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PUBLISHING INFORMATION

Published by:
Holy Cross Parish, Dundrum,
November 2017.

Layout & Print:
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Unit 6, Bridgecourt Office Park,
Dublin 12.

Cover Photo:
Holy Cross at Dawn,
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*'Let the Church
always be a
place of mercy
and hope, where
everyone is
welcomed, loved
and forgiven'*

Pope Francis

TÁ Fáilte Romhat

Much could be written about the story of restoration and building in Holy Cross these last two years. I will always remember Thursday 22nd December, 2016 as a day of excitement and some degree of trepidation as my colleague, Fr. Kieran, and I opened the church doors for parishioners to view their restored parish church after nine months' work. The next day was equally emotional as I introduced our 'Carols in the Church'. To experience your delight, parishioners and visitors alike, as you visited our restored parish church, was truly memorable.

Father Dominic Ryan was very courageous in the 1950s in extending Holy Cross Church and building a parish hall. Through the foresight of a much-loved Kerryman, Fr Donal O'Doherty, the parish was fortunate to be able to undertake the projects shown in these pages. Project funding was secured through the sale, in 2007, of the land-locked field behind the church. Dundrum parish gave €1million of the proceeds of the sale to the Archbishop of Dublin for use in helping developing parishes. It gives us much joy still to have been able to share our good fortune at that time.

It is sometimes said of a person that they are 'perfect for the job'. Nothing could be truer said than for Fr. Kieran McDermott and the extraordinary leadership and time that he gave in restoring Holy Cross. It has been an honour for me to work alongside Kieran and the Development Buildings Committee these last years.

Our restored church, new parish office and pastoral centre represent the culmination of eight years' work led by a small group of parishioners who gave generously of their time and talent. Fr. Kieran and I, wearing our 'hard hats', attended forty-five site meetings, where we saw the skill of the design team and Cedar Builders. I have much admiration for the talents of the various craftsmen who worked on our project.





Sunday 26th February, 2017 was another special day as Archbishop Diarmuid Martin blessed the new Baptismal font and baptised the first two children, Charlie and Aislin. With all "hi-vis" jackets gone, it was a joy too to see the delight of our building/design team and Development Buildings Committee.



The relocation of the striking Baptismal area to the very centre of the church is a daily reminder that we, the baptised and anointed, are commissioned to 'Go out into the World'. I sometimes wish Pope Francis didn't challenge so deeply, my living of the Gospel. He writes in the 'Joy of the Gospel' about the parish as "an environment for hearing God's word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration... and a centre of constant missionary outreach." If our parish is to continue to be 'at the heart of Dundrum', we need to pray for, support and encourage each other as we each listen to the call of the Holy Spirit in our lives and for our community.



I hope that you enjoy this souvenir book and that it brings you closer to the beautiful art and architectural narrative that shines a light on the story of God's love and care for us. May you find in this, your parish, the open door of acceptance, hospitality and blessing on your journey.

So in Peace

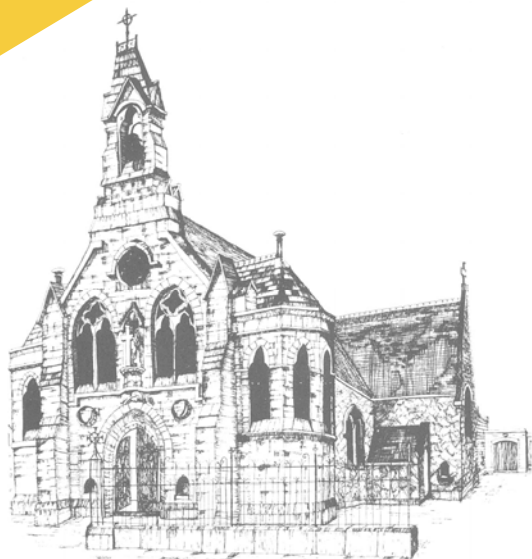
John Bracken

Fr. John Bracken,
Co-Parish Priest





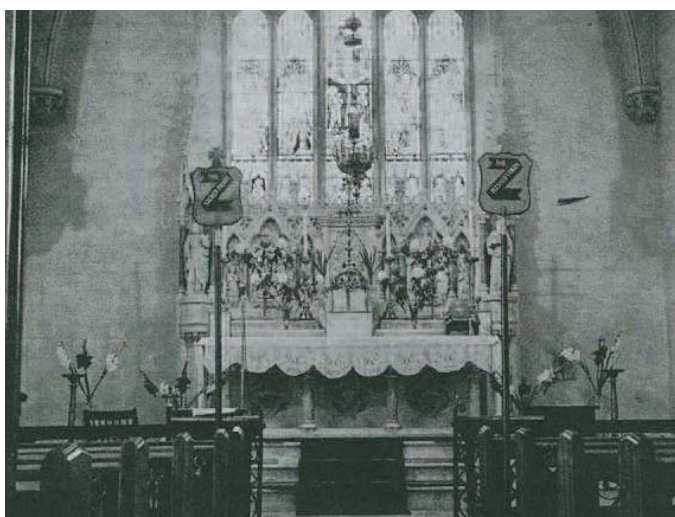
The Story and Vision of Holy Cross



A passer-by entered Holy Cross Church in the afternoon of October 4th 2017 and exclaimed: "What a beautiful Church!".

How did Holy Cross come about? What is the story of this Church and the recent restoration works?

It started in 1813, over 200 years ago! When Booterstown Parish was created in 1787 it included the Dundrum area where a village had just begun to take shape. By 1813 the number of Catholics had increased sufficiently for them to build a chapel, on the site of the present Church, behind houses on Main Street. It was a plain rectangular barn-type structure which, after the

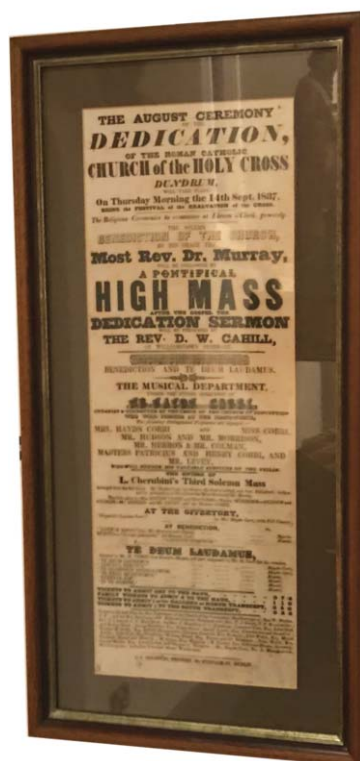


Original Altar

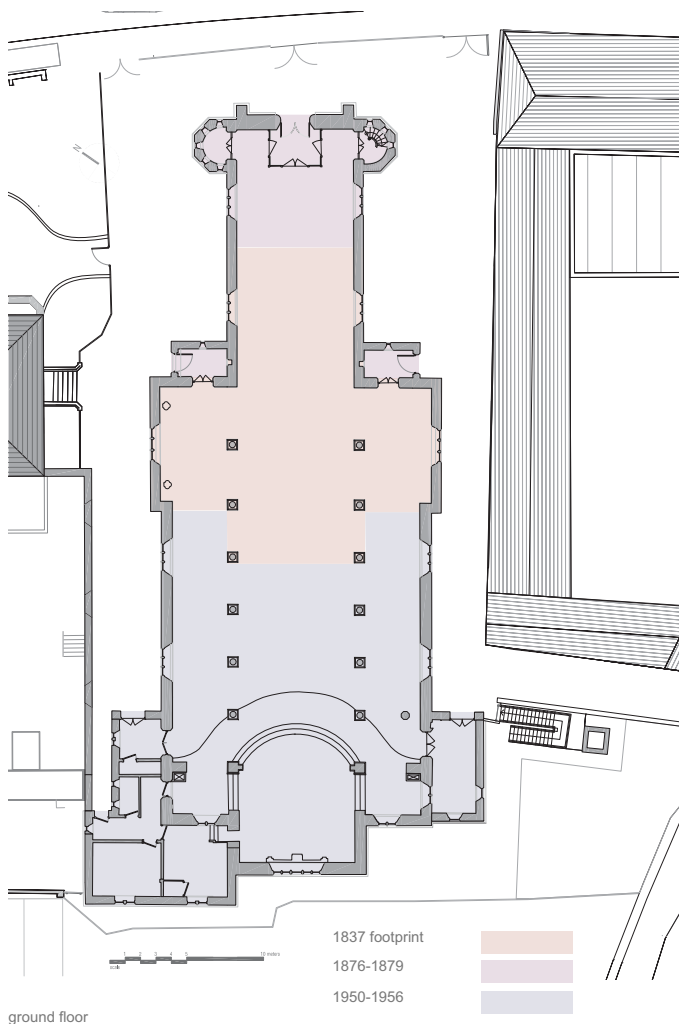
Emancipation Act of 1829, was extended towards the street, by removing the buildings in front of it. This cruciform Chapel was dedicated on the Feast of Holy Cross, 14th September 1837. A poster framed inside the main entrance doors of the Church gives details of the dedication ceremony and the admission charges!

The development and opening of the Dublin and South Eastern Railway to Dundrum in 1854 brought many benefits to the area. To cope with larger numbers a meeting was held in the Chapel in 1876 to discuss improving and enlarging it but the curate, Fr. Joseph Hickey, came prepared with plans for a new Church, designed by George Ashlin. Building started in May 1877 and was completed in 1879. The date imprinted on the outside of the building is 1877, but it is likely the year the front facade was completed. The new Church was dedicated on 6th July 1879 and, on 2nd November, Dundrum was separated from Booterstown and made a Parish, with Fr. Hickey as Parish Priest. Historic records also indicate that in 1879 a 150-year lease of the Church site was granted by Pembroke Estate. The diocese acquired the lease in 2002.

Parochial House (now known as *Emmaus*) was completed some time after the Church in 1879. The total cost of building and furnishing the Church and Parochial House was £8,300. The Architect was George Coppinger Aslin and the builder was Michael Meade.



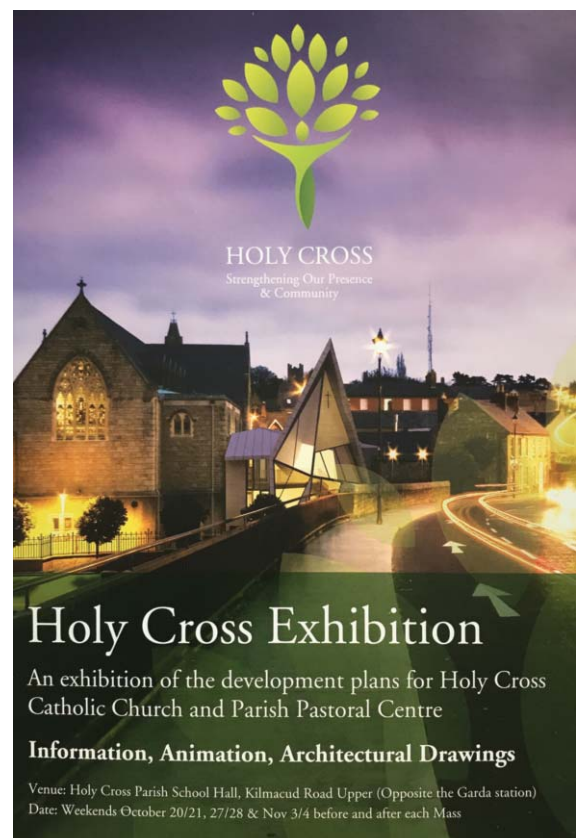
In the early 1950s, Father Dominic Ryan decided an extension was needed. A major extension was completed in 1956, doubling the size of the Church to its present day footprint. This was an amazing project at the time, as the original footprint of the chancel and nave were removed and rebuilt at the western end of the Church where they are located today.



The original nave was at the two coloured pillars beside the new Baptismal Font. The contract included the basement. In total, these works cost £54,000 plus professional fees. The Architects were Downes, Meehan & Robson.

In the early 2000s we had a small fire in a confessional. Then we had issues with roof leaks and a heating system which regularly malfunctioned. At the same time Parochial House was no longer considered habitable.

Fortunately in 2000 we had an approach from the developers of the new Dundrum Town Centre seeking



to purchase part of the grounds of the Church which were no longer in use and no longer needed by the Parish. Father Donal O'Doherty, then Parish Priest, secured an enormous sum of circa €4 million for this piece of land. The Finance Committee of Holy Cross Parish decided to give a sum of €1m to the Diocese for use in developing parishes.

In 2008 Father Kieran McDermott arrived as the new Co-Parish Priest. He formed a "Development Buildings Committee" and "volunteers" for this Committee were recruited by Father McDermott. The Committee was entirely formed of parishioners, who had a variety of talents and professional skills to offer. The Committee members included; a senior counsel with experience of development projects, an architect with experience of church buildings, a town planner, an artist, a lecturer in architecture, a builder and finally a local business person.





We cut our teeth with the restoration of Parochial House. This project cost €450,000 and enabled our Co-Parish Priest, Father Kieran McDermott to move into Parochial House. We then focused our attention on the Church. We decided to run an Architectural Competition and sought the assistance of the Royal Institute of Architects of Ireland. This was the first such competition in the Diocese for over 40 years. Procedures and a Prize Fund were agreed with the RIAI.

As I sat and listened at a Development Buildings Committee meeting one day, the words of Martin Luther King; "I have a dream" came to my mind when Father Kieran McDermott said; "I have a vision".



Holy Cross Church, c.1879



Development Buildings Committee at work

Together, we broadly outlined this "vision" to include;

- the creation of a welcoming and peaceful place for all who might visit the Church;
- endeavouring to encourage more visitors to the Church;
- the creation of a new Baptismal Area in the centre of the Church to emphasise the central importance of this Sacrament;
- enhancement of the organ and music;
- an opening up of the Church grounds and finally;
- a Pastoral Centre.

We received approximately 30 entries to the Competition and eventually we decided on a winner, the entry of Niall D Brennan & Associates who were appointed as Architects for the Project.

Following many months of discussions we arrived at a "Proposal" which we were in a position to place before the parishioners for their views. In Autumn 2012, we held an "Exhibition" and using graphics, illustrated the proposed Project to all. We received many encouraging comments and suggestions. The Architects, upon further consultation with the Development Buildings Committee, were finally in a position to submit a Planning Application for the restoration of the Church and the building of a new Pavillion and Pastoral Centre.

In tandem with this, the Committee was working closely with our Parish solicitors to obtain the balance of the funds from the owners of Dundrum Town Centre. The original deal included an element of deferred payment. To complicate this, the National Asset Management Agency (NAMA), a Government Body established to deal with distressed property



investments, was now involved. This element was very time consuming, indeed it was a number of years before we obtained agreement and the balance of the funds. I must at this stage acknowledge the assistance of our new Co-Parish Priest, Father John Bracken, who arrived in the Parish in Autumn 2013.

Luckily, the plans all came together in 2014; permission was granted, tenders for the Project were sought and Cedar Builders of Wicklow was appointed as the main contractor in 2015. Work began in October 2015 and the Church was closed in April 2016 for the restoration work to commence.

We thought we had been busy up to this! Well, we were blessed to have a Project Manager, Noel Duffy, who looked after the interests of the Parish. We, including Father Kieran and Father John, were dealing with many, varied issues on a constant basis, ranging from; conservation issues, baptismal font, reconditioning of the organ, reliquary for display of the Relic of the True Cross, flooring, extension and enlargement of the Altar area and sacristy, restoration of the reredoses, restoration of the tabernacles, seating, lighting, stained glass windows, confessional, Stations of the Cross etc. not forgetting the Parish Office and Pastoral Centre where work was also ongoing.

The Parish received the Church back from Cedar Builders just before the Christmas ceremonies of December 2016. This was a very emotional time for both Father Kieran and Father John and indeed the entire Development Buildings Committee. How would parishioners react? Would parishioners like the restoration? Had we achieved the "vision"?

As a Committee member, that reopening day was very satisfying. Crowds were outside the Church waiting for the doors to be opened. The memorable words confided to me later by both priests still remain in my mind "Paul, this is a great day for us as priests to open

the doors of this Church to the followers of Jesus ". And for us Committee members, it was an equally great day and a great Christmas. The reaction of parishioners was overwhelmingly positive. In that first week many thousands of people visited Holy Cross. The Church was blessed by Archbishop Diarmuid Martin on the 26th February 2017 and two children were baptised in the new font at a special Mass at 12 noon.

The new Parish Pastoral Centre will be opened and blessed on November 18th by Father Kieran McDermott. The cost of the Project including professional fees will be approximately €4.2m. Our thanks go to all those people who contributed in so many ways to achieving this wonderful dream.

This was the culmination of Father Kieran's "I have a vision" and I know it is the hope and wish of both Priests of the Parish that the message of Jesus will be heard in Holy Cross Church by many more generations of families and that our beautiful building will reflect the light of God and give life to those who enter this sacred place.

We, as a Committee, were honoured to have been involved in the restoration of "This sacred Church with its beauty and its peaceful atmosphere where the people of Dundrum Parish have gathered to worship since the nineteenth century".

Father Kieran McDermott was appointed by Archbishop Diarmuid Martin to be the Administrator of the Pro Cathedral in Dublin in Autumn 2017. We wish him well in his new ministry and would not be surprised to see another "vision" becoming a "reality" at the Pro Cathedral!

Paul O'Neil,
Chairperson of the Development Buildings
Committee (2008-2016)

Holy Cross Church Organ

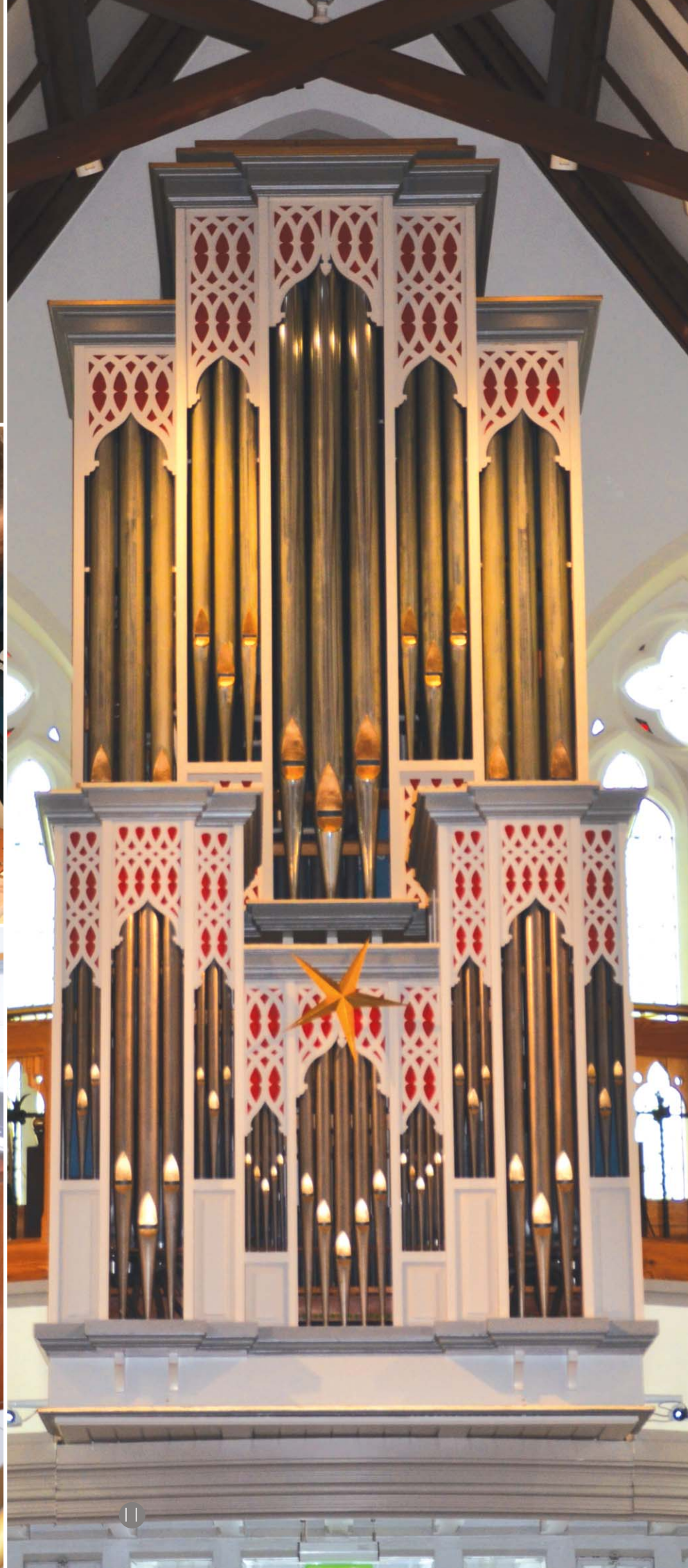
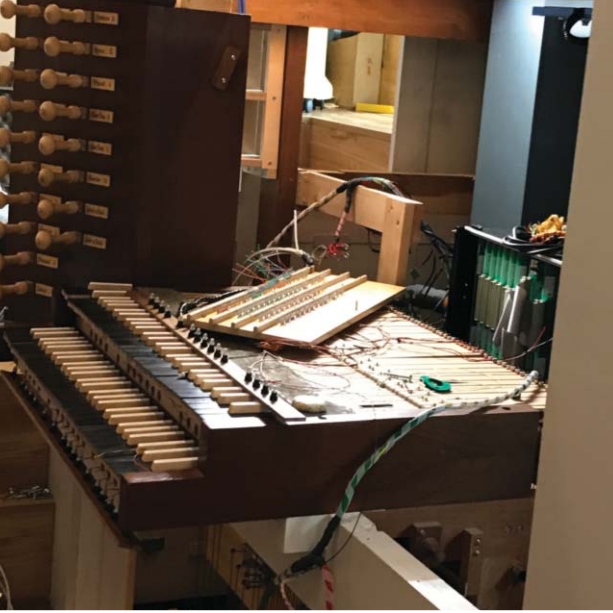
The church organ is an essential part of our musical liturgy. The organ is used to accompany the cantor and choir in congregational hymns and other liturgical pieces. This music greatly enhances and enriches our worship. Therefore, the restoration and renovation of the organ was a key element of the refurbishment of our church.

The Holy Cross organ was originally presented to the Parish Priest by his parishioners in 1885. It was built by the Dublin firm, Telford and Telford, and cost £230. The money was chiefly raised by Mr H Macken, assisted by the curate, Rev. E J Burke.

In 1982, the organ was rebuilt by Kenneth Jones Pipe Organ Builders. This was undertaken by Fr Wilkinson to heighten the organ and improve the space in the choir gallery. The original organ was built and voiced for the much smaller chapel before its extension. The organ was completely new apart from 686 original Telford pipes that were incorporated in the new organ, giving a total of 1554 pipes.

In 2016 Kenneth Jones returned to Holy Cross, under the guidance of Professor Gerard Gillen, to restore, clean and overhaul our organ. The organ was completely dismantled and removed to their workshop in Co. Wicklow, where it was refurbished. This included restoring and re-leathering the bellows, installing a new motor fan and carefully cleaning and restoring the organ pipes. A further 56 pipes were added to the choir division to supplement its range. Finally, the organ cases were made good and repainted. The organ was also slightly rearranged to allow for the extension of the choir gallery.





The Holy Cross Reredoses

Each altar in Holy Cross is adorned with a set of panels depicting major joyful occasions in the life of Christ. The sculpted panels are known as reredoses, a word derived from the Anglo Norman 'areredos' which originally referred to backdrops to open hearth fireplaces or screens. The name is now generally only used when referring to altarpieces. Although visually at the centre of the celebration of the Eucharist and other liturgies in Holy Cross, the extraordinary significance and symbolism of the altars and their associated sculptures could go largely unnoticed. However, their restoration reveals their fine sandstone and marble detail and draws our attention once again to the life of Christ which they so beautifully depict.



Main Altar



The Main Altar Reredos

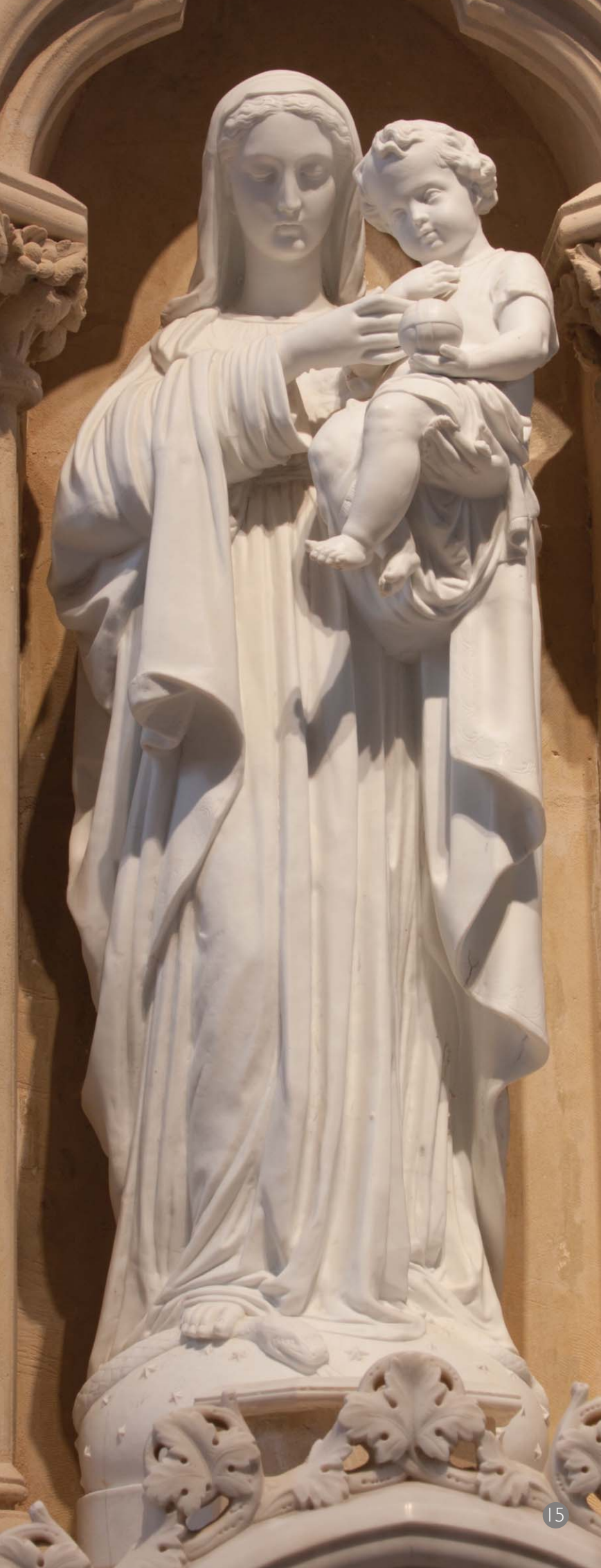
The reredos on the main altar depicts the alpha and omega of Jesus' life in three panels on either side of the tabernacle. The left hand side celebrates the Nativity and the right hand side, the Resurrection. Each centre piece is attended by two panels of Angels. Free standing statues of St. Peter and St. Paul stand guard at either end of the altar.

An interesting feature is that the three altars were executed by the firm Pearse and Sharpe of Great Brunswick Street (now Pearse Street). Mr William Pearse of that firm, a native of Devonshire, was the father of the brothers Padraic and Willie Pearse.





Our Lady's Altar



Our Lady's Altar Reredos

On Our Lady's altar, the central marble statue of Our Lady and Child is flanked by panels depicting the Annunciation and the Assumption. The Tabernacle door depicting images of Matthew, Mark, Luke and John was also restored.



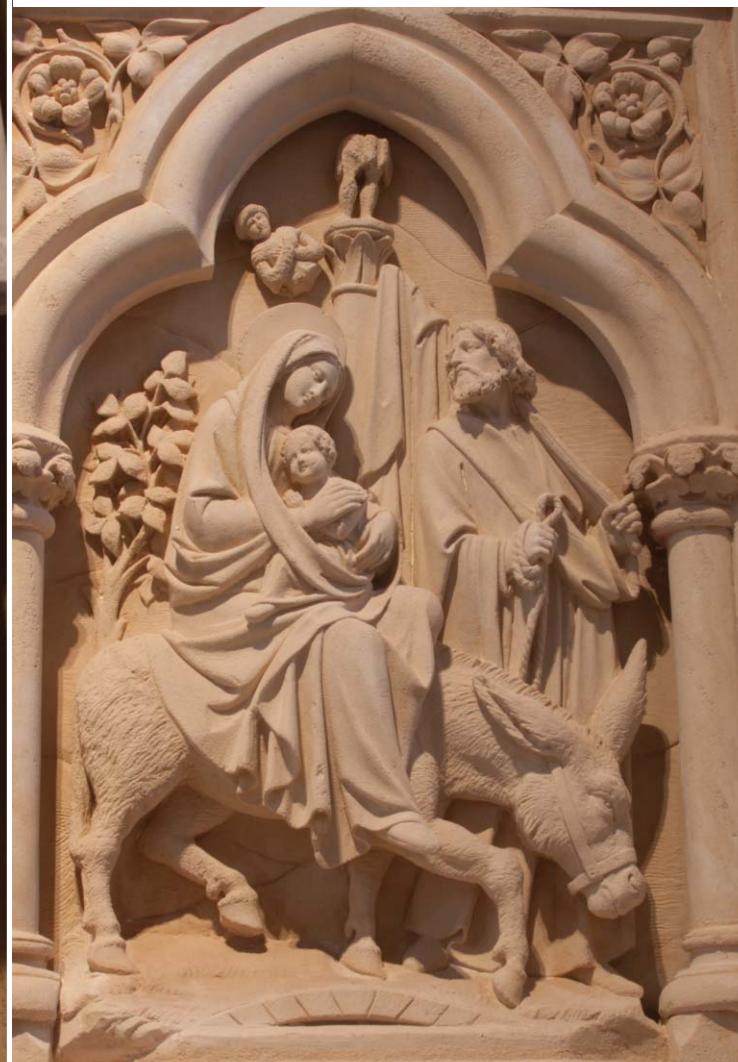


St. Joseph's Altar



St Joseph's Altar Reredos

On St Joseph's altar, a statue of the saint stands between depictions of the Betrothal of Mary and Joseph and the Flight of the Holy Family into Egypt.





The Altar Table Reredos

On the panel under the altar table, there are three circular medallions. They are carved in white marble with circular frames and are enriched by deep red marble inlays. The carvings here convey a message of great subtlety and depth, reinforcing the symbolism of the altar itself.

The right medallion uses the image of the passion flower recalling Christ's Passion. The details of the flower have traditionally evoked symbolic elements of the Passion.

Within the left medallion, vine leaves, grapes and heads of wheat recall the bread and wine, the Body and Blood of Christ, symbolising the Eucharist.

The central panel is complex, focusing on the Sacred Heart of Jesus. It includes a crown of thorns surrounding a circular host-like disc, in the front of which is a heart topped with flames from which a cross rises. A stream of blood pours from the side of the heart into a chalice. This medallion is a dramatic depiction of the Passion and of the words of the consecration.

A written message is found on two ribbon-like banners across the side medallions. In Latin it reads; *Cor meum jungatur vobis* - 'My heart is joined to you'. This quotation originates from The Society of the Sacred Heart which was founded in France in the 1800s by Saint Madeleine Sophie Barat. It is the motto of the Sodality of the 'Children of Mary of the Sacred Heart'. It was most likely included with the symbols of the Passion and Eucharist on the Holy Cross altar because of the location, within the parish boundary of the time, of Mount Anville Sacred Heart school. It is also appropriate considering the integral part played by Our Lady in the Passion and Death of Her Son, Jesus Christ.



Stained Glass Windows

Sermons in Light

Over the years, the stained-glass windows of Holy Cross had deteriorated so they were removed, the glass and lead repaired, restored and reinforced. They are now back, transformed.

TRANSEPT WINDOWS

With the baptismal area centred at the transepts, the new reliquary containing a fragment of the True Cross has been sited in the south transept beside one of our early windows – ***The Finding of the True Cross*** – which shows St Helena amidst gothic pinnacles and arches symbolising the New Jerusalem. She is supervising workmen as they find the Holy Cross in a location now below the church of the Holy Sepulchre in the earthly Jerusalem. It seems it was thrown into a rock cut chamber near the site of the Crucifixion, along with two other crosses and a board inscribed "*Jesus Nazaranus Rex Judæorum*" "INRI" (held by an angel in the top of the window), where they were found some 324 years later. The miraculous cure of a woman identified which of the three crosses was the True Cross.







Rosary Window



Opposite is the **Rosary Window** or **Blue Window**. The use of large areas of deep colour (typical of the early 1900s), in this case blue, also echoes the association of blue with Our Lady. Unlike the single message of the St Helena window, there are many images associated with the rosary window.

Our Lady, 'Queen of the Holy Rosary' and the infant Jesus occupy the central panel, with St. Dominic in the left panel and St. Catherine of Siena in the right. The focus of these images is Our Lady telling St Dominic to preach devotion to the Rosary, presenting him with a set of beads, while the infant Jesus hands a set to St Catherine of Sienna.





Above St Dominic are the words "Go and preach for to this ministry thou art called" - the Dominicans are great preachers - and above that again, a crown.

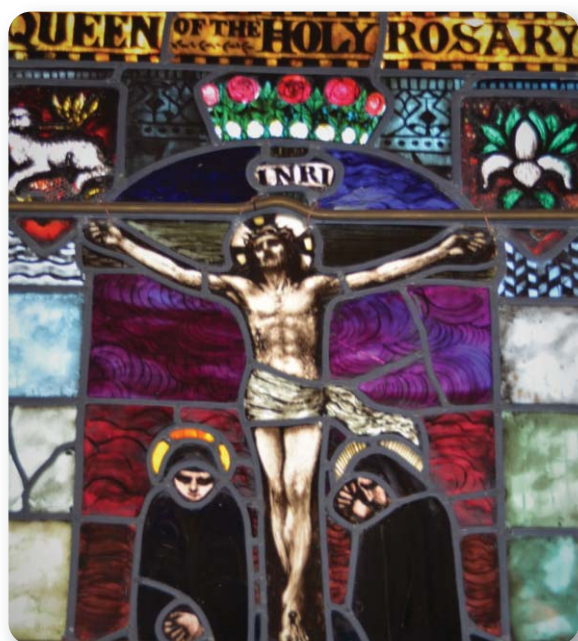


St Catherine wears a Crown of Thorns – a rejected bejeweled crown is cast down at her feet – and there are stigmata on her hands. At the top is a circular Annunciation panel reminding us how Mary, Dominic and Catherine all answered very different calls.





Joyful Mysteries



Sorrowful Mysteries



Glorious Mysteries



Surprisingly, the only specific symbols of the Holy Spirit in Holy Cross church are in this window – a dove in the top right clover-shaped tracery space over St. Catherine, and a second smaller dove which hovers over the two figures in the Annunciation image.



Great West Window



Sanctury Windows

There are nine windows in the sanctuary; the great five-light west window over the central main altar and four small high-level windows over each side altar,

The Great West Window

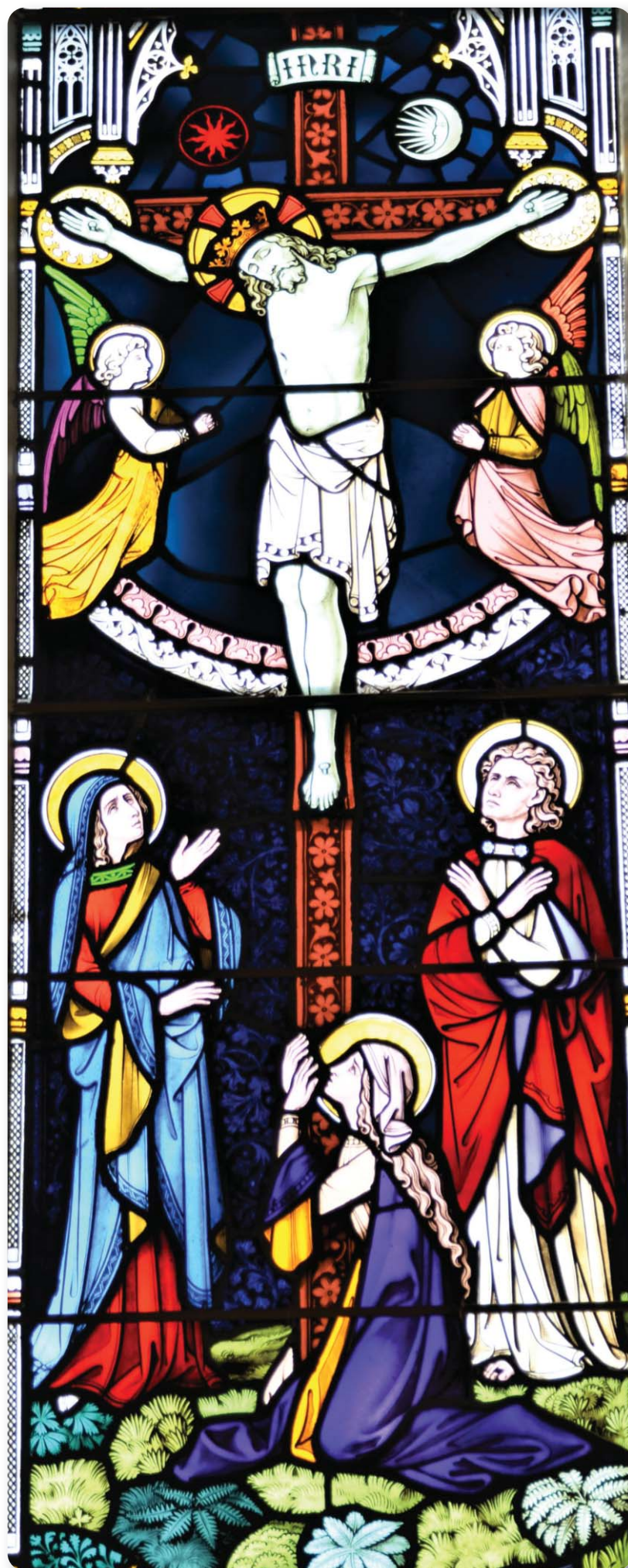
The west window is based on St. John's Book of Revelation and, like it, is rich in symbolic images. There are 47 figures – mostly identifiable saints, but also people representing different races or continents – “a great multitude that no one could count from every nation, from all tribes and peoples and languages, standing before the throne, shouting ‘Salvation belongs to God who is seated on the throne and to the lamb!’”. As we stand before the window, we are part of the multitude!

This dramatic presentation of key figures of the Old and New Testaments and the origins and development of Christianity – from Alpha to Omega – is a magnificent proclamation of the story of Christianity for our inspiration and encouragement. At the heart the story, and of the window, is the Crucifixion of Christ.

At the top is a white-haired Christ, the Son of Man, sitting in Judgement, the rainbow in the starry sky, the adoring Seraphs, the Lamb of God – “who takes away the sin of the world” – the selfless Pelican and the vast crowd of people are all drawn from the pages of the book. The triangular (Trinitarian) halo proclaims his Divinity with God the Father and the Holy Spirit – who therefore are not shown.

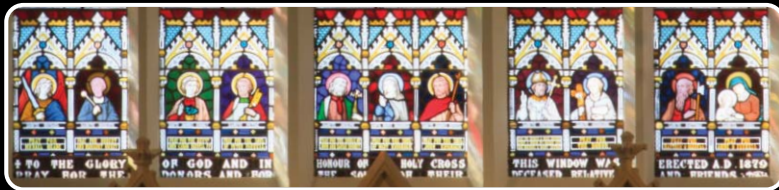
The surrounding sections honour the transformation of Christ, the Man and Saviour, dying on the Cross and triumphantly raised to Glory surrounded by a great gathering of peoples, as also featured in the Book of Revelation.

At the base of the window almost hidden by the pinnacles of the reredos, is an inscription in Latin which translates as the words used on Good Friday: “We worship your cross, O Lord, for behold, by its wood came joy into the whole World”.









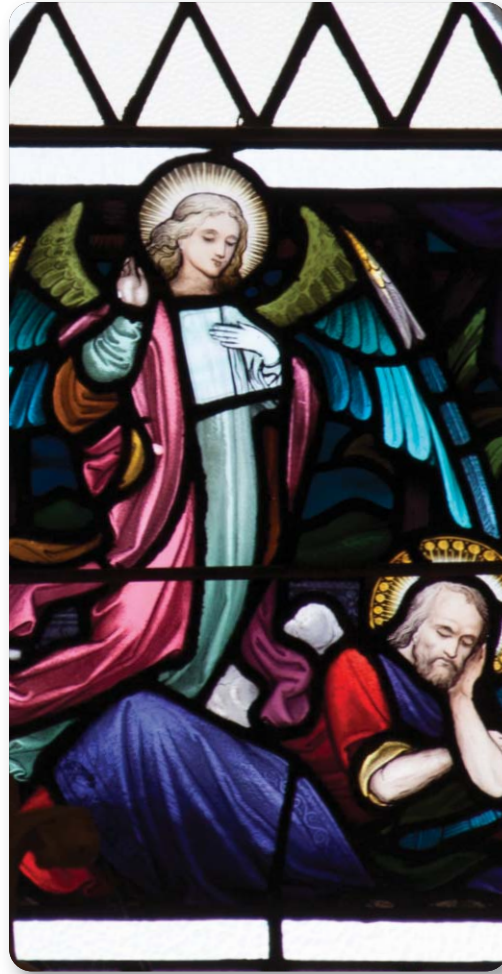




Our Lady's Altar Windows

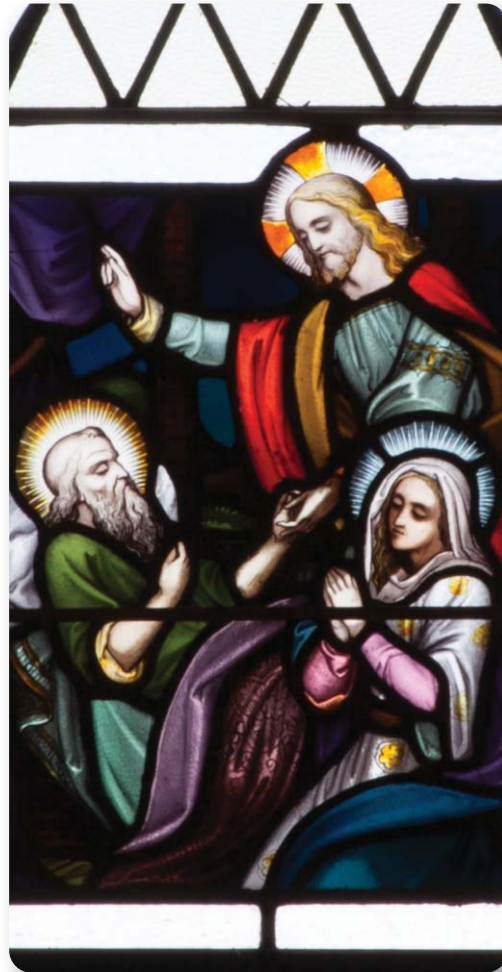
These four matching windows each illustrate an episode in the life of Our Lady; the Dedication of the girl Mary in the temple, the Annunciation, the Visitation and the Nativity.





St. Joseph's Altar Windows

These four windows illustrate episodes in the life of St. Joseph; the Betrothal of Joseph and Mary, the Angel appears to St. Joseph, The Flight into Egypt and the Death of St. Joseph.



Side Aisle Windows



The Side Aisle Windows are lightly tinted glass, two per aisle, each with a small stained-glass medallion in the centre light.

The Holy Family

This is an intimate 'close-up' of loving parents gazing somewhat anxiously at the babe lying between them. Unusually, St. Joseph has come out of the background and Jesus is lying back against this young Joseph's knee while Mary looks on pensively.

Our Lady of Good Council

This image is based on a 5th century Mother and Child fresco said to be miraculous, at Genazzano, near Rome. It is said that the figures represent Mother and Child after they had returned from the temple where Mary heard the prophecies of Simeon. In the original, Mary's eyes are half-veiled as though lost in contemplation, taking counsel with her God. The little Child does not return the gaze of the on-looker. As in so many similar pictures, He draws our eyes upward to Mary as if telling us to look to her for Counsel. Popular devotion to Our Lady of Good Counsel was being actively promoted in the 1890s.

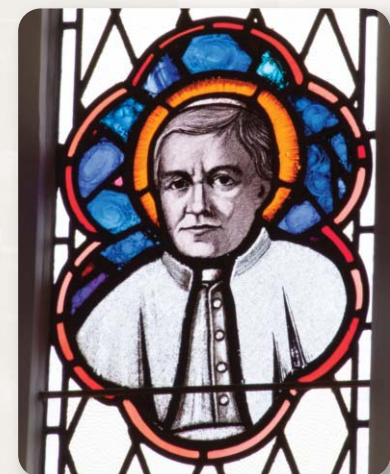


Christ with a Lamb

Christ cradles the lamb in his arm. Possibly Christ the Good Shepherd or Christ of St. Paul's statement on His death on the Cross:
"Our paschal lamb, Christ, has been sacrificed".

Pope Saint Pius X

This small image of a kindly looking man would not appear to have much relevance today. But, when made, there was widespread devotion to him – he had been canonised in 1954, "The Pope of the Eucharist". He permitted First Holy Communion at an earlier age than previously, encouraged frequent reception of Holy Communion and relaxed the fast for the sick.



Christ found disputing with
the Doctors in the Temple



St. Joseph's Workshop



Nave Windows

There are two stained-glass windows in the nave, each of which has three glazed panels or 'lights'.

Christ found disputing with the Doctors in the Temple

This was originally where the plain window is now located on the left, but with the extension of the gallery, it was relocated to its current position. The subject of this window is better known as the "Finding of the child Jesus in the Temple". It shows the twelve-year-old Jesus discussing a long scroll of Hebrew writing with the somewhat bemused elders gathered on each side. In the top left are the wondering and anxious Mary, who appears to have just arrived, with Joseph discretely watching over her shoulder. Perhaps the injured figure with his crutch observing the scene, represents the many people who seek Jesus' healing.

St Joseph's Workshop

This window complements the one located opposite it, showing us a quiet domestic moment in the life of the Holy Family in Nazareth. As Luke tells us: "Then he went down with them to Nazareth, and was obedient to them. His mother treasured all these things in her heart." On the left, St. Joseph is working at his carpenter's bench in his workshop. In the centre, young Jesus is innocently carrying two lengths of timber tied in a cross shape, glancing questioningly at the young Mary who sits, quietly watching, pondering and spinning wool. We notice the pot of lilies in the corner. In religious art, the lily is an emblem of St. Joseph. In the liturgy of his feast day, March 19th, we read "The just man shall blossom like the lily" Hosea 14:5.



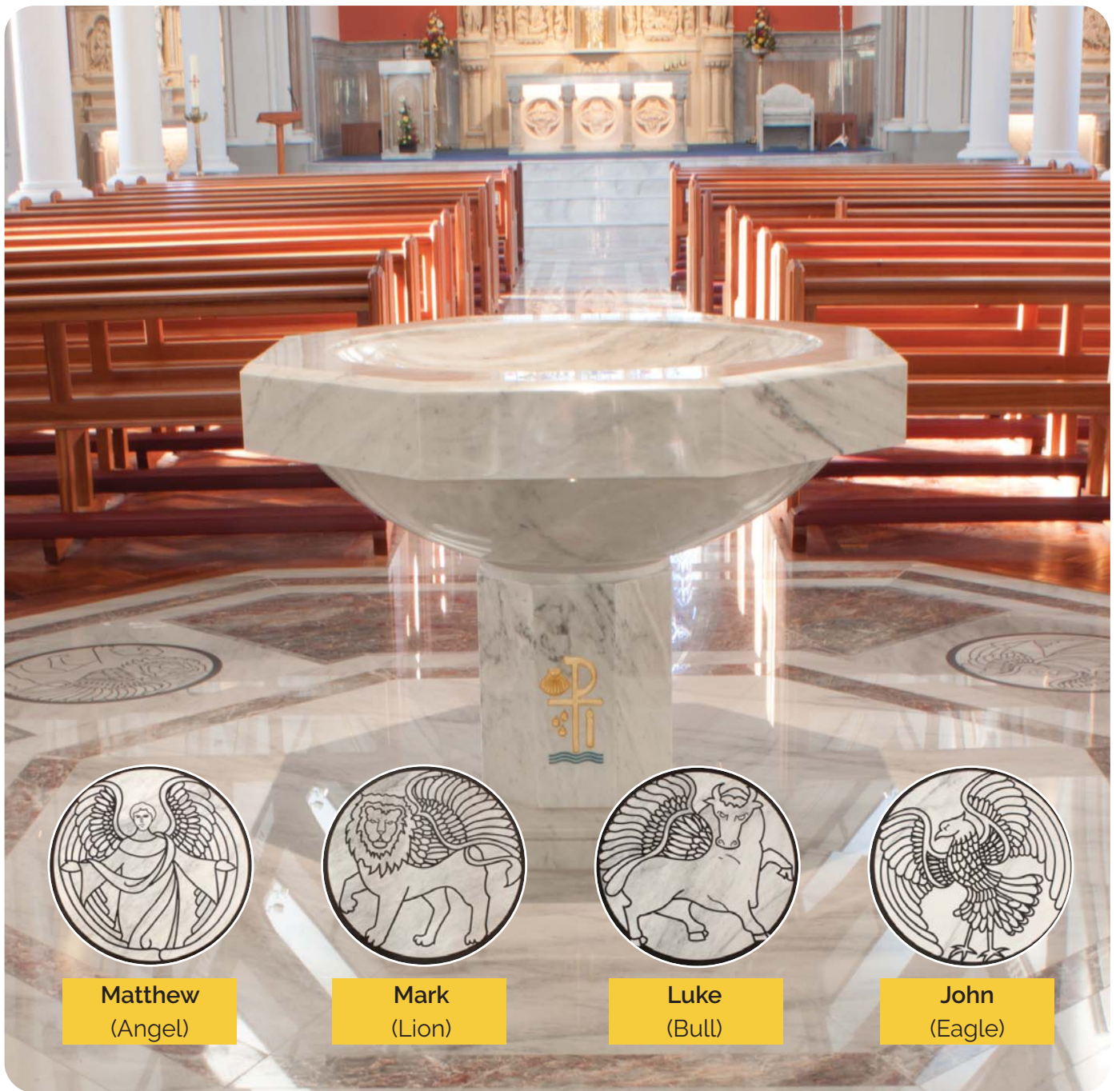


Baptismal Area



The location of the Baptismal Font reflects the Christian's journey through the waters of baptism to the altar. It is surrounded by symbols of the four writers of the Gospels [Matthew (Angel), Mark (Lion), Luke (Bull) and John (Eagle)]. Through baptism we receive adoption into the family of God, as Jesus said: "my mother and my brothers are those who hear the word and do it" [Luke 7:21]. In the baptism area and on the font itself we notice the octagonal shape. This reminds us that the Church celebrates the passion, death, resurrection and glorification of Jesus every "eighth day", each Sunday, the day of the new creation of eternity. The font also has a circular shaped basin, the circle reminding us of God's love which has no beginning nor end. The font is for us, both tomb and womb. In baptism Christians die to sin and are given a new birth into a living hope through the resurrection of Jesus [1 Peter 1:3].





Matthew
(Angel)



Mark
(Lion)



Luke
(Bull)



John
(Eagle)

On the base of the font we notice symbols:

The 'Chi Rho' [like a capital P with a cross through it] – the first two letters of the in the Greek word for Christ.

A pilgrim's shell, as worn by those who have walked the Camino to Santiago de Compostela. Baptism is the gateway sacrament – through it we embark upon our pilgrimage of faith towards the Father's house.

Drops of oil remind us of the anointings with the Oil of Catechumens and with Holy Chrism that mark our Christian Initiation.

Three waves of water. We are immersed in water three times, in the name of the Father and of the Son and of the Holy Spirit, at our Baptism.

A lighted candle. Those newly baptised receive the light of the Risen Christ from the Paschal Candle and are reminded to "keep this flame burning brightly" throughout their lives.



**The Way of Christ
from the
Baptismal Font to the
Relic of the Cross
of Calvary.**



The Reliquary of the Cross of Calvary

St. Helena found the True Cross in Jerusalem and had it transferred to Constantinople. Most relics of the True Cross in Europe came from here as fragments were placed in reliquaries and given to churches and monasteries. Our relic was acquired via Rome by a priest of the diocese who presented it to the Holy Cross Parish, Dundrum.

The Pasch Lamb
the Resurrection of
Jesus from the dead.



Images of Service –
followers of Christ
are to be people of
service to others.



The Instruments
of Crucifixion –
Christ's death.



'Blessed' (Hebrew),
the eight teachings
of Christ in the
Beatitudes.



The raising of
Lazarus – God offers
us new life.



The Man who had
his Sight Restored –
inner sight revealed
Jesus is light to the
world.



The Woman at the
Well – the 'living
water' and gift of
God that quenches
every thirst.



The Way of the Anointed from the Baptismal Font to the Sacred Oils (*Aumbry*): A Sacramental Journey.



The Sacred Oils – Olea Sacra (*Aumbry*)

The Church blesses three types of oils for anointing:

OC Oil of Catechumens (Baptism)

SC Sacred Chrism

OI Oil of the Infirm

Hands and Oil – Anointing of the Sick.



The Book of the Gospels and Stole – Holy Orders.



Rings – Marriage.



Jubilee of Mercy Symbol – Reconciliation.



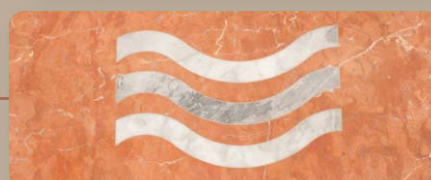
Four Loaves (you are to be the fifth loaf in the world) – Eucharist.



Holy Spirit – Confirmation.



Water – Baptism.





The Way of the Cross – The Stations

The elegantly carved and gently tinted wooden figures that have replaced the older painted stations (which did not lend themselves to restoration), were specially commissioned from the Ferdinand Stuflesser studio in Ortisei, Val Gardena, Italy. Located in the Dolomites, not far from the Brenner Pass in Northern Italy, the Gardena Valley has a 300-year-old tradition in the art of woodcarving. Forests surround the valley provide the woodcarvers with their principal material. Nowadays, sculptures, such as our stations, which are entirely and exclusively hand-carved are classified and given the trademark assurance of the Chamber of Commerce of Bolzano (Italy). Their obvious beauty reflects craftsmanship garnered over 140 years and five generations of the same family, and has the assurance of dignified sacred art which inspires our prayer.





Celebrating Reconciliation



Image depicting **The Stoning of the Woman** from the Gospel of John 8:1-11 "And Jesus said, 'Neither do I condemn you. Go your way, and from now on do not sin again.'"



Image depicting **The Parable of the Prodigal Son** from the Gospel of Luke 15:11-32 "his father saw him and was filled with compassion: he ran and put his arms round him and kissed him."

“CHRIST AMONG THE DOCTORS”



This is an unusual and special work of art. It is what is known as a 'cartoon' which forms an important stage in the cutting and assembling of a stained glass window. It was produced in 1943 by one of Ireland's foremost stained glass artists – Evie Hone (1894-1955). Of their nature, cartoons inevitably appear duller than the completed work

This is a full size sketch of the incident when Mary and Joseph lost the 12-year-old Jesus and found him discussing the bible in the Temple. The cartoon was a proposal for a modest memorial window at the Drogheda Grammar School (in the event, a proposal by the Harry Clarke Studios was accepted). It contrasts with her monumental masterpiece – the east window in the Eton College Chapel.

Sacristy



SACRISTY AREA –
accommodates the Working
Sacristy and a quiet room for Celebrants'
preparation and vesting. The addition of
St. Patrick's room and the new large window
with panoramic views, creates a bright
gathering and meeting space.



The Jubilee (Millennium) Mosaic

In pride of place in our new Parish Pastoral Centre is the beautiful mosaic (originally located behind the baptismal font) with its colour and vibrancy unaltered. Created by Laura O'Hagan as part of our Jubilee 2000 celebrations, it reminds us of how we pass on our faith and heritage to future generations. The mosaic is a meditation on the cycle of life; land, growth, flowering, life and death, giving and receiving, water – a river or stream flowing by, carrying other life in itself. The main image is of a flower growing amidst grasses which also represent flames of light and fire. Within the flower, hand-cut droplet representations of water, oil, blood – the preciousness and fragility of life. It can be interpreted as a reflection of the life of our parish, of the lives of our parishioners.



Holy Cross – Past, Present & Future



The Past

Holy Cross has a great history of vibrant parish life. Twenty years ago, Fr Donal O'Doherty introduced "Called by Name", the Parish Development and Renewal (PDR) programme. This created great energy with new parish groups springing up. Over the intervening years there have been further changes; the building and opening of Dundrum Town Centre, the arrival of the Luas and a significant increase in the parish population with the building of many new homes. So, even though the parish boundary has not

changed, the parish demographics have changed significantly with many young people integrating into a more mature neighbourhood.

The Present

Pope Francis has asked every catholic parish to throw open the church doors and go out. Our parish is more than a physical structure, it is a faith community. With a beautifully renovated church and new long-awaited pastoral centre and parish office,



we want to re-energise our parish community and meet the spiritual and pastoral needs of all parishioners. In 2015, the Parish Pastoral Council (PPC) undertook a period of discernment reflecting on these needs and how to meet them. Following this period of discernment, the "Big Dundrum Survey" provided a huge amount of information and insight into your views of parish life and your hopes for its future. This will help us all to move forward in our mission. The survey led to our 2016 "Leap into Volunteering" campaign which continues to attract people who are interested in and prepared to share their talents and skills for the benefit of our parish.



The Future

Dundrum parish, as a faith community, is looking forward to the challenges ahead. We are committed to our parish vision of being a community;

- where people feel they belong and know God's own welcome;
- where people come into contact with Christ and with the hope and joy of the gospel;
- where people find their spirits nourished by prayer and liturgy;
- where people find the extraordinary love of God in the ordinary events of their lives;
- where people are drawn into using their gifts for the good of one another.

Dundrum parish belongs to YOU... YOU are Church... Your parish now needs your commitment and energy to help fulfil Pope Francis' vision of a "church which is full of enthusiasm and vitality, with doors wide open to all". We hope you feel inspired to say; "I want to be a part of this dynamic, vibrant place of faith" and that you will get involved in a practical and meaningful way. We also hope that you will find joy and fulfilment here in beautiful Holy Cross.

Dundrum Parish Pastoral Council

Community

Growing in Faith

Sacramental Life

Service

A new chapter,
strengthening our
presence.



Revitalised: *At the heart of Dundrum*



Relocating the railings and gates reinforces the welcoming presence of the church as an integral part of everyday life on the Main Street of 21st century Dundrum.



A feature of the new landscaping is a Meditation Garden enclosed by high hedging. It features seating to facilitate rest and reflection. In time it is planned to add symbolism of the Holy Spirit spreading out far and wide from Holy Cross through the witness of the parish community living the Gospel.



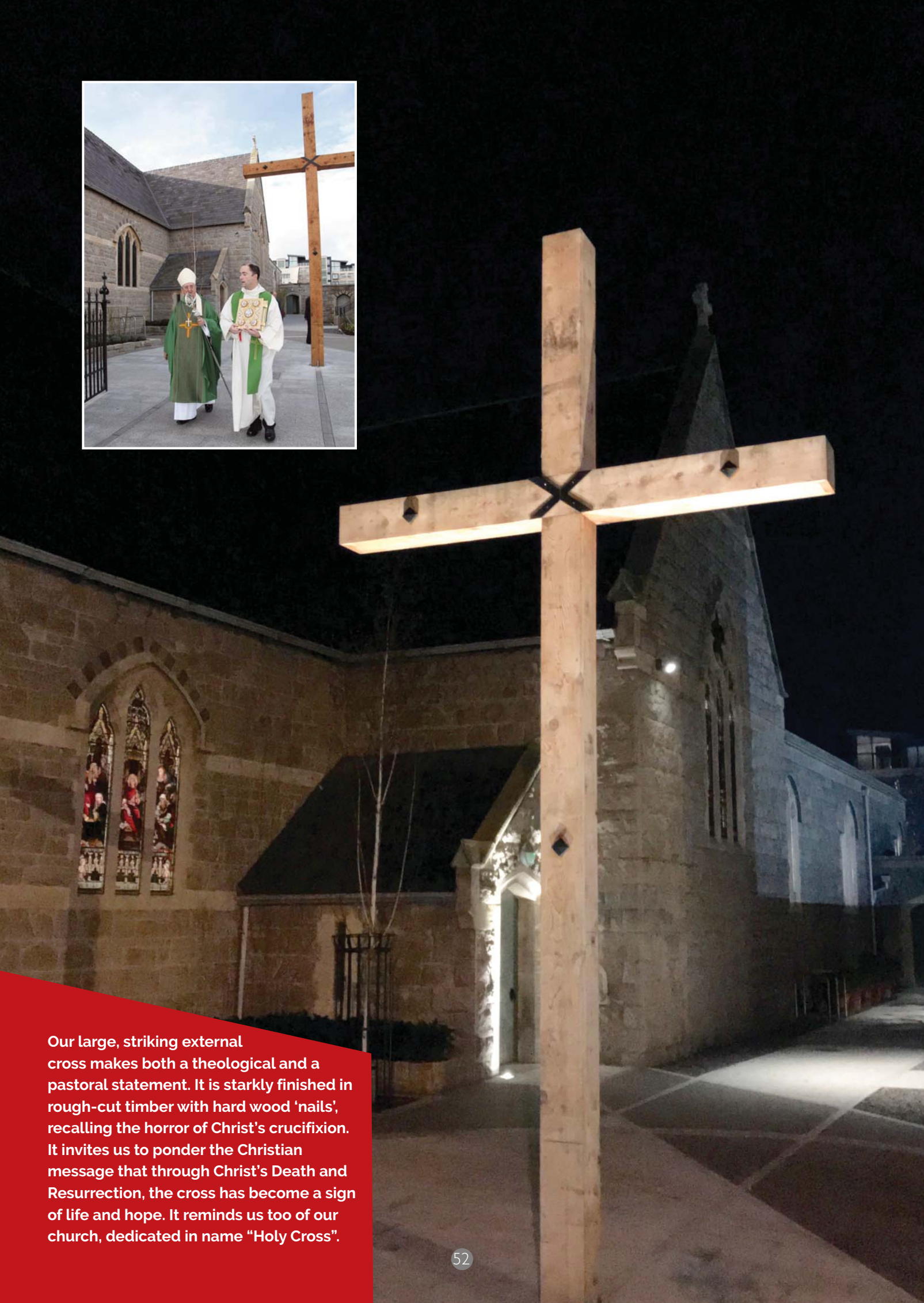
Pastoral Centre and Parish Office



Meditation Garden



Tá Fáilte Romhat – Go in Peace



Our large, striking external cross makes both a theological and a pastoral statement. It is starkly finished in rough-cut timber with hard wood 'nails', recalling the horror of Christ's crucifixion. It invites us to ponder the Christian message that through Christ's Death and Resurrection, the cross has become a sign of life and hope. It reminds us too of our church, dedicated in name "Holy Cross".

William W. Chewa
(B. 1980, Zimbabwe)

The Family (2016)
Green Opal Serpentine Stone

"How much better family life would be if every day we lived according to the words, "please", "thank you" and "I'm sorry". Every day we have the experience of fragility and weakness, and therefore we all, families and pastors, are in need of renewed humility..."

Pope Francis' letter for Dublin World Meeting of Families 2018

William W. Chewa

(B. 1980, Zimbabwe)

The Family 2016

Green Opal Serpentine Stone

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Pope Francis' letter for Dublin World Meeting of Families 2018

The Family (2016)

Holy Cross Parish Pastoral Centre

A place of welcome
and life at the
heart of the
parish.



The striking structural form of the new *pavilion* defines a building which is part of the church complex and stresses that it is neither a chapel nor a commercial building, but a welcoming Pastoral Centre. By day and by night it is a dramatic landmark which will visually integrate with the existing Dundrum Town Centre and its future extension northwards between the church and the by-pass.

For our Christian community, it replaces the old Parish Hall opened in the 1950's and closed in 2011. We, once again, have a place to gather – a living centre for the parish community. The new light-filled pavilion is connected to the church via an internal spacious staircase or lift for ease of access. Gone are the narrow, steep steps down to the lower level!



Lynwood Room

The entire floor space has been redesigned. Natural light from the pavilion flows into the centre, creating a warm and bright atmosphere. It contains:

- A gathering space welcoming coffee dock.
- Three meeting rooms offering seating for 10-30 people.
- The parish hall with a dividing partition to create two rooms and a link to the coffee dock.
- A parish centre administration office; relocated parish office; a florist room, a store room for parish records; centre furniture etc.
- All the rooms will have provision for Wifi and presentation facilities.
- Accessible toilets and lift.

The four pillars of parish life; Community; Growing in Faith; Sacramental Life; and Service; will guide the running of the pastoral centre in serving the needs of the parish community. They will also guide the work of the Pastoral Centre Committee. Much learning was also gleaned from visits to other pastoral centres. We



Coffee Dock



Pastoral Centre Hall

hope the close connection between parishioner, church, office and pastoral centre continues to build the sense of community and welcome in Holy Cross. Just as the older 1876 part of the church was at the heart of Dundrum Village, this new building draws our revitalised Church and Parish Pastoral Centre into the heart of the 21st century town.



Finsbury Room



Rosemount Room

Parish Office



Entrance to our Parish Office and Pastoral Centre



Parish Office



Financing Holy Cross Parish

As you have read, the sale of the land-locked field at the rear of the church to Dundrum Town Centre, enabled the parish to fund 90% of the cost of the restoration of the church, the building of the Pastoral Centre and Parish Office. This is in line with what was envisaged and advised at the consultation process in 2012.

Present & Future

We now need to plan financially for the efficient running of the Parish. This includes meeting running costs: Insurance, light, heat, general maintenance of the Church, grounds, Pastoral Centre, Pipe Organ, Parish Office. Ideally in the next year we would like to employ a manager who would also assist in managing the new Pastoral Centre with guidance from the Pastoral Centre Committee.

We are asking you, the parishioners of Holy Cross, to put the Parish on a firm financial footing by raising €1m over the next five years.

How can YOU make a difference?

1. Can you make a once off donation to the entire project? Donations can be made online www.dundrumparish.com or sent to the Parish Office/Parish Priest directly or by using credit/debit card machine in the Parish Office.

2. All church expenses are met through the generous support of parishioners to the Family Offering. These expenses have increased with the opening of the Pastoral Centre. We ask that you look at what you could give or increase your monthly/quarterly/yearly donation by way of a standing order or offering envelope to the Family Offering.

The Parish can claim tax rebate for donations made to them by donors. This applies where the total amount donated by the person during the year is €250 or more.

3. Remember Holy Cross Parish through a legacy gift or bequest in your will.

The Parish Finance Committee appreciates your ongoing support to the Parish finances.

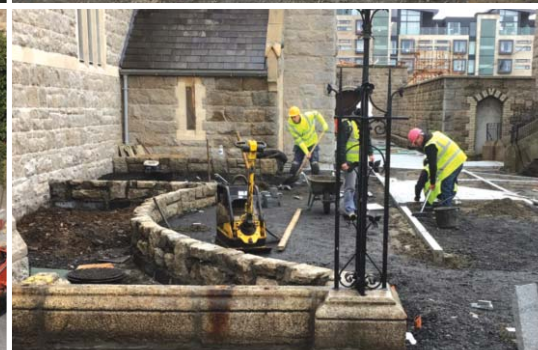
Parish Office

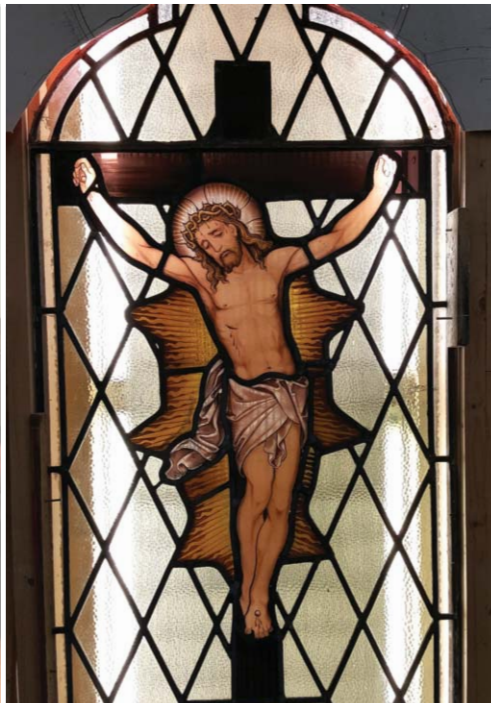
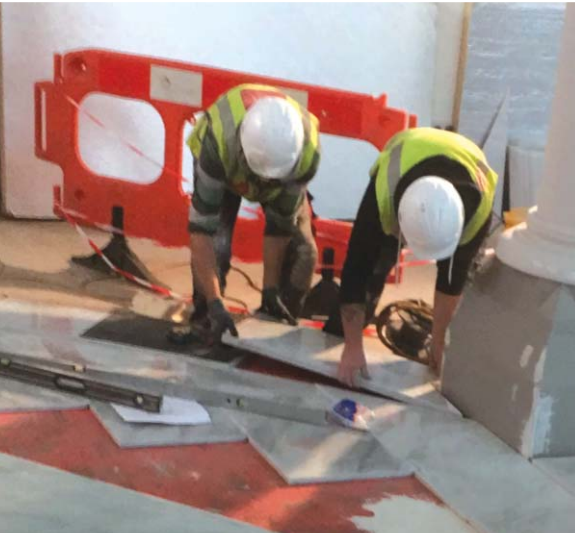
Holy Cross Church, Dundrum, Dublin 14, D14 K820.
Tel: 01 298 3494
Email: dundrumparish@gmail.com

Dundrum Parish Pastoral Centre

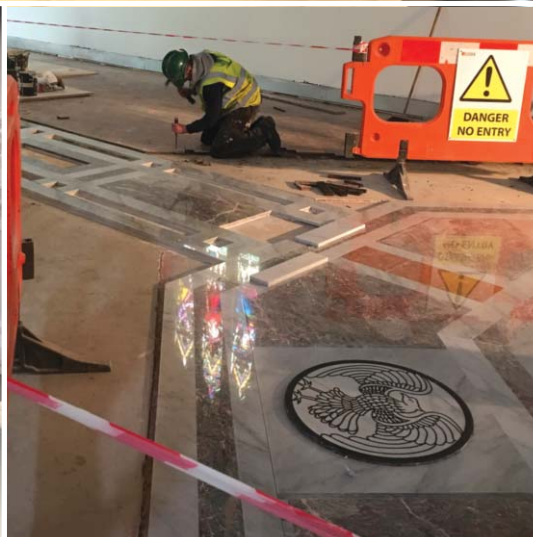
Tel: 01 298 6153
Email: parishcentre@dundrumparish.com

www.dundrumparish.com











Additional Notes – Stained Glass Windows

The Finding of the True Cross was commissioned by Chief Baron Pallas, a parishioner and generous donor of artistic items to Holy Cross, from Cox Sons, Buckley & Co., London, at a cost of £200. This firm specialised in church decoration and furnishing and flourished in the wave of church building in Ireland following the Catholic Relief Act, 1829. Many of these churches and cathedrals were in the ornate Gothic Revival style promoted by the eminent British architect, Augustus Pugin, who believed that an idealized romantic image of the medieval Gothic world was the “only true form of architecture”! The window’s ornate backdrop behind St Catherine, of arches and pinnacles, is a good example of this style of architectural design which is also found in the carvings behind our three altars. James Watson was the chief stained-glass designer for the London company. He came to Ireland in the mid-1880s and set up a studio in Youghal where young Irish men learned to paint on glass, adding drawing, glazing, firing, leading, installing and other necessary skills too. The studio continued in business until 2012. It may be that our window was, in fact, designed and made in Ireland, not England, as might have been assumed!



parents of Fr. Joseph Hickey, the curate during the church construction and first Parish Priest); St. John the Evangelist, (Rev. Canon John Farrell PP of Booterstown, which included Dundrum until 1883); St. Peter (Peter Farrell, father of Canon Farrell); St. Joseph, (John and Sarah Rooney, parents of Fr. James Rooney, Curate 1856 /83); Mater Dolorosa, (Mary Kavanagh); St. John the Baptist, (John Kavanagh); St. Patrick. (Patrick and Mary Hussey, Henry and Nora McColgan and Michael and Mary Sexton Lee. Patrick Hussey was a farmer and Mary Hussey a laundress living at Rosemount, the Sextons owned a grocery which later became The Goat); St. Bernard (Anon.); St. Matthew (Matthew O’Farrell, soap maker and tobacconist, North King Street and Queen Street, residing in Manor House Dundrum and later named Coolgreany and Taney Manor); St. Anna (Anna O’Farrell, wife of Matthew, above).

Our Lady’s Altar - Four Small High-level Windows: Edward Dalton, a farmer, Dromartin, donated these four small windows in 1896.

St. Josephs Altar – Four High-level Windows: Baron Pallas, was again the donor of these four small windows in 1895.

Side Aisle Window Medallions:

These medallions were put in place for the extended church, seeking our prayers for the donors. Two were originally in the 1875 church and relocated in 1956. **Our Lady of Good Council:** Original Donor: Mrs Mary Hilliard, grocer, Clara House, Main Street, Peter Hilliard and John, Mary and Michael Brady (RIP 1957). **The Holy Family:** Original Donor: Charles Kennedy Esq. JP, Very Rev. Dominic Ryan PP. Holy Cross (RIP 2nd December 1956) paid for the relocation. The two new windows are; **Pope Saint Pius X:** Donor: Margaret Mooney, Dromartin Hill, April 1954 and **Christ with a Lamb:** Donor: John H. Kenny, Cluan Ban, Churchtown 29th December 1953

Christ Found Disputing with the Doctors in the Temple & St Joseph’s Workshop

These two matching windows, in the Gothic revival style popular at that time, are by John Earley of the Earley Ecclesiastical Studios (1864 – 1975), stained glass and marble carvers of Camden Street, Dublin. The Earley family were of great importance in Irish stained-glass history. Several family members were involved over a number of generations not only in stained glass but as sculptors and painters. Their Holy Cross windows have been compared with “work of one of the superior stained-glass studios such as Mayer’s of Munich”. The founder, Thomas Earley was trained by the great church designer in the Gothic Revival style, A.W.N. Pugin and worked for a John Hardman, who had joined forces with Pugin. **Christ Found Disputing with the Doctors in the Temple** (£45) was donated in 1896 by John Clarke, Main Street, Dundrum, “in memory of his friend who left him his house and business” - Denis Lawlor, a grocer, who died on 4th November 1895. **Joseph’s Workshop** was donated in 1895 by Charles Kennedy, Mount Anville House (Knockrabo) and his cousin, Baron Pallas, a major benefactor of Holy Cross, also living in the parish. The inscription along the base reads “It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.” While good advice, it has no direct connection with the theme of the window, but was requested by the donor.

The **Rosary Window** was commissioned by Sir Michael Murphy who was a generous contributor to charity and was a patron of the arts. The window was erected in memory of his son, Arthur Dominic Murphy, who died on the Feast of the Holy Rosary, October 17 1918, which clearly inspired the choice of images. It was donated by his father, Sir Michael Murphy III. He was a steamship owner, transporting coal from Bristol into the heart of Dublin to the coal yards then a feature of the south Liffey quays, and a general cargo operative, running services between Dublin, Cardiff and Liverpool. He acquired his title in 1912 and moved to Wyckham House (now Simpsons Hospital) where he died in 1925. Holy Cross is fortunate to have this splendid window by Michael Healy who along with Harry Clarke, Wilhelmina Geddes and Evie Hone, is recognised as one Ireland’s finest stained-glass artists of international importance. At the end of the 1800s a movement was started to counter the importation of mass-production pseudo-religious art from abroad. In 1889, the Manchester Guardian reported that “£20,000 is annually sent out of Ireland for ecclesiastical ornaments”! In 1903, the studio of *An Túr Gloine* (*The Tower of Glass*) was founded by Sarah Purser in Rathmines, with the aim of improving the quality of Irish stained glass. Michael Healy was the first recruit. Affiliated artists included Evie Hone, Harry Clarke, Beatrice Elvery, Wilhelmina Geddes and Catherine O’Brien. The commission for the Holy Cross window may well have had special appeal for Healy. Thomas McGreevy tells in his 1924 article, “Michael Healy - Stained Glass Artist”, in the *Irish Rosary*; “he had once tried to be a Dominican brother and only returned to the world because conditions in late nineteenth century Ireland seemed to him to make it unlikely that he would ever be able to follow in the steps of the great cloistered painter, Fra Angelico”.

The **Great West Window** dates from the 1878 Church, and was carefully moved with the whole west end, on the extension of the Church in 1956. This window was made by the firm Barnett of Leith, Edinburgh. At the very bottom of the window is a band of portraits of saints. The specific choices of those who funded the window, they echo their names and ask us to pray for them. From the left, they are: St Michael, (Michael Mead, builder of the Church and Emmaus, the Parochial House); St. Robert (Robert and Margaret Hickey,

Acknowledgements

Development Buildings Committee:

Paul O'Neil, Deirdre McCulloch, Gay McCarron,
Cathy Prunty, Owen Hickey, Martin Donnelly,
Gerry Horkan, Fr Kieran McDermott Co-PP,
Fr. Brian Edwards Co-PP (2010-2013),
Fr. John Bracken Co-PP.

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Diocesan Sacred Art and Architecture and
Historic Churches Commission,
Diocesan Finance Committee, Buildings Committee.

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OLM Consultancy
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Collins Maher Martin Architects
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Main Contractor:

CEDAR Building Company Limited

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Sub-Contractors:

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Connon Stained Glass,
Conservation & Restoration,
Rays Statue & Silver, Laura O'Hagan Mosaics,
Jerpoint Glass Studio, Church Art Metals Limited,
Ferdinand Stuflesser.

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Publications:

Roomthree Design, MBD Designbank Ltd,
CRM Design & Print.

Photography:

Seymour Rackoff, (Seymour 360 Photography)
John McElroy Photography
Fr. John Bracken.

We would also like to thank the following:

The Board of Management, Principal Ultan Mac Mathúna and staff of Holy Cross School, Dundrum
and the Dom Marmion Society for providing a welcoming temporary space for
Sunday & Weekday Masses during the closure of the church from 25 April 2016 – 22 December 2016.

Lenridge Properties Ltd, Joe O'Reilly, Hammerson, Don Nugent and the Management of Dundrum Town Centre.

Fr Liam Belton (Moderator of Parish Grouping), Deacon Gabriel Corcoran, Vivienne Tobin, Brenda O'Beirne and all our Parish
Groups and ministries who continued their great service to our parish during the building/restoration works.

We hope our publication is a faithful record of the contribution of so many. Please excuse any omissions.