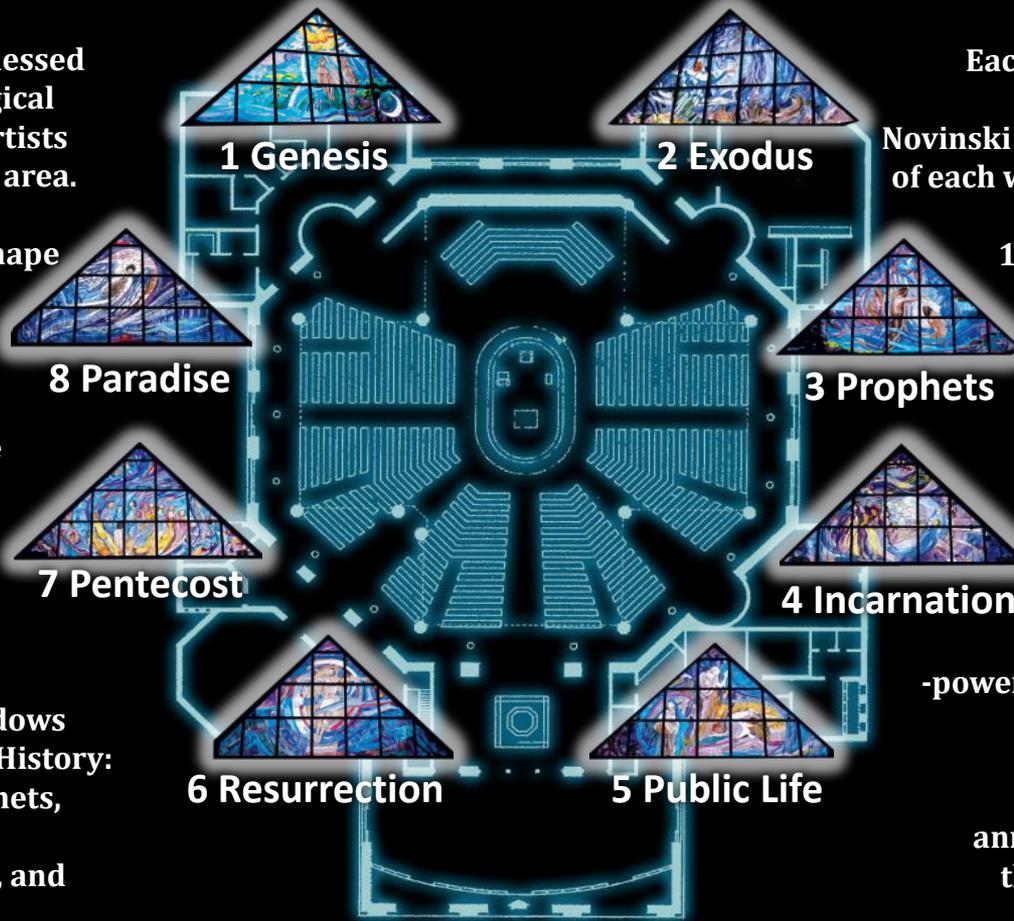


# St. Rita Catholic Church-Sacred Art and Symbolism

St. Rita Catholic Church is blessed with beautiful art and liturgical symbolism, all created by artists from the Dallas-Fort Worth area.

The church is built in the shape of a Greek Cross atop an octagon- (8 sides). "Eight is the number for 'perfect' in ancient Christian Numerology," says Prof. Lyle Novinski, who designed St. Rita's eight stained glass windows. God created the world in 7 days and the 8th day is Paradise.

St. Rita's 'perfect' eight windows show the Cycle of Salvation History: 1 Genesis, 2 Exodus, 3 Prophets, 4 Incarnation, 5 Public Life, 6 Resurrection, 7 Pentecost, and 8 Paradise.

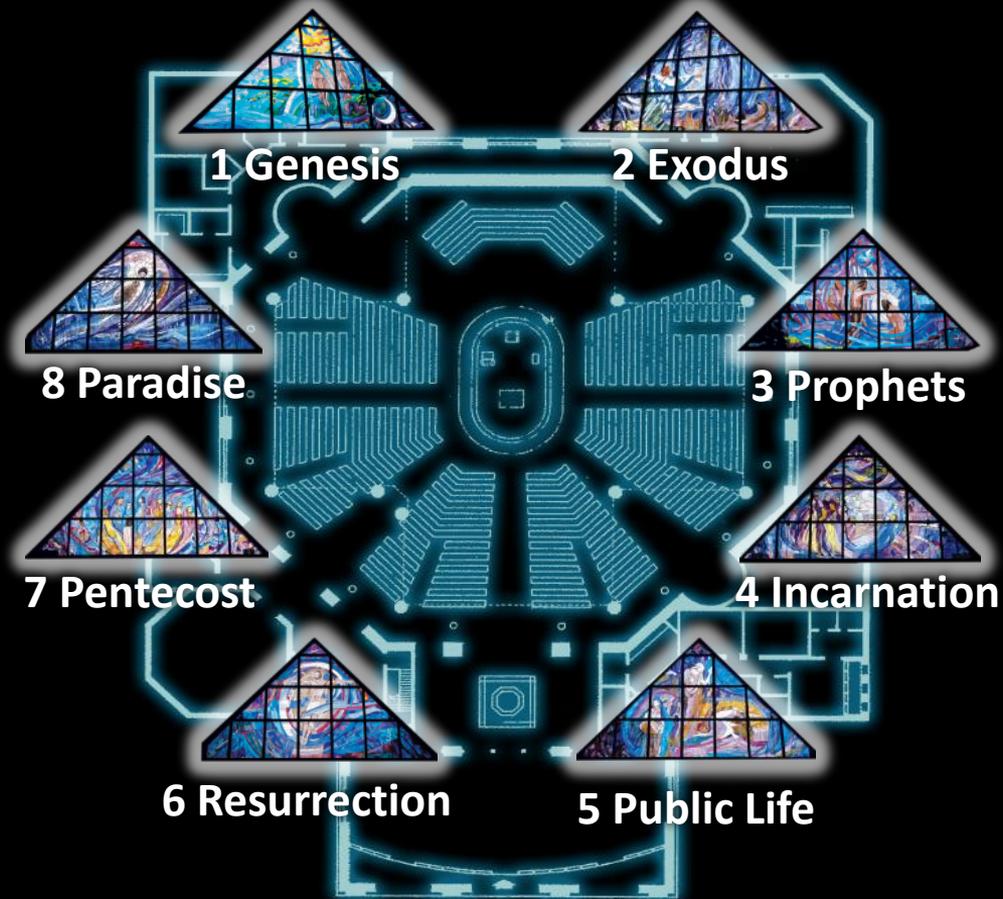


Each triangular-shaped window is 16 feet high and 28 feet wide. Novinski first painted large watercolors of each window, which were assembled then painstakingly from over 11,000 individually colored and numbered pieces of cut glass, designed to fit inside a tolerance of 1/16<sup>th</sup> of an inch.

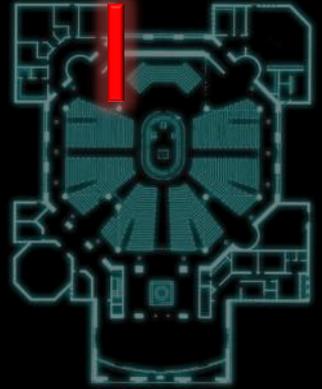
"The cycle is really the story of salvation history," Prof. Novinski observes, "using human figures and biblically based events to portray the cycle from Genesis to Paradise -powerful iconography with different ways of being understood by those who view them.

Alpha and omega...  
annunciation and last judgment...  
this has a real cycle in our lives"

# St. Rita Stained Glass Windows -the Cycle of Salvation History

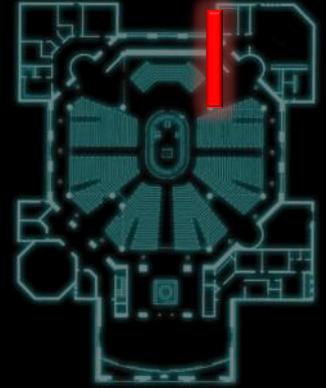


# 1 Genesis



Located to the left of the Pipe Organ, the first window, Genesis begins the cycle. Adam and Eve and other images of Genesis are included: vegetation, water, stars, the sun and moon. The key symbolic imagery is that of the human creation and time. A crossing cloud suggests the difference between dark and light as a metaphor for mankind's journey through salvation history. The sun and moon represent day and night, light and dark, and are also ancient symbols for male and female. The twelve stars rising along the left symbolize the months of the year.

## 2 Exodus



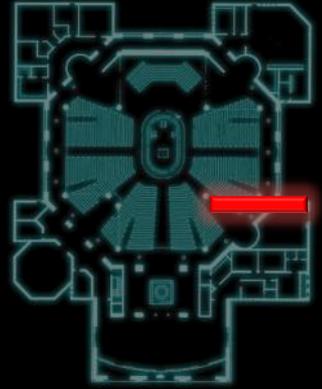
**To the right of the Pipe Organ, the Exodus window features a sweeping vista of water and sky. God's direct instrument, Moses the Prophet, reveals His divine intercession in our lives by parting the waters of the Red Sea. The opening of the sky and waters provide the passage to a new life from the bondage that began with the Fall. The people of Israel, depicted along the bottom among a sea of reeds, represent all the people of God. This window, when paired with the Prophets around the corner, takes us from the first prophet, Moses, to John the Baptist, the final Prophet. Water, the primary symbol here, leads to the living water of John's baptism of Christ.**

# 3 Prophets



**Around the corner from Exodus, the Prophets window shows John the Baptist, the last in the long line of Biblical prophets, wearing a leather belt and a fur garment. John baptizes Jesus, creating the hinge between the Old and the New. The skies open again to show the Dove of the Holy Spirit, the favor of the Father, descending on the person of Christ, his Son, with whom He is well pleased. Again, flowing, living water is a key symbol in this window. The first three windows - Genesis, Exodus, and Prophets - take us from the Old Testament to the New Testament, from the old covenant to the new covenant.**

# 4 The Incarnation



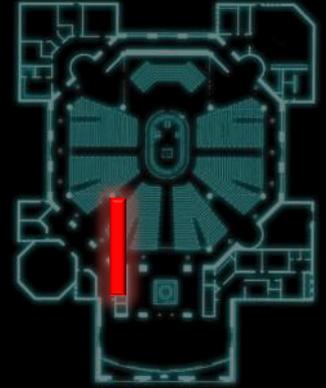
Across the west side from Prophets, the Incarnation window (the Christmas window) faces north and reflects the infancy of Christ. The focus is on the great anticipation, the waiting, and the preparation for what is to come - the fulfillment of prophecy. The Holy family is to the right and is fused with God's people to the left, who are fading back into infinity, which is symbolized in the stylized shape at the top. It is apropos that this window is located over the Marian Shrine. We see this window on our left upon leaving the church to remind us of the coming of Jesus in time for all of us.

# 5 Public Life



**Around the corner from the Incarnation, the Public Life window presents scenes from the life of Jesus and acts of his love and charity in the Gospel of John. From left to right, an elderly woman distributes the loaves, Lazarus rises from the tomb, and Magdalene washes the feet of Jesus. The loaves show His love and charity in sustaining life. Lazarus shows His love in the presence of the resurrection and in returning life. Magdalene shows His love in redemptive forgiveness and in sustaining the spiritual life.**

# 6 The Resurrection



**The Resurrection window faces to the east and is most brilliant when struck directly by the morning light of Easter. A glorified, resurrected Christ, is borne upward in the attitude of a crucified body. Christ is enfolded by bands of color that wrap and encircle him in the Greek letter Theta, the first letter of Theos, the ancient Greek word for True God. The Son is ascending wrapped in the embrace of the Father like a garment, symbolizing the unity of the Father and Son. From the west, we face this window paired with Genesis to its far right, and thus can view Christ as the new Adam, who saves us from our sins. The same figure of Christ is atop our standing Crucifix behind the altar.**

# 7 Pentecost



**Around the corner from the Resurrection, the Pentecost window depicts the coming of the Paraclete, the Holy Spirit, in wind and flame surrounding the Apostles and Mother Mary. The collective shape is that of an opening blossom, with the feet pulled together at the bottom and the individuals spreading upward like flower petals. This symbolizes Pentecost as the seed bud of the Church. We see Peter, Mother Mary, John, and, to the far right, Thomas the doubter, looking away from the others. As we leave the church, we face the Incarnation window on the left paired with Pentecost window on the right - the two windows that promise the coming of Christ and of the Holy Spirit, respectively.**

# 8 Paradise



**Across the east side from Pentecost, the final window, Paradise, completes the cycle of salvation history. A brightly colored angel ascends, gently cradling the figure of an elderly man. This symbolizes that the natural course of time is to live out life to its ending and rise through the sacraments to eternal life with God in Paradise. Entering the church, we face the Prophets window and baptism on the far right and our passing from this world to Paradise on the far left, symbolizing the beginning and the end of our spiritual life here on earth.**

# The Shrines of St. Rita Catholic Church



**St. Ignatius of Loyola**



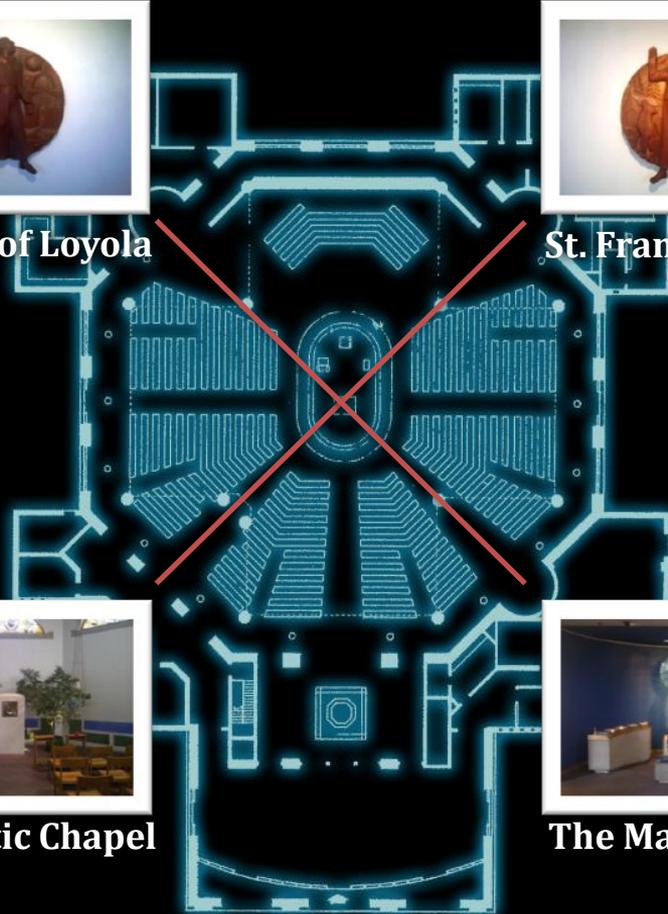
**St. Francis of Assisi**



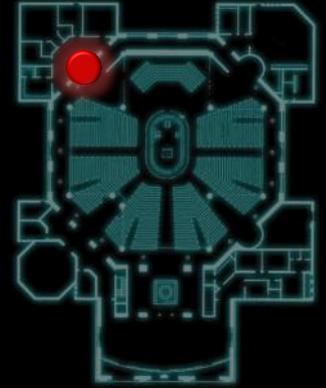
**Eucharistic Chapel**



**The Marian Shrine**



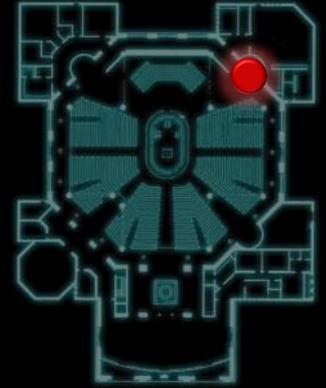
# The Shrine to St. Ignatius of Loyola



**St. Ignatius of Loyola, founder of the Society of Jesus, is carved into a the 48-inch wooden medallion (called a “Tondo”) in the Shrine Alcove to the back left of the altar, along the outer wall of our sanctuary. He faces diagonally across the altar to the Marian Shrine, symbolizing the deep Marian devotion in Jesuit spirituality. On the left side are the soldier’s weapons from his earlier life and Montserrat, the site of his pilgrimage just prior to the compilation of his Spiritual Exercises. On the right side is St. Peter’s Basilica.**

**In addition, to his key role in the history of the Church, his Shrine honors the spirituality of the Jesuit priests present at the beginning and through most of the life of St. Rita Parish and St. Rita Catholic School, and who still play a valued role as our next-door neighbors at Jesuit College Prep.**

# The Shrine to St. Francis of Assisi

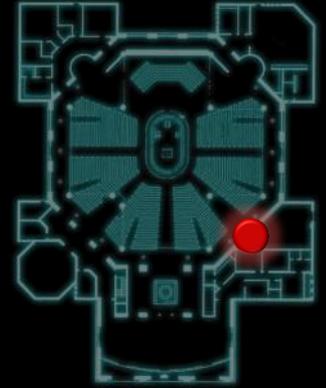


**St. Francis of Assisi is on the 48-inch Tondo in the Shrine Alcove to the back right of the altar, along the outer wall. He faces diagonally across the altar to the Eucharistic Chapel, symbolizing the stigmata he received when our Lord told him to “Go and repair my Church.” On the left side is San Damiano, where he received that mandate, and on the right side is the Church of St. Mary of Angels, near Assisi.**

**In addition to his key role in Church history, his shrine honors the Bernardine Franciscan Sisters, who were present at the beginning and through most of the life of St. Rita Parish and St. Rita Catholic School.**

**How fitting that our current Holy Father is the first Jesuit Pope and the first Pope to take the name Francis!**

# The Marian Shrine



The Shrine to Blessed Virgin Mary is in an Alcove along the right side of the church past the Baptismal Font. The vision, etched in two separate pieces of glass by artist and St. Rita Parishioner Claire Wing, depicts Mary at the moment of her Incarnation by the Holy Spirit. The circular glass behind and above Mary creates an aura of the Divine intervention. The candle boxes, bench, and kneelers invite prayer and contemplation. The shrine is located right below the stained glass window of the Incarnation and near the Fourth Station of the Cross, Jesus Meets his Mother. It faces the Shrine of St. Ignatius of Loyola diagonally across the altar to the opposite side of the church.

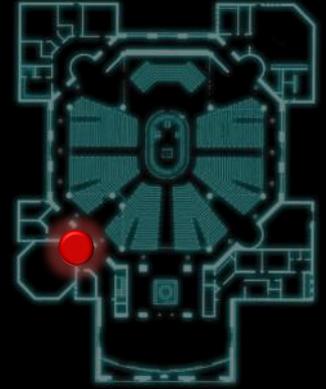
# The Eucharistic Chapel



Original St. Rita Crucifix



The Eucharistic Chapel, prepared for Adoration.



Onyx and Opal Windows

**The Eucharistic Chapel** is in the Sacramental Quadrant, flanked by two Reconciliation Rooms and the Crucifix from the original St. Rita Church, located along the left side, past the Baptismal Font. The octagonal-shaped Eucharistic Chapel is designed as a sacred place for private prayer and meditation, with chairs and kneelers. The Chapel holds a six-foot tall, three-foot square tabernacle cut from solid limestone. The Chapel walls are painted fresco-style. Eight fan-shaped windows near the ceiling are made from amber-blond, translucent Mexican onyx and clear German opal. The entire Sacrament Quadrant, fronted with painted steel gates, faces the Shrine of St. Francis of Assisi across the altar to the opposite corner of the church.

# St. Rita Catholic Church-Peace Be With You

*More to come...under ongoing construction*

