THE NORTH AMERICAN MARTYRS

These eight French Jesuits were martyred in North America between 1642 and 1649 after fearful torture by members of the Mohawk and Iroquois tribes. Three were tomahawked to death at Auriesville, New York: René Goupil on September 29, 1642; Isaac Jogues on October 18, 1646; and John de La Lande on October 19, 1646. Five died in Canada: Anthony Daniel on July 4, 1648; John de Brébeuf on March 16, 1649; Gabriel Lallemant on March 17, 1649; Charles Garnier on December 7, 1649; and Noel Chabanel on December 8, 1649. Six were priests while Goupil and de La Lande were donnés. All worked tirelessly to bring the indigenous peoples of those regions to the Catholic faith. These martyrs are greatly revered because they consecrated the first beginnings of the faith in North America not only by their preaching of God’s word but also by the shedding of their blood.

Sacramentary for Celebrations Proper to the Society of Jesus
THE MOST REVEREND JAIME SOTO
BISHOP
DIOCESE OF SACRAMENTO

CELEBRATES THE
RITE OF BLESSING
AND DEDICATION OF AN ALTAR

THE CHAPEL OF THE NORTH AMERICAN MARTYRS

WEDNESDAY, SEPTEMBER 17, 2014

JESUIT HIGH SCHOOL
CARMICHAEL, CALIFORNIA
Moreover, Solomon sent this message to Huram, king of Tyre: ‘As you dealt with David my father, and sent him cedars to build a house for his dwelling— now I am going to build a house for the name of the LORD, my God, and to consecrate it to him, for the burning of fragrant incense in his presence, for the perpetual display of the showbread, for burnt offerings morning and evening, and for the Sabbaths, new moons, and festivals of the LORD, our God …. And the house I am going to build must be great, for our God is greater than all other gods. Yet who is really able to build him a house, since the heavens and even the highest heavens cannot contain him? And who am I that I should build him a house, unless it be to offer incense in his presence?’

(2 Chronicles 2.2-5)
Welcome

Gathering Hymn

"O God Beyond All Praising" (Perry, Holst)

1. O God beyond all praising, We worship you today
2. The flow’r of earth-ly splendor in time must surely die,
3. Then hear, O gracious Savior, Ac-cept the love we bring,

And sing the love a-maz-ing That songs can-not re-pay;
Its frag-ile bloom sur-ren-der to you, the Lord most high;
That we who know your fa-vor May serve you as our king;

For we can only won-der At ev-’ry gift you send,
But hid-den from all na-ture the e-ter-nal seed is sown
And whether our to-mor-rows Be filled with good or ill,

At bless-ings with-out num-ber And mer-cies with-out end:
though small in mor-tal stat-ure, to heav-en’s gar-den grown:
We’ll tri-umph through our sor-rows And rise to bless you still:

We lift our hearts be-fore you And wait up-on your word,
for Christ the man from heav-en from death has set us free,
To mar-vel at your beau-ty And glo-ry in your ways,

We hon-or and a-dore you, Our great and might-y Lord.
And we through him are giv-en the fin-al vic-to-ry.
And make a joy-ful du-ty Our Sac-ri-fice of praise.
Introductory Rites

Greeting

Handing over of the Building
The handing over of the church: representatives of those who have been involved in the building of the chapel give the keys to the bishop. The Bishop, in turn, hands the keys and other symbols to the Chairman of the Board of Trustees of Jesuit High School, Dr. Stephen Peters, and to the President, Fr. David J. Suwalsky, S.J.

Blessing and Sprinkling of Water
The bishop blesses water and with it sprinkles the people, who are the spiritual temple, then the walls of the church, and finally the altar.

Sprinkling Rite
“Springs of Water” (Savoy)

Springs of water, bless the Lord; give Him glory and praise

for ever, Alleluia! Alleluia!
GLORIA

“Gloria Simplex” (Proulx)

Celebrate/Cantor

Glo-ry to God in the high-est, and on earth peace to peo-ple of good will.

ALL

We praise you, we bless you, we a-dore you, we glo-ri-fy you,

we give you thanks for your great glo-ry,

Lord God, heav-en-ly King, O God, al-might-y Fa- ther.

Lord Je-sus Christ, On-ly Be-got-ten Son,

Lord God, Lamb of God, Son of the Fa- ther,

you take a-way the sins of the world, have mer-cy on us;

you take a-way the sins of the world, re-ceive our prayer:

you are seat-ed at the right hand of the Fa-ther, have mer-cy on us.

For you a-lone are the Ho-ly One, you a-lone are the Lord,

you a-lone are the Most High, Je-sus Christ, with the Ho-ly Spir-it,

in the glo-ry of God the Fa-ther. A-men.
First Reading — Nehemiah 8:1-4, 5-6, 8-10

Reader: Adam McGrew ’15

Now when the seventh month came, the whole people gathered as one in the square in front of the Water Gate, and they called upon Ezra the scribe to bring forth the book of the law of Moses which the LORD had commanded for Israel. On the first day of the seventh month, therefore, Ezra the priest brought the law before the assembly, which consisted of men, women, and those children old enough to understand. In the square in front of the Water Gate, Ezra read out of the book from daybreak till midday, in the presence of the men, the women, and those children old enough to understand; and all the people listened attentively to the book of the law. Ezra the scribe stood on a wooden platform that had been made for the occasion …

Ezra opened the scroll so that all the people might see it, for he was standing higher than any of the people. When he opened it, all the people stood. Ezra blessed the LORD, the great God, and all the people, their hands raised high, answered, “Amen, amen!” Then they knelt down and bowed before the LORD, their faces to the ground.

Ezra read clearly from the book of the law of God, interpreting it so that all could understand what was read. Then Nehemiah, that is, the governor, and Ezra the priest-scribe, and the Levites who were instructing the people said to all the people: “Today is holy to the LORD your God. Do not lament, do not weep!” —for all the people were weeping as they heard the words of the law. He continued: “Go, eat rich foods and drink sweet drinks, and allot portions to those who had nothing prepared; for today is holy to our LORD. Do not be saddened this day, for rejoicing in the LORD is your strength!”

The word of the Lord

R/ Thanks be to God
Responsorial Psalm: Psalm 122

“Let Us Go Rejoicing” (Hurd)

Let us go rejoicing, rejoicing

to the house of the Lord. Let us go re-

joic ing to the house of the Lord.

Second Reading - Hebrews 11:1, 35b-38; 12:1-2

Reader: Maureen Longyear

Brothers and sisters, faith is the realization of what is hoped for and evidence of things not seen. For by it some of the men of old were tortured and would not accept deliverance, in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, sawed in two, put to death at sword’s point; they went about in skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They wandered about in deserts and on mountains, in caves and in the crevices in the earth.

Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us, while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God.

The word of the Lord

R/ Thanks be to God

Gospel Acclamation

“Festival Alleluia” (Chepponis)

Alleluia, alleluia, alleluia.

Alleluia, alleluia, alleluia!
Gospel - Matthew 1:21, 24-28

Reader: Rev. Deacon David Ford

Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised. He said to his disciples, “Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it. What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life? For the Son of Man will come with his angels in his Father’s glory, and then he will repay everyone according to his conduct. Amen, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his Kingdom.

The Gospel of the Lord
R/ Praise to you, Lord Jesus Christ

Please remain standing after the Gospel until the Bishop reverences the Book of the Gospels and blesses the congregation.

Homily

Most Reverend Jaime Soto, D.D., Bishop of Sacramento

Profession of Faith

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible,
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the virgin Mary, and became man.
For our sake he was sacrificed under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Rite of Dedication of an Altar

Introductory Prayer

Litany of the Saints

Let our prayers go forth to God the Father through Jesus Christ, his Son, with whom are joined all the saints who have shared in his suffering and now sit at his table of glory.

The Litany begins in its usual way. The invocation of the saints will include the eight Jesuits and companions known collectively as the North American Martyrs, the patron saints of Jesuit High School and of this chapel. The Cantor closes the litany with these words:

Be merciful to us sinners,
   R/ Lord, we ask you, hear our prayer.

Govern and protect your Holy Church,
   R/ Lord, we ask you, hear our prayer.

Keep the Pope and all the ordained in faithful service to your Church,
   R/ Lord, we ask you, hear our prayer.

Bring all peoples together in trust and peace,
   R/ Lord, we ask you, hear our prayer.

Strengthen us in your service,
   R/ Lord, we ask you, hear our prayer.

Make this altar holy and consecrate it to your worship,
   R/ Lord, we ask you, hear our prayer.

Jesus, Son of the living God,
   R/ Lord, we ask you, hear our prayer.

Christ, hear us. R/ Christ, hear us.

Christ graciously hear us. R/ Christ graciously hear us.
Prayer of Dedication

Anointing of the Altar
The anointing with chrism makes the altar a symbol of Christ, who, before all others, is and is called “The Anointed One;” for the Father anointed him with the Holy Spirit and constituted him the High Priest so that on the altar of his body he might offer the sacrifice of his life for the salvation of all. The Bishop anoints the altar in its center and in each of its four corners.

We now anoint this altar.
May God in his power make it holy,
A visible sign of the mystery of Christ and his Church.

Incensation of the Altar
Incense is burned on the altar to signify that Christ’s sacrifice, there perpetuated in mystery, ascends to God as an odor of sweetness and also to signify that the people’s prayers rise up pleasing and acceptable, reaching the throne of God.

Lord,
may our prayer ascend as incense in your sight.
As this building is filled with fragrance
so may your Church fill the world
with the fragrance of Christ.

Lighting of the Altar
The lighting of the altar … reminds us that Christ is ‘a light to enlighten the nations’ (Luke 2.32); his brightness shines out in the Church and through it in the whole human family. Four candle stands and lighted candles are brought to the altar. They remain lighted throughout the remainder of the liturgy.

Light of Christ,
shine forth in the Church
and bring all nations
to the fullness of truth.
The Altar is prepared and the gifts of bread and wine are brought forward.

**Gift Procession - The Phelan Family**

**Prayer over the Gifts**

**Sanctus**

"Mass of Renewal" (Stephan)

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

**The Mystery of Faith**

"Mass of Renewal" (Stephan)
Great Amen

“Mass of Renewal” (Stephan)

A - men, a - men, a - men.

The Lord’s Prayer

Sign of Peace

Lamb of God

“Holy Cross Mass” (Isele)

Cantor/Choir:

Lamb of God, you take away the
sins of the world, have mercy on us. grant us peace.

(please kneel after the singing of the Agnus Dei)

Communion Procession

“In This Place” (Thomson)

1. We are all hungry people, we need
2. All our lives are a Myst’ry; we see
3. Though the world may tell us to
4. In the bread that is broken is the

shelter and strength. We are one in our
not where they lead. We are asked now to
look at ourselves, we reach out to an
Christ that restores. As we take, now re-
hurting, we are one in our pain. In our trust you and we know we must believe. As our other where suffering dwells. As our receive him, we find love ever more. As the suffering and sadness, we are saved by the grace feet become Christ’s feet, we go forth with the grace hands become Christ’s hands, we are healed by the grace bread becomes Body, we are filled with the grace of the power and the Spirit that is here in this place.

We are gathered at table as one in the Lord.

We are gathered as people who are living the Word.

Our hearts and our spirits are nurtured by grace.

It is Jesus who fills us. He is here in this place.

“Ubi Caritas” (Hurd)
Prayer after Communion

Remarks
Fr. David J. Suwalsky, S.J. President of Jesuit High School

Concluding Rite

Solemn Blessing and Dismissal

Recessional Hymn
“Holy God, We Praise Thy Name” (Gott)

All stand

All are seated

All stand

All are seated
Designed as an iconic structure to greet students on their daily arrival, the Chapel of the North American Martyrs is meant to be a welcoming presence when approached from the main campus. The strong yet simple geometry, enduring materials, and soaring ceilings have been chosen to provide a spiritual anchor for the Jesuit High School Campus, and to provide a symbolic progression from dynamic campus life to a more contemplative sacred space.

A simple, folded plane provides shelter. Braced by a tangled web of steel that has been likened to a crown of thorns, the purity of the surface is unbroken save for colorful embossed recesses to capture natural light. A single aperture in the roof provides a passage for the mount upon which the cross is held aloft, and cascades light along its surface into the sanctuary, thus leading the eye of the parishioner upwards and outwards to share the sky with the simple, unaffected cross.

Portals to the sanctuary flow between curving walls from a semicircular ambulatory which is contained by a collage of translucent glass prisms. Colored to refer to the seasons of Catholic liturgy, and illuminated by the course of the sun, the prisms paint an ever-changing pattern on the walls of the sanctuary.

The design is based on geometric principles which date to the beginnings of sacred architecture. Arcs, axes, and alignments have been carefully orchestrated to create a subtle yet inevitable path towards the sanctuary, and from there, towards the altar. Yet, in recognition of our multicultural society, and the treasure of individuality, the plan gathers, rather than focuses the paths of those who come to worship. Seating up to 350 people, the sanctuary will be large enough for school liturgical services while a smaller devotional Lady Chapel will allow for individual prayer, contemplation and small group devotion.

The outside of the Chapel is covered in a cement material now becoming very popular among architects, but which has been available for more than one hundred years, and was first used in a church designed by Bay Area architect Bernard Maybeck in 1910. The very deliberate pattern created by its regular module is accented by brightly colored “pocket” windows and horizontal bands of darker hued panels which, together, create an impression of strength and permanence, while attesting to the substantial girth of the walls themselves.

As the enclosing walls rise to create a sharp peak over the entry vestibule, then fold in a continuous line to create the roof, the silhouette of the Chapel points towards the sky, and forms a sheltered space for the curved white form of the Lady Chapel below.

On the side opposite, a vast window looks towards the campus. Bordered by a reflecting pool, and guarded by a monumental web of slanted steel beams, the window is emblazoned with shards of colored glass, and reflections of sky and the trees which border the plaza. A portico of pure white plaster abuts the window to form a quiet entrance. Within, a series of freestanding, gently curved walls form a nested space for the sanctuary. Open to the ambulatory, and inlaid with natural wood, the walls help to shape an audible resonance in the sanctuary, and to provide a soft, modulated light throughout its volume.

The irregular form of the sanctuary, which billows outwards from a many-sided altar, is filled with the warm tones of wooden pews, which float over the dark tile floor on custom designed sculptural steel supports. Sacred furniture is made of similar, humble materials, with strong geometric forms, and robust wood shapes.
How did the chapel come into being?

Jesuit High School opened with a chapel in 1963 which it outgrew by the late 1960s. The chapel was closed and the space was re-purposed as a band room in the 1990s. All-school liturgies were held in the Fr. Barry, S.J. Gymnasium or in the pool amphitheater. Smaller masses or prayer services were held in the community chapel, library, the Harris Center cafeteria/band room/little theater and even in the locker rooms.

The first donation for this current project was received in 1998. Jesuit’s Building for the Future campaign received its first $1,000,000 pledge for a new chapel in 2004 from Jeff ’80 and Liz Phelan. The Board of Trustees gave its approval in 2005 for a project which would include a dedicated chapel, land acquisition and installation of a traffic signal at a new entrance to Jesuit High School off of Fair Oaks Boulevard.

Several outcomes were desired as part of this project:

- Building of a chapel large enough to accommodate Jesuit High School’s largest class,
- Creation of a signature building to identify Jesuit’s Catholic, Christian heritage and to announce Jesuit’s presence in Sacramento,
- Resolve the growing concerns about the safety of student drivers and passengers, as well as visitors, as they enter/exit Jesuit from Gordon Lane; and
- To add land to the campus should there be a future need and to create a buffer between the school and residential development.

More than $16 million has been raised from generous benefactors and friends to assist the Jesuit High School community to achieve these goals.
Architects/Contractors:
- Hodgetts + Fung Design and Architecture (Craig Hodgetts and HsingMing Fung), a Los Angeles firm.
- Swinerton Builders was the general contractor/builder.
- Tortorelli Creations, furnishings.

Chapel by the Numbers:
- 10,800 square feet.
- Built on a six acre site.
- Parking for 135 vehicles.
- The Lady Chapel is for daily mass and reservation of the Holy Eucharist. Seating capacity: 30.
- Conference Room. Seating capacity: 24.
- Jesuit High School installed the traffic signal at its own expense, which will become the county’s responsibility once it is energized.
- The reflecting pool is 90 feet in length, depth is 18 inches.
- All lighting is LED, interior and exterior, energy efficient and long-lasting (in part because many fixtures are in difficult to access places.)
- An average of 52 workers per day have worked on the site. By mid-August, more than 61,550 hours of labor had been expended on construction.
- Only three minor first aid cases.
- Only three days lost to rain.
- More than 9,200 cubic yards of soil was excavated and off hauled. A typical dump truck holds four cubic yards, so 2300 dump truck trips were required.
- More than 196 trees removed and Jesuit paid over $260,000 to the Sacramento Tree Bank to offset the tree loss on the property. 350 pieces of structural steel are incorporated into the structure. Only 12 of those pieces were identical.

Elements of the Building:
The landscape west of the chapel is prepared for the installation of a statue of St. Ignatius Loyola – six feet tall, set upon a two foot pedestal. Carved in Italy from Carrera marble. Expected delivery in October 2014. The statue is modeled upon the statue of St. Ignatius found in the nave of St. Peter’s Basilica in Vatican City – a baroque piece begun by Camillo Rusconi and completed by Giuseppe Rusconi in 1733.

Design: the chapel is a Modernist building. Modernism is characterized by geometry, volume, use of light, and quality of finishes. A building in this style typically lacks ornamentation.

Geometry: note the curved walls of the main sanctuary. The angle of the roof, the exterior support beams which bear the weight of the building so that the interior is unobstructed. The Lady chapel is shaped as a triangle.

Volume: the ceiling height in the main chapel is 26 feet, higher in the vestibule. The building peak is 53 feet, so that the ceiling soars above the Fair Oaks entry. Conversely, the Lady chapel was designed deliberately to “press down” as one enters and then to “raise up” when one is in the chapel and looks to the altar and the icon.

Use of light: the south wall is a wall of windows, 130 feet in length and approximately 30 feet high. The size of the window panes vary and “light boxes” are designed to throw colored light into the interior of the building. The colors chosen are the liturgical colors of the church. The pocket windows that bring light in the building are also colored. The exterior pool was designed to reflect sunlight into the vestibule. The placement of skylights is also intentional. Note the skylight above the baptismal/holy water font near the student entrance as well as the skylight above the icon in the Lady chapel and the natural light which washes the wall behind the altar in the main sanctuary.

Quality of the finishes: note the finished look of the building.
Wood – All the main sanctuary furnishings are made from hard white maple. The wall slats in main sanctuary are white ash, the mechanical louvers are also white ash. The Lady chapel slats are stained red oak. The furnishings in the Lady chapel are called out to be made from rift sawn red oak. Rift sawn refers to a specific manner of milling the lumber from its initial logged tree. The angle at which it is milled gives a special figure in the grain. All wood choices are environmentally sustainable.

A new process of powder coating was used to color the steel supports of the pews and the steel used in the altar furniture of the main sanctuary.

On the building exterior: the white areas are stucco and more than 8,000 square feet of integrally colored cement fiberboards called Minerit has been attached by rivets to the building.

The size of the doors on the Fair Oaks side especially are meant to be “ceremonial,” far larger than is required. The Fair Oaks doors are clad in a white gold finished metal, also evoking a liturgical color. The red of the student side doors is meant to echo the red of matrydom.

**A GREEN BUILDING ...**

The U.S. Green Building Council has developed Leadership in Energy and Environmental Design or LEED standards which certify that a building was planned, designed, and constructed to be healthy, high-performing and resource efficient. LEED evaluates energy use, water use, indoor environmental quality, material selection and a building’s impact on its site.

LEED recognizes best-in-class building strategies and practices. To receive LEED certification, building projects must satisfy prerequisites and earn points to achieve different levels of certification. Jesuit High School is seeking certification of the chapel at the GOLD level.

LEED examples in the chapel –

- Use of LED lighting technology in the parking lots and throughout the chapel interior.
- The installation of skylights and windows to “harvest” natural light for the chapel.
- Efficient landscape irrigation.
- White reflective roofing.
- Sustainable woods.
- High efficiency mechanical systems. Environmentally appropriate construction materials, paints, adhesives and finishes.
- Jesuit High School was also allowed to use the photovoltaic panels installed on the Fr. Barry, S.J. Gymnasium and the Student Athletic Center for LEED credit.
ART

The Martyrs’ installation – vestibule center south. Minerit panels have been engraved with the names of the eight North American martyrs with the words “pray for us” in English, Latin and French. Pictorial representations of the martyrs are not true to life and rather than creating images, it was thought to recall the martyrs by using their names and the formula of a litany of the saints, where the priest chants the name of a saint and the congregation replies “pray for us.”

The Hail Mary – vestibule southwest. Four versions of the Hail Mary have been installed representing the language of Jesuit High School – English; the language of the martyrs – French; the language of the Roman Catholic Church in the days of the martyrs – Latin; and the language of the Huron people – Wendat. Huron was a name given to the tribe by the French colonists who, when they saw the unique hair style of Wendat warriors, were reminded of the bristles of the wild boar.

The Sacred of Heart of Jesus – above the stairs heading to The Lady Chapel. This statue of polychromed wood was created in Italy and donated to Jesuit High School in 1963 by a Jacob Lane neighbor for the Fathers’/School chapel that is now the choral room in Brebeuf Hall. A statue of Our Lady in a similar style was also given and may be seen in the Sacramento Jesuit Community chapel in Brebeuf Hall.

The icon, Mother of God “Sweet Kissing” or “Sweet Tenderness,” was written by the Theo-philion Brotherhood on the Holy Mountain of Mount Athos, Greece, in 2014. It is painted using egg tempera applied over gold leaf. The traditional colors of red and gold seem fitting for Jesuit High School. Gift of Drs. Nicholas and Carol Rotas and family.

Stations of the Cross – cast aluminum, 1964 by Fred Roth. Installed in a manner similar to the private chapel of the pope rather than around the perimeter of the sanctuary. They were originally installed in the Church of the Immaculate Conception in Leavenworth, Kansas after the cathedral built by Jesuit Bishop Jean Baptiste Miege, S.J., was destroyed by fire in December 1961. The new church was built in 1964 reflecting the revisions to the liturgy promulgated by the Second Vatican Council. A remodel of the church in 2011 resulted in the Stations being removed and replaced.

Sanctuary crucifix – gilded, cast bronze, 1964 by Fred Roth. This figure of Jesus is meant to be a figure of resurrection. The corpus has no wounds from the nails of crucifixion, for example. It is installed upon a cross designed by the Jesuit chapel architects. The corpus was once installed on a 14 foot cast aluminum cross. It is a gift of the parishioners of the Church of the Immaculate Conception.

The candle sticks and the processional cross with two brass representations of the crucified Jesus were also designed by Roth. Not much is known about the artist who worked in the Mid-West. He created art for several churches in Missouri, all of which has been removed/replaced as tastes have changed over time.

The Vision at La Storta by Domenico Piola. Pen and brown ink, brown wash, over black chalk ca. 1690. Original in the collection of Museum Kunstpalast, Düsseldorf, Germany.

At another time Ignatius said that it seemed to him he saw Christ with the cross on his shoulder and the Eternal Father behind, saying to Christ, “I want you to accept this person as your servant,” and thus Christ accepted him and said, “I want you to serve us.”

Joe & Nancy Benvenuti Conference Room – American River #1 and American River #4, Andrew Hindman. Oil on canvas. These two works were given by David Bischoff ’79 in memory of his parents, Arthur and Vivian Bischoff.

H+F designed all of the plaques installed throughout the building. The plaques are made of brushed stainless steel. The Chapel Donor plaque has more than 900 names.
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17 September, 2014

On this date was blessed this Chapel of the North American Martyrs by
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THE REVEREND DAVID J. SUWALSKY, S.J., PRESIDENT OF JESUIT HIGH SCHOOL
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DEDICATED HONORING JEFF ’80 AND LIZ PHELAN
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GIFT OF WALTER AND AGNES ANDERSON
Sanctuary Crucifix
DEDICATED HONORING MIKE AND DONNA O’DONNELL
Corpus of Jesus Christ Victor
Stations of the Cross
DEDICATED TO THE GRADUATES OF JESUIT HIGH SCHOOL

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DEDICATED HONORING ROBERT AND HELEN REEDY
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Crucifix
GIFT OF THE LOYOLA GUILD OF JESUIT HIGH SCHOOL
Chapel Altar and Ambo
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