

Thank you for visiting our parish. We invite you to walk freely in this principle worship space of the Diocese of Superior. Photos are permitted; however we ask that you maintain a respectful silence, being mindful of those around you who may be praying.

History

Bishop Joseph Pinton officiated at the groundbreaking for the Cathedral in June of 1926. It was completed a year later at a cost of \$300,000. Constructed in a Romanesque Basilican style of architecture, similar to the Church of St. Mary Major in Rome, the building exudes massive solidity and strength. It features a long center nave, round arches, and rainbow granite columns (quarried near St. Cloud, Minnesota) which separate the side aisles from the central nave. The roofs of the nave, transepts, and sanctuary are higher than the roofs of the side aisles, allowing for a *clerestory* ("clear story") containing larger windows which let light into the center of the church.



The roofs of the "arms" of the east and west transepts, when seen from above, transform the rectangular roof of the nave into the shape of a perfect Latin cross.

The first Mass in the Cathedral was held December 25, 1927. At that time the windows were amber glass and the interior was unpainted plaster. It wasn't until 1937 that the outdoor concrete was poured for the plaza and steps. Also in 1937, pews, confessionals and lights were added and walls were painted. The lower level was completed in 1946. Our Cathedral was the first in the dioceses of the United States to bear the name Christ the King. The Solemnity of Christ the King is celebrated at end the liturgical year each November.

With the 100th Anniversary of the Diocese, a major preservation and enhancement of the building began in 2003 under the direction of Bishop Raphael M. Fliss, Rector Reverend Daniel Dahlberg, and liturgical design consultant Reverend Richard Vosko. The restored Cathedral was dedicated on February 5, 2005.

Follow your path through the Cathedral using the following descriptions:

Entry

The new main entrance doors and those in the foyer (or *narthex*) contain decorative glass to let light into the main entrance. In Scripture Jesus is called a "Door". *Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.* (Matthew 7:7)

Diocesan Memorial Gifts Register

In the narthex you will find a special listing of people who made significant contributions at the diocesan level to the Cathedral's liturgical arts and furnishings.

Nave

The nave, or main section of the church, is the place of assembly, "the Body of Christ." In the most recent renovation, here and elsewhere a new terrazzo floor was installed. The wooden coffered ceiling was covered with sheet rock and painted, pews refinished, and several sections of movable chairs were added. New lighting and acoustical systems were installed, and *Trompe l'oeil* (fool the eye) stenciling was added to the capitols atop the rainbow granite columns to make them look as if they were carved.



Carving on the 1937 pews includes the *Chi-Rho*. *Chi* (x = ch) and *Rho* (p = r) are the first three letters of "Christ" or "Christos" in Greek. This ancient symbol is placed between an upper case *Alpha* (A) and a lower case *Omega* (ω) which, in turn, symbolize Christ as the very beginning and the very end.

Baptismal Font

Inside the main entrance is the baptismal font. Baptisms may take place there by complete immersion or by pouring water over the head. The font is also available for blessing one's self with holy water. The font is fabricated of carnelian granite and is faced with decorative arches and columns salvaged from the 1939 communion railing. The eight sided octagonal shape of the font symbolizes the concept of the "Eighth Day."

Because early Christians believed that the resurrection and ascension of Christ signaled the renewal of creation, this made the day on which God accomplished it (Sunday) analogous to the first day of creation. Some early Christian writers also began referring to Sunday as the "Eighth Day," thus linking the rebirth of creation anticipated in the Old Testament to its fulfillment for us in Christ in a way that transcends time. This shape then links the sacrament of baptism to this understanding of renewal, rebirth and transcendence.

Paschal Candle

The very tall candle usually found next to the baptismal font symbolizes the light of Christ. It is hand-crafted annually by John and Louise Pope, Cathedral parishioners. This candle (also called the Easter Candle) is placed near the altar and remains lit during all Easter season liturgies. It may also be lit during baptismal and funeral liturgies.



Stained Glass Windows

In 1938, ninety-six stained glass windows were put in place. During the restoration, every window in the church was disassembled, cleaned and re-leaded. While in the nave, look up and admire the clerestory windows. On the east side these windows predominately depict Old Testament figures, while those on the west present important figures from the history of the Church. Lower windows along the side aisles include the coats of arms of each of our local Bishops (on the east side in roundels at the tops), along with the names and symbols of significant saints. On the south or back wall are images including Christ the King, Mary the Mother of God, and St. Augustine of Hippo, the patron saint of the Diocese. (Additional information regarding the windows is included toward the end of this booklet.)

Angel Murals

On the arches leading forward to the Sanctuary are painted depictions of angels, leading us to the altar.

Mosaic of Christ

As you walk to the center of the Cathedral, look toward the sanctuary to see the mosaic of *Christ Pantocrator* located on the curved ceiling of the main apse. (*Pantocrator* is a Greek word meaning *Ruler of All or Sustainer of the World*.) The depiction shows Jesus holding the Book of Gospels in his left hand and blessing with his right. Jesus' fingers are depicted with two held upright and three curled, which represents the divine and human nature of Jesus and also the three persons of the Holy Trinity. The colors of the garments are red for His humanity and blue for his divinity. The unfixed gaze of the eyes are meant to show that Christ, as God, looks to eternity, while the naturalistic features of his face and tenderness of his expression are meant to show forth the mystery of the Incarnation. That Christ, though truly God, is also truly one of us, a human being.



Blessed Sacrament Chapel

Beneath the *Pantocrator* mosaic is the Blessed Sacrament chapel. The Eucharist, a word taken from the Greek noun *εὐχαριστία* (*eucharistia*) meaning "thanksgiving," is reserved here for distribution outside of Mass and for private prayer and adoration. It is kept safe in the tabernacle, a Hebrew word meaning "tent." The design of the lower part of our tabernacle is reminiscent of our bell tower. You are welcome to enter the chapel to pray and adore the Eucharistic presence of Jesus. The Rosary is recited in the chapel before each weekday Mass.

Angel Gates

The metal gates leading into the Blessed Sacrament chapel were designed to be closed during Mass, but left open at other times.

Sanctuary Lamp

A lamp suspended from the ceiling is kept burning to signal the presence of the Blessed Sacrament. This lamp was presented to us by the Franciscan Sisters of Perpetual Adoration of La Crosse, Wisconsin, who for many years taught at the Cathedral School.