

*\* That in all things God may be glorified \**

## St. Martins Chapel    Now Holy Cross Chapel )

In mid May 1962 work began on what became the spiritual and architectural focal point of St. Martins Priory and Academy, making the unique design of the Chapel an architectural landmark in a several state area.

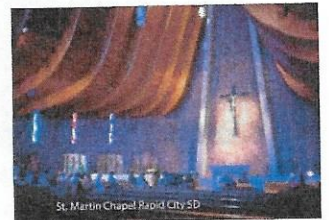
1. As giant cranes hoisted steel trusses and girders into place. Nimble iron workers walked on precarious perches 80 feet above ground bolting together the steel structural members which formed the top center part of the Chapel.
2. The iron center slab all in one piece is the largest piece of iron ever shipped to Rapid City.
3. The loftiness of the Chapel, symbolizing Praying Hands, is derived from the architectural form developed to punctuate the groupings of the buildings and complement its natural surroundings, namely the black hill of South Dakota.

### Interior of Chapel

The Chapel is fan-shaped, in order to gather the participants closer to the table of sacrifice.

The interior finishes of the Chapel rely on the qualities of the basic building materials used, namely stone, wood and concrete.

Laminated wooden beams swoop down and support the ceiling of wood decking. The beams and wood decking complement the bold concrete paneled frames from which they are hung. These laminated beams came all the way from California.



The walls are Minnekota Limestone laid in random rubble style. This red stone is quarried just two miles to the east of the Lien Quarry.

### The Windows

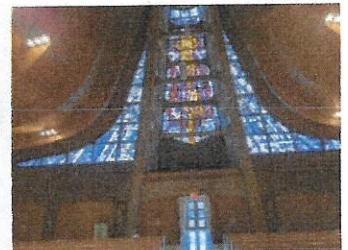


The window openings in the walls are of faceted or slab glass one inch thick. All colored slabs are set in a special white latex cement with a waterproof agent. The windows are steel reinforced. The four windows on the south side having the broad bottom base are called thistle windows. The windows were designed by Felix Singer of the Conrad Schmitt Studios of Milwaukee, Wisconsin.

### The St. Martin Window

The large front window of faceted glass is placed between the frames supporting the roof structure.

This window depicts the incident in the life of Martin when he divided his only possession, his cloak with a beggar. The following night our Lord appeared to him in a vision wearing the half cloak he had given the beggar. Jesus said "Martin, only a Catechumen gave me his cloak," The three angels who appeared to St. Martin in this vision are placed at the head of our Lord. The cloak envelopes Martin and he beggar and reaches out to the whole world.



Gold, the colors of heavenly glory is used for the cloak, the golden color is reflected in the face of the beggar and in that of our Lord. In dividing his cloak St. Martin who at that time was a soldier also divided his life. He was baptized and from that time on decided to fight for Christ.

### The Crucifix

The crucifix is 16 feet long with a life size corpus. The corpus is made of linden wood, a fine grained wood of a European tree, covered with a silver sheeting carefully attached with nails at points which conceal the seams.



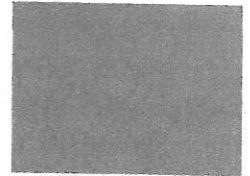


The carving was done by the late John Baptist Delogto of Tyral, Germany. The corpus executed in a contemporary and spiritual manner is basically realistic.



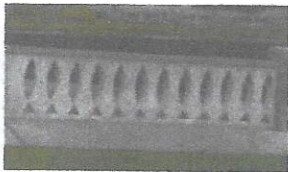
The predella (platform on which the altar stands) is of travertine marble from Cararra, Italy. The altar is made of Indiana limestone. The base of seven pillars symbolizes the Seven Sacraments. (now one of these pillars is the base of the presider's chair the other is the base of the podium)

The front of the altar has a field design of incised Benedictine Crosses formed by interesting circles representing the infinite.



The chandeliers are on the main axis hung from the apex 65 feet above the floor, they are made of varied size white cylinder embossed with blue, red and gold Benedictine Crosses. The wooden doors and grills in the sanctuary also carry out the Benedictine Cross motif in blue.

#### The Altar Rail (now decorates the front of the chapel)



The top of the rail is also travertine marble. It is supported by pre-cast concrete elements faced with white quartz, mined near Keystone.

The fish design is symbolic of the 72 disciples. The railing was molded here on campus.

The candle holders, sanctuary lamp stand, Easter candle stand, lecterns and Processional Cross, the wooden beams and grills in the sanctuary also carry out the Benedictine Cross motif in blue.

#### Side Chapels (now confessionals)

There are five side chapels in vaulted niches along the north wall. Each altar bears the symbol the main altar of the Saint to which the altar is dedicated. The Dove for St. Scholastica, the Benedictine Mother of Ora et Labora for St. Benedict, Mitre and Crozier for St. Martin - Star of David for St. Joseph, lily and 12 stars for Our Lady. They are now Confessionals. Now the altars, form the credence table at the main altar, the Altar top and Lectern in the Cenacle chapel (near the main entrance) and the altar at the outside prayer space on the hill.

#### The Resurrection Chapel

This Chapel has gem like faceted windows facing the west, the colors are a warm deep golden yellow for the sun, a deeper gold for the wheat - the deep rich green the color of hope - growth- immortality and victory for the background.



There is the rising sun of Glory, a symbol of the Advent of our Lord. The ref. is to malachi Chap.4 V.2 "But unto you that fear my name shall the Son of Righteousness arise with healing in His wings." It is surrounded by the Circle of Eternity, with alternating straight and wavy rays of glory proceeding from it. The sun is also a symbol of hope and of eternal reward and glory in heaven.

The wheat is a symbol of the bounty and goodness of God and of thanksgiving. It also symbolizes the church on earth, the Eucharist and those who believe. Combined with the Sun of Glory the wheat takes on added glory. Through the rays of the sun it ripens, is made into altar bread, is consecrated, consumed by the faithful. It represents Christ within our hearts forever and ever.

The Apostolic Delegate paid high tribute to the structure and natural beauty of our Chapel. He praised it as one of the most outstanding pieces of church architecture he has ever seen. And hoped that for all of us Benedictines who would pray therein, the wooden beams would always be a living symbolism of hands folded in grateful prayer. And thus, we can truly say this is indeed the house of God and the gate of heaven - the Lord's doing and wonderful in our eyes.



## History of the Windows

The Chapel was dedicated on Sept 6 1962. The stained-glass windows in the sloping roof immitted a glorious light into the chapel

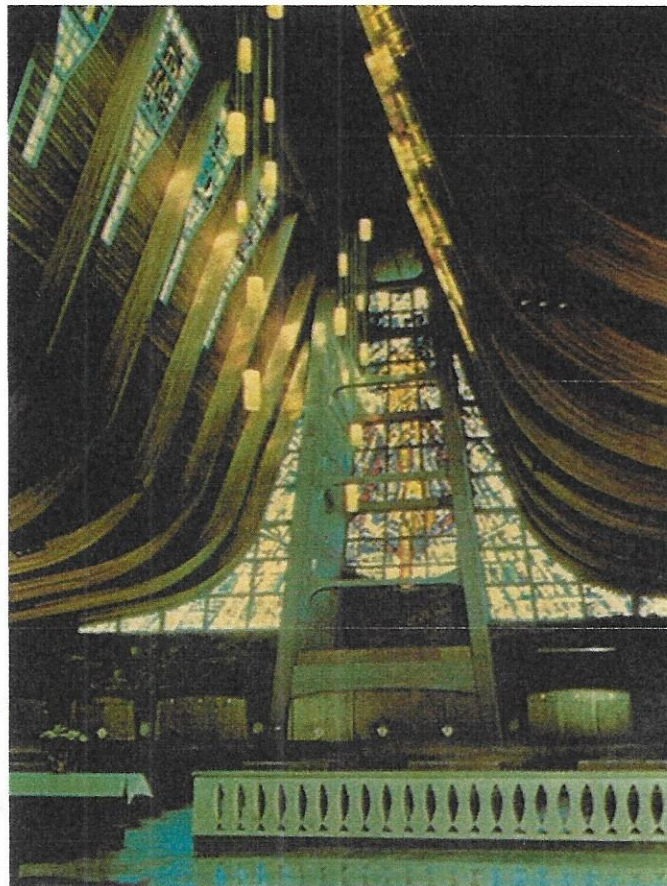
After a few years the Sisters noticed that the roof leaked whenever it rained. The windows were sealed again but again when it rained, the roof leaked. After about 9 years of trying to fix the windows, they were removed. When it rained the next time, the roof leaked! In 1960 a flange in the ceiling was found to be defective!!!

The windows were stored in the furnace room for many years. In 2000 or so Fr. Raymond Diesch decided to remodel and expand St Francis of Assisi in Sturgis. He asked if he could use these windows in this project. He stored them in a small room until needed. One day, as the story goes, a workman needed something on the far side of the room. He stepped on the windows and his foot went through and broke many of them. Fr. Diesch disassembled the windows and arranged the pieces in a new way.

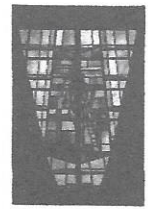
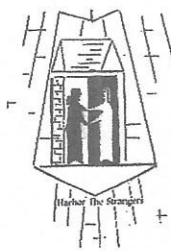
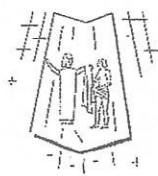
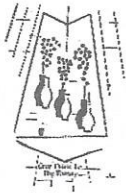
If you look at the pictures of these windows and at the stained glass in the church, you can see his genius in creating something new.

When entering the front door of the church, look at the stained glass behind the door opener. There you will see two faces from the windows.

The back wall of the Church shows the "stem" of the thistle windows.



## Corporal Works Of Mercy



**FEED THE HUNGRY** Fish and wheat symbols of the miracle of the multiplication of the loaves and fishes when Our Lord fed so many with so little.

**GIVE DRINK TO THE THIRSTY:** The six wine jars represent, with the grapes, the miracle of Our Lord at Cana - His first miracle, when he changed water into wine.

**CLOTHE THE NAKED:** A man is shown giving his cloak to a stranger, without thought of payment or recompense

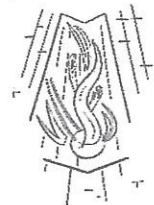
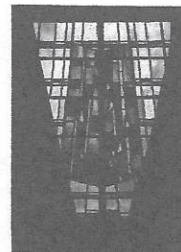
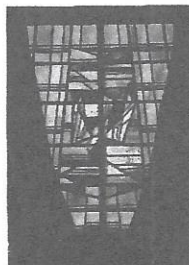
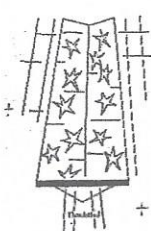
**HARBOR THE STRANGER:** A man standing in the warmth of an open door, offering hospitality to a stranger

**RANSOM INNOCENT CAPTIVES:** St. Paul, lowered from his prison in a basket by his friends, is used here to demonstrate this work of mercy.

**VISIT THE SICK:** ie figures in this window represent symbolically the story of the Good Samaritan.

**BURY THE DEAD:** Joseph of Arimathea is shown taking Our Lord from the Cross, later giving his new tomb for His burial.

## Spiritual Works Of Mercy



**INSTRUCT THE IGNORANT** represented by a torch and a book

**COUNSEL THE DOUBTFUL** Twelve stars - representing here the Twelve Apostles, who were sent by Our Lord after the descent of the Holy Spirit to teach and counsel

**ADMONISH SINNERS** The dove of the Holy Spirit, with its wisdom and understanding

**BEAR WRONGS PATIENTLY :** Three crosses - representing the Passion of Our Lord, whom we should emulate

**FORGIVE OFFENSES WILLINGLY:** Tears upon a somber purple background represent the tears of those who are offended and forgive willingly, and the tears of joy of those who are forgiven

**COMFORT THE AFFLICTED:** A dove, carrying the olive branch - a symbol of peace, which comes through comfort and understanding

**PRAY FOR THE LIVING AND THE DEAD:** The smoke of incense rising from the censer - "Let our prayers rise as incense in Thy sight, O Lord