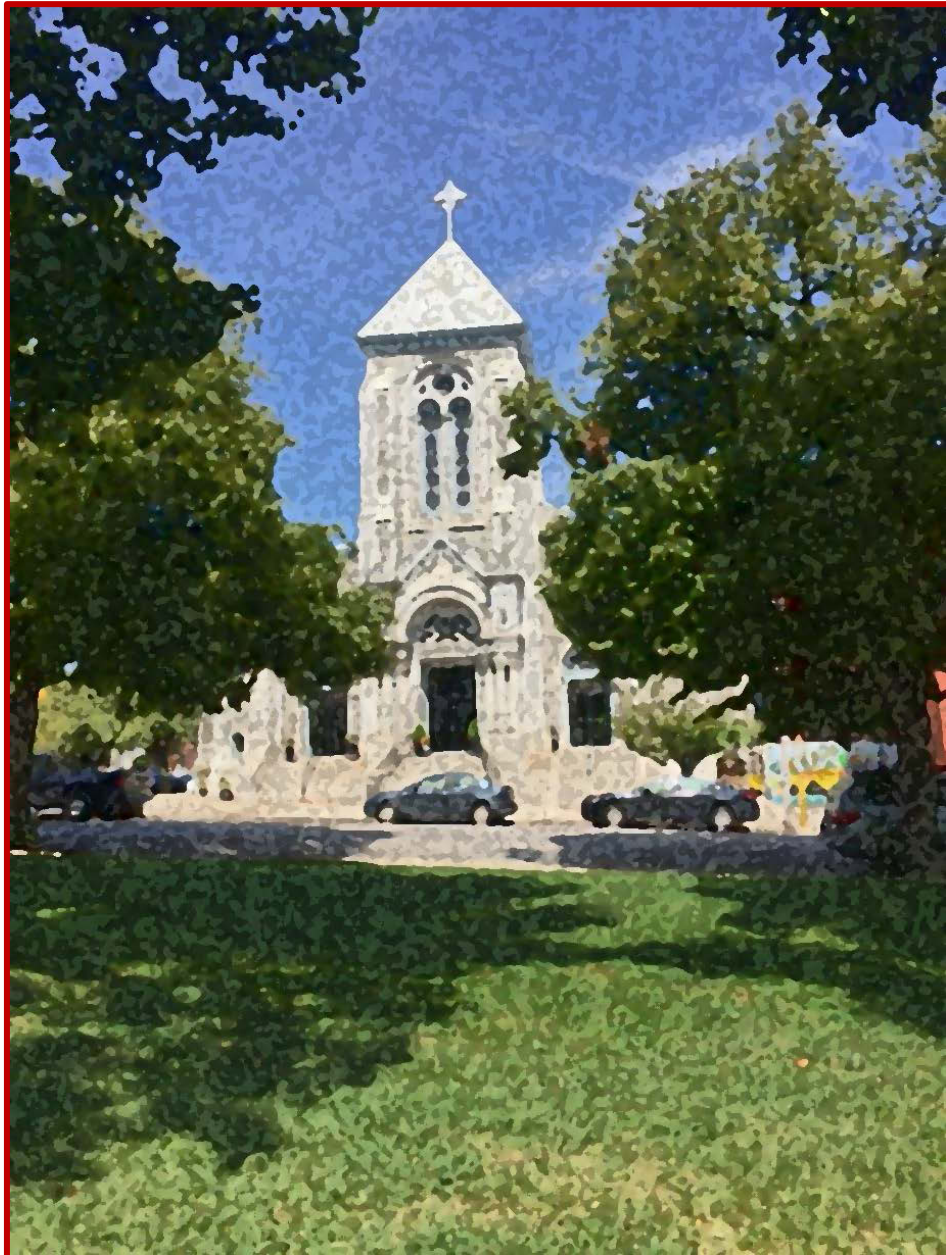




*Pastorate of St. Casimir*  
AT CANTON & PATTERSON PARK

## History and Art of St. Elizabeth of Hungary Catholic Church



2700 E. Baltimore St., Baltimore, Maryland

## 1. Welcome

Welcome to all! We hope you enjoy this guide to the history and art of our beautiful and historic St. Elizabeth of Hungary Catholic Church at Patterson Park in Baltimore, Maryland. St. Elizabeth, along with St. Casimir Catholic Church and School in the nearby neighborhood of Canton, form the Pastorate of St. Casimir at Canton and Patterson Park, a Roman Catholic community of the Archdiocese of Baltimore under the care of the Conventual Franciscans.

We invite you to join us for worship and fellowship at our St. Elizabeth of Hungary and St. Casimir Churches. There is a wonderful renewal and rebirth taking place here in our Canton and Patterson Park neighborhoods through the powerful presence of Jesus Christ, who promised to be present whenever we gather in His name. Whether you are here for a short visit or make your home here, we look forward to your visit and growing in faith with you.

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### **3. History of St. Elizabeth of Hungary Catholic Church**

#### **3.1. German Immigration (1723-1890)**

The history of St. Elizabeth of Hungary Catholic Church begins with the German immigration to Baltimore. The church was founded to serve the German Catholic immigrant community in East Baltimore. German immigrants began to settle along the Chesapeake Bay as early as 1723, living in the area that later became Baltimore in 1729. During the 19th century, the Port of Baltimore was the second-leading port of entry for immigrants, after Ellis Island in New York City. Immigrants disembarked from the steamships at the B&O Railroad's pier, which was located in Locust Point. Many Germans immigrated to Baltimore during this time fleeing the seemingly unending wars and civil unrest in their homeland. By 1880, Germans (including Prussians, Swabians, and Bavarians) constituted 58% of the city's foreign-born population, totaling 32,685. The German-born immigrant population in Baltimore peaked in 1890, when German-born Baltimoreans numbered 41,930 out of the total population of 365,863.

Source: *History of the Germans in Baltimore* ([https://en.wikipedia.org/wiki/History\\_of\\_the\\_Germans\\_in\\_Baltimore](https://en.wikipedia.org/wiki/History_of_the_Germans_in_Baltimore))

#### **3.2. Establishment of St. Elizabeth of Hungary Parish (1895-1908)**

St. Elizabeth of Hungary parish in East Baltimore was established in 1895 during a period of rapid growth in the Baltimore archdiocese. The cornerstone of "Rev. Stapleton's St. Elizabeth's church" was laid on Sunday, July 7, 1895. Monsignor Edward McColgan, Vicar-General of the Archdiocese, presided over the laying of the cornerstone in the absence of Cardinal Gibbons, who was abroad at the time. Through the spring and summer months of 1895, the church structure rapidly took shape. The solemn ceremonies of the dedication of the church was held on November 19, 1895, on the feast of Saint Elizabeth of Hungary, before a crowd of from two to four thousand onlookers. Fourteen members of the clergy, from parishes as distant as New York and Washington, were present. Cardinal Gibbons performed the rite of dedication, but was forced by illness to leave before the remaining ceremonies were concluded. A delegation from St. Vincent's Parish on Front Street was present in recognition of the designation of their assistant pastor, Father Thomas E. Stapleton, as pastor of the new parish.

The cost of the original church was slightly more than \$20,000. The design of the building has been attributed to the prominent Baltimore architect E. Francis Baldwin. Baldwin was a member of the Loyola Alumni Association, the St. Vincent de Paul Society, and the Young Catholic's Friend Society. In about 1872, Baldwin was designated the Architect for the B&O Railroad which became his major client for

about the next 25 years. Collectively, the next biggest client (if not the biggest) was the Catholic Church. Baldwin took a special interest in ecclesiastical work, a pursuit undoubtedly motivated by his own religious convictions and dedication. Baldwin's work on Catholic churches, seminaries, schools, and health care facilities spans his entire career, from the mid-1860s to his death, including St. Mary's Seminary of Baltimore at the original North Paca Street site, St. Leo's in Little Italy, and the Shrine of the Sacred Heart in Mount Washington. Baldwin was awarded a gold medal by Pope Leo XII for his work on the buildings at Catholic University.

The original St. Elizabeth of Hungary Church was a strong, functional building, of sand brick with granite and brownstone trimmings. The upper floor, approached by two grand stairways leading from the main vestibule, would be the church; the lower floor would one day be partitioned into classrooms, when a school was possible. Meanwhile, it would serve as a social hall for the various community and parochial affairs necessary to the life of an infant parish.

Adjoining the church, to the rear, was the rectory. The complex typifies parish development as mandated by the church authorities. New parishes were to have both a church and a school with emphasis on the school. The priority of construction was the school first and then the church if there were insufficient funds to build both. At St. Elizabeth, the first building was a combination church and school.

As originally constructed, the building incorporated 700-seat nave on the upper floor, reached by the two grand stairways leading from the main vestibule. The main altar stood in an alcove; constructed of Italian marble and Mexican onyx, it was designed by John M. Mullen and created by Mullen Bros. of Baltimore. Smaller altars flanked the alcove. Memorial gifts of candelabra and statuary enriched the space.

At the time of the construction of the original building, the area around St. Elizabeth's remained largely undeveloped. Patterson Park had only recently been expanded beyond its original boundary at Luzerne Avenue to Patuxent Street (present Linwood Avenue); residential development of East Baltimore Street had not yet progressed past Patapsco Street (present Lakewood Avenue).

The original St. Elizabeth of Hungary Church served Catholic worshipers residing in an area now encompassing some 35 city blocks, bounded on the west by Collington Street, on the east by Milton Avenue, Baltimore Street on the south, and Monument Street on the north.

The new parish numbered 519 members in 1896, including 254 children. Names in the parish roster suggest a predominance of Irish and German communicants in the developing neighborhood. In his first annual report to Cardinal Gibbons, Father

Stapleton noted that "the number of new houses is steadily increasing, and I am in hopes that many will be rented by good Catholic families, and this will greatly help the Church in this locale."

The expansion of the city increased St. Elizabeth's congregation--100 names were added to the roster in the second year of its existence--but also drained the financial resources of the new parish, as the city levied burdensome assessments for the grading and paving of new streets in the neighborhood. These expenses hindered Father Stapleton's goals of reducing the debt of the parish and establishing a parochial school.

By 1902, however, the continuing growth of the parish – to well over 800 members and still climbing – prompted Cardinal Gibbons to appoint Father Cornelius Dacey as assistant to Father Stapleton. In the same year, St. Elizabeth's School opened under the direction of the Sisters of St. Francis. The house on Baltimore Street east of Baxter Street (present Belnord Avenue) was acquired as a convent to accommodate the first contingent of five sisters, who came from Glen Riddle, Pennsylvania.

St. Elizabeth's School opened in September, 1902, with an enrollment of 120 children. Applications for admission continued to be received, however, and by the beginning of the sixth term an additional sister had been requested.

Father Stapleton became ill, and Father John Murray assumed the pastorate of St. Elizabeth's early in 1903. By that time the number of parishioners had exceeded 1000. The debt on the original building stood at some \$22,000. Father Murray made it his priority to retire this obligation, and succeeded in doing so within the next five years.

The new school building constructed in 1926 made obsolete the classroom space in the 1895 structure. In 1928, the original building was thoroughly renovated to address its primary function as a parish hall, with assembly and meeting rooms for the numerous societies and organizations which contributed to the life of St. Elizabeth's parish. Today, the original church building is the Patterson Park Public Charter School.

### **3.3. Planning and Construction of the New Church (1908-1912)**

By 1908, nearly 2000 people attended St. Elizabeth's Church, and funds began to be raised for a new and larger facility. By 1911, \$22,127.44 had been collected for this purpose.

Robert C. Ulrich was the principal architect for the new Church. Ullrich had studied architecture in his native Austria before emigrating to Baltimore in about 1887. His practice in Baltimore included several commissions from the Catholic church,



including Sacred Heart Church, Canton, and additions to St. Anthony's Church, Gardenville (1909) and to St. Mary's Industrial School (1910).

Sunday, August 6, 1911, at four o'clock, was held the blessing and laying of the cornerstone of the new and present church. The new church enjoyed then as it enjoys today, one of the most favorable sites in East Baltimore – with all the Patterson Park serving as its front yard.

The first services were held in the present church on Easter Sunday, April 7, 1912. Tragically, Mr. Ullrich died at home that same day due to heart disease while dressing for the ceremony. The following month, Sunday, May 5th, Cardinal Gibbons blessed the new church, at the Solemn Mass at 10 o'clock.

Romanesque in design, and constructed of rough-dressed granite from Port Deposit, Maryland, with trimmings in Woodstock granite from Baltimore County and terracotta, it stands a structure of grandeur and dignity.

A central tower contains the primary entrance, sheltered by a porch below a round-arched window with geometric tracery; the tower is capped by a pyramidal roof. A rendering published in a volume commemorating the 50<sup>th</sup> anniversary of the parish shows a taller, more attenuated structure with a pronounced Gothic influence, particularly evident in a multi-stage central tower; the parish history indicates that available funds did not permit the realization of this ambitious scheme. Secondary entrances flank the tower. Stairs are located in small octagonal towers at the front corners; the southwest tower holds the stair to the choir loft; a similar projection at the southeast corner houses the stair to the basement chapel. The side elevations are buttressed.

St. Elizabeth of Hungary Church was listed on the National Register of Historic Places in 1994.

### **3.4. Further Expansion of the Parish (1912-1950s)**

As the parish expanded services provided to its membership (societies, gym, library), the physical plant grew.

With the completion of the new church, the original building was altered to accommodate increasing school enrollment. Both floors were partitioned at that time, providing space for 11 classrooms. In 1912, enrollment exceeded 500 children, under the charge of seven sisters; five additional sisters arrived the following year. continued growth in the post-World War I period further strained the capacity of the school in the original building. A nearby rowhouse was acquired for use as the rectory, enabling the conversion of the former priest's quarters to classrooms.

By 1919, there were 5,000 members of St. Elizabeth's parish, and 1,000 children enrolled in the school. With the steady increase in enrollment in the parochial school, the number of sisters required for its operation also grew, until the rowhouse which served as a convent became inadequate. |

In 1921-22, a new convent for the Sisters of St. Francis was added to the northwest corner of the church property, fronting on Lakewood Avenue. The flat-roofed building was constructed of Woodstock granite laid in a broken range pattern with grapevine joints and cast-stone trim, and stands three stories high above a basement, three bays wide by five bays deep. The groundbreaking for this building took place on May 6, 1921, and the cornerstone was laid the following July 31. The building was dedicated on April 17, 1922; Archbishop Curley presided, and remarked that he "had seen no finer convent home in the Archdiocese." The convent was constructed by R. & N. McCulloh Bros. under the supervision of the building committee, with Rev. John J. Murray as chair and William Lewis superintendent of construction. Supported by a large and enthusiastic congregation, the convent building was constructed at a cost of some \$90,000 without incurring debt. At the time of opening, the convent accommodated 18 sisters; school enrollment stood at 1,068.

Construction of a new school building commenced in 1924 under Archbishop Michael Curley, who raised some \$30 million for school improvements during his tenure (1921-39). Francis E. Tormey was the architect. He was a former associate of E. Francis Baldwin, architect, of the original 1895 building, Tormey received numerous commissions for Catholic churches and religious buildings during his career. The structure was dedicated on September 19, 1926. It was a three-story structure faced in granite, with Romanesque cast stone detailing corresponding to the church and convent. The principal facade faced west, onto Lakewood Avenue. New parish schools were being built, as is the case here, to the standards used by the public-school system to make parish schools attractive to the membership. The building was constructed to provide 26 classrooms, library, infirmary, office, and assembly room.

By the start of World War II, St. Elizabeth of Hungary was one of the largest parishes in the archdiocese. At this time the Baltimore archdiocese included all of the state of Maryland minus the Eastern Shore, but also included the District of Columbia. In 1931, the St. Elizabeth school had the largest student enrollment, 1,500 students, in the archdiocese.

With the completion of the school building, the St. Elizabeth of Hungary complex achieved its present form. The new school building made obsolete the classroom space in the 1895 structure. In 1928, the original building was thoroughly renovated to address its primary function as a parish hall, with assembly and meeting rooms for

the numerous societies and organizations which contributed to the life of St. Elizabeth's parish.

Completion of the improvements to the St. Elizabeth's complex coincided with the beginning of an extended period during which the parish reached and maintained its peak in membership; the parish roster listed some 12,000 members by the mid-1920s, and it maintained that level into the 1950s. School enrollment, which had risen to over 1,500 in the mid-20s, remained at approximately the same level over the ensuing quarter century. At the time of its Golden Jubilee in 1946, St. Elizabeth's was the largest parish in the Archdiocese, with the largest parochial school.

### **3.5. 1950s to Present**

By the late 1950s, demographic changes were beginning to impact St. Elizabeth of Hungary as families moved out of the city to the suburbs and the industries along the harbor that provided jobs began to decline. As the number of women entering religious orders began to decline, the convent was closed and the building sold.

A comprehensive rehabilitation of the church was carried out in 1990; the exterior was cleaned, exterior trim and interior surfaces were painted, and heating systems were modernized at this time.

In 1998 Cardinal Keeler, Archbishop of Baltimore invited the Friars from the Sacred Heart of Jesus Province of the Third Order Regular of St. Francis of Assisi (T.O.R.) to minister to the faithful of the parish.

In 2000, the St. Elizabeth of Hungary Elementary School closed. The building was sold and later became the Patterson Park Public Charter School.

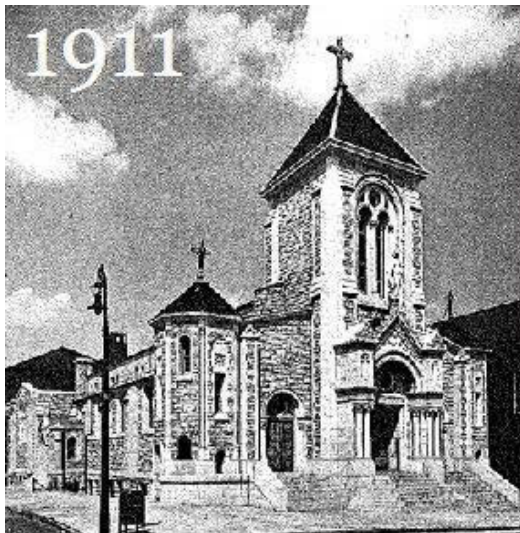
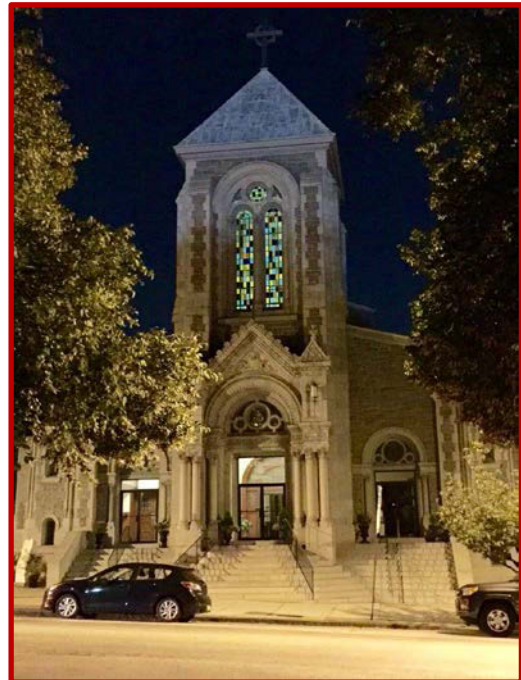
In 2014, St. Elizabeth of Hungary was entrusted to the Conventual Franciscan Friars of Our Lady of the Angels Province in Ellicott City, Maryland.

In 2017, the Parishes of St. Casimir (1036 S. Kenwood Ave), St. Brigid (at 911 S. Ellwood Ave) and St. Elizabeth of Hungary (2700 E. Baltimore Street) were formed as a pastorate with Father Dennis Grumsey, O.F.M. Conv. of St. Casimir becoming the pastor of all three parishes. In February 2019, due to declining attendance, St. Brigid was closed.

In 2022, the rowhouse that was acquired for use as the rectory was sold.

Today, St. Elizabeth of Hungary is part of the St. Casimir Pastorate at Canton and Patterson Park, which consists of the twin worship sites of St. Casimir Church and St. Elizabeth of Hungary Church which, along with St. Casimir's School, are anchors in the renewal of the Canton and Patterson Park neighborhoods.

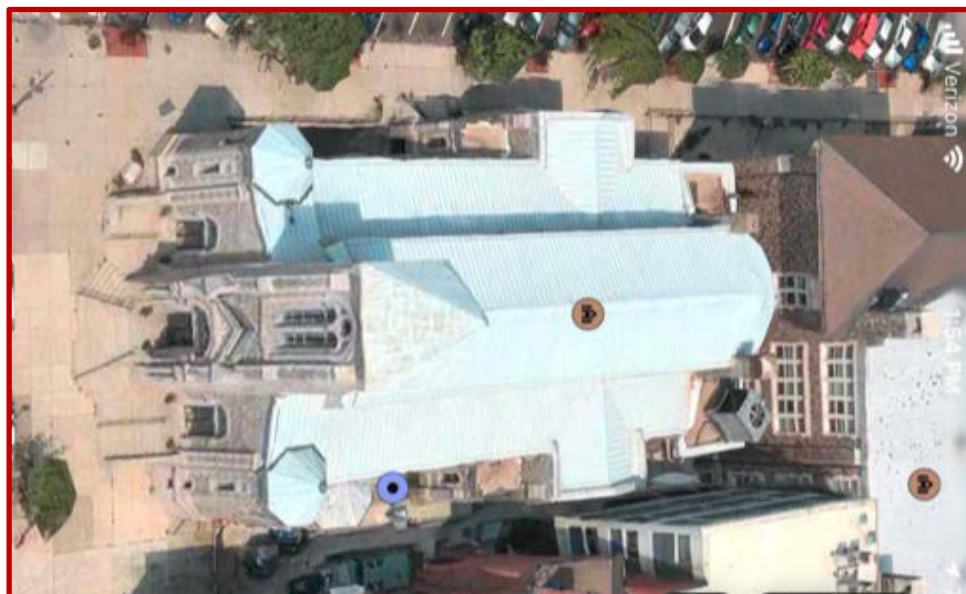
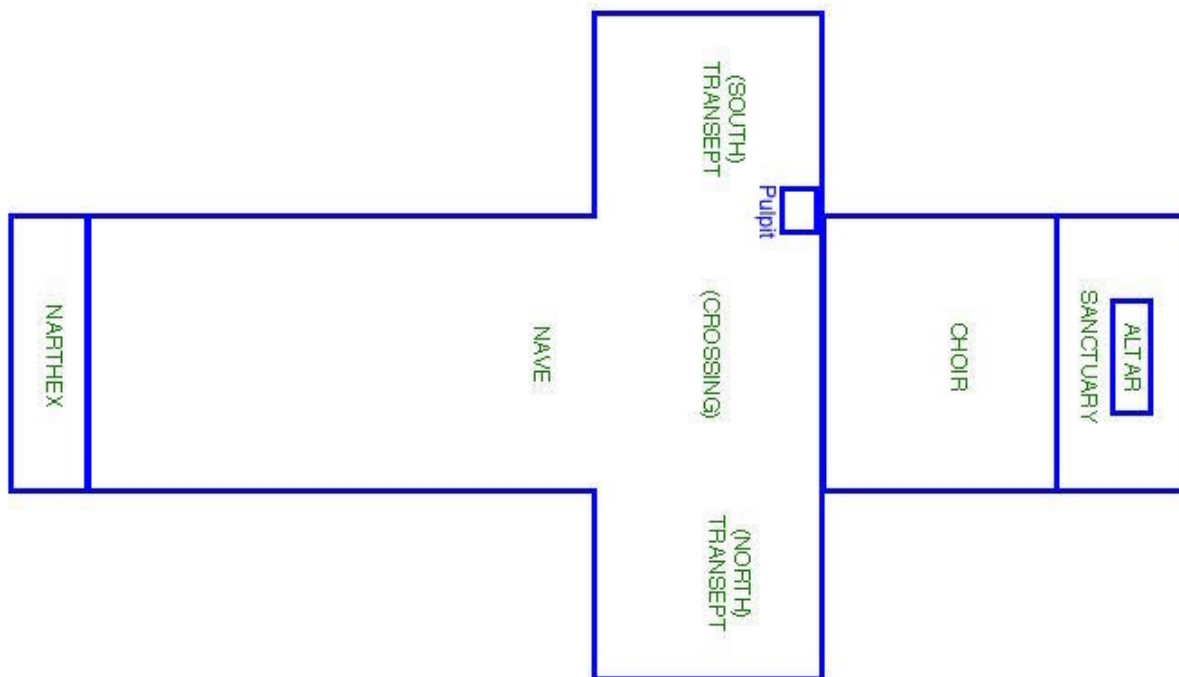
**Sources:** National Register of Historical Places Registration Form, NR-1135 - St. Elizabeth of Hungary Catholic Church (9-28-1994) (<https://mht.maryland.gov/secure/medusa/PDF/BaltimoreCity/B-4500.pdf>)



## 4. Overview of Church Design and Furnishings

### 4.1. Shape

Traditionally, Catholic churches are built in the shape of a cross, the principal symbol of Christianity, so that when viewed from above, the nave forms the vertical axis with left and right transepts forming the arms of the cross. St. Elizabeth of Hungary conforms to this tradition with two very slight transepts, constrained perhaps because of the limitations of the location between N. Lakewood Street and the original church building.



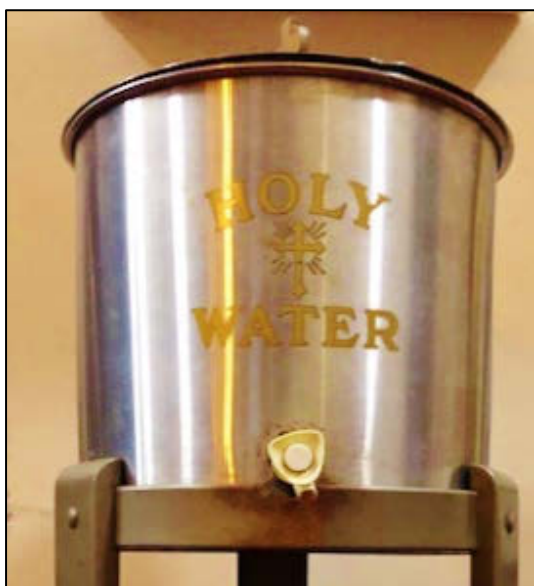
## 4.2. Orientation

Traditionally, Catholic Churches are constructed along an east-west axis and have their sanctuary at the east end of the building (*ad orientum* in Latin). Originally Christians celebrated Mass before daybreak Sunday morning with the rising sun serving as a symbol of Christ's resurrection (testified by Pliny the Younger's letter to the Emperor Trajan in 112 A.D.). The common liturgical direction toward the east honored the resurrection and anticipated the Lord's coming in glory. However, there are exceptions and St. Elizabeth of Hungary Catholic Church is built on a north-south axis with the altar at the north end of the church. Again, this was undoubtedly due to the location and dimensions of the lot where it was built.

## 4.3. Narthex or Vestibule (Gathering Space)

Upon entering a Catholic church, you'll usually encounter the *narthex* or *vestibule*. This is a space between the outside doors and inner doors of the church where the faithful form lines for processions, where bulletin announcements, literature, pamphlets, and other church information are found. The term *narthex* means "scourge" in Greek and refers to a porch or gathering space outside the main worship space. Early Christians used this term to refer to the outer portico where penitents (those who had committed serious sins) and catechumens (converts preparing for baptism) gathered for worship. Penitents and catechumens were not permitted to worship with other Christians in the main worship space until they had completed their orientation or reorientation to Christian life. Today, this gathering place functions as an interface between the church and the world, a space for welcoming.

## 4.4. Holy Water



The vestibule or narthex is also a place where holy water can be accessed by the worshippers. The holy water can usually be found in a *stoup*, the small basin placed at the entrances to the nave of the church. Catholics dip their fingers in the holy water and then use it to bless themselves and make the sign of the cross by touching their foreheads, hearts, and each shoulder in the name of the Father, Son and Holy Spirit as they enter the church. By making the sign of the cross, Catholics remind themselves of Christ's passion and death on the cross and professing their faith in the Holy Trinity. The holy water reminds Catholics of their baptism. According to the Catechism of

the Catholic Church “[t]he gathering of the People of God begins with Baptism; a church must have a place for the celebration of Baptism (baptistry) and for fostering remembrance of the baptismal promises (holy water font)” (CCC 1185).

Originally the water used for baptisms and holy water fonts was blessed once a year at the Easter Vigil and preserved for the whole year. A portion of the water is still blessed by the priest during a ceremony at the Easter Vigil where the congregation is reminded of the many saving acts of God in history that occurred through water. The blessing concludes when the Easter candle, representing the Light of Christ, is lowered into the water three times. By this act the water is deemed “holy” and set apart for this specific function.

In addition to being a reminder of the rebirth experienced at Baptism, blessing one’s self with holy water from the fonts reminds Catholics that they are leaving the secular world and entering the House of God where they will partake in “Wedding Feast of the Lamb,” and for which they must wash themselves and put on the “wedding garment” to be admitted to the table. Throughout Jewish history, ritual ablutions (washings) were an initial step in formal worship before entering the sacred precincts of the temple in Jerusalem. In fact, Jesus washed the feet of his disciples before celebrating the first Eucharist. When the first Christian houses of worship were built, places were provided for worshippers to wash their hands and feet before entering the sacred space. Therefore, while it is sometimes easy to get into the habit of entering a Catholic church and rushing through the ritual of blessing oneself with holy water, it is worth pausing a few extra seconds to contemplate the true meaning and significance of this action.

**Source:** Philip Kosloski, *Why do Catholics bless themselves with holy water when entering a church?* Aleteia ( April 9, 2017 )(<https://aleteia.org/2017/04/09/why-do-catholics-bless-themselves-with-holy-water-when-entering-a-church/>)

#### **4.5. Nave**

The doors of the vestibule or narthex usually lead in the *nave*. The nave is the central part of the church where the worshippers sit. It is derived from the Latin word *navis*, which means “ship.” It includes the central and open spaces of the church, including the loft where the choir and the organ are usually located. It may also include the central and side aisles.

It is likely called the nave because the ship was an early Christian symbol of the Church as a whole. The Church refers to itself as the *Barque of St. Peter*, which is another word for ship. St. Peter, the first Pope, was a fisherman who became one of the 12 Apostles of Jesus. The Church believes the role of St. Peter and the Pope as his successor is to steer the ship or barque of the Church towards the port of salvation (i.e., heaven). It

also evokes the imagery of Jesus calming the storm at the sea of Galilee as written in Mark 4:35-41. There may also be a connection with Noah's Ark, again pointing to the role of the Church as an ark of salvation. The term nave may also have been suggested by the keel shape of the vaulting of early churches. In many Nordic and Baltic countries, a model ship is commonly found hanging in the nave of a church.

It is in the nave that the rows of pews are found. A pew is simply a long bench seat for seating members of a congregation. The pew is a recent addition to Catholic churches, as it was first introduced in Protestant churches, where the sermon of the pastor was usually long. This brought the need for worshippers to sit down.

#### **4.6. Chancel**

The area in front of the nave is the chancel which surrounds the altar, and may include a choir as well as the sanctuary, often terminating in an apse. The chancel is generally the area occupied by the clergy, deacons, altar servers and other ministers during worship. In many churches, such as St. Elizabeth of Hungary, the choir is located in a choir loft at the rear of the church where the pipe organ is located.

#### **4.7. Sanctuary**

The sanctuary is considered the holiest part of the church because this is where the offering of bread and wine are consecrated and become body and blood of Jesus Christ in the Holy Eucharist. It is also usually where the tabernacle in which the consecrated hosts are kept is located. The word sanctuary comes from the Latin word *sanctuarium*, which means a place for keeping something in.

#### **4.8. Crucifix**

In almost every Catholic Church, there is a crucifix (a cross with the image or figure of a crucified Jesus is placed on). The crucifix is usually located in the sanctuary above the altar. While the empty cross is a common Christian symbol shared by all Christian churches, the Catholic Church stands out for its defiant display of the tortured body of Jesus Christ on the cross. The purpose of the crucifix has always been to display the immense love God, Father and Son, have for all humanity and to remind us of the hope of the Resurrection won by that victory of Jesus' Passion. The Crucifix demonstrates the power of God who took the most terrifying Roman form of execution and turned it into a symbol of hope in eternal life to all who believe in Jesus Christ. In St. Paul's letter to the Corinthians, he writes, "We proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles" (1 Corinthians 1:23). St. Augustine in the 4th century offered a perfect summary of why Catholics use a crucifix.



The death of the Lord our God should not be a cause of shame for us; rather, it should be our greatest hope, our greatest glory. In taking upon himself the death that he found in us, he has most faithfully promised to give us life in him, such as we cannot have of ourselves. In the end, the crucifix reminds us that there is no resurrection without the cross, and that we are called to pick up our own crosses and follow after Jesus. He has shown us the example of true Christian living and we are to imitate him and his great love for all humanity, willing to do anything, even if that means giving up our lives for another person.

**Source:** Philip Kosloski, *Why do Catholics use crucifixes that show Jesus on the cross?* Aleteia (9-6-2023) (<https://aleteia.org/2019/03/22/why-do-catholics-use-crucifixes-that-show-jesus-on-the-cross/>)

#### **4.9. Altar**

The altar is a table in the sanctuary where bread and wine are blessed and consecrated by the priest during the Eucharistic celebration. In older churches like St. Elizabeth of Hungary, there are typically two altars. An original altar at the rear of the sanctuary where Mass was celebrated prior to the 1960's. In the 1960s, altars were added in the center of the sanctuary so that the priest was facing the congregation during the celebration of the Mass. The altar serves as the focus of attention in the church. The word "altar" comes from a Hebrew word which means "a place of sacrifice." During the early years of the Catholic church, the churches were designed so that the altars were built over the sites of graves of martyrs. The most famous example is St. Peter's Basilica in Rome, which was built of the remains of St. Peter. As more churches were eventually built, the relics of holy men and martyrs were buried under the altars or incorporated into the altars.

#### **4.10. Bread and Wine – The Real Presence of Christ**

Catholics believe that the bread and wine become the real body, blood, soul and divinity of Jesus Christ which are then offered up to God by the priest and the congregation as a holy sacrifice of thanksgiving. The consecrated bread and wine are called the *Holy Eucharist* (from the Greek word *eucharistia*, meaning "thanksgiving").

The gift of the Eucharist was presaged in God's gift of manna to the People of Israel in the desert, by Jesus' multiplication of the loaves and fish, and made definite by his words "I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh," and "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day." (John 6: 51,53-54). According to the General Instruction of the Roman Missal, bread and wine with water have always

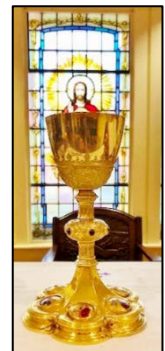
been used by the Church to celebrate the Lord's Supper, following Christ's command to his disciples on Holy Thursday to "Do this in remembrance of me." (Luke 22:19), and Paul's account of the Eucharistic rite in 1 Corinthians 11:24–25. The bread, called a "host," must be made only from wheat, must be recently made, and must be unleavened in keeping with the ancient tradition of the Latin Church. Some of the bread should be fashioned so that the Priest is able to break it into parts and distribute these parts to at least some of the faithful. This is why the Priest will often use a very large host for the consecration which he breaks into pieces and elevates with the Chalice before the Agnus Dei ("Behold the Lamb of God...") Smaller hosts are also used when there are large numbers of people, or for other pastoral reasons. The wine for the celebration of the Eucharist must be from the fruit of the vine (cf. Luke 22:18), natural, unadulterated, and well-conserved so that the wine does not turn to vinegar.

#### **4.11. Sacred Vessels**

Sacred vessels have been used in the celebration of the Eucharist since the very beginning of the early Church. The General Instruction of the Roman Missal provides that sacred vessels should generally be made from gold or more precious metals, and if not, should be gilded (plated) with gold on the inside. In the United States, "sacred vessels may also be made from other solid materials which are considered precious or noble, for example, ebony or other harder woods."

##### **4.11.1. Chalice**

A chalice is a footed cup intended to hold the wine. The name derives from Latin (*calix*) borrowed from Ancient Greek (*kylix*). In Roman Catholicism, chalices tend to be tulip-shaped, and the cups are quite narrow. They can be plain or highly decorated. The interior of the cup must be made of or lined with material that does not absorb the Holy Blood. They often have a pommel or node where the stem meets the cup to make the elevation by the priest during consecration easier. Priests will often receive chalices from members of their families when they are first ordained.



##### **4.11.2. Ciborium**

A ciborium is a large covered cup designed to hold the consecrated hosts which are not consumed during the celebration of the Eucharist. The term is derived from Ancient Greek (*kibōrion*). When not in use on the altar, the ciborium is kept in the tabernacle. You will often see the priest or extraordinary minister retrieving the ciborium from the tabernacle so that the previously consecrated hosts may be used for Holy Communion.



### 4.11.3. Paten

The paten is a small shallow plate upon which the bread is offered to God at the Offertory and upon which the consecrated host is again placed after it is broken. The word paten comes from the Latin *patena*, from the Greek *patane*.

### 4.11.4. Pyx

A pyx is usually a small, flat, clamshell-style container about the size of a pocket watch used by a priest, deacon, or extraordinary minister to transport the consecrated hosts to the sick or homebound for Holy Communion. The word pyx comes from Greek (pyxis). The pouch in which the pyx may be carried is known as a burse.

### 4.11.5. Monstrance

A monstrance is a stand used to display the consecrated Eucharist during Eucharistic Adoration of the Blessed Sacrament. The word monstrance comes from the Latin word *monstrare*, meaning "to show." They are usually in the form of an elaborate sunburst, usually topped by a cross. The sun design derives from Latin American Catholicism, where missionaries employed monstrances with sunbursts to appropriate sun imagery to the Holy Eucharist, and hence replace the native sun worship. During the benediction at the end of Adoration, the Priest raises the monstrance with the Holy Eucharist to bless the people. This blessing is by Christ himself, which is why the Priest uses the humeral veil, so as not to touch it with his hands.



## 4.12. Tabernacle

The tabernacle is a fixed and locked box) in the sanctuary used as a resting place for the Holy Eucharist which is not consumed during the Mass. In older churches like St. Elizabeth of Hungary, it is usually in the center of the original altar. It is often made from stone or precious metals. The word *tabernacle* is derived from the Old Testament and was used to describe the large tent that God directed Moses to have constructed to hold the Ark of the Covenant, and which was the place where God dwelt among His people. It is also a tradition for the tabernacle to have a veil or curtains across its doors whenever there is a Eucharist within it.

In the Mass on Holy Thursday, sufficient hosts are consecrated both for use in the Celebration of the Lord's Supper and for communion on Good Friday. These extra consecrated hosts are placed in a chalice, which is covered with a pall and inverted paten; over the whole is placed a white veil, tied with a ribbon. At the end of the Holy Thursday Mass, the tabernacle lamp is extinguished, the doors of the tabernacle are

left open, the tabernacle is empty and the consecrated hosts are carried in solemn procession to another location and placed there in another tabernacle on an altar of repose until the Easter Vigil. In a 1995 homily Pope St. John Paul II explained how the Eucharistic procession of Holy Thursday differs significantly from the festive procession marking the Solemnity of Corpus Christi:

This Eucharistic procession has a characteristic note: we pause beside Christ as the events of his Passion begin . . . on Holy Thursday we accompany Jesus on the way that leads him to the terrible hours of the Passion. . . . In the Polish tradition the place of reposition for the Eucharist after the liturgy of the Lord's Supper is called "the dark chapel," because popular piety links it to the memory of the prison where our Lord Jesus spent the night between Thursday and Friday, a night certainly not of repose, but rather a further stage of physical and spiritual suffering (*Homily*, June 15, 1995, *L'Osservatore Romano*, June 21, 1995, pp. 1-2).

**Sources:** James Monti, *The Eucharistic Watch Of Holy Thursday Night*, *The Wanderer* (March 24, 2016) (<https://thewandererpress.com/catholic/news/frontpage/the-eucharistic-watch-of-holy-thursday-night/>)

#### **4.13. Tabernacle Lamp**

In the Old Testament God commanded that a lamp filled with the purest oil of olives should always burn in the Tabernacle of the Testimony without the veil (Exodus 27:20, 21). In accordance with traditional custom, near the tabernacle in every Catholic Church is a special lamp, fueled by oil or wax, that should remain permanently lit whenever the consecrated hosts are reserved in the tabernacle to indicate the Real Presence of Christ in the Tabernacle and to honor Him.

**Sources:** The General Instruction of the Roman Missal, Chapter V, ¶16 (<https://www.usccb.org/prayer-and-worship/the-mass/general-instruction-of-the-roman-missal/girm-chapter-5>).

## 4.14. Holy Oils

The Church uses three holy oils in its liturgies: (1) the oil of the sick, (2) the oil of the catechumens and (3) the holy chrism oil. The first two are blessed, and the third is consecrated, by the local bishop during the annual Chrism Mass held during Holy Week before Easter. Each oil has a special purpose in the Church.



### 4.14.1. Oil of the Sick

The oil of the sick, which is pure olive oil, is used for the Sacrament of the Anointing of the Sick. The priest lays hands on the sick or elderly person, says special prayers and anoints the person by placing oil in the form of a cross on the forehead and hands. Through this sacrament, God gives the sick person grace and strength to bear the illness or infirmity. This anointing may also bring spiritual, emotional and even physical healing.

### 4.14.2. Oil of the Catechumens

Both adults and infants prior to baptism are anointed with the oil of the catechumens, which is also pure olive oil. For adults, this pre-baptismal anointing often takes place during a special initiation ceremony when the person begins to prepare for the Sacrament of Baptism. At the beginning of the process known as the Rite of Christian Initiation for Adults (RCIA), each person preparing for initiation is anointed with the oil of the catechumens. This rite most often takes place during Mass, prior to holy Communion. The priest or deacon anoints the catechumens. Then he prays that God will instill them with wisdom for discernment and with the strength necessary to avoid evil during their inquiry into the Catholic faith and their preparation for a life with Christ. In a similar way, an infant is anointed just before receiving the waters of baptism. This anointing is to help the child ward off evil, avoid temptation and possess the faith necessary to carry the cross of Christ throughout life.

### 4.14.3. Holy Chrism Oil

The third oil, holy chrism oil, is olive oil mixed with balsam. The oil symbolizes strength, and the fragrant balsam represents the "aroma of Christ" (2 Cor 2:15). Anointing with chrism oil signifies the gift of the Holy Spirit. It is used to consecrate someone or something to God's service. Chrism oil is used to trace the sign of the cross on the crown of the child's head, marking the child as a Christian. It is also used by the bishop when young people are confirmed. At the Easter Vigil when adults complete the Rite of Christian Initiation, the bishop traces the Sign of the Cross with chrism oil on the forehead of the one being confirmed and declares them to "be

sealed with the gift of the Holy Spirit.” Holy chrism oil is used as well during the ordination of a priest (the Sacrament of Holy Orders) and the consecration of a bishop. It is the anointing used in the consecration of a church and the blessing of an altar and the vessels used at Mass.

**Source:** D.D. Emmons, *What are the Three Holy Oils?* Simply Catholic (<https://www.simplycatholic.com/what-are-holy-oils/>)

#### **4.15. Ambo**

The word “ambo” comes from a Greek word meaning “step” or “elevation.” Since the 4th century Christians were accustomed to using a raised platform during Mass to chant or read the Epistle (typically a reading from St. Paul’s letters) and Gospel. As the liturgy developed two ambos were put in place to distinguish between the Epistle and the Gospel. The Epistle ambo was placed on the southern side of the sanctuary, while the Gospel ambo was located on the northern side. Ambos were designed in various ways, always with a place for the book to be read with several steps leading up to it. By the 14th century the use of ambos was in a steady decline. Immediately succeeding the ambo in liturgical function was the pulpit. The word stems from the Latin *pulpitum*, and was originally used to denote a theatrical stage. In medieval churches it became a platform primarily used for preaching. The pulpit was located in the center of the nave (the place where the people stood before pews were introduced) and was highly elevated to allow the priest to adequately address his congregation. After the Protestant Reformation pulpits became a central feature of Protestant churches, while in Catholic churches the use of pulpits steadily declined as churches returned to the use of an ambo. The *General Instruction of the Roman Missal* has the following instructions regarding the use of ambos in churches today:

It is appropriate that generally this place be a stationary ambo and not simply a movable lectern. The ambo must be located in keeping with the design of each church in such a way that the ordained ministers and readers may be clearly seen and heard by the faithful. From the ambo only the readings, the Responsorial Psalm, and the Easter Proclamation (*Exsultet*) are to be proclaimed; likewise, it may be used for giving the Homily and for announcing the intentions of the Universal Prayer. The dignity of the ambo requires that only a minister of the word should stand at it.

**Source:** What’s the difference between an ambo and a pulpit, Aleteia (January 23, 2018) (<https://aleteia.org/2018/01/23/whats-the-difference-between-an-ambo-and-a-pulpit/>)

#### 4.16. Baptismal Font



The baptismal font is usually a large bowl that contains holy water for baptisms. Catholics believe in one baptism for the forgiveness of sins. Children of Catholics are usually baptized as infant. Adults who become Catholics are typically baptized at the Easter Vigil at which they complete the other rites of Christian initiation (e.g., confirmation) and become full members of the Church. The Catechism of the Catholic Church explains why water plays such an important role in the life of the Church:

The symbolism of water signifies the Holy Spirit's action in Baptism, since after the invocation of the Holy Spirit it becomes the efficacious sacramental sign of new birth: just as the gestation of our first birth took place in water, so the water of Baptism truly signifies that our birth into the divine life is given to us in the Holy Spirit. As 'by one Spirit we were all baptized,' so we are also 'made to drink of one Spirit.' Thus, the Spirit is also personally the living water welling up from Christ crucified as its source and welling up in us to eternal life" (694).

#### 4.17. Paschal Candle



The Paschal candle represents Christ, the Light of the World. The pure beeswax of which the candle is made represents the sinless Christ who was formed in the womb of His Mother. The wick signifies His humanity, the flame, His Divine Nature, both soul and body. Five grains of incense inserted into the candle in the form of a cross recall the aromatic spices with which His Sacred Body was prepared for the tomb, and of the five wounds in His hands, feet, and side. During the Easter Vigil on Holy Saturday night the priest or deacon carries the candle in procession into the dark church. A new fire, symbolizing our eternal life in Christ, is kindled which lights the candle. The candle, representing Christ himself, is blessed by the priest who then inscribes in it a cross, the first letters and last of the Greek alphabet, (Alpha and Omega 'the beginning and the end') and the current year, as he chants the prayer below; then

affixes the five grains of incense. The Easter candle is lighted each day during Mass throughout the Paschal season until Ascension Thursday.

**Source:** The Paschal Candle, Catholic News Agency  
(<https://www.catholicnewsagency.com/resource/56103/the-paschal-candle> )

#### **4.18. Confessionals**

Most Catholic churches have confessionals or small enclosed space or cabinets where worshippers can confess their sins to a priest and receive absolution. This is referred to as the Sacrament of Penance and Reconciliation. The Catechism of the Catholic Church states:

During his public life Jesus not only forgave sins, but also made plain the effect of this forgiveness: He reintegrated forgiven sinners into the community of the People of God from which sin had alienated or even excluded them. A remarkable sign of this is the fact that Jesus receives sinners at his table, a gesture that expresses in an astonishing way both God's forgiveness and the return to the bosom of the People of God.

In imparting to his apostles his own power to forgive sins the Lord also gives them the authority to reconcile sinners with the Church. This ecclesial dimension of their task is expressed most notably in Christ's solemn words to Simon Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." "The office of binding and loosing which was given to Peter was also assigned to the college of the apostles united to its head."

The words bind and loose mean: whomever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his. Reconciliation with the Church is inseparable from reconciliation with God.

Over the centuries the concrete form in which the Church has exercised this power received from the Lord has varied considerably. During the first centuries the reconciliation of Christians who had committed particularly grave sins after their Baptism (for example, idolatry, murder, or adultery) was tied to a very rigorous discipline, according to which penitents had to do public penance for their sins, often for years, before receiving reconciliation. To this "order of penitents" (which concerned only certain grave sins), one was only rarely admitted and in certain regions only once in a lifetime. During the seventh century Irish missionaries, inspired by the Eastern monastic tradition, took to continental Europe the "private" practice of penance, which does not



require public and prolonged completion of penitential works before reconciliation with the Church. From that time on, the sacrament has been performed in secret between penitent and priest. This new practice envisioned the possibility of repetition and so opened the way to a regular frequenting of this sacrament. It allowed the forgiveness of grave sins and venial sins to be integrated into one sacramental celebration. In its main lines this is the form of penance that the Church has practiced down to our day.

**Source:** Catechism of the Catholic Church, Second Edition ¶¶ 1443-45, 1447 (<https://www.usccb.org/sites/default/files/flipbooks/catechism/>).

#### **4.19. Stations of the Cross**

Around the nave are usually found images or sculptures of the Stations of the Cross. The Stations of the Cross, also known as the Way of the Cross or *Via Crucis*, commemorate Jesus's passion and death on the cross. There are 14 stations that each depict a moment on his journey to Mount Calvary. The practice began as pious pilgrims traced his path through Jerusalem on the Via Dolorosa. During the 15th and 16th centuries, the Franciscans began to build a series of outdoor shrines in Europe to duplicate their counterparts in the Holy Land for those who could not make the trip to Jerusalem. In 1686, Pope Innocent XI granted to the Franciscans the right to erect stations within their churches. In 1731, Pope Clement XII extended to all churches the right to have the stations, provided that a Franciscan father erected them, with the consent of the local bishop. At the same time the number of stations was fixed at fourteen. The objective of the Stations is to help the Christian faithful to make a spiritual pilgrimage through contemplation of the Passion of Christ. It has become one of the most popular devotions in the Church. One of the most beautiful versions of the Way of the Cross was written by St. Alphonsus Liguori. Especially during the liturgical season of Lent, leading up to Holy Week and Easter, the faithful will pray and sing together at each station along the Via Crucis.

**Source:** Stations of the Cross ([https://en.wikipedia.org/wiki/Stations\\_of\\_the\\_Cross](https://en.wikipedia.org/wiki/Stations_of_the_Cross))

#### **4.20. Liturgical Seasons and Colors**

The Catholic Church's calendar consists of the seasons of Advent, Christmas, Ordinary Time, Lent, the Holy Triduum, Easter, and Ordinary Time. In addition to the great solemnities of Christmas and Easter, other solemnity, feast and memorial days are set aside to remember the Saints or important events in the history of the Church. Each season of the Church is assigned one or more colors which are used in the decoration of the church and the vestments worn by the clergy. Similarly, each celebration of each solemnity, feast or memorial and certain rites (e.g., marriages and funerals) may be assigned one or more colors.

□ White is the color of Christmas Time and Easter Time; celebrations of the Lord (except of his Passion), of Mary, of the Angels, and of Saints who were not Martyrs; solemnities of the Most Holy Trinity (Sunday after Pentecost), of All Saints (Nov. 1), and of the Nativity of St. John the Baptist (June 24); feasts of the Conversion of St. Paul (Jan. 25), of the Chair of St. Peter (Feb. 22), and of St. John (Dec. 27). It is also permitted in the United States for Nuptial Masses and Masses for the Dead.

■ Red is the color of Palm Sunday, Good Friday, Pentecost Sunday, and celebrations of the Lord's Passion, and of the Apostles, Evangelists, and Martyrs. It symbolizes Christ's Passion, blood, fire, God's Love, and martyrdom.

■ Green is the color of Ordinary Time. It symbolizes The Holy Spirit, life eternal, and hope.

■ Violet is the colors for Advent, Lent, and Masses for the Dead. It symbolizes the royal kingship of Jesus, as well as penance and humility.

■ Rose is the color for the Third Sunday of Advent and Fourth Sunday of Lent. It symbolizes joy.

■ Black is the color for All Soul's Day and Masses for the Dead.

■ Gold or silver are also permitted in the United States for more solemn occasions.

#### **4.20.1. Advent**

The Catholic Church's calendar begins on the First Sunday of Advent, which is the fourth Sunday preceding Christmas Day. Advent is a time of penance and preparation before the celebration of Christ's birth at Christmas. The color violet or purple is used in Advent, except on the Third Sunday of Advent (*Gaudete* Sunday) when the color rose is used to evoke joy for the imminent birth of Jesus. The Latin word *gaudete* means "Rejoice!" and is the first word of the introit of this day's Mass ("*Gaudete in Domino semper: iterum dico, gaudete*" which translates as "Rejoice in the Lord always; again I say, rejoice.")

#### **4.20.2. Christmas**

Christmas begins with the celebration of Jesus' birth at the Vigil Mass on December 24<sup>th</sup>, and continues until Epiphany Sunday in January when the three kings or *magi* arrived in Bethlehem to pay homage to the Christ Child, his first manifestation to the Gentiles. Christmas is one of the most important days of the Church year, second only

to Easter itself. Celebrating the birth of the Lord Jesus Christ, it is the culmination of the mystery of the incarnation, the feast of God becoming flesh (the Latin *in carne* means “enfleshment”). It is a uniquely Christian teaching, the Divine choosing to become one of us. Catholic churches typically will have a Nativity scene displayed to recreate the Christ’s in Bethlehem and the adoration of the shepherds and magi. St. Francis of Assisi made the first-ever Nativity scene in Greccio, Italy, in 1223. Traditionally the Epiphany is celebrated on January 6<sup>th</sup>. The name is derived from the Greek word *epifania* which means “a sudden manifestation or perception of the essential nature or meaning of something.”

#### 4.20.3. Ordinary Time

Ordinary Time is divided into two periods: The first spans the 4-8 weeks between the Epiphany and the Tuesday before Ash Wednesday (often referred to as “Shrove Tuesday” or “Fat Tuesday” (*Mardi Gras*). The second begins on Pentecost and continues until the First Sunday in Advent. But the two periods are considered one season. The liturgical color for Ordinary Time is green. Ordinary Time is when the faithful consider the fullness of Jesus’ teachings and works among His people which calls us to live out His Mystery in our own lives. However, Ordinary Time is far from ordinary. Ordinary Time contain the majority of Jesus’ earthly ministry and some of the major events of the Gospels we have come to know and love. The miracles, the parables, the calling of the Twelve, the Sermon on the Mount, the Bread of Life discourse. . . we get all that and more during Ordinary Time. The use of the term “ordinary” in this sense comes from the Latin term *ordinalis*, which means “numbered” or “ruled” and simply refers to the ongoing and rhythmical nature of the season. According to the United States Council of Catholic Bishops, “The Sundays and weeks of Ordinary Time, on the other hand, take us through the life of Christ. This is the time of conversion. This is living the life of Christ. Ordinary Time is a time for growth and maturation, a time in which the mystery of Christ is called to penetrate ever more deeply into history until all things are finally caught up in Christ.”

#### 4.20.4. Lent

Lent is a period of fasting, penance and almsgiving in preparation for the celebration of Christ's Passion, Death, and Resurrection at Easter. The liturgical color for Lent is violet, except for *Laetare* Sunday when it is rose. Lent begins on Ash Wednesday, when Christians are marked on their foreheads with ashes and continues until The Holy Triduum. The placement of ashes is accompanied by the words, “Repent, and believe in the Gospel” or the dictum “Remember that you are dust, and to dust you shall return.” The ashes are prepared by burning palm leaves from the previous year's Palm Sunday celebrations. Ash Wednesday is observed with fasting and abstinence from meat. Roman Catholics between the ages of 18 and 59, whose health enables them to fast, are permitted to consume one full meal, along with two smaller meals,

which together should not equal the full meal. The practice of abstaining from meat is practiced on every Friday during Lent. *Laetare* Sunday is the fourth Sunday in the season of Lent and is a day of celebration within this austere period. This Sunday gets its name from the first few words of the traditional Latin Introit for the Mass of the day: "Laetare Jerusalem" ("Rejoice, O Jerusalem") from Isaiah 66:10.

#### **4.20.5. The Holy Triduum**

The Holy Triduum consists of Holy Thursday, Good Friday, and Holy Saturday. The liturgical color for The Holy Triduum is red. On Holy Thursday, the Church celebrates and remembers Jesus' Last Supper with his Disciples, his washing of their feet, the institution of the Holy Eucharist, and his arrest and the beginning of his Passion. On Good Friday, the Church remembers Jesus' crucifixion and death by fasting and prayer. No Mass is celebrated on Good Friday because Jesus is offering himself upon the Cross for the atonement of mankind's sins, but a communion service remembering his Passion is held with consecrated hosts reserved in an altar of repose from Holy Thursday's Mass, as well as Stations of the Cross. On Holy Saturday, the Church is silent with Jesus as he lays in the tomb and no Mass or communion service is celebrated.

#### **4.20.6. Easter**

Easter begins with the Great Solemnity of the Easter Vigil on the Saturday night before Easter Sunday and continues through the Feast of Pentecost (the "birthday" of the Church when the Apostles received the Holy Spirit) and Ascension Sunday (when Jesus ascended into heaven) until Holy Trinity Sunday, when Ordinary Time resumes. The liturgical color for Easter is white. The word "Easter" comes from Old English, meaning simply the "East." The sun which rises in the East, bringing light, warmth, and hope, is a symbol for the Christian of the rising Christ, who is the true Light of the world. The Paschal Candle used during the Easter Vigil is a central symbol of this divine light, which is Christ. It is kept near the ambo throughout Easter Time and lit for all liturgical celebrations. The Easter Vigil is the "Mother of All Vigils," when the Church welcomes new candidates and catechumens into full communion, and Easter Sunday is the greatest of all Sundays when Catholics celebrate Christ's victory over sin and death. The octave of Easter comprises the eight days which stretch from the first to the second Sunday. It is a way of prolonging the joy of the initial day. There are 50 days of Easter from the first Sunday to Pentecost. It is characterized, above all, by the joy of glorified life and the victory over death expressed most fully in the great resounding cry of the Christian: Alleluia! All faith flows from faith in the resurrection: "If Christ has not been raised, then empty is our preaching; empty, too, is your faith." (1 Cor 15:14).

Sources: U.S. Conference of Bishops, Understanding the Liturgical Colors (<https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/understanding-the-liturgical-colors> and <https://www.usccb.org/prayer-worship/liturgical-year>)

## 5. Interior Decoration

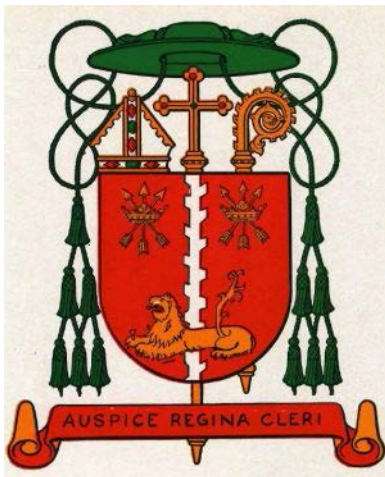
### 5.1. Narthex

#### 5.1.1. Entrance from Narthex to Nave



The lunette above the door from the narthex to the nave contains the coat-of-arms of the Jerome Aloysius Daugherty Sebastian (November 22, 1895 – October 11, 1960) who served as an auxiliary bishop of the Archdiocese of Baltimore from 1954 until his death in 1960. He was ordained on May 25, 1922 by Archbishop Michael Joseph Curley, first serving as a curate and, afterwards, pastor, at St. Elizabeth of Hungary.

This coat of arms derives its principal meaning from the life of St. Sebastian, one of the most renowned of the Roman martyrs, who is symbolized by the tree and the arrows. St. Sebastian was a commander of a company of the Pretorian Guards and a favorite of the Emperor Diocletian. But he was also secretly a Christian who protected other Christians and endeavored to make converts. Upon learning Sebastian was a Christian, Diocletian ordered that Sebastian be bound to a tree and shot to death with arrows. He miraculously survived and was nursed back to health by St. Irene. After his recovery, St. Sebastian went to the palace to plead again for other Christians who had been condemned to death. Diocletian, surprised and infuriated, then commanded that Sebastian be taken to the circus and beaten to death with clubs.



The coat-of-arms consists of the low crowned, wide brimmed ecclesiastical hat known as the Roman *galero*. A green galero indicates a bishop (whereas a red galero would indicate a Cardinal). The six green tassels on either side also indicate a bishop (whereas an archbishop would have ten tassels). Beneath the galero are a bishop's mitre (the ceremonial hat worn by bishops), pectoral cross, and ceremonial crozier (shepherd's staff ending in a hook, originally for catching sheep). The shield is divided vertically by a "pale raguly" (symbolizing the tree trunk to which Sebastian was tied). At either side are placed two groups of three arrows each, this trinitarian number being

chosen to indicate that St. Sebastian died for his Faith, in the name of the Father, and of the Son, and of the Holy Ghost. The golden crown represents both the crown of martyrdom and St. Elizabeth of Hungary where Bishop Sebastian was pastor at the time of his appointment. The lion commemorates St. Jerome, the baptismal name of the Bishop, who is said to have extracted a thorn from the paw of lion who became his constant companion. The motto *Auspice Regini Clerici* ("Under the protection of the Queen of the Clergy") commemorate the years which Bishop Sebastian spent as Director of Religious Vocations.

**Sources:** Jerome Aloysius Daugherty Sebastian, Wikipedia, ([https://en.wikipedia.org/wiki/Jerome\\_Aloysius\\_Daugherty\\_Sebastian](https://en.wikipedia.org/wiki/Jerome_Aloysius_Daugherty_Sebastian)), Jerome Aloysius Daugherty Sebastian, Heraldry of the World ([https://www.heraldry-wiki.com/wiki/Jerome\\_Aloysius\\_Daugherty\\_Sebastian](https://www.heraldry-wiki.com/wiki/Jerome_Aloysius_Daugherty_Sebastian))

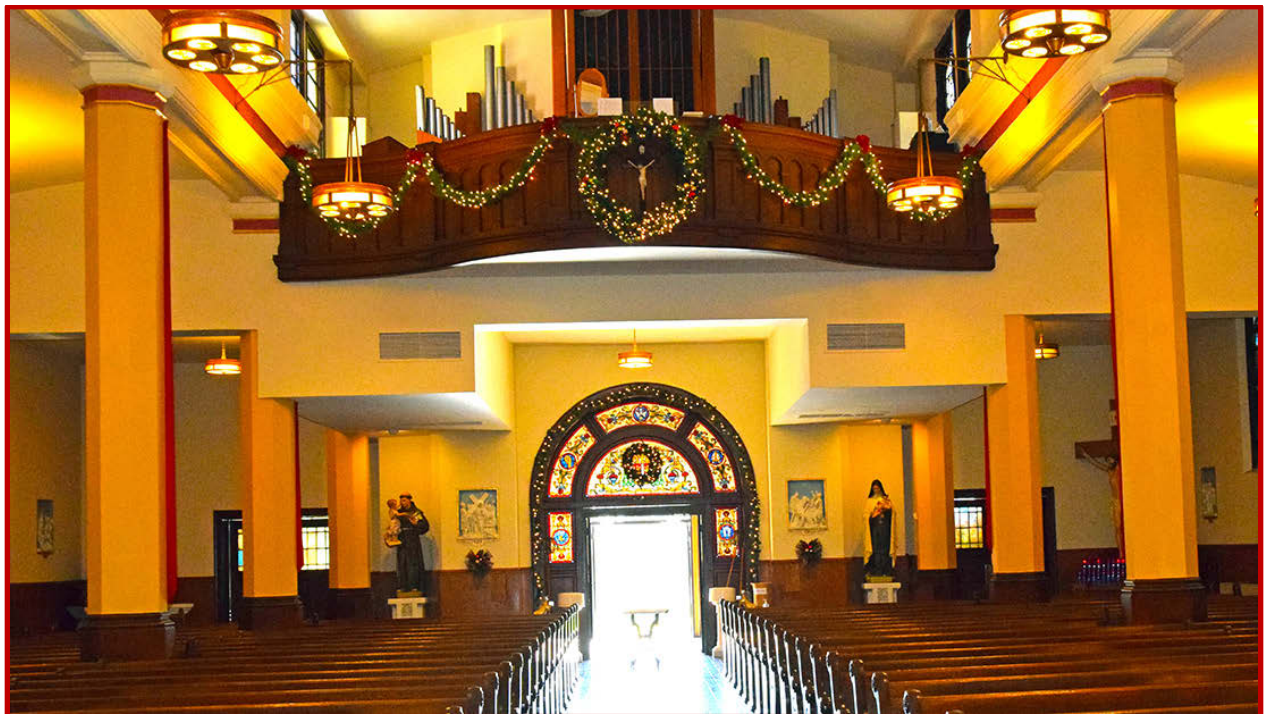
### 5.1.2. Lunettes over side entry doors



The lunettes over the side entry doors leading from the outside steps into the vestibule are decorated with angels holding the Greek letters *alpha* (left) and *omega* (right) which are the first and last letters of the Greek alphabet. *"I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.*" Revelations 1:8.

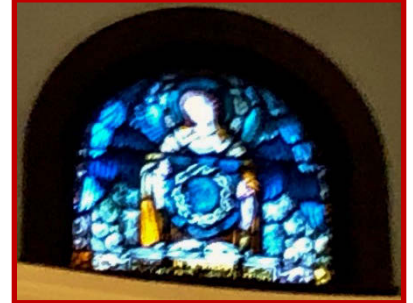
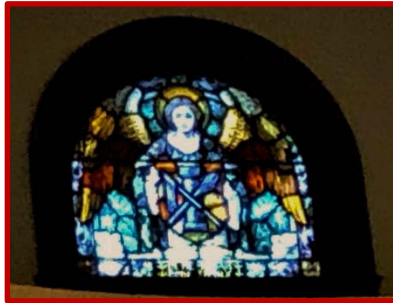
### 5.1.3. Nave Interior

The narthex opens into a 900-seat, aisled nave with transepts at either side. A baptistry extends from the nave at the rear, on the epistle side.





The chancel is domed and terminates in a semicircular apse. Five arches supporting the dome contain windows representing angels, each with a symbol of the Passion.



## 5.2. Sanctuary

### 5.2.1. Original Altar and Tabernacle



### 5.2.2. Close-Up of Last Supper Freize below Original Altar



### 5.3. Side Altars

5.3.1. St. Mary Mother of God (top left)

5.3.2. St. Joseph and the infant Jesus (top right)

5.3.3. St. Francis of Assisi (bottom left)

5.3.4. St. Elizabeth of Hungary (close-up, bottom right)



## 5.4. Stained Glass Windows

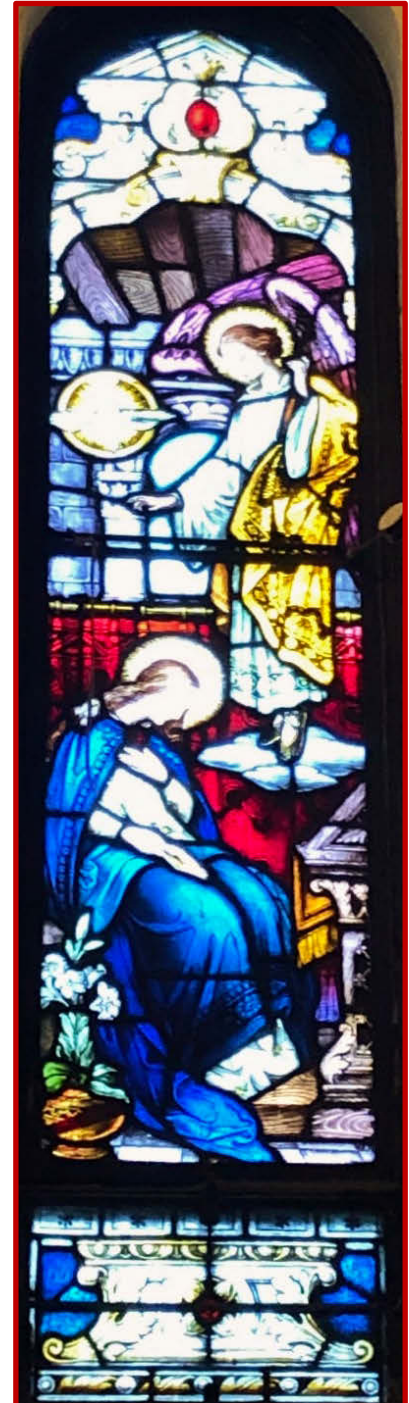
### 5.4.1. Nave – Scenes from the Life of Mary and Jesus



St. Anne and St. Joachim teaching the young Virgin Mary the Word of God.



St. Anne and St. Joachim presenting the young Virgin Mary at the Temple for consecration as a perpetual virgin.



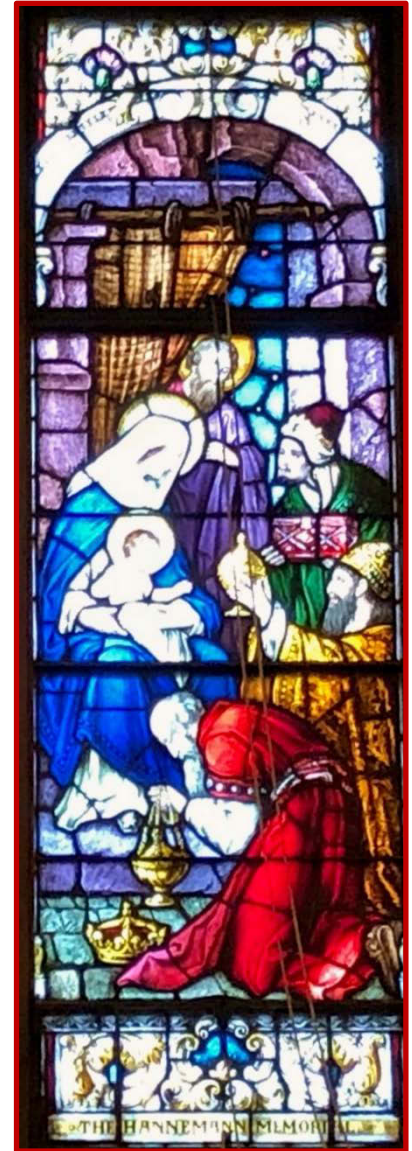
The Annunciation – *“And the angel said to her...And behold you will conceive in your womb and bear a son...”*  
Luke 1:26-38.



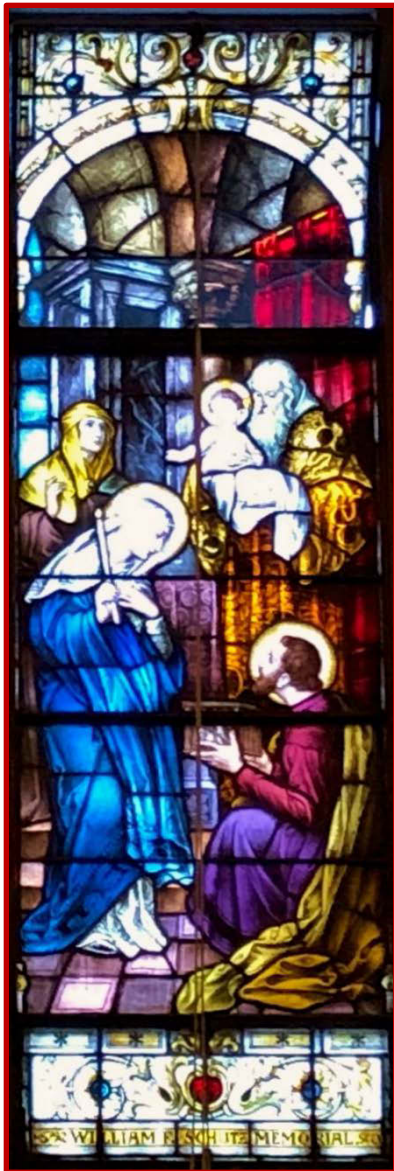
**The Visitation** – *“In those days Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zechariah and greeted Elizabeth.”* Luke 1:39-56.



**The Nativity** – *“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. \*\*\* And [the shepherds] went with haste, and found Mary and Joseph and the baby....”* Luke 2:1-20.



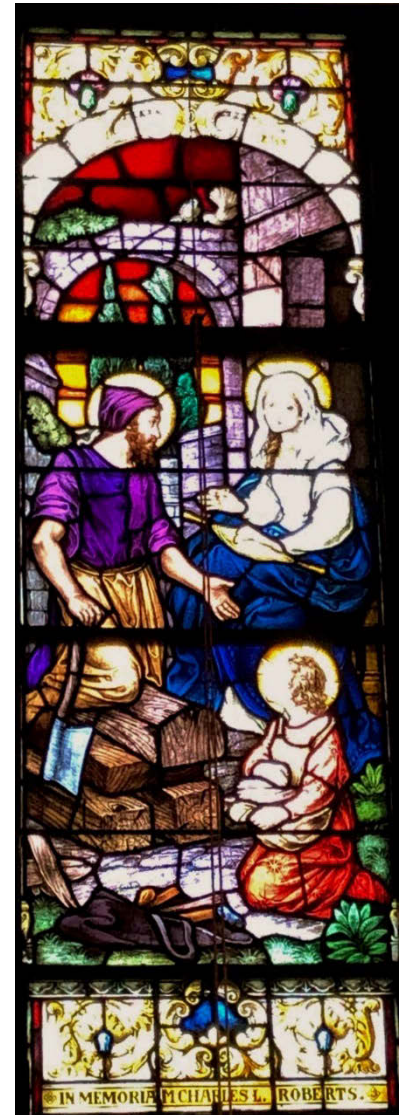
**The Adoration of the Magi** – *“Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise Men from the East came to Jerusalem, saying” “Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.”* Matthew: 2:1-12.



**The Presentation in the Temple** – “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.” \*\*\* “And inspired by the Spirit, [Simeon] came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God....” Luke: 2:22-38.



**The Holy Family Escapes to Egypt** – “Now when [the Magi] had departed, behold an angel of the Lord appeared to Joseph in a dream and said, ‘Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him.’” Matthew 2:13-23.



**Jesus Helps Joseph with his Carpentry Work** – “Is not this the carpenter’s son?” Matthew 13:55.



**The Finding of Jesus in the Temple** – After visiting Jerusalem for the feast of Passover, Mary and Joseph began to return to Nazareth, but not finding Jesus in their company of travelers, returned to Jerusalem and after three days they “found Jesus in the temple, sitting among the teachers, listening and asking them questions; and all who heard him were amazed.” Luke 2:41-50.



**Jesus in Nazareth** – “And he went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and man.” Luke: 2:51-52.



**Jesus is Baptized by John the Baptist** – “Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him the bodily form, as a dove, and a voice came from heaven, ‘You are my beloved Son; with you I am well pleased.’” Luke 3-21-22.





**Jesus Calls Simon and Andrew as Disciples** – *“As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, ‘Follow me, and I will make you fishers of men.’ Immediately they left their nets and followed him.”* Matthew 4:18-20.



**The Marriage at Cana** – *“[T]here was a marriage at Cana [and] the mother of Jesus said to him, ‘They have no wine’ and Jesus said to her, ‘O woman, what have you to do with me? My hour has not yet come.’ His mother said to the servants, ‘do whatever he tells you.’”* [Jesus then changed six jars filled with water into choice wine], *“the first of his signs.”* John 2:1-12.



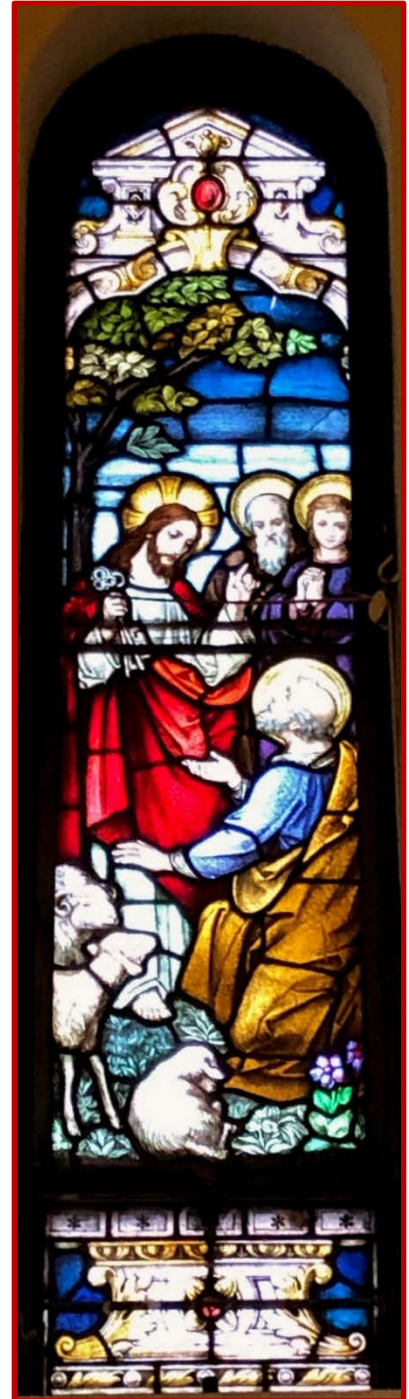
**Jesus Preaches at the Synagogue in Nazareth** – *“He opened the book and found the place where it is written, ‘The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.’ \*\*\* And he began to say to them, ‘Today this Scripture has been fulfilled in your hearing.’”* Luke 4:16-30.



**Jesus Blesses the Children –**  
*“Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people; but Jesus said, ‘Let the children come to me, and do not hinder them; for to such belong the kingdom of heaven.’ And he laid his hands on them and sent away.”*  
 Matthew 19:13-15.



**Jesus Visits Martha and Mary –**  
*“A woman named Martha received [Jesus] into her house. And she had a sister called Mary, who sat at the Lord’s feet and listened to his teaching [while] Martha was distracted with much serving.”*  
 “Luke 10:38-42.



**Peter is Given the Keys to the Kingdom of Heaven –**  
*“And I tell you, you are Peter, and on this rock, I will build my Church, and the gates of Hell shall not prevail against it. I will give you the keys of the kingdom of heaven....”*  
 Matthew 16:13-20.



**Jesus Raises a Widow's Son at Nain** – *“As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow.... And when the Lord saw her, he had compassion on her and said to her, ‘Do not weep.’ And he came and touched the bier, ... and he said, ‘Young man, I say to you, arise.’ And the dead man sat up and began to speak. And he gave him to his mother.”* Luke 7:11-17.



**A Sinful Woman Forgiven** – *“And behold, a woman of the city, who was a sinner, when she learned that [Jesus] was sitting at table in the Pharisee's house, brought an alabaster flask of ointment and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. \*\*\* And he said to her, “Your sins are forgiven.”* Luke 7:36-50.



**Jesus Prays in Gethsemane** – *“Then Jesus went with them to a place called Gethsemane, and he said to his disciples, ‘Sit here, while I go over there and pray.’ \*\*\* And he came to the disciples and found them sleeping; and he said to Peter, ‘So, could you not watch with me one hour?’”* Matthew 26:36:46.



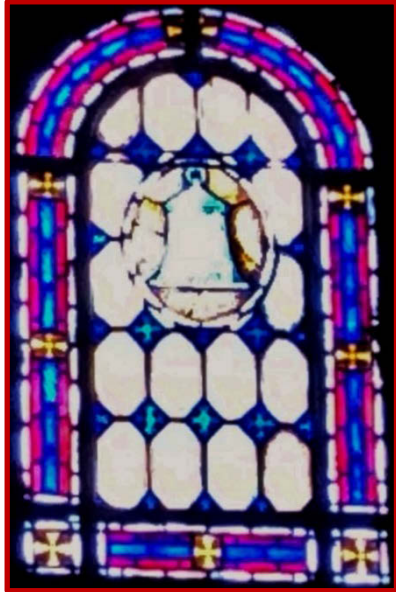
**The Resurrection of Jesus –**  
*“And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning and his clothing white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, ‘Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay.”* Matthew 28:1-10.



**Jesus Appears to His Disciples**  
*– “As they were saying this, Jesus himself stood among them, and said to them, ‘Peace to you.’ But they were startled and frightened, and supposed that they saw a spirit. And he said to them, ‘Why are you troubled and why do questionings rise in your hearts? See my hands and my feet, that it is I myself; handle me and see; for a spirit has not flesh and bones as you see that I have.”* Luke 24:36-49.

## 5.4.2. Clerestory Windows – Catholic Symbols

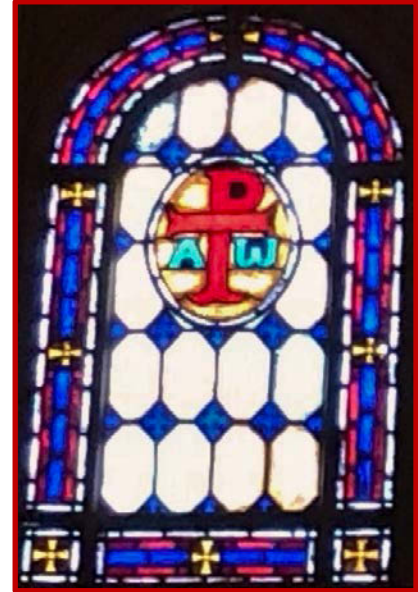
The clerestory windows depict symbols from the Passion of Jesus.



**Bell** – *“And you shall make the robe of the ephod all of blue. \*\*\* On its skirts you shall make pomegranates of blue and purple and scarlet stuff, around its skirts with bells of gold between them.... And it shall be upon Aaron when he ministers and its sound shall be heard when he goes into the holy place before the Lord, and when he comes out, lest he die.”*Exodus 28:31-35. The high priest of Israel (of which Aaron was the first) wore the *ephod* which was seamless and had bells on its skirt. Thus, the bells symbolized the high priest. When Jesus was crucified, the Gospel of John 19:23 emphasizes that the tunic he was wearing was also seamless, like the ephod, alluding to Jesus being the new high priest.

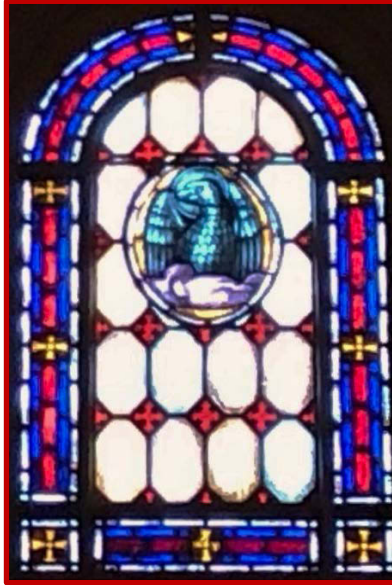


**Cock (Rooster)** – *“Jesus said to [Peter], ‘Truly, I say to you, this very night, before the cock crows, you will deny me three times.’”*Matthew 26:34.

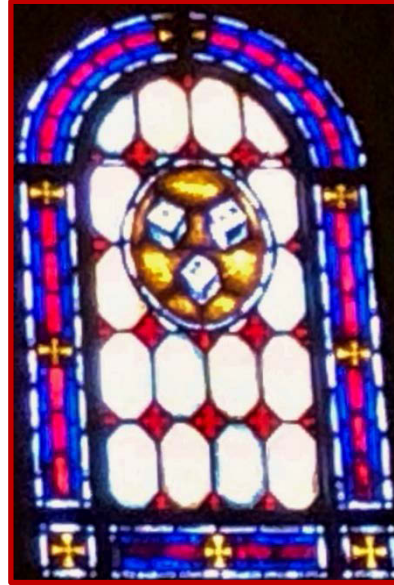


**Tau-Rho with Alpha and Omega** – The staurogram or *tau-rho* in red is a ligature composed of the superposition of the Greek letters tau (T) and *rho* (P). The A and the W are the first letter of the Greek alphabet *alpha* (A or α) and the last letter *omega* (ω or Ω). Ephrem the Syrian (4<sup>th</sup> C.) wrote of a Christian symbol combining the tau-rho with the alpha and omega, saying the tau represents the cross of Jesus, the alpha and omega signify that Christ is the beginning and the end, and the rho signifies “help.”

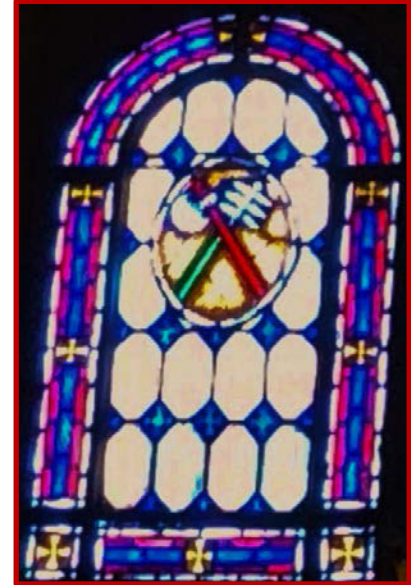
**Source:** Staurogram (<https://en.wikipedia.org/wiki/Staurogram>)



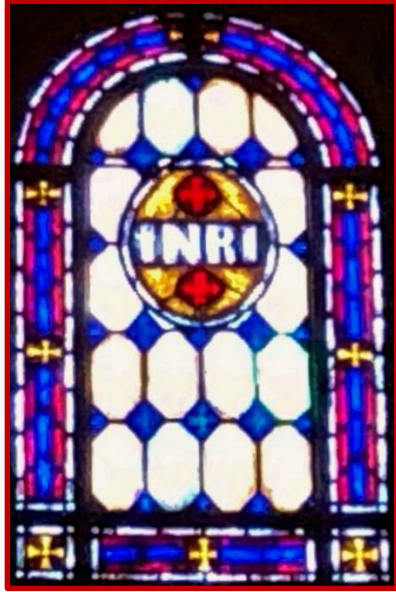
**Roman Eagle** – An *aquila* (Latin for “eagle”) was the standard of a Roman legion. Each legion carried one eagle. Under the eagle was often placed a head of the reigning emperor, which was to the army an object of worship or veneration. When Constantine embraced Christianity, a figure or emblem of Christ, woven in gold upon the purple cloth, was substituted for the head of the emperor. **Source:** *Aquila (Roman)*, Wikipedia ([https://en.wikipedia.org/wiki/Aquila\\_\(Roman\)](https://en.wikipedia.org/wiki/Aquila_(Roman))). *“And Jesus cried again with a loud voice and yielded up his spirit. And behold the curtain of the temple was torn in two, from top to bottom; and the earth shook and the rocks were split... When the [Roman] centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, ‘Truly this was the Son of God!’”* Matthew 27:50-54.



**Casting Lots for Jesus’ Tunic** – *“When the soldiers had crucified Jesus, they took his garments and made four parts, one for each soldier; also, his tunic. But the tunic was without seam, woven from top to bottom; so, they said to one another, ‘Let us not tear it, but casts lots for it to see whose it shall be.’ This was to fulfil the Scripture, ‘They parted my garments among them, and for my clothing they cast lots.’”* John 19:23-24 (quoting Psalms 22:18).



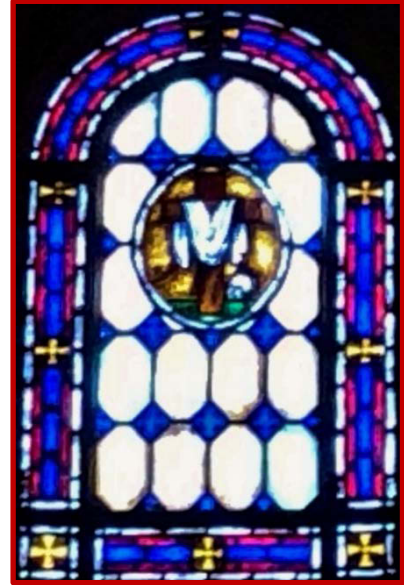
**Torches and Weapons Used to Arrest Jesus** – *“So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons.”* John 18:3.



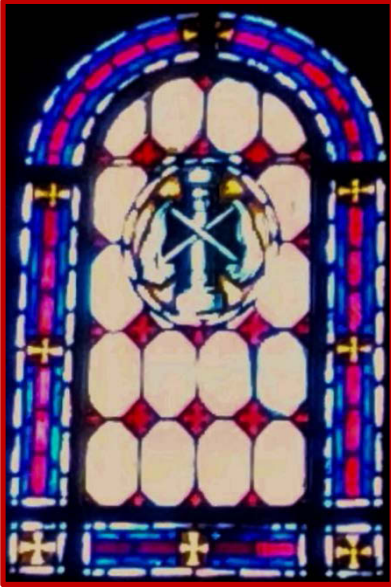
**INRI – Titulus Crucis** – The four letters are a *titulus*, the Latin term for the word “label.” They are the Latin initials for phrase Pontius Pilate had written when he ordered Jesus to be crucified: “Iesvs Nazarenvs, Rex Ivdæorvm,” which in English translates as “Jesus of Nazareth, the King of the Jews.” Latin uses the letter “I” instead of the English “J,” and the letter “V” for the English “U.” “Pilate also had an inscription written and put on the cross. It read, ‘Jesus the Nazorean, the King of the Jews.’ \*\*\* [T]he chief priests of the Jews said to Pilate, ‘Do not write ‘The King of the Jews,’ but that he said, ‘I am the king of the Jews.’ Pilate answered, ‘What I have written, I have written.’” John 19:19-23



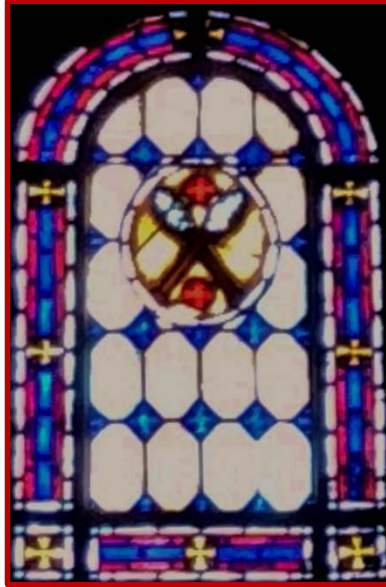
**Sprig of Hyssop, Sponge and Bowl of Vinegar** – “After this Jesus, knowing that all was now finished, said (to fulfil the Scripture), ‘I thirst.’ A bowl of vinegar stood there; so, they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, ‘It is finished;’ and he bowed his head and gave up his spirit.” John 19:28-30. The use of the hyssop to lift the sponge to Jesus suggests a connection with the original Passover when the Israelites used hyssop branches to smear lamb’s blood on their doorposts and lintels as a mark of divine protection (Exodus 12:21-23).



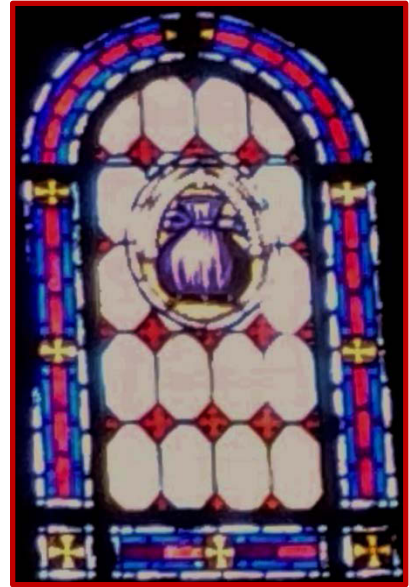
**The Empty Cross Draped with the Winding Burial Sheet** – This is considered a universal emblem of the Crucifixion. **Source:** Passion Symbols, Catholic Culture (<https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=35438>)



**The Pillar to which Jesus was bound and Whipped** – *“Then Pilate took Jesus and scourged him.”* John 19:1. *“But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.”* Isaiah 53:5

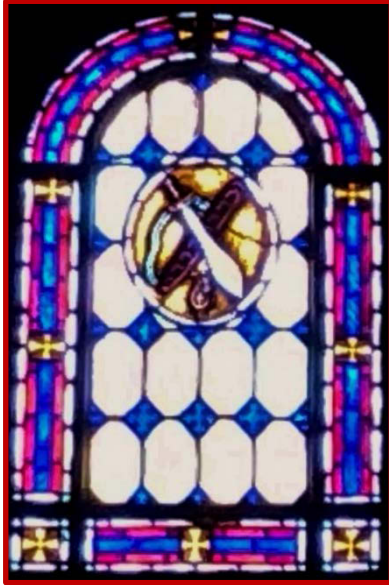


**Spears (Lances)** – *“But one of the soldiers pierced [Jesus’] side with a spear and at once there came out blood and water.”* John 19:34. *“Then he brought me back to the door of the temple; and behold, water was issuing from below the threshold of the temple toward the east (for the temple faced east); and the water was flowing down from below the right side of the threshold of the temple, south of the altar.”* Ezekiel 47:1.

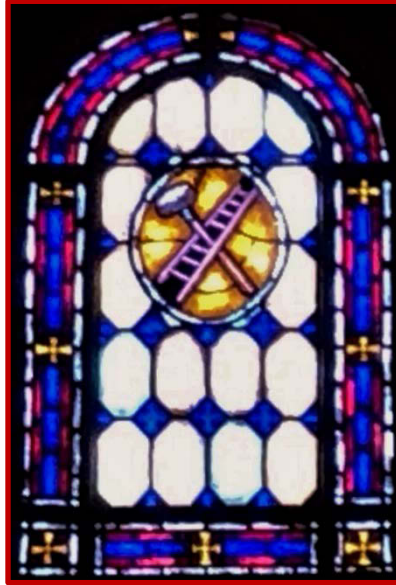


**Judas Iscariot’s Money Bag** – *“Then one of the Twelve, who was called Judas Iscariot, went to the chief priests and said, ‘What will you give me if I deliver him to you?’ And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him.”* Matthew 26:14-16. *“Jesus said to him, ‘What you are going to do, do quickly.’ Now no one at the table knew why he said this to him. Some thought that, because Judas had the money bag, Jesus was telling, ‘Buy what we need for the feast,’ or that he should give something to the poor.”* John 13:27-29. *“When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and elders saying, ‘I have sinned in betraying innocent blood.’ \*\*\* And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself.”* Matthew 27:3-5.

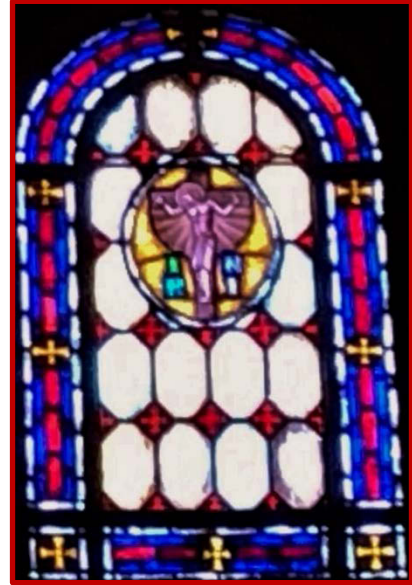




**Peter's Sword and the Ear of the High Priest's Servant –**  
*"Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, 'Put your sword into its sheath; shall I not drink the chalice which the Father has given me?'"* John 18:10-11.

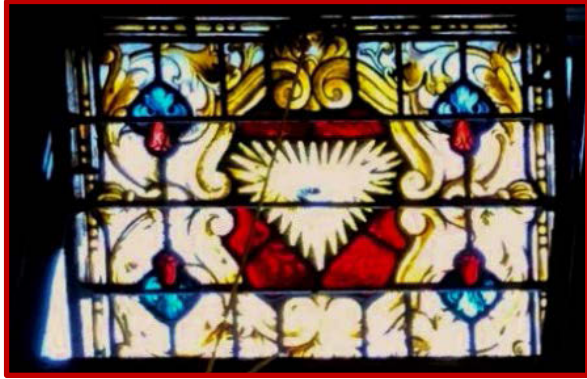


**Nail Used to Crucify Jesus and the Ladder Used to Take Christ Down from the Cross –**  
*"Now there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council, a good and righteous man who had not consented to their purpose and deed, and he was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud and laid him in a rock-hewn tomb, where no one had ever been laid."* Luke: 23:50.



**Crucifix Superimposed Over a Shell with the letters INRI –**  
The shell has been an emblem of baptism since the 12<sup>th</sup> century once pouring water became an accepted mode for baptizing and shells were used to pour the water. It is also the emblem for St. Augustine, who had a vision of a child (believed to be Christ) who told him that he could sooner empty the ocean with a shell than understand the Trinity.  
**Source:** *Shell*, Catholic Dictionary (<https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=36454>)

**Sources:** *Arma Christi*, Wikipedia ([https://en.wikipedia.org/wiki/Arma\\_Christi](https://en.wikipedia.org/wiki/Arma_Christi)), *Complete Glossary of Catholic Symbols*, WikiReligions (<https://wikireligions.com/catholic-symbols/>)



The Holy Trinity



The Ten Commandments.

### 5.4.3. Sacristies



The lunette over the door to the east sacristy is the Lamb of God. The lunette over the door to the west sacristy is a pelican feeding here chicks.

The lamb has become the ultimate symbol of Christ. In the Book of Genesis God asked Abraham to sacrifice his own son, and on the way to the altar Abraham said to Isaac, "God will provide himself the lamb for a burnt offering" (Genesis 22:8). Abraham ended up sacrificing a ram. This passage introduced the notion of the lamb provided by God as the perfect sacrificial offering. The life-saving significance of the sacrificial lamb was underlined when God instructed the Israelites to sacrifice a lamb at the first Passover so that the Angel of Death would pass over their homes when he struck the first-born throughout Egypt, and to repeat that sacrifice as a yearly tradition (Exodus 12:1-28). The prophet Isaiah declared that God's suffering servant would be, "oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth" (Isaiah 53:7). All these incidents and references were to prepare the Israelites to recognize the coming of the true Lamb when John the Baptist

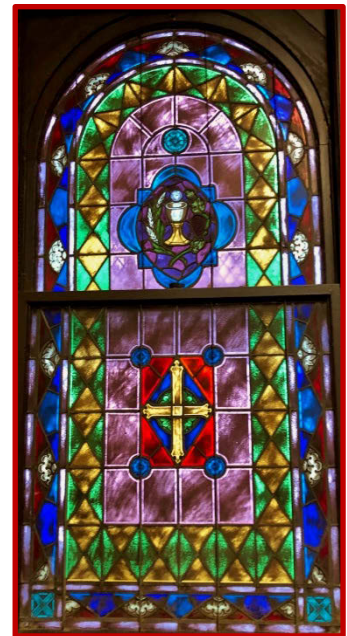
proclaimed, upon first seeing Jesus, “Behold, the Lamb of God, who takes away the sin of the world!” (John 1:29)

Likewise, the mother pelican represents Jesus and the chicks represent those who believe in Him. The chicks dwell in the safety of the nest; believers dwell in the safety of the Church. The mother is the head of the nest; Jesus is the head of the Church (Ephesians 1:22). The mother has an intense concern for her chicks and it goes against her nature to allow any of them to perish. When food is in short supply, the pelican pierces its breast with its sharp, pointed beak and blood flows from the pelican’s breast. The mother’s blood is drink for her chicks. The mother gives her life that her chicks might live. The mother’s blood saves the lives of the chicks. Similarly, Jesus has a great love for us and wants none of us to perish. Like the mother pelican, the side of Jesus was pierced by a sharp, pointed lance (John 19:34a) and blood flowed from His side (John 19:34b). Like the mother pelican, Jesus laid down his life that we might live (John 15:13). His blood is “true drink” (John 6:55b). and salvation and eternal life (John 6:54) for those who receive it. Because of these striking similarities, the mother pelican and her chicks have come to represent Jesus in the Eucharist, as well as his redemptive and salvific love for all people.

**Source:** Philip Kosloski, How the lamb became a powerful Christian symbol, *Aleteia* (September 16, 2017) (<https://aleteia.org/2017/09/16/how-the-lamb-became-a-powerful-christian-symbol/>); Father Michael Van Sloun, *Why the pelican with chicks is a symbol of the Eucharist*, *The Catholic Spirit* (January 23, 2019) (<https://thecatholicspirit.com/faith/focus-on-faith/faith-fundamentals/why-the-pelican-with-chicks-is-a-symbol-of-the-eucharist/>).

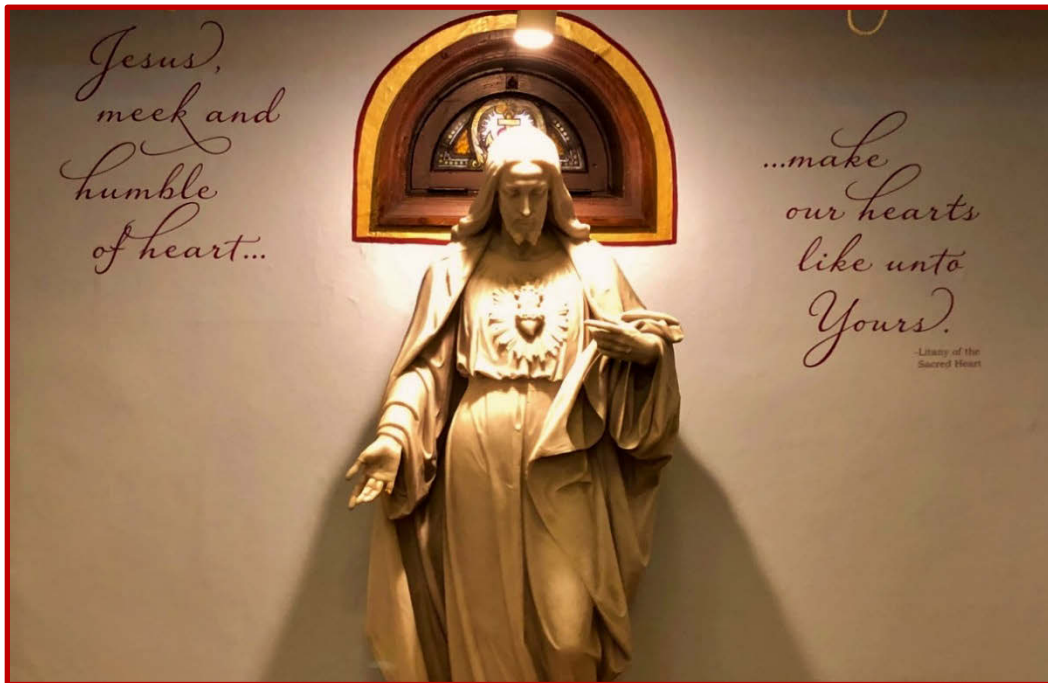


East sacristy window with the Lamb of God (left) and west sacristy window with the chalice and consecrated host (right).



## 5.5. Other Shrines

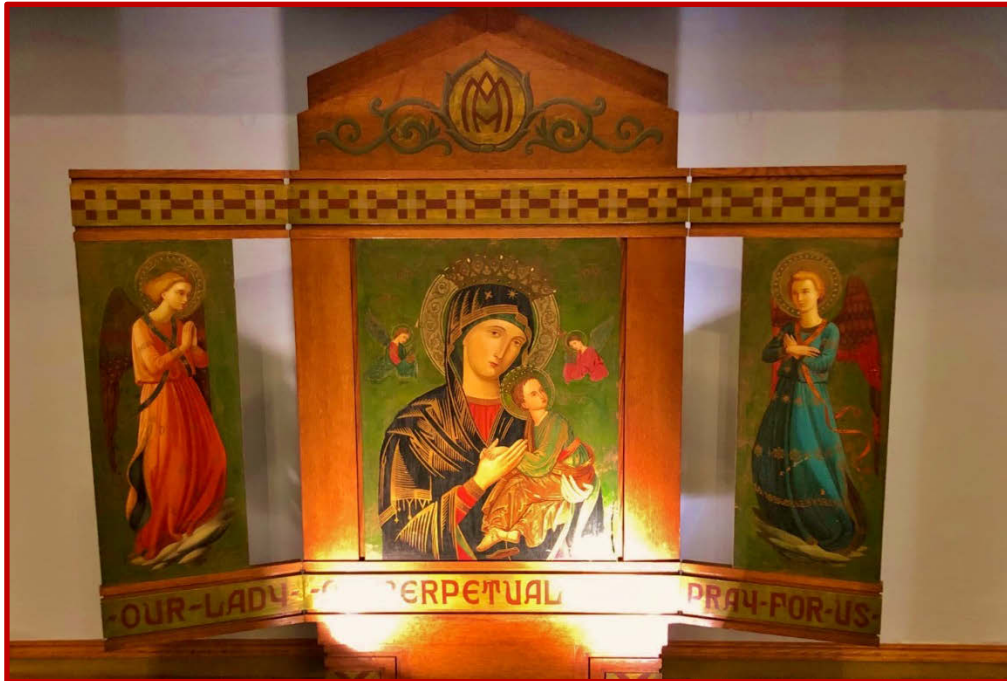
### 5.5.1. Sacred Heart of Jesus



The Most Sacred Heart of Jesus is one of the most widely practiced and well-known Catholic devotions, wherein the heart of Jesus Christ is viewed as a symbol of God's infinite and profound love for mankind. The Sacred Heart is often depicted as a flaming heart radiating divine light, pierced by the lance, encircled by the crown of thorns, surmounted by a cross, and bleeding. Sometimes, the image is shown shining within the breast of Christ with his wounded hands pointing at the heart. The wounds and crown of thorns allude to the manner of Christ's passion and death, while the flames represent his burning love for humanity. The revival of religious life and the zealous activity of Bernard of Clairvaux and Francis of Assisi in the twelfth and thirteenth centuries, together with the stories of the Holy Land brought back by the Crusaders, gave a rise to devotion to the Passion of Jesus Christ and particularly to honoring the Sacred Wounds. Devotion to the Sacred Heart developed out of the devotion to the Holy Wounds, in particular to the Sacred Wound in the side of Jesus. The Solemnity of the Most Sacred Heart of Jesus is celebrated the third Friday after Pentecost.

Source: Sacred Heart ([https://en.wikipedia.org/wiki/Sacred\\_Heart](https://en.wikipedia.org/wiki/Sacred_Heart))

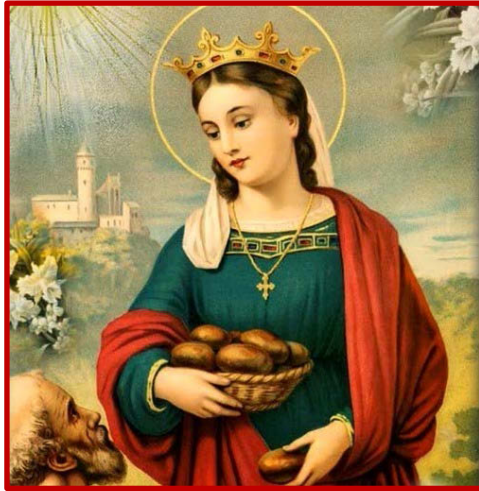
### 5.5.2. Our Lady of Perpetual Help



Our Mother of Perpetual Succor (in Latin *Nostra Mater de Perpetuo Succursu*) and colloquially known as Our Lady of Perpetual Help is a Roman Catholic title of the Blessed Virgin Mary associated with a fifteenth-century Byzantine icon and a reputed Marian apparition. In the icon, Mary wears a dress of dark red, the color of the Empress in Byzantine iconography. She is looking towards the faithful while pointing at the Child Jesus, who is depicted with a fallen sandal. On the left side of Mary is Saint Michael the Archangel carrying the lance and sponge of the crucifixion of Jesus. On the right side is Saint Gabriel the Archangel carrying a cross and nails. The image had been enshrined in the Church of San Matteo in Via Merulana in Rome since 27 March 1499, and is today permanently enshrined in the Church of Saint Alphonsus of Liguori in Rome, where the novena to Our Mother of Perpetual Help is prayed weekly. Pope Pius IX granted a pontifical decree of canonical coronation along with its official formalized title *Nostra Mater de Perpetuo Succursu* on 5 May 1866. The Congregation of the Most Holy Redeemer (the Redemptorists) serve as custodians of the icon. Due to promotion by the Redemptorist priests, the image has gained popularity among Roman and Eastern Catholics. Novena prayers are held before its feast day on 27 June every year.

**Source:** Our Lady of Perpetual Help, Wikipedia ([https://en.wikipedia.org/wiki/Our\\_Lady\\_of\\_Perpetual\\_Help](https://en.wikipedia.org/wiki/Our_Lady_of_Perpetual_Help)).

## 6. Biography of St. Elizabeth of Hungary



St. Elizabeth's feast day is celebrated on November 17 and she is the patron saint of bakers; beggars; brides; charities; death of children; homeless people; hospitals; Sisters of Mercy; widows.

St. Elizabeth of Hungary, also known as St. Elizabeth of Thuringia, was born in Hungary on July 7, 1207 to the Hungarian King Andrew II and Gertrude of Merania. She passed away at the age of 24, on November 17, 1231 in Marburg, Hesse.

As soon as her life began, she had responsibilities from being a royal pressed upon her. While Elizabeth was very young, her father arranged for her to be married to Ludwig IV of Thuringia, a German nobleman. Because of this plan, Elizabeth was sent away at the age of four for education at the court of the Landgrave of Thuringia.

Elizabeth's mother, Gertrude, was murdered in 1213, when Elizabeth was just six-years-old. According to history, the murder was carried out by Hungarian noblemen due to the conflict between Germans and the Hungarian nobles. From this point on, Elizabeth's perspective on life and death dramatically changed and she sought peace with prayer.

Happiness was returned to her young life in 1221 when she was formally married to Ludwig, whom she deeply loved. Together the couple had three beautiful children, two of whom became members of nobility and the third entering the religious life, becoming abbess of a German convent.

Elizabeth continued to live a life full of prayer and a service to the poor. Ludwig, who was now one of the rulers of Thuringia, supported all of Elizabeth's religious endeavors even though she was a part of the royal court. She began to lead an

austerely simple life, practiced penance, and devoted herself to works of charity. She used her royal position to advance her mission for charity.

In 1223, Franciscan friars arrived in Thuringia and taught 16-year-old Elizabeth all about Francis of Assisi's ideals. She then forth decided to live her life mirroring his. She wore simple clothing and set aside time every day to take bread to hundreds of poor people in her land. Ludwig and Elizabeth were politically powerful and lived with a remarkable generosity toward the poor.

In 1226, when disease and floods struck Thuringia, Elizabeth took to caring for the victims. It is said she even gave away the royal's clothing and goods to the afflicted people. Elizabeth had a hospital built and provided for almost a thousand poor people daily.

Elizabeth's life was full of love and faith. However, tragedy struck when Ludwig passed away from illness in 1227. It is said upon hearing the news, she said, "He is dead. He is dead. It is to me as if the whole world died today." His remains were entombed at the Abbey of Reinhardsbrunn.

Elizabeth vowed to never remarry and to live a life similar to a nun, despite pressure from relatives. Her vows included celibacy and an agreement of complete obedience to her confessor and spiritual director, Master Conrad of Marburg. His treatment of Elizabeth was very strict and often harsh. He held her to a standard that many saw as impossible to meet. He provided physical beatings and sent away her children. However, she continued to keep her vow, even offering to cut off her own nose, so she would be too ugly for any man to want.

In 1228, Elizabeth joined the Third Order of St. Francis. Elizabeth, having received her dowry, founded a hospital in honor of St. Francis, where she personally attended to the ill. She ministered to the sick and provided support to the poor. Elizabeth's life was consumed deeply by her devotion to God and her charitable labor.

One of her greatest known miracles occurred when she was still alive, the miracle of roses. It is said that during one of her many trips delivering bread to the poor in secret, Ludwig met with her and asked her questions to erase everyone's suspicions that she was stealing treasures from the castle. He asked her to reveal the contents under her cloak, and as she did a vision of white and red roses was seen. To Ludwig, this meant God's protection was evident. In other versions, it was her brother-in-law who found her. Elizabeth's story is one of the first of many that associates Christian saints with roses.

Another living miracle involved a leper lying the bed she shared with her husband. Her mother-in-law discovered Elizabeth had placed a leper in the bed, and feeling

enraged, she informed Ludwig. Annoyed with the situation, Ludwig removed the bedclothes and instantly the "Almighty God opened the eyes of his soul, and instead of a leper he saw the figure of Christ crucified stretched upon the bed."

After her death, miraculous healings began to occur at her graveside near her hospital. Examinations were held for those who had been healed from 1232 to 1235. The investigations, along with testimony from Elizabeth's handmaidens and companions and the immense popularity surrounding her, provided enough reason for her canonization.

Pope Gregory IX canonized her on May 27, 1235.

Elizabeth's body was laid in a gold shrine in the Elisabeth Church in Marburg. Although the shrine can still be seen today, her body is no longer there. One of her own descendants scattered her remains at the time of the Reformation.

St. Elizabeth is often depicted with a basket of bread to show her devotion for the poor and hungry. She is also painted in honor of the "Miracle of Roses" and "Crucifix in the Bed."

St. Elizabeth has been praised by Pope Benedict XVI as a "model for those in authority."

**Source:** *St. Elizabeth of Hungary*, Catholic On-Line [https://www.catholic.org/saints/saint.php?saint\\_id=45](https://www.catholic.org/saints/saint.php?saint_id=45))



## 7. Support

We hope you enjoyed this tour guide to the art and history of St. Elizabeth of Hungary Catholic Church. If you would like to support the repair and maintenance of this beautiful and historic church, please consider contributing to our Church Repair and Maintenance Fund by scanning the QR code below or clicking on the link:

<https://giving.ncsservices.org/App/Giving/stcasimir>

