



CHURCH
of ST. JOSEPH

Red Lake Falls, MN

**A Brief History
and Guide**

Welcome to the Church of St. Joseph!
The spirit and life of this parish community
flows from this sacred space.

It is a holy place at the heart of all we are and do.

A Brief Parish History

The largest of all our church symbols is the building, a sign of the living Church. The word church comes from a Greek word meaning “belonging to the Lord.”

In **1879** Father Champagne founded the parish of St. Joseph. In **1883**, German parishioners separated from the predominantly French St. Joseph's parish, forming St. Mary's parish. In **1914** Father Eugene Lemire was assigned as pastor of St. Joseph's. He had a busy pastorate: **1916-** A sisters' home was erected: **1917-** The church interior was renovated and enlarged: **1919-** A new rectory was built: **1921-** The church interior was frescoed.

This church burned down in **1922** and a new one, designed by a Benedictine priest from St. John's Abbey in Collegeville replaced it in **1929** under Father Lemire's administration. All of this work was undertaken when the parish numbered about 250 families. The church is built of brick and designed in a Spanish-mission style.

Father Henry Pelger claims the longest pastorate in the history of Red Lake Falls-twenty-nine years at St. Mary's beginning in 1922. Father Pelger, it is told, liked to refer to his parish as the "Catholic Church" and St. Joseph's down below as the "French Church." After sixty-nine years of spiritual ministering, St. Mary's was consolidated with St. Joseph's in February of **1952**.

Soon after the closing of their church, members of St. Mary's placed their church bell in the bell tower at St. Joseph's. From that day to the present, the bells at St. Joseph's ring at 7:00 am, at noon, and at 6:00 pm as a reminder to pray the Angelus.

Holy water fonts

Centuries ago there were basins hollowed out in the entrance areas of private residences and the first basilicas. You could wash your hands and face before entering the sacred place in God's house or the private area of someone's home. With the increase in the crowds at Mass, the washing became symbolic. The faithful could dip their fingers into a small receptacle and sprinkle themselves with the water. They would say a prayer or make the sign of the cross. This custom is still with us. We sign ourselves with holy water each time we enter a Catholic church to remind us that we belong to Jesus. We are baptized in Christ.

Choir loft-Stained glass windows

Stained glass windows are a form of holy artwork. In the Middle Ages stained glass windows illustrated stories from the Bible, about a saint or a belief for those who couldn't read. There was a time when only clergy and monks could read and actively participate in the Mass.

(Window #1 and #5 from left to right, looking south)

Angels-pure spirits created by God. The word angel comes from the Greek word *angelos* meaning messengers.



(Window #2)

St. John the Baptist-The son of Elizabeth (a cousin of Mary, St. John the Baptist's purpose was for Jesus by preaching



of Zachary and the mother of Jesus). His purpose in life was to prepare the way for Jesus by preaching penance.

(Window #3)

St. Joseph-The husband of the Blessed Virgin Mary and foster father of Jesus. He was a carpenter in the town of Nazareth. Patron of the dying, the universal church, carpenters, fathers, and social justice. He is the patron saint of our parish as well.

(Window #4)

St. Joan of Arc-The patron of soldiers and the patron of France because she helped the King of France reconquer his kingdom in the 1400's (Hundred Year's War). She was betrayed to the English and tried for heresy and witchcraft. She was burned at the stake at the age of nineteen (1431). Joan of Arc was canonized in 1920.



NAVE or assembly area

The next largest church symbol is the area for the assembly. The word nave comes from the Latin word for "ship." The nave of a traditional church resembles a hull. The nave used to be separated from the sanctuary with a communion rail. There are no reserved seats, we are all equal, we all leave with the same charge to build the kingdom of God.

Stained glass windows on east and west sides of the nave

(east side from south to north)

St. Theresa of the Child Jesus (1873-1897)-also called the "Little Flower," in French-speaking areas she is known as St. Therese of Lisieux. She was a Carmelite nun who died at the age of twenty-four from tuberculosis. She is one of three women named a Doctor of the Church. Written in French above her head on the window is this quote, "I want to spend my heaven doing good on earth." Her autobiography is the *Story of a Soul*. She is the patron saint of missions.

Sacred Heart-Between the years 800 and 1000 there developed the use of Jesus' heart as a symbol to focus devotion to his humanity and to the wounds of Christ. There were apparitions of Christ to St. Margaret Mary Alacoque, between 1673-1675. Jesus asked her to promote devotion to his heart by frequent communion and prayer.

Visitation of Mary to Elizabeth-An extraordinary meeting between two pregnant saints: Mary, the mother of Jesus, and her cousin Elizabeth, the mother of John the Baptist. The feast of the Visitation celebrates the sisterhood of two women joined by their faith in the God of the Impossible. Symbols: roses meaning joy and lilies meaning innocence



And blessed is the fruit of your womb

(west side from south to north)

Pope St. Leo the Great-Became pope in 440. One of the best administrative popes of the ancient Church, he ruled in one of its greatest periods of upheaval. He fought heresies and saved the Roman Empire from being attacked. During this confusing time, St. Leo held the Church together, strengthened the authority of the papacy and lived a life of holiness. He died in 461.



Symbols: Tiara (crown of the Pope), and keys representing the keys to the kingdom of heaven.

Good Shepherd-One of the many titles for Jesus. Good Shepherd Sunday is celebrated on the Fourth Sunday of Easter during Cycle A.



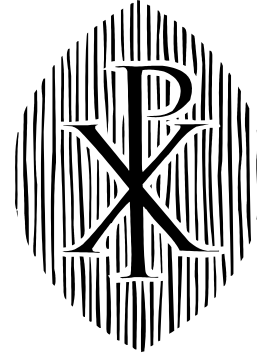
Assumption of Mary into heaven-This feast has been formally celebrated in all Christian countries from the beginning of the Middle Ages. Catholics believe that Mary was taken up body and soul into heaven. Symbols: Immaculate Heart and arrows depicting the Seven Sorrows of Mary: (1) the prophecy of Simeon, (2) the flight into Egypt, (3) the loss of Jesus in Jerusalem, (4) meeting Jesus carrying the cross, (5) his crucifixion, (6) being lanced and taken down from the cross, (7) burial.

Chandelier holders (ceiling lights)
Triangle-Symbol of the Holy Trinity



IHS-represents the first three capital letters of the Greek name for Jesus:
IHSOUS

Chi-Rho-A symbol for Christ. The Greek letters used as the first two letters for “Christ.” *Chi* (pronounced KEY) and *rho* (pronounced ROW) superimposed are used as an abbreviation for Christ. On the chandeliers the Chi-Rho is by the first and last letters of the Greek Alpha and Omega representing Christ, who and the last.



the name of surrounded alphabet, the is the first

Stained glass windows above the music area (west wall)

The traditional symbols for the four evangelists or writers of the four gospels are four living creatures taken from the prophecy of Ezekiel (1:5-21, 10:20). Of these same living creatures, borrowed by the Book of Revelation (4:6-8), St. Irenaeus says, “The **lion** signifies the royalty of Christ, the **calf** his priestly office, the **man** his incarnation, and the **eagle** the grace of the Holy Spirit.”

(stained glass windows from left to right)

Matthew-called the divine **man**, since he teaches about the human nature of Christ and his Gospel begins with Jesus’ paternal genealogy.

Symbols: seraphic man, scroll

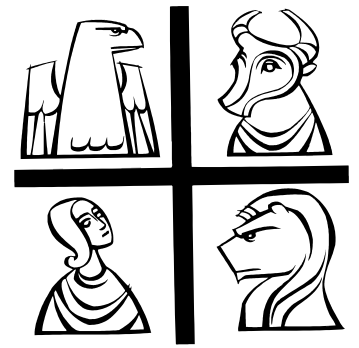
Mark-called the winged **lion**, since he informs us of the royal dignity of Christ and since his version of the Gospel begins: “The voice of one crying in the wilderness,” suggesting the roar of the lion. Symbol: lion

Eye of God-In biblical usage, the eye is not only the organ of vision, but it serves as a figure for the entire person. Likewise, the eye of God represents the entire person of God the Father. More than our own eyes, the eyes of God observe all things (Proverbs 15:3).

Luke-called the winged **ox**, since he deals with the sacrificial aspects of Christ’s life and since his version of the gospel begins with a temple scene. Symbol: ox

John-called the rising **eagle**, since his gaze pierces into the mysteries of heaven and his version of the gospel begins with a poem of the Word becoming flesh.

Symbol: eagle



Statues and paintings-signs of the communion of saints

Our Lady of Guadalupe painting (on Reconciliation Room outside wall)

She is the patroness of the Americas. In 1531 she appeared to Juan Diego, a peasant farmer near Mexico City. The bishop needed proof that Mary was appearing to Juan and that she wanted a church built there. During the winter Juan presented the bishop with roses wrapped in a shroud with her image.

Infant of Prague-(behind the piano) A statue of the child Jesus, the left hand holds a globe with a cross, the right hand poised in blessing. This statue represents both Christ's kingship and childhood. In the middle of the seventeenth century the original statue from Spain was given to the community of Discalced Carmelite Fathers in Prague.

Votive lights (to the left of the Infant of Prague) A bank of small candles in glass containers. A person may light a candle, whose burning keeps the prayer, the pleading, and the intercession alive for as long as the flame has life, sometimes for days. Contributions of money may be made there to help with the cost of the candles, not to "buy" God's good favor.



Stations of the cross-along the east and west walls

Usually fourteen carvings, they depict particular moments in Christ's journey from Pilate's house to his burial, about one mile. The practice arose out of the early custom of pilgrims going to Jerusalem to walk the traditional route from Pilate's house to Calvary. In the late Middle Ages the Franciscans popularized the devotion.

SANCTUARY

Note the raised dimension of the sanctuary (from *sanctus*, meaning "holy"). There are three sacred places in the sanctuary: the altar, the ambo and the presider's chair.

The altar-The primary symbol for the Eucharist; derived from the Latin *altare* (from *adolere*, meaning "to burn"); at the altar people present the sacrifice of their life and labor; the altar functions both as an altar of sacrifice and a banquet table for the Eucharist. The present altar was originally part of a larger altar that was used prior to Vatican II. When it was found that the floor was not strong enough to support the altar in its original form, arrangements were made to cut down the stone altar. The two stone sides of the ambo are remnants left from the original altar.

The ambo-The reading stand from which the Word is proclaimed and the general intercessions read during the Liturgy of the Word.

Presider's chair-Whenever we gather to worship, someone presides in the person of Christ. The chair is a symbol of the teaching office. The name of the bishops' church, the cathedral, comes from the Latin word *cathedra*, meaning "chair."

Baptistry-The baptismal font is the pool of water where new members are initiated into new life with Jesus and into our Church community, the People of God. The water in the baptismal font is called holy water. A church must have a place for the celebration of Baptism (a baptistry). In our church it is located to the right of the altar facing north.

Statues-(on north wall to the right of the Risen Christ) Holy Family depicting Mary, Jesus and Joseph.

Candles-symbolize God's presence and light.

Paschal candle (Easter candle)-symbolic of the risen Christ, blessed and lit during the Easter Vigil. It is lit during all Sundays of the Easter season. It is placed at the baptismal font to symbolize our entering into the death and resurrection of Christ at our baptism. The Easter candle is placed next to the casket during the Christian burial service to symbolize that the dead person now shares fully in Christ's love. Notice the Alpha and the Omega symbols on the candle. The five grains of incense represent the five wounds of Christ.

Crucifix-on the processional cross to the right of the altar facing north.

Ambry-(on the east wall of the sanctuary) contains the three holy oils (oil of the sick, holy chrism, and oil of the catechumens). These are blessed by our bishop annually at the Chrism Mass celebrated at the Cathedral in Crookston on the Monday of Holy Week.

Banners and altar cloth-The Church has recognized the significance of color in the art and environment for centuries. White (Easter, solemnities of Our Lord and the Blessed Virgin Mary, funerals), green (Ordinary Time), red (Pentecost, feasts of the apostles and martyrs), blue violet (Advent), and red violet (Lent).

EUCHARISTIC CHAPEL

The arrangement of chairs in the chapel contributes to an intimate setting for weekday Eucharist and Adoration of the Blessed Sacrament. Facing each other we see Christ in each other.

The tabernacle-The word tabernacle comes from the Latin word for tent. It symbolizes the presence of God as it holds the leftover consecrated hosts.

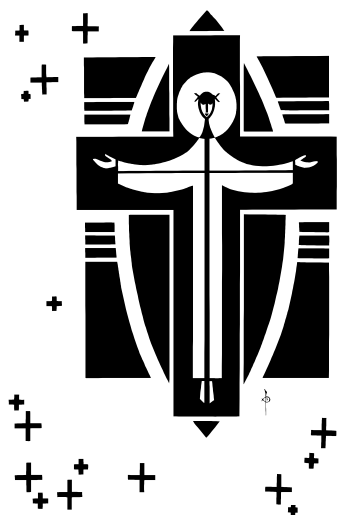
The sanctuary lamp-reminds us of Jesus' presence in the Eucharist reserved in the tabernacle. A candle burns continuously, often in a red glass container, a living symbol of the abiding presence of Christ in the Blessed Sacrament. It is called a "sanctuary lamp" because the front part of the church around the altar is called the sanctuary.

St. Ann-(on the northwest wall) St. Ann, mother of the Blessed Virgin Mary, was married to St. Joachim. She is the patron saint of grandmothers and women in labor. Her statues usually show an older woman with a small girl (Mary). July 26 is her feast day.

Sacred Heart-(on northeast wall) see explanation on page 3 under stained glass windows



INRI-first letters of the Latin inscription that was placed on the cross of Jesus: *Jesus Nazarenus Rex Judaeorum* (Jesus of Nazareth, King of the Jews). A slightly curved horizontal line over the letters indicates an abbreviation. These letters are found on many crucifixes including the one hanging in the Eucharistic chapel.



Icons of the four gospel writers around the crucifix (cross bearing the crucified Christ). Icons play an important role in the spirituality of the Eastern Catholic Orthodox veneration. Icons have no shadows. Icons employ a fixed color scheme and method of depicting subjects.

During the season of Lent the large hanging crucifix is put in the main sanctuary and the Risen Christ cross is placed in the Eucharistic chapel.



(Stained glass window on the west wall-middle pane)

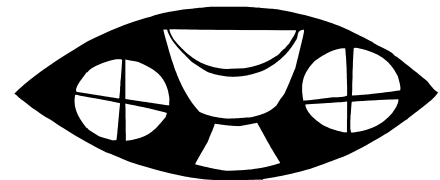
This symbol depicts the relationship of the Blessed Trinity—God the Father, God the Son, and God the Holy Spirit.



SACRISTY

As we most commonly know it, the sacristy is the room in which the liturgical vessels, utensils, vestments, and the like are stored; most frequently it is also a vesting room. Throughout history the purpose and location of such rooms have varied: near the church entrance, adjacent to the choir, or behind the high altar. The room also went by a number of names. In the early Middle Ages the Blessed Sacrament was reserved in this location—thus our name “sacristy.”

In this room the vessels used for communion are purified after Mass. Vestments for priests and altar servers, cruets, chalices, ciboriums, purificators, the sacramentary, lectionaries, the gospel book, the monstrance, liturgical music and sound equipment are stored here.



San Damiano Cross (hanging on the east wall of the stairway) This is an icon cross because of the style of the images it includes. It is the cross St. Francis was praying before when the Lord commissioned him to “rebuild the Church.” Jesus is portrayed as both wounded and strong, regal and suffering. Note the halo around Jesus’ head. The major witnesses are the second largest figures: Mary and the beloved disciple John are on the left. Mary Magdalene, Mary, mother of James, and the centurion with an onlooker at his shoulder are on the right. Note the six angels at the end of each crossbar, and the six figures at the bottom: Sts. John, Michael, Rufino, John the Baptist, Peter and Paul. The rooster at Jesus’ left calf represents Peter’s denial. The resurrection and the ascension are portrayed at the top.

***“O how lovely is your dwelling place, dwelling of the Lord of hosts!
How we long for your house, O Lord, singing out a song of joy
to the living God!”***

You are strangers and aliens no longer.
No, you are fellow citizens of the saints and
members of the household of God.
You form a building which rises on the foundation
of the apostles and prophets,
with Christ Jesus himself as the capstone.
Through him the whole structure is fitted together
and takes shape as a holy temple in the Lord;
in him you are being built into his temple,
to become a dwelling place for God in the Spirit.

Ephesians 2:19-22

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