

This completes the self-guided tour of our church. If you have any questions or would like additional information, please feel free to ask one of our priests or the parish staff for assistance.

#### **Stained glass windows of the Beatitudes:**

o “Blessed are the poor in spirit...” Scene depicts the Rich Man and Lazarus (Luke 16:19-31)

o “Blessed are the meek...” Scene depicts Jesus addressing the apostles about the “greatest in the Kingdom of heaven” (Matthew 18:1-6)

o Blessed are they who mourn...” Scene depicts the raising from the dead the son of the widow of Naim (Luke 7:11-17)

o “Blessed are they who hunger and thirst after justice...” Scene depicts Jesus seated in the synagogue healing a man’s withered hand (Matthew 12:1-15)

o “Blessed are the merciful...” Scene depicts the Good Samaritan helping the injured man; a priest and Levite walk away (Luke 10:25-37)

o “Blessed are the clean of heart...” Scene depicts the death of St Paul.

o “Blessed are the peacemakers...” Scene depicts the appearance of the angels to the shepherds to announce the birth of Jesus (Luke 2:1-7)

o “Blessed are those who are persecuted for righteousness’ sake...” Scene depicts the stoning of St Stephen, the Church’s first martyr (Luke 7:54-60)

St Benedict Parish  
St Mary’s Church  
Canandaigua, NY

#### **SELF-GUIDED TOUR**

Welcome to St Mary’s Church. This self-guided tour was designed to help our parishioners and visitors familiarize themselves with our worship space. This is the second church building to serve our parish. The original church building stood on the corner of Main and Saltonstall Streets, where the Villager Restaurant currently stands. The current lot was purchased from John A. Granger in 1873, and when the debt from the purchase was paid construction on this building began. The basement was dug in 1903, and construction continued until December 1905 when Bishop McQuaid came to Canandaigua to dedicate this magnificent structure.

The church is 162 feet long, 83 feet wide in the transept and 62 feet in the nave. The floor drops two feet from the Main Street doors to the foot of the sanctuary, and thus 44 and 46 feet to the center of the ceiling.

We invite you to begin your tour at the Main Street doors of the church building.

As we enter church through the Main Street doors, we dip our hand in one of the **holy water fonts**, and bless ourselves with the sign of the cross. In doing so, we recall our baptism.

During the restoration in 2019, the **baptismal font** was moved to the entrance. Prior to this, it was located to the right of the altar. Originally, baptisms were done in the baptistery, which is now is the room that contains the back stairway to Dougherty Hall.

As you can see the base of the baptismal font is made from marble. It was originally part of the pulpit, but after a renovation in the 1980's it was reconfigured to be part of the font. The size and placement of the font symbolizes the importance of baptism in our sacramental lives. And the round and oval shapes hearken to the tomb and womb imagery of baptism, in which we die to sin and are reborn in the Spirit of Christ.

Near the baptismal font in a tall stand is the **Paschal Candle**. This candle, which is blessed and lit for the first time each year at the Easter Vigil, reminds us of the light of Christ into which we were baptized.

When you look down the aisle you see the Eucharistic Table or Altar and then to the left of that, the ambo (or pulpit) which nourishes us with God's word on our faith journey.

As you head down the center aisle toward the altar and sanctuary notice the **stained glass windows**. The upper clerestory windows depict the eight Beatitudes. The windows use Biblical stories and stories from Tradition to depict the meanings. The Beatitudes, though concerned with the relationship between God and individuals, demonstrate the social implications of the Sermon on the Mount. Can you identify the story depicted in each window? (See back cover for answers.) The remaining stained glass windows are of Jesus and the lives of the Saints.

## The Sanctuary

The elevated space immediately around the altar, which is called the sanctuary, also contains the ambo, processional cross, altar candles and chairs for the presiding priest and deacon.

The crowning of the Blessed Mother in heaven is depicted in the mural in the ceiling dome over the altar. The crown is held over her

**Virgin Mary holding the Christ Child**, located over the front entrance was installed in 1997, replacing an identical one that had deteriorated from the weather conditions. The original statue is now located in Calvary Cemetery.

*Paintings (removed during the 2019 restoration and will be replaced when it is complete):*

The painting of the **Last Supper**, found on the wall near the Brook Street entrance to church was given to St Mary's in 1905 by the family of Francis Granger. It is believed that this picture was originally brought to a Catholic church in Baltimore in 1640, by Lord Baltimore. It was then purchased by Francis Granger in 1840 and presented to his mother. It was given to St Mary's by Isaphine and Antoinette Granger as a token of their long friendship with Fr Dougherty. In 2005 the painting was completely restored after suffering from water damage, deterioration and darkening colors.

**Christ in the Garden** is located on the wall near the Gibson Street entrance to church. This large painting was a gift to the church sometime before 1919 and was overpainted at one time. Restoration has been considered but not attempted.

In the sanctuary near Mary's altar is a small **angel icon**. This image of an angel with a horn used to have a companion angel icon, but it was stolen at some point during the 1986 renovation. It is believed that these two icons were originally owned by Antoinette and Isaphine Granger and at some point were gifted to St Mary's by the Granger family.

As you have taken this tour you may have heard the **bells** ring. A set of Westminster Chimes were installed in the south tower in 1936. The bronze bells weigh 1,600, 1,400, 1,200, and 800 pounds and are electronically controlled and, as is customary with church bells are named after saints: Michael, Sancti Innocentes (Holy Innocents), Joseph, and Regina Décor Carmeli (Comely Queen of Carmel). The bells chime the hour from 8am until 6pm and each day at 8am, 12pm, and 6pm the Angelus is rung.

## The Halloran Chapel

Continue through the sacristy and down the hallway until you reach the Halloran Chapel. The chapel is used for daily Mass throughout the year and is available whenever the church is open for private devotion and prayer. The chapel is also used for various liturgical celebrations in a more intimate setting. After the Second Vatican Council the most of the altar rail was removed from the main church and part of it was used to create the altar in the chapel.

Continue out the door to the right. As you descend the steps you'll find yourself back in the **nave**, the body of the church.

## The Nave

Along the walls of the nave are the fourteen **Stations of the Cross**, which depict the Passion, Christ's journey to Calvary. There is little information about the origin of these particular stations, other than that they were in place by the spring of 1906 and have been repainted a few times since being installed.

The **confessionals** are located on both the north and south sides of the church. The rooms are arranged to provide the option of celebrating the sacrament of Penance either face to face or with the more traditional kneeler and screen. These confessionals were built as part of the 2019 restoration and are larger than the original design to accommodate wheelchairs.

From the center of the church you can look up to the choir loft and see the **organ**. Several organs have occupied this place. In 1990 the original Teller organ from 1915 was renovated and a new console was added by the Delaware Organ Co. It is dedicated in memory of Fr. William Nolan.

### *Statues:*

The statues of **St Theresa** in the right front corner; the statue of **St Jude** in the left front corner and the statues of **St Patrick** on the right side and **St Anthony** on the left side were chosen in honor of the large number of Irish and Italian parishioners who founded the parish and helped to build the present church. The statue of the **Blessed**

head by God the Father and God the Son, with the Holy Spirit in the form of a dove painted near the forward edge. Four angels are nearby. This dome painting was part of the restoration project in 2019. The entire painting needed touch-ups, and the sky elements — the clouds and the rays of light encircling the Holy Spirit were added during the restoration.

The **altar** stands at the center of the sanctuary at the end of the main aisle. The altar is the symbol of Christ in the Eucharistic celebration. Hence the priest and deacon bow toward and kiss the altar at the very beginning and the end of each celebration of the Eucharistic celebration as a sign of reverence. And, as the focal point of the church, the altar is not moveable. Because of its significance, flowers or candles are not placed on the altar table.

There are five crosses carved in the altar (one on each corner and one in the center of the altar) which symbolize the five wounds of Christ. Early stone altars were actual tombs of martyrs in the Roman Catacombs. In modern times altars have a little marble sepulcher in the center where **relics** are sealed when the altar is consecrated. Beneath the surface of this altar is an altar stone containing the relics of St John Neumann and the Ugandan Martyr Saints.

On the front of the altar is a beautiful marble relief of the Last Supper. Originally, it was located in the lower center of the Carrara marble High Altar, but was moved after the Second Vatican Council reforms were introduced.

The two candles flanking the altar are carried by altar servers up the aisle at the beginning of Masses and placed on their bases.

The **high altar** is located just behind the Mass altar. This altar was installed and consecrated in 1930, on the 25<sup>th</sup> anniversary of the church building, and was used until the reforms of the Second Vatican Council required an altar in which the celebrant could face the congregation. It is made from Italian marble. The relics in the high altar are of St Cosmos and St Severius and is also marked with five crosses.

The **tabernacle** was returned to its place on the high altar in 2019. Prior to that it stood in front of Mary's statue to the left, on Mary's

altar. The tabernacle is an elaborately decorated container where the Eucharistic bread, the body of Christ, is reserved. The hosts contained within are reserved primarily for the purpose of Viaticum (holy communion) for the dying, and secondarily for Communion outside of Mass (for the sick and homebound) and for adoration and devotion. It is customary to reverence the tabernacle by **genuflecting** (kneeling on one knee) when passing in front of it.

On the front of the base of the high altar you'll find the Greek letters for Alpha, "A", and for Omega, "Ω". These first and last letters of the Greek alphabet signify the eternity and the infinity of God and Christ who is the beginning and the end.

On the wall immediately to your right you can see the **ambry**. This ambry is the gold box designed to hold the Holy Oils.

To the left of the ambry will be a credence table that during Mass holds the **cups** before the wine is poured in them.

As you walk to the opposite side of the high altar, you will pass a tall red glass candle—the **sanctuary lamp**. The candle in this lamp is kept burning at all times as a reminder and a means of honoring Christ's presence. Past the sanctuary lamp, you'll find a **credence table** that during Mass will hold the **lavabo bowl, towel, and chalice and paten**.

Next to that you'll find a stand that holds the **thurible** and **incense**. Burning incense is used as a symbol of devout prayer which rises to God as a sweet odor. It also is a symbol of God's grace, which descends upon us in return.

On most of the walls of the sanctuary, you'll notice the stenciling, which includes the symbol of Christ: "Chi-Rho". This symbol is a monogram of chi (X) and rho (P) as the first two letters of Greek *Khristos*.

If you are facing Main Street, you will find the **ambo** or pulpit is located to the right of the altar, near the front of the sanctuary. This marble stand is given a place of prominence because from it the Word of God is proclaimed and preached. Its position allows all those gathered to turn their attention toward it during the Liturgy of the Word.

Continue to the right and you will be in front of **Mary's altar**. The

marble statue of Mary originally was in Sonnenberg Gardens. Fr. Wall purchased it when the Gardens were in financial straits. For a time it was replaced with a painted composition statue of Mary, but was returned to the current location in 1986. The stenciling behind Mary's statue was included as part of the 2019 restoration. You'll notice an "M" in this stencil for Mary instead of the "Chi-Rho" in the majority of the sanctuary's stenciling.

As you cross back through the Sanctuary to the opposite, side you'll pass the **presider's chair** and the **processional cross** which is carried by an altar server who leads the ministers to and from the sanctuary at the beginning and end of Mass.

On **Joseph's altar** you'll find the **holy oils**. These oils are blessed by the bishop at the Chrism Mass during Holy Week – the Oil of Catechumens, Sacred Chrism, and the Oil of the Sick. They are made from ordinary olive oil like that is used for cooking. The Sacred Chrism also contains a perfume called balsam.

The statue of St Joseph, like the statue of St Mary on the opposite side, was replaced by a painted composition statue of St Joseph in the 1950s. It was replaced in its current position during the 1986 renovations. Like the rest of the stenciling, the one behind Joseph's statue was included as part of the 2019 restoration. You'll notice a "J" in this stencil for Joseph instead of the "Chi-Rho" in the majority of the sanctuary's stenciling.

Also in this area is the cantor's stand where the **cantor** leads the congregation in sung worship, and the offers the announcements at the beginning of Mass.

## The Sacristy

Now exit the sanctuary through the metal gates and enter the **sacristy** through the door to the left. The sacristy is the room where vestments, altar linens, Eucharistic vessels, and other liturgical wares are stored. The presider and other liturgical ministers prepare for ceremonies by vesting and sharing last-minute instructions.