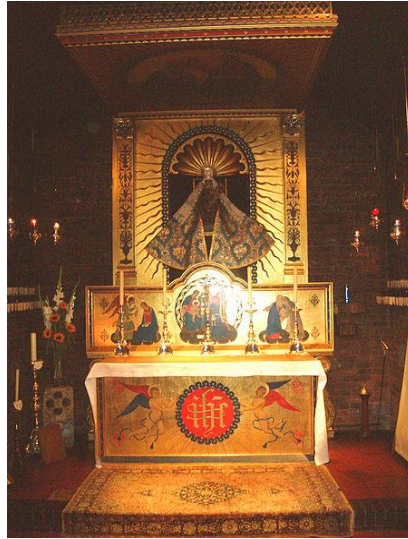


Father Rosa's Presentation at the Mother's Day unveiling of Trinity's Shrine
Of the Virgin Mary and the Christ Child on May 12, 2013.
The Pictures are from the slide show that was presented. The text in Father Rosa's
accompanying presentation.



Slide 1

We are not praying to Mary, but asking her to pray for us. As such, we are not treating her as a deity, but as another person whose prayers, unhindered by the weakness of the flesh, who can be a great aid in helping us against the perils of this world.



Slide 2

You have probably heard of Fatima, Lourdes, Guadalupe and other sites where visions of the Mary had taken place. The Holy House of Walsingham is another less familiar site, but it was the first established as a place of pilgrimage and the most important in England. In the 11th century, the devout mistress of the manor house in Norfolk, England had a vision of Mary. She instructed that a replica of the Holy House of Nazareth be built there since the Holy Land was in the hands of the Muslims. The healing waters of a well on the estate were dedicated to St Mary and eventually a great abbey church, monastery, friary, and convent were established. It was destroyed in 1538 during Henry VIII confiscation of the wealth of

the Church. But pilgrimage has been revived in the early 20th century and thrives there today.



Slide 3

This statue is typical of Mary and the Christchild, she is crowned as Queen of Heaven who supports the infant with outstretched arms in blessing. It is presented in a central niche in the reredos behind an altar.



Slide 4

This shrine is suspended on a side wall and has a gothic canopy above it and the decorative halo encircling the statue. Below it is a decorative iron grill that can be fitted with candles for special occasions and nearby a votive candle rack for private prayer.



Slide 5

Here we get a better view of the entire Lady Chapel and altar seen in slide 3. Numerous other pictures and ornaments are gathered in the space. Many appear to be antique and have other uses. Of special interest are the Seven Hanging Lamps which represent the Seven Churches mentioned in the opening of the Book of the Revelation to St John in the Bible. They symbolize the gates of heaven by separating the sanctuary from the nave. The blue ceiling has gold stars.



Slide 6

Holy Cards made their appearance along with greeting cards in the 19th century thanks to mass production in color printing. Nowadays, we see them most often as mementos given out at funerals. The Latin phrase says *Help of a Christian or Assistance of a Christian*.



Slide 7

In the Eastern Church, Orthodoxy forbade the use of three dimensional representation considering them graven images. Consequently, paintings, called Icons, were used to portray the saints, Mary and Christ. They were sometimes encased in an embossed metal shield



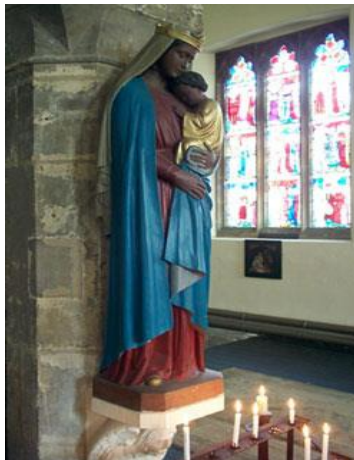
Slide 8

Like the Statue in the Holy House of Walsingham, Mary was seated upon a throne as a symbol of monarchy like crowns, orbs and scepters.



Slide 9

This medieval statue is in bar-relief set right into the stone wall with carved stone framing showing fragments of ancient polychroming. It is made of semi-precious stone.



Slide 10

Here the artist portrays the tenderness of a mother clutching her child. The sky Blue Cloak of Heavenliness covers the red garment of humanity. The Gold gown of Christ indicates Divinity.



Slide 11

White stands for purity, Gold also for glory. Interestingly, Blue and silver are very complementary colors as are red and gold. Often appointments in spaces dedicated to the Virgin use silver candlesticks and metalworks, especially in French churches.



Slide 12

Here the Shrine has a baldachin in the shape of a crown with drapery. We also see a real lace veil flowing from the ornate Moorish headpiece.



Slide 13

In the medieval period statues were often clothed with real fabric dressings. This statue wears a cotta with a lace skirt and mantilla with a cope much like those worn by a priest. The flames of a golden nimbus surround the statue along with a halo. Noteworthy is that the infant child is not present.



Slide 14

In this carved wood and gesso figure, a lily symbolizes purity or virginity and the child's hand is held in an Episcopal blessing position as he embraces the world.



Slide 15

This is the shrine at my former parish, Holy Trinity, Belvidere. It is dressed up for a wedding ceremony when the whole church was especially decorated. Note the prie - dieu so one may kneel in prayer and the votive candles held in five branch candelabra.



Slide 16

This is St. Paul's Episcopal Church in McHenry at Christmas. The Christus Rex Cross is actually suspended above the altar. (when I went there as long-term supply it had to be raised higher as it looked like it was growing out of my head when I stood at the altar. The Lady and Child statue was placed as a focal point for the holidays from its usual place at the side wall. Note the curious "sway" of the hips to the side which is characteristic of medieval style statues. I've forgotten why?



Slide 17

This glazed terra cotta “Del la Robbia” plaque is found in the prayer corner of the subterranean columbarium at the Episcopal Church of the Atonement near Chicago’s lakefront. Behind each marble square is a niche to contain the ashes of the deceased.



Slide 18

Upstairs at Atonement is the Lady Shrine in the South Transept. It is carved wood from Oberammergau, Germany. The icons behind depict significant events in Mary’s life concerning our faith. Interestingly the child is being held to the left of the viewer while other pictures we’ve seen He is held to the right.



Slide 19

This is the entrance to the children's chapel also known as the side chapel or lady chapel at Emmanuel Episcopal Church in LaGrange. You see a shrine to Our Lady of Walsingham guarding the passage stairs to the chapel.





Slides 20 and 21

This shows a better view of the statue of Mary seating on a Throne holding the child on her lap. One hand she holds a gilded lily like a scepter, and He hold the Book of life. The shininess is the result of over - enthusiastic Fidel, the parish sexton, who used high gloss varnish to “freshen things up”



Slide 22

Again we see a lace veil applied to contemporize the statue as it gazes downward upon the offering of flowers and anyone kneeling in prayer below.



Slide 23

When one thinks of St. Mark's Episcopal Church in Evanston, it is remembered that in the 1950's its identity was that of a very low church. The sign outside said, "The Protestant Episcopal Church" It has now swung back to mainstream worship. However, when it was built in the late 19th century the model was English country parish church and it had to have a Lady Chapel. The beautifully carved reredos has the Madonna and Child in the center and panels of the Nativity and the Presentation in the Temple.



Slide 24

You recognize our own Our Lady of Guadalupe picture which has been at Trinity for some years. It is entirely of hand needlework done by a local woman. That it is made of fabric cloth is fitting since the original miraculous image was imprinted upon a cape.



Slide 25

This stain-glass depiction is in the breezeway between the church and the parish hall. It show a modern, angular style popular in the 1950's.



Slide 26

This is the IV station of the cross from the panel around the church walls.



Slide 27

The flight into Egypt with the Holy Family is found in a one of the old stain-glass window here at Trinity.



Slide 28

Fatherr Burden befriended the artist, Emil Stoenescu, who created several icons that are on the premises. This one has a place of honor near the communion rail. It is modeled on a Greek icon of Our Lady of Perpetual Help, the original now in Rome, Italy. The miniature portraits are of saints, winged angels, and Christ.



Slide 29

This is another of our Emil Stoenescu icons, titled, 'Our Lady of the Sign', which follows the traditions of icon painting symbolism. Here the youthful Christ supersedes his mother in a medallion projected outwardly at the viewer. The icon represents the impregnation of Mary with a Holy Jesus who always was, always is and always will be.



Slide 30

Lastly, we see the statue of the Sistine Madonna and Child by Raphael which we dedicate today. It is placed near the baptism font where we receive into the household of God the newly baptized. Normally, we welcome little children by the Sacrament of Baptism. Are we not all children of God and some mother's child?

As the focus of a place of prayer, where one can take a moment to meditate, contemplate and pray, we hope to offer a quiet place to withdraw. For ages believer of all traditions, have sought refuge and support from the intercessions of the saints. Lighting a votive candle, saying a prayer, perhaps giving a small offering, make a tangible and physical statement of faith. May all we do glorify God!



The Statue of St Mary that is being dedicated today has an interesting history. It was sculpted in Italy in the 1970's as a three dimensional representation of *Sistine Madonna* by Raphael painted in 1512 for Pope Julius II family's chapel in Piacenza. It now hangs in the Dresden, Germany State Art Museum, 500 years after its creation.

The statue was a gift by members of Holy Trinity, Skokie, IL, and was in the parish Chapel until the congregation voted to dissolve for lack of members and money in 2012. The property and contents ownership returned to the Diocese of Chicago.

Fr Rosa was contacted by a former Rector asking if he could find a home for the shrine at Trinity, Aurora since both churches shared the same title. With the consent of the Senior Warden and vestry the statue was acquired along with a votive candle rack. No parish funds were spent.

It was decided to install it near the font locating it in proximity to the sacramental ceremonies performed when babies and children are the center of attention at Baptism. How fitting to be reminded of Jesus' own mother Mary presenting him to us as we present our children to HIM.

It is also designed to be a place of private prayer where one can go to ask for St. Mary to pray with us as we offer our concerns and needs to Christ. A votive candle may be lighted and an offering made to indicate our prayers shining before God. It reminds other to pause and pray.

POSTSCRIPT

We humans have the ability to use all five senses in ordering our lives and reaffirming our beliefs.

1. Hearing: the sounds we hear, words, music, noises all are way we gather information in and processes it into our belief system.
2. Smell: an odor, pleasant or not, evokes memories, reactions and curiosity about information received.
3. Taste: Close your eyes, take a few sniffs and you can still see in your mind's eye the item or location.
4. Touch: With training the visually impaired can "see" by touching.
5. Sight: Called the "windows into the soul" We equate knowing and understanding with seeing.

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These familiar angels (putti) are from the original painting. They gaze playfully upward toward the Christchild and his mother Mary as St Barbara and St Sixtus attend.