



Reflections of our Heritage



St Anthony's
Memorial Hospital
Effingham, Illinois

Our Mission

The mission of St. Anthony's Memorial Hospital is to participate in the healthcare ministry of the Church. We commit our valuable resources to provide a family-centered approach in meeting the healthcare needs of all people in the community and surrounding area regardless of ability to pay, and to foster the values of respect, care, competence, and joy.



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Published November 2006
St. Anthony's Memorial Hospital
An Affiliate of Hospital Sisters Health System



Welcome

St. Anthony's has a rich history in the Effingham community. We continue to follow in the spirit of those Sisters who began this ministry of healing so many years ago.

In 1949, this community suffered a great loss with the fire that destroyed St. Anthony Hospital. But the community rallied together and rebuilt the hospital. In 1954, St. Anthony's Memorial Hospital was dedicated.

St. Anthony's was built with great care, stressing the importance of the safety of the patient. The architect, Mr. Henry Slaby of Milwaukee, Wisconsin, also asked, "What was the motivating force which inspired a group of young Sisters to sacrifice all home ties and go into a strange land to administer to the sick and poor?" The answer: Their Catholic Faith.

As you look around St. Anthony's, you will find many symbols of our Christian beliefs. This booklet will guide you through the hospital campus, highlighting many of its architectural details, Christian symbols and Catholic statues.

A special thanks to Sr. Josepha Schaeffer, O.S.F., archivist for the Hospital Sisters of the Third Order of St. Francis, who shared her expertise in our history. Many thanks to our Heritage Committee, who provided the research and helped to bring this book to life.





Getting Around



1. The Front Exterior and Lobby area
2. The Chapel
3. The Annex and Grotto area (the annex was razed Summer 2006).



The Front Exterior

When exploring St. Anthony's Memorial Hospital, you must start with the front. The massive columns and round rotunda were shipped from Italy. Unfortunately, they were delivered with an error in our name (the apostrophe was omitted) that has added to the architectural character of our hospital. Christian symbols adorn the top of the hospital along with a statue of St. Anthony that looks down on all who enter our doors.



This statue of St. Anthony, the hospital's patron Saint, is located directly in front of the Hospital on Maple Street. It was erected in August 1978.



The design of the torch depicts the fasces which were carried before Roman magistrates. In Christian design, the flame represents Christ, who is often referred to as the Light of the World. The rods surrounding the main post represent authority.

The bottom of this symbol is the Latin cross, the traditional cross of Jesus' crucifixion. This cross is identifiable by the long length of the bottom, vertical arm.



The statue of St. Anthony on top of the hospital was commissioned to Adolph Roegner, a noted sculptor of Milwaukee, Wisconsin, by the architect that designed St. Anthony's Memorial Hospital, Henry Slaby.

Mr. Roegner sculpted the statue in small scale, then sent it to Peitrasanta, Tuscana, Italy where Giovanni Vannucci Battista carved it from fine marble.

It was placed atop the hospital, circa 1953.



These symbols are located on each side of the St. Anthony statue atop of the hospital.



This symbol features the host and the chalice, wheat and grapes all representing the bread and the wine which reminds one of the Body and Blood of Christ through the Eucharist.

The Winged Ox often represents the apostle, Luke. In his gospel, Luke deals with the sacrificial aspects of Christ's life.



This symbol represents Matthew who was an apostle and martyr. Matthew speaks of the human nature of Christ.



Mark, represented by a lion, speaks of the royal divinity and resurrection of Jesus. He is often referred to as the winged lion, since his version of the gospel begins: “The voice of one crying in the wilderness,” suggesting the roar of the lion.



John, whose gospel soars into the wisdom of God and mirrors the Ascension, is symbolized as an eagle. John is called the rising eagle, since his gaze pierces so far into the mysteries of heaven.



These symbols are repeated on the outer wings of the hospital exterior.

The rose, usually shown in stylized form, has been a common Christian symbol since the 1200s. It may be used to represent the Messianic promise, the Nativity of Christ, the Virgin Mary (her rose is white for purity), or martyrdom (a red rose). It is used often in Gothic architecture.

The daisy is a symbol of the innocence of the Christ child. It is a flower of simplicity.



The violet is a symbol of humility. It is most often used in reference to the Virgin Mary, or to Christ's assuming human form.



The Lobby

The Lobby at St. Anthony's stands inside the round rotunda of marble columns. The high walls are covered in a warm green and brown Italian marble and are original to the 1954 structure. Very few details of this room have changed since that time.





Coat-of-Arms
Hospital Sisters of the Third Order Regular
of St. Francis

The Arms of the Hospital Sisters of the Third Order Regular of St. Francis represent the history, traditions and ideals of the Community.

The coat-of-arms is divided vertically into two parts. In the right half (right and left in heraldry are always from the point of view of the supposed bearer of the shield and not the onlooker) is an eagle, whose head is crowned with a halo and who is standing on a book. This figure represents St. John the Evangelist, Patron Saint of the Community's first Motherhouse in America. In the left half, the circle with wavy lines, representing springs in a field, is the figure for Springfield, the Community's foundation site in the United States. The five stars designate the branch houses of the Community. The number of stars was confined to five, even though there are more branches, in honor of the five wounds or stigmata of St. Francis.

Above the shield is the traditional Franciscan emblem, showing the crossed arms of Our Lord and St. Francis, representing in the life of St. Francis the faithful and genuine following of the counsels of Christ. The cross, the symbol of the Holy Eucharist, represent the central force and dominating love in every Sister's life.

Surrounding the shield is the Franciscan cord, with its three knots, representing the holy vows of Poverty, Chastity, and Obedience, to which each Sister lovingly binds herself.

Beneath the shield is the beautiful inscription "Caritas Christi Omnia Vincit," meaning "The Charity of Christ Conquers All," and which serves as a fitting inspiration to each member of the Community.





This statue represents Christ as King, after his resurrection. The globe symbolizes the earth, and the crown and scepter represent the King of Kings. The heart (Sacred Heart of Jesus) symbolizes his love and concern for all people.



In this statue of St. Anthony, he is wearing the brown robe and knotted cord of a Franciscan Friar. St. Anthony is normally sculpted holding a child, a book, lilies, and sometimes all three. The child is the infant Jesus who appeared to St. Anthony in a vision. The lilies represent purity and virtue. The book stands for his wisdom and love of scholarship.

St. Anthony was born in the year 1195, in Portugal and was 13 years younger than St. Francis. At age 15, he entered the religious order of St. Augustine. At age 26, he requested to go to Morocco to preach Christ to the Moslems even though it meant almost certain death. On the sea voyage to Africa, a great storm drove his ship across the Mediterranean. His ship was forced ashore on the coast of Sicily. Franciscan Friars from the nearby city of Messina welcomed him. Anthony became a member of the Franciscan order and was eventually assigned to northern Italy and southern France. Anthony spent a great deal of his time teaching and writing at Padua an important city near Venice. His sermons were always attended by great crowds. He was a simple and humble friar who preached the Good News lovingly and with fearless courage. He became ill in 1231 and died at age 36, after only ten years in the Franciscan order.



Our Chapel

St. Anthony's Memorial Hospital Chapel was dedicated in 1955. The chapel is always open to welcome anyone who seeks its comforting atmosphere.

A place of quiet peace in hours of joy, suffering or worry; in moments of thanksgiving for God's goodness and love, or just in times of silence with Him.

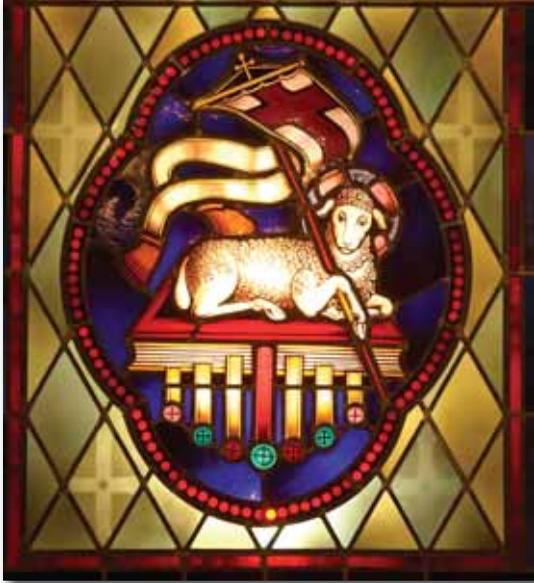
Start inside the Chapel to view the many exquisite details of the sanctuary. Then venture outside to observe the Christian symbols in the beautiful architecture of the Chapel.





The Chapel Entrance

The entrance to the Chapel is in a comforting alcove. It is home to a beautiful corner of stained glass. A Bible is on display there at all times for anyone to take comfort in its passages.



In this stained glass window, the lamb symbolizes Christ. The banner alone represents the risen Christ. Since the lamb is holding the flag, this work of art represents Christ's victory over death in his Resurrection, and is known as the "Lamb of Victories." The lamb laying on a closed book with seven seals symbolizes Christ as judge at the end of the world. The seven seals represent the Last Judgement which is taken from Revelation.



St. Dymphna is the patron saint of those suffering from nervous afflictions and mental illness.

Her prayer reads, “Hear us, O God, Our Saviour, as we honor St. Dymphna, patron of those afflicted with mental and emotional illness. Help us to be inspired by her example and comforted by her merciful help. Amen.”



Inside the Chapel



St. Anthony's Chapel is a quiet place for reflection that is enhanced by the luminous beauty of the stained glass windows and a stately main altar.



The main altar is where a candle's radiant glow announces the Ever-Presence of Jesus, for enclosed in the golden tabernacle is the Eucharistic bread, the Eucharistic Lord of heaven and earth.

Behind the altar, a mural - somber in tone and color - pictures the Good Friday event,

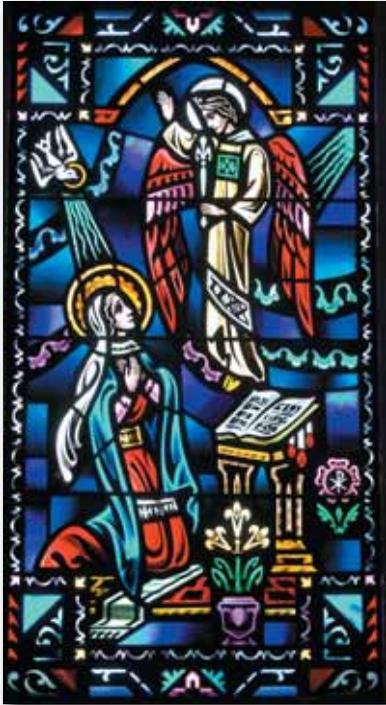
the crucifixion of Christ. His Mother Mary stands to the left; John, the beloved disciple, to the right; and Mary Magdalene beneath His pierced Feet.

The background of the mural resembles smoke, a symbol of the hospital fire in 1949 that sorrowed all Effingham. The flag of our country and that of the Catholic Church flank the main altar.



Beginning at the left, in the front of the chapel, each window pictures one of the mysteries.

To create the storied stained glass windows, Mr. Erhardt Stoettner, of the T.C. Esser Company, Milwaukee, Wisconsin, assembled a mosaic-like tapestry using hundreds of small pieces of glass imported from



The Annunciation

“Hail, full of grace, the Lord is with thee.”

—Luke 1:28

The angel Gabriel announces the message of divine Motherhood to Mary, and she humbly accepts God’s will.



The Visitation

“Blessed art thou among women, and blessed is the fruit of thy womb.”

—Luke 1:42

Mary visits her cousin Elizabeth and is greeted with words both prophetic and inspiring. Elizabeth bears a son who becomes known as John the Baptist.

various European countries. The colors are permanently fused into the glass using techniques representing the basic quality and beauty of the thirteenth century artists. St. Anthony's windows depict the joyful and glorious mysteries of the Rosary, commemorating events in the life of Christ and His Mother.

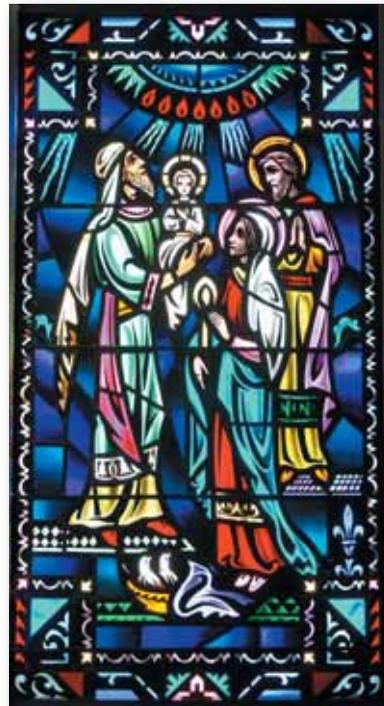


The Nativity

“And she brought forth her firstborn son.”

—Luke 2:7

Bethlehem! The heavens fill with endless joy and hope in the birth of Jesus Christ.



The Presentation

“...they took Him up to Jerusalem to present Him to the Lord.”

—Luke 2:23

Mary offers her divine Son to the heavenly Father with her gift of two turtle doves. Simeon, recognizing the Child, foretells the suffering to come. The candle symbolizes Christ, the Light of the World.



Crossing the back of the chapel, one continues from the rear to the front of the chapel.



The Finding of the Child Jesus
in the Temple

“...they found Him in the Temple, in the midst of the teachers.”

—Luke 2:26

Mary and Joseph, returning from their journey to Jerusalem, discover the loss of Jesus, now twelve years old. After three days’ search, they find Him with the Temple priests.

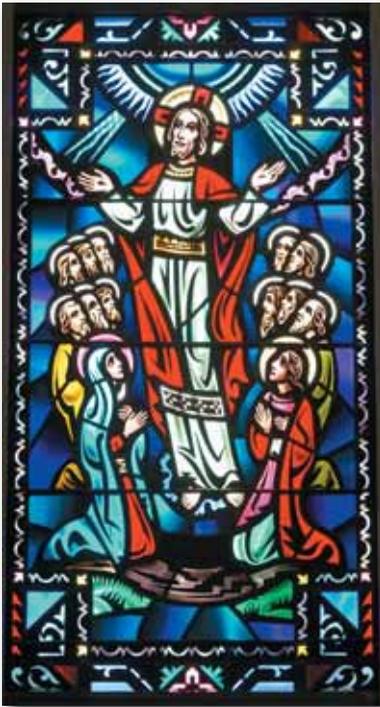


The Resurrection

“He has been raised up.”

—Luke 24:6

The crucified Jesus triumphs over the shameful death symbolized by the crown of thorns, and with His banner of victory is risen from the tomb.



The Ascension

“As He blessed them, He left them and was taken up to Heaven.”

—Luke 24:51

Having prepared His followers on earth, Christ leaves them and ascends to His heavenly Father.

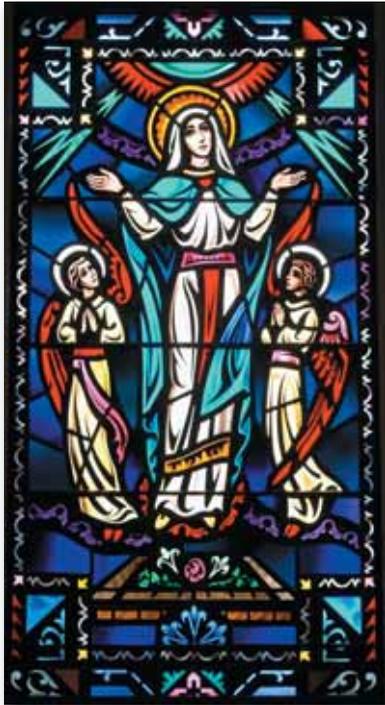


The Descent of the Holy Spirit

“And there appeared to them parted tongues as of fire which came to rest on each of them. And they were filled with the Holy Spirit.”

—Acts 2:3-4

The disciples receive the gift of understanding the meaning of all that Christ has taught them while on earth.



The Assumption

Mary is taken up into heaven, thus delivered from the corruption of the grave.



The Coronation

Amid the heavenly hosts, Mary is enthroned and crowned as Queen of Heaven.

Note the three rays of light representing the Holy Trinity.

Flanking the main altar are these storied stained glass windows.



The Last Supper

“While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, ‘Take and eat; this is my body.’”

—Matthew 26:26

Note: Jesus’ betrayer, Judas, is painted in black and white and does not have a halo. He is holding the purse.



Kingdom of God

“He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people.”

—Matthew 4:23

Jesus teaches that He is the Bread of Life, represented by the Chi Rho (explained later in this book).

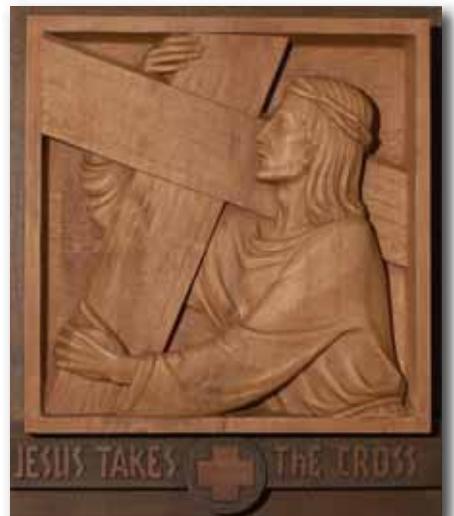


Fourteen plaques line the walls between the windows and across the back. These, known as the Stations of the Cross, each mark a step along the way Christ walked; from His condemnation to His death and burial in a place He could not call His own.

From the front right to the rear of the chapel, and across to the left, one can follow Him.



Pilate condemns Jesus to death on the cross.



Jesus stretches out His Hands to embrace the cross.



Jesus falls the first time under the burden of the cross.



Jesus meets His Blessed Mother who sorrows in the suffering of her Son.



Simon of Cyrene is ordered to help Jesus carry His cross.



Veronica, standing at the wayside, rushes to the thorn-crowned Jesus and wipes the blood and sweat from His Face with her veil.



Jesus falls a second time as He stumbles along His way.



Jesus, in His suffering, consoles the weeping women and exhorts them to weep not for Him but for themselves and for their children.



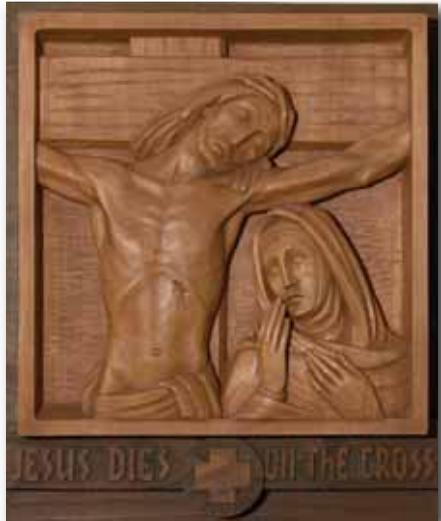
A third time Jesus falls beneath the weight of the cross.



Jesus is stripped of His garments.



Nailed to the cross, Jesus is lifted up for all to behold.



“Father, into Thy Hands I commend My Spirit.” Jesus dies on the cross.



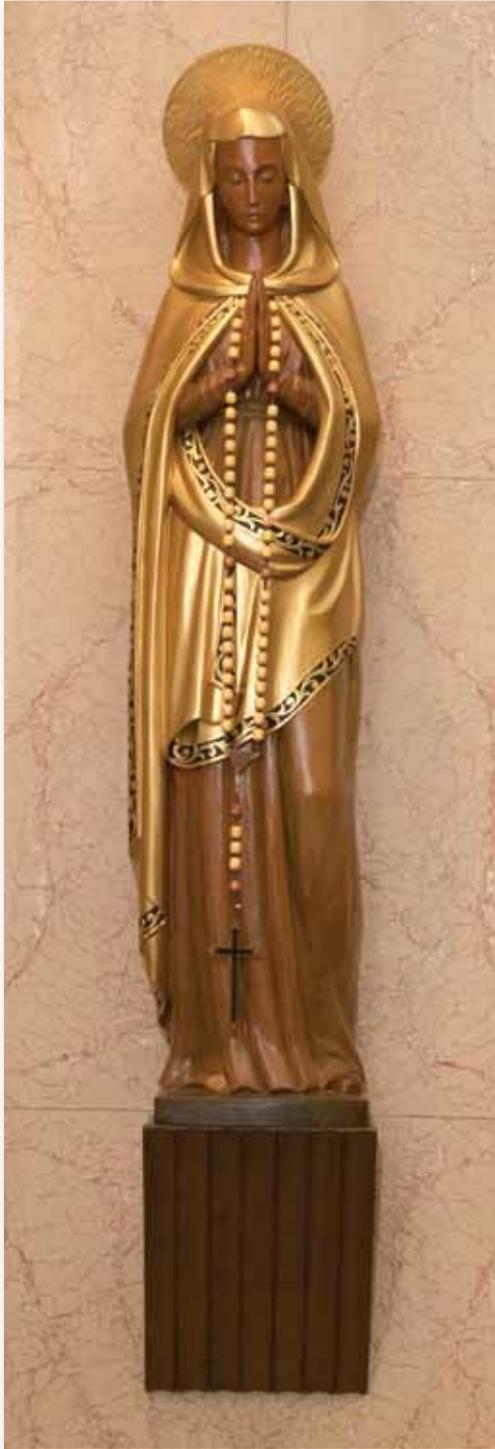
Jesus is taken down from the cross and laid in the arms of His Mother.



Because He had no place of His own, Jesus is laid in the tomb of Joseph of Arimathea.



The Blessed Virgin Mary



St. Joseph





Outside the Chapel

As you make your way around the outside of the chapel, there are many symbols and architectural elements to enjoy.



The Cross (Fleurie) emphasizes the risen and victorious Christ. The liliform end caps of this cross remind us of the Holy Trinity.



This symbol depicts God as King of the Universe. The hand with the crown represents God the Father's blessing and protection. The circular halo and rays of light represent God's holiness and the grace He gives to all.

This symbol is frequently used in both the Old and New Testament. The Hand was almost the only symbol that designated the Father during Christianity's first 1000 years.



Agnus Dei or the Lamb of God with a banner of victory represents the Risen Christ. The seven objects below the Lamb symbolizes the seven seals of the last judgement taken from Revelation.

Devised from prophecy, the Lamb is the most enduring figure for our Lord. Reference is to the sacrificial Lamb of Israel.



A familiar symbol, the descending dove combined with the halo and the rays, represents the Holy Spirit and means holiness.

The rays represent the nine gifts of the Holy Spirit according to Paul in 1 Corinthians 12:8-10.

There are seven of these symbols placed above the small stained glass windows. These seven symbols represent the seven sacraments through which we receive guidance from the Holy Spirit.

The Vine and Branches are a reminder of Jesus' teaching that believers derive life and fruitfulness from Christ, the true vine.

The branches are often a symbol of the Church. In the New Testament, grapes and wine, both fruits from the vine, became a symbolic representation of the gifts of grace available in Holy Communion. In the Old Testament, grape clusters were a sign of God's gracious providence. The people were encouraged to think of themselves as God's vineyard.

"I am the vines, you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing."

—John 15:5





The death of our Lord and Saviour, Jesus Christ, on the cross. The whole creation witnessed this event depicted by the sun, moon, and lightning.

Inscription: "Father into thy hands I commend my Spirit."



A purely decorative element of the architecture, these delicate scrolls adorn the top of the Chapel.



The MR symbolizes Mary (Mother of Jesus). The five-pointed star represents the five marian feasts (all pertaining to the divine motherhood):

1. Annunciation
2. Maternity
3. Visitation
4. Nativity
5. Purification

Palm branches are often a symbol of martyrdom. In addition, they sometimes represent Jesus' triumphal entry into Jerusalem.



This symbol tells us to have Faith, represented by the cross, and in the Word of God, represented by the open Bible.

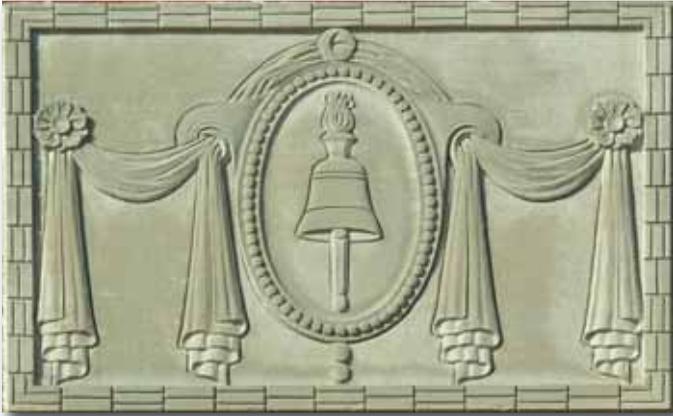




The crown represents the Crown of Victory or the Crown of Life. Combined with the cross and rising sun, this symbol represents Christ's suffering and his triumph over death.



The dove is a symbol of the Holy Spirit. A dove with an olive branch recalls Noah and the Ark and is meant to convey peace and forgiveness.



The bell symbolizes the calling to worship and the need of priority for the things of God over the secular (the sounding forth of the Word). The burning torch symbolizes Christ as the Light of the World.



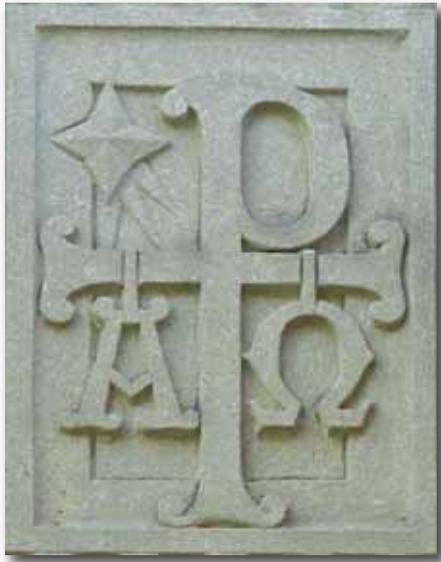
This symbol depicts the temptation of Adam and Eve. It shows the snake (representing Satan) and the Tree of the Knowledge of Good and Evil. This tree represents one of two trees from which Adam and Eve were not to eat. The apple was the forbidden fruit.



The Anchor is a symbol of hope. The Chalice and Host symbolize the body and blood of our Saviour, Jesus Christ. Together, these symbols represent our hope in accepting Christ as our Saviour (symbolized by the Cross).



The burning torch represents our witnessing Jesus' rising from the dead, which is represented by the rising sun.



The four-pointed star (Cross Etoil or Star Cross) along with the Chi Rho with the X turned to form a cross depict the birth and death of our Saviour, Jesus Christ. The “A” and “O” stand for the Alpha and the Omega which represent Christ (they are the first and the last letters of the Greek alphabet). As a symbol of Christ, these letters tell that He is the beginning and the end.

Also a part of this symbol is the “Chi Rho.” This is a sacred monogram for Christ formed from the first two letters of the Greek word for Christ. In Greek, Christ is XPICTOC.

These letters look like the English letters X and P. For purposes of design, these letters can be arranged in a variety of ways. The Chi Rho was used widely in the early church.





The Annex

The Annex was built in the 1950s to the south and adjacent to the hospital as a residence for the Sisters that were assigned to the hospital from the Hospital Sisters of St. Francis.

In the 1970s, a new convent was built on the south side of the hospital campus and over the years, the Annex became offices for various hospital departments.

The Annex, however, was originally built as housing and it was determined that it could not be updated for today's technology. The Annex was razed in the Summer of 2006. The symbolism that graced the exterior of the original Annex was preserved and will adorn the new building presently being constructed in the Annex's previous location.

The following pages show the architectural details of the Annex.





St. Francis of Assisi is wearing the robe and knotted cord symbolic of the order that he founded. At his feet and on his arm are two wild birds. Once while traveling, St. Francis spotted a large number of wild birds of many varieties. He ran towards them, expecting them to fly off. The birds did not fly, but instead patiently waited for him. Filled with awe, he walked among them touching and speaking to them. He then blessed them and only then did the birds fly off. After that day, Francis made it habit to invoke all birds and animals to praise and love God.

St. Francis was born in 1182, in Assisi and was the son of a wealthy cloth merchant. His father changed his name from Giovanni to Francesco at a young age. As

a young man, he was

somewhat of a free-spirit who enjoyed the finer things of life. He outfitted himself as a knight twice and spent a year of captivity in a nearby town after being captured. At age 24, he received a vision, in which God told him to rebuild his church. St. Francis gave up his rich lifestyle to live a humble existence and founded the Franciscan order.





The Chi Rho is a sacred monogram for Christ formed from the first two letters of the Greek word for Christ. These letters look like the English letters X and P. For purposes of design, these letters can be arranged in a variety of ways. This symbol was used widely in the early church.



The pomegranate is often used to symbolize the church because many seeds are contained in one single fruit. The seeds represent the many people and believers who make up the one Catholic (universal) church. Pomegranates are also often seen in artwork representing the Resurrection.



These grape vines represent the blood of our Lord. Often referred to as “fruit of the vine,” this phrase represents the relationship between God and His people.

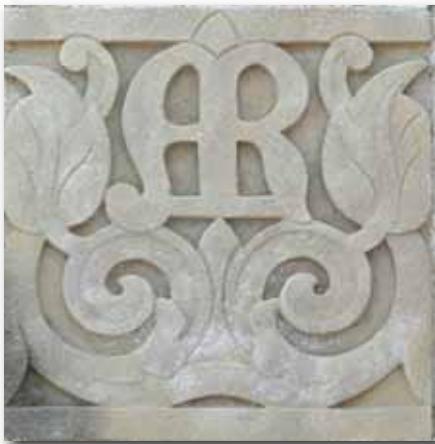




Once again, the pomegranates are seen representing the many people of the church.



The cross represents Christianity and Jesus, Himself, His sacrificial death and His victory over sin and death. Combined with the cross, the pomegranates in this symbol represents the resurrection.



The MR symbolizes Mary (Mother of Jesus). The roses surrounding the MR symbolize the purity of the Blessed Mother Mary.

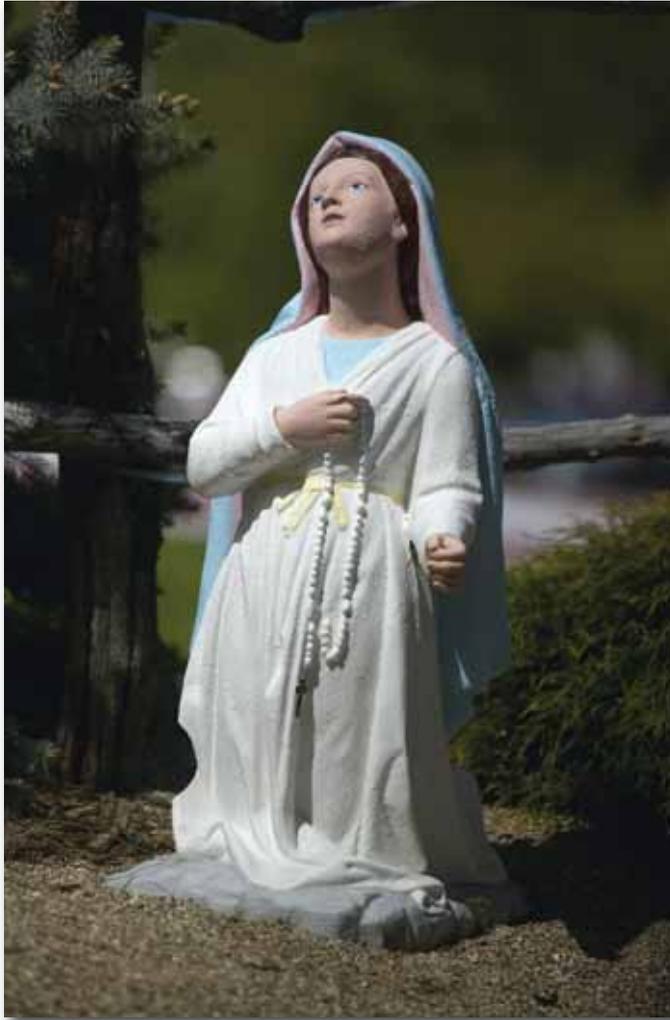
The Grotto

Following a path from the Chapel and Annex, you come upon a beautifully landscaped sitting area which hides a bubbling spring.

This peaceful area is St. Anthony's Grotto, a replica of the Grotto at Lourdes in France, where Mary, the mother of Jesus, appeared 18 times to Bernadette Soubirous beginning in February 1858.

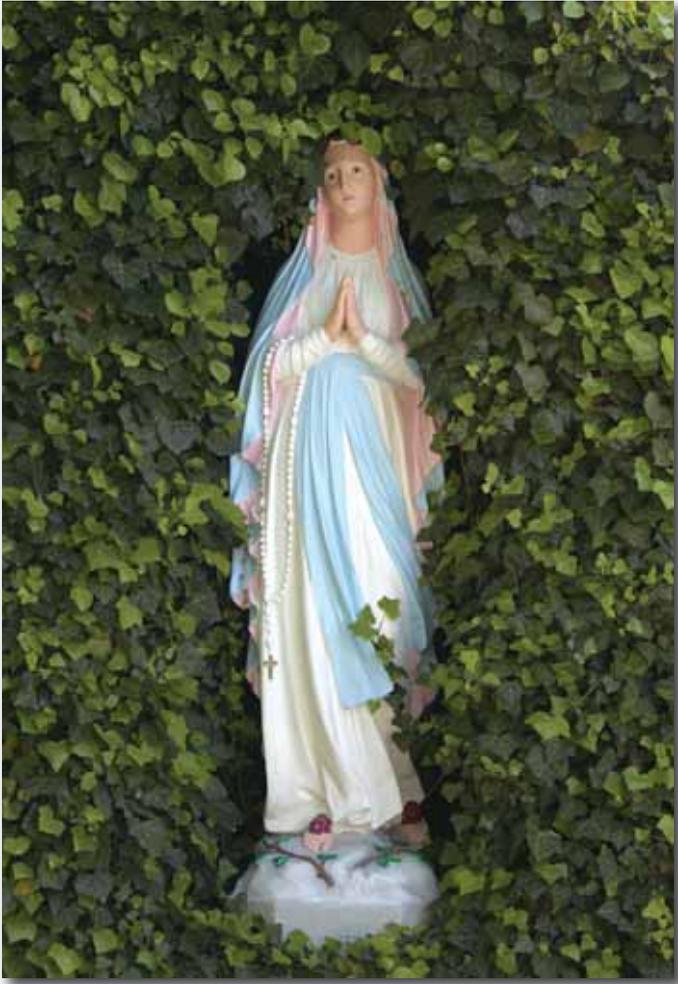
The Grotto at St. Anthony's was built in the early 1960s and was re-dedicated on August 17, 2001. All are welcome to enjoy the peaceful serenity of this garden.





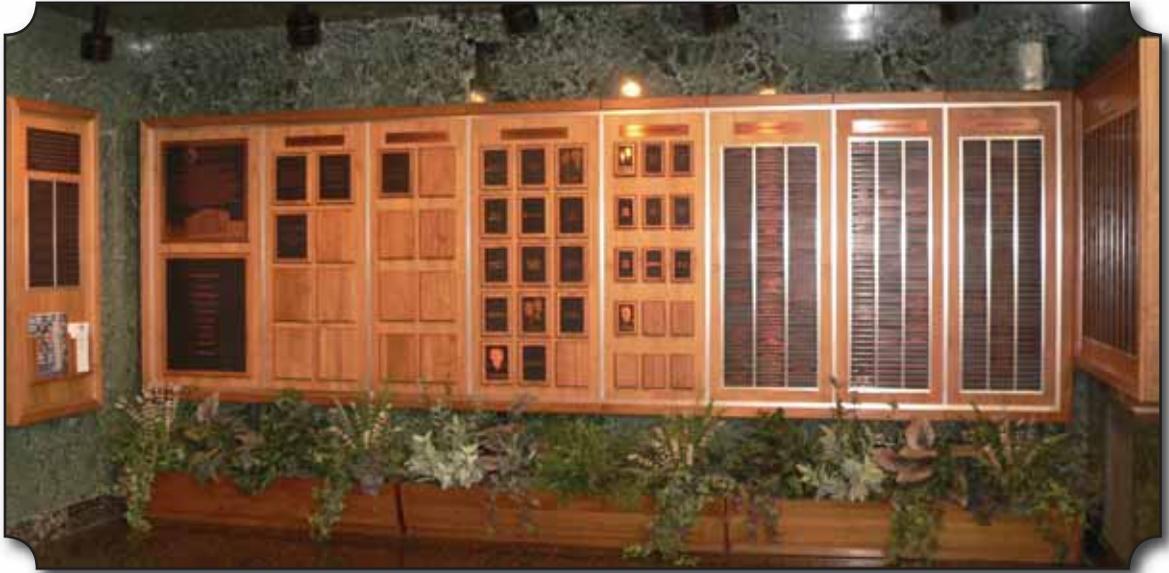
St. Bernadette

When Bernadette first saw a vision of the Virgin Mary, she was only 14 years old. While her parents worked, she cared for her siblings and would gather wood daily for the fire. On February 11, 1858, while gathering wood on the banks of the River Gave near the grotto, Bernadette saw a bright cloud and a beautiful lady. Water began to flow from the rock and afterwards miraculous cures took place there.



Immaculate Mary, Our Lady of Lourdes

The beautiful lady appeared to Bernadette 17 more times; the last time on July 16, 1858. At one of the visits, the beautiful lady revealed that she was Mary, the Immaculate Conception.



The Donor Recognition Wall was commissioned by the Friends of St. Anthony's in November 1990, and is located in the hospital lobby. The Donor Recognition Wall is a formal tribute to the many individuals, foundations, service organizations and businesses whose support has aided in the hospital's healing mission.

The categories are based on the cumulative donations after December 31, 1985, for the donor who has given any amount. In addition, any donor who gave over \$1000 to the Renovation Project between 1964 and 1985 is also included.

The donor names are adjusted semi-annually to reflect increased levels of giving in each category.

Recognition

St. Anthony's continually recognizes those individuals who make it possible for us to carry on the tradition of caring that began in 1875 with the first Hospital Sisters.

Like the Sisters, we are committed to providing Christ's healing touch to all who come to us. This legacy of healing is supported by The Friends of St. Anthony's Memorial Hospital. The Friends were established in 1985 to ensure the continuing growth, stability and future of healthcare in this region. The Friends provide an opportunity to make a financial investment in St. Anthony's Memorial Hospital and to share in the hospital's healing mission.

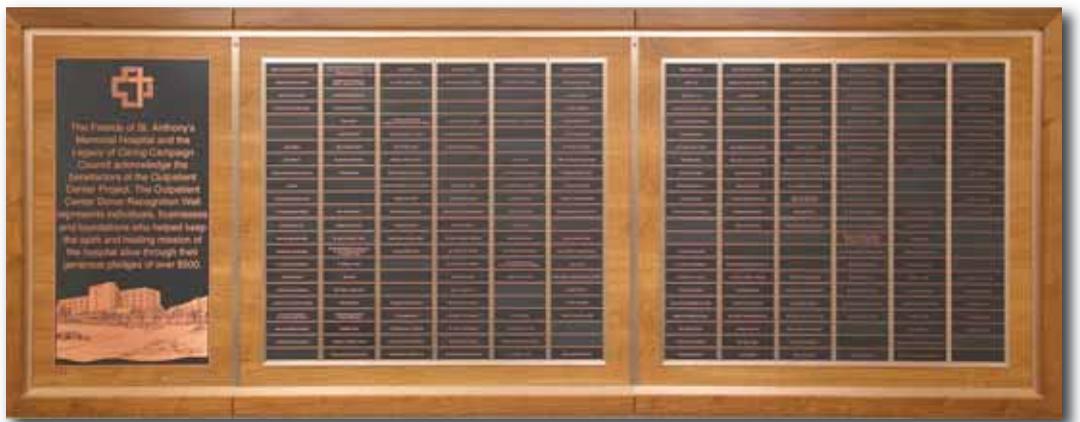
Throughout the hospital are various plaques that honor the generosity of those who support our mission.





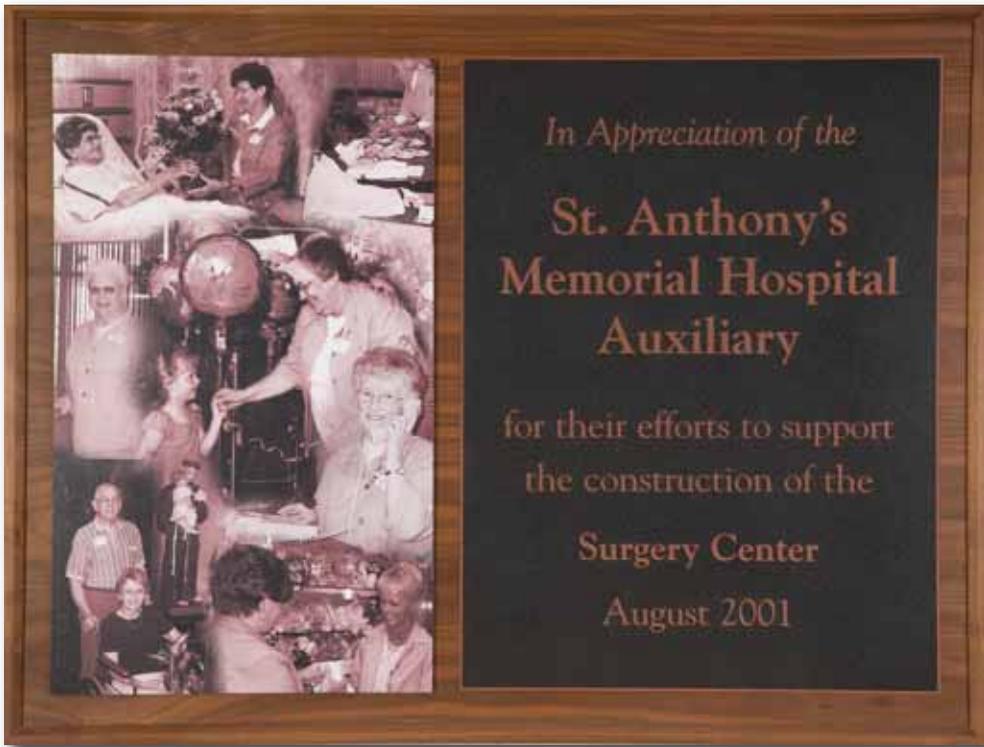
Memorial Hall

These signature tiles line a hall located close to the chapel. The signatures recognize those who contributed to the capital campaign held in the 1970s which raised over \$1 million for the hospital's expansion of the Emergency, Radiology and Cardiopulmonary departments, Intensive Care Unit and new elevators.



Outpatient Center Donor Recognition

Located the hallway close to the patient registration area, this recognition wall honors those who gave \$500 or more to the Friends of St. Anthony's Legacy of Caring Campaign in 1993 to build the hospital's Outpatient Center. The Outpatient Center Donor Recognition Wall represents individuals, businesses and foundations who helped keep the spirit and healing mission of the hospital alive through their generous support.



Auxiliary Recognition Plaque

The St. Anthony's Memorial Hospital Auxiliary has been a longtime supporter of the hospital, offering volunteer service and contributions over the years since being founded in 1956. This plaque recognizes the Auxiliary's generous donation of \$200,000 in 1991 to the Friends of St. Anthony's in support of the hospital's Surgery Center project.



Off the Beaten Path

This booklet has taken you around the hospital to different locations that contain significant architectural elements.

There are other statues and architectural elements that are still on the hospital campus but “off the beaten path.” These works of art are shown on the following pages.

The Welcome Garden

To offer encouragement and comfort to those coming into the hospital, this Welcome Garden and St. Anthony statue are located at the Mulberry Street entrance to the hospital. It also serves as a reminder of the Christian heritage and legacy begun by the Hospital Sisters of St. Francis and continued today by the Medical Staff, employees and volunteers of St. Anthony’s Memorial Hospital.





Outside the Auditorium



I.N.R.I are the first letters of the four Latin words, “Jesus Nazarenus Rex Judgeorum” which translates to “Jesus of Nazareth, King of the Jews.” This sign was placed above Jesus during his crucifixion as a way of mocking Him. The image of Christ the King is present in the middle of the cross. He is holding His heart which symbolizes His love and concern for all.

This symbol is displayed on the north wall of the hospital auditorium.

Smoke Stack

The smoke stack is located behind the hospital and can be viewed from Mulberry Street. Each chimney symbol is flanked by the Messianic Rose which is described in the thirty-fifth chapter of Isaiah, where the prophet writes that the desert shall blossom as a rose at the coming of the glory of God.



This symbol represents the three Theological Virtues of “Faith” represented by the cross, “Hope” represented by the anchor, and “Charity” (or love) represented by the heart.

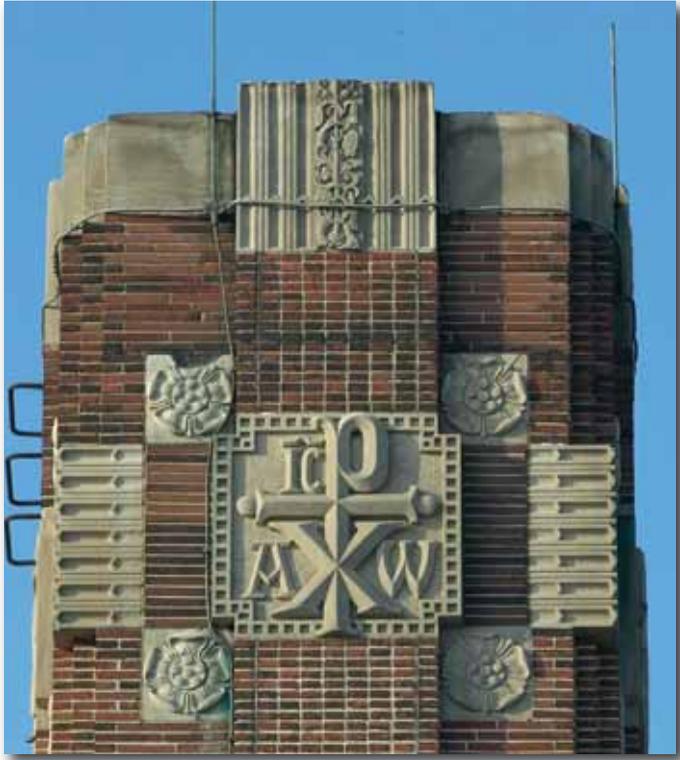


Represented on this side of the chimney are The Seven Sorrows of Mary which are:

1. The prophecy of Simeon;
2. The flight into Egypt;
3. The loss of the boy Jesus in the Temple;
4. Meeting Jesus on the way of the cross;
5. The crucifixion of Jesus;
6. The taking down of Jesus from the cross;
- and 7. The burial of Jesus.

This symbol of the crown of thorns combined with a cross symbolizes Jesus' Passion and His crucifixion. The crown of thorns reminds us of the soldiers' mockery of Christ and their ironic ascription of His place as King of the Jews.





The Chi Rho is a sacred monogram formed from the first two letters of the Greek word for Christ (XPICTOC). These letters look like the English letters X and P. The upper set of letters, IC, is an abbreviation (denoted by the line above the set of letters) for Jesus, taken from the first and last letter of the Greek word of Jesus (IHCOYC). The A and W are Alpha and Omega, the first and last letters of the Greek alphabet which signify that Jesus is the beginning and the end of all things.



Patient Floors



Each floor of the hospital is under the watchful eye of a significant member of our Christian heritage.

St. Anne with Mary as a child

Second Floor

This statue is of Mary as a child (the mother of Jesus) and her mother, St. Anne. Most of what is known about St. Anne comes from legend and tradition. Legend states that after years of childlessness, an angel appeared to tell Anne that she and her husband, Joachim, would have a child. Anne promised to dedicate this child to God.

St. Anne is the Patron Saint of Christian mothers and mothers in labor.



St. Joseph

Third Floor

Joseph was the husband of Mary and the foster father of Jesus. He was a carpenter by trade and a man of faith. He was obedient to whatever God asked of him without knowing the outcome. When the angel came to Joseph in a dream and told him the truth about the child Mary was carrying, Joseph immediately and without questions or concern for gossip, took Mary as his wife.

Since Joseph does not appear in Jesus' public life, at his death, or resurrection, many historians believe Joseph probably had died before Jesus entered public ministry. Joseph is the patron of the dying because it is assumed that he died with Jesus and Mary close to him, the way we all would like to leave this earth. Joseph is also patron of the universal church, fathers, carpenters, and social justice.



Guardian Angel

Fourth Floor

This is a statue of a guardian angel with a small child. Guardian angels are believed to be heavenly spirits assigned by God to watch over each of us during our lives. The role of the guardian angel is both to guide us to good thoughts, works and words, and to preserve us from evil.





St. Francis of Assisi

Fifth Floor

St. Francis of Assisi is wearing the robe and knotted cord symbolic of the order that he founded.

Francis believed that nature, all God's creations, were part of his brotherhood. The sparrow was as much his brother as the Pope. He taught his followers to not strive to abolish poverty, but to try to make it holy. When his followers met someone poorer than they, they would eagerly rip off the sleeve of their habit to give to the person. They worked for all necessities and only begged if they had to. But Francis would not let them accept any money. He told them to treat coins as if they were pebbles in the road. Francis often taught that you can't starve a fasting man, you can't steal from someone who has no money, and you can't ruin someone who hates prestige.

Francis' final years were filled with suffering as well as humiliation. Praying to share in Christ's passion, he had a vision and afterwards received the stigmata - the marks of the nails and the lance wound that Christ suffered in his own body.

He died on October 4, 1226, at the age of 45. Francis is considered the founder of all Franciscan orders and the patron saint of ecologists and merchants.





Our Lady of Grace

Sixth Floor

Mary, the mother of Jesus, is often referred to as Our Lady of Grace. While she is not our Mother in the physical sense, she is called a spiritual mother, for she conceives, gives birth, and nurtures the spiritual lives of grace for each person. Because she often serves as a mediator between mankind and God, she is believed to be ever-present at the side of each person, giving nourishment and hope, from the moment of spiritual birth at baptism to the moment of death.





St. Joseph

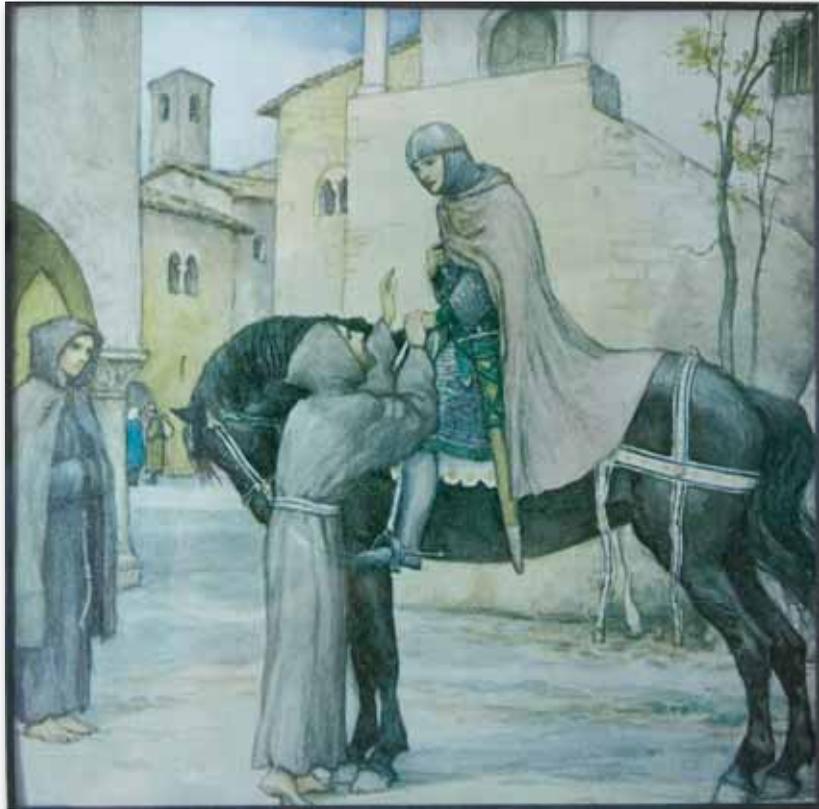
Lower Level

Located outside of the St. Joseph room, which is a place of solitude used to comfort grieving families, this statue of St. Joseph is holding the baby Jesus.





Around Our Campus



A historical account of the life of St. Francis is depicted in artwork located in various frames in the hallway north of the front lobby.



This statue of St. Francis holding a dove is located outside the Bernsmeyer Office Building on the south side of the hospital campus. The Bernsmeyer Office was named in honor of Father Christopher Bernsmeyer - a Franciscan priest who witnessed the religious commitment of five women in the pilgrim shrine of the Sorrowful Mother at Telgte, Germany on July 2, 1844.





This statue of Jesus reveals His Sacred Heart. The Sacred Heart represents Jesus' love for all. This statue is located outside the Patient Entrance in the rear of the hospital on Mulberry Street.



Reflections of Our Heritage
St. Anthony's Memorial Hospital
503 North Maple Street
Effingham, Illinois 62401
www.stanthonyshospital.org

An Affiliate of Hospital Sisters Health System