

BALCONY WINDOWS



A close up view of the windows in the balcony depict the window to the west with the bag of money, a symbol of betrayal, and the window to the east with the rooster, symbol of Christ's denial.



North balcony windows on the left depict the I H S, symbolic Greek spelling or monogram for the name Jesus, and on the right, the Roman ornate cross.

BAPTISTRY WINDOWS

The windows of the baptistry depicted the seven gifts of the Holy Spirit. The baptistry was converted to provide a handicap entrance and the baptistry ceased to exist as we knew it. The window above the handicap door symbolizing the sacrament of Reconciliation was removed and unfortunately was damaged. The windows were gifts from the school children.



Baptism



Holy Eucharist



Confirmation



Matrimony



Holy Orders



Sacrament of the Sick



Main entrance window.

THE CHANCEL OF THE SANCTUARY



The 'High Altar' was the center of liturgical celebrations before Vatican II. The altar stone (mensa) contains five relics and commemorates the altars of early Christians that were the tops of tombs of martyrs. The altar stone is placed on the top of a superstructure that has its base to the depth of the church foundation.

The artistic and decorative hand carved wood work of the altar enhances the centered carving of the Last Supper. It is flanked by sentry angels to illuminate the Tabernacle where the consecrated Host is reserved.

Below: High from the arch of the chancel hangs the gothic crucifix, a focal point when entering the church. The 23 karat gold leaf trim casts a ray of light in semi-darkness. In the early 1970s it was recommended by the restoration crew to remove the crucifix. This met with strong objections from this traditional German congregation. The crucifix hangs as a symbol of St. Andrew's heritage.



*Look to the ceiling of the sanctuary.
The entrance to the chancel, the ornate crucifix
symbolize the veil of the temple.*

The angels of light illuminate the tabernacle and high altar.
The angels were placed in church during the pastorate of Father Delles.



St. Peter the Apostle

The reredos behind the altar support two statues. On the left side stands St. Peter, prince of the Apostles and the first Pope. Recall that Peter was the brother of Andrew and they were fishers in Galilee before they were called by Christ to be “Fishers of Men”. Peter holds the “Keys to the Kingdom of Heaven”. The rooster at his feet recalls the prophesy of Jesus, “by the time the cock crows you will have denied me thrice.

Church historians affirm positively that St. Peter founded the see of Antioch before he went to Rome. Antioch was then the Capital of the East. St. Gregory the Great states that the Prince of the Apostles was Bishop of that city for seven years. It is also a fact, based upon the unanimous consent of Christian antiquity, that St. Peter was at Rome and founded the Church there. However, his sojourn in the Capital of the Roman Empire was not continuous, as he was often absent when performing his apostolic functions in other countries. The feast, which commemorates St. Peter’s pontifical authority, formerly was celebrated on two different days: on January 18, in honor of his Pontificate at Rome, and on February 22, in honor of his Pontificate at Antioch.

On the right, the statue of St. John the Apostle. At the foot of John you see an eagle, the symbol of John the Evangelist. The opening verse of his Gospel carries readers on a journey into the infinite. Note: John and his brother, James the Greater, sons of Zebedee were called by Jesus to be his Disciples. John died at a very old age and is the only apostle that did not die a martyr’s death. St. John, the son of Zebedee, and the brother of St. James the Great, was called to be an Apostle by our Lord in the first year of His public ministry. He became the “beloved disciple” and the only one of the twelve who did not forsake the Savior in the hour of His Passion. He stood faithfully at the Cross, whence the Savior made him the guardian of His Mother. His later life was passed chiefly in Jerusalem and at Ephesus. He founded many churches in Asia Minor. He wrote the fourth Gospel, and three Epistles, and the Book of Revelation is also attributed to him. Brought to Rome, tradition relates that he was by order of the Emperor Domitian cast into a caldron of boiling oil but came forth unhurt and was banished to the island of Patmos for a year. He lived to an extreme old age, surviving all his fellow Apostles, and died at Ephesus about the year 100. St. John is called the Apostle of Charity, a virtue he had learned from his Divine Master, and which he constantly inculcated by word and example. The “beloved disciple” died at Ephesus, where a stately church was erected over his tomb. It was afterwards converted into a Mohammedan mosque.



St. John the Apostle

DOCTORS OF THE LATIN CHURCH

In the recessed area between the arches of the chancel are the hand painted portraits of the Doctors of the Church. The 1922 paintings were the work of W.T. Feld



St. Gregory the Great



St. Augustine

St. Gregory the Great; Pope and Doctor of the Church was born at Rome about the year 540, the son of Gordianus, a wealthy senator. After he had acquired the usual thorough education, Emperor Justin the Younger appointed him Chief Magistrate of Rome in 574, at the age of 34. After the death of his father he built six monasteries in Sicily and founded a seventh in his own house in Rome, which became the Benedictine Monastery of St. Andrew. Here he himself assumed the monastic habit in 575, at the age of 35. After the death of Pelagius, St. Gregory was chosen Pope by the unanimous consent of the priests and people. His zeal extended over the entire known world. He was in contact with all the Churches of Christendom and in spite of his bodily sufferings and innumerable labors, he found time to compose a great number of works and brought to the Church the Gregorian Chant. He is frequently shown with a dove at his ear or speaking into his month, recalling his belief that the Holy Spirit would often make theological points clear to him while he was actually speaking. He was humble and modest during his papacy. He is one of the four great Doctors of the Latin Church. He died March 12, 604.

St. Augustine, Doctor of the Church was born on November 13, 354 in Algeria, Africa. In spite of the piety of his holy mother, St. Monica, he fell at an early age into the greatest disorders, and even at a later period became a heretic of the sect of the Manicheans. Unfortunately, his father, Patricius, was then an idolater, so that the youth met with little or no restraint on his side. In the beginning of 370 he continued his studies at Carthage and following the year his father died. After being converted to Christianity, as a result of the prayers of his mother, St. Monica, St. Augustine taught that violence to the body was not wrong if it were done for a just cause. Unfortunately this was the justification for the torture of heretics and waging of just war. He saw the glory of Rome ending and realized that on earth we have no lasting city. St. Augustine did much to define sexuality as we perceive it today in our Christian community.

DOCTORS OF THE LATIN CHURCH



St. Jerome



St. Ambrose

St. Jerome, patron of librarians was a recluse and a bad tempered man who could not approve the ways of the imperial cities. They were cesspools and the Roman circus and Roman gladiators were the curse of his diocese. Jerome engaged Bar Ananias to tutor him in Hebrew and produced the vernacular or Vulgate edition of the Scriptures, the authoritative biblical text of the Catholic Church. He is represented with quill in hand. He was the Bishop of Antioch, ordained in 379. In 382 he participated in a council with Pope Damasus where he remained for the next three years and revised the Latin Gospels.

St. Ambrose, patron of candlemakers, became the bishop of Milan in 374. He clarified the division of state and church. He was a politician prior to being a bishop. Ambrose's work defined the fact that the church is not Caesar's, but Christ's. The church's temporal powers grew under Ambrose. He had the satisfaction of witnessing the conversion of the great St. Augustine, whom he baptized in 387. One of his last actions was the ordination of St. Honoratus. After a life of labor and prayer, the holy Bishop of Milan died in 397.

SHRINES OF THE SANCTUARY



The shrine of Mary, Mother of God and Queen of the Universe. This is a common representation of Mary in the Tyrol. As Queen she holds the scepter in her right hand and on her head is the crown of a queen. Christ is held in her left arm and He is holding the orb or representation of the world. She is truly the Queen of the Church

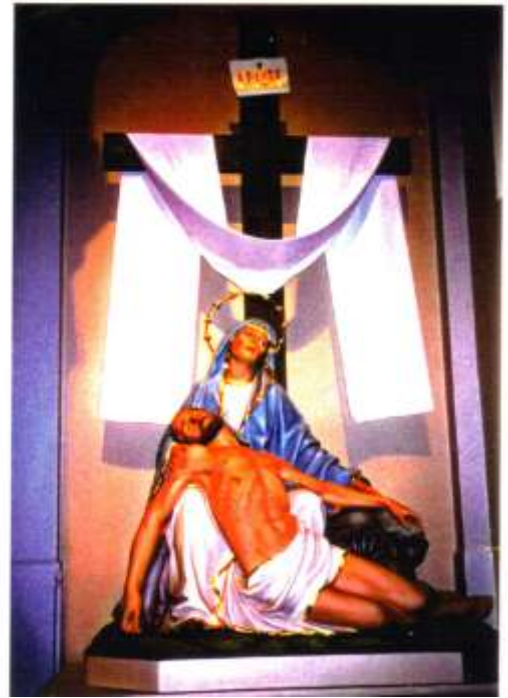
The shrine of St. Joseph, foster father of Jesus. He holds the lily in his right hand as a symbol of purity. Christ is in his left arm and is offering a blessing to his people assembled in the house of God.



THE GROTTO



The Agony in the Garden



The Sorrowful Mother



The statues of the Sacred Heart and St. Anthony are located in the rear of the church, since the church redecoration of 1997. Previously, the statues had been placed on the corner columns of the chancel as earlier photos of church interior will indicate.

The statue of the Sacred Heart was placed in church at the time of the first worship service.

The statue of St. Anthony was donated by Margaret Hoffman after the renovation program of the church interior in 1958. The oak pedestals were built by parishioner Richard Schabel.

Perpetual burning votive lamps are placed at the foot of the statues for weekly intentions from parishioners and visitors.



CHURCH ART AND MEMORIALS

Those of us who have enjoyed parish membership most of our lives and have visited the church many times may tend to take our beautiful church for granted. Visitors who enter St. Andrew's church are awestruck by its beauty. The Fathers of 1900 built a building of brick and mortar, with the intention to build a house of God of the highest quality that was humanly possible in this rural community at that time. As we enter the third millennium, the people of St. Andrew's can proudly assert that they have fulfilled their hopes and dreams that generations to follow would preserve this beautiful house of God. In earlier times when one would pass by the church, the gesture of tipping one's hat or bowing one's head was not uncommon. Other such sacramental practices were blessing oneself, or observing a brief moment of silence as a measure of respect for God's house.

Throughout the many years of St. Andrew's existence (and this is still an ongoing practice today) parishioners and, sometimes nonparishioners have donated gifts or memorials to the parish either openly or anonymously. For sometime, the names of those who have donated gifts in memory of loved ones were recorded. (for example, the names inscribed into the stained glass windows). It is impossible at this time to reach into the deep past and list all generous benefactors. If indeed a benefactor's name comes to mind, a prayer may be appropriate. We are about to enter St. Andrew's Church. To begin with we shall describe the various parts of the church. The floor plan is based to the likeness of the cross. The narthex is the large vestibule area before entering the nave or the main body of the church. The nave is where the faithful participate in the Mass and other worship services. We also have the east and west cross sections called 'transepts' forming the cross within the church. To the south of the nave we approach the three steps which leads to the sanctuary and the chancel area. Going further, we reach the three steps level to the tabernacle resting above the altar where the Sacrifice of the Mass was offered before Vatican II. The late Milton Hurlbert wrote ;

"Take a minute now to sit in a pew and view the church. Let your soul open to the call of Christ from the tabernacle where Christ is present. The tabernacle made of the finest gold, was a gift to the parish, and installed in 1930. Christ is present and the red sanctuary lamp reminds us of his presence. In quiet meditation leave the world and let St. Andrew embrace you."



23 karat gold plated tabernacle donated in 1930



Two gold vases donated in memory of Roger Schraufnagel by the graduating class of 1961.



Sanctuary lamp donated in memory of James Schraufnagel by Rudolph and Mary Schraufnagel.

The Altar of Sacrifice, made of oak by parishioner Tim Del Ponte. African padauk wood is used for symbols of Alpha and Omega



The Altar of Sacrifice, a gift from Joseph and Gladys Feucht in thanksgiving for 50 years of married life.



Left: Baptismal Font donated by the seven man Coon Hunting Club sometime in the late 1950s. The Club also donated the two large electric fans for the church in 1960.

Right: The Lectern donated in memory of Thomas Weinberger by parents, James and Marie Weinberger.

