

# ST. VINCENT DE PAUL CHURCH

## Art and Architecture

Compiled by Michael Acorne



Scott Hess

## **INTRODUCTION**

The purpose of this compilation is to provide assistance to understanding what St. Vincent de Paul Church offers through its art and architecture. This document is intended as a training guide so that an individual may gain a more complete understanding both on St. Vincent and on how to read other churches. The document has been cobbled together from a variety of sources and each section

# THE CHURCH OF ST. VINCENT DE PAUL PETALUMA, CALIFORNIA

## History



Fr. Kiely

The earliest history of St. Vincent de Paul parish began with the spiritual needs of the settlers being served by the priest of St. Vincent Orphanage in Marinwood, County in the early 1850's. Archbishop Alemany of San Francisco created the parish of St. Vincent de Paul in Petaluma on January 18, 1857. The first parish church was erected at the southeast corner of Keokuk and Prospect Streets.

In 1873, Father James Cleary (1873-1911) started his 38-year reign as spiritual advisor and temporal builder of St. Vincent parish. He acquired the centrally located block bound by Western Avenue and Liberty, Howard and Bassett Streets in 1875 from the Wilson estate.

The second church was erected on this site, facing Bassett Street, in 1875. The cornerstone of this church was laid on July 10, 1875 and the church was finished and dedicated in 1876 by Archbishop Alemany. The cost of the Church was about \$15,000.

In April 1926, Father Kiely (1915-1968) sold the second church to Elim Lutheran Church for 200 pieces of gold. The church is the present day Elim Lutheran Church on the corner of Baker and Stanley Streets. On Tuesday, April 20, 1926, Father Kiely turned the first shovelful of earth for the third and present church. There were no formalities. The cornerstone was laid on May 24, 1927. The total cost of the church was about \$200,000 and was completely paid for by the parishioners a year after it was finished in 1928.



Father Kiely celebrated the first mass in the church at midnight on Christmas 1927. The actual dedication occurred on May 6, 1928.

## **Church Architecture and Art**

The church building is a sacred expression of the culture in which it exists. The Second Vatican Council recognized this when it stated:

The Church has not adopted any particular style of art as her very own; she has admitted fashions from every period according to the natural talents and circumstances of people and the needs of various rites. Thus, in the course of the centuries, she has brought into being a treasury of art which must be very carefully preserved. (Constitution on the Liturgy, paragraph 123)

St Vincent Church continues to teach the "People of God" through this art and architecture.

### **Petaluma's Architectural Treasure**

St. Vincent de Paul Church is an architectural treasure designed by Leo J. Devlin. The construction of St. Vincent's is of a solid steel frame with reinforced steel and concrete walls and a Spanish tile roof. The church was designed and built at the height of the California Mission Revival Period and is a Spanish Romanesque, consisting of nave, aisles, transepts and apse. A plaza was added in 2001.

The length of the nave is 132 by 83 feet over the transepts. The height of the nave is 42 feet. Twin towers flank the main facade, each 96 feet in height, with a polychrome tile roof and two bronze crosses, 9 feet in height. One tower contains the bell from the second church and was cast in Cincinnati, Ohio. An organ built by Estey Company of Brattleboro, Vermont is placed in the other tower.

There are 16 art glass windows of the Apostles and Evangelists in the Clerestory; 16 saints in the aisles, three rose windows, and two large teaching windows; all executed by the Meyer Firm of Munich, Bavaria, Germany. Fourteen Stations of the Cross intersperse the 16 saints. The main altar is made primarily of botticino classico marble (a creamy white stone). The main and side alters of the church were all made of various marble from Italy: the deep gold marble is fiorde pressico classico', the green is verde issorie, and the black and white mottled is rosso levanto. Botticino, verde antique, old sienna, and brescia marbles were also used. There are 10 statues in the church, including the two angels that flank the main alter. All were carved in Carrara, Italy, of a pure white marble called bianco pio or bianca chiara. A Violette mosaic of the crucifixion is over the main alter. The pews are of solid oak and the church can hold between 800 and 1000.

## **The Atrium**

An open place or court before a church. It consisted of a large quadrangle with colonnaded walks on its four sides forming a portico or cloister. It was situated between the porch or vestibule and the body of the church. In the center of the atrium was a fountain or well, where the worshippers washed their hands before entering the church. A remnant of this custom still survives in the use of the holy-water font, or basin, usually placed near the inner entrances of churches. In the atrium those that were not suffered to advance farther, and more particularly the first class of penitents, stood to solicit the prayers of the faithful as they went into the church. It was also used as a burying-ground, at first only for distinguished persons, but afterwards for all believers.

THOMAS H. POOLE  
Transcribed by Joseph P. Thomas

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Imprimatur. +John M. Parley, Archbishop of New York



The Plaza for St. Vincent Church was completed in 2001. This plaza continues a tradition of church atrium architecture that was in place in the 300's. It is the first stage in moving from the secular world to the transcendental.

## **The Narthex**

Entering a church is entering sacred space. Entering through the bronze doors, one enters a dim vestibule. In the Greek world such a vestibule was called a narthex, a Greek word meaning fennel stalk. Here one finds the holy water basins and the narthex becomes a place of purification. People perform a ritual cleansing by making the sign of the cross to symbolize their entry into the church with purified hearts. As one leaves the sacred space of the church and returns to the secular world, one again performs this act.

Margret Vesser, Geometry of Love

## **The Nave**

Architecturally the central, open space of a church ... and separated from (the sanctuary) there by a low wall or screen. It is divided from the side aisles by columns, shafts, or piers, is roofed with timber or vaulted in masonry, and usually rises above the level of the aisle roofs to provide high windows for lighting.

Colloquially, the term is used to indicate that portion of a church reserved for worshippers, and including the central and side aisles, crossing transepts. The name is derived from the Latin *navis*, a ship, possibly with some reference to the "ship of St. Peter" or the Ark of Noah. The norm of all subsequent developments, whether early Christian, Byzantine, Norman, Medieval, or Renaissance, is to be found in the Roman basilica, with its wide, central area, and its aisles and galleries separated there from by columns and arches supporting the upper walls, pierced by windows, and the timber roof.

RALPH ADAMS CRAM Transcribed by Michael C. Tinkler The Catholic Encyclopedia, Volume X Copyright © 1911 by Robert Appleton Company Online Edition Copyright © 1999 by Kevin Knight

Passing into the Church proper, the road to eternity opens. This is the nave that leads a believer to the point where ordinary time and space intersect with eternity. Past and present merge before us as our view is directed toward the altar and tabernacle. As Christians, this symbolizes our road to the Promised Land and the heavenly tabernacle.

## **The Rose Windows**



St Vincent's has three rose windows, one over the entrance and one at each end of the transept. As an architectural feature, rose windows have been used in churches for centuries as symbolic of the Virgin Mary and representative of contemplative perfection.

Directory. St. Vincent de Paul Parish. Petaluma, California, 2001

## **The Sanctuary and Apse**

### **The Apse**

The Church includes within its walls not only the beginning but also the end, the journey's destination. No sooner have we entered than we are presented with a full view of this destination, symbolized by the apse: when the journey is complete and paradise regained, it will be at a higher and eternal level, where the journey will be transfigured and understood. ... The apse enfolds the altar.... Its rounded, expanding hollowness provides an "endless" end to the wayfarers' journey represented by the nave.

Margret Vesser, *Geometry of Love*

### **The Sanctuary**

From the architectural standpoint the sanctuary has undergone manifold alterations. In Christian antiquity it was confined to the apse, into the wall of which the stone benches for the clergy were let after the fashion of an amphitheatre, while in the middle rose up the bishop's chair (*cathedra*) ... In its preference for bright and airy spaces, the Renaissance also abandoned the method of separating the sanctuary from the rest of the church by means of a screen; at a subsequent period, the latter was replaced by the low Communion bench. Thus a person entering the church through the main door commanded a free view of the sanctuary, which especially in Italy, was gloriously decorated with marble incrustations. As the sunlight, entering unchecked through the cupola covering the intersection, brightly illuminated the edifice, the effect was entirely different from that awakened by the Romanesque and Gothic sanctuaries. In the medieval church the sanctuary was shut off from the congregation and was as inaccessible as the Holy of Holies in the Temple of the Old Testament; the sanctuary of the Renaissance church stands out before us in a brilliance of light.

STRZYUGOWSKI, Kleinasien. Ein Neuland der Kunstgeschichte (Leipzig. 1903); HASAK, Die romanische u. gotische Baukunst der Kirchenbau (Stuttgart 1902).  
BEDA KLEINSCHMIDT.  
Translated by Douglas J. Potter.

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## The Crucifixion Mosaic



Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother, 'Woman, this is your son'. Then to his disciple he said, 'This is your mother'. And from that moment the disciple made a place for her in his house.

John 19: 25-27

## The Tabernacle

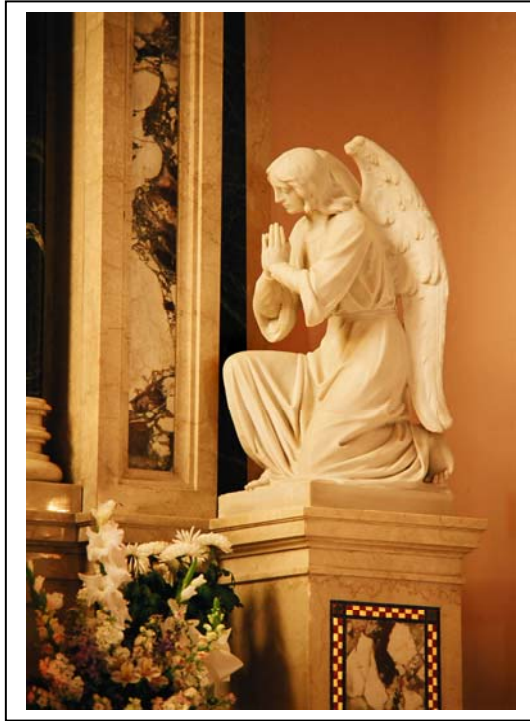
**'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?'** Luke 24: 25-26

*Tabernacle* signified in the Middle Ages sometimes a ciborium-altar, a structure resting on pillars and covered with a baldachino that was set over an altar, sometimes an ostensory or monstrance, a tower-shaped vessel for preserving and exhibiting relics and the Blessed Sacrament.... (A)t the present time in ecclesiastical usage, it is only the name for the receptacle or case placed upon the table of the high altar or of another altar in which the vessels containing the Blessed Sacrament, as the ciborium, monstrance, custodia, are kept. As a rule, in cathedrals and monastic churches it is not set upon the high altar but upon a side altar, or the altar of a special sacramentary chapel; this is to be done both on account of the reverence due the Holy Sacrament and to avoid impeding the course of the ceremonies in solemn functions at the high altar. On the other hand it is generally to be placed upon the high altar in parish churches as the most befitting position

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## **Cherubim**

### **Guardians**



**Further, you are to make a throne. For the two ends of this throne of mercy you are to make two golden cherubs; ....The cherubs are to have their wings spread upwards so that they overshadow the throne of mercy. You must place the throne of mercy on the top of the ark. Inside the ark you must place the testimony that I shall give you. There I shall come to meet you; there, from above the throne of mercy, from between the two cherubs that are on the ark of the testimony, I shall give you all my commands for the sons of Israel.**

**Exodus 25:17-22**

### **The Sanctuary Lamp**

In the Old Testament God commanded that a lamp filled with the purest oil of olives should always burn in the Tabernacle of the Testimony without the veil (Exod. 27: 20, 21). The Church prescribes that at least one lamp should continually burn before the tabernacle (Rit. Rom. iv, 6), not only as an ornament of the altar, but for the purpose of worship. It is also a mark of honour. It is to remind the faithful of the presence of Christ, and is a profession of their love and affection. Mystically it signifies Christ, for by this material light He is represented who is the "true light which enlighteneth every man" (John 1:9).

## THE DIVINE REVELATION WINDOWS

St. Vincent has one window on each side of the Altar, which asserts that our knowledge of salvation flows from two streams, scripture and tradition. These streams issue from the same source - the handing down of the good news by those who knew Jesus or were taught by the apostles. These windows also affirm the Catholic teaching that "... there is a growth in the understanding of the realities that have been handed down. This happens through contemplation and study.... For as centuries succeed on another, the Church moves forward toward the fullness of divine truth...."

Revelation. The Documents of Vatican II

### **Scripture**

On the right is Jesus healing the afflicted.



**His fame spread throughout Syria, and those who were suffering from diseases and painful complaints of one kind or another, the possessed, epileptics, the paralyzed, were all brought to him, and he cured them.  
Matthew 4.24**

### **Tradition**

On the left is the Assumption of Mary into heaven. Pius XII declared this teaching, existent since the 300's, doctrine for Catholics in 1950.

**Hence the revered Mother of God, from all eternity joined in a hidden way with Jesus Christ in one and the same decree of predestination, immaculate in her conception, a most perfect virgin in her motherhood, the noble associate of the divine Redeemer... as the supreme culmination of her privileges, that she should be preserved free from the corruption of the tomb and that, like her Son, having overcome death, she might be taken up body and should to the glory of heaven....**

Apostolic Constitution of Pope Pius XII paragraph 40

## The Communion of Saints (Part 1)

After that I saw a huge number, impossible to count, of people from every nation, race, tribe and language; they were standing in from of the throne and in front of the Lamb, dressed in white robes and holding palms in their hands. Revelation 7:9

I believe in the holy catholic church, the communion of saints....  
Apostles Creed

These figures ... are only a tiny representative selection out of all the hosts of saints available to the people for whom this church was built. They are fellow Christians, believed to be now with God, who are thought of as ready and willing to offer inspiration, support, company, a sense of history, and even simple narrative interest and variety, if it is desired. They are the forebears, who have now reached the fullness of life promised in Christ's resurrection. They have been through the mill and have made a heroic stand for the invisible Transcendent, for loving and helping other people as the expression of authenticity in a people of good will.

Margret Vesser, Geometry of Love

## The Statues



St Vincent de Paul

**Facing the Apse, beginning at the rear right and up the left side of the Nave.**

**St. Isabella of Portugal (1271 - 1336)**

**Symbol: Queen holding rose and bread**

**Feast Day July 4th**

**Patroness of the 3rd Order of St Francis**

**If you love peace all will be well.  
Favored saying**

Daughter of Peter III of Aragon and Constance, granddaughter of Frederick II, she was given the name of her great aunt, St. Elizabeth of Hungary. Her birth began the work of peacemaker which distinguishes her, for it reconciled her father and grandfather.... (S)he was married to King Denis of Portugal.

As a queen, she led a life of prayer, austerity and charitable works. ...With her maids of honor she devoted much time to working for the poor or the sick and visiting hospitals. Denis was an unfaithful husband.... Isabella not only bore with his infidelities with patience and gentleness but gave his illegitimate children a mother's care. Denis's son ... twice rebelled against his father. On both occasions she reconciled father and son, riding between the combatants. She was banished for a time on the slanderous suggestion that she was encouraging he son's revolt.... She also stopped two other wars. In 1325 Denis died a penitent....

Divesting herself of every ornament or token of rank, Isabella become a Franciscan tertiary, wearing the habit and living in a house adjoining the convent of Poor Clares she had founded at Coimbra.

In 1336 her son, King Alfonso, began a campaign against the king of Castile.... Despite failing health ... Isabella followed the army. She caught up with it at Extremoz and was successful in making permanent peace between the hostile kings. But the effort proved mortal. ... Her birth had been peace, her work had been peace, and for peace she gave her life. She died on July 4th. ... When mankind is faced with the alternative of peace or suicide, the intercession of this saint of peace is more than ever valuable.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St. Rita Of Cascia (1381-1457)**  
**Feast Day    May 22nd**

**Symbol: Nun holding roses / crucifix**  
**Patroness of Impossible Causes and**  
**Victims of Abuse**

**Praise to the Father and the Son, Praise to the Spirit, Three in One; O grant us  
 grace in heaven to reign through Rita's prayer and life-long pain.**  
**Hymn of St Rita, Lauds, Office of St Rita**

The standard works of reference are generally a little guarded about St. Rita of Cascia.... Nevertheless she is venerated as 'the saint of the impossible,' 'the advocate of desperate causes,' and those who come across her image ... do so with the sense of gratitude appropriate to so necessary and irreplaceable a vocation as that to which her name has been given.

She was born of peasant stock in 1381 and ... her wish to enter the Augustinian convent as Cascia was frustrated by her parents' order that she should marry. The husband chosen for her turned out to be a dissolute boor, who terrorized her and her children for eighteen years, until at last his heart was touched by her exemplary patience. Too late, however; for shortly after, he was killed in a brawl, under circumstances which made her two sons vow to avenge him. She prayed that they might die rather than carry out their purpose, and her prayers were answered. ... St. Rita ... return(ed), for the last twenty-five years of her life, to the convent which she was at last permitted to enter, and in which her charity was only equaled by the austerity of her life.

We are to consider her an emblem of patient obedience; and we are to remember that her flower is the rose. Her reality, indeed, like the scent of the rose, is something easier to perceive than to analyze. But it has persisted like the rose she asked for when she lay dying. Blossoming in winter, it achieves the impossible.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St. Vincent de Paul (1580-1660)      Symbol: 16th C. cleric with child or infant**  
**Feast Day September 27th            Patron of Charitable Societies**

**"(C)harity is above all the rules and it is necessary that everything be related to it. She is a noble woman. You should do what she orders. In such a case it is to leave God for God. God calls you to prayer, and at the same time he calls you to the poor sick person. That is called leaving God for God."**

**Letters**

The de Pauls were peasant farmers at Pury near Dax in Gascony.... (Vincent) spent his childhood watching his father's sheep.

Vincent was educated by the Franciscans at Dax; to help him in his further studies at the University of Toulouse his father sold livestock, a realization of his scanty capital that... amounted to an act of faith in his son's future.

After ordination ... there followed two years during which we lose sight of Vincent.... He then obtained a benefice ... and the appointment as one of the chaplains in the household of Queen Margot of Valois.... Vincent seems at this time to have begun in earnest to lead a life of self-denial and prayer;... he accepted the position of chaplain in the powerful de Gondi family and, while ministering to some of the peasants on their estates, discovered the condition of religious and moral destitution in which these poor people were allowed to remain; the ignorance and laxness of many of the clergy were the main causes of this lamentable state of affairs.

He became a friend of the poor, endeavoring with all the means in his power to work for their moral and religious regeneration, concerning himself at the same time with their material needs, making the later very frequently the means to achieve the former. A short experience as parish priest ... showed him more clearly still the extent of the problem ... it was increasingly plain to him that he would have to work on a far larger scale. ... He did everything in his power to help the galley slaves left to rot for days in Paris on their way to Marseille, he organized 'charity confraternities' all over France to provide food and clothing for the poor, he began a religious congregation ... whose principal function was to be the preaching of missions to country folk and the training of the clergy. From his charity confraternity grew up his Sisters of Charity....

The peasant priest ... had become a figure of national importance. .... His letters and his conferences show him ... as one of the regenerators of the church in France in the sixteenth century. The retreats he organized at St. Lazare for those about to be ordained, the monthly 'days of recollection' that he instituted for the clergy of Paris ... were a further potent influence in the work of regeneration.

He remained to the end the peasant, but in the best sense of the term. His humility was outstanding, dominating with an inflexible will his proneness to swift anger, and ... seems to have undergone no striking mystical experience, his work, which was all for God, was impregnated with constant prayer. There with his all-embracing charity, is the principal lesson ... marked by his simplicity in spiritual matters and in his approach to God.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**MARY - Immaculate Conception Symbol: Standing on globe with moon behind, crushing a snake**

**Feast Day    December 8th            Patroness of the United States**

**Yes, from this day forward all generations shall call me blessed,  
for the Almighty has done great things for me.  
Luke 1:48-49**

Already in the second century Christian writers from all over the ancient church were recognizing Mary's freely accepted part in the Redemption as repairing Eve's part in the Fall. 'Eve,' says St Irenaeus, who represents Asia Minor, Rome, Gaul and a tradition coming from St. John himself,' was disobedient, and so brought death upon herself and upon the whole human race ... Mary was obedient and so became the cause of salvation both for herself and for the whole human race....'

The Greek Fathers realized that God must have prepared Mary to be the mother of the Redeemer and that her role as Second Eve involved her immaculate conception. She was the daughter of her father and mother, but she never incurred original sin, being always one with her son. Eve was created immaculate, Mary was so conceived. Eve's descendants are deprived by the original sin of that state of grace which they should have inherited, and there is consequent disorder in their natures. Mary was ceaselessly in God's grace, and this the Greek Fathers found also expressed in the angel's greeting: 'Hail, full of grace.'

So when, in 1854, Pius IX defined that Mary's Immaculate Conception has been revealed by God, he was not adding an extraneous dogma to the deposit of faith.... It had met with many difficulties in the minds of western theologians. Against the heresy of Pelagius, which denied original sin, the church had insisted on the universal need for redemption. Mary was not exempt, although the great champion of grace, St Augustine, had declared that for the honor of our Lord, he wished there to be absolutely no question of sin in her case. The feast of her Conception (early introduced in England) was opposed even by St Bernard and St Thomas Aquinas. But when, at Oxford, Duns Scotus published the distinction - Christ did redeem his mother, but so that he kept all sin from her - the way opened for the theological development summarized in Pius IX's definition. And so the church glorified her whom the poet Wordsworth so finely calls 'our tainted nature's solitary boast.' But Mary's privilege does not separate her from our race.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St. Teresa of Liseux (1873-1897)**  
**Feast Day    October 1st**

**Symbol: Nun holding roses**  
**Known as the Little Flower of Jesus**

**"I will let fall a shower of roses - I will spend my heaven doing good upon earth."**

St. Teresa entered Carmel at the age of fifteen years and three months (1n 1888). She became a novice one year later, and a professed Carmelite on September 24th 1890. For three years she was given menial employments in the convent, cleaning, dusting, mending linen and such like. At seventeen she was put in charge of the sacristy and at twenty was appointed 'Companion of the novices' under Mother M. de Gonzague. The first signs of tuberculosis that carried her away three years later appeared in June 1894. She continued in her occupations without relaxation until the end of Lent 1896, and died soon after... on September 30th, 1897.

...She never had any visions or revelations; she never worked any miracles in her lifetime, but in the obscurity of the cloister, in ordinary and commonplace circumstances, she found all the materials she needed to build her sanctity and reach perfection...

This was no easy task, for she had a difficult nature to conquer. Even in her first childhood, her pride and obstinacy were already much in evidence.... Meanwhile she was subject to black moods, to days of depression without any apparent cause, and during the last eighteen months of her life to an obsession, that of religious doubts, apparently causeless also. We must see in this neurosis the main element of those sufferings to which she alludes constantly, and 'which were all the more painful to bear because she was the only one who knew them.' In fighting this distressing condition, she showed a persistent and admirable courage. ... There is no doubt that her 'Little Way,' here complete surrender to the love and power of God, was her method of approach to the problem.... For her it could not be solved by obedience and authority, but only by her way of trust and absolute self surrender to the love of God. In a similar way she put her obsession of doubts 'which she could not explain' to the service of her perfection. She had never wavered, never surrendered to her haunting doubts, and she did not falter at the end. ... (S)he voiced with her last breath her vehement protest that the silence of God had neither touched her faith nor diminished her love, and her last words were 'Oh! I love him. My God, I love you.'

**MARY - Our Lady of Guadalupe (Painting)      Symbol: Standing on moon  
held by an angel  
Feast Day      December 12<sup>th</sup>      Patroness of the Americas**

**"Know certain that I am the perfect and perpetual Virgin Mary, Mother of the True God... here I will show and offer all my love, my compassion, my help and protection to the people. I am your merciful Mother, the Mother of all who love me, of those who cry to me, of those who have confidence in me. Here I will hear their weeping and their sorrows ... their necessities and misfortunes ... Listen and let it penetrate your heart... Do not be troubled or weighed down with grief. Do not fear any illness or vexation, anxiety or pain. Am I not here who am your Mother? Are you not under my shadow and protection? Am I not your fountain of life? Are you not in the folds of my mantle? In the crossing of my arms? Is there anything else you need?"**

### **Our Lady to Juan Diego 1531**

In 1531 a "Lady from Heaven" appeared to a poor Aztec, Juan Diego, at Tepeyac, a hill northwest of Mexico City (10 years after the conquest of the Aztecs by Cortez). The story of the apparitions are described in the Nican Mopohua, a 16th century document written in the native Nahuatl language. She identified herself as the Mother of the True God, instructed Juan Diego to have the bishop build a temple on the site and left an image of herself imprinted miraculously on his tilma (a poor quality cactus-cloth).

It is believed that Our Lady used the Aztec Nahuatl word of coatlaxopeuh, which is pronounced quatlaxopeuh and sounds remarkably like the Spanish word Guadalupe. Coa means serpent, tla is the noun ending which can be interpreted as the, and xopeuh means to crush or stamp out. Our Lady was actually calling Herself the one "who crushes the serpent."

(T)he Aztecs annually offered at least 20,000 men, women and children in human sacrifice to their gods. The early Mexican historian Ixtlilxochitl estimated that one out of every five children in Mexico was sacrificed. The climax of these ritual killings came in 1487 for the dedication of the new, and richly decorated with serpents, temple of Huitzilopochtli, in Tenochtitlan (now Mexico City). In a single ceremony, ... the Aztec ruler Tlacaehueltecatl presided over the sacrifice of more than 80,000 men.

Most historians agree that Juan Diego was born in 1474 in the calpulli or ward of Tlayacac in Cuauhtitlan, which was established in 1168 by Nahua tribesmen and conquered by the Aztec lord Axayacatl in 1467. It was located 20 kilometers (14 miles) north of Tenochtitlan (Mexico City). His native name was Cuauhtlatoatzin, which could be translated as "One who talks like an eagle" or "Eagle that talks".

The Nican Mopohua describes him as a 'macehualli' or "poor Indian", one who did not belong to any of the social categories of the Empire, priests, warriors, merchants, but not a slave. He was a member of the lowest and largest class in the Aztec Empire. When talking to Our Lady he called himself "a nobody" and believed that it was the source of his lack of credibility before the Bishop. The Blessed Virgin Mary talked to him in his language, Nahuatl, calling him "Juanito, Juan Dieguito", "the most humble of my sons", "my son the least", "my little dear".

## **BAPTISMAL FONT** (free standing)

**St. John the Baptist**  
**Feast Day June 24th**

**"There was a man sent from God whose name was John. He came to bear witness to the light, to prepare an upright people for the Lord."  
 John 1:6-7 and Luke 1:17**

Christianity sets out to achieve something anthropologically and sociologically impossible, a contradiction in terms: to be a group without boundaries. In spite of many fallings-off down the centuries, the ideal remains and is clearly enunciated in Scripture: Christians have to try to shut nobody out. The Christian ideal is to transcend race and even family: every human being, and not merely "one's own," should receive unconditional favor.... As for "sinners" being unacceptable, Christ was repeatedly accused of preferring their company to that of the "proper."...

Many churches stress the initiatory aspect of baptism by placing their baptismal fonts inside the church, but near the front door - often in a side chapel dedicated to Saint John the Baptist. Every baptism recalls the moment when Christ - who, as God, was sinless - entered into the waters of baptism and so initiated his public ministry. The other possibility is for the font to be placed in front, not far from the altar itself. This position emphasizes both the centrality of the ceremony to all of Christian life, and the importance of the community: when the font is in front, baptism can be performed before the assembled congregation, often during Mass. The baby (or adult), baptized and anointed with the oil of the Spirit, is held up (or presented) by the priest to be applauded by the welcoming community. He or she is then dressed in new white clothes and presented with a candle, lit from the tall Easter candle - a symbol of Christ as "the light of the world" - that stands near the font.

Margret Vesser, Geometry of Love

**Prior to the renovation of St. Vincent de Paul in the early 1990's, the baptismal font was located to the left of the narthex, in a side room dedicated to St. John the Baptist. The windows located in this room (now the Reconciliation Chapel) show the room's original intent. There are two stained glass windows in the Reconciliation Chapel: 1) the Baptism of Jesus by John the Baptizer and 2) Jesus instructing Nicodemus from John 3: 1-8 regarding being born again. The font, however, was moved to its present location.**

**St. Anthony of Padua (1195-1231)**

**Symbol: Book or holding child  
Jesus**

**Feast Day June 13th**

**Patron of the Illiterate and  
Hammer of Heretics**

**"... as for you there, with the mitre on your head"  
St Anthony before the bishops of France**

St. Anthony of Padua was born in 1195, probably near Lisbon... (A)t the age of fifteen, he joined the Canons Regular of St. Augustine. The Coimbra monastery had a renowned school of biblical studies, which (Anthony) ... studied with intense application for eight years and became a profound theological and scriptural scholar.

(H)e took the painful and unusual step of leaving the Canons Regular of St. Augustine in order to join the Franciscans. These soon conceded him permission to go to Morocco. But the longed-for martyrdom was not for him. Illness supervened at once and he was ordered home. On his return journey, his ship was driven out of its course by a storm, and he had to land a Messina in Sicily. He then joined his Franciscan brethren in Italy.

Within a year, however, his brilliant gifts were discovered quite by accident. ...The immediate sequel was his appointment as preacher to the whole of Italy. It was a period when the church never had greater need of preachers to combat the prevailing heresies.... He was always on the road, traveling ceaselessly from the south of Italy to the north of France. ...The people's response was his greatest stimulus. The churches could not hold the crowds who came to hear him. ...

His favorite line was a virulent attack on the weakness of the secular clergy and on the prevalent sins of contemporary society: their greed, their luxurious living, their tyranny. A typical anecdote was of the famous occasion when he was invited to preach at a synod at Bourges, presided over by the Archbishop Simon de Sully. With the words 'Tibi loquor cornute,' Anthony launched into a denunciation of the prelate who had invited him, which petrified his audience.

Sweetness of disposition was not his most notable trait; he had a tongue that could blister; he was bold rather than meek. ... An aristocrat by birth, he has become the special advocate of the poor and the downtrodden. A scholar who had no living rival as a biblical expert, called by his contemporaries 'Hammer of the Heretics' and 'Living Ark of the Covenant' he has become the patron of the illiterate, the finder of lost trifles.... One of the most effective preachers the world has ever known is now mostly invoked against the most petty, almost comical, little ills of life.

**St. Joseph (1st Century)**  
**Feast Day March 19th**  
**Feast Day May 20th**

**Symbol: Staff of Jesse / Lily**  
**Patron of the Universal Church**  
**Patron of Workers**

**This is how Jesus Christ came to be born. His mother Mary was betrothed to Joseph; but before they came to live together she was found to be with child through the Holy Spirit.... (A)n angle of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because she has conceived what is in her by the Holy Spirit.... When Joseph woke up he did what the angle had told him to do....**

**Matthew 1: 18,20,24**

Singularly little is know about St. Joseph. ... The genealogy in both gospels places him in the live of David. At the beginning of our era this royal descent was no longer a title to rank or riches, and everything we know about Joseph suggests that he was one of the unprivileged poor....

The Gospels remain ... the only reliable source of information about Joseph. Yet with all their reticence they have left a sharp outline of this character. ... (I)t is clearly their purpose to present him as the patient instrument of God, who does what is required of him with unquestioning faith. His pious observance of Jewish Law, his faithful protection of the family in his charge, his willing acceptance of hardship, his prompt obedience to the demands of God, his constancy under trial, his calm dignity at all times, these mark him out as the 'just' or godly man, who can be proposed as a model to all Christians, and to all Christian working men in particular. Christ's own attractive human character, with its forthrightness, courage and deep charity, was developed under the example and upbringing he received from Joseph. Yet Joseph's true greatness lies at a deeper level.... It would be more accurate to say that Joseph was, short of generation, the true father of Christ, a term which the gospels do not hesitate to use constantly. Jesus was truly the fruit of the marriage in which Joseph played an indispensable role. If his fatherhood was virginal it was not thereby something less than physical fatherhood; by its spiritual nature it was an earthly reflection of the paternity of God himself. ... Both Mary and Joseph are integral parts of the mystery of the incarnation; and in so far as this mystery is extended through time in the mystical body of the word made flesh, Joseph continues his role of fostering, protecting and guiding the church, not by any mere extrinsic title, but by the very nature of things.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**Sacred Heart of Jesus**  
**Feast Day    Friday following the**  
**Feast of the Body and Blood of Christ**

**Symbol: Jesus with heart showing**

**When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it...**

**John 19: 33-35**

Jesus looking predictably and complacently sweet, together with any merely masochistic dwelling on his sufferings being "my fault" - these, many feel, have got to go: nineteenth-century attitudes towards the Sacred Heart can seem very out-of-date.

After the twentieth century's repeated confrontations with horror and the triumph of evil-from the Holocaust to the Rwanda massacres, from the Gulag to Pol Pot's regime, from the Chinese Cultural Revolution to devastating wars and social breakdown in Africa, Latin America, Asia and Europe - Christians feel called upon to take more seriously than ever ... that ...God has chosen to be one with the victims, the marginalized, the weak. God, therefore, is experienced very directly as pure love, which means that in "this world" he is wounded, in pain, without shelter, without help, without attention.

Christians feel the intensity, to "help God," especially in the poor and suffering of this world. Jesus said, "whatever you do to these my brothers and sisters ... you do it to me." These words are implicit in the notion of the Sacred Heart. To ignore them has become intolerable to modern thinking and committed Christians.

In reconsidering the image of the Sacred Heart, moreover, it cannot be denied that Christianity is a profoundly bodily religion. Christ's becoming human is called "incarnation," God's literally "becoming flesh." The image of the Sacred Heart recalls the fact that, after his bloody death, Jesus was pierced by a spear, "and out of this side ran blood and water." No, Christians cannot get away from the body: as fact and symbol, as medium and foundation, as necessarily the way to God. The bodily pain, famine, thirst, and hopelessness of others demand relief; such sufferers are the very person of Christ. Christians, perhaps modern ones especially, cannot simply avert their eyes from the image of the Sacred Heart.

## THE WAY OF THE CROSS

(T)he great biblical liberation stories are narrated at the yearly vigil of the Resurrection, Easter eve. Christ's breaking out of the tomb is for the Christians the climatic event in the series. The penultimate journey towards the Resurrection was Christ's journey to his crucifixion, his being forced to carry the instrument of his own torture and death out of the walls of Jerusalem to the hill called the Skull, Golgotha in Hebrew, Calvary in Latin. This journey is commemorated in every Catholic church by the Stations of the Cross.... The Stations are fourteen episodes from the crucifixion of Jesus, from his condemnation to his burial and including his road to Calvary. From early times Christian pilgrims to Jerusalem would walk through the city, where they were shown places said to have been exactly where each event took place. Some of the episodes are quite unscriptural and almost certainly imagined by people who felt they "must have," "should have," occurred....

Beginning in the fourteenth century, members of the Order of Saint Francis of Assisi, living in Jerusalem and entrusted with the care of the holy places, "systematized" the Stations of the Cross, gradually giving them a canonical number and order. Not everybody could visit the Holy land, of course. But this has never been a major problem for Christians. A way was provided for people to visit the Holy Land and to follow the journey of Jesus to Calvary "in spirit," without actually going there.

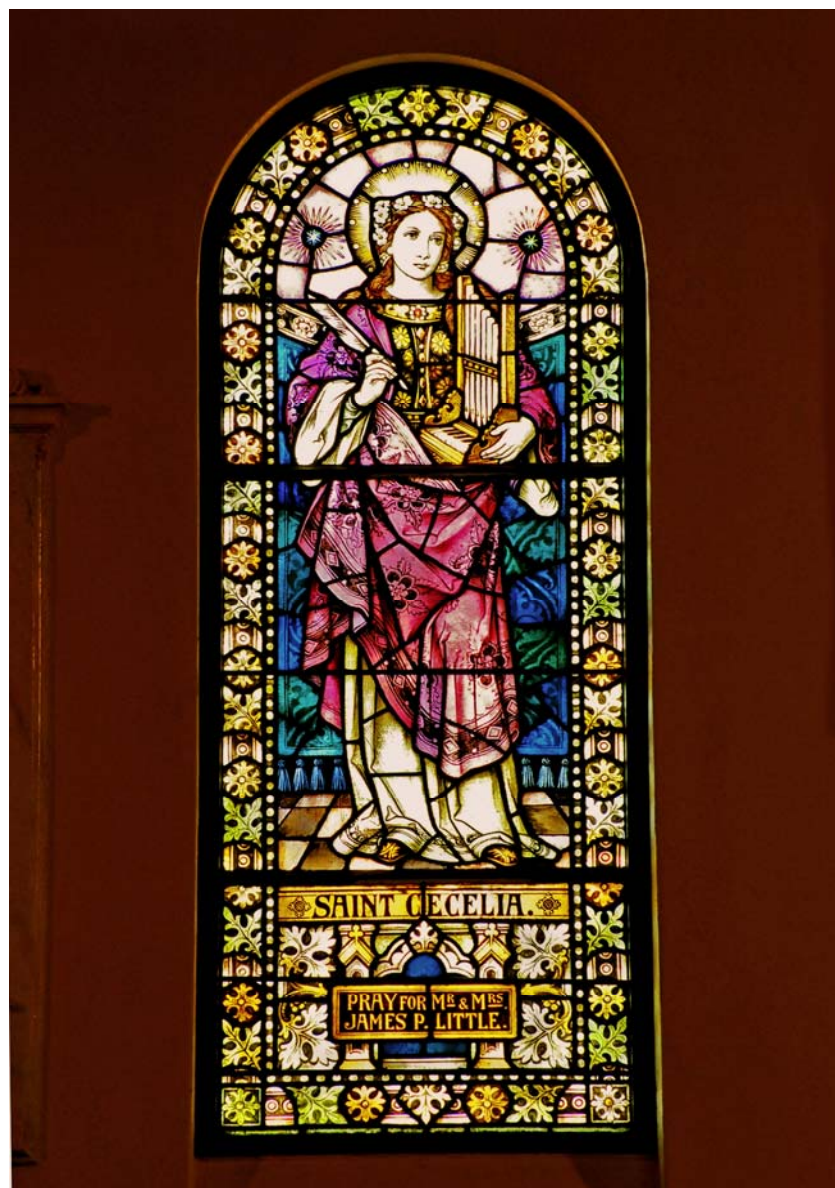
Stations of the Cross were made and placed in every church: a picture of each event, with spaces left between them. The spaces are important: they allow people to "walk the distance," making their own "journey1 of spiritual accompaniment, responding inwardly, in their own way. At each picture the devotee stands still (is "stationary") and contemplates the picture and its' meaning for him or her....

Margret Vesser, *Geometry of Love*

Today, many churches consider the tabernacle as the fifteenth station on the Way of the Cross. This completes the journey of Jesus through to the Resurrection.

## The Communion of Saints (Part 2)

### THE WINDOWS



St. Cecilia Window

## THE APOSTLE'S AND EVANGELIST'S WINDOWS

Nearest the altar: - beginning with the upper right nave windows.

**St Peter (d. 64)**  
**Feast Day June 29th**

**Symbol: Keys**  
**Patron of Fishermen**

**Peter, apostle of Jesus Christ, sends greetings to all those living among foreigners in the Dispersion.... I urge you, my dear people, while you are visitors and pilgrims, to keep yourselves free from the selfish passions that attack the soul. Always behave honorably among pagans so that they can see your good works for themselves and, when the day of reckoning comes, give thanks to God for the things which now make them denounce you....**

**1 Peter 1:1, 2:11-12**

Among the twelve apostles, Simon, who had been called 'Peter' by Jesus has an eminence which is plainly evidenced not only in the Acts of the Apostles but in the Gospels, where his name heads the apostolic lists, and he appears as the usual mouthpiece of the Twelve in their intercourse with their Master. The church teaches that this leadership has been inherited by the successive bishops of Rome, who are thus endowed with universal jurisdiction and with infallibility in doctrinal definition. In support of this doctrine of the Roman primacy tradition has appealed especially to three Gospel texts: Matthew 16: 17-19; John 21: 15-17; and Luke 22: 32.

After the Ascension Peter's leadership of the Twelve seems to have been unquestioned. It is he who, before Pentecost, tells the assembled brethren that the place left vacant by Judas's fall should be filled. He is the spokesman to the crowd gathered at Pentecost. He 'visits the saints (i.e. Christians) everywhere' and takes the crucial step of admitting the Gentile Cornelius to baptism. ... At the council of Jerusalem Peter takes Paul's side in the discussion on circumcision as does James (the brother of the Lord, not an apostle), who by now appears to be the head of the local church of Jerusalem. ... (W)e know that Peter visited Antioch ... and from 1 Peter we may infer that he visited many churches in Asia Minor. ... It was accepted without question that Peter suffered martyrdom in the capitol city (Rome). ... Of his activities and domicile in Rome we know nothing.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Andrew (1st Century)  
November 30th**

**Symbol: X shaped cross Feast Day  
Patron of Russia and Scotland**

**One of these two who became followers of Jesus after hearing what John had said was Andrew, the brother of Simon Peter. Early next morning, Andrew met his brother and said to him, 'We have found the Messiah' - which means the Christ - and he took him to Jesus.  
Luke 1:40-41**

The Gospels tell us that Andrew was the brother of Simon Peter, and that they were fishermen.... Andrew had been a disciple of John the Baptist, and it was John who pointed out our Lord to him with the words, 'This is the Lamb of God.' It was he who brought to our Lord the boy with the five barley loaves and two fishes at the feeding of the five thousand; and he and Philip told our Lord of the gentiles who had come asking if they might see him.

We have various accounts of the later life of St Andrew, but they are fragmentary and mainly not dependable. The Christian historian Eusebius tells us that he preached in Scythia. St. Gregory Nazianzen says that he went to Epirus, St Jerome that he was in Achaia - and there seems to be a genuine tradition that he was indeed in Greece. ... He is said to have incurred the enmity of the procounsul at Patras in Achaia, and to have been bound to a cross, where he remained two or three days preaching to the people who came to watch him, before he died.

Andrew is the patron of both Russia and Scotland. His connection with Russia is based on a tradition that in his missionary journeyings he preached in that country, reaching the city of Kiev in what is now the Ukraine (Scythia), which was the center of the conversion of Russia in the eleventh century. Legend connects him to Scotland. It says that in the fourth century the guardian of the relics of Andrew at Patras was told in a dream to take part of them to a place that would be shown to him. He was led to what is now St Andrews in Scotland....

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St James the Major (1st Century)**  
**Feast Day July 25th**

**Symbol: Pilgrim hat, staff  
 and bag / Scalloped shell  
 Patron of Laborers / Pilgrims**

**Going a little further, he saw James son of Zebedee and his brother John; they to were in their boat, mending their nets. He called them at once and leaving their father Zebedee in the boat with the men he employed, they went after him.**

**Mark I: 19-20**

James occupied a prominent position among the Twelve. Coming second or third to Peter in the official lists ... he was also singled out, with Peter and John, to be a privileged witness of the raising of the daughter of Jairus, the Transfiguration, and the Agony in the Garden. A fisherman of Bethsaida, of a family, perhaps, of more than ordinary means - his father, Zebedee, could afford hired men, and his brother (John) was personally known to the High Priest - James shared with John the nickname Boanerges, 'Sons of Thunder.' This title, bestowed by Christ suggests that the brothers were impetuous and hot-tempered and we may see this exemplified in different ways in Luke 9:54 and Mark 10: 35-41.

James was put to death by the sword at the command of Herod Agrippa, probably in the year 42. Towards the end of the second century, Clement of Alexandria, relying on information of 'those before him,' states that the apostle's accuser was himself converted, and suffered at the same time as James.

Tradition asserts that James brought the gospel to Spain, but because of the early date of his death, this claim is quite untenable.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St John (1st Century)**                      **Symbol: Man with book, pen & Eagle**  
**Feast Day      December 27th**            **Patron of Asia Minor**

**Something which has existed since the beginning, that we have heard, and we have seen with our own eyes; that we have watched and touched with our hands: the word of life -this is our subject That life was made visible: we saw it and we are giving our testimony, telling you of the eternal life which was with the Father and has been made visible to us.**

**John 1:1-2**

As a very young man he had listened to John the Baptist, and when the Baptist pointed to Jesus and said 'Behold the Lamb of God; he had transferred his allegiance to our Lord. A few months later, when he and his elder brother James were helping their father with his fishing, Jesus called to them, 'and leaving their father Zebedee in the boat with the hired men, turned aside after him.' Thereafter these two, with Peter, became the closest and most constant companions of Christ. They alone were with him at the raising of Jairus's daughter, at the Transfiguration and in Gehtsemane. After the resurrection they became, ...'pillars of the Church' in Jerusalem; but after his elder brother had been beheaded by Herod (c. 44 CE) St John seems to have left Palestine.... Of St John's own movements between then and his exile on the island of Patmos we know nothing. Even the date of that exile is uncertain, depending on whether we take the wicked emperor of the Apocalypse to be Nero or Domintian. But all authorities agree that he spent his later years at Ephesus, acting as patriarch to the churches of Asia (the western Roman province in Asia Minor); that he died there at a great age, about the end of the century; and that it was only in these later years that he consented, under pressure from his disciples, to commit his Gospel to writing.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Philip (1st Century)**                      **Symbol: Basket of Loaves and T shaped cross**  
**Feast Day      May 3rd**                              **Patron of Luxembourg and Uruguay**

**Philip found Nathanael and said to him; 'We have found the one Moses wrote about in the Law, the one about whom the prophets wrote: he is Jesus son of Joseph, from Nazareth'. 'From Nazareth?' said Nathanael 'Can anything good come from that place?' 'Come and see' replied Philip.**

**John 1: 45-46**

Philip was born in Bethsaida, Galilee. He may have been a disciple of John the Baptist and is mentioned as one of the Apostles in the lists of Matthew, Mark, Luke, and in Acts. Aside from the lists, he is mentioned only in John in the New Testament. He was called by Jesus Himself and brought Nathanael to Christ. Philip was present at the miracle of the loaves and fishes, when he engaged in a brief dialogue with the Lord, and was the Apostle approached by the Hellenistic Jews from Bethsaida to introduce them to Jesus. Just before the Passion, Jesus answered Philip's query to show them the Father, but no further mention of Philip is made in the New Testament beyond his listing among the Apostles awaiting the Holy Spirit in the Upper Room. According to tradition he preached in Greece and was crucified upside down at Hierapolis under Emperor Domitian.

**St Bartholomew (1st Century)**  
**Feast Day August 24th**

**Symbol: Tanners knife and skin**  
**Patron of Armenia**

**Now ...he (Jesus) went out into the hills to pray; and he sent the whole night in prayer to God. When day came he summoned his disciples and picked out twelve of them; he called them 'apostles'....**

**Luke 6:12-13**

The synoptic gospels and the Acts of the Apostles mention Bartholomew as one of the Twelve, but offer no further information about him except to link his name with that of Philip. ... Bartholomew remains a featureless figure. Later tradition has made the usual attempt to provide the missing details and from the fourth century on there are conflicting accounts of his missionary activity in Asia Minor, Armenia, Mesopotamia, Persia, India and Egypt. Of these Armenia has the strongest support, and although its earliest writers make no mention of our saint he is honored as the apostle of that country. A tradition (says) that he was flayed....

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**St Thomas (1st Century)**  
**Feast Day January 12th**

**Symbol: Spear and T-square**  
**Patron of Architects**

**'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' ... Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe.'**

**John 20: 25, 28-29**

(St. Thomas) was a dedicated but impetuous follower of Christ. When Jesus said He was returning to Judea to visit His sick friend Lazarus, Thomas immediately exhorted the other Apostles to accompany Him on the trip which involved certain danger and possible death because of the mounting hostility of the authorities. At the Last Supper, when Christ told His Apostles that He was going to prepare a place for them to which they also might come because they knew both the place and the way, Thomas pleaded that they did not understand and received the beautiful assurance that Christ is the Way, the Truth, and the Life. But St. Thomas is best known for his role in verifying the Resurrection of his Master. Thomas' unwillingness to believe that the other Apostles had seen their risen Lord on the first Easter Sunday merited for him the title of "doubting Thomas." Eight days later, on Christ's second apparition, Thomas was gently rebuked.... At this, St. Thomas became convinced of the truth of the Resurrection and exclaimed: "My Lord and My God," thus making a public Profession of Faith in the Divinity of Jesus. St. Thomas is also mentioned as being present at another Resurrection appearance of Jesus - at Lake Tiberias when a miraculous catch of fish occurred. This is all that we know about St. Thomas from the New Testament. Tradition says that... he ultimately reached India, carrying the Faith to the Malabar coast, which still boasts a large native population calling themselves "Christians of St. Thomas." He capped his left by shedding his blood for his Master, speared to death at a place called Calamine.

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**St Matthew (1st Century)**  
**Feast Day September 21st**

**Symbol: Man with book & pen /  
 moneybag  
 Patron of Bankers**

**As Jesus was walking on from there he saw a man named Matthew sitting by the customs house, and he said to him 'Follow me'. And he got up and followed him. While he was at dinner in the house it happened that a number of tax collectors and sinners came to sit at the table with Jesus and the disciples. When the Pharisees saw this, they said to his disciples, 'Why does your master eat with tax collectors and sinners?' When he heard this he replied, 'It is not the healthy who need the doctor, but the sick. Go and learn the meaning of the words: What I want is mercy, not sacrifice.'**

**Matthew: 9: 9-13**

Few people love the tax-collector. ...Much more so in the Palestine of the first century. ... (H)e did business with the gentile and handled his money; he was legally impure, socially outcast. A Jewish Rabbi would be bold indeed to invite him to join his inner circle of disciples: it would be a gesture of defiance to the established prejudice.

After the incident of his call Matthew disappears from the New Testament except as a name in the apostolic lists. ... We have a sentence from a book by Bishop Papias of Hierapolis ...about 125. 'Matthew wrote an ordered account of the oracles (of the Lord) and each interpreted these oracles according to his ability.'

The first Gospel, the church's favorite, is Matthew's memorial: the rest of this apostolic work is lost in the mists of contradiction. That he preached the gospel to the Jews in Palestine for perhaps fifteen years after the crucifixion is fairly sure (Eusebius, *Historia Ecclesiastica*), but confusion of this name with that of Matthias has left us with a varying tradition: Ethiopia, Parthia, Macedonia are all mentioned and even an apostolate among the cannibals. It is commonly but not unanimously affirmed he died a martyr's death....

The Saints. A concise Biographical Dictionary, edited John Coulson.

Nearest the altar: - beginning with the upper left nave windows.

**St Luke (1st Century)**  
**Feast Day    October 18th**  
**Patron of Physicians**

**Symbol: Man with book & pen /**  
**Winged Ox**

**Seeing that many others have undertaken to draw up accounts of the events that have taken place among us, exactly as these were handed down to us by those who form the outset were eyewitnesses and ministers of the word, I in my turn, after carefully going over the whole story from the beginning, have decided to write an ordered account for you, Theophilus, so that your Excellency may learn how well founded the teaching is that you have received.**

**Luke 1:1-4**

St Luke, the author of the third Gospel and the Acts of the Apostles, was the largest single contributor to the New Testament. ... He was a Greek ... by birth. ...A second century writer (?) ... says he was a native of Antioch in Syria ... and seems to have been one of the earliest gentile converts. (H)e emerges into the light of his own writings as a member of St Paul's mission through Asia Minor into Europe about 49 or 50 AD. ...In about 57 ... St Paul returned from Corinth through Macedonia on his way to Jerusalem ... and St. Luke joined him. From then onwards he was never far from his master's side. ...They were shipwrecked together in Malta and arrived together in Rome. ...St Luke escaped the persecution of the Christians by Nero, in which SS Peter and Paul perished and spent the latter part of his life in Greece. 'Serving the Lord faithfully,' writes out second-century authority, 'unmarried and childless, he died at the age of eight-four in Boeotia, full of the Holy Spirit.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Mark (1st Century)**  
**Lion Feast Day April 25th**

**Symbol: Man with book & pen /**  
**Patron of Notaries**

This also the Presbyter used to say: 'When Mark became Peter's interpreter, he wrote down accurately, although not in order, all that he remembered of what the Lord had said or done.' For he had not heard or followed the Lord but later, as I have said, [heard and followed Peter].... Consequently, Mark made no mistake in thus writing down certain things as he remembered them. For he was careful not to omit or falsify anything of what he had heard [from Peter]. '

**Eusebius Historica Ecclesiastica 3:39**

Scholars ... are generally agreed that the Mark spoken of in the Epistles, the 'John Mark of Acts, and the author of the second Gospel are ... the same person.

He was the son of Mary, a Jerusalem widow prosperous enough to employ a maidservant and to own a house sufficiently large for Christian gatherings. Peter chose this house as a refuge after his escape from prison in 43.... Two years later, in 45, we find Mark with Barnabas and Paul on the latter's first missionary journey; but he refused to follow them when they traveled north of Taurus, and went home. St Paul was not pleased. He declined Barnabas's proposal to take Mark with them on the second journey (in 50), but Barnabas sided with his cousin and sailed with him to Cyprus, Barnabas's native land.

We hear nothing more of Mark until 61, when he was in Rome with Paul.... Mark was in Rome three years later (64) since St Peter sends his greetings along with his own.... This was the year of Peter's martyrdom. It was now or shortly after, that Mark wrote the Gospel - in Rome, as it seems, though some early authorities declare for Alexandria.

That Mark preached in Alexandria after Peter's death is probable but not certain; that he was the founder and first bishop of that church is altogether uncertain....

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Barnabas (1st Century)**  
**Feast Day June 11th**

**Symbol: Middle aged man holding a book, olive branch, or stone**  
**Patron: The Church of Cyprus invokes Barnabas as a Peacemaker**

**Those who had escaped during the persecution that happened because of Stephen traveled as far as ... Antioch, but they proclaimed the message only to Jews. Some of them, however, who came from Cyprus and Cyrene, went to Antioch where they started preaching to the Greeks.... The church in Jerusalem heard about this and they sent Barnabas to Antioch ... for he was a good man, filled with the Holy Spirit and with faith.**

**Acts 11: 18-23**

All we know of Barnabas is to be found in the New Testament. A Jew, born in Cyprus and named Joseph, he sold his property, gave the proceeds to the Apostles, who gave him the name Barnabas, and lived in common with the earliest converts to Christianity in Jerusalem. He persuaded the community there to accept Paul as a disciple, was sent to Antioch, Syria, to look into the community there, and brought Paul there from Tarsus. With Paul he brought Antioch's donation to the Jerusalem community during a famine, and returned to Antioch with John Mark, his cousin. The three went on a missionary journey to Cyprus, Perga (when John Mark went to Jerusalem), and Antioch in Pisidia, where they were so violently opposed by the Jews that they decided to preach to the pagans. Then they went on to Iconium and Lystra in Lycaonia, where they were first acclaimed gods and then stoned out of the city, and then returned to Antioch in Syria. When a dispute arose regarding the observance of the Jewish rites, Paul and Barnabas went to Jerusalem, where, at a council, it was decided that pagans did not have to be circumcised to be baptized. On their return to Antioch, Barnabas wanted to take John Mark on another visitation to the cities where they had preached, but Paul objected because of John Mark's desertion of them in Perga. Paul and Barnabas parted, and Barnabas returned to Cyprus with Mark; nothing further is heard of him, though it is believed his rift with Paul was ultimately healed. Tradition has Barnabas preaching in Alexandria and Rome, the founder of the Cypriote Church, the Bishop of Milan (which he was not), and has him stoned to death at Salamis about the year 61.

**St Paul (d 66)**  
**Feast Day June 29th**

**Symbol: Sword and book**  
**Apostle to the Gentiles**

**The fact is,... and I want you to realize this, the Good News I preached is not a human message.... Then God, who had specially chosen me while I was still in my mother's womb, called me through his grace and chose to reveal his Son in me, so that I might preach the Good News about him to the pagans.**

**Galatians 1:11,15**

Paul of Tarsus is not everybody's saint. Many good Christians (especially, perhaps, among women) feel antagonistic towards him, finding him harsh, difficult, uncompromising. It is therefore somewhat consoling to find that his contemporaries felt the same way about him - not merely his former associates among the Jews (who tried to murder him) but also the saints of the church. St Peter, St Mark, St Barnabas, they all had rows with St Paul at one time or another, and ... St James suggested to him that he ought to be more tactful.

He was born at Tarsus, a rich university city in southern Asia Minor, and his parents were evidently of good standing, being Roman citizens. He was brought up as a strict Pharisee and instructed in Jewish theology by the famous Rabbi Gamaliel.

What ... was (it) that he carried? The Church of Rome was already founded, ... the sacraments were being administered, the gospel preached.... First his fiery zeal and the example which it set.... But mainly he brought intellectual stiffening to the church ... (f)or he was a man who detested all vagueness and who worried out every logical consequence and implication. To speak of Pauline doctrines' is not strictly accurate. St Paul did not originate doctrines. But he unraveled them - wrung them out ... form the gospel which he had received. Thus, from the bare statement that 'Jesus in the Christ' he squeezed out a completely new interpretation of the Old Testament.... From the words 'Saul, Saul, why persecutes! thou me?' he developed the doctrine of the Mystical Body ... and from the parable of the laborers in the vineyard or of the king whose invited guests were replaced..., he deduced the end of the old Israel ... replaced by a new Jerusalem, where there is 'no more gentile and Jew, barbarian or Sythian, slave or free.'

And perhaps it was this last doctrine, this bold and uncompromising acceptance of the church's Catholicity, which was the most typically Pauline contribution of him who called himself the Apostle to the Gentiles. St Peter had been timid on this issue, but St Paul would have no compromise, and it was he more than any other man who showed how and why the church must be Catholic, universal, and what that Catholicity implies.

**St Matthias (1st Century)**  
**Feast Day February 24<sup>th</sup>**

**Symbol: Ax**  
**Patron of Alcoholics and Carpenters**

**'Lord, you can read everyone's heart show us; therefore which of the two you have chosen to take over this ministry and apostolate, which Judas has abandoned to go to his proper place.' They drew lots for them, and as the lot fell to Matthias, he was listed as one of the twelve apostles.**

**Acts 1: 24-26**

The only reliable information about St Matthias comes from the Acts of the Apostles. He accompanied Christ from the time of his baptism by St John the Baptist, and he was elected one of the twelve apostles in the place of Judas.

According to the Greeks, he brought Christianity to Cappadocia and was crucified at Colchis (on the north coast of Turkey). His body was alleged to have been kept in Jerusalem and afterwards taken by St Helen to Rome.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St. James the Minor (1st Century) Symbol: Fullers club, book**  
**Feast Day May 11th Patron of Pharmacists**

**Now ...he (Jesus) went out into the hills to pray; and he sent the whole night in prayer to God. When day came he summoned his disciples and picked out twelve of them; he called them 'apostles'....**

**Luke 6:12-13**

The only information which the New Testament provides about the second apostle who bore the name James is that he was the 'son of Alphaeus'. In these circumstances, it is not surprising that attempts have been made to identify him with one, or more, of the several people so named elsewhere in the New Testament.... It was the opinion of St Jerome ... that James, son of Alphaeus, and James, the Lord's brother, are the same person; but the tendency among biblical scholars nowadays is to distinguish between the two, and to be content with regard to this apostle, as we have to be content in the case of others of the Twelve, with the bare mention of his name.

The Saints. A concise Biographical Dictionary, edited John Coulson.

The window in St. Vincent's represents the older tradition and presents James the Minor as the author of the Epistle of St. James and brother of the Lord.

**St. Jude / Thaddeus (1st Century)**  
**Feast Day    October 28th**

**Symbol: Boat oar, book**  
**Patron of Hopeless Cases**

**Now ...he (Jesus) went out into the hills to pray; and he sent the whole night in prayer to God. When day came he summoned his disciples and picked out twelve of them; he called them 'apostles'....**

**Luke 6:12-13**

This apostle is referred to by various names - Thaddeus and Jude.... Post-scriptural tradition asserts that Jude, the Apostle, preached in Mesopotamia and there suffered martyrdom. In time, St Jude came to be regarded as the special patron 'of hopeless cases,' possibly because it was felt that devotion to him had hitherto been neglected, through his having the same name as the traitor.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St. Simon the Zealot (1st Century)**  
**Feast Day    October 28th**

**Symbol: Saw**  
**Patron of Sawyers**

**Now ...he (Jesus) went out into the hills to pray; and he sent the whole night in prayer to God. When day came he summoned his disciples and picked out twelve of them; he called them 'apostles'....**

**Luke 6:12-13**

Apart from listing him among the Twelve, the New Testament furnishes no further information directly relating to this Apostle. He is distinguished from Simon Peter by the name of 'the Zealot', which does not mean that he was a member of the fanatical Jewish sect of that name, but simply indicates his zeal for the Law....

(W)e can glean nothing certain from tradition concerning Simon's apostolic labors or death. Those accounts which tell of his missionary activity in Africa and the British Isles can be rejected as totally lacking in foundation. Inherently less unlikely, though still wanting in firm evidence, is the tradition which assigns him to Egypt and finally, Persia. Though there is fairly general agreement among the extant sources that it was in Persia that Simon suffered martyrdom, there are fewer witnesses to the tradition that he died along with St Jude....

The Saints. A concise Biographical Dictionary, edited John Coulson.

## THE SAINTS WINDOWS

Nearest the altar: - beginning with the lower left nave windows.

**Guardian Angel**  
**Feast Day**    **October 2nd**

**Symbol: Angel with child**

**No disaster can overtake you  
 No plague come near your tent;  
 He will put you in his angels' charge  
 To guard you wherever you go.  
 Psalm 91:10-11**

A reference to angels as individual guardians is made indirectly in the oldest extant Roman sacramentary, and votive masses are mentioned by Alcuin in the eighth century. The feast was inserted in the calendar of the Roman rite in 1670.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Anne**  
**Feast Day**    **July 26th**

**Symbol: Older woman with child Mary**  
**Patroness of Christian Mothers and**  
**Women in Labor**

About the mother of our Lady nothing is known for certain. All information concerning her comes to us from the apocryphal writings, which are notorious for their legendary character. When scripture or tradition failed to give the details demanded by popular curiosity, pious imagination filled the breach. The Protogospel of James in particular, the second century source of most of the information concerning our Lady's parentage and early life, is so closely parallel to the story of the childhood of Samuel in 1 Samuel 1-2...that scholars have judged it to be nothing more than an imitation.

The cult of St Anne can be traced back to the sixth century in the east. It seems that it was at the insistence of England, in 1382, that her feast was first given an annual celebration....

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Mary Magdelene (1st century)**  
**Feast Day July 22nd**

**Symbol: Alabaster jar of ointment**  
**Patroness of Penitent Sinners and**  
**Perfumers**

**With him went the Twelve, as well as certain women who had been cured of evil spirits and ailments; Mary surnamed the Magdelene, from whom seven demons had gone out....**  
**Luke 8:2**

When our Lord was the guest of Simon the Pharisee, an unnamed sinner [most probably not Mary of Magdalia] obtained pardon by the love she displayed, anointing his feet and drying it with her hair (Luke 7).

Mary from Magdalia, a Galilean village, exorcised by our Lord (Luke 8), was among the ministering women who followed him on his journeys. Present on Calvary, she was among the women who brought spices to his tomb. She first informed the Apostles that it was empty. Returning at once to the garden, she saw and spoke with angels in the sepulcher. She finally recognized her risen Lord, mistaken at first for a gardener (John 20)

According to tradition, Mary Magdalene died and was buried at Ephesus.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Cecilia**  
**Feast Day November 22nd**

**Symbol: Lute or organ**  
**Patroness of Music**

In the fourth century appeared a Greek religious romance on the Loves of Cecilia and Valerian, written ... in glorification of the virginal life, and with the purpose of taking the place of the sensual romances of Daphnis and Chloe, etc., which were then popular. There may have been a foundation of fact on which the story was built up; but the Roman Calendar of the fourth century, and the Carthaginian Calendar of the fifth make no mention of Cecilia.

There was in the city of Rome a virgin named Cecilia, who was given in marriage.... She wore sackcloth next to her skin, and fasted, and invoked the saints and angels and virgins, beseeching them to guard her virginity.... Cecilia was arrested, and condemned to be suffocated in the baths. She was shut in for a night and a day, and the fires were heaped up, and made to glow and roar their utmost, but Cecilia did not even break out into perspiration through the heat.... (A)n executioner (was sent) to cut off her head in the bath. The man struck thrice without being able to sever the head from the trunk. He left her bleeding, and she lived three days. Crowds came to her, and collected her blood with napkins and sponges, whilst she preached to them or prayed. At the end of that period she died....

St. Cecilia is regarded as the patroness of music [because of the story that she heard heavenly music in her heart when she married], and is represented in art with an organ or organ-pipes in her hand.

From The Lives of the Saints by the Rev. S. Baring-Could, M.A., published in 1914 in Edinburgh.

**St Helen (c.247-c.330)**      **Symbol: Woman holding a cross and wearing a crown**  
**Feast Day August 18<sup>th</sup>**      **Patroness of Divorced Couples and Archeologists**

**(E)specially abundant were the gifts she bestowed on the naked and unprotected poor.**

**Eucibius History**

Helena was, at one time, the most important woman in the world, yet we know next to nothing about her.... The Emperor Constantius married her early in his rise to power and abandon her later for a royal match.... After her divorce she settled at Trier (Germany).... Almost certainly it was there that she became a Christian.... (H)er son Constantine rose to power, proclaimed her empress, struck coins in her honor, opened the whole imperial treasury for her use.

She had gone out to Jerusalem to superintend the construction of Constantine's Basilica on Mount Calvary and it is possible that during the excavation of that site, the (True) Cross was found.... But there is no guarantee, which would satisfy an antiquary, of the authenticity of Helena's discovery.

Even so her enterprise was something life-bringing.... She was asserting a dogma that was in danger of neglect. Power was shifting. In the academies of the eastern and south-eastern Mediterranean ... minds were everywhere looking for phrases and analogies to reconcile the new blunt creed for which men had died, with the ancient speculations.... Everything about the new religion was capable of interpretation, could be refined and diminished; everything except the unreasonable assertion that God became man and died on the Cross.... (A) resolute old woman with a single concrete, practical task; to turn the eyes of the world back to the planks of wood on which their salvation hung.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Monica (332-387)**      **Symbol: Girdle or tears**  
**Feast Day August 27<sup>th</sup>**      **Patroness of Married Women**

**Nothing is far from God.**

St. Monica was married by arrangement to a pagan official in North Africa, who was much older than she, and although generous, was also violent tempered. His mother Lived with them and was equally difficult, which proved a constant challenge to St. Monica. She had three children; Augustine, Navigius, and Perpetua. Through her patience and prayers, she was able to convert her husband and his mother to the Catholic faith in 370- He died a year later. Perpetua and Navigius entered the religious Life. St. Augustine was much more difficult, as she had to pray for him for 17 years, begging the prayers of priests who, for a while, tried to avoid her because of her persistence at this seemingly hopeless endeavor. One priest did console her by saying, "it is not possible that the son of so many tears should perish." This thought, coupled with a vision that she had received strengthened her. St. Augustine was baptized by St. Ambrose in 387. St. Monica died later that same year, on the way back to Africa from Rome in the Italian town of Ostia.

**St Joan of Arc (1412-1431)**      **Symbol: Girl in armor with sword, lance or banner**  
**Feast Day**      **May 30th**      **Patroness of Soldiers and of France**

**I pray you, go to the nearest church, and bring me the cross, and hold it up level with my eyes until I am dead. I would have the cross on which god hung be ever before my eyes while life lasts in me. Jesus, Jesus!**

#### **Joan of Arc, In Her Own Words**

Joan of Arc was born at Donremy, in Chamapagne, in January 1412, the youngest of five children.... She grew up against the chaotic background of the wars between France and the English and Burgundian alliance.... When she was thirteen there came the first of those experiences which she was afterwards to call her voices ... presences (that) manifested themselves whom she knew to be St Michael, St Margaret and St Catherine.... Little by little her apparently preposterous mission was defined, and by may 1428 she was full persuaded that she must now act in the king's affairs.... (At) Chinon...she had come, she announced, to raise the siege of Orleans and to him crowned at Rheims; Charles, excusably, hesitated and dispatched her to Poitiers for ecclesiastical examination, but after rigorous inquiry it was agreed there was nothing heretical in her claims.... (S)he marched on Orleans and entered it on April 30th . By May 8th the English had lost the ring of forts around the city and the siege had been raised.... On July 16th , 1429, Charles was solemnly crowned (in Rheims), with Joan standing near grasping her standard for, as she justly observed, since it had endured the tribulation, it was only fair that it should share the honor.... (A)round Compiègne, ... just as her voices foretold, she was taken prisoner....

The English could hardly execute her for defeating them in battle, so they contrived to have her tried for heresy by one of their supporters Cauchon, bishop of Beauvais.... The trial itself was a mockery, with the judges urged to hurry up and earn their reward.... On May 30th (1430) she was at last allowed to make her confession and receive communion, and then hustled to the stake in the market place of Rouen. She asked for a cross - one was roughly made from faggots and on this she fixed her gaze until she died....

Here was this very young girl, called ... by supernatural voices to get her king crowned and lead his armies to victory; her defeat, martyrdom and the final triumphant rehabilitation all bear the marks of the forlorn hope that sets the heart afire, but the important thing is that the final apotheosis was due, not to the victory, but to the simplicity of her burning love of God. 'It is a pity,' wrote Jean Anouilh, 'but that's how it is.'

**St Rose of Lima (1568-1617)    Symbol: Dominican Tertiery holding roses**  
**Feast Day    August 23rd    Patroness of Latin America and the**  
**Philippines**

**"Lord, increase my sufferings, and with them increase Your love in my heart."  
 Recorded Saying**

Not all saints are for our imitation; some are for our admiration only.... St Rose belongs to this category. She is important because she is the first saint of the New World to be canonized and is thus a witness to the fact that, amid the injustice and inhumanity separately bound up with the Spanish conquest of America, the leaven of Christianity was still at work.

Rose was born in Lima in 1568. Her short life ... passed entirely in that city, was wholly given over to voluntary penance and prayer, the former of a nature so extreme as to appear inhuman.... In addition to depriving herself of sleep and food Rose was at pains, it seems, to humble herself by methods that would impair her great natural beauty and render her unattractive.... She joined the third order of St Dominic, took a vow of chastity and choosing as her patroness St Catherine of Siena endeavored to model her life on hers....

At the price of her mystical experiences, and in addition to her voluntary penances, Rose had to suffer the persecution, misunderstanding and interior darkness and temptation that appear to be the common lot of the saints.... The later portion of her life was passed in a hut in the garden, where until three years before her death, she lived as a recluse....

But the lives of some saints require to be regarded as a protest against prevailing evils; in this context Rose's appears in sharp contrast with the materialist outlook engendered by prosperity in the Spanish American dominion and as a witness sot the things of the spirit as a period which seems wholly concerned with those of the world.

The Saints. A concise Biographical Dictionary, edited John Coulson.

## THE SAINTS WINDOWS

Nearest the altar: - beginning with the lower right nave windows.

**St Michael — Archangel**  
**Feast Day September 29th**

**Symbol: Sword or dragon scales**  
**Protector of the Church**

**And war broke out in heaven, when Michael with his angels attacked the dragon. The dragon fought back with his angels, but they were defeated and driven out of heaven.**

**Revelations 12: 7**

The Jews regarded Michael as the special protector of Israel, and in Christian usage he became the protector of the church. In the prayers after low mass, he is accordingly invoked to be 'our safeguard against the wickedness and snares of the devil,' and is referred to as the 'captain of the Heavenly Host' because of what John tells us about him in Revelations.

In the ordinary anthem of the mass for the dead, Michael is charged with the care of all departed souls that he 'the holy standard bearer (may) introduce them to the holy light, which thou didst promise of old to Abraham and his seed.'

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Stephen Martyr**  
**Feast Day December 26th (d. c. 35)**

**Symbol: Deacon with rocks**  
**Patron of Stonemasons**

**But Stephen, filled with the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at God's right hand.**

**Acts 7: 54**

As one of those Greek-speaking Jews of the dispersion, reared and educated in Graeco-Roman civilization ... he has a special significance in the early history of the church.... He first appears in history as one of the seven deacons whom the Apostles ordained to assist them in administration, but he seems to have applied himself from the first to preaching and apologetics - directed especially towards the Greek-speaking synagogues - and it was one of these, that of the 'Freedmen,' which denounced him to the Sanhedrim as a heretic. They accordingly arrested Stephen and put him on trial.... They hustled Stephen off to a place outside the city and stoned him to death. As he died he prayed for them, 'Lord, do not count this sin against them,' and the prayer was heard - not only by God but by Saul of Tarsus.... In the words of St. Augustine, 'If Stephen had not prayed, the Church would not have gained Paul.'

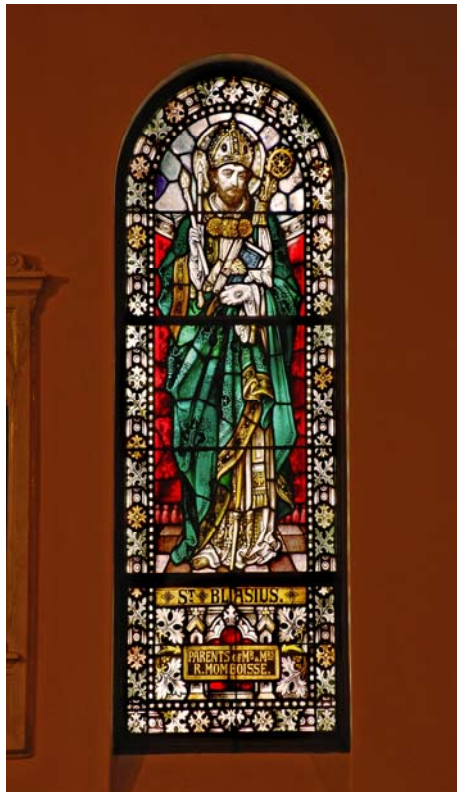
The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Blasius (d. 316?)**  
**Feast Day February 3rd**

**Symbol: Two candles**  
**Patron of Wild Animals and**  
**those who suffer throat afflictions**

**Through the intercession of Saint Blaise, bishop and martyr, may God deliver you from ailments of the throat and from every other evil. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.**

**from the Blessing of St. Blaise**



St Blasius is held in great esteem in France and Germany. He is said to have been bishop of Sabaste (Armenia) and to have been martyred in the persecution of Licinius. His legend tells us that his powers of healing extended to animals, that hunters who had come out into the mountains to seek wild beasts for the amphitheater were amazed to see them clustered around the saint, and that on another occasion he cured a boy who was suffocating because a fish-bone had stuck in his throat.

**St Augustine****Feast Day August 28th (354-430)****Symbol: Man holding a heart or a dove or pen****Patron of brewers****To late have I loved you!  
St Augustine Confessions**

Today, in the popular mind, St. Augustine and his Confessions are a hard sell.

To some critics, Augustine's negative attitude toward sexual activity ... has imposed a pessimistic pallor on Christian moral theology for centuries. ...From another point of view, today's younger generation has been sexually experienced since adolescence, goes through stages of skepticism, alienation, and searching before making a religious commitment; and accepts the idea of couples living together for years before marriage.

As a student in Carthage, he fell in with a gang called the "wreakers" and tried to compete with his peers for sexual adventures though he steered clear of their violence.... Not, baptized, Augustine drifted from one belief - Manichaeism, astrology, Ciceronian philosophy, Neoplatonism - to another. To make a career teaching rhetoric, he moved from Thagaste to Carthage to Rome to Milan, with his widowed mother ... in pursuit.... Since 371, when he was seventeen, Augustine had maintained a faithful sexual relationship with a woman who bore them a son named Adeodatus, "God's gift." When Monica arrived in Milan in 385, however, she induced Augustine to send his lover ... back to Africa, leaving the boy behind.... (R)ather than be celibate, Augustine found another woman to satisfy his desires. Somehow he had to break out of what he termed the slavery of lust.

As he prayed, "Oh Lord, how long?" he heard a child's voice singing, "Pick up and read." He rushed into the house and picked up Paul's Epistles, opened to Rm 13: 13-14 and read: "Not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify desire."

Augustine was baptized by Ambrose along with Adeodatus.... He gave up teaching to return to Africa and found a monastic community.... In 397, at the age of forty-three, he had spent a year as bishop of Hippo (now Annaba, Algeria) while he was both sick and settling squabbles in his diocese, with pen in hand. He had been a Christian for only ten years and a priest - ordained almost by acclamation - for six. He probably saw himself as, above all, a writer - perhaps similar to the contemporary role of "public intellectual" - someone with insights he must spread to as wide a public as possible.... Augustine knew that original sin was real both from Scripture and from his observation that something was "kinky or askew" ... in human nature. For Augustine, original sin was not sexual; sex was part of a good human nature. It's just that Augustine knew from experience that the sexual urge often seemed to have a life of its own.

He died August 28, 430, surrounded by bishops and refugees who had fled to Hippo, a fortified town, to escape the Vandals, Arian Christians who were raping and burning their way across Africa.

<b>St Patrick</b>	<b>Symbol: Shamrock and snakes</b>
<b>Feast Day</b> <b>March 17th (d. 492?)</b>	<b>Patron of Ireland</b>

**I came to the Irish people to preach the Gospel and endure the taunts of Unbelievers, putting up with reproaches about my earthly pilgrimage, suffering many persecutions, even bondage, and losing my birthright of freedom for the benefit of others.**

#### **St Patrick Confessions**

When Patrick set off ... for Ireland as bishop, 'many' were opposed to his mission.... They objected to the use which Patrick proposed to make, or was already making, of his bishopric. He quotes the question...: That man, why is he pushing himself into danger among enemies who have not known God?' ... It is a criticism of his going of his own free will into conditions of danger in Ireland.

At all events, Patrick's purpose was 'to benefit that nation to which the love of Christ transferred me and present me in my lifetime', that is the Irish.... To this purpose of Patrick's there is no parallel in any earlier Western Catholic bishop. Not one of them had planned to go across the Imperial Roman frontier in the lands of the barbarians for the specific purpose of winning over the heathen who were living there. His mission was something dramatically new.

This, then, is where we should place the originality of St Patrick. When we turn to his Confessions we find not simply an occasional comment on the conversion of the barbarians but paragraph after paragraph, page after page, on that topic - not merely an incidental exclamation ... but endless comments and plans and buzzing swarms of scriptural quotations in support. In this matter, Patrick is absolutely original. He had no forerunners, at any rate among the Catholic Romans who could write. No one had used a Catholic bishopric as he did.

E.A. Thompson, *Who was Saint Patrick?*

**St Francis Of Assisi (c. 1181-1226)**  
**Feast Day    October 4th**

**Symbol: Stigmata, birds**  
**Patron of Ecologists and Merchants**

**Lord, make me an instrument of peace  
 Where there is hate, may I bring love  
 Where there is offense, may I bring forgiveness  
 Where there is discord, may I bring union  
 Where there is error, may I bring truth  
 Where there is doubt, may I bring faith  
 Where there is despair, may I bring hope  
 Where there is darkness, may I bring light  
 Where there is sorrow, may I bring joy.**

**Prayer of St. Francis**

Francis, long venerated by Catholics as the founder of a great order and a seraphic lover of the infant Jesus and the crucified Savior, has in recent years attracted multitudes outside the church. He has been hailed as 'the most lovable of the saints,' the 'only true Christian in history,' and even as the first socialist and the first of the reformers. Others have seen in him a lover of flowers and animals, a poet, a romantic, and a humanitarian. In so doing many fail to understand him. He lived always on the spiritual level and spoke the language of the soul not of the mind, and those who do not know that language are misled or repelled by his words. Francis was a man of extreme simplicity. He had only one aim, to love Christ and to imitate him and his life perfectly, even literally, and he followed this aim ever more completely from his conversion to his death. He was by nature impulsive and sensitive, with an immense capacity for self-sacrifice; he had found Christ without book-learning; the words of Christ had been enough for him and he could not understand those who wished for more or who gave less than all. Above all, he was a son of the church to the marrow of this bones; her sacraments, her teaching and her priesthood were all manifestations of Christ, and his simple faith ultimately became a mystical contemplation of the incarnate word, the crucified Jesus. He gave to the church at a critical epoch a new form of the religious life, and he gave to all Christians, more simply and fully than any other saint of the middle ages, the vision of a life lived wholly in the power and spirit of the cross of Christ.

The Saints. A concise Biographical Dictionary, edited John Coulson.

**St Aloysius Gonzaga**  
**Feast Day June 21st (c1568-1591)**

**Symbol: na**  
**Patron of Catholic Youth**

**It is better to be the child of God than king of the whole world.**  
**Saying of St. Aloysius Gonzaga**

St. Aloysius was born in Castiglione, Italy. The first words St. Aloysius spoke were the Holy Names of Jesus and Mary. He was destined for the military by his father who was in service to Philip II, but by the age of 9 had decided on a religious Life, and made a vow of perpetual virginity. To safeguard himself from possible temptation, he would keep his eyes persistently downcast in the presence of women. St. Charles Borromeo gave him his first Holy Communion. A kidney disease prevented St. Aloysius from a full social life for a while, so he spent his time in prayer and reading the Lives of the saints. Although he was appointed a page in Spain, St. Aloysius kept up his many devotions and austerities, and was quite resolved to become a Jesuit. His family eventually moved back to Italy, where he taught catechism to the poor. When he was 18, he joined the Jesuits, after finally breaking down his father, who had refused his entrance into the order. He served in a hospital during the plague of 1587 in Milan, and died from it at the age of 23, after receiving the last rites from St. Robert Bellarmine. The last word he spoke was the Holy Name of Jesus.

**St John Vianney(1786-1859)**  
**Feast Day August 9th**

**Symbol: na**  
**Patron of Priests**

**My children, as soon as one sees a small stain on one's soul, one must act like a person who takes good care of a crystal globe. If he sees that the globe has become a little dusty, he sponges it and the globe is again clear and shining.... When one falls into grave sin, one needs the doctor, who is the priest, and the medicine, which is confession.**  
**From, On Confession**

Universally known as the "Cure of Ars," St. John Mary Vianney was ordained a priest in 1815. Three years later he was made parish priest of Ars, a remote French hamlet, where his reputation as a confessor and director of souls made him known throughout the Christian world. His life was one of extreme mortification.

Accustomed to the most severe austerities, beleaguered by swarms of penitents, and besieged by the devil, this great mystic manifested a imperturbable patience. He was a wonderworker loved by the crowds, but he retained a childlike simplicity, and he remains to this day the living image of the priest after the heart of Christ.

He heard confessions of people from all over the world for the sixteen hours each day. His life was filled with works of charity and love. It is recorded that even the staunchest of sinners were converted at his mere word. He died August 4, 1859....

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