

All Saints Parish ~ St. Martin Campus

A Guided Tour

A brief history of the church building in Yorkville:

1850-The parish of St. Martin is founded by Bishop Bischof.
1852- Completion of first church building, 50-80 ft. in size.
1896- An organ is obtained for the church.
1914-Construction of the new church begins; it take three years to complete.
1929- The interior of the church is remodeled including the installation of the windows from Innsbruck, Austria and the two side altars of Joseph and Mary.
1939- During the pastorate of Rev. Sonderman, the rectory burns down.
1952- The interior of the church is renovated under the guidance of Rev. Sermersheim.
1990- Rev. Bill Turner has the interior of the church renovated adding carpet, a new paint scheme, a modern confessional, statue repair and the removal of some crosses and ornamentation from the side and high altars.
2016- The St. Martin Campus, now part of All Saints Parish, goes through a major restoration striving to recapture the original architectural elements of the 1915 construction.

A brief explanation of the 2016 restoration follows:

Color Scheme-The colors chosen for St. Martin were selected to bring out the colors in the windows. The windows in this church building are the most detailed and exquisite of the four church buildings that comprise All Saints Parish. The windows were handcrafted in Innsbruck, Austria. The placement of the colors on the walls was very intentional, desiring to highlight the elegant neoclassical design of the plaster elements. The previous paint scheme was designed to have many of the architectural elements fade into the walls as was common during that era. This new paint scheme shows the strength of the pedestals, columns, capitals and ribbing. The use of blue in the sanctuary and behind the two side altars and the high altar creates a Trinitarian balance and highlights the beauty of the historic altars.

Altar and Reredos-This large altar and reredos were new to the church of St. Martin in 1915. The crucifixion of our Lord is beautifully portrayed with our Blessed, Sorrowful Mother and St. John, the Beloved Disciple, standing at His side. Please note that this crucifixion scene speaks of a new era in liturgical decoration. If you look at the other three campuses of All Saints, the reredos/high altar is a holding place of saint statues and images; here, we have a large crucifixion. In fact, prior to the construction of this 1915 church building, the oil painting of St. Martin (now located to the left side of the church) was directly behind the tabernacle and above the altar. Making a crucifix the focal point of the church became normative after the World Wars. Prior to the World Wars, there was a sense of union, communion and brotherhood among humanity; this led to altar decorations and designs focusing on saints and our union and communion with our brothers and sisters in heaven and on earth. After the World Wars, there was a shift; altars began to focus on our Lord's Passion and death. This shift was pretty dramatic and made an impact on church architecture and design for decades. The statue of our Lord upon the cross is a new statue. The previous one was not the original corpus, and was actually out of proportion; this new corpus is the proper dimensions for our Sorrowful Mother and St. John, the Beloved Disciple.

Adoring Angels- Added to the sanctuary during this most recent restoration are two angel statues, kneeling in prayer and adoration. They bow low before the power of our Lord's Crucifixion and His true presence in the Most Blessed Sacrament. These two angels also unite our worship with our great Jewish ancestry. Our Lord commanded Moses to have two sculpted angels put on top of the Ark of the Covenant, God's dwelling place. These two sculpted angels remind us that God is truly present here, this is His dwelling place. There were two angel statues in these locations previously, but they were auctioned off at a sale.

The Tabernacle Veil and Sanctuary Candle-The church documents on the liturgy read as follows *“The presence of the Eucharist is to be indicated by a tabernacle veil or some other suitable means...and a lamp must perpetually burn before it, as a sign of honor paid to the Lord.”* In the Old Testament, the Ark of the Covenant, God's presence among his people, was veiled originally in a tent (Exodus 26:31-37) and then behind a curtain in the Temple (Matthew 27:51). The burning, red sanctuary light reminds us to stop, genuflect and adore the living presence of God.

Ambo and Freestanding Altar- Commonly referred to as the pulpit or lectern, the ambo is the podium from which God's very Word is proclaimed. The altar is the place that the representation of Calvary takes place, heaven meets earth and we are fed with the Body and Blood of our Lord. Both the ambo and the altar table that are in front of the high altar were constructed by a dedicated parishioner during the renovation in the 1990s.

Right Side Shrine- The statue of **St. Joseph** is found on the beautiful altar. He is the patron saint of the Universal Church, husbands, fathers, workers and the dying; he is a man of God, family, faithfulness and purity. The lily staff reminds us of his purity that won him the honor of espousing the Blessed Virgin Mary.

Left Side Shrine- The statue on the left is of the **Blessed Virgin Mary** offering us the rosary as a way to meditate on the life of Jesus, her son. The title of this statue is, *Our Lady of Grace*. Around Mary's neck is a locket with the names of all the parishioners of All Saints Parish. Our parish was consecrated to the Immaculate Conception on December 8, 2015.

Baptismal Font-This font, where Christians are born anew, is made of metal and was recently repainted. The Paschal Candle, an Easter symbol, is a reminder of the light of Christ that scatters the darkness of sin. It is powerful to meditate on the countless individuals who have been given the gift of eternal life here in this font.

Confessional-The sacrament of Reconciliation and Penance is a vital part of our life in the Christ. Christ ordained that, through the vocal confession of sins, we would be forgiven (John 20:21-23). This modern confessional, allowing for face-to-face confessions, was constructed by a dedicated parishioner during the 1990s renovation.

St. Martin Oil Painting- This magnificent oil painting dates back to the founding of St. Martin in 1850. The painting was originally located directly behind the main altar in the first church. The painting depicts a young St. Martin who cuts his military cloak in two in order to give a needy person some warmth in the cold. In the upper portion of the painting, notice that there is an image of our Lord wearing the military cloak (whatsoever you do to the least of my brothers you do unto Me) with two angels holding the symbols of the bishop; Martin's future. The night that St. Martin gave his military cloak to the needy man at the city gate, he had this vision in a dream.

St. Martin Statue- The St. Martin statue depicts St. Martin dressed as a bishop. You see at his feet a goose. When he had been called to be a bishop, he hid in a goose pen trying to run from the call. He did eventually concede and followed the Lord's plan.

Sacred Heart- The Sacred Heart statue reminds us of the compassion and passionate love that Jesus has for us. He is literally giving His heart to us. Notice how our Lord's heart is always encircled with a crown of thorns, bursting with flames and has been pierced by the sword.

Lourdes Grotto- The grotto here at St. Martin is very large and beautiful. It has recently been repainted and brought back to its original colors. The statues of Our Lady and St. Bernadette have been beautifully repainted.

St. Anthony Statue- He is no stranger to us; he was one of the first followers of St. Francis of Assisi. He was a tremendous preacher and brought many people back to the faith. He is known as the patron saint of lost things/objects - not because he was good at finding things but because he brought back so many lost souls to the Lord. St. Anthony died in 1231.

Infant of Prague Shrine- This little statue is a replica of an actual statue that is in Prague, capital of the Czech Republic. The devotion of the little infant is this~ if while Jesus was a baby we understood who He was (King of the Universe, Prince of Peace, Savior, Lord, etc.) how would we treat Him? So, you see a little statue dressed up like a king. Those who follow this devotion strive to honor Jesus at all times.

The Stations of the Cross- The traditional 14 Stations of the Cross had their frames repainted during this most recent restoration.

Stained Glass Windows

These windows are from the Tyrolese Art Glass Company in Innsbruck, Austria. Each window incorporates one of the eight beatitudes and a saint who lived out and exemplified that beatitude in a particular way. Please note that their names are now inscribed above each window for easier identification and hopefully asking their prayerful intercession.

Right Side- Starting in the front right, by the St. Joseph statue, is the **St. Francis of Assisi** (1181-1226) window, with the beatitude, *“Blessed are the poor in spirit...”* In the window, St. Francis is shown taking off his clothes in the presence of his bishop and his father. Francis had committed his life to the Lord and desired to have no attachments to material possessions, inheritance or even families ties. After taking off his clothes, St. Francis pointed to heaven and said, “Now I can truly say, Our Father, who art in heaven.” This window recalls the Franciscan sisters who taught in the school here at St. Martin and the son of the parish, Fr. Gerald, who is a Franciscan priest.

The second window on the right is the window of **St. Stephen** (34); this window portrays the beatitude, *“Blessed are the meek...”* St. Stephen was one of the first deacons of the church. He was martyred by St. Paul, the Apostle, outside of Jerusalem. He is shown here in the window dressed in a red dalmatic, the proper vesture of a deacon. The color red is chosen due to its relationship with martyrdom and the shedding of blood; St. Stephen was stoned to death professing his faith in Christ Jesus. As St. Stephen was being stoned, he forgave his persecutors.

The next window on the right depicts **St. Monica** (331-387) and **St. Augustine** (354-430). The window also has inscribed the beatitude, *“Blessed are they that mourn...”* St. Monica was a Christian woman, wife and mother living in northern Africa. Her son, Augustine, lived a sinful life and would not convert to the faith. St. Monica never stopped praying for her son and his conversion. Eventually Augustine converted and not only became a priest and a bishop, but a very holy one. The window depicts both Monica and Augustine. Monica is depicted in black, representing the years of mourning and weeping she offered for her son. Augustine is depicted in bishop’s attire, however Monica never saw her son a bishop, he was only a priest when she died. This window reminds us to pray for the conversion of all of our family members and to never give up hope!

The last window on the right is of **St. Ignatius of Loyola** (1491-1556) and **St. Francis Borgia** (1510-1572). The window reads, *“Blessed are they that hunger and thirst for righteousness...”* St. Ignatius was from Spain and had a major conversion after being struck in the leg with a cannon ball during battle; sickness and injuries can be moments of conversion. After being laid-up in bed for weeks, he surrendered his life to the Lord and began a process of prayer lasting 30 days in silence known as the spiritual exercises. He eventually gained followers and founded an amazing religious community that strove to combat the errors of the Protestant Reformation and to do great missionary work in the East and in the newly discovered Americas. St. Francis Borgia was a Duke who had much power, money and status. He left it all to join the Jesuits and follow the Lord. St. Francis Borgia was very devoted to the Eucharist and also wrote several hymns, a reason he is depicted on a window close to the choir loft.

Left Side- Starting in the back, on the left side, closest to the choir loft, the window is dedicated to **St. Elizabeth of Hungry** (1207-1231). The beatitude is, *“Blessed are the merciful...”* St. Elizabeth was a princess in Hungry who strove to live a life of charity and generosity. Each day she would serve the poor. She always removed her crown upon entering the church building saying, “How can I wear a crown of gold, when He wears a crown of thorns.” She joined the Third Order Franciscans and dedicated her whole life to the poor and needy. Eventually, she moved out of the castle and lived in a hovel. Due to the jealousy of her relatives, who believed she was squandering the riches of the kingdom on the poor, she received many persecutions. She is a tremendous woman of mercy!

The next window is of **St. Agnes** (291-304). The window reads, *“Blessed are the clean of heart...”* St. Agnes was a virgin martyr who lived during the early Roman persecutions. She was a very attractive young girl who was proposed to in marriage. She refused because of her faith and her desire to live out a life of virginity. Eventually her Christian faith was exposed, and she was martyred, professing her faith in Jesus and her love of purity. She was eventually beheaded. She is depicted with a lamb, because she like Jesus was like a lamb led to slaughter; and with a young child as a reminder of her innocence and beauty.

The third window is of **St. Leo the Great** (400-461)and Atilla the Hun (406-453). The beatitude is, *“Blessed are the peacemakers...”* Atilla the Hun had devastated much of northern Europe and was heading south. Every campaign that Atilla entered, he was victorious until he met St. Leo the Great. St. Leo was the pope, the head of the church and the vicar of Christ. Through prayer and conversation, St. Leo convinced Atilla to stop the rampage and he saved Rome. This window is a reminder that we are all called to pray and work for peace.

The last window, the one closest to the St. Joseph shrine is of **St. Boniface** (675-754). The beatitude chosen for it is, *“Blessed are they that suffer persecution for justice’s sake...”* St. Boniface is from England, but would serve his life in Germany. He is revered as the “national” saint of Germany; he founded monasteries and brought the faith to a people in need of hope and peace. This window memorializes his death, martyrdom. He was killed by pagan soldiers, as he prayed in the church.

The other two windows in the transepts are larger and more recognizable. The window on the left is of our Lord Jesus Christ as the Good Shepherd. The window on the right is of St. Anne and the Blessed Mother Mary as a young girl.

There are several other projects that we completed during this restoration: new PA system, new steps into the sanctuary, custom made return air duct grates, tile flooring in the bathroom, new carpet in the confessional, new ceiling fans, updated electrical work, tuck pointing and much more.



1950



1990



2016

Several of the dedicated volunteers- Michael Schwebach, Rev. Jonathan P. Meyer, Ray Johnson, Dave Schuman, Joan Brewer, Dan Morris, Jim Fox, Emily Alig, Maureen Stenger, Joe Hornbach, Eric Hartman, Steve Hartman, Janna Stonebraker, Gene Cleary, Whitey Widolff, Tom & Joan Peters, Janet McCarty, Cindy Hornbach, Janet Hornbach, Linda Hornbach, Paul & Linda Weckenbrock, Laura Hartman, Sue and Anna Schmuelling, Anna Block, Krista Combs, Brian White, Mark Schmidl, Jean Miller, Brian Hengehold, Ed & Cindy White, Anita Back. Jim Gowdy, Babe Martini, Ron May, Tom Andres, Felicia Kraus...and many others who aided in various ways.