

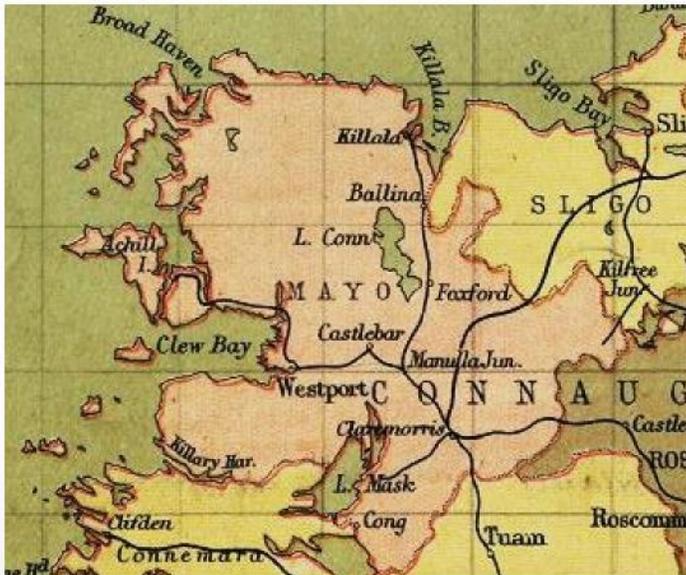
D
K

SAINT MARY
OF THE LAKE
AD 1953

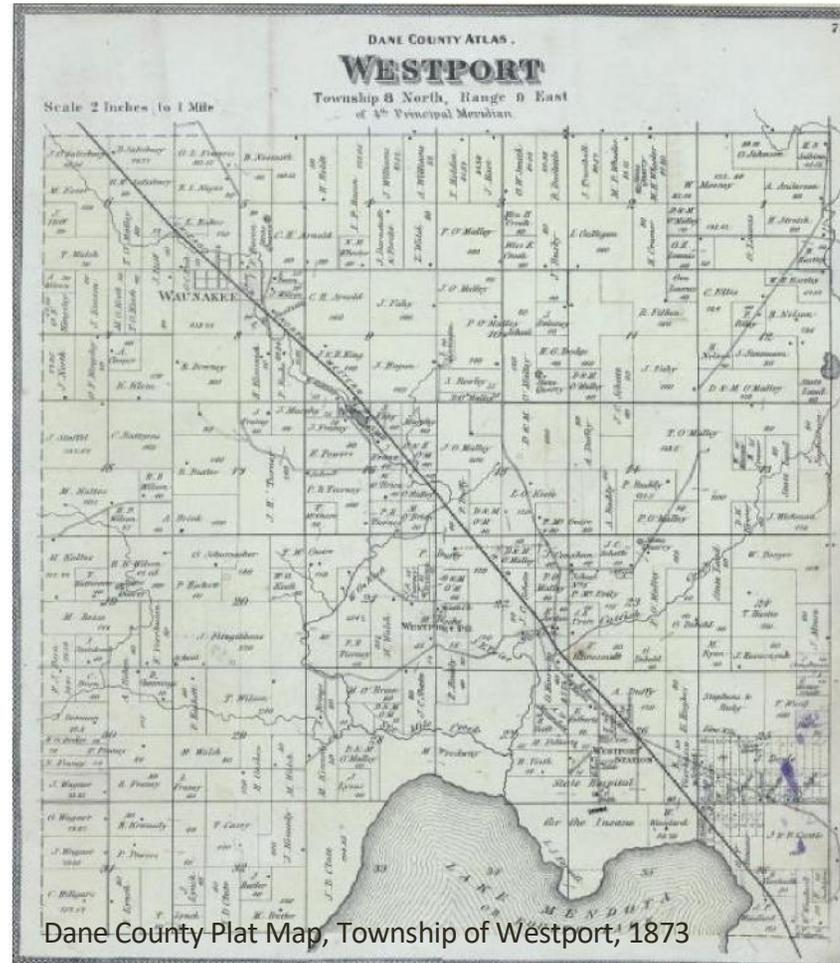
A Tale of Two Westports

“More than a century ago, a band of hardy Irishmen migrated to Wisconsin soil and stopped atop a hill overlooking beautiful Lake Mendota. Homesick and weary, these immigrants thought as one, ‘It is just like our homeland, Westport on the sea, and here we will stay.’ And so it became Westport on Wisconsin’s Lake Mendota, and here the little group planned and built its church, St. Mary of the Lake.”

- Lucille Bystom, *Milwaukee Sentinel*, July 29, 1951



Historical map of County Mayo, Ireland



Dane County Plat Map, Township of Westport, 1873

Our First Church

“The Irish settlers had emigrated to America to escape the tyrannical and lawless oppression which then existed in their beloved native land.”

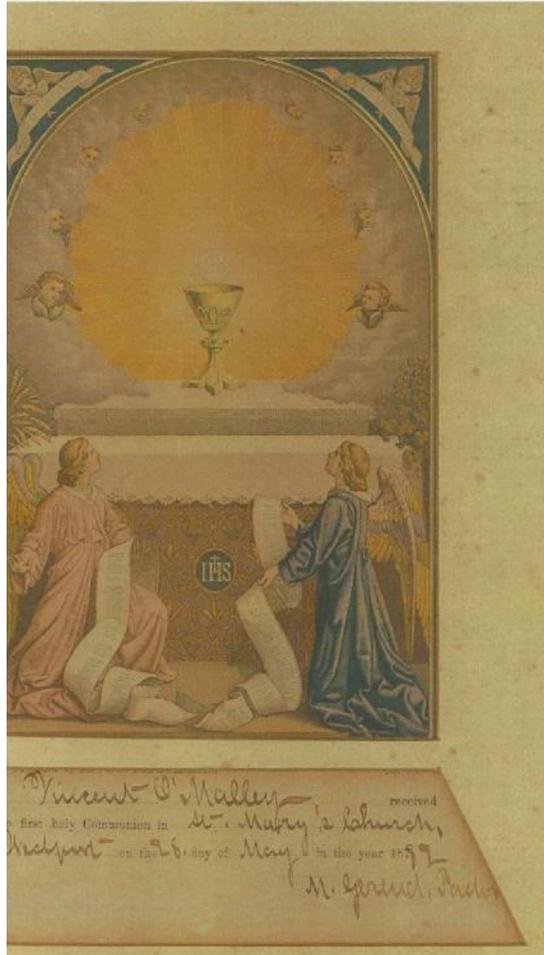
–Rev. Patrick Walsh, Pastor – 1874



“The original congregation consisted of 25 families among which were such familiar Irish names as Roche, Walsh, Freney, O’Brien, Collins, Ruddy, Downey, Kennedy, Hackett, Tierney, Butler, Powers, Fitzgibbons and Cummins.

“St. Mary of the Lake was definitely the Irish church of the district, for Irish families came from miles around – from Lodi, Dane, Poynette, and Sun Prairie – to have their children baptized there, baptismal records reveal. These families included: Whiteman, Connors, Gaul, Milledy, Connelly, Howe, Lyons, Kelly, O’Brien, Butler, O’Dwyer, Asby, Corcoran, McDonnel, Judge, Gallagher, Moran, Walsh, McGuire, Mulcahey, Clyner, Freney, Gannon, Crook, Ruddy, Sweeney, Galvin, Kennedy, Roach, Halligan, and Dyson.” (*Waunakee Tribune*, 75-year jubilee article)

Early Sacramental Record



First Communion Certificate of
Vincent O'Malley, who
received first holy Communion
at St. Mary of the Lake,
Westport, on May 18, 1889.

Signed by Rev. M. Gerend

Photo courtesy of Mary Ellen (O'Malley)
Kearney

The Fire of 1951

WESTPORT—St. Mary of the Lake church here was completely destroyed by fire early Sunday morning. Lightning hit the 85-year-old edifice, one of the oldest landmarks in this area, during the hurricane-like wind and electrical storm.

The flames were discovered by a nearby resident, Robert Welsh, about 5:30 a.m. He aroused Fr. Edward Auchter, pastor, who lives in the rectory located about 100 feet from the church. With the help of nearby residents, he succeeded in saving the Blessed Sacrament, Holy Oils, and most of the vestments and statues from the burning church.

Fire departments from Waunakee, Middleton and Madison fought the blaze, but were unable to bring the fire under control until the structure was completely burned out. Only the blackened sandstone walls remain standing.

-Excerpt of article in a Milwaukee newspaper, July 1951



50 Cents Costs Man \$500 Check

MADISON (AP) — Leo Welch, a roadhouse proprietor, was out \$500 today because a Catholic priest found 50 cents in the ruins of his burned church. St. Mary of the Lake Catholic Church, in suburban Westport, burned last summer. Welch, whose grandfather had attended it, recalled the elder Welch had told him of a tin box placed in a cornerstone when the church was built in 1866.

One of the coins in the box Welch said, was a 50 cent piece dated 1826 and placed there by his grandfather.

"Find that half dollar," Welch told the Rev. Edward B. Auchter, pastor of the church, "and I'll give you \$500 toward a new church." Workman found the box and the half dollar.

Welch sent his check to Father Auchter.

Manitowoc Herald-Times, May 1, 1952

After the fire, Fr. Auchter said Masses for the parish families in the recently constructed parish hall.

From the Ashes..

The families immediately banded together to begin construction of the new church.



Old Church - Exterior



Old Church - Interior



New Church - Exterior



New Church - Interior

Photos courtesy of the family of Mr. & Mrs. Alphonse Back

Our New Church



The new church was completed in 1953 and dedicated on August 1, 1954, by the Most Rev. William P. O'Connor, Bishop of Madison.

Lewis Siberz,
architect of the
new church.

“[T]he eighty-six families, many of Irish extraction, began to build St. Mary of the Lake with architect Lewis Siberz and Bernard O. Gruenke as designer of the sanctuary appointments. Peter Recker, also of that studio at the time, designed the stained glass windows and executed the mosaics, notably the Madonna suspended in the niche of the pylon, and the stations of the cross. The Rt. Rev. Monsignor Edward B. Auchter was in charge of the building and decoration of the church and to him must go much credit for its artistry.” (Craftsmen of Wisconsin by Bertha Kitchell Whyte)

Architect Lewis A. Siberz was born in Baraboo, Wisconsin, in 1899. He studied architecture at the University of Notre Dame in Illinois and at the University of Wisconsin. In 1923, he began work for a prominent local architect, Frank Riley, and in 1935 started his own practice. He designed many buildings in the Madison area and the University of Wisconsin. He is buried at St. Mary of the Lake Cemetery.

The Artists

The windows in St. Mary of the Lake church were designed and created by Conrad Schmitt Studios of New Berlin, Wisconsin. The artists, Bernard O. Gruenke and Peter Recker, collaborated on many projects during their distinguished careers, including the Basilica of the National Shrine of Mary at Holy Hill, one of the most popular pilgrimage sites in Wisconsin.



“As art is one of the noblest human pursuits, the artist’s work becomes a representation of his time: his buildings, statues and paintings are an indication of how a sensitive society thinks, dreams, and communicates.”

–Bernard O. Gruenke

“The works a man makes for a church should induce the atmosphere of prayer and make the congregation realize its relation to God.”

–Peter Recker

Bernard O. Gruenke and Peter Recker

“Art has a unique capacity to take one or other facet of the message and translate it into colours, shapes and sounds which nourish the intuition of those who look or listen. It does so without emptying the message itself of its transcendent value and its aura of mystery.” – Letter of His Holiness Pope John Paul II to Artists, 1999



Bernard O. Gruenke

Bernard O. Gruenke began his art studies in Milwaukee and once traveled to Philadelphia to visit the city’s first stained glass workshop. “This is where I experienced my first impression of stained glass as an art form, with color not only being reflected from the surface but being penetrated by the light. It created an impact that remained with me throughout my life,” he said.

In the late 1930s he applied for work at Conrad Schmitt Studios – “literally sat on their doorstep,” he recalls. Gruenke’s persistence paid off. He would later become president of Conrad Schmitt Studios, highly respected for his artistic and innovative style.

In 1996 he was honored with a Lifetime Achievement Award from the Stained Glass Association of America. He died in 2012 at the age of 99.

During his career, Bernard Gruenke often traveled to Italy, France, and Germany. He studied the work of the past as well as modern art, once remarking how the German abstract art of the time seemed to express “a thought or the essence of a prayer or a theme.” On one of his journeys he met German mosaic artist Peter Recker, who was restoring mosaics at the Vatican after recently completing a modern mosaic in Rome.

Gruenke was inspired by Recker’s modern designs and commissioned the artist to work with him at Conrad Schmitt Studios in the United States. Recker had spent 22 months as a prisoner of war and spoke of how his spirituality affected his work. He describes the 1950s – when St. Mary’s was designed – as “a period in which the artist must present a strong figure of the Savior...a deep-eyed figure with force and even something stern in the expression. Modern man had become “a little hardened,” he said. “It is difficult to carry him out of his own thoughts.”



Peter Recker, 1952

(Conrad Schmitt Studios, *Milwaukee Journal Sentinel* Archives)

Stories in Stained Glass

Every Saint Has a Story

At St. Mary of the Lake, the stained-glass windows honor several saints whose lives made a direct impact on the spread of the Catholic faith in our state, diocese, and parish. The panel beneath each saint depicts that saint's influence in our state, and a gold plaque at the side of each window serves as a dedication to someone who followed in the saints' footsteps.

The Epistle Side:

History of the Catholic Church in Wisconsin

St. Ignatius
St. Norbert
St. Dominic
St. John Vianney
St. John the Evangelist
St. William of Monte Virgine
St. John Baptiste de La Salle

The Gospel Side:

History of St. Mary of the Lake Parish

St. Patrick
St. Raphael
St. Peter
St. John the Baptist
St. Bernard of Clairvaux
St. Albert the Great
St. Edward

"[The Saints] provide a good and clear example for us of what it looks like to live our lives in the service of God. They were human beings like us in all things, even sin, who trusted in God and lived their lives in God's presence. The saints are not saints because they did great things but rather because they allowed God to accomplish great things through them. Thus a key characteristic of a saint is openness to God. Saints are also models of holiness because they preached and lived the Gospel in their daily lives."

—bostoncatholic.org

The Epistle Side



St. Ignatius of Loyola

The saint's eyes are penetrating, his eyebrow lifted □ a fitting expression for the one who developed the famous "Spiritual Exercises" that have helped millions of people grow closer to God and discern His will in their lives.

Born in 1491 to minor nobility, St. Ignatius was gravely wounded in battle in 1521. During his convalescence, he was drawn to read books about saints and was moved to follow their example of humility and service.

Through this time of deep personal struggle, he developed what became known as "Ignatian Spirituality," a method of prayer that looks for the presence of God in everyday life. Perhaps best known is the "Daily Examen," which helps us focus on how God has been present in each day and how we are called to use our gifts to spread the light of faith.

Along the folds near the bottom of his robe is a large J. This calls to mind the Jesuits, or the Society of Jesus, the order of priests he founded in 1540 along with a group of friends that included the great missionary St. Francis Xavier. Through the centuries, the Jesuits have followed his spirituality of prayer, scripture study, and action. Their motto is the Latin Phrase, "Ad Majorem Dei Gloriam," which means "All for the Greater Glory of God." (ignatianspirituality.com, loyolapress.com)

The bottom panel

This window is dedicated to the French Jesuit priests—missionaries like Fr. Jacques Marquette—who brought Catholicism to the New World as early as the 1600s. Fr. Marquette is depicted preaching the Gospel to the native people of Wisconsin. As settlers moved West, new dioceses were carved out along the way.

In 1843, a Jesuit college was founded in Milwaukee and named after Fr. Marquette. Marquette University is just one example of how the Jesuits continue to spread the faith, promote social justice, and educate many people. (marquette.edu)

Here at St. Mary's, we look to St. Ignatius to keep us company on our journey to love God and live out our faith. We ask for his intercession as we discover our unique gifts and discern how to use them to serve God and the Church.

Following in the footsteps of St. Ignatius is our Holy Father, Pope Francis – the first Jesuit pope in history – and our bishop in Madison, the Most Rev. Robert Morlino, who is also a Jesuit.



Pope Francis



Bishop Morlino

The Epistle Side



St. Norbert

This 11th century saint experienced a sudden conversion, similar to St. Paul's. After being thrown from a horse in a thunderstorm and losing consciousness, he devoted his life to God at the age of 33.

As a priest and later a bishop, he was known for promoting peace, justice, and reform. He strongly believed in the church's desire for renewal from within, through divine love and human sharing. He is pictured in his bishop's headdress, or mitre, making a gesture to symbolize the Holy Trinity.

St. Norbert embraced the ideals of faith in Jesus Christ and "communio," or life in community. This meant sharing faith, trust, responsibility, and mutual esteem, as well as common prayer and the Eucharist. To carry out his mission, he established a religious order in Premontre, France, in 1120. This order became known as the Norbertines.

St. Norbert understood the power of community – collaboration, open dialogue, communication, and consultation – in forming people who would be positive agents of change, following the example of Jesus. Norbertine priests around the world carry on the saint's mission to this day. In nearby DePere, Wisconsin, St. Norbert's College is still the world's only Norbertine College. St. Norbert's College has been teaching the saint's ideals for more than a century. (norbertines.org) St. Norbert's life is an example of how we must all work together for the well-being of our church, local community, and the world – being "of one mind and heart," together facing the future with openness, hope, and courage.

The bottom panel

The coat of arms of the Norbertine Abbey in DePere, Wisconsin (founded in 1893) is illustrated in the bottom panel along with the Latin word "conventus," which means "coming together." The Norbertines live by the rule "Be of One Mind and Heart in God" and the motto "Prepared for All Good Works)." In the mid-1800s, two Norbertine missionaries from Austria came to the Roxbury-Prairie du Sac area. Fr. Adalbert Inama became the area's first resident Catholic priest and his log cabin, known as St. Norbert House, became the region's first Catholic church. Known as the Apostle of the Four Lakes, he traveled around, organizing churches in Southcentral Wisconsin. His associate, Fr. Maximillian Gaertner, kept diaries filled with stories and illustrations, telling of their work building Catholic communities in Wisconsin and other states. The window is dedicated to these two early Norbertine fathers.



Rev. Adalbert Inama



Rev. Maximillian Gaertner

The Epistle Side



St. Dominic

Before he was born in 1170, St. Dominic's mother dreamed of a dog with a torch in its mouth – a sign pointing to his future as a torch-bearer of the faith. At his baptism, a star appeared on his forehead. The star, as shown on the window, became a sign of the guidance St. Dominic both received from Christ and gave to others.

As an adult, St. Dominic had visions of his own. After a vision of the apostles Peter and Paul, he answered the call to go out and preach the Gospel. After our Blessed Mother appeared to St. Dominic, he began to spread devotion to the rosary to help convert sinners.

St. Dominic became a priest in 1196 and founded the Order of Preachers in 1216. ([op.org](#)) Also known as the Dominicans, they were “preachers of grace,” guided by the pursuit of sacred truth, or “Veritas,” as shown on the scroll St. Dominic holds.

The Dominicans lived “to praise, to bless, to preach.” Their intellectual tradition formed great theologians like St. Thomas Aquinas, St. Albert the Great, and St. Catherine of Sienna.

The lily in his hand represents his chastity and purity of heart. These virtues gave the Dominicans mobility of heart and mind, much like the early Christians in the Acts of the Apostles. Their simple lives helped them stay focused on the truth of Christ.

The bottom panel

The window is dedicated to Fr. Samuel Mazzuchelli, a Dominican missionary from Italy who brought the Gospel to the native people and immigrants of Wisconsin in the early 1800s. Despite many hardships, Fr. Samuel became a successful civic leader who helped build strong, faith-centered communities and better understanding between cultures.

Fr. Samuel was also an educator. In 1847 he founded the Sinsinawa Dominican Sisters of the Holy Rosary, whose mother house is shown on the bottom panel. They carried on his mission of teaching. Fr. Samuel was declared venerable in 1993 and his cause for sainthood is still in progress. ([sinsinawa.org](#))



Fr. Mazzuchelli

“Let us rouse ourselves then, and let us open eyes of Evangelical charity, and if we are called, let us direct our steps wherever the work is great and difficult, but where also with the help of Him who sent us, we shall open the ways for the Gospel.” – Father Samuel Mazzuchelli

The Epistle Side



St. John Vianney

“Oh, what a beautiful thing it is to do all things in union with the good of God.” – St. John Vianney

St. John Vianney spent 41 years as a parish priest, or “cure,” of a village in France called “Ars.” Known as the “Cure of Ars,” he is the patron saint of all priests and is shown wearing the stole of the confessor. Beloved for his gentleness, sensibility, and insight, he spent up to 16 hours a day hearing confessions toward the end of his life.

Born in 1786, the son of a farmer, St. John Vianney had little formal education as a youth. His strong character was rooted in common sense, hard work, kindness, and humility. From an early age he showed great faith and devotion to Jesus and Mary.

As Cure of Ars, he conquered indifference in his parish and converted many souls. He often spoke about the mercy and love of God, and he found strength and inspiration in his devotion to our Blessed Mother, to the Blessed Sacrament, and to making sacrifices and doing penance to help others. He became known as the “holy man in Ars,” and many miracles were attributed to him. He gave the credit for all these miracles to St. Philomena, his “dear little saint,” who he considered his representative to God.

St. John XXIII described St. John Vianney as “a tireless worker for God, one who was wise and devoted in winning over young people and bringing families back to the standards of Christian morality..., one whose own way of life was very close to theirs, and who was prepared to exert every effort and make any sacrifice to establish Christian schools and to make missions available to people....”

The bottom panel

The window is dedicated to Rev. Martin Kundig, a pioneer priest in Wisconsin in the 1800s, and also to St. Francis de Sales Seminary, which was built in 1855 to meet the demand for priests for immigrants in Wisconsin. Shown is the seal of St. Francis Seminary along with its motto, “You are the salt of the earth,” Matthew 5:13. (www.sfs.edu)

St. Francis de Sales was a priest, writer, and spiritual guide whose spirit of optimism and confidence in God’s love continues to inspire not only priests, but all the faithful. Both St. Francis de Sales and St. John Vianney call to mind the priests who have blessed our lives in so many ways. We pray for all priests and remember in a special way all those who are discerning their vocation. May they find strength and hope in our support of them.



Rev. Martin Kundig

The Epistle Side



St. John the Evangelist

Here, St. John is pictured as the beloved young disciple who followed Jesus throughout his ministry. The quill pen shows that he was an evangelist, or writer of the gospel. Rich in symbol and allegory, the Gospel of John points to Christ as the Word Incarnate — the Way, the Truth, and the Life. Known as the “beloved” apostle, this saint and writer of the gospel teaches us that God is love.

John was the disciple who remained with Jesus at the foot of the cross and was chosen by Jesus to be the guardian of the Blessed Virgin Mary. After Jesus’ ascension into heaven, and the descent of the Holy Spirit on Pentecost, St. John became a leader and guide of the Church. At his feet is the Eagle, which symbolizes the heights he reaches with his “soaring” prose as he witnesses to the divine nature of Christ in his gospel.

At the center of the window is the Latin phrase, “in principio erat verbum,” or “in the beginning was the Word,” the first words of the Gospel of John. Above St. John’s head are the first and last letters of the Greek alphabet, a reference to Revelation 1:8, also attributed to him: “I am the alpha and the omega, the beginning and the end, says the Lord.”

The bottom panel

This window pays tribute to the eight decades that St. Mary of the Lake was part of the Diocese of Milwaukee. Shown is the combined coat of arms for the Diocese of Milwaukee and Albert Meyer, archbishop at the time the window was created. Rev. Meyer went on to become a cardinal who was very influential during Vatican II. (archmil.org)

On the left, the solid bands represent the meeting of the waters — Milwaukee River, Menomonic River, and Lake Michigan. Also shown is the archbishop’s galero, a hat with 10 tassels. St. John was the patron saint of the archbishop of Milwaukee (Rev. John Henni) in the first diocese in Wisconsin (Milwaukee) and was the namesake of the Cathedral of St. John the Evangelist in Milwaukee, built in the mid 1800s.

When the light shines through St. John, we recall the Lord’s timeless words: “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” John 8:12



Cardinal Albert Meyer



Rev. John Henni

The Epistle Side



St. William of Monte Vergine

St. William (1085-1142) sought to live a life of seclusion and prayer on a mountain named after the Blessed Virgin Mary □ “Monte Virgine” in Italy. Yet people were continually drawn to him because of his holiness, including reports of his miraculous healings. The trowel in his hand calls to mind the structures he built that inspired so many to lead lives of holiness. He built a beautiful chapel dedicated to our Blessed Mother and also founded many monasteries.

The bottom panel

The window commemorates the creation of the Diocese of Madison in 1946 and its first bishop, Rev. William P. O’Connor. Shown is Bishop O’Connor’s coat of arms and his episcopal motto, *In Nomine Jesu*, “In Jesus’ Name.”

Bishop O’Connor was born in Milwaukee in 1886 and ordained a priest in 1912. Known fondly as “Father Bill,” he served in World War I as a chaplain. In the 1920s, he earned a doctor of philosophy degree and was appointed to St. Francis Seminary. There he taught philosophy for two decades. In 1941 he was appointed bishop of Superior, and six years later became bishop of the newly formed Diocese of Madison.

In 1963, the cornerstone was laid for Holy Name Seminary in Madison, a full minor seminary with four years of high school and two years of general college studies. In 1995, Holy Name Seminary was closed and renovated. It was renamed the Bishop O’Connor Pastoral Center in 1998. The center was recently repurposed. The diocesan offices, chapel, and other historic features remain, and a 53-unit residential community has been added. The grand opening for the new Holy Name Heights/Bishop O’Connor Catholic Center was held August 18, 2016.

Throughout his life, Bishop O’Connor was known for his strong faith and courage, his Irish wit, and a deep devotion to Mary. He once wrote, “Our country today needs the help of Mary, and we who love her as children love their mother, turn to her with hearts filled with confidence and hope.”



Rev. William P. O’Connor, First Bishop of Madison (1886-1973)

(Commemorative History, Catholic Diocese of Madison, 1946-1996)

The Holy Name of Jesus is more than an ordinary name. It is a prayer. God has given us, in this Holy Name, an easy, simple and powerful way of bringing graces down for ourselves, our families, the Catholic Church and the entire world. All that we need to do is understand clearly the value of the Name of Jesus, and to invoke it often with great love and [devotion. -catholickingdom.com](http://catholickingdom.com)

“The name of Jesus means power, means healing, means reverence. We, today, in this building have a new kind of power in our witness to the world.”

—Bishop Robert C. Morlino, at the grand opening of Holy Name Heights/Bishop O’Connor Catholic Center



Memorabilia from Holy Name Seminary

Photo by Kevin Wondrash, *Madison Catholic Herald*

The Epistle Side



St. John Baptiste de La Salle

“Do you have such faith that is able to touch the hearts of your students and to inspire them with the Christian spirit? That is the greatest miracle you could perform and the one that God asks of you, since this is the purpose of your work.” –St. John Baptiste de La Salle

St. John Baptiste de La Salle was a visionary who devoted his life to Christian education, especially for the poor. He was born in France in 1651 and ordained a priest in 1678. After receiving a doctorate in philosophy, he turned to the task of Christian education -- establishing schools for the poor and training teachers. He became the founder of a community of lay teachers known as the Christian Brothers. He died in 1719, was canonized in 1900, and named the patron saint of teachers in 1950. (lasalle.org)

The spirituality of St. La Salle is witnessed in more than 40 Catholic schools in our diocese. In the words of Michael Lancaster, Superintendent of Catholic Schools for the Diocese of Madison, “As students come to know and love Christ, they travel a lifelong journey of learning what it means to be fully human in the example of Christ.” (*Madison Catholic Herald*)

St. John’s Catholic School in Waunakee has been leading this journey since 1874 when 19 German families established a combined church and school. A year later a separate school was built. The first lay teachers were joined in 1881 by the Sisters of St. Agnes, who taught at St. John’s for 119 years.

The bottom panel

The window is dedicated to the Sisters of St. Agnes, along with the Sisters of Notre Dame, Sisters of St. Francis, and Dominican sisters who contributed so much to the development of Catholic education in our diocese and state.

When the light shines through St. La Salle, we recall the teachers who have enriched our faith and helped us lead better lives, and we pray for all the teachers who continue to do so today. We especially remember all the teachers of St. John the Baptist Catholic School (1874-present) and St. Mary of the Lake Catholic School (1957-1984).

“Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others.” – Pope Francis

The Gospel Side



St. Patrick

Many stories surround St. Patrick: they say he used shamrocks to teach about the Holy Trinity, banished snakes from Ireland, and once preached for so long that his walking stick grew roots and turned into a living ash tree. But the real story of this 5th century saint comes from his own words in documents he wrote called the *Confessio*, or confession, and *Espistola*, the Letter to Croticus.

"My name is Patrick," he wrote. "I am a sinner, a simple country person." His writing reflects his deep faith, humility, and gratitude to God. As a young man he spent six years as a slave-shepherd in Ireland. "I would pray constantly during the daylight hours," he wrote, and "the love of God . . . surrounded me more and more."

After his escape, he returned to Ireland as a priest and bishop to share his faith in God. In the window, St. Patrick is shown wearing a bishop's mitre and holding a shepherd's staff. As Thomas Cahill writes, "Saint Patrick didn't chase the snakes out of Ireland, as many believe. Instead, the Lord used him to bring into Ireland a sturdy faith in the one true God -- and to forever transform the Irish people."

The bottom panel

St. Patrick was the beloved patron saint of the Irish pioneers, whose strong faith led them from devastating famine in Ireland to hope and a new beginning here in America. Pictured on the bottom panel is a covered wagon, the means of transportation of the Irish pioneers who settled in Westport township in the mid-1800s.

"I bind unto myself the power of God to hold and lead,
His eye to watch, his might to stay,
his ear to hearken to my need.
The wisdom of my God to teach,
his hand to guide, His shield to ward,
The word of God to give me speech,
His heavenly host to be my guard."

-Excerpt from "St. Patrick's Breastplate"

Just as Irish missionaries brought the faith here to Westport, they also brought the faith to the Country of Nigeria. St. Patrick is a secondary patron saint of Nigeria, next to the Blessed Virgin Mary. Our parish has been blessed with our friendship with a Nigerian priest, Fr. Francis Ekwugha, who once served as parochial vicar for St. John's/St. Mary's. Many children will remember him for his thumbs-up motto, "Always Do the Right Thing!"

The Gospel Side



St. Raphael

The archangel St. Raphael's name means "God heals" or "medicine of God." He is the angel of youth, travelers, happy marriages, and the blind. He is a defender of the church, guardian of the family, helper in time of need, and angel of joy.

When the diocese of Madison was formed in 1946, St. Raphael was chosen as its patron saint. St. Raphael church became the "cathedral" for the diocese. The cathedral's cornerstone was laid in 1854. Every Catholic diocese has a cathedral, which is known as the bishop's church. It usually becomes the site of major religious events, ordinations of priests, and installations of bishops.

In 2005, St. Raphael's Cathedral was destroyed in an arson fire. Three years later, the church was demolished, and St. Raphael's parish merged with St. Patrick and Holy Redeemer parishes in order to share facilities for the downtown Catholic community. A "Way of the Cross" has been installed on the property of Old St. Raphael's until a new cathedral can be built. (www.ithsmuscatholic.org)

St. Raphael is shown holding a walking stick. He is known to protect pilgrims as they journey. The fish he holds signifies the gall which he used to heal Tobit's blindness in the Old Testament Book of Tobit. St. Raphael's message is that God knows our works of mercy as well as our sufferings. He is always with us. "Thank God! Give Him the praise and the glory," he reminds us.

The bottom panel

The window is dedicated to Rev. Francis Xavier Etschmann, a missionary priest who arrived in Wisconsin from Austria in 1848. In 1850, he established St. Raphael's, one of the earliest churches in the New World to serve Irish immigrants. Fr. Etschmann, as pastor of St. Raphael's and missionary to surrounding areas, offered the first Mass in Westport. Pictured is one of the houses where Mass was celebrated in Westport. Early records indicate that during this time, Mass in Westport was offered in the homes of Martin O'Malley, Patrick Tierney, and the mother of Rev. Joseph and John Duffy.



Rev. Francis Xavier Etschmann

O Raphael, lead us towards those we are waiting for, those who are waiting for us! Raphael, Angel of Happy Meetings, lead us by the hand towards those we are looking for! May all our movements, all their movements, be guided by your Light and transfigured by your Joy. Amen. - www.catholiconline

The Gospel Side



St. Peter

With his grief-stricken expression and his hand over his heart, the apostle Peter reveals his flawed humanity in this window. The rooster near the bottom alludes to Jesus' words before His crucifixion that before the cock crows, Peter will have denied him three times.

Yet Peter's love for the Lord was pure. We recall his beautiful words, "Lord, thou knowest that I love thee," and "to whom shall we go? You have the words of everlasting life."

Despite Peter's human weakness, the Lord entrusted him with the "keys to the Kingdom of God," as shown by the large key he holds in his hand. God saw in Peter "the rock" upon which His Church would be built, and St. Peter became the first pope, carrying our Faith into the present day with Pope Francis.

Pope Francis has called St. Peter "a true missionary," describing him as "one who never ceases to be a disciple, knows that Jesus walks with him or her, speaks to him or her, breathes with him or her, works with him or her." He said Peter was "listening, watching, questioning, learning, sometimes failing in perfect faith, but in the end full of strength."

The bottom panel

The window is dedicated to Fr. Peter Lavin, who was a missionary in the tradition of St. Peter. Fr. Peter became the first pastor at St. Mary of the Lake when the church was established in 1866.



Rev. Peter Lavin

O glorious Apostle, who received the power of loosing and binding, pray for us, that, being free from all sin, we may live and die in the grace of God. Obtain then for us a perfect faith, firm hope, and ardent charity, that as we draw nearer to the close of life, we may daily grow in the knowledge and love of Jesus Christ.

From the Litany of St. Peter

The Gospel Side



St. John the Baptist

St. John the Baptist was the prophet who bridged the Old Testament and the New Testament. He was a model of true faith, preparing the way for Christ. He preached repentance, baptizing with water as a sign that we are called to turn away from sin and live a new life in Christ. His entire life pointed to Jesus Christ as our savior.

St. John's garment of coarse camel's hair symbolizes his life of discipline and self-denial. He holds a cross to show that he was a holy martyr who died as a witness to Christ. The lamb in his arms alludes to the words he spoke when he saw Jesus: "Behold the Lamb of God who takes away the sins of the world." Above his head is a blackbird, which symbolizes the darkness of sin that he preached against.

The bottom panel

Shown is St. John the Baptist church, which began as a mission church of St. Mary's built by German immigrants in 1874. It calls to mind the founders of St. John's parish and the long list of faithful priests who have served there, including our current pastor, Msgr. James Gunn. Along with the St. Patrick window, this window tells of the shared history of St. John's and St. Mary's. Now, 150 years later, we have come full circle, two churches – one community of believers – sharing one pastor.

On the centennial of St. John the Baptist Parish in 1974, Bishop Cletus O'Donnell wrote, "We revere the memory and accomplishments of the early Catholic settlers.... In these days when so many are questioning the existence of God and the possibility of Faith, we ought to remember that today more than ever before, there is certainly a possibility of preserving and strengthening our Faith." (St. John, Parish Histories, 1874-1974 and 1874-1999)

"A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. The true light, which enlightens everyone was coming into the world." John 1:6-9

The Gospel Side



St. Bernard of Clairvaux

St. Bernard of Clairvaux was a medieval monk, theologian, and adviser to popes and rulers. St. Bernard used the Bible to touch people's hearts and show the beauty and simplicity of a life of faith. Because of his eloquence and the depth of his spiritual knowledge, he was declared a Doctor of the Church

St. Bernard has a special meaning to our parish because of his deep devotion to our patron saint, the Blessed Virgin Mary. The Mary statue on the exterior of our church, decorated with glittering mosaic, calls to mind his beautiful words, "She, I say, is that shining and brilliant star, so much needed, set in place above life's great and spacious sea, glittering with merits, all aglow with examples for our imitation."



St. Bernard is also known for spreading a special devotion to the shoulder of wound of Christ. While at the Abbey of Clairvaux, the saint had a vision in which Jesus told him, "I had on My Shoulder while I bore My cross on the Way of Sorrows, a grievous Wound which was more painful than the others, and which is not recorded by men." After receiving the message from Jesus, St. Bernard began to spread devotion to the shoulder wound of Christ. The sacred wounds are a powerful sign of Christ's redeeming love for us. "By His wounds, you were healed." (Peter 2:24)

The bottom panel

The original St. Bernard's church is shown on the bottom panel, commemorating St. Mary's mission parish in Middleton, established in 1889.

"Most living Jesus, meek Lamb of God, I, a miserable sinner, salute and worship the most Sacred Wound of Thy Shoulder on Which Though didst bear Thy heavy Cross which so tore Thy flesh and laid bare Thy Bones as to inflict on Thee an anguish greater than any other Wound on Thy Most Blessed Body. I adore Thee, O Jesus, most sorrowful: I praise and glorify Thee, and give Thee thanks for this most sacred and painful Wound, beseeching Thee by that exceeding pain and by the crushing burden of Thy heavy Cross to be merciful to me, a sinner, to forgive all my mortal and venial sins, and to lead me on towards Heaven along the way of the cross." –St. Bernard of Clairvaux

The Gospel Side



St. Albert the Great

St. Albert was a 13th century scientist known for his important contributions to the learning of his age. A trusted adviser to popes, bishops, kings, and statesmen, St. Albert was also the teacher and mentor to one of the Church's greatest theologians, St. Thomas Aquinas.

"St. Albert the Great was convinced that all creation spoke of God and that the tiniest piece of scientific knowledge told us something about Him. Besides the Bible, God has given us the book of creation[,] revealing something of His wisdom and power. In creation, Albert saw the hand of God." -Rev. Clifford Stevens

The bottom panel

This window was dedicated to one of our longest-serving pastors, Father Albert J. Mueller (1905-1937). Albert Mueller entered the seminary at the age of 13 and devoted his life to preaching the Word of God. According to his obituary in the *Waunakee Tribune*, he was remembered for his thoughtful, consoling manner and frequent visits to the sick and suffering.

The bottom panel depicts Fr. Mueller's priestly hands and the rivers of grace flowing from the church he served. The seven rivers are the sacraments □ the channels through which we receive God's grace: baptism, eucharist, confirmation, reconciliation, matrimony, holy orders, and anointing of the sick.

When the light shines through St. Albert, we remember with gratitude all the priests who have served our parish throughout the decades, blessing us with the grace of the sacraments.



Rev. Albert Mueller



"While critics of the Catholicism try to suggest the Church is opposed to reason, St. Albert was able to prove otherwise. By fusing Aristotle's natural philosophy with Divine Revelation, Albert the Great firmly believed and proved that faith and reason were compatible and complementary, and from this light brought forth that greatest of Church teachers, Thomas Aquinas." [-www.aquinasandmore.com](http://www.aquinasandmore.com)

The Gospel Side



St. Edward

St. Edward reigned as king of England from 1042 to 1066. He was dedicated to the welfare of his people and known for his “good laws.”

Before his death in 1066, he devoted himself to the spread of Christianity. One of his many projects was the rebuilding of St. Peter’s Chapel, Westminster Abbey, where he was later buried. He also built many other churches and monasteries in England.

In the 13th century King Henry III rebuilt Westminster Abbey. At the heart of the new church is a shrine to St. Edward. Pilgrims have been coming to the shrine for centuries, especially in October, during what is called “Edwardtide.” (www.westminster-abbey.org)

The bottom panel

The window is dedicated to the rebuilding of St. Mary’s church and its pastor during that time, Fr. Edward Auchter. Shown is a bolt of lightning between the old and new churches.

Edward Auchter was ordained by Archbishop Samuel Stritch on May 26, 1934, in Milwaukee, Wisconsin. After serving at parishes in Sheboygan and Wauwatosa, he arrived in Westport in 1945. Under his guidance, the parish grew from 85 families to more than 600 in 1951. That year, a bolt of lightning struck the church, and it burned to the ground. Father Auchter led the parish through the construction of the new church, which was completed in 1953 and dedicated in 1954. (*Waunakee Tribune*)

Like St. Edward, Fr. Auchter (who later became a monsignor) was dedicated to the spread of Christianity. Besides being priest and pastor, he was named the director of the Society for the Propagation of the Faith in the newly formed Diocese of Madison in 1946. He promoted missions throughout the world until his retirement in 1981.

A parishioner recalls that on St. Edward’s Feast Day, St. Mary’s school would put on a play and at the end of the play give presents to Father Edward Auchter. Once they presented him with a beautiful cassock. Fr. Auchter is buried in St. Mary of the Lake Cemetery.



Fr. Edward Auchter

“Edward, King of England, remains a model of Christian witness and an example of that true grandeur to which the Lord summons his disciples in the Scriptures. . . The grandeur of humility and obedience grounded in Christ’s own example....” –Pope Benedict XVI

The Stations of the Cross

Mosaics by Peter Recker

Reflections From Creighton University Online Ministries



The First Station: Jesus is condemned to die. Jesus stands in the most human of places. He has already experienced profound solidarity with so many on this earth, by being beaten and tortured. Now he is wrongfully condemned to punishment by death. His commitment to entering our lives completely begins its final steps. He has said "yes" to God and placed his life in God's hands. We follow him in this final surrender, and contemplate with reverence each place along the way, as he is broken and given for us.



The Second Station: Jesus Carries His Cross. Jesus is made to carry the cross on which he will die. It represents the weight of all our crosses. What he must have felt as he first took it upon his shoulders! With each step he enters more deeply into our human experience. He walks in the path of human misery and suffering, and experiences its crushing weight.



The Third Station: Jesus Falls the First Time. The weight is unbearable. Jesus falls under it. How could he enter our lives completely without surrendering to the crushing weight of the life of so many on this earth! He lays on the ground and knows the experience of weakness beneath unfair burdens. He feels the powerlessness of wondering if he will ever be able to continue. He is pulled up and made to continue.



The Fourth Station: Jesus Meets His Mother. Jesus' path takes him to a powerful source of his strength to continue. All his life, his mother had taught him the meaning of the words, "Behold, the handmaid of the Lord." Now they look into each other's eyes. How pierced-through her heart must be! How pained he must be to see her tears! Love and trust in God bind them together.



The Fifth Station: Simon Helps Jesus Carry His Cross. Jesus even experiences our struggle to receive help. He is made to experience the poverty of not being able to carry his burden alone. He enters into the experience of all who must depend upon others to survive. He is deprived of the satisfaction of carrying this burden on his own.



The Sixth Station: Veronica Wipes the Face of Jesus. Jesus' journey is at times brutal. He has entered into the terrible experiences of rejection and injustice. He has been whipped and beaten. His face shows the signs of his solidarity with all who have ever suffered injustice and vile, abusive treatment. He encounters a compassionate, loving disciple who wipes the vulgar spit and mocking blood from his face. On her veil, she discovers the image of his face □ his gift to her. And for us to contemplate forever.



The Seventh Station: Jesus Falls the Second Time. Even with help, Jesus stumbles and falls to the ground. In deep exhaustion he stares at the earth beneath him. "Remember, you are dust and to dust you will return." He has seen death before. Now he can feel the profound weakness of disability and disease and aging itself, there on his knees, under the weight of his cross.

Hold fast to whatever fragments of love that exist, for sometimes a mosaic is more beautiful than an unbroken pattern. –Dawn Powell, author



The Eighth Station: Jesus Meets the Women of Jerusalem. The women of Jerusalem, and their children, come out to comfort and thank him. They had seen his compassion and welcomed his words of healing and freedom. He had broken all kinds of social and religious conventions to connect with them. Now they are here to support him. He feels their grief. He suffers, knowing he can't remain to help them more in this life. He knows the mystery of facing the separation of death.



The Ninth Station: Jesus Falls the Third Time. This last fall is devastating. Jesus can barely proceed to the end. Summoning all this remaining strength, supported by his inner trust in God, Jesus collapses under the weight of the cross. His executioners look at him as a broken man, pathetic yet paying a price he deserves. They help him up so he can make it up the hill of crucifixion.



The Tenth Station: Jesus is Stripped. Jesus is completely stripped of any pride. The wounds on his back are torn open again. He experiences the ultimate vulnerability of the defenseless. No shield or security protects him.



The Eleventh Station: Jesus is Nailed to the Cross. Huge nails are hammered through his hands and feet to fix him on the cross. He is bleeding much more seriously now. As the cross is lifted up, the weight of his life hangs on those nails. Every time he struggles to pull himself up to breathe, his ability to cling to life slips away.



The Twelfth Station: Jesus Dies On The Cross. Between two criminals, a mocking title above his head, with only Mary and John and Mary Magdalene to support him, Jesus surrenders his last breath: "Into your hands I commend my spirit."



The Thirteenth Station: Jesus Is Taken Down From The Cross. What tender mourning! Jesus' lifeless body lays in his mother's arms. He has truly died. A profound sacrifice, complete.



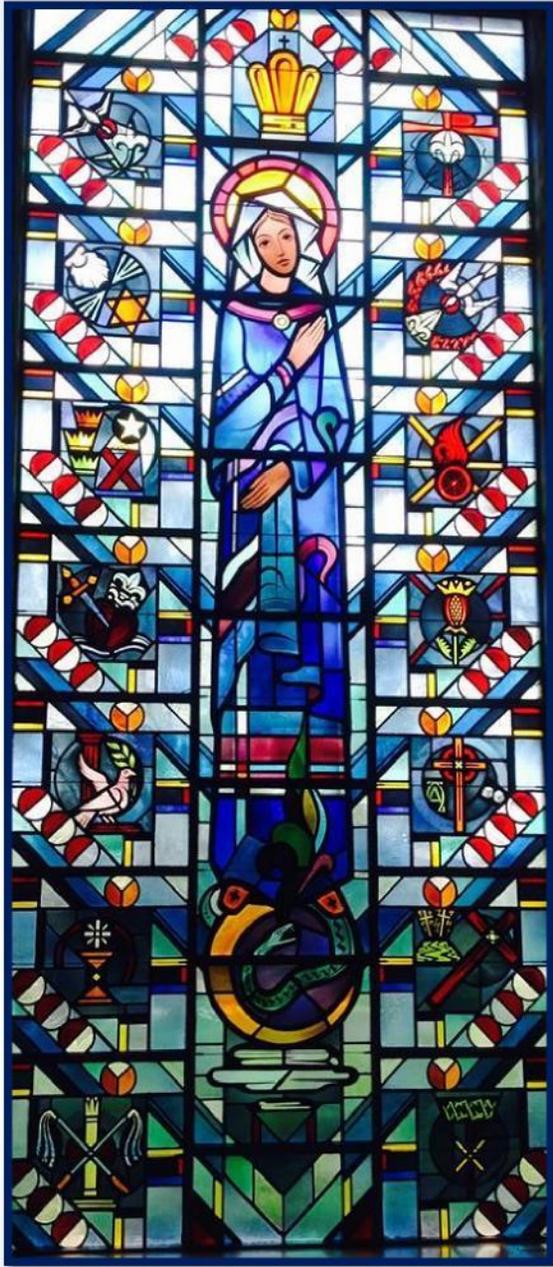
The Fourteenth Station: Jesus Is Laid In The Tomb. They take the body of Jesus to its resting place. The huge stone over the tomb is the final sign of the permanence of death. In this final act of surrender, who would have imagined this tomb would soon be empty or that Jesus would show himself alive to his disciples, or that they would recognize him in the breaking of bread? Oh, that our hearts might burn within us, as we realize how he had to suffer and die so as to enter into his glory, for us.

In the fullness of faith in the Risen One, given by his own Holy Spirit, I express my gratitude for this way of the cross. I ask Jesus, whose hands, feet and side still bear the signs of this journey, to grant me the graces I need to take up my cross to be a servant of his own mission.

–Creighton University Online Ministries

<http://onlineministries.creighton.edu/CollaborativeMinistry/online.htm>

The Rosary Window



The image of Our Blessed Mother begins the path leading to the sanctuary. She is surrounded by rosary beads and symbols that illustrate events in the life of her son Jesus. It is a powerful reminder of how she accompanied her son from his conception to his resurrection.

Radiating from this central image of Mary, Queen of Heaven, are the saint windows. The saints surround the pews in what is called the “nave” of the church. The word “nave” comes from the Latin word for ship, “navis.”

“All these images remind us that our journey to God is not made alone. We follow and share in the life of Christ together by our relationship with Christians of all time in our fellowship in the Communion of Saints. As we gaze around the church and see the stained glass or icons of the saints, we are reminded that we are surrounded by a great cloud of witnesses and that we worship not alone but ‘with the whole company of heaven.’

“We board a ship with our fellow travelers.... Together we try to keep the ship afloat and on course. We rejoice and sing with the angels and saints along our way until we reach our safe harbor and our final home in the sanctuary of God’s ‘called out’ to go out into the world. We are nourished in Word and Sacrament to have the strength to go from the Altar to the doors and then out into the world to be the presence of Christ whom we have received in the Eucharist.”

From an article by Dean Rose, St. Peter’s Church, Oshawa, Diocese of Toronto

In the Virgin Mary who goes to visit her relative Elizabeth, we recognize the true meaning and the way of the Church herself. The Church is Missionary by nature, called to proclaim the Gospel everywhere and always. Mary’s is a true

Missionary journey . . .” -Pope Benedict, Agenzia Fides, May 2010

Mysteries of the Rosary

With reflections from *The Holy Rosary* by Lawrence Lovasik, SVD*

Joyful Mysteries



Annunciation. The messenger of God announces to Mary that she is to be the Mother of God. Symbols: Dove (Holy Spirit) and fleur de lis (Mary).

Mary, my mother, I love you as I see you telling the angel that you are ready to become the Mother of God



Visitation. Mary visits her cousin Elizabeth. Symbols: The six-point star of David (Jesus), and shell used in baptisms (John the Baptist, son of Elizabeth), and water (baptism).

Mary, my mother, I love you as I see you making a long journey to visit and help your cousin Elizabeth before the birth of St. John.



Nativity. Mary gives birth to Jesus in a stable in Bethlehem. Symbols: The star above the manger (birth of Jesus) and crowns (the three kings who sought Him) Mary, my mother, I thank you for giving us a Savior in Bethlehem. He was born for love of us to give us the graces we need to be good.



Presentation. Jesus is presented in the Temple. Symbols: Fleur de lis with sword (prophecy of Simeon that a sword would pierce Mary's heart). Mary, my mother, I thank you for offering Jesus to the Heavenly Father when you brought him to the Temple in Jerusalem forty days after his birth.



Finding Jesus in the Temple. Symbols: Pillar (temple) and dove bearing olive branch (from the Old Testament, of Noah finding land). Mary, my mother, I love you as I see you looking for Jesus for three days and finding him among the teachers in the Temple

Mysteries of the Rosary

Glorious Mysteries



Resurrection. Symbol: bursting pomegranate seeds (Jesus bursting from the tomb). Mary, I love you for the joy you felt when Jesus arose from the grave in glory and showed himself to you



Ascension of the Lord. Symbols: an “infolding fire” and a wheel (from the prophet Ezekiel’s vision of the Divine Throne in the Old Testament). Mary, I love you for the joy you felt you saw Jesus ascend into heaven forty days after his Resurrection



Pentecost. The Holy Spirit comes to the apostles and the Blessed Mother. Symbols: fleur de lis (Mary) and dove and tongues of fire (Holy Spirit). Mary, I love you for the joy you felt when, on the tenth day after his Ascension, Jesus sent the Holy Spirit to you and the disciples who were praying in Jerusalem.



Assumption. The mother of Jesus is taken into heaven. Symbols: fleur de lis (Mary) and cross (eternal salvation)
Mary, I love you for the joy you felt when you were taken to heaven by the angels.

15-Crowning of Mary.

Mary, I love you for the joy you felt when you were crowned Queen of Heaven and Earth.

Paul II added five mysteries, the Mysteries of Light (or the Luminous Mysteries), to the 20. They focus on the public ministry of Jesus Christ. They are: The Baptism in the Jordan, the Wedding at Cana, the Proclamation of the Kingdom, the Transfiguration, and the Institution of the Eucharist. They do not appear on the window, which was created in 1953.

(1913-1986) published many books, pamphlets, bible stories for children, lives of the saints, and catechisms. He made God more known and loved through his writings.



Mary, Star of the Sea

One of the most unique – and certainly largest– features of our church is the 16-foot tall granite statue of Mary on the outside of the church. The statue was constructed in Milwaukee by two prominent artists over a period of about six months. Weighing about four tons, it was moved by truck to St. Mary of the Lake in the summer of 1959. A crane was used to raise the statue of Mary into place in the tower outside of the church.



The statue was carved in Indiana limestone by Willy Klopfenstein, the artist who designed the Holy Spirit sculpture at Marquette University.

The mosaic on the statue was done by Peter Recker, the artist who created the church interior mosaics. Mr. Recker describes Mary as “the house of gold,” with the center gold mosaic symbolizing “the carrying of Christ.” (*Milwaukee Journal Sentinel*)

If you look closely, you’ll also see that Mary appears to be wearing moccasins and her mantle is adorned in colorful beadwork. This calls to mind the first settlers of the Westport area – the Native Americans.

One of the names for Mary is “Stella Maris,” which is Latin for “Star of the Sea.” Throughout the centuries, Mary has been a sign of hope and a guiding star for Christians, rising above all.

Sacred Hearts of Jesus and Mary



“...His Sacred Heart represents love: the divine love our Lord shares with the Father and Holy Spirit in the Trinity; the perfect, divine love which God has for us; and the genuine human love Christ felt in His human nature.

Therefore, while meditating on the Sacred Heart of Jesus, we are called to share in the love of the Lord and strive to express our own genuine love for God, ourselves and our neighbors.

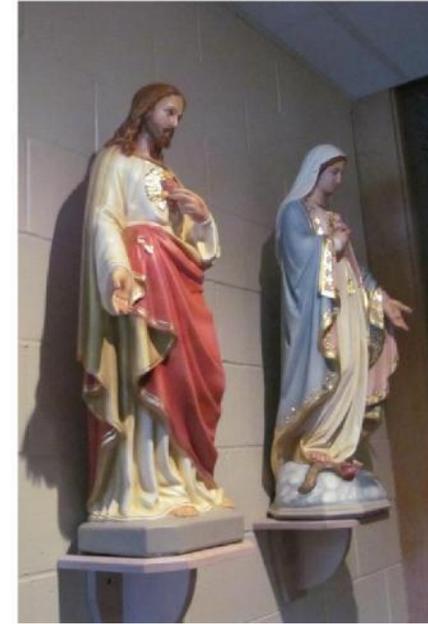
Throughout the Gospel, we see the outpouring of Jesus' love from His heart, whether in miracle stories, the reconciliation of sinners, or the compassion for the grieving. Even on the cross, our Lord poured out His love for us: there the soldier's lance pierce His side and out flowed blood and water (Jn 19:34)

-Fr. William Saunders ewtn.com



The Blessed Virgin Mary's hands are raised in the orans (prayerful) position. Beneath her immaculate heart is the maternity band, indicating Christ in her womb. The statue has many similarities with early Christian icons known as "Our Lady of the Sign."

"In Greek, the Mother of God is called "Theotokos" [God-bearer]... She is depicted on these icons with her hands lifted up to the level of her head, with elbows bent. Historically, this gesture has signified a prayerful appeal to God. The icon of the Virgin Mary referred to as the "Icon of the Sign" is taken from the Prophet Isaiah's message, "Therefore, the Lord himself will give you a sign. The virgin will be with child and will give birth to a son, and will call him Emmanuel (meaning, God with us.)" Is 7:14" ourladyofthesign.com



The statues shown above were saved from the original church during the fire. They were recently restored with the help of an anonymous donor. They are now in the confessional.

Infant of Prague and Saint Anne



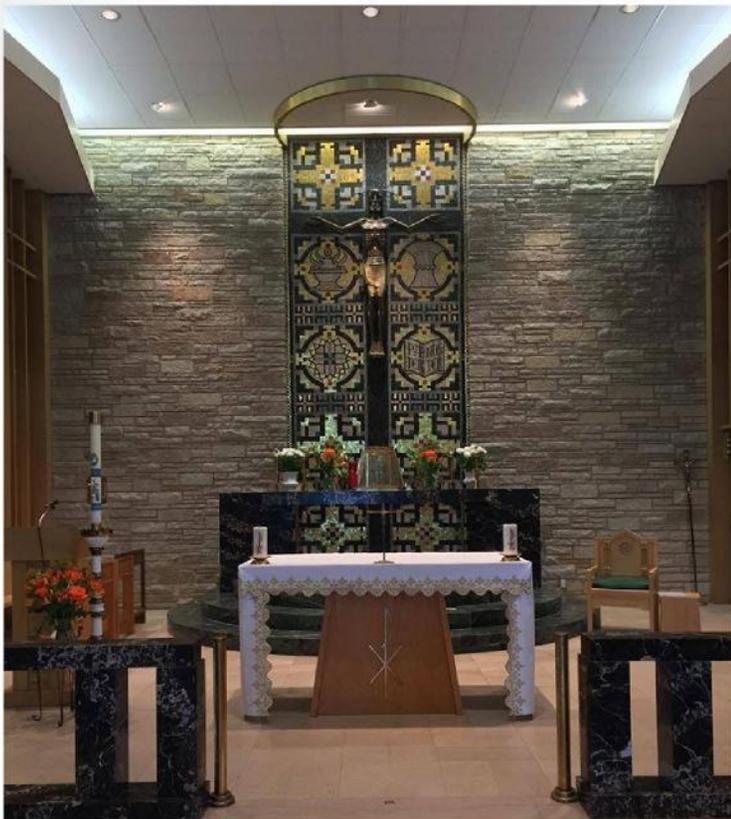
Dressed in royalty, the child Jesus raises a hand in blessing as whole universe rests in his other hand. Framed beneath the statue is a brief history of the original statue in Prague, Czechoslovakia. The infant Jesus reminds us to pray for childlike faith in times of struggle, and for consolation, peace, and healing.



This statue has many similarities to the famous "St. Anne of Beaupre" in Beaupre, Canada, near the St. Lawrence River. St. Anne was the patron saint of French settlers and missionaries.

St. Anne wears a crown along with her daughter Mary. Mary's hands are folded in prayer and her mother Anne is pointing to God.

The Story of the Sanctuary



Mosaic by Peter Recker, Conrad Schmitt Studios

Surrounding the six-foot bronze statue of Jesus on the cross are symbols that depict the four effects of the Sacrifice of the Mass:

The **incense burner (top left)** symbolizes **praise and adoration**. Incense offered by the three kings to the Christ Child and is a symbol in the Church of the infinite praise and adoration offered to God

The **crown of thorns (bottom left)** symbolizes the **reparation for sin** which Christ offered by his death.

The **sheaf of wheat (top right)** symbolizes **thanksgiving** for the spiritual and material gifts that are offered during the Sacrifice of the Mass.

The **Pater Noster (bottom right), or Lord's Prayer**, symbolizes **petition or appeal to the goodness of God** for all the spiritual and material blessings He has given us.

The rich black mosaic of the cross is combined with the dark marble of the altar. The marble was imported from Pietrasanta, Italy. Translated, Pietrasanta means "holy stone." Located in a region of Tuscany known for its marble quarries, Pietrasanta is still considered the heart and soul of world sculpture. The round perdilla (the platform on which the altar stands) is also Italian marble, dark green with black veining. The floor is soft pink marble from the quarries of Tennessee.

(St. Mary of the Lake, Commemoration of Church Dedication, 1954).

Jacob's Ladder

In the book of Genesis, Isaac's son Jacob erects an altar to mark the spot where he dreams of a ladder to heaven with angels climbing up and down it. He hears God's voice saying, "Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you." (Genesis 28:15) Jacob's ladder was a prefigurement of what the reality of the Eucharist is and does, and we see it architecturally in the ceiling of St. Mary's. The jagged ceiling reminds us that the veil that separates heaven and earth is torn open, and heaven and earth come together when Christ is present at Mass.

The Christmas Crib



“One of the unique features inside St. Mary of the Lake Catholic Church at Westport at Christmas time is the crib and Nativity scene. When the church was built in 1954 after a fire destroyed the old one, Msgr. Edward B. Auchter commissioned a man from the Conrad Schmitz Studios of Milwaukee, who were the interior designers of the building, to buy a crib for the congregation when the representative was on tour in Europe. The man’s name was Bernard Gruenke who, while in Germany, found a crib which he thought would fit with the classical Greek-Roman style architecture of the church. He found a crib that was carved by a Swiss-Italian man named DeLugo and then sent it back home.

“The statues are baroque style, an Italian type of art, with the largest figure that of St. Joseph standing about 18 inches high. All the figures are made out of wood and one of the shepherds carved by DeLugo is supposed to be a replica of himself. The crib is one of a kind, in that it has children as shepherds. When it was bought the intention was that the crib should be simple and be appealing to children.”

(Waunakee Tribune Archives)

1e Communion Rail Inserts

The Four Effects of Communion



The union with Christ by love:
"Abide in me and I in you"
(John 15:4)



Spiritual food for the soul,
sanctifying grace and lasting
effects on the conduct of our daily
lives. In early Christian art, doves
were symbolic of souls.



Forgiveness of venial sin and
preservation from mortal sin,
proportionate to our love and
devotion. The symbols of the
dove and water represent the
peace and cleansing of the
Holy Spirit.



The pledge of our resurrection:
"Whoever eats my flesh and
drinks my blood has eternal life,
and I will raise him on the last
day." (John 6:54)

"Receiving holy communion regularly can have a tremendous impact on our lives. It can help us overcome weakness and sin, guide us in our decisions, support us in our trials and sufferings, and enable us to grow in holiness. By nourishing ourselves with the Eucharistic body and blood of Christ, we are gradually transformed by his very life dwelling within us." - Edward Sri

Afterword

ok began as a process of looking at our church and asking countless
ns. Slowly I began to find answers in parish records, newspaper
s, and internet searches of saints, symbols, and the history of our state.
he Holy Spirit as my guide, I kept searching until I found just the right
that helped me better “know” a particular saint, a time in history, or
eanings behind the images. Like glittering pieces of gold, these bits and
egan to form a beautiful mosaic of the history of our parish.

pecially grateful to the keepers of our history—the authors of previous
histories and the longtime parishioners who kept scrapbooks and
' stories. Most especially, I thank the artists for leaving us the beautiful
of our faith in their art.

gize for any mistakes I've made along the way or for any
vedgments that may be incomplete. In spite of the flaws, I hope this
ill remind you what a treasure we have in St. Mary of the Lake—
ort. Happy 150th Anniversary!

CaPaul

© 2016

Helpful Resources

Catholic Diocese of Madison, Commemorative History, 1946-1996

Craftsmen of Wisconsin, Bertha Kitchell Whyte, 1971

The Holy Rosary, Lawrence G. Lovasik, SVD, 1997

St. John the Baptist, Centennial 1874-1974 and Sesquicentennial 1874-1999

St. Mary of the Lake, Church Dedication 1954 and Centennial 1866-1966

Milwaukee Journal Sentinel Archives

Watts, Jack & Betty, Scrapbook for Fr. Edward Auchter, 25 Years of Service

Waunakee Tribune Archives

American Catholic, Saint of the Day, www.americancatholic.org

Catholic Answers, www.catholic.com

Catholic Online, www.catholic.org

Creighton University Online Ministries, www.onlineministries.creighton.edu

EWTN, Catholic Television Network, www.ewtn.com

The Holy See, www.w2.vatican.va

Ignatian Spirituality, www.ignatianspirituality.com

Loyola Press, www.loyolapress.com

Madison Catholic Herald, www.madisoncatholicherald.org

United States Conference of Catholic Bishops, www.usccb.org

Roman Catholic Diocese of Madison, www.madisondiocese.org

Roman Catholic Archdiocese of Milwaukee, www.archmil.org

Wisconsin Historical Society, www.wisconsinhistory.org

