

### The Ambulatory

The semi-circular aisle which curves behind the Blessed Sacrament Chapel and serves to connect the two side aisles is called the ambulatory. The windows there depict six of the seven sacraments. A seventh opening was eliminated when an addition was made to the exterior of the building during the last renovation. (The "Holy Orders" window is now in the Priests' Sacristy.)

In an alcove in the rear of the ambulatory is a bronze bust depicting Christ crowned with thorns. An image of this sort is often referred to as an *Ecce Homo* (EH-cheh OH-mo), which is Latin for "Behold the Man." (John 19:5)



### Work Sacristy

On the east side of the ambulatory is a restroom and work/storage area. The windows in this room (including the washroom, which was partitioned from the room during the renovation) depict the Seven Gifts of the Holy Spirit.

### Priests' Sacristy

Off to the west side of the ambulatory is the Priests' sacristy. Here the Bishop, Priests and Deacons prepare for Mass. Vestments and many of the other items used for the liturgy can be found here, along with a special sink (called a *sacrarium*) which drains directly into the ground. The sacrarium is used to respectfully dispose of any sacred materials other than the Eucharistic species, which must always be reverently consumed. (Only in extremely rare cases of contamination would the sacrarium be used to dispose of the Eucharist.)

The windows in the Priests' sacristy presently depict some of the former "minor orders" along with the Diaconate as well as the Holy Orders window relocated from the ambulatory. Here also is an ornately carved wooden chair, which was used as the Bishop's chair prior to an earlier renovation in the 1970's.

### Sanctuary

In this space are the altar, the ambo, and the large cathedra (or Bishop's chair). There is also a large processional cross. Our *altar*, *cathedra* and *ambo* are constructed of Botticino marble.

The Holy Sacrifice of the Mass is celebrated upon the *altar*, which symbolizes Christ in our midst. The altar was anointed with Sacred Chrism during the dedication of the church and is venerated with a kiss before and after every Mass.



The *cathedra* (which is the ordinary Greek word for "chair") brings with it the designation of the church as the diocesan Cathedral (the particular church building in the diocese which houses the official chair of the Bishop). This chair, besides being a special place for Bishop to sit, also represents his teaching authority in our diocese. In turn, our Bishop embodies the connection between our diocese and the universal Church through the tradition of unbroken apostolic succession.



Perhaps more commonly known as the pulpit, the *ambo* is where the scriptures are proclaimed.

If you look up from the sanctuary toward the main entrances you will see four additional clerestory windows depicting the traditional symbols of the four Gospel writers, Matthew, Mark, Luke and John. (These are described below under "Windows of the Evangelists.")

Mounted on the wall behind the ambo is the *scripture ambry*, where the books (lectionaries and gospel books) used for the proclamation of the Word are kept.

#### The Dedication Candles

Mounted on each side of the arch in the sanctuary are brackets decorated with crosses holding candles. These are two of the dedication candles, the remaining ten of which you will find symmetrically spaced throughout the church. Marking the places where the walls were anointed with Sacred Chrism during the Cathedral's dedication Mass, these candles are lit on this anniversary (February 5th) and also on other special occasions.



#### Reliquary

Set into the floor in front of the altar is a special reliquary, in which relics of seven saints and a group of martyrs are entombed. Relics are usually minute body parts or pieces of objects which were closely associated with holy people and their lives. We keep them and reverence them as precious memorials and as reminders of our present-day link to them through the Communion of Saints. (Our keeping a lock of a loved one's hair is a very similar practice.) Additional information regarding these relics is included toward the end of this booklet.)

#### Mosaic of Mary

As you return to the center of the church, look in the side apse of the west transept to see the mosaic of Mary, depicted with the child Jesus, as *God Bearer* (or *Theotokos*). The Council of Ephesus in 431 decreed Mary *Theotokos* because her son Jesus is both God and man: one divine Person with two natures (divine and human) which are intimately and hypostatically united. Why is she dressed in red and not the usual blue? Referring back to the mosaic of *Christ Pantocrator* in the main apse, in this depiction Christ's outer garments are shown as blue while his inner garments are red, which symbolizes that he is divine and also filled with humanity. As *Theotokos*, Mary's outer garments are red while her inner garments are flecked with light blue, which symbolizes that she is human and also filled with divinity.

#### Communion Crosses

Also in the west transept near the entrance to the ambulatory is a place where seven pectoral crosses hang. These wooden crosses, made by parishioner John Stack, were embellished with copper salvaged from the roof of the Cathedral when it was repaired. They are worn by Extraordinary Ministers when they assist with the distribution of Holy Communion during Mass.

#### Mosaic of St. Augustine

Turn to the east transept to see the mosaic of St. Augustine of Hippo, who is also depicted in one of the clerestory windows above the main entrances.

St. Augustine, the patron of the Diocese of Superior, was born in 354 in Tagaste, North Africa. His father was a pagan, but his mother, St. Monica, was a Christian. She dealt heroically with an abusive husband and prayed and schemed for Augustine's deliverance from immorality and philosophical confusion. As a youth Augustine had received a Christian education but hadn't yet been baptized. Later in Milan he met Saint Ambrose and was impressed by his sermons. It took several years and bitter personal struggles before St. Ambrose baptized Augustine in 387. Returning to Africa, Augustine gave up all his possessions and gathered a group of friends to live a life of poverty, prayer and sacred studies. Augustine's conversion from a very loose life, which included parties and all that went with it, caused others to turn to him for help in their struggles with similar vices. He was ordained a priest while in Hippo and was made Bishop there in 396. Augustine's writings became very influential in the development of Western Christianity and philosophy. Known as one of the "Church Fathers," among his most important works are *City of God* and *Confessions*, which continue to be read widely today. He died in 430.

#### Windows of the Evangelists

Each transept has two clerestory windows on their south sides. Each window contains a symbolic figure of one of the four evangelists.

#### In the east transept, St. Matthew and St. Mark

St. Matthew's window has an image of a small human head surrounded by wings. This symbol references an angel who is supposed to have dictated to him as he wrote the gospel. Another interpretation is that of a winged man because his gospel begins with the human genealogy of Jesus and speaks of Christ fulfilling the Old Testament scriptures. (In Matthew 9.9 Christ calls a tax collector and he leaves his post to follow Jesus. He seems not to look back.)

The other window in the east transept depicts St. Mark, who is said to have been the first to have written his gospel. The inscription "according to Mark" was added some time after the gospel was written. Little is known of St. Mark; however it is believed he became the first Bishop of Alexandria in Egypt and was martyred. His symbol in art is a Lion, usually winged.

#### In the west transept, St. John and St. Luke

St. John's window depicts him as an eagle to show the heights to which he rises in the fourth gospel. John was seen as one of the closest to Christ who accompanied Jesus in some of his greatest moments and was also at the foot of the cross when Jesus died. Jesus entrusted his mother, Mary, to St. John after the crucifixion. Often shown as a young man among the older Apostles, Jesus called him and his brother, James, "Sons of Thunder": (Mark 3:17). He is the only Apostle who did not die a martyr.

Much of St. Luke's life is hidden in legends. Listed as the author of a gospel and the Acts of the Apostles, he is mentioned in some of the letters of St. Paul, and he is pictured symbolically with the Evangelists.