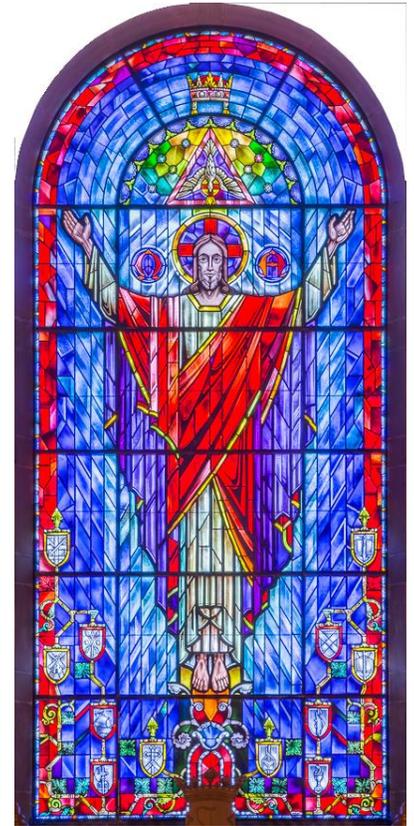
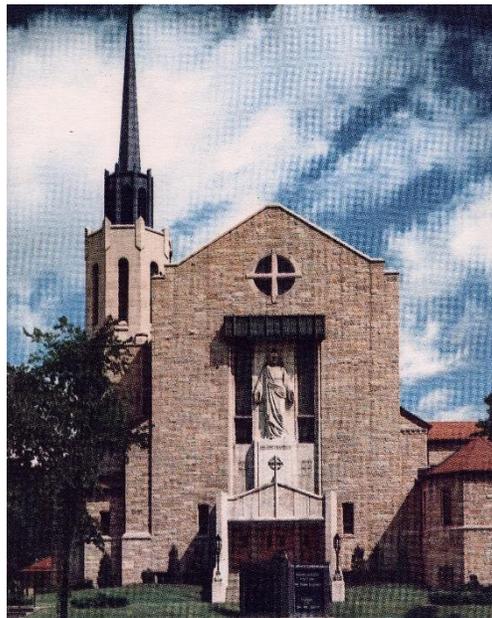


In Memory of
The Stained Glass Windows
At Our Saviors Lutheran Church
1954-2020



Compiled by David Totten
June 2020

The Stained Glass Windows of Our Savior's Lutheran Church in Milwaukee 1954-2020

Introduction

To accommodate rapid member growth after WWII, the congregation of Our Savior's Lutheran Church, Milwaukee constructed a cathedral style church at 3022 W. Wisconsin Avenue. The first service was held on Easter Sunday, 1954. With a seating capacity of 1300 and tall ceilings, the design incorporated space for some 58 stained glass windows.

The windows were designed by Karl Friedlemeier, native of Munich, Germany, in his 50th year as artist in the world of Cathedral glass. They were manufactured by the Columbia Stained Glass division of the Gavin Glass and Mirror Company, Milwaukee. Imported antique glass which is vastly superior to its native counterpart was used throughout.

These beautiful windows graced the sanctuary for over 60 years until circumstances required sale of the building. On June 9, 2020 Pathways High School purchased the building and engaged Conrad Schmidt Studios of New Berlin to remove the windows. At this writing, their fate is not known. The intention of this document is to preserve the memory of the "Story of Salvation" in their setting at Our Savior's.



Above: The 22-foot-tall Abiding Savior window dominates the north wall above the altar.

Photo by Nate Ortiz

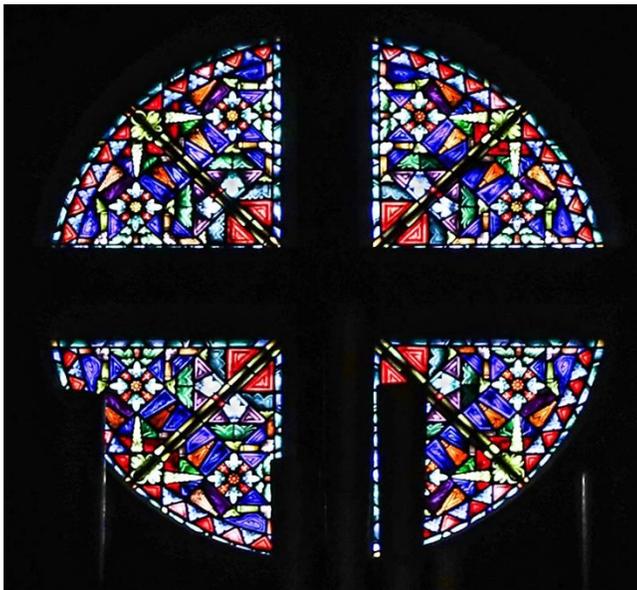
Right: Long windows in the nave have five distinct panels that employ symbols to portray the salvation story.

Photo by Jose Dehoyos





Above: View of Rose and Angel windows behind organ pipes
Photo by Nate Ortiz



Left: Rose Window close-up

Photo by Tom Carr



Chapel windows feature four apostles (page 21)

Photo by Nate Ortiz



The west Narthex windows (page 21)

Photo by Nate Ortiz

A service to dedicate the windows was held on October 12, 1958. Pastor Phillip C. Hiller, Minister of Education, Our Savior's Lutheran Church, presented *Sermons in Stained Glass*. The introductory paragraphs are reproduced below. The entire sermon was printed in the 100th anniversary yearbook



Karl Friedlmaier (left) of Waukesha, artist who designed the stained glass windows at Our Savior's Lutheran Church, and the Rev. Arnold Nelson examine two windows recently installed in connection with the church's centennial. The window at the left depicts Joseph interpreting the Pharaoh's dream. King David is shown in the window at the right. Journal Sentinel photo

[photograph and caption reproduced from The 100th Anniversary Year Book, 1958 p64]

The beautiful windows at Our Savior's say to the worshipper immediately as he enters the sanctuary, "The Lord is in His Holy Temple." An artistic blending of many rich shades of blue, yellow, red and green has been used to create a warm atmosphere where the soul in turn declares, "Surely this is the House of God." It takes more, however, than beautiful panes of glass to call forth this response.

The artist also intended that they should communicate spiritual concepts. So he employed subject matter which God already had used in Holy Scripture to appeal to the imagination of man. The characters of the Old and New Testaments, together with the ideas they represent, are made to live through the art of visual representation. They really become the medium for presenting "SERMONS IN STAINED GLASS."

The Stained Glass Windows of Our Savior's Lutheran Church in Milwaukee¹

* * *

The Story of Salvation

The stained glass windows of Our Savior's Lutheran Church tell the same story of God's love which is continuously being presented by all the ministries of the Congregation. Whether it is preached from the pulpit, taught in the class room, read from the lectern, mediated from the altar, voiced by musician and worshipper or witnessed by practicing members, it has its origin in God's revelation which is "The Word". It is essentially the account of the Triune God's effort to reach man with the gospel. It is the story of Salvation.

Symbolism is the medium employed by the artist of the windows to tell this story. A symbol is a figure which speaks to the deeper levels of life. Instead of merely presenting a photographic image, it suggests ideas which the fertile imagination finds capable of expanding. A symbol thus is a representation standing for something greater than itself.

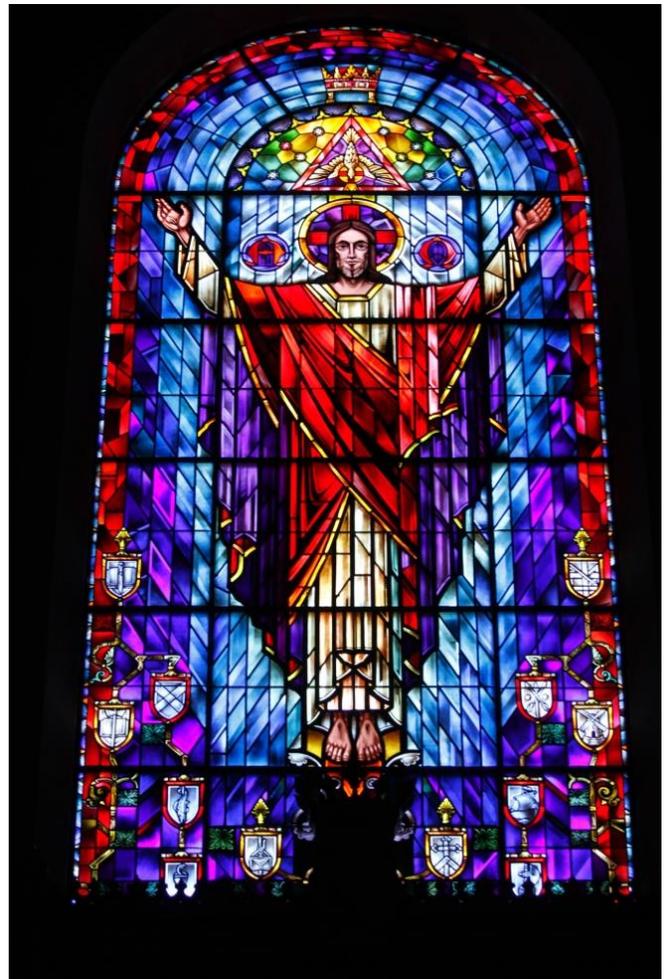
THE ABIDING SAVIOR Window

As the worshipper enters the sanctuary, his eyes are immediately drawn to the colorful window of Christ above the altar. That window summarizes the story of salvation and is named "**The Abiding Savior**". This Abiding Savior is shown as the victorious and ascending Christ.

The 22-foot-high figure of Christ uses a contemporary style of suggestive representation which gives it an "other worldly" accent. One can almost imagine that he hears the voice from somewhere on the border between time and eternity saying: "This Jesus ... will come again in the same way as you see him go into heaven." (Acts I ii). Carved in the top of the altar piece immediately below the window are two cherubim with trumpets representing the two men who first spoke these words from Mt. Olivet. The "vine and the branches" motif is carried out in the carvings of the chancel furniture.

At the top of the window is the Crown which suggests victory and sovereignty. The triangle represents the Trinity. The dove denotes the Holy Spirit and his presence within the triangle seeks to emphasize the fact that he also belongs to the Triune Godhead. The alpha and omega - the first and last letters of the Greek alphabet - appearing on either side of Christ's head represent the Father (Rev. 1:8). The tri-radiant nimbus (three rays emanating from the circle about the head of Jesus) stress the divinity of Christ and his equal position in the Triune Godhead.

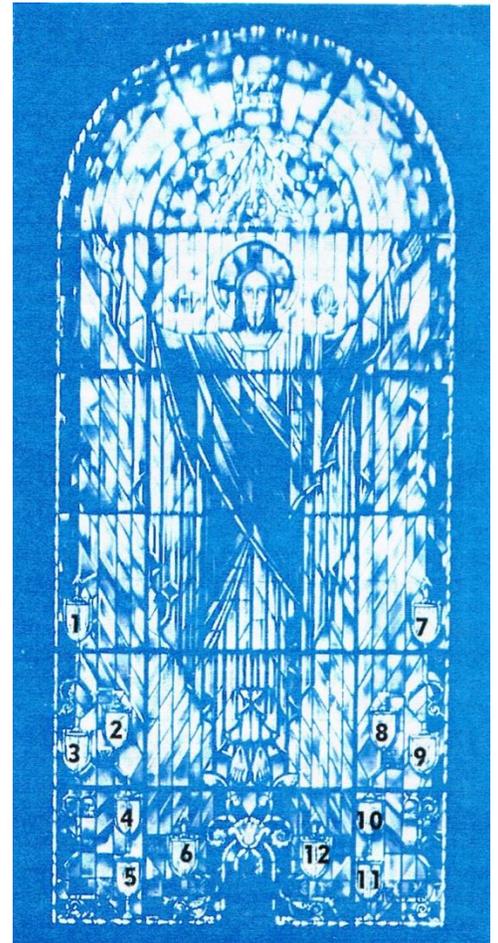
Beneath the figure of Jesus are twelve shields, one for each of the apostles. They are joined together with each other and with their Master in a manner which He himself suggested: "I am the vine, ye are the branches ... If you abide in Me and my words abide in you, ask what ye will." (John 15).



¹ The following text has been transcribed from an unsigned brochure printed under this title ca. 1958. Most of the window photographs were taken in 2012 by Jose Dehoyos. The author is responsible for cropping and editing for this manuscript.
Stained Glass Windows of OSLC page 4 of 21 June 2020

The image at the right shows the location of each shield.

1. NATHANAEL BARTHOLOMEW - An open Bible and a flaying knife, recalling his faith in God's Word and also his martyrdom by being sliced apart while preaching in Armenia.
2. ANDREW - A cross saltire with ends reaching the borders of the shield. He is believed to have died on a cross of that sort while preaching the gospel in Greece.
3. MATTHIAS - A book and a halberd (type of ax) suggesting his ministry and martyrdom. He replaced Judas Iscariot in the apostolic circle.
4. SIMON ZEALOTES - A fish on a hook because through the power of the gospel he became a "great fisher of men."
5. JOHN - A chalice out of which issues a serpent. Tradition states that an attempt was made to kill him by placing poison in a chalice. The Lord is said to have effected a miracle by having the poison leave the cup in the form of a serpent.
6. JAMES THE GREATER (brother of John) -A pilgrim's staff on which is hung a wallet. He was the first martyr, killed by Herod with a sword. His traditional symbols suggest his extensive travels and executive ability.
7. SIMON PETER-An inverted cross and keys saltire (crossed). He was crucified head down. He was granted the keys signifying forgiveness. (Matt. 16:19)
8. THOMAS -Shown by spear, lance, and three stones. While preaching in India he is thought to have been stoned and shot down with a lance and left to die. Then a passing pagan priest ran a spear through him.
9. JAMES ALPHAEUS, THE LESS -Symbolized by a windmill since he is supposed to have been taken to the top of the temple in Jerusalem and pushed into mid-air so he tumbled over and over like a windmill.
10. JUDE, SON OF JAMES -Sailboat with cross shaped mast to indicate his many travels as a tireless missionary to many foreign lands. He may have accompanied Peter.
11. MATTHEW - Battle ax assigned as his symbol since he is believed to have been beheaded by this instrument while preaching in Ethiopia. The money chest is a reminder of his tax collector days.
12. PHILIP - Is shown by a cross and a carpenter's square since he is supposed to have been a builder in addition to being an apostle.



THE OVERALL PLAN

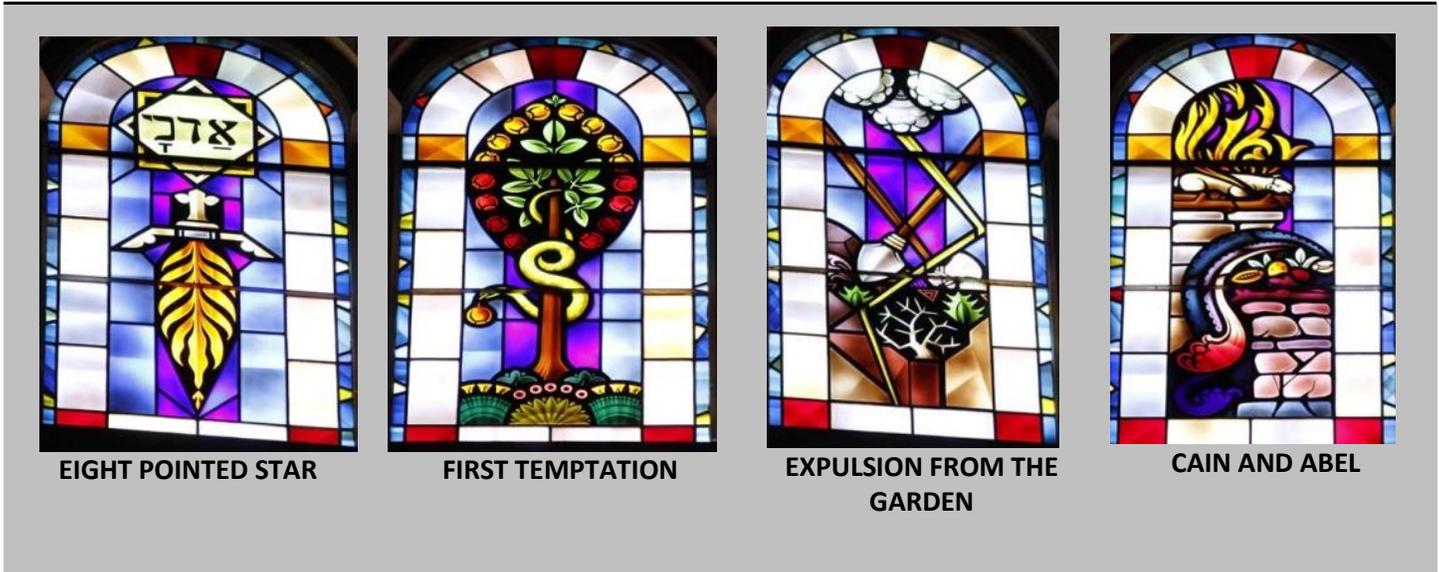
The arrangement of the windows throughout the church follows a definite plan. The upper windows on the west wall tell the Old Testament story topically rather than chronologically.

- New Testament fulfillment is depicted in the upper windows of the east wall. These are chronologically arranged.
- Law and Gospel found in both Old and New Testaments are described on the south wall.
- The work of the church is illustrated in the lower windows of the Nave. Old Testament episodes and the teaching ministry of Jesus are pictured in the transept windows.
- The climax of the story of Salvation is illustrated in the north window above the altar by the "Abiding Savior", which has just been described.

THE OLD TESTAMENT STORIES

The **upper windows (both long and short) on the west wall** of the Church as well as the smaller windows in the **east transept** portray redemption as God revealed it in the Old Testament. The story begins with the small window nearest the chancel and proceeds to the balcony.

OLD TESTAMENT STORIES-WEST WALL SHORT WINDOWS



1. The **EIGHT POINTED STAR** signifies the regenerative side of God. The number eight symbolically represents "new birth" because there were 8 persons who left Noah's ark to begin "new birth" of the human race after the flood had destroyed the rest of mankind. Within this 8 pointed star is a Hebrew inscription (**Adonai**) which is translated "Lord" and is related In the God of Creation. The downward ray of fire indicates that the glory of God moves out in behalf of man.
2. The **FIRST TEMPTATION** is depicted by the "tree of the knowledge of good and evil" whose fruit was forbidden to Adam and Eve. The serpent, symbolical of Satan, is shown coiled about the tree.
3. **EXPULSION FROM THE GARDEN**. The flaming sword which the Lord placed at the entrance to the Garden of Eden symbolizes the expulsion. God's wrath is indicated by the bolt of lightning. Thorns and thistles shown at the bottom of the panel suggest the consequences of sin.
4. **CAIN AND ABEL**. Man's first attempts to communicate with God through worship are symbolized by sacrifices upon altars. Upon one Cain offered some ordinary fruit out of his abundance whereas Abel gave the choicest animal from his flock. The smoke from Cain's goes down indicating God's displeasure while that from Abel's goes up to show that it was acceptable. Before Cain's altar lies a club with which he slew Abel to become the first murderer.

OLD TESTAMENT STORIES: WEST LONG WINDOWS STARTING NEAREST CHANCEL

Each window has five panels and is described from top to bottom. The upper four panels in each window each illustrate an incident of God's meeting with man to reveal himself. The bottom panel of each window shows some symbol for Christ in the Old Testament.

GOD'S REVELATION TO HIS PEOPLE ON PILGRIMAGE- WEST LONG WINDOW 1.



- a. **JACOB AND HIS SONS.** God reveals himself to Jacob at Bethel in a dream showing a ladder which reached to heaven. Based upon Joseph's dream the sun and full moon in the center surrounded by 12 stars indicate Jacob, his wife and their sons.
- b. **AARON AND THE GOLDEN CALF** represent Israel's disobedience to God at the very time when Moses was up in the mount to receive the tables of stone on which were inscribed his law of love. Note the offerings of the people as indicated by flames to the lower right of the altar. The shaft of light again indicates God's displeasure.
- c. **THE PROMISED LAND.** The entry into Canaan is shown by a huge cluster of grapes bound on a staff. Above is a rainbow and the pillar of light. This is the "shekinah glory". The rainbow symbolizes God's promise and the pillar represents God's presence -tokens of His continuing grace.
- d. **ROCK OF HOREB SMITTEN.** Note the stick, the rock and the water. Moses was commanded to smite the rock to silence the people's complaint and to quench their thirst. God's grace continues in spite of the ingratitude of his people.
- e. **THE CALL OF MOSES,** represented by the burning bush. Moses is an Old Testament type of Christ. The panels of this window show God's coming to His people while they were wandering about.



- a. **DAVID.** This panel describes David as King and spiritual ruler of his people. God revealed many of his Messianic promises through him. The Crown suggests Kingship and is a type of the kingship of Jesus. The anointing to this office by Samuel is symbolized by a horn for oil. The Sword shows that David was a warrior for the Lord. A sling and stones are a reminder of his encounter with Goliath.
- b. **ISAIAH.** God came to his people by sending them prophets of whom Isaiah is representative. He is symbolized by a red cross since he wrote of the "suffering servant" who gave his life on a cross. (Christ.) The ministry of prophecy came to Israel after they were settled as a nation.
- c. **PROMISES.** Many of the New Testament gifts of grace are foreshadowed in promises to the children of Israel in their homeland. They are symbolized by a dove which represents the Holy Spirit, a book which stands for the Word, a lily designating resurrection and the Rose of Sharon, one of the Old Testament names for the Messiah.
- d. **INCENSE BURNER** represents prayer which was well developed in the worship of the Temple.
- e. **THE FIERY CHARIOT** symbolizes Elijah who is an Old Testament type of Christ during their settled days.



- The four major prophets of the Old Testament are usually regarded as presenting the clearest foreshadowing of the Evangel or the gospel. Each is identified with the traditional symbol ascribed to them.
- a. **ISAIAH:** Jar with fiery coals refers to the vision in Isaiah 6:6 where live coals were taken from the altar to suggest the cleansing from sin so the prophet could speak for God. Tongs were used by the seraphim to pick up the coals. The saw was the instrument of his reputed martyrdom. The scroll contains the word prophecy.
 - b. **JEREMIAH:** The Scroll contains the word of his prophecy. Stones were used in his reputed martyrdom. Water flowing from the cistern is part of his prophecy in Jeremiah 2: 13ff.
 - c. **EZEKIEL:** His visions were often received while in a closed turreted gateway as described in Ezekiel 8: 7ff.
 - d. **DANIEL:** This prophet is represented by the vision of the tree which he interpreted for King Nebuchadnezzar as recorded Daniel 4: 4ff. Also by the heads of lions from the experience of being put in a den with them.
 - e. **FOUR BOOKS** which foreshadow the gospel of the New Testament.



- a. **THE ALL SEEING EYE OF GOD** depicts his omniscience and is reminder that he never withdraws from the affairs of men. The eye is enclosed in a triangle suggesting Trinity. The nimbus radiating in each direction speaks of his holiness.
- b. **NOAH'S ARK** symbolizes the deluge, reveals His wrath upon, gross corruption and impure violence. This is a note of judgment. The ark itself with the dove of peace and the olive branch show that his judgments may actually be acts of grace. Here he acts for the inhabited world.
- c. **ABRAHAM BEING COMMANDED TO OFFER ISAAC** again points to his plan for the whole world of believers through the sacrifice of His own Son, Jesus Christ. In this connection it would emphasize that the crucifixion was a real event in history. Note the lamb at a distance suggesting the "Lamb of God". Here God intervenes in history through an act of grace.
- d. **TOWER OF BABEL** symbolizes man's sophisticated or cultural sins which are central, typical and fatal. It is the "pride of life" (I John 2:16) and includes his selfish will to power and proud unwillingness to accept the absolute authority of God in whose image he has been made. Here God intervenes in history in Judgment.
- e. **THE SERPENT OF MOSES.** This again is a type of Christ who was "lifted up on a Cross".

OLD TESTAMENT STORIES-EAST TRANSEPT WINDOWS (left to right beginning nearest the chancel)



1



2



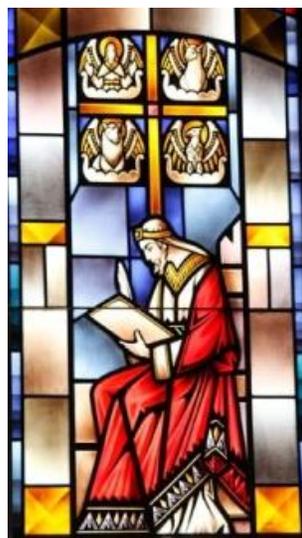
3



4



5



6



7



8

1. ROCK OF HOREB SMITTEN. Moses in sight of the elders of Israel at the Lord's command smites the rock with a rod. Water flows forth. Note thistles suggesting the desert. Moses is usually indicated by two shafts of light protruding from his head.
2. THE CHARIOT OF FIRE. Elisha watches while Elijah is taken up to heaven in the fiery chariot.
3. ABRAHAM BRINGING TITHES TO MELCHIZADEK. Abraham (with sword) brings tithes (note baskets and vessels) to King of Salem and priest of "the most high God" and is in turn blessed by him. Tents suggest the nomadic life of these people.
4. THE PROPHET DANIEL. Dressed in princely garb. The den experience suggested by heads of three lions.
5. THE BUDDING ROD OF AARON. He is shown holding it before Moses.
6. THE PROPHET ISAIAH, shown writing. The Messianic nature of his message is shown by the symbols for the gospel writers. For description see material under heading: "Symbolism for Evangelists".
7. JOSEPH INTERPRETS DREAMS. Youthful Joseph stands before Pharaoh interpreting the dream of the seven lean and the seven fat ears of grain as depicted at top of panel.
8. THE SWEET SINGER OF ISRAEL. David playing the harp to the glory of God. Note the hand of God in blessing in nimbus of gold with rays radiating to the psalmist.

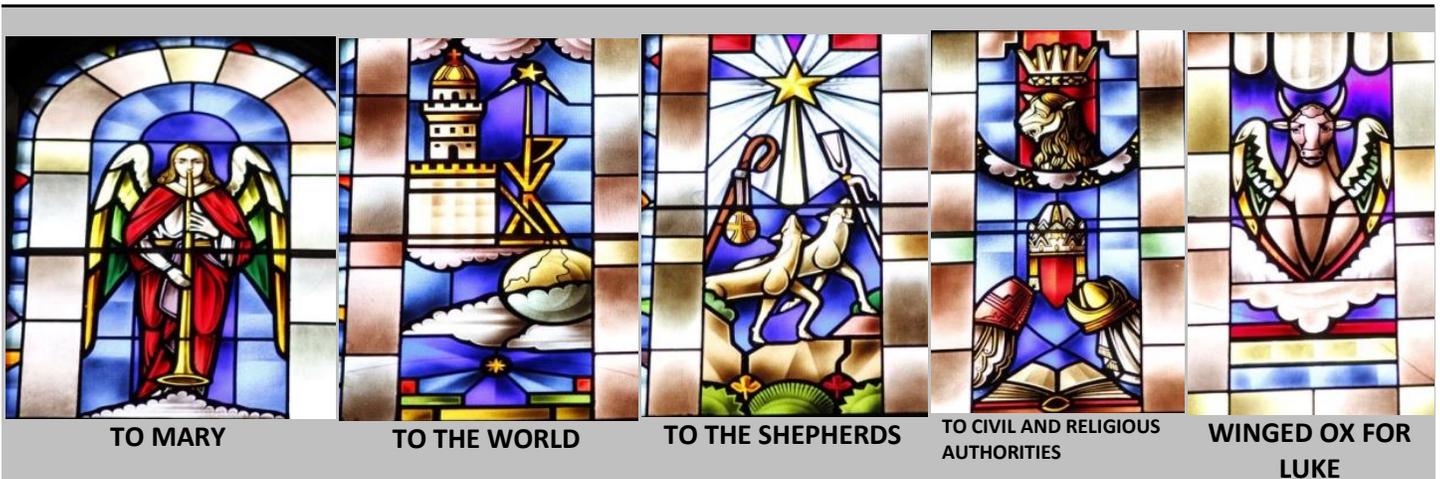
THE GOSPEL WINDOWS

The story of Jesus of Nazareth as recorded in the gospels is depicted symbolically in the **eight long upper windows** on the **east wall** of the sanctuary and the **west transept** windows. Long windows are designated from 1-8, starting closest to the Chancel. Each long window has five panels, described from top to bottom. The lower panel in each window contains the traditional symbols identifying the Evangelists.

SYMBOLISM FOR EVANGELISTS: Using winged creatures to symbolize the gospel writers is of early origin. The notion for this is based upon combining passages from Ezekiel 10:14 and Revelation 4:7.

- **MATTHEW** is symbolized by a winged man since he dwells more on the human side of Jesus than the others. His Jewish ancestry opens the account.
- **MARK** is shown as a winged lion because of the allusion in Mark 1:3 to "the voice of one crying in the wilderness". The lion is the royal beast and refers to the kingship of Jesus brought out in this gospel. Some have thought that Mark's emphasis of the Resurrection is a reminder of the old fable which taught that the cub of a lion supposedly born dead after three days is licked into life by its father.
- **LUKE** is designated by a winged ox because this gospel opens with the sacrifice of Zacharias and emphasizes the sacrificial death of the Savior. Oxen are the most common symbol of sacrifice among ancients.
- **JOHN** is denoted by an eagle since this bird can soar higher than any other. This gospel is the most lofty of the four, expressing the divine nature of Christ in exalted terms.

GOSPEL WINDOW: THE ANNUNCIATION –EAST LONG WINDOW 1



- TO MARY.** Gabriel announces to Mary she is to be the Mother of the Messiah.
 - TO THE WORLD.** Christ (symbolized by XP -chi rho) steps from heavenly castle to earth. XP are the first two letters of the Greek word for Christ.
 - TO THE SHEPHERDS.** Star of Bethlehem appears to shepherds announcing the birth of the Savior.
 - TO CIVIL AND RELIGIOUS AUTHORITIES.** King of Judea symbolized by the crown on a Lion. Crown of authority above headdresses for priests and teachers. At the bottom of the panel is an open book signifying God's Old Testament revelation.
 - WINGED OX FOR LUKE**
-

GOSPEL WINDOW: **THE NATIVITY**-EAST LONG WINDOW 2



- a. STAR OF BETHLEHEM shines above stable. Christ symbolized by XP found within.
- b. THE MANGER. Underneath is the "Lamb of God" indicating purpose of Christ's coming.
- c. THE WISE MEN symbolized by star over three crowns.
- d. FLIGHT INTO EGYPT suggested by Pyramids (note head of donkey down in the lower part of panel).
- e. WINGED MAN FOR MATTHEW

GOSPEL WINDOW: **THE YEARS OF PREPARATION**- EAST LONG WINDOW 3



- a. CHRIST IN WORKSHOP of Joseph showing carpenters' tools: saw, plane, triangle, Daisy and Cross.
- b. CHRIST IN THE TEMPLE at age 12 shown by XP on a lectern.
- c. THE MINISTRY OF JOHN THE BAPTIST suggested by staff, shell, water bottle, leather belt, bees and locust, and Jordan River at the bottom.
- d. THE BAPTISM OF JESUS suggested by Dove (Holy Spirit), hand of God (Father), anchor (Son), Cross (hope in Christ), Jordan River.
- e. WINGED EAGLE FOR JOHN.

GOSPEL WINDOW: **EARLY MINISTRY-EAST LONG WINDOW 4**



TEMPTATION OF JESUS



CALLING THE TWELVE



SERMON ON THE MOUNT



JESUS TEACHING



WINGED LION FOR MARK

- TEMPTATION OF JESUS, symbolized by XP spearing a dragon.
- CALLING THE TWELVE indicated by net on cross with fishes (Fishers of Men).
- SERMON ON THE MOUNT. IHS (Latin words "Jesus Hominum Salvator", Jesus, Savior of Men) above a light resting on the world, a book signifying the law.
- JESUS TEACHING from a boat. (Masted boat, XP with staff)
- WINGED LION FOR MARK.

GOSPEL WINDOW: **THE LATE MINISTRY OF JESUS-EAST LONG WINDOW 5**



FEEDING THE 5000



THE TRANSFIGURATION



ROYAL ENTRY INTO JERUSALEM



THE LAST SUPPER



WINGED MAN FOR MATTHEW

- FEEDING THE 5000 depicted by XP above baskets filled with bread and fish.
- THE TRANSFIGURATION. Christ (IHS) with Elijah (fiery chariot) and Moses (two tables of stone) resting on a mountain.
- ROYAL ENTRY INTO JERUSALEM. Temple, palms and doorway with Cross and crown of thorns.
- THE LAST SUPPER, cup with grapes and wheat, for wine and bread.
- WINGED MAN FOR MATTHEW.

GOSPEL WINDOW: THE SUFFERINGS OF CHRIST-EAST LONG WINDOW 6



GETHSEMANE



CHRIST BEFORE PILATE



JUDAS HANGS
HIMSELF



PETER'S DENIAL



WINGED OX FOR
LUKE

- GETHSEMANE. Cup with cross. Swords suggest soldiers who took Jesus captive.
- CHRIST BEFORE PILATE suggested by pitcher in basin on stand.
- JUDAS HANGS HIMSELF, purse containing 30 pieces of silver with rope in the form of a J (suggesting the betrayal of Christ) hanging on a tree.
- PETER'S DENIAL indicated by Rooster above sunrise and a fire. Note also the swords Peter had taken, one which he used to cut Malthus' ear.
- WINGED OX FOR LUKE.

GOSPEL WINDOW: THE CRUCIFIXION-EAST LONG WINDOW 7



THE SCOURGING OF
JESUS



JESUS CROWNED WITH
THORNS



JESUS CARRIES HIS
CROSS



THE BURIAL OF
JESUS



WINGED LION
FOR MARK

- THE SCOURGING OF JESUS indicated by pillar, rope and whip.
- JESUS CROWNED WITH THORNS. INRI (Latin of Pilate's inscription on cross Jesus, Nazaremus Rex Indaeorum "Jesus of Nazareth King of the Jews") above a crown of thorns. Scarlet garment of Jesus upon which is placed a hyssop.
- JESUS CARRIES HIS CROSS, suggested by a lamb carrying a cross. The two other crosses are shown on the hill. Note the thorns along the way.
- THE BURIAL OF JESUS shown by cross with winding sheath in the midst of two other crosses.
- WINGED LION FOR MARK.

GOSPEL WINDOW: THE RESURRECTION-EAST LONG WINDOW 8



OPEN TOMB



**WOMEN AT THE
TOMB**



PENTECOST



**THE LAST
JUDGMENT**



**WINGED EAGLE
FOR JOHN**

- a. **OPEN TOMB** with door lying in front indicates resurrection of Jesus.
 - b. **WOMEN AT THE TOMB.** 3 Fleur-de-lis representing Mary Magdalene, Mary the Mother of Jesus, and Salome, together with basin and vessel of oil for anointing the body.
 - c. **PENTECOST** depicted by descent of Holy Spirit (dove) and the tongues of fire which rested on disciple's heads.
 - d. **THE LAST JUDGMENT** symbolized by scales hanging from transepts of the cross. Note the red and black hearts signifying the saved and the lost.
 - e. **WINGED EAGLE FOR JOHN.**
-

GOSPEL WINDOWS: WEST TRANSEPT WINDOWS 1-8 (Right to Left beginning nearest chancel)



8



7



6



5



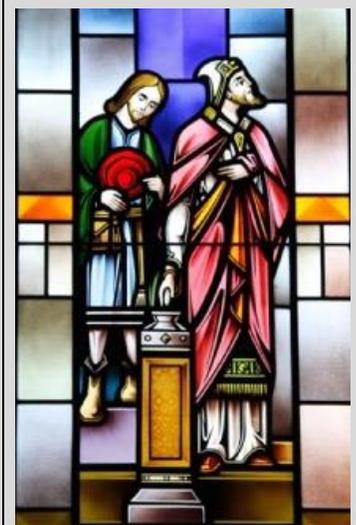
4



3



2



1

1. PHARISEE AND PUBLICAN. Pharisee gives tithes, publican smoting breast.
2. RICH MAN AND LAZARUS. Rich man being served sumptuously by servants. Lazarus lies at the door.
3. PRODIGAL SON WITH THE FATHER. Elder son seen at a distance.
4. THE RICH YOUNG RULER. Jesus identified by scarlet robe. Castle suggests home of rich young ruler.
5. THE GOOD SAMARITAN shown picking up wounded Jew. Note thorns, thistles and rocks suggesting road to Jericho. Priest and Levite shown in distance.
6. THE SLEEPING WORKER. Our Lord's parable showing evil man scattering tares while worker (shown with spade) is sleeping.
7. JESUS WALKS ON THE WATER. Note Peter beside the boat.
8. JESUS HEALING. Note the handicapped beggar with staff, symbolizing all who came to Jesus to be restored

LOWER NAVE WINDOWS: CHURCH ACTIVITY

On both sides toward the rear of the church are two groups of windows containing three windows in each group. Each of these describes some aspect of the church's activity. The center window in each group shows an incident in the life of Jesus, suggesting the particular activity which is illustrated by the windows on either side.

CHURCH ACTIVITY: "THE CHURCH SERVES"-LOWER NAVE, Group I - (West Side - nearest the chancel)



MARY'S PART



Christ With Mary and Martha



MARTHA'S PART

- Center Window: "Christ With Mary and Martha"
 - Left Window: REPRESENTS MARY'S PART. IHS in rays symbolizes Christ. Eye and ear are means of receiving the Word. The four crowns, each one different from the other represent the individual messages of the gospel accounts. Scroll and Book suggests Old and New Testament Scriptures.
 - Right Window: REPRESENTS MARTHA'S PART. Table set with food and with basin and jar underneath. Note the background of the church. The two windows taken together could represent the teaching (Mary) and the Fellowship (Martha) aspects of the church program.
-

CHURCH ACTIVITY: "THE CHURCH CONFESSES HER LORD"-LOWER NAVE, Group II - (West side - nearest balcony)



Descent of the Holy Spirit



Christ and Thomas



Symbols of Thomas

- Center Window: "Christ and Thomas". Thomas confesses to Jesus, after seeing the nail prints, "My Lord and My God".
 - Left Window: Descent of the Holy Spirit XP symbolizes Christ, who promised to send Him. Seven tongued flame symbolizes the gifts of the Holy Spirit while the nine separate flames indicate the fruits of the Spirit. The rainbow symbolizes promise. Cross above the world shows that entire earth shall be given opportunity to confess Christ.
 - Right Window: Symbols of Thomas. Triangle suggests his trade as carpenter. Spear, stones and arrows refer to the tradition that while preaching the gospel in India he was stoned, shot with arrows, and left dying alone. A pagan priest ran him through with a spear. The belt suggests missionary activity.
-

CHURCH ACTIVITY: "THE CHURCH EVANGELIZES"-LOWER NAVE, Group III - (East Side - nearest chancel)



Incense Burner



Christ with the Samaritan Woman at the Well



fields white unto harvest

- Center Window: "Christ with the Samaritan Woman at the Well". Christ brings the "first fruits" of the pagan world into the kingdom.
- Left Window: "Incense Burner" suggests prayer, the beginning of the evangelizing program of the church.
- Right Window: Five pointed star suggests Christ. The shocks of grain represent the "fields white unto harvest" toward which the Lord bade the church "Look Up". This is the challenge of Evangelism.

CHURCH ACTIVITY: "THE CHURCH GROWS"-LOWER NAVE, Group IV - (East Side - nearest balcony)



The Martyrdom of Peter



Christ Gives Keys to Peter



The Church on the Rock

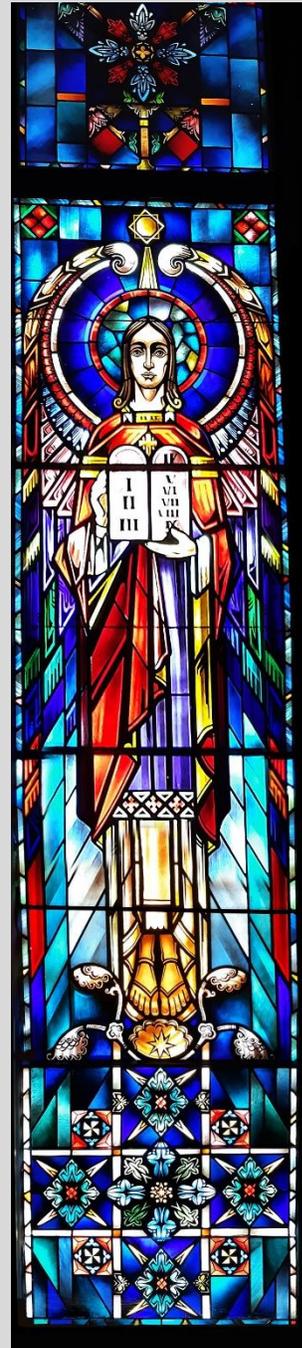
- Center Window: "Christ Gives Keys to Peter". This suggests the work of the church to preach the gospel that men will be brought to repentance and receive forgiveness. The hand of God indicates the other side of God's operation in the world: His sovereignty.
- Left Window: The Martyrdom of Peter. This is suggested by the red cross upside down with the saltire keys superimposed.
- Right Window: The Church on the Rock. The Lord promised to build the church upon the "rock" which is Christ whom Peter confessed.

THE SOUTH WALL WINDOWS

SOUTHWALL, LONG WINDOWS: Two 17-foot guardian angels occupy the long windows in the balcony above the mother's room. One holds a book signifying the gospel and the other, two tables of stone, representing the law. Appropriately these appear on the south wall between the Old Testament symbols of the west wall and the New Testament figures on the east. They highlight the basic Scriptural principle of "Law and Gospel". The lower panels of these windows depict scenes from the childhood of Jesus, and can be viewed from the mother's room. *The guardian angel panels were partially obscured by the pipe organ that was installed 10 years after the church was constructed.*

South Wall: Angel Windows

Photos courtesy of Phil Enockson



South Wall: VIEWED FROM MOTHER'S ROOM



Jesus being adored by the Magi



Jesus in the Temple at the age of twelve

SOUTH WALL, EAST AND WEST OF FRONT ENTRANCE



The Good Shepherd (EAST SIDE)



Christ Knocking at the Door (WEST SIDE)

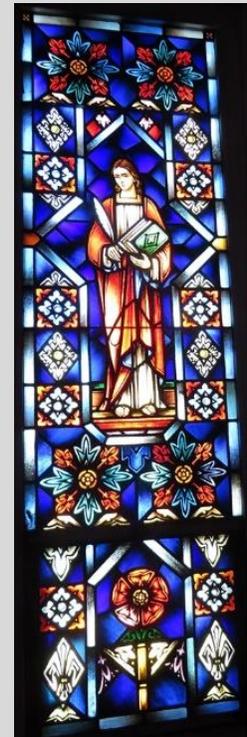
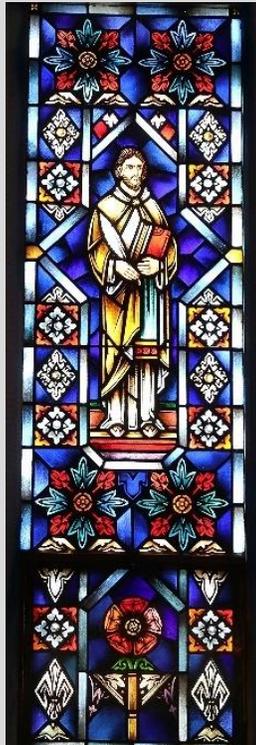
NARTHEX WINDOWS



The windows on the east and west narthex walls are symbolic of the resurrection. They show a XP, palms, roses, birds and lilies.

CHAPEL WINDOWS

Supposed likenesses of the authors of the four gospel writers are shown from left to right in the windows of the chapel in the order of their appearance in the Bible. Photos contributed by Tom Carr.



- MATTHEW, the teacher, shown as an older man holding a book in one hand and a pen in the other.
- MARK, with book and pen, wrote Peter's description of Jesus.
- LUKE, with scroll, the scholar.
- JOHN, the youngest of the group shown with feather pen and book.