



# DESCRIPTION OF THE CHAPEL Lutheran Convalescent Home

723 S. Laclede Station Rd.

Webster Groves, Mo.

**Description of the Laclede Groves Chapel**  
**Rev. Dr. Arthur Carl Piepkorn**  
**April, 25, 1971**

Some of the things that we see in this chapel are quite familiar and need no extensive comment. Over the altar, for instance, we have the all-seeing eye (Psalm 66:7, 102, 19-22) and the hand (Psalm 95:3-5) that identify the omniscient Creator, the lamb with the banner of victory (Revelation 5:11-14) that recalls the victorious Redeemer, and the dove that harks back to the visible form which the Holy Spirit took at Christ's baptism (St. Matthew 3:16, St. Mark 1:10, St. Luke 3:22 St. John 1:32). We also recognize at once the Alpha and the Omega - the first and the last letters of the Greek Alphabet. They witness to "the Lord God who is and who was and who is to come, the Almighty," (Revelation 2:8, compare Isaiah 44:6). The window in the south wall of the south transept, showing Christ blessing the children (St. Mark 10:16), could probably be duplicated in half a dozen Lutheran churches in the area. No less familiar are the figures of St. Paul in the north wall and the other prince of the apostles St. Peter, in the south wall.

What probably struck most of us immediately when we entered was the organization of the nave. We need to remember that this chapel was designed for a community of religious women. They spent a large part of their worship time in the course of a week praying the divine office together. The divine office consists of seven services said in the course of the day. These services are made up almost wholly of the singing or saying of psalms, of singing the ancient hymns of the church, of hearing lessons from the sacred Scriptures and sometimes from the fathers and spiritual writers of the church, and of the offering of prayers of intercession and praise and petition to God. We who are Lutherans are familiar with some of these services under the names of matins and vespers.

These services are not sacramental. They do not require the presence of an ordained person. They are, both to maintain devotion and to avoid tiring the worshipers unnecessarily, antiphonal. that is to say the congregation is divided into two parts. Both parts pray simultaneously, but only one part actually speaks at a given time. Then the other part speaks, and so on. Under these

circumstances, it makes sense to elevate the second and third rows of the stalls, so that the occupants can look across the heads of those in the rows ahead of them.

Let me add that this is an excellent idea for a community of this kind, but there are good reasons for not constructing parish churches in this way.

When the Sacrament of the Altar was celebrated for the community, it was of course desirable that the congregation face toward the altar, the symbol of God's presence in the midst of His people. So provision was made for this too in the design of the stalls of seats. Under the top seat, which folds back, is another seat so made that the worshiper faces the altar.

We also note just off the chancel of altar space a confessional on either side.

As Lutherans we remember that our Lutheran symbolical books are emphatic in insisting that private confession and individual absolution must by no means be allowed to disappear from the church (Augsburg Confession, 12:99-101; Smalcald Articles, Part Three, 8:1; Small Catechism, How the Unlearned Should Be Taught to Confess). We also remember that in one of the additions that were later made to the Small Catechism we are taught that "when the called servants of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian community and again when they absolve those that repent of their sins and are willing to amend their lives, this is valid and certain, in heaven too, as if Christ our beloved Lord were dealing with us Himself."

These confessionals are designed in such a way that the confessor who hears the confession is isolated by a solid wall from the penitent who confesses his or her sins. This wall is pierced by a screen. The screen is constructed in such a way that it permits sound to pass through, but neither party can see through it. This has, among other things, the value of preserving the anonymity of the penitent, so that in the process of confession and absolution neither the confessor nor the penitent needs to be concerned about the person of the other. Confessionals of this design were not unknown in European Lutheran churches in the 17th and 18th centuries.

Another feature that may be unfamiliar to us is the presence of the side altars flanking the main altar. The one on the south side was dedicated to the blessed Virgin Mary. You will note on the wall over the altar the capital letter “M” in the form that it takes in medieval manuscripts. The altar on the opposite side was dedicated to Christ’s foster-father, St. Joseph. Over it is a symbol that combines the letters “S” and “J.” Side altars like this are increasingly going out of fashion even in Roman Catholic churches.

We turn now to the symbolism of the altar and the windows.

I should like to provide a kind of structure for what I have to say about these aspects of the chapel by citing two passages from the Lutheran symbolical books.

One passage is from the explanation of the first petition of the Our Father, “May your name be holy,” in the Small Catechism. We remember that the Small Catechism explains this by saying that “God’s name is indeed holy in itself, but we pray in this petition that it may be holy among us also.” Then the Catechism asks, “How does this happen?” It answers the question in this way: “God’s name is holy among us when the Word of God is taught in its truth and purity and we as God’s children lead holy lives in accordance with its This grant us, good Father in heaven. But a person who teaches or lives in a way other than the way that the Word of God teaches makes the name of God unholy in our midst. From this preserve us, heavenly Father!” (Small Catechism, Our Father, 3-5).

The hallowing of God’s name is thus seen as depending upon right teaching and right faith and also upon right ethical insights and holy life.

The other passage that I should like to call to your attention is near the beginning of the 21st article of the Apology of the Augsburg Confession, which treats of the infection of the swings. It says: “Three kinds of honor to the saints are to be approved. We ought to give thanks to God that He has shown us these examples of His steadfast live, that He has there by shown that he wants to save human beings, and that He has given learned teachers and other gifts to the

church. These gifts, because they are so very great ought to be magnified, and the saints themselves ought to be praised because they made such faithful use of these gifts. The second kind of veneration is the strengthening of our own faith; for example, when we see St. Peter forgiven for his denial, this lifts us up, too that we believe in even firmer fashion that where sin abounds still more. The third kind of honor is the imitation of the saints, first of their faith and then of their other virtues, which each believer is to imitate according to his calling in live.” (Apology of the Augsburg Confession, 21:4-6).

All eight of these church fathers are a part of the history of all of the churches that have a history. They are revered in both the East and in the West. They are part of our history as Lutherans. All eight of them are quoted in authentic doctrines of the church in the Lutheran symbolic books or in the Catalog of Testimonies appended to the Book of Concord.

Let’s take them in chronological order.

Oldest is St. Athanasius (296-373). As you sit before the altar he stands first to the left of center. Born in Alexandria in Egypt, he became secretary to St. Alexander of Alexandria and accompanied him to the first ecumenical council. The Emperor Constantine convoked it in the year 325 in Nicaea, not too far from Constantinople on the Asiatic side of the straits. At the time, of St. Athanasius was only a deacon. As such he could not speak in the council. But his wise counsel as St. Alexander’s adviser played an important role, humanly speaking, in the council’s decision that Jesus Christ is Light out of Light, true God out of true God, begotten as God’s Son, not made as God’s creature of the same being as the Father, who for us men and for our salvation came down from heaven, and took on Himself our flesh, and became a human being, and was crucified for us under Pontius Pilate, and rose again from the dead the third day according to the Scriptures. Soon after the council, St. Athanasius became the Bishop of Alexandria, but his stubborn adherence to the path of Nicaea resulted in five exiles. He is so much the symbol of orthodox Christian faith in the incarnation and the atonement that even though he did not write the creed the begins, “Whosoever will be saved,” which we have on page 53 of The Lutheran Hymnal, it has for hundreds of years been called by his name, the Athanasian Creed.

The second and third of the church fathers above the altar are St. Basil the Great (307-379), who stands next to St. Athanasius, and St. Gregory of Nazianzus (329-389), who stands next to St. Basil. Both were staunch defenders of the faith of Nicaea against the heretics who taught that Christ was not the eternal Son of God but only the first of God's creatures. Both were aware of the fact that there were in their days a great many Christians whose faith about Christ as true God and true man was right, but who had been alienated from the defender of Nicaea by the language that was being used. So, with that same concern for the authentic reconciliation of which we stand in such dire need in our church today. Saints Basil and Gregory helped to build bridges across the chasm of theological misunderstanding. By God's grace they were successful, and it was a much more united church that gathered for the Council of Constantinople in 381. It was here, the best scholarship holds, that the Creed that we call the Nicene Creed came into being, the creed that we say at every celebration of the Sacrament of the Altar. It not only reemphasizes that Christ in whom we trust and whom we worship is both true God and true man and our Savior, but is also defines the role of the Holy Spirit and of the one holy catholic and apostolic church of which we are members. It like wise affirms the one baptism for forgiveness of sins, the assurance of our own resurrection from the dead, and the life of the coming age.

These three are Eastern church fathers. We now turn to a father of the Western church. He stands closest to the center on the north side of the altar. His name is St. Ambrose (339?-397). He had already made his mark as a lawyer and political leader when he answered God's call to become a Christian. He was still under instruction when the Bishop of Milan died. When none of the candidates had a clear majority, a voice was believed to have been heard saying "Ambrose, bishop." This was taken as a sign from heaven and Ambrose the governor became - as quickly as they could baptize him - Ambrose the Bishop. His reputation rests upon his skill as a preacher, his commitment to orthodoxy, his insistence upon the freedom of the church from state interference, and his ability as a hymn-writer. One of his finest hymns is the great morning hymn, No. 550 in The Lutheran Hymnal, "O Splendor of God's Glory Bright." Among the fathers of the West he is one of those that most strongly stressed the fact that the consecrated bread and wine in the Sacrament of the Altar are not symbols of

the absent body and blood of Christ but are indeed, as our own Smalcald Articles say, themselves the body and blood of Christ (Smalcald Articles, Part Three, 6,7).

The fifth father is another Easterner. He stands at the extreme south end of the altar next to St. Gregory of Nazianzus. He is St. John of Antioch (347?-407), later of Constantinople, so great and persuasive a speaker and interpreter of God's word that he became known to later generations as St. John Chrysostom, that is, St. John of the Golden Mouth. He was no less devoted to the orthodox faith than the other fathers we have talked about. Indeed, it was this devotion that cost him his life. Exiled for his faithfulness, it became clear that he was not dying soon enough to satisfy his enemies. So they compelled him to go on foot to a new place of exile in cruelly bad weather. In his weakened condition he died. The beautiful collect in The Lutheran Hymnal at No. 75 (page 109) that begins "O God who hast given us grace at this time with one accord," is from the liturgy that bears his name.

The second figure from the center on the north side of the altar is St. Jerome (342?-420). A great interpreter of the sacred Scriptures, he was much concerned that the Latin-speaking Christians of the West had only a very defective translation of the Bible to instruct them in the Word of God. He remedied the defect himself by translating the Bible into Latin. Because Latin was the "vulgar" tongue, that is, the language of the common people, his translation became known as the Vulgate, or vernacular translation. It is still the standard Latin version. The Lutheran symbolical books appeal to St. Jerome to prove that the difference between a bishop and presbyter is not a difference that God established but only one that the church directed for more efficient administration (Treatise of Authority and Primacy of the Pope, 63-65). In this he was correct.

Next to him stands St. Augustine (354-430), the greatest theologian between St. Paul and St. Thomas Aquinas, converted to the Christian faith by the witness of St. Ambrose. St. Augustine was not always right, and some of his theological speculations have misled parts of the church for centuries. But he was right often enough to be regarded as one of the very greatest church fathers. He gave his home to the monastic rule that Martin Luther (1483-1546) adopted when he

became a Hermit of St. Augustine. Of all of the church fathers, St. Augustine probably exerted the greatest influence on the theology of the Lutheran reformation. The Lutheran symbolical books quote him more frequently than any other church father. His Confessions, his greatest work, The City of God, his sermons, and his energetic defense of the faith against perfectionists, against humanitarian optimists, and against pessimistic determinists are still read with diligence and appreciation. It is not impossible that as a native of North Africa he was black.

Finally, at the extreme north end of the altar is St. Gregory the Great, (540?-604). He was called to become bishop of Rome at a time when the authority of the Byzantine emperor had declined to almost nothing in the West. The whole of middle Italy was threatened by the Lombard invaders. He negotiated a peace treaty with the Lombards that brought rest to the region. A prolific author, a great practical theologian, and energetic promoter of mission, a distinguished biographer of saints, his most permanent influence of the church down to the middle of the 20th century was as a creative liturgiologist. A not uncommon tradition among Lutherans in both in Europe and in North America observe his festival on May 12 as a kind of feast of Christian Education. It is quite probable that the lovely collect for the feast of the Epiphany, "O God, who by the leading of a star didst manifest thine only-begotten Son to the Gentiles" (The Lutheran Hymnal, page 58), from his pen.

Here again, many of the windows contain figures that are a living part of our Lutheran history.

St. Michael the Archangel in the north transept is in both Testaments (Daniel 10:13, 21, 12:1, Jude 9, Revelation 12:7) a leader of that heavenly army with which we join our three-times holy after the preface of the eucharistic liturgy (The Lutheran Hymnal, pages 25-26). He had a place in our church's calendar as he has in the calendar of other liturgical churches. We keep Michal-mas, that is, the mass that we celebrate to God's glory in thanksgiving for the ministry of St. Michael and all the angels, on September 29 (The Lutheran Hymnal, pages 3, 92-93). Of the four superb Michaelmas hymns in The Lutheran Hymnal, one (No. 254, "Lord God We All to Thee Give Praise") is by the great Lutheran lay theologian Philip Melanchthon (1497-1560), who wrote about two-fifths of the



Book of Concord, including the basic confession of the Lutheran community, the Augsburg Confession.

We have already adverted to the window in the south transept that shows Our Lord blessing the little children, the subject of the Holy Gospel in our baptismal rite (Small Catechism, Baptismal Booklet, 16).

In the same transept is another window that may be a little less familiar to Lutherans. It shows our Lord as the Christ of the Sacred Heart. Although we find occasional occurrences of devotion to the sacred heart of Jesus in the middle ages, it became a popular devotion in Roman Catholic circles only in the 17th and 18th centuries. It is designed to remind us of our Lord's great and fervent love for us and for all human beings, so that we are more moved to trust in Him and to give thanks to Him.

At the same time I remember from my days as resident pastor of the Church of St. Faith in Cleveland from 1937 to 1940 that in the Sunday School Hymnal Authorized by the English Evangelical Lutheran Synod of Missouri and Other States (St. Louis: Concordia Publishing House, 1912) the hymn at No. 316 had a refrain at the end of each stanza that read: "Hail to the heart of Jesus, the holiest evermore." In our adult piety we have some parallels to the devotion to the sacred heart. During lent we often sing "Glory Be to Jesus", with the final lines: "Louder still and louder,/ Praise the precious blood" The Lutheran Hymnal, No. 158). During the same holy season another of our most sung hymns is Paul Gerhardt's adaptation of St. Bernard's great salute to the head of the suffering Savior, "O Bleeding Head and Wounded" The Lutheran Hymnal, No. 172).

In the north wall is St. Veronica, bearing the head cloth that she compassionately is supposed to have offered to our Lord on His way to Golgotha and that He returned to her with His features indelibly marked on it. It is a legend, of course, and during the middle ages it was much embroidered. It took its present form about 500 years ago. It can well remind us that our Lord is willing to ennoble even the least act of compassion that we do in faith and in His name the least of His brothers and sisters.

The blessed Virgin Mary is also part of our Lutheran heritage. We say of her in Lutheran symbolical books that she is “most worthy of the amplest honors” (Apology of the Augsburg Confession, 21,27). We call her the “most praiseworthy virgin” (Formal of Concord, Solid Declaration, 8, 24). We grant that she prays for the church in general (Apology, 21, 27).

In The Lutheran Hymnal we sing about the “chosen virgin mild” (No. 85) who bore “the infant with virgin honor pure” (No.76). We rejoice that “Mary by the Lord’s decree is become a mother” (No. 78) and bears our brother, God’s Son. We exult in “that birth forever blessed, when the Virgin, full of grace, by the Holy Ghost conceiving bore the Savior of our race” (No. 98). We call her the Mystic Rose in one hymn, (No. 342) and in another we apostrophize her: “O higher than the cherubim,/ More glorious than the seraphim,/ Lead their praises./ Thou bearer of the eternal Word./ Most gracious, magnify the Lord,/ Alleluia” (No. 475). In our calendar we have the feasts of her purification and Christ’s presentation in the temple on February 2, her annunciation on March 25, and her visitation on July 2 (The Lutheran Hymnal, pages 3, 85-87, see especially the graduals for the Annunciation and the Visitation). Our symbolical books affirm that she is and is rightly called the Mother of God, because the child that she bore is not only truly a human being but also the eternal Son and Word of God. (Formula of Concord, Epitome, 8, 12; Solid Declaration, 8:24).

We have three windows in this chapel that have the blessed Virgin Mary as their theme. In the north transept she is shown as the Madonna. In her arms she had the Child through whom the church, of which she it as it were the first human member, triumphs over all the demonic powers in the world.

In the north wall window closest to the altar is the presentation of the blessed Virgin Mary in the temple. The sacred Scriptures do not tell us about the event. But this picture of her father and mother known in tradition as Saints Joachim and Anne - presenting their daughter to God’s high priest in the temple, in token of their desire that their daughter should serve God as long as she lived, has a real devotional value. It reminds us that in His providence God was preparing the mother of His Son for her endlessly important task throughout her life. She was not merely to give birth to the Lord Jesus. She was also to provide Him as He

grew up with the human nurture that is a mother's great contribution to the next generation.

The third Marian window is in the south wall. It shows the blessed Virgin Mary receiving the holy communion in Ephesus from the hands of St. John the Apostle, to whose care the dying Redeemer had commended her. This window can well remind us that even the most blessed among women stood in need of the means of salvation - among which the Lord's body and blood in the Sacrament of the Altar has a place of eminence all its own - to her life's end. In this window I would have you note that the angels are holding what is called houseling-cloth. The houseling-cloth is held in front of the communicants to prevent the inadvertent falling of the body or blood of Christ to the ground. The use of the houseling-cloth has perpetuated itself in some Lutheran circles in this country down to the present century.

We have already adverted to the window in the north wall that depicts St. Paul, the "doctor, that is, teacher, of the gentiles," and the window in the south wall depicting St. Pete, the apostle to the Jews (Galatians 2:7-8).

St. Agnes (died 394?), whose window is in the north transept, can serve as the symbol of all the martyrs of the era of persecution. The accounts that we have of her passion and martyrdom are obviously expanded by her overly enthusiastic biographers. It is hardly possible to say more than that she was probably martyred for her Christian faith in the early years of the fourth century, that she was very probably a teenager, and that almost at once after her death she began to enjoy tremendous prestige in the church. Maybe she can remind us in 1971 that in Christ there is no generation gap.

The window in the south wall that shows St. Patrick (389-461?) crowing St. Brigid is a bit of historical license. St. Brigid or St. Bride died about 523 and is unlikely ever to have seen St. Patrick. But to the Irish, St. Patrick and St. Bride were the two pillars on which Christian Ireland stood, and it was seen as fitting to show them together.

St. Patrick was one of the most successful Christian Missionaries of all time. The conversion of the Irish nation was accomplished under him in thirty short years.

The great hymn ascribed to St. Patrick, "I Bind unto Myself Today the Strong Name of the Trinity," has now become part of our church's repertory of hymns by being included in the Worship Supplement at No. 746.

The medieval chroniclers have so overlaid the life of St. Bride - the St. Mary of Gael" - with legendary detail that we have great difficulty separating fact from romance. Nevertheless, her personal consecration and her zeal for Christ must have been of a heroic order to have inspired the kind of devotion that she commanded.

We leap across seven centuries to St. Clare (1194-1253). Her window is in the south transept. she was the indefatigable woman associate of St. Francis of Assisi (1181?-1226), whom the Lutheran symbolical books praise as a holy church father for his personal consecration and for his willingness to sacrifice personal convenience, wealth, and family in order better to study and to teach God's word. (Apology of the Augsburg Confession, 4:211, 27,27). St. Clare and St. Francis are perennial symbols of generous self-giving and of contempt for comfortable conformity to the world. They belong to us no less than to other Christian denominations.

It is right and proper that a chapel in Greater St. Louis should have a window (in the south transept) commemorating St. Louis (1214-1270), the ninth king of France of that name. Although he died of disease in 1274 on foreign soil while leading an unsuccessful crusade, his reputation was made secure by a life of spiritual success. A patriot, a peace-maker, a political administrator who demanded and obtained integrity and honesty from his subordinates, and a prisoner of war concerned about other prisoners of war (whom he personally ransomed when he could), St. Louis was pious and devoted Christian, son, husband, and father. His is a good name for this metropolitan area and this count to bear.

The next century, the 14th, is represented by St. Catherine of Siena (1347-1380) in the south wall. At 16 she joined the Third Oder of St. Dominic and for three years gave herself unstintingly to the service of the sick and the poor and to the conversion of those whose sinful lives belied their nominal Christian profession. She punctuated her later life of service to the outcasts with periodic journeys to

the courts of Europe. On these trips she unabashedly pleaded with and gave advice to kings and popes and leaders in both the church and the state, and demonstrated the tremendous power that is available in Christ to a dedicated and determined woman.

We now come to eight figures six men, and two women, whose lives fell during and after the tragic split that divided Christendom in the 16th century.

St. Angela Mercici (1474-1540) (in the north wall) started out as a Franciscan tertiary. Her particular concerns were the education of young girls and the care of sick members of her sex. At 50 she set out on a pilgrimage to Palestine. On the way she contracted a case of what appears to be psychogenic blindness. She gallantly continued the pilgrimage and on the way back recovered her sight. Five year before her death she founded the Ursuline Order for the education of young women, particularly those of the less privileged classes. In 1537 she was elected superior of the order. It is a matter of more than passing interest that she should be working these plans out in Italy at the very time that the Smalcald Articles were being written in Wittenberg. In the Smalcald Articles the Lutherans were appealing that the monasteries and convents should be returned to their original purposes. That is, they should provide the churches with competent clergymen and the government with conscientious officials, and they should provide young women with the kind of education and training that would make them capable mothers and competent mistresses of households (Smalcald Articles, Part Two, 3:1).

St. John of God (1495-1550) (in the south transept right) is a sort of male counterpart of St. Angela. A soldier who had given up the practice of his religion, he underwent an emotional experience at the age of 40. His hope that he would gain the crown of martyrdom in Morocco as a missionary to the Muslims was not realized. At this point he was, as it were, really converted through contact with the great Spanish preacher and mystic Blessed John of Avila (1500-1569). He persuaded St John of God to devote his energies to the care of the sick and poor. In this service he continued until his death. Out of his efforts grew the Order of Charity for the Service of the Sick.

St. Francis Xavier (1506-1552) (in the south wall) was one of the greatest missionaries that Spain ever produced. While a university student in Paris, he joined St. Ignatius Loyola (1491?-1556) and five others in a compact that bound them to the imitation of Christ's poverty and purity and to the evangelization of the pagan world. King John III of Portugal invited St. Francis to evangelize the recently acquired Portuguese possessions in the Middle and Far East. During the last ten years of his life he established missions in Goa on the Indian coast, in Travancore (where our own branch of the church now has a flourishing mission), in Malacca, on the Molucca Island, and in Japan. He was on his way to China when he fell ill and died. The number of converts attributed to him run into the hundreds of thousands. The great Lutheran hymn-writer, mystic, and missiologist, Philip Nicolai (1556-1608), had generous praise for the genuinely evangelical nature of the missionary witness of St. Francis and his companions.

St. Charles Borromeo (1538-1584) (in the north transept), was Archbishop of Milan. Once the Council of Trent (1546-1563) had directed a reformation of the morals and manners of the clergy and laity, he introduced the reforms resolutely into his archdiocese in the face of great opposition. His concerns were with training of the future clergy and with the religious education of the laity. That explains why he is depicted here as teaching two children. His place in a hospital chapel would appear justified by his unselfish personal interest in the sick and poor in Milan, notably during the great plague in 1576.

St. Camillus de Lellis (1550-1614) (in the south wall), was a soldier reduced to poverty by his addiction to gambling. While employed in a monastery as a hired hand he underwent a conversion and tried to become a monk himself. An incurable disease in both legs compelled him to drop out of two orders that he tried to enter, and he became a male nurse in a Roman hospital. His enthusiasm for the care of the sick attracted others and they banded together as a congregation known as the Servants of the Sick, vowed to devote themselves to the service of the diseased, especially the plague stricken, whom others tended to avoid. To St. Camillus and his associates many reforms in the care of the sick can be traced - such as the establishment of separate contagious wards, well-ventilated rooms, and special diets. All of his associates were specially trained to provide effective spiritual comfort to the dying.

St. Aloysius Gonzaga was destined for a military and diplomatic career in the great courts of Roman Catholic Europe. He entered the Society of Jesus in the face of great opposition by his family. Devoted to the passion and crucifixion of our Lord, as the window depicts him, he died a victim of his labors among the plague-stricken poor of Rome at the age of 23.

St. Vincent de Paul (1580?-1660) (in the north wall) inherited a sturdy constitution from his French peasant forebears that enabled him to live to the age of 80. He was captured by pirates and for two years he was a slave in Africa. He escaped and determined to give his life to the works of mercy. The prisoners whose oars moved the galleys of the French fleet were his first concern, and he did much to improve their lot. In 1625 he founded the congregation of the Mission for the training of seminarians. (The archdiocesan Roman Catholic seminary across the road is staffed by this order). Eight years later he joined St. Louis de Marillac (1591-1660), after whom Marillac College in the western part of St. Louis County is named, in organizing the Sisters of Charity for the care of the sick and the poor. When the Lutheran deaconess movement began in the early years of the 19th century, its early leaders derived some of their inspiration from the Sisters of Charity.

St. Rose of Lima (1586-1617) (in the north transept), daughter of middle class Spanish colonists in Peru, was so abandoned in her practice of asceticism that she still remains something of an enigma both to historians of spirituality and to psychologists. Her generous love to God and her capacity for suffering are undeniable. She has the distinction of having been the first resident of the New World to be canonized by her denomination, more than a hundred years before the thirteen colonies declared their independence of the English crown.

We have thus, over this altar and in these windows, striking examples of fellow Christians who sanctified the name of God by their theological learning and their defense of the faith of the Gospel, and we have fellow Christians who sanctified God's name by the diligence with which they made use of the grace of God in living lives made noteworthy by self-sacrifice on behalf of others. Most of them are part of our own history, and we joyfully thank God for them. But on this second Sunday after Easter, on which the Gospel reminds that there is ultimately only one sheepfold and one divine Shepherd, we must say more. Even in the

case of those whom God raised in another denominational tradition, may His name be praised for every word that they spoke and every deed that they did out of love for Him who is the Savior of all human beings, the Alpha and the Omega of all life and of all love and of all truth.

I urge you therefore to sing along with devout thanksgiving in the choir's recessional hymn:

*For all the saints who from their labors rest,  
Who thee by faith before the world confessed,  
thy name, O Jesus, be forever blessed.  
Alleluia!*