

THE SOLEMNITY *of*
SAINT MARTIN *of* TOURS

SAINT CHARLES BORROMEEO SEMINARY • OVERBROOK



THE SOLEMNITY *of* SAINT MARTIN *of* TOURS



CLOSING MASS *of* THE CHAPEL

Saturday, November 11, 2023



Principal Celebrant

Reverend Keith J. Chylinski, Rector

Homilist

Reverend John P. Collins

SAINT CHARLES BORROMEEO SEMINARY, OVERBROOK

INTRODUCTORY RITES

Prelude

Passacaglia in c, BWV 582

J.S. Bach (1685-1750)

OPENING HYMN

FINLANDIA



1. This is my song, O God of all the na - tions,
2. My coun - try's skies are blu - er than the o - cean,



1. A song of peace for lands a - far and mine.
2. And sun - light beams on clo - ver - leaf and pine.



1. This is my home, the coun - try where my heart is;
2. But oth - er lands have sun - light too, and clo - ver,



1. Here are my hopes, my dreams, my ho - ly shrine;
2. And skies are ev - 'ry - where as blue as mine.



1. But oth - er hearts in oth - er lands are beat - ing
2. Oh, hear my song, Thou God of all the na - tions.



1. With hopes and dreams as true and high as mine.
2. A song of peace for their land and for mine.

Lloyd Stone, 1912-1993

Text © 1934, 1962, 1964, Lorenz Corp.

Jean Sibelius, 1865-1957

The Sacred Harp, Philadelphia, 1844

INTROIT AT THE INCENSATION

COMMON OF BISHOPS

The Lord made unto him a covenant of peace, and made him a prince,
that the dignity of the priesthood should be to him forever.

SIGN *of* THE CROSS AND GREETING

PENITENTIAL ACT

KYRIE *from* MISSA BREVIS

C. Casciolini (1697-1760)



Ky - ri - e e - - - lé - i - son.

Choir: Kyrie eleison.



Chri - ste e - - - lé - i - son.

Choir: Christe eleison.



Ky - ri - e e - - - lé - i - son.

Choir: Kyrie eleison.

GLORIA *from* MESSA A TRE VOCE D'UOMO

Rev. L. Perosi (1872-1956)

Glória in excélsis Deo
et in terra pax homínibus bonæ voluntátis.
Laudámus te, benedícimus te, adorámus te,
glorificámus te,
grátias ágimus tibi propter magnam glóriam tuam,
Dómine Deus, Rex cæléstis, Deus Pater omnípotens.

Dómine Fili Unigénite, Iesu Christe,
Dómine Deus, Agnus Dei, Fílius Patris,
qui tollis peccáta mundi, miserére nobis;
qui tollis peccáta mundi,
súscipe deprecatióem nostram.
Qui sedes ad déxteram Patris, miserére nobis.

Quóniam tu solus Sanctus, tu solus Dóminus,
tu solus Altíssimus, Iesu Christe,
cum Sancto Spírítu: in glória Dei Patris. Amen.

Glory to God in the highest,
and on earth peace to people of good will.
We praise you, we bless you, we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King, O God almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of The Father,
you take away the sins of the world, have mercy
on us; you take away the sins of the world,
receive our prayer; you are seated at the right
hand of the Father, have mercy on us.

For you alone are the Holy One, you alone
are the Lord, you alone are the Most High,
Jesus Christ, with the Holy Spirit, in the glory
of God the Father. Amen.

COLLECT

LITURGY *of* THE WORD

FIRST READING

ISAIAH 61:1-3ABCD

The Lord anointed me and sent me to bring glad tidings to the lowly.

RESPONSORIAL PSALM

PSALM 89



For - ev - er___ will I sing___ the__ good-ness of the Lord.

ACCLAMATION BEFORE THE GOSPEL



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

GOSPEL

MATTHEW 25:31-40

Whatever you did for one of these least brothers of mine, you did for me.

HOMILY

PROFESSION OF FAITH

UNIVERSAL PRAYER

LITURGY *of* THE EUCHARIST

PREPARATION *of* THE GIFTS

OFFERTORY

PRAISE YE FATHER

C. GOUNOD (1818-1893)

Praise Ye the Father, His power is everlasting.

EUCHARISTIC PRAYER

SANCTUS *from* MISSA DE ANGELIS

San - ctus, San - ctus, San - ctus

Dó - mi - nus De - us Sá - - -

- ba - oth. Ple - ni sunt cae - li et ter - ra

gló - ri - a tu - a. Ho - sán - na in ex - cél -

sis. Be - ne - dí - ctus qui ve - nit

in nó - mi - ne Dó - mi - ni. Ho - sán - na

in ex - cél - - - sis.

MYSTERY of FAITH

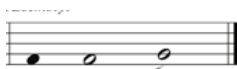


Mor - tem tu - am an - nun - ti - á - mus, Do - mi - ne,
We proclaim your death, O Lord,



et tu - am re-sur-rec-ti-ó-nem con-fi-té-mur, do - nec vé-ni - as.
and profess your Resurrection until you come again.

AMEN



A - men.

COMMUNION RITE

THE LORD'S PRAYER

RITE of PEACE

AGNUS DEI



A - gnus De - i qui tol - lis pecca-ta mun - di: mi-se - re-re no - bis.



A - gnus De - i qui tol - lis pecca-ta mun - di: mi-se - re-re no - bis.



A - gnus De - i qui tol - lis pecca-ta mun - di: do-na no-bis pa - cem.

COMMUNION ANTIPHON

COMMON OF BISHOPS

*Blessed is that servant, whom when his lord shall come, he shall find watchful:
amen I say to you: he shall place him over all his goods.*

COMMUNION

SWEET SACRAMENT

1. Jesus my Lord, my God, my all
how can I love Thee as I ought?
And how revere this wondrous gift,

2. (Choir)

3. Thy Body, Soul, and Godhead, all,
O mystery of love divine.
I cannot compass all I have,

Sweet Sac - ra - ment, we thee a - dore;
Oh, make us love thee more and more.
Oh, make us love thee more and more.

Frederick W. Faber, 1814–1863

Römisch-Katholisches Gesangbüchlein, 1826

PRAYER AFTER COMMUNION

CONCLUDING RITE

GREETING, BLESSING, AND DISMISSAL

RECESSIONAL

THAXTED



1. O God be-yond all prais-ing, We wor-ship you to - day
2. The flow'r of earth-ly splen-dor In time must sure - ly die,
3. Then hear, O gra-cious Sav - ior, Ac - cept the love we bring,



1. And sing the love a - maz-ing That songs can - not re - pay;
2. Its frag - ile bloom sur - ren - der To you, the Lord most high;
3. That we who know your fa - vor May serve you as our King;



1. For we can on - ly won - der At ev - 'ry gift you send,
2. But hid - den from all na - ture Th'e - ter - nal seed is sown,
3. And wheth - er our to - mor - rows Be filled with good or ill,



1. At bless-ings with - out num-ber And mer-cies with-out end:
2. Though small in mor - tal stat-ure, To heav-en's gar - den grown:
3. We'll tri-umph through our sor-rows And rise to bless you still:



1. We lift our hearts be - fore you And wait up-on your word,
2. For Christ the man from heav - en From death has set us free,
3. To mar - vel at your beau - ty And glo - ry in your ways,



1. We hon - or and a - dore you, Our great and might - y Lord.
2. And we through him are giv - en The fi - nal vic - to - ry.
3. And make a joy - ful du - ty Our sac - ri - fice of praise.

Michael Perry, 1942–1996
Text © 1982, The Jubilate Group, admin. by Hope Publishing Co.

Gustav Holst, 1874–1934

POSTLUDE

THANKS BE TO THEE

G. HANDEL (1685-1759)

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*“How awesome is this place.
It is nothing else but the house of God
and the gateway to Heaven.”*

Genesis 28:17

A Valedictory for a Venerable Chapel

By Reverend John P. Collins, Class of 1972

The decade of the 1920s was a period of growth for both the United States and St. Charles. The erection of a new dormitory, St. Edmond's Hall, had helped to alleviate the overcrowded conditions of the seminary, but vocations continued to grow. The addition of an extra year of theology forced the Archdiocese to transfer some students to Catholic University in Washington, D.C. The ten years following World War I would see a 40% increase in enrollment. Dennis Cardinal Dougherty, Class of 1890, took matters into hand by constructing a new preparatory seminary between 1926 and 1928 for the high school and early college students, as well as living quarters for the faculty. The centerpiece of the new facility would be St. Martin's Chapel.

Built in the Italian Renaissance architectural style and constructed with Indiana limestone and granite, the façade of the new chapel would be modeled on the Church of Santa Maria Della Pace in Rome. It would differ from Immaculate Conception Chapel in the theologate in two major ways. Firstly,

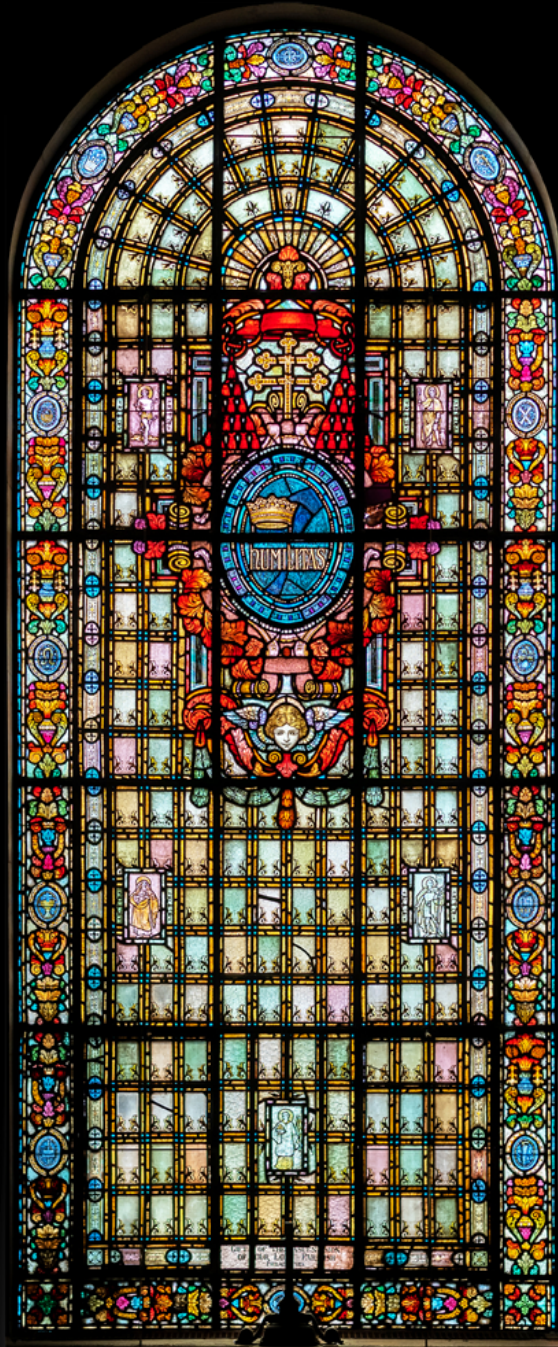
in addition to being connected to the rest of the college building by a loggia, it had its own separate outside entrance. A semi-circular stairway led to the front door, which was covered by a six-columned portico engraved with the words "Deo Sacrum In Honorem Santi Martini" or "Sacred to God in Honor of Saint Martin."



Cardinal Dougherty chose the name St. Martin as a way to show his gratitude to the principal financial benefactor, Martin Maloney. The façade was also decorated with two images of the Cardinal's coat of arms, one over the door and the other at the top of the structure.

Secondly, the bell was not located in the chapel proper, but rather was encased in a tower (campanile) which rose 137 feet, the number being equal to the total acreage of the property purchased by Bishop James Wood in 1863.

Passing through the main doorway and then turning around, one would notice two small stained-glass windows of St. Martin of Tours, with one depicting him as a soldier and the other as a bishop.



Upon entering the main body of the chapel, one could not help but notice its beauty. The walnut pews faced each other so that the seminarians could recite the Psalms of the Divine Office in an antiphonal style, that is each side alternating the verses so that the other side could hear and reflect upon them. The pews in the rear were more traditional as found in a parish Church facing the altar. They have been used by guests who visited either for Mass or Vespers. The seating capacity was estimated at 800.

Moving down the 180' x 60' aisle, a visitor would see eight large stained-glass windows. They were modeled after those found in the Basilica of Hagia Sophia in Constantinople (now modern-day Istanbul, Turkey). In keeping with the Roman style, they were rounded at the top, differing from the pointed windows of the Gothic style. The windows across from each other shared a common theme. To discover it, one must look directly beneath the highest horizontal mullion (the lead bar that keeps the glass in place). There is depicted a symbol of the theme (genus). Beneath that is an oval with a symbol of a particular example (species). The set closest to the entrance showed a red hat or galero with a triangular set of fifteen tassels on each side – the sign of a Cardinal. The ovals contained the coat of arms of St. Charles Borromeo, Cardinal Archbishop of Milan (1563-84), with his motto *Humilitas* and that of Dennis Dougherty, Cardinal Archbishop of Philadelphia (1918-51).

Moving further toward the altar, there were four windows with the top symbol of a book, signifying an author. The lower ovals contained the biblical symbols of the four Evangelists, Matthew's angel, Mark's winged lion, Luke's winged ox, and John's eagle. The symbols are taken from Ezekiel in the Old Testament and Revelation in the New Testament, each indicating the opening theme of each Gospel.

The final set had the top symbol of a tiara, a three-leveled crown worn by popes until St. Paul VI. Represented in the ovals were the coat of arms of Pope Pius IV (1559-66) and Pope Pius XI (1922-39). The former was the uncle of St. Charles Borromeo, while the latter was in office at the time of St. Martin's construction and dedication.

St. Martin's contained eleven altars, but only four were visible. At the front end of the chapel were two side altars dedicated to Mary (left) and St. Joseph (right). They were used at the time before Vatican II and concelebrated Masses, so that faculty members could say their own individual Masses.

In the center were the two main altars. The one in the rear was the original and was used to celebrate the Tridentine Mass until the mid-1960s. It was then continued to be used as the Altar of Repose for the Blessed Sacrament. The one closer to the pews was used as the Altar of Sacrifice for the Vatican II Mass. It was a gift of Vincent J. Carroll, President Judge of the Philadelphia Court of Common Pleas. In light of his Irish heritage, it was fittingly dedicated on March 17, 1970.



Between the inner wall of the apse and the outer wall of the chapel was a semi-circular area called the ambulatory (walk around). Here were located seven additional small altars that were used by faculty members for individual Masses before the council.

Three paintings depicting scenes from the life of St. Martin were attached to the back wall of the apse. The left one showed Martin cutting his soldier's cape in half and giving it to a freezing beggar during wintertime. The Center one pictured Jesus with Martin's cloak draped over his right arm appearing to him in a dream. The right one portrayed Martin as a bishop.

The organ in the loft was formerly used during the celebration of the Sesquicentennial Exhibition in Philadelphia in 1926. It was purchased by Mr. Albert M. Greenfield,

a Jewish realtor who frequently acted as a financial advisor to Cardinal Dougherty.

The top of the 53' high chapel walls were decorated by eight rectangles painted blue with the verses of the *Magnificat* spelled out in gold paint.

Further down the wall were the fourteen Stations of the Cross chiseled out of Carrara marble, a gift from Catherine Power, who also donated the statue of Mary in the Immaculate Conception Chapel narthex.

On the same level as the stations were twelve candleholders. This illustrated that the chapel had been consecrated, as well as dedicated. They were placed on the spots where the Chrism was rubbed. The candles were lighted only on the two Patronal Feasts, St. Charles Borromeo (November 4) and St. Martin of Tours (November 11).



St. Martin's Chapel was dedicated and consecrated on Saturday, June 9, 1928 (the college building was done the next day) by Bishop Daniel J. Gercke of Tucson, Arizona. He was a member of Overbrook's Ordination Class of 1901 and was taught by Father Dennis Dougherty, then on the faculty. He had been invited by the Cardinal to return to alma mater because his Eminence would be the celebrant the next day.

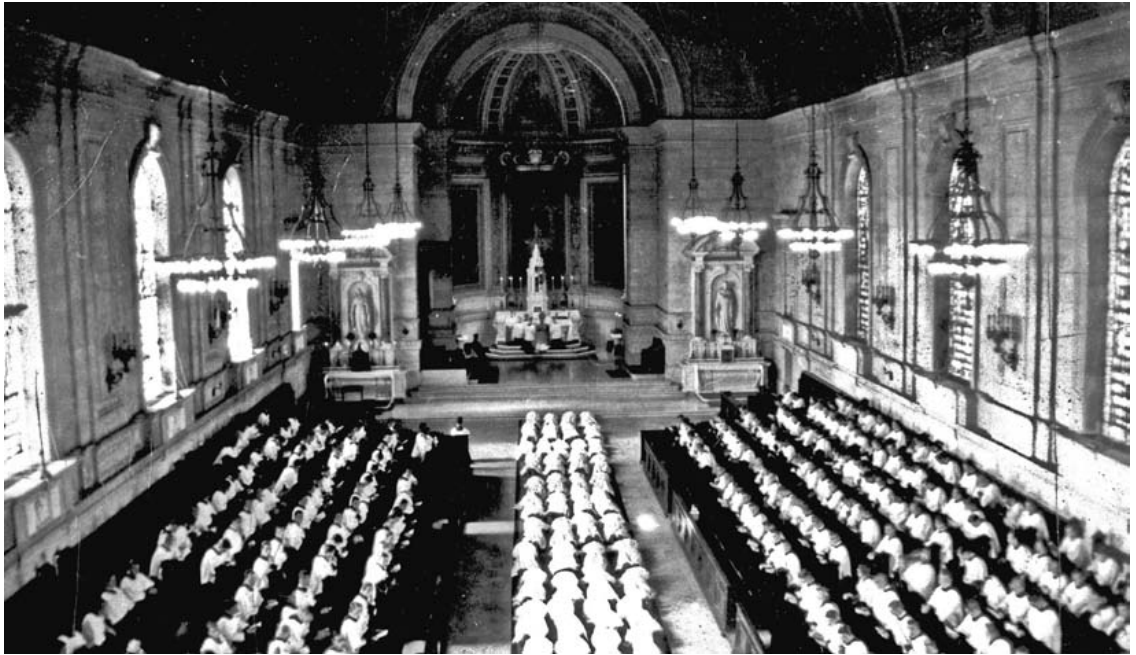
In 1963 renovations took place. Newer, more modern and brighter light fixtures were installed and to the pleasure of the seminarians, the old wooden kneelers in the pew were replaced with padded ones.

In 1970, as a result of the liturgical changes of Vatican II, the three steps of the sanctuary were extended. The new marble altar and ambo were erected. The archbishop's throne was removed and the presider's bench was moved to the center and turned 90 degrees so it would face the congregation. A new sound system was also installed.

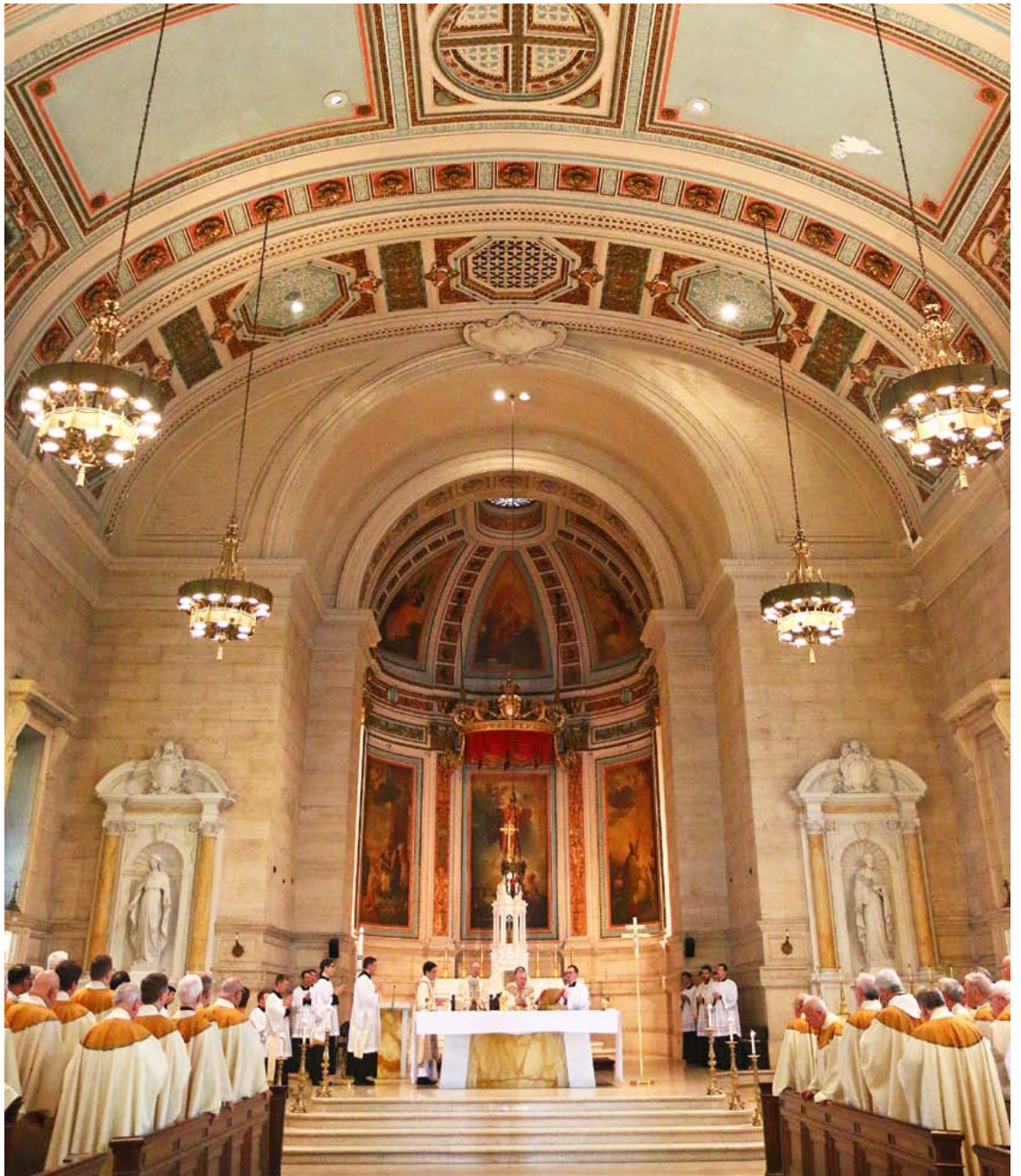
During its 96-year history, St. Martin's has been graced with the presence of many famous people from both the religious and secular realms. The most noteworthy of them were those elected to the papacy and/or canonized as a Saint. Three cardinals who would later become popes who came here were Eugenio Pacelli (Pope Pius XII) on October 20, 1936; Giovanni Battista Montini (St. Paul VI) on June 9, 1960; and Joseph Ratzinger (Pope

Benedict XVI) on January 17, 1990. Two popes came to St. Martin's while in office: Saint Pope John Paul II, who addressed the students on the evening of October 3, 1979 as a part of his first pastoral visit to America. He had stayed at St. Charles twice previously as Karol Cardinal Wojtyla. The final papal visit to St. Martin's belongs to Pope Francis, who stayed overnight on September 26-27, 2015. He spoke informally to the students on the first day and addressed the America bishops on the second as a part of his participation in the World Meeting of Families. The other Saint who spoke in St. Martin's was St. Teresa of Calcutta, who received an honorary degree from the School of Religious Studies on June 27, 1979. After receiving that honor, she addressed the sisters who were members of that program.

The final Mass in St. Martin's will be celebrated on Saturday, November 11, 2023, fittingly on the Patronal Feast. Although it will be closed, elements of the chapel will follow the student body to Immaculate Conception Chapel in Gwynedd. These include some pews, the side altar statues of Mary and Joseph, the Stations of the Cross, the *Humilitas* window and that of the Holy Spirit. So, St. Charles Seminary will follow in the footsteps of the biblical "head of the household who can bring from his storehouse both the old and the new" (Matthew 13:52).



Saint Martin's Chapel

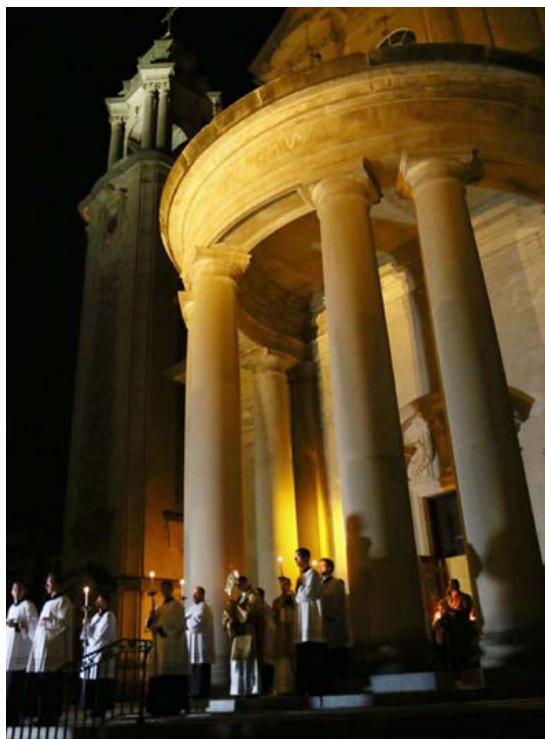








Closing of Forty Hours





Christmas Concerts





Transitional Diaconate Ordination

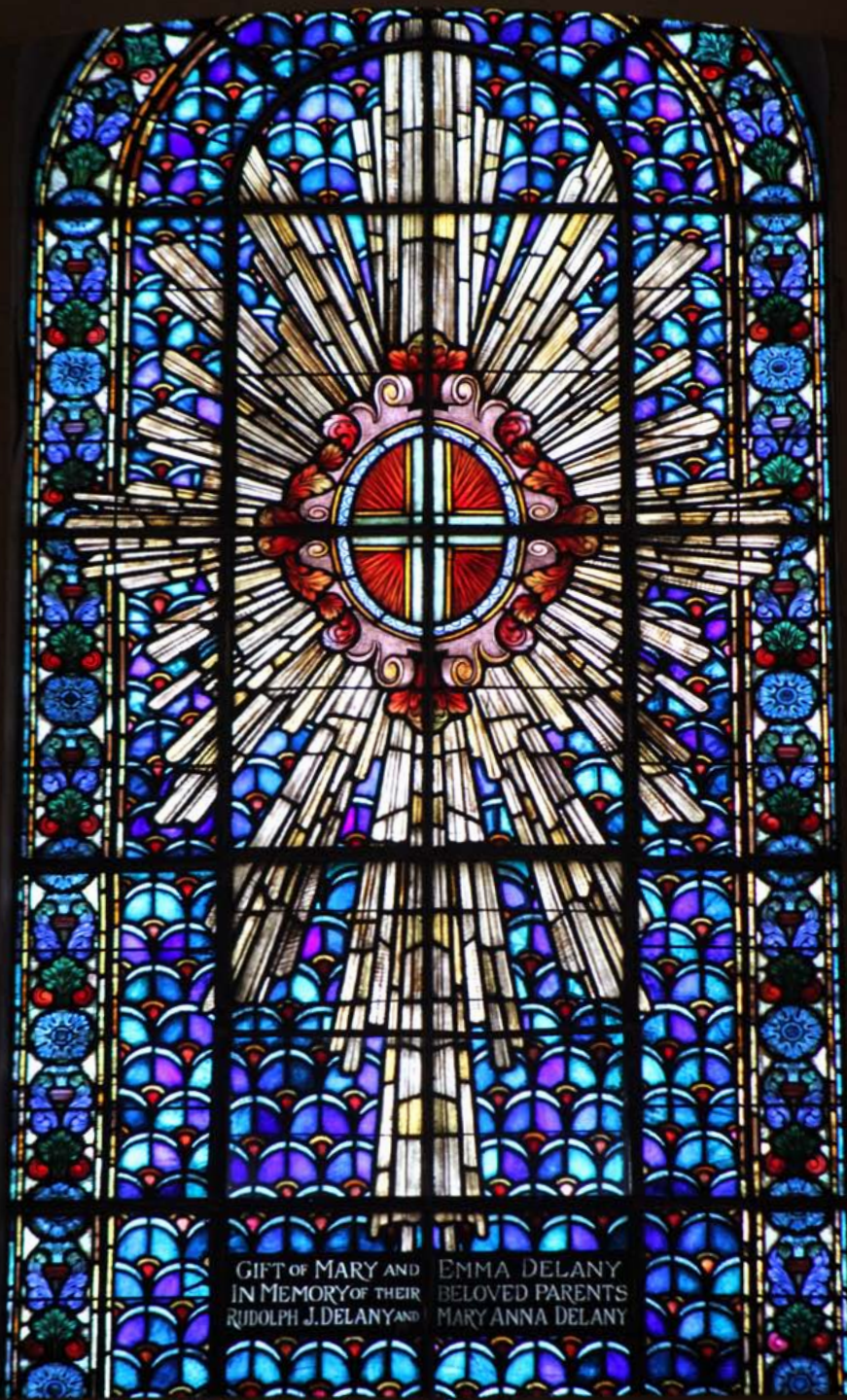


Concursus





O God, who are glorified in the Bishop Saint Martin
both by his life and death,
make new, we pray,
the wonders of your grace in our hearts,
that neither death nor life
may separate us from your love.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.



GIFT OF MARY AND EMMA DELANY
IN MEMORY OF THEIR BELOVED PARENTS
RUDOLPH J. DELANY AND MARY ANNA DELANY

