A Scriptural Tour of the
Stained Glass Windows
at
St. Columba Church
Hopewell Junction, New York
Acknowledgments

First Edition: August 22, 2013
Feast of The Queenship of Mary

Unless otherwise noted, all biblical quotations are from the *New American Bible, Revised Edition* (NABRE).

http://www.usccb.org/bible/books-of-the-bible/

As in the lectionary, minor editorial changes have been made to clarify contexts and antecedents of pronouns that would have been obvious in a longer quotation.

Quotations from Vatican documents are from www.vatican.va.

Quotations from the United States Council of Catholic Bishops are from www.usccb.org.
Historical Foreword

In the mid-1800’s, iron ore deposits were discovered in this area, and Daniel Delaney (1801-1880) began to bring other Irish Catholics to the area to work the mines. Around 1860 they built a church for circuit-riding priests, and in 1874 St. Denis was established as a mission church of St. Mary’s (Wappinger’s Falls).

As the railroads expanded, Hopewell Junction became the link between the Boston-to-Washington railroad and the railroads serving the mines. The Catholic population grew to the point where 300 people attended St. Denis and another 75 worshiped in Hopewell Junction.

In 1904, St. Columba mission church was founded near the railroad tracks. St. Columba is one of the patron saints of Ireland and Scotland and was also the middle name of St. Denis’ pastor, Father John Columba McEvoy.

The church moved from building to building as the community grew. The original rural and summer vacationer community became more populated and permanent as its residents commuted to Westchester and New York City. IBM established factories in Poughkeepsie (1941) and East Fishkill (1963) which brought even more people to the area.

In the mid-1900’s St. Columba was housed in the wooden building to the east of Frankie’s Superette on Church Street (now the antiques store).

In 1959, the present site was purchased by Msgr. Brady, the pastor of St. Denis. In 1964 the school and convent were built while Msgr. Joseph Tracy was pastor and with Sister Grace Imelda, a Blauvelt Dominican, as the first principal. Mass was celebrated in the gym.

In 1980 a rectory for the priests of St. Denis and St. Columba was built, and under the direction of Msgr. Joseph Meehan, the present church was begun in 1988 and dedicated by John Cardinal O’Connor, Archbishop of New York, on April 14, 1989.
Classic Layout of a Catholic Church

Note: Diagram from www.fisheaters.com/churchbuilding.html
Although built on a classic church design, as a post-Vatican II structure, St. Columba has a shorter nave and wider transept to move the people closer to the altar.

Due to the layout of the land and its northern latitude, the church is oriented to the Southeast rather than due East.
After entering the church, turn around and look up at the window over the door.

St. Columba (521—597 A.D.) was an Irish monk and a descendant of one of the local kings. He loved Sacred Scripture and spent many hours copying it by hand, especially the psalms. He also wrote many hymns, including “The King of Love, My Shepherd Is” in our current hymnal.

In 563 he left Ireland with 12 companions and founded monasteries in Scotland, including on the island of Iona. He converted the Scottish king Brude to Catholicism.

St. Columba, along with St. Patrick and St. Brigid / Bridget, is one of the three patron saints of Ireland.
As you move inside the church, to the left of the vestibule is the Baptism of Jesus by St. John the Baptist in the Jordan River.

After Jesus was baptized, he came up from the water and behold, the heavens were opened (for him), and he saw the Spirit of God descending like a dove (and) coming upon him.

And a voice came from the heavens, saying, "This is my beloved Son, with whom I am well pleased."

(Matthew 3:16-17)
As you leave the vestibule, you pass under panels which depict three important events in the history of the parish.

First, the church became its own parish in 1992.

Next, the parish participated in the Jubilee year of 2000, proclaimed by Pope John Paul the Great.

In 2001, the pastor, Msgr. Dominick Lagonegro, was elevated to bishop and designed his coat of arms with the motto *Christus Primus* (“Christ First”).
As you enter the church, the altar, tabernacle, and crucifix are front and center. Jesus is the central focus of our worship, and nothing else competes for the focal point.

To the left and right of the altar we see small statues to remind us of the Sacred Heart of Jesus and St. Mary. The church was built after Vatican II, and these statues also remind us of the side altars in a pre-Vatican II church building.

The church is bordered on the far left and the right by large windows dedicated to St. Joseph and St. Mary. Both of these great saints are important and lead us to Jesus, so their windows flank the altar and keep us focused on Jesus.
St. Joseph Window
This large window dominates the left wall and depicts several important scenes from the life of St. Joseph.

At the top we see Jesus as a young boy helping St. Joseph in his workshop. In the New Testament, Joseph is described with the Greek work *technos*, which has a range of meanings all centering on builders and building trades. Traditionally, this word is translated into English as “carpenter.”

*He came to his native place and taught the people in their synagogue. They were astonished and said, “Where did this man get such wisdom and mighty deeds? Is he not the carpenter’s son?*

(Matthew 13:54-55a)

In the upper middle we see St. Joseph standing guard over St. Mary and the baby Jesus in the manger in Bethlehem.

In the lower middle St. Joseph is shown as looking over the church on earth, again as its protector. In December, 1870, Pope Pius IX, in recognition of widespread belief, officially named St. Joseph as Patron of the Catholic Church with a feast day of March 19.

Finally, at the bottom of the window we see Jesus and Mary attending St. Joseph on his death bed. Traditionally, St. Joseph was believed to be an older man when he was called to be the foster father of Jesus. He last appears in the New Testament in St. Luke’s gospel during the story of Jesus staying behind in the temple at age 12.

*Each year Jesus’ parents went to Jerusalem for the feast of Passover, and when he was twelve years old, they went up according to festival custom.*

(Luke 2:41-42)

St. Joseph is presumed to have died between that date and the opening of Jesus’ public ministry.
St. Mary Window
On the right wall is a large window depicting important scenes involving St. Mary. At the top, Mary is shown as described by St. Catherine Laboure and shown on the Miraculous Medal.

In the middle, Mary and Jesus are shown during the Wedding Feast at Cana from the gospel according to St. John. Despite Jesus’ awareness that His hour has not come, He is obedient to Mary when she asks Him to help the couple. This is Jesus’ first recorded miracle and it comes due to the intercession of St. Mary.

*On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding.* (John 2:1-2)

In the bottom left, Mary is shown with Jesus’ corpse. Unlike many of the disciples, who fell away from Jesus when His moral teachings became too hard for them to bear or who were frightened by the possibility of being arrested with Him, Mary was a faithful follower to the cross and beyond.

*Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala.* (John 19:25)

In the bottom right, Mary is shown with the rest of the faithful disciples during the descent of the Holy Spirit at Pentecost.

**The Unity of Design Between These Windows**
The three scenes from the life of Our Lady and St. Joseph depicted in these two windows were designed to complement each other.

The Nativity (the birth of Jesus) and the Wedding at Cana are meant to invoke blessing upon marriage and family life.

The Holy death of St. Joseph and the Pieta (Mary holding the body of Jesus after he was taken down from the Cross) are meant to remind us of the comfort we receive from the gift of faith in the difficult moments of life.

Pentecost and St. Joseph’s protection over the Catholic Church are meant to remind us that the Church founded by Jesus to continue His work in this world, through the Sacraments, preaching, and works of Charity, will be ever guided by the Holy Spirit and the powerful intercession of St. Joseph.

*Now, proceed to the windows at the front right of the altar.*
In the beginning, when God created the heavens and the earth -- and the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the waters -- Then God said: Let there be light, and there was light.

Then God said: Let there be lights in the dome of the sky, to separate day from night. Let them mark the seasons, the days and the years, and serve as lights in the dome of the sky, to illuminate the earth. And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night, and the stars.

Then God said: Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky.

(Genesis 1:1-3, 14-16, 20)
In the evening the dove came back to him, and there in its bill was a plucked-off olive leaf! So Noah knew that the waters had diminished on the earth.

So Noah came out, together with his sons and his wife and his sons’ wives; and all the animals, all the birds, and all the crawling creatures that crawl on the earth went out of the ark by families.

Then Noah built an altar to the LORD, and choosing from every clean animal and every clean bird, he offered burnt offerings on the altar.

When the LORD smelled the sweet odor, the LORD said to himself: Never again will I curse the ground because of human beings, since the desires of the human heart are evil from youth; nor will I ever again strike down every living being, as I have done.

(Genesis 8:11, 18-21)
But the angel of the LORD called to him from heaven, “Abraham, Abraham!”

“Here I am,” he answered.

“Do not lay your hand on the boy,” said the angel. “Do not do the least thing to him. For now I know that you fear God, since you did not withhold from me your son, your only one.”

Abraham looked up and saw a single ram caught by its horns in the thicket. So Abraham went and took the ram and offered it up as a burnt offering in place of his son.

(Genesis 22:11-13)
The Ten Commandments

I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall not have other gods beside me. … You shall not invoke the name of the LORD, your God, in vain. … Observe the sabbath day—keep it holy …

Honor your father and your mother … You shall not kill [murder] … You shall not commit adultery. You shall not steal. You shall not bear dishonest witness against your neighbor. You shall not covet your neighbor’s wife. You shall not desire your neighbor’s house or field, his male or female slave, his ox or donkey, or anything that belongs to your neighbor.

These words the LORD spoke with a loud voice to your entire assembly on the mountain from the midst of the fire and the dense black cloud, and added no more.

He inscribed them on two stone tablets and gave them to me.

(Deuteronomy 5:6-22)
Elijah Taken up to Heaven

When the LORD was about to take Elijah up to heaven in a whirlwind, he and Elisha were on their way from Gilgal …

As they walked on still conversing, a fiery chariot and fiery horses came between the two of them, and Elijah went up to heaven in a whirlwind, and Elisha saw it happen.

He cried out, “My father! my father! Israel’s chariot and steeds!” Then he saw him no longer.
(2 Kings 2:1, 11-12)

As we conclude our reflection on the Old Testament windows we come to Mary, Jesus’ Mother. With her, we begin our walk through the New Testament. The Joyful, Sorrowful, and Glorious Mysteries of the Holy Rosary embrace the congregation as we gather to worship.
The Annunciation  
(First Joyful Mystery of the Rosary)

... the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary.

And coming to her, he said, "Hail, favored one! The Lord is with you."

(Luke 1:26b-28)

After this window, turn around and walk past the Mary window to the back of the church. Move from left to right across the windows on the back wall of the church.
During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth.

When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, “Most blessed are you among women, and blessed is the fruit of your womb.

And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled.”

(Luke 1:39-45)
The Birth of the Lord (Nativity)
(Third Joyful Mystery of the Rosary)

In those days a decree went out from Caesar Augustus that the whole world should be enrolled. … So all went to be enrolled, each to his own town. And Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his betrothed, who was with child.

While they were there, the time came for her to have her child, and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

(Luke 2:1-7)
The Presentation of the Lord
(Fourth Joyful Mystery of the Rosary)

When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord,” and to offer the sacrifice of “a pair of turtledoves or two young pigeons,” in accordance with the dictate in the law of the Lord.

Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout … It had been revealed to him by the holy Spirit that he should not see death before he had seen the Messiah of the Lord. … when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying: “Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation … (Luke 2:22-30)
Each year his parents went to Jerusalem for the feast of Passover, and when he was twelve years old, they went up according to festival custom. After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it. … not finding him, they returned to Jerusalem to look for him.

After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers. When his parents saw him, they were astonished, and his mother said to him, “Son, why have you done this to us? Your father and I have been looking for you with great anxiety.” And he said to them, “Why were you looking for me? Did you not know that I must be in my Father’s house?” (Luke 2:41-49)
The Agony in the Garden  
(First Sorrowful Mystery of the Rosary)

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, “Sit here while I go over there and pray.” He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, “My soul is sorrowful even to death. Remain here and keep watch with me.”

He advanced a little and fell prostrate in prayer, saying, “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.” When he returned to his disciples he found them asleep. He said to Peter, “So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.”

(Matthew 26:36-41)
The Scourging at the Pillar
(Second Sorrowful Mystery of the Rosary)

Pilate said to them, “Then what shall I do with Jesus called Messiah?” They all said, “Let him be crucified!” But he said, “Why? What evil has he done?” They only shouted the louder, “Let him be crucified!”

When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, “I am innocent of this man’s blood. Look to it yourselves.” …

Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified. (Matthew 27:22-26)

The next set of six windows is beyond the confessionals.
Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him.

Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand.

And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.

(Matthew 27:27-31)
And Pilate said to the Jews, “Behold, your king!”

They cried out, “Take him away, take him away! Crucify him!”

Pilate said to them, “Shall I crucify your king?”

The chief priests answered, “We have no king but Caesar.”

Then he handed him over to them to be crucified.

So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha.

(John 19:14b-17)
But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may [come to] believe.

For this happened so that the scripture passage might be fulfilled: “Not a bone of it will be broken.”

And again another passage says: “They will look upon him whom they have pierced.”

(John 19:33-37)
The Resurrection  
(First Glorious Mystery of the Rosary)

When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. Very early when the sun had risen, on the first day of the week, they came to the tomb … they saw that the stone had been rolled back; it was very large.

On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, “Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here.

(Mark 16:1-6)
“... you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”

When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight.

While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them.

They said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.”

(Acts 1:8-11)
When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were.

Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

(Acts 2:1-4)

Move along the side wall, with the Joseph window on your left. Begin again with the windows at the far left of the altar.
The Assumption of Mary
(Fourth Glorious Mystery of the Rosary)

As they walked on . . . , a fiery chariot and fiery horses came . . . and Elijah went up to heaven in a whirlwind. (2 Kings 2:11)

Arise, LORD, come to your resting place, you and your mighty ark. (Psalm 132:8)

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth. (Revelation 12:1-2)

… we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.

(Pope Pius XII, Apostolic Constitution Munificentissimus Deus (Defining the Dogma of the Assumption), November 1, 1950, #44)
The Crowning of Mary, Queen of Heaven  
(Fifth Glorious Mystery of the Rosary)

From the ancient Christian documents, from prayers of the liturgy, from the innate piety of the Christian people, from works of art, from every side we have gathered witnesses to the regal dignity of the Virgin Mother of God; We have likewise shown that the arguments deduced by Sacred Theology from the treasure store of the faith fully confirm this truth. …

Since we are convinced, after long and serious reflection, that great good will accrue to the Church if this solidly established truth shines forth more clearly to all, like a luminous lamp raised aloft, by Our Apostolic authority We decree and establish the feast of Mary’s Queenship, which is to be celebrated every year in the whole world on the 31st of May. [Now observed on August 22]

(Pope Pius XII, Encyclical Ad Caeli Reginam (Proclaiming The Queenship of Mary) October 11, 1954, #46-47)
The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted.

Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. 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 behold, I am with you always, until the end of the age.”

(Matthew 28:16-20)
The next day John the Baptist saw Jesus coming toward him and said, “Behold, the Lamb of God, who takes away the sin of the world.” (John 1:29)

I saw a scroll in the right hand of the one who sat on the throne. It had writing on both sides and was sealed with seven seals.

Then I saw a mighty angel who proclaimed in a loud voice, “Who is worthy to open the scroll and break its seals?” …

One of the elders said to me, “Do not weep. The lion of the tribe of Judah, the root of David, has triumphed, enabling him to open the scroll with its seven seals.”

Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain. (Revelation 5:1-6)
But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you. And when he comes he will convict the world in regard to sin and righteousness and condemnation: sin, because they do not believe in me; righteousness, because I am going to the Father and you will no longer see me; condemnation, because the ruler of this world has been condemned. (John 16:7-11)
Sacramental Windows

**Eucharist**
(Immediately to the Left of the Altar)

Then he took the bread, said the blessing, broke it, and gave it to them, saying, “This is my body, which will be given for you; do this in memory of me.”

And likewise the cup after they had eaten, saying, “This cup is the new covenant in my blood, which will be shed for you.”

(Luke 22:19-20)

The next two sacraments are nestled into the left and right walls inside the sanctuary of the altar. You can see them from the floor, but remember to genuflect as an act of reverence to the tabernacle when you cross in front of the altar.
Anointing of the Sick
(Left Wall Inside the Altar Sanctuary)

Is anyone among you suffering? He should pray. Is anyone in good spirits? He should sing praise.

Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint [him] with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up.

If he has committed any sins, he will be forgiven.

(James 5:13-15)
Confirmation
(Right Wall Inside the Altar Sanctuary)

Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the holy Spirit.
(Acts 8:14-17)

Paul then said, “John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.” When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid [his] hands on them, the holy Spirit came upon them, and they spoke in tongues and prophesied. (Acts 19:4-6)

Now, go up the center aisle to the confessionals.
Reconciliation
(Inside the Confessional at the far right)

And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.” (Matthew 16:18-19)

[Jesus] said to them again, “Peace be with you. As the Father has sent me, so I send you.” And when he had said this, he breathed on them and said to them, “Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.” (John 20:21-23)

Note: due to the 2012 renovations in the confessionals, this window is now only visible from the priest’s side of the confessional. You can see the light from the penitent’s side.
Marriage
(The St. Mary Window)

Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly.

Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins."

All this took place to fulfill what the Lord had said through the prophet:
   "Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel,"
which means "God is with us."

When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. He had no relations with her until she bore a son, and he named him Jesus.

(Matthew 1:18-25)
Holy Orders
(Inside the Back Sacristy)

Melchizedek, king of Salem, brought out bread and wine. He was a priest of God Most High. He blessed Abram with these words:
“Blessed be Abram by God Most High,
the creator of heaven and earth;
And blessed be God Most High,
who delivered your foes into your hand.”
Then Abram gave him a tenth of everything. (Genesis 14:18-20)

They appointed presbyters for them in each church and, with prayer and fasting, commended them to the Lord in whom they had put their faith. (Acts 14:23)

So the Twelve called together the community of the disciples and said, “It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word.” … They presented these men to the apostles who prayed and laid hands on them. (Acts 5:2-6)
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.

(Matthew 28:19-20)

Once again we find ourselves in the entrance to the church. Just as God’s love for us is never-ending, the cycle of seasons and the liturgical years will not end until Jesus returns in the fullness of time.

If you have more time, and especially if it is the season of Lent, we encourage you to walk the Stations of the Cross, beginning at the front left corner of the church and proceeding to the front right corner of the church.
Sacred Art

From its beginnings the church has embraced artwork as a symbol of the Divine. Archeologists continue to uncover early Christian symbols, such as fish, and inscriptions dating even back to the Roman persecutions.

The modern church continues to embrace sacred art for the purpose of giving glory to God.

Very rightly the fine arts are considered to rank among the noblest activities of man’s genius, and this applies especially to religious art and to its highest achievement, which is sacred art.

These arts, by their very nature, are oriented toward the infinite beauty of God which they attempt in some way to portray by the work of human hands; they achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly toward God.

(Vatican II, Sacrosanctum Concilium, “Constitution on the Sacred Liturgy,” #122)

Art chosen for the place of worship is not simply something pretty or well made, an addition to make the ordinary more pleasant. Nor is the place of worship a museum to house artistic masterpieces or artistic models.

Rather, artworks truly belong in the church when they are worthy of the place of worship and when they enhance the liturgical, devotional, and contemplative prayer they are inspired to serve.

(US Conference of Catholic Bishops, “Built of Living Stones” (2000), #142)