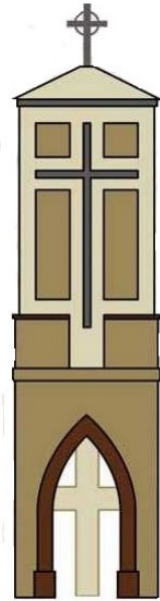


St. Jude Catholic Church

Beacon of Love

A Guide to the St. Jude



New Church — New Site — New Life

A Guide to the St. Jude

The new St. Jude church sanctuary and adjoining building, completed in early 2014 after eight years of planning, was intended to fulfill two complementary purposes: to provide an adequate structure for full application of ministries at St. Jude Parish now and in the future and at the same time to foster the Glory of God through great esthetic and sacred beauty. In it, local architects Prevot & Associates employed soaring Gothic arches, a Romanesque bell tower, and modern materials like treated and polished concrete and a regional favorite, Texas limestone, as highlights of a church which merges and harmonizes the old and the new.

The Councils and various study committees also wished to have a building which fulfills the Second Vatican Council's liturgical expectation of "full, conscious, active participation" to align with the universal hope of every person for a connection with the divine.

The complex is anchored by the 15,000 sq.ft. sanctuary, which seats presently 650 worshippers, and when needed can expand to seat 900. Other facilities include the signature 80' **Hyde Tower**, "a beacon of faith," as it is called, and the **John & Rose Miciotto Parish Center**, which includes the education, administrative and family life ministries of the parish. We are grateful to the firm of Boggs & Poole, our general contractors, for service above & beyond their duty.

Miciotto Center: God's surprising grace made it possible to obtain a series of 27 stained glass panels for the Miciotto Center which splash vivid colors and Christian symbols throughout the building, beautifying and educating these familiar support ministries.

The **Family Life Center** can hold 300 for seated affairs and over 500 for more informal gatherings; it can be divided into three soundproof sections when required. A large crucifix in the entering section was presumably fashioned in Italy c1965. It was brought to this complex from the former Mary Queen of Heaven Chapel, two miles north of the present site and founded by Christ the King Parish. There is also a statue of *St. Joseph* between the two doorways of the center and a stunning carved wooden full-sized *Madonna of the Chair* (c1970) at the Miciotto Center entry which was a principal highlight of the art in the former St. Jude on Viking Drive. The seven classrooms in this building, presently used for Religious Education and for Pre-School and Mothers' Day Out ministries, were designed to state specifications to provide for our desire to open a St. Jude School at the appropriate time. There are also two other large gathering spaces in the building, the Montgomery Youth Center and the Nursery, each of which can support gatherings of up to 50 persons.

Ladies Guild Kitchen: Support for meals in the building is provided by the large commercial-style Ladies Guild kitchen, which includes specialty cooking & serving facilities and walk-in Freezer and Refrigeration units.

Hallways: The art on the surrounding walls comes from those collected over the years and displayed in the former St. Jude on Viking Drive. Several were lovingly fashioned and/or provided by current and former St. Jude parishioners.

The **Conference Room** is found in the Administrative wing of the building, which doubles as a *Bride's Room* when needed.

The **Bishop William B. Friend Library** comprises over 1,000 books & A/V resources, including Catholic references, devotionals, & spiritual materials.

An Overview of Sacred Art In the Sanctuary (beginning at the entry)

Jesus Walks on Water: Etched above the doorway lintel of the Church is an original etching by artist Rich Buswell of Lynchburg Stained Glass (VA) depicting the scene from the Gospel's of Matt 14, Mk 6, and Jn 6 in which Jesus comes to the apostles on the water, telling them "Be not afraid" but to join him in his ministry of supernatural life.

Baptism Font: The Texas Limestone Baptismal Font at the church entry, designed by local artisan Justin Sheppard, is a striking reminder that the Christian life revolves around this font, as the touchstone of faith and love, the beginning of our life with God and His community. This font reveals several rich symbols: first, it is octagonal in shape, reflecting the *Eighth Day*, God's time. The lilies and tiles are meant to convey something of the style of the ancient mosaics one sees in these fonts in historic churches in Europe and the East. The three lilies are a rich baptism symbol, first because they bloom at Easter, symbol of the Resurrection, and second we have placed three of them reminding us of the fullness of God's beauty and love in the Trinity. Finally, the scallop shell in the upper pond is an ancient symbol of baptism, reflecting an opening up to life. The water is running rather than still to recall the active nature of our lives in baptism.

Altar of Sacrifice and Pews: at 4' by 8', the massive Limestone altar centers and dominates the space, with the Appalachian Red Oak Ratigan-Schottler pews surrounding it on three sides. The altar was fashioned by Justin Sheppard. A relic of St. John Neumann (1817-1860) is imbedded, reflecting the personal sacrifice any holy witness makes to be in union with Christ.

Jesus Prince of Peace: A monumental 10' cast bronze rendering by sculptor Shelley Kolman Smith of Dallas. The inspiration for this image was the universal desire for Peace in our lives and the World, as the Lord Himself brings. The gesture of his right hand is the ancient sign of peace found in iconography dating from the Fourth Century. The accessible figure of the Lord is inspired by a painting c1970 by the late American religious artist Frances Hook.

Mary Our Mother: By the same sculptor, Mary Our Mother intends to evoke a mature and loving Mary active in ministry and pastoral care through her "active" garments and her bare feet. She comes, as it were, to "touch us" and "lift us up" to her son!

Transept Stained Glass border panels: Adorning each window are seven panels. Those surrounding Jesus depict angels bearing specific symbols of the Sacraments we trace to his ministry: Baptism, Confirmation, Eucharist, Penance, Anointing, Orders, & Marriage. The angels surrounding Mary represent her Seven Sorrows: The Prophecy of Simeon, Flight Into Egypt, Jesus in the Temple, Encounter on the Way of the Cross, Jesus' Death, Piercing of His Side, & Placing Jesus in the Tomb.

Resurrection Stained Glass Window: Facing the Palmetto Drive outlook of the building is an immense four-panel window designed by Rich Buswell depicting the Resurrection retold in Luke 24. The three women come to the tomb to anoint the body and are surprised by an angel, "He is not here but has risen." All the figures reach out to a central large Italianate Risen Christ figure, the major sacred image at St. Jude from its early design in the early 1970's.

Tabernacle (sanctuary side): This incredible piece, conceived and fashioned by sculptor Shelley Kolman Smith, truly is an amazing creation! At its center Jesus is coming forth from the tomb; surrounding him are six saints intimately associated with the Christian faith: from top left (clockwise): St Jude, St Mary Magdalene, St Joseph, St. Pope John Paul II, St Francis, and St. Elizabeth Ann Seton. The last is included is *St. Kateri Tekakwitha*, who became the first native-born American saint. As a piece of sure blessing, Pope John Paul II was canonized the same weekend as the dedication of our church, with this remarkable piece. See if you can find possible reasons the others were selected.

Tabernacle (chapel side): This very simple cast-bronze piece holds the precious symbol of Christ from the Book of Revelation 21: the Alpha and the Omega, the Beginning and the End.

St. Jude & St. Kateri Tekakwitha: Right inside the main entrance into the Church stands the two statues of *St. Jude & St. Kateri Tekakwitha*. Upon entering you will find *St. Jude* on the left side and *St. Kateri Tekakwitha* on the right side.

St. Francis Cabrini Chapel: The two small but beautiful statues surrounding the tabernacle are probably Italian creations from the 1970's: Mary Queen of Heaven and St. Joseph the Carpenter, foster-father of Jesus. They adorned the Benton Chapel, as it is popularly called. As well, a traditional image of *The Infant of Prague* is displayed on one of the walls in the chapel. The Devotion to the image is due to its miraculous discovery in a garbage dump in the 1600's and subsequent healings ascribed to prayer through it.

St Jude Rose Window: High above the entrance to the church from the parking lot is the traditional "Rose" Window of Gothic design, named for its petal-like shape. Clockwise from the St. Jude bust there are four panels: a traditional depiction of St. Jude – with his trademark tongue of fire from Pentecost, the club representing his traditional death, and the medallion of Edessa deriving from a miraculous healing; a candle depicting hope, (more candles are lit around the world for St Jude than any saint except Mary); an anchor symbolizing faith in Christ, and the a fishing boat, recalling his traditional missionary travels to Persia.

Stations of the Cross: The fourteen stations were designed by Quebec craftsmen for Bramante Design of Toronto. The Way of the Cross is an ancient devotion recalling Christ's Passion, though especially powerful and indispensable for Lent, this devotion can always be used in all liturgical seasons to aid us in drawing deeper into the Paschal Mystery.

The Grounds

The lovely cast statue of **St Jude** adorns the circle outside the main church entrance. At the other entry facing Palmetto Road is the **Mary Garden**, dedicated to the memory of Deacon Sonny Daigle (d2008). A statue of **St. Francis of Assisi** is placed outside the main entry point between the Magnolia trees. At the South entry gate the somber but powerful **Pro-Life Monument to the Unborn**, next to a tall American flag. The ponds are aerated and stocked with fish.

*We are **hopely** you will come often to visit, and look forward to a lasting relationship in the love of God, even perhaps as a parishioner.*

- Very Reverend Monsignor Matthew T. Long Pastor

