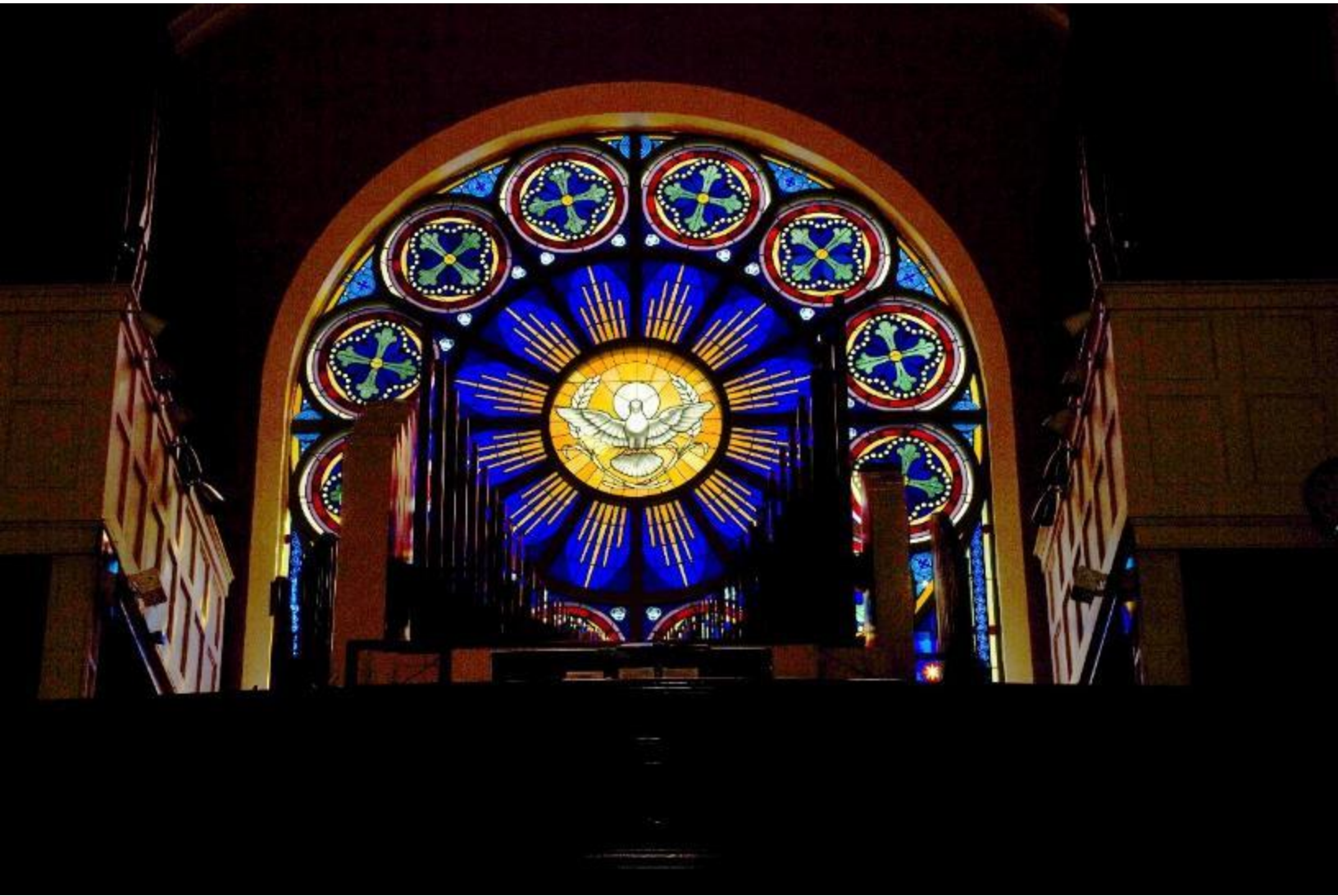


SACRED HEART CHURCH STAINED GLASS WINDOWS



Memorial, Dedications, and History

2018

Special thanks to those that originally compiled this information for the first edition. The original dedication from that publication is below.

Sacred Heart of Jesus Catholic Church wishes to thank
the following people for compiling and maintaining this binder:

Patricia Jeffcott Owens

Beau-John Owens

L. Amanda Owens

Lauri Owens

Gay Voss

2nd Edition by Mary Hovater, Sacred Heart Church Archivist

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Pages from the original flyer on opportunities to help save the windows with memorials and sponsorships

Memorial Opportunities

If you would like to consider sponsoring a window in honor of a loved one, for a special occasion, or in remembrance of a family member, there are a number of windows available on a first come, first served basis. The windows which are available are displayed below. All donors who choose one of these naming opportunities will have their commemoration placed either on the window itself or on a plaque. The amount listed does not necessarily reflect the actual cost of the window. There is a limit of one window per family

The Four Evangelists



The Four Doctors of the Western Church



The Cost Of Sponsorship Of Each The Evangelists and Doctors Of The Western Church Windows Is \$25,000.
Commemoration to be on the glass.

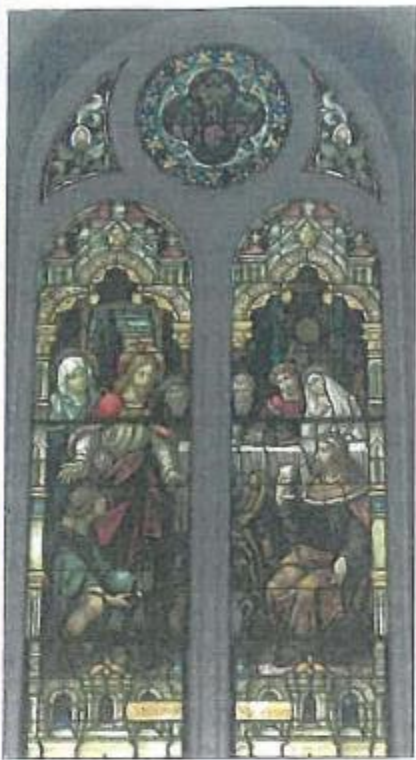
Windows Depicting Christ's Life Events



The Cost Of Sponsorship Of Each Of These Event Windows Is \$25,000.

Commemoration to be on a plaque.

Windows Depicting Christ's Life Events



The Cost Of Sponsorship Of Each Of These Event Windows Is \$25,000.

Commemoration to be on a plaque.



The Cost Of Sponsorship Of Each Of The Three Rose Windows Is \$125,000.

Commemoration to be on the glass.



The Cost Of Sponsorship Of Each Of These Over - The - Door Windows Is \$15,000.
Commemoration to be on a plaque.



There are seven Clerestory Windows located over the altar. The cost of a sponsorship of each of these windows is \$25,000.
Commemoration to be on a plaque



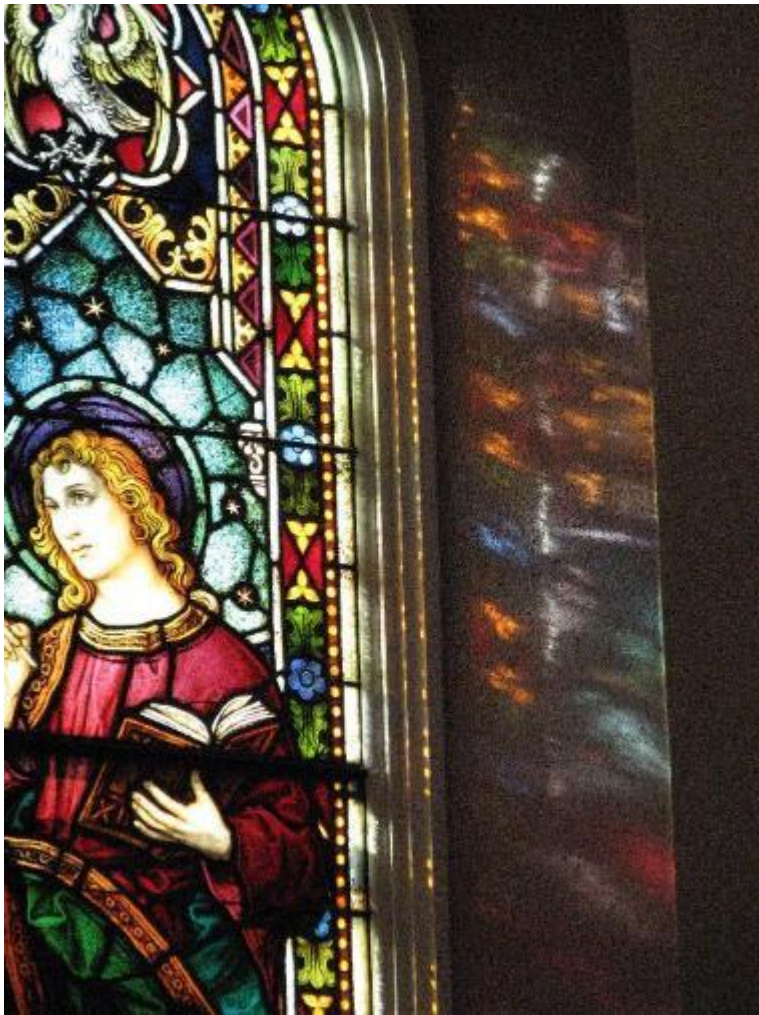
There are 32 of these types of unique windows located throughout the church.

Sponsorship of the windows is between \$6,000 and \$10,000.

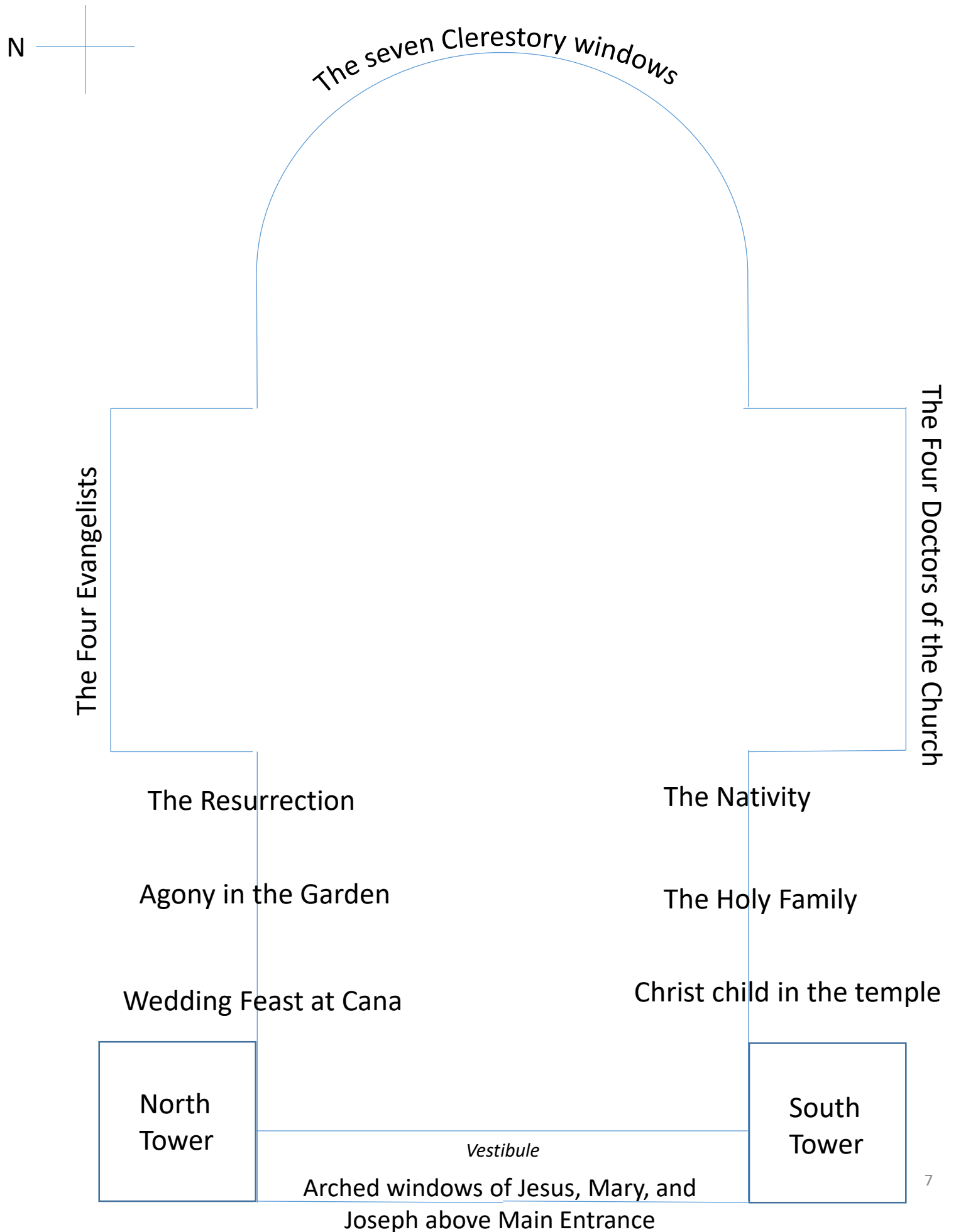
Commemoration to be on a plaque



To Reserve a window, please contact Curt Thomas (256-736-5404) beginning on Tuesday October 5, 2010.



Map of the Major Windows



Vestibule Doors Windows *Sponsors:* Charles and Mary Ann Boike

Location: Main entrance to the church,
inner doors

Dedications:

Center Doors – In Honor of the Sacred Heart
of Jesus

Left Doors - In honor of our children

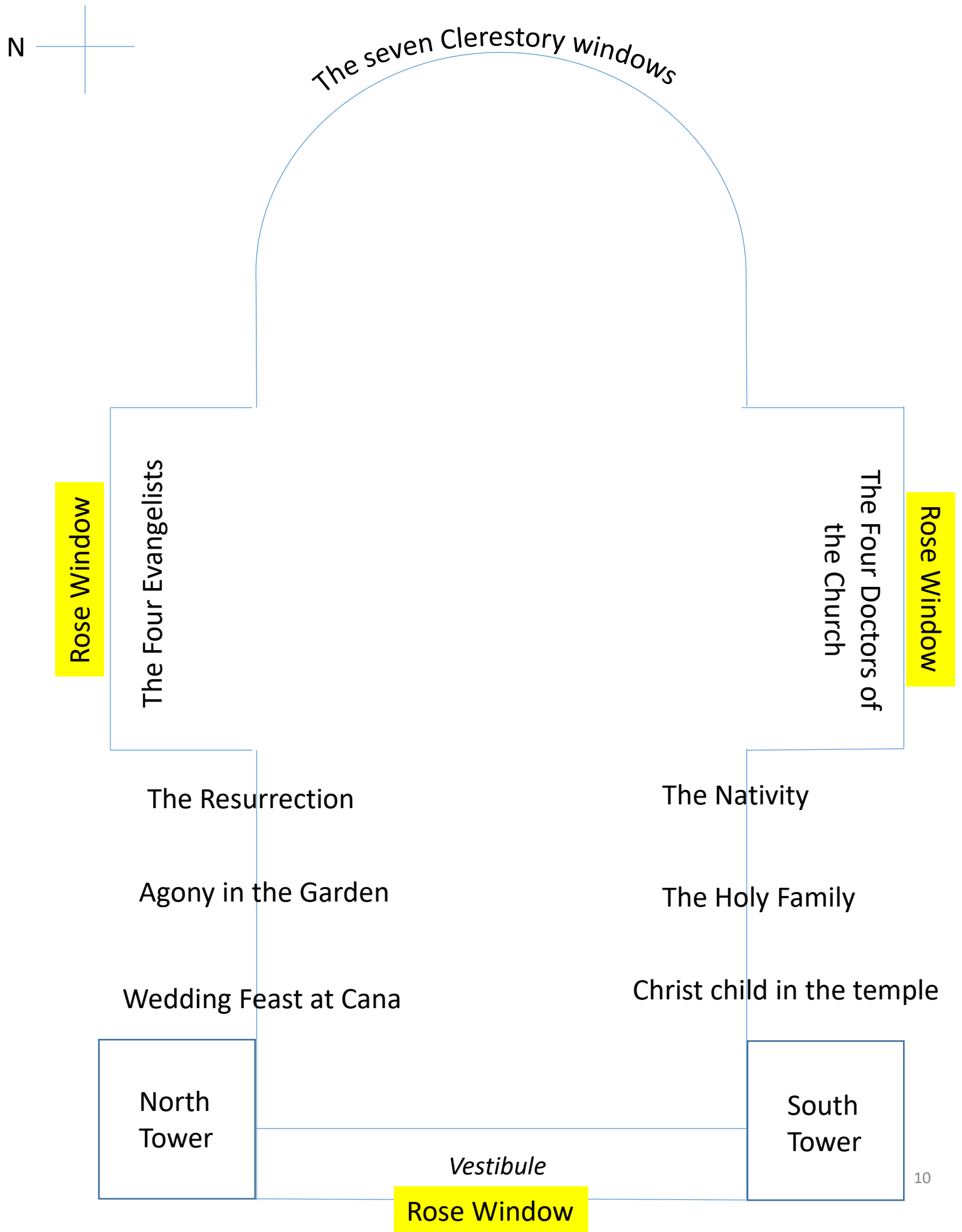
Joseph Boike, Wilhelmina Boike Miller,
Rita Boike Dinkel

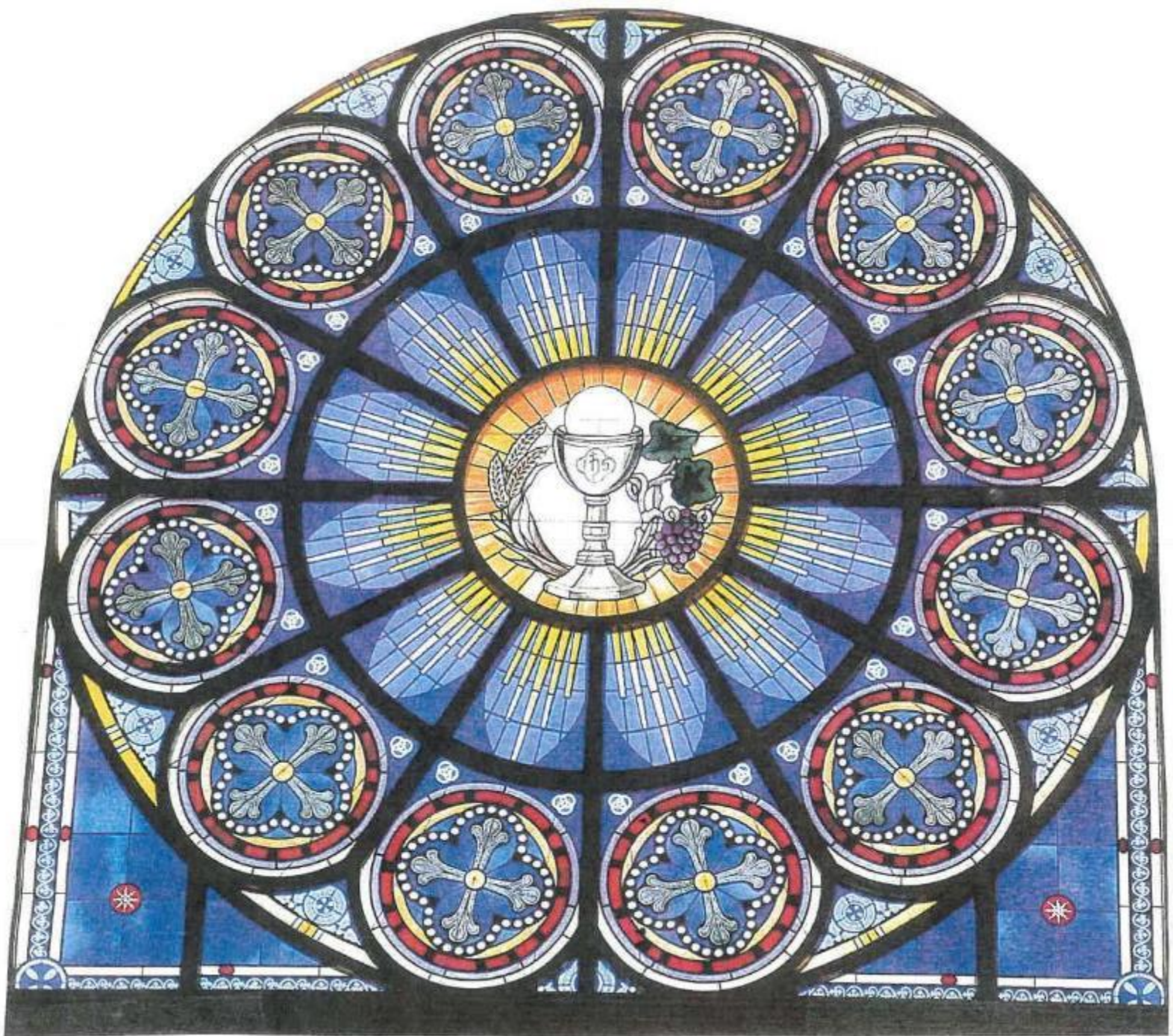
Right Doors – In honor of our grandchildren

Gregory Boike, David Miller, Emily Miller,
Jonathan Dinkel

Reserved for photo

Map of the Major Windows



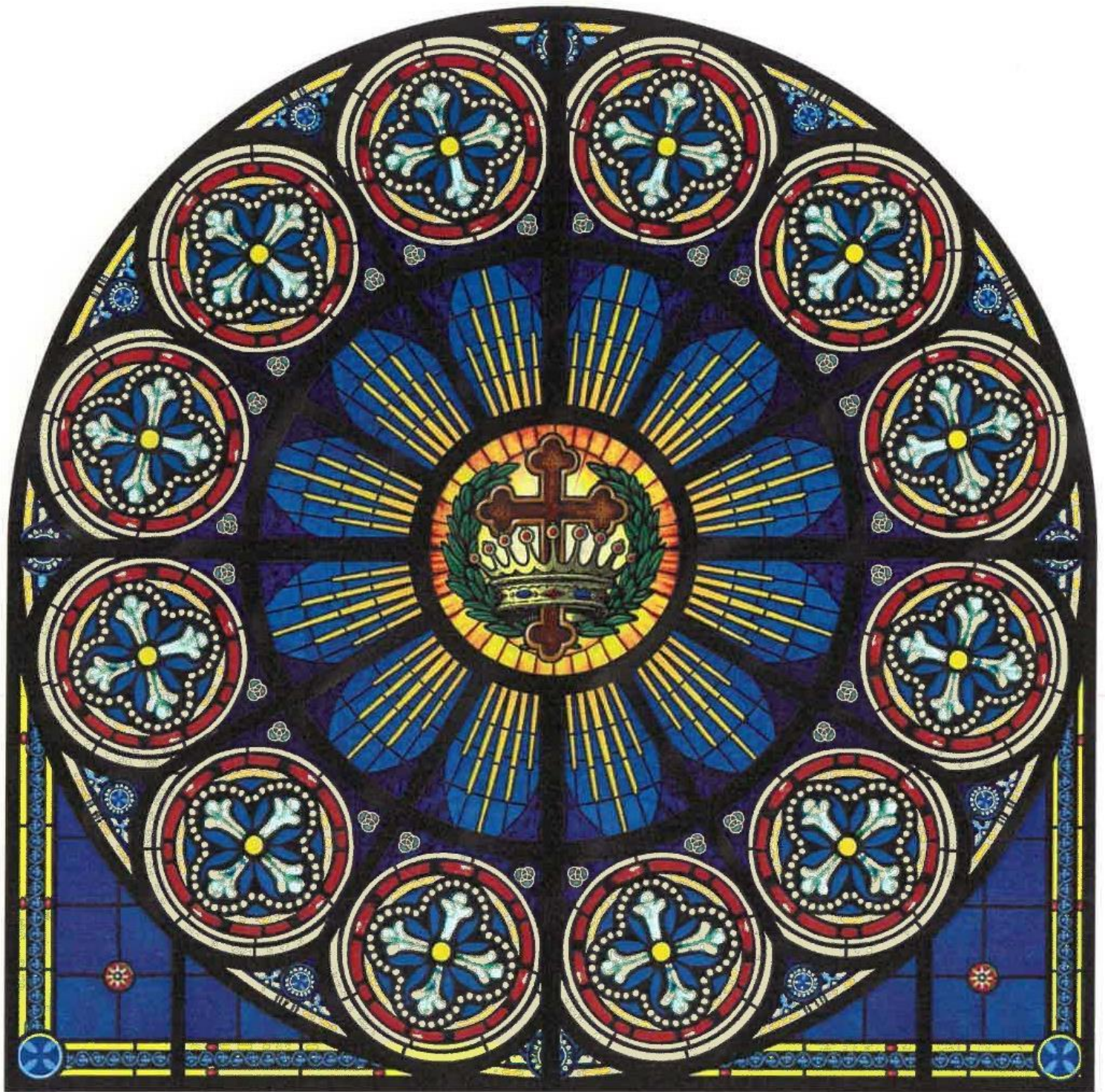


Eucharistic Chalice

Sponsors: Parish Family of Sacred Heart
of Jesus Church

Location: Upper north wall

Dedication: (No dedication)

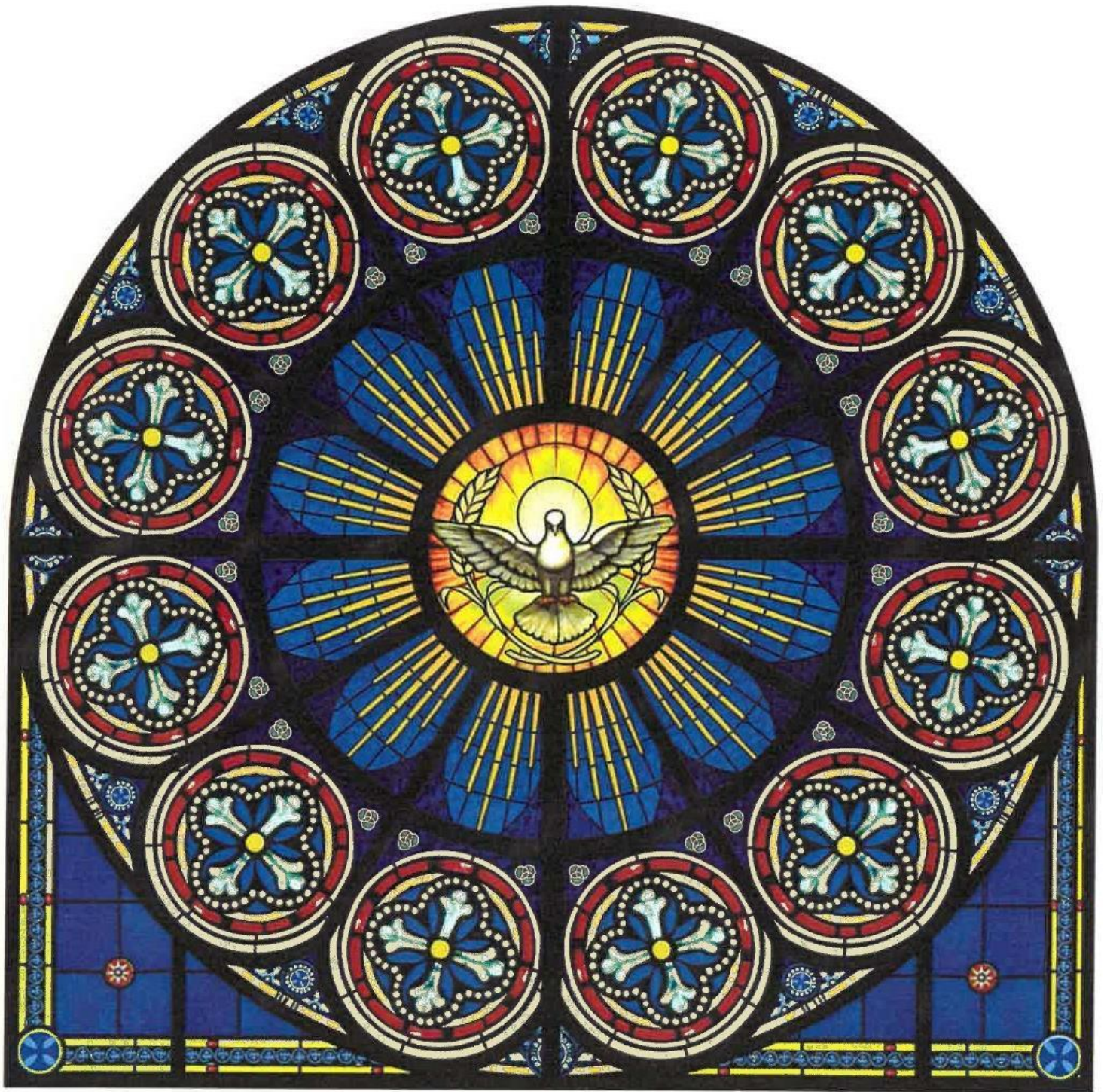


Christ the King

Sponsor: Parish Family of Sacred Heart
of Jesus Church

Location: Upper south wall

Dedication: (No dedication)



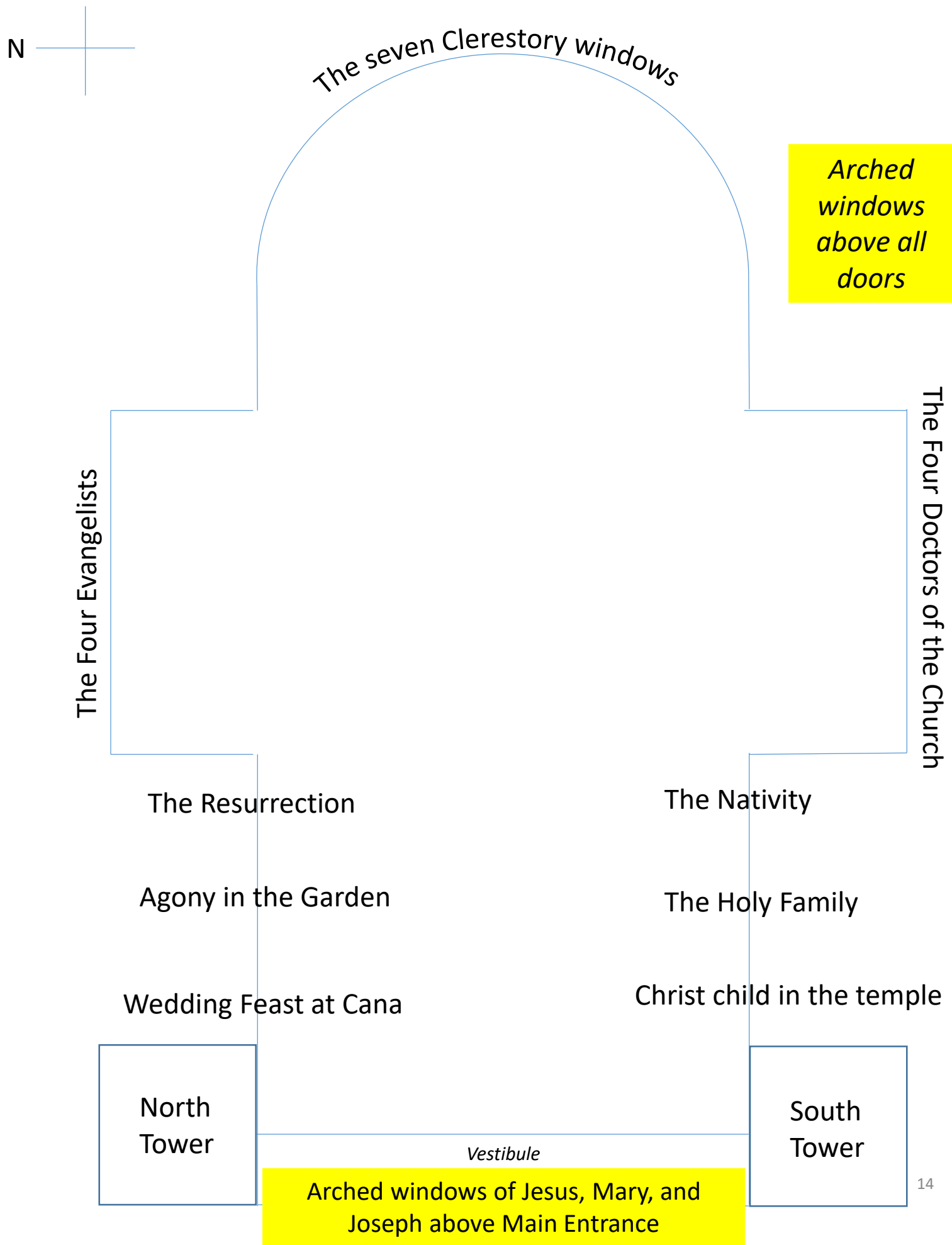
The Holy Spirit

Sponsor: Parish Family of Sacred Heart
of Jesus Church

Location: Above choir loft

Dedication: (No dedication)

Map of the Major Windows



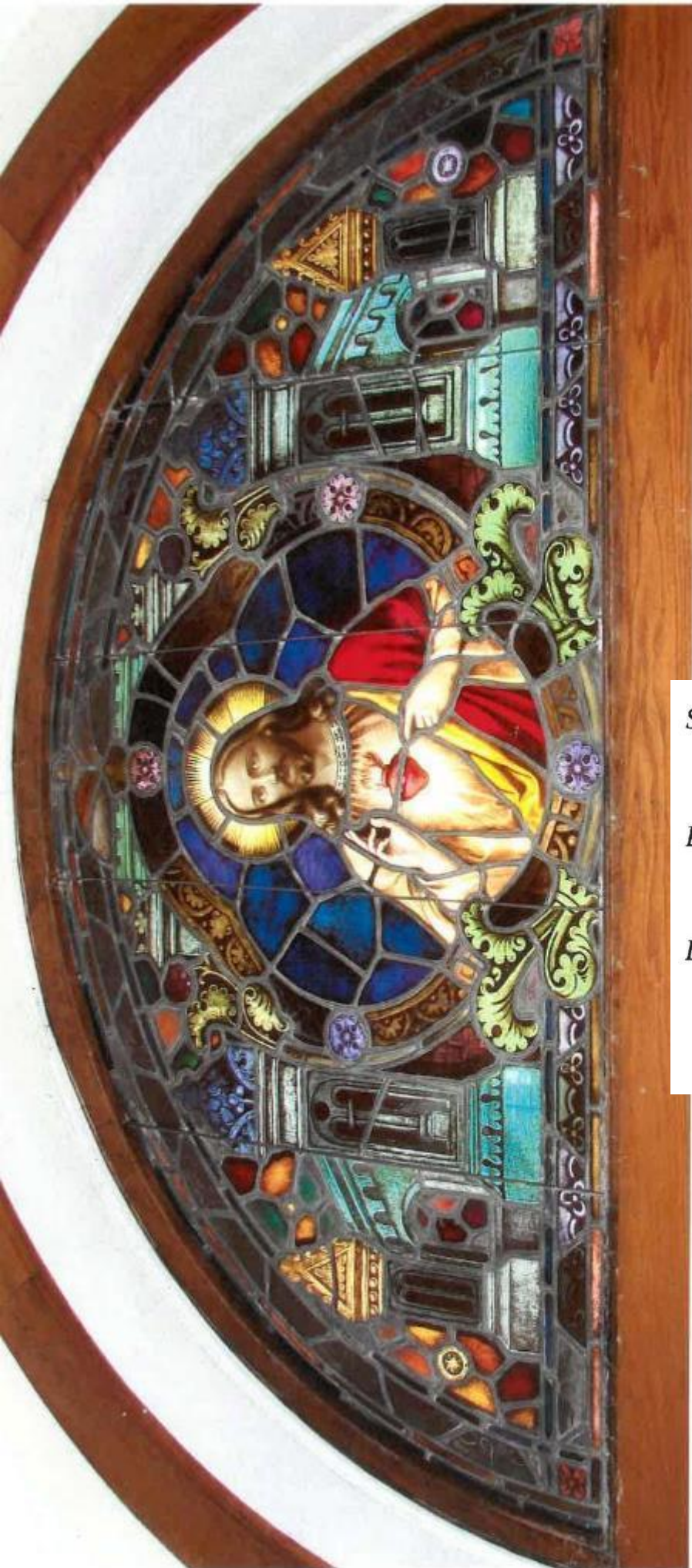


St. Joseph

Sponsors: Bedards and Gassers

Location: Front door south; Window #22

Dedication: In memory of Al and Margaret
Gasser from their children Larry, Ray,
Gene, Nancy, Mary Margaret, and Sara

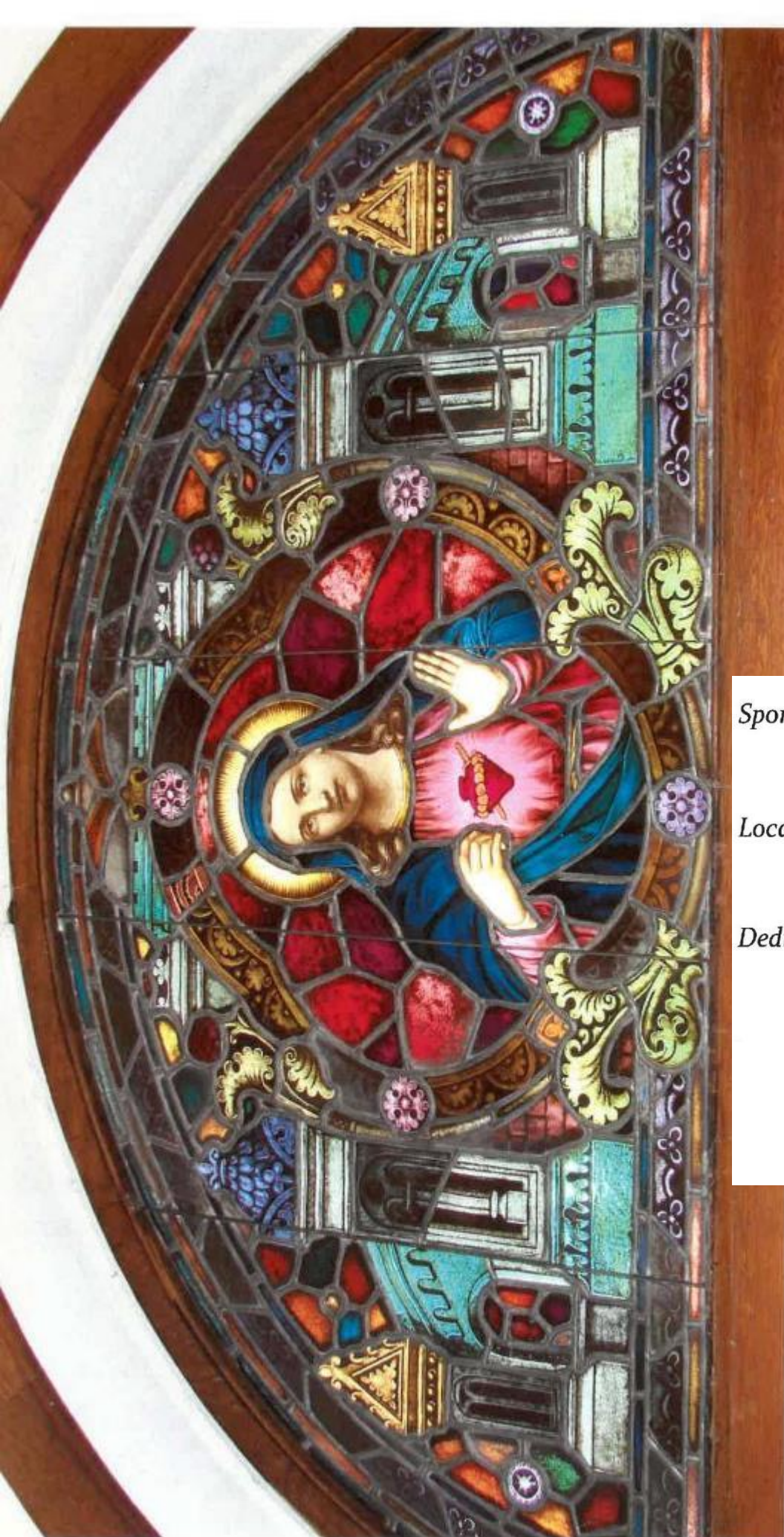


Sacred Heart of Jesus

Sponsors: Jane and Jim Young

Location: Front door center; Window #23

Dedication: Jim and Jane Young in memory of
Martin and Gertrude Young, Wilburn
and Charlotte Osborne



Immaculate Conception

Sponsors: McDowells and Walls

Location: Front door north; Window #24

Dedication: Mickey and Peggy Collier

McDowell; Michele, Martin,
Mary Margaret, and Michael; Bill and
Leona Collier Wall; Phyllis, Ann, Patricia
Stacey, Frances, and Christine



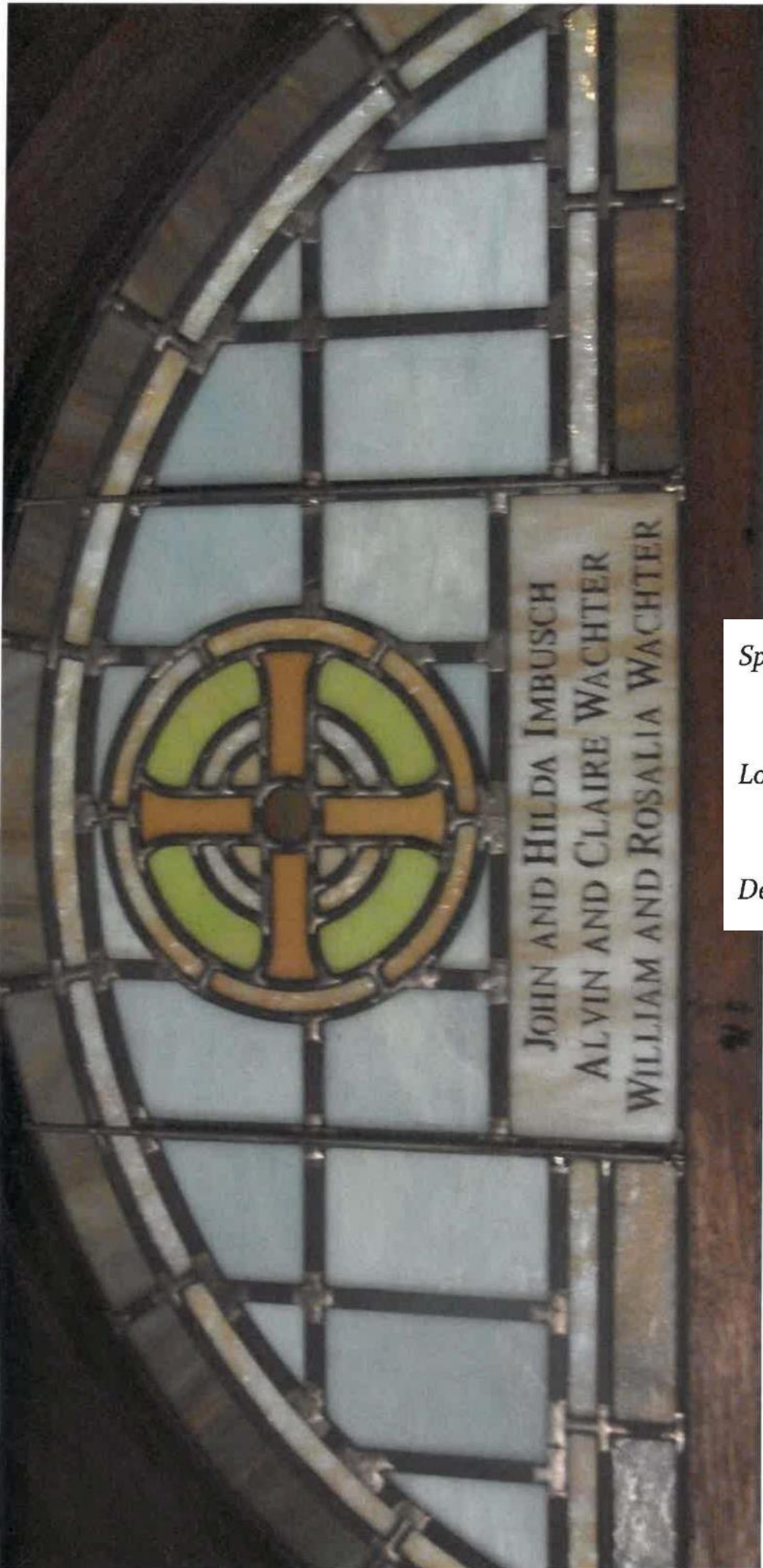
Window #36

Sponsor: Claire Walker

Location: South entry, outside door

Dedication: In memory of Laren A. Walker

Window #33



Sponsors: Bob and Billie Purol

Location: Behind main altar on northeast side

Dedication: Bob and Billie Purol



Window #67

Sponsor: Father Patrick Egan, O.S.B.

Location: Entrance to Priest's sacristy

Dedication: In loving memory of

Mr. and Mrs. Edward P. Egan, Jr.



Window #68

Sponsor: Rita Thomas

Location: Altar servers' altar, sacristy entrance

Dedication: Curt and Ruth;
The Thomas Family

Window #69

Sponsor: Frank Klun

Location: North side door to main church

Dedication: In memory of The Klun Family



Window #70

Sponsor: Frank Klun

Location: Southside door to main church

Dedication: In memory of
The Caporelli Family



Window #71

Sponsor: Frank Klun

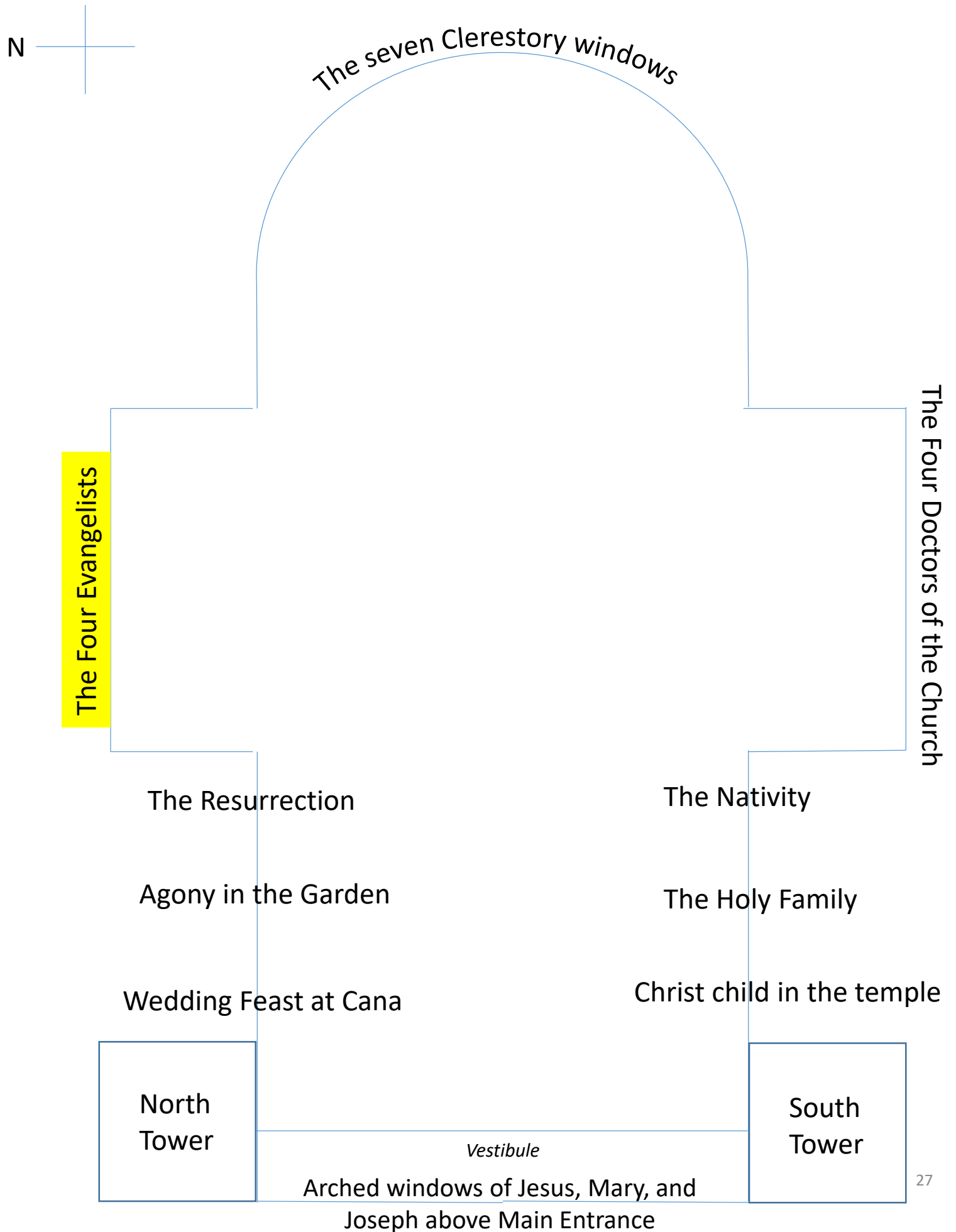
Location: South vestibule door to
Priest's sacristy

Dedication: The Klun Family; Frank, Marie,
and Frank



Window #72

Map of the Major Windows



St. John

St. John is the first saint in the row of windows depicting the Four Evangelists on the north side of the church. He is known as John the Apostle, John the Evangelist, John the Divine and John of Patmos.

All four Gospels offer facts about John, including these facts: He was one of the first five apostles called by Christ; he was the son of Zebedee and Salome, and the brother of St. James the Greater, who was also one of the original apostles; the two brothers were fishermen; he was a partner in a fishing business that hired servants; he also had a house in Jerusalem; he was a friend of the high priest; and he began his faith journey as a follower of John the Baptist, who told him to follow Jesus.

Scholars believe that through his mother, who may have been a sister to the Virgin Mary, John was a first cousin to Jesus. They have concluded that John and Jesus probably knew each other from childhood.

In addition to the Gospel, John also wrote the three Epistles of John and the Book of Revelations, which makes him second only to St. Paul, the 13th apostle, in volume of writing.

Unlike the other three Gospels, which are called the synoptic gospels, John brings the reader immediately into Jesus' adult life and ministry. Scholars believe the other gospels were written for specific audiences, but that the Gospel according to John was written for all the different religions and nationalities of the ancient world.

Our window shows the gospel writer in the act of writing. Above his head is an eagle. That symbol comes from the Book of Revelations. In a vision, John saw the eagle and the three other creatures shown above the other gospel writers circling Jesus and singing, "Holy, holy, holy."

The four creatures mentioned in Revelations stood for the four mysteries of Christ's life: incarnation, redemption, resurrection and ascension. The eagle symbolized Christ's ascension into heaven because it was believed that eagles could fly above the highest clouds.

The Book of Acts and other books of the New Testament record John's many efforts in establishing the early church, along with the other church founders.

John was the only one of the original apostles who did not die a martyr's death. Roman Catholic tradition says John was beaten, poisoned and thrown into a vat of boiling oil by Emperor Dometian. He stepped out of the vat of boiling oil unharmed and was ordered to the Greek island of Patmos, where he wrote the Book of Revelations.

John spent the remaining years of his life at Ephesus, now in modern day Turkey, and is buried in a small town nearby.





St. John

Sponsors: Howard and Judy Williamson

Location: North side of church; Window #21

Dedication: In Thanksgiving for God's

Blessings—Howard and Judy Williamson

St. Matthew

Little is known about St. Matthew, except that he was the son of Alpheus, and he was likely born in Galilee. He worked as a tax collector, which was a hated profession during the time of Christ.

According to the Gospel, Matthew was working at a collection booth in Capernaum when Christ came to him and asked, "Follow me." With this simple call, Matthew became a disciple of Christ.

From Matthew we know of the many doings of Christ and the message Christ spread of salvation for all people who come to God through Him. The Gospel account of Matthew tells the same story as that found in the other three Gospels, so scholars are certain of its authenticity. His book is the first of the four Gospels in the New Testament.

Many years following the death of Christ, around 41 and 50 AD, Matthew wrote his gospel account. He wrote the book in Aramaic in the hope that his account would convince his fellow people that Jesus was the Messiah and that His kingdom had been fulfilled in a spiritual way. It was an important message at a time when almost everyone was expecting the return of a militant messiah brandishing a sword.

It is thought he departed for other lands to escape persecution sometime after 42 AD. According to various legends he fled to Parthia and Persia, or Ethiopia. Nothing is recorded of Matthew's passing. We do not know how he died, if his death was natural or if he was martyred.

Saint Matthew is often depicted with one of the four living creatures of Revelation 4:7, which reads, "The first living creature was like a lion, the second like a bull, the third living creature had a human face, and the fourth living creature was like a flying eagle."

Matthew was a tax collector and is therefore the patron saint of bankers. The Church established St. Matthew's feast day as September 21.

St. Matthew Prayer

O Glorious St. Matthew, in your Gospel you portray Jesus as the longed-for Messiah who fulfilled the Prophets of the Old Covenant and as the new Lawgiver who founded a Church of the New Covenant.

Obtain for us the grace to see Jesus living in his Church and to follow his teachings in our lives on earth so that we may live forever with him in heaven.





St. Matthew

Sponsors: Joan Florence and Leonard Collier

Location: North side of church; Window #20

Dedication: Jesus Mercy Mary Help—Lonnie
and Frances R. Collier

Saint Luke

Saint Luke is the third saint of the Gospel writers pictured on the north side of the church. He and Saint Mark are the two Evangelists, who were not among the original 12 apostles called by Jesus. Luke was also the author of The Acts of the Apostles, which recounted the early days of the church as it began to spread from its roots in Palestine.

Most of what we know about Luke is in Acts 16:8-9, where the narrator changes from "they" to "we," signaling that Luke had joined Paul in his missionary journeys in Troas and Macedonia.

Early church historians said Luke lived in Antioch in Syria. In Colossians 4:14, Paul refers to Luke as the "beloved physician." Some modern scholars believe he may have been a slave. They argue that a wealthy family may have trained Luke in medicine so that they would have had a family physician.

Biblical scholars think that Luke was a Gentile, making him the only one of the four Gospel writers who was not a Jew. That is believed to be the distinction Paul was making in Colossians 4:11, when he wrote of those "of the circumcision," excluding Luke. Scholars believe that since Luke was a Gentile he brought a special regard for the poor and oppressed and non-Jews. His Gospel is the only one which tells the story of the Good Samaritan and of the Samaritan leper who is the only one of the 10 lepers who returned to thank Jesus for His miracle of healing.

That Luke wrote in Greek is another indication that he wrote his Gospel for a Gentile or non-Jewish audience. In all, Luke records six miracles and 10 parables, which are not in the other Gospels. His Gospel also contains the Scriptural parts of the Hail Mary.

Luke followed Paul until Paul's martyrdom. In his last letter, Second Timothy, Paul wrote that Luke was the only one with him. Paul also mentioned Luke being with him during other imprisonments.

Luke died in Boeotia, in ancient Greece, at the age of 84. His symbol, as shown in Sacred Heart's stained glass window, is the ox, a sacrificial animal and thus, a symbol for redemption.

After a brief explanation that he was not present when the events he is writing about took place, Luke continued his Gospel with an account Jesus' birth story. The joyful story is told in a slightly different way in the Gospel according to Matthew.





St. Luke

Sponsors: SHC Hispanic Community and
Flavia Sanchez

Location: North side of church; Window #19

Dedication: Immaculate Heart of Mary Be
Our Refuge—The Hispanic Community

St. Mark

Much of what we know about St. Mark, the author of the Second Gospel, comes largely from the New Testament and early Christian traditions. Mark the Evangelist is believed to be the 'John Mark' referred to in the Acts of the Apostles, the history of the early Church found in the Canon of the New Testament.

He was the son of Mary of Jerusalem (Acts 12:12) whose home became a meeting place for the apostles. He is also the cousin of St. Barnabas (Colossians 4:10), a Levite and a Cypriot.

Mark joined St. Paul and St. Barnabas on their first missionary journey to Antioch in 44 A.D. When the group reached Cyprus, Christian tradition holds that Mark left them and returned to Jerusalem, possibly because he was missing his home (Acts 13:13). This incident may have caused Paul to question whether Mark could be a reliable missionary. This created a disagreement between Paul and Barnabas and led Paul to refuse Mark's accompaniment on their second journey to the churches of Cilicia and the rest of Asia Minor.

According to Christian tradition, Mark also held a close relationship with St. Peter, who referred to Mark as 'his son' in his letter addressed to a number of churches in Asia Minor (1 Peter 5:13). Clement of Alexandria, Irenaeus and Papias all indicate that Mark was an interpreter for Peter.

St. Mark lived for years in Alexandria, where he died as a martyr while being dragged through the streets.

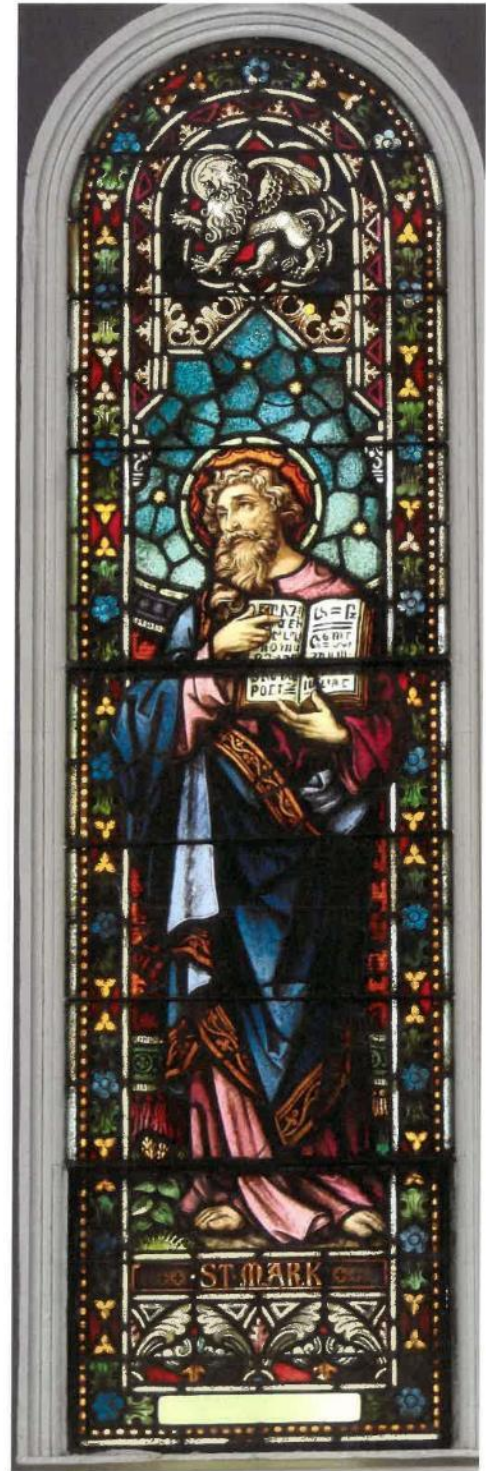
Mark's Gospel was probably written between 60 and 70 A.D., and was based upon the teachings of St. Peter. It is believed Mark provided both Luke and Matthew with basic sources for their Gospel's.

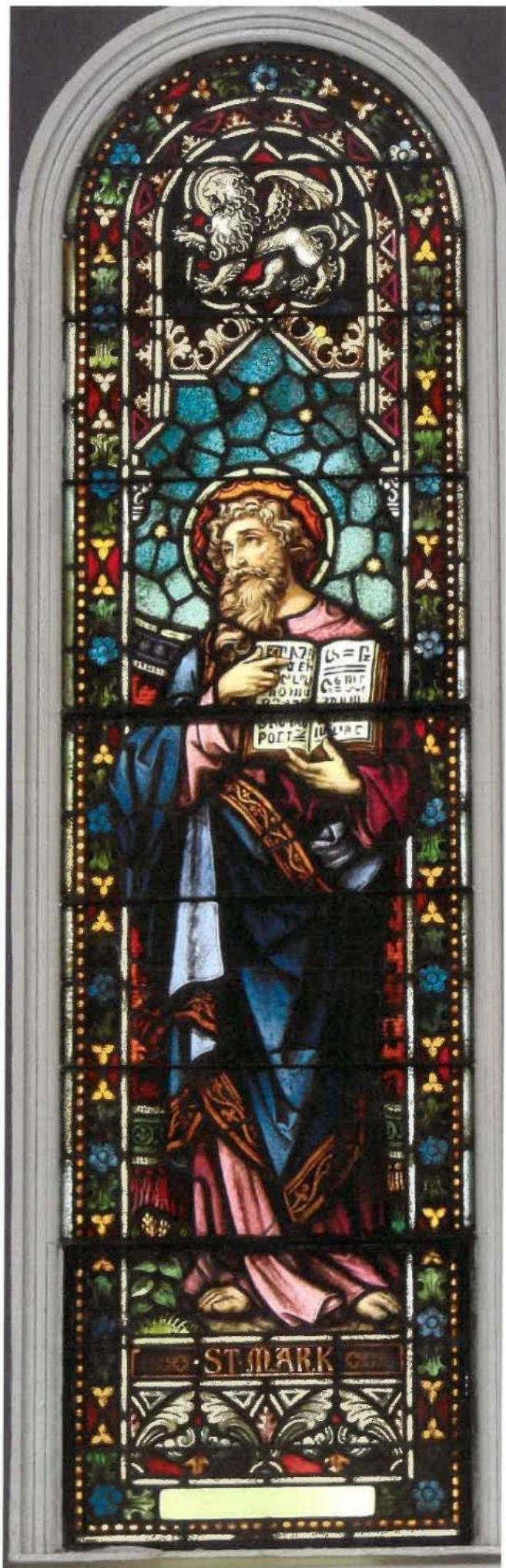
He was probably the first bishop of Alexandria, Egypt and the founder of the Church of Alexandria, although he is not mentioned in connection to the city by either Clement of Alexandria nor by Origen.

St. Mark's symbol is a winged lion. This is believed to be derived from his description of St. John the Baptist, as "a voice of one crying out in the desert" (Mark 1:3). The wings come from Ezekiel's vision of four winged creatures as the evangelists.

He is often depicted as writing or holding his Gospel. He is sometimes shown as a bishop on a throne or as a man helping Venetian sailors.

St. Mark is the patron saint of Venice. His feast day is celebrated on April 25.





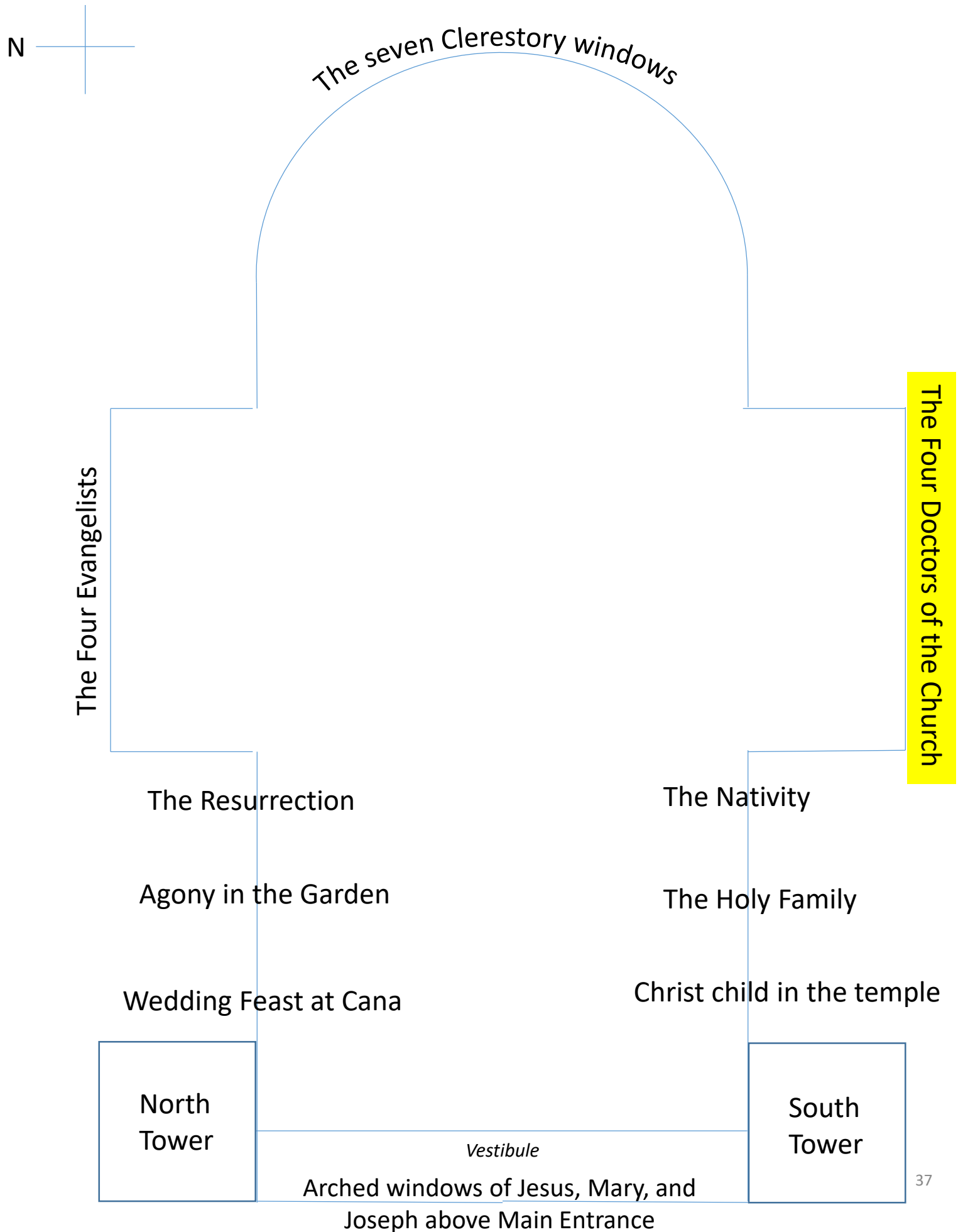
St. Mark

Sponsors: Marcus and Fran Clark

Location: North side of church; Window #18

Dedication: The Marcus Clark Family

Map of the Major Windows



Saint Ambrose

Saint Ambrose is first of four Doctors of the Church depicted in the stained glass windows on the south side of Sacred Heart's nave. Pope Boniface VIII named these four saints (the others are Augustine, Jerome and Gregory) Doctors of the Church in 1298 because they were such outstanding teachers and defenders of their faith.

Although these four are called the Latin doctors, they are not all of Italian descent. Ambrose was born to parents who belonged to the Roman nobility around 340 in Trier, Germany. His father was the prefect of Gallia, one of the four prefectures of Rome. Gallia encompassed modern France, Britain, Spain, and part of North Africa.

When his father died in 354, Ambrose's mother moved her family to Rome. Among Ambrose's teachers was his elder sister, Marcellina, who became a nun. But his education led to his following in the footsteps of his father.

In 372, he was named governor of Emilia and Liguria, with his headquarters in Milan. He was 31 years old and had never married. Two years later, the bishop of Milan died.

The church was threatened by unrest because the bishop believed in the Arian heresy, which denied the divinity of Christ. Supporters of both sides met in the cathedral and very nearly got into a riot.

As governor, Ambrose was responsible for public order, so he went to the cathedral to restore peace. His speech urging both sides to choose peaceful methods to resolve their differences had an unintended consequence: the two opposing groups began calling for Ambrose to be the new bishop. He was known as a devout Catholic, but he was acceptable to the Arians because he had shown charity to them in his speech. Still, Ambrose was not baptized (which was not unusual for lay people at the time) and did not have formal theological training.

The bishops in the region liked the nomination of Ambrose as bishop and appointed him to the position in Milan. His response was to flee. He appealed to the emperor to reverse the bishops' decision. The emperor replied that he agreed with Ambrose's selection.

Ambrose yielded to his destiny. Within a week, he was baptized, ordained as a priest and consecrated as a bishop. He gave away his wealth to the church and the poor, and he began studying scripture and theology.

His ministry as bishop was marked by his work against the Arian heresy, which was widespread and seriously threatened the church in its early years. He became known for always urging Catholics away from bloodshed in the struggle.





St. Ambrose

Sponsors: Kent and Mimi Weir

Location: South wall of church; Window #8

Dedication: Kent and Mimi Weir;

Kohl, Allie, and Shelby

St. Gregory

Saint Gregory is the next saint portrayed in the row of stained glass windows dedicated to the Doctors of the Church. He is also called Pope St. Gregory the First and St. Gregory the Great.

Born to a patrician family in Rome about 540, Gregory was the prefect of the city, an office similar to a modern mayor. After his father died, Gregory resigned his office and became a Benedictine monk. He gave his wealth to establish six new monasteries in Sicily and a seventh monastery, St. Andrew's, in his home in Rome. He was 35 years old. A few years later, in 579, Pope Pelagius II urged an unwilling Gregory to leave the monastery and become his ambassador to Constantinople.

Gregory served in Constantinople for six years, sparring publicly with the Eastern Church patriarch. After six years, he welcomed the return to his former monastic life. But it lasted only five years. Pelagius II died in 590. The clergy and people unanimously chose Gregory as the unwilling new pope.

Even though he tried to escape the office of bishop of Rome, once he became pope, Gregory took charge of the church and the city-state at a critical time. The Lombards were poised to invade Rome, floods were causing widespread famine and the plague was active. Gregory took control of the militia, repaired aqueducts and opened the granaries of the church to feed the people. Once these problems were solved, Gregory reorganized the church's estates and brought the monastic practice of using clerics in the papal office instead of lay people. Thanks to these measures and Gregory's own self-discipline and expectation of discipline from church officials, the church emerged from a troubled time with great political and social power.

The window depicting Gregory at Sacred Heart features his *Dialogues* in the circle above his head. One of the works that make up the *Dialogues* is a life of St. Benedict, in which Gregory sought to spread the Benedictine rule. Others were written about Job and the qualities needed for a pastor. Although there is little record of Gregory's formal education, the *Dialogues* reflect his study of St. Augustine of Hippo.

Gregorian chant is attributed to Gregory also. Although there is some scholarly dispute on his authorship of the chant, he did make changes to the order of the liturgy that are still used today. The saint is usually shown with a dove by his head and our window is no exception. Peter the Deacon witnessed the bird placing its beak on Gregory's lips when the pope was dictating his homilies to Peter.





St. Gregory

Sponsor: Mary Clark

Location: South wall of church; Window #10

Dedication: Patrick and Mary Clark

Saint Augustine

The second saint depicted in our row of stained glass windows devoted to the Doctors of the Church is the theological giant, Saint Augustine. He is best known as the saint who, in spite of a Christian education and the example of a holy mother, lived his early adult years in immorality and heresy.

Augustine (or *Augustin* as our window spells his name) was born 354 in a provincial Roman city in present day Algeria. His Roman father, Patricius, was a pagan; his mother, Monica, was a devout Christian. At the age of 11, Augustine was sent away to study in a classical Latin school. At 17, Augustine went to study rhetoric at Carthage, a major city in North Africa. In that pagan city, Augustine gave himself to worldly pleasure. Within a year, he entered into a liaison with a woman with whom he fathered a son. Perhaps because of the early influence of his mother, he named his son Adeodatus, which means gift of God.

During his wild years, Augustine also became a follower of Manicheism, a heresy that seriously threatened the Church in its early centuries. It emphasized asceticism, which appealed to people turning away from the lax morals of Roman society, but it denied the divinity of Christ, in spite of borrowing heavily from the writings of Saint Paul.

Augustine's studies and teaching career took him to Rome, Carthage and then to Milan, where he met the holy bishop St. Ambrose. In his *Confessions*, Augustine recounts the story of his conversion. As he was reading about the life of Saint Anthony of the Desert, he heard a child chant: "Take up and read." He read the first passage he happened upon, from a letter of St. Paul. This moment gave him the final motivation to become a Christian. After many years of searching for truth, Augustine was baptized at the age of 33. Remembering his years of confusion, Augustine reflected, "You have made us for Yourself, O God, and our hearts are restless until they rest in You."

Saint Ambrose baptized Augustine and his son. Augustine and Adeodatus returned to Hippo, where Augustine took his vows as a priest and gave away his possessions. After his mother, father and son had all died, he turned his family home into a monastic house. As a priest, he acquired a reputation for his sermons. More than 350 of them have been preserved.

Nine years after his baptism, Augustine was named Bishop of Hippo, despite his objections. As bishop, he defended the faith against Manicheism and other dangerous heresies. Armed with an excellent education and a formidable intellect, Augustine became one of the greatest scholars in the history of the Church.

In addition to *Confessions*, Augustine wrote *On the City of God*, which deals with the relationship between the church and the secular world, and the treatises *On Faith, Hope and Love* and *On Christian Doctrine*. Later scholars view Augustine's writing as an intellectual bridge between the ancient and medieval world. Augustine emphasize orthodoxy, with the church and its hierarchy

as the sole means of acquiring saving grace. When he died in 430, the Vandals were laying siege to Hippo. They destroyed all of the city except for Augustine's cathedral and library.





St. Augustine

Sponsor: Blanche Kohl

Location: South wall of church; Window #9

Dedication: Jack and Blanche Kohl;

Larue, Susan, and Mimi

Saint Jerome

Saint Jerome is the fourth saint depicted in the row of stained glass windows dedicated to the first four Doctors of the Church. He was born to well-to-do family around 347 in Stridon, which is in modern-day Slovenia. He began his education at home, but went to Rome when he was 12 to continue his schooling. Unlike the other doctors of the church from the same period, Saints Ambrose and Augustine, Jerome was baptized around 366 by Pope Liberius.

After his baptism, Jerome spent the next 20 years traveling and studying and pursuing the monastic life. He began by going north to Trier in Gaul, where Ambrose was born. He then went back home to Stridon. From there he began a pilgrimage to Jerusalem, but had an extended stay in Antioch, where he dealt with inner conflict and illness. He detoured again for two years as a hermit at Chalcis in Syria.

When the controversy of the Arian heresy (which claimed that Jesus was human but not divine) found its way to Jerome's hermitage, he left for Antioch to escape the turmoil. There the bishop persuaded him to accept ordination, on the condition that Jerome would not have to abandon his monastic pursuits and would not be required to conduct normal priestly duties. Jerome spent these years in study, learning Greek and Hebrew, as well as the major theological writings of his time. He may have even examined an original copy of the Gospel according to Matthew there.

Jerome left Syria for Constantinople in 379 for three years and more theological study. In 382, he returned to Rome as secretary to Pope Damasus. Scholars consider the next three years Jerome spent in Rome the most influential of his life. He revised the Latin version of the Gospels on the basis of the best Greek manuscripts available and he led a group of Roman widows and virgins in ascetic, monastic life.

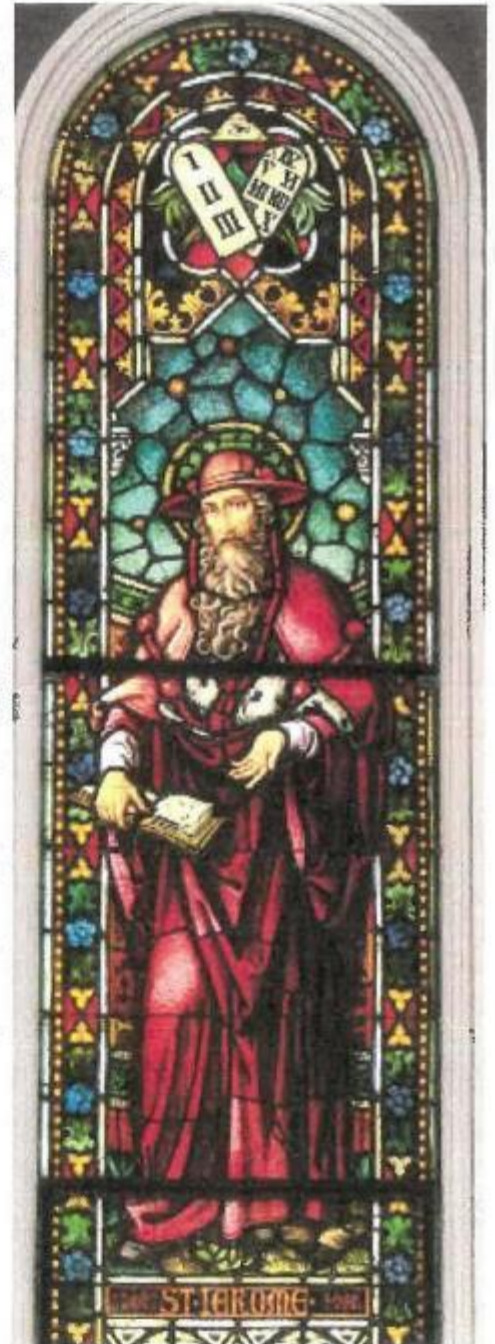
By the time Pope Damasus died in 384, Jerome had established a reputation as a harsh critic of lax Roman clergy and monastics. His pitiless criticism stung so much that the objects of his scorn retaliated by criticizing his translations and revisions of the Gospels. That is how Jerome earned his reputation for being bad tempered.

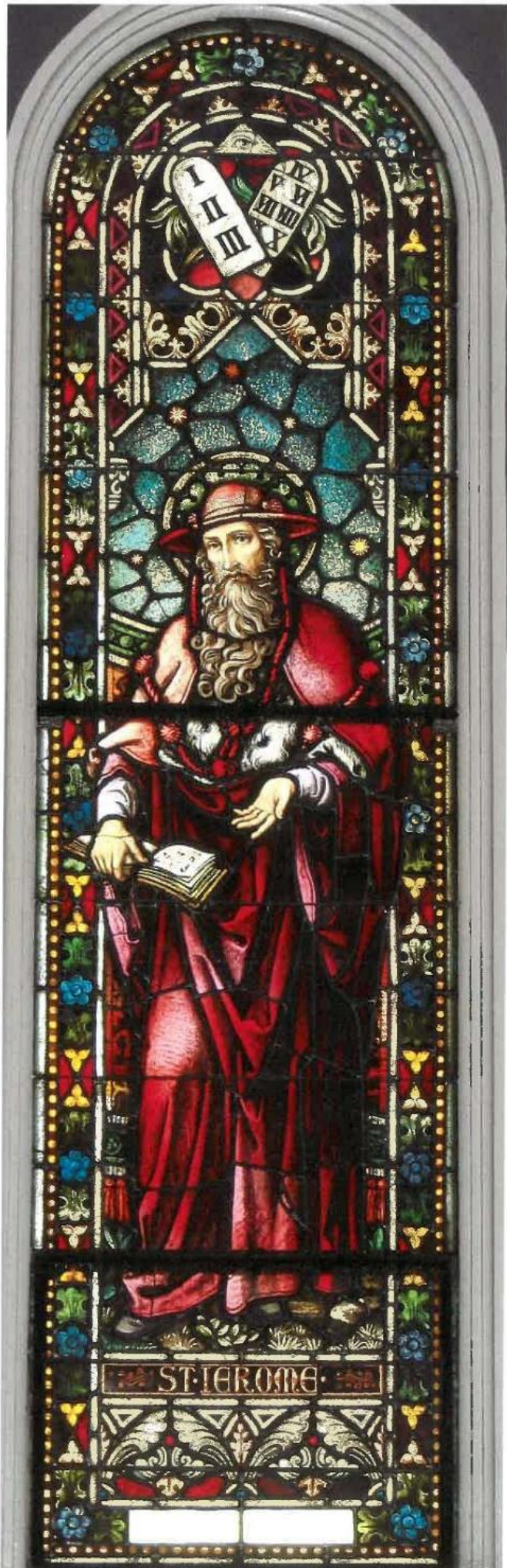
In 384, Jerome left again for the Holy Land, accompanied by the women monastics. After a brief time in Alexandria, Egypt, Jerome settled in Bethlehem and lived there until he died in 419 or 420. He cemented his reputation for ill humor in correspondence with St. Augustine and other contemporary theologians.

When he was not castigating others, Jerome translated the Old Testament into Latin and wrote learned commentaries on the Gospels and Old Testament books. His lasting influence was the Vulgate Bible, which was used by the church for more than a thousand years.

Sacred Heart's window shows Saint Jerome in the red robe of a cardinal. Unlike the other original doctors of the church, he was not a pope. The stone tablets above Jerome depict the Ten Commandments. He also holds the Bible in one hand and gestures to it with his other. The eye above the stone tablets represents the eye of God.

Although St. Jerome's work had a profound and lasting effect on the church, his window at Sacred Heart needs major repairs to continue illuminating the rich history of our church and the church universal.





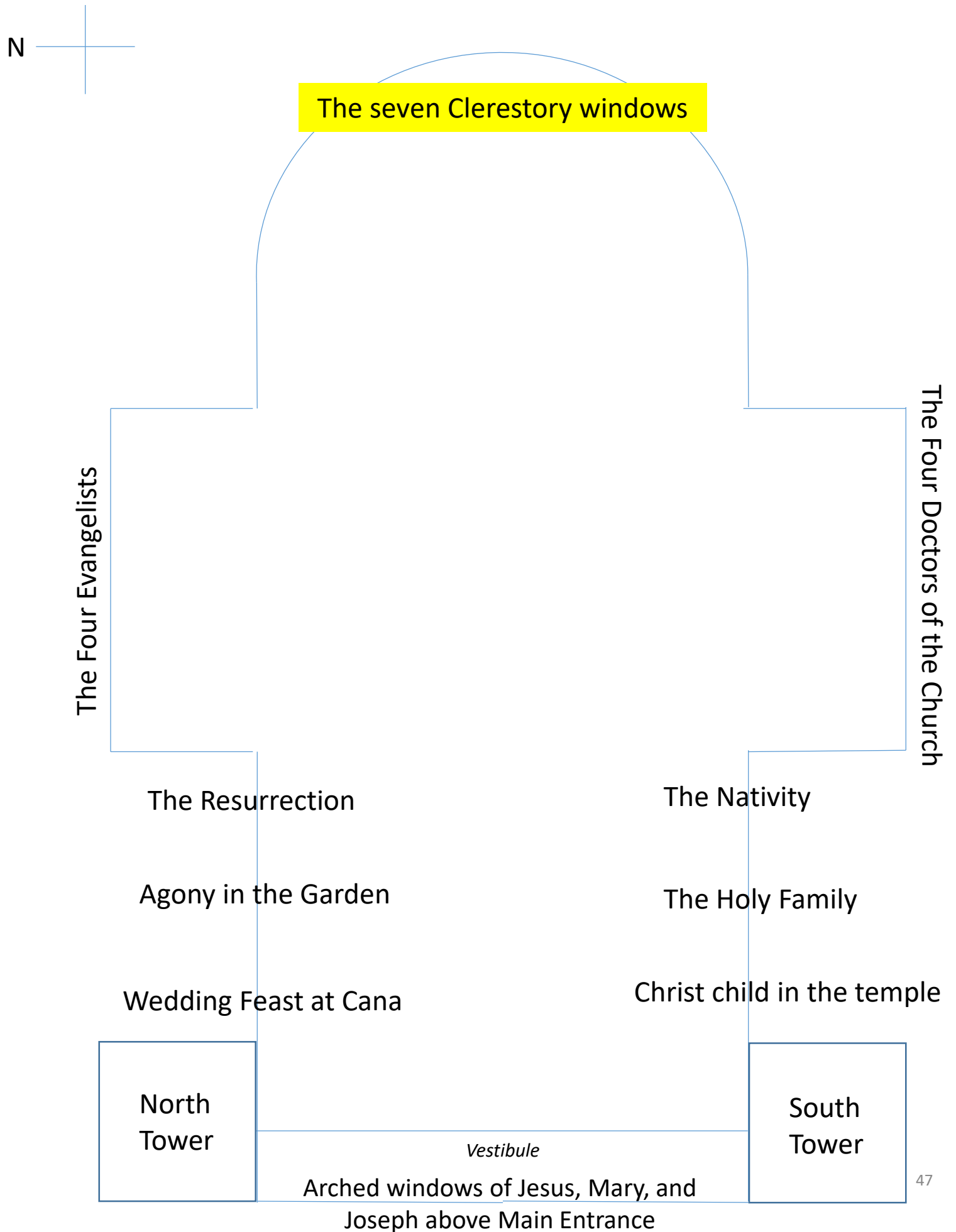
St. Jerome

Sponsors: John and Deborah Songer

Location: South wall of church; Window #11

Dedication: Dr. and Mrs. John Songer
and Family

Map of the Major Windows



Saint Thomas Aquinas

If there is a theme to the saints depicted in the windows above the sanctuary, it is that all but one are Benedictines, bearing witness to the faithful ministry of the monks and sisters of St. Bernard Abbey and Sacred Heart Monastery for 120 years. Here is the exception: St. Thomas Aquinas, second to the right from the Sacred Heart window. Although Thomas was a member of the Order of Preachers or Dominicans, he had an important tie to the Order of St. Benedict. He received his earliest education at the Monastery of Monte Cassino, which was founded by St. Benedict.



Old timers at Sacred Heart grew up hearing that the inclusion of Thomas Aquinas in the windows above the sanctuary was a mistake. They heard that St. Gregory, who is among the four doctors of the church shown in the south sidewall, should have the spot Thomas Aquinas occupies and Thomas Aquinas should be where Gregory is now. There are valid arguments to swap the windows or to leave them where they are.

Gregory is a Benedictine saint, and also a pope. He and Saints Ambrose, Augustine and Jerome were the first four men to be declared doctors of the church. They all lived in the early centuries of the church. Thomas Aquinas, on the other hand, lived from 1225 to 1274, almost 1,000 years after the early doctors. Thomas Aquinas is also a doctor of the church, but more than that he is considered one of the greatest Christian theologians.

Perhaps there is a more mundane reason for Thomas Aquinas' inclusion with the Benedictines. As Father Ignatius Meyer, O.S.B., was making decisions during the construction of Sacred Heart from 1913-1916, the company that designed our windows may not have had any other designs of Benedictine saints available.

Whatever the reason for Thomas Aquinas' inclusion in our windows, the most important thing to remember about him is his theological writing. The pinnacle of his achievement is *Summa theologiae*, which he claimed was merely intended to instruct beginners in Catholic theology. In all his masterful works, Thomas was able to combine rational science and abstract faith. If you want to read it, *Summa theologiae* is still in print.

In addition to his great theological writings, Thomas Aquinas also wrote "Pange Lingua" for the Feast of Corpus Christi.

The dove in the stained glass window is a symbol of the Holy Spirit. Unlike other saints, Thomas Aquinas is not associated with a particular miracle or historic event. When he is depicted in a painting, he is often shown with a dove, whereas St. Benedict, St. Bernard and others are shown with crosiers, a symbol of a shepherd, which is still in use today by abbots, bishops and popes.





The Sacred Heart of Jesus

The beautiful stained glass windows are the jewels in the crown of our historic church. For almost 100 years they have illuminated Roman Catholic symbolism and history.

Even though the many stained glass windows in Sacred Heart Church urgently need some tender loving care, they continue to protect us from the weather and give us tangible lessons in Roman Catholic teachings and traditions at the same time.

This is the first of a series of closer examinations of the content and symbols of Sacred Heart's stained glass windows. The Sacred Heart of Jesus window in the upper east wall behind the altar will lead off this series.

Just the fact that the Sacred Heart of Jesus is in both our church's name and the central, most prominent stained glass window tells everyone that this is a Roman Catholic church. Eastern Rite churches and many Protestant denominations name their churches after many of the same saints and central theological concepts which we all share. But, only a Roman Catholic church claims the Sacred Heart of Jesus.

The Sacred Heart of Jesus is depicted on top of Jesus' robe. Customarily, Jesus is shown with a hand pointing to the sacred heart. But, that is not a hard and fast rule. Our stained glass window depicts our Lord with one of his hands down in front of him, showing the wound in his hand. The other hand holds his robe, which appears to be made of a rich fabric.

If you use binoculars, or have incredibly sharp eyesight, you can see the heart of Jesus emanating rays of light and encircled in thorns. There are also flames on top of the heart and a wound.

The wound reminds us of the wound inflicted by the Roman soldier as Jesus was dying on the cross. The thorns recall the crown of thorns placed on Jesus' head after his trial before Pontius Pilate. The flames are symbols of many things – the transforming power of love, the light of truth, the passion of Jesus. Devotion to the Sacred Heart is considered a private devotion, so the flames can symbolize for each devotee whatever passion is burning in his or her life.



Sponsors: Pat Arentz and James Schaffer

Location: Middle above main altar;

Window #4

Dedication: Altar Society and

Knights of Columbus



Saint Benedict

St. Benedict is portrayed in the stained glass window to the left (as we view it from the pews) of the Sacred Heart window in the center. This is a natural image for this church because of our affiliation with the Benedictines of St. Bernard Abbey and Sacred Heart Monastery.

The most important thing to remember about St. Benedict is that he is considered the founder of western monasticism by Pope Paul VI. He was born in Nursia in Italy about 480 to noble parents. He had a twin sister – St. Scholastica. She is also depicted in our stained glass windows, but more about her later.

While he was studying in Rome, Benedict decided at a young age to withdraw from secular life. He went to Enfide, along with his nurse, a female servant. Word got around that he had performed a miracle by restoring to wholeness an earthenware wheat sifter, which his nurse had broken. Benedict responded to the notoriety by retreating further to Subiaco, this time without his nurse.

Benedict wasn't totally alone. A monk, Romanus, taught him about his own monastery and assisted Benedict to become a hermit for three years. Another group of monks heard about Benedict and persuaded him to become their leader.

His spiritual leadership became too strict for these monks and they plotted to poison him. When he blessed the cup of wine into which they had put the poison, it broke into pieces. This is

portrayed in the statue of St. Benedict on the north side of the sanctuary below the stained glass windows of the Gospel writers. A snake crawling out of the broken cup represents the poison.

Benedict left those monks. He established 12 monasteries south of Rome. In 529 he destroyed a temple to Apollo and founded the monastery of Monte Cassino, the premier monastery of Benedictines. That is where he wrote the Rule of St. Benedict. Our window shows the saint holding his rule in the form of a book.

To declare St. Benedict the founder of western monasticism needs to be qualified. There were monasteries from the earliest days of the Christian church in Asia Minor, Egypt and Palestine. He was given the credit for founding western monasticism by Pope Paul VI in 1964, when Monte Cassino was rebuilt. (It was destroyed by the Allied Armies during World War II and three other times in its long history.) Pope Paul VI also named him the patron saint of Europe. Pope Honorarius III canonized Benedict in 1220.

The Rule of St. Benedict is the source of his renown for being the founder of western monasticism. The rule covers all aspects of monastic life, from the schedule for prayers, fasting, and spiritual study to how the monks will interact. It is both a practical and theological document. It especially emphasized manual labor. Although Benedictines may alter the rule for modern conditions, it is still followed today.



Sponsor: Eleanor Boike

Location: North side above main altar;

Window #3

Dedication: In memory of Thomas Boike and

Caedmon Plunkett

Saint Boniface

If there were any doubt that Sacred Heart Church was built by German Catholics, the stained glass window of St. Boniface would put them to rest. St. Boniface is the patron saint of Germany.

The story most people know about St. Boniface is that he cut down the oak tree that was considered sacred to the German people he was proselytizing. When they saw that their pagan god of thunder, Thor, was not going to strike him dead, they converted to Christianity.

Saint Boniface used the lumber from the tree as the foundation of a new church. He told the new believers that a small fir tree growing in the roots of the oak tree symbolized the eternal life promised by Christ. That is thought to be the origin of our Christmas tree.

There is much more to learn about St. Boniface, however. He was born around 680 AD in England to a noble family who named him Winfrid. Although his family wanted him to pursue a secular life, he chose a religious life at a very young age. He joined the Benedictine Abbey of Nutshalling and was ordained a priest. His dream was to bring the Gospel to the Saxons who lived in present day Germany.

He failed in his first mission trip to Frisia, located in the Netherlands, because of a war in the region. He returned to his monastery and prepared himself for several more years before leaving England again. This time he went to Rome and received a blessing and commissioning from Pope Gregory II, who gave him the name Boniface.

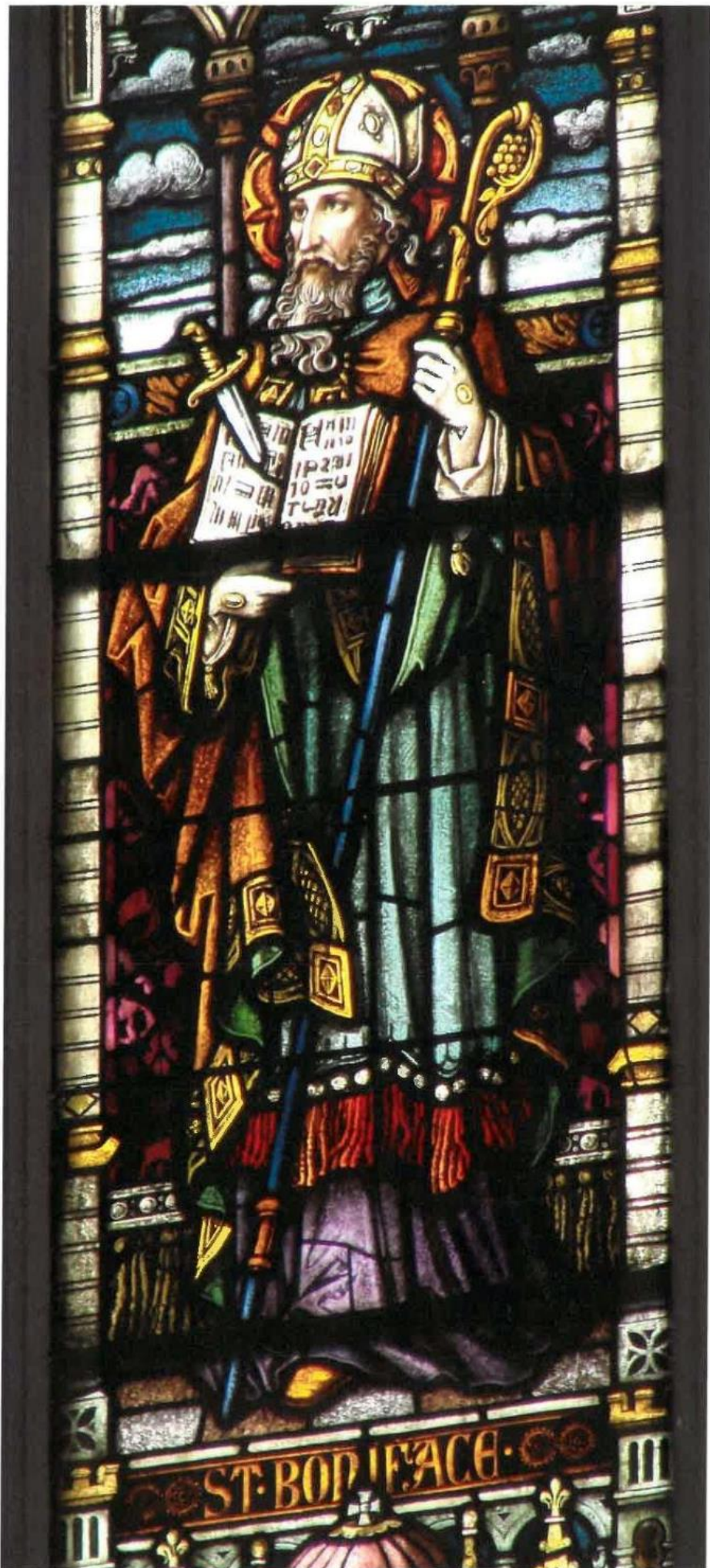
From Rome, Saint Boniface traveled to different areas of Germany. He cut down the oak tree at Geismar. Sometimes he is depicted with an axe or tree to commemorate that important act.

In 722, he was consecrated as bishop of all of Germany east of the Rhine River. Six years later, he was made archbishop. In addition to establishing the church throughout Germany, Saint Boniface also established a Benedictine monastery at Fulda.

Our stained glass window shows the saint with a sword piercing a Bible. This shows how the saint died. When he was 80, Saint Boniface and other missionaries decided to go back to Frisia. In 755 they were all massacred on Pentecost Sunday. Boniface tried to use a Bible to shield himself from a sword.

Just as the exact date and location of Boniface's birth are not known, the date of his elevation to sainthood is not known either. There is a shrine at the Benedictine monastery in Fulda containing his remains.





St. Bernard

Magnetic personality seems to have been coined for St. Bernard of Clairvaux, who is depicted in the stained glass window that is second to the left from the Sacred Heart of Jesus window.



Legend has it that mothers locked up their sons and wives locked up their husbands to keep them from following St. Bernard into the monastery.

He was born to a noble family in Fontaines in the Burgundy region of France on August 21, 1090. He was the third of seven children, six of whom were sons. Being of nobility, his family took great care to provide him and his brothers with the best education.

His mother's death when he was 17 made Bernard decide on a religious life. His first choice was a Benedictine monastery at Cîteaux. His noble family and friends discouraged him in that choice. If he chose a religious life, they argued, he should pursue one that rewarded his nobility with ecclesiastical preferences.

Bernard continued his studies for four more years and was on the verge of travelling to Germany when he made his final decision to enter the monastery at Cîteaux. He overcame the objections of his family and friends by persuading 30 of them to enter the monastery with him. They included two uncles, two cousins and four of his five brothers. His father and youngest brother followed the rest when the brother was old enough. Even his sister joined the religious life after obtaining the consent of her husband. Many others were also married and foreswore their wives and children. A few were priests who gave up their privileged lives for the self-sacrifice of a cloistered life.

With the sudden influx of new members, the abbot sent Bernard and 12 other monks to found a new monastery at Clairvaux in Champagne in 1115. Thanks to Bernard's tireless work, the Cistercian order, which had been in danger of failing, expanded to 338 monasteries with several hundred monks each.

All of Christian Europe became Bernard's domain as he was drawn out of the monastery to become involved in church and political affairs. His exceptional abilities put him at the center of the church's great schism in 1130, when two men were elected pope – Innocent II and Anacletus II. Innocent was forced out of Rome and came to France, where he received Bernard's support. Thanks to Bernard's support and the work of others, in 1139, Innocent was firmly recognized as head of the Catholic Church in Rome.

Bernard died at Clairvaux in 1153. He was canonized in 1174 and named a doctor of the church in 1830. Our window shows Bernard with an abbot's crozier. If you have exceptionally sharp eyes, you can see a beehive in the lower right corner. It symbolizes Bernard's "honeyed tongue." Bernard is also the patron saint of beekeepers.



Saint Scholastica



St. Scholastica is the last saint in the semicircle of saints in the sanctuary. She is shown in the third and last window to the left from the Sacred Heart window.

Scholastica was the twin sister of Benedict, who is shown in the window to the left of the Sacred Heart. She was born about 480 to noble parents. She died around 543-547. Just as Benedict is considered the founder of Western monasticism, Scholastica is considered the founder/mother of the female aspect of Western monasticism.

History has recorded very little about Scholastica. Unlike her fellow female Benedictine saint on the other side of the sanctuary, Scholastica did not author any works that have survived today. Tradition is what makes her the founder of Western monasticism for women. History does record that she was a leader at a religious community for women at Plombariola, which was about five miles from the abbey her brother founded at Monte Cassino.

St. Gregory tells a story about her and her brother in his *Dialogues*. According to St. Gregory, Scholastica was consecrated to the Lord at an early age. As a nun and leader of her community, she and her brother met once a year at a house near his abbey because the rules of their respective orders forbid them to enter each other's monastery. They would spend the day singing Psalms and discussing spiritual life.

At their final meeting, as Benedict prepared to leave, Scholastica asked him not to. He reminded her of their order's rules and said he would have to leave.

Scholastica bowed her head in prayer. When she finished,

there was tremendous thunder and lightening and a torrent of rain, even though the skies had been clear when she began praying.

When Benedict realized he could not return to the abbey, he said, "God forgive you, sister! What have you done?" She answered, "When I appealed to you, you would not listen to me. So I turned to my God and He heard my prayer." The brother and sister spent the rest of the night in prayer and discussion.

Three days later, as Benedict was looking toward the sky, he saw a dove and knew it was his sister's soul ascending to heaven. He had her body brought to Monte Cassino and buried in the tomb he intended to use himself.

Their earthly remains rest together at the High Altar of Monte Cassino's Basilica Church under a Latin inscription, which reads "St. Benedict and St. Scholastica were never separated in the spirit during their life nor are their bodies separated in their death."

Most images of the saint show her with a crozier, a dove, receiving a veil from her brother, or kneeling before his cell. Our window shows the dove over her right shoulder. Instead of a crozier, she is holding a scroll, which symbolizes the Rule of St. Benedict.



Saint Gertrude

Our stained glass window of Saint Gertrude, on the right, fourth and last from the Sacred Heart window in the sanctuary, is a difficult one to explain. It combines symbols from two different Gertrudes, who lived at the same time, in the same place and were both Benedictine nuns and highly accomplished and learned women.

The most important thing to know about the Gertrude who became known as Saint Gertrude the Great is that she had a mystical 'conversion,' as she phrased it, when she was 25. She encountered the living, risen Christ and had a revelation of a bond of love between Him and herself. That led her to write 'Herald of Divine Love' and 'The Spiritual Exercises.'

Gertrude's mystical experiences also led her to a special devotion to the Sacred Heart.

Her biography is sketchy. She was committed to the care of the nuns at the Helfta Monastery in Saxony, Germany, in 1261. She was 5. Nothing is known about her parents or where she was born. From those bare facts, scholars assume she was an orphan.

She excelled in the study provided by the nuns of Helfta. She worked as a copyist in the monastic scriptorium, was second chantress at the choral offices, and was plagued with poor health.

The other Gertrude was Saint Gertrude's abbess. She was also learned and accomplished. Under her leadership, the monastery grew and prospered. Yet, she was never canonized as a saint.

This makes our stained glass window problematic because the woman depicted is clearly holding a crozier, the symbol of an abbess. Saint Gertrude was never an abbess, and Abbess Gertrude was never canonized.

The book in her other arm could symbolize the saint's writings or the abbess' copy of the Rule of St. Benedict.

Our own Sacred Heart Monastery has a stained glass window of Saint Gertrude the Great in their Great Chapel. It shows the saint with the Sacred Heart, and a dove, a symbol of spirituality. Yet, that window is the exception. Most artistic depictions of Saint Gertrude include the crozier, with or without the Sacred Heart and a book.

If this is confusing, then reflect on the Prayer of St. Gertrude: 'Lord Jesus Christ, give me the grace to desire you with all my heart... Lord of infinite mercy, inscribe your wounds on my heart that I may read in them both your suffering and your love...Let me find my joy in you alone.' As the prayer asks for grace and joy, we can revel in the spirituality both women brought to the Church and bring to our sanctuary.



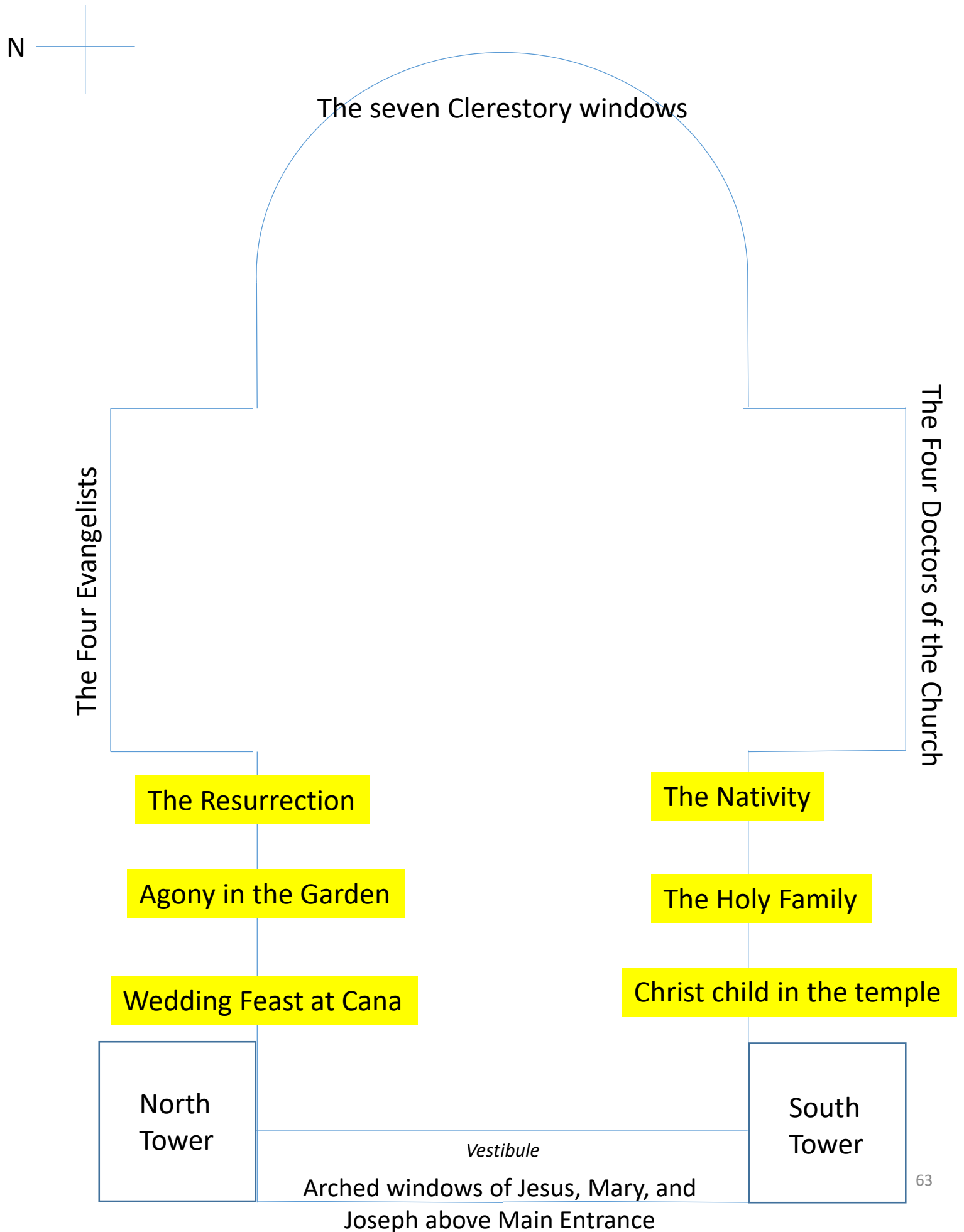


Sponsor: Fharis Richter

Location: South side above main altar;
Window #7

Dedication: William Darrel Teague and
Wilfred Daniel Teague

Map of the Major Windows





The Nativity

Sponsors: Edgar and Beth S. Veigl

Location: South wall of main church;

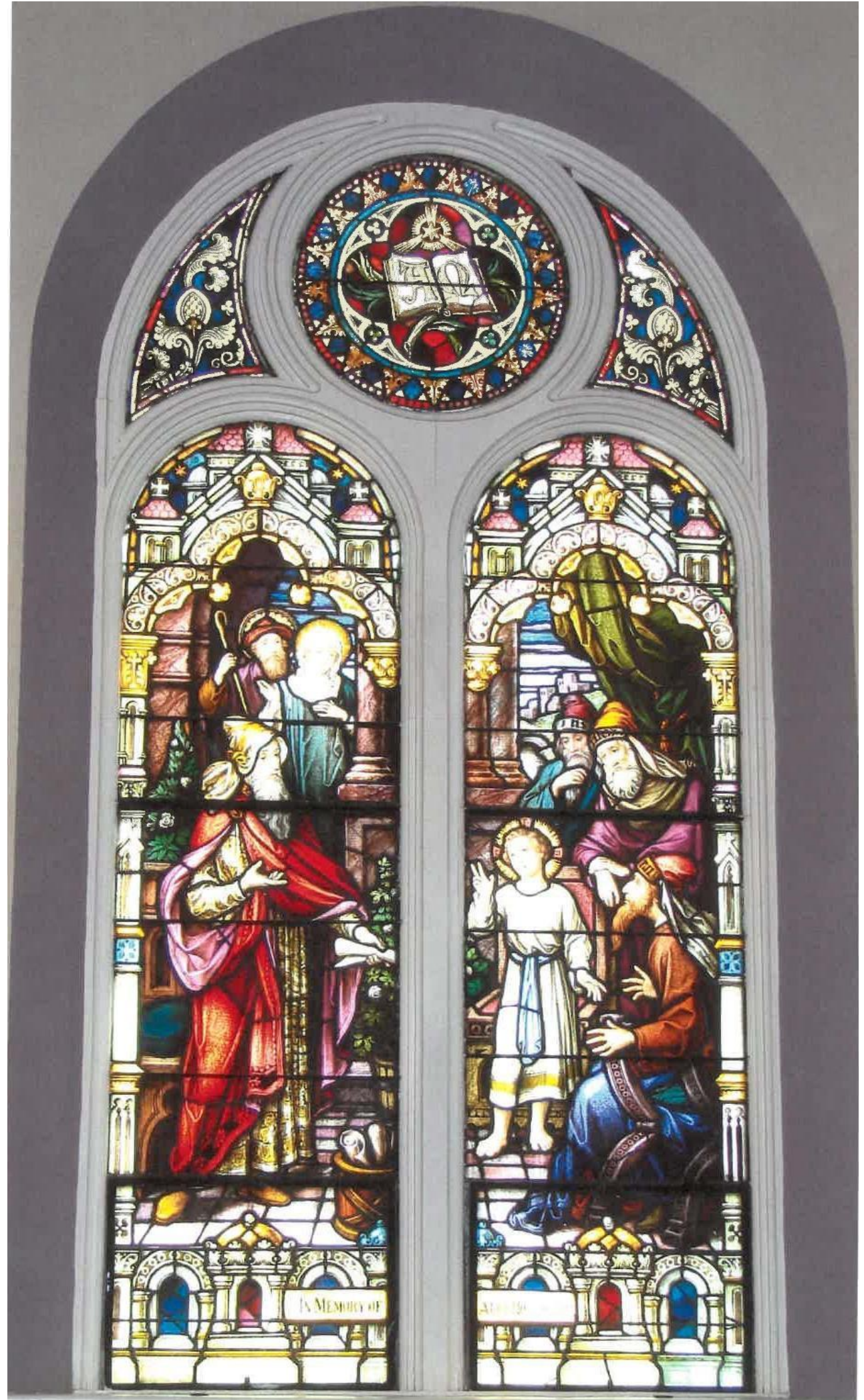
Window #12

Dedication: Restored in memory of

William M. and Hazel S. Veigl and

Mary O'Connor Mitchell

by Edgar W. and Beth S. Veigl



The Child in the Temple *Sponsors:* Ralph and Melody Basch

Location: South wall of main church;

Window #13

Dedication: Restored in memory of the

Ralph Basch and Pete Woerz Families



The Holy Family

Sponsors: Jim and Kay Barmettler

Location: South wall of main church;

Window #14

Dedication: Restored in memory of the Kieffe
and Barmettler Families



Wedding Feast in Cana *Sponsors:* Finks and Colliers

Location: North side of main church;

Window #15

Dedication: Restored in memory of

Natalie Frances Collier



Agony in the Garden

Sponsors: Wayne and Joan Fuller

Location: North side of main church;

Window #16

Dedication: Restored by Wayne and Joan

Fuller in honor of our grandchildren

Madeline, Tucker, and Tyde Willingham;

Morgan and Mason Fuller; and

Will, Mabry, and Wyatt Free



The Resurrection

Sponsors: Mel and Tress Bailey

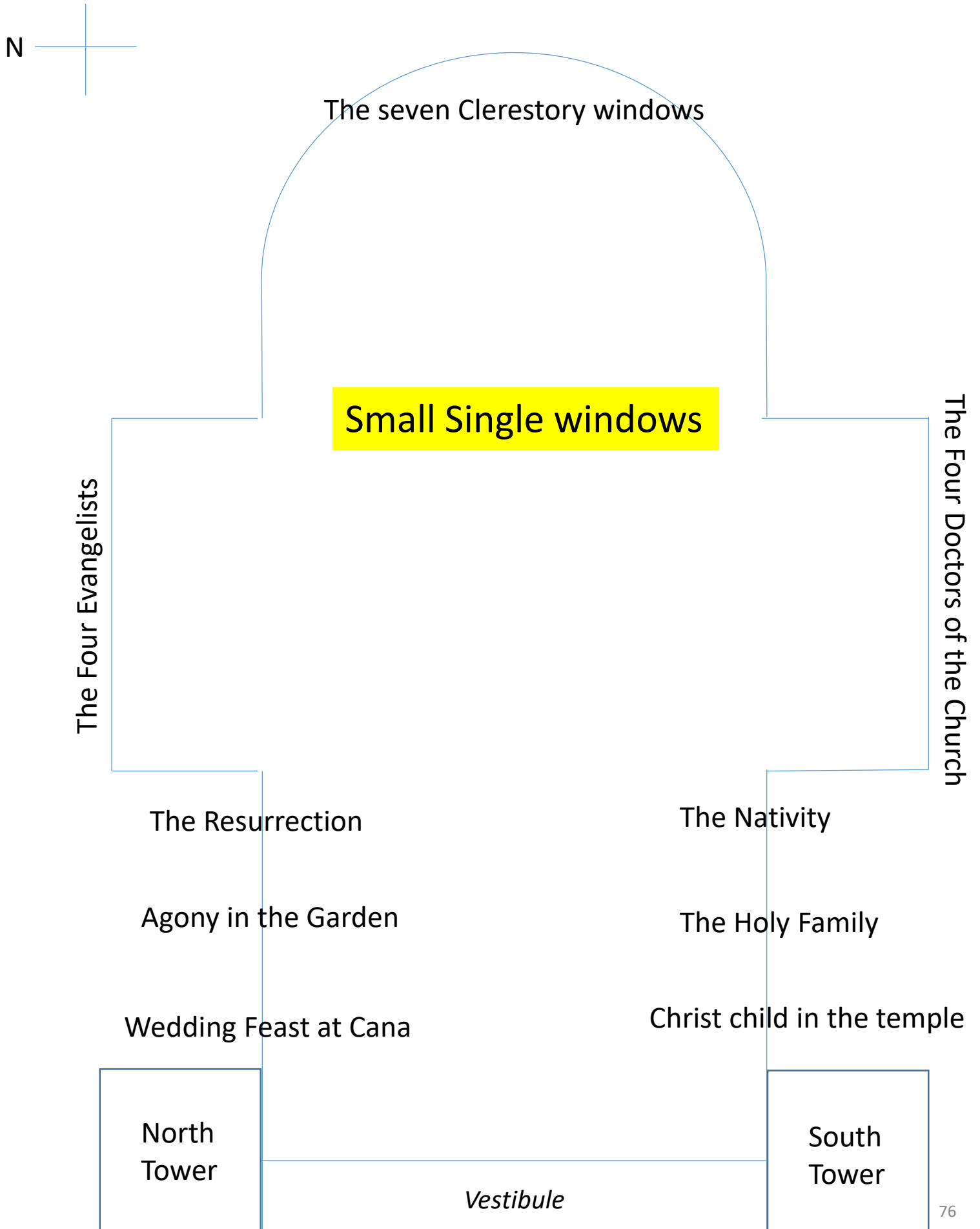
Location: North side of main church;

Window #17

Dedication: Restored in memory of

Sharon Lynn Franey by her family

Map of the Major Windows



Window #29

Sponsor: Mary Jo Hovater

Location: Northwest window in north wall
of altar servers' sacristy

Dedication: In honor of Hayden Hovater
by Mary Jo Hovater



Window #30

Sponsor: Mary Jo Hovater

Location: Northwest window in north wall
of altar servers' sacristy

Dedication: In honor of James Hovater
by Mary Jo Hovater



Window #31

Sponsor: Mary Jo Hovater

Location: East wall of altar servers' sacristy

Dedication: In honor of Judy and Joe Hayden

by Mary Jo Hovater

Sponsor: Claire Walker

Location: North entry to altar servers' sacristy

Dedication: John and Hilda Imbusch;

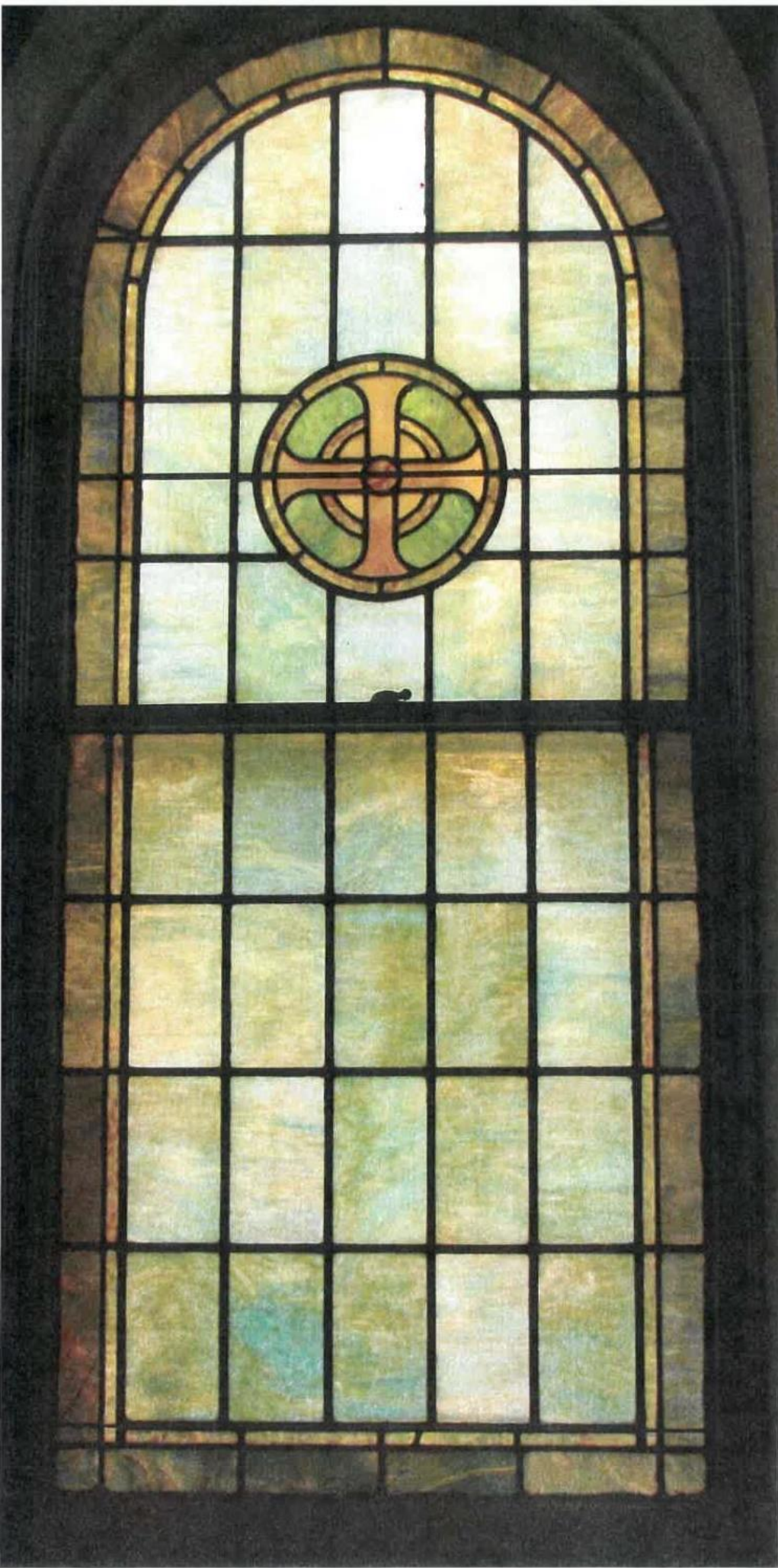
Alvin and Claire Wachter;

William and Rosalia Wachter

Sponsor: Gladys Hudson

Location: East window behind main altar

Dedication: In memory of Katrina M. Hudson,
Joseph and Lillian Graveman



35

Sponsor: Mary Adams

Location: Southeast behind main altar

Dedication: Mary and Louis Adams

37

Sponsor: John Moerner

Location: South wall of Priest's sacristy

Dedication: In memory of The Moerner Family



Sponsors: Helen and Tony Schaffer

Location: South wall of Priest's sacristy

Dedication: Anthony and Helen Schaffer



Window #28

Sponsors: Margaret and Margie Voss

Location: South entry, lower south wall

Dedication: In memory and honor of the
Charles and Herlanda Leibacher Family
and Descendents

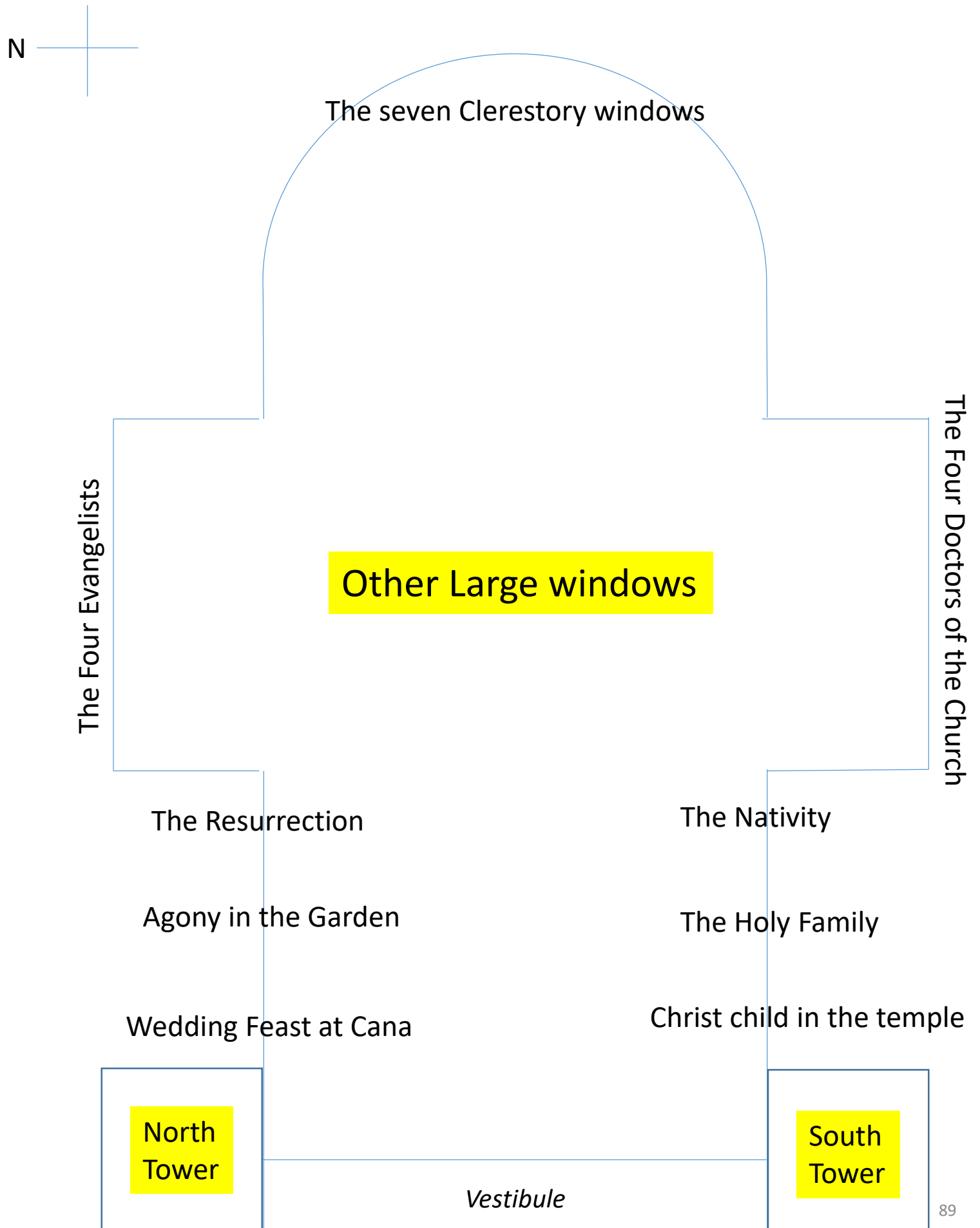
Sponsor: Gerald Cooke

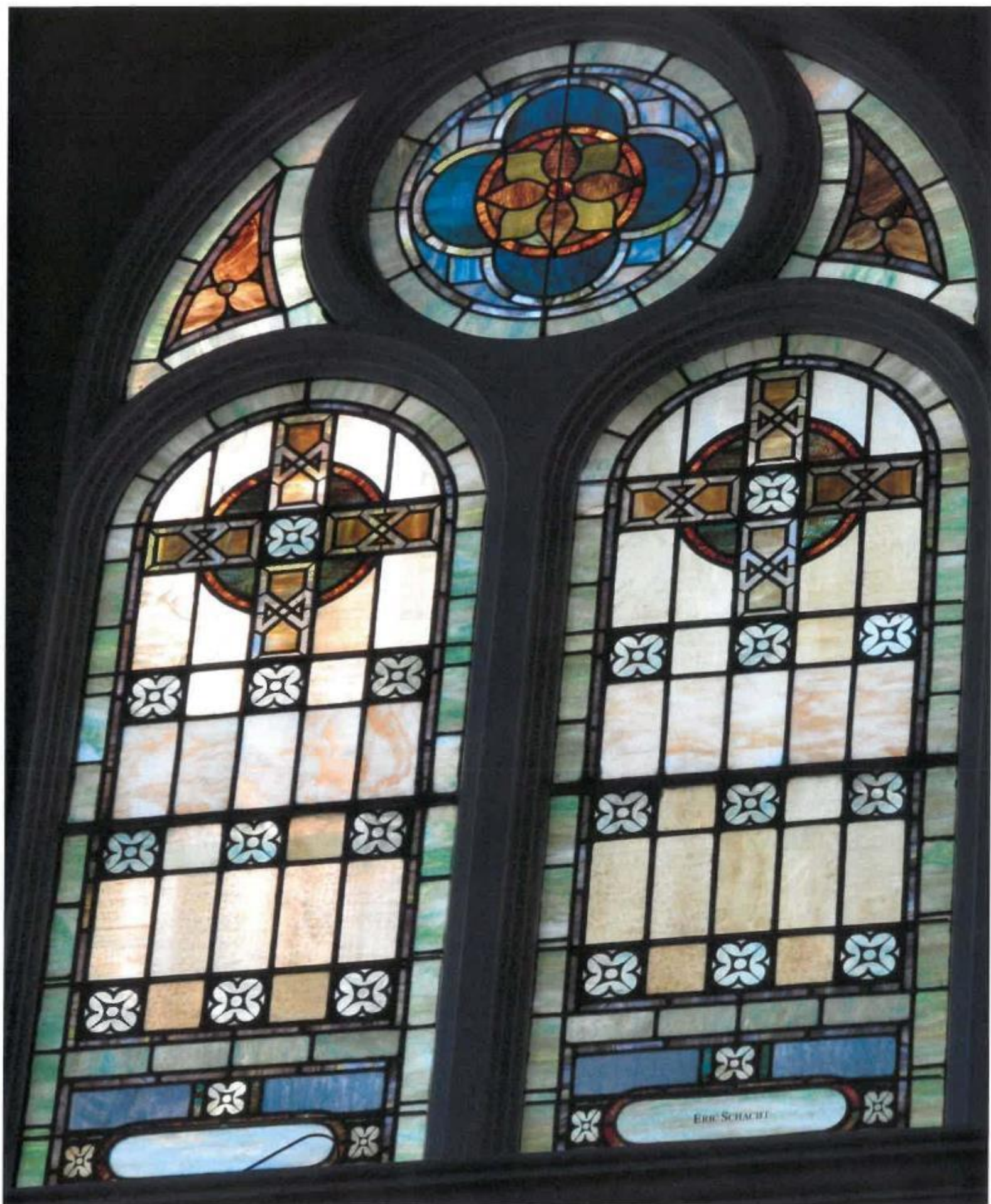
Location: South entry, south upper window

Dedication: In memory of Audrey and
Booker Nichols, Catherine and
Leonard Cooke



Map of the Major Windows



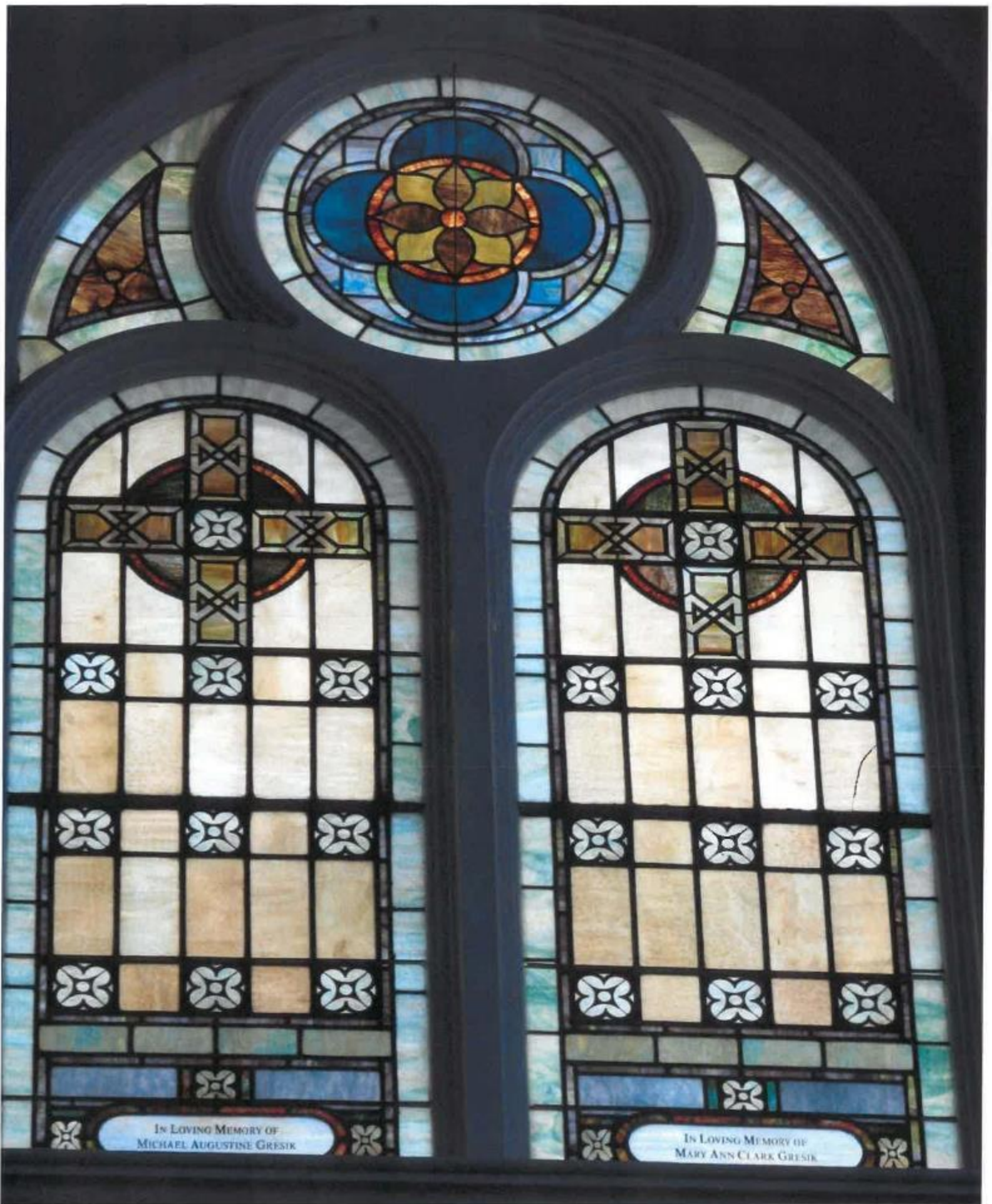


Window #41

Sponsors: Joan and Tina Schacht

Location: Upper wall on south side facing altar

Dedication: In loving memory of Eric Schacht



IN LOVING MEMORY OF
MICHAEL AUGUSTINE GRESIK

IN LOVING MEMORY OF
MARY ANN CLARK GRESIK

Window #42

Sponsors: The Families of:

Melody Quattlebaum

Martha Lawrence

Andrea Knoll

Kourtney Cuellar

Location: West wall facing altar

Dedication: In loving memory of Michael

Augustine Gresik; In loving memory of

Mary Ann Clark Gresik



Window #43

Sponsor: Martha Ann Warnke

Location: South wall, top row

Dedication: In memory of Emil and
Veronica Warnke



IN HONOR OF THE
HERBERT HOLLAWAY FAMILY

IN HONOR OF THE
HARRISON FAMILY

Window #44

Sponsor: Ross Harrison

Location: South side, middle upper

Dedication: In honor of the Herbert Hollaway
Family; In honor of the Harrison Family



DEDICATED TO

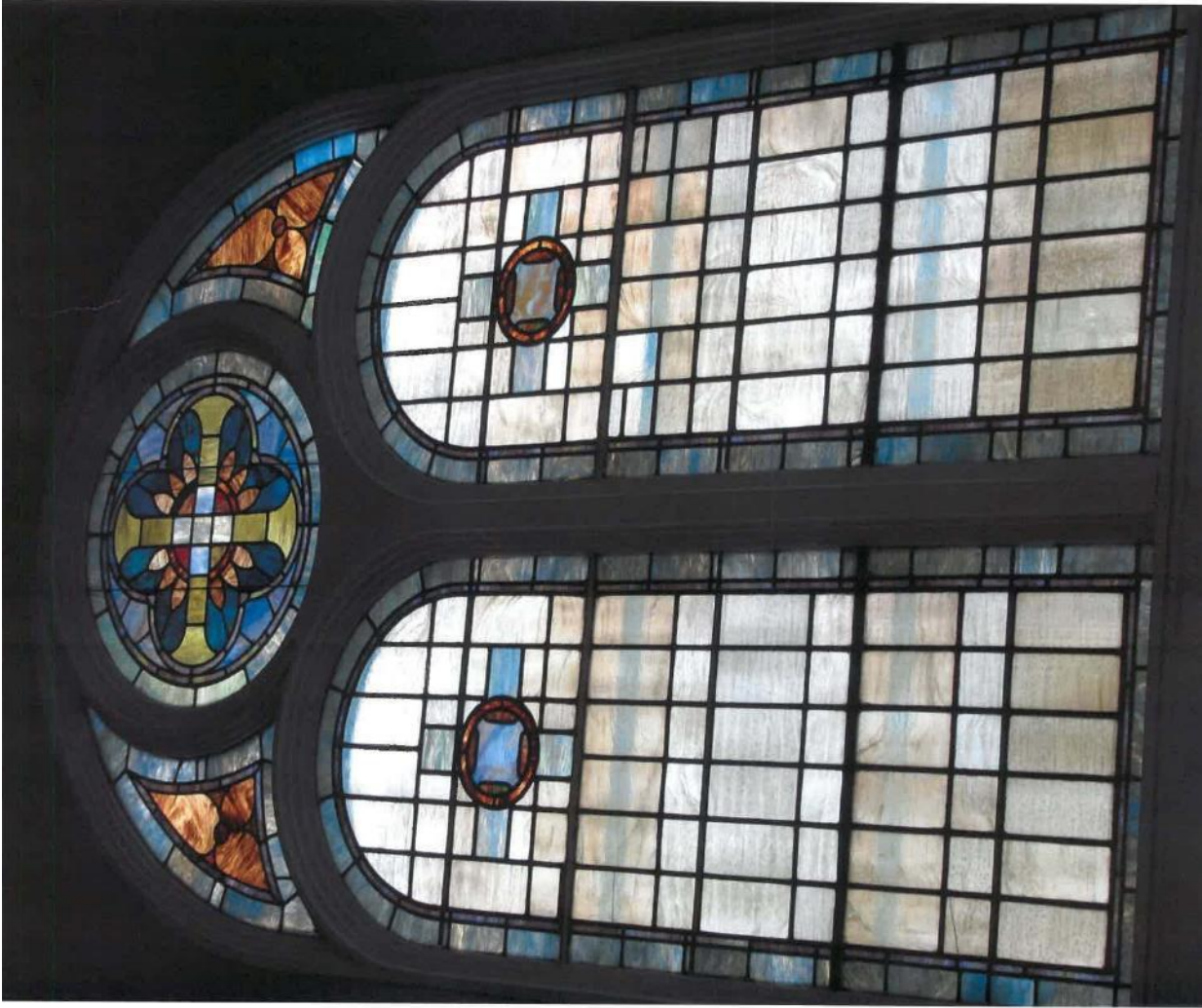
SACRED HEART SCHOOL

Window #45

Sponsor: Dr. Ben Gomez

Location: South side, upper window

Dedication: Dedicated to Sacred Heart School

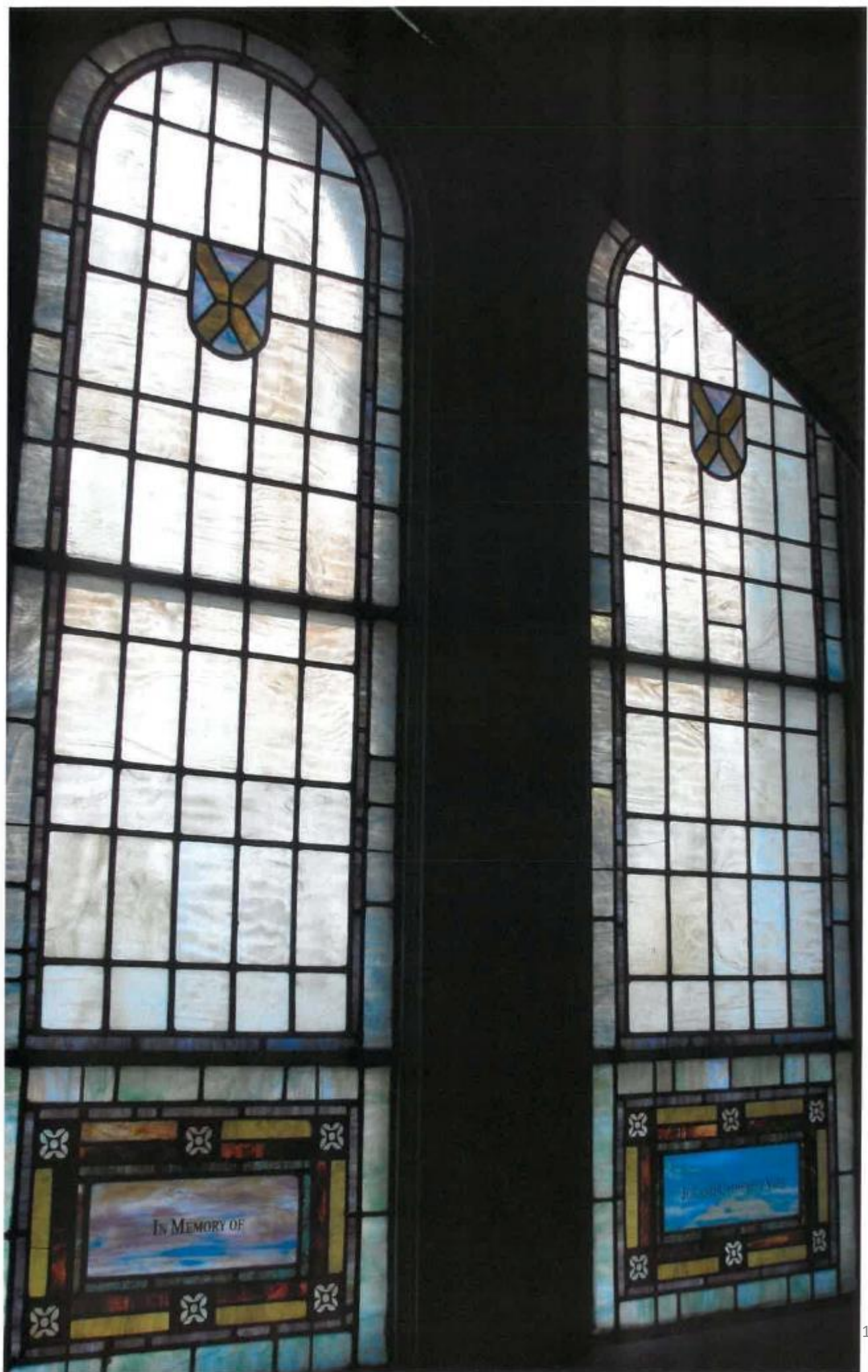


Windows #46 & #47

Sponsor: Pat Weissend

Location: Middle and upper windows
in south tower, south wall

Dedication: In honor of Phil and Mary Jane
Weissend; Pat, Kim, and Lily Weissend

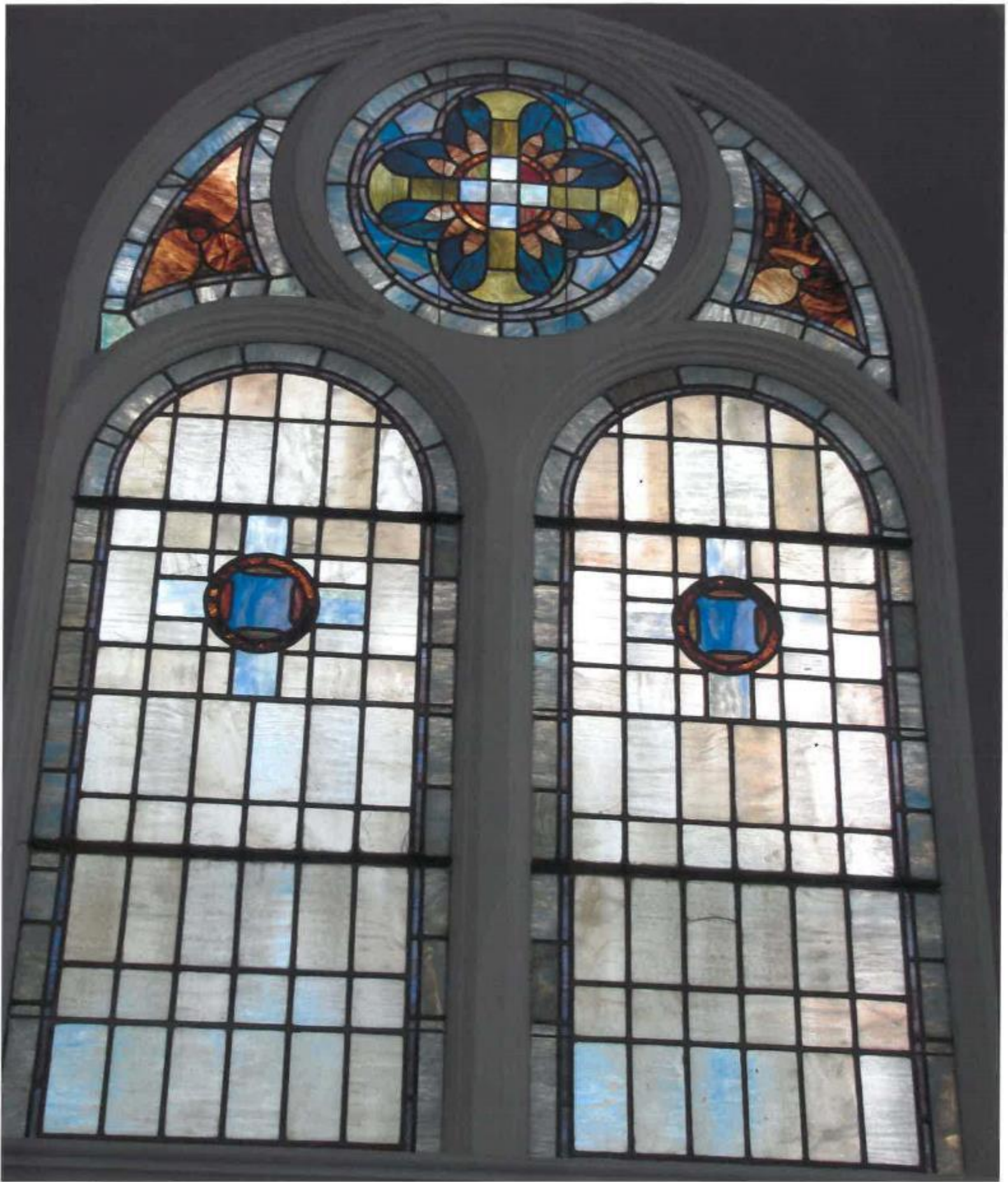


Window #48

Sponsor: Curt Thomas

Location: South tower, bottom

Dedication: In memory of Joe and
Catherine Voss



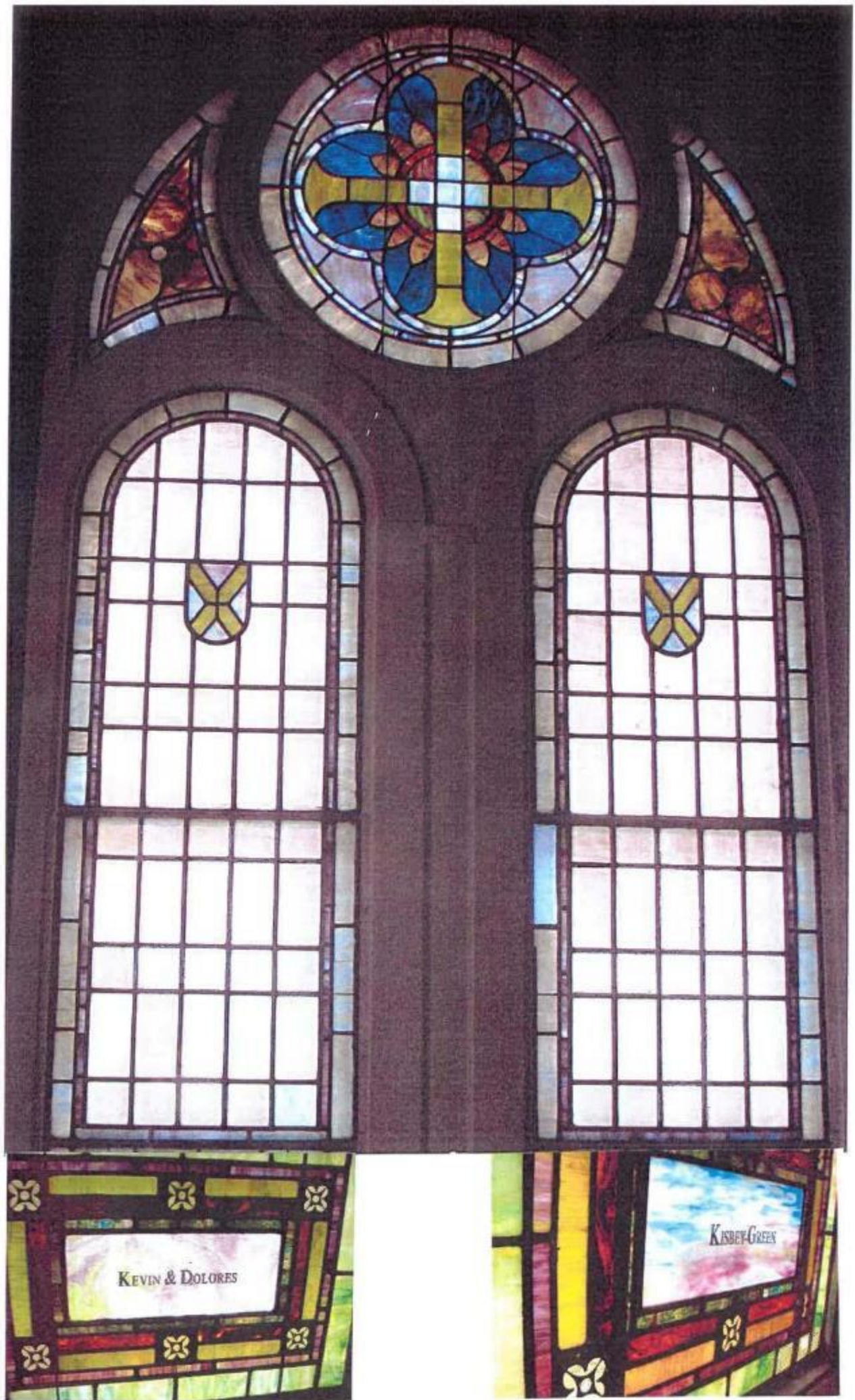
Window #49

Sponsors: Cliff and Clara Puckett

Location: South tower, choir stairway, last wall

Dedication: The Cliff Puckett Family;

The Friedrich Family



Window #50

Sponsor: Kevin Kisbey-Green

Location: West wall in south tower

Dedication: Kevin & Dolores Kisbey-Green

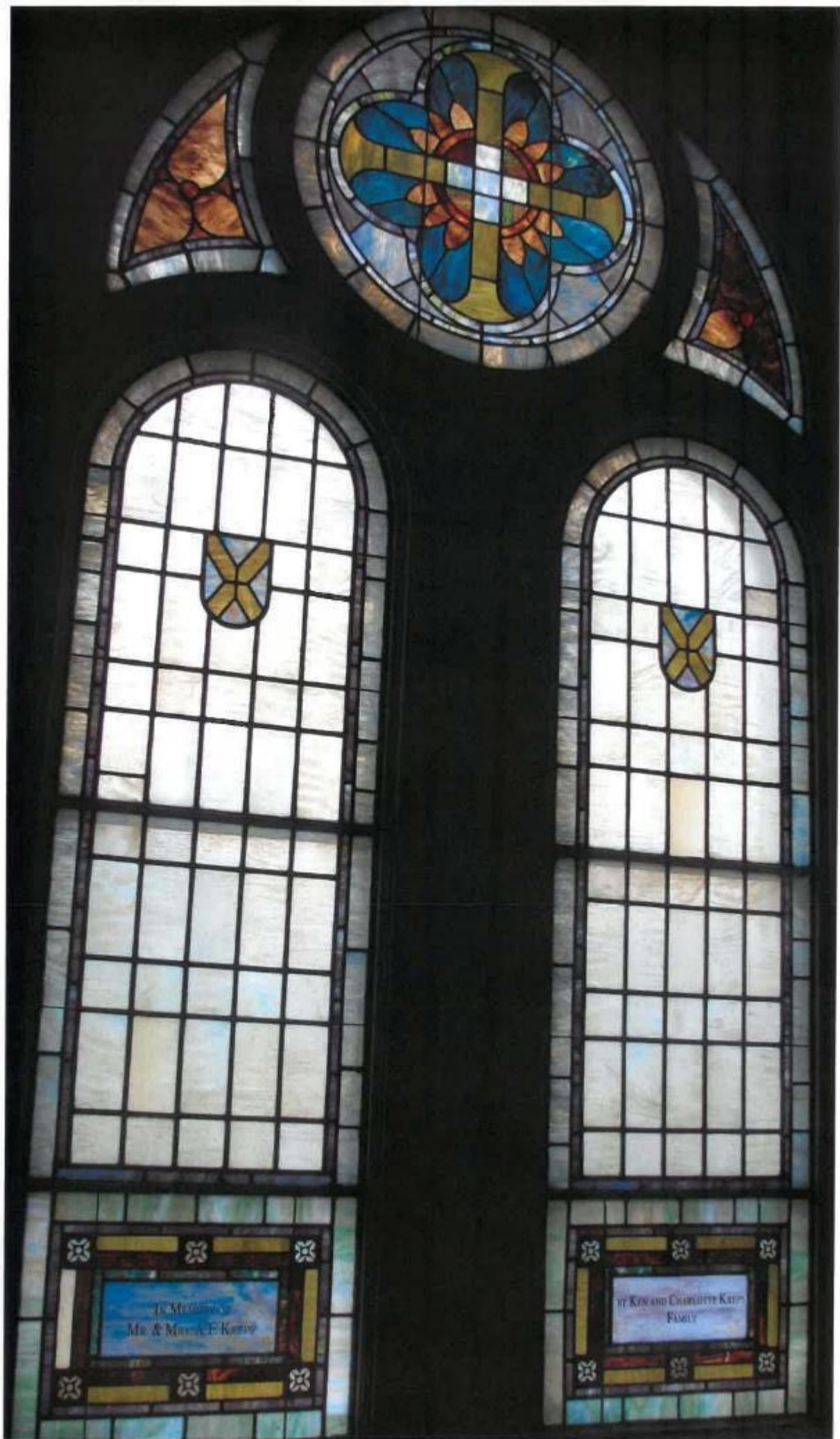


Windows #51 & #52

Sponsor: Sonny Drain

Location: Southwest tower, top two windows

Dedication: James and Olivia Drain



Window #55

Sponsors: Ken and Charlotte Kreps

Location: Northwest tower

Dedication: In memory of Mr. &

Mrs. A. F. Kreps by Ken and

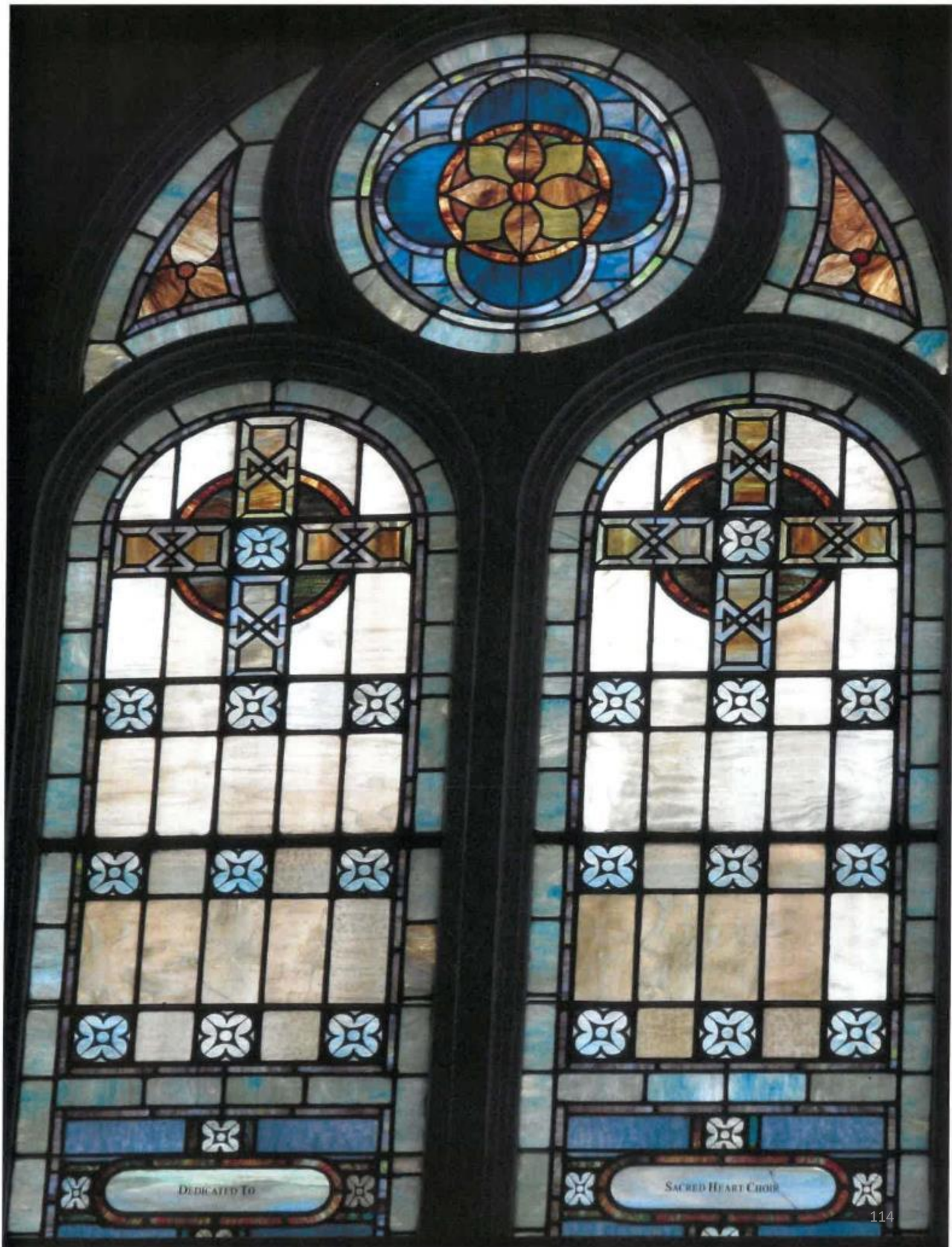
Charlotte Kreps Family



Windows #56, #57 & #58 *Sponsor:* Walter Arndt

Location: North tower, north side,
top and bottom

Dedication: In memory of our unborn children



Window #60

Sponsor: Dr. Ben Gomez

Location: Upper northwest window

Dedication: Dedicated to Sacred Heart Choir



EUGENE CABRI

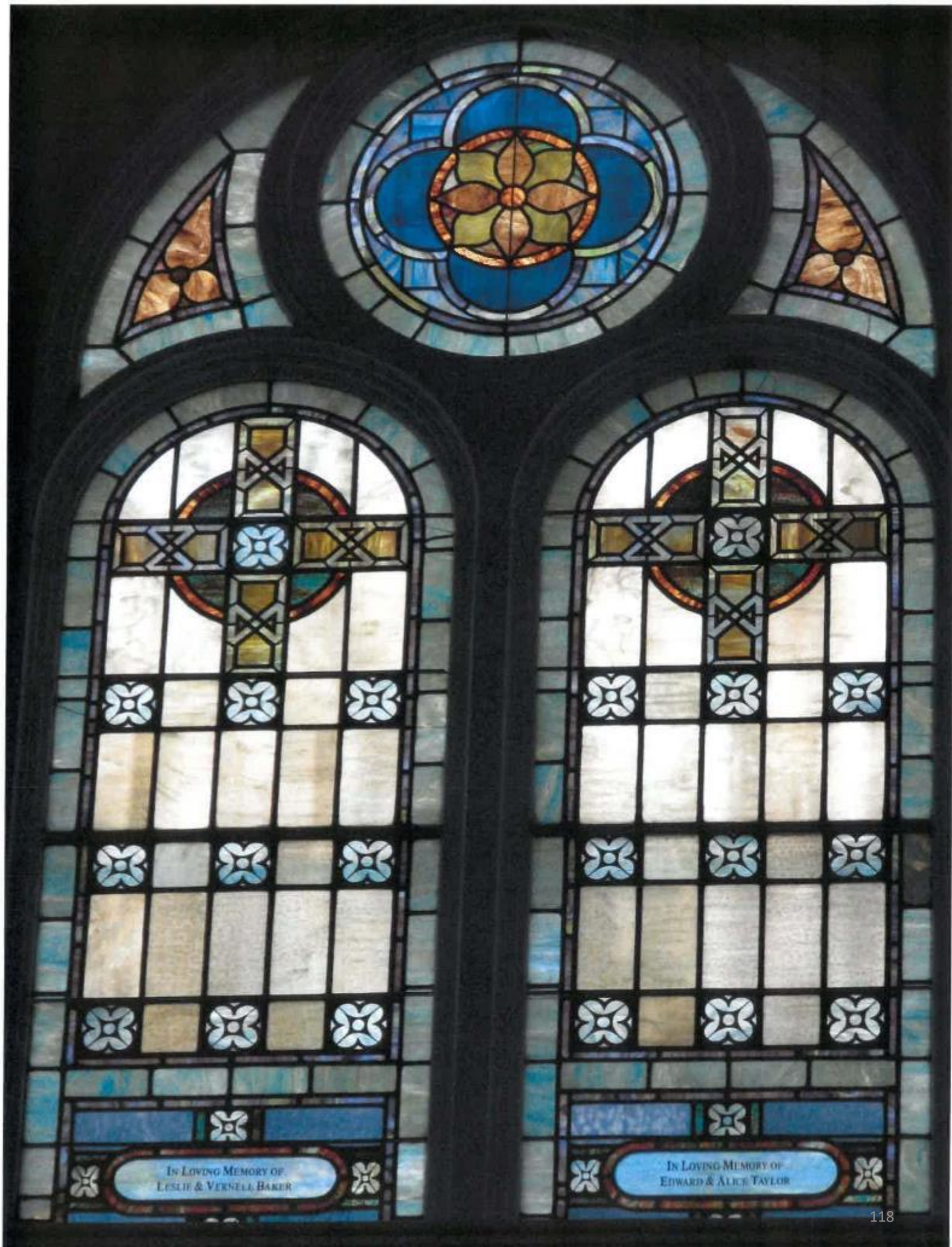
ELIASOR CABRI

Window #61

Sponsors: John and Sonya Cabri

Location: North wall, upper

Dedication: Eugene Cabri, Eleanor Cabri



Window #62

Sponsor: Jeff Taylor

Location: North wall, northeast side in
main church

Dedication: In loving memory of Leslie &
Vernell Baker; In loving memory of
Edward & Alice Taylor

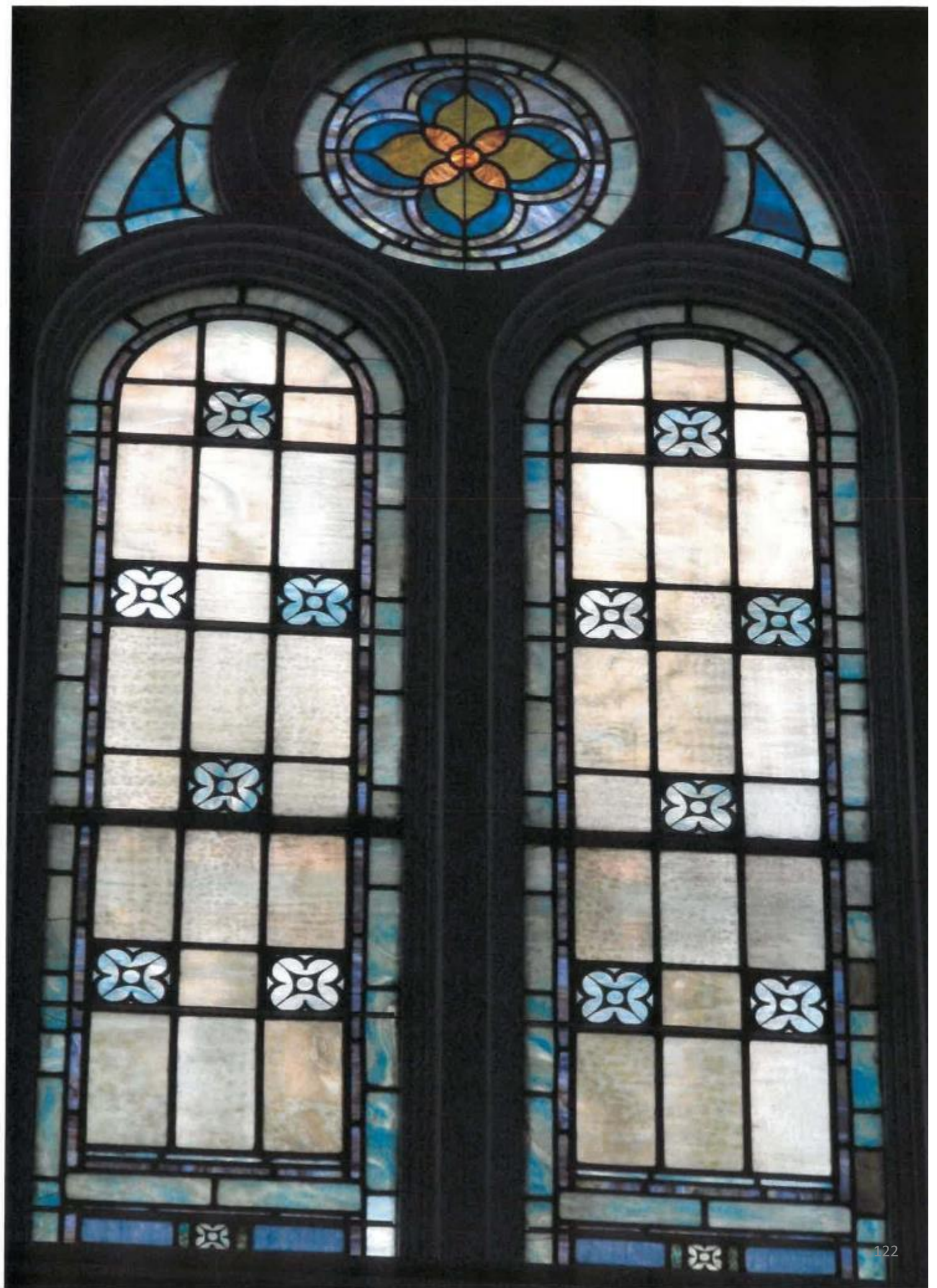


Window #63

Sponsor: Anonymous

Location: Upper east wall, facing back
of church

Dedication: (No dedication)



Window #64

Sponsor: Phil Frappalo

Location: Facing south side on north side
above altar

Dedication: Honoring the Frappalo, Masi,
Wells, and Hettenhouser Families

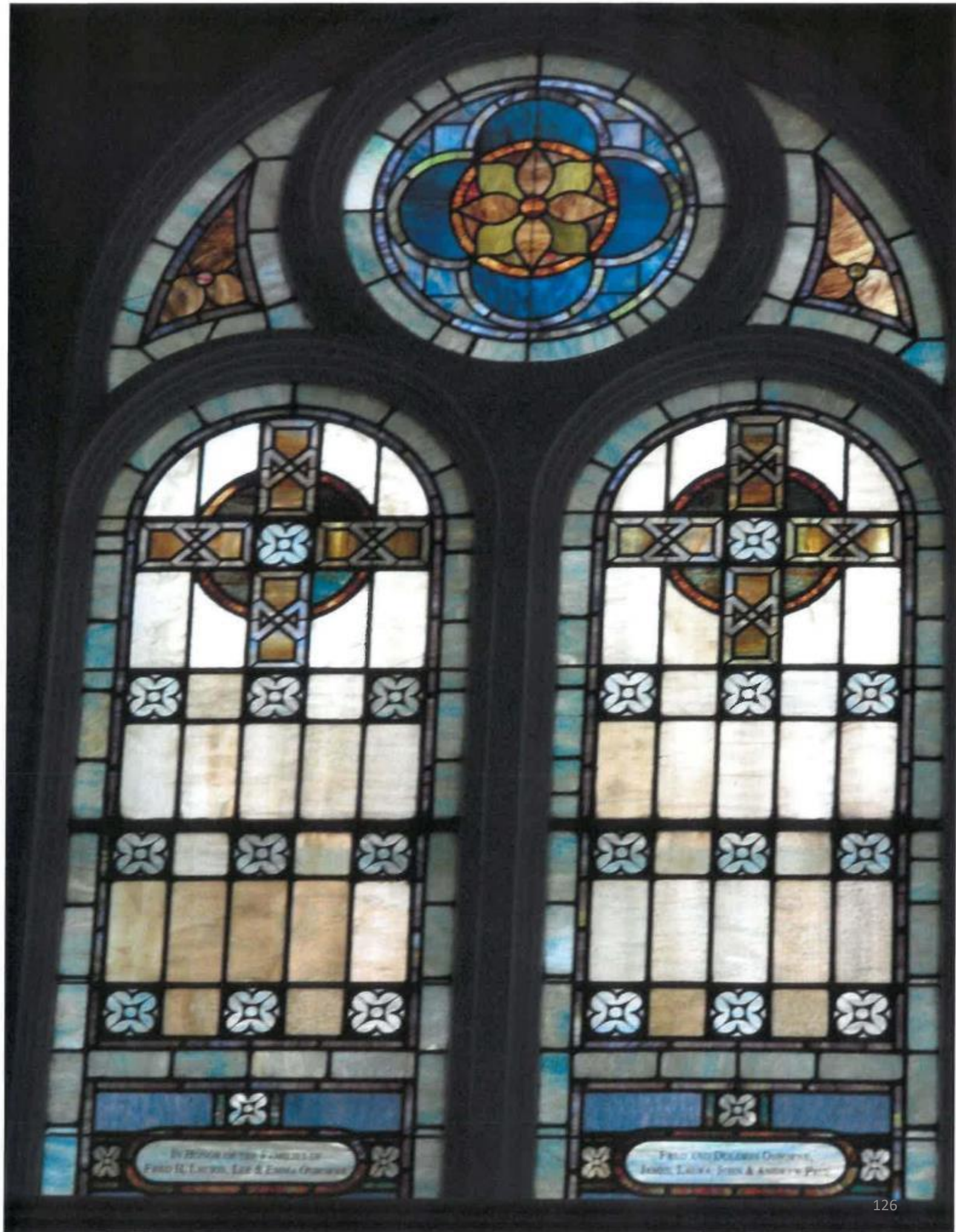


Window #65

Sponsors: Frank and Nan Larussa

Location: Facing north on south side
above altar

Dedication: Frank and Nan Larussa in honor
of the monks of Saint Bernard Abbey



Window #66

Sponsors: Fred and Dolores Osborne

Location: South side facing away from altar

Dedication: In honor of the families of Fred II,
Laurie, Lee & Emma Osborne; Fred and
Dolores Osborne, James, Laura, John &
Andrew Paul

