

DOMINICAN SISTERS OF SPRINGFIELD, ILLINOIS

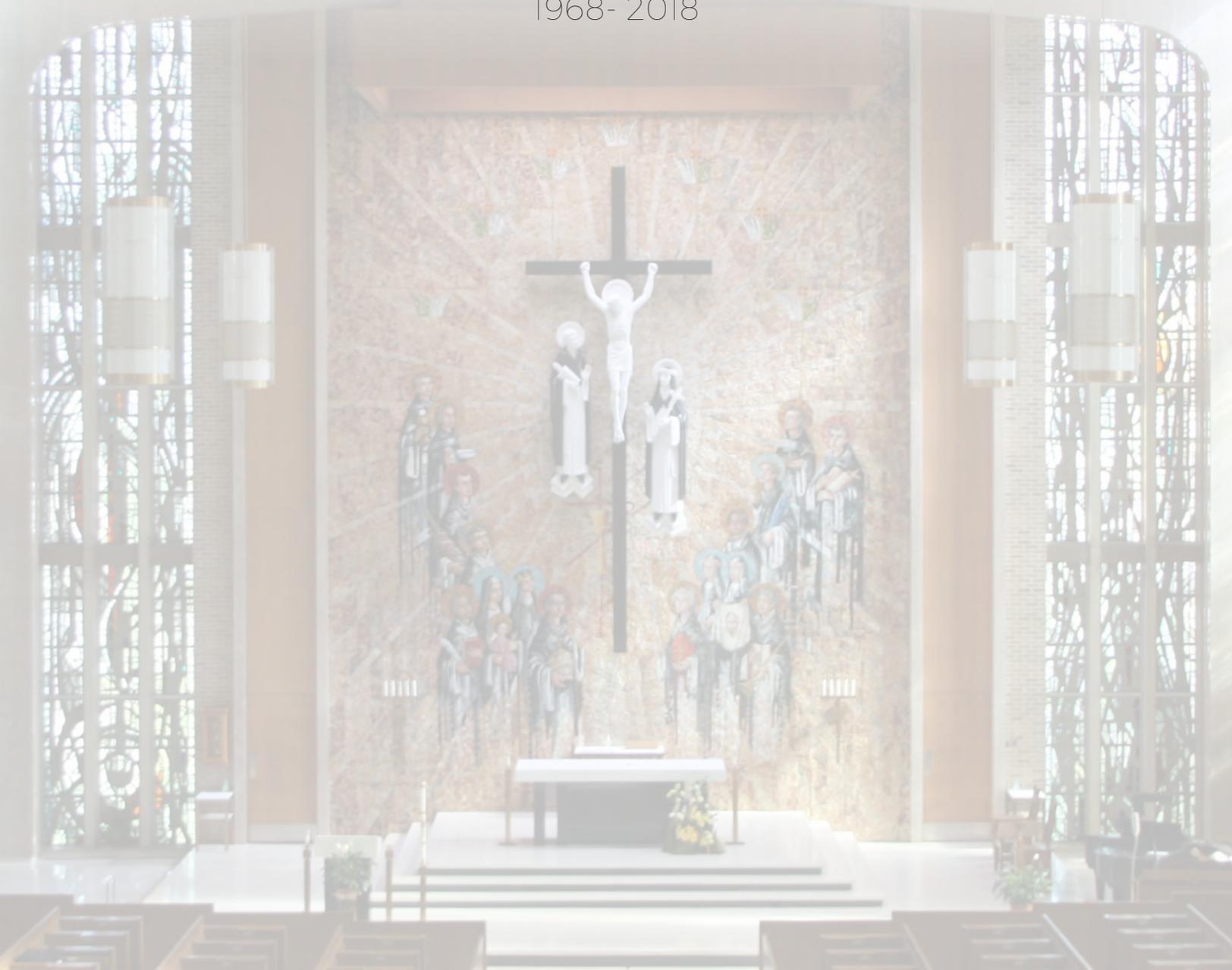
SACRED HEART CONVENT
CHAPEL
TOUR



SACRED TIME, SACRED SPACE

50th Anniversary Celebration, Sacred Heart Convent Chapel

1968- 2018



Welcome!

Welcome to Sacred Heart Convent Chapel at the motherhouse of the Dominican Sisters of Springfield, Illinois.



DOMINICAN SISTERS OF SPRINGFIELD, ILLINOIS

Audio Tour

Go to springfieldop.org/chapel-audio-tour/ for the self-guided audio tour designed for use on your own smart phone using your own earbuds. Let it take you wherever your curiosity leads you. Select the audio segments in the order you wish.

The guest wifi password is available from the receptionist, when you arrive, or it can be accessed by dialing 0 from the phone outside the chapel entrance and requesting it.

Take an armchair tour!

You may also take this tour via your computer or tablet from the comfort of your home. Press the  button to start the video on the audio tour page.



Mission Statement:

Called by God into right relationship with all creation and graced by Dominican life and mission, we compassionately preach the Gospel of Jesus Christ.

Sacred Heart Convent Chapel

1237 W Monroe St.
Springfield, IL 62704



[springfieldop](http://springfieldop.org)

springfieldop.org

(217) 787-0481

*Gabriel Loire
Chartres
France - 1967*

Gabriel Loire

The 4,000 square feet of exquisite stained glass in the chapel was designed by Gabriel Loire at La Clarté (Clarity) studios near Chartres, France. Judging from correspondence between La Clarte and Sister Ida Marie, who was prioress at the time and who oversaw the construction of the chapel, the creation of windows for this project was a labor of love for Loire. His daughter was in a Dominican novitiate in France at the time, and he seemed to enjoy being able to create windows that drew him into the Dominican world. In a letter to Sister Ida Marie, the president of Loire's import company wrote, "I must say that it was not so much a question of money for Gabriel

Loire and myself, than a question of realizing for your novitiate an ensemble for which the colors, the design and the feeling coming out of it will fulfill the feeling of a Dominican novitiate."

Contracting with Loire for the chapel windows seemed to have been the inspiration of one of the architects working on the chapel. He recommended Loire's work and reassured Sister Ida Marie that there would be no communication problem with the company across the miles.

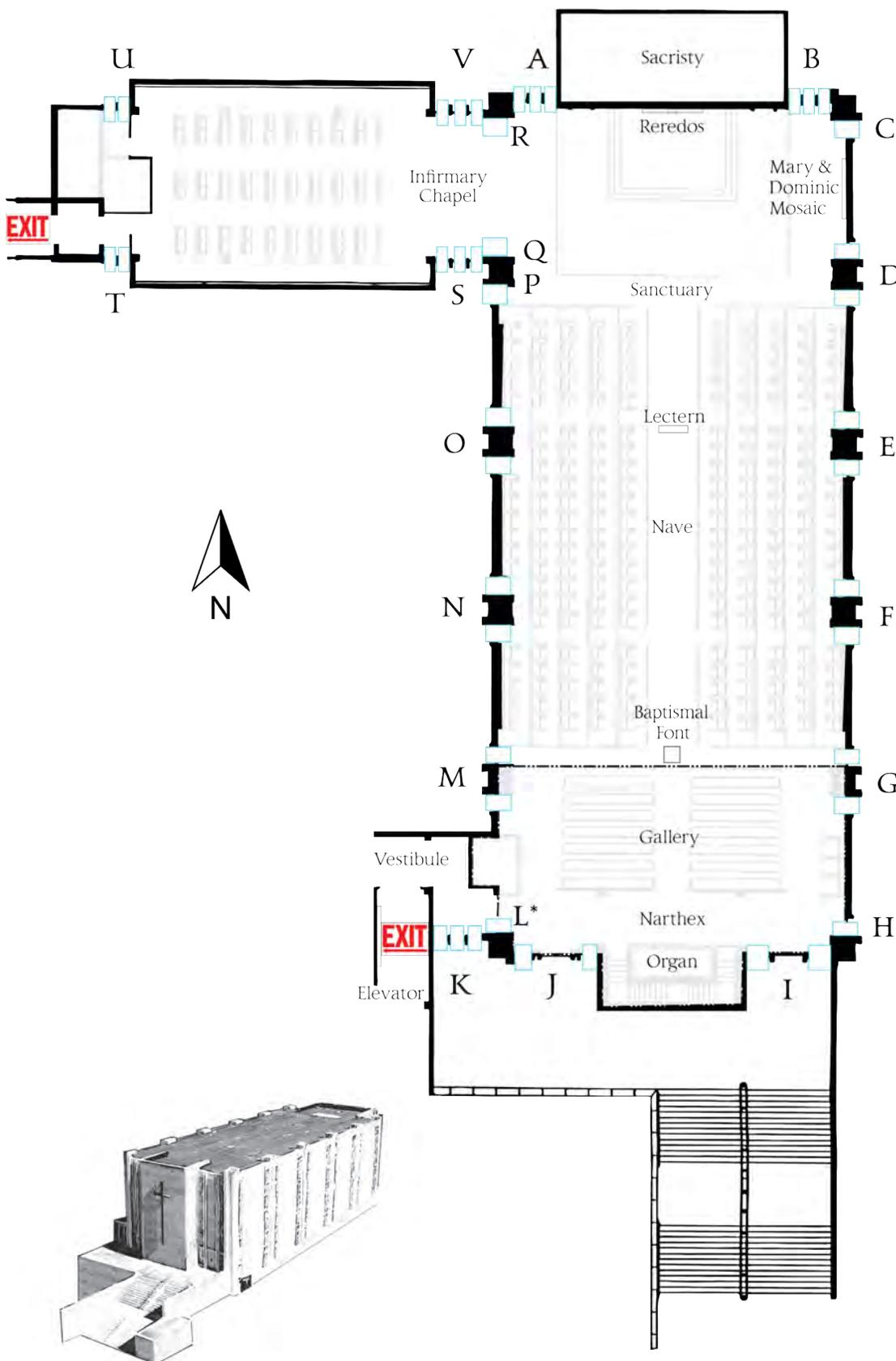
In 1966 the contract was made firm. By the time the windows were installed in the chapel in 1968 they had traveled great conceptual and geographical distances. From the

imagination of Gabriel Loire to their completion; from the port at Le Havre, France, through the shipping channels of Montreal and Chicago, and into the lives of the Dominican Sisters of Springfield, Illinois.

Loire designed windows for more than 800 churches and secular buildings worldwide, more than 250 of these in the United States. Among other noteworthy examples of his work are the Prisoners of Conscience windows for the five eastern lancets at Salisbury Cathedral in England; Egon Biermann's Kaiser Wilhelm Memorial Church in Berlin; and Wallace Harrison's First Presbyterian Church in Stamford, Connecticut. +

SACRED HEART CONVENT CHAPEL

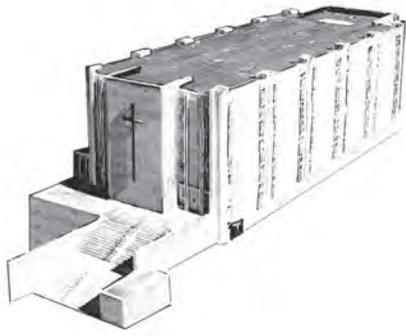
Sculptured Glass Windows by Gabriel Loire



| Window Title | Location | Number |
|---------------------------|----------|------------|
| Adoration (left of altar) | A | 1, 2, 3 |
| Prayer | B | 4, 5, 6 |
| Light | C | 7 |
| Joy | D | 8, 9 |
| Convnet Life (Work) | E | 10, 11 |
| Praise (through Music) | F | 12, 13 |
| Cloister | G | 14, 15 |
| Charity | H | 16 |
| | I | 17, 18 |
| | J | 19, 20 |
| St. Joseph (Vestibule) | K | 21, 22, 23 |
| Strength | L | 24 |
| Study | M | 25, 26 |
| Fraternal Life | N | 27, 28 |
| Apostolic Life | O | 29, 30 |
| Humility | P | 31 |
| | Q | 32 |
| Meditation | R | 33 |
| Sacrifice | S | 34, 35, 36 |
| Contemplation | T | 37, 38 |
| Acceptance | U | 39, 40 |
| Communion of Saints | V | 41, 42, 43 |

Featured in Audio Tour

* Window is best visible on the gallery.



SACRED HEART CONVENT CHAPEL

SCULPTURED GLASS WINDOWS

by Gabriel Loire

A: Adoration. (left of altar) The concentration of the soul on God is recalled by means of a flame, speckled with red and gold, which leaps toward heaven, and by burning incense which rises upward signifying worship of God.

B: Adoration. (right of altar) A disciple, cast in concrete, stands before the light of God's love.

C: Prayer. (1 window) Two joined hands in the lower portion of the window give rise to upward lines, which suggest the smoke of incense rising as an offering to God.

D: Light. (2 windows) Vessels in the lower sections recall the lamps of the five wise virgins. (See Gospel of Matthew 25:1-13.) Spaced throughout the radiant sky are lit candles with multiple spots of color—green, red, and blue.

E: Joy. (2 windows) A vast sky studded with stars of varied size and brilliance is reminiscent of the happiness that filled the earth when the Star of Bethlehem came.

F: Convent Life [Work]. (2 windows) The daily life of the sisters is portrayed by symbols of such works as cooking, washing, care of the chapel, and that "Opus Dei"—Work of God—praying the Liturgy of the Hours—symbolized by Gregorian notes.



G: Praise. (2 windows) In the geometric background there is a continual motif of Gregorian notes, the punctuation of Gregorian chant, and a schema of musical instruments used through the ages, among which is the organ whose pipes seem to raise the stained glass to the sky.

H: Cloister. (1 window, from gallery to floor) Large areas of black and gray glass on a background of grills, through which shafts of light escape towards the exterior, illustrate that the cloister, far from being a physical confinement, is actually a spiritual liberation.

I, J: Charity. (4 windows, on either side of organ) The first epistle of St. Paul to the Corinthians speaks to us in the windows of the façade of the chapel. Their location at the entrance emphasizes the spirit with which one should enter this holy place. The burning heart from which rise flames of love, the chalice, the Dominican torch and shield remind us of the greatest of the virtues.



K: St. Joseph. (Vestibule) The traditional symbols associated with St. Joseph, the fleur-de-lis signifying his purity, and the saw, hammer, etc., indicating his trade as a carpenter, are found in the vestibule with the small marble statue of the saint.

L: Strength. (1 window in gallery, right side) The tree of life here depicted is very strong, very straight, and deeply rooted; its branches surround the monogram of Christ, the source of the Christian's fortitude.

M: Study. (2 windows) The graphic design here is inspired from the open books with "Holy, Holy, Holy" and "Peace" written in Hebrew letters. Also on open books one can read the Greek letters, Alpha and Omega, "I am the beginning and the end." (Revelation 22:13)

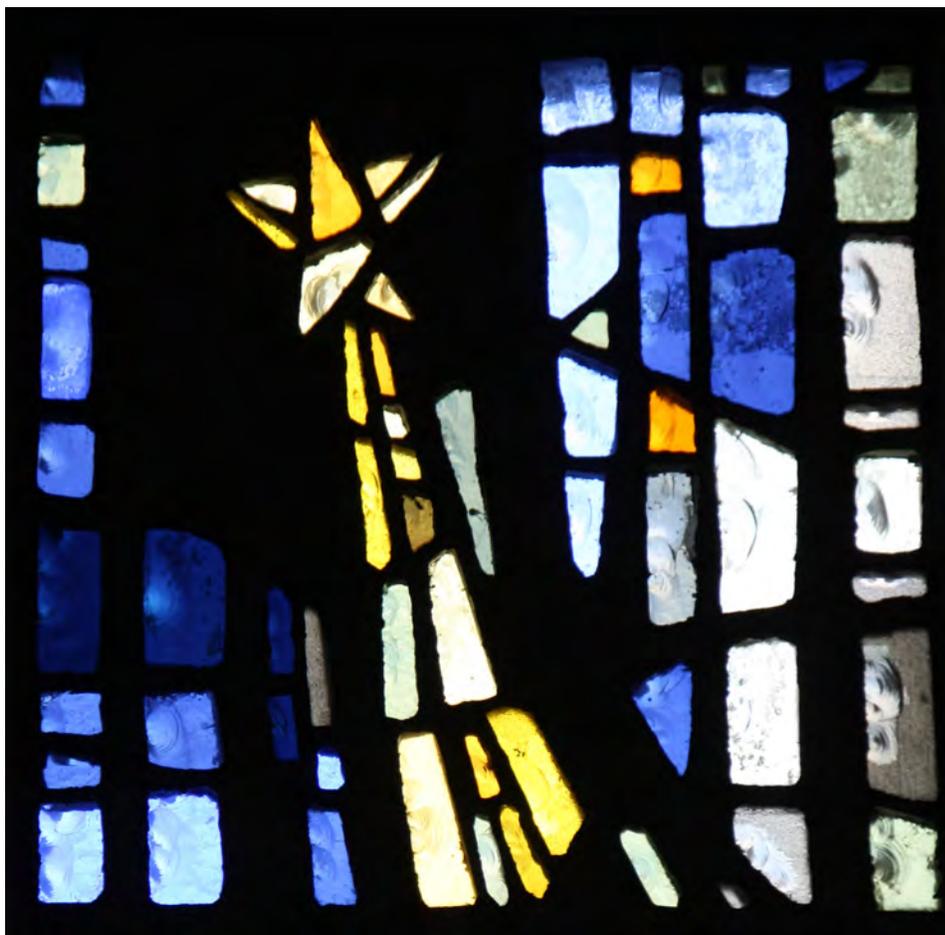
N: Fraternal Life. (2 windows) Interlaced rings of faceted glass symbolized the mutual aid that exists between members of the community. The large triangle spire rising in the center is a reminder that when this union in religious life is understood and lived, light and truth appear.

O: Apostolic Life. (2 windows) Light, emanating from interior areas and shining forth to illumine the exterior areas treated in black and white verticals, depict the spirit of the apostle. At intervals the tongues of fire of Pentecost recall the work of the mind, the gift of languages, and the conversion of the darkness of ignorance into the light of knowledge.

P: Humility. (1 window) The simple abstract design with the central high vertical line indicates that the aim or goal of life must never be lost to view, that no matter what post we have, we should always be humble.

Q, R: Meditation. (2 windows, above the main chapel entrance to Rosary Chapel) On a background full of light is a black triangle with the apex pointing heavenward. Weaving through the black glass is the smoke from a burning heart. Also clearly defined in glass are the host, the grapes, and the chalice—all symbolizing the great mysteries of Christ. Thinking and pondering on these mysteries leads us to God's love.

S: Sacrifice. (3 panels in Rosary Chapel) The offering of our sufferings is graphically shown by two hands, half-opened. Above the sphere of a vast sky, pierced by a comet, hovers a star of hope and trust.



T: Contemplation. (Left side of Rosary Chapel in the back) Both color and arrangement here create an atmosphere of soberness, the gray and gold sprinkled with bits of blue shed an aura of calm and peace.

U: Acceptance. (Right side of Rosary Chapel in the back) A play of black and white indicate in a precise way that it is necessary and beneficial to accept and to adjust to “what is and what is to come.”

V: Communion. (Behind tabernacle) All the hardships, sufferings, and joys are gathered together in a large red, purple, and gold treasury, closing in on the Host in a series of concentric circles, indicating that the whole of our lives on earth revolves around Christ in the Eucharist.

ANSWERS TO FREQUENTLY ASKED QUESTIONS

SEATING

The chapel, with a seating capacity of 584, was designed for choral recitation of the Liturgy of the Hours, one element of the monastic tradition Dominicans inherited from their medieval roots. The psalms are sung, and verses are chanted alternately from side to side. The drawers in each of the prayer stalls are used to store prayer books.



LECTERN

Cantors who lead the congregation in singing Morning and Evening Prayer use the lectern in the middle aisle of the chapel.

BAPTISMAL FONT

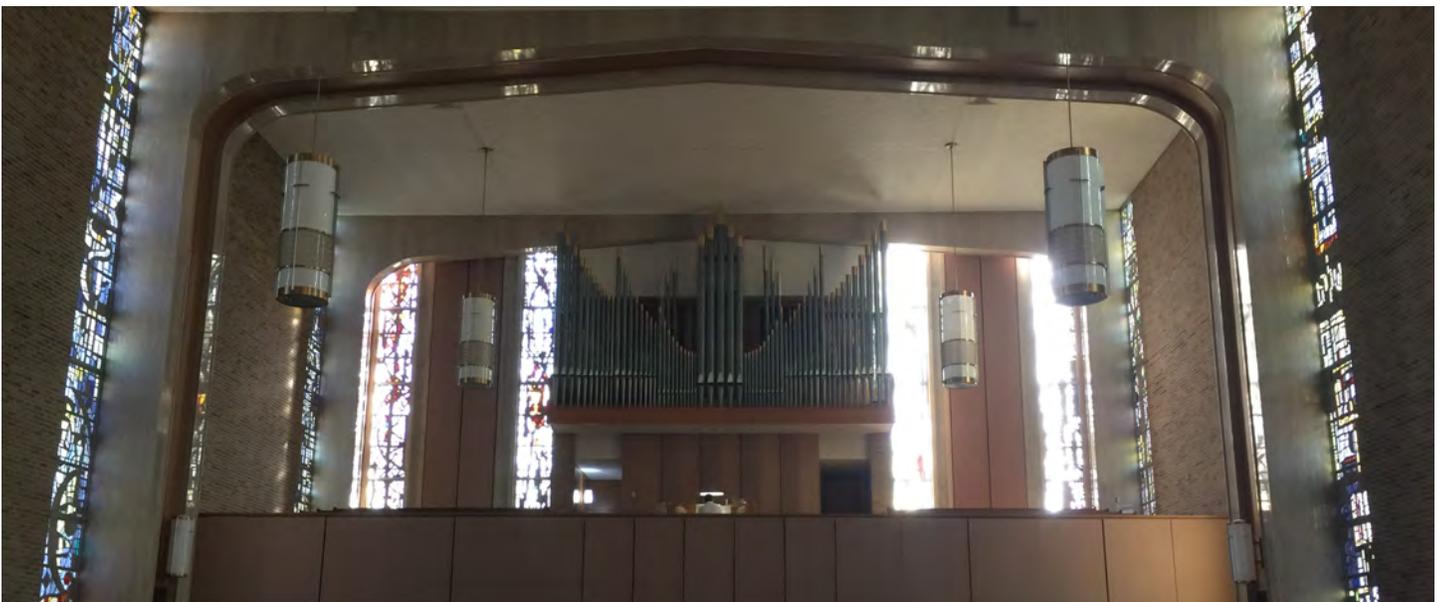
This font was constructed in 1999, using marble from the altar in the old motherhouse chapel, which was razed in 1994. The pedestal design carries delicately carved grapes and wheat, signifying the simple elements that become the Body and Blood of Christ in the Eucharist.





ORGAN

Sacred Heart Academy contributed the 22-rank organ, which was designed by Wick Organ, Highland, Illinois. The company is owned by the family of Dominican Sister M. Kenneth Wick.





DOMINICAN SAINTS

REREDOS

- | | | | | | |
|---|--------------------------|----|----------------------------|----|----------------------------|
| 1 | St. Dominic | 7 | St. Thomas Aquinas | 13 | St. Catherine de Ricci |
| 2 | St. Catherine of Siena | 8 | St. Agnes of Montepulciano | 14 | St. Rose of Lima |
| 3 | St. John of Gorcum | 9 | St. Margaret of Hungary | 15 | St. Martin de Porres |
| 4 | St. Antoninus | 10 | St. Pius V | 16 | St. Hyacinth |
| 5 | St. Raymond of Pennafort | 11 | St. Albert the Great | 17 | St. Louis Mary de Montfort |
| 6 | St. Peter Verona | 12 | St. Vincent Ferrer | 18 | St. Louis Bertrand |

1. St. Dominic, Spanish (1170-1221) Founder of the Order of Preachers, approved by Pope Honorius III on December 22, 1216.

2. Catherine of Siena, Italian (1347 - 1380) Dominican lay woman, mystic, and activist. Declared a doctor of the church by Pope Paul IV in 1970.

3. St. John of Gorcum, German (d. 1572) Martyred for his ministry to clergy in the Netherlands during anti-papal revolt.

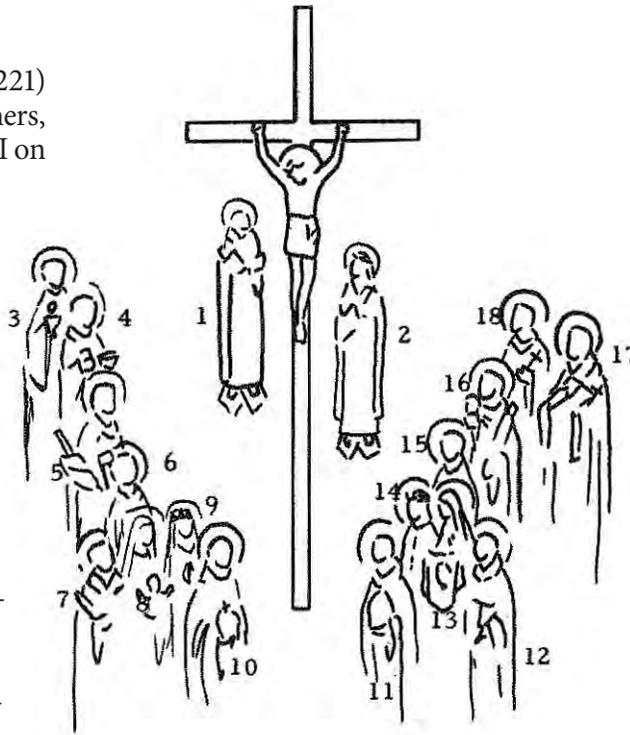
4. St. Antoninus, Italian (1389-1459) Ministered to the plague-stricken people of Florence, and as their archbishop cared for them.

5. St. Raymond of Pennafort, Spanish (1175-1275). Encouraged dialogue with Muslims and Jews, established a school for the study of Arabic languages and the Koran. Escaped from his enemies by miraculously using his staff and his cloak as mast and sail to cross the water.

6. St. Peter Verona, Italian (1206-1252) First Dominican martyr. As he lay dying, he wrote on the ground with his blood *Credo in unum Deum*—I believe in one God.

7. St. Thomas Aquinas, Italian (1225-1274) Author of great theological treatises including *Summa Theologica*, patron of universities and Catholic schools, studied under St. Albert the Great.

8. St. Agnes of Montepulciano, Italian (1268-1317), was known for her power of intercession with the Infant Jesus, founded the Dominican convent in her hometown.



9. St. Margaret of Hungary, Hungarian (1242-1271) Daughter of King Bela IV of Hungary. She inspired her sisters by her life of asceticism, her works of mercy, her pursuit of peace, her humble service.

10. St. Pius V, Italian (1504-1572) Implemented the decrees of the Council of Trent, published a new breviary in 1568 and Missal in 1570, reformed the Roman Curia, issued the Roman Catechism in 1566, and defended Catholic doctrine.

11. St. Albert the Great, German (1207-1280) Master scientist, teacher of St. Thomas Aquinas. Helped introduce Aristotelian physics as interpreted by Jewish and Arabian philosophers into Western thought.

12. St. Vincent Ferrer, Spanish (1350-1419) Noted for his strong preaching, which attracted hundreds of people; was involved in mediating civil and ecclesiastical disputes.

13. St. Catherine de Ricci, Italian (1522-1589) Had a deep attachment to contemplation of Christ's passion. She was favored with extraordinary mystical experiences and was particularly gentle with the sick.

14. St. Rose of Lima, Peruvian (1586-1617) Worked out a program of work, prayer, and penance in her own home, and became the first canonized saint of the Americas.

15. St. Martin de Porres, Peruvian (1579-1639) Lived in extraordinary humility, obedience, and charity in Lima, where he was famous for his power of healing.

16. St. Hyacinth, Polish (1185-1257) Among the first Dominicans to serve Poland, other eastern regions of Europe, and Asia. Is called the Polish St. Dominic. He had a great love for the Blessed Virgin.

17. St. Louis Mary de Montfort, French (1673-1716) Diocesan priest, member of the Dominican laity. Contributed considerably to the French school of spirituality.

18. St. Louis Bertrand, Spanish (1526-1581) Gifted preacher, missionary to Panama. He later returned to Spain where he served as novice master, prior, and vicar general.

For more information about the Dominican Sisters of Springfield visit our website:

+ springfieldop.org +





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Springfield, Ill.
1968

