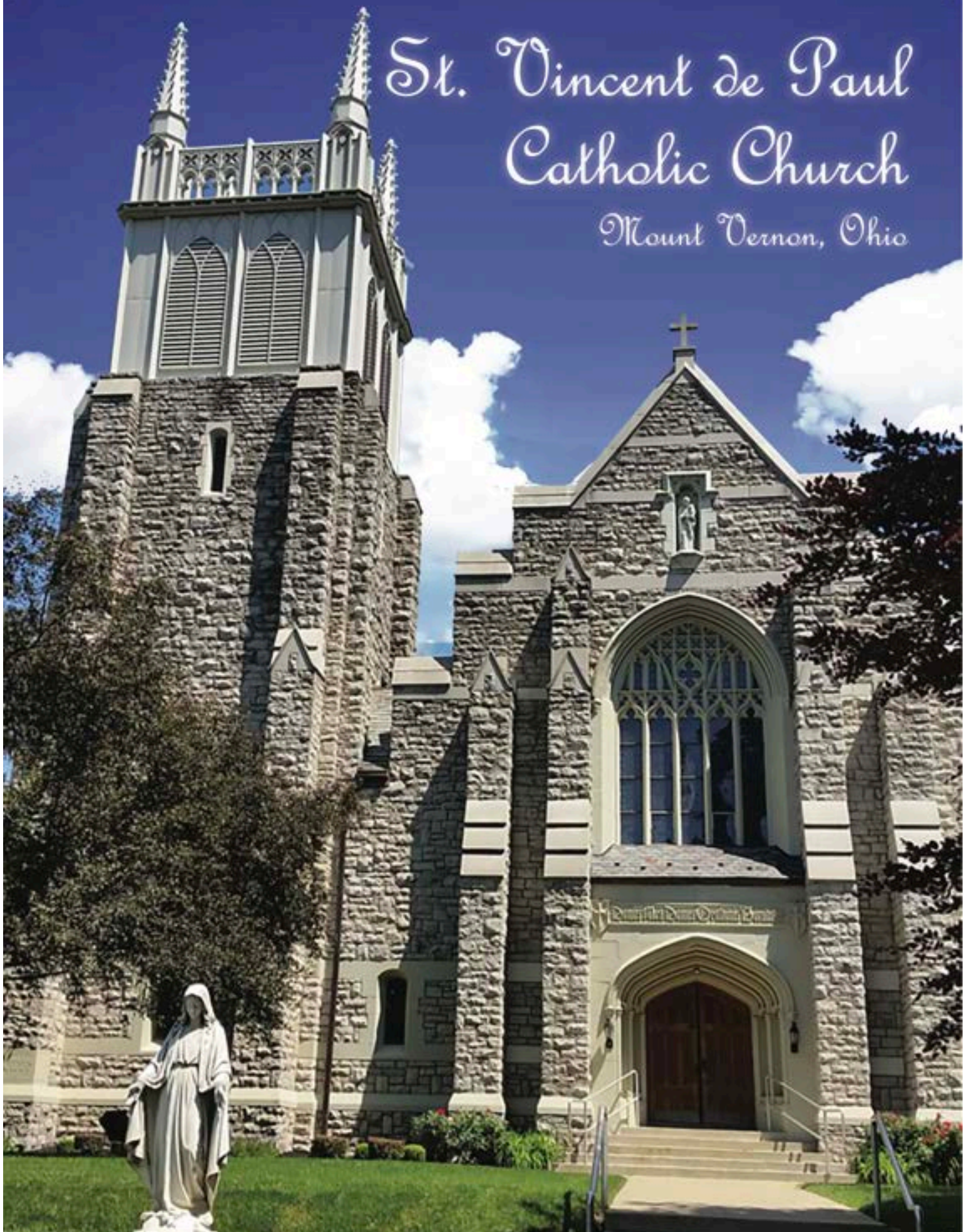


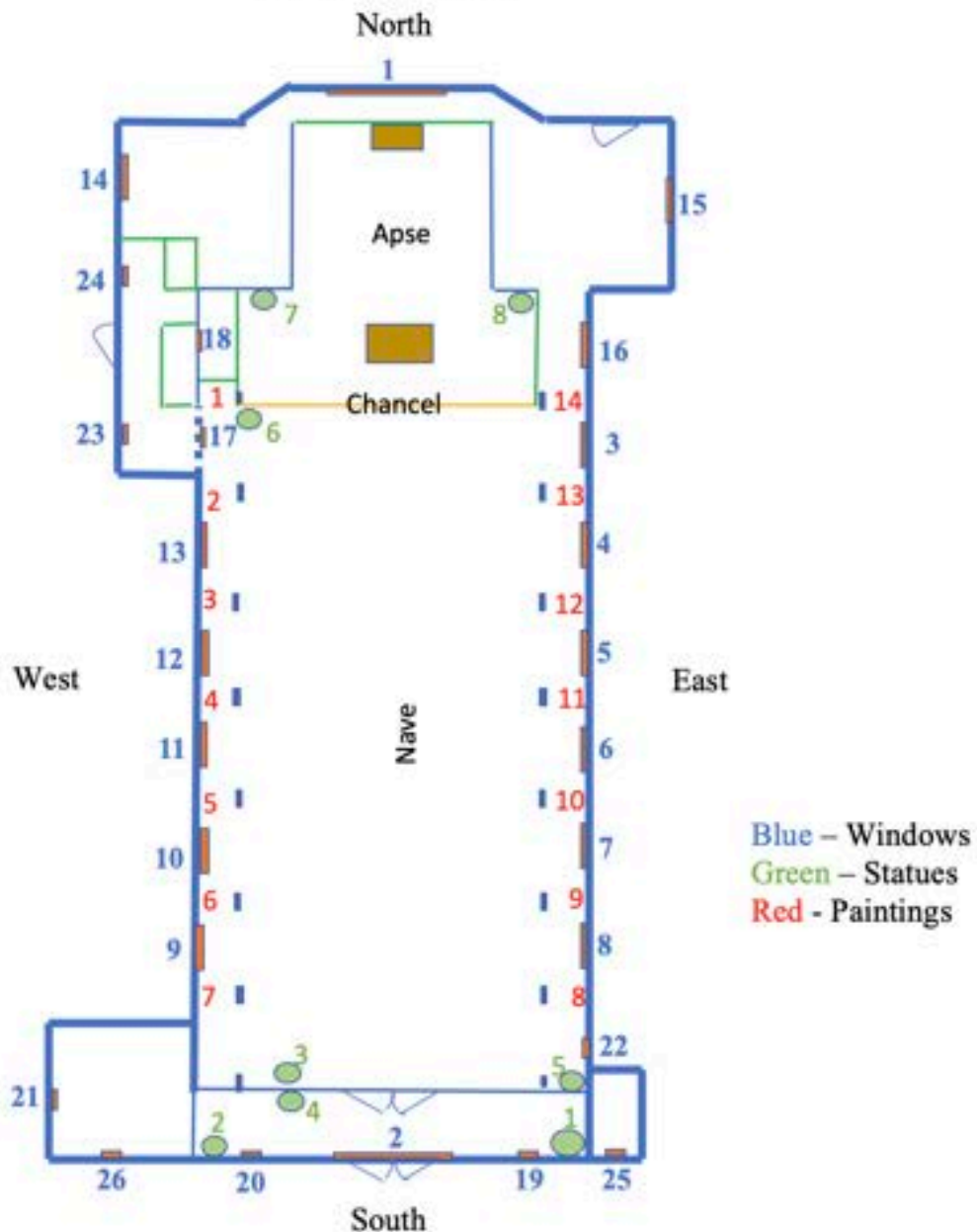
*St. Vincent de Paul
Catholic Church*

Mount Vernon, Ohio



Welcome to this brief pictorial tour of St. Vincent de Paul Catholic Church in Mount Vernon, Ohio. This church was dedicated in 1923, and this booklet highlights many of the points in the building. The storyline, however, is not of a building. In fact, the story cannot be contained in a building, no matter how grand. It is a love story. The story tells of the love offered by the one Triune God to all people, and of the love returned to God from His children, in response to His love. We hope you will find the booklet interesting and we pray you will be blessed by God the Father *from* whom all things are, the Lord Jesus Christ, *through* whom all things are, and the Holy Spirit *in* whom all things are.

Church Layout



The points of interest are numbered in the Church layout for location purposes. The corresponding numbers are on windows, pictures, and statues in this book. The directions will also be used in describing the locations of various objects.

History

Before we look inside, we should be aware of our history and those who have given us the opportunity to worship in this beautiful building. We thank Dr. Lorle Porter, a parishioner, and Father Mulhaney, fifth pastor of St. Vincent de Paul for the books that provided most of this information. Their books are shown in the Bibliography.

Initially, the few Catholics in this country settled in Maryland in pursuit of religious freedom. This opportunity came thanks to the conversion to Catholicism of George Calvert in 1624 in England. King Charles I appointed him as the first Lord Baltimore and granted him the colony of Maryland. Prior to the Declaration of Independence, the religious state in Maryland fluctuated considerably, even though it was initially established with freedom of religion by Cecil Calvert, the second Lord Baltimore. The Sapp family was a part of the original settlement, and we will see them later in Knox County. Over time, religious freedom in Maryland changed in line with the changes in England, and Catholics felt the sting of persecution. They were not allowed to vote, and Catholic services and schools were disguised. Masses and other services were often held in chapels inside of tobacco drying barns.

Things started to change during the build-up to the Revolutionary War. The Carroll family became very influential, and Charles Carroll was the only Catholic to sign the Declaration of Independence. His cousin, John Carroll, was a Catholic priest who had been educated and ordained in Europe. Father Carroll became a close friend of Benjamin Franklin who recommended Father Carroll to Pope Pius VI as the first Superior of Clergy in this country. This took place in 1784, and Father Carroll later became the first Bishop and later archbishop in this country. His see initially covered all of the American territory.

In 1804, Father Edward Fenwick, who was born in this country, returned from Europe where he had been educated and ordained as a priest. Bishop Carroll sent him to the West to find Catholics in the “wilderness.” We can only imagine the difficulty and hardship this priest faced in traveling through this unsettled territory. He was very instrumental in bringing our Catholic faith to Ohio.



Charles Carroll
Only Catholic to sign
the Declaration of
Independence



Father John Carroll
First Archbishop of
the United States



Bishop Fenwick
First Bishop of Ohio

In 1812, Father Fenwick reported that there were 50 Catholic families in Ohio, and the Sapp family was one of these. Father Fenwick had discovered the Sapp family during his travels in 1805. We can hardly imagine their joy when this priest rode into their settlement. In 1821, Father Fenwick was named as the first Bishop of Ohio. By 1831, there were 24 priests and 22 churches responsible for the vast area west of Pennsylvania. Bishop Fenwick died of typhoid in 1832 in Wooster. Then, in 1833, Father John Baptist Purcell was ordained in Cincinnati as the second bishop of Ohio.

As a side note, all of the land that is now Mount Vernon was once owned by a Catholic soldier, Col. John F. Hamtramck. He received the deed in 1800, and it was signed by President John Adams. Hamtramck later sold the land for just a few shillings.

The first Catholic family in Mount Vernon was that of John P. McArdle, from Ireland. One of the next Catholic families in Mount Vernon was that of David Morton, a convert to Catholicism. The first Mass in Mount Vernon was said on May 23, 1834 in the Morton home by Bishop Purcell. At this time, Morton's home was a wood frame construction on the southwest corner of Main and Sugar, now the YMCA parking lot. Bishop Purcell and local Catholics then tried to obtain a building for a general sermon to the community, but they were refused by other churches and municipal leaders. Later, Anthony Banning (who became Judge Banning), a Methodist preacher, heard of this and went to the Morton house to offer Banning's Chapel, which was near his home on Sandusky Street. The chapel was located on the west side of Sandusky Street near Sugar Street. By 1895, this property had become a warehouse for C. & G. Cooper Mfg. Co.

Banning's offer was graciously accepted, and when the Bishop returned on August 15, 1836, he gave his first discourse in Mount Vernon. In attendance were the few Catholic families along with many Protestants, including Anthony Banning. After the sermon, which was on the Rule of Faith, Bishop Purcell asked Banning to pick the subject for the second discourse. After consulting with others, Banning gave the Bishop the subject when he arrived for the second discourse the next evening. The subject requested was to compare the moral law of the Ten Commandments (especially the second) with the new commandment of love from the 13th - 15th chapter of John's gospel. During the discourse, the Bishop explained the Catholic practice of invocation of saints so clearly that Judge Banning candidly professed aloud the strength of the Bishop's explanation.

During the period between the Bishop's visits, David Morton had purchased the property across Main street (southeast corner of Main and Sugar) and built a new brick home, so the second Mass was said in Mount Vernon by Bishop Purcell on August 16, 1836 in the new home. Morton's home was used for Mass for some years, usually by priests visiting from St. Joseph's in Somerset who were in the area to visit the Catholic community in Danville.

Bishop Purcell traveled to Europe to find priests for Ohio, and one that he brought to this country was Father Jean Baptiste Lamy. Father Lamy arrived in 1839, and Bishop Purcell urged him to begin a church in Mount Vernon as soon as it was feasible. In addition to becoming the first resident pastor of St. Luke, he served a number of missions, and one of them was Mount Vernon. The first Catholic church in Mount Vernon was being constructed by Father Lamy prior to 1844. In 1843, there were eight baptisms, three confirmations, one marriage, and three burials that were held at the church. Then, in 1844, the church burned to the ground for mysterious and unexplained reasons. Many local Protestants were so upset at the burning that they pledged \$600 for

rebuilding. Although construction was started, it was not completed by Father Lamy. He left Knox County in 1847 for Kentucky and later became an Archbishop in New Mexico.



Bishop John Baptist Purcell, second bishop of Cincinnati (Ohio)



**Father Lamy
First Priest**

The church was finally completed (less the bell tower) by the next pastor, Father Boulger. Upon completion, the first church dedication of St. Vincent de Paul was held on October 14, 1849. In addition to the parishioners, there were many others from Mount Vernon in attendance. Interestingly, the next day the first cemetery was donated by Dr. L. R. Porter. Like Father Lamy, Father Boulger was also the pastor of St. Luke. He left in 1851 and was replaced by Father Julius Brent, a member of the Brent family from Danville. The family had been converts to Catholicism. Father Brent was initially pastor of both parishes like his predecessors, but in 1874, he became the first resident pastor of St. Vincent de Paul and remained so until his death in 1880. Father Brent purchased the bells for the church and completed the bell tower addition. Father Brent obtained the three bells from Van Duzen and Tift in Cincinnati. The principal contributor for the bells was Mr. Moses White.



**Father Boulger
Second Priest**



**Father Brent
Third Priest
(First Resident Pastor)**



**Father Lane
Fourth Priest**

First St. Vincent de Paul – With Bell Tower



ST. VINCENT DE PAUL'S CHURCH, DEDICATED OCTOBER 11, 1846.

*"I have loved, O Lord, the beauty of thy house;
and the place where thy glory dwelleth."—Ps. 84:8.*

Bells of St. Vincent de Paul



St. Mary
1567 lbs.



St. Joseph
965 lbs.



St. Vincent de Paul
575 lbs.

Father Brent also opened the first Catholic school in Mount Vernon in 1853 in a small home located on McArthur St. between High and Vine. Then in 1872, he built a wood frame school adjoining the church property. When Father Brent died in 1880, he was replaced by Father Lane, who was the pastor until he resigned six years later due to health. Father Lane purchased the remainder of the block where the church is located.

As a side note, we should mention the nuns that have taught at St. Vincent de Paul school. The first nuns were the brown robed Sisters of St. Francis from Joliet, Illinois, and they were here from 1874 to 1882. They were followed by the white robed Sisters of St. Dominic from St. Mary's in Columbus, who remained until 1884. The last nuns to teach at the school were the black robed Sisters of Charity, the daughters of St. Vincent de Paul from Covington, Kentucky. They came in 1884 and remained until the high school closed in 1968.

Father Mulhane became pastor on October 1, 1885. At 40 years, he is the longest serving pastor of St. Vincent de Paul. By 1889, the school that had been built by Father Brent had become unfit, and even unsafe, with as many as 80 students crowded into each of the two classrooms. On the first Sunday of 1890, Father Mulhane called a meeting of the Parish and it was agreed that they would build a new school. The brick school was approved and built, and on New Year's Day in 1891, it was blessed. The total cost for the new school was \$10,000. By 1895, Father Mulhane had eliminated tuition for all but non-Catholic children.



St. Vincent de Paul School - 1891



**Father Mulhane
Fifth Priest of St. Vincent de Paul**

By 1899, 1000 people and 150 families were parishioners at St. Vincent de Paul. On Sunday, December 31, the very last day of both the year, and the century, a Jubilee Celebration was held to commemorate the 50 years of St. Vincent de Paul. The celebration was held at the Woodward Opera House at 3pm. The members of St. Luke parish were cordially invited to attend in recognition of the part they played in the parish formation. The day included violin and piano music, singing, prayers, and talks on subjects such as the pioneers, Catholic soldiers, St. Vincent de Paul school, and the value of a Catholic education. What a wonderful celebration this must have been.

During Father Mulhane's pastorate, St. Vincent de Paul grew in members to the point that the existing church structure was too small to house the congregation. As a result, Father Mulhane and the parishioners began the planning on a new, larger church. After finalizing their plans, the last service in the 1849 church was held on May 7, 1922. There were likely some tears shed on that day. The old church was razed, and materials were kept organized for re-use where possible. Our current church began construction immediately, and it was completed in October of 1923 at a cost of \$113,000. The speed of construction is amazing. The Church was dedicated by Bishop Hartley, the fourth bishop of Columbus, on October 7, 1923. It is English Gothic style architecture, and it was designed by Kauzor Brothers of Pittsburgh. The limestone for the church came from Ohio in the Sandusky area.



Cornerstone Laid in 1922

The stained glass windows inside the church provide great beauty, especially when the sun is streaming through them. Most of the smaller windows (without the contributors named) were originally in the 1849 church. They were carefully removed and stored for reuse. They had been a donation in 1882 by Miss Francis Brent, the sister of Father Brent. The other windows (with named dedications) were obtained through the generosity of parishioners some time after the completion of the church. They were manufactured in Belgium, and each window shows the name of the contributor.

The art work inside the church was produced by Gerhard Lamers, a German artist born in 1871. He studied at the Art Academy of Dusseldorf and at the Munich Art Academy. Lamers decorated more than 100 churches in Europe prior to coming to the US in 1925, where he made his home in Cincinnati. Lamers is a rather famous church artist, and decorated churches in Ohio, Indiana, Wisconsin, Illinois, and West Virginia. This includes some paintings in the Josephinum in Columbus. Lamers died in 1964.



Lamers (2nd from left) with a group of artists in Germany in 1889. Professor Stummel (seated center) was leading their training.



Gerhard Lamers, later in life, decorating a church in Cincinnati.

The dedication and sacrifice of those who came before us should serve as both an example and an inspiration for us today. Their faith and their sacrifices have not only delivered the Catholic faith to us, but also our place of worship. There have been a number of changes to the Church and the school, but the Church, the windows, and the paintings are still the same.

The following words are from the Program for the St. Vincent de Paul Jubilee event held by Father Mulhane in 1899. They provide a fitting closing to the look at our history, and they also show us what our predecessors felt for the Catholics that came to Mount Vernon before them. They felt a deep appreciation for providing the opportunity to worship and live their Catholic faith in Mount Vernon, Ohio.

Preserve this [program] as a memento of our old pioneer Christians, who were few in numbers but strong in faith, and who made sacrifices, labored and toiled to build and have dedicated to the service of Almighty God a house of worship ... Let us not forget their good deeds, and may they have long since heard that sweet summons: "Well done, thou good and faithful servants, ' come to the land, where the poor are rich and the feeble strong, and the weary toilers rest, and the wanderers find a home at last on the Master's loving breast."

Today, we have so many more “pioneers” to appreciate. The parishioners in 1899 received a great gift from those that came before them, and they continued to cherish and nurture that gift before they handed it on to us. We, in turn, should not take lightly the call to do the same for those who come after us.

Symbols, Signs, and Types

When we enter the Church, we will see many symbols, signs, and types that represent our Christian beliefs and our Church history. In our times, and in our country, it may be difficult to understand the concept of symbols. The Catholic Church, however, has used signs and symbols from the very beginning, and many symbols can be traced to the catacombs in Rome. During the early times of persecution, some symbols, like the fish, were used to communicate and avoid persecution. Others were used as a universal expression of concepts that were difficult to explain with words, especially words in different languages.

In her book *Christian Symbols*, Sister Justina Knapp explains that even Jesus used symbols in the form of parables in His teaching. For example, He described Himself using the symbol of a “good shepherd,” and He described heaven using a “grain of mustard seed.” These and the many other symbols used by Jesus allowed Him to describe many spiritual things using symbols that everyone could understand, even those who spoke different languages. In that sense, the symbol helps us visualize a spiritual concept at a depth that would be difficult to describe with many words. An example is St. Therese of Lisieux who wept when she saw a hen gathering her chicks under her wings. When asked why she became so emotional, she said that this is just how God had cared for her for her whole life. The symbol of the hen and chicks touched her heart at a depth that many words could not.

The other thing we will see inside is “types,” and there are many of these found in the Bible. In Romans 5:14, for example, Adam is described as a type. Adam is the type, and Christ is the fulfillment.

*Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a **type** of the one who was to come.*

In the Old Testament, there are many people, places, and things that are types. This means that we see a new fulfilled version when the veil is removed through Christ (2 Corinthians 3:14). The Church fathers described these types as shadows. In fact, they described three stages of fulfillment – the Old Covenant, the New Covenant, and Heaven. These were referred to as “shadow, image, and reality.” We see this referenced in Hebrews 10:1.

*For the law, having a **shadow** of the **good things to come**, and not the very **image** of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.*

Here, the shadow refers to the Old Covenant, the image refers to the fulfillment that comes through Christ in the New Covenant, and the “good things to come” refers to Heaven. Some versions of the Bible substitute “the true form of these realities” for “the very image of the things,” but the meaning is the same.

Typology is the study of these shadows or types that are fulfilled with the coming of Christ, and they provide a wonderful continuity of our worship that begins with Adam, and extends through the Old and New Covenants, and in fact, all the way to the altar in Heaven. CCC 130 gives a nice summary of how the Covenants are joined through types in the Old Testament that prefigure the fulfilled version in the New.

Typology indicates the dynamic movement toward the fulfillment of the divine plan when “God [will] be everything to everyone.”

We will see a number of these types in St. Vincent de Paul as we look at the similarities with Old Covenant worship. So, as we enter St. Vincent de Paul in Mount Vernon, let us be aware of the way that God, Jesus, and our Christian predecessors (guided by the Holy Spirit) continue to communicate to us through the use of symbols, signs, and types.

Now, let’s have a look inside.

Inside St. Vincent de Paul

Directly above the entry of the current church we see our first sign. This is a sentence in Latin that reminds us that we are entering a sacred place that must be treated with a sense of reverence.

“Domus Mea Domus Orationis Vocabitur”



“My house will be called a house of prayer.”
(Mark 11:17)

As we enter the church, we come to the holy water founts. These contain water that has been blessed by a priest. The holy water is there as a symbol of our Baptism, which configures us to Christ, and seals us with the indelible spiritual mark of belonging to Christ. As we pass the font, we dip our finger into the water and make the sign of the cross (a sign in the form of a cross made as a prayer honoring the Blessed Trinity, “in the name of the Father and of the Son and of the Holy Spirit”). We do this in remembrance of our Baptism as we enter the church, and then again as we leave to go out into the world.



White Marble Holy Water Fonts

Stained Glass Windows

Perhaps the most striking features in St. Vincent are the stained-glass windows. The initial windows were ¼" ribbed skylight glass. The stained-glass windows, which were manufactured in Belgium, came later through the generosity of parishioners. We have been told that the windows were buried for protection during WWI.

The most prominent window, which is located behind and above the altar, pictures the Crucifixion of Christ. All Catholic churches have a Crucifix, and here at St. Vincent, it is located on this stained-glass window. Notice the white ovals on either side, almost as if Jesus is pointing to them. Both are symbols for Christ that have been used for centuries. On the left is a Lamb, symbolizing the Lamb of God (Angus Dei) with the banner of victory. The Lamb is standing on the book described in Revelation 5, with the seven seals. On the right is a pelican. In past times, it was believed that during difficult times, this bird would feed its young with its own blood, just as Christ gave His flesh and His blood as our food. We will see many more symbols in the windows and paintings of the church. They serve as reminders of our faith and many of them have been with us for almost 2000 years.



Lamb with 7 seals from Revelation 5



Crucifixion of Jesus

1



Pelican in its piety – providing its blood for food

Above the choir loft on the south end of the church is another prominent stained-glass window. Again, the subject of this window is Christ, but this one is Christ, the Good Shepherd. Christ is the shepherd, and we are His flock. He told us that there would be one shepherd, and one flock (John 10:16). The symbol on the left side of this window is the *Chi Rho* (X & P), and on the right is IHS. *Chi Rho* (pronounced *key-row*) are the first two letters in *Christ* (ΧΡΙΣΤΟΣ) when it is written in Greek. The IHS symbol is the shortened form of the Greek word for *Jesus* (ΙΗΣΟΥΣ). Therefore, like the lamb and the pelican in the Crucifixion window, these are both symbols for Christ.

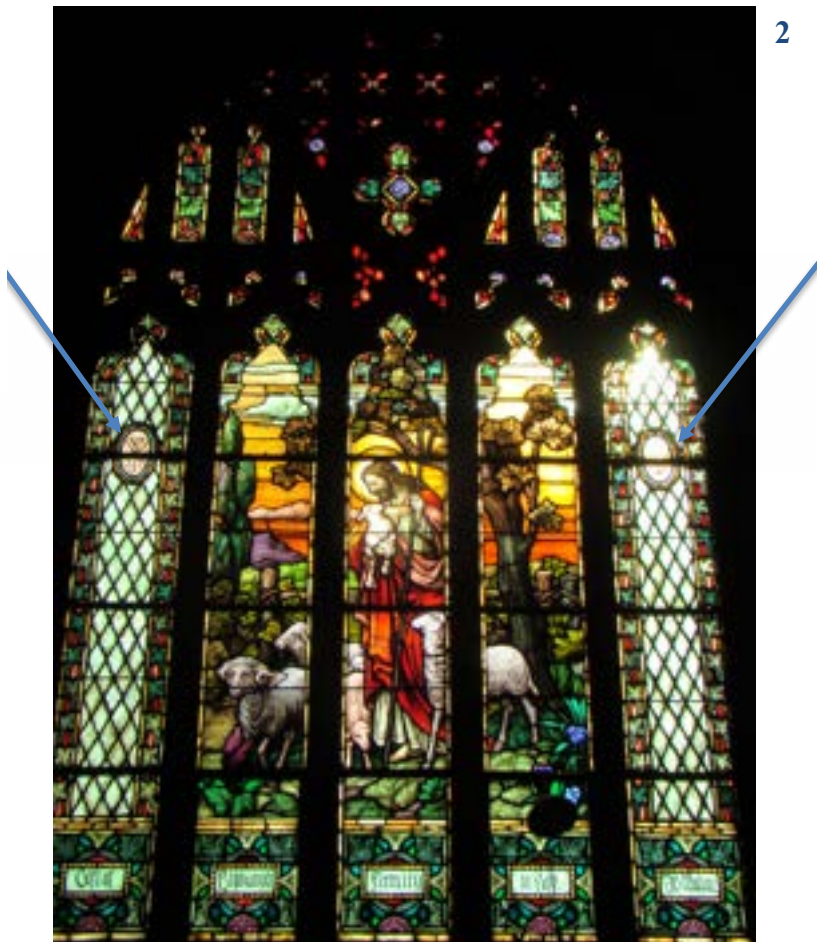
At the very end of Mass, during the dismissal, we are given a blessing and challenged to “go forth.” We may be challenged to “glorify God by our lives and announce the Gospel of the Lord.” Then, as we leave, we can see this window as a prominent reminder of the blessing we have been given in the Mass. Hebrews 13:20-21 reminds us of both the window, and also this blessing.

Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Chi Rho (XP)



**Christ
(ΧΡΙΣΤΟΣ)**



2

IHS



**Jesus
(ΙΗΣΟΥΣ)**

Christ, The Good Shepherd

In the north end of the church, on the east wall, is a window depicting the death of St. Joseph, the foster father of Jesus. Joseph was obedient to God's will and he protected Jesus and Mary at the beginning of Jesus' life. The Bible tells us that Jesus was obedient to His parents and He grew in wisdom and stature, and Joseph was His teacher during this time. Imagine a father that was so good that the Son of God would be obedient to him! While meditating on Joseph, some people have speculated that God took Joseph before the Passion of Jesus as an act of mercy, because Joseph could not have witnessed the suffering of Christ during His passion without giving his own life to protect his foster Son. Joseph provides us with an example of fatherhood in its purest form – the concern for his family before his own desires, in obedience to God.

3



The Death of St. Joseph

Rosary Windows

The *Rosary* is a wonderful form of prayer and meditation that has been used by the faithful for centuries. According to Bishop Fulton J. Sheen in *The World's First Love*, the very beginning of the Rosary can be traced to the Coliseum in Rome.

“... as the young virgins marched over the sands of the Colosseum into the jaws of death, they clothed themselves in festive robes and wore on their heads a crown of roses, bedecked, fittingly, to meet the King of Kings in Whose name they would die. The faithful, at night, would gather up these crowns of roses and say their prayers on them—one prayer for each rose.”¹

This practice gradually evolved and led to the reciting of 150 Psalms, but this was difficult before the printing press when so few people could read, and it was a lot to memorize. As a result, people who desired to do something in place of the Psalms substituted 150 Hail Mary's. Then, we got the final form of the Rosary in the 13th century. The final words (pray for us now and at the hour of our death) were not introduced until the latter part of the Middle Ages as a response to the Black Death (bubonic plague) which took 1/3 of the population of Europe.

Another common addition to the end of each decade of the rosary was made at the request of Mary (Our Lady of Fatima) when she appeared to three shepherd children at Fatima in 1917: “O my Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to Heaven, especially those in most need of Thy mercy.”

The Rosary has four groups of Mysteries for meditation while praying, and each of these groups has five mysteries. The *Catechism of the Catholic Church* tells us what we hope to receive as we pray the Rosary in the Glossary description of “meditation.” For the remainder of this book, quotations from this source will be abbreviated as CCC and the paragraph number.

An exercise and a form of prayer in which we try to understand God's revelation of the truths of faith and the purpose of the Christian life, and how it should be lived, in order to adhere and respond to what the Lord is asking.

On the west wall of the church are five windows depicting the Joyful Mysteries of the Rosary. Opposite them, on the east wall, are the Glorious Mysteries. Unfortunately, there are no depictions of the Sorrowful Mysteries or the Luminous Mysteries. The Luminous Mysteries were a wonderful 20th century addition made by Saint Pope John Paul II.

For each mystery of the Rosary there are scripture passages listed that may be helpful for our meditations.

¹ Bishop Fulton J. Sheen, *The World's First Love*, McGraw Hill Book Co. Inc., p205-208

Joyful Mysteries of the Rosary – West wall

First Joyful Mystery The Annunciation

4

And when the angel had come to her, he said, "Hail, full of grace, the Lord is with you! Blessed are you among women."

Isaiah 7:10-14
Luke 1:26-38

Fruit of the Mystery:
Humility



Second Joyful Mystery The Visitation

5

Elizabeth was filled with the Holy Spirit and cried out in a loud voice, "Blest are you among women and blest is the fruit of your womb."

Isaiah 40:1-11
Luke 1:39-56

Fruit of the Mystery:
Love of Neighbor



Third Joyful Mystery The Birth of Jesus

And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn.

Micah 5:1-4
Matthew 2:1-12
Luke 2:1-20
Galatians 4:1-7

Fruit of the Mystery: Poverty



Fourth Joyful Mystery The Presentation of Jesus

And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord").

Luke 2:22-39

**Fruit of the Mystery:
Obedience**



**Fifth Joyful Mystery
Finding Jesus in the Temple**

After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers.

Luke 2:41-52

**Fruit of the Mystery:
Joy in finding Jesus**



Glorious Mysteries of the Rosary – East Wall

**First Glorious Mystery
The Resurrection**

And he said to them, “Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him.”

Matthew 28:1-10
Mark 16:1-18
Luke 24:1-12
John 20:1-29
Romans 6: 1-14
1 Corinthians 15: 1-11

**Fruit of the Mystery:
Faith**



**Second Glorious Mystery
The Ascension**

So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God.

Matthew 28:16-20

Mark 16:19

Luke 24:44-53

Acts 1:1-11

**Fruit of the Mystery:
Hope**



**Third Glorious Mystery
The Descent of the Holy Spirit**

All were filled with the Holy Spirit. They began to express themselves in foreign tongues and make bold proclamations as the Spirit prompted them.

John 14:15-21

Acts 2:1-11

Acts 4: 23-31

Acts 11:15-18

**Fruit of the Mystery:
Love (of God)**



**Fourth Glorious Mystery
The Assumption**

12

You are the glory of Jerusalem...you are the splendid boast of our people...God is pleased with what you have wrought. May you be blessed by the Lord Almighty forever and ever.

Judith 15:9-10
Luke 1:46-50

**Fruit of the Mystery:
Grace of a Happy
Death**



**Fifth Glorious Mystery
The Coronation of Mary**

13

And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars;

Revelation 12:1

**Fruit of the Mystery: Trust
in Mary's Intercession**



Although we do not have windows depicting the Sorrowful and Luminous Mysteries, the charts below provide the details for these mysteries.

Sorrowful Mysteries

| | Mystery | Description | Scriptural References | Fruit of the Mystery |
|---|--------------------------------|---|--|----------------------|
| 1 | Agony in the Garden | In his anguish he prayed with all the greater intensity and his sweat became like drops of blood falling to the ground. | Matthew 26:36-46; Mark 14:26-50; Luke 22:39-53; John 18:1-12. | Sorrow for sin |
| 2 | Scourging at the Pillar | Then Pilate took Jesus and scourged him. | Isaiah 50:5-9; Matthew 27:24-26; Mark 15:1-15. | Purity |
| 3 | Crowning with Thorns | And plaiting a crown of thorns they put it on his head. | Matthew 27:27-31; Mark 15:16-19; John 19:1-7. | Courage |
| 4 | Carrying the Cross | So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. | Matthew 16:24; John 19:16-17. | Patience |
| 5 | Crucifixion and Death of Jesus | Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" And having said this he breathed his last. | Matthew 27:33-54; Luke 23:33-49; John 19:17-30. | Perseverance |

Luminous Mysteries

| | Mystery | Description | Scriptural References | Fruit of the Mystery |
|---|------------------------------|--|---|-----------------------------|
| 1 | Baptism of Jesus | And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; ¹⁷ and lo, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased." | Matthew 3:13-17; Mark 1:9-11; John 1:29-34. | Openness to the Holy Spirit |
| 2 | Wedding at Cana | His mother said to the servants "Do whatever he tells you."...Jesus said to them, "Fill the jars with water." And they filled them to the brim. | John 2:1-11. | To Jesus through Mary |
| 3 | Proclamation of the Kingdom | And preach as you go saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay. | Mark 1:14-15; Luke 4:18-21; Matthew 5:1-20; Matthew 10:7-8. | Repentance and Trust in God |
| 4 | Transfiguration | And as he was praying, the appearance of his countenance was altered and his clothes became dazzling white. And a voice came out of the cloud saying, "this is my son, my chosen; listen to him!" | Matthew 17:1-8; Luke 9:28-36; 2 Corinthians 3:18. | Desire for Holiness |
| 5 | Institution of the Eucharist | And he took bread, and when he had given thanks, he broke it and gave it to them saying, "This is my body which is given for you" ...And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood." | Matthew 26:26-29; Luke 22:15-20; John 6:32-35, 48-51, 53-58, 1 Corinthians 10:16-17 1 Corinthians 11:23-29. | Adoration |

Symbols on Smaller Windows

The smaller stained-glass windows in the church have been designed as symbols that remind us of our faith. When we see the light coming through the stained glass, we should try to be aware of both the symbolic meaning and also the long history of our Catholic faith.

God in Three Persons

14



Father



Son



Holy Spirit

Theological Virtues

15



Faith
Sacra Biblia



Hope
Anchor



Charity
Heart - Love

Symbols for Christ

16



Lamb of God
Book w/7 seals



Holy Eucharist



Pelican in its Piety

17



Peter – given keys to the Christ’s Church



IHS – Jesus - First three Greek letters

18



Eucharistic Adoration



Holy Spirit at Pentecost
12 tongues of fire

19



IHS
Jesus

20



Jesus Christ
Ancient form
of XP

21



IHS
Jesus

Symbols for Mary

22



Fleur de Lis



Mystic Rose



23

Christmas Rose -
Nativity and Messianic
Prophecy



24

Shamrock
Holy Trinity

Guardian Angels

How appropriate it seems that the last two windows are the guardian angels on the east and west ends of the front of the church.



25



26

The Stations of the Cross

The devotion that has become The Stations of the Cross had its earliest roots in Jerusalem after Constantine issued the Edict of Milan which legalized Christianity in 313. St. Jerome, who died in 420, described the crowds of pilgrims who visited the holy sites and followed the Way of the Cross. In the fifth century, the holy places began to be reproduced in paintings, tapestries, drawings, relief sculptures and other methods for those who could not visit Jerusalem, even though the number of stations varied. This provided the faithful with the opportunity for devotion to the Way of the Cross in all other countries. This practice continued to grow until 1742 when Pope Benedict XIII exhorted all priests to include 14 crosses, usually with pictures or images, just as we see in St. Vincent de Paul today. The devotion is a combination of prayer and meditation on the suffering that Christ endured for us on Good Friday. That is why we celebrate this devotion on all of the Fridays during Lent. The 14 stations of the Way of the Cross are below, and as Pope Benedict requested, each has a cross.

1



Jesus is condemned to death

2



Jesus is given His cross

3



Jesus falls for the first time

4



Jesus meets His mother

5



Simon carries the cross

6



Veronica wipes the face of Jesus

7



Jesus falls the second time

8



Women of Jerusalem weep for Jesus

9



Jesus falls the third time

10



Jesus is stripped of His garments

11



Jesus is nailed to the cross

12



Jesus is raised on the cross and dies

13



Jesus is taken down from the cross

14



Jesus is laid in the tomb

The Angels

Each of the seven columns on both sides of the main body of the church is topped by an angel holding a church symbol. It should be mentioned that the number 7 was considered by the Jews to be a sign of completeness. During the Mass, Jesus comes in the form of the Eucharist. At that time, we are united with all Christians who have received the One Body of Christ, past, present, and future. We are also united with the saints in heaven, just as we are told in CCC 1326. When the Eucharist is consecrated, these angels are a reminder of Luke 1:13, when a multitude of angels were present at the first coming of Jesus, as a baby.

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, “Glory to God in the highest, and on earth peace among men with whom he is pleased!”



Phoenix – symbol of baptism and rebirth, and also resurrection



Eagle – New life begun at Baptism
 Rock – Church and aspiration rising from waters of Baptism
 Tau cross - symbol for God (Theos)



Constantine symbol – “By this sign you will conquer”



Seven gifts of the Holy Spirit



Ship – symbol for the church – afloat on the choppy waters of the world



Butterfly – symbol of resurrection



Manus Dei – Hand of God – extending downward represents protection, creativity, and grace



Laurel wreath in the hand of God – Victory of the cross



Chi Rho - Christ



God's omnipresence in the universe – sun, moon, stars, and earth



Griffin – head and wings of an eagle and body of a lion – a symbol for Christ



Divine name with Chi Rho (Christ) Father and Son



Cross is the tree of life Dove – Holy Spirit



Health Life Resurrection

The Nicene Creed

In the 4th century, a major controversy about the divinity of Jesus reached a peak. A priest named Arius led the challenge. His claim was that Jesus had been created by God, and therefore did not exist eternally. This was disputed and settled at the Council of Nicaea in 325. In 381, the Council of Constantinople was called to deal with a second heresy of Arianism, that the Holy Spirit was not God. They added the paragraph which begins with “I believe in the Holy Spirit” to the creed from Nicaea to give us the Nicene Creed which is still repeated each Sunday during the Liturgy. It is the profession of our Catholic faith. This same creed is written in Latin around the main body of the church, and so it encircles the congregation.



I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Statues

The statues in St. Vincent de Paul are very much like the photos of our deceased family members which we display in our homes. They provide a remembrance of those who have gone before us. When the Sadducees were questioning Jesus about the resurrection, He made the point that God was a God of the living, and therefore, Abraham, Isaac, and Jacob are still living, even though their earthly lives are over (Matthew 22:32). Also, during the Transfiguration (Matthew 17), we see that Moses and Elijah are still living, even though their earthly lives are over. In fact, they were conversing with Jesus and thus they gave us an example of communion with the saints. In the same way, we believe the saints intercede for us in prayer, since they are still alive and they are already with God.

St. Anthony of Padua (1195-1231)



1

St. Anthony was born of a wealthy family but at 15 he requested to go to an abbey to study for the priesthood. He first joined the Augustinian canons and became a priest. Later, he became a Franciscan. He was a gifted and eloquent teacher and preacher. He taught in universities, but it was said that even children could understand his messages. St. Francis of Assisi entrusted the studies of his friars to him. St. Anthony was declared a doctor of the Church in 1946 and he is usually portrayed with the child Jesus.

St. Therese of Lisieux (1873-1897)



2



St. Therese is commonly known as “Little Flower.” She was admitted into the Carmelite order when she was only 15 years old and at 24, she died. During that time, she developed her “little way.” She made her life about small sacrifices that she could make for others, and she called this her “little way.” She dreamed that after her death she could help those on Earth through her prayers from heaven. She is usually portrayed with roses.

St. Martin de Porres (1579 – 1639)



Martin was the illegitimate son of a Spanish gentleman and a freed slave woman from Panama. As Martin grew older, he experienced a great deal of ridicule for being of a mixed race. He became known for encompassing the virtues needed to carefully and patiently care for the sick, even in the most difficult situations. Martin was praised for his unconditional care of all people, regardless of race or wealth. He took care of everyone from the Spanish nobles to the African slaves. Martin did not care if the people were diseased or dirty. He would still welcome them into his own home. Martin also founded an orphanage for abandoned children, and he is known for raising dowries for young girls. He has become the patron saint of people of mixed race, innkeepers, barbers, public health workers and more.

Immaculate Heart of Mary



4

Mary is the only person who witnessed the life of Jesus from the very moment of His conception to His Resurrection and Ascension. She was there at His birth and with Him as He grew into adulthood. She was there to encourage Jesus to launch His public ministry that would lead to the “hour” that they knew would come (John 2:3-4). She was there at the foot of the cross during His Passion, and she prayed in the upper room with His disciples before the descent of the Holy Spirit. Luke 2:51 tells us that Mary “kept all these things in her heart.” Think of all of the feelings and anticipations held within her Immaculate Heart for the benefit of each one of us. One of the things she kept in her heart must have been the suffering that was described by Simeon in Luke 2:33-35.

And his father and his mother marveled at what was said about him; and Simeon blessed them and said to Mary his mother, “Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed.”

When Mary stood at the foot of the cross, she certainly felt the pain of the sword foretold by Simeon. She suffered quietly in obedience to the will of God. Her heart was pure, and she was willing to suffer anything for the love of God. She is now our greatest intercessor, just as the queen mother of the Kingdom of Judah (a type) would intercede for the people. Just as Simeon said, the thoughts of many hearts are revealed to her. This statue is a remembrance of the purity and love in her Immaculate Heart where she kept all these things during the life of Jesus. The purity and love in her heart allowed our Savior to come into the world as a baby and allowed her baby to give Himself for us all.

Sacred Heart of Jesus



5

Between 1674 and 75, Christ appeared to St. Margaret Mary Alacoque. During this time, He revealed His Sacred Heart, which is the symbol of His divine-human love. It is amazing that rather than chastisement, He offered a symbol of His love for each of us. In one appearance He said: *“Behold this heart which has so loved men that it has spared nothing, even to the point of spending itself and being consumed to prove its love to them. And in return, I receive from most men only ingratitude because of their irreverence and sacrileges and the coldness and scorn they have for me in this Sacrament of love.”* These appearances ultimately led to the establishment of the Feast of the Sacred Heart which is celebrated on the day requested by our Lord - the Friday after the octave of Corpus Christi, or 19 days after Pentecost Sunday. Many of our parishioners have enthroned the Sacred Heart of Christ as King of their homes. This is a beautiful ceremony and a response to the words of Jesus in Revelation 3:20.

Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me.

In 2015, St. Vincent de Paul Parish and School were consecrated to the Sacred Heart of Jesus. Sacred Heart missionaries are available in our parish for anyone interested in “opening their door” to Christ and enthroning Him as King of their home.

St. Vincent de Paul (1581-1660)
Patron Saint of St. Vincent de Paul Parish



6

St. Vincent was born of a poor peasant family in France in 1581. He was educated by the Franciscans and was ordained in 1600. Vincent was captured and sold as a slave in Tunis but escaped after two years. He spent much of his life preaching and providing relief to the poor. He established hospitals and a ministry for convicts. He helped reform the clergy of the time since many of them were neither well-formed nor faithful to their way of life. He established the precursor to modern day seminaries. Today, there are over 4000 Vincentians in 86 countries and more than 18,000 Daughters of Charity serving the poor in 94 countries.

The St. Vincent de Paul Society is a global organization founded to continue the work of St. Vincent. Our church in Mount Vernon has a chapter of this society, and many of our parishioners are modern day Vincentians. They visit our neighbors in Knox County and provide prayers and financial support that comes from the generosity of all of our parishioners.

Mary



7



On the west side of the altar is a statue of Mary. The symbol above her head is YHWH, the name of God in Hebrew (with the vowels omitted to avoid spelling or saying the sacred name). Also included in the symbol is the burning bush where God spoke to Moses. This symbolizes Mary's perpetual virginity. The bush burned but was not consumed, and Mary had a child, but her virginity remained perpetually. Both were touched by Divinity but not consumed.

Mary was prefigured in the Old Testament by the Ark of the Covenant, which was a type. She is the Ark of the New Covenant. The Ark was a vessel that contained the Staff of Aaron (priestly authority), the manna (bread from God), and the Ten Commandments (word from God). Mary's acceptance of Christ was so remarkable that after her acceptance, she was overshadowed by God (like the Ark), and the body of Christ was formed inside of her. She became the fulfilled vessel that contained the High Priest Himself (Hebrews 4:14-16), the Bread of Life (John 6:35), and the Word made flesh (John 1:14). David leapt and danced before the Ark and asked why the Ark came to him just before the Ark spent three months in the Judean hills (2 Samuel 6:5-15). John the Baptist leapt in the womb at the approach of Mary, and Elizabeth asked why the Mother of her Lord should come to her. This all took place at the beginning of a three month stay

in the Judean hills (Luke 1:39-56). The experience of the Ark and Mary are remarkably similar.

Mary had also been prefigured for her role as Queen Mother and Intercessor, another type. Jesus is the King from David's line who will reign forever (Jeremiah 23:5-6), and in David's line the queen of the kingdom was the king's mother. Her role was that of Intercessor – the greatest intercessor. This position, called the *Gebirah*, was so significant that the books of Kings and Chronicles give us the names of the mothers along with the kings. The mothers are only identified for the kings of Judah, which was David's line. They are not mentioned for the kings of Israel, which separated. We see this role in 1 Kings 2:20 when Solomon was talking with Bathsheba.

And the king said to her, "Make your request, my mother; for I will not refuse you."

Then we see Mary interceding first in John 2:3.

When the wine failed, the mother of Jesus said to him, "They have no wine."

We find both the Ark and the Queen Mother in Revelation 11:19-12:1 in the New Jerusalem.

Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, voices, peals of thunder, an earthquake, and heavy hail. And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars;

Then, this Queen Mother is referred to as our (spiritual) mother in Revelation 12:17. This is just as Jesus told **us** when talking to John from the cross when He said "*Behold your mother.*"

Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus.

In her role as spiritual mother, Mary gives us one and only one instruction written in John 2:5.

His mother said to the servants, "Do whatever he tells you."

The queen mothers in Judah (who prefigured Mary) sat to the king's right (or on the left for those facing the king), and so, as we look at the tabernacle and the altar where Jesus resides, this statue of Mary is a reminder of the Queen Mother, and our spiritual Mother, and it is positioned to the left as we face the altar and the tabernacle.

Joseph

8



On the right of the altar is the statue of Joseph holding the child Jesus. The symbol above his head contains three things. First is the Fleur de Lis, which is a symbol for Mary, his spouse. Below that is the axe and saw of a carpenter, which was the trade of Joseph. Finally, at the lowest level is the Roman Tufted goose, which is one of the oldest breeds. They are very alert, and they were considered sacred by the Romans of old. Geese are very loyal, paired for life, and protective of their mates and offspring.

Joseph was the foster father of Christ and the husband of Mary. He was prefigured in the Old Testament by another Joseph, again a type. God spoke to both of these men in dreams and both took their loved ones to Egypt to save them. Both of these Josephs had fathers named Jacob. The first Joseph brought his family to Egypt where he provided bread from the grain they had stored. The second Joseph brought his family to Egypt to save them as well, and this act provided the Bread of Life to all of mankind.

Joseph's role was to be a humble and good father and husband, giving himself in order to take care of Mary and Jesus. He is often portrayed holding the child Jesus, signifying his role as foster father, and also with lilies, which are symbols for purity and chastity.

In this statue, Jesus is holding an orb, which is a sign for royalty.

The Holy Family

7



8

These statues of Mary and Joseph (holding Jesus) also represent the Holy Family, and they remind us that as the Body of Christ, we have a familial relationship with our God. We are not slaves who fear hell, or mercenaries trying to earn heaven, but children who love their Father. We can see this relationship described in a quotation from St. Basil in CCC 1828.

If we turn away from evil out of fear of punishment, we are in the position of slaves. If we pursue the enticement of wages, ... we resemble mercenaries. Finally, if we obey for the sake of the good itself and out of love for him who commands ... we are in the position of children.

The image of the Holy Family is also a reminder that our families are the “first and vital cells of society,” and when we pray as families in our homes, we are fulfilling our roles as the Domestic Church. This was described by the Vatican II document, *Sacrosanctum Concilium– Constitution on the Sacred Liturgy*.

*This mission-to be the first and vital cell of society-the family has received from God. It will fulfill this mission if it appears as the domestic sanctuary of the Church by reason of the mutual affection of its members and **the prayer that they offer to God in common**, if the whole family makes itself a part of the liturgical worship of the Church, and if it provides active hospitality and promotes justice and other good works for the service of all the brethren in need.*

The Sanctuary



The sanctuary, with the altar and the Tabernacle, are the focal point of the church. In the Old Covenant, sacrifice to God could only be made in the Temple in Jerusalem. This Temple was constructed using the model of the portable Tabernacle of Moses that had been designed by God. As the priest in the Old Covenant approached the Holy of Holies, he was retracing the path of Adam and Eve to the place where God resides. Just so, during the Sunday Mass, the priest at St. Vincent is doing the same during the entrance procession.

Moreover, the Jews saw the Temple as a representation of the universe, or of the heavens and the earth, and the Temple construction (like the Tabernacle of Moses) was reminiscent of the Garden of Eden. The design of the sanctuary in St. Vincent reminds us of the Temple. The entire ceiling is blue to represent the heavens and includes figures to represent the stars as well. When we look to the ceiling above the altar, we see the heavens with constellations and stars.

Ceiling of the Sanctuary – the Heavens



The stars certainly have a place in the heavens, but they are also a reminder of Revelation 1:20.

*As for the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands, **the seven stars are the angels** of the seven churches and the seven lampstands are the seven churches.*

For the Jews, the number “7” represents completeness, and so the 7 churches in the book of Revelation represented all churches. We can, therefore, see in these stars a symbol for the angels of all the churches throughout the world. Each of the stars is different from the others. A number of examples are shown here, but there are many others.



In the very center of the ceiling above the altar, in the “Highest Heaven,” we see the Lamb of God. This is a representation that calls to mind the “Lamb standing, as though it had been slain” in Revelation 5:6. Below the Lamb, we can see the book with the seven seals that could only be opened by the Lamb, as described in Revelation 5:1-5.



Just as the ceiling represents the heavens, the base of the wall represents the Earth. This can be seen in the plants and fruits that are painted around the lower part of the sanctuary.



The Eucharist, The Altar, and the Tabernacle

In Exodus 25:30, God instructed the Israelites to prepare a very special unleavened bread called the bread of the Presence. This bread was to be kept always in the Holy Place in front of the Holy of Holies.

And you shall set the bread of the Presence on the table before me always.

In the Last Supper, Jesus gave us His Body in the form of unleavened bread. He gave us the Eucharist. This was prefigured in the Old Covenant by both the bread of the Presence and also the manna that God gave to them for food in the desert. They were both types of what would be unveiled in Christ.

The altar in the Old Covenant was the holy place of sacrifice and worship. We also know that the altar in heaven is a holy place where God is worshiped, and we can see this in Revelation 8:2-4.

Then I saw the seven angels who stand before God, and seven trumpets were given to them. And another angel came and stood at the altar with a golden censer; and he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne; and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God.

Just so, the altar in the New Covenant is also a holy place where the priest consecrates the bread and wine, and so Jesus, our Eternal Sacrifice, becomes present to us. In the altar, we can see the continuum of sacrifice and worship beginning with Abraham, then extending through the Old Covenant, to the present day in the New Covenant, and finally, all the way to the worship taking place in Heaven.



Altar and Tabernacle

When the priest consecrates the Eucharist, the unleavened bread becomes the same Body of Christ that is given to us during the Last Supper. This is the fulfilled bread of the Presence, and it is kept in the Tabernacle.

The Eucharist is removed from the Tabernacle and placed upon the altar during Adoration, when we are able to see the fulfilled Bread of the Presence, which is the Body, Blood, Soul, and Divinity of Jesus Christ. The picture below shows Adoration taking place during the season of Easter. The cross is draped in white cloth and surrounded by lilies, all of which are symbols for the resurrection of our Lord. The priest uses the censer to burn incense to signify our prayers rising to God, just as it was used by the Old Testament priests in the Temple, and also the angels in Heaven.



Eucharistic Adoration

Adoration was prefigured by another Jewish celebration. During festivals, the priest would bring the bread of the Presence out of the Holy Place for the people to see. Since it was referred to as the “bread of the Face,” the Jews would come joyfully to behold the “Face of God,” and it is a type that prefigured the Eucharist in Adoration.

The Eucharist is the bread that continues to unite us through all generations, just as Paul writes in 1 Corinthians 10:16-17.

*The bread which we break, is it not a participation in the body of Christ?
Because there is one bread, we who are many are one body, for we all
partake of the one bread.*

The Tabernacle behind the altar is where Christ resides, and this is the fulfilled (New Covenant) version of the Holy of Holies in the Jerusalem temple (another type). Even today, Jewish Synagogues have a tabernacle, and their tabernacle contains the Torah,

which is the word of God. A candle with a perpetual light stands next to their tabernacle today, to show that the word of God is present. Our tabernacle contains the Eucharist, or the Word made flesh. Next to our tabernacle stands a candle in the red glass container with a flame showing the presence of the Word of God in the Eucharist. The candle in the red glass container is called the sanctuary lamp, and it signifies that Christ is present.

Tabernacle and Sanctuary Lamp



Therefore, as we celebrate the Mass, we are being obedient to the instructions from Christ during the Last Supper, and also to the fulfilled instructions that God gave to Moses. The Old Covenant sacrifice at Passover was celebrated as a remembrance of death passing over houses marked with the blood of the lamb, and God releasing the Jews from the bondage of slavery. Jews, even today, feel that, in this celebration, they are present with the first Passover. When they do, they are being obedient to the instructions from God in Exodus 13:8.

And you shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.'

In the same way, through the Eucharist, we become present at the fulfilled Passover meal that took place at the Lord's Supper. We also celebrate the fulfilled Pascal sacrifice as a remembrance of being brought out from bondage, since we are being brought out of the bondage of sin. At that moment, we are joined with the worship in heaven (described in Revelation 7:9-12), and with the Body of Christ (the Church) - past, present, and future. This is described in CCC 1326.

Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all.

Angels Left and Right of the Altar



The angels on either side of the sanctuary are a little different from the angels on the columns that are holding symbols. These two angels are a reminder of the two Cherubim in Solomon's temple that were in the Holy of Holies described in Exodus 25:15 and Chronicles 5:7-8.



Easter Candle and Baptismal Font



During the Feast of Tabernacles, the Old Testament Jews would light great torches on columns in the women's court of the Temple. This was a reminder of the Shekinah (or Glory Cloud) that led the Israelites through the desert after the Exodus. It was also a reminder of the Messianic promise in Isaiah 9:2.

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined.

It was during this feast that Jesus proclaimed Himself to be the light of the world in John 8:12.

"I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

The Easter Vigil Mass begins with a dark church. The lighting and blessing of the new Easter Candle take place in the back (south) of the church, and as the one candle processes toward the altar, all of the participants in the Mass receive the light from the Easter candle for their own candle. As the candle approaches the altar, the whole church becomes illuminated by candle light. Therefore, as we celebrate the resurrection of Christ in the Easter Vigil, we are very much reminded of Christ's description of Himself as the light that comes into a dark world. We are also reminded of John 1:4-5.

In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

Also, at every Baptism, the light from the Easter Candle is passed to a candle for each of the baptized. Baptism is one of the three Rites of Christian Initiation. The others are Confirmation and first Holy Communion. For a mature person who desires full communion with the church, these rites are called the Rite of Christian Initiation for Adults (RCIA). These are described in the paragraphs below from the CCC.

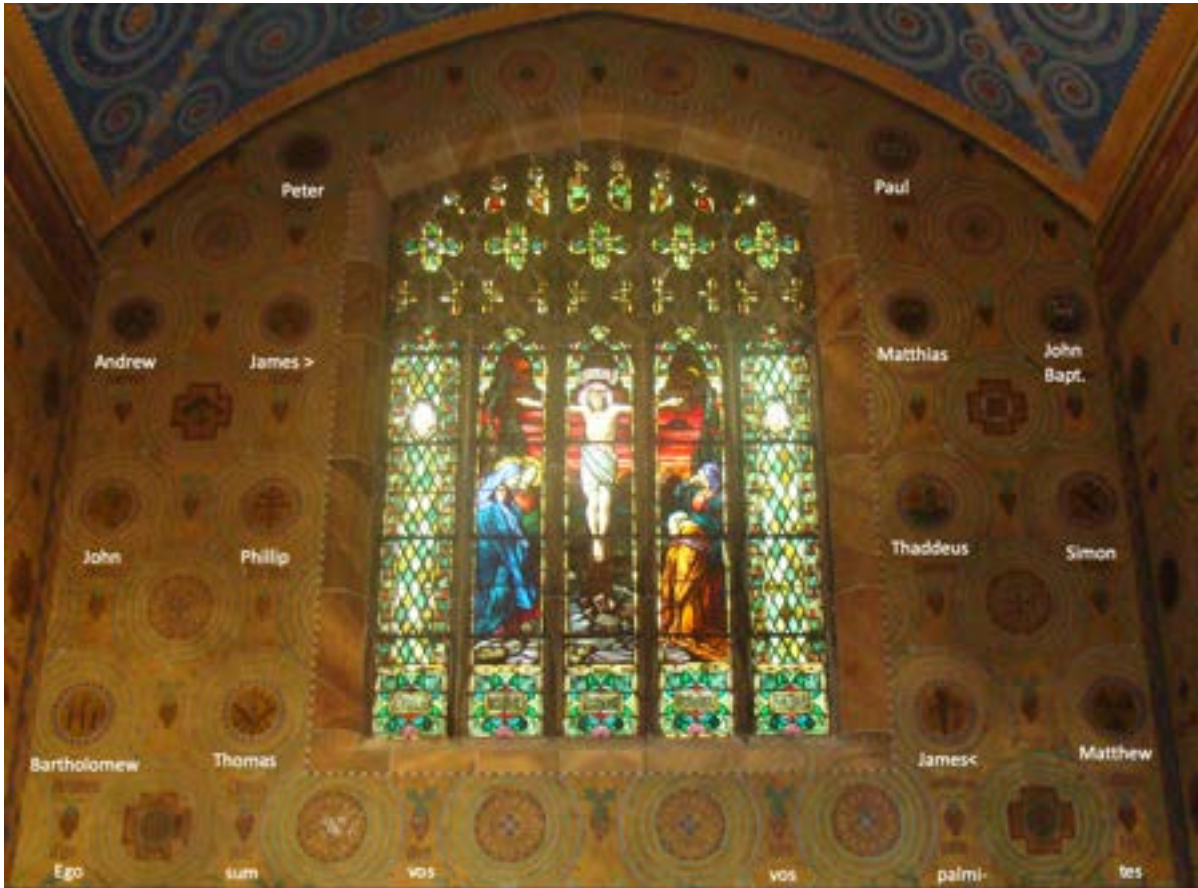
1212 *The sacraments of Christian initiation—Baptism, Confirmation, and the Eucharist—lay the foundations of every Christian life. “The sharing in the divine nature given to men through the grace of Christ bears a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive in the Eucharist the food of eternal life. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of the divine life and advance toward the perfection of charity.”*

1274 *The Holy Spirit has marked us with the seal of the Lord (“Dominicus character”) “for the day of redemption.” “Baptism indeed is the seal of eternal life.” The faithful Christian who has “kept the seal” until the end, remaining faithful to the demands of his Baptism, will be able to depart this life “marked with the sign of faith,” with his baptismal faith, in expectation of the blessed vision of God—the consummation of faith—and in the hope of resurrection.*

1285 *It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For “by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.”*

1322 *The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.*

North Wall – The Body of Christ



On the north wall are the names and symbols for the apostles, Paul, and John the Baptist. These men are a reminder of the cloud of witnesses (Hebrews 12:1-2) that surround us all and are participants in the heavenly worship. The clusters of grapes are symbols for the multitude of other members of the Body of Christ from the “vineyard” of the world.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Peter



Keys of the kingdom given to him by Jesus.

Paul



Sword and open Bible with the words Spiritus Gladius (sword of the Spirit).

Andrew



Fisherman who was crucified on a cross in the form of an "X" (saltire).

James the Greater



Scallop shells were carried by pilgrims to scoop water to drink. First apostle to be martyred.

Matthias



Bible with open bladed axe since he was said to have been beheaded with a battle-axe.

John the Baptist



"Behold the Lamb of God" (John 1:29).

John



Snake with chalice since he was said to have drunk from a poisoned chalice without being harmed.

Phillip



Patriarchal Cross - according to tradition, he was crucified.

Jude (Thaddaeus)



Traveled far as a missionary with Simon. Sailboat with Cross shaped mast.

Simon



Tradition is that he was sawed in half. Paddle because he is patron of fishermen.

Bartholomew



Flaying knives since he was said to have been flayed alive.

Thomas



Carpenters square because he built a church in India, with instruments of his death.

James the Less



Saw and stones, since tradition says he was stoned and his body was sawed in half.

Matthew



Three purses because he had been a tax collector.

Other Symbols on the Back Wall



Fish – Greek letters stand for Jesus Christ Son of God Savior



Monogram symbolizing Christ the Conqueror
 IC – First and last for Jesus
 XC – First and last for Christ
 NIKA – Conqueror
 Circle – Divine nature
 Square - Humanity



Grapes from “vineyard” of the world.
 Also, a symbol for the Eucharist.



Monogram of Christ IHS – name of Jesus in Greek



Chi Rho
 Alpha & Omega

The sentence at the base of the wall is shown below. It appears that the base of the wall has been repaired in the past, and the third word in the Latin sentence was written incorrectly as “vos” instead of “vitis.” The sentence is from John 15:5: “I am the vine, you are the branches.” This takes on a special significance on this wall, where the branches are all radiating from the central window depicting Christ.



Should be: **Ego sum vitis vos palmites** - John 15:5 from Latin Vulgate

I am the vine, you are the branches.

West Wall – The Sacraments

On the west wall are the names and symbols for the seven sacraments. CCC 1131 tells us that these are the signs of the grace we are given by Christ through the church.

The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the (invisible) graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions.



It is appropriate that the sacrament of the Eucharist is in the very center of the wall. We can see this as the most significant sacrament in CCC 1324.

The Eucharist is “the source and summit of the Christian life.” “The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch.”

The Sacraments

Confirmation



Seven gifts of the Holy Spirit.

Extreme Unction



Injured Lamb with an anchor and dove with an olive branch – symbols of hope.

Baptism



Fish represents baptized person(s) being lifted from the waters; heron (?) – resistance to ugliness of sin and heresy.

Eucharist



Cup of Blessing (1 Cor. 10:16)
IC – Jesus (first and last)
XC – Christ (first and last)
Chalice on fish (Jesus) floating on Baptismal waters.

Holy Matrimony



Rings that never end and evergreen wreath that never changes color, heart shaped ribbon represents bond of love.

Reconciliation



Scourging tool – discipline
Keys – power to set free.

Holy Orders



Chalice and Eucharist, Gospel Book and stole.

Other Symbols on the wall of Sacraments
 Symbols of the Passion of Christ



Garment with dice.
 They cast lots for his
 garments (Matt. 27:35).



Sign that Pilate put on
 the cross (Matt. 27:37).
 IESUS NAZARENUS
 REX IUDAEORUM



Reeds and branches
 used in the mocking of
 Christ.



Lamp, rope, and chains
 for night arrest.



Rooster crowed after Peter's
 third denial.
 Et gallus statim cantavit –
 and the rooster immediately
 sang (Matt. 26:74).



Crown of thorns and
 nails for the cross.

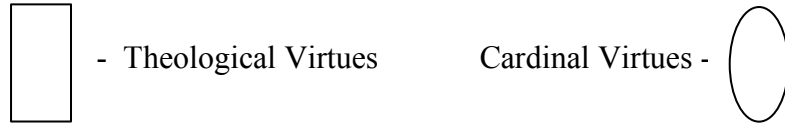


Tools for crucifixion.



30 pieces of silver.
 Price paid to Judas for
 handing over Jesus.

East Wall – Virtues



The other virtues shown are Moral or Human Virtues



The Virtues

The virtues dispose Christians to live in a relationship with the Holy Trinity. They are stable dispositions of the intellect and will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith.

The Theological virtues are given to us by God and strengthened through the grace obtained from the Sacraments that were given to us by Jesus through the Church. The human, or moral virtues provide the foundation for our “works,” and these are appropriately offered back to God during the celebration of the Eucharist. As we see in James 2:26, these virtuous acts, or works, are our assurance that our faith is alive and thriving.

For as the body apart from the spirit is dead, so faith apart from works is dead.

The Theological Virtues

The three Theological virtues relate directly to God. God (Father, Son, and Holy Spirit) is their origin, their motive, and their object. These virtues are described in CCC 1813.

1813 The theological virtues are the foundation of Christian moral activity; they animate it and give it its special character. They inform and give life to all the moral virtues. They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being. There are three theological virtues: faith, hope, and charity.

Faith



Eucharist
Belief in the Eucharist
is an act that gives us
faith.

Hope



Tree of life
His death and
resurrection are our
hope of eternal life.

Love



Sacred Heart of Jesus
is on fire for love of
souls. It is exemplified
in His passion.

Paul highlights the theological virtues in 1 Corinthians 13:13: “So faith, hope, love abide, these three; but the greatest of these is love.”

Moral or Human Virtues

The moral virtues are acquired by human effort. They are the fruit and seed of morally good acts; they dispose all the powers of the human being for communion with divine love. They are described well in CCC 1810-11.

1810 Human virtues acquired by education, by deliberate acts and by a perseverance ever-renewed in repeated efforts are purified and elevated by divine grace. With God’s help, they forge character and give facility in the practice of the good.

1811 It is not easy for man, wounded by sin, to maintain moral balance. Christ’s gift of salvation offers us the grace necessary to persevere in the pursuit of the virtues. Everyone should always ask for this grace of light and strength, frequent the sacraments, cooperate with the Holy Spirit, and follow his calls to love what is good and shun evil.

The Cardinal Virtues

The cardinal virtues are required for a virtuous life. A description is given in CCC 1805.

1805 Four virtues play a pivotal role and accordingly are called “cardinal”; all the others are grouped around them. They are: prudence, justice, fortitude, and temperance.

Justice



Level.

Prudence



Be wise (prudent) as serpents, Matt. 10:16.

Temperance



Tempered in fire for strength in battle against vice.

Fortitude



Shield, pillar, sword – symbols of strength.

Other Human Virtues Shown

Poverty



Empty vessel.

Chastity



Lilies – purity.

Obedience



Sunflower – always turns to the light.

Simplicity



Dove with olive branch, Be as simple as doves, Matt 10:16.

Course of Life



The race of life, 1 Cor. 9:24
Palm branch for victory.

Work and Prayer



Benedictine Charism.

Vigilance



Rooster watches for the dawn.

Humility



Lowly as a snail.

Remembering that the ceiling represents Heaven and the floor represents the Earth, now we can see that heaven and earth are connected with the three walls of the sanctuary. The three walls around the altar remind us that during the Mass, we receive grace as we receive the Sacraments, and especially the Eucharist (west wall). We join with all of the members of the Body of Christ (north wall). Finally, we offer up ourselves, and all of our virtuous works (east wall) to our Trinitarian God, even as we receive the greatest gift the world has known – the Eucharist. This offering is described in CCC 1368.

1368 - The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value. Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering.

Our Mission

It seems appropriate that around the Tabernacle, at the top of the sanctuary wall is the mission that Christ gave to the Church and to each of us as Christians. It is a quotation in Latin from Matthew 28:18-20.



Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”

In our country today, the mission is critical. We have a renewed need for the laity to be involved with (re)evangelization. St. Pope Paul VI described this need even for the laity in *Apostolicam Actuositatem (The Decree on the Apostolate of the Laity)*. The following quotation is from that document.

In the Church there is a diversity of ministry but a oneness of mission. Christ conferred on the Apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world.

Our Worship in Obedience to God

The form of our worship has been in place from the time of Abraham, and it was, and is, fulfilled in Christ. The very first time the word “worship” is used in the Bible, is when Abraham offered up his son Isaac in response to God’s request (Genesis 22:5). Three things happened in this first worship service: Abraham offered Isaac as a sacrifice; God stopped him from ending Isaac’s life; and God then provided an animal and accepted it as a substitute. The sacrificing of an animal may seem strange to us today until we realize that all of the Old Testament sacrifices prefigured and prepared for the ultimate sacrifice of Christ, which fulfilled God’s plan. They were all types.

The dictionary defines worship as the feeling or expression of reverence and adoration for a deity. Many of us can find this “feeling or expression” in music, homilies, sermons, or maybe even in the beauty of nature. Even our prayers are a form of worship. The form of worship instituted by God first with Abraham is more than a feeling or expression, however. It was an action in obedience to God. It is an offering back to God, and it is the acceptance by God of a substitute. We can see this offering in CCC 358.

God created everything for man, but man in turn was created to serve and love God and to offer all creation back to him.

This form of sacrificial worship continued when God gave Moses the instructions to make animal sacrifices as a substitute for the people. This was exemplified in the Passover Sacrifice, and this worship of the Passover Sacrifice was continued through the time of Jesus, in obedience to God’s instruction that it should continue forever (Exodus 12:14). In fact, since Christ was the fulfillment of the Jewish worship, it is no coincidence that His sacrificial offering took place during the Feast of Passover. His was the sacrifice that was foretold by the prophets, and His sacrifice was the one that would replace the sacrifice of animals, and it would stand forever.

In the Sermon on the Mount, in Matthew 5:17-18, Jesus made the point that He did not come to change God’s instructions, but to fulfill them.

Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.

His offering was indeed a fulfillment, and a replacement for the Jewish Passover. In fact, about 40 years after His Passion, the Temple was destroyed by the Romans, and the sacrifice of animals ended forever. The number 40 was understood by the Jews to be a period of testing or transition (40 days in the desert, 40 days on the mountain, 40 years of wandering, 40 days of rain). Christ was the perfect substitute for all times, and after His passion and resurrection were completed, the animal sacrifice was no longer needed. So, after the 40 years of transition, the temple was destroyed and the sacrificing of animal substitutes ended. However, the sacrifice that God said should continue forever is continuing today in its fulfilled form. It is continuing in the Mass. We can see in Hebrews 9:25-26 that His perfect sacrifice took place one time in history, and it was for all times.

Nor was it to offer himself repeatedly, as the high priest enters the Holy Place yearly with blood not his own; for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself.

The form of worship of Abraham, Moses, and the Temple in Jerusalem, all predate the death and resurrection of our Savior. We can see, however, that this form of worship is also continued in heaven. In the book of Revelation, we find the altar mentioned first in Revelation 6:9. We see the Sacrificial Lamb that was “standing, as though it had been slain” throughout the book of Revelation. This is Christ, the Lamb of God, and we are told in Hebrew’s 9:24 that in this “true” sanctuary, He appears before God on our behalf.

For Christ did not enter into a sanctuary made by hands, a copy (either shadow or image) of the true one, but heaven itself, that he might now appear before God on our behalf.

Accordingly, since this form of worship was initiated by God in the Old Covenant period, and since it continues in heaven, then it is only natural that we should find it in place today, in this in-between time. In fact, this form of worship does continue today in the Mass. It continues in the fulfilled liturgical form instituted by Christ and His apostles in the upper room during the Last Supper. That is when Jesus, in His roles as both Sacrificial Lamb and High Priest, gave us the new Pascal Lamb as His Body and Blood through the transubstantiation of bread and wine.

During the Mass, when the priest says “lift up your hearts,” our response is “we lift them up to the Lord.” With these words, we offer ourselves, just as Abraham offered Isaac. However, in His mercy, God accepts a substitute in our place. The priest offers up the Perfect Substitute for each of us, which is Christ Himself, our fulfilled Pascal Lamb. It is the same Christ that was present during the Last Supper. It is Christ’s Body and Blood under the appearance of bread and wine. It is the same single sacrifice that has been offered for over 2000 years. It is offered in obedience to the instructions from Christ, and in obedience to the (fulfilled) instructions that were given to Moses by God. There is one God, and His nature has not changed throughout time. We get a glimpse of His unchanging nature in Isaiah 46:8-10.

*Remember this and consider, recall it to mind, you transgressors, remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish **all** my purpose.’*

With Christ, the veil has been removed just as Paul stated in 2 Corinthians 3:14. Now, as we worship in obedience to His instructions, we are joined with Him and participate with all of our brothers and sisters throughout the ages. Paul describes this participation in 1 Corinthians 10:16-17.

The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

In fact, we are even joined with the Heavenly Worship, since Christ, our fulfilled Pascal Lamb, is the same as the Pascal Lamb in heaven, “standing, as though it had been slain.” This is stated in CCC 1326.

Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all.

This worship was exemplified by Christ Himself on the road to Emmaus and it is described in Luke 24:13-35. Christ first “interpreted to them in all the scriptures the things concerning Himself.” This corresponds to the Liturgy of the Word in the first part of the Mass. Then, “He was known to them in the breaking of the bread,” just as He is known to us in the Liturgy of the Eucharist.

Consequently, during each Mass at St. Vincent de Paul, as obedient children, we continue that worship today. The vestments, the incense, the altar, the tabernacle, and the symbolic nature of the church paintings and windows help us to experience the origins of our worship and our Church. The Eucharist is the fulfillment of our worship, and is the greatest gift we can receive. The Eucharist is the greatest act of love that was ever given, which is Christ Himself. God loves us that much, and His love is given to all of us.

The love of our God has continued unbroken throughout time. He has expressed this love through Christ, the cross, our lives, and the Eucharist. He gives us free will because He desires our love, freely given, in return. We offer this love when we offer ourselves and our church during our worship in the Mass. A quotation from CCC 1372 gives a fitting closing for our look at St. Vincent de Paul Catholic Church in Mount Vernon, Ohio. It is a quotation from St. Augustine, a Catholic bishop who lived from 354 to 430. It still rings true of our worship today.

“This wholly redeemed city, the assembly and society of the saints, is offered to God as a universal sacrifice by the high priest who in the form of a slave went so far as to offer himself for us in his Passion, to make us the Body of so great a head. ... Such is the sacrifice of Christians: “we who are many are one Body in Christ.” The Church continues to reproduce this sacrifice in the sacrament of the altar so well-known to believers wherein it is evident to them that in what she offers she herself is offered.” (St. Augustine)

Advent provides an ideal scene for our final look at St. Vincent de Paul, as we prepare for the coming of Jesus Christ, our Savior. This is described in CCC 524.

When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Savior's first coming, the faithful renew their ardent desire for his second coming.

St. Vincent de Paul during Advent – Preparing for Christ to come into the world.



Thank you for spending time with St. Vincent de Paul Parish in Mount Vernon, Ohio.

Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do His will, working in you that which is pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever.

Amen.

Hebrews 13:20-21

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- The Sacred Heart Enthronement Network, *The Enthronement of the Sacred Heart of Jesus*, an Enthronement booklet produced by the Sacred Heart Network.
- Also, a special thanks to all the people who freely helped in preparing this book.

St. Vincent de Paul Parish was consecrated to the Sacred Heart of Jesus in 2015 by Father Mark Hammond. We dedicate this book to the Sacred Heart of Jesus, which is the Fountain gushing forth Love and Mercy. In the picture below, the rays represent the purity of Christ's heart; the flame represents his burning love for each of our souls; the thorns represent the pain we have caused through our sins; the drop of blood from his pierced heart represents his giving of his body and blood for us; and the cross represents the instrument of his death that leads to his resurrection and to our salvation. This is a picture of and a symbol for Christ's divine and human love for us.



“The Heart of Jesus is the ultimate symbol of God’s mercy – but it is not an imaginary symbol, it is a real symbol, which represents the center, the source from which salvation for all humanity gushed forth.”

Pope Francis, 2013

Sacred Heart Prayer

O most holy Heart of Jesus, fountain of every blessing, I adore You, I love You, and with a lively sorrow for my sins, I offer You this poor heart of mine. Make me humble, patient, pure and wholly obedient to your will. Grant, good Jesus, that I may live in You and for You. Protect me in the. Midst of danger; comfort me in my afflictions; give me health of body, assistance in my temporal needs, Your blessings on all that I do, and the grace of a holy death. Amen.

For information on Enthroning the Sacred Heart of Jesus as King of your home, please contact the parish office or visit <https://welcomehisheart.com>.