

Church of St. Pius X

Commemorative Dedication Journal

*(Including a Summary of the Liturgy for the Mass of Dedication,
History of the Church and Explanation of
New Liturgical Items in the Renovated Church)*

Sunday, the Thirtieth of June, Two Thousand Thirteen, Noon

*"...the work is great, for this
castle is not intended for man
but for the LORD God."
(1 Chronicles 29:1)*



In Memory of Father John O'Brien

A special thank you to
Father Sebastian,
Father Michael,
and Father Jose
for making our
dream a reality –

**Congratulations
to All!**

Carol & Felix Petrillo

Mass of Dedication
of the
Church of St. Pius X

91 Secor Road
Scarsdale, New York

Sunday, the Thirtieth of June, Two Thousand Thirteen, Noon

Timothy Cardinal Dolan, Principal Celebrant

Written, compiled and edited by members of the Church of St. Pius X Dedication Committee
under the supervision of Rev. Francisco Sebastian Bacatan

Designed by Theresa Jahn

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Rev. Sebastian Bacatan, Rev. Jose Ramos, Theresa Jahn, Steve Amato and Patricia Gordon.

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OFFICE OF THE CARDINAL
1011 FIRST AVENUE
NEW YORK, NY 10022

June 30, 2013
Year of Faith

Dear Friends in the Lord:

Today is truly an occasion for great joy and celebration. For, on this day, you have accomplished your goal of bringing forth a vision for a renewed Saint Pius X Church.

This splendid church was the intention of your original founders — a vision carried forward by your former pastor, the late Father John O'Brien, and others — and brought to fruition by your present pastor, Father Sebastian Bacatan, and you.

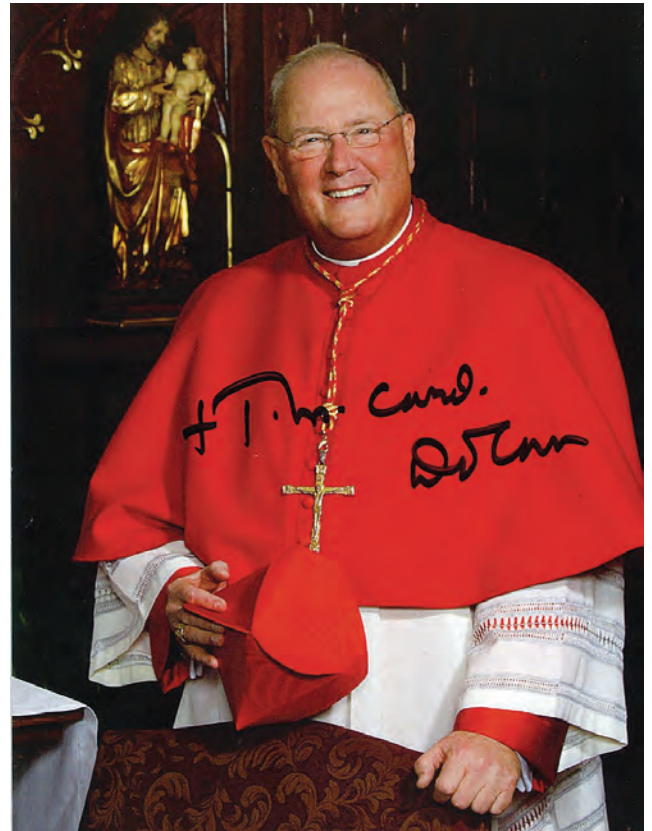
Congratulations to everyone who worked unceasingly, with patience, dedication, and humility.

Saint Peter tells us that all we have comes from the Lord, and we are simply stewards of the gifts entrusted to us. May the Lord bless each of you for having shared your gifts so freely and generously at Saint Pius X Church. Your parish has certainly lived up to the papal motto selected by its patron, Saint Pope Pius X, "To renew all things in Christ."

With gratitude and prayerful best wishes, I am,

Faithfully in Christ,

Timothy Michael Cardinal Dolan
Archbishop of New York





Office of the Bishop
Diocese of Camden

June 30, 2013

Rev. Francisco Sebastian Bacatan
Church of Saint Pius X
91 Secor Road
Scarsdale, New York 10583

Dear Father Bacatan:

Congratulations to you and your parishioners on realizing this long awaited parish project, the renovation of the Parish Church of Saint Pius X which has been on the parish agenda since its foundation in 1954. Finally, with the help of God and the outstanding charity of your parishioners, it has been achieved. Deo Gratias.

Your leadership since assuming the pastorate in 2010 has been critical to bringing together the cooperation, commitment and participation of your parishioners. I know that your Parish Council and the Renovation Committee have assisted you with remarkable dedication. Their leadership is commendable. Thank you for being the pastor you are. You have not only achieved this physical and much needed renovation at Saint Pius X but even more, the many new pastoral programs you have initiated have resulted in a spiritual and pastoral renewal of the parish. You and your confreres, the Disciples of Mary, have brought fresh air to the parish.

This renovation allows your parishioners to give glory to God and be uplifted in an environment worthy of our God and beneficial to their souls. What an impressive project to have completed during the Year of Faith that our Church is observing. I note that a focus of this Year of Faith is the Apostles Creed which is celebrated so beautifully in the new clerestory windows in the Church.

God bless you and the great people of Saint Pius X whom I have treasured memories from Confirmation celebrations and Sunday Masses.

Sincerely in Christ,

Most Reverend Dennis J. Sullivan, D.D.
Bishop of Camden





ALAGAD NI MARIA

RELIGIOUS COMMUNITY OF THE PRELATURE OF INFANTA

Alagad ni Maria Formation House Bayugo Buliran Road, Brgy. San Isidro Antipolo City, Rizal 1870 • Tel: (02) 668-1584 • TeleFax: (02) 630-5845

June 30, 2013

Dear Friends,

"One thing I ask of the LORD; this I seek: To dwell in the LORD's house all the days of my life, To gaze on the LORD's beauty, to visit his temple." – Psalm 27:4

This beautiful verse from the Book of Psalms reminds us of a great challenge as people of God—to stand before the presence of the Lord in life and love. This is both a vision and a mission for the followers of Christ. We, the Philippine Disciples of Mary together with our founder, the Most Rev. Julio Xavier Labayen, OCD, DD, wish to convey our warmest congratulations on this special occasion of the blessing and dedication of your newly renovated Church of St. Pius X to our fellow brother priest, Rev. Sebastian Francisco Bacatan AM, the priests of the Philippine Disciples of Mary who are serving your parish with him, the members of the Parish Council and the parishioners of St. Pius X. It is an honor for us to be part of this great community. Though miles away, we believe that we are one in the Spirit of the Lord. May you continuously find enrichment in faith, hope and love as you gather in prayer in your newly renovated House of Worship. May the spirit of communion, as witnessed by the disciples during the Last Supper, find its continuous manifestation in the living church that is found in you as a community of faithful.

As the revered American theologian and Cardinal, the late Avery Robert Dulles, said, the church, as a gathering of the faithful, is to be understood also as 'communion' and 'sacrament'. Let us all live up to the call of the Spirit to be tangible signs of God's Good News and Love, to a world in search of meaning and fullness of life. May Our Blessed Mother, St. Joseph and St. Pius X intercede for us all, to keep the flame of our mission alive in our hearts.

Yours Truly in Jesus Through Mary,

Fr. Peter Edward M. Lavin, AM
Moderator/Superior
Philippine Disciples of Mary

June 30, 2013

Dear Sisters and Brothers,

It is appropriate that in this Year of Faith, during which we are called to rediscover and renew our relationship with Christ and His Church, we have renewed our Church in Christ. When I first arrived in this parish, I did not envision being called upon to carry out this great work. With your support, guidance and inspiration and through the intercession of Joseph, the builder, and Mary, the Mother of God, we have worked together for this joyful day on which we dedicate a renewed dwelling place to honor God and benefit all of His people.



Mary, the mother of our Savior, Jesus Christ, through her faith and trust in God, became the spiritual mother of all humankind. Mary reminds us to seek and think of “the things above, not those of the earth” (Col 3:2). Like Mary, we overcame hesitation and trusted in God’s plan. Because we believed, we stand here today, prepared to usher in a new era of faith and worship at the Church of St. Pius X. On this joyful day, let us pray that through the continued intercession of our Blessed Mother, we will become more like her, open to the will and calling of God, where we will find true life and true joy.

We thank the founders of the Church of St. Pius X who believed that the Catholic faith would flourish in our parish. We are grateful to the late Father John O’Brien, who always believed in the goodness of each of us, for his love, his kind words, his giant smile, his belly laugh, his friendly greeting, his celebration of the Sacraments and his greatest gift to us – the vision of a Church that would reflect the vibrant life and faith of its people.

God bless you for your faith and all you have done in bringing the vision of a renewed Church of St. Pius X to life!

Yours in Christ,

Fr. Sebastian Bacatan Jr.
Rev. Francisco Sebastian Bacatan, Jr. Ph. D., A.M.
Pastor

Liturgy

Dedication of the Newly Renovated Church of St. Pius X
June 30, 2013, 12:00 PM

Ministers of the Liturgy

Principal Celebrant and Homilist	His Eminence, Timothy Cardinal Dolan, Archbishop of New York
Concelebrants	Rev. Francisco Sebastian Bacatan, Jr., Ph.D., A.M., Pastor Rev. Michael A. de Leon, A.M., Associate Pastor Rev. Joselito C. Ramos, A.M., Associate Pastor Visiting Clergy
Master of Ceremonies	Rev. James A. Cruz
Lectors	Gabriella Dowling and Lynne Soares
Director of Music Ministries	Michael Goodman
Cantor	Ross Benoliel
Choir	<i>Sopranos:</i> *Elizabeth de Almeida, *Maria Brusco, Vera Goiricelaya, Malula Gonzalez, *Monica Rajan, Sujatha Rajan, JoAnn Tursone and *Briana Sakamoto <i>Altos:</i> Diane Drew, *Elizabeth Farnum, Jaye Goodman, Lisa Lobo, Dawn Powell, Michaela Rahimi, Sara Rahimi and Raven Valdes <i>Tenors:</i> David Krembs and *Michael Marcotte <i>Basses:</i> Robert Gillin, Alfredo Gonzalez, *Maksim Ivanov and Hugh Shevlin (*Soloist)
Instrumentalists	Clyde Daley and Dave Millen, <i>trumpet</i> Emily Asher, <i>trombone</i> William Reardon-Anderson, <i>flute</i>
Altar Servers	Victoria DeGrushe, Andrew Dell'Orto, Brandon Kersting, Joshua Kersting, Matthew Myron, Katherine Schoenherr and Kevin Wilson
Ushers	Steven Amato, Ronald Cardillo, Peter Dell'Orto, Daniel Donovan, Joseph Ferrara Sr., Peter Gordon, Kapo Kasanda, Venanzio Maraldo, Felix Petrillo and Charles Wilson
Commentator	Lucy Brusco
Call to Worship	Kathleen Cripps
Presentation of the Building	
Plans of the Church	Raymond Calgi, Jason Gaynor, Yvonne Saavedra Limb, Adrian Regan and Robert Sesti
Keys of the Church	Nicholas Brusco, James Chin, Blaise Fredella, John Hagerty and Christopher Saenger

Ministers of the Liturgy
(continued)

<i>Relic Bearers</i>	Deacon Theodore Gaskin and Patricia Gillin
<i>Sacred Oil Bearers</i>	Mary Irene Murray and Lois Treacy
<i>Oil Bearers for Anointing the Walls</i>	Ellen Aslanian, Luisa Pompa, Lorraine Ranieri, Beth Rosen, Adie Shore and Marie Venezia
<i>Incense Bearers</i>	Debra Belotti, Andrew Ferrigno, Olga Galarza and Alexander Gonzalez
<i>Preparation of the Altar</i>	Julia Cotter, Lorna David, Aurelie Ferrara, Ernest Ferrigno, Geoffrey Fitzgerald Jr. and Celia Salvati
<i>Dressing of the Altar</i>	Lucy Maraldo, Elizabeth Pirinea and Barbara Underhill
<i>Lighting of the Altar and the Church</i>	Ann Amen, Catherine Andreuzzi, Thomas Battistoni, Dolores Brett, Ronald Cardillo, Elizabeth Dell'Orto, Eileen Donovan, Melinda Garcia, Sarah Jane Leopold, Mary McEvily, Thomas McEvily III and Thomas Morris
<i>Gift Bearers</i>	
<i>Flowers for Mary and Joseph</i>	Barbara and Frank Fee and Carol and Felix Petrillo
<i>Water</i>	Roger and Lydia Lucas
<i>Wine</i>	Gregory and Bernadette Prato Family
<i>Paten</i>	Virginia Powers Family
<i>Ciborium</i>	Ro and John Amicucci Family
<i>Chalice</i>	Eileen McCormack and Theresa Taormina
<i>Presentation of Dedication Plaque</i>	Christie Davidson and Anton Pil Family
<i>Gifts to the Cardinal</i>	Patricia Gordon, Mary Ingriselli and Christopher and Mary Ellen Saenger Family

The Rite of Dedication

Prelude: *Allegro Maestoso e vivace* from Sonata No. 2 – Felix Mendelssohn-Bartholdy

The Order of Service

Introductory Rites

Call to Worship

Parish Council President

Procession into the Church

Entrance Hymn:

Enter with a Song by Gael Berberick and Barney Walker

A relic of St. Rita of Cascia will be placed between lit candles in front of the Shrine of Mary. (The relics will be placed in a special receptacle beneath the Altar during the service.) The Cardinal will process past the Altar to his chair and will greet the congregation. The Cardinal will not kiss the Altar because it has not been blessed, and therefore, is not worthy of adoration at this point.*

Greeting

Welcome by our Pastor

Presentation of the Building to the Cardinal

Handing over the Architectural Plans

Executech Construction Corporation President,
Renovation Consultants and Project Manager

Handing over the Keys of the Church

Parish Trustees and Bicentennial Chairpersons

Blessing and Sprinkling of Water

Meditation:

Springs of Water, Bless the Lord by Marty Haugen

The Cardinal will bless the water that will be used to sprinkle the congregation as a sign of repentance and a reminder of their Baptism and to purify the walls of the Church and the new Altar.

Gloria

Mass of Christ the Savior by Dan Schutte

Opening Prayer

* The Church of St. Pius X does not have a primary relic (i.e., part of the body) of St. Pius X but has a pending request with Rome through the Archdiocese of New York for a primary relic. (The Church does have secondary relics (e.g., St. Pius' skullcap and vestments) or objects that have been used by a saint.)

Through the generosity of Robert and Patricia Gillin, we have a relic of St. Rita of Cascia that was gifted to Patricia's father by Augustinian priests. St. Rita of Cascia, born on May 22, 1457, became an Augustinian nun after the death of her husband. She is honored because of various miracles attributed to her intercession and is often portrayed with a bleeding wound on her forehead claimed to be a partial stigmata. She is a patron saint of marriage difficulties and abuse victims.

The Liturgy of the Word

Inauguration and Dedication of the Ambo

The readers and the cantor will approach the Cardinal. One reader will have the Lectionary and will present it to the Cardinal who will hold it up and show it to the congregation.

First Reading: Nehemiah 8:1-4a, 5-6, 8-10

Responsorial Psalm: How Lovely is Your Dwelling Place by Michael Joncas

Second Reading: 1 Peter 2:4-9

Alleluia: Celtic Alleluia by Christopher Walker and Fintan O'Carroll

Gospel: John 4:19-24

Homily

Profession of Faith

The Profession of Faith will be said but the General Intercessions will be omitted because the Litany of Saints will be sung in their place.

The Prayer of Dedication and the Anointings

Invitation to Prayer

Litany of the Saints

Concluding Prayer

Depositing the Relic

A relic of St. Rita of Cascia will be placed in a special receptacle beneath the altar. This is one of the oldest parts of the rite of dedication, dating back to the early fourth century and referenced in the writings of St. Ambrose: "Let the triumphant victims take their place where Christ is the victim. He who suffered for all is above all the altar; those redeemed by his sufferings are beneath the altar."

Parishioners will come forward with the relic and Sacred Chrism (i.e., oil). The Cardinal will place the relic in the prepared receptacle in the Altar and close it. Then, the Cardinal will say the Prayer of Dedication.

Prayer of Dedication

The Cardinal will declare that it is the will of the community to dedicate the new Altar and the renovated Church to God alone. He will begin preparations to anoint the Altar by going to the Altar.

The Prayer of Dedication and the Anointings

(continued)

Anointing of the Altar and Walls of the Church

Meditation: How Lovely is Thy Dwelling Place (*Tune: Brother James' Air*)

The Cardinal will pour the Sacred Chrism onto the middle of the Altar and on each of its five crosses (one in each of the four corners and one in the rear center) and will spread the oil over the entire Altar. He will take the Sacred Chrism and pour some into the cups held by six parishioners. These parishioners will lead six priests to the walls of the Church where the priests will anoint the walls with the sacred oil.

Incensation of the Altar and the Church

Meditation: Like Burning Incense, O Lord *by Lori True*

A large brazier containing four smaller braziers will be placed on the Altar and the Cardinal will fill them with incense. The Cardinal will incense the Altar. Then, our priests will take the smaller braziers and Parishioners will lead them around the Church to incense the Church.

Preparation and Dressing the Altar

Parishioners will wipe the Altar with cloths, cover it with felt paper and altar linens and then place candles next to the Altar.

Lighting of the Altar and the Church

Hymn: Christ Be Our Light *by Bernadette Farrell*

The Cardinal will light 12 votive candles and give the candles to parishioners who will place the candles on the walls of the Church. These parishioners represent the ministries and leaderships of our Church including: Eucharistic Minister, Liturgy Committee, Former Trustee and Parish Council President, long-time Parishioners, Religious Education PTA, Midnight Run Coordinator, Social Action and Adult Group Activity Coordinator, Usher, Women's Group Coordinator, Family Mass Hospitality Coordinator and Parish Youth Leader. While the parishioners are placing the candles around the Church, the priests will light the candles around the Altar for the celebration of the Eucharist.

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

Hymn: How Great Thou Art (*Tune: O Store Gud*)

Parishioners, representing young families, founding and long-time members, and sponsors and donors of the Church of St. Pius X, will present the Cardinal with flowers for the Shrines of Mary and Joseph, the water, the wine, the chalice, the paten and the ciborium.

Liturgy of the Eucharist
(continued)

Prayer over the Gifts

Eucharistic Prayer

Memorial Acclamation Mass of Christ the Savior *by Dan Schutte*

Doxology/Great Amen Mass of Christ the Savior *by Dan Schutte*

Communion Rite

The Lord's Prayer

The Sign of the Peace

Lamb of God Mass of Christ the Savior *by Dan Schutte*

Communion

Anthem: The Clouds' Veil *by Liam Lawton*

Hymn: On This Day, O Beautiful Mother *(Tune: Beautiful Mother)*

Remarks by Reverend Francisco Sebastian Bacatan, Ph.D., A.M.

Presentation of Dedication Plaque and Gifts

Inauguration of the Tabernacle

Concluding Rites

Blessing and Dismissal

Recessional

Hymn: Alleluia! Sing to Jesus *(Tune: Hyfrydol)*

Postlude: Cantate Domino *by Giuseppe Ottavio Pitoni*

Reception

We invite everyone to continue our celebration at a reception in the Lower Church/Parish Hall immediately following the Dedication Mass.

✦ Brief Biography of St. Pius X ✦



St. Pius X.

Giuseppe Melchiorre Sarto, the oldest of nine children who was nicknamed “Bepi” by his family, was born on June 2, 1835 in Riese, Italy, a farming village near Venice, to Giovanni Battista Sarto, a mailman, and Margarita, a dressmaker. We know him today as St. Pius X.

When Giuseppe was 11 years old, he told his father that he wanted to

become a priest. His father, with the help of their local parish priest, sent Giuseppe to a well-known Catholic high school about six miles outside of town where Giuseppe graduated first in his class at the age of 15. He immediately entered the seminary in Padua and graduated first in his class in 1858. He was ordained Don (Father) Sarto and became assistant pastor to Tombolo, a farming village, for nine years. Don Sarto flourished with the help of his pastor. He was devoted to the Eucharist, enjoyed preaching and loved young people. His Masses were reverent, his sermons were carefully crafted and moving and, as the oldest boy from a large, poor family, he was able to relate to the poor youth in his parish. He began an after school program in Tombolo to help children learn more about their faith and develop their reading and writing skills. He also began a similar program in the evening for adults because his daytime program was so popular. St. Pius X is often credited with developing the foundations of modern catechism and adult education still held in parishes today.

Don Sarto was named pastor of Salzano at the age of 32 and remained there for nine years until 1876. He was well known for helping poor farmers and cattle ranchers. He helped to fund schools and supported the local hospital when a cholera epidemic affected his parishioners. Don Sarto rarely slept and so he earned the nickname, “*Perpetuum Mobile*”—a machine in perpetual motion. The Bishop of Treviso realized Don Sarto’s talent and energy so he promoted him to monsignor and other important positions including spiritual director of the local seminary and chancellor of the Diocese of Treviso.

Monsignor Sarto was elevated to Bishop of Mantua on November 10, 1884 despite his protestations that he did not want to leave the seminary. He asked the Vatican to reconsider his elevation but the Pope responded with one word, “obey!”

As Bishop, he encouraged educated and energetic priests. Bishop Sarto adopted St. Thomas Aquinas’ teaching

methodologies and instituted the Gregorian Chant for Mass. Within six years, the troubled Diocese of Mantua was turned into a vibrant diocese with spirit-filled Masses and enlightening preaching.

Pope Leo XIII elevated Giuseppe Sarto to Cardinal on June 12, 1893. Upon hearing the news of his appointment, Cardinal Sarto told a local newspaper that he was “anxious, terrified and humiliated.” While Cardinal, Giuseppe continued to encourage education for priests, improved Catholic schools and raised money for the sick.

Pope Leo XIII died and Cardinal Sarto reluctantly accepted the position of Pope after a four-day conclave during which he won 55 out of 60 votes. He chose the name Pius because he said, “As I shall suffer, I shall take the name of those Popes who also suffered.” His coronation took place on August 9, 1903. He took as his Papal Motto: “...to renew all things in Christ.” Our parish carries on this motto to this day.

During his papacy, Pope Pius X was less formal and more approachable than his predecessors. He invited priests to dinner in the Vatican each evening and often snuck out of the Vatican through the garden passageways to visit the sick in local hospitals. He improved priestly formation, instituted improved liturgies and music and insisted on quality preaching from his priests and bishops. He modernized Canon law and introduced progressive scholarship through the biblical institute of Rome under the direction of the Jesuits. Pope Pius X also lowered the age for young people to first receive the Eucharist. He preached forcefully against war and violence and had visions that a war would break out in 1914 killing many innocent people – an accurate description of World War I. He did not live to see the long-term effects of the war but his prophecies live on. Pope Pius X supported immigrants from Europe who fled to North and South America. He created many new dioceses and appointed new bishops in the Americas.

In the last year of his life, he granted many private audiences with the poor and sick. Rumors of miraculous cures began to spread throughout Rome after people visited him. Two religious sisters who were cured through his prayers confirmed the healings after his death and endorsed his canonization to sainthood.

Pope Pius X died on August 20, 1914. The Italian press wrote, “Saint is Dead.” His tombstone is engraved with the words; “Pope Pius X, poor and yet rich, gentle and humble of heart, unconquerable champion of the Catholic Faith, whose constant endeavor it was to renew all things in Christ...”

✧ *Brief History of the Church of St. Pius X* ✧

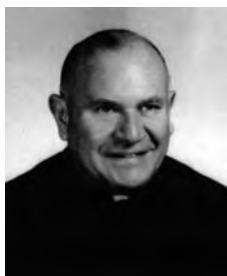
The Church of St. Pius X was established on May 29, 1954, the day our patron saint, Pope Pius X, was canonized. It was the first parish to be dedicated in honor of the new saint by Francis Cardinal Spellman. The new parish was created to accommodate the rapidly growing Heathcote area and the families who attended Immaculate Heart of Mary Church but lived some distance from it.



The original property purchased in 1954.

The Archdiocese had purchased three acres of land in Scarsdale, New York so it was decided that the Church would be erected on this land. Reverend Clement J. Rieger, the first pastor, lived at the Immaculate Heart of Mary rectory until a house next to

the Pius X property was acquired to become the rectory. Monsignor Rieger celebrated daily Mass, heard confessions, performed Baptisms, and held Holy Week services in the living room of the rectory. The American Legion, now Scarsdale Kids' B.A.S.E. & The Little School, allowed the new parish to use the Legion Hall on Mamaroneck Road as a temporary church for Sunday Masses. Monsignor Rieger convinced Mother Kevin, Superior General of the



*Msgr. Clement J. Rieger,
First pastor of St. Pius X*

Congregation of Dominican Sisters of Sparkill, within hours of her election, to serve the parish school. Under the leadership of Pastor Rieger, the Marian Guild and the Men's Club were formed to foster the spiritual and social activities of the parish. Monsignor Rieger is credited with making the Church of St. Pius X a close community.

In February 1955, Cardinal Spellman approved the plans to build a church and a school with eight classrooms and an auditorium. It was decided that the school auditorium could be used as a multipurpose facility – a gym, a temporary chapel, a meeting place and the site of parish social events – until a church was built. In August 1955, the groundbreaking ceremonies for the temporary Church and the school took place. Eventually a convent was added

to the parish and Cardinal Spellman dedicated the school, convent and rectory in 1957. The school of the Church of St. Pius X graduated its first class on June 26, 1960.

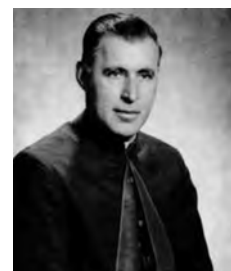
Following construction, the Church and school were \$900,000 in debt. Because the parish was only able to raise \$157,000 from 300 registered parishioners, the plans to build a new Church were scrapped, the property upon which the Church would have been built was sold and the multipurpose auditorium became the Church without any change to the exterior of the building to distinguish it from the rest of the school building.

In December 1968, Monsignor Stephen J. Kelleher became the second pastor of the Church of St. Pius X. He created many enduring programs including the Religious Education Program and he oversaw the adoption of our sister parish, St. Luke's in the Bronx.



*Msgr. Stephen J. Kelleher,
Pastor, 1968*

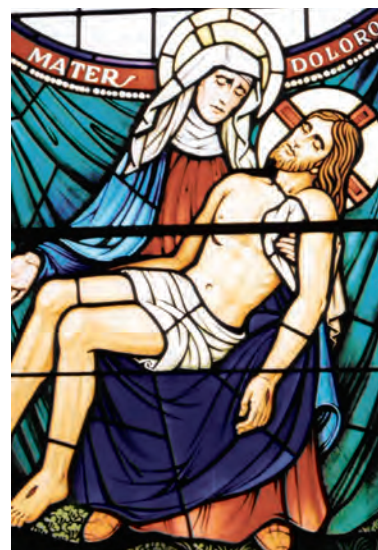
In 1972, Monsignor Riordan was appointed as the third pastor of our parish. Under his supervision, the Church, sacristy, main altar and front lobby were renovated. In 1973, the donated stained glass window of the Pieta, which will be in the Meditation Chapel to Mary in the new Narthex, was completed and the statue of Our Lady, the centerpiece of our current outdoor devotion area, was rescued



*Msgr. Riordan,
Pastor, 1972*



The outdoor statue of Our Lady.



*The Pieta stained glass that will be in the
Meditation Chapel of Mary in the new Narthex.*

when the Cenacle Retreat House closed. In February 1974, the parish mourned the sudden passing of Monsignor Riordan.



Msgr. Edmond Hammer,
Pastor, 1974

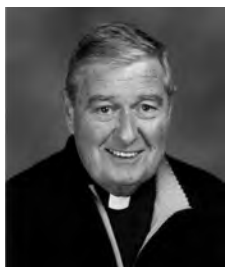
Monsignor Edmond Hammer was named our fourth pastor in 1974. He instituted a Mass on Halloween to commemorate the origin of the Mass, “All Hallow’s Eve”, and a morning children’s service on Good Friday. In 1975, the parish debt was retired in part by the sale of the convent and three lots across from the rectory, and generous donations from parishioners.



Msgr. Francis J. Melican,
Pastor, 1978

Monsignor Francis J. Melican became our pastor in April 1978. He served our parish for 20 years fostering educational and sacramental enrichment for the parish family. Under Monsignor Melican, the role of the laity was expanded, the parish’s first Eucharistic Ministers were trained, and family Communion breakfasts, a Mass for the Anointing of the Sick, the Liturgy Committee,

the Childrens’ Choir and the Family Mass were established. In 1979, the parish celebrated its Silver Jubilee. Monsignor Melican died on July 30, 1998.



Rev. John P. O’Brien,
Pastor, 1999

In July 1998, the Reverend John P. O’Brien was appointed Parish Administrator, and on September 19, 1999, His Eminence John Cardinal O’Connor elevated Reverend O’Brien to the position of pastor of the Church of St. Pius X. Reverend O’Brien brought to our parish his vast experience in education, and spiritual and religious formation as well as his

quiet strength and gentle demeanor. Reverend Francisco Sebastian Bacatan, a member of the Religious Community of the Disciples of Mary (*Alagad ni Maria*), joined the parish as Associate Pastor in 2000.

In 2005, the Archdiocese of New York closed the school of the Church of St. Pius X because of declining enrollment and the associated loss of revenue that resulted in the accumulation of \$330,000 in debt owed to the Archdiocese for teacher benefits.

Despite the closing of the school, the parish and its Religious Education Program and ministries continued to grow. The French American School of New York leased (and continues to lease) the school building during school day hours and the debt owed to the Archdiocese of New York was paid.

Reverend O’Brien, our beloved pastor, died in December 2009 after a short battle with cancer. Reverend Bacatan was appointed Administrator of the Church of St. Pius X and, on July 15, 2010, the Archdiocese of New York, under the leadership of His Eminence Timothy Cardinal Dolan, appointed Reverend Bacatan our seventh pastor. The Church of St. Pius X is the first church in the Archdiocese of New York to be entrusted to the pastoral care of the Religious Community of the Disciples of Mary (*Alagad ni Maria*).



Rev. Sebastian Bacatan,
Pastor, 2010

Under Reverend Bacatan’s guidance, the parish is thriving. The Religious Education Program, Social Action Ministry, Altar Servers, Lectors, Eucharistic Ministers and Music Ministry have grown substantially. The Parish Youth Ministry, Midnight Run and Women’s Group have been founded and our Ministry Program has expanded.

Additional priests from the Religious Community of the Disciples of Mary (*Alagad ni Maria*) have joined Reverend Bacatan to serve our parish.



The dedication of St. Pius X Parish on July 7, 1954 with the original rectory in the background.



The renovated Parish Pavilion and offices in the current rectory.

✦ Current Pastoral Team ✦



**Rev. Francisco Sebastian P. Bacatan,
Ph.D., A.M., Pastor**

Reverend Bacatan, one of eight children, was born on January 11, 1967 to Francisco and Adoracion Bacatan. He entered the *Alagad ni Maria* (Disciples of Mary) Religious Community in the Philippines in 1985 and was ordained to the Holy Order of Priesthood in 1994 on his birthday. In the Philippines, he was active in a variety of ministries in both his religious community and his diocese. He came to New York to study at Fordham University in 1998 and received his Doctoral Degree in 2007. He joined the Church of St. Pius X in 2000 as an Associate Pastor and was appointed Pastor in July 2010.



**Rev. Michael August J. de Leon,
A.M., Associate Pastor**

Reverend de Leon, one of eight children, was born on August 22, 1975 to Jose Maria and Felicidad de Leon. He entered the *Alagad ni Maria* (Disciples of Mary) Religious Community in the Philippines in 1992 and was ordained to the Holy

Order of Priesthood on March 25, 2003. In the Philippines, he served as pastor (parish priest) of a rural island parish, Saint John the Baptist, in Panukulan Quezon from 2003 to 2007. He was a parochial vicar (associate pastor) of the Cathedral of the Infant Jesus and Saint Mark in the Prelature of Infanta Quezon from 2007 to 2011. In 2011, he came to the United States to study at Fordham University and was assigned to the Church of Saint Pius X as an Associate Pastor.



**Rev. Joselito C. Ramos,
A.M., Associate Pastor**

Reverend Ramos, the oldest of nine children, was born on September 9, 1976 to Carlos and Norbilita Ramos. He entered the *Alagad ni Maria* (Disciples of Mary) Religious Community in the Philippines in 1994 and was ordained to the Holy Order of Priesthood on October 4, 2003.

In the Philippines, he was an Assistant Formator for the Disciples of Mary from 2003 to 2006 and a Novice Director and Youth Director in the Prelature of Infanta from 2006 to 2009. He came to the United States in 2010 to become the Chaplain at California State University – Fullerton and was assigned to the Church of St. Pius X in 2011 as an Associate Pastor to assist Reverend Bacatan.

The Religious Community of the Alagad ni Maria (Disciples of Mary)

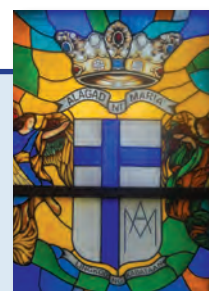
(The Church of St. Pius X is under the pastoral care of the Disciples of Mary.)

In 1976, a group of five young men from Don Bosco Technical College Mandaluyong in the Philippines formed a group to inspire devotion to the Blessed Mother and to strengthen the moral and spiritual welfare of their peers. The group expanded by recruiting young men from various high schools and, in 1990, the Religious Community of the *Alagad ni Maria* (or Disciples of Mary) was founded by Bishop Julio Xavier Labayen, OCD, DD, Bishop *Emeritus* of the Prelature of Infanta. Rev. Peter Edward M. Lavin, AM, the Moderator of the *Alagad ni Maria* Religious Community, is the only surviving founding member of the Community.

The *Alagad ni Maria* Religious Community seeks to continue Jesus' mission of salvation with the aid of Mary, the model disciple, in her special intercessory role with God, by building the Church and transforming the world through ministering to and enlightening youth. The

Community, as God's human instruments, strives, in a spirit of love and joy, to imitate Mary's close participation with her Son in His mission of redemption, in her docility to the Holy Spirit, and in her compassion, life of prayer and penance.

Followers of the Disciples of Mary are united by the bonds of love and fellowship wherein each member commits himself to help build a fraternal, praying and apostolic Christian community. In practicing vows of poverty, chastity and obedience, members of this Religious Community promise to love God above all. A personal life of prayer is the heart of their spiritual life so that each disciple can strive to consciously give his whole life to God in order to discern God's Will and to grow in faithful and loving union with Him.



*The Insignia of the
Alagad ni Maria.*

✦ History of the Renovation ✦

History

The plans to renovate the Church of St. Pius X evolved over many years. The original plans from the 1950's called for a church building separate from the school building. The original intent was to use the auditorium/gym planned for the school as a temporary chapel until a new church could be built. Due to financial constraints, the actual church was never built.

In 2007, the Archdiocese instituted the "Bicentennial Campaign," which gave parishes the opportunity to raise money to improve their own facilities while raising funds



The original exterior of the Church of St. Pius X.

for the Archdiocese. The late Father O'Brien realized that it would not be financially feasible to build the new church structure envisioned in the 1950's. Instead, he decided that the funds received through the Bicentennial Campaign should be used to convert the current church structure into a more classic church structure, closer to what was intended by the founders of our parish. Unfortunately, the funds collected were not adequate to transform the "temporary" church structure as visualized by Father O'Brien, but he was not deterred. He continued to raise funds for the renovation until the financial crisis of 2008 put a damper on his ability to do so. Nevertheless, Father O'Brien continued to work on architectural plans for the church.

In July 2009, Father O'Brien was diagnosed with lung cancer. He knew that his prognosis

was not good, but he continued to work with his Associate Pastor, Father Sebastian, until his very last day at the parish. After Father O'Brien's death, Father Sebastian remained committed to the work begun by Father O'Brien. Father Sebastian worked painstakingly to complete architectural plans with paid professional architects, other professionals and parishioners who volunteered their expertise and sought the necessary governmental approvals for the transformation of the structure. He understood that financial times were not optimal but believed that it would be better to renovate the church building rather than incur expenses for costly maintenance projects that needed to be done. Moreover, Father Sebastian never lost sight of the need to transform our church building to more effectively serve our parish's changing needs, modernize the building, enhance our worship space to attract new parishioners and provide a beautiful setting to reflect a more Catholic faith experience and rich spirituality.

Father Sebastian realized that he needed additional funds to complete the renovation he and Father O'Brien envisioned, so he obtained the necessary approvals for the renovation from the Archdiocese of New York and secured the backing of the Parish Council, the Bringing Our Vision to Life Committee, the Finance Committee and the Trustees to embark on a new fund raising campaign, "Bringing Our Vision to Life." Although the vision encompassed a new worship space, a Narthex with a Meditation Chapel to Mary and a memorial garden, Father Sebastian understood that it was not possible to undertake the entire renovation at once given financial realities. Thus, he divided the renovation into two phases-Phase I: the Interior Worship Space and Phase II: the Narthex (entrance to the Church and Meditation Chapel) and outdoor meditation garden.



The Altar prior to the renovation shown on the 50th Anniversary of the parish.



Interior view of the Church of Saint Pius X from the altar before the renovation.



The renovated Parish Hall/Lower Church.

By Winter 2012, the parish had raised enough money through direct donations and pledges to start Phase I of the renovation project, so final approvals were secured and the plans were sent out for bidding. In the meantime, the Parish Hall (Lower Church) was renovated with new paneling, new bathrooms and air conditioning, and new chairs were purchased so that Sunday Mass could be held there during the renovation.

Through a competitive bidding process, the construction contract for Phase I was awarded to a parishioner, Adrian Regan, President and Chief Executive Officer of Executech Construction Corporation, in Spring 2012. Construction on the first phase of the renovation (the interior worship space) began in the Summer 2012 and was completed in June 2013. The governmental approvals for Phase II have been secured and construction on Phase II is scheduled to begin Summer 2013.

Phase I Highlights

- ❖ The roof was raised and a row of high stained glass windows (or clerestory windows) was added.
- ❖ The interior direction of the Church was reversed.
- ❖ A new small Sacristy, new private reconciliation room and new altar servers' room were added.
- ❖ New statues of Mary and Joseph, a new Altar, Ambo, Tabernacle, Ambry, Holy Water Font and Baptismal Font, and new wooden liturgical furniture were designed and placed in the renovated Church.
- ❖ The Risen Christ above the old Altar was refurbished and repositioned to the back of the Church and the Crucifix in the vestibule was moved into the new Sanctuary.
- ❖ Custom-designed stained glass windows and new bronze Stations of the Cross were placed in the renovated Church.
- ❖ The existing pews were restored and refinished and new kneelers were added.
- ❖ A gently used Yamaha baby grand piano donated by a parishioner was placed near the new Sanctuary.
- ❖ A new choir area was placed on the same level as the congregation.

- ❖ Specialized seating and a ramp were installed for our handicapped community.
- ❖ A new sound system and multi-media projection/video system for liturgies and presentations were installed.

(Please see "Explanation of New Liturgical Items in the Renovated Church" for more detailed information on the religious significance and symbolism of the new liturgical items in our renovated Church.)



The interior roof of the renovated church under construction.



The refurbished Risen Christ.

Phase II Highlights

(Scheduled to commence Summer 2013)

- ❖ A new, clearly identified Church entrance directly off the parking lot with a covered drop off area will be built.
- ❖ A new Narthex, a dedicated Church vestibule, will be built through the current kindergarten classroom to the right of the current school entrance.
- ❖ The Narthex will contain:
 - a new Meditation Chapel to the Blessed Mother (The existing stained glass window of the Pieta that was in the vestibule of the old Church structure and the wooden statutes of Mary, Joseph and the Holy Family will be placed inside the Chapel. The Chapel will also serve as a Bridal waiting area.),
 - the statue of St. Pius X currently in the school lobby along with his vestments and skullcap,
 - a gathering place for receptions, including the reception after the Family Mass, with kitchen facilities,
 - a dedicated Memorial Wall that shows the history of the Church of St. Pius X and an honor role of current and former donors,
 - a new Religious Education office to accommodate our growing program,
 - two new handicap-accessible bathrooms,
 - storage rooms to house donations dropped off for food pantries, Midnight Run and other outreach programs run throughout the year,
 - a new announcement and communication board,
 - a designated wall for bulletin holders, and
 - a new closet for collection baskets.

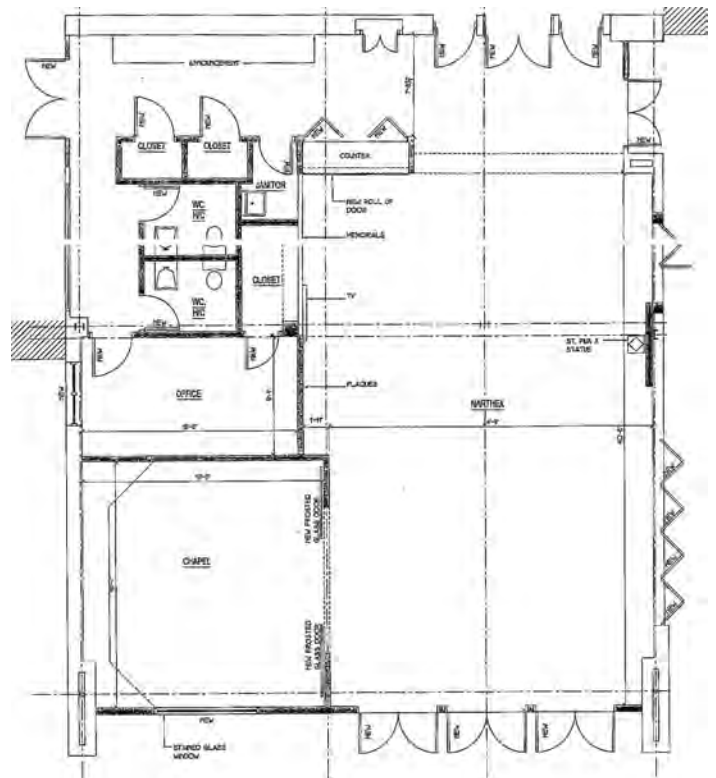


The face of Jesus on the crucifix that will be in the Meditation Garden.

- ❖ A new outdoor Meditation Garden with seating will be created in the space currently occupied by the parking circle facing Palmer Avenue. The blacktop will be removed and replaced with lawn and beautiful plantings. The Meditation Garden will contain a life-size marble crucifix with marble statues of Mary

and Saint John the Beloved standing beneath it as well as marble statues of Saints Anthony, Therese and Francis.

- ❖ The Stations of the Cross from the old Church will be housed in individual structures along our property for a walking devotional to simulate a pilgrimage to the Holy Land.
- ❖ If we have a donor, we will replace the refurbished organ with a pipe organ.

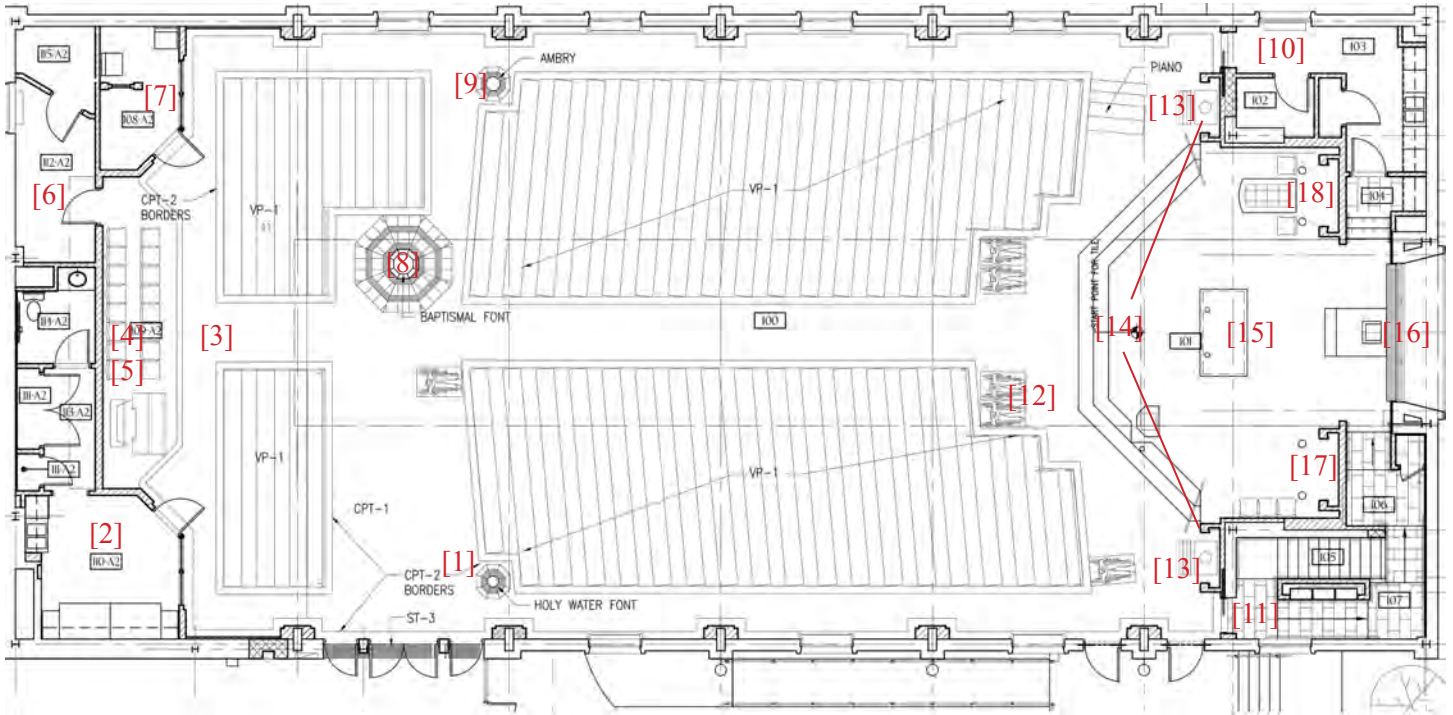


Interior floor plans for the new Narthex and Meditation Chapel to Mary..



Pictured above: Meditation Garden statues from top: (1) St. Francis, (2) St. Therese, (3) Mary, (4) St. John the Beloved and (5) St. Anthony.

✧ Tour of our Newly Renovated Church ✧



The renovated interior of the Church of Saint Pius X. (The numbers in red on the floor plan correspond to the numbers in the text below.)

As soon as you enter our newly renovated Church, you will be mesmerized by the transformation. Instantly, you will realize that the direction of the Church has been reversed so that our Priests can process from the back of the Church to the Altar without going outside. Looking up, you will notice the roof has been raised to change the gym structure to a classic church structure and a row of stained glass windows (or clerestory windows) depicting the Apostles' Creed in symbols has been added to enhance the ceiling and drench the Church with natural light. (Light is a symbol of Christ.)

On your right, you will notice our new marble Holy Water Font, [1] and on your left, the main Sacristy identifiable by the image of Mary holding the baby Jesus and a lamb etched on a glass wall. [2] (A Sacristy is a room for keeping vestments, other church furnishings and sacred vessels and is where priests prepare for services.) Just past the Sacristy, you will see our refurbished organ and new choir area positioned on the same level as the congregation to permit better sound projection and interaction between the congregation and the Music Ministers. [3] Behind the choir area, you will observe the Risen Christ (refurbished to its natural color from silver) that used to hang in back of the altar of our previous Church against a birch wood paneling. [4] Above the Risen Christ is a beautiful new

stained glass window of the Assumption of Mary; [5] and below the Risen Christ is a Scriptural passage inscribed in brass from John 20:29, "Blessed are those who have not seen and have believed." Housed behind the choir area is a new altar servers' room containing the Insignia of the *Alagad ni Maria* in stained glass [6] and just beyond the



The choir practicing in our newly renovated Church.

choir area is our new reconciliation room identifiable by the image of Christ, the Good Shepherd, holding a baby lamb etched on a glass wall. [7]

Turning to your right, you will observe that our newly restored and refinished pews have been repositioned to create an overall warmer atmosphere for worshipping the Lord, the bulky kneelers have been replaced with new, lighter-weight padded kneelers and the flooring underneath the pews has been replaced with wood-toned porcelain tiles. You will also notice a couple of breaks in the pews, one for our new marble Baptismal Font that depicts



The newly restored and refinished pews.

selected events from salvation history [8] and the other for our new glass enclosed Ambry that holds the special oils used in various services. [9]

As you continue to explore our renovated Church, the beautiful new wooden arches supporting the raised roof, the new custom made lighting fixtures on the arches and hanging from the ceiling, the accent lighting throughout the Church, the new colorful stained glass windows reflecting Biblical scenes of the Seven Sacraments and the new bronze Stations of the Cross will come into view. If you cast your eyes downward, you will find yourself walking on our new custom made two-toned red and gold carpet that runs down the center aisle between the pews towards our new Sanctuary.

As you walk down the center aisle, if you look to the far left of the new Sanctuary, you will notice a mahogany sliding door that leads to our new small Sacristy, which will be used for daily Masses, [10] and a donated gently used baby grand piano. If you choose to enter the Sacristy, you will observe a beautiful new stained glass window of the Annunciation of the birth of Christ by the Angel Gabriel to Mary. If, instead, you venture to the far right of the Sanctuary, you will discover a door that leads to a ramp for handicapped access to the Church and the Altar and a new stained glass window of Christ washing the feet of the Apostles. [11] Just in front of the ramp, you will find a specialized area for wheelchairs and pews that has been

accommodated with additional width. [12] On your way to the ramp, you will have come across the new marble statues of Mary and Joseph, against gold leaf wood panels carved to simulate flowing water, centered



The exterior ramp for handicapped access to the Church.

on either side of the new Sanctuary in the niches from the old confessionals that have been outlined with *rojo alicante* marble. [13] If you look up above each of the shrines of Mary and Joseph, you will discover new projector screens. [14]



A new video screen being used during Mass.



The view of the Church upon entering.



The new Sanctuary.

In the middle of the Sanctuary, you will be awestricken by the main Altar area. [15] Embracing the Altar area on three sides, you will see *blanco sivec* marble tiled steps outlined with *rojo alicante* and *bottachino classico* marble trim leading up to our new Altar, Tabernacle and Ambo (i.e., Pulpit) against the backdrop of a magnificent new floor to ceiling stained glass window of the Risen Christ ascending to heaven. [16] You will observe that the marble white and rose columned Altar depicts the image of the Lamb of God, the coat of arms of St. Pius X, and the twelve Apostles; and our Ambo for proclaiming the Word of God has the symbols of the four evangelists and the Holy Spirit carved on it. You will notice that the crucifix that was in the vestibule of the old Church is to the right of the Ascension stained glass window against gold leaf wood panels carved to simulate flowing water [17] and to the left of the window is some of our new wooden liturgical furniture. [18] (Please see “*Explanation of New Liturgical Items in the Renovated Church*” for detailed explanations of many of the new liturgical features.)



The Crucifix hanging in the main Sanctuary against gold leaf wood panels carved to simulate flowing water..

✠ *Explanation of New Liturgical Items in the Renovated Church* ✠

Marble

The Altar of the Twelve Apostles, the Ambo, the Baptismal Font, the Tabernacle House and stand, the Ambry stand, the Holy Water Font and the statues of Mary and the saints were specially designed for our Church by Vitreartus Liturgical Arts Division, a Philippines company specializing in custom religious art, with painstaking attention to detail from Father Sebastian. Each of the Altar, Ambo, Baptismal Font, Tabernacle House and stand, Ambry stand, and Holy Water Font were sketched and then carved from marble



The Holy Water Font.

while the figures of Mary and Joseph on either side of the main Sanctuary (as well as the figure of Mary, a crucifix and Saints John, Therese, Francis and Anthony that will be in the outdoor Meditation Garden) were carved from clay before they were sculpted from the marble. The Altar weighs over 7,700 pounds, the Ambo over 3,300 pounds, the Baptismal Font over 4,000 pounds, the Tabernacle stand over 2,200 pounds, and each of the statues of Mary and Joseph over 1,100 pounds. All of the marble for these items was quarried in the Philippines.

Altar of the Twelve Apostles

The Altar is the locus of the sacramental presence of Christ Himself in the midst of the assembly of His faithful. The Altar is the place where the two aspects of the same mystery conjoin: the altar of the sacrifice because Christ suffered, died, was buried and rose from the dead for our salvation and because the sacrifices of the martyrs are

joined with Christ's sacrifice; and the table of the Lord because we share in the Lord's Supper through the transubstantiation of the bread and wine into the Body and Blood of Christ. The Altar is accorded the honor due a symbol of Christ's presence — it is kissed at the beginning of Mass and it may be honored several times with incense during services. Even when the sacrament is not present on the Altar, we may honor the Altar with a deep bow.

Five crosses are carved on the top of the Altar, the image of the Lamb of God is carved on the center front, the coat of arms of St. Pius X is carved on the center back and each of the twelve Apostles is carved around the Altar with a symbol relating to his life or martyrdom. The tabletop is one solid piece and the relief portions are cut into four sections.

The five crosses carved into the top of the Altar, one in each corner and the fifth in the center rear, memorialize the consecration of the Altar. During the consecration of the Altar, His Eminence Timothy Cardinal Dolan will anoint the five crosses.

The image of the Lamb of God (known as the *Agnus Dei*) reminds us that Jesus is the true Passover Lamb who



One of the five crosses carved into the top of the Altar.



The image of the Lamb of God on the Altar.



The front of the Altar depicting (from left to right): Andrew, Peter, the Lamb of God, John, and James the Great.

shed his blood and died on the cross as God's perfect and ultimate sacrifice to save us from sin and death and rose again from the dead three days later so that we could have eternal life. Specifically, the lamb standing with the banner symbolizes Christ's victory over death in the Resurrection.



The coat of arms of St. Pius X.

The coat of arms of St. Pius X is carved on the Altar in honor of our Church's patron saint. The relic of St. Rita of Cascia will be placed in a small square cavity or *sepulchrum* above his coat of arms during the Blessing and Mass of Dedication. (Please see "The Rite of Dedication/The Order of Service/Procession into the Church" above for information relating to the relic of St. Rita of Cascia.)

The papal arms of St. Pius contain the elements of all popes before Pope *Emeritus* Benedict XVI, specifically a shield, the papal tiara and the keys. (The Holy Father *Emeritus* Benedict XVI decided not to include the tiara in his official personal coat of arms. He replaced it with a simple mitre.) The tiara and the keys symbolize the authority of the pope. In Chapter 16, verse 19 of Matthew's gospel, Christ told Peter:

"I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."

The top part of the shield represents the arms of the Patriarch of Venice consisting of the lion of St. Mark with a book bearing the inscriptions: *Pax Tibi Marce* on the left page and *Evangelista Meus* on the right page. *Pax tibi Marce Evangelista Meus* is the motto of Venice and is Latin for "Peace to you, Mark, my evangelist." The anchor in a stormy sea lit up by a single six-pointed-star represents the arms used by St. Pius X as Bishop of Mantua. (Please see "Brief Biography of St. Pius X" above.)

The image of the twelve Apostles reminds us that the Altar is the table of the Lord and that Catholics are called together to share in the Lord's Supper during Mass. Jesus Christ chose the twelve Apostles as the first disciples to follow Him and by extension we, too, have been chosen by Christ to follow Him. The Apostles started the process from an established ecclesial perspective, and we are a continuation of that same process and calling to be a child of God.

Each Apostle carved into the Altar is holding a symbol relating to his life and/or an instrument of his martyrdom in which he gave ultimate witness to his love of Christ and the Holy Church.



Andrew



Bartholomew

Andrew is depicted with an x-shaped cross or saltire to signify that he was crucified.

Bartholomew is depicted with a knife to show that he was flayed alive and a Bible to symbolize that he carried a copy of Matthew's Gospel.



James the Great



James the Less

James the Great is depicted with a bag full of shells, a pilgrim's staff and a purse to symbolize his missionary journeys.

James the Less is depicted with a pilgrim's staff to represent his missionary journeys.



John



Jude

John is depicted with a pen and a scroll because he was an evangelist.

Jude is depicted with an axe and a palm frond to symbolize that he was hacked or clubbed to death and with the Holy Mandyllion to his chest. (The Holy Mandyllion contains an imprint of Jesus' face because St. Jude brought a cloth bearing Jesus' face to Abgar, the king of Edessa, and healed him.)



Matthew



Matthias

Matthew is depicted with a pen and a scroll because he was an evangelist.

Matthias is depicted with a stone to indicate that he was stoned to death.



Peter



Philip

Peter is depicted with a key to signify that Christ gave him the keys to the "Kingdom of Heaven" and a scroll to indicate that he was an evangelist.

Philip is depicted with a rope around a cross to show that he was bound to a cross and then stoned to death.



Simon



Thomas

Simon is depicted with a saw to indicate that he was sawn in half.

Thomas is depicted with a spear/lance to signify that he was stabbed.



Reverend Sebastian Bacatan at the Ambo during Mass.

Ambo (also known as the Pulpit)

The Church teaches that at Mass the people of God are served from two tables: the table of the word (or the Ambo) and the table of the sacrament (or the Altar). The faithful receive Christ Himself, present in the Word proclaimed from the Ambo and in the bread and wine that become his Body and Blood at the Altar. In the same way that the Liturgy of the Word and the Liturgy of the Eucharist are closely related to make up one act of worship, the Altar of the Twelve Apostles and the Ambo are made from the same marble.



The dove.

A dove, which represents the Holy Spirit, and the symbols of the four evangelists, who represent the Heart of the Scriptures—the Holy Gospels—or the principal sources of our Lord's life, deeds, and teachings, are carved on the Ambo. In an ancient tradition that is based in Scripture

(from the Books of Ezekiel and Revelation), the symbols of the Man, the Lion, the Ox, and the Eagle represent the Evangelists Matthew, Mark, Luke, and John, respectively.



Matthew, the Winged Man.

Matthew is shown on the Ambo as the Winged Man because his Gospel begins with the human or manly genealogy of Christ (i.e., Christ's Incarnation or conception in the womb of Mary through the Holy Spirit). Christ's human nature reminds Christians that they should use their reason for salvation.



Mark, the Winged Lion.

Mark is the Winged Lion because his Gospel begins with the roaring or preaching of John the Baptist in the desert. He represents Jesus' Resurrection and Christ as king to remind Christians that they should be courageous on the path to salvation.



Luke, the Ox.

Luke is depicted as the Ox because his Gospel begins and ends in the Temple where oxen were sacrificed thereby recalling Jesus' sacrifice in His Passion and Crucifixion as well as Christ's position as High Priest. This teaches Christians that they must be ready to sacrifice themselves to follow Christ.



John, the Eagle.

John is symbolized as the Eagle because his Gospel begins with the majestic prologue of the Word and soars and penetrates to heights that surpass the synoptic gospels (i.e., the gospels of Matthew, Mark and Luke). The eagle represents Jesus' Ascension into heaven and divine nature and instructs Christians that they should look to eternity without fear as they journey towards union with God.

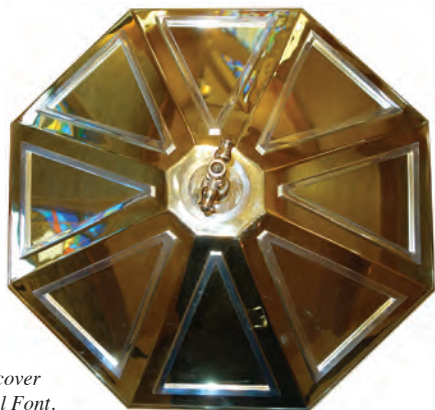


The Baptismal Font.

Baptismal Font

The placement of the Baptismal Font near the entrance to our newly renovated Church serves the symbolic purpose of reminding us that Baptism is our birth into a new life in Christ, a birth that is necessary for our salvation. In Baptism, we are cleansed from original sin by the Blood of Christ and receive God's Spirit. Placing the Baptismal Font near the entry reminds us of our initiation into the Church and that we are God's baptized people.

The octagonal (or eight-sided) shape of our new Baptismal Font represents the New Creation or Jesus' rising from the dead "on the first day of the week." The "first day of the week" or the day of Christ's Resurrection recalls the first creation in which God created the world and rested on the seventh day or the Sabbath. The seventh day completed God's first creation. The "first day of the week" after the seventh day or the Sabbath is the eighth day or the first day of the new creation ushered in by Jesus' Resurrection.



The octagonal cover of the Baptismal Font.

The eight-sided gold plated cover topped by a cross is decorated with silver plated triangles to recall the triune God—the Father, the Son and the Holy Spirit.

The Baptismal Font carvings show events selected from salvation history to recall this New Creation. Below is a description of these events in the order shown on the Baptismal Font, not the sequence in which the events occurred, starting with the apple and snake:

- ❖ The snake wrapped around an apple recalls the fall of Adam and Eve and reminds us that the original sin of our first parents is washed away in our Baptism.
- ❖ The ram recalls that Abraham sacrificed a ram caught in a thicket by its horns after being commanded by an angel of the Lord not to harm his only son, Isaac. Abraham and his willingness to sacrifice his only son, Isaac, when commanded by God, herald the sacrificial death of God's only son, Jesus, on the cross for our salvation so that we can receive the graces of Baptismal life.
- ❖ The Ark of the Covenant with the tablets containing the Ten Commandments given to Moses presage the new law to love God and to love one another as God loves us instituted by Christ and to which we agree to be bound through Baptism.
- ❖ The manger with the lamb underneath and the star recall our new birth in Jesus and into His Church through Baptism.
- ❖ The lamb with the banner recalls Christ's victory over death in the Resurrection and reminds us that in the waters of Baptism, our old self dies and is buried and we are born to a new life with the hope of salvation.



The snake and apple.



The ram.



The Ark of the Covenant.



The manger.



The lamb.



Sowing seeds.

- ❖ The hand holding the basket and seeds being thrown to the ground by the other hand recall the parable of the sowing of the seeds and remind us that if we choose to follow the new law promulgated by Christ, the Kingdom of Heaven will open to us through Baptism.



Christ's Passion.

- ❖ The crown of thorns, scepter (or staff) and the cape recall Christ's Passion/Crucifixion and cause us to remember that in Baptism we undergo a transformation: just as Christ died and rose from the dead, we, too, in Baptism die and rise from the dead symbolized

by our immersion in and emersion from water. In Romans 6:3-4 we are told:

"Or are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life."



King David's crown.

- ❖ King David's crown reminds us that in Baptism we are called to serve God. The office of the King of Israel was not just a man-made office; rather it was God's office. When David was anointed king, the Spirit came upon him and he was charged with serving God.

Similarly, in Baptism, we are admitted into the Church, receive God's grace and are called to reign and serve God as King David did.

Tabernacle, Tabernacle House and Stand

The Old Testament tells us that the Tabernacle was the portable dwelling place for the divine presence of God from the time of the exodus from Egypt through the conquering of the land of Canaan. Today, the Tabernacle is a box-like vessel reserved exclusively for the consecrated Eucharist for distribution at Masses and for readiness to bring Holy Communion to the infirm.

The Tabernacle is at the very center of our new Sanctuary. It has been deliberately placed against the backdrop of the Ascension of Jesus Christ stained glass window where

the children of the world and the saints are bowing in worship. *(Please see the detailed description of "The Ascension of Jesus Christ" stained glass window below.)* The Tabernacle House has been crafted from the same marble as the Altar of the Twelve Apostles, Ambo and Baptismal Font. The upper portion of the Tabernacle House itself has three small crosses on each side leading to a larger crucifix. The Tabernacle will be constructed from stainless steel and will have a lockable stainless steel door with a gold staurogram or a monogram-like combination of the Greek *tau* (T) superimposed on the Greek *rho* (P). The vertical stroke of the "P" is placed over the "T" so that the vertical loop of the "P" appears as the head of a crucified figure on a "T" shaped cross. The staurogram was first used to abbreviate the Greek word for cross or crucifix or as a symbol of the crucified Christ.



The Tabernacle with gold staurogram.

The marble stand to which the Tabernacle is bolted is carved with a decorative depiction of leaves, foliage and vines. This is a common motif in Church decorations reminding us that Jesus is the vine and His people are the branches. The profusion of leaves represents life and reminds us that so long as we, the branches, are without sin, we remain connected to Christ, the source of life and nourishment for our souls.



The Tabernacle stand.



The Tabernacle House.

Statutes of Mary and Joseph

The new marble life size statues of Mary and Joseph, against gold leaf wood panels carved to simulate flowing water, are centered on either side of the new Sanctuary in the niches from the old confessionals. (*For a detailed description of the symbolic meaning of water, please see “Carved Wood Panels with Gold Leaf” below.*)



The statue of Mary.

Mary is shown standing on a crescent moon with her foot crushing a serpent's head. The moon, a symbol of fertility related to life and death in its three phases—dying (waning), generating (waxing) and giving birth (full moon), and the serpent, a symbol of the devil, remind us of Mary's special role in the plan of salvation as the mother of the Son of God. As a descendant of Adam, Mary should have

been subject to original sin, but because she was the new Eve, who was to be the mother of the new Adam, Jesus, she was conceived without sin in the Immaculate Conception through the eternal counsel of God; and she conceived Jesus through the Holy Spirit in the Incarnation. Chapter 3, verse 15 of Genesis, the first Scriptural passage that contains a promise of redemption, mentions the Mother of the Redeemer:

“I will put enmity between you and the woman, and between your offspring and hers; they will strike at your head, while you strike at their heel.”

Joseph is shown holding the infant Jesus to represent his role as the husband of Mary and the guardian of Jesus. The cross being held by the infant Jesus reminds us that He would suffer, die, be buried and rise from the dead so that we could have eternal life. The lily branch signifies the beginning of the New Kingdom that flowed from Christ's Resurrection from the dead.



The statue of Joseph.



Detail of Mary.



Detail of Joseph with the baby Jesus.



Details from several of the stained glass windows that adorn the Church interior.

Stained Glass

The custom traditional hand painted stained glass windows throughout the renovated Church were designed and manufactured by Vitreartus Liturgical Arts Division in San Pedro Laguna, Philippines using a fusion of modern technology and medieval craftsmanship. Each panel began with a colored proposal (i.e., a “painting” known as a cartoon) followed by the selection of glass and a painstaking glass cutting process, piece by piece, following the lines of the full-scale cartoon. Details for parts such as facial features or drapery were stained or painted by hand onto the glass and then the glass was loaded and fired in a kiln to permanently fuse the paint onto the glass. The glass was assembled using lead, zinc or brass sections called *comes* and the joints were soldered together using a hot iron. Finally, the spaces between the lead and glass were sealed with a special cement, cleaned and polished before putty was applied to seal off rainwater and strengthen the finished panel. *(Please see “A Peek Inside the Production of Our Stained Glass Windows” below.)*



Christ shown with the tri-radiant cruciform halo in the Ascension stained glass window behind the Altar.

Each window is composed of more than one section. For instance, the stained glass window of the Ascension of Jesus Christ in the Sanctuary behind the Altar is composed of 18 sections, the Assumption of Mary above the choir area is composed of six sections and each of the stained glass windows of the Sacraments along the sides of the Church is comprised of five sections.

Each time Christ appears in a stained glass window, He is shown with a tri-radiant

cruciform halo and each time Mary appears, she is shown with a halo accented with gold and twelve stars. Christ’s halo dates back to at least the sixth century and was probably formed from the union of a cross and a circle. It symbolically captures the tenets of our faith. The three rays of light (i) instruct us that Christ is the Light of the World who conquered the darkness or evil that came over the world as a result of the original sin of Adam and Eve, (ii) form a cruciform or cross to declare that Christ suffered on the cross to save us and (iii) represent the Triune God or Trinity. The circle teaches us that Christ is the savior of the whole world and the human face recalls that Christ became flesh through the Holy Spirit in the Incarnation.

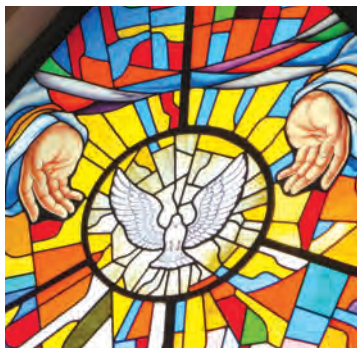


Mary shown with her halo in the Confirmation stained glass window.

Mary’s halo from the early seventeenth century traditionally contains twelve stars to symbolize (a) her Judaic heritage, (b) the twelve tribes of Israel, (c) her important part in Christ’s salvation mission and (d) that she is the model for the twelve Apostles. The twelve stars also recall the twelve perfections, privileges, graces and charisms received by Mary.

The Ascension of Jesus Christ (center of the main Sanctuary)

The floor to ceiling stained glass window behind the Altar is comprised of interrelated scenes representing the Ascension of Christ into Heaven. The Scripture passage from Matthew, Chapter 28, Verse 20, “... *I am with you always, to the very end of the age,*” was chosen as the basis for this window.



Detail of the dove and the hands of God.

As you view the window from the top, the Trinity or the Triune God – one God in three persons: the Father, the Son and the Holy Spirit – becomes apparent. The two open hands represent God the Father; the dove represents the Holy Spirit; and the central figure surrounded by the light background and angels

represents the Son. The open hands of God signify His love for us. The light background surrounding Christ reminds us that Jesus is the Light of the World. Adam succumbed to sin causing darkness or evil to govern the world but when Jesus was born, light came into the world because Jesus is the one who revealed God’s way of righteousness and salvation. Christ broke the wall of sin between humanity and God so that we can have eternal life. In Chapter 8, Verse 12, John tells us,

“Jesus spoke to them again, saying, ‘I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.’”

The light also reminds us that we all experience times of doubt, despair and darkness in our lives but we can always turn to Christ for enlightenment and guidance. Jesus is only a prayer away, and he can light our path through the difficulties of life.

In the center of the window, Jesus Christ is seen ascending into Heaven. His right hand is blessing His followers left behind on Earth and, at the same time, His right hand is pointing up towards the dove or the Holy Spirit whom

“... the Father will send in my name-he will teach you everything and remind you of all that (I) told you.”
(John 14:26).

Christ’s left hand seems to be pointing to our new Tabernacle which has been deliberately placed in the Sanctuary with this window as a backdrop. In the Tabernacle, the real presence of Christ is found in the Church at all times (other



The Ascension of Jesus Christ stained glass window behind the Altar.

than Good Friday and Holy Saturday). The symbolism in the stained glass window highlights the scriptural theme because Christ's real presence in the Blessed Sacrament can be interpreted in relation to His promise to be with us always. (Please see *"Tabernacle, Tabernacle House and Stand"* above for a more detailed description of the Tabernacle.)

Immediately below Christ, the Blessed Mother is surrounded by the Apostles, women disciples and the boy who shared his bread and fish in the multiplication of the loaves and fish – the ancient symbols of the Eucharist and the only miracle reported in all four of the Gospels.



Detail of Pope Pius X in the Ascension stained glass window.

St. Pius, the patron saint of our parish, is seen in the design near the Tabernacle. Pope Pius X is known as the Pope of the Blessed Sacrament because he encouraged the frequent reception of the Eucharist. (Please see *"Brief Biography of St. Pius X"* above for more information.) Surrounding the Tabernacle, are the six saints of New York, namely, Kateri Tekakwitha (the first Native American saint), Marianne

Cope (known as Marianne of Molokai), Isaac Jogues (a Jesuit missionary in North America), Elizabeth Ann Seton (the founder of the Sisters of Charity), John Neumann (a New York priest) and Frances Xavier Cabrini (a missionary to Italian immigrants). Around the saints, children of different races come into view. The saints and the children represent the Church on earth and the people of God to remind us of Christ's admonition to the Apostles



Detail of the boy with loaves and fishes in the Ascension stained glass window.



St. Marianne Cope in the Ascension stained glass window.



Detail of the rising sun and flowing water in the Ascension stained glass window.

before he ascended into heaven to *"Go, therefore, and make disciples of all nations"* (Matthew 28:19)

Behind the Tabernacle, the rising sun and a stream of flowing water are apparent; both have important symbolic meaning throughout the Scriptures. The rising sun recalls Easter or the new life of the Risen Christ as the Light of the World. In this regard, it is interesting to note that the word "Easter" originally meant the celebration of the spring sun, which had its birth in the East, the root of the word Easter, and brought new life to earth. Each "Sun"day, we celebrate the recurrence of Easter.

The water recalls that the water Christ gives us results in eternal life. John tells us in Chapter 4, Verses 13 and 14 that Jesus spoke these words to the woman at the well,

"Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life."

(Please see *"Carved Wood Panels with Gold Leaf"* below for a further explanation of the symbolic meaning of water.)

Assumption of Mary

(in the rear of the Church opposite the main Sanctuary Ascension window on the level of the clerestory windows)

The Assumption of Mary into Heaven is not specifically described in the Bible although the Church interprets various scriptural passages to support Mary's assumption, including Chapter 12 of the Book of Revelation:

"A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars." (Revelation 12:1)



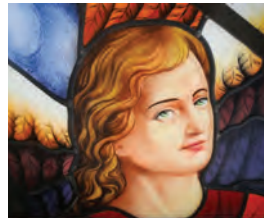
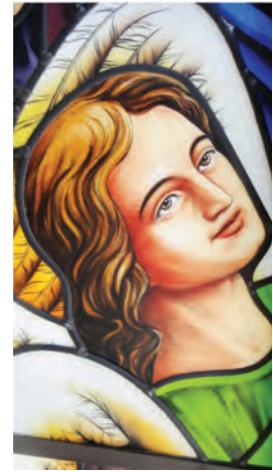
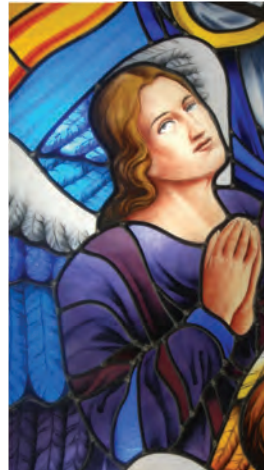
Detail of Mary's face in the Assumption of Mary stained glass window.

On November 1, 1950, Pope Pius XII declared the Assumption of Mary as dogma:

"by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."
(*Munificentissimus Deus*, Pope Pius XII, 1950)

The language used in the *Munificentissimus Deus*, "having completed the course of her earthly life", leaves open the question of whether Mary actually died and was miraculously resurrected before being assumed into Heaven or whether she was assumed bodily into Heaven without passing through death.

In the Assumption of Mary stained glass window, Mary, the central figure, is shown ascending into heaven with angels surrounding her above and to her sides and disciples below. The white lilies at the bottom of the window symbolize Mary's purity, humility and loving obedience to God's will.



Details from the Assumption of Mary stained glass window, including depictions of angels and Apostles.

The Creed (The Clerestory Windows)

The *Catechism of the Catholic Church* instructs us that the Church sought to hand down her faith teachings in summaries or “professions of faith.” These professions are called “creeds” because their first word in Latin, *credo*, means “I believe.” (*Catechism of the Catholic Church* 186-187) The 32 clerestory stained glass windows present an interrelated visual representation of our faith, the Apostles Creed, in symbolic form. Each window is almost four feet wide and more than six feet long.

*I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of
God the Father almighty;
from there he will come to judge the
living and the dead.*

*I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.*



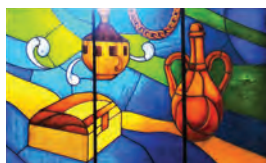
Starting on the left side as you enter the renovated Church, the first symbol in the clerestory windows you see is a hand, the most outstanding symbol of God, our Father. It recalls our belief in one God. The hand reaches out towards the sun, planets, moon, stars, plants, flowers, fish, birds, animals, mountains and Adam and Eve in the Garden of Eden to symbolize our belief that God created Heaven and earth.



The lamb symbolizes our belief in Jesus Christ, the only Son of God. The lamb together with the Easter lilies in the next window remind us that Christ, the Paschal Lamb, suffered, died, was buried and rose from the dead so that we can enjoy eternal life. Specifically, the Easter lilies signify the beginning of the New Kingdom that flowed from Christ's Resurrection from the dead. The open book represents the Bible - the Word of God—or the fundamental tenets of our faith.



The dove from the previous window and the next couple of window panels are interrelated to represent our belief in God's divine nature and that Jesus was conceived by the Holy Spirit in the Incarnation or became human and was born of the Virgin Mary. The dove is a symbol of the Holy Spirit; the irregular shaped “M” and the crown surrounded by the sun and stars are symbols of Mary and the royal bloodline of the baby Jesus; and the irregular shaped upside down “U” with an “A” inscribed over it, the first and last letters of the Greek alphabet, the *Alpha* and the *Omega*, respectively, are symbols of the eternal nature of Jesus and God. (The irregular shaped “M” or upside down “U” is both a symbol of Mary and the *Omega*.)



The manger and the gifts of the three Magi—gold, a gift for a king; frankincense, a gift for a priest; and myrrh, a burial ointment or a gift for one who will die—further stand for our beliefs in the birth and the death of Jesus Christ.



The basin with the hands recall that Jesus suffered under Pontius Pilate because he was the judge at Jesus' trial and the man who authorized Jesus' crucifixion.

Specifically, it signifies Pilate's ceremonious washing of his hands to show that he was not responsible for the death of Jesus and reluctantly sent Jesus to His death. In Matthew 27:24, we learn that

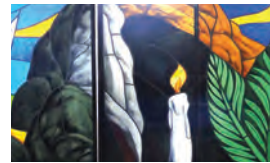
"... he took water and washed his hands in the sight of the crowd, saying, 'I am innocent of this man's blood. Look to it yourselves.'"



The pillar and the whip symbolize Christ's scourging or whipping at the pillar before he was mocked and crowned

with thorns on Calvary. The three crosses remind us that Christ was crucified with two thieves. The three nails used

to nail Christ to the cross, one in each of Christ's hand and one in His feet, evidence His crucifixion. The spear is a reminder that one of the soldiers pierced Jesus' side and blood representing His humanity and water representing His divinity immediately poured out from His side. (When the priest pours a small amount of water into the wine at Mass before the consecration, Christ's humanity and divinity is acknowledged and the issuance of blood and water from Christ's side is reenacted.)



The empty tomb illustrates our belief that Christ rose from the dead. In Luke 24:1-8, we are told:

"...at daybreak on the first day of the week they took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, 'Why do you



seek the living one among the dead? He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day.' And they remembered his words."

The flame on the candle personifies our understanding that the risen Christ is the Light of the World, and the palms reinforce our faith in Christ as our victorious King and Redeemer.



The wings and the scales of justice evidence our belief that Jesus ascended into heaven and sits at the right hand of the Father in judgment of the living and the dead. The triangle above the scales represents our belief in the Blessed Trinity, one God in three persons: the Father, the Son and the Holy Spirit

The panel starting on the front right of the Church contains a rendering of a dove with a nimbus and tongues of fire to denote our belief in the Holy Spirit, our Guide

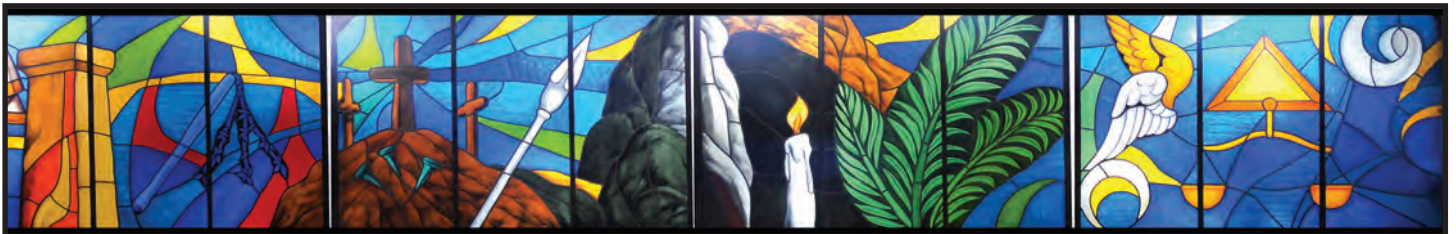


and Comforter. Specifically, the panel depicts the descent of the Holy Spirit as tongues of fire upon the disciples. Chapter 2, Verses 1-4 of the Acts of the Apostles tells us:

"When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim."

Note that there are seven tongues of fire to represent the seven gifts of the Holy Spirit received by confirmands in Confirmation, specifically, wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord.

The next several window panels are interrelated to show our belief in the Church and the communion of saints. The



communion of saints is comprised of the church militant or Christians on earth struggling against sin and the devil, the church penitent or Christians in purgatory preparing for Heaven and the church triumphant or Christians in Heaven. Even though these terms are no longer used in modern Catholicism, the *Catechism of the Catholic Church* teaches us that:

“When the Lord comes in glory, and all his angels with him, death will be no more and all things will be subject to him. But at the present time some of his disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory, contemplating ‘in full light, God himself triune and one, exactly as he is.’” (Catechism of the Catholic Church 954)



The Church on the mountain gives visual perception to the Church on earth while the palms symbolize our struggle on earth to remain loyal to Christ or victorious over evil and the lilies represent our quest for the purity of those in Heaven. The right hand of God, our Father, symbolizes his omniscient nature and our desire to be with Him. The stole and the keys visually portray our belief in God’s merciful nature and willingness

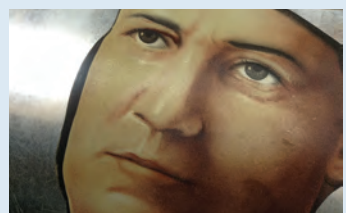
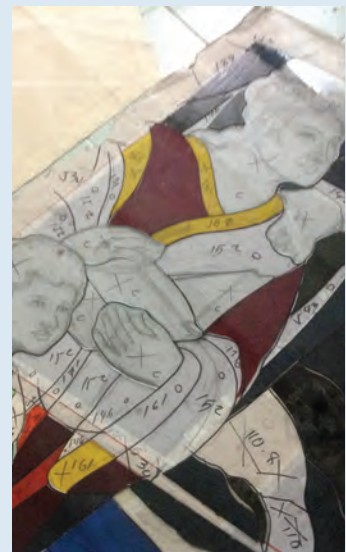
to forgive our transgressions against Him. Specifically, the stole represents the vestment worn by a priest when administering the Sacrament of Penance and the keys recall Christ’s promise in Chapter 16, Verse 19 of Matthew to give the keys of the Kingdom of Heaven to Peter:

“I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.”



The depictions of people with raised arms toward the light and the tombs remind us that just as Christ rose from the dead, we, too, will rise from the dead if we are deemed worthy to experience eternal life with God. *(Please see the description of “The Ascension of Jesus Christ” stained glass window above for a detailed discussion of the meaning of “light.”)* Finally, the people at the gates of Heaven and the trumpets exemplify our understanding that the rewards of following the Commandments of God are great – the triumph of reaching Heaven to be with God for all eternity.

A Peek Inside the Production of Our Stained Glass Windows



The Seven Sacraments

Each of the seven new stained glass windows around the Church represents one of the Sacraments. The stained glass windows are displayed to show the progression of Christ's life. The first window on the right rear wall of the Church, if you are facing the Sanctuary, is the birth of Jesus (the Reconciliation window), while the first window on the left wall of the Church behind the Baptismal Font is Christ's Baptism, the beginning of His public ministry.

Reconciliation (The Birth of Jesus)

In the Sacrament of Reconciliation, we obtain pardon from God for the offenses we have committed against Him and are reconciled with the Church we have wounded by our sins. Christ instituted the Sacrament of Reconciliation after being raised from the dead when he appeared to his disciples on the first day of the week. After showing them his hands and side,

"...he breathed on them and said to them, 'Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.'" (John 20:22-23)

Traditionally, the Sacrament of Reconciliation is depicted with a rendering of the Good Shepherd or the Prodigal Son. Christ, the Good Shepherd, gave his life for us, His sheep, so that the obstacle of death, the penalty for our sins, would be removed by His resurrection from the dead. In the parable of the Prodigal Son, the son who squandered his inheritance returns and is received with open arms by his father reminding us of God's mercy, unconditional love and willingness to forgive us.

The stained glass window for the Sacrament of Reconciliation in our Church does not depict the Good Shepherd or the Prodigal Son, rather, it portrays the birth of Christ to remind us that Christ was born to save us from our sins and reunite humanity with God. He became one like us and took our infirmities. In John's Gospel, we are told that God became flesh, meaning that He became human—living in the human body, mind and spirit of Jesus. Jesus was God in the flesh. When the Virgin Mary conceived Jesus through the Holy Spirit in the Incarnation, Jesus became "flesh." (The word, "incarnation," means "in the flesh.")

Matthew tells us that an angel appeared to Joseph:

"... the angel of the Lord appeared to him ... and said, 'Joseph, son of David, do not be afraid to take Mary your wife ... For it is through the holy Spirit that this child has

been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins.'" (Matthew 1:20-21)

In viewing the stained glass window, notice that all of the figures are bowing in adoration toward the baby Jesus and that Joseph is holding a lamp to symbolize that Christ is the "Light of the World." (Please see the description of "The Ascension of Jesus Christ" stained glass window above for a detailed discussion of the meaning of the "Light of the World.") The white lilies behind Joseph symbolize Mary's purity, humility and loving obedience to God's will and the small lamb held by the shepherd reminds us that Christ was the sacrificial lamb who freed us from our sins. When John saw Jesus coming, he exclaimed:

"Behold, the Lamb of God, who takes away the sin of the world." (John 1:29)

The rose bush behind Mary has many meanings. A rose is at once a symbol of purity and passion, a symbol of heavenly perfection and earthly passion, and a symbol of death and life. A white rose signifies purity, a red rose is a symbol of the Precious Blood of Christ or martyrdom and a golden rose is often associated with Christ's majesty. The rose, the "queen of flowers", is used to symbolize Mary, the Queen of Heaven and earth. The rose that springs forth from the thorny bush reminds us of Mary's role in salvation history as the Mother of God the Savior who was crowned with thorns and shed His Blood on the cross for us. The thorns recall Simeon's prophecy concerning Jesus' death when Jesus was presented in the temple:

"... Simeon blessed them and said to Mary his mother, 'Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword [thorn] will pierce) so that the thoughts of many hearts may be revealed.'" (Luke 2:34-35)





Baptism **(The Baptism of Jesus)**

In Baptism, we share in Christ's death, burial and resurrection. Our wills die in Baptism because we surrender our human wills to the will of Christ. The "death" of our will is followed by our immersion in the water of Baptism to signify the burial of our will. When we are raised from the water, we are symbolically resurrected or raised to our new life with Christ.

Jesus was free of sin, but when John the Baptist baptized Christ, Christ repented on behalf of his followers, endorsed John the Baptist's ministry of Baptism, set an example for His followers and began His public ministry.

In the Baptismal stained glass window, the dove at the top of the window represents the Holy Spirit. Christ is shown in the water and John the Baptist, God's messenger who told the Jews they should repent, turn from sin and be baptized to prepare for the Messiah, is seen pouring water over Jesus' head to baptize Him. The window tells the story of Matthew's scriptural passage:

"After Jesus was baptized, he came up from the water and behold, the heavens were opened (for him), and he saw the Spirit of God descending like a dove (and) coming upon him. And a voice came from the heavens, saying, 'This is my beloved Son, with whom I am well pleased.'"
(Matthew 3:16-17)

*"This is my beloved Son, with
whom I am well pleased."
(Matthew 3:17)*

Matrimony (The Wedding at Cana)

In the Sacrament of Marriage, a man and a woman enter into a matrimonial covenant pursuant to which they establish a partnership for life ordered toward the good of the spouses and the procreation and education of their offspring.

The Matrimony stained glass window shows Jesus with Mary at the wedding feast at Cana in Galilee turning the water in the six stone water jars into wine. In performing this first miracle, Christ revealed Himself to his disciples for the first time. John's gospel relates the story as follows:

"On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, 'They have no wine.'

(And) Jesus said to her, 'Woman, how does your concern affect me? My hour has not yet come.'

His mother said to the servants, 'Do whatever he tells you.'

Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons.

Jesus told them, 'Fill the jars with water.' So they filled them to the brim.



Then he told them, 'Draw some out now and take it to the headwaiter.'

So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, 'Everyone serves good wine first and then when people have drunk freely, an inferior one; but you have kept the good wine until now.'

Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him." (John 2:1-11)

Holy Orders (The Call of Peter)

Holy Orders or the sacrament of apostolic ministry is the sacrament through which Christ's mission of salvation entrusted to his Apostles continues through the Church.

In the Holy Orders stained glass window, Jesus is pictured with three of His disciples, including Peter. Peter is shown kneeling before Christ receiving the keys to the Kingdom of Heaven. The keys symbolically represent the authority Christ conferred upon Peter, and each subsequent Pope, to govern His Church on earth. This window is based on the following scriptural passage:

"And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." (Matthew 16:18-19)



This window is based on the following Scriptural passage:

"... the Lord Jesus, on the night he was handed over; took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way also the cup, after supper; saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes."
(1 Corinthians 11:23-26)

Anointing of the Sick (The Healing of the Sick)

In the Sacrament of the Anointing of the Sick, we receive special grace that has as its effects:

- ❖ the uniting of the sick person to the passion of Christ, for his/her own good and that of the whole Church;
- ❖ the strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age;
- ❖ the forgiveness of sins, if the sick person is not able to obtain it through the Sacrament of Penance;
- ❖ the restoration of health, if it is conducive to the salvation of the sick person's soul; and
- ❖ the preparation for passing over to eternal life.

The scene depicted on the Anointing of the Sick stained glass window is a visual rendition of Matthew 15:30-31:

"Great crowds came to him, having with them the lame, the blind, the deformed, the mute, and many others. They placed them at his feet, and he cured them. The crowds were amazed when they saw the mute speaking, the deformed made whole, the lame walking, and the blind able to see, and they glorified the God of Israel."

Holy Eucharist (The Last Supper)

In the Holy Eucharist, we share in the Lord's Supper through the transubstantiation of bread and wine into the Body and Blood of Christ. The Eucharist commemorates Christ's death on the cross as God's perfect and ultimate sacrifice to save us from sin and death and His resurrection three days later so that we can have eternal life if we believe in Him.

In the Holy Eucharist stained glass window, we see a visual portrayal of the Last Supper. Christ is surrounded by the Apostles at the Last Supper and the bread and wine that He turned into His Body and Blood is in front of Him.





Confirmation (The Coming of the Holy Spirit)

In the Sacrament of Confirmation, we become more perfectly bound with the Church as adult members and are enriched with the special strength of the Holy Spirit so that we can better serve the Church and our neighbors.

In the Confirmation stained glass window, we see a pictorial representation of Pentecost. The dove at the top of the window depicts the Holy Spirit who came upon the Apostles as tongues of fire to empower them to preach the risen Christ. In Confirmation, the Holy Spirit descends upon confirmands when they are anointed with the Sacred Chrism (i.e., sacred oil), so

they, too, can spread and defend the faith by word and action as true witnesses of Christ. It is important to note that the traditional Pentecostal scene does not include women disciples but the Confirmation stained glass window in our Church includes Mary and other women to reflect the closer reality that Christ has female disciples as well as male disciples. The stained glass window is based on the following passage from the Acts of the Apostles:

“When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.” (Acts 2:1–4)

*“And they were all filled
with the holy Spirit...”
(Acts 2:4)*

Other Stained Glass Windows

Insignia of the Alagad ni Maria (inside Altar Server’s Room)

The stained glass window of the Insignia of the *Alagad ni Maria* is a reminder that our Parish is under the pastoral care of the Religious Community of the Disciples of Mary (*Alagad ni Maria*). The Insignia is inscribed with “*Alagad ni Maria*” and “*Lingkod ng Kabataan*”, translated as “Disciples of Mary” and “Servant of the Youth”, because the mission of this community is to continue the work of salvation begun by Christ especially through service to youth. Specifically, this Religious Community seeks to build the Church and transform the world by ministering and enlightening youth with Mary’s aid. (Please see “*The Religious Community of the Alagad ni Maria (Disciples of Mary)*” above for more information.)



The Insignia of the Alagad ni Maria.

The blue background within the Insignia recalls the traditional color of Mary’s robes. In Byzantine times, it was a sign of devotion and glorification to swath Mary in blue gowns. The color blue represented an empress so it was deemed appropriate to portray Mary with blue clothing because she is the Queen of Heaven, the Mother of God. The cross within the shield of the Insignia represents the charism of the Religious Community to stand with Mary at the foot of the cross. More precisely, this Religious Community seeks to imitate Mary’s close participation with her Son in His mission of redemption to obtain graces toward salvation through Mary’s special intercessory role with God. The letter “A” inscribed over the letter “M” in the lower right corner of the Insignia recalls the “*Ave Maria*” prayer we know as the “Hail Mary.”

The angels on either side of the shield remind the members of the Religious Community of the *Alagad ni Maria* that they are servants of God. In Chapter 4, Verse 11 of Matthew, we are told that the “*angels came and ministered to him*” after Christ spent forty days and nights fasting in the desert and was tempted three times by the devil, and in Chapter 1, Verse 14 of Hebrews, we are told,

“Are they not all ministering spirits sent out to render service for the sake of those who will inherit salvation?”

Finally, the crown above the shield reminds them that the rewards of fulfilling Christ’s mission are great—resurrection from the dead and the triumph of reaching Heaven to be with God for eternity.



Washing the Feet (along handicap ramp)

At the Last Supper, Jesus assumed the role of a slave to wash the feet of His Apostles in an effort to teach them humility, obedience, love for one another, and the need for daily cleansing from sin. The practice of washing a person's feet arose from ancient times, especially when sandals were the primary footwear. A host would provide water and a servant to wash guests' feet. The ritual washing of feet continues today during the Mass of the Lord's Supper on Holy Thursday.

In this stained glass window, Christ, the central figure, is shown washing Peter's feet surrounded by some of the

other Apostles. The Gospel of John recounts the discourse between Christ and Peter:

"... he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist.

He came to Simon Peter, who said to him, 'Master, are you going to wash my feet?'

Jesus answered and said to him, 'What I am doing, you do not understand now, but you will understand later.'

Peter said to him, 'You will never wash my feet.'

Jesus answered him, 'Unless I wash you, you will have no inheritance with me.'

... So when he had washed their feet (and) he put his garments back on and reclined at table again, he said to them, 'Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for I indeed am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do. Amen, amen, I say to you, no slave is greater than his master nor any messenger greater than the one who sent him. If you understand this, blessed are you if you do it.'" (John 13:5-8,12-17)

Annunciation (inside weekend Sacristy)

The Feast of the Annunciation commemorates the Angel Gabriel's appearance to Mary, Mary's consent to conceive Jesus and the conception of Jesus by the Holy Spirit. It is the beginning of Jesus in His human nature because Mary consents to God's will:

"Behold, I am the handmaid of the Lord. May it be done to me according to your word." (Luke 1:38)

Her response, known as Mary's fiat, from the Latin word meaning "let it be done," permits the Word (God) to become Flesh in her womb so that our Savior can become Man for our salvation. In consenting to the Incarnation (i.e., Jesus becoming "flesh" or his conception in Mary's womb through the Holy Spirit), Mary established her special intercessory role with God to build the Church and save humankind. Mary's statement of humble faith reminds us how we should respond when God calls upon us to do what seems impossible.

At the top of the stained glass window, the Holy Spirit is visually depicted as a dove, the Angel Gabriel is pictured with wings and Mary is shown with her haloed head bowed in reverence. The white lilies at the bottom of the window symbolize Mary's purity, humility and loving obedience to God's will. The scriptural passage on which this window is based comes from Luke:

"...the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, 'Hail, favored one! The Lord is with you.'

But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, 'Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end.'" (Luke 1:26-33)



Etched Glass

Mary with the Baby Jesus and Lamb (Interior Weekend Sacristy)

The image of Mary holding the baby Jesus and a lamb etched in glass on the wall partition to the weekend Sacristy is a reminder that Christ was born to save us from our sins. Jesus is called the Lamb of God because He is the perfect sacrifice provided by God to atone for our sins.

Both Jeremiah 11:19 and Isaiah 53:7 foretell the coming of the One who would be brought “like a lamb led to the slaughter” and whose sufferings and sacrifices would provide redemption.



Etched glass of Mary with the baby Jesus and lamb.

The Good Shepherd (Reconciliation Room)

The image of the Good Shepherd etched on the glass partition of the Reconciliation Room reminds us that Christ identifies himself with the image of God as a shepherd seeking stray sheep, and just as the shepherd rejoices upon finding his stray sheep, so too, God rejoices when sinners repent. The image portrays Christ, the Good Shepherd, holding a lost sheep in His arms as told by Luke:

“So to them he addressed this parable. ‘What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? And when he does find it, he sets it on his shoulders with great joy and, upon his arrival home, he calls together his friends and neighbors and says to them, ‘Rejoice with me, I have found my lost sheep.’ I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.’” (Luke 15:3-7)



Etched glass of The Good Shepherd.

Stations of the Cross

The Stations of the Cross (also called *Via Crucis*, *Via Dolorosa*, or Way of the Cross) are a devotion to commemorate the final hours (or Passion) of Jesus before He died. They generally consist of prayers and meditations on the fourteen occurrences experienced by Christ on His way to crucifixion.

The basis for the Stations of the Cross arose from the custom of making a pilgrimage to the Holy Land to visit and pray at the holy sites associated with Christ's suffering and death. Persons who were not able to travel to the Holy Land wanted to commemorate Christ's passion so many outdoor shrines were built to duplicate the shrines in the Holy Land. Eventually, these became the Stations of the Cross and the Stations were moved inside the Church. They are now standard devotions contained inside Churches.

Over the ages, the number and names for each of the Stations varied. Pope Clement XII fixed the number at fourteen in 1731, but in recent years some variations to the traditional devotion have been introduced. One variation is the addition of a fifteenth Station-the Resurrection of Jesus. Another variation introduced by Pope John Paul II is a series of scriptural stations: Jesus in the Garden of Gethsemane, Jesus is betrayed by Judas and arrested, Jesus is condemned by the Sanhedrin, Jesus is denied by Peter, Jesus is judged by Pilate, Jesus is scourged and crowned with thorns, Jesus takes up his cross, Jesus is helped by Simon to carry his cross, Jesus meets the women of Jerusalem, Jesus is crucified, Jesus promises his kingdom to the repentant thief, Jesus entrusts Mary and John to each other, Jesus dies on the cross, and Jesus is laid in the tomb.

The new bronze Stations of the Cross inside our renovated Church, designed by Ferdinand Stuflesser 1875 in Ortisei, (Bolzano) Italy, are the traditional fourteen Stations of the Cross shown below.



Jesus is condemned to death



Jesus carries his cross



Jesus falls the first time



Jesus meets His mother



Simon of Cyrene helps Jesus carry the cross



Veronica wipes the face of Jesus



Jesus falls the second time



Jesus meets the women of Jerusalem



Jesus falls the third time



Jesus is stripped of His garments



Crucifixion: Jesus is nailed to the cross



Jesus dies on the cross



Jesus is taken down from the cross



Jesus is laid in the tomb

Ambry

The glass Ambry has eight sides with a gilded gold leaf wood framework and stands on a marble base. An Ambry is the place where the Holy Oils and the Oil of Chrism are stored. The oils include: Sacred Chrism, the Oil of the Sick, and the Oil of the Catechumen. Sacred Chrism is used to anoint infants at the Sacrament of Baptism and is placed on the forehead of confirmands by the Bishop in the Sacrament of Confirmation to symbolize strength and protection. The Oil of the Sick is placed on the forehead and palms of those receiving the Sacrament of the Anointing of the Sick. The Oil of the Catechumen is used for adults who enter the Church at the Easter Vigil as well as for the consecration of churches, blessing of altars and ordination of priests. The oils are specially blessed at the Mass of the Chrism on Holy Thursday.



The Ambry.

Tabernacle Light

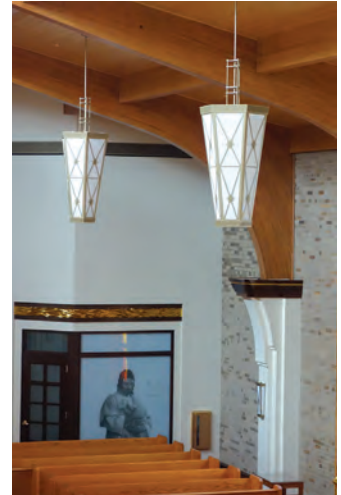
Just as a burning candelabra or Menorah was present near the Ark of the Covenant in the Holy of Holies in the Old Testament Temple, so, too, does the New Testament Church burn a sacred candle in the true presence of Christ in the True Ark of the Covenant: the Tabernacle. The light burns every day of the year except Good Friday and Holy Saturday because on those days of the year the Eucharist is removed from the Tabernacle to recall the death of Christ.



The Tabernacle light.

Lighting

The new custom-made light pendants hanging from the ceiling and the sconces affixed to the arches were designed by Crenshaw Lighting of Floyd, Virginia. The eight pointed stars on these lights recall regeneration or renewal and represent Baptism. (Please see the “Baptismal Font” above for a more detailed explanation of the symbolism related to the number eight.)



Wall lighting and overhead lighting in the renovated Church.

Wood

Carved Wood Panels with Gold Leaf

The wood panels with gold leaf behind the statues of Mary and Joseph on either side of the main Sanctuary and behind the Crucifix on the main altar were hand carved and gilded with gold leaf by Magana Wood Carvers in Paete, Laguna, Philippines. These carved panels represent flowing water because of water’s important symbolic meaning throughout the Bible. The very first image in the Bible is the Spirit of God hovering over the waters at the beginning of creation and the very last image is the river of life flowing from the throne of God in the new Jerusalem. Throughout the Bible, water has many meanings—creation, blessing, rescue, cleansing, new birth, initiation, Christ’s death and resurrection—all of which taken together represent the one great miracle of water in the rite of the Sacrament of Baptism.



Detail of gold leaf wood panel.



The main celebrant chair with inlay of the coat of arms of Pope Pius X.



The Cantor's Lectern.

Liturgical Furniture

The main celebrant chair, con-celebrant chairs, altar server chairs, kneelers, cantor's lectern, credence table (i.e., the table on the altar that holds the items used for the Eucharistic celebration), the offertory table (i.e., the table at the back of the Church that holds the water, wine and unconsecrated hosts), confessional chairs and choir chairs were made from Philippine mahogany and were designed and manufactured by Focolare Carpentry Shop located in Taytay, Rizal, Philippines. You will notice that many of these items contain wavy lines symbolizing flowing water. (Please see "Carved Wood Panels with Gold Leaf" above for a more detailed explanation of this symbolism.)

Pews

The solid oak pews that were in our original Church were heavily scarred from decades of wear and tear, so The Keck Group, Inc., a church furniture refinisher located in Warwick, New York, removed the existing finish on the pews in several phases, deep cleaned all the surfaces and made all necessary repairs before applying stain to the bare wood and clear coats of catalyzed lacquer to create a beautiful new satin finish on the refurbished pews.



The refurbished cabinetry in the Sacristy.

Sacristy Cabinetry

Grace, Ryan & Magnus Millwork LLC of Mt. Vernon, New York fabricated some new cabinets for the Sacristies and refurbished other cabinets that were in the original Sacristy.

Statutes of Mary, Joseph and the Holy Family (Meditation Chapel)

Our late Pastor, Reverend O'Brien, ordered the linden wood statutes of Mary, Joseph and the Holy Family that will be placed in the new Meditation Chapel to Mary in the new Narthex. The statutes were sculpted in Ortisei, Italy by DeMetz Art Studio, a leading workshop that continues the old tradition of woodcarving by making a bozzetto, or a small clay model in scale, followed by a full size sketch, before cutting and assembling the kiln dried wood for carving and painting.



The statues of Mary, the Holy Family and Joseph that will be housed in the new Meditation Chapel of Mary.

Audio/Video/Music

A new sound system (including new speakers) from Monte Brothers Sound System, Inc. of Dobbs Ferry, New York and a new multimedia video system from Unique Systems, Inc. of Ardsley, New York have been installed to enhance participation.

The organ has been refurbished by Stadel's Allen Organs of Branchburg, New Jersey and new speakers have been installed.

A gently used Yamaha baby grand piano has been donated by a parishioner.



Our baby grand piano.



*"LORD our God, all this wealth that we have
brought together to build you a house for your
holy name comes from you and is entirely yours."*

1 Chronicles 29:16

CHURCH OF ST. PIUS X
91 SECOR ROAD
SCARSDALE, NEW YORK 10583
www.saintpiusxchurch.com

✠ Church of St. Pius X Bringing Our Vision to Life Team ✠

We thank God for all His goodness and blessings. We are grateful to the original parishioners of the Church of St. Pius X for making our Church a reality, His Excellency, The Most Reverend Dennis J. Sullivan, Bishop of Camden, for his guidance, the Alagad ni Maria (Disciples of Mary) for their benefaction, the late Reverend John P. O'Brien for his vision and Reverend Francisco Sebastian Bacatan for expanding that vision and bringing it to fruition. We especially thank the donors to the Bicentennial Campaign and the Bringing Our Vision to Life Campaign for their sacrifices and generosity. We also thank:

The Archdiocese of New York

His Eminence, Timothy Cardinal Dolan,
Archbishop of New York
Most Reverend Gerard Walsh, D.D. Vicar General
Reverend Monsignor Gregory Mustaciuolo, Chancellor
William E. Whiston, Chief Financial Officer
David S. Brown, Director of Real Estate and
Building Commission
Sister Janet Baxendale, S.C., Liturgical Commission

Church of St. Pius X Clergy

Reverend Francisco Sebastian Bacatan, Pastor
Reverend Michael August J. de Leon, Associate Pastor
Reverend Joselito C. Ramos, Associate Pastor

Architect

DCAK Architecture, Nyack, New York

Construction Contractor

Executech Construction Corporation,
Mount Vernon, New York
Adrian Regan, President and Chief Executive Officer
Steven Spellman, Project Estimator
Martin Spellman, Field Superintendent

Project Manager (Aramark-Archdiocese of New York)

Jason Gaynor

Church of St. Pius X Consultants

Raymond Calgi, Engineer and Construction
Blaise Fredella, Finance
Christopher Saenger, Trustee
Robert Sesti, Attorney
Yvonne Saavedra Limb, Architect

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Blaise Fredella Kathi Fredella
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Blaise Fredella Jason Gaynor (ADNY)
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Church of St. Pius X Bicentennial Campaign Chairpersons

James Chin Blaise Fredella

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Thomas Morris, Vice President	Adie Shore, Secretary
Ann Amen (non-voting member)	Dolores Brett (non-voting member)
Sal Cerni (rest in peace)	Lorna David
Christie Davidson	Elizabeth Dell'Orto
Eileen Donovan	Aurelie Ferrara
Ernest Ferrigno	Lucille Filardo (non-voting member)
Robert Fornabaio	Olga Galarza
Robert Gillin	Patricia Gordon
Mary Ingriselli	Kapo Kasanda
Sarah Leopold	Sujatha Rajan
Beth Rosen	Diane Towle
Lisa Trauzzi	JoAnn Tursone
Marie Venezia	

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Denis Andreuzzi	Thomas Battistoni
Anthony Brenninkmeyer	Irmgard Brenninkmeyer
Nicholas Brusco	Barbara Chin
James Chin	Fernando David
Lorna David	Stephanie Dean
Daniel Donovan	Eileen Donovan
Mary Lou D'Silva	Vijay D'Silva
Blaise Fredella	Kathi Fredella
Patricia Gordon	Peter Gordon
John Hagerty	Mary Kay Hagerty
Brenda Lilly	Brian Lilly
Carol Petrillo	Felix Petrillo
Bernadette Prato	Gregory Prato
Cathy Quintalino	Gary Quintalino
Emilia Rodriguez	Christopher Saenger
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Nelson Soares	JoAnn Tursone
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Theresa Jahn	Thomas Morris
Carol Petrillo	Sujatha Rajan
Beth Rosen	Adie Shore
Diane Towle	Lisa Trauzzi
JoAnn Tursone	Marie Venezia

✦ Vendors ✦

Carpeting

B Carpet, Springfield, Missouri

Carved Wood Panels with Gold Leaf

Magana Wood Carvers, Paete, Laguna, Philippines

Fire Sprinkler System

AllState Sprinkler Corporation, Bronx, New York
Reliable Automatic Sprinkler Co., Inc., Elmsford, New York

Lighting

Crenshaw Lighting, Floyd, Virginia

Liturgical Wood Furniture

Focolare Carpentry Shop, Taytay, Rizal, Philippines

Millwork

Grace, Ryan & Magnus Millwork, LLC, Mount Vernon, New York

Multi-Media Video System

Unique Systems, Inc., Ardsley, New York

Organ Refurbishing

Stadele's Allen Organs, Branchburg, New Jersey

Painting and Staining

Executech Construction Corporation, Mount Vernon, New York

Pew Refinishing

The Keck Group, Inc., Warwick, New York

Sound System

Monte Brothers Sound System, Inc., Dobbs Ferry, New York

Stained Glass and Marble

Vitreartus Liturgical Arts Division,
San Pedro Laguna, Philippines

Stations of the Cross (Interior)

Ferdinand Stuflessner 1875, Ortisei,
(Bolzano) Italy

Statues (Wood)

DeMetz Art Studio, Ortisel, Italy

Window Frames

Bovard Studio, Inc., Fairfield, Iowa



The bronze Stations of the Cross were made by pouring the melted bronze into molds, letting the melted bronze harden, unmolding the bronze, chipping away the excess material and polishing the finished product.

From the top, counter-clockwise: Window frames during construction; stained glass shop in San Pedro Laguna; marble statue production of the Crucifix for the outdoor Meditation Garden; carving wood panels; bronze carvings and bronze pouring into molds for the Stations of the Cross.

✠ Interior Church Memorials and Dedications ✠

(as of June 10, 2013)

Marble:

Altar (Twelve Apostles)

In Loving Memory of
Nicholas F. Mangiatordi
By Frank P. and Caroline
Mangiatordi

In Loving Memory of
Stephen B. Powers

Ambo (Four Evangelists)

The Ambo is dedicated to the founding and long time Parishioners of the Church of Saint Pius X and is made possible by the generous donations of:

Charles and Ann Amen	Anthony and Irmgard
Sal and Terese Cerni	Brenninkmeyer
Christine Cervoni	Peter and Ann Cervoni
Barbara Colombo	Melanie and Eduardo De Leon
Robert and Patricia Gillin	Eduardo B. and Lerma
Rose Harper	Abes-Guerrero, M.D.
David and Jacqueline Irwin	Rick and Marg Kelly
Gertrude Lewis	Paul Lucek
Kevin and Anne Lyons	Venanzio and Lucy Maraldo
Brian and Kerry Walker	

Baptismal Font

Ro and John Amicucci

Tabernacle

In Loving Memory of John J.
Amicucci Jr.

Shrine of Joseph

Barbara and Frank Fee

Shrine of Mary

Carol and Felix Petrillo

Ambry Stand

In honor of our parents
From Sean and Lori O'Rourke

Holy Water Font

In Loving Memory of
Thomas W. Becker

Stained Glass Windows

Ascension

Gift of the Pil-Davidson Family
In Memory of Veronica Flood
Anderson from Gregory and
Bernadette Prato and Family

Assumption

A Gift from the Ingriselli Family

Creed

In Loving Memory of
Frederic B. Powers, Jr.
James Douglas and Myrtle
June Mulligan, J. Arthur and
Loretta Frances Mayer Kehoe

Birth of Jesus (Reconciliation)

Donated by Lucy and
Nicholas Brusco

Baptism of Jesus (Baptism)

In Loving Memory of
James A. Chin, Jr.

Wedding at Cana (Matrimony)

For the Sanctity of the Sacrament
of Marriage by Drs. Rogelio F.
and Lydia A. Lucas

Call of Peter (Holy Orders)

In Loving Memory of the
Deceased Members of the
Gordon and Perrotta Families

Last Supper (Eucharist)

A Loving Gift from Jose Mari
and Mary Ann Chan and Family

Healing of the Sick (Anointing)

In Loving Memory of
Cesar (Cesare) Taormina

Coming of the Holy Spirit (Confirmation)

In Loving Memory of the
McEvily and McManus
Families

Insignia of the Alagad ni Maria

A Gift from the Religious
Community of the *Alagad
ni Maria* (Disciples of Mary)

Washing of the Feet

A Gift from Mr. and Mrs.
James M. Coogan In Memory
of Father John P. O'Brien

Annunciation

In Loving Memory of Our Little
Angel Connor Saenger

✠ Interior Church Memorials and Dedications ✠ (continued)

Stations of the Cross (Interior)

<i>1st (Jesus is condemned to death)</i>	The Livolsi Family
<i>2nd (Jesus carries His cross)</i>	In Memory of Michael and Marie Andriola
<i>3rd (Jesus falls the 1st time)</i>	In Memory of the Deceased Members of the Fitzsimmons and Ganis Families
<i>4th (Jesus meets His mother)</i>	In Memory of Audrey Lucek
<i>5th (Simon of Cyrene helps Jesus carry the cross)</i>	In Memory of Richard Lucek
<i>6th (Veronica wipes the face of Jesus)</i>	The Stephanie and Alan Dean Family
<i>7th (Jesus falls the 2nd time)</i>	In Honor of our Parents: Denis and Cathy Andreuzzi, and Thomas and Katharine Fitzgerald
<i>8th (Jesus meets the women of Jerusalem)</i>	In Memory of Tobia and Maria Sacchetti
<i>9th (Jesus falls the 3rd time)</i>	In Memory of Gerard and Helen Shevlin
<i>10th (Jesus is stripped of His garments)</i>	The Battistoni-Rodriguez Family
<i>11th (Crucifixion, Jesus is nailed to the cross)</i>	In Memory of Dr. John P. Albanese
<i>12th (Jesus dies on the cross)</i>	Donated by John and Lorraine Ranieri
<i>13th (Jesus is taken down from the cross)</i>	In Memory of Lydia Ann Saenger
<i>14th (Jesus is laid in the tomb)</i>	In Memory of Delia Kate Gilhooly

The Liturgical Furniture, Rooms and Miscellaneous Items

<i>Altar Server Chair (2)</i>	In Loving Memory of Dell'Orto and Donovan Families
<i>Altar Server Chair</i>	In Memory of Helen and Donald Gaffney
<i>Altar Server Chair</i>	In Loving Memory of Paul Joseph and Anne Elizabeth Manuele
<i>Altar Server Chair</i>	In Loving Memory of Marie Amerena Newman
<i>Altar Server Chair</i>	In Honor of Carlo Paternoster
<i>Altar Server Chair</i>	In Memory of Ida and John Pitrello, and Theresa Apostolica
<i>Altar Servers' Room</i>	Dedicated to our sons, David and Gerald From Eduardo and Lerma Guerrero, M.D.
<i>Baby Grand Piano</i>	Donated by The Finigan Family
<i>Cantor's Lectern</i>	Joseph and Mary Leptak and Family
<i>Choir Chair</i>	In Memory of Alcontin, Lardizabal and Aslanian Families
<i>Choir Chair (2)</i>	In Loving Memory of Chincy Cobuzzi
<i>Choir Chair</i>	In Memory of Alvaro DePinho and Martin and Charlotte Wintergerst
<i>Choir Chair</i>	In Loving Memory of Father O'Brien-Elena and Alec Ludwig
<i>Choir Chair</i>	The Finigan Family
<i>Choir Chair</i>	In Memory of Helen and Donald Gaffney
<i>Choir Chair</i>	In Memory of Jack Godfrey
<i>Choir Chair</i>	In Memory of Frank Moretti Jr.
<i>Choir Chair (2)</i>	The Norton Family
<i>Choir Chair</i>	In Memory of Nat and Jennie Tallevi
<i>Choir Chair</i>	In Memory of the Tojay and Bellas Families
<i>Choir Chair</i>	In Loving Memory of Louise Tricario
<i>Choir Chair</i>	"We lift our voices in song" Choir chairs donated by the families of choir members Diane Drew, Vera Goiricelaya, Dawn Powell and JoAnn Tursone
<i>Choir Chair (5)</i>	(OPEN)

✠ Interior Church Memorials and Dedications ✠

(continued)

Con-celebrant Chair	In Memory of Helen and Donald Gaffney	Pews (Refurbished Long)	The Greco Family
Con-celebrant Chair (3)	In Memory of Gerard and Helen Shevlin	Pews (Refurbished Long)	Robert and Thyra Hanna
Confessional Chair	Mr. and Mrs. Joseph Cesarano	Pews (Refurbished Long)	In Memory of the Deceased Members of the Kahn and Farhart Families donated by Anthony and Cynthia Kahn
Confessional Chair	Mr. and Mrs. Joseph Della Sorte	Pews (Refurbished Long)	J. Arthur and Loretta Frances Mayer Kehoe
Credence Table	In Memory of Enid and Vincent King	Pews (Refurbished Long)	In Memory of the Kiely and Donohoe Families
Intention Book Stand	In Gratitude for Guidance and Friendship of Father Sebastian Clemente and Amurao Family	Pews (Refurbished Long)	Drs. Rogelio F. and Lydia A Lucas
Kneeler	Antoinette de Lima	Pews (Refurbished Long)	In Memory of the Deceased Members of the Maraldo and Vallar Families donated by Lucy and Venzazio Maraldo
Kneeler	In Memory of Father O'Brien	Pews (Refurbished Long)	Donated by the Marambio Family
Main Celebrant Chair	With love in our heart, soul and mind – The Krembs Family	Pews (Refurbished Long)	In Memory of Francis and Catherine McQuade
Offertory Table	Camille and Anthony Molea	Pews (Refurbished Long)	James Douglas and Myrtle June Mulligan
Pews (Refurbished Half)	Joaquin and Ellen Alemany	Pews (Refurbished Long)	In Loving Memory of John G. and Ann Palmieri
Pews (Refurbished Half)	Dr. William and Mrs. Barret	Pews (Refurbished Long)	In Memory of Marie and Arthur Quintalino
Pews (Refurbished Half)	In Memory of Juan J. Carlos	Pews (Refurbished Long)	A Gift from the Rajan Family
Pews (Refurbished Half)	John and Kathryn Cotter	Pews (Refurbished Long) (4)	In Memory of Gerard and Helen Shevlin
Pews (Refurbished Half)	A Gift from Mr. and Mrs. Robert Cummins and Family	Pews (Refurbished Long)	In Loving Memory of the Sviridova Family Children
Pews (Refurbished Half)	Luciana and Olinto DelPin	Pews (Refurbished Long)	In Loving Memory of Adele and Joseph Tursone
Pews (Refurbished Half)	Sandra and John Failla	Pews (Refurbished Long)	A Gift from the Venezia Family
Pews (Refurbished Half)	Dr. and Mrs. Ernest Ferrigno	Pews (Refurbished Long)	In Memory of Ann and Robert Weber
Pews (Refurbished Half)	The Finigan Family	Pews (Refurbished Long) (8)	(OPEN)
Pews (Refurbished Half)	The Gibney Family	Reconciliation Room	
Pews (Refurbished Half)	With Love – Weda, Charlotte and Lisa Gresset	(Image of the Good Shepherd glass etching)	In Loving Memory of Dorothy Anderson
Pews (Refurbished Half)	The Naclerio Family	Sacristy Room (Rear/Image of Mary With Jesus and Lamb glass etching)	In Loving Memory of Patricia Cunneely
Pews (Refurbished Half)	In Loving Memory of Stanislaus Joseph Rodrigues	Sacristy Room (Daily)	(OPEN)
Pews (Refurbished Half)	In Memory of Albertina Vallar	Tabernacle Light	In Loving Memory of Domenica and Louis Cervoni and Rose and Frank Angiillo
Pews (Refurbished Long)	The Abel Family		
Pews (Refurbished Long)	In Remembrance of The Brett Family		
Pews (Refurbished Long)	In Loving Memory of Sal Cerni		
Pews (Refurbished Long)	Live, laugh, love always – Cripps and Hickey Families		
Pews (Refurbished Long)	In Memory of Dell'Orto and Donovan Families		
Pews (Refurbished Long)	In Loving Memory of Domenica and Louis Cervoni, and Rose and Frank Angiillo		
Pews (Refurbished Long)	In Memory of William Donovan		
Pews (Refurbished Long)	In Loving Memory of Mary and Joseph Engel		

✠ Interior Church Memorials and Dedications ✠ (continued)

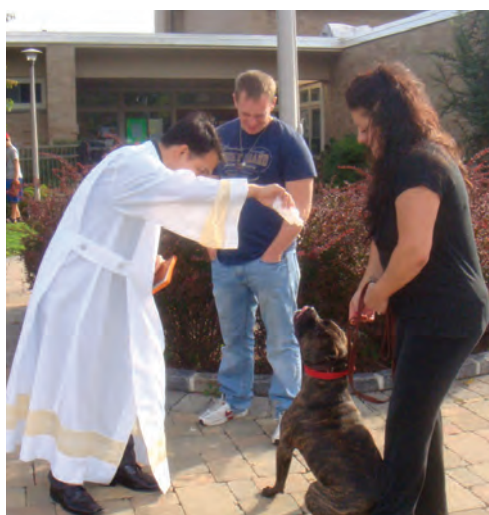
<i>Miscellaneous Memorial</i>	Margaret C. Archibald	<i>Miscellaneous Memorial</i>	In Memory of Tony and Sylvia Palumbo
<i>Miscellaneous Memorial</i>	In Memory of Anthony and Connie Frisina and Frank and Jean Civitano	<i>Miscellaneous Memorial</i>	In Memory of Ms. Stella Periera
<i>Miscellaneous Memorial</i>	In Memory of J. Radley Herold	<i>Miscellaneous Memorial</i>	In Memory of Marie Prevete
<i>Miscellaneous Memorial</i>	In Memory of Joseph Madonna	<i>Miscellaneous Memorial</i>	In Memory of Concetta Scarcella
<i>Miscellaneous Memorial</i>	In Memory of George and Jewell Moffitt	<i>Miscellaneous Memorial</i>	In Memory of Elizabeth and Clarence Thomas and Gasper Adão deAlmeida
<i>Miscellaneous Memorial</i>	In Memory of Rose Myron	<i>Miscellaneous Memorial</i>	In Memory of The Tobash Family
<i>Miscellaneous Memorial</i>	In Memory of Onofrio and Theresa Vaccaro	<i>Miscellaneous Memorial</i>	In Memory of Bud Treacy
		<i>Miscellaneous Memorial</i>	In Memory of Joe Zukovich

✠ Narthex Memorials and Dedications ✠ (as of June 10, 2013)

<i>Meditation Chapel Naming Sponsorship</i>	(OPEN)	<i>Statue (Joseph)</i>	(OPEN)
<i>Chair (2)</i>	In Gratitude for Deacon Ted	<i>Statue (Holy Family)</i>	The Bodenheimer Family
<i>Chair (18)</i>	(OPEN)	<i>Statue (Mary)</i>	Martha Pope
<i>Devotional Votive Candle Stand</i>	Robert and Cheryl Cummins	<i>Religious Education Office</i>	(OPEN)
<i>Devotional Votive Candle Stand</i>	(OPEN)	<i>Shrine for relics of St. Pius X</i>	(OPEN)
<i>Narthex Naming Sponsorship</i>	(OPEN)	<i>Statue (St. Pius X)</i>	(OPEN)
		<i>The Memorial Wall</i>	(OPEN)



Parishioners preparing for a Midnight Run.



Reverend Michael de Leon blessing animals.



Volunteers for the Luncheon for the Disabled.

✠ The Parish Grounds Memorials and Dedications ✠

(as of June 10, 2013)

Marble

Statue (Crucifix)	The D'Silva Family In Memory of Flt. Lt. Desmond D'Silva
Statue (Mary standing at the foot of the cross)	Holy Mother of God, pray for all our children
Statue (St. John standing at the foot of the cross)	(OPEN)
Statue (St. Anthony)	Antoinette De Lima
Statue (St. Francis of Assisi)	Donated by the Frank Mastoloni Family
Statue (St. Therese of the Little Flower)	John and Mary Kay Hagerty
Memorial Meditation Bench	In Loving Memory of Anil Carlos Gomes
Memorial Meditation Bench	A Gift of Peace 2012 by John and Christine Perfetti
Memorial Meditation Bench	A Gift of Rest and Renewal from the Tursone Family
Memorial Meditation Bench	In Loving Memory of Brian Walter Forever in our Hearts His Loving Family
Meditation Garden	
Naming Sponsorship	(OPEN)

Stations of the Cross (Exterior):

1st (Jesus is condemned to death)	(OPEN)
2nd (Jesus carries His cross)	Ron and Lucille Filardo
3rd (Jesus falls the 1st time)	(OPEN)
4th (Jesus meets His mother)	Kathy and Bob Cripps
5th (Simon of Cyrene helps Jesus carry the cross)	(OPEN)
6th (Veronica wipes the face of Jesus)	John and Mary Kay Hagerty
7th (Jesus falls the 2nd time)	(OPEN)
8th (Jesus meets the women of Jerusalem)	(OPEN)
9th (Jesus falls the 3rd time)	(OPEN)
10th (Jesus is stripped of His garments)	(OPEN)
11th (Crucifixion, Jesus is nailed to the cross)	(OPEN)
12th (Jesus dies on the cross)	(OPEN)
13th (Jesus is taken down from the cross)	(OPEN)
14th (Jesus is laid in the tomb)	(OPEN)



From top left, counter-clockwise: Youth Group trip to see "Newsies;" Confirmation Class of 2012 and Reverend Michael de Leon at the Family Mass.

✧ *Bringing our Vision to Life Donors* ✧ (as of June 10, 2013)

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Thomas and Gail Giordano
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Malula and Alfredo Gonzalez
Emilio Gonzalez
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Stephanie Griffin
Mary Grigione
Eduardo and Lerma Abes-Guerrero, M.D.
Gerald and Elinore Guerrero

✠ *Bringing our Vision to Life Donors* ✠ (as of June 10, 2013)

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Ministry Car Wash
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✠ *Bringing our Vision to Life Donors* ✠ (continued)

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Nicholas and Kathleen Zuzulo



From top left, clockwise: The Installation Mass of Reverend Sebastian Bacatan; Reverend Jose Ramos leading a conga-line at the Luncheon for the Disabled; Confirmation 2012; volunteers at the Luncheon for the Disabled and parishioners celebrating after the special Mass for the Blessing of Jubilarians.

✠ *Original Memorials and Dedications* ✠

<i>Altar Chair (2)</i>	In Memory of Mariana Meli	<i>Stained Glass Window</i>	Mr. & Mrs. William A. Heller
<i>Altar Chair (2)</i>	In Memory of Pietro Meli	<i>Stained Glass Window</i>	In Memory of Philip Hogan & Walter Shay
<i>Altar Chair</i>	In Memory of Enri O. Marzullo	<i>Stained Glass Window</i>	Mr. & Mrs. Reginald R. Lawrence
<i>Altar Chair (2)</i>	In Memory of Mary Marzullo	<i>Stained Glass Window</i>	In Memory of the Rieger Family
<i>Altar Chair</i>	In Memory of Teresina Marzulla	<i>Stained Glass Window</i>	In Memory of Amalia & Joseph Ruscio
<i>Bulletin Board</i>	Salvatore Sans and Family	<i>Station of the Cross (1st)</i>	John J. Cahill Family
<i>Confessional Room</i>	In Memory of Beatrice McCormack	<i>Station of the Cross (2nd)</i>	In Memory of Anthony M Datre
<i>Confessional Room</i>	Mr. & Mrs. Thomas McCormack	<i>Station of the Cross (3rd)</i>	The Robert Irishes
<i>Holy Water Font</i>	Mr. & Mrs. Stephen R. Hribar	<i>Station of the Cross (4th)</i>	In Memory of Mary McCormack
<i>Holy Water Font</i>	In Memory of Dr. & Mrs Charles A. Ragan	<i>Station of the Cross (5th)</i>	Mr. & Mrs. C. H. Buckley & Family
<i>Holy Water Font (Sacristy)</i>	Mr. & Mrs. Leon J. Roversi	<i>Station of the Cross (6th)</i>	Mr. & Mrs. George Follini
<i>Insignia (Opus Justitiae)</i>	Marietta & A. Donald Brice	<i>Station of the Cross (7th)</i>	Mr. & Mrs. John J. Murphy
<i>Insignia (Sequere Deum)</i>	In Memory of Andrew Thomas Brice	<i>Station of the Cross (8th)</i>	In Memory of James W. & Annie Lennon
<i>Main Entrance Door</i>	In Memory of Elizabeth Brosseau	<i>Station of the Cross (9th)</i>	In Memory of Valentine & Teresa Christen
<i>Mary's Chapel</i>	In Memory of Patrick & Margaret Broder	<i>Station of the Cross (10th)</i>	In Memory of Marguerite R. Bourlier
<i>Olea Sacra</i>	In Memory of Charles & Anne Heidelberger	<i>Station of the Cross (11th)</i>	In Memory of Marguerite R. Bourlier
<i>Organ</i>	In Memoria the Monteleone Family	<i>Station of the Cross (12th)</i>	In Memory of W. Rowland Miller
<i>Risen Christ</i>	In Memory of Mary Felica Monteleone	<i>Station of the Cross (13th)</i>	Mr. & Mrs. William A. McBride
<i>Sacristy Cabinet</i>	Mr. & Mrs. Frank Horn	<i>Station of the Cross (14th)</i>	John J. Cahill Family
<i>Sacristy Cabinet</i>	In Memory of Patrick & Catherine Mc Sorley	<i>Statue (Blessed Mary/outdoors)</i>	In Memory of Elizabeth Ellis Irish
<i>Sacristy Doors</i>	Rudolf & Isle Michels	<i>Statue (Blessed Mother)</i>	In Memory of Margaret Mary Soye
<i>Sacristy Lavatory</i>	In Memory of Gerald W. Turcotte	<i>Statue (Blessed Mother Mary & the Children of the World)</i>	In Honor of Nilda Folinni
<i>Stained Glass (Choir Church)</i>	Mr. & Mrs. John Callahan	<i>Statue (Jesus & Children/outdoors)</i>	In Memory of George Follini
<i>Stained Glass (Pieta in Blessed Mother's Chapel)</i>	In Memory of Elizabeth Ellis Irish	<i>Statue (St. Jude)</i>	The Tintrup Family
<i>Stained Glass Window</i>	Chasserot Family	<i>Tabernacle</i>	In Memory of Matthew Mungo
<i>Stained Glass Window</i>	Gerard & Marie Feurbacher		
<i>Stained Glass Window</i>	John & Margaret Gerosa		

*St. Pius X Church in grateful appreciation to our beloved
Pastor Rt. Rev. Msgr. Clement J. Rieger*

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Remembering our old Church: from top left, clockwise: main Sanctuary with pews, stained glass and Tabernacle; the outdoor cross; the Holy Water Font; a stone Station of the Cross; gifts with the Altar in the background and the carved door of the old confessional.



*Seated (left to right): Lorna David, Robert Gillin, Rev. Sebastian Bacatan, Kapo Kasanda, Kathleen Cripps and Thomas Morris
 Standing (left to right): Christie Davidson, Lisa Trauzzi, Debra Lupardo, Sujatha Rajan, Dolores Brett, Marie Venezia,
 Beth Rosen, Patricia Gordon, Ann Amen, Robert Fornabaio, Adie Shore, Ernest Ferrigno, Eileen Donovan, Diane Towle,
 Aurelie Ferrara, Mary Ingriselli, Lucille Filardo, Beth Dell'Orto and Olga Galarza
 Missing from photo: Lucy Brusco, Sarah Leopold and JoAnn Tursone*

*The St. Pius X Parish Council and Ministry Chairs
 are honored to serve our Church community.*

*We will continue to strive to “bring our
 vision to life” in everything we do.*

*We welcome Cardinal Dolan
 to this Dedication and we thank our very special
 Pastor Fr. Sebastian Bacatan
 for creating our new house of worship, and to
 Fr. Michael and Fr. Jose
 for all you do to make St. Pius X
 a truly wonderful parish family.*

Congratulations
and *Best Wishes*
to the
Church of St. Pius X
on your Dedication
from the People
of the
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Congratulations to Our 2013 First Communion Class



**With Love – Mrs. Beth Rosen, Mrs. Judy Papa,
Mrs. Theresa Regan & Mrs. Cecelia Salvati.**

Congratulations to Our 2013 Confirmation Class



**The Most Rev. Dennis J. Sullivan, D.D. & Fr. Francisco Sebastian Bacatan, Ph.D., A.M. Pastor,
Mrs. Olga Galarza & Mrs. Erin Myron.**



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Congratulations to
Reverend Francisco Sebastian Bacatan
on the dedication of the Church of St. Pius X

May God continue to bless and guide you
and the Parish of St. Pius X!

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Congratulations and Thank You

Reverend Francisco Sebastian Bacatan, Ph. D., A.M.

Reverend Michael August J. de Leon, A.M.

Reverend Joselito C. Ramos, A.M.

For a remarkable achievement!!!


Your vision, faith, and energy invigorated the support
of the parishioners for the renovation of our
St. Pius X Church. A dream realized!!

The Guerrero Family
Eduardo, Lerma, David & Natalie & Sons,
Gerald & Elinore & Son

*Congratulations
to Father Sebastián
and all the parishioners
of St. Pius X.*

*The vision of
our new Church
has become a reality.*

Bart and Julie Livolsi



The Chin-Meador Team congratulates St. Pius X clergy and parishioners on the successful renovation of the church.

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deceased members of
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Jim and Peggy Grifferty



Congratulations

On your Dedication Mass!!!

May God continue to bless our
parish and all our parishioners.

Blaise & Kathi Fredella



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on the renovation of your Church*

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Parishioners of
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*Congratulations
to the
St. Pius X Family!*

**From the
Saenger Family**

*Congratulations to
St. Pius X Parish
from The Parish Family of
Our Lady of Sorrows
White Plains*





**In Memory of
Doris and Edward Lastella**

Mom and Dad,
you are always
in our hearts.

The Parish community of
Sacred Heart in Midtown Manhattan
and their pastor
Fr. Gabriel Piedrahita
congratulate St. Pius X Church
on the occasion of the magnificent
renovation of their church building
under the dynamic leadership of
Fr. Sebastian Bacatan and
his congregation,
the Disciples of Mary.



All the best!

 Let us build a house where love can dwell 



With gratitude to our two great pastors:

Father John O'Brien – "The Visionary"

Father Sebastian Bacatan – "The Builder"

 Built with hopes and dreams and visions 

Our parish has been blessed by their endless devotion
to re-build our Church.

 All are welcome in this place 

Tom and Mary McEvily

Dear Father Sebastián,

Thank you for making

Father O'Brien's vision a reality.

We would also like to thank you,

*Father Michael and Father Jose for the
spiritual support and guidance you give us
each and every day.*

With much gratitude,

The Quintalino Family

Cathy, Gary, Kate and Alec



**In Memory of
Father John O'Brien**

With Thanks and Appreciation

Jim and Robin Coogan

Thank you, Fathers Sebastian, Michael and Jose

*You make
St. Pius X
a very special parish.*

Kathy & Bob Cripps



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and to those who have made the
ultimate sacrifice. Amen*

Serafina & John Sore

***Congratulations to the
Clergy and the People of God of
St. Pius X Church
On the occasion of the dedication
of your Church***

***Msgr. John T. Ferry
And your neighbors at
Immaculate Heart of Mary Parish
Scarsdale, NY***

*Congratulations Fr. Sebastián
for fulfilling Fr. O'Brien's vision.
You did a great job.*

Cathy and Denis Andreuzzi

*With Loving Memory of Father John O'Brien
and endless gratitude for the vision of
Father Francisco Bacatan.*

*May God Bless St. Pius X Church
today and always.*

The Prato Family

Congratulations!

Father Sebastian for your spiritual guidance, in the faith and dreams of St. Pius X parishioners of past & present. In creating a magnificent renovation of the church. In the true spirit of the catholic faith for all people to worship and enjoy.

Thanks again,
The Ferrara Family
Lori, Joey, Joseph & Jessica

**In memory of
Frank Ferrara & Dante Bordoni**

CONGRATULATIONS FATHER SEBASTIAN!

Due to your insight, vision,
and tireless efforts,
the Renovation of the
Church of St. Pius X
& Father O'Brien's dream
has become a reality!

THANK YOU!

The Cervoni Family

*May God's Love
Shine Upon
The Church of
St. Pius X*

The Pueraro Family

*God Bless
St. Pius X Parish*

John & Lorraine Ranieri

*In joyful celebration of the
parishioners of
St. Pius X Church
and, from our past,
the dedicated faculty
and students
of St. Pius X School.*

Anthony & Camille Molea



**In Loving Memory
of
Father John O'Brien**

Joseph Puzio



**In Loving Memory of
Joseph G. Madonna**

from Rachel and your family

A wise poet once said, and Joe quoted on
his wedding day, "A man's reach should
exceed his grasp or what's a heaven for."

Thank you Father Sebastian and
Father Michael for helping this family
of St. Pius X to exceed our reach and
Father O'Brien's dream.

**God bless us all who
worship under this roof.**

*In honor of the
dedication of the
Church of Saint Pius X*

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**In Loving Memory
of
Salvatore A. Cerni**

Pax Vobiscum

*In gratitude to the
priests and community
of St. Pius X
for providing such a
warm and supportive
parish. Congratulations
on the completion of our
beautiful church!*

**Mr. & Mrs. Anthony Kahn
and Family**

*How lovely is thy
dwelling place,
O Lord of hosts!*

Psalms 84:1

**We, the choir, are proud
to be a part of the
St. Pius X congregation.**

*God Bless
St. Pius X Church*



**In Loving Memory
of the
Tojay and Bellas Families**

*May Our Beautiful
Church Bring
All Together
In Fellowship and Love*

**The Riccio &
Schtscherbyna Families**

WITH LOVE WE
REMEMBER THE PAST
AS WE LOOK FORWARD
TO THE BRILLIANT FUTURE
OF SAINT PIUS X.
WITH GRATITUDE TO
ALL WHO MADE OUR
NEW CHURCH A REALITY.

ANN AND CHARLIE AMEN



Congratulations to St. Pius X Church and all
its parishioners on their new Church.

May God Bless all who enter this Church.

Dr. & Mrs. Fabian A. Sy & Family



Thank You Fr. Sebastian!!!

You have great courage, strength and faith. Your commitment and dedication in renewing this Parish with integrity, insight and good judgment is a gift from God. You are a tremendous inspiration and role model. We are grateful to you for reflecting the living church in this beautiful Church building.

With love,
Lucy and Nicholas Brusco

*“Faith is to believe what you do not see;
the reward of this faith is to see what you believe.”*
— St. Augustine



Congratulations to
Father Sebastian, Father Jose and Father Michael

MABUHAY!

From Antonio and Lumicao Families

In Jesus Christ the whole building, being fitted together grows into a holy temple in the Lord; in whom you also are being built together for a dwelling place of God in the Spirit.

Ephesians 2:21-22

**JoAnn Tursone, Mary Ingriselli,
Elizabeth Ingriselli, Frank Ingriselli, Jr.**

*We wish to express our sincere gratitude to
Father Sebastian Bacatan, Father Michael de
Leon and Father Joselito Ramos for their extreme
devotion, dedication and commitment for the
success of our newly renovated St. Pius X Church.*

*Through their efforts what once was a dream is
now a reality.*

Lucy and Vincent Maraldo

It's with sadness that we leave the beautiful
new Church and wonderful St. Pius Family and
Westchester but also with much anticipation as
we move to West Chester, PA to be closer to our
family and grandchildren.

Much love and best wishes to all!

John & Mary Kay Hagerty

**In Gratitude for the Soul Enriching
Counsel Received from the Priests
of St. Pius X Over Many Years.**

The Fitzsimmons Family

Father Sebastian, Congratulations on the completion of the beautiful new St. Pius X Church!

Drawing upon the inspiration and encouragement of Father O'Brien, you helped make this dream become a reality.

We have enjoyed 42 happy years in this Parish with our whole family and look forward to many more years to come.

With heartfelt gratitude,
The Brenninkmeyer Family

*Congratulations Fr. Sebastian, Fr. Jose &
Fr. Michael & the parish family of Saint Pius X
on the renovation of our church.*



**In Loving Memory of
Frank, Elizabeth, Karin & Paul Pizzitola**

The Pizzitola Family



**In Loving Memory of
Thomas McCormack**

From Eileen and children,
Michael, Melissa, Thomas
and David McCormack.

*With Love and
prayers for all
our living and deceased
family members
and friends.*

Lynne & Nelson Soares

**Thanks Father John
for Your Vision**

**Thanks Father Sebastian
for Your Perseverance**

**Thanks Saint Pius X Parishioners
for Your Support**

*For where two or three are gathered together
in my name, there I am in the midst of them.*

Matthew 18:20

Frank and Barbara Fee and Family



The Callahan Family

*Timothy, Eileen,
Jack, Michael and Mary Jane*

*Congratulates Father Sebastian and
the parish of Saint Pius X on the
renovation of our Church and fulfilling
the vision of Father John O'Brien*

*IN LOVING MEMORY OF
HUGH AND MARY CLARKE
&
WILLIAM T. CALLAHAN*

Congratulations on the New St. Pius X



**To More
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Carol, Geoff, Catherine, & Geoffrey Fitzgerald

The Battistoni Rodriguez Family
remembers Father John O'Brien fondly.

We congratulate
Father Sebastian Bacatan,
Lucy Brusco, and
the past and present members
of the Parish Council
for encouraging all in our blessed parish
community to make Father O'Brien's dream
into a beautiful reality.

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*Congratulations
and Thanks to
Father Sebastian,
Father Michael and
Father Jose.*

Well done.

The Cummins Family

Thank you to the Religious Education staff. Special thanks to all the RE teachers who volunteer their time each week, and to Lucille, Ellen & Stan who keep things running smoothly!

The Dell'Orto Family



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*Congratulations to
Father Sebastian,
the Parish Staff and all
the Parishioners of the
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Church of St. Pius X!
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*-Fred & Edna Dela Pena
White Plains, NY*

*With Appreciation
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From Giuliana Cavalli



In Loving Memory

Frederic B. Powers, Jr.

and

Stephen B. Powers

*May your eyes watch night and
day over this temple, the place
where you have decreed you shall
be honored; may you heed the
prayer which I, your servant,
offer in this place.*

1 Kings 8:29

The Bodenheimer Family

*Congratulations on
a Beautiful Job*

*With love from
your flower lady*

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*With gratitude for
the clergy's
sacramental care
of four generations
of my family.*

Audrey Kelly

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St. Pius X and
in memory of our
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*We also thank those
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*With much gratitude to Fr. Sebastian for
your stewardship, friendship and guidance.*

*Your tireless efforts and amazing resourcefulness has
brought Fr. O'Brien's vision to life both in our newly
renovated Church and in our ever-growing ministries.*

The Donovan Family

Dan, Eileen, Maggie, Aidan and Raymond

*In celebration of a newly renovated
St. Pius X Church, a cherished place
where we can remember God's blessings
and forget the day's troubles.*

Thanks Father Sebastian for all you do.

The Pratt-Cardillo Family

It has been such a blessing for our family to be a part of the community of St. Pius X Church, and we celebrate with all of you the beautiful renovation of our church.

Congratulations to Fr. Sebastian on the realization of his and Fr. O'Brien's vision for a house of God which truly reflects the spirit of the people who come together to worship there, and which brings us closer to the Lord.

Our deepest thanks to Fr. Sebastian, Fr. Michael, and Fr. Jose for their dedication, hard work, and especially their love for the parish of St. Pius X. You are all Good Shepherds.

*Peace in Christ,
The Pil-Davidson Family*

Dear Father Sebastián,

*Congratulations on a job well done.
We wish you continued success
in all your endeavors.*



**In Loving Memory of
Cesar Taormina and
The Taormina Family**




We thank God for all His goodness and blessings.

*We are forever grateful to the original
parishioners of the Church of St. Pius X
for making our Church a reality,
the late Father John O'Brien for his vision,
Father Francisco Sebastian Bacatan for
expanding that vision and bringing it to
fruition and our fellow parishioners and
friends for their sacrifices and generosity.*

Peter and Patti Gordon

*"...the work is great, for this castle is not
intended for man but for the LORD God."
(1 Chronicles 29:1)*



Fathers Sebastián, Michael and Jose,

Congratulations!

*We admire your dedication
in serving the
Church of Saint Pius X Parish
with humility.*

*May you continue to be an
inspiration to the entire community!*

*Disciples of Mary (Alagad ni María)
Religious Community*

TO OUR FRIENDS AND FAMILY AT ST. PIUS X PARISH

***WE LOOK FORWARD TO SEEING
THIS COMMUNITY GROW.***

***FURTHERMORE, WE LOOK
FORWARD TO BEING A PART OF IT.***

ADRIAN & THERESA REGAN & FAMILY



**Adrian Regan
President**

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