

SANCTUARY WINDOWS

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The Sanctuary windows were designed and constructed by the Willett Studios of Philadelphia, in consultation with the church architect, A. Hensel Fink, and members of the church. Along with beautifying the House of God, these windows fulfill the tradition that stained glass instructs the congregation in the lesson of their faith. Through its ministry of color, stained glass blends with the architectural setting to produce a worshipful effect.

THE CHANCEL WINDOW

Because of its position in the sanctuary, this window illustrates the Apostles' Creed while focusing attention on Jesus Christ as Lord. Conceived in a modified jeweled medallion concept, each medallion is large enough for its subject to be understood, but not so large that it will intrude on the worshipper. In five lancets, the iconography moves alternately down and up, and the words of the creed may be easily followed.

In the first lancet is God the Father, the creator. This is followed by the expulsion of Adam and Eve from the garden of Eden; the fall of man shows the need for a saviour. Next is Isaiah, typical of the prophets of the Messiah. At the bottom, Gabriel announces the birth of Jesus to Mary. The second lancet continues with the birth of Jesus; his baptism by John in the Jordan and His transfiguration flanked with Moses and Elijah. At the top of the lancet He stands before Pilate. The third lancet shows the crucified Christ at the top attended by Mary and John. Below Joseph of Arimathea asks for His body, and carries it to the tomb. At the bottom, the guards watch. The fourth lancet contains the risen Christ, who joins two disciples in the supper at Emmaus, and ascends into heaven. At the top is the scene of Pentecost with Peter in the center. In the fifth lancet Christ sits enthroned in heaven to judge the living and the dead. The Holy Spirit is shown as a dove. The communion of saints, of which John, Peter and Paul are typical, follows and last is the penitent thief on the cross symbolizing the forgiveness of sins, the resurrection and the life everlasting. Amen.

THE FACADE (BALCONY) WINDOW

The facade window illustrates the Great Commission. In contrast to medallions, larger figures are enclosed in branches like the tendrils of a vine, for Christ said, "I am the vine, ye are the branches." He is shown in the center, sending out not only his Apostles, but figures representative of Church history

through the ages. Above is a ship which refers first to the extensive missionary voyages, later came to be often used to symbolize the Church. The small fish attached to the hull is the *remora*, symbol for Christ who keeps the Church on a even keel in the midst of the storms and heresy and schism. Below his feet are the scallop shell of Baptism and the Gospel, for the command is to go into all the world preaching the Gospel and baptizing in the name of the Father, and of the Son, and of the Holy Ghost.

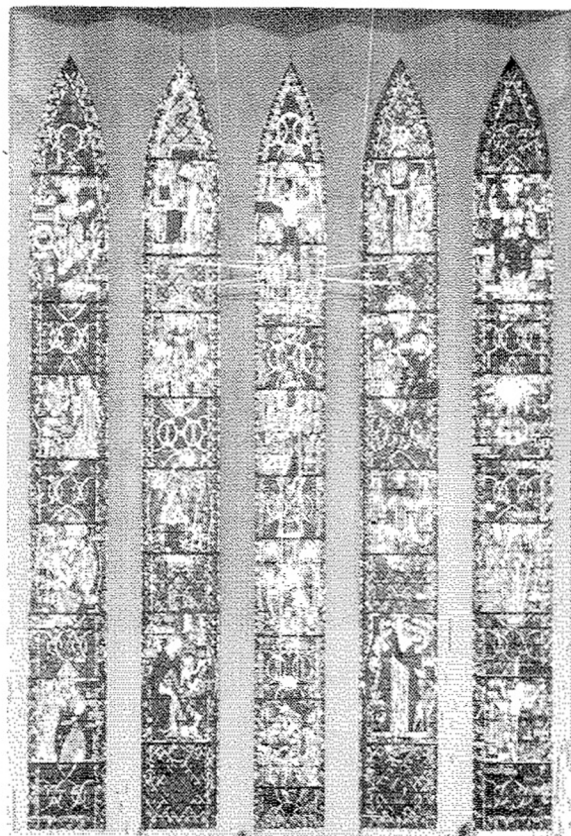
The eleven Apostles (Judas was dead and Matthias not yet chosen) appear on the curve level with Christ's feet. They are not specifically identified unless it be John who is thought to have been younger. Across the bottom are some of the early Christians not Apostles that are mentioned in the book of Acts or who lived in the post-apostolic era. These are labeled. Paul is central among these. He carries his attributes, the book and the sword of the spirit. A Greek building behind him refers to his preaching at Athens. Flanking Paul are his companions Silas and Barnabas. Also seen are Lydia, whom Paul baptised, John Chrysostom, Luke, the evangelist, Stephen, the young deacon who was the first Christian martyr, Athanasius and Priscilla. On either side of the strong central trunk of the vine are the pilgrim's hat and staff and the Methodist Church seal.

Above the row of the Apostles are figures of later church history: monks like Francis of Assisi and Columba; leaders of the Reformation like Calvin, Luther and Hus; Bible translators Wycliffe and Tyndale, and founders and early leaders of Methodism like the Wesleys, Whitefield, Coke, Asbury, Carey, Barbara Heck and Thomas Webb.

The lancets at either end, somewhat separated from the five in the center, depict the Acts of Christian Mercy and described in Matthew 25: 35-40. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These words serve as a guide to contemporary people. These are feeding the hungry, giving drink to the thirsty, welcoming the stranger, clothing the naked, visiting the sick and ransoming the captive.

THE NAVE WINDOWS

The nave windows tell stories of Biblical faith by means of symbols. Symbolism was perhaps better understood by medieval men who could not read and used the fabric of their churches as books. They still provide instruction but in a different way. They arouse



curiosity and it is hoped they will inspire the beholder to search out the meaning.

1 and 2 THE CREATION (West Wall)

Under the symbol of God the Father, a triangle enclosing a yod, are the days of creation of the world as told in the book of Genesis:

The first day—separating the light from the dark

The second day—the waters over the firmament

The third day—plant life

The fourth day—the sun, moon and stars

The fifth day—birds and fish

Sixth day—animals and man

The seventh day—the sabbath

which is shown by the altar of sacrifice.

3 and 4 THE TEN COMMANDMENTS (East Wall)

A scroll with a yod—I am the Lord thy God

The golden calf—the graven image

A hand on an open bible—shalt not take the Lord's name in vain

Chalice and host—keep holy the sabbath

The family group—honor thy father and mother

A sword beaten into a ploughshare—thou shalt do no murder

The serpent of evil—thou shalt not commit adultery

A grasping hand—thou shalt not steal

Balances of justice—thou shalt not bear false witness

Eye, house and wife—thou shalt not covet

5 and 6 TWELVE TRIBES OF ISRAEL

Reuben—water, "unstable as water" (Gen. 49:4)

Simon—a fortress, derived from the Midrash

Levi—priest's breast plate, "Thy Thummin and thy Urim are with the Holy man (Deut. 38:8)

Judah—lion, "like a lion's whelp" (Gen. 49:9)

Zebulun—ship, "Shall be at the haven of ships" (Gen. 49:13)

Issachar—sun and moon—derived from Midrash

Dan—serpent, "Shall be a serpent" (Gen. 49:17)

Gad—a camp of tents, "Troops will band against him" (Gen. 49:19)

Asher—cornucopia, "out of Asher cometh fat bread and he shall yield royal dainties (Gen. 49:20)

Naphtali—hind, "Naphtali is a fleet hind" (Gen. 49:21)

Benjamin—wolf, "Shall be as a wolf" (Gen. 49:27)

Ephraim and Menassah—bullock and unicorn, derived from the Midrash

7 TWENTY-THIRD PSALM

Sheep and staff—The Lord is my shepherd

Sheep by a brook—still waters

Graves guarded by a chi rho—the valley of the shadow of death

A well provisioned table—annointing my head with oil

Overflowing cup—Thou preparest a table before me, etc.

The hand of God raised in benediction over a church—I will dwell in the house of the Lord forever

8 ONE HUNDRED AND FIFTIETH PSALM

Star of David with two yods and sun, moon and stars—praise God in his sanctuary

Trumpets — Psaltry and harp—Timbrel and stringed instruments — Cymbals, organ and triangle

9 and 10 EVANGELISTS AND PROPHETS

Matthew—winged man, showing the human nature of Jesus

Mark—winged lion, his Gospel opens with "the voice of one crying in the wilderness"

Luke—winged ox, his Gospel describes the sacrificial nature of Jesus

John—eagle, the most inspirational Gospel which seems to soar heavenward.

John the Baptist—His banner and garment of skins

Isaiah—saw, the instrument of his martyrdom and the tongs holding a burning coal with which his lips were sealed

Daniel—the ram with four horns and a goat which he saw in a vision (Daniel 8)

Jeremiah—the cistern in which he was imprisoned and a stone, for he was stoned to death

Ezekiel—a turreted gateway

Malachi—his vision of the son of righteousness, risen with healing in his wings

11 and 12 THE APOSTLES

Peter—crossed keys, the keys of the Kingdom of heaven (Matt. 16:19)

James, the Greater—scallop shells, symbolic of pilgrimage and a sword, instrument of his martyrdom

Philip—Tau—(T-shaped) cross of prophecy and a basket referring to his pres-

ence at the feeding of the five thousand

James the Less—saw and club, instruments of his martyrdom

Thomas—carpenter's square for he built a church with his own hands and the spear and arrows with which he was killed

Simon—book and fish impaled on a boat hook because he was a fisher of men by the power of the Gospel

John—Chalice with a serpent emerging, referring to an attempt to murder him by poisoning the communion wine.

Andrew—a fish and boat hook referring to his being a fisherman combined with cross salfire (x-shaped) upon which he was crucified

Jude—a ship because of his missionary journeys

Matthew—battleaxe, instrument of his martyrdom and purses referring to his original calling

Bartholomew—cross, and knives: he was flayed and crucified

Matthias (used in place of Judas)—open Gospel and battleaxe, with which he was beheaded

13 and 14 THE BEATITUDES

A chi rho, sacred monogram for Jesus Christ, on a mountain—the Sermon on the Mount

The city of the new Jerusalem—the kingdom of heaven

The resurrection banner emerging from a tomb—the comfort of those that mourn

The earth proferred by the hand of God—the meek shall inherit the earth

The I. H. S. in clouds—righteousness

Cho rho in glory—mercy

A lily and heart—the pure in heart

Dove with olive branch—the peacemakers

The martyr's crown and palm—the persecuted

The easter lilies, suggesting resurrection and the chi rho in the presence of Christ—the reward of heaven

15 CHRIST'S INTIMATE MINISTRY

The woman at the well—a chi rho next to a well with a pitcher on the curb

Christ and Nicodemus—the cross is super-imposed over the scroll, the Torah.

The moon and stars refer to his coming at night and the seven branch candlestick to Judaism

Christ at the home of Mary and Martha

—shown by a chi rho and a jar of ointment (Mary) and a water pot and asperge (Martha)

The rich young ruler—turns away from the gate, narrow as the eye of a needle, which contains a cross

Salome—asked Christ if James and John, her sons, could sit on His right and left hand. Their symbols flank the cup of suffering of Gethsemane for Christ asked her if they could drink of His cup

16 CHRIST'S PUBLIC MINISTRY

Christ preaching from the boat is shown by a boat with the anchor cross

Christ blessing the children is shown by a chi rho surrounded by toys and flowers

Christ preaching in the synagogue shows the yod or pointer, the scrolls of the Law and prayer shawl

Render unto Caesar shows a Roman coin and one with a cross flanking the banner of the Roman empire

Christ drives the money changers from the temple is shown by achi rho between two pillars and the benches of the money changers and doves being tipped over

17 and 18 MIRACLES, HEALING ON THE RIGHT

The water jars under the symbol of marriage—turning water into wine at Cana

The net and many fish—the miraculous draught of fishes

A cross in a boat tossed by the waves—Stilling the tempest

Five loaves and two fish and twelve baskets—the feeding of the five thousand

A fish with money in its mouth—the tribute money

The hand of Christ raising Jairus's daughter

Lazarus emerging from the tomb—the raising of Lazarus

Christ's hand moistening the clay and an eye—restoring the blind man's sight

The caduceus, the medical symbol, combined with the banner of Rome—healing the Centurian's servant

The crossed keys and two hands—healing Peter's mother-in-law

19 and 20 PARABLES

Grain growing, some withered by sun or choked by thorns or eaten by birds—

the Sower Hands with bandages while the priest and levite pass unheeding—

The Good Samaritan

Welcoming hands, fatted calf and garment—the Prodigal Son

A shepherd's staff and sheep—the Good Shepherd

The broom and candle and coin—the lost coin

A house built on rock and one on sand
The mustard seed which has grown into a tree to house the birds of the air

The talents which were multiplied and the one which was buried—the parable of the talents.

The scythe cutting both wheat and tares, the tares burning and the wheat bound into sheaves

The seven branched candlesticks, symbol of worship accompanied by the Pharisee and the humble Publican

21 and 22 THE I AM'S OF CHRIST

The manger crib and chi rho—I am the messiah

The shepherd's staff and sheep—I am the good shepherd

The wheat and communion host—I am the bread

The door—I am the door

The lighted lamp—I am the light of the world

Grapes—I am the vine

The phoenix, mystical bird that is supposed to rise from the flames rather than dying—I am the resurrection

Alpha and Omega—I am alpha and omega, the beginning and ending

A chi rho flanked by the tablets of the law given by God to Moses and Elijah's flaming chariot, the Transfiguration—I am the Son of God

An open book, A cross and the butterfly of the resurrection—I am the way, the truth and the life

23 and 24 THE BOOK OF REVELATION

The lamb on the book of seals

The seven candlesticks

The seven stars and the hand of God

The four horsemen

The palms and crown of the martyrs

The seven trumpets

The symbol of the Virgin Mary, the woman clothed with the sun

St. Michael's balances and spear, the war with the dragon, Satan

The new Jerusalem under the eye of God
The rivers and tree of life