

**The Evolution of Shove Chapel Based on Stories of the Past and
Current Perspectives**

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Research Question:

An undeniable presence on campus, Shove Chapel serves as the site of Opening Convocation at the beginning of each year and Baccalaureate at the end. The chapel marks a beginning and an end to the Colorado College experience, both welcoming and saying goodbye. The chapel first opened its elegant yet massive doors on November 24, 1931 (Hershey 1952:150) and has enjoyed a nearly 80 year tenure as the center of spiritual life at Colorado College. Shove was originally built in order “to meet the religious needs of the students” (Spiritual Life at Colorado College 2011); however, with the passage of time, sensibilities as well as cultural and religious values inevitably change. This leaves the lingering question: how has the purpose of Shove Chapel evolved over the last 80 years and how has this evolution shaped the manner in which contemporary students make use of and relate to the space? Through the examination of these questions, one can gain an understanding of several significant things. In the most basic sense, this project seeks a better understanding of how the campus has made use of one of its most beautiful and historically significant structures over the last 80 years. However, more importantly, this project aims to enlighten the “sense of place” (Basso 1996) that is associated with Shove Chapel by those who live within the Colorado College community.

Terminology:

Before discussing and analyzing the results of this research, it is important to first establish a set of foundational terms that will be used throughout the remainder of the paper. The first two terms are space and place. Places will be defined as physically manifested structures (either natural or man-made) that can be located on a map. Spaces are what lie within places; spaces are where we as human beings dwell. Both terms will be used throughout the paper in

reference to the structure that is Shove Chapel and the physical room that is contained within its walls.

Additionally, this paper will make use of the terms heterotopia, multilocality and multivocality as they are defined by Margaret C. Rodman in *Empowering Place: Multilocality and Multivocality*. Heterotopias are “a kind of effectively enacted utopia in which the real sites, all the other real sites that can be found within the culture, are simultaneously represented, contested, and inverted” (Rodman 1992:646). Multilocality “conveys the idea that a single place may be experienced quite differently” and that “a single physical landscape can be multilocal in the sense that it shapes and expresses polysemic meanings of place for different users” (Rodman 1992:647). Multivocality will be thought of as the incorporation of a number of different voices or perspectives within anthropological analysis (Esteban Gomez, personal communication, October 2011). These terms will be used to discuss the many communities that Shove attempts to serve as well as the methodological approaches taken to study the space.

Lastly, there is the term topophilia, which is defined by Yi-Fu Tuan as a form of human emotion. Tuan states that “when it is compelling we can be sure that the place or environment has become the carrier of emotionally charged events or perceived as a symbol” (Tuan 1974:93). In other words, topophilia is a set of feelings or emotions that are either associated with or evoked by a space or place. This term will be used to discuss the variety of feelings that the individuals interviewed associate with Shove Chapel.

Methodological Approach:

The concepts utilized by Keith H. Basso in *Wisdom Sits in Places* (1996) have motivated a significant portion of the methodologies behind this project. Basso (1996) utilizes a number of

different avenues of analysis and storytelling to “construct” (85) an approximation of the Western Apache sense of place, or as he puts it “a sense of the Apache sense” (85). Similarly, this research project aims to employ a multilocal/multivocal approach to the analysis of Shove Chapel, incorporating a variety of different perspectives and methodologies in order to construct the most accurate sense of how the space has been used, both in the past and today.

When considering the practical and scientific approaches for how to best carry out this project the book *Rethinking Urban Parks* by Seth Low, Dana Taplin, and Suzanne Scheld was most helpful. Within this book the REAP methodology is outlined as the following, “in a REAP a number of methods are selected to produce different types of data from diverse sources that can be triangulated to provide a comprehensive analysis of the site” (Low, Taplin, Scheld 2005:188). The REAP methodology fit perfectly with the goal of providing a comprehensive analysis based on data gathered from multiple perspectives.

The first methodology selected was the analysis of “historical documents” (Low, Taplin, Scheld 2005:192). A brief history of the chapel, written in the 1930’s, provided a starting point for understanding the history of Shove. Although this document focused primarily on the architectural features of the structure, rather than the uses of the chapel, it was incredibly useful in understanding how the chapel was conceived and how it was originally perceived by the community. In addition to this primary source, several secondary histories of the Colorado College campus were also used for context analysis. These sources helped to shed light upon the manner in which the chapel was utilized particularly in its earliest years. Overall, these sources set up a foundation for understanding the history of the chapel, a starting point for the future evolution of the space.

The use of the REAP methodology continued with the application of “individual interviews” (Low, Taplin, Scheld 2005:192). Each interview was recorded in order to permit the greatest accuracy in transcribing quotes for future analysis. Individual interviews were carried out with eleven current students and one recent graduate of Colorado College. These interviews sought to explicate and describe the manner in which Shove Chapel is utilized by the contemporary community. Each respondent was asked six basic questions (see Appendix B) responses and overall length of each interview varied. The overall goal of these interviews was to highlight how current students make use of the space, how welcome they feel within the space, changes they might make to the space, and overall emotions or descriptors that they associate with the chapel.

In addition, “expert interviews” (Low, Taplin, Scheld 2005:192) were carried out with the chaplains, the chapel manager, one of the chaplain’s interns, and expert questionnaires were distributed to leaders of spiritual groups on campus. Most of these respondents maintained an intimate familiarity with the chapel and were therefore able to provide in-depth responses to a variety of different questions (see appendix B). The interviews were relatively free-form and questions varied depending on the topic at hand. Overall, these interviews provide an internal or emic perspective on the chapel and its function on campus. The questionnaires provided insight into how the chapel is utilized by specific religiously affiliated groups.

Finally, “participant observation” (Low, Taplin, Scheld 2005:192) was conducted at various activities held within the chapel (see appendix C). These observations were most useful in understanding the variety of groups that make use of the chapel as well as the types of activities carried out within its confines. Additionally, during these observation times it was possible to meet and make connections with individuals who clearly had some kind of affiliation

with, or had made use of, Shove Chapel. These individuals were open, friendly, and willing to discuss their own personal perceptions of the chapel.

Results:

The historical documents reviewed for this project, along with the interview conducted with Linda Madden and Chaplain Bruce Coriell, revealed several key aspects of the history of Shove Chapel. The chapel was constructed in the early 1930's to pay homage to the English clergymen ancestors of by Eugene P. Shove, at the time a member of the board of trustees and donor of all funding used for the construction of Shove Chapel (Loevy 1999:117). Furthermore, Chaplain Bruce Coriell suggests, simply as a "personal theory," that the construction of the chapel may have been a way to "reassure people" that the first non-clergy President "wasn't abandoning religion" (Bruce Coriell, personal communication, October 2011). Perhaps also in an effort to maintain religious ties, "at the very beginning... chapel was required" (Linda Madden, personal communication, October 2011). Somewhere in either the late 1950's or early 1960's, under college President Louis Benezet, these mandatory chapel requirements were removed (Loevy 1999:145); however, vestiges of this practice remain in the form of numbers along the back of each pew, which were once used to take attendance at compulsory services (Linda Madden, personal communication, October 2011).

However, over the decades that followed, the chapel fell into a period of disuse. When Bruce Coriell first arrived on campus in the late 1980's as the new Chaplain, a campus tour guide told him, "I've heard it's [Shove Chapel] beautiful inside... it's always locked, and on weekends people get married here" (personal communication, October 2011). It thus became Bruce's goal going forward to open the space up (both literally and figuratively) by extending hours,

eliminating services “in any one tradition” in order to promote inclusiveness, and by inviting all traditions to make use of the space (Bruce Coriell, personal communication, October 2011).

This brings the discussion to the results of the individual interviews used to understand how the space is utilized and perceived today. The students interviewed came from a variety of backgrounds and religious traditions, and each had made use of the chapel in different ways. Some were intimately familiar with the space and used it for a variety of spiritual life activities, others had only made use of the space once or twice within their time at Colorado College (personal communication, October 2011). Spiritual life activities included REV, CRU, Shove Council, Taize, and Buddhist meditation, while more secular uses included the fashion show, soup kitchen volunteer work, playing piano, reading poetry on the roof or simply going in just to sit (personal communication, October 2011).

Those students that associated with some sort of religious campus organization tended to be most familiar and comfortable with the space. Student that identified as not particularly religious had a range of feelings for the space. For example one student said, “I felt very comfortable, it wasn’t at all distancing” (Lauri Laker, personal communication, October 2011), while another said “It’s a totally intimidating space....The building sort of overwhelms everyone that’s in there” (Hannah Varnell, personal communication, October 2011). While some may have felt more intimidated by the space than others, overall it seemed that everyone knew that Shove was open and that they were welcome to enter, “usually when you walk into a church... there’s a lot of structure and a lot of rules... every time I’ve gone into shove its kinda nice that I can go and do what I want and no one comes and makes me feel like “what are you doing here?”” (Susanna McMillan, personal communication, October 2011). However, our interviews also revealed that the very shape of the building can be a barrier for some, “it’s apparently a don-

denominational location and yet.... the design of the building is very Christian orientated. The layout of the pews, it's a cross formation... the building itself doesn't give the initial impression of a non-Christian centric building and yet it does function as that very well" (Lauri Laker, personal communication, October 2011).

Theoretical Approach:

The theories discussed within AN309 coursework can be applied to the sense of place associated with Shove Chapel, which has evolved over 80 years and is manifested in the sentiments, attitudes, and actions of today's students. The theories presented by Keith H. Basso, Margaret C. Rodman, and Yi-Fu Tuan can be used to interpret the responses provided by students in insightful and comprehensive ways.

Keith H. Basso advocates for a form of anthropological inquiry that incorporates the fundamental importance of landscapes, places, and spaces and the manner in which humans connect with them. Basso describes the manner in which "relationships with places are lived whenever a place becomes the object of awareness," and, borrowing from Isak Dinesen, the process by which individuals "embrace the countryside and find the embrace returned" (Basso 1996:54). This concept of spaces taking on traits and lives of their own based on human awareness was reflected so poignantly during the interview with Chaplain Intern Trevor Johnson. Trevor recalled a correspondence with a CC graduate, "he e-mailed me recently...and the end of the e-mail just said, ya know, 'Give Shove a hug for me. Tell zer that I miss zer'" (personal communication, October 2011). For those students most familiar with the chapel, the space takes on a life of its own, seemingly providing the comfort and kindness that one might expect from a cherished friend. Basso (1996) also notes the manner in which spaces can trigger specific thoughts or emotions based on one's personal history, "places possess a marked capacity for

triggering acts of self reflection, inspiring thoughts about who one presently is, or memories of who one used to be, or musing of who one might become” (55). CC student, Susanna McMillan mirrored this sentiment, ““I had one moment when I walked in there and there was a choir practicing in there and it brought me back to when I was younger my brothers and sister sang in a church choir... I felt really comfortable there” (personal communication, October 2011).

Clearly, an individual’s experiences, both past and present, can have an immense impact on the manner in which they perceive the chapel, a concept that is similarly reflected by Yi-Fu Tuan. Tuan (1974) applies the concept of topophilia specifically to natural landscapes, but admits that topophilia “can be defined broadly to include all of the human being’s affective ties with the material environment” (93). Based on this concession, one can apply the notions of topophilia to man-made aspects of the material environment, such as Shove Chapel. Tuan (1974) writes that, “familiarity breeds affection when it does not breed contempt” (99). While the interviews show no signs of familiarity with the chapel breeding contempt, they do show a strong connection between familiarity and affection for the space. Trevor Johnson has spent considerable time exploring the chapel and familiarizing himself with the each nook and cranny. He reflected warmly on this exploration, “there are all kinds of secret spaces in Shove that are just fun to explore” the chapel “lends itself to being a mystery” (personal communication, October 2011). Interestingly, a similar description of the chapel was provided in 1931 by Shove’s architect, John Gray (perhaps the individual who was most familiar with the space): “Entering by the principal doorway on the west we find ourselves immediately surrounded by a very dim and mysterious atmosphere...” (Madden, unpublished data, June 2000). Overall, the research confirms that individuals most strongly tied to the chapel, through work, worship, and play, are the ones who display the greatest topophilic sentiments.

Finally, Shove can be interpreted through the lens of Rodman's heterotopias based on the manner in which this single space attempts to accommodate a wide variety of religious traditions. Chaplain Bruce Coriell captures this concept, "we could create a list of uses of the space. It's really dramatically diverse" (personal communication, October 2011). He describes the space's many uses: reflection, meditation, sleep, prayer, coffee house socializing, ceremonies, meetings, emergency dance parties, and free breakfasts, which are set up to include Christians, Catholics, Buddhists, Muslims, Atheists, community members, and more. Shove perfectly embodies the traditional concept of a heterotopia with so many cultures, perspectives, desires, and goals all coming together in one single space.

Conclusion:

While the chapel has experienced fluctuations in use and purpose throughout its 80 years the final outcome, as it is reflected in the minds of the current CC community, is truly remarkable. Many students use the space only sparingly, others truly cherish its many flourishes and the connection to spirituality that it symbolizes, but all seem to appreciate the welcoming tone of acceptance that greets us as we enter. While this research endeavor has been enlightening, there is always room for improvement. The addition of interviews with alumni who have experienced Shove's rich past would allow for a greater theoretical analysis of the chapel's past to compliment the analysis done here of its present. The west entrance of Shove displays the following inscription, "The things which are seen are temporal, but the things that are not seen are eternal" (Hershey 1952:150). While the actual place and space of Shove Chapel may experience alterations and shifts, the emotions and sense of place inscribed by the mind upon its every surface are eternal.

Appendix

A. Summary of Interview Findings:

Expert Interviews:

Interview with Bruce Coriell and Linda Madden: Bruce Coriell is a Chaplain at Colorado College, and Linda Madden is the Chapel Manager for Shove Chapel. They began the interview by providing examples of how Shove Chapel is used, emphasizing the wide variety of uses that the space encourages. These uses include Chi Gung, Christian worship services, Muslim prayer meetings, community gatherings, and dance parties. Bruce discusses the drastic ways in which the role of Shove on the CC campus has changed since he arrived in 1988, noting that students' general feelings about the building could be summed up in the words of one tour guide: "I've heard it's beautiful, it's always locked, and people get married here on weekends." As evidenced by the fact that the chapel is now in almost constant use by a very wide variety of groups, the Chaplain's office has succeeded in Bruce's goal of "creating an atmosphere that was as pluralistic as it could be." Bruce and Linda proceeded to discuss the history of Shove Chapel, touching on historical phases such as required chapel and the Congregationalist origins of the college, the memorial. Their statements concerning Shove's history all centered around the ever-changing nature of Shove, noting that the "space has served different needs at different times intentionally or non-intentionally." When asked about how Shove fulfills the needs of students now, they returned to that theme of openness to all and discussed some of the ways in which they have tried to accommodate students of all religious and spiritual backgrounds. For example, one of the constraints of the space is that it is not an informal or relaxed space and has never felt quite as welcoming at a ritual level. Therefore, the Chaplain's office built the Interfaith House and hold more lighthearted events such as the emergency dance parties. When looking towards the future, Bruce and Linda would like to continue to make Shove as comfortable and accessible to as many people as possible by working with Shove itself and by building a new Interfaith House that would be a multipurpose and multifaith space the specifically caters to the needs of groups whose needs cannot be fully met in Shove because of the constraints of its style and architecture. The overall theme of the interview was the transformation of Shove into a truly interfaith space that can serve as an open, comfortable community and college center.

Interview with Trevor Johnson: Trevor Johnson is one of the Chaplain's interns and is also an active participant in various groups and activities associated with spiritual life at Colorado College. For Trevor, the space of Shove Chapel "serves as a sanctuary," a place for "personal student reflection." However, Trevor acknowledges that not all CC students have such a close relationship with the space. He comments that the "average cc student would probably view it as a place where concerts come and weddings on the weekends take place, and they think that maybe there's a church service that happens there, but aren't sure, um, and generally walk through it on occasion just to see how pretty it is." Nevertheless, Trevor sees the space as ultimately inviting and accepting of individuals of all backgrounds and beliefs. He said that the openness of the space and the manner in which "the building is always open, the lights are always on" is inviting to all types of people within the CC and Colorado Springs communities.

He drew attention to the manner in which the Shove community makes a point of making space for practitioners of all faiths. He gave the example of the Muslim prayer space that needed to be absent of other religious symbols, drawings, etc. He said that they found space in Shove, in the side chapel, that could accommodate these needs. Trevor explained that he knows other students who feel a similarly strong connection to the chapel. In one story he remarked on a recent e-mail correspondence with a recent CC graduate, “he e-mailed me recently...and the end of the e-mail just said, ya know, ‘give Shove a hug for me. Tell zer that I miss zer.’” Trevor also describes the deeply historical and mysterious aspect of the chapel. He loved all of the secret places in shove that are special to particular students, “there are all kinds of secret spaces in Shove that are just fun to explore.” He says that the chapel “lends itself to being a mystery.” When asked to describe the chapel Trevor used the following five words: “peace” “wisdom” “honesty” “friendship” “laughter.”

Interview with Chaplain Kate Holbrook: Our interview with Kate Holbrook reflected many of the sentiments that we had been hearing from students. One example was in a reference she made to the shape of the building (similar to our student interview): “My hope is that it functions as a place of hospitality and inclusion... there are issues with how its shaped... so there’s limitations with inclusion... I like to think of the chapel as being like Switzerland... a neutral place on campus.” While Kate admitted that the structure is not easily modified she suggested other ways of making the space more inclusive, “There are certain things we can do to try to make it symbolically more inclusive.” For example, she suggested hanging banners that represent all the various religious traditions that are celebrated within the space. She expressed a need to serve certain religious groups on campus in new and more direct ways saying, “we need permanent space for Muslim students... a kosher kitchen.” As needs on campus have evolved Chaplain Holbrook expressed a need for new spaces. More specifically she suggested “a warm, homey gathering space” that can integrate many different practices. She said that the loss of the Interfaith House has been incredibly difficult and that the chapel is often too busy to meet all of the needs that are placed upon it. In the end Kate admitted that all perceptions of space are biased in one way or another saying, “I think that you bring to it what your perceptions and background are as you construct meaning around place.”

Student Interviews 1: Hannah Varnell, Jaime Roman, Noelani Kawashima, Elijah Douresseau, Haley Hamilton, Hannah Swedlund and Sarah Schmoker

The first segment of interviews included individuals from a wide variety of faith backgrounds and experience with Shove Chapel, which was reflected in the variety of perceptions of the chapel. When asked about how they have used Shove in the past, two students listed primarily spiritual life meetings and events, while the other five had used it very rarely or for more secular events such as NSO, photo contests, the fashion show, and various academic lectures. Five of the seven respondents expressed some level of intimidation when utilizing the space, although for most of them that level depended upon the event being attended. Many students expressed the sentiment that events with more lighting and higher attendance decreased the level of intimidation experienced. For example, one student commented, “It’s a totally intimidating space....The building sort of overwhelms everyone that’s in there,” but that the fashion show was an exception-- she felt comfortable at this event because the large number of people filled the

space a bit more. Another student said that the space itself is not “homey” and comfortable, but that “the campus does a good job of holding events so that students don’t feel like it’s somewhere they can never go even if it’s not for religious purposes. Despite several students expressing at least some intimidation within the space, this theme of openness and community remained constant throughout the interviews. One student works as a tour guide and explains to her tour groups that the chapel is very open for everyone and for any kind of use that the student would like, “whether it’s like for studying, for religious use, or anything like that.” Other respondents mentioned that Shove serves as a gathering space for the religious and non-religious groups on campus, and one took the notion of community even further in commenting that the space serves does a good job of integrating the Colorado Springs community with the CC community. The students tended to emphasize the fact that the chapel can be used in a huge variety of ways and by a huge variety of people and that the space, particularly Sacred Grounds, is flexible and is “kind of whatever space you want to make it.” The variety of perspectives encompassed in this group of interviews helped us gain a more complete picture of how Shove is perceived and utilized by CC students.

Student Interviews 2: Lauri Laker, Becca O’Brien, Laura Putnam, and Susanna McMillan

Within our second round of interviews we uncovered a wide array of uses and feelings for the chapel. One respondent made note that he was not particularly religious “personally, I am not a hugely spiritual person... I don’t feel the need to walk in there or walk through and use it as a resource.” Nonetheless he commented that the on the one occasion that he did feel the need to make use of the space he “...felt very comfortable, it wasn’t at all distancing.” Another respondent said that she liked to go to the chapel to meditate when she felt stressed out. Two of the interviews took a very non-religious secular stand point, either using the chapel only as a volunteer in the soup kitchen or for events such as the fashion show. One respondent admitted, “...I’m sure I’ve never been in there for a service.” While many of our non-religious respondents said that despite their personal beliefs they still feel very welcome and comfortable in Shove, one respondent admitted that she felt a bit intimidated by the space saying, “it’s slightly intimidating because I feel that way in all churches.” One of our interviewees had some very insightful things to say about the contradictory layout of the chapel, “its apparently a don-denominational location and yet... the design of the building is very Christian orientated. The layout of the pews, it’s a cross formation. The organ is a predominantly Christian based instrument... its very Christian centric...” However, despite the very Christian layout of the structure this interviewee said that the actual functioning of Shove was very inclusive and non-denominational; he went further to say, “...the building itself doesn’t give the initial impression of a non-Christian centric building and yet it does function as that very well.” One respondent did an excellent job of capturing exactly what it is about Shove that makes it feel so welcoming saying, “usually when you walk into a church... there’s a lot of structure and a lot of rules and there’s someone there like, ‘what are you doing here?’ and every time I’ve gone into shove its kinda nice that I can go and do what

I want and no one comes and makes me feel like “what are you doing here?” Overall, these interviews were highly useful in beginning to build a sense of place surrounding Shove Chapel.

B. Sample Interview Questions (some questions may have been added or excluded based on conversation)

Chaplain Interview Questions:

Which groups on campus make use of Shove most often? Which groups would you like to see using the space more?

How do students and student groups use the space? Which types of meetings or events occur most often?

What is the primary intended function of Shove Chapel? What would you like to see it accomplish?

In what ways has Shove fulfilled this goal? Are there any areas in which you think it has fallen short?

What do you think are the most important elements of an interdenominational space like Shove?

How do the goals or intended environment of Shove reflect the collective identity of CC?

How have the intended functions of Shove and the practiced uses of Shove changed during your time at CC?

How would you characterize spiritual life on CC campus? How is this reflected in the manner in which Shove Chapel is utilized?

Can you tell us a bit about the history of the Chapel? The CC website states that the chapel was built in 1930 to “meet the religious needs of the students,” despite the fact that the College is not religiously affiliated. How has this purpose changed over the years? What main purpose does Shove Chapel serve today? (Are there historical records/accounts of the chapel that we could look at?)

In what ways is Shove Chapel a common space shared by the College with members of other communities? In what capacity does the chapel serve the Colorado Springs community, alumni, and others?

Shove serves as a site for baptisms, blessings, weddings, and memorial services. How does the non-denominational aspect of the chapel translate into these services? How does it shape who utilizes the chapel?

Chaplain’s Intern Interview Questions:

Student Interview Questions:

How has your relationship with the space evolved over the duration of your time here at Colorado College?

What key descriptive words, emotions, etc do you associate with Shove Chapel?

How has Shove Chapel impacted your identity as a Colorado College student? In what ways have you left an impact on the chapel?

Have you made use of Shove Chapel before? In what ways?

If you have not used it, which space do you use? What made you choose this space over Shove?

If you have used it, why did you choose Shove over another space?

What do you think the primary function of the space is? What do you think it should be?

How do you feel about the space? Welcome? At home? Alienated? Intimidated? Why? Are there any specific elements of the space that foster these feelings?

Is there anything you would add or change about the space that would better fit your needs and make you feel more welcome?

Student Interview Questions:

1. Have you made use of Shove Chapel before? In what ways?
2. What factors have influenced your decisions to use or not use Shove?
3. What do you see as the intended function of the space? Is this function fulfilled in practice?
4. How do you feel about the space? Welcome? At home? Alienated? Intimidated? Why? Are there any specific elements of the space that foster these feelings?
5. Is there anything you would add or change about the space that would better fit your needs and make you feel more welcome?
6. What five words best describe Shove Chapel?

C. Participant Observation Data

Participant Observation Exercises: These observation periods have been most useful for gaining a better sense of the communities that make use of the chapel as well as making connections with those who know most about this unique space. The observations have shown that a wide range of people make use of the chapel's space. The large-scale event featuring the Qi Gong leader was attended most frequently by those from outside the CC community. The smaller, student led activities seem to attract a greater number of students. Overall, the atmosphere of each of the events has been welcoming. The communities that utilize Shove and its many spaces seem to work hard to maintain the open-minded, accepting, non-denominational values at the core of Shove's purpose.

Notes:

Qi Gong Sound Healing

Monday, October 10th, 2011 at 2 pm

Location: Main Space of Shove Chapel

Space Set Up:

- audience members seated in the pews, most near the front, but a few scattered more toward the back of the chapel
- speaker sat on the stage with a projector screen behind him, lap top computer by his side

Ceremony Description:

- this was an all day event, observations were carried out for one hour
- this was the hour following a lunch break, the speaker began with a lecture
- following the lecture he asked audience members to move closer in, more toward the front

-meditation began

- audience members followed the speaker's instruction, chanting paired with the movement of the hands from the heart to the head, eyes closed
- the main focus of the meditation was to focus on a negative event, a worry/anxiety, a strained relationship. With each chant and movement of the

hands the goal was to release the negative emotion associated with that particular event, person, concern.

-the event was mainly attended by community members, there were very few students were present

Taize Prayer

Monday, October 10th, 2011 at 9 pm

Location: Main Space of Shove Chapel

Space set up:

- participants entered through the main doors of the chapel, they were greeted by a table with printed agendas for the ceremony as well as instruction to enter the chapel silently
- all of the lights in the main space of the chapel were off and the only light in the chapel came from dozens of candles, various shapes and sizes, at the 'altar' of the chapel
- participants gathered toward the front of the chapel, much more closely gather together than they were at the Qi Gong ceremony earlier in the day
- a cloth was also draped in a flowing pattern over the altar
- a pianist sat on the stage elevated above the audience, she led each of the songs

Ceremony Description:

- The ceremony was a series of songs, prayer and silence
- List of ceremony events:
 - Song
 - 4 minutes of silence
 - Scripture reading
 - Song
 - this repeats, twice more with the periods of silence increasing each time (to 6 minutes then 8 minutes)
 - Prayers of intercession
 - Two Songs – participants invited to light small candles at the altar during the first song
 - Benediction
- this event was attended by students almost exclusively, the chapel manager and Chaplain Kate Holbrook were also in attendance, the ceremony was led by the Chaplain
- at the end of the ceremony everyone exits the main space of the chapel silently to allow participants to continue praying
- milk and cookies are served in the entrance space of the chapel

Shove Council

Wednesday, October 12th, 2011 at 12 pm

Location: Chapel Manager's Office

Space set up:

- lunch is provided on a long rectangular table, everyone makes their own sandwiches, there are chips, apples, hummus, juice, water
- chairs are arranged in a circular space to facilitate discussion
- so many students attended that many had to sit on the floor in the middle of the circle of chairs

Event description:

-the topic of discussion was the future, how we view it, plan for it, and anticipate it
-the discussion was very interesting ranging from the anxiety caused by trying to control the future to the issue of the manner in which the future is never guaranteed
-students of a variety of backgrounds were in attendance, Christian, Buddhist, and Atheist. It was very inclusive, welcoming

D. Data Received from Religious Group Leaders:

Respondent #1:

1. Are you a Colorado College student?

I am not.

2. Have you made use of Shove Chapel before? In what ways?

Yes, our ministry has had a couple services there over the last 5 years. I have also taken part in many weddings held at Shove.

3. What factors have influenced your decisions to use or not use Shove?

There is something special about Shove, both in how it looks and feels.

4. What do you see as the intended function of the space? Is this function fulfilled in practice?

I'm not entirely sure what the purpose of Shove is.

5. How do you feel about the space? Welcome? At home? Alienated? Intimidated? Why? Are there any specific elements of the space that foster these feelings?

I think that the space is large, semi-inviting, slightly intimidating, and wonderful. The stain glass, large painted ceilings, and large concrete pillars create an environment that reminds you that there is something larger than you. In those ways it is welcoming and cold at the same time.

6. Is there anything you would add or change about the space that would better fit your needs and make you feel more welcome?

I would really love to see the space more open to public events. It seems under utilized in this area.

7. What five words best describe Shove Chapel?

Historic, inspiring, reflective, special, unique

Respondent #2:

1. Are you a Colorado College student?

yes

2. Have you made use of Shove Chapel before? In what ways?

yes, for prayer, Shove council, meetings, just relaxing and getting away from the noise on campus coz it's quiet.

3. What factors have influenced your decisions to use or not use Shove?

It's spacious and quiet. The Chaplains are helpful with resources in and outside the chapel including scheduling events that appeal to me.

4. What do you see as the intended function of the space? Is this function fulfilled in practice? spiritual and religious use. I think it has fulfilled that and more.

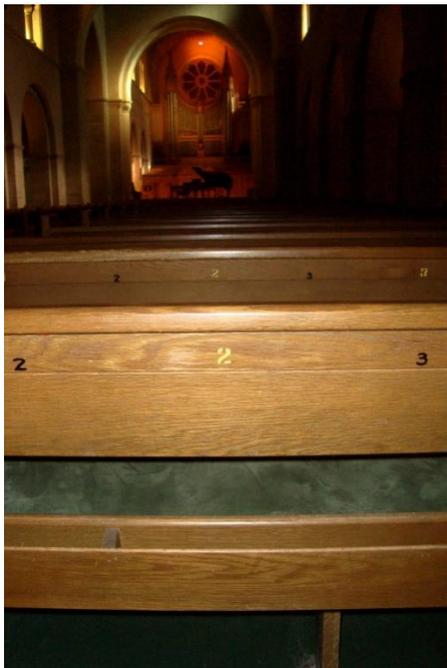
5. How do you feel about the space? Welcome? At home? Alienated? Intimidated? Why? Are there any specific elements of the space that foster these feelings?

Welcome. The other people who use the space are inviting and it's just so big and open that you can always find use for it if u have need.

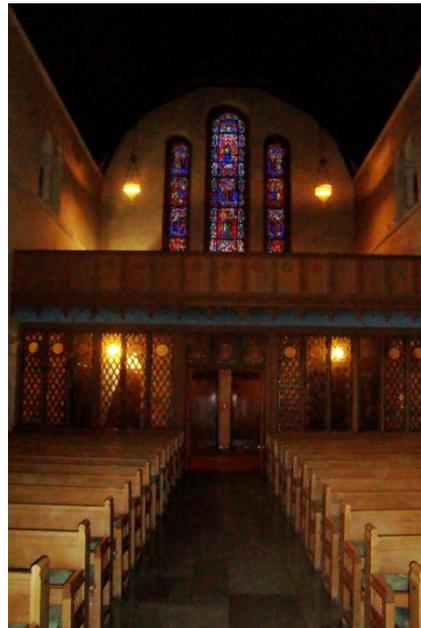
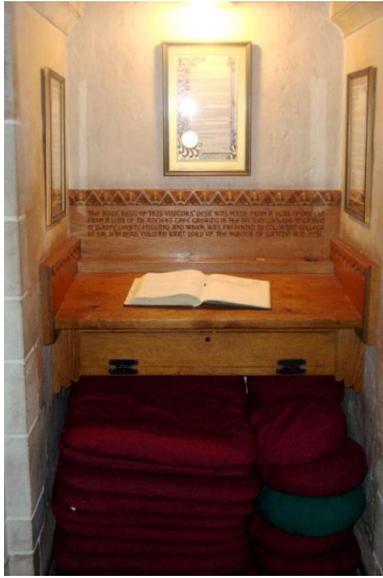
6. Is there anything you would add or change about the space that would better fit your needs and make you feel more welcome?

I would build an extension with rooms for other faiths, like Islam, Hinduism, and Judaism coz it does feel like a church most of the time, which I guess it's meant to be , so may be it would be easier to just find another building.

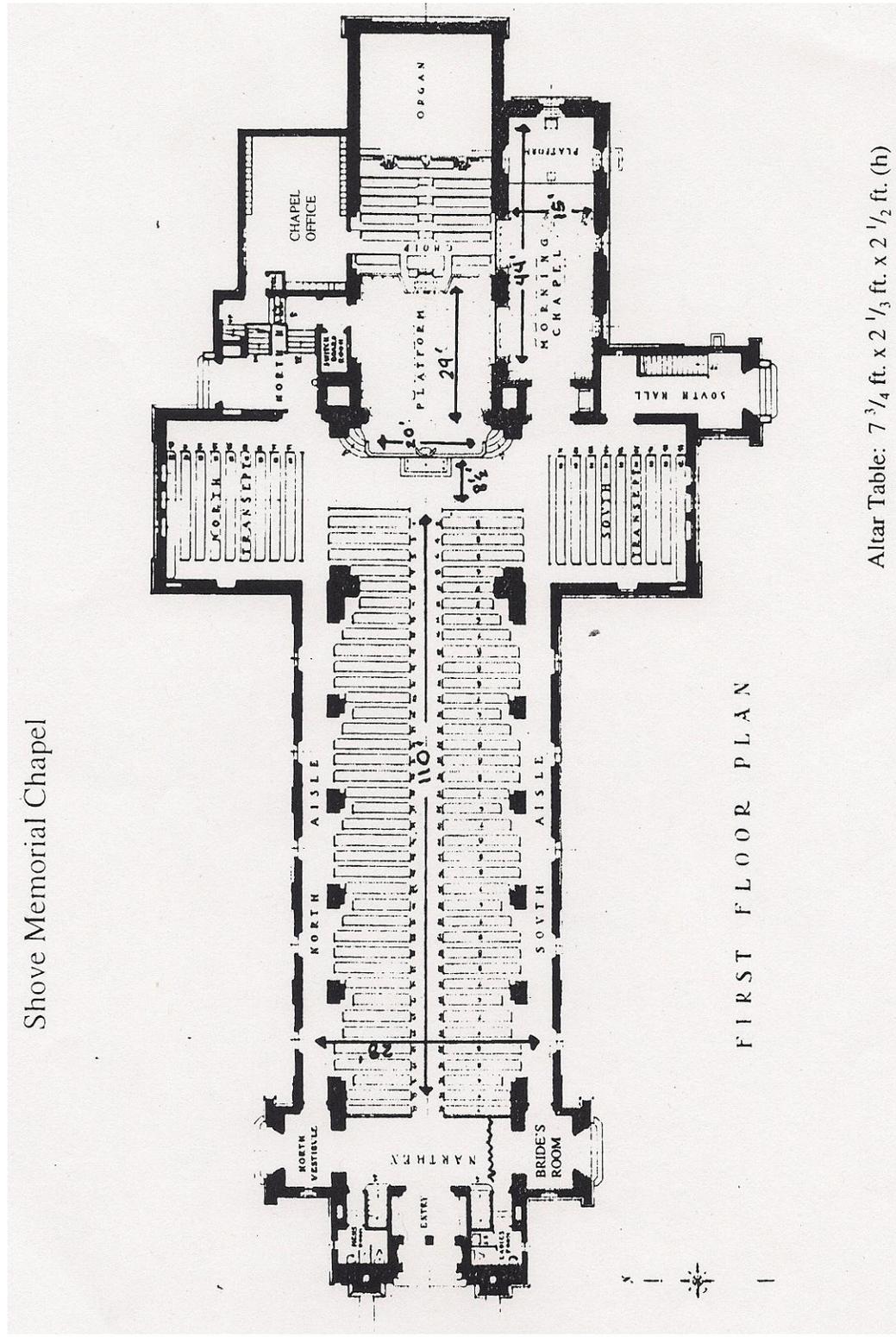
E. Photographs







F. Shove Chapel First Floor Plan:



Altar Table: 7 3/4 ft. x 2 1/3 ft. x 2 1/2 ft. (h)

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