

St. Luke is said to have authored a gospel and the Acts of the Apostles between 70 and 90 AD. St. Luke came from a gentile background and wrote for gentile converts to Christianity. Since Luke did not know Christ personally, he had to rely on other sources for his gospel which centers on the poor and social justice. Forgiveness and God's mercy to sinners are of special importance in this gospel. He is the patron of physicians and surgeons, often depicted with an ox or calf, symbols of the sacrifice Jesus made for us all.

Choir and the Organ

Below the mosaic of St. Augustine, the east transept houses the choirs and musicians who lead the assembly in prayerful song and music during the liturgies. There are plans for a new pipe organ to be housed in the galleries in the north walls of the east and west transepts.

Stations of the Cross

Returning to the rear of the church via the side aisles you will see the unique cast bronze Stations of the Cross designed by Wiktor Szostalo. The Way of the Cross is a devotional tradition that dates back to the 13th century. The first of the fourteen stations begins at the north end of the west side aisle and continues to the east side aisle.



Devotional Chapels

The first of several devotional alcoves around the church contains an icon of *Christ Pantocrator* brought from Greece by our Rector, Reverend Andrew Ricci. Also in this alcove is a register for parishioners and friends prayer requests and intentions for prayers. Feel free to add your requests to the register.

The Crucifix

A small devotional chapel for the crucifix is also found off of the west side aisle. Prior to the most recent renovation, this image of Jesus on the cross was suspended above the altar. Before that it was located directly above the altar and tabernacle when they were positioned against the back wall of the apse, where the tabernacle is now. It now has been placed here to encourage private prayer and adoration. Movable, on Good Friday this crucifix is placed in the center aisle at the foot of the altar for veneration by the assembly. Here and in other devotional alcoves are votive candle stands which enable visitors to light a candle for their own special prayer intentions.

Blessed Virgin Mary

In this alcove is a hand carved wooden statue of the Blessed Virgin Mary brought here from Italy in the 1980's. Here visitors are invited to kneel and pray to Our Lady, mother of Jesus and our mother. Originally the statue stood on a pedestal designed by Mary Charles McGough, OSB, a Benedictine sister from the St. Scholastica monastery in Duluth. This pedestal, which includes an arched doorway salvaged from the former confessionals, is now used in Kress Hall's Room Four as a base for a Sacred Heart statue.

Reconciliation Chapels

There are two reconciliation chapels in the Cathedral, one off of both the east and west side aisles. Also commonly referred to as "confessionals," our reconciliation chapels are open to penitents who may choose to remain anonymous sitting or kneeling on one side of the screen. There is also a chair available to face the Priest confessor. (For a schedule of confessions please see the cover of this booklet.)

The Holy Oils

In this chapel, the three Holy Oils which are used in the administration of the Sacraments of the Church are reserved in a wooden ambry. The *Oil of Catechumens* is used for adults and infants in preparation for baptism. The *Sacred Chrism* is used for confirmation, ordination, and the dedication of a church. The *Oil of the Sick* is used for anointing the elderly and those who are ill. During the annual Chrism Mass new olive oil is blessed (Oil of the Sick and Oil of Catechumens) and consecrated (Sacred Chrism) and distributed to every parish in the diocese.

Faith Formation Materials

On the table in the rear of the church you will find a variety of books, CD's, and other materials that are available at little or no cost. Feel free to take any materials of interest.

Vesting Room

Crossing the back of the church to the east aisle you will find a room available to liturgical ministers and Mass servers for vesting and preparation prior to the celebration of Mass. On the wall inside you will find a crucifix depicting Jesus as "Christ the King." For a time prior to the 1930's this piece of religious art was used as the Cathedral's sanctuary crucifix.

Saint Kateri Tekakwitha

In the next chapel is a large bronze statue depicting a member of the Turtle clan of the Mohawk tribe from upstate New York. Known as the "Lily of the Mohawks," Kateri Tekakwitha (1656-1680) was canonized in October 21, 2012. She is sometimes invoked as the patroness of ecology and the environment. This devotional area is a tribute to the many Native Americans who are part of the Superior Diocesan family.



Kress Hall

On the lower level of the church is Kress Hall, dedicated to Monsignor Alphonse Kress in 1983. Monsignor Kress was a former rector of the Cathedral (1954-1978). Framed photographs of the past and present Bishops of the Superior Diocese are mounted on the walls of the hall.

Here hospitality is shared and social activities occur. Some of these include the annual "Lumen Christi" Recognition Event, annual Cathedral Chicken Dinner, monthly "cinnamon roll" tasting after Sunday Masses, First Communion and Confirmation receptions, parish meetings, Bible study, funeral luncheons, and Sunday teaching times for youngsters during Mass. A large main kitchen, a smaller catering kitchen, a library, a nursery, the school band room, a choir practice room, a performance stage and additional meeting rooms are also located off of Kress Hall.

Depiction of Saints and Old Testament figures in our clerestory windows

Early churches were decorated artistically with the lives of Jesus and Mary, the Old Testament stories, and the lives of the saints. Many Christians were unable to read, so parents and teachers would bring children into the churches and use the artwork to teach them about Jesus and the communion of saints. As we visit the Cathedral we can use these beautiful windows to enlighten and stimulate prayerful remembrance of the men and women depicted in them.

Saints in the history of the Church pictured in west side clerestory windows from the north:

Notice the number of male and female saints that flank the congregation from these windows. They are reminders that we are all members of the communion of saints.

St. John Vianney - 1st window: Born to a French family in 1786, he worked as a shepherd but always had a desire for the priesthood. At age 20 he began his seminary studies but was drafted into the French army. A story is that while he was waiting for his troop to leave, he went into a church to pray. While he was praying the troop left and he stayed behind. He became the town's schoolmaster but was allowed to go home when Napoleon granted amnesty to deserters in 1810. Ordained in 1815 and assigned to the village parish of Ars, he spent the rest of his life and became known as "Curé of Ars." Through his humble life he was able to reform the village. Often afflicted by attacks from the devil, he died peacefully in 1859 and was canonized in 1925. Although St. John had many difficulties being accepted for the Priesthood, he was named patron of parish Priests.

St. Thérèse of Lisieux - 2nd window: Known as the "Little Flower" or "Thérèse of the Child Jesus," she was born in 1873 and died in 1897. Living nine years in a Carmelite Monastery, Thérèse has become one of the most widely loved saints in the Roman Catholic Church. Much of this came about as a result of her spiritual autobiography, "L'histoire d'une âme" (The Story of a Soul), which she wrote upon the orders of two prioresses of her monastery because of the many miracles worked at her intercession. Known for her "little way" of performing ordinary and humble tasks with great love, she was canonized in 1925. She was declared a "Doctor of the Church" by St. Pope John Paul II in 1997. ("Doctor" means "Teacher.") She is often represented in art with an armful of roses because she said, "After my death I will let fall a shower of roses."

St. Vincent de Paul - 3rd window: Well educated, he insisted that the Priests and sisters of the religious congregations he founded, "Priests of the Mission" (Vincentians) and "Daughters of Charity," treat all they served with respect. He told them that they should never talk down to anyone, including people who were poor. Vincent ministered to the poor, and worked with the rich to get them to help the poor. Canonized in 1605, he is the patron saint of charitable societies but did not found the Society of St. Vincent de Paul. It was founded in 1833, and he was then established as its patron saint.

St. Catherine of Siena - 5th window: Born the 23rd child of 25 in 1347, she died in 1380. Her twin died at childbirth. She lived at home even though she became a Dominican lay-affiliate. She practiced austere penances. Her writings describe her "mystical marriage" with Jesus after she began to tend to the sick and serve the poor. She wrote to authorities begging for peace between the republics and principalities of Italy, and worked hard to have the Western Schism (more than one Pope) settled. She was canonized in 1461 and named "Doctor of the Church" in 1970. In 1999 St. Pope John Paul II named her one of Europe's patron saints.

St Francis of Assisi - 6th window: He was born into the very wealthy Bernadone family in 1181 while his father was away. His mother had him baptized Giovanni. When his father returned he renamed him Francesco. A rather wild youth, he did, however, have a good education. He took part in a battle between Assisi and Perugia, was captured and spent about a year in prison. He later began to work with the poor. In a dream, Christ called him to rebuild his Church, and Francis thought this meant the little church of St. Damian. Interpreting Christ's call to be poor, Francis gave away everything. He later extended this idea to his religious community founded in 1209. His strict interpretation of a call to poverty caused problems for his order during and after his lifetime. A wealthy young woman, Clara Sciffi, with his encouragement, founded a female order of Franciscans, the Poor Clares, in 1212. Francis also drew up a rule for lay people who could not live in a monastery, which became the Third Order of St. Francis. He received the stigmata, the real and painful wounds of Christ, in 1224. Francis died in 1226. Because of his holiness and popularity at that time, Pope Gregory IX canonized him in 1228.

St. Benedict of Nursia - 7th window: A collection of stories from the life of St. Benedict used to help others live a holy life comes from the Dialogues of St. Gregory the Great. From this source we find he was the son of a Roman noble, living in the waning years of the Roman empire, and dying between 543 and 550. His twin sister was St. Scholastica. Today he is considered the founder of Western monasticism, having started twelve small monasteries. The work of the Benedictines is social, a community of men who lived and worked and prayed together as a permanent way of life. His "Rule," used and adapted by many religious communities today, was originally intended for laymen. Benedict's most striking quality was his deep and wide human feeling and his moderation. Pope Paul VI named Benedict the "Patron Protector of Europe" in 1964.

St. Agnes of Rome - 8th window: A virgin martyr from the early Church (late 13th or 14th century) she was held in high esteem because of her youth, purity, and bravery in the face of persecution. She was probably twelve or thirteen years old when she died. She is the patroness of chastity, rape victims, and virgins. A custom still in use is that of blessing two lambs on her feast day. The white wool from these lambs is used to make a vestment called the "pallium" (a circular band worn about the neck with two pendants made and decorated in various ways). The use of the pallium is reserved to the Pope as the symbol of his supreme authority, but he may allow other priests the honor of wearing it as a symbol of their importance and assistance to him.