

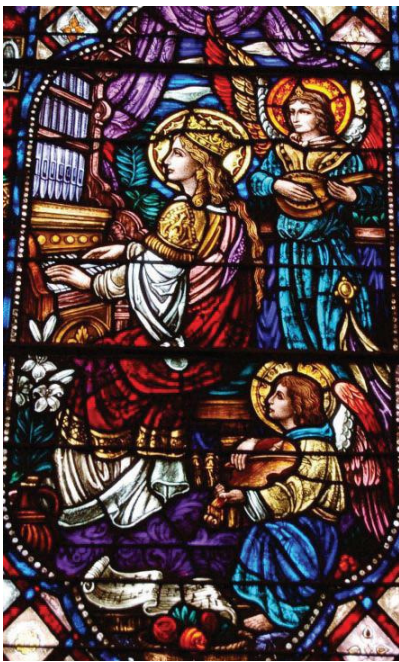
A PILGRIMAGE OF LIGHT

THE STAINED GLASS WINDOWS OF HOLY NAME OF JESUS PARISH



The Rose Window - The Call of Peter

Before Peter was the head of the Church, he was a simple fisherman named Simon. This window depicts Jesus speaking with Simon and his brother Andrew as described in the Gospel of Luke, chapter 5:1-10. Jesus tells Simon to put out into the deep and let down their nets for a catch. At first, Simon resists Jesus' word, but he eventually listens. The fishermen make a miraculous catch that nearly breaks their nets. They need the help of others to haul in an abundance of fish that fills two boats. In the window, we see Simon's hand placed upon his chest as he humbles himself before the Lord Jesus, saying to him, "Depart from me, I am a sinful man." Peter then receives the call as Jesus responds to him, "Do not be afraid; henceforth you will be a fisher of men." At this word, Simon leaves everything and follows Jesus.



1st Window - St. Cecilia

Opening Prayer: St. Cecilia, virgin, martyr and bride of Christ, intone for us our opening hymn as we begin our pilgrimage through these stations of light. Lead us in the celestial canticle, the heavenly Song of Songs that continuously praises the Holy Name of Jesus.

St. Cecilia is the patroness of musicians and church music. Two angels accompany her on stringed instruments. Music is part of God's plan. The first creation account in Genesis is actually written in lyrical verse. According to the original text we can rightfully say that God "sang" creation into being.

Angels - The heavenly choirs
Palm - Martyrdom, victory

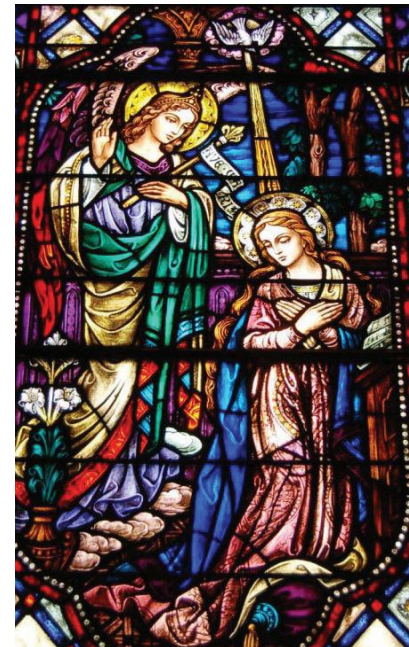
Harp - King David
Lily - Virginity, purity

2nd Window - The Annunciation

This window depicts the Angel Gabriel announcing to Mary the good news that she has been chosen to be the mother of the Messiah. All creation awaits her "yes". By accepting God's proposal, Mary becomes the Mother of God. This mystery marks the moment of the Incarnation when, by the Power of the Holy Spirit, Mary conceives in her virginal womb the Son of God.

Dove - The Holy Spirit
Lily - Virginity, purity
Scepter - Divine authority

Tree - Tree of life, the cross
Pink garment - Femininity
Cloud - Divine presence

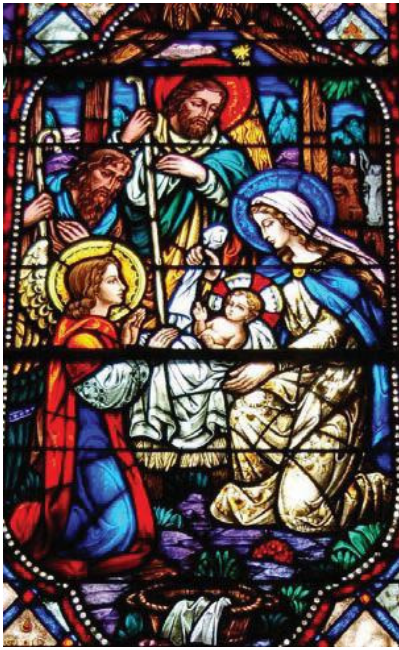


3rd Window - The Visitation

In this window, we see Mary visiting Zachariah and Elizabeth. Mary is miraculously pregnant with Jesus and Elizabeth is miraculously pregnant with John the Baptist. The cedar beam at the center of the window symbolizes the threshold between the Old and the New Covenant, both of which are now made fruitful, the Old in Elizabeth and the New in Mary. The cedar beam is also found in the Song of Songs. *Behold, you are beautiful, my love; behold, you are beautiful; your eyes are doves. Behold, you are beautiful, my beloved, truly lovely. Our couch is green; the beams of our house are cedar, our rafters are pine* (1:15-17). Mary is the Lord's beloved; she is beautiful to behold.

The colors of blue, red and purple found in Mary's garments are symbolic of the veil in the Temple. They point to her identification with the Ark of the Covenant housed in the Temple behind the veil of the Holy of Holies.





4th Window - The Nativity

Here, we see Joseph and Mary with the newborn Jesus. A shepherd kneels beside an angel who is also kneeling in adoration of the child. Heaven and earth are joined in an intimate bond. Once again we see the threshold of the cedar beam, but this time it is in the background, for the threshold has now been fully crossed and the New Covenant is now wholly underway. By Christ's birth, the fullness of time has been ushered in and humanity is now given the gift of a union with God hitherto unthinkable. Not even in the Garden of Eden did we know such intimacy with God.

5th Window - The Flight into Egypt

An angel appears to Joseph in a dream and tells him to take the child and his mother into Egypt, for Herod is searching for the child in order to kill him. In those days, travel involved facing many dangers. Joseph and Mary would face them together. In a foreign land, they were all one another had. They would have prayed together and spoken together of many things. In some ways, this difficult journey is God's gift to the young couple. They suffer many trials, but because they suffer together, a special union is forged between their hearts.

Beneath the window depicting the Flight into Egypt is a window displaying a crown, a cross and a palm branch. The crown is a sign of Christ's kingship, the cross reminds us of his death and the palm branch is a foreshadowing of Jesus' triumphant entrance into Jerusalem that we commemorate on Palm Sunday. On that day, people wave palm branches and proclaim him king.



6th window - The Presentation in the Temple

Here we see Joseph and Mary in the Temple presenting the child Jesus to Simeon. The two doves in Joseph's hand are the offering required by the Law to purify Mary and to redeem Jesus. This is a great paradox. On this occasion Simeon prophesied to Mary, "Your heart too, shall be pierced by a sword" (Lk 2:35). This mysterious prophecy is especially fulfilled at the foot of the cross as Mary watches while her son's Heart is pierced. Beneath this window we see a sunflower. This flower follows the sun even when it is hidden behind the clouds. So too are we called to follow God's ways even when his reasons are hidden from us.

7th Window - The Home at Nazareth

In this window we see the Holy Family together in their home at Nazareth. There is a unique atmosphere in their home. Our hidden roots are kept safe in this atmosphere. We need these roots to nourish our growth and to provide for our spiritual maturity. Pope Benedict XVI says, "It is not in the Temple or on the holy mountain, but in the simple dwelling of the Virgin, in the house of [Joseph] the worker... that Jesus learns to say "yes" to the entirety of the Father's plan."¹ Then he adds that "The Universal Church can grow and flourish only if she is aware that her hidden roots are kept safe in the atmosphere of Nazareth"².

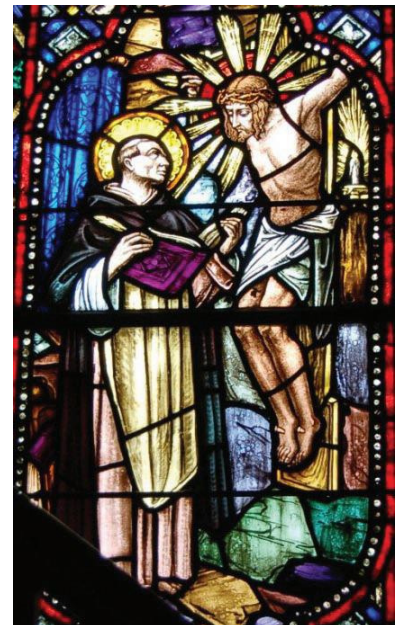


8th Window - The Finding of the Child Jesus in the Temple

The joy of finding Jesus in the Temple is preceded by the sorrow of having lost him. His parents searched everywhere for three days. Joseph and Mary were beset with worry and anguish. Jesus could have spared them this suffering simply by telling them where he was going, yet he remains silent. He knew how much suffering this silence would cause them. Jesus himself drives this "sword" into their hearts, but it is not without a purpose. With yet another "sword," Jesus forges a still deeper union between their hearts.³

9th Window - St. Thomas Aquinas

St. Thomas Aquinas is a doctor of the Church. He is honored with two titles, the "Angelic Doctor" as well as the "Universal Doctor." This window recalls a mystical experience between St. Thomas and the Crucified Christ. Jesus commends St. Thomas for his teaching and asks what he would have as a reward. His response reveals the greatness of his love, "I want nothing but you O Lord." The last work of St. Thomas, a commentary on the Song of Songs, was completed on his death bed. The Song of Songs is the love poetry of Sacred Scripture, a favorite among the saints and the mystics of the Church. Written in richly symbolic and powerfully evocative imagery, this book of the Bible reveals, perhaps more than any other, that Christianity is ultimately a love story.



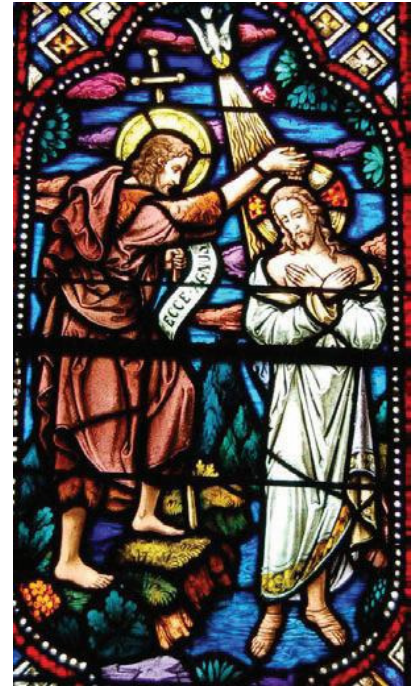
¹ Benedict XVI, *The God of Jesus Christ*, 69-84.

² Ibid.

³ Philippe, Marie-Dominique O.P. *The Mystery of Joseph*, 31.

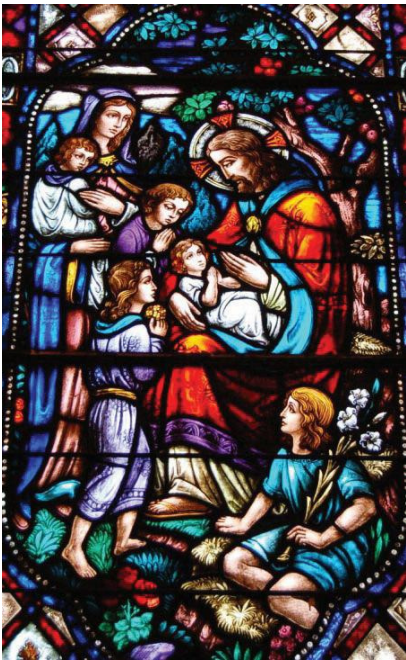
10th Window - The Baptism of the Lord

This window represents the first of the Luminous Mysteries of the Rosary. St. John the Baptist identifies himself as the friend of the bridegroom. Jesus is the Divine Bridegroom and the Church is his Bride. John the Baptist stands like a sentinel watching over our baptismal font as he bears prophetic witness that "The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete" (Jn 3:29).



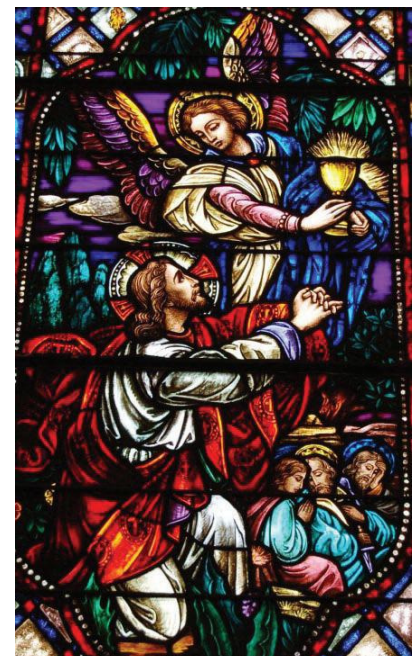
11th Window - Jesus Welcomes the Children

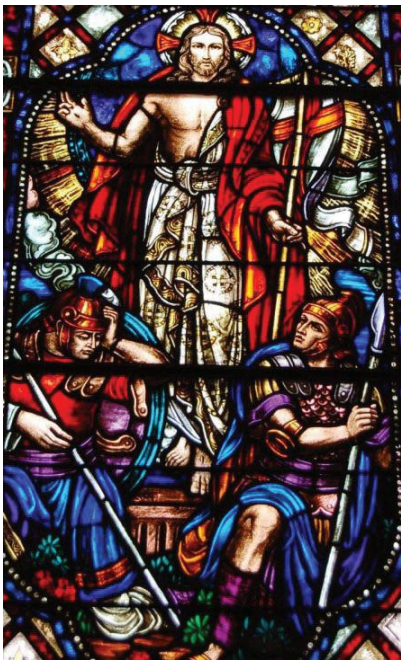
Jesus says, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these" (Mt 19:14). God is love. In Jesus, we see love in person. Jesus rejoices in God's little ones. Love always welcomes life. There are many ways in which our culture fails to protect life. This window serves as a reminder for us to work and pray for what Pope John Paul II called a "culture of life." The Tree behind Jesus reminds us of the Cross and so of his death, but the lily in the child's hand reminds us of His Resurrection. Just as the Cross is transformed by His Resurrection into the Tree of Life, so too can our culture be transformed by the Resurrection into a culture of life.



12th Window - The Agony in the Garden

This window reminds us of the night before his death that Jesus spent praying in the Garden of Olives. The angel in the center of this window holds a chalice that represents the Father's will. Jesus prays for the Father's will to be done. The angel also comes to strengthen him as he accepts this supreme burden. The three men are Peter, James and John. They fail to grasp the significance of what is taking place and so they fall asleep three times. In the Garden of Eden a war was begun; in the Garden of Olives a victory was determined. As a descendant of David, Jesus enters the battlefield as a Davidic warrior. There has never been a warrior like him. Rather than conquering by violence, Jesus conquers with love.



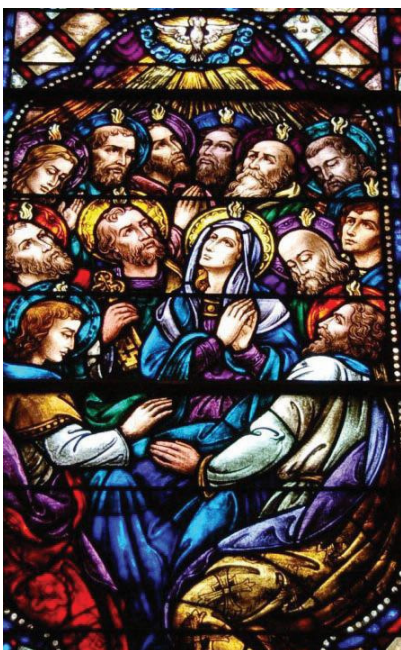
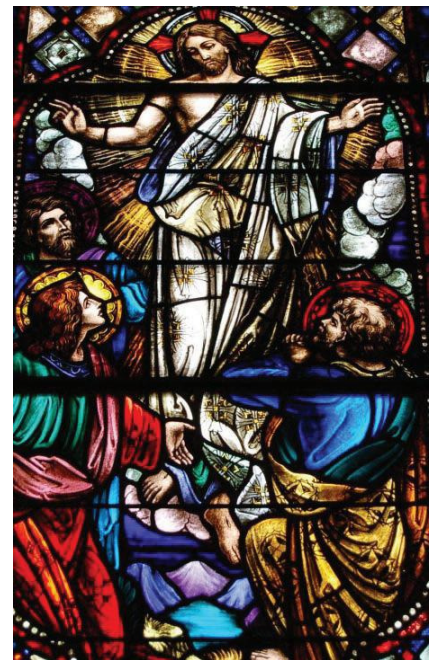


13th Window - The Resurrection

By his Resurrection, Jesus conquers death and “makes all things new” (Rev. 21:5). The old order of the world has passed away and the new has come (2 Cor 5:17). In this window, we see the worldly power of the soldiers overthrown. Let the emperors of this world know that a new king has risen. In the window below, we see the phoenix. This fiery bird from ancient mythology is known for its brilliant colors and its ritual death. Every five hundred years, the phoenix bursts into flames in order to then rise up from the ashes. Early Christians saw in the phoenix a symbol of Christ's Resurrection.

14th Window - The Ascension

After joining himself to his Bride, the Church, Jesus ascends to the Father. In him we now stand directly before the face of God. After a wedding, the husband and wife will very often refer to their spouse's parents as “father” and “mother.” This sign of familial affection shows that the couple's union also unites their families. When Jesus says, “I am ascending to my Father and *your* Father, to my God and *your* God” (Jn 20:17b), he is inviting us to enjoy a new familial intimacy with his Father.



15th Window - The Descent of the Holy Spirit

The Holy Spirit *is* the intimate love between the Father and the Son into which we have been invited. Our very bodies are the Temples of the Holy Spirit. The Holy Spirit cries from our hearts, “Abba, Father.” When the day of Pentecost had come, the disciples were all gathered in one place. Suddenly a sound came from heaven like the rush of a mighty wind, and it filled the house. There appeared tongues of fire, distributed and resting on each one of them. They were all filled with the Holy Spirit (Acts 2:1-4). The outpouring of the Holy Spirit at Pentecost is meant to be a daily part of the Christian life. Benedict XVI says that, “The Eucharist is a perpetual Pentecost.”⁴ At each celebration of the Eucharist, let us pray for a fresh outpouring of the Holy Spirit.

⁴ Benedict XVI, *To the Young People of the World on the occasion of the XXIII World Youth Day, Sydney, Australia 2008*.

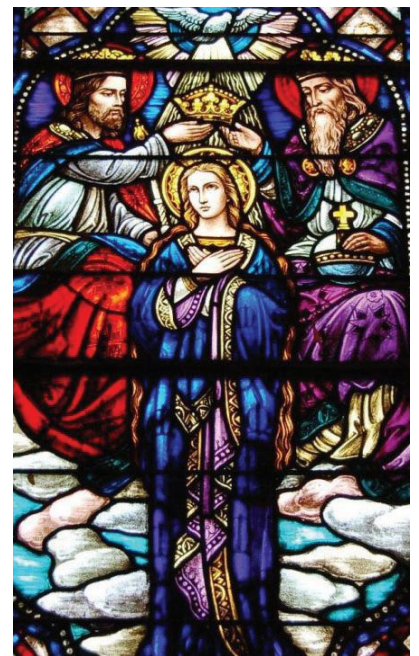


16th Window - The Assumption

Mary is assumed, body and soul, into heaven. The Assumption has always been closely linked to Mary's identification with the Ark of the Covenant. Joshua miraculously carried the Ark of the Covenant across the Jordan River leading God's people into the Promised Land; Jesus miraculously carries Mary into heaven leading us into the Promised Land. During their pilgrimage in the desert, God's people ate manna, bread that He provided for them. In the Eucharist we eat "the true bread come down from heaven" and by doing so we join this great procession into the Promised Land (Jn 6:51, 58). During the Eucharist, side by side with countless numbers of God's People, we arrive at the shores of the Heavenly Jerusalem.

17th Window - The Coronation

In the Coronation, Mary is crowned as Queen of Heaven and Earth. While she is also rightfully the Queen of our hearts, God gives us the honor of enthroning her ourselves. If it is pleasing to God to enthrone her as the Queen of heaven, how much more ought it please us to enthrone her as the Queen of our hearts?



18th Window - St Michael the Archangel

We conclude our Pilgrimage of Light with St. Michael the Archangel. The Book of Revelation tells us that when war broke out in heaven, Michael and his angels fought against the dragon, who is called Satan. During this war, the Devil and his angels were defeated and thrown out of heaven (Rev 12:7-9).

Closing Prayer: St. Michael, when there was a war in Heaven, you fought against Satan. Now there is a war on Earth. Demonic forces are active in the world. Instruct us in the art of spiritual warfare. Show us how to conquer hatred and violence with love. Help us to learn the wisdom shown forth in these windows. May we be illumined by their light, for where light shines there can be no darkness. Prepare us for the second coming of Christ, for the fullness of His Kingdom and the perfect joy of the Wedding Feast of the Lamb. Amen.



	Melchizedek	Supper at Emmaus	
	Chapel		
Abraham and Isaac			Offering of Mass
	9. St. Thomas Aquinas	10. St. John the Baptist	
	Altar		
8. The Finding in the Temple	Torch / Rose of Sharon	Sword & Sheath / Pillar & Whips	11. Jesus and the Children
7. The Home at Nazareth	Solomon's Temple / Crown of Thorns with Nails	Chalice of Salvation / Cup of Suffering	12. The Agony in the Garden
6. The Presentation		Water flowing from the Temple / Towers of Jerusalem	13. The Resurrection
5. The Flight into Egypt	Knot / Furnace		
	Tent of Moses / Gate of Heaven	Money bag / Water Pitcher & Basin	14. The Ascension
4. The Nativity	Ladder and Hyssop / Immaculate Heart	Anchor of Hope / Seamless Garment	15. The Decent of the Holy Spirit at Pentecost
3. The Visitation	Door Post & Lintel / The Law	Justice Scales / The Kingdom of God reigns in the heart	16. The Assumption
2. The Annunciation	Cross / Crown	Temple / Harp	17. The Coronation
1. St. Cecilia	Nails / Lamp	Sacred Heart / Ark of the Covenant	18. St. Michael the Archangel
Narthex			
	The Call of Peter		

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