



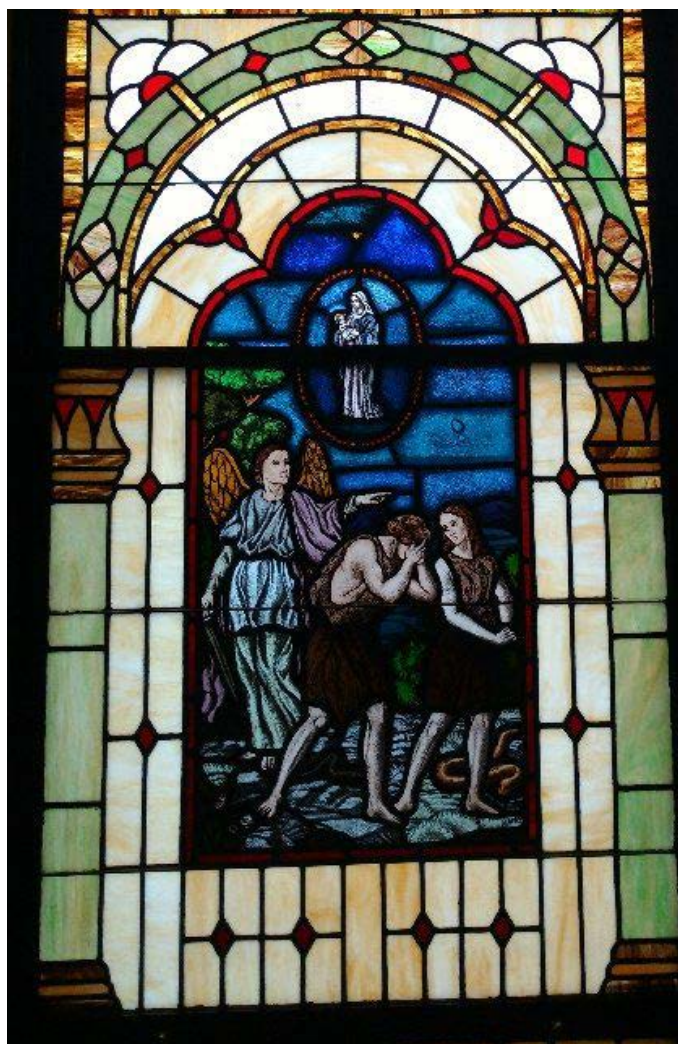
# **THE WINDOWS OF ST. MARYS**

## WINDOW 1, BOTTOM PORTION

St. Mary's in Nanty Glo was originally built by European immigrants when they moved here at the turn of the century to work the mines and steel mills. The first church was a wooden structure that was built in 1903 and located on the site where our school is today. In 1913, a brick structure was built in the spot where our current church is located, and it was built in a way that reminded all of them of the churches they left behind in their own native country.

Traditionally, the stained glass windows in most churches in Europe often told a "story", that is, each church's patron or patroness was the subject of the stained glass "story". St. Mary's windows do the same, but they tell two "stories". The lower, larger part of each window tells the story of Mary, but the upper part of each window depict a Saint, more often a saint of the immigrant's homeland.

This is the first window in our church that begins to tell Mary's "story". It shows Adam and Eve being shown out of the Garden of Eden for disobeying God. They sinned against Him, and we, as Catholics, are burdened at birth with "original sin". In the inset above Adam and Eve, we see Mary holding her Son, Jesus, who will eventually die to free us of sin.



## **WINDOW 1, TOP PORTION**

The upper part of our first window here at St. Mary's, and it is unique in the fact that it does not represent an ethnic, European saint. Instead, it is St. Andrew, the brother of St. Peter. Andrew is shown standing in front of an X-shaped cross. Andrew was martyred on an X-shaped cross in Patras, in modern-day Greece around the year 60 AD. Andrew is known as the patron saint of Scotland and Russia, so he represents the immigrants who arrived in our area from those countries at the turn of the 20<sup>th</sup> century.



## **WINDOW 2, BOTTOM PORTION**

**Our second window in our “story” of Mary is St. Ann teaching the Hebrew scripture to the child Mary. Mary is shown paying close attention as St. Ann explains the scripture passage to her. By studying these scriptures, Mary would have been well aware that the Hebrew nation was expecting God to provide them with a “Messiah” who would save them from the hands of their enemies. Although St. Ann is not mentioned in the Bible, our Catholic tradition of her and St. Joachim (Mary’s father) are taken from other writings of early Christianity. According to these writings, Joachim and Ann were childless, and an angel announced to them that they would have a daughter. Also shown in the window is the image of a dove, a long-standing symbol of the Holy Spirit. St. Ann’s feast day is July 26<sup>th</sup>.**





## WINDOW 2, TOP PORTION

The top of our second window is an image of St. George. St. George was a Roman soldier who converted to Christianity. He was tortured and decapitated under the Emperor Diocletian in the year 303 AD. During the Crusades of the Middle Ages, the English crusaders “adopted” St. George as their patron saint. After the Crusades, these holy warriors took their patron saint back to England. A legend built up in England about St. George slaying a dragon, hence most of the medieval art portraying St. George depicts him wearing medieval armor and slaying a dragon. St. George is recognized as the patron saint of England. Locally, the first wave of immigrants that came to the Nanty Glo area were English coal miners who came primarily from Wales, which is located in southwestern England. St. George represents the English immigrants who settled here well over 100 years ago. St. George’s feast day is April 23<sup>rd</sup>.





### WINDOW 3, BOTTOM PORTION

The lower part of our third window in our series on the Windows of St. Mary's is the Annunciation. The image shows Mary kneeling in front of the Archangel Gabriel as he says, "Behold, you have found favor with God. You will conceive in your womb and bear a son." (Luke 1: 30-31). And Mary answers, "Behold, I am the handmaid of the Lord. Let it be done to me according to your word." (Luke 1: 38). The window also show Gabriel holding a lily in his right hand. Did you ever wonder why?

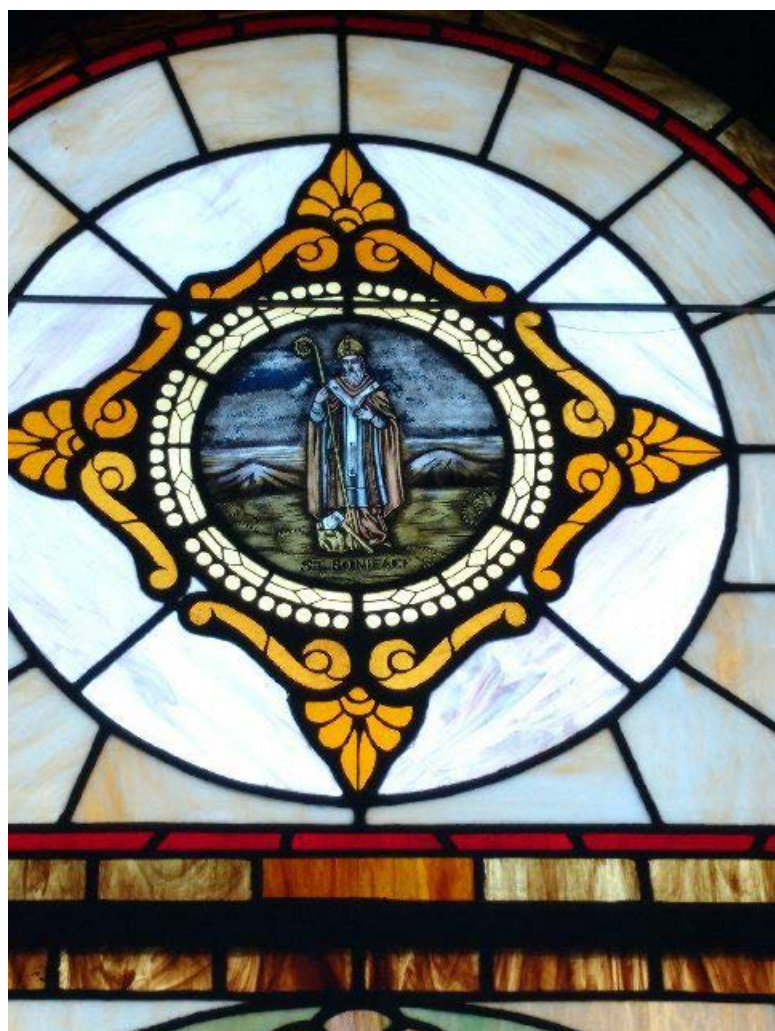
Our window image is a relatively modern version of the Annunciation, but it retains some traditional items from many paintings done during the Renaissance era. The flower the medieval artists found best to symbolize the purity of Mary was the lily, admired as the flower of purity since the time of the Ancients. Thus, by the 14<sup>th</sup> century, it became common to find the lily in Annunciation paintings. Some of these paintings show Gabriel holding the lily; in other paintings, the lily is placed in a vase and located within the painting.



### **WINDOW 3, TOP PORTION**

**The upper part of our third window bears the image of St. Boniface. St Boniface was born in England in 675. St. Boniface was a Benedictine monk who went to what is now modern-day Germany to convert the Germanic tribes who lived there. He is best remembered for chopping down the Donar Oak, which was the sacred tree of the Germanic pagans. He was eventually martyred in 754 AD, along with 52 other Catholic Christians. He became the patron saint of Germany.**

**St. Boniface represents the many German farmers who settled in our area in the mid 1800's, well before mining was established, and although the names of these farmers in the Nanty Glo area are lost, you can still see the Germanic farming influence in our surrounding area. Names like Rummel in the Belsano area, the Shrift, Wess and Smith families of New Germany, Maunday (Mundy) in Jackson Township, Dumm and Kirsch families of Nicktown, Farabaugh and Himmel families from Carrolltown, and the Smithmyer and Holtz families from the Patton area.**



#### WINDOW 4, BOTTOM PORTION

As we continue our “story” of Mary as shown through our stained glass windows here at St. Mary’s, our fourth window today is the birth of Jesus. This window shows the traditional manger scene, with Mary kneeling at the manger and St. Joseph standing behind the manger holding a lantern. What is interesting to me is that the door of the lantern that Joseph is holding is open! The artist seems to be indicating that the light in the lantern is the Holy Spirit, and since the lantern door is open, His light is able to reach out, not only to Jesus and Mary, but to all humankind, all over the world. Throughout our Christian history, the Holy Spirit has been portrayed as either the form of a dove, as shown in our first window, or as a “tongue of fire”, as shown in our window of the Nativity.

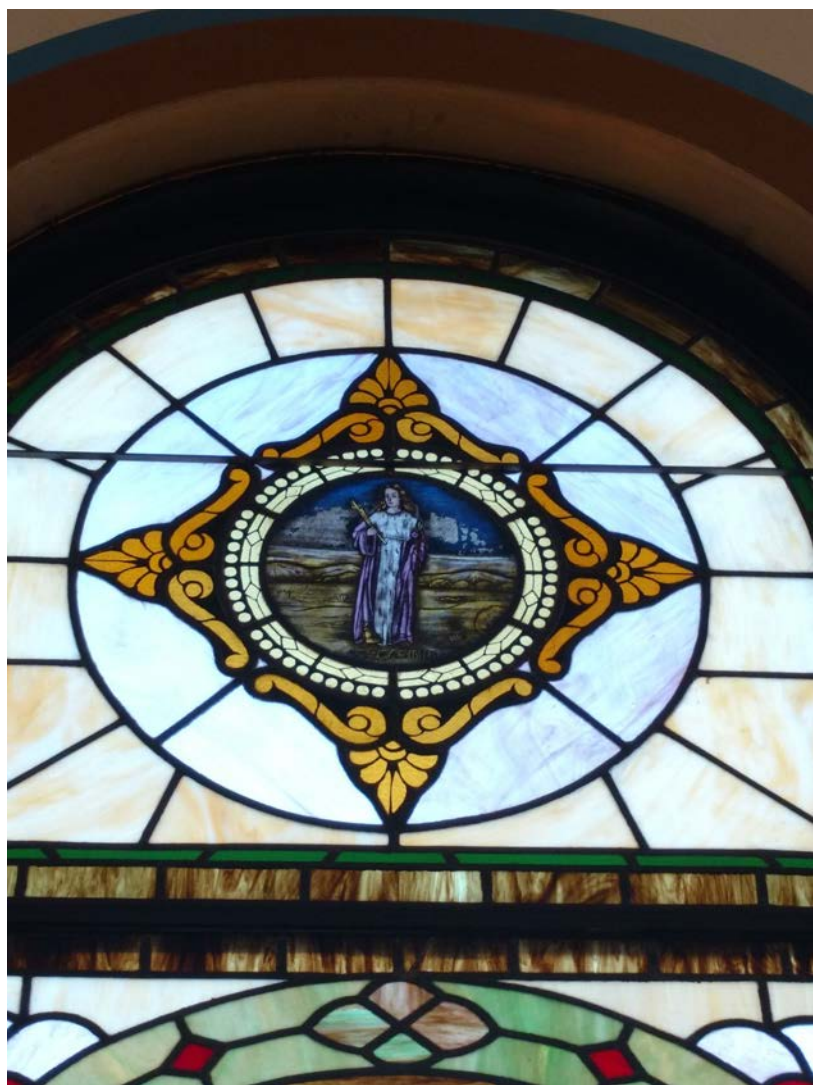






#### **WINDOW 4, TOP PORTION**

Above the Nativity scene is the image of St. Casimir. St. Casimir was the second son of the King of Poland, King Casimir IV, and, as you might be able to see, he looks very young in the window portrait. Casimir basically dedicated his life to the Lord. Despite being born into a very rich family, Casimir rejected the rich lifestyle. He preferred to sleep on the floor instead of his bed, and he wore the plainest of clothes. He dedicated himself to helping the poor. He died of lung disease in 1484 at the age of 23. He is the patron saint of Poland and Lithuania, and St. Casimir represents the Polish and Lithuanian immigrants who arrived in the Nanty Glo area at the turn of the 20<sup>th</sup> century to mine coal and work the steel mills. Casimir's feast day is March 4<sup>th</sup>.



#### WINDOW 5, BOTTOM PORTION

The “story” of Mary continues with our fifth window. The lower part of our featured window represents the Miracle at the Wedding Feast at Cana. Jesus, Mary and the disciples are attending a wedding in Cana. “When the wine ran short, the mother of Jesus said to him, ‘they have no wine’.” (John 2: 2-3). We all know the rest of the story. Jesus has some containers filled with water, and he changes the water into wine. He does this because his mother asks him to do so. This is why we pray for our Mother Mary to intercede for us, too. Who has more influence on a son than his mother?? As we pray to Mary to intercede for us, Mary continues to ask her Son to grant us the favors we ask of Him through her.



## WINDOW 5, TOP PORTION

The upper part of the window is the image of St. Roch. St. Roch was born in southern France in 1295, close to what is now the French-Italian border, the son of a wealthy nobleman. He was blessed with a birthmark in the shape of a cross that was on his chest. After his parents passed away, he gave away all his wealth and joined the Third Order of Franciscans. He found himself serving the plague-stricken people in his area during this time. After this, the area became embroiled in some bitter warfare. His own uncle had him imprisoned, thinking that he was a spy. He died in prison in 1327, after spending 5 years as a prisoner there. The image of St. Roch here at St. Mary's, to me, was a kind of a mystery. St. Roch is not known as a patron saint of any particular ethnic group. Why was he included in our windows here at St. Mary's? St. Roch is known as the patron saint of contagious diseases. The flu epidemic of 1918 happened 5 years after our windows were placed in our church, so he couldn't have been representing the victims of the epidemic. And, he is the patron saint of all who are unjustly imprisoned. That didn't fit for me, also. But, he is also known as the patron saint of bachelors, and I think this is the reason that St. Roch is placed above the wedding scene at St. Mary's. In the years in which our original brick church was built, (1913), the area was full of young, single immigrant bachelors from all parts of Europe who came to Nanty Glo to mine coal. Instead of representing an ethnic group, I believe that St. Roch represents all of these young, unmarried European men who helped contribute to building our first brick church. And, putting the image of St. Roch above the Miracle at the Wedding Feast of Cana was the most natural place for him! St. Roch's feast day is August 16<sup>th</sup>.



#### WINDOW 6, BOTTOM PORTION

The sixth window in our “story” of Mary is the Crucifixion of Jesus. Jesus is hung on the cross. “Standing by the cross of Jesus were his mother and his mother’s sister, Mary, the wife of Cleopas, and Mary of Magdala.” (John 19:25). Also shown is Saint John, the author of the previous scripture passage. John looks very young in the window, and Mary, the wife of Cleopas, is shown kneeling behind Mother Mary and Saint John. The artist of the window is obviously “Europeanizing” the people in the crucifixion scene. The people of Palestine during Jesus’ time would have had darker skin and dark hair. Mary of Magdala and Mary, the wife of Cleopas are shown with blond hair. The artist’s intent was to portray the Bible characters in a way that reflected how their audience looked. This was a common practice of religious artists in Europe.





## WINDOW 6, TOP PORTION

Saints Cyril and Methodius occupy the top of our sixth window. Cyril and Methodius were brothers who were born in modern-day Greece, but were sent to Moravia to preach the faith. (Moravia consisted of what is now southeast Poland, Northern Austria, Western Slovakia, and Northern Slovenia.) The Moravians wished a teacher who could instruct them and conduct Divine service in the Slavonic tongue. They both prepared Slavic historical texts in what would subsequently be known as the Cyrillic alphabet, (named after Cyril), and they translated the Gospels into their native Slavic language. Cyril died on February 14, 869, and Methodius died on April 6, 885. Their feast day is celebrated on the date of Cyril's death, February 14<sup>th</sup>. Cyril and Methodius are known as the "Apostles of the Slavs", and their presence in the sixth window at St. Mary's represents the Slavic people who settled in Nanty Glo at the turn of the 20<sup>th</sup> century.



## WINDOW 7, BOTTOM PORTION

The seventh window in our “story of Mary” portrays her Assumption into Heaven. This window has great significance in our series on Mary because the official name of our parish is “St. Mary of the Assumption Parish”, so this window actually identifies who we are as a parish. Mary is shown being lifted into Heaven by a multitude of angels. There are eleven angelic figures in the window beside Mary, and after some research, I discovered them to be called “putti angels”. These figures first appeared in Renaissance-era paintings when the artist wanted to display a form of love in the painting. “Putti” is Latin for boy, so these creatures are love images in the form of chubby boys with wings! Mary seems to be gazing towards heaven, and I can imagine Jesus is there, beyond our view, watching Mary coming towards her ultimate destination. Although the Church always knew and understood that Mary was taken, body and soul into Heaven from Apostolic times, there was no formal pronouncement of this until Pope Pius XII issued his encyclical “Munificentissimus Deus” (November 1, 1950). “It is dogma revealed by God that the Immaculate Mother of God, Mary ever Virgin, when the course of her earthly life was finished, was taken up body and soul into the glory of heaven.” Our window was in its place 37 years before the encyclical was written. The Feast of the Assumption of Mary is celebrated on August 15<sup>th</sup>.



## **WINDOW 7, TOP PORTION**

The upper section of our window portrays the image of St. Stephen of Hungary. Stephen was baptized around the age of 10 with his father, chief of the Magyars, a group who migrated to the Danube area of Europe in the ninth century. At the age of 20, he married Gisela, sister to the future Emperor, Saint Henry. When he succeeded his father, Stephen adopted a policy of Christianization of the country for both political and religious reasons. He suppressed a series of revolts by pagan nobles and welded the Magyars into a strong national group. Stephen established a system of tithes to support churches and their priests and to relieve the poor. He was easily accessible to all, especially the poor. Stephen died in 1038. He is known as the Patron Saint of Hungary, and his feast day is celebrated on August 16<sup>th</sup>. Stephen represents the Hungarian people who settled in the Nanty Glo area over 120 years ago.







## WINDOW 8, BOTTOM PORTION

In the last seven weeks, we have concentrated on our “story of Mary” from the right side of our church’s windows. The right side, or “St. Joseph’s side,” as some in our parish call it, told the story of the life of Mary and her subsequent Assumption into Heaven. Today, we will start on the left side of our church, or “Mary’s side.” This side tells of the many titles by which Mary is known.

Our first window from the back of the church, is “Our Lady of Mount Carmel”. This is the title given to the Blessed Virgin in her role as the patroness of the Carmelite Order. The first Carmelites were Christian hermits living on Mount Carmel in the Holy Land during the late 12<sup>th</sup> and early to mid-13<sup>th</sup> century. They built in the midst of their hermitages a chapel which they dedicated to the Blessed Virgin. Since the 15<sup>th</sup> century, popular devotion to Our Lady of Mount Carmel has centered on the Scapular of Our Lady of Mount Carmel, also known as the Brown Scapular. Traditionally, Mary is said to have given the Scapular to an early Carmelite named Saint Simon Stock (1165-1265). In Stock’s vision, Mary promised that anyone who died wearing the Scapular would be saved. The Brown Scapular is well represented in our window here at St. Mary’s. Mary is shown with a crown on her head and holding a Scapular in her right hand. The Child Jesus is holding a Scapular in each of his hands. Mary and Jesus are surrounded by several putti angels. The Feast of Our Lady of Mount Carmel is celebrated on July 16<sup>th</sup> each year.



## WINDOW 8, TOP PORTION

The upper part of our featured window show the images of two Italian saints: St. Francis of Assisi and St. Clare. Francis Bernadone (1182-1226) grew up as the son of a rather wealthy family. In 1206, his search for conversion led him to the ancient church at San Damiano. While he was praying, he heard Christ on the crucifix speak to him, "Francis, repair my church." He rebuilt the small church, not realizing that God had bigger plans for him. Francis started to preach, and soon he had a group of followers who wanted to imitate his poor lifestyle. His order became known as the Franciscans, whose presence in our area is well known. It is interesting to note that Francis was not an ordained Priest, but was a Deacon.

Clare Offrenduccio (1193-1253) was prepared by her mother for a life of generosity and service. As a teenager, Clare often heard Francis preach, and she was drawn to his love for God and the gospel message. She founded her own community of "Poor Ladies", and was the first woman to write a rule of life for religious women. Clare is remembered as Francis' most faithful follower and co-founder of the Franciscan movement. Therefore, we look to both of them to teach us Franciscan values. St. Francis is the Patron Saint of Italy, and both he and Clare represent the influx of Italian immigrants into the Blacklick Valley area at the turn of the 20<sup>th</sup> century. Francis feast day is October 4<sup>th</sup>, and Clare's feast day is August 12<sup>th</sup>.



## WINDOW 9, BOTTOM PORTION

As we mentioned last week, the left side of our church, or “Mary’s side” as it is sometimes called, contains the images of the Blessed Mother as she is known by her many titles. Today, we see Mary as Our Lady of Guadeloupe. The Blessed Mother appeared to a poor Indian farmer in what is now central Mexico in the year 1531. At that time, the Spanish conquistadors had taken control of most of Mexico and Central America, and Spanish priests were sent to convert the native population. Juan Diego was a converted Native American. He was on his way to Mass one morning in early December when Mary appeared to him and requested that a chapel be built on the spot where Juan Diego met and talked to her. Mary placed some Castilian roses into the folds of Juan Diego’s tilma. (A tilma was the traditional working garment of these native farmers. It had a large fold in the front that they could put their produce into while they were harvesting in the fields, and it had a loop on the end that would be placed around the farmer’s neck, securely holding the produce in place when the garment was filled.) Remember, it was winter, and these roses were only known to exist in the Castille region of Spain. When Juan presented his request to the bishop, he unfolded his tilma to show the bishop the roses, but little known to him, the image you see in our window was imprinted on the inside of his garment. The garment still exists; it is at the Basilica of Our Lady of Guadeloupe in Mexico City. The garment was made of cactus fibers and it should have been disintegrated after 30 or 40 years, but it is still intact, almost 500 years later, along with the image of our Blessed Mother. Science has tried to determine how the image got onto the tilma; they have no answers. There is so much about this image; it would take several pages of material to do it justice. While you are using your computer, please google “Our Lady of Guadeloupe: ten amazing facts about the image” and you won’t be disappointed. The Feast of Our Lady of Guadeloupe is celebrated on December 12<sup>th</sup>, and she is known as the Patroness of the Americas.

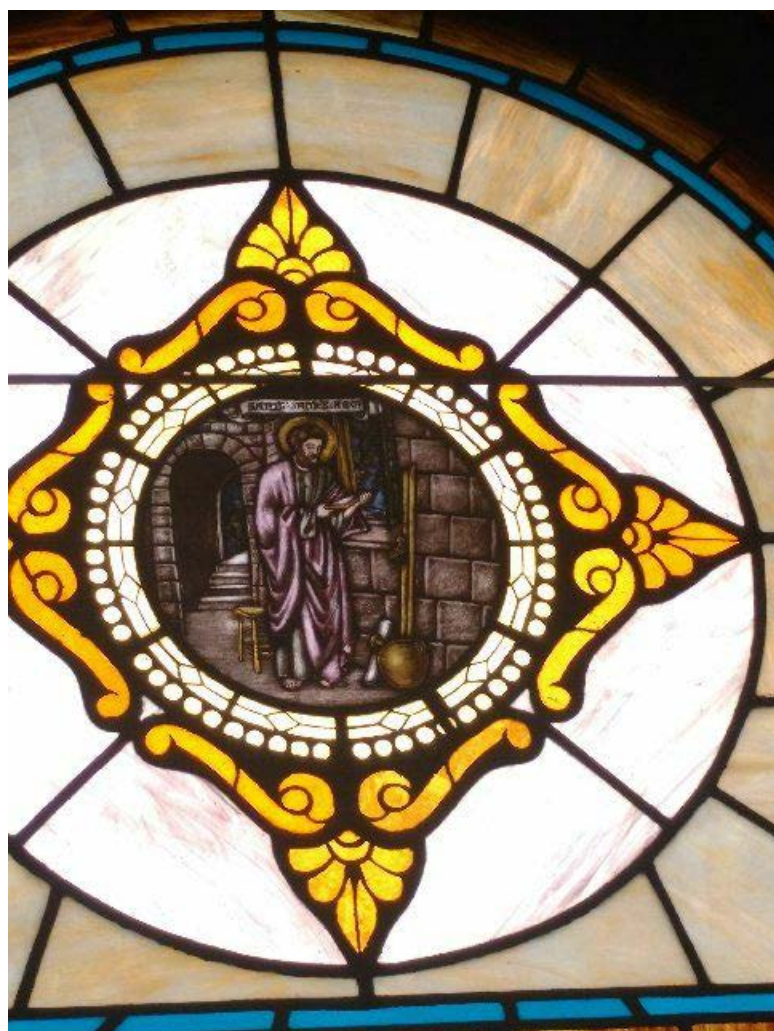




## **WINDOW 9, TOP PORTION**

The upper part of our featured window today contains the image of St. James, one of the twelve Apostles and the brother of St. John. They were fishermen and the sons of Zebedee. James was the first Apostle to be martyred in around the year 44 AD. It is told that James travelled to what is modern-day northern Spain to spread the message of Jesus, He returned to Jerusalem, and “was killed by the sword”. (See Acts 12:1-3a). Although he died in Jerusalem, his remains were brought back to Spain and a church was erected above them. James, in Spanish is “Santiago”, so the cathedral that was built was named Santiago de Compostela. To this day, thousands of faithful Catholics from all over the world make the lengthy pilgrimage on foot to this Cathedral along the Camino de Santiago (the way of St. James). St. James is the patron saint of Spain, and his feast day is July 25<sup>th</sup>. He represents our Spanish immigrants that came to the Nanty Glo area to work the mines here.





## WINDOW 10, BOTTOM PORTION

As we continue to move forward on the left side of our church, we arrive at window #10 in our series on Mary, the window portraying the image of Our Lady of Lourdes, where the Blessed Virgin appeared to a young girl in 1858. Lourdes is located in southern France, close to the border with Spain. On February 11, 1858, 14 year old Bernadette Soubirous told her mother that a “lady” had spoken to her in a cave, where she had been gathering firewood with her sister and a friend. The apparition was praying the rosary. The Blessed Virgin asked her to return and promised to make her happy, not in this world, but in the next. Though others came back to the cave the next day with her, she was the only one who was able to see her or hear her words. There was a small stream of dirty water coming out of the cave, and Bernadette was asked by Mary to drink of the water. A few days later, as the water was made clear, a woman with a paralyzed arm came to the site, hoping to be healed, and she was healed. This was the first miraculous healing at Lourdes. The vision of Mary asked Bernadette to have the local priest build a chapel on the site. When she asked the priest, he told her to ask the woman her name. Three weeks later, on the Feast of the Annunciation, Bernadette visited the cave again, and asked the “lady” her name. She replied that she was “The Immaculate Conception”. When she relayed this information to the priest, he was stunned, because 4 years earlier, Pope Pius IX declared the dogma that Mary was Immaculately Conceived. Of course, Bernadette knew nothing of the Pope’s declaration. In 1862, the local bishop declared the apparition worthy of belief. Our Lady of Lourdes is the patroness of the sick, and to this day, thousands of pilgrims travel to the site in France in the hope of a healing miracle for themselves.



#### WINDOW 10, TOP PORTION

The top of our window is the image of St. Joan of Arc, another French peasant girl who lived in the early 15<sup>th</sup> century in a time when France was at war with England. Joan believed that God had chosen her to lead France to victory against England. With no military training, Joan somehow convinced the French Crown Prince Charles to allow her to lead a French army against the English, who were besieging the city of Orleans. Joan was victorious, and Charles was crowned as King Charles VII. Joan was eventually captured by her English opponents, tried for witchcraft and heresy, and burned at the stake in 1431, at the age of 19. Joan was officially canonized in 1920, and she has always been recognized as the symbol of French unity. Joan is recognized as the patroness of France, and her feast day is May 30<sup>th</sup>. She represents our French immigrants who came to the Nanty Glo area at the turn of the 20<sup>th</sup> century.



## WINDOW 11, BOTTOM PORTION

Our featured window last week was Our Lady of Lourdes, a rather recent apparition of Mary, which happened in 1858. This week, we have another more recent apparition, Our Lady of Fatima. This apparition is so recent that it must be assumed that this window was placed here at St. Mary's after the original 1913 church was built.

On May 13, 1917, Blessed Mary appears for the first time to three children as they were tending sheep near Fatima, Portugal. She called herself "Our Lady of the Rosary." Blessed Mary urged the children to pray the rosary every day in order to obtain peace for the world and the end of World War I. She instructed the children to come to the same place at the same time every 13<sup>th</sup> day of the month for the next 5 months. On June 13<sup>th</sup>, Mary told the children that two of them would not live very long, and that the remaining child, Lucia, should learn to read and write and spread Mary's message to the world. (Lucia eventually entered a convent and became a Nun. The other two children, Francisco and Jacinta, would die during the great flu epidemic of 1918- 1920.) On July 13<sup>th</sup>, 1917, Mary revealed three prophetic secrets to the children. Secret #1: The children got a glimpse of what Hell looked like, and to save future souls, God wanted the world to be devoted to her Immaculate Heart. Secret #2: World War I was to end soon, but if people didn't stop offending God, another, more devastating war would break out. To prevent this, she asked that Russia be dedicated to her Immaculate Heart. (This was not immediately done; the result was World War II). The third secret was not revealed until 2000. In that vision, a "bishop dressed in white" was killed by soldiers. (This prophecy was partially fulfilled on May 13, 1981.) On August 13<sup>th</sup>, the children were prevented by civil authorities to go to the site, but on August 19<sup>th</sup>, Mary once again appeared to the children. She urged them to continue to pray the rosary and pray for the many souls who have no one to pray for them. On September 13<sup>th</sup>, the children were accompanied by thousands of onlookers who wanted to see Mary, but the children were the only ones to be able to see her. Mary promised that in October, she would perform a miracle "that all may believe". On October 13<sup>th</sup>, in the presence of about 70,000 onlookers and members of the press, all





witnessed the “dancing of the sun”. This was reported in all the European newspapers. I have enclosed an original photograph of the event which was printed in one of the newspapers.

The connections between Fatima, Pope Pius XII and Pope John Paul II cannot be considered a coincidence. Notice how many times the date May 13<sup>th</sup> pops up! Pope Pius XII was ordained to the priesthood on May 13, 1917, the day of the first apparition. His rule as Pope lasted from March 2, 1939 to October 9, 1958. In 1940, he approved the apparitions at Fatima, and in 1942, he consecrated the whole world to the Immaculate Heart of Mary. In 1950, Pope Pius XII issued the Dogma of the Assumption of Mary. (Another one of our stained glass windows!) Pope Pius XII had the opportunity to talk to Sister Lucia, who disclosed the third secret to him. This secret was finally revealed by Pope John Paul II in a teaching on May 13, 2000, in which he disclosed that the assassination attempt on him that occurred on May 13, 1981 fulfilled part of the “third secret.” Pope Pius XII placed a crown on the head of the statue of Mary at Fatima on May 13, 1946. Pope John Paul II placed a fragment of the bullet that struck him on May 13, 1981 as a jewel in that very crown on May 13, 1982. If you wish to learn more of Fatima and the Popes, please google “Pope Pius XII and Fatima”, and you will discover that nothing is a chance occurrence. Everything has purpose....



#### **WINDOW 11, TOP PORTION**

The upper part of our window features the image of St. Cunegunda. She was born in 975, and she was the daughter of Sigfrid, the first Count of Luxemburg. Cunegunda was married to St. Henry, the Duke of Bavaria, who, in 1002, was chosen King of the Romans, succeeding Emperor Otto III. In 1014, she traveled to Rome with her husband, where she was crowned Empress by Pope Benedict VIII. When her husband, Henry, died in 1024, she was relatively poor, because she had given away all her wealth to charitable works. As a widow, in 1025, she entered a Benedictine monastery. She lived a life of poverty, and spent the rest of her life in the monastery in prayer and manual labor. She died in 1040. St. Cunegunda is known as the patroness of Lithuania, and her feast day is March 3.



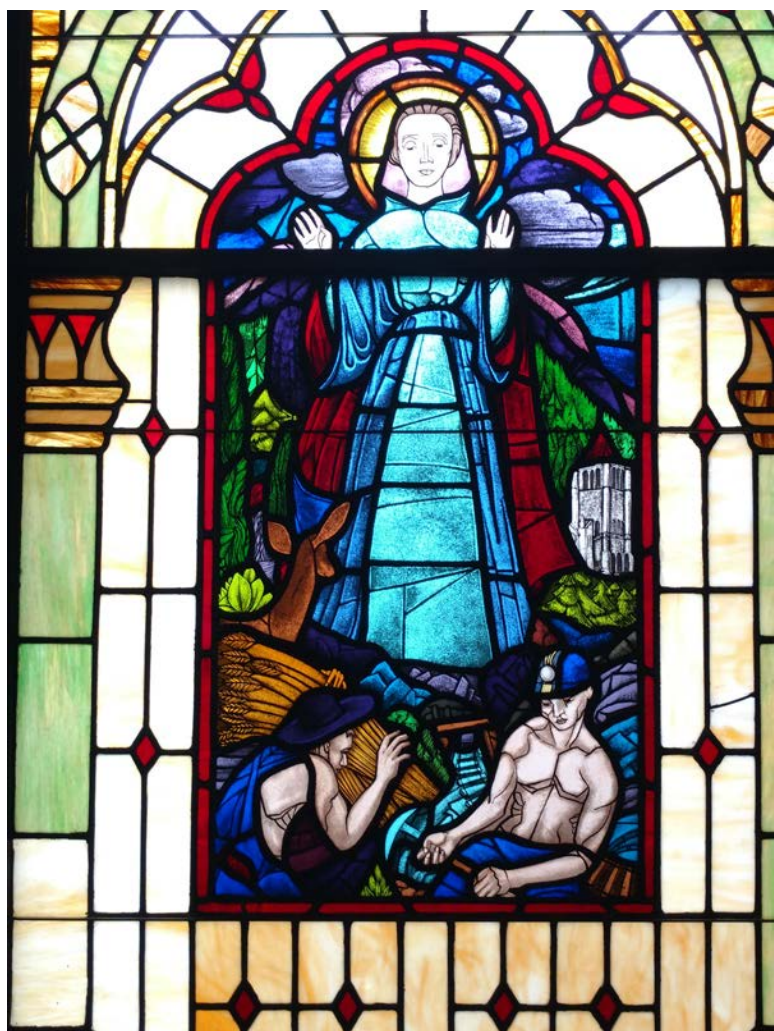
## WINDOW 12, BOTTOM PORTION

The next window in our series on “The Windows of St. Mary’s” is a one of a kind window. The window depicts “Our Lady of the Alleghenies”. This window was not one of the original windows installed during the 1913 construction of our brick church; in fact, evidence seems to support the theory that it was placed in our beloved walls during the renovation of 1955.

Fr. Demetrius Gallitzin, who first opened a “Catholic colony” here in our Allegheny Mountains, had a great devotion to Our Lady, and he named his village, Loretto, in honor of Mary in the hopes that Loretto would someday become a center of devotion and pilgrimage to the Mother of God. The settlement was established in 1799. Fast forward to 1948, a year in which Mount Aloysius Junior College in Cresson was celebrating the 100<sup>th</sup> year of the arrival of the Sisters of Mercy in Loretto. During the celebration, Fr. Owen Gallagher first referenced in a poem the Blessed Mother as “Our Lady of the Alleghenies”. The following year, in 1949, ground was broken in Loretto for construction of the shrine that is there today. The shrine was solemnly blessed on the feast of the birth of Mary, on September 8, 1951, which also marked the Golden Jubilee of the creation of the Diocese of Altoona in 1901. Our window certainly seems to have strong ties to these events over 70 years ago.

The window is a representation of our area. The image of Mary is strikingly different in style from our other windows, and she seems to be holding up her hands as if in a greeting. Beneath her are images of a farmer, holding a sheave of grain and a coal miner, who is holding a pick in his hand. Railroad tracks are between these two images, leading into a coal mine. The left side of the window shows a deer and some of our hardwood forests that surround our area. The right side of the window obviously shows the image of the Basilica of St. Michael in Loretto, and above it is the image of the original chapel that was built in Loretto during Fr. Gallitzin’s time spent there.





### **WINDOW 12, TOP PORTION**

**The image in the upper part of our window is the image of St. Patrick. St. Patrick is known as the person who converted the Irish population, and he is known as the patron saint of Ireland. His feast day is March 17<sup>th</sup>. St. Patrick represents the Irish immigrants who settled in our area at the turn of the 20<sup>th</sup> century.**



### **BONUS WINDOW: JESUS AND THE EUCHARIST**

I couldn't complete our window series without this last window. It is not in the main part of our church at this time, but originally, it held a position of great honor. The window, is of course, the window of Jesus and the Eucharist. When our first brick church was built in 1913, this window was located above the altar and the Tabernacle, in the west wall of our church. I can just imagine the sun shining through it during the evening hours of summer. It must have been awesome!! When the church was remodeled and a small portion added to it in 1955, the altar was re-configured; thus, there was no place for this window where it was originally placed. Today, this window is positioned near the stairwell of our choir loft in the front of the church. Since it is located in an "out of the way" place, its beauty cannot be truly appreciated by our parishioners, but when the remodeling took place, it seemed like the only place that it could be located.

I have included two more old photos: The top one is how the church looked from 1913 until 1955. It shows the window in its original place. The bottom photo shows how the altar area looked from 1955 until the demolition of 1985. In this photo, you can see the Eucharist window in the stairwell. I have also included a photo of how our church looks today.

The Eucharistic window is made in the same style as the other windows in our church. The borders look the same, and the colors also match the other windows. If you are in church, try to take the time to look at this window close-up. You won't be disappointed!







St. Mary's Church Prior to 1955 renovation.







## STORED WINDOWS

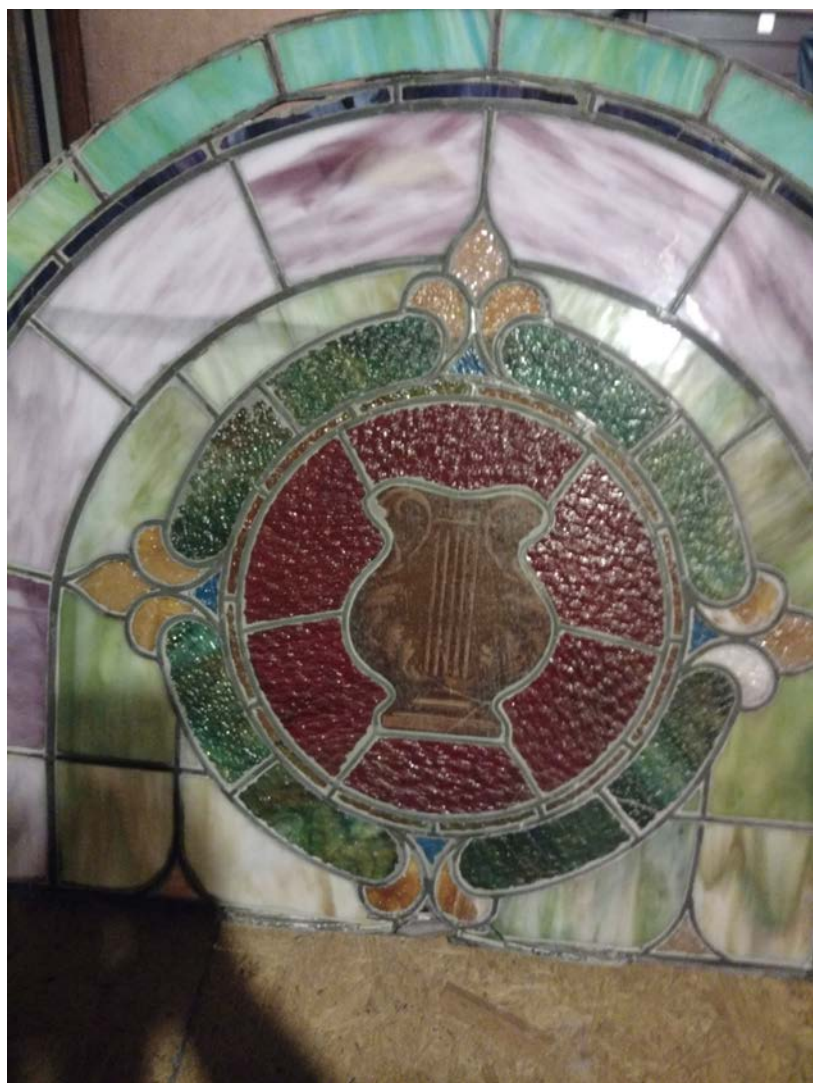
By now, you probably realize that two of our present windows were not original. Our Lady of Fatima, whose events happened in 1918, and Our Lady of the Alleghenies, which was first mentioned in a poem in 1948, could not have been original, but were probably placed in our church during the renovation of 1955. So, that being said, what happened to the two that were removed? Do the bottom parts of these windows exist today? I don't know the answer, but I can guess. When the Fatima and Lady of the Alleghenies windows were added, the manufacturer could simply have used the original windows, removed the old images and replaced them with these two new images. It would have been easier to so, and it would be more cost efficient, too.

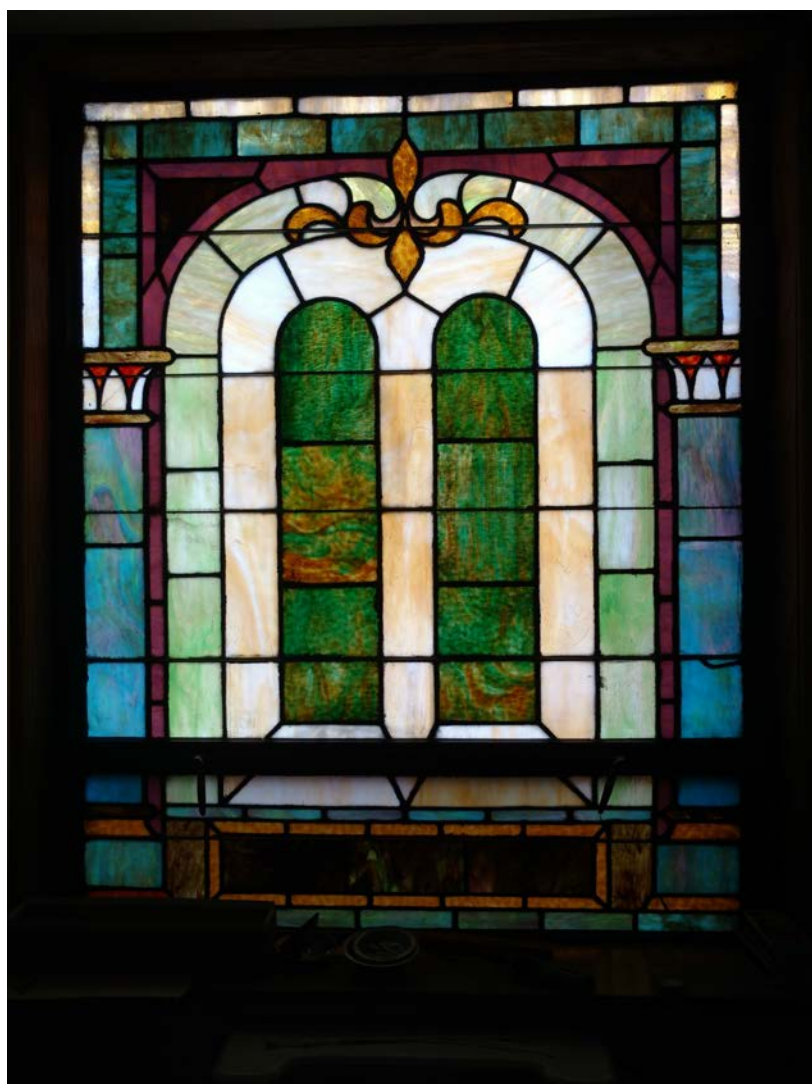
The original design of our 1913 church called for fourteen windows, seven on each side. The 1955 renovation would have eliminated two windows, so we were still on the hunt for two more windows. In the search for answers to the missing windows, I was encouraged by a few of our parishioners to look in some of our storage areas of our church, and, as a result of that search, I have enclosed two more photos of what appears to be the top of two windows. The size and dimensions perfectly match the tops of our current windows, so these two tops seem to be the tops of the missing windows.

The first window, I was told, is the image of St. Christopher, and it seems that St. Christopher was used in the 1955 renovation and located from 1955 to 1985 above a set of wooden doors located at the side entrance to our church, next to the sacristy. After the 1987 rebuilding of our church, the design of the side door was changed, so this window ended up in storage. The second photo shows another window in storage, and it looks like the image of a vase, and I'm guessing that this top was in storage since the 1955 renovation.

Now for the bottoms of these two windows. In the side entrance of our church and also in the sacristy, there are two windows of the same width as our bottom parts of the other windows, but they are not the same height. I have enclosed a photo of one of them. Both of them are identical. It is my opinion that these two were matched with the tops found in our storage area of the church.







	STAINED GLASS WINDOWS AT ST. MARYS		
	WINDOW	SAINT	FEAST DAY
			REPRESENTING
1	Garden of Eden	St. Andrew	30-Nov
2	Mary and St. Ann	St. George	23-Apr
3	Annunciation	St. Boniface	5-Jun
4	Nativity	St. Casimir	4-Mar
5	Cana	St. Roch	16-Aug
6	Crucifixion	Sts. Cyril and Methodius	14-Feb
7	Assumption	St. Stephen	16-Aug
8	Mount Carmel	Sts. Francis and Clare	Oct 4 and Aug 12
9	Guadeloupe	St. James	25-Jul
10	Lourdes	St. Joan of Arc	30-May
11	Fatima	St. Cunegunda	3-Mar
12	Alleghenies	St. Patrick	17-Mar