

A Brief History of St. Brigid's Parish in the Diocese of Springfield Massachusetts

The Diocese of Springfield was formally founded in June 14, 1870. The Diocese of Worcester, once a part of Springfield became a separate Diocese in 1950. The Diocese of Springfield includes the four counties in Western Massachusetts: Berkshire, Franklin, Hampden and Hampshire.

Mr. John Slater of Ireland and Fr. James Fitton organized the first Mass in 1840 in Amherst.

St. Bridget, "the old church" was completed in March 1871 and dedicated on June 25, 1871. St. Brigid was constituted a parish on February 9, 1872. St. Bridget's Parish was first formed into a parish by Bishop Patrick Thomas O'Reilly (1) on February 9, 1872 (2) and Rev. Francis Brennan was appointed pastor.

In 1878 Fr. Brennan took ill and the parish was administered from St Mary's Parish in Northampton for nine years. (1878 – 1887)

In 1870 the parish acquired the cemetery in Hadley.

The cornerstone for the "new" St. Brigid's (note the change in spelling) Church was laid in 1923 and dedicated on September 27, 1925.

The marble statue of Mary, Mother of the Church (3) on the left side altar is a gift from Prof. Frederick R. Loomis (4) of Amherst College.

The wooden statue (5) of the Immaculate Conception of Mary (6) is a gift from William A. Burnett, (7) owner of the H.D. Fearing Haberdashery (hat-making business). The statue was donated to St. Brigid's Church in 1925.

Our Baptismal Records begin from February 1872 till July 1878. From July 1878 till December 1887 - Amherst was attended from Northampton; the Baptismal Records were inscribed in the Northampton Parish Register.

First recorded baptism was February 18, 1872 with the Baptism of Michael McKenna, the son of Dan McKenna and Johanna McKenna Nevils

Our Marriage Records show the first names to appear are a couple married in Amherst on April 30, 1872 at the Catholic Church by Rev. Francis Brennan. (Count Eugene Oscar Emile Constantine Mitkiewicz, to Caroline Martha Lester.)

The town of Amherst (township incorporated in 1759) was visited by a Catholic priest, Rev. James Fitton, in the early 1840's.

Then for some years prior to 1860, the people had regular services from Rev. Jeremiah O'Callaghan of Holyoke. He and his successor, Rev. James Sullivan, also of Holyoke, celebrated Mass in the home of John Slater, the first communicant of the Roman Catholic Church to settle in Amherst. Other Catholics had lived in Amherst, but he was the first to make the town his home.

For a few years, one small room was sufficient to accommodate the few people attending. From this private home, as numbers increased, Father Sullivan engaged a school house on Pleasant Street. Later the size of the group warranted the use of Palmer Hall in the Palmer Block.

The first settled pastor of the church was Rev. Francis Brennan who came to Amherst from Holyoke in February 1872 and remained until July 1878, when failing health forced his retirement. For several years thereafter the church was conducted as a mission of the church in Northampton, with Rev. E. M. Barry as Administrator.

In 1887, Rev. John B. Drennan came to St. Bridget's as a resident pastor. He purchased the house at the corner of Pleasant Street and Cowles Lane. This became the parochial residence. During the years the church and the rectory were widely separated, the McGrath family, living next door, were volunteer custodians of the church property. The Sunday School directly connected with the church was organized in 1872. In 1870, the cemetery at Plainville, Hadley, (called St. Bridget's cemetery), was consecrated by Archbishop John Joseph Williams of Boston (1866- 1907).

In 1891, Rev. John G. Gavin succeeded Fr. Drennan. Fr. Drennan was transferred to Southbridge. Under Fr. Gavin's influence the parish grew and became a great force for good, up and down the valley. Only 721 souls were within the parish territory which included Amherst, Hadley, North Hadley, Shutesbury, Pelham, Prescott and Leverett plus parts of Belchertown and Sunderland. There are yet a good number who remember his mode of transportation -- horse and buggy. Fr. Gavin is remembered as a very humble priest, a lover of souls, most understanding and charitable. In Fr. McCoy's History of this area, he is quoted as stating: "All has been peaceful as a meadow brook and at no time has religious life sung more softly in the years that fell to Fr. Gavin".

In 1911 he was transferred to Blackstone and was succeeded by Rev. John J. Bell, a man of great dignity, a real scholar, an excellent organizer, esteemed by members of all faith. Soon he organized Church societies for men and women. Within a year after Fr. Bell's arrival, Fr. Leo Goddard was appointed his assistant, followed next by the appointment of Fr. Julius Jaworek in 1913. By this time the parish numbered families of Polish, Lithuanian, French and Italian background as well as those of Irish extraction.

During Fr. Bell's eight years, the need for a more spiritual relationship between the parish and the college students was recognized and hence Catholic college clubs were formed.

In 1919, Fr. Bell was made pastor in Clinton, succeeded by Fr. John J. O'Malley. Very soon after his coming Fr. O'Malley purchased the residence of E. D. Bangs, President of the Amherst Savings Bank. This home eventually became the new rectory which stands today. Formulation of plans for a new church came about during his pastorate. The corner stone was laid in 1923 and dedicated September 27, 1925 by Rev. Thomas O'Leary, Bishop of Springfield. It measures 130 x 48 feet square and seats 600. Bishop O'Leary changed the name (Bridget to Brigid) to St. Brigid's, honoring the Irish saint whose feast is celebrated in February 1. St. Brigid pioneered community life for women by establishing monasteries for nuns to live a community life, rather than separate individual style living at home, prevalent in the early fifth century.

The "New Church" architect was John W. Donohue (1852 - 1940). (8)

The Stained Glass Windows were commissioned to Franz Mayer (Munich) (9)

Rev. Arthur Sheedy succeeded Fr. O'Malley in 1928, rallying parishioners in finding ways of decreasing the debt upon the church.

Rev. Patrick Madden became pastor in 1931 and served until his untimely death in 1934. He converted the barn that stood next to the Rectory into a hall with kitchen facilities, and a large room on the first floor plus sanitation facilities. On the second floor was a good sized meeting hall. The work was done by the men and women of the parish pooling their carpentry, painting and interior decorating talents under his guidance. It became known as Fr. Madden Hall. It had served for over thirty years the needs of the catechetical instructions, societies of the parish meetings and social gatherings.

Rev. Andrew Martin was assigned as pastor upon Fr. Madden's death in 1934 and served the parish until 1939. The numbers of Catholics attending the colleges greatly increased the numbers at St. Brigid's but the needs of all were met with patience, spiritual inspiration, sympathy, and compassion under his influence. Upon Fr. Martin's transfer to another pastorate, Fr. Patrick Coyle assumed the leadership of St. Brigid's, in 1939. An unassuming, quiet, scholarly priest, his brilliance of mind was recognized by all. Fr. Coyle died in 1942 after only three years.

From 1942, Fr. J. Alfred Lane, who succeeded Fr. Coyle as pastor had guided the parish to growth and progress. Twice the church has been redecorated; the last completed the early part of 1971. The marble altar has been moved to the center of the sanctuary to implement the new liturgy with due dignity and devotion. The baptistry moved from the front vestibule to the side of the sanctuary before our Blessed Mother's altar. The entire church has been carpeted, with gold in the sanctuary and a blue and green in the main body. The Rectory has been enlarged and modernized, a new Parish Center replaced Fr. Madden Hall with facilities for parish meetings, catechetical instructions, a library for reference, and auditorium (second to none in its acoustics), seats 500.

The former barn known as the “Fr. Madden Hall” was the site for CCD taught by the Sisters of St. Joseph, as well as the card parties, the Daughters of Isabella, the Knights of Columbus. The Holy Name Men’s Group and the Marian Guild. There were Friday night dances and so much more!

The Newman Center was built on the University of Massachusetts campus and dedicated May 15, 1963, to care for the spiritual needs of its Catholic and non Catholic college students. Msgr. David J. Power was named director and was assisted by Fr. J. Joseph Quigley.

With deep spiritual depth and firm guidance, Fr. Lane shepherded his flock well. He was elevated to monsignor in 1963 and served as Vicar Forane (V.F.) or Dean of Hampshire County, East.

In recent decades -- many familiar pictures and images remind us of days gone by. The Knickerbockers wallet factory on North Whitney Street, Massachusetts Agricultural College and Amherst College; Puffers Pond; Slab City; Crow Hill, the Bee Hive, Irish Hill, Blackbird Island; South Amherst to name just a few. Many shops dotted the town such as: Russell’s Package Store; Cramer’s Package Store; Elder Jones which became Leader’s on Main Street; and Feed Eastern States. Though this is not a complete list, parishioners worked on the railroad repair, or the grocery stores: Louie’s Food; A & P; First National, the Five and Dime; College Drug, Adams Dairy Farm, Adams Drug Store; Gianetti Fruit Market; Flavor Town Restaurant; Crowley’s Market; Sacco’s Bakery; Landry’s Market, Candy Kitchen Restaurant; Aubuchon Hardware; Newell Printing; the barber shops; Thompson Clothing Store; the Music Store; and two movie theaters. Adults and the families worked to bring to harvest - the corn fields, tobacco fields, and asparagus fields (and the spiritual lives of their family).

During the 1960 we fondly remember Msgr. David Power and Fr. Joseph Quigley. Both Directors of Campus Ministry in the Diocese of Springfield and Directors of the Newman Center -- Msgr Power and Fr. Quigley were the living legions of their time and the foundation on which the Newman Center was built on 472 North Pleasant Street. This was accomplished with the help of every St. Brigid parishioner! And the financial support of the Bishop of Springfield.

Father Richard O Toole was pastor from 1979 – 1981. Although Fr. O’Toole was here for a short time, he was greatly loved for his service to Amherst and the parish community. He knew all by name. He directed BINGO and paid off the parish center mortgage. Angel & Carmen Ramirez; Al Tidlund & Martha Tidlund; Gerry O’Neil & Lorraine O’Neil – helped this smart financier to save and invest their monies.

Fr. James Kirkpatrick (1979 -1985) was loved for visiting the sick and his pastoral ministry. He was enthusiastic with a joyful laugh. A young and scholarly gentleman, he was the administrator for six years. He loved books and Latin. He offered Mass in the family homes, which was popular at the time.

Fr. Robert Stafford (1981 -1985) Fr. Stafford loved the parish and loved to socialize. Fr Stafford was another scholar, but in poor health. The parish showed him such compassion; he could not help but fall in love with them. With failing health, (a cross he bore well) he offered his service to the best of his ability.

Fr. John Roach (1985 -1996)

A “beloved pastor” is a good description of Fr. Roach! Working with many committees and organizations, he fostered the renovations we see today. The rectory and the church with its stained glass windows (Mayer Co. Munich Germany) were completely reroofed and protected. He incorporated and congealed the many faceted personalities of the parish to join together in liturgy, religious education, retreats and workshops, worship, service and love. His service to God and neighbor was marked by his great personality.

Fr. Bruce Teague (1996 -2002)

Fr. Teague was a wonderful man who brought attention to the Hispanic Community and African Ministry to Amherst. Mindful of the poor, Fr. Teague spoke to everyone. Faced with the daily challenges of administration, he tried to win the hearts of all. He was a very kind man.

Fr. John Smegal (2001 – to the present) (10)

Hispanic Ministry

Long associated with the Newman Center in Amherst, the Hispanic Ministry serves the Spanish speaking community from around the world. Their families were recently ministered to by Fr. Paul Manship and Fr. Bruce Teague. They were soon joined with Sr. Susana Jimenez. The Hispanic Ministry is a constant presence sponsored by the Diocese of Springfield. Mr. Andre Lopez is the Director of Hispanic Ministry for the Diocese of Springfield. Fr. James Brennan, (a Redemptorist - residing in Springfield), has joined the staff. They minister in Springfield, Florence and all parts Amherst.

The Mission in 2011

Faced with the challenges of the day, the Church continues to minister in the name of Our Lord, and Savior Jesus Christ. The challenges require a Catholic response in moral and social teaching. Our society is in a therapeutic culture, and in an atmosphere of a diverse anthropology. Christ's message of forgiveness and resurrection faces a society with an opposing philosophy of life, relativism, materialism and secularism. With the help of God, Christ's message of hope prevails.

Knowledge coming from God

Footnotes:

(1) Bishop O'Reilly was born in Kilnaleck, Ireland on December 24, 1833 and was ordained a priest for Boston on August 15, 1857 and ordained Bishop on September 25, 1870. He died on May 28, 1892.

(2) Other churches were certainly built before St. Brigid's. Built in 1856, the St. Mary's Church, Lee, MA wasn't formally dedicated until 1860. This Roman Catholic Church is located on Main Street in the historic downtown Lee. Also, St. Michael's Cathedral, Springfield was built in 1860

(3) Mary has been bestowed many titles and names. Of these include: Saint Mary, Blessed Virgin Mary, Virgin Mary, Queen Mother,

Queen of Heaven, Holy Mary, Blessed Virgin, Our Lady, Holy Virgin, Christ Mary, Mother of the Church, and Mother of God.

The title, Mother of the Church, which is not a dogma in the narrow sense, was a theme of the writings of Augustine of Hippo. It was proclaimed by Pope Paul VI at the Second Vatican Council in 1964. The title, Mother of the Church is a parallel to a more ancient title, Mary, Mother of all Christians which is based on a traditional Catholic interpretation of John 19:25-27: Jesus' mother stood near his cross... Jesus saw his mother. He also saw the follower that he loved very much standing there. He said to his mother, "Dear woman, here is your son." Then Jesus said to the follower, "Here is your mother." The traditional Catholic interpretation is that the "beloved disciple" is a type for all Christians who are beloved disciples. Thus, Jesus gives all Christians his mother as their own. As Mother of all Christians, Mary is Mother of the Church. An alternative interpretation is that Jesus was referring only to the Apostle John, asking John to fulfill a son's duty. In his encyclical *Redemptoris Mater*, on March 25, 1987, Pope John Paul II said: Mary embraces each and every one in the Church, and embraces each and every one through the Church. In this sense Mary, Mother of the Church, is also the Church's model. The title Mother of the Church was again affirmed by him at a general audience on September 17, 1997.

(4) Frederic Loomis (class of 1896) came to Amherst in 1899 and taught Biology and Comparative Anatomy until 1917 at which time he became the Hitchcock Professor of Mineralogy and Geology. Prof. Loomis was a Vertebrate Paleontologist, but he also taught other geology courses. He took Amherst students on over 18 digs in the U.S. and South America. He died at a dig in Alaska in 1937. Many of the Pratt Museum skeletons resulted from those expeditions.

(5) This statue of Mary, the Immaculate Conception, was on exhibit during the 1915 Panama Pacific International Exposition in San Francisco. The sculptor is by Jose Gerique of Valencia, Spain. Known for his Religious Wood Sculpture, Gerique was dedicated to making religious statues. He coincided with such great Spanish artists as Rafael Pérez Contel, who was once an apprentice with Vincente Gerique, a wood sculptor of Valencia.

(6) The Roman Catholic dogma concerning the Immaculate Conception of Mary teaches (De Fide) that Mary – unique among all human beings in history – was born without Original Sin and never sinned throughout her life. Although the sinlessness of Mary had been held by the church since the earliest times. The doctrine was finally made binding by Pope Pius IX on December 8, 1854, in the official Papal Bull entitled *Ineffabilis Deus*.

(7) The Burnett Hat factory was one of the two successful straw and palm leaf hat factories operated near the Amherst Railroad depot. In 1870 Amherst was the hat making center of the nation. Immigrant Irish men and women constituted a large part of the laboring, factory and service force in the 19th century. The ITD House was previously known as the Burnett House. It was built in the Colonial Revival style in 1898 by William A. Burnett.

(8) John W. Donohue was an American architect who was active in Western Massachusetts during the first half of the 20th century. Born in Springfield, MA, he was educated in the local schools. After working with Edward P. Bassford, Donohue was appointed architect for the Roman Catholic Diocese of Springfield MA, which at the time also included the Roman Catholic Diocese of Worcester, MA. In this capacity Donohue would design over 100 churches, schools, & hospitals, including St. Brigid's Church.

9) Franz Mayer & Co. is a famous German stained glass design and manufacturing company, based in Munich, Germany, that has been active throughout most of the world for over 150 years. The firm was very popular during the late nineteenth and early twentieth century and was the principle provider of stained glass to the large Roman Catholic churches that were constructed throughout the world during that period. Franz Mayer and Co. were stained glass artists to the Holy See and, consequently, popular with Roman Catholic clients. Our stained glass windows are similar to those in St. Joseph Seminary in Dunwoodie, Yonkers, N.Y. They are priceless.

(10) Fr. Smegal began by celebrating his 25th Anniversary in the priesthood with St. Brigid's. "Neat and orderly", he pastors in an era of social changes and a need for new evangelization in the church members. He began with replacing the roof on the parish center and has continued improvements to all the parish buildings and properties.

Often seen with our religious education program – the parishioners have started or initiated - the Lasagna Dinner for the Needy, Pancakes and Palms, Christmas Parties, Movie Nights, Ice Cream Socials, and a Passover Celebration. During Christmas and Easter Liturgies as well as religious education class Masses - he continues to preach the daily application of the Catholic life in our day to day life. He has encouraged various committees, such as, Mardi Gras Committee, the Bazaar and the Golf Tournament in their dedicated work for St. Brigid's.

(11) Paintings in the church

People present at the crucifixion

The Gospel of Luke[23:28-31] states that on the way to Calvary Jesus spoke to a number of women within the crowd of mourners following him, addressing them as "Daughters of Jerusalem". Biblical scholars have produced various theories about the identity of these women, and those actually present during the Crucifixion itself, including among them Mary (Jesus' mother) and Mary Magdalene. Luke's Gospel does not mention that Jesus' mother was present during crucifixion.

However, the Gospel of John [19:26-27] does place her at the Crucifixion and states that while on the Cross: Jesus saw his own mother, and the disciple standing near whom he loved (John), he said to his mother, "Woman, behold your son." The Gospel of Mark states that Roman soldiers were also present at the Crucifixion: And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, "Surely this man was the Son of God!"

[Mk.15:39]

(12) Painting of Saint Patrick

Saint Patrick's Day (Irish: Lá Fhéile Pádraig) is celebrated on the 17th of March. It is named after Saint Patrick (circa AD 387–461), the most commonly recognized of the patron saints of Ireland. It began as a purely Catholic holiday and became an official feast day in the early 1600s. It has gradually become more of a secular celebration of Ireland's culture.

(13) Painting of Saint Brigid

Saint Brigid of Ireland, born in 451 or 452 of princely ancestors at Faughart, near Dundalk, County Louth; died February 1, 525, at Kildare. Refusing many good offers of marriage, she became a nun

and received the veil from St. Macaille. With seven other virgins she settled for a time at the foot of Croghan Hill, but removed thence to Druin Criadh, in the plains of Magh Life, where under a large oak tree she erected her subsequently famous Convent of Cill-Dara, that is, "the church of the oak" (now Kildare), in the present county of that name. It is exceedingly difficult to reconcile the statements of St. Brigid's biographers, but the Third, Fourth, and Fifth Lives of the saint are at one in assigning her a slave mother in the court of her father Dubhthach, and Irish chieftain of Leinster. Probably the most ancient history of her life is that by St. Broccan Cloen.

Appendix

Other works of art and religious symbols

St. Brigid's Stained Glass Windows

F. Mayer & Co. Stained Glass Windows

First Window St. Anne teaching Mary with St. Joachim

Though few commentators adhere to this view of St. Luke's genealogy, the name of Mary's father, Heli, agrees with the name given to Our Lady's father in a tradition founded upon the report of the Protoevangelium of James, an apocryphal Gospel which dates from the end of the second century. According to this document the parents of Mary are Joachim and Anna. Now, the name Joachim is only a variation of Heli or Eliachim, substituting one Divine name (Yahweh) for the other (Eli, Elohim). The tradition as to the parents of Mary, found in the Gospel of James, is reproduced by St. John Damascene, St. Gregory of Nyssa, St. Germanus of Constantinople, pseudo-Epiphanius, pseudo-Hilarius, and St. Fulbert of Chartres. Some of these writers add that the birth of Mary was obtained by the fervent prayers of Joachim and Anna in their advanced age. As Joachim belonged to the royal family of David, so Anna is supposed to have been a descendant of the priestly family of Aaron; thus Christ the Eternal King and Priest sprang from both a royal and priestly family.

Second Window the Presentation of Mary in the Temple

Ps 42:4 "Those times I recall as I pour out my soul, when I went in procession with the crowd, I went with them to the house of God, amid loud cries of thanksgiving, with the multitude keeping festival."

According to Exodus 13:2 and 13:12, all the Hebrew first-born male children had to be presented in the Temple. Such a law would lead pious Jewish parents to observe the same religious rite with regard to other favourite children. This inclines one to believe that Joachim and Anna presented in the Temple their child, which they had obtained by their long, fervent prayers. As to Mary, St. Luke (1:34) tells us that

she answered the angel announcing the birth of Jesus Christ: "how shall this be done, because I know not man". These words can hardly be understood, unless we assume that Mary had made a vow of virginity; for, when she spoke them, she was betrothed to St. Joseph. The most opportune occasion for such a vow was her presentation in the Temple. Now, the Protoevangelium of James (7-8), and the writing entitled "De nativ. Mariae" (7-8), state that Joachim and Anna, faithful to a vow they had made, presented the child Mary in the Temple when she was three years old; that the child herself mounted the Temple steps, and that she made her vow of virginity on this occasion. St. Gregory of Nyssa and St. Germanus of Constantinople adopt this report; it is also followed by pseudo-Gregory of Nazianzus in his "Christus patiens". Moreover, the Church celebrates the Feast of the Presentation, though it does not specify at what age the child Mary was presented in the Temple, when she made her vow of virginity, and what were the special natural and supernatural gifts with which God endowed her. The feast is mentioned for the first time in a document of Manuel Commenus, in 1166; from Constantinople the feast must have been introduced into the western Church, where we find it at the papal court at Avignon in 1371; about a century later, Pope Sixtus IV introduced the Office of the Presentation, and in 1585 Pope Sixtus V extended the Feast of the Presentation to the whole Church.

Third Window the Annunciation by the Angel Gabriel

Lk 1:28 Annunciation

“In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God.””

The fact of the Annunciation of the Blessed Virgin Mary is related in Luke 1:26-38. The Evangelist tells us that in the sixth month after the conception of St. John the Baptist by Elizabeth, the angel Gabriel was

sent from God to the Virgin Mary, at Nazareth, a small town in the mountains of Galilee. Mary was of the house of David, and was espoused (i.e. married) to Joseph, of the same royal family. She had, however, not yet entered the household of her spouse, but was still in her mother's house, working, perhaps, over her dowry. (Bardenhewer, Maria Verk., 69). And the angel having taken the figure and the form of man, came into the house and said to her: "Hail, full of grace (to whom is given grace, favored one), the Lord is with thee." Mary having heard the greeting words did not speak; she was troubled in spirit, since she knew not the angel, nor the cause of his coming, nor the meaning of the salutation. And the angel continued and said: "Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever. And of his kingdom there shall be no end." The Virgin understood that there was question of the coming Redeemer. But, why should she be elected from amongst women for the splendid dignity of being the mother of the Messiah, having vowed her virginity to God? (St. Augustine). Therefore, not doubting the word of Godlike Zachary, but filled with fear and astonishment, she said: "How shall this be done, because I know not man?" The angel to remove Mary's anxiety and to assure her that her virginity would be spared answered: "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." In token of the truth of his word he made known to her the conception of St. John, the miraculous pregnancy of her relative now old and sterile: "And behold, thy cousin Elizabeth; she also has conceived a son in her old age, and this is the sixth month with her that is called barren: because no word shall be impossible with God." Mary may not yet have fully understood the meaning of the heavenly message and how the maternity might be reconciled with her vow of virginity, but clinging to the first words of the angel and trusting to the Omnipotence of God she said: "Behold the handmaid of the Lord, be it done to me according to thy word."

The Fourth Window the Visitation of Mary to Elizabeth Lk 1:42 The Visitation

“During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled.”

According to Luke 1:36, the angel Gabriel told Mary at the time of the annunciation, "behold, thy cousin Elizabeth, she also hath conceived a son in her old age, and this is the sixth month with her that was called barren". Without doubting the truth of the angel's words, Mary determined at once to add to the pleasure of her pious relative. Hence the Evangelist continues (1:39): "And Mary, rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth." Though Mary must have told Joseph of her intended visit, it is hard to determine whether he accompanied her; if the time of the journey happened to coincide with one of the festal seasons at which the Israelites had to go to the Temple, there would be little difficulty about companionship. The place of Elizabeth's home has been variously located by different writers: it has been placed in Machaerus, over ten miles east of the Dead Sea, or in Hebron, or again in the ancient sacerdotal city of Jutta, about seven miles south of Hebron, or finally in Ain-Karim, the traditional St. John-in-the Mountain, nearly four miles west of Jerusalem. But the first three places possess no traditional memorial of the birth or life of St. John; besides, Machaerus was not situated in the mountains of Juda; Hebron and Jutta belonged after the Babylonian captivity to Idumea, while Ain-Karim lies in the "hill country" mentioned in the inspired text of St. Luke. After her journey of about thirty hours, Mary "entered into the house of Zachary, and saluted Elizabeth" (Luke 1:40). According to tradition, Elizabeth lived at the time of the visitation not in her city home, but in her villa, about ten minutes distant from the city; formerly this place was marked by an upper and lower church. In 1861 the present small Church of the Visitation was erected on the ancient foundations. "And it came to pass that, when Elizabeth heard

the salutation of Mary, the infant leaped in her womb." It was at this moment that God fulfilled the promise made by the angel to Zachary (Luke 1:15), "and he shall be filled with the Holy Ghost, even from his mother's womb"; in other words, the infant in Elizabeth's womb was cleansed from the stain of original sin. The fullness of the Holy Ghost in the infant overflowed, as it were, into the soul of his mother: "and Elizabeth was filled with the Holy Ghost" (Luke 1:41). Thus both child and mother were sanctified by the presence of Mary and the Word Incarnate ; filled as she was with the Holy Spirit, Elizabeth "cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord" (Luke 1:42-45).

Fifth Window the Nativity with the presence of the Shepherds Lk 2:14 Christmas with Shepherds

"Now there were shepherds in that region living in the fields and keeping the night watch over their flock. The angel of the Lord appeared to them and the glory of the Lord shone around them, and they were struck with great fear. The angel said to them, "Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. For today in the city of David a savior has been born for you who is Messiah and Lord. And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger." And suddenly there was a multitude of the heavenly host with the angel, praising God and saying: "Glory to God in the highest and on earth peace to those on whom his favor rests."

Mary gives birth to Our Lord, "And it came to pass, that when they were there, her days were accomplished, that she should be delivered" (Luke 2:6); this language leaves it uncertain whether the birth of Our Lord took place immediately after Joseph and Mary had taken lodging in the grotto, or several days later. What is said about the shepherds "keeping the night watches over their flock" (Luke 2:8) shows that Christ was born in the night time. After bringing forth her Son, Mary

"wrapped Him up in swaddling clothes, and laid Him in a manger" (Luke 2:7), a sign that she did not suffer from the pain and weakness of childbirth. This inference agrees with the teaching of some of the principal Fathers and theologians: St. Ambrose, St. Gregory of Nyssa, St. John Damascene, the author of *Christus patiens*, St. Thomas, etc. It was not becoming that the mother of God should be subject to the punishment pronounced in Genesis 3:16, against Eve and her sinful daughters. Shortly after the birth of the child, the shepherds, obedient to the angelic invitation, arrived in the grotto, "and they found Mary and Joseph, and the infant lying in the manger" (Luke 2:16). We may suppose that the shepherds spread the glad tidings they had received during the night among their friends in Bethlehem, and that the Holy Family was received by one of its pious inhabitants into more suitable lodgings.

Sixth Window the Nativity with the Three Wise Men (Magi) Mt 2:1 - 2 Christmas with the visit of the Magi

“When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem, saying, "Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage.”

After the Presentation, the Holy Family either returned to Bethlehem directly, or went first to Nazareth, and then moved into the city of David. At any rate, after the "wise men from the east" had followed the Divine guidance to Bethlehem, "entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense, and myrrh" (Matthew 2:11).

Seventh Window the Flight to Egypt with Jesus Mt 2:13 - 15 Flight to Egypt

“When they had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, flee to Egypt, and stay there until I tell you. Herod is going to search for the child to destroy him." Joseph rose and took the child and his mother by night and departed for

Egypt. He stayed there until the death of Herod, that what the Lord had said through the prophet might be fulfilled, "Out of Egypt I called my son."

Soon after the departure of the wise men Joseph received the message from the angel of the Lord to fly into Egypt with the Child and His mother on account of the evil designs of Herod; the holy man's ready obedience is briefly described by the Evangelist in the words: "who arose, and took the child and his mother by night, and retired into Egypt" (Matthew 2:14). Persecuted Jews had ever sought a refuge in Egypt (cf. 1 Kings 11:40; 2 Kings 25:26); about the time of Christ Jewish colonists were especially numerous in the land of the Nile ; according to Philo they numbered at least a million. In Leontopolis, in the district of Heliopolis, the Jews had a temple (160 B.C.-A.D. 73) which rivalled in splendor the temple in Jerusalem. The Holy Family might therefore expect to find in Egypt a certain amount of help and protection. On the other hand, it required a journey of at least ten days from Bethlehem to reach the nearest habitable districts of Egypt.

Eighth Window the Presentation of Jesus in the Temple with Simion and Anna

Lk 2:22 - 39 Presentation in temple

“When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, "Every male that opens the womb shall be consecrated to the Lord," and to offer the sacrifice of "a pair of turtledoves or two young pigeons," in accordance with the dictate in the law of the Lord. Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Messiah of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying: "Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the

Gentiles, and glory for your people Israel." The child's father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed." There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem. When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth."

According to the law of Leviticus 12:2-8, the Jewish mother of a male child had to present herself forty days after his birth for legal purification; according to Exodus 13:2, and Numbers 18:15, the first-born son had to be presented on the same occasion. Whatever reasons Mary and the Infant might have for claiming an exemption, they complied with the law. But, instead of offering a lamb, they presented the sacrifice of the poor, consisting of a pair of turtle-doves or two young pigeons. In 2 Corinthians 8:9, St. Paul informs the Corinthians that Jesus Christ "being rich. . . became poor, for your sakes, that through his poverty you might be rich". Even more acceptable to God than Mary's poverty was the readiness with which she surrendered her Divine Son to the good pleasure of His Heavenly Father. After the ceremonial rites had been complied with, holy Simeon took the Child in his arms, and thanked God for the fulfillment of his promises; he drew attention to the universality of the salvation that was to come through Messianic redemption "prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of thy people Israel" (Luke 2:31 sq.). Mary and Joseph now began to know their Divine Child more fully; they "were wondering at those things which were spoken concerning him" (Luke 2:33). As if to prepare Our Blessed Mother for the mystery of the cross, holy Simeon said to her: "Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul

a sword shall pierce, that, out of many hearts, thoughts may be revealed" (Luke 2:34-35).

Ninth Window the Child Jesus teaching in the Temple Lk 2:44 - 49 The finding of Our Lord in the Temple

“Thinking that he was in the caravan, they journeyed for a day and looked for him among their relatives and acquaintances, but not finding him, they returned to Jerusalem to look for him. After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers. When his parents saw him, they were astonished, and his mother said to him, "Son, why have you done this to us? Your father and I have been looking for you with great anxiety." And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?"

According to the law of Exodus 23:17, only the men were obliged to visit the Temple on the three solemn feasts of the year; but the women often joined the men to satisfy their devotion. St. Luke (2:41) informs us that "his [the child's] parents went every year to Jerusalem, at the solemn day of the pasch". Probably the Child Jesus was left in the home of friends or relatives during the days of Mary's absence. According to the opinion of some writers, the Child did not give any sign of His Divinity during the years of His infancy, so as to increase the merits of Joseph's and Mary's faith based on what they had seen and heard at the time of the Incarnation and the birth of Jesus. Jewish Doctors of the Law maintained that a boy became a son of the law at the age of twelve years and one day; after that he was bound by the legal precepts. The evangelist supplies us here with the information that, "when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not" (Luke 2:42-43). Probably it was after the second festal day that Joseph and Mary returned with the other Galilean pilgrims; the law did not require a longer sojourn in the Holy City. On the first day the caravan usually made a four hours' journey, and rested for the night in Beroth on the northern boundary of the former

Kingdom of Juda. To the question, why Jesus had treated His parents in such a way. Jesus simply answered: "How is it that you sought me? Did you not know, that I must be about my father's business?" (Luke 2:49). Neither Joseph nor Mary understood these words as a rebuke; "they understood not the word that he spoke to them" (Luke 2:50).

Tenth Jesus in Nazareth with his parents **Lk 2: 40 Jesus, Mary & Joseph, The Holy Family**

“The child grew and became strong, filled with wisdom; and the favor of God was upon him.”

After this, Jesus "went down with them, and came to Nazareth" where He began a life of work and poverty, eighteen years of which are summed up by the Evangelist in the few words, and he "was subject to them, and . . . advanced in wisdom, and age, and grace with God and men" (Luke 2:51-52). The interior life of Mary is briefly indicated by the inspired writer in the expression, "and his mother kept all these words in her heart" (Luke 2:51). A similar expression had been used in 2:19, "Mary kept all these words, pondering them in her heart". Thus Mary observed the daily life of her Divine Son, and grew in His knowledge and love by meditating on what she saw and heard. It has been pointed out by certain writers that the Evangelist here indicates the last source from which he derived the material contained in his first two chapters.

Pope John Paul II writes, “On The Feast of the Holy Family.” As we follow the Gospels of Matthew and Luke, let us fix our gaze on Jesus, Mary and Joseph and adore the mystery of a God who chose to be born of a woman, the Blessed Virgin, and to enter this world in the way common to all humankind. By so doing he sanctified the reality of the family, filling it with divine grace and fully revealing its vocation and mission. The Second Vatican Council dedicated much attention to the family(The Domestic Church). Married partners, it said, must be witnesses of faith to each other and to their children (cf. Lumen Gentium, n. 35). The Christian family thus shares in the Church's prophetic vocation: with its way of living it "proclaims aloud both the present power of the Kingdom of God and the hope of the blessed life". Then, as my venerable Predecessor John Paul II tirelessly repeated, the good of the person and of society is closely

connected to the "healthy state" of the family (cf. *Gaudium et Spes*, n. 47). The Church, therefore, is committed to defending and to fostering "the dignity and supremely sacred value of the married state".

Eleventh Window Let the Children Come to Me
Mk 10: 13 - 16 Children with Jesus

“And people were bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this he became indignant and said to them, "Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child, will not enter it." Then he embraced them and blessed them, placing his hands on them.”

Twelfth Window the Wedding Feast at Cana
Jn 2:1 - 11 The miracle in Cana

“On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." (And) Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.”

The evangelists connect Mary's name with three different events in Our Lord's public life: with the miracle in Cana, with His preaching, and with His passion. The first of these incidents is related in John 2:1-10. There was a marriage feast in Cana of Galilee . . . and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus said to him: They have no wine. And Jesus said to her: Woman, what is that to me and to thee? My hour is not yet come. One naturally supposes that one of the contracting parties was related to Mary, and that Jesus had been invited on account of his mother's relationship. The couple must have been rather poor, since the wine was actually failing. Mary wishes to save her friends from the shame of not being able to provide properly for the guests, and has recourse to her Divine Son. She merely states their need, without adding any further petition. In addressing women, Jesus uniformly employs the word "woman" (Matthew 15:28; Luke 13:12; John 4:21; 8:10; 19:26; 20:15), an expression used by classical writers as a respectful and honorable address.

Thirteenth Window the Curing the Man paralyzed Mk 6:5 - 13 Curing the Man

“So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. He was amazed at their lack of faith. He went around to the villages in the vicinity teaching. He summoned the Twelve and began to send them out two by two and gave them authority over unclean spirits. He instructed them to take nothing for the journey but a walking stick - no food, no sack, no money in their belts. They were, however, to wear sandals but not a second tunic. He said to them, "Wherever you enter a house, stay there until you leave from there. Whatever place does not welcome you or listen to you, leave there and shake the dust off your feet in testimony against them." So they went off and preached repentance. They drove out many demons, and they anointed with oil many who were sick and cured them.”

Fourteenth Window Martha and Mary Prayer and Contemplation

Lk 10:42 Lazarus, Martha & Mary in Bethany

“The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her.”

Fifteenth Window the Apostle Sent to Preach

LK 9:2 Apostles sent to preach

“So he was not able to perform any mighty deed there, apart from curing a few sick people by laying his hands on them. He was amazed at their lack of faith. He went around to the villages in the vicinity teaching. He summoned the Twelve and began to send them out two by two and gave them authority over unclean spirits. He instructed them to take nothing for the journey but a walking stick - no food, no sack, no money in their belts. They were, however, to wear sandals but not a second tunic. He said to them, "Wherever you enter a house, stay there until you leave from there. Whatever place does not welcome you or listen to you, leave there and shake the dust off your feet in testimony against them." So they went off and preached repentance. They drove out many demons, and they anointed with oil many who were sick and cured them.”

Sixteenth Window the Transfiguration on Mt Tabor

Mk 9:6 - 8 Jesus, Peter, James John, Moses & Elijah

“He also said to them, "Amen, I say to you, there are some standing here who will not taste death until they see that the kingdom of God has come in power." After six days Jesus took Peter, James, and John and led them up a high mountain apart by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no fuller on earth could bleach them. Then Elijah appeared to them along with Moses, and they were conversing with Jesus. Then Peter said to Jesus in reply, "Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah." He hardly knew what to say, they were so terrified. Then a cloud

came, casting a shadow over them; then from the cloud came a voice, "This is my beloved Son. Listen to him." Suddenly, looking around, they no longer saw anyone but Jesus alone with them."

Seventeenth Window Peter is given authority of the keys
Mt 16:19 Peter, you are rock

"And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."

Eighteenth Window Holy Thursday the Last supper
Mt 26:26 – 28 Holy Thursday Holy Week

"While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins."

Nineteenth Window the Easter Resurrection
Mt 28:1 - 6 Easter Sunday

"After the Sabbath, as the first day of the week was dawning, 2 Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken with fear of him and became like dead men. Then the angel said to the women in reply, "Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said. Come and see the place where he lay."

Twentieth Window Doubting Thomas
Jn 20: 27 – 29 Put your hand in my side

“Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed.”

Twenty First Window Ascension of Jesus Christ into Heaven
Mk 16: 19 Promise to send the Holy Spirit

“So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs.”

Twenty Second Window from St. Luke
Act 2:1 - 4 Pentecost the beginning of the Church

“When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, 2 and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, 4 as the Spirit enabled them to proclaim. These words were most visibly brought about 50 days after the Resurrection, at Pentecost, the ancient Jewish feast which in the Church has become the feast par excellence of the Holy Spirit: "There appeared to them tongues as of fire... and they were all filled with the Holy Spirit" (Acts 2: 3-4). The real fire, the Holy Spirit, was brought to the earth by Christ.”

CONFESSIONAL ROOM

Mary Magdalene washing the feet of Jesus

Lk 7:36 Forgiveness

“A Pharisee invited him to dine with him, and he entered the Pharisee's house and reclined at table. Now there was a sinful woman in the city who learned that he was at table in the house of the Pharisee. Bringing an alabaster flask of ointment, she stood behind him at his feet weeping and began to bathe his feet with her tears. Then she wiped them with her hair, kissed them, and anointed them with the ointment. When the Pharisee who had invited him saw this he said to himself, "If this man were a prophet, he would know who and what sort of woman this is who is touching him, that she is a sinner.”

Prodigal Son

Lk 15:11 - 14 Forgiveness

“Then he said, "A man had two sons, and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine.”

CHOIR LOFT

St Anne

Saint Anne (also Ann or Anna, from Hebrew Hannah חַנָּה or Channah, meaning "favor" or "grace.") of David's house and line, was the mother of the Virgin Mary and grandmother of Jesus Christ according to Christian and Islamic tradition. The name Anne is the Greek rendering of her Hebrew name Hannah. Mary's mother is not named in the canonical Gospels or the Qur'an.

St Cecelia

Saint Cecilia (Latin: Sancta Caecilia) is the patron saint of musicians and Church music because as she was dying she sang to God. It is also written that as the musicians played at her wedding she "sang in her heart to the lord". St. Cecilia was an only child. Her feast day is celebrated in the Roman Catholic, Eastern Orthodox, and Eastern Catholic Churches on November 22. She is one of seven women, excluding the Blessed Virgin, commemorated by name in the Canon of the Mass. It was long supposed that she was a noble lady of Rome who, with her husband Valerian, his brother Tiburtius, and a Roman soldier Maximus, suffered martyrdom, c. 230, under the Emperor Alexander Severus.

Rose Window

A Rose window (or Catherine window) is often used as a generic term applied to a circular window, but is especially used for those found in churches of the Gothic architectural style and being divided into segments by stone mullions and tracery. The name "rose window" was not used before the 17th century and according to the Oxford English Dictionary, among other authorities, comes from the English flower name rose. The term "wheel window" is often applied to a window divided by simple spokes radiating from a central boss or opening, while the term "rose window" is reserved for those windows, sometimes of a highly complex design, which can be seen to bear similarity to a multi-petalled rose. A circular window without tracery, such as are found in many Italian churches, is referred to as an ocular window or oculus. Rose windows are particularly characteristic of Gothic architecture and may be seen in all the major Gothic Cathedrals of Northern France. Their origins are much earlier and rose windows may be seen in various forms throughout the Medieval period. Their popularity was revived, with other medieval features, during the Gothic revival of the 19th century so that they are seen in Christian churches all over the world.

St Therese

Thérèse of Lisieux (2 January 1873 – 30 September, 1897), or Saint Thérèse of the Child Jesus and the Holy Face, born Marie-Françoise-Thérèse Martin, was a French Carmelite nun. She is also known as "The Little Flower of Jesus"

She felt an early call to religious life, and, overcoming various obstacles, became a nun at 15. After nine years as a Carmelite religious, the last eighteen months spent in a night of faith, she died of tuberculosis at the age of 24. The impact of her posthumous publications, including her memoir *The Story of a Soul*, made her one of the greatest saints of the 20th century. Pope Pius XI called her the star of his pontificate; she was beatified in 1923, canonized in 1925, declared co-patron of the missions with Francis Xavier in 1927, and named co-patron of France with St. Joan of Arc in 1944. In 1997 Pope John Paul II declared her the thirty-third doctor of the Church, the only doctor of his long pontificate, the youngest doctor, only the third woman doctor. Devotion to Saint Thérèse has developed around the world. The depth and novelty of her spirituality, of which she said "my way is all confidence and love," has inspired many believers. In the face of her littleness and nothingness, she trusted in God to be her sanctity.

St Marguerite Mary Alacoque

The Sacred Heart (also known as Sacred Heart of Jesus) is one of the most famous religious devotions to Jesus' physical heart as the representation of His divine love for Humanity. This devotion is predominantly used in the Roman Catholic, Anglo Catholic, and Lutheran Churches. It stresses the central Christian concept of loving and adoring Jesus. The origin of this devotion in its modern form is derived from a French Roman Catholic nun, Marguerite Marie Alacoque, who said she learned the devotion from Jesus in visions. Predecessors to the modern devotion arose unmistakably in the Middle Ages in various facets of Christian mysticism. In the Roman Catholic tradition, the Sacred Heart has been closely associated with Acts of Reparation to Jesus Christ. In his encyclical *Miserentissimus Redemptor*, Pope Pius XI stated: "the spirit of expiation or reparation has always had the first and foremost place in the worship given to the Most Sacred Heart of Jesus". The Golden Arrow Prayer directly refers to the Sacred Heart. Devotion to the Sacred Heart is sometimes seen in the Eastern Catholic Churches, where it remains a point of controversy and is seen as an example of Liturgical Latinisation. The Sacred Heart is often depicted in Christian art as a flaming heart shining with divine light, pierced by the lance-wound, surrounded by a crown of thorns, surmounted by a cross and bleeding. Sometimes the image is over Jesus' body with his wounded hands pointing at the

heart. The wounds and crown of thorns allude to the manner of Jesus' death, while the fire represents the transformative power of love. The Feast of the Sacred Heart has been a Solemnity in the Roman Catholic liturgical calendar since 1856, and is celebrated 19 days after Pentecost. As Pentecost is always celebrated on Sunday, the Feast of the Sacred Heart always falls on a Friday.

Stained Glass above the organ - Four Angels

Angel with Harp

Angel with Triangle

Angel with Harp

Angel with Trumpet

Old Baptismal Arch

St John the Evangelist

John the Evangelist (יְהוֹנָן Standard Hebrew) Yohanan, Tiberian Hebrew Yôḥānān meaning "Yahweh is gracious", Greek: Εὐαγγελιστῆς Ἰωάννης) (c. 1 AD - c. 100) is the conventional name for the author of the Gospel of John. Traditionally he has been identified with the author of all the Johannine works in the New Testament – the three Epistles of John and the Book of Revelation, written by a John of Patmos – as well as with John the Apostle and the Beloved Disciple mentioned in the Book of John.

The Gospel of John refers to an unnamed "Beloved Disciple" of Jesus who bore witness to the gospel's message. The editors of the Gospel, who record the Beloved Disciple's death, seem interested in the author's anonymity. Apparently this disciple of Jesus had not been well known, but had greatly outlived Peter. The apostle John was a historical figure, one of the "pillars" of the Jerusalem church after Jesus' death. Many scholars believe that John was martyred along with his brother, as Jesus predicts in Mark (Mark 10:39, Acts 12:1-2). The tradition that John lived to old age in Ephesus and that he wrote this gospel was recorded in the late second century, but that tradition was then already held by the vast majority of Christians

St Francis Xavier

Saint Francis Xavier, born Francisco de Jaso y Azpilicueta (7 April 1506, Javier, Navarre – 3 December 1552, Shangchua Island, China) was a pioneering Roman Catholic missionary born in the Kingdom of Navarre (Spain) and co-founder of the Society of Jesus. He was a student of Saint Ignatius Loyola and one of the first seven Jesuits who dedicated themselves to the service of God at Montmartre in 1534. He led an extensive mission into Asia, mainly in the Asian Portuguese Empire of the time. He was influential in the spreading and upkeep of Catholicism most notably in India, but also ventured into Japan, Borneo, the Moluccas, and other areas which had thus far not been visited by Christian missionaries. In these areas, being a pioneer and struggling to learn the local language of the indigenous people in the face of opposition, he had less success.

St William

Saint William of York, (late 11th century – 8 June 1154) was an English priest and Archbishop of York. He has the unusual distinction of having been Archbishop of York twice, both before and after his rival Henry Murdac. He was a relative of King Stephen of England.

St William of York achieved the unique distinction of being elected archbishop of York twice and being canonised twice. Principally famous for his role in the York election dispute and the miracle of Ouse bridge, William emerges from this, the first full-length study devoted to him, as a significant figure in the life of the church in northern England and an interesting character in his own right. William's father, Herbert the Chamberlain, was a senior official in the royal treasury at Winchester who secured William's initial preferment at York; the importance of family connections, particularly after his cousin Stephen became king, forms a recurring theme. Miracles at his tomb in 1177 led to his veneration as a saint. His canonization issued by Pope Honorius III in 1226.

PAINTINGS

The Crucifixion, St. Patrick and St. Brigid

The crucifixion of Jesus and his ensuing death is an event that occurred during the first century A.D. Jesus, whom Christians regard as the Son of God as well as the Messiah, was arrested, tried, and sentenced by Pontius Pilate to be scourged, and finally executed on a cross. Collectively referred to as the Passion, Jesus' redemptive suffering and death by crucifixion represent critical aspects of Christian theology, including the doctrines of salvation and atonement.

Jesus' crucifixion is described in all four gospels, attested to by other contemporary sources, and regarded as a historical event. Christians believe Jesus' suffering was foretold in Hebrew scripture, such as in Isaiah's songs of the suffering servant. According to the New Testament, Jesus was arrested in Gethsemane following the Last Supper with the twelve Apostles, and forced to stand trial before the Sanhedrin, Pontius Pilate, and Herod Antipas, before being handed over for crucifixion. After being flogged, Jesus was mocked by Roman soldiers as the "King of the Jews", clothed in a purple robe, crowned with thorns, beaten and spat on. Jesus then had to make his way to the place of his crucifixion. Once at Golgotha, Jesus was stripped and nailed to the beam and hung between two convicted thieves. According to Mark's Gospel, he endured the torment for some six hours, from the third hour[Mk. 15:25] until his death at the ninth hour.[15:34-37] The soldiers affixed a sign above his head stating "King of the Jews" in three languages, divided his garments and cast lots for his seamless robe, and offered him wine mixed with gall to drink, before eventually piercing his side with a spear to be certain that he had died. Each gospel has its own account of Jesus' last words, seven statements altogether. In the Synoptic Gospels, various supernatural events accompany the crucifixion, including darkness, an earthquake, and (in Matthew) the resurrection of saints. Following Jesus' death, his body was removed from the cross by Joseph of Arimathea and buried in a rock-hewn tomb, with Nicodemus assisting. According to Christian tradition, Jesus then rose from the dead three days later. Christians understood Jesus' death on the cross to be a holy sacrifice that atones for humanity's sin and makes salvation possible. Christians participate in this sacrifice through the

bread and wine of the Eucharist, which represent Jesus' body broken and his blood shed on the cross.

Saint Patrick (Latin: Sanctus Patricius, Irish: Naomh Pádraig; Welsh: Sant Patrig) (possibly c. 387 – 17 March, 493; was a Romano-Briton and Christian missionary, who is the most generally recognized patron saint of Ireland (although Brigid of Kildare and Colmcille are also formally patron saints).

Two authentic letters from him survive, from which come the only universally accepted details of his life. When he was about 16 he was captured from Britain by Irish raiders and taken as a slave to Ireland, where he lived for six years before escaping and returning to his family. After entering the Church, he returned to Ireland as an ordained bishop in the north and west of the island, but little is known about the places where he worked.

By the eighth century he had come to be revered as the patron saint of Ireland. The Irish monastery system evolved after the time of Patrick and the Irish church did not develop the diocesan model that Patrick and the other early missionaries had tried to establish. Most available details of his life are from later hagiographies from the seventh century onwards, and these are now not accepted without detailed criticism. Probably the most ancient life of St. Brigid is that by St. Broccan Cloen, who is said to have died 17 September, 650.

Saint Brigid of Kildare or Brigid of Ireland (Brigit, Bridget, Bridgit, Bríd or Bride) or Mary of the Gael (Irish: Naomh Bríd) (c. 451–525) is one of Ireland's patron saints along with Saints Patrick and Columba. Her feast day is 1 February, the traditional first day of spring in Ireland. She is believed to have been an Irish Christian nun, abbess, and founder of several monasteries.

Refusing many good offers of marriage, she became a nun and received the veil from St. Macaille. Probably the most ancient life of St. Brigid is that by St. Broccan Cloen, who is said to have died 17 September, 650.

The Evangelists

Matthew, Mark, Luke and John are the four Evangelists. They are rendered in many places inside (paintings on the ceiling; and marble relief on the high altar; and sculpture on the rose window on the façade of the church)

In Christian tradition the Four Evangelists refers to the authors attributed with the creation of the four Gospel accounts in the New Testament that bear the following titles:

Gospel according to Matthew (winged man or angel)

Gospel according to Mark (winged lion)

Gospel according to Luke (winged ox)

Gospel according to John (eagle)

Authorship of the three synoptic Gospels is now often held to date from c. 70 AD and later. Others widely consider Luke-Acts to have been written before the events in 70 AD, and the other synoptic Gospels to have been written even earlier. Convention has traditionally held the authors to have been two of the Twelve Apostles of Jesus, John and Matthew, and two "apostolic men," Mark and Luke:

Matthew – a former tax man who was called by Jesus to be one of the Twelve Apostles,

Mark – a follower of Peter and so an "apostolic man",

Luke – a doctor who wrote what is now the book of Luke to a friend Theophilus. Also believed to have written the book of Acts (or Acts of the Apostles) and a close friend of Paul of Tarsus,

John – a disciple of Jesus and possibly the youngest of his Twelve Apostles.

They are called evangelists, a word meaning people who proclaim good news, because their books aim to tell the good news of Jesus. Iconography for the evangelists often appear in Evangelist portraits derived from classical tradition, and are also frequently represented by the following symbols, which originate from the four "living creatures" that draw the throne-chariot of God, the Merkabah, in the vision in the Book of Ezekiel (Chapter 1) reflected in the Book of

Revelation (4.6-9ff), though neither source links the creatures to the Evangelists. The meanings accruing to the symbols grew over centuries, and were fully expressed by Rabanus Maurus, who set out three layers of meaning for the beasts, as representing firstly the Evangelists, secondly the nature of Christ, and thirdly the virtues required of a Christian for salvation:

Matthew the Evangelist, the author of the first gospel account is symbolized by a **winged man or angel**. Matthew's gospel starts with Jesus' genealogy from Abraham; it represents Jesus' Incarnation, and so Christ's human nature. This signifies that Christians should use their reason for salvation.

Mark the Evangelist, the author of the second gospel account is symbolized by a **winged lion** - a figure of courage and monarchy. Mark has John the Baptist preaching "like a lion roaring" at the beginning of his Gospel. It also represents Jesus' Resurrection (because lions were believed to sleep with open eyes, a comparison with Christ in the tomb), and Christ as king. This signifies that Christians should be courageous on the path of salvation.

Luke the Evangelist, the author of the third gospel account (and the Acts of the Apostles) is symbolized by a **winged ox or bull** - a figure of sacrifice, service and strength. Luke's account begins with the duties of Zacharias in the temple; it represents Jesus' sacrifice in His Passion and Crucifixion, as well as Christ being High priest (this also represents Mary's obedience). The ox signifies that Christians should be prepared to sacrifice themselves in following Christ.

John the Evangelist, the author of the fourth gospel account is symbolized by an **eagle** - a figure of the sky, and believed to be able to look straight into the sun. John starts with an eternal overview of Jesus the Logos and goes on to describe many things with a "higher" level than the other three (synoptic) gospels; it represents Jesus' Ascension, and Christ's divine nature. This represents that Christians should look on eternity without flinching as they journey towards their goal of union with God.

PAINTED ON THE CEILING

St Thomas Moore

St Teresa Avila

St Thomas Aquinas

St Peter

St Benedict

St Ignatius Loyola
St Augustine
St Paul
St. Matthew, Mark, Luke and John

Italian Relief of Mary, Madonna with Child and two angels

The Stations of the Cross

Altar & Statue of St. Joseph “Ite Ad Joseph”

Altar & Statue of Mary “Ave Maria”

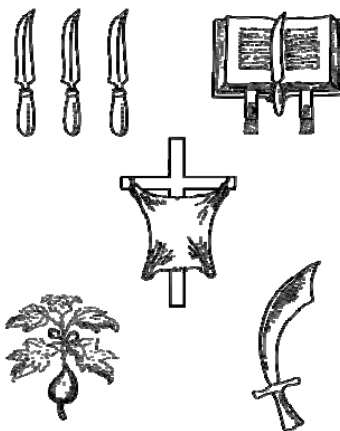
CHURCH FAÇADE

12 reliefs/symbols are on the right and left of the church from doors
They are the symbols of the Apostles with St Peter and St Paul

1. Bartholomew (Book and Knife)

The flaying knife represents the manner of Bartholomew death he was flayed alive

BARTHOLOMEW



2. John (cup and snake)

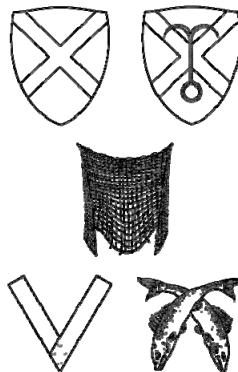
An early story of John drinking from a poisoned chalice and coming to no harm..

JOHN



3. ANDREW – (died 60 A.D.) – Andrew was a fisherman and the brother of Simon Peter. He, along with his good friends James and John, would become apostles of Jesus Christ. When Andrew is portrayed, he is old with unkempt, graying hair. He is usually symbolized by a Latin cross (early tradition) or the more common saltire cross (later tradition) which he was crucified upon. 2. A fishhook, net and crossed fish can also be used, referring back to his days as a fisherman. 3. A lesser used symbol is a builder's square which is sometimes shown with a spear.

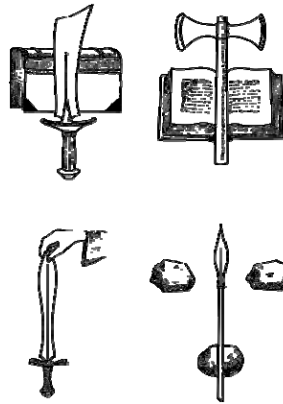
ANDREW



4. MATTHIAS – (1st century) – (book and sword) After Judas Iscariot, one of the twelve apostles, betrayed Jesus and then hanged himself, Matthias was chosen to take his place (Acts 1:15-26). Few if any, facts are known about Matthias' life after his inclusion in the twelve. His places of missionary work, like Asia Minor, the Caspian Sea and Ethiopia, and the way he was martyred, either by halberd or battle axe, are strangely similar to that of Matthew. This has led

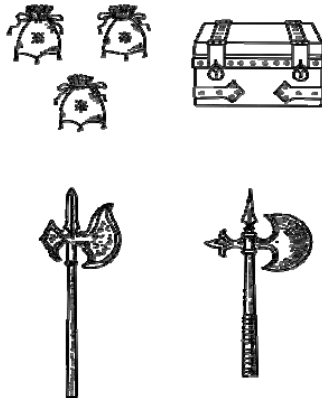
scholars to believe that Matthias was sometimes confused with Matthew. 1. When portrayed, Matthias is symbolized by a halberd, battle axe or scimitar, referring to his martyrdom. 2. Some other symbols that have been used are three stones and a lance, a book with halberd, a carpenter's square and a battle axe with two stones. 3. When the twelve disciples are portrayed together, Matthias is often used as a substitute for the traitor Judas.

MATTHIAS



5. Matthew (Levi) (hatchet) He is also represented with a hatchet or halberd and is pictured as a bearded old man, accompanied by an angel dictating the Gospel. Matthew was an apostle of Jesus Christ and author of the Gospel of Matthew. He was called Levi in the Gospel of Mark and the Gospel of Luke. Matthew was a tax collector, an employee of the “evil” Roman Empire. This led to his being despised by fellow Jews. He would give up tax collecting after being called by Jesus to be His disciple. Traditions vary greatly as to what Matthew did after the New Testament accounts of his life come to an end. Tradition tells us that he might have gone to Persia or Ethiopia and that perhaps he suffered martyrdom there. Matthew is traditionally portrayed as a middle-aged man and is sometimes wearing spectacles. 1. Various weapons used in Matthew's martyrdom are used to symbolize him. The weapons are the sword, battle-axe, or halberd. 2. Other symbols are used that reference Matthew's tax collector days such as a purse, moneybag, money changer's box and

MATTHEW



6. Peter (keys and cross upside down)

The crossed keys represent Peter's authority (given by Christ). At times he is pictured as a bald old man with flowing beard, clad in white mantle and blue tunic, holding Scripture.

7. Paul (Bible Sword)

Spiritus Glasdius (latin - "sword of the spirit") Paul is represented by an open Bible the new law he preached and the sword of the Spirit. He is pictured as being short and bald with a bushy beard

PAUL



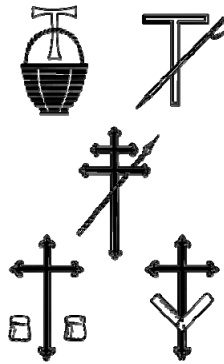
8. Simon (fish resting on book)

A fish (occupation) rests on a book; in a similar way, Simon became a great fisher of people through the message of the gospel

9. Philip (Cross and two loaves of bread)

The loaves of bread on either side of the cross remind us of Philip's comment at the multiplication of the loaves and fishes (John 6:5-7). Another representation is a staff (upon which he was suspended by the neck from a pillar), surrounded with a cross.

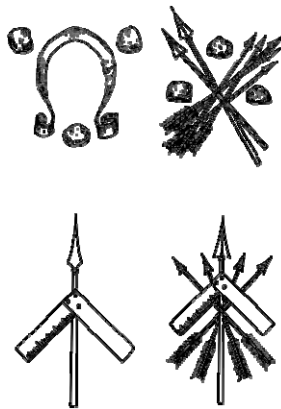
PHILIP



10. Thomas (carpenters square and lance)

The carpenter's square stands for the church Thomas is said to have built with his own hands in India; the spear or lance is a sign of the purported manner of his death.

THOMAS



11. James the Greater Pilgrim and healer Bottle First martyr and son of Zebedee and Mary of Salome , brother of John of ointment (Perfume, Spices) – A symbol of the burial of Jesus. The event of Mary bringing spices to anoint Jesus' body is found in Mark 16:1.
Symbols: Cockle shell; dark-bearded man holding a book; dark-bearded man holding a scroll; dark-bearded man holding a sword; dark-bearded man with a floppy pilgrim's hat, long staff, water bottle,

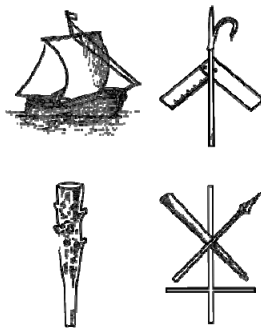
and scallop shell; elderly, bearded man wearing a hat with a scallop shell; key; man with shells around him; mounted on horseback, trampling a Moor; pilgrim with wallet and staff; pilgrim's hat; pilgrim's staff; scallop shell; sword.
St James' Shell

The pilgrim bottle

The flask depicts a pilgrim wearing traditional clothing: a cloak, shoes, a large woollen tunic, a broad-brimmed hat, a haversack and, above, all a "staff", a sturdy iron-tipped stick which has almost become the symbol of travelling on foot.

12. Jude – (1st century) – Jude, also called Lebbeus in the Gospel of Matthew and Thaddeus in the Gospel of Mark, was the brother of James the Lesser and was an apostle of Jesus Christ. Little is known about Jude with only one quote from him recorded in the Bible (John 14:22). He is credited with writing the book of Jude. Jude traveled widely with Simon and visited Arabia, Syria and Mesopotamia during his lifetime. Simon and Jude are often portrayed together. Tradition tells us that Jude was martyred by being clubbed to death. martyrdom. Sometimes a lance, halberd and upside-down cross are used to represent him as a martyr. 2. A popular symbol of Jude is the ship, with its mast being in the form of a cross. A staff is also shown Both represent Jude's missionary journeys.

JUDE



(graphics for the Apostles from Doug Gray)

LATIN PHRASES

Adoremus in aeternum sanctissimum Sacramentum

Let us adore the Blessed Sacrament for eternity

Ave Maria

Hail Mary

Ite ad Joseph

Go to Joseph

Pax Intranibus

Peace to all who enter

Salus Exeuntibus

Salvation to all who leave

Side Door of Church

"**Chi-Rho**" or "sigla": the letters "X" and "P," representing the first letters of the title "Christos," were eventually put together to form this symbol for Christ ("Chi" is pronounced "Kie"). It is this form of the Cross that Constantine saw in his vision along with the Greek words, TOUTO NIKA, which are rendered in Latin as "In hoc signo vinces" and which mean "in this sign thou shalt conquer"

Alpha-Omega: Alpha, the first letter of the Greek alphabet, and Omega, the last letter of the Greek alphabet, became a symbol for Christ due to His being called "the First and the Last." The roots of symbolizing these attributes of God go back further, all the way to the Old Testament where, in Exodus 34:6, God is said to be "full of Goodness and Truth." The Hebrew spelling of the word "Truth" consists of the 3 letters "Aleph," "Mem," and "Thaw" -- and because "Aleph" and "Thaw" are the first and last letters of the Hebrew alphabet, the ancients saw mystical relevance in God's being referred to as "Truth." The Greek Alpha and Omega are a symbol for Christ has been found in the Catacombs, Christian signet rings, post-Constantine coins, and the frescoes and mosaics of ancient churches.

St. Brigid's Cross: St. Brigid fashioned a Cross out of rushes as she sat near a dying chieftan's bed. He asked her about what she was doing and in explaining, she recounted the story of Christ, whereupon

the chieftan converted. Catholics -- especially Irish Catholics -- fashion Crosses like these on the Feast of St. Brigid February 1.

IHS

Found on the tabernacle of the church, this is a monogram of the name of Jesus Christ. From the third century the names of our Saviour are sometimes shortened, particularly in Christian inscriptions (IH and XP, for Jesus and Christus). In the next century the "sigla" (chi-rho) occurs not only as an abbreviation but also as a symbol. From the beginning, however, in Christian inscriptions the nomina sacra, or names of Jesus Christ, were shortened by contraction, thus IC (greek) and XC (greek) or IHS (greek) and XPS (greek) for Iesus Christos. These Greek monograms continued to be used in Latin during the Middle Ages. St. Ignatius of Loyola adopted the monogram in his seal as general of the Society of Jesus (1541), and thus it became the emblem of his institute.

IHS was sometimes wrongly understood as "Jesus Hominum (or Hierosolymae) Salvator", i.e. Jesus, the Saviour of men (or of Jerusalem = Hierosolyma). Or "Jesus, Son of God, Savior".

Quotes on St. Brigid's Cemetery, Hadley, Massachusetts

Pie Jesu Domine
Pious or Compassionate Jesus the Lord

Requiscant in pace
May they rest in peace

Dona eis pacem
Give them peace or rest