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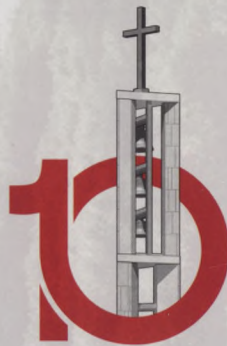
Sacred Heart University Chapel: Celebrating 10 Years, 2009-2019

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Sacred Heart
University Chapel

Celebrating 10 years • 2009-2019

*Come Holy Spirit, fill the hearts of Your faithful
And kindle in them the fire of Your love.*

*Send forth Your Spirit, and they shall be created,
and You shall renew the face of the earth.*

*O God, who by the light of the Holy Spirit, did instruct the
hearts of the faithful, grant that by the same Holy Spirit, we
may be truly wise and ever enjoy the Spirit's consolations*

We ask this through Christ Our Lord. Amen.

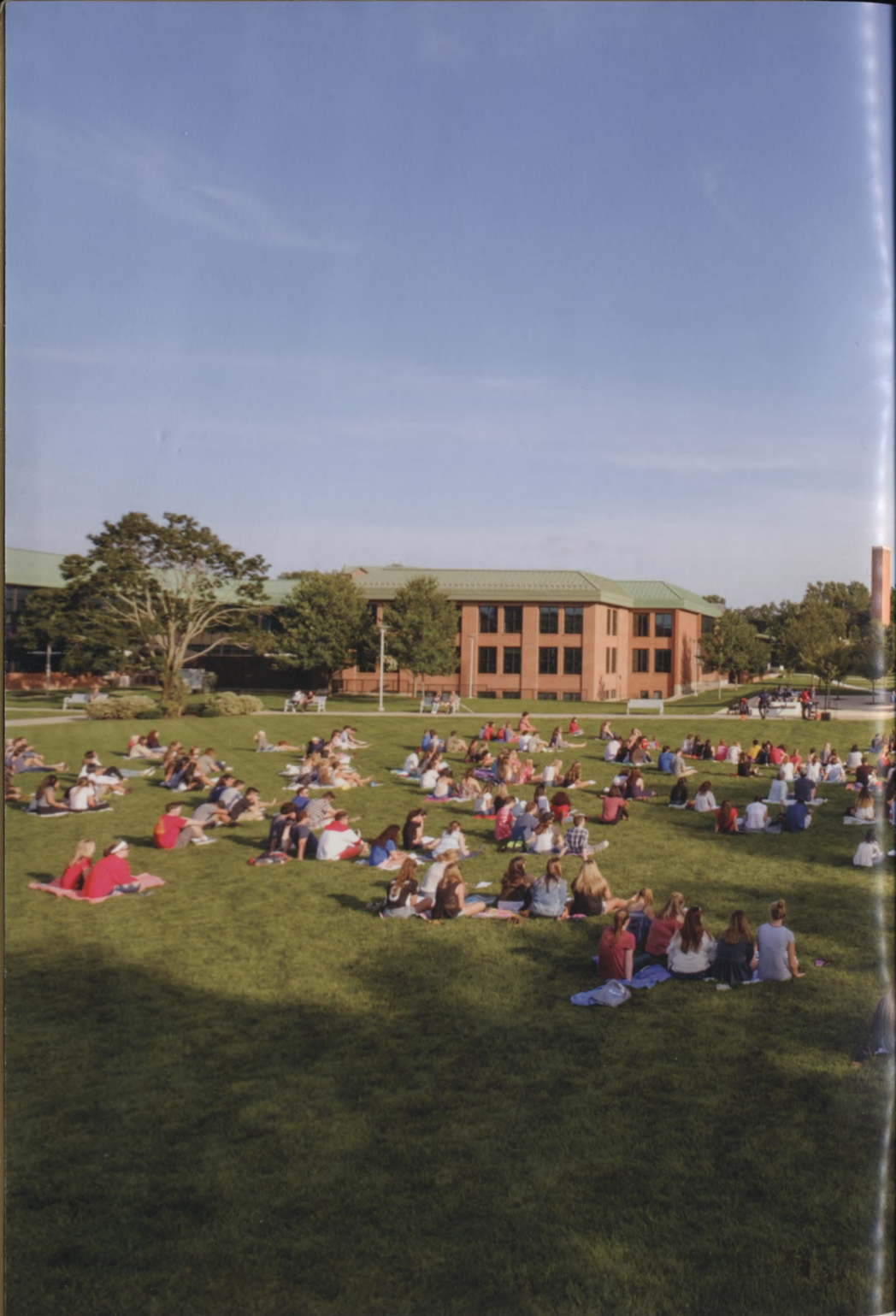
The Chapel of the Holy Spirit was dedicated on September 27, 2009.



Archbishop Christophe Peirre, the Papal Nuncio to the United States, celebrated a Mass of Thanksgiving and Blessing on September 18, 2019, to commemorate the 10th anniversary of the dedication of the Chapel. He brought the greetings and blessing of Pope Francis to the Sacred Heart University Community on this special occasion. The Archbishop had previously received an honorary degree from Sacred Heart University on February 22, 2017.

THE CHAPEL OF THE
HOLY SPIRIT

.....
G U I D E
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I

t is said that Saint Francis of Assisi, some 800 years ago, offered this timeless advice: Preach the Gospel at all times, and if necessary, use words. Sacred Heart University's Chapel of the Holy Spirit embraces this counsel: every square inch seems to proclaim the Gospel of the Lord using all the elements available in its sharing of the Good News of Salvation.



At the Center of Campus

The Chapel is literally and figuratively at the center of both the University campus and its community of learners. It occupies a prominent position that is impossible to miss from almost any direction. Midway between SHU's main academic building and its Ryan Matura Library, it is the focal point of the Quadrangle, the University's front lawn. An 80-foot-tall bell tower marks the spot, and its massive bells toll the hours and call the community to prayerfulness throughout the day.

The Chapel of the Holy Spirit is a unique and remarkable structure. Its design, by the award-winning international architectural firm of Sasaki Associates, puts one in mind of the nomadic tents of the ancient Israelites. Indeed, copper folds (1) seem to fall off the roofline onto the sides of the building in the manner of a desert dwelling, and the soft billows of the ceiling can remind visitors of the interior of such a space. All of this subtly speaks of the Church as the Pilgrim People of God, ever on a journey with and toward their Lord. This is a theme that was developed with great vigor during the Second Vatican Council, which was celebrated at the time of the University's founding, in 1963, and from which the University takes so much of its energy and direction.

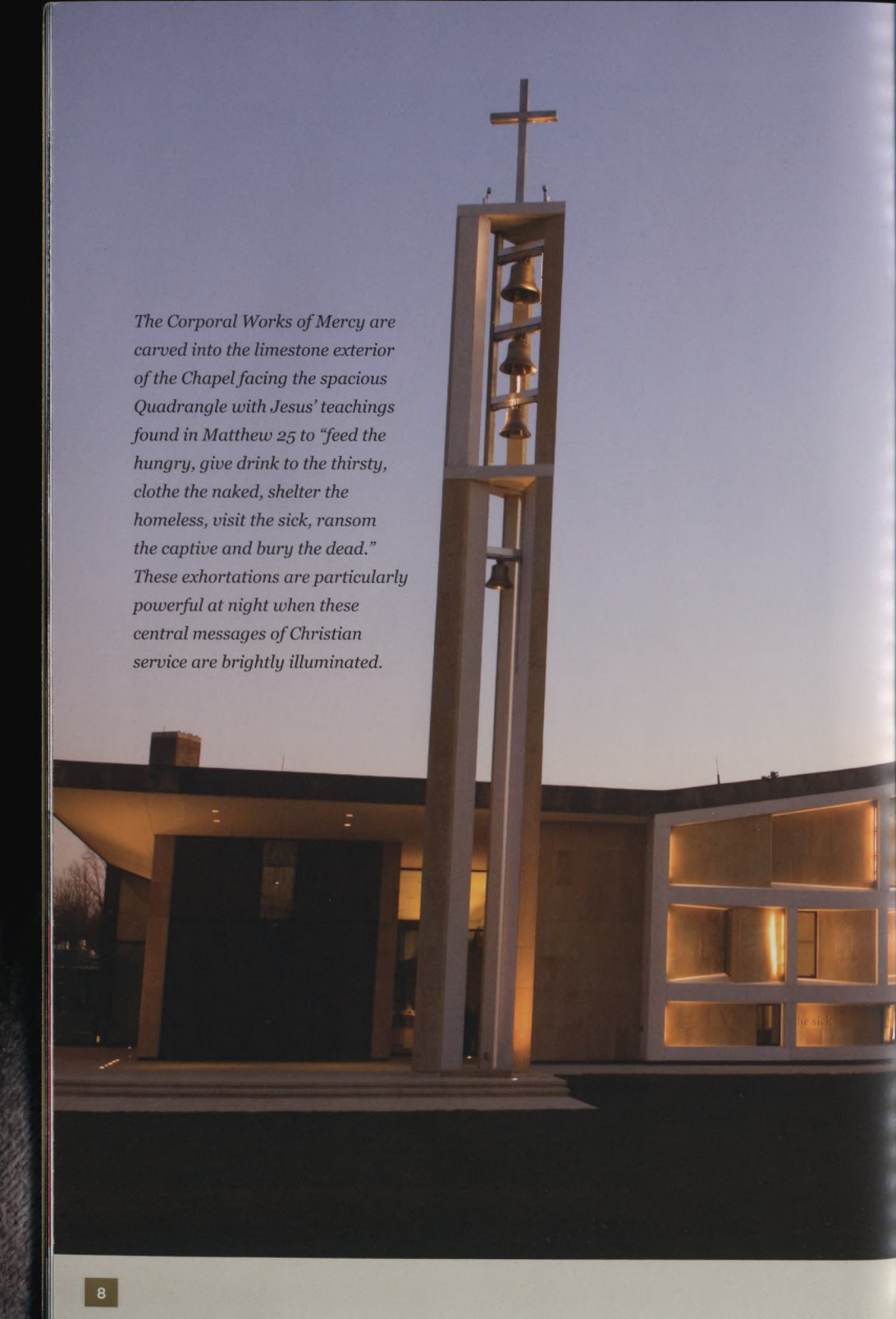
Complementing the main sanctuary are little oases (2) – inviting spaces that are ideal for meditation and private prayer, and the Chapel's massive front doors open on to the great lawn of the Quadrangle. Huge expanses of glass allow the high-ceilinged foyer, or narthex, to act as a visual bridge between the active life of the campus and the serene spaces of the Chapel. Again, it is a kind of preaching without words. Not that the exterior of the Chapel is entirely non-verbal. Carved into the limestone walls facing the Quad are admonitions to “Feed the hungry” and “Clothe the naked.” These and the other Corporal Works of Mercy found in Matthew 25 remind all who pass of what the life of faith makes imperative: reaching out to others in imitation of the Lord's own self-giving.



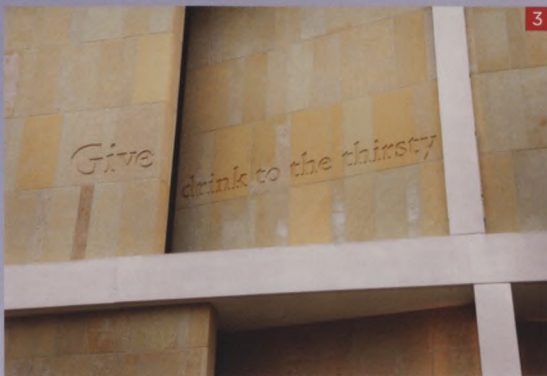
Like the Folds of a Nomad's Tent



An Oasis of Peace

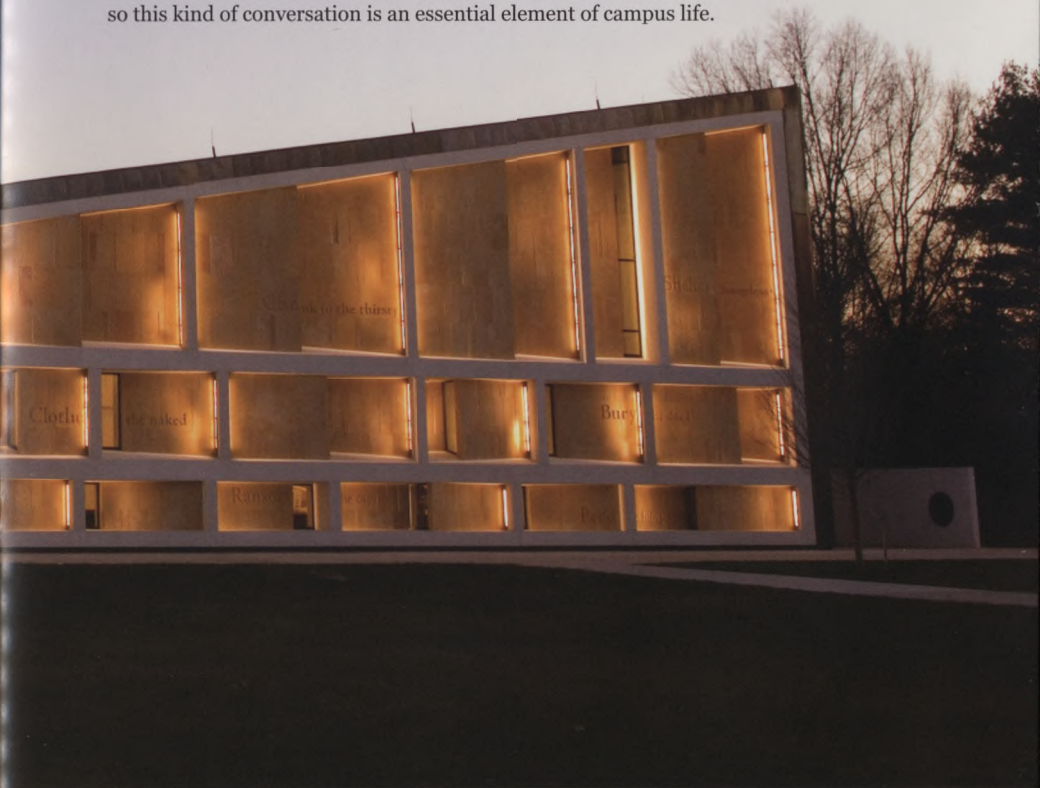


The Corporal Works of Mercy are carved into the limestone exterior of the Chapel facing the spacious Quadrangle with Jesus' teachings found in Matthew 25 to "feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick, ransom the captive and bury the dead." These exhortations are particularly powerful at night when these central messages of Christian service are brightly illuminated.

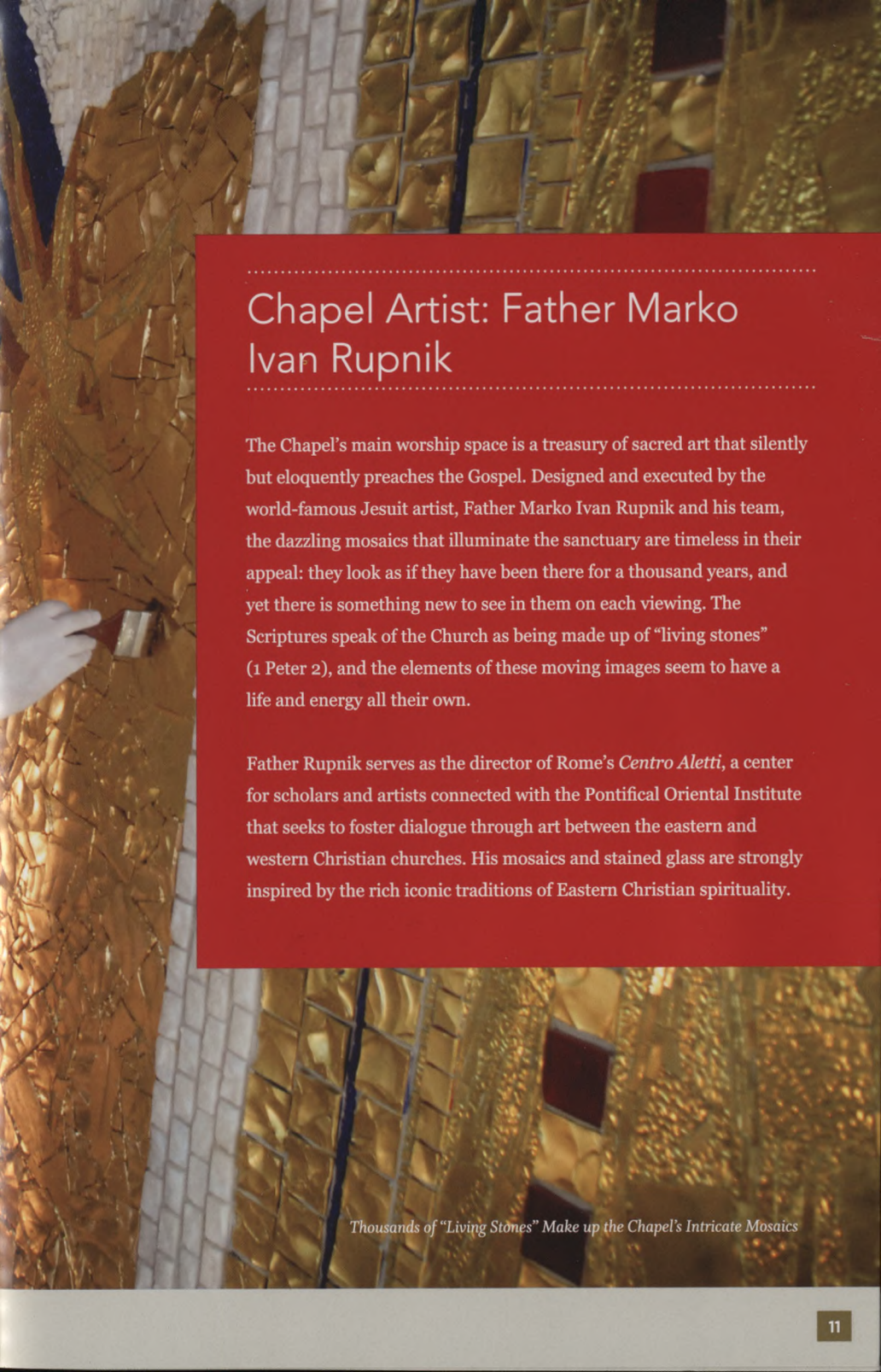


Exterior Walls

The west exterior wall (3) is designed to suggest the pages of a book, complete with elements of text that face the University library across the Quadrangle in an intentional dialogue. The Catholic intellectual tradition, which informs the University's mission, insists that authentic learning involves the mind, the heart and the body, so this kind of conversation is an essential element of campus life.







Chapel Artist: Father Marko Ivan Rupnik

The Chapel's main worship space is a treasury of sacred art that silently but eloquently preaches the Gospel. Designed and executed by the world-famous Jesuit artist, Father Marko Ivan Rupnik and his team, the dazzling mosaics that illuminate the sanctuary are timeless in their appeal: they look as if they have been there for a thousand years, and yet there is something new to see in them on each viewing. The Scriptures speak of the Church as being made up of "living stones" (1 Peter 2), and the elements of these moving images seem to have a life and energy all their own.

Father Rupnik serves as the director of Rome's *Centro Aletti*, a center for scholars and artists connected with the Pontifical Oriental Institute that seeks to foster dialogue through art between the eastern and western Christian churches. His mosaics and stained glass are strongly inspired by the rich iconic traditions of Eastern Christian spirituality.

Thousands of "Living Stones" Make up the Chapel's Intricate Mosaics



The Main Mosaic

Behind the altar in the main sanctuary is the impressive presence of the Risen Jesus who is surrounded by 10 Apostles who had gathered to pray in a locked room. He breathes on them offering them the gift of peace. Visitors find it difficult to understand why just 10 disciples

are present until they recall that in John 20, not all 12 of the Apostles had gathered for prayer that evening. Judas had died by suicide and Thomas was absent refusing to believe the testimony of the other Apostles until he was able to put his fingers into the



Lord's own wounds and see for himself.

The triumph of Jesus over death takes place, literally, in the midst of the realities of Creation, Salvation, and the Incarnation. While the Easter story and image is central

to Christianity, it cannot be understood as separate from the Incarnation and the gift of the Holy Spirit at Pentecost. The great mysteries of faith are summed up, visually, in this unique and powerful mosaic: preaching the Gospel without a single word.



Jesus Triumphs over Death

The iconic images in the Chapel are rich with detail. In total, a quarter-million stone and glass pieces were used to construct the mosaics. In the main sanctuary alone, the artwork fills more than 1,200 square feet, providing a vibrant catechesis – or teaching of the fundamentals of the faith. The Risen Jesus (4) is depicted in the very act of redemption: He is seen pulling Adam and Eve from the depths of the netherworld: death will have no more dominion over the human race. In a touching detail, the Lord draws Eve’s hand to His Sacred Heart; it is an image that is echoed in the smaller adjoining Chapel of the Nativity where the Blessed Mother is shown in a similar movement, gesturing toward the side of her newborn Son.



“Be it done unto me...”

Jesus is at the very center of the sanctuary and to his left, from the top, are depictions of Saints Peter; James, the son of Zebedee; Simon the Zealot; Jude (Thaddeus); and Andrew. On the right, from the top, are Saints John, the brother of James; Bartholomew; Philip; James, the son of Alphaeus; and Matthew. Two additional major images are also easy to discern. At the far left, as one looks toward the altar, is the Archangel Gabriel (5) who announces to the Virgin Mary that she will bear the Son of God. The Virgin stands at the far right (6) pondering these things in her heart. In her hands are two balls of yarn, an image that suggests her ordinary life, while depicting the poetic image that she will knit the word of God in her womb. Other images on this vivid reredos range from a fiery red orb indicating the Genesis creation to a small squirrel – the Rupnik team’s friendly mascot that makes an appearance in all his major works.



“The Angel of the Lord declared unto Mary...”

The Chapel of the Nativity

The Chapel of the Nativity, which seats about 50 for weekday Mass and the Liturgy of the Hours, also houses the Blessed Sacrament in what was the tabernacle from the original SHU Chapel. It is now highlighted by dazzling shafts of gold that catch the warm natural light of this space. This Chapel features mosaics of the Nativity (7). On the left wall are larger-than-life images of the Three Kings from the East. The Magi are bearing gifts to the newborn King (8) and traditionally represent the Gentile world paying homage to Jesus. On the opposite wall are St. Ann and St. Joachim (9), the names traditionally given to the parents of the Blessed Virgin and, thus, the earthly grandparents of the Lord. The Chapel of the Nativity spans the whole of Salvation History as it bridges the original covenant between God and the Jewish people, seen here in the persons of Jesus' own family, and the larger, waiting world of the Gentiles, embodied by the visitors from the East. Literally at the center of those two dispensations is the Nativity: the theological bridge of history and human unity. Incidentally, the stones on which the Magi tread are native to Connecticut, an affirmation that all of us must walk on our own path.



The Chapel of the Nativity

A spacious and light-filled reconciliation room is in one corner. Thus in a sanctuary dedicated to the new life of the Word made flesh, Catholics may renew themselves in sacramental confession and reconciliation.



Jesus and His Mother



Mary's Parents, Saint Joachim and Saint Ann



The Way of the Cross for a Pilgrim People

Stations of the Cross

The Stations of the Cross (10), which mark the traditional 14 moments in the journey to Calvary, are not found on the inside walls of the Chapel as might be expected. Rather, they are denoted by simple crosses on the floor, and believers are invited to literally make the Way of the Cross by following this route through the Chapel – another element of pilgrimage that is made evident by deep theological reflection and thoughtful design.

- | | | | |
|------|--------------------------------------|------|--|
| I | Jesus is condemned to death | IX | Jesus falls a third time |
| II | Jesus carries His cross | X | Jesus is stripped |
| III | Jesus falls the first time | XI | Jesus is nailed to the cross |
| IV | Jesus meets his mother | XII | Jesus dies on the cross |
| V | Simon of Cyrene carries Jesus' cross | XIII | The body of Jesus is taken down from the cross |
| VI | Veronica wipes the face of Jesus | XIV | Jesus is placed in the tomb |
| VII | Jesus falls the second time | XV | Resurrection of Jesus |
| VIII | Jesus meets the women of Jerusalem | | |

Organ

The 105th Psalm offers this joyful invitation: “Sing praise, play music and proclaim all the Lord’s wondrous deeds.” Whenever the Sacred Heart University community answers this call in its Chapel of the Holy Spirit, we are aided by a magnificent pipe organ (11) designed to enhance worship here for generations to come.

This astonishing musical instrument was hand-crafted in St. Hyacinthe, Quebec, by the storied Casavant Frères organization, one of the oldest and most respected organ builders in the world. Its façade was designed to blend in with the unique architecture of the Chapel, as well as the stunning mosaic behind the main altar. It features a wooden screen on which pipes made of polished tin are attached. These pipes actually sound, along with the majority of the pipes that are not on view inside the organ.

The organ stands over 28 feet high and occupies a prominent position immediately to the right of the main sanctuary and mosaic. The modernist façade houses an instrument that remains very traditional in its tonal and mechanical arrangement. Its tone is grounded in the French musical tradition that has inspired some of the most illustrious organ music in the repertoire, and it features a rich, warm and singing tone that is full, but not harsh or overpowering.

The sound of this organ is created exclusively by pipes blown by lightly pressured air called “wind.” When sounded, each pipe gives one specific note or pitch. Each stop knob on the organ console controls a set of pipes known as a rank, that contains pipes from lowest to highest pitches of a given sound, for example, flute, trumpet, string or principal.

Sacred Heart’s instrument consists of 1,261 pipes with room for an additional 628 to be installed later. Its pipes are made of tin or wood; the longest is about 16 feet long – and the shortest is the size of a pencil. In total, the organ weighs about four-and-a-half tons. The console features three manual keyboards of 58 keys each and a full pedalboard with 30 pedals that also play the bass pipes. The manual keys are mechanically linked to pallets (that open the air to individually wind each of the pipes) by thin strips of wood called trackers.



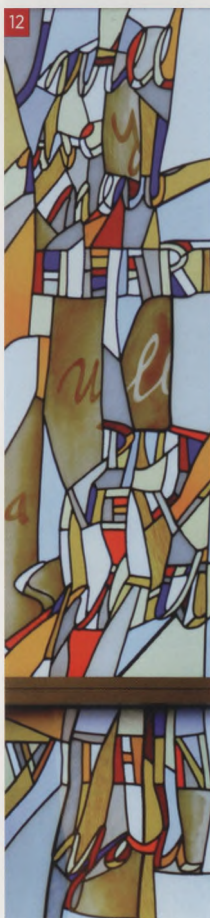
"Sing praise, play music, and proclaim all the Lord's wondrous deeds." (Psalm 105)

Although the organ's mechanical action is based on a technique of organ building going back hundreds of years, the University also wanted its organ to be as up-to-date technologically as possible. The instrument features its own computer memory that allows the organist to set combinations of sounds known as registrations. The organist can preselect these registrations based on the volume and tonal requirements of the music performed.

The University's tracker organ was constructed and tested in Québec before being dismantled and reassembled in Sacred Heart's Chapel. Casavant Frères has been making organs for more than 140 years. As with musical compositions, each of its creations is assigned an opus number, and Sacred Heart's is 3,869.

Another striking feature of the main sanctuary is its unique processional Cross. Crafted in bronze, it stands some eight feet tall when mounted and features a corpus (the body of Jesus) that is bent in agony. Its pedestal repeats in miniature the themes so vividly depicted in the mosaics of the sanctuary. There is a reprise of the narrative of Adam and Eve; a visual representation of a skull, for Jesus was crucified at Golgotha (the place of the skull); and a tangle of roots holding open the jaws of death, reminding one that Jesus was killed on a tree to free all from the snares of death.

Stained Glass Windows



The University's Chapel is suffused in natural light emphasizing certain elements of its design depending on where and when the sun enters. Thirty stained glass windows (12), also designed by Father Rupnik, were constructed and fitted by a team of European artisans in Rome, led by Elsa Nocentini of Vetrate d'Arte Giuliani.

The windows are intentionally designed to foster the contemplation of God's grace through the soft, brilliant colors that wash onto the glossy white walls at different times of the day. It takes time to discern the messages on each of the stained glass windows inviting students to be still and to look beyond the moment.

The themes chosen for the windows were suggested in the 1965 Vatican II document on Divine Revelation (*Dei Verbum*), where the Preface alludes to “*De Catechizandis Rudibus*” (On the Catechizing of the Uninstructed) written by St. Augustine around 400.

Augustine suggests that teaching salvation history, *narratio plena*, (the narration of grace) is best when a student is catechized first by scriptural texts and then instructed about the history of God’s grace working in history into the present time.

Saint Augustine said that the *narratio* should include the most important elements of the faith like a “golden thread which holds together the precious stones in an ornament but does not spoil the ornament’s lines by making itself too obvious.” And so the first window begins with Genesis 1, “In the beginning God created the heavens and the earth” and continues counterclockwise around the chapel in a “golden thread” of prophetic teachings that conclude with Jesus, Mary, the Apostles, and the archangels, Michael, Gabriel and Raphael, on the bottom right wall at the back of the Chapel.

Chapel Design

The Chapel is the university’s crown jewel and is situated at the heart of the main campus. There is no mistaking what is central in this house of God: all eyes are drawn to the main sanctuary with its limestone altar and ambo (pulpit). Each is decorated with appropriate artwork.

The ambo boasts an image of the Holy Spirit in the form of a dove, and the central visual element of the altar is the ancient image of a pelican. Legend has it that during a famine, a mother pelican pierced her own side to feed her young: an iconic message that wordlessly recalls the Sacred Heart of Jesus and the gift of self that the Incarnation represents.

Virtually every aspect of design in the Chapel of the Holy Spirit is deliberate and works to preach the Gospel – occasionally with words. The entire building is a work of art that communicates important and enduring realities. Its location is a visible reminder of the centrality of the life of faith at Sacred Heart University, and its overall appearance links the believing community to its roots in Judaism. Its artwork is a catechism in stone and glass and light that shares the central themes of Christian belief: calling, incarnation and redemption.

The Chapel is distinguished by world-class art crafted by Father Marko Ivan Rupnik, SJ, a “modern-day Michelangelo” that puts it in company with some of the world’s most memorable sanctuaries: in the Vatican and at Lourdes and Fatima. The highly stylized mosaics seek to bridge the great Christian traditions of the West and the East: what Pope John Paul II called the two lungs of the Church. They are made up of more than 250,000 small pieces, each contributing to the overall power and effectiveness of the whole. Attention to detail is everywhere evident: the Nativity images of the donkey

and the cow in the small chapel, for example, employs 20 different colors.

For the Sacred Heart University community, this sanctuary is the fulfillment of a dream as old as the University itself. The Chapel hosts a wide variety of religious services and other programs that include Sunday liturgies and, in the Chapel of the Nativity, the celebration of daily Mass. It is a special place that makes possible – and actively encourages – a deepening of the life of the Spirit within this community. There is no doubt as to its Catholic heritage and purpose, but it is a place of welcome and refuge for all: in the timeless words of the Hebrew Scriptures, a “house of prayer for all peoples.” (Isaiah 56)

Bells

In 2009, the Sacred Heart University community assembled to “baptize” the first of four bells that now reside in the bell tower near the Chapel of the Holy Spirit. Following ancient traditions, each bell was named and is distinguished by an inscription.

The 80-foot-high bell tower stands as a dramatic exclamation point near the Chapel’s front entrance doors. It holds four hand-crafted bronze bells that toll the hours and call the University community to prayer, learning and celebration. Created in the Netherlands especially for this Chapel by the Royal Eijsbouts Foundry, the bells have distinctive sounds and each



Four “Saints” Call the Community to Prayer

one proclaims a message important to the University community. The top-most bell weighs three-quarters of a ton and is 41 inches wide at its base. Named Esther, for the Old Testament queen, it features a quotation from the Book of Deuteronomy. It is the foundational prayer of the Jewish people that reads in Hebrew: *Shema Yisrael Adonai Eloheinu Adonai Echad* or “Hear O Israel: the Lord our God is Lord alone.” This ancient affirmation ties the University’s community of faith to its Jewish roots and serves to emphasize the richness of the Catholic intellectual tradition that animates our mission and history.

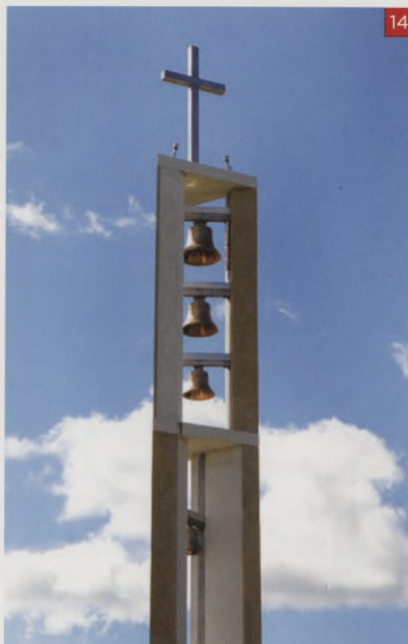
The next bell down (13) is 113,056 pounds and is exactly a yard wide at its base. Its Latin text is taken from St. Pope Leo the Great: *Agnosce Christiane dignitatem*

tuam: “Christian, know your dignity!” This invitation celebrates each believer’s dignity in light of the Incarnation, the taking on of human flesh by the Son of God.

The third bell is 31 inches wide and tips the scales at 634 pounds. It bears a message from St. Augustine, also in Latin: *Quia fecisti nos ad Te*, and it further reads, *et inquietum est cor nostrum, donec requiescat in Te*. “For You have made us for Yourself, and our hearts are restless until they rest in You.”

The “baby bell” occupying the niche closest to the ground is a mere 27 inches wide and weighs less than a quarter of a ton. Named for St. Therese of Lisieux, it proudly bears the title of the 1965 Vatican II document, *Gaudium et Spes*, otherwise known as the Pastoral Constitution on the Church in the Modern World. Sacred Heart University was founded in the hopeful early days of the Second Vatican Council, and its mission owes much to the renewing spirit of the Council. The opening words of this document are a clarion call for the Church – and the University – to be engaged with all of human society and culture. “The joys and the hopes, the griefs and anxieties of the people of this age, especially those who are poor or in any way afflicted: these are the joys and the hopes, the griefs and anxieties of the followers of Christ.”

Following a tradition dating back many centuries, Sacred Heart University’s bell tower (14) is the most prominent feature of its skyline, and its unique design and materials



Chapel Bells: A Voice for the Ages

complement those of the Chapel building. The four bells that are visible in the tower are busy all day long – tolling the hours and inviting the community to prayer.

The bells in the Chapel of the Holy Spirit toll the hours from 8 in the morning until 10 at night. But inside this rotation, three special “announcements” also sound signaling the traditional recitation of the Angelus Prayer. From monastic times, bells would ring at 6 a.m., at noon and at 6 p.m., signaling a brief pause in the day’s work and the offering of the Angelus, a prayer that begins “The Angel of the Lord declared unto Mary.” In like fashion, the bells chime in three sets of three to unite the day in a cycle of prayerfulness.

A Growing Roman Catholic University Puts Its Faith in a Broadened Mission

"The art and architecture of the new chapel symbolize the Catholic nature of that education and highlight the university's approach to faith. Both are fundamental to the college's mission, but leaders also hope those ideas will set Sacred Heart apart."

– *The Chronicle of Higher Education*
November 1, 2009

"It is hard to decide what is most remarkable about the new chapel at Sacred Heart University in Fairfield, Conn., that will be dedicated on Sunday: the art, the architecture or the idea of such a chapel in the first place...Where the chapel's art is overtly dramatic, its architecture is subtle. The design emerged from reflection on the Second Vatican Council's themes of the church as the pilgrim people of God and as engaged in dialogue with the contemporary world."

– *The New York Times*
September 25, 2009

"Walking into the Daily Chapel is like 'stepping into a dazzling icon.'"

– *America*
January 5, 2009

The 10th Anniversary 2019 Edition:

The Russian novelist and philosopher Fyodor Mikhailovich Dostoevsky (1821-1881) wrote that "A person cannot be in the presence of a work of beauty and not be transformed." The goal of all education is transformation through wisdom, which begins with the integration of knowledge, reflection and service. The Chapel of the Holy Spirit is a work of beauty and architectural genius that makes the mission of Sacred Heart University come alive through mosaics, stained glass, music and inspirational words carved in stone and glass. To walk in the Chapel is to absorb the community's culture of caring, compassion and acceptance of all who walk through its welcoming doors.

The curriculum is at the core of the Sacred Heart University experience. The Chapel captures in symbol what textbooks, presentations and smart boards convey in the classroom. Walking into the Chapel, one's eye is drawn to the mosaic and the altar, which is the center of Eucharistic prayer and worship. As visitors walk towards the altar, they notice at its center a pelican—an allusion to a legend that during a famine, a mother pelican pierced her own side to feed her young—a symbol of self-sacrifice, compassion and caring. **The College of Nursing, the College of Health Professions and St. Vincent College** have placed compassion at the center of their curricula for those preparing for the healing and caring professions.

The interior of the chapel has seating niches along each side to encourage students to sit and enjoy the safe silence of the space. It takes time to discern the messages on each of the stained glass windows inviting students to be still and to look beyond the moment. **The College of Education** welcomes the contemplative symbols of the Chapel. Education is a journey that leads to transformation and all education draws people to reflection and challenges them to make the journey from the head to the heart.

The design of the Chapel was informed by documents from the Second Vatican Council (1962-1965) including *Lumen Gentium* and *Gaudium et Spes*. The image of the church as a Pilgrim People of God on a journey is a strong, inspirational theme that guides the architectural design, as well as the contemporary community of believers today. The Chapel is built to resemble a tent in its exterior and the ceiling of the interior is covered with cloth to resemble the ceiling of a Bedouin's tent in the desert of Israel. **The College of Arts & Sciences**, which promotes the distinctive Sacred Heart University Catholic intellectual tradition seminars, draws together the learning experiences of the students around the themes and concepts of the human journey.

The Corporal Works of Mercy are carved into the exterior of the Chapel. These exhortations are particularly powerful at night when bright lights shine on these messages of service to others. The meaning is loud and clear that this is how Sacred Heart teaches its students to live in the world. Some have asked, "What place does a **College of Business & Technology** have at a Catholic university? The answer is found in the Corporal Works of Mercy (Matthew 25) that challenge our business students and all Christians to bring the ethics of the Gospel into the marketplace and world.

The centrality of meditation and contemplation is seen throughout the entire interior and exterior of the Chapel. The beautiful gardens to the side have meditation benches and a labyrinth (an ancient practice of meditation) on its wall. The benches across from the entrance have the words of Psalm 23 carved on each bench inviting anyone to walk freely and slowly through the verses on the benches.

We have celebrated many sacred moments in the past 10 years. We are sacramental people, and the Chapel of the Holy Spirit has allowed us to gather numerous times in community for liturgy and learning, in times of difficulty and tragedy. We have participated in lectures, concerts, interfaith gatherings, Bible studies and have embraced solitude and celebration, joy and sadness, in this oasis from the stress and activity of daily life, where the tyranny of the moment gives way to the blessing of community. Regardless of one's faith tradition, the Chapel unconditionally welcomes all to a home and a sending forth to make a positive difference in the world.



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