



### THE MEANING OF THE PICTURE

The picture rising behind and enveloping the Altar is a striking panorama of the work of Christ in saving us. The Son of God redeemed mankind by the Sacrifice of the Cross, depicted by Christ extended on the cross. He applies that work of redemption by means of the Sacrifice of the Mass, symbolized by the angel on the cross offering the Body and Blood of Jesus to the Blessed Trinity, under the appearances of bread and wine. The meaning of the picture then is THE MASS, a constant renewal of Christ's saving death.

The Mass is the center of our Faith, symbolized by the simple cross. The Mass is the anchor of Hope bringing to us the greatest graces for salvation. It is the testimonial of God's supreme love for us (His Sacred Heart) and the divine means we have of returning God's love.

### THE VESTED CHRIST

Rising up through the whole length of the picture is a Great Cross which leads us heavenward to the Son of God Triumphant.

When the figure of Christ first appeared on the Cross in Christian art about the sixth century It was always robed or vested in a long, flowing tunic. It was depicted, not as suffering or dying or nailed to the cross, but as extended on the cross, living, triumphant glorious; head erect, surrounded by a nimbus and bearing a royal crown. The nude figure of Christ crowned with thorns, agonizing, and dying on the cross was introduced during the Gothic period in the Western Church about the eleventh century.

The Christ of our painting, therefore, far from being new or modern, dates back to the earliest tradition of Christian art. Christ thus portrayed represents, not just part, but the whole office of the Crucified Savior as Preacher, Priest and Sacrificial Victim, and as King.

As Priest He is our Great High Priest, the Author of the Eucharistic Sacrifice of the New Dispensation, offering Himself as a Sacrificial Victim for the sins of the world. "But when Christ appeared as high priest of the good

## **THE PRAYERS OF THE PICTURE**

As King, "He sitteth at the right hand of God the Father" while "all power is given unto Him in heaven and on earth" ... "and of His kingdom there shall be no end." As King, moreover, He dispenses "justice" and "mercy." JUSTICE when He rewards the faithful with the Palm of Victory and the Crown of Peace, (held by the angels). MERCY when He receives repentant sinners. For He is a kind and loving King who displays on His breast the emblem of His Sacred Heart, "Which has loved men so much."

The emblems above the figure of Christ (the Dove and the Hand) symbolize the Holy Spirit and God the Father and proclaim our belief in the great mystery of the Blessed Trinity.

Dispersed throughout the picture are crosses of different designs, all of which designate the sign of the cross. This holy symbol is used not only to express certain mysteries, e.g. the Redemption and the Trinity, but also to produce supernatural effects and to impart blessings and therefore is often used in the Mass.

### **THE FIGURES OF THE PICTURE**

The other figures of the picture are assembled in three groups. Around the altar in the lower group are the members of the Church Militant here on earth, ourselves - people in all walks of life, men and women of all occupations from the various professions, to those who earn their living by manual labor. The different states of life are represented, religious and laity.

Up above these are the Blessed in heaven, the lower group containing the Saints of the Blessed Sacrament, men and women whom God raised up from time to time, with potent minds to defend the doctrine of the Eucharist, and flaming hearts to love It. Also included are the different Patron Saints appropriate to the whole Church, our Diocese and our Parish.

In the upper group are assembled all the saints of both the New and Old Testaments whose names are found in the Canon of the Mass. The Blessed Mother of God holds the place of honor as Queen of Heaven and earth and Mother of Men, the Co-redemptrix, and Mediatrix of Grace.

Throughout the picture are placed certain Latin words. These are the beginning words of certain prayers of the Mass; prayers of adoration and petition, two of the ends for which the Mass is offered.

**"Suscipe sancte Trinitas hanc oblationem"**

**"Receive, O Holy Trinity, this oblation"**

After the washing of hands (symbolizing purity of mind and body) the priest returns to the middle of the altar; full of confidence he raises his eyes to the Crucifix, presently lowering them again; he then bows with humility and reverence, places his joined hands on the altar, and recites in this suppliant position: "Receive, O Holy Trinity, this oblation." The Church turns to the Holy Trinity and offers to it the Sacrifice prepared on the altar.

**"Per Ipsum, et cum Ipso, et in Ipso"**

**"Through Him and with Him and in Him"**

By these closing words of the Canon, appearing immediately before the "Our Father," the whole significance and efficacy of the Sacrifice of the Mass are again briefly summarized; for Jesus Christ, the God Man Highpriest, appears on the altar as Mediator between God and man; on the one hand, to bless and enrich men with the plenitude of the gifts of salvation, on the other, most perfectly to honor and glorify the external majesty of God.

Considering Jesus Christ in His Human Nature, as our Head and Mediator, we render to the Triune God all honor and glory "through Him" and "with Him," in that we, in union with Him offer the sacrifice, and "in Him" insofar as we are included in His sacrifice and are jointly offered with it.

**"Communicantes et Venerantes "**

**"In communion with and honoring the memory ..."**

The word "communicantes," in the Canon of the Mass, denotes that

is here appropriately made prominent, because we would honor the memory of the blessed (depicted in the picture) with the intention of rendering ourselves worthy of their intercession at the offering of the Holy Sacrifice of the Mass.

It is precisely at the celebration of the Mass that we are reminded of the happiness and dignity of belonging to so glorious a community, that is, that we are "fellow citizens with the saints and domestics of God." (Eph. 2, 19.) For after the priest has interceded for the Church Militant and her members, he endeavors to add greater weight and efficacy to his supplications by invoking the saints.

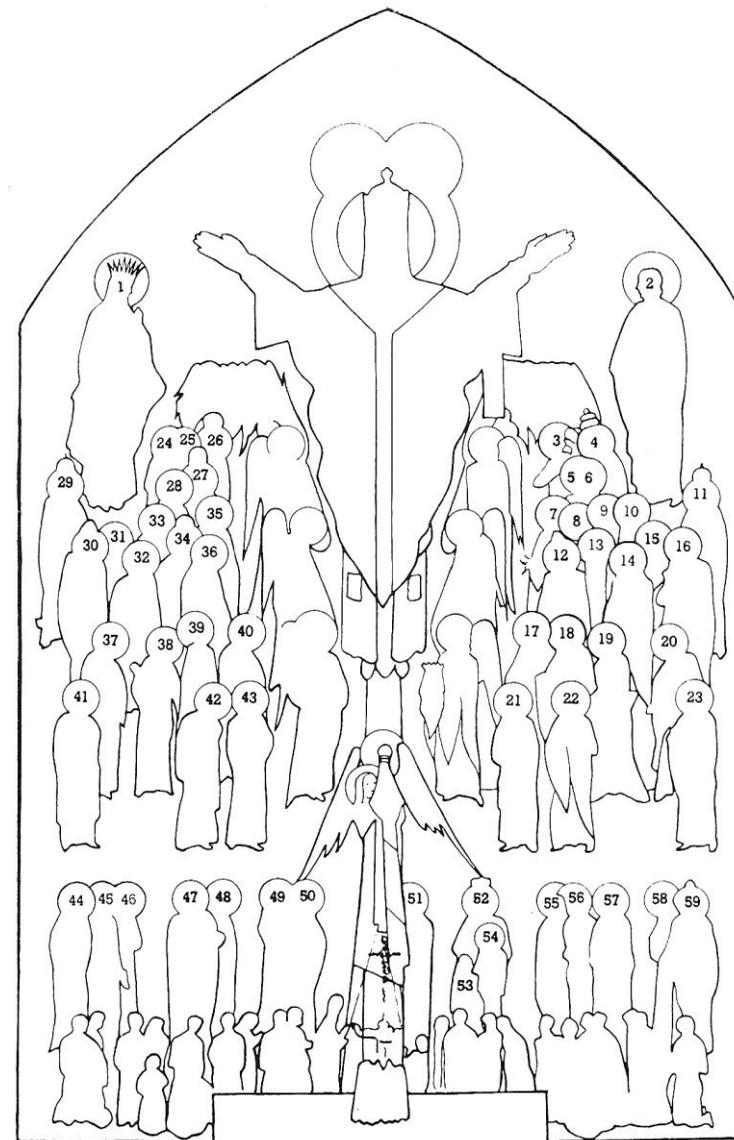
**"Orate Fratres"**

The priest summons all the faithful to unite with him in common prayer, "pray brethren," in order that their common sacrifice may be favorably received by God.

By our regeneration in Baptism all Christians are children of God and the Church, we are all brethren among each other. In addressing the faithful the priest says "My sacrifice and yours." The Eucharist, is the sacrifice of the whole Church; it is not exclusively the priest's sacrifice, but the property of the faithful also.

**"Nobis Quoque Peccatoribus"**

"To us also thy sinful servants," refers to the Church Militant at the foot of the Cross, still working out our salvation. We acknowledge and confess ourselves in all humility to be poor sinners, for we thereby draw on ourselves God's favor and blessing.



1 - The Blessed Virgin Mary; Mother of God.

5&6 - John and Paul; laymen; Brothers; Distinguished Romans; beheaded for their faith in 362.

7&8 - Perpetua and Felicitas; of noble birth, well educated, cruelly scourged, cast before a wild cow and finally beheaded in 202.

9 - Marcellinus; Priest; Martyr; tortured and beheaded for his faith.

10 - Abel; son of Adam and Eve; Shepherd, offered a sacrifice pleasing and acceptable to God.

11 - Cornelius; Pope; Martyr; reigned from 251 to 252.

12 - Cyprian; Bishop of Carthage; very learned; martyred in 228.

13 - Peter; Exorcist (given the power to cast out devils); tortured for casting out a devil and finally beheaded.

14 - Agnes; Virgin and Martyr at the tender age of 13. d. 304.

15 - Abraham; Old Testament saint; Heroic example of obedience and faith; at God's word was willing to sacrifice his own son, Isaac.

16 - Melchisedech; prefigured the Eucharistic Sacrifice by his own sacrifice of bread and wine in the Old Testament.

17 - James the Less; Apostle; relative of Christ, called His brother.

18 - Thomas; 'doubting Apostle,' striking his breast in sorrow.

19 - Andrew; Apostle; led his brother, Simon Peter, to Our Lord.

20 - Barnabas; Missionary helper of St. Paul; martyred between 53 and 76.

21 - Peter; the First Pope; the keys are the symbol of the power to bind and loose.

22 - James the Greater; Apostle; Brother to John; Missionary to Spain.

23 - Matthew; Apostle; Evangelist; Author of the first Gospel.

24 & 25 - Cosmos and Damien; laymen; Brothers; learned, skilled in healing, patrons of physicians, beheaded probably in 297.

26 - Linus; 2nd. Pope; Martyr; reigned from 67 to 76 (?).

27 - Sixtus II; Pope; Martyr; reigned from 257 to 258.

28 - Chrysogonus; layman; converted many in Rome; beheaded in 304.

29 - Clement; 4th. Pope; Martyr; reigned from 88 to 97 (?).

30 - Ignatius of Antioch; Bishop; pupil of the Apostles; martyred by being devoured by lions in 107.

31 - Anastasia; Widow; martyred on Christmas of 304.

32 - Matthias; filled the Apostolate of Judas Iscariot; beheaded with an axe.

33 - Agatha; tortured with glowing coals for her Virginity; martyred in 251.

34 - Cletus; 3rd. Pope; Martyr; reigned from 76 to 88 (?).

35 - Lawrence; Deacon; suffered many different tortures, finally burned to death on a grill in 258.

36 - Cecilia; Virgin; martyred, probably in 177; Patroness of Church music.

37 - Bartholomew; Apostle; the knife in his hand was the cruel instrument of his martyrdom.

38 - Simon; the 'Zealot'; Apostle; died by being cut in two.

39 - Jude; Apostle; Brother of James the Less; shot to death with arrows.

40 - Lucy; Virgin; died by a sword being thrust through her neck in 304.

41 - Phillip; Apostle; preached in Phrygia; martyred on the cross.

42 - Stephen; Deacon; First Christian Martyr; stoned to death.

43 - Paul; Apostle to the Gentiles; Writer of many Epistles; beheaded with the sword.

44 - Juliana Falconieri; Nun of the Servite Order; at her death an imprint of the Host was left on her breast, because of her love of the Eucharist. d. 1331.

45 - Francis Xavier S.J.; Missionary to the East; Patron of the Propagation of the Faith.

46 - Pascal Baylon; Greatest witness to the Holy Eucharist in Church History. It was the Eucharist that taught him wisdom. d. 1592.

47 - Thomas Aquinas; Most learned Doctor of the Church; Composer of Eucharistic hymns, e.g. "O Salutaris: 'Pange Lingua.'" d. 1274.

48 - Benedict Labre; a model of unremitting self denial, unaffected humility and unhesitating obedience, d. 1783.

49 - Anthony of Padua; Patron of our Parish; Franciscan Friar. d. 1231.

50 - Joseph; Foster Father of Jesus; Husband of Mary; Patron of the Universal Church: from whom we ask the grace of a happy death 23.

- 51 - Mary Magdalene; Converted sinner; Model of true repentance and sorrow.
- 52 - Pius X; Pope of the Holy Eucharist, who granted permission for and encouraged early and frequent Communion; canonized by Pius XII.
- 53 - Dominic Savio; Teenage Saint; "rather die than offend God"; d. 1857. Canonized by Pius XII.
- 54 - Maria Goretti; Modern Martyr for Purity; d. 1890; canonized by Pius XII.
- 55 - Theresa; The Little Flower; had an insatiable, childlike love and desire for Holy Communion; Patroness of the Missions; d. 1897.
- 56 - Francis of Assisi; Lover of Humility; Founder of the Order of Friars Minor (Franciscans); d. 1226.
- 57 - Wenceslaus; Duke; Martyr; with his own hands planted the wheat and tended the grapes which gave the wine used for Mass; d. 938.
- 58 - Margaret Mary; Blessed with many visions of Our Lord; spread the devotion to the Sacred Heart; d. 1690.
- 59 - Francis de Sales; Bishop of Geneva; Patron of the Archdiocese of Cincinnati; d. 1692.

### **THE CHURCH MILITANT**

Musician; Seamstress; Family of father (miller), mother and two children; Carpenter; Doctor; Nun; Fireman; Policeman; Pius XII; Teacher and her boy and girl pupils; Priest; Artist and wife; Sailor; Wac; Soldier; Nurse; Scholar; Judge; Student.

