

The Gabriel

Spring

2017

THE STAINED GLASS WINDOWS OF SSPJ



IN THIS ISSUE...

...THE HOLY WEEK WINDOWS

Letter from Father Tom

Connections! That's the theme of this issue of The Gabriel. Clearly, in Jesus, our living God has and still does demonstrate the Divine desire to connect with each of us *personally*, not in the abstract or with a question of how many bars, but as God did/does in Jesus – *face-to-face*. Are you and I open to that connection?

While prepping for Lent, I encountered a quote from the late Archbishop Fulton J. Sheen which I found intriguing. He raised the following question: "*Why is it when we think of temptation, that we think that we are tempted to do evil? Actually*", the archbishop says, "*we are more often tempted to do good.*" For me, that wise statement is one which lies at the heart of both this issue of The Gabriel and is at the heart of discipleship.

Created to image our God who still speaks in creation, and clearly therefore in each of us, we find Divine completion when we give proper, visible, tangible voice to those divine temptations to good we regularly experience – to offer a second chance, to embody a holy alternative, to actually hear and respond to God providing a new beginning. We deepen our connections with God as we deepen our connections with one another – when we encounter God face-to-face in ourselves and our sisters and brothers.

You make our church experience become more fully alive. How? It's accomplished by responding to that question "*What do you want of me Lord?*" with connection! As were our parish patrons Philip and James, we are called to be Apostles of Hope. Like Jesus, each of us receives ample, concrete promptings from God to make Godly, real and physical connections take place. My question to you and certainly to myself is, *will you and I once again give flesh to God's desire for a new connection made possible through us?* If

so, where will we let the Living God take us in terms of the not online but rather face-to-face connections we are being prompted to make with one another? All of this is the language of sacramentality – the word for divine, personal, sacred encounter and connection.

Making SSPJ a place of hope-filled Divine connections is about each of us. I have no other way to phrase this: I humbly beg each of us who comes to worship to consider new ways to connect the human and divine within and around us. Come to Mass more regularly. Stay for the final blessing and closing hymn. As Bishop Barres has suggested, bring a friend or family member--we have plenty of room! Respond aloud to the prayers. Sing with all your heart and voice (not having a great voice doesn't stop me!). Explore becoming more involved. Ask about the process of becoming a lector, Eucharistic Minister, usher or server. Join the choir. Offer to help with Children's Liturgy of the Word. Take the parting words of the liturgy to heart: *Glorify the Lord by your life*. Connect with one another through service – through Parish Social Ministry, helping with school and religious education activities, prayer groups, etc. Come to parish events - retreats, spirituality offerings, social and fun times. Connect face-to-face with sisters and brothers in Christ. Let God be revealed and enfleshed among us. Recognize and respond to the temptation to do good.

I have been a priest for 38 years and have served in several parishes. There is a solid and faithful foundation at SSPJ yet we can all recognize there is also a great creative potential which cries out for development. We can do better! We can grow stronger! We can reveal and celebrate God's loving presence more fully. I ask you and me to prayerfully consider our connectedness to God and to one another. Let this be a time of blessing and encouragement. Rather than being prophets of doom let's strengthen our commitment to be Apostles of Hope by connecting ever more deeply with God and each other.

Connecting

By Elena Mingione, Editor

Why is it so hard to connect? I imagine if you're generation Z (born after 2000), or possibly a millennial (born between 1980-2000) you'll think I'm actually talking about Wi-Fi or your internet connection. On the contrary--I'm talking about the connection we make as one human being to another.

Now that the internet and iPhones have firmly planted themselves into our every waking moment, I tend to think the genuineness of the human connection has been lost. All those extraordinary handheld devices, those things we get help with at the Genius Bar aren't the "be all" and "end all." In fact, one might say they've become a crutch, a poor substitute, a surrogate. Don't get me wrong, I can't live without my iPhone and iPad but these devices are the **very** thing that keep us from making life a little kinder, a little sweeter and certainly more thoughtful and considerate.

Can a text replace the human exchange? I don't think so. To be able to feel the bond, hear the voice, understand the tone, hear the laughter and see the expression is something no device can replicate. What my emails and texts lack is the ability to see the enthusiasm, the passion, the spirit, the reaction and the intensity, or lack thereof, of the exchange. We can't feel the love this emoji ❤️ indicates. The touch of a helping hand is far superior to this 🤝. Can an ecard ever replace a handwritten Hallmark card? I think not!

Sharing a meal and participating in a live conversation builds bonds and creates moments that can last a lifetime. Try it sometime! I know that's scary, but face the fear. Be open to it.

Think of it this way. The human connection is, in the truest sense--**a God-given gift. Share it!**

Lent 1985

By Maura Kenney

Each year as I prepare for Lent, a memory of my childhood at Sts. Philip and James Church always presents itself. This is how I remember it. I was in the 5th grade at SSPJ. My mother had returned to work and my dad had the task of getting me off to school in the morning. Little did I know that my father had a Lenten tradition of going to Mass each Friday morning before work. Well, he was going to continue his tradition and incorporated me into it. We attended the 7:30 morning Mass each Friday during Lent that year, followed by egg sandwiches at the Colonial Deli (mine was ham and cheese only since I was in a “no egg” phase of life at 11 years old) and then since school did not start until 9 a.m. he arranged for me to help Mrs. Jensen, the kinder-garten teacher, prepare her classroom.

My father may have never known what a lasting impression that Lent made on my life. I remember seeing the same parishioners at Mass each Friday, the friendly smiles and “good morning” greetings. I cherished the time with my dad and really learned the peace and value he received in starting our Fridays that way. Each year when this memory comes back it rejuvenates my faith and connection to SSPJ. Lent 1985--I never wanted it to end.



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PRAY THE WINDOWS

By Peter J Rooney

THE GABRIEL is proud to announce a new series of articles--a series that will reveal Saints Philip and James Church's greatest secret. WAIT! WHAT? Our church has a secret? Oh, yes! Saints Philip and James Church houses an art treasure like no other. You see it all the time, but probably don't take the time to recognize it for what it is. Our beautiful collection of stained glass windows was brought to the parish by our former pastor, Monsignor Guarino, and was created by a world-class stained glass artist, Ms. Sylvia Nicolas.

In each of the next few editions of the Gabriel, several of our spectacular windows will be discussed. Look around the church. There are ten major windows; nine in the main church and one in the choir loft. Each of the nine windows in the body of the church has a main panel and two side panels. The main panels portray events from the life of Christ. The eighteen side panels portray the twelve apostles, Saints Joachim and Anne (the mother and father of Mary), the Angels from the nativity scene, and two others, Saint Mary Magdalene and Saint Paul. The tenth window is in the choir loft. This window portrays a "Jesse Tree", essentially a pictograph of the genealogy of Christ. We will eventually discuss all of these. We will reveal their details, analyze their symbolism and discuss their scriptural accuracy.

In medieval times, stained glass windows were designed to instruct and inspire. The greater populace of those times being largely illiterate, the windows' images were lessons to be learned. In today's literate, well-educated world, we no longer need the windows to instruct, but there is no reason why they shouldn't continue to inspire. That's why we are calling this series, **PRAY THE WINDOWS**.

We hope you will read about the windows. Take the Gabriel into the church with you. Visit the windows as you might visit the Stations of the Cross. Use this opportunity to let the windows help you take a few minutes out of your hectic modern life. So, stop texting, turn off Facebook, Twitter and Instagram and just for a few minutes, visit the windows. Reflect and pray.

We begin our series with three windows we call, "The Holy Week Windows". The Holy Week Windows are numbers 7, 8, and 9 in the following diagram.

Window Legend

To assist in identifying the windows when in Sts. Phillip and James Church, use these reference numbers.



WINDOW #1 THE ANNUNCIATION

WINDOW #6 JESUS CALLS PETER

WINDOW #2 THE NATIVITY

WINDOW #7 THE AGONY IN THE GARDEN

WINDOW #3 THE BAPTISM OF CHRIST

WINDOW #8 CHRIST IS TAKEN DOWN FROM CROSS

WINDOW #4 THE PRODIGAL SON

WINDOW #9 THE RESURRECTION

WINDOW #5 THE GOOD SAMARITAN

WINDOW #10 THE JESSE TREE

THE AGONY IN THE GARDEN



SCRIPTURAL BACKGROUND - THE AGONY IN THE GARDEN

Christ's agony in the garden is described in the Gospels of Matthew, Mark and Luke and mentioned briefly in the Gospel of John. The three Gospels with complete narratives have several elements in common. They describe Christ asking the father to let this "cup" pass, referring to the passion and crucifixion about to take place. However, Christ adds that not His will, but the Father's be done.

Two of the three specifically mention that Jesus chose some disciples to join him in prayer.

And he took Peter, and James, and John with him. And he began to be afraid and wearied. And he said to them: "My soul is sorrowful, even unto death. Remain here and be vigilant."

Mark 14:33, 34

The text in the Gospel of Luke most closely resembles the scene depicted in this window as it is the only narrative that mentions the presence of an Angel:

And departing, he went out, according to his custom, to the Mount of Olives. And his disciples also followed him. And when he had arrived at the place, he said to them: "Pray, lest you enter into temptation." And he was separated from them by about a stone's throw. And kneeling down, he prayed, saying: "Father, if you are willing, take this chalice away from me. Yet truly, let not my will, but yours, be done." Then an Angel appeared to him from heaven, strengthening him. And being in agony, he prayed more intensely; and so his sweat became like drops of blood, running down to the ground. And when he had risen up from prayer and had gone to his disciples, he found them sleeping out of sorrow. And he said to them: "Why are you sleeping? Rise up, pray, lest you enter into temptation."

Luke 22:39-46

2. THE WINDOW - THE AGONY IN THE GARDEN

Look carefully at the window. Note the use of color to define characters and bring a depth and lightness to the landscape. This is accomplished using bold colors for the figures - red, green and blue - accompanied by lighter shades of plums, mauves, burnt oranges, and grey for the surrounding area.

We see Jesus bending on one knee, hands clasped in a classic pose of supplication. Bending on one knee was a sign of respect and an acknowledgment of submission. He is praying.

And he said: "Abba, Father, all things are possible to you. Take this chalice from me. But let it be, not as I will, but as you will."

Mark 14:36

Jesus is haloed in contrasting grey and purple. Purple is representative of royalty; something that has multiple meanings here. Christ was descended from the house of David the King of Israel. He is revered by Christians worldwide as Christ the King, and in the scene we are viewing, he is about to be mocked by Pilate and the Roman soldiers as "king of the Jews".

Christ is adorned in red; symbolic of the bloody sacrifice he is about to make. To his right is the angel sent to give Him strength at this moment of sorrow. The angel holds the chalice or cup referred to in the Gospels; the cup being a metaphor for what He will have to endure: betrayal, passion, and crucifixion.

A "stone's throw" away, as Luke put it, we see the three disciples, Peter, James and John. All are sleeping peacefully. Peter is seated on the right robed in a purplish brown resting his head in his left hand. John, robed in crimson, is in the center cradling his head in his left hand, which hand being propped up by the right. To the left we see James, head bowed, deep in sleep.

Mark tells us that Christ went three times, and each time found them sleeping:

And he went and found them sleeping. And he said to Peter: "Simon, are you sleeping? Were you not able to be vigilant for one hour? Watch and pray, so that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." And going away again, he prayed, saying the same words. And upon returning, he found them sleeping yet again, (for their eyes were heavy) and they did not know how to respond to him. And he arrived for the third time, and he said to them: "Sleep now, and take rest. It is enough. The hour has arrived. Behold, the Son of man will be betrayed into the hands of sinners."

Mark 14:37-41

3. REFLECT AND PRAY - THE AGONY IN THE GARDEN

"Were you not able to be vigilant for one hour?" Christ asks that of us as well. Just one hour...a small thing. Look at the Apostles in the picture. Is that us? Are we sleeping or can we give just a brief amount of time to Christ, in prayer?

We all live busy lives in our modern world. Pray that we find the time to be vigilant; time to spend with Christ in the garden; time to recognize the will of God in our lives.

"Let not my will, but yours be done."

CHRIST IS TAKEN DOWN FROM THE CROSS



SCRIPTURAL BACKGROUND-CHRIST IS TAKEN DOWN FROM THE CROSS

After the crucifixion, Joseph of Arimathea went to Pilate and asked that he be permitted to remove Christ's body from the cross. The Sabbath would start at sundown and it was important to prepare the body and bury it immediately as those activities could not have taken place on the Sabbath.

All four gospels relate this story. All four mention Joseph of Arimathea. The gospel of John put it this way:

Then, after these things, Joseph from Arimathea, (because he was a disciple of Jesus, but a secret one for fear of the Jews) petitioned Pilate so that he might take away the body of Jesus. And Pilate gave permission. Therefore, he went and took away the body of Jesus. Now Nicodemus also arrived, (who had gone to Jesus at first by night) bringing a mixture of myrrh and aloes, weighing about seventy pounds. Therefore, they took the body of Jesus, and they bound it with linen cloths and the aromatic spices, just as it is the manner of the Jews to bury.

John 19: 38-40

This passage from John places both Joseph of Arimathea and Nicodemus at the scene. John also tells us that others were standing by the cross as Jesus was dying:

And standing beside the cross of Jesus were his mother, and his mother's sister, and Mary of Cleophas, and Mary Magdalene. Therefore, when Jesus had seen his mother and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son." Next, he said to the disciple, "Behold your mother." And from that hour, the disciple accepted her as his own.

John 19:25-27

2. THE WINDOW - CHRIST IS TAKEN DOWN FROM THE CROSS

Artwork depicting the descent of Christ from the cross has a long history dating back to the early days of Christianity. The number of persons present for this event in these works of art varies greatly. In the window before you, Sylvia Nicolas has chosen to present the scene with the five principal figures who were certainly there.

We see the body of Christ cradled in the arms of His mother. Mary's face is grief-stricken. Her left arm is holding Christ's arm up and away from His body while her right arm caresses His body, portraying tender gestures of a mother overcome by sadness.

Christ is depicted with a grey and red halo. Recall that in the previous window the halo was grey and purple. In that window, Christ was depicted as royalty; here He is adorned with the red halo traditionally reserved for martyrs.

Notice that, except for a loin cloth, Christ appears almost naked. The burial cloth brought by Joseph of Arimathea can be seen draped around the beam of the cross; presumably used to assist in removing the body from the cross. Nicodemus is seen on the ladder, ascending to retrieve the cloth so Christ's body can be prepared for burial.

To the right, at Christ's feet, is the "disciple whom he loved", John. John is holding Christ's legs up, awaiting the burial cloth. Interestingly, John cannot bear to look at

Jesus. He is staring into the distance; perhaps reflecting on Christ's death and its meaning.

Joseph of Arimathea is depicted to the left. His right hand is stretched out towards Mary in a gesture of condolence. His left hand supports his own head in a gesture of grief.

It is interesting that in the collection of windows depicting events in the life of Christ, Ms. Nicolas chose to present this scene and exclude any depiction of the actual crucifixion. Instead she chose to portray this beautiful and poignant moment—a moment between the horrible act of crucifixion and the glorious resurrection to come. It depicts a quiet moment; a moment that invites a time of reflection.

3. REFLECT AND PRAY - CHRIST IS TAKEN DOWN FROM THE CROSS

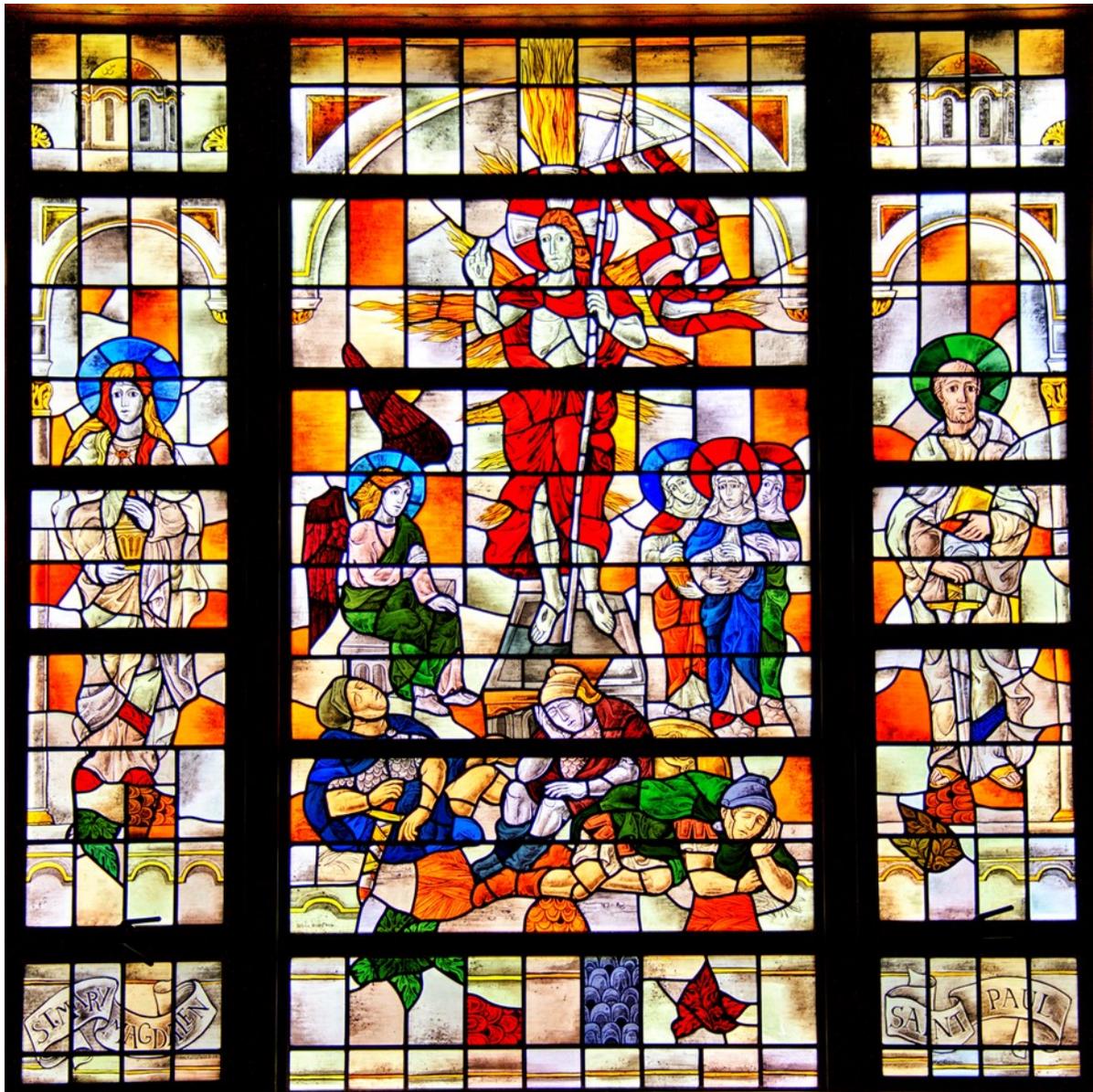
Mary holds the body of her Son. She is certainly reflecting on His life; on their lives together. From the moment of the Annunciation until now, Mary shared her Son's life – a life that inexorably led to this moment.

What of **our** life? What do we see when we look back? We probably see the good we've done; perhaps we prefer to ignore the "not so good"? Reflect on the past... the good...the "not so good".

Mary, in this moment, reminds us that our life can always be redeemed.

Pray for the wisdom to put the past in the past, and look forward to the promise of the Resurrection.

THE RESURRECTION



SCRIPTURAL BACKGROUND - THE RESURRECTION

The Resurrection is the core belief of our faith. "Christ has died...Christ is risen...Christ will come again." We say it every Sunday and right in the center, in the present tense, is the Resurrection.

There are accounts of the Resurrection in all four Gospels. The primary elements of each narrative are the same, although they differ, as usual, in the details. In each accounting, someone, or some group, goes to the tomb. The members of this group vary in each Gospel. When they arrive at the tomb, it is empty, quite to their astonishment.

The portrayal we see in this window created by Sylvia Nicolas seems to be a blend of the narrative according to both Mark and Matthew. Here are their accounts:

And when the Sabbath had passed, Mary Magdalene, and Mary the mother of James, and Salome bought aromatic spices, so that when they arrived they could anoint Jesus. And very early in the morning, on the first of the Sabbaths, they went to the tomb, the sun having now risen. And they said to one another, "Who will roll back the stone for us, away from the entrance of the tomb?" And looking, they saw that the stone was rolled back. For certainly it was very large. And upon entering the tomb, they saw a young man sitting on the right side, covered with a white robe, and they were astonished. And he said to them, "Do not become frightened. You are seeking Jesus of Nazareth, the Crucified One. He has risen. He is not here. Behold, the place where they laid him. But go, tell his disciples and Peter that he is going before you into Galilee. There you shall see him, just as he told you." But they, going out, fled from the tomb. For trembling and fear had overwhelmed them. And they said nothing to anyone. For they were afraid.

Mark: 16:1-8

This account places three persons at the tomb on that morning: Mary Magdalene, Mary the mother of James, and Salome.

Matthew's account provides some different and additional detail:

Now on the morning of the Sabbath, when it began to grow light on the first Sabbath, Mary Magdalene and the other Mary went to see the sepulcher. And behold, a great earthquake occurred. For an Angel of the Lord descended from heaven, and as he approached, he rolled back the stone and sat down on it. Now his appearance was like lightning, and his vestment was like snow. Then, out of fear of him, the guards were terrified, and they became like dead men. Then the Angel responded by saying to the women: "Do not be afraid. For I know that you are seeking Jesus, who was crucified. He is not here. For He has risen, just as He said. Come and see the place where the Lord was placed."

Matthew: 28:1-6

This account confirms that Mary Magdalene and "the other Mary" were at the scene but it also adds the "Angel of the Lord", who rolled back the stone. It also mentions the guards at the tomb, who were so terrified that they "became like dead men".

2. THE WINDOW - THE RESURRECTION

The portrayal here by Sylvia Nicolas is one of her masterpieces. The colors, the figures, the demeanor of each character, the totality of the tonal shades, all combine to tell the story. Unlike the previous windows, the shades of red and orange, along with golden flames give the entire composition a more dramatic look. The window has an overall feeling of a bold triumph. Step back and soak it in.

The risen Christ is, as expected, the centerpiece. He is seen adorned in red, flames emanating from His body, seemingly hovering over the empty tomb. He is holding a staff topped by a cross. This new symbol, the cross, will become the emblem of a new Religion for centuries to come. Flowing from the staff is a banner of red and white; not unlike the banners the Crusaders carried into battle; not unlike the banners many Confirmation candidates carry to the altar.

To the left is the Angel of the Lord. He is sitting, as Matthew described it, on the stone he had rolled back from the tomb.

To the right are the three women mentioned by Mark: Mary Magdalene, Mary the mother of James, and Salome. The cloths and ointments they were bringing to the tomb are clearly visible in their hands.

It is interesting that Ms. Nicolas decided to include the guards. They were so terrified, Matthew tells us, that they appeared as dead men. We can see all three at the bottom of the frame, posed in various states of stupor.

Why would she do this when the narratives of Mark, Luke, and John don't even mention the guards? I like to think it is because she wanted to clearly make a distinction between people of faith and people of no faith. This dramatic portrayal could not have drawn that distinction any more clearly.

3. REFLECT AND PRAY - THE RESURRECTION

"Christ has died, Christ is risen, Christ will come again." This is the essence of our faith distilled into a ten-word phrase.

The window makes a clear distinction between people of faith and others. Where do I count myself? How do I live my faith? Reflect on faith and what it means to you.

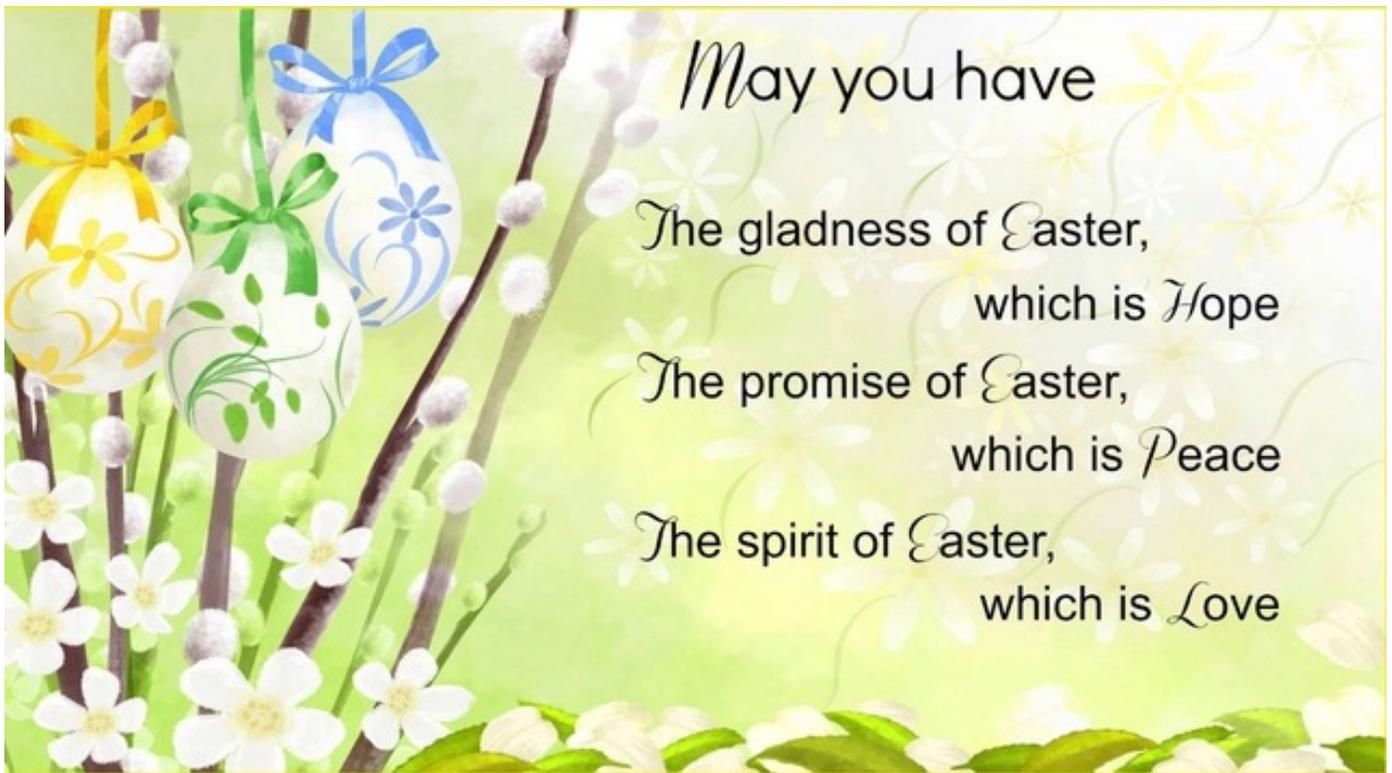
Pray:

We proclaim your death, O Lord, and profess your Resurrection, until you come again.

So, in conclusion....

Christ asked his disciples in the garden to spend just one hour with Him praying; something they could not do. The "one hour" is a metaphor for 'spend **some** time; perhaps a little; perhaps a lot...but at least **some**'.

We urge you to spend just some time -- whatever you can afford. Sunshine can greatly enhance the beauty of stained glass. During this Holy Week, the three Holy Week windows should be beautifully backlit by the sun from about 1 p.m. until approximately 5 p.m., weather permitting. That would be a great time to visit. Bring the Gabriel with you. Visit the windows. Reflect and pray.



Our Youth and the Importance of Face-to-Face Communication

By Daniel Redmond

My name is Daniel Redmond. I am a sophomore at Smithtown High School East and am a member of the Youth Group at Saints Philip and James Church. In this group, I've made friends and have memories that I'll keep the rest of my life.

Sometimes having conversations with fellow teenagers can be somewhat difficult. Due to social media and texting it has become very hard for teens to have face-to-face conversations. Most conversations between teens occur via social media or by texting. In fact, about 81% of teens use social media. Being a teen myself, I frequently use texting and social media as opposed to "in person" conversations. Teens today are so adapted to social media that it can make face-to-face conversations awkward for them.

Having very few personal interactions could hurt today's teens. For example, in the fast-approaching future they will have to sit down and give an interview for a job they desire and most likely at some point in their future they'll have to sit down with their children and explain to them the difference between right and wrong.

Teens should take it upon themselves to communicate more one-on-one. There are plenty of options such as joining a school sports team; a club at school; getting involved within the community such as at soup kitchens, local churches, youth groups; or even just having lunch with some friends with no cell phones allowed!

SSPJ offers a youth group for teens in grades 9-12. I joined the group during my freshman year of high school. I took it upon myself to go to my first meeting not knowing exactly what to expect. I can tell you that what I did expect was nothing compared to what I actually experienced. The Youth Group meets every Wednesday and it's a place

for teens to come and socialize, praise God, and have a fun time. The group breaks down into small groups, and inside these small groups teens can talk to other teens about any problems they're going through and the other teens in the room can give feedback and advice to help each other out.

Some of the teens refer to Youth Group as an "escape from the rest of the world" and "a place where you can come and be yourself." The Youth Group allows the teens to gain face-to-face interactions that seem to be vanishing in today's society.



Feeling connected to each other is a basic human need.

Making Connections at SSPJ School

By Jennifer Flanagan Wos

When we think about the type of people we want our children to grow up to be, I'm sure there are some common descriptors we would use. Some of these words might be: kind, responsible, hardworking, faith-filled, determined, and purposeful. We work hard as parents to instill these qualities in our children. My husband and I feel grateful and blessed to have our children at Saints Philip and James School, where these values and qualities are reinforced not only by the daily lessons taught by the teachers, but also by the connections we've made with the wonderful school community at SSPJ.

We have four children currently attending Saints Philip and James School: Claire in 8th grade, Peter in 6th grade, Elyse in 4th grade, and Benjamin in 1st grade. Claire started here when she was in first grade, which was the year our youngest son Benjamin was born. With Claire now getting ready to graduate this year and Benjamin in first grade, we feel in some way that we have come full circle. The past seven-plus years at SSPJ have been wonderful for our family, as we have gotten to know many like-minded families who want the very best education for their children in the context of our shared faith.

Many of the children in the various grades have been together since kindergarten or even pre-K, and it has been our privilege and joy to watch them mature and grow from small children to adult-sized adolescents. Their long-term friendships have been complemented by the students who joined the school in the latter grades. These new additions have offered an opportunity to keep the children's friendships fresh. Our children's education has been consistent with the high academic standards SSPJ is known for providing. We feel that our daughter and all of her classmates are well prepared as they venture out into the academically rigorous world of high school.

Every time my husband and I attend one of the monthly school masses, it is a heart-warming experience for us. As you look around, you can see the 7th and 8th grade students paired up with the young students in pre-k and kindergarten. It is touching to see

11 - 13 year old girls and boys holding hands with and minding the 4 and 5 year olds through the Mass. The students participate in the various parts of the Mass as altar servers, ushers, lectors, presenting the gifts, and singing in the choir, while dozens of their parents and relatives look on from the rear pews. This gathering of families in God's name brings our faith to life and gives us hope for the future of the church community.

Probably the greatest thing about SSPJ school is the connection that families make with each other. Being a small school, we have gotten to know many families so well, through School Guild events, birthday parties, and after-school activities. Our children have been involved with the track and cross-country teams, bowling, basketball, drama, and Mr. Garvey's stained glass club. Going to these events, you see that many of your child's classmates have siblings in one of your other child's class, and how they all look out for and play with each other. It's a beautiful thing to show up at a school event and know the names of all the parents and children there, and to know that if you can't pick up your child for some reason, then there's a good chance someone you know can pick them up for you. There must be something special about this school. Why else would you see recent alumni and parents return to be here for the summer carnivals, to make stained glass, or to be lectors at school Mass?

This is a bittersweet year for our family. My husband and I have absolutely loved having all of our children together at one school. It is an exciting time for our daughter as she and her classmates prepare to move beyond the eighth grade. They have faced tough but exciting decisions about where they will go to high school, how they will get to their chosen school, and what classes they will take. It is all wonderful, but at the same time it reminds us that our children are indeed growing up. It will be a little sad to see one less Wos getting on the bus in the morning with her siblings, but we know she can't stay in middle school forever. Fortunately for her, as for her siblings, the experience she's had at SSPJ will forge a positive impression of what "school" means. Our children, and all SSPJ graduates will thrive and become good citizens anywhere they choose to go, because of the foundation in learning, faith, and community they've been given at this school.

Saints Philip & James Digital Ministry

By Martin Marut –Pastoral Council

On January 24, 2017, His Holiness Pope Francis published a message for World Communications Day encouraging each one of us “to engage in constructive forms of communication that reject prejudice towards others and foster a culture of encounter, helping all of us to view the world around us with realism and trust.” He asks us “to contribute to the search for an open and creative style of communication that never seeks to glamourize evil but instead to concentrate on solutions and to inspire a positive and responsible approach on the part of its recipients. I ask everyone to offer the people of our time storylines that are at heart ‘good news’.”

With this spiritual motivation, Saints Philip and James will create a Digital Ministry that aims to use some of the current technologies of social media such as Facebook, Twitter, Instagram and, of course, our SSPJ website (sspj.org) to enhance the social and spiritual community of our Parish. While our parish certainly values the need for and benefits of the human connection, we also understand that the digital connection will also play an important part in engaging and encouraging some of our parishioners to become more connected to our parish family.

Some History

Using new forms of communication has a long history in the Catholic Church dating back to Saint Francis de Sales, the patron saint of writers, journalists and adult education. He was a saint, French bishop, prolific spiritual writer and declared a “Doctor of the Church”.

“Born on August 21, 1567 in the [Kingdom of Savoy](#) near Geneva Switzerland, Francis came into the world about 100 years after the invention of **Johannes Gutenberg's** printing press. Recognizing the power of this new technology, Francis put it to work during the **Protestant Reformation**. Living close to Calvinist territory, Francis made it his mission to bring 60,000 Calvinists back to the Catholic Church. The Calvinists did not listen to the eloquence of Francis. They pelted Francis with rocks and refused him entry into their homes.

SAINTS PHILIP AND JAMES PARISH CALENDAR HOLY WEEK 2017

MONDAY, APRIL 10, 2017

7:30AM Mass
9:15AM Mass
3:00-9:00PM Confessions
7:30PM Communal Penance Service

TUESDAY, APRIL 11, 2017

7:30AM Mass
9:15AM Mass

WEDNESDAY, APRIL 12, 2017

7:30AM Mass
9:15AM Mass

HOLY THURSDAY, APRIL 13, 2017

9:15AM Morning Prayer Service
8:00PM Mass of our Lord's Supper

GOOD FRIDAY, APRIL 14, 2017

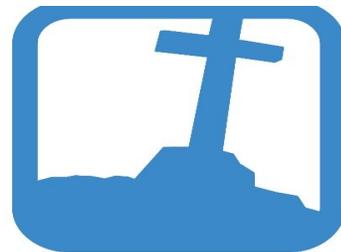
9:15 AM Morning Prayer Service
12:00 Noon Living Stations
3:00PM Passion of our Lord
8:00PM Living Stations

HOLY SATURDAY, APRIL 15, 2017

9:15AM Morning Prayer Service
9:30AM Blessing of Bread
8:00PM Easter Vigil Mass

EASTER SUNDAY, APRIL 16, 2017

8:00AM Mass
10:00AM Mass
12:00Noon Mass



HOLY WEEK
