelled down by train each Saturday to give Religious Instruction to the children. The ladies of the Parish took over from the nuns and a band of catechists was formed as numbers increased.



THE FAMILY TREE:

1839 – 1848 Part of Port Phillip Mission (Victoria)
 1848 – 1854 Part of Keilor Mission
 1854 – 1871 Part of Bacchus Marsh Mission
 1871 – 1878 Part of Gisborne Mission
 1878 – 1972 Part of Bacchus Marsh Parish

THE PRIESTS

Fr. William Shinnick Fr. Eugene O'Connell
 Fr. Timothy O'Callaghan Fr. William O'Brien
 Fr. James MacGillicuddy Fr. Andrew Ryan
 Fr. Daniel Horan Fr. M. Ryan
 Fr. P. Gleeson Fr. J. Ellis
 Fr. L. Hartnett Fr. G. Gavan Duffy
 Fr. H. Steele Fr. William Donegan
 Fr. M. Moody

In 1972 St Dominic's became a separate Parish and Fr William Donegan was appointed as Parish Priest. The Presbytery was built in 1973 followed by St Dominic's school in 1976. Until the numbers of parishioners became too large, Sunday Mass was held in the Church, then in the school, then in the Worship Centre which was built in 1979.

St Anthony of Padua School, in Melton South, was opened in 1979. In 1983 St Anthony of Padua became a separate Parish, with Fr Peter James appointed as the first Parish Priest.

Catholic Regional College opened in 1980 in the St Dominic's Church hall for Term One, then on the present site in Bulmans Rd later in the year. St Catherine of Siena School opened in 1984. All the schools have been extensively enlarged and improved over the years.

Bishop Vincent Long turned the first sod for the building of St Catherine of Siena Church early in 2012. Archbishop Dennis Hart will celebrate mass for The Solemn Dedication of the Church and Altar on the 3rd August, 2013.

St Catherine of Siena Church will be a gathering place for the Catholic people of Melton. We pray that the Church be a place of worship and faith as the present Parishioners gather to celebrate our Catholic heritage and hand on the legacy of past parishioners to future generations.



PARISH PRAYER

O God, builder-like, assemble us!

Potter-like, shape us!

Baker-like, knead us!

Make us a house open to all,
A vessel of water for every thirst,
Make us bread for the world.

We gather here in Your name
acknowledging the loving labour
of those who came before us in faith.

In this place we cling to Your Word.
Here we call on Your mercy, and here
We lift up our hearts to give thanks,
To give praise which enables us to say –
Amen

SPECIAL POSTMARK

Our Special Postmark to Commemorate the official opening of St Catherine of Siena Church is available at Melton Post Office until 31st December 2013k.

