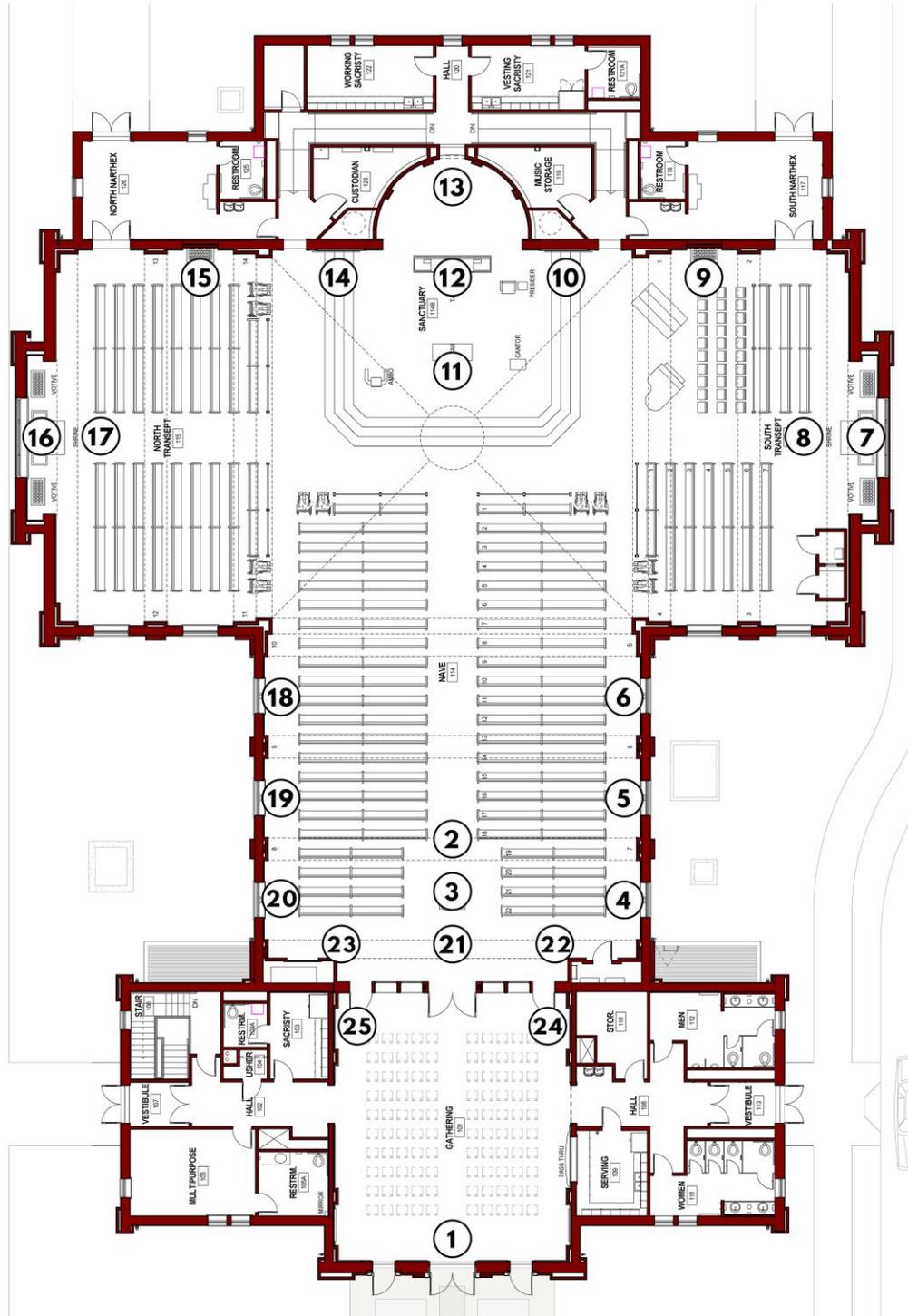


# Self-Guided Tour of Saint Cecilia's Catholic Church

Welcome to Saint Cecilia's. As you walk through the church, we ask that you keep these guidelines in mind:

- Do not tour the church whenever candles are lit on the high altar. This means that Mass, Eucharistic Exposition, or some other Liturgy is taking place.
- Do not enter the Sanctuary; the area demarked by three ascending steps.
- Do not bring food or beverages into the church.
- Do not talk while you are in the church.
- Gentlemen, please remove your hats.

Thank you for helping maintain a climate of prayer and reverence. May you enjoy your visit to Saint Cecilia's.



## Gathering Space

1. **Stained Glass Window of Saint Cecilia** – in the center of the window is Saint Cecilia, the patroness of musicians, playing an organ. To emphasize this patronage, a harp also appears in the smaller window to the right. To the left one finds the crown and palm branches, symbolizing Saint Cecilia's death as a martyr. In the bottom center of the window is Saint Cecilia's Parish Crest. On the bottom right is a baptismal font, the Sacrament that initiates one's life in Christ. On the bottom left are a chalice, host, wheat, and grapes, symbolizing the Eucharist, the Sacrament that sustains one's life after Baptism.

## Center Aisle

2. **Baptismal Font** – immediately upon entering the nave, one encounters the baptismal font. This placement, at the physical entrance to the church, recalls that one's spiritual entrance into the Church happens at Baptism.
3. **Paschal Candle** – except for during Lent, standing near the baptismal font is a large candle, the Paschal Candle. As one is buried with Christ in the death of Baptism, the Paschal Candle symbolizes rising to newness of life.

## South Nave Wall

4. **Stained Glass Window of Jesus Crowned with Thorns** – after Jesus was condemned to death and scourged, but before His crucifixion, the Roman soldiers weaved together a crown out of thorns and placed it on His head (Mt. 27:29). The crown of thorns was the summation of the soldiers' mockery; taking a symbol of royalty and majesty, a crown, and turning it into something painful and degrading.
5. **Stained Glass Window of St. Patrick** – a 5<sup>th</sup> century bishop, St. Patrick is often referred to as the "Apostle of Ireland" because of his work of evangelization there. St. Patrick is frequently associated with the Celtic Cross (standing in the left background) and the shamrock (seen in his right hand), which he reputedly used to convert pagans to Christianity and to catechize them about the Trinity. In this scene, St. Patrick is depicted banishing the snakes, a metaphor for the serpent of paganism, from Ireland into the sea.
6. **Stained Glass Window of the Guardian Angels** – the picture of innocence, two young children pick flowers as a guardian angel keeps watch. The window recalls the words of Christ in Matthew 18:10, when He speaks of the angels sent to help "little ones" avoid spiritual dangers and achieve salvation. Purely spiritual beings, angels are often depicted in human form with wings, although they do not have bodies.

## South Transept

7. **Stained Glass Window of Adam and Eve Banished from the Garden** – recalling the second account of creation from Genesis, Adam and Eve walk away in shame from the Garden of Eden following original sin and the fall of humanity, the snake that had tempted Eve still lingering at their feet. As this window vividly depicts, expelled from the garden, God stations a cherubim with a fiery sword to prevent their re-entry and the way to the tree of life.
8. **Shrine Altar of the Most Sacred Heart of Jesus** – the Most Sacred Heart of Jesus, in a particular way, represents the great desire of Christ for man to be reconciled to God. One of the greatest treasures of Saint Cecilia's Parish is the reliquary (located between the statue of the Most Sacred Heart of Jesus and the altar) which contains two slivers of the Most Holy Cross upon which Jesus died. Before venerating the relic of the True Cross, it is customary to make a genuflection.
9. **Marian Image of Our Lady of Częstochowa** – this image, a replica of the original found at the Jasna Góra Monastery, is a heavily venerated depiction of Mary, most especially for the Polish people. The scratches on Our Lady's face are the result of early 15<sup>th</sup> century looters who, although they were unsuccessful at taking it, damaged the painting. The image gets its nickname "Black Madonna" from the soot residue which discolored the painting as a result of centuries of votive candles burned in front of it.

10. **Statue of St. Joseph** – in his right hand, Joseph holds a white lily, symbolizing his faithfulness to Mary, as well as his chastity and sexual purity; for he respected the Mary’s virginity and remained celibate throughout their marriage. The whiteness of the flower also represents that Joseph was “a just man”, obedient to God. St. Joseph has long been held as the Patron Saint of the Universal Church.

### Sanctuary

- \*\* Distinguished by ascending steps, the Sanctuary, in a particular way, is set apart from the rest of the church. Like Christ ascending Calvary, the priest ascends the Sanctuary steps on behalf of the People of God to offer the Sacrifice of the Mass. This space is also important because, outside of Mass, the Most Holy Eucharist is reserved here in the tabernacle. *For these reasons, one should not enter the Sanctuary.***
11. **High Altar** – the high altar is at the center of Saint Cecilia’s, reflecting its importance in the spiritual life of the parish. Here the priest confects the Eucharist, which is the source and summit of the Christian life. The scene on the front of the altar recalls that Jesus Christ Himself instituted the Eucharist at the Last Supper surrounded by the Apostles. Animated by the Holy Spirit (represented in the form of a dove on the ceiling), Saint Cecilia’s Parish celebrates that same Sacrament, the Eucharist, today. The Catholic Faith, rooted in the Apostles, is in a particular way made concrete by the relic of the Apostle St. Jude Thaddaeus contained within the altar stone.
  12. **Reredos** – occupying a permanent and particular place of honor, this impressive structure prominently anchors the sanctuary, providing a suitable place for the Most Holy Eucharist to be reserved in the tabernacle. Surmounting the reredos is Crucifixion scene – on the left is Mary, the Mother of God; holding the Cross is Mary Magdalene; and on the right is John, the disciple whom Jesus loved.
  13. **Apse** – the true glory of God, hidden by the Crucifixion, is made fully manifest. At the highest point is the name of our transcendent God in Hebrew as He revealed it to Moses. Five medallions line the apse (*right to left*): first, the Diocese of Madison crest; second, a bible with roses, symbolizing Saint Cecilia’s devotion to prayer, her martyrdom, and her purity as a virgin; third, the Lamb of God, symbolizing Christ’s triumph over death in the Resurrection; fourth, a crown with palm branches, the crown symbolizing Saint Cecilia’s participation in Christ’s victory over death and the palm branches symbolizing her sharing in His Passion; and, fifth, the papal insignia, the Triregnum (triple-crown) symbolizes the authority given to the Pope by Christ, with the keys in particular symbolizing the power given to St. Peter of loosening and binding.

### North Transept

14. **Statue of the Immaculate Heart of Mary** – the statue depicts Mary with her heart on fire with God’s love, pierced with a sword of sorrow, and crowned with roses of purity. Standing on a snake, Mary helps bring about Christ’s victory over sin. As one contemplates the heart of Mary, her interior life is examined – her virginal love for God, her maternal love for her Divine Son, and her motherly love for us, her spiritual children.
15. **Marian Image of Our Lady of Guadalupe** – this image, a replica of the original found in Mexico City, is a popularly venerated depiction of Mary, most especially for the Mexican people. The symbolism of the image is rich, containing several layers of meaning, particularly significant for the native Aztecs. Because of her importance, Our Lady of Guadalupe was made the Patroness of the Americas in 1945 by Pope Pius XII.
16. **Stained Glass Window of the Announcement of the Birth of Jesus to the Shepherds** – in the distance over Bethlehem shines the Christmas Star, announcing the birth of Jesus. In comparison to the angel sent to expel Adam and Eve, an angel appears to the shepherds to proclaim the good news of Christ’s birth. The angel no longer bears a fiery sword, but comes in peace, holding an olive branch. Born in a manger, the first witnesses to the birth of Jesus, those closest, are shepherds (see the sheep in the bottom right).

17. **Shrine Altar of St. Cecilia** – dedicated to Saint Cecilia, this altar, which houses a relic of Saint Cecilia herself, honors the patroness of this parish. Saint Cecilia, born in the late 2<sup>nd</sup> century, came from a well-to-do family in Rome. She took a vow of virginity, which, even after she was given in marriage, she upheld. Because of Saint Cecilia's witness, her husband Valerian, who was originally pagan, decided to be baptized. Eventually Saint Cecilia was detained for preaching the Faith, which was illegal, and sentenced to death – executed by three slits of the sword to her neck. The statue depicts Saint Cecilia, the patroness of musicians, holding a small organ and wearing a crown of red and white roses, symbolizing her martyrdom and her purity.

### North Nave Wall

18. **Stained Glass Window of St. Michael the Archangel** – in this window, St. Michael is depicted as seen by the vision of John in the Book of Revelation. Coming down from heaven, St. Michael goes into hell (notice the flames in the bottom left), tying up the Devil with the heavy chain that he holds in his left hand.
19. **Stained Glass Window of St. Augustine** – the bishop of Hippo Regius during the early 5<sup>th</sup> century, St. Augustine is often referred to as the “Doctor of Grace”. An angel in the bottom left hand corner is shown pouring out holy water from a shell, referring to the singular grace of adoption given at Baptism. This alludes to St. Augustine's refutation of the Donatist heresy, which mistakenly argued the need for lapsed Catholics to be re-baptized. In this scene, St. Augustine is depicted at a distance from a ruined city (seen smoldering in the back right) while reading a book. The ruined city is Rome, which was sacked in 410 by the Goths. Following this downfall, St. Augustine was inspired to write *DE CIVITATE DEI* (“The City of God”), which contrasts two cities; one ruled by Jesus, the other by the devil.
20. **Stained Glass Window of Mary at the Foot of the Cross** – Mary, the Mother of God, is depicted holding onto the wood of the Cross. Contemplating Mary at the foot of the Cross helps us to understand the reality of human pain and suffering, transformed by the Passion, Death, and Resurrection of Christ.

### West Nave Wall

21. **Scrolling** – as one leaves the church, the words of Christ (Luke 9:23) are scrolled “*TOLLAT CRUCEM TUAM COTIDIE ET SEQUATUR ME*”, that is “Take up your cross daily and follow me.” This command of Christ reminds the Faithful that discipleship extends beyond the doors of the church and into everyday life.
22. **Coat of Arms of Pope Francis** – at the top of the blue shield is the emblem of Pope's religious order, the Society of Jesus. Lower down on the shield there is a star and spikenard flower. The star symbolizes the Virgin Mary, the Mother of Christ and the Church; while the spikenard symbolizes St. Joseph, Patron of the Universal Church.
23. **Coat of Arms of Bishop Morlino** – following traditional custom, the personal arms of Bishop Morlino, seen on the right side of the shield, are joined to the arms of his jurisdiction, the Diocese of Madison, seen on the left side of the shield.

### Gathering Space

24. **Book of Dedication** – in this book are inscribed records surrounding the solemn dedication of the church, and the names and the memorials of all those who contributed to the building of the new church.
25. **Pastors Emeriti** – on the wall hangs the photos of two former pastors of Saint Cecilia's, who were instrumental in the realization of a new church building. On the right is Monsignor Felix Oehrlein, who was the pastor from 1999 until his death in 2011. On the left is Father Michael Richel, who was the pastor from 2012 until his death in 2014.

Thank you for touring Saint Cecilia's Catholic Church. Please feel free to stay and spend time in prayer. If you should have any questions, or if we can be of any assistance, our offices are located across the street.