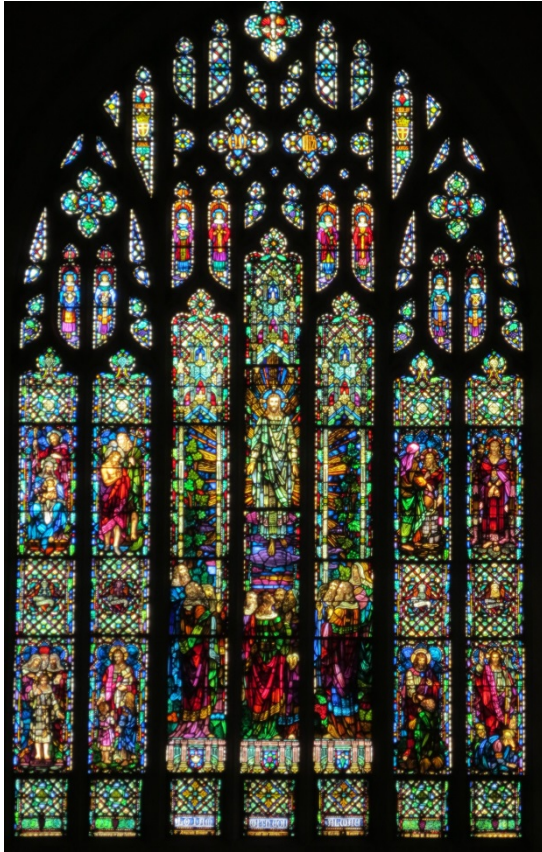


Covenant Presbyterian Church Stained Glass Windows

By: Kathleen LAURI-LEWIS, Jo MERRILL and Carol MIRACLE



This book was inspired by Jo MERRILL, Carol MIRACLE and Paul KIRKBRIDE. Each has taken special interest in the windows. Paul produced the lovely bookmarks and the postcards. Carol did extensive research and has done talks about the stained glass. Jo has often given talks about the beautiful stained glass within Covenant Presbyterian Church. Jo enlisted the aid of Kathleen LAURI-LEWIS, who added the symbols of the church and the stained glass from the chapel. We are grateful for the help and assistance of those that answered questions and gave permission for us to use their photos. The photographs in this book were taken by Paul KIRKBRIDE, Terry LEWIS HARNLY, Charles THOMAS, Kathleen LAURI-LEWIS, Jerry SHELL and Alice TENNEY. Permission for the use of Charles THOMAS' photographs was given by his wife, Mildred THOMAS, a dear friend of Kathleen's.

All Bible verses unless otherwise noted are taken from the New International Version. The verses below can be found in the sanctuary painted in a beautiful gold to inspire the congregation.

¹⁰...Behold, I bring you good tidings of great joy, which shall be to all people. ¹¹For unto you is born this day in the city of David a Savior, which is Christ the Lord.

~ Luke 2:20-11 (KJV)

Unto us a Son is born, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

~ Isaiah 9:6 (KJV)

Table of Contents

Covenant Windows.....	1
Ascension Window—WINGER Memorial	2
The Rose Window.....	19
The Parables.....	27
The Miracles.....	30
Matthew, Mark, Luke and John	33
Clerestory Windows.....	34
Timothy and Eunice	35
Choir Loft Ceiling	36
The Cross	49
Symbolism of the Sanctuary	54
Chapel	55
More Symbols at Covenant.....	57

Covenant Windows

Covenant is fortunate to have many beautiful stained glass windows throughout the church. The color of the glass has liturgical meaning—green symbolizes hope; red, divine love; blue, the light of heaven.¹ The windows were designed by Mr. Percival “Percy” J. REEVES. Mr. George SAVAGE, the designing architect, and Mr. REEVES worked together on several churches in the suburbs of Philadelphia, New Jersey, Maryland, Delaware, Ohio, New York and Washington, DC.

Mr. SAVAGE also gave to Covenant Presbyterian Church the beautiful painting of the Last Supper painted by Mr. REEVES².



¹ <http://ebooks.mtlebanon.org/mtl/mtl-012011/40.html> : accessed 10 Jun 2013.

² “Last Supper Painting is Placed in Church”, *The Sun*, Sunday, 27 Nov 1927, Springfield, Ohio, Section Five, Page 5.

Ascension Window—WINGER Memorial

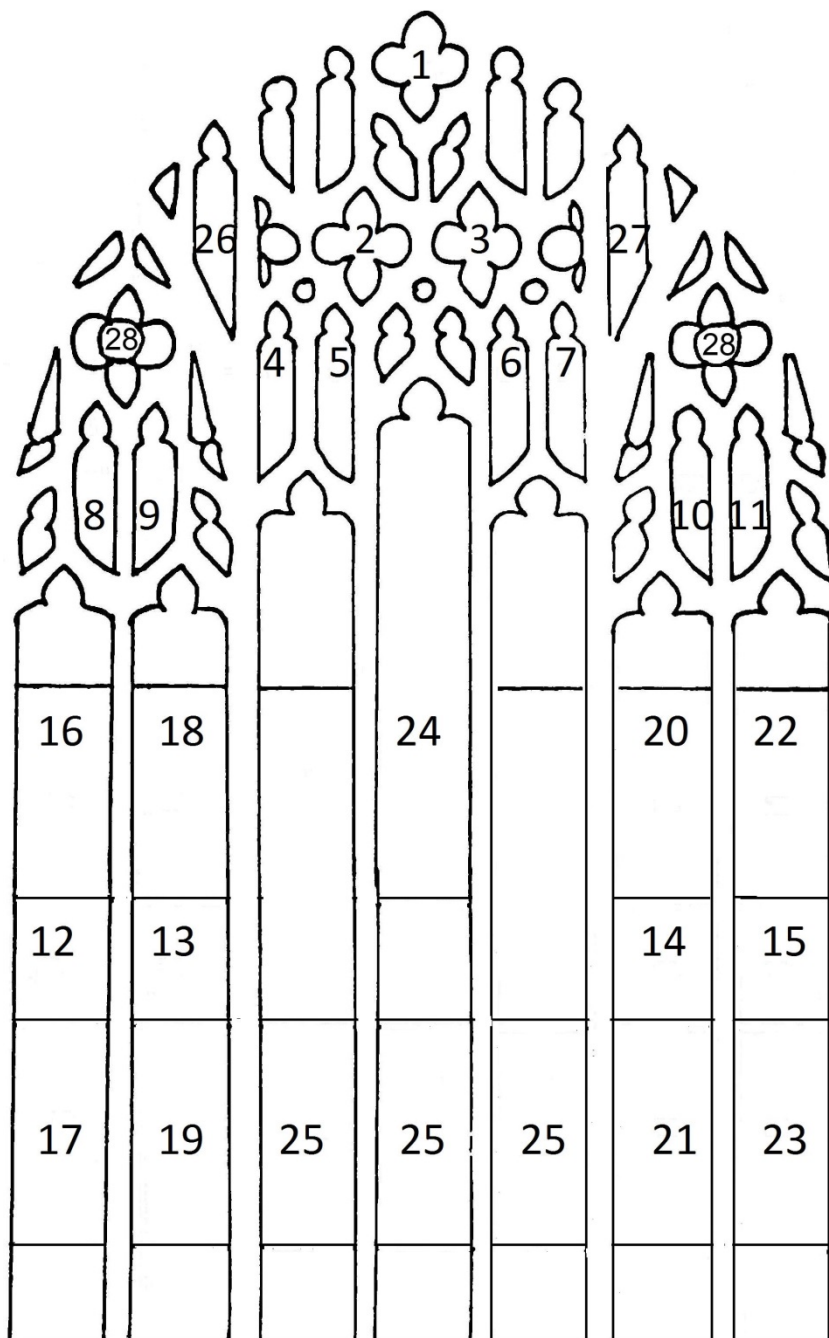
Taken from The Sun, 27 Nov 1927, Springfield, OH, page 5:

High above the front entrance of the nave of the Covenant Presbyterian church rises a great memorial window depicting the incidents in the life of Christ. When the Southern sun strikes the stained glass the figures glow with a celestial glory and seem to be walking down into the nave toward the altar of the congregation. The window carries a symbolic suggestion that the light of the church comes from and through Christ and reminds the gazer of the passage of scripture that says, “I am the Way, the Truth and the Light.”

The window fills the entire space above the gallery and faces the chancel of the church so that when the pastor lifts his eyes out over the congregation they must face the eyes and example of the Master. It takes no stretch of the imagination to read in the eyes of the Savior mirrored above the injunction, “Feed my Sheep³.”

Mrs. Frank W. GEIGER and Mrs. Fannie W. MARSHALL have erected the window as a memorial to Amaziah WINGER, their father, and to George W. and John M. WINGER, their uncles. The window bears the inscription “In memory of our uncles, George W. WINGER and John M. WINGER.”

³ John 21:16.



1. Descending dove⁴ – The dove is the symbol of the Holy Spirit. The dove is the only shape ever given to the Holy Spirit. It is one of the few symbols that has retained both its appearance and its meaning from the beginning of Christianity to the present day.



John 1:32 *Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him."*

2. The Alpha and Omega⁵ – The Alpha and Omega monogram is based on Revelation 1:8, "*I am the Alpha and the Omega,*" says the Lord God, "*who is, and who was, and who is to come, the Almighty.*" Jesus was making the claim that He existed before anything was created, and thus took part in its creation. His statement also means He will continue to exist after this world comes to an end. The symbol is comprised of the first letter of the Greek alphabet (Alpha) and the last letter (Omega)⁶.



3. IHS – dating from the 8th c., this is an abbreviation for "IHESUS," the way Christ's Name was spelled in the Middle Ages. (Despite popular belief, the monogram stands neither for "Iesus Hominum Salvator" -- "Jesus Saviour of Men" -- nor for "In His Service.") Popularized by St. Bernardine of Siena, the monogram was later used by St. Ignatius of Loyola as a symbol for the Jesuit Order.⁷



⁴ Gray, Doug, *Christian Symbolology* (Collierville, TN: Instant Publisher, 2007), p. 240.

⁵ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 232-235.

⁶ <http://www.graceepiscopal-chillicothe.org/symbols.html>

⁷ "Christian Symbols," www.fisheaters.com/symbols.htm : accessed 5 Nov 2012.

4-7. From the second choir of angels—the virtues—which show symbols of the Savior's last week.

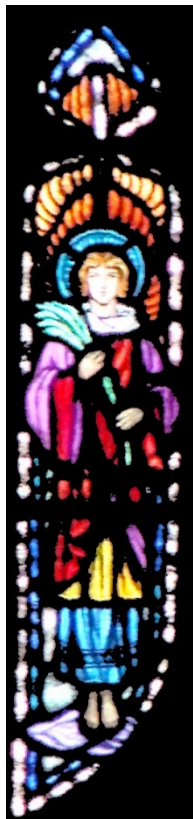
4. the crown of thorns



5. the bread



6. palm branch



7. bowl

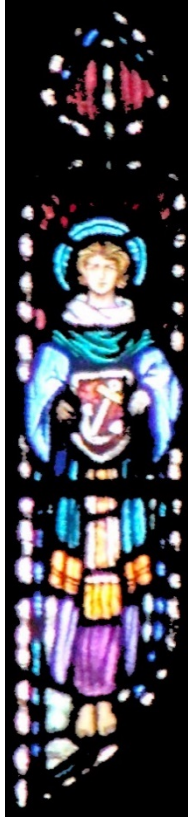


8-11. These four are guardians of mankind—from the 9th order of angels the third choir of angels. Revelations 22:16: *“I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.”*

8. morning star— represents man’s regeneration



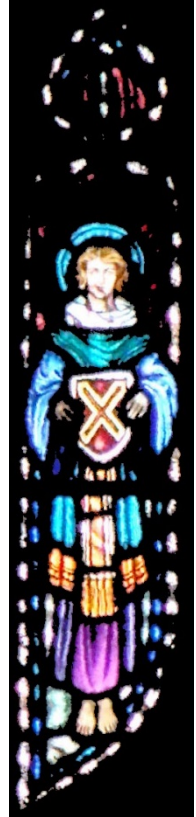
9. anchor of the soul— man’s hope in Jesus



10. scales— represent God’s justice



11. saltire— symbol of martyrdom and man’s humility



12-15. Revelations 4:6-7, ⁶ *Also in front of the throne there was what looked like a sea of glass, clear as crystal.*

In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. ⁷The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle.



Figure 1 St. Matthew



Figure 2 St. Luke

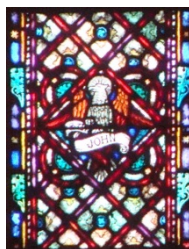


Figure 3 St. John



Figure 4 St. Mark

12. Matthew—winged man for his Gospel begins with the human ancestry of Christ.

13. Luke—winged ox (a symbol of sacrifice), which is shown because of his emphasis upon the sacrificial aspects of the Lord's atonement, as well as his own divine priesthood. The wings signify his divine mission.

14. John—eagle (signifying courage, faith and contemplation), for his Gospel soared heavenward in his contemplation of the divine nature of the Savior.

15. Mark—winged lion (strength, courage, fortitude), for his Gospel dwells most fully upon the Resurrection and proclaims with great emphasis the royal dignity of Christ

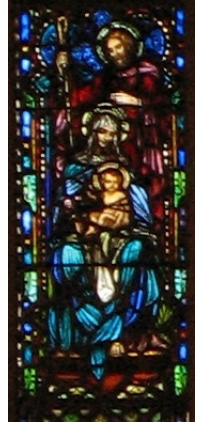
16-24. Chronological events from birth to ascension.

16. Birth—Luke 2:1-39

The Birth of Jesus

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. ² (This was the first census that took place while Quirinius was governor of Syria.) ³ And everyone went to their own town to register.

⁴ So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. ⁵ He went there to register with Mary, who was pledged to be married to him and was expecting a child. ⁶ While they were there, the time came for the baby to be born, ⁷ and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.



The Shepherds and the Angels

⁸ And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. ⁹ An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. ¹⁰ But the angel said to them, “Do not be afraid. I bring you good news that will cause great joy for all the people. ¹¹ Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. ¹² This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.”

¹³ Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, ¹⁴ “Glory to God in the highest heaven, and on earth peace to those on whom his favor rests.” ¹⁵ When the angels had left them and gone into heaven, the shepherds said to one another, “Let’s go to Bethlehem and see this thing that has happened, which the Lord has told us about.” ¹⁶ So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. ¹⁷ When they had seen him, they spread the word concerning what had been told them about this child, ¹⁸ and all who heard it were amazed at what the shepherds said to them. ¹⁹ But Mary treasured up all these things and pondered them in her heart. ²⁰ The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.

Jesus Is Named

²¹ On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived.

Jesus Is Presented in the Temple

²² When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord ²³ (as it is written in the Law of the Lord, “Every firstborn male is to be consecrated to the Lord”), ²⁴ and to offer a sacrifice in keeping with what is said in the Law of the Lord: “a pair of doves or two young pigeons.”

²⁵ Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was on him. ²⁶ It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord’s Messiah. ²⁷ Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, ²⁸ Simeon took him in his arms and praised God, saying: ²⁹ “Sovereign Lord, as you have promised, you may now dismiss your servant in peace.

³⁰ For my eyes have seen your salvation, ³¹ which you have prepared in the sight of all nations: ³² a light for revelation to the Gentiles, and the glory of your people Israel.”

³³ The child’s father and mother marveled at what was said about him. ³⁴ Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, ³⁵ so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.”

³⁶ There was also a prophet, Anna, the daughter of Penuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, ³⁷ and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. ³⁸ Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

The Return to Nazareth

³⁹ When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth.

17. Age 12 in the temple—Luke 2:40-52—Jesus' first spoken words in the Bible vs. 49.

40 And the child grew and became strong; he was filled with wisdom, and the grace of God was on him.

The Boy Jesus at the Temple

41 Every year Jesus' parents went to Jerusalem for the Festival of the Passover. 42 When he was twelve years old, they went up to the festival, according to the custom. 43 After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. 44 Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. 45 When they did not find him, they went back to Jerusalem to look for him. 46 After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. 47 Everyone who heard him was amazed at his understanding and his answers. 48 When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you."

*49 "Why were you searching for me?" he asked. **"Didn't you know I had to be in my Father's house?"** 50 But they did not understand what he was saying to them.*

51 Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. 52 And Jesus grew in wisdom and stature, and in favor with God and man.

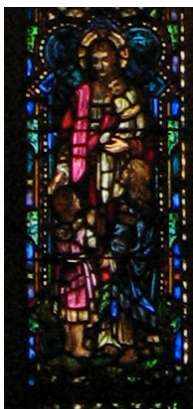
18. Baptism—Matthew 3:13-17

13 Then Jesus came from Galilee to the Jordan to be baptized by John. 14 But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?"

15 Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

19. Suffer the children—Matthew 19:13-15



¹³ Then people brought little children to Jesus for him to place his hands on them and pray for them. But the disciples rebuked them.

¹⁴ Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.”

¹⁵ When he had placed his hands on them, he went on from there.

20. Woman at the well—John 4:1-43

Now Jesus learned that the Pharisees had heard that he was gaining and baptizing more disciples than John— ² although in fact it was not Jesus who baptized, but his disciples. ³ So he left Judea and went back once more to Galilee.

⁴ Now he had to go through Samaria. ⁵ So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph.

⁶ Jacob’s well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

⁷ When a Samaritan woman came to draw water, Jesus said to her, “Will you give me a drink?” ⁸ (His disciples had gone into the town to buy food.)

⁹ The Samaritan woman said to him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” (For Jews do not associate with Samaritans.)

¹⁰ Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.”

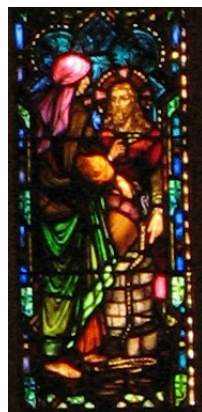
¹¹ “Sir,” the woman said, “you have nothing to draw with and the well is deep. Where can you get this living water? ¹² Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?”

¹³ Jesus answered, “Everyone who drinks this water will be thirsty again, ¹⁴ but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.”

¹⁵ The woman said to him, “Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.”

¹⁶ He told her, “Go, call your husband and come back.”

¹⁷ “I have no husband,” she replied.



Jesus said to her, “You are right when you say you have no husband. ¹⁸ The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.”

¹⁹ “Sir,” the woman said, “I can see that you are a prophet. ²⁰ Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”

²¹ “Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. ²² You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. ²³ Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. ²⁴ God is spirit, and his worshipers must worship in the Spirit and in truth.”

²⁵ The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.”

²⁶ Then Jesus declared, “I, the one speaking to you—I am he.”

The Disciples Rejoin Jesus

²⁷ Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, “What do you want?” or “Why are you talking with her?”

²⁸ Then, leaving her water jar, the woman went back to the town and said to the people,

²⁹ “Come, see a man who told me everything I ever did. Could this be the Messiah?”

³⁰ They came out of the town and made their way toward him.

³¹ Meanwhile his disciples urged him, “Rabbi, eat something.”

³² But he said to them, “I have food to eat that you know nothing about.”

³³ Then his disciples said to each other, “Could someone have brought him food?”

³⁴ “My food,” said Jesus, “is to do the will of him who sent me and to finish his work.

³⁵ Don’t you have a saying, ‘It’s still four months until harvest’? I tell you, open your eyes and look at the fields! They are ripe for harvest. ³⁶ Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together. ³⁷ Thus the saying ‘One sows and another reaps’ is true. ³⁸ I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor.”

Many Samaritans Believe

³⁹ Many of the Samaritans from that town believed in him because of the woman’s testimony, “He told me everything I ever did.” ⁴⁰ So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. ⁴¹ And because of his words many more became believers.

⁴² They said to the woman, “We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world.”

Jesus Heals an Official's Son

⁴³ After the two days he left for Galilee.

21. Healing the blind man—John 9:1-41

Jesus Heals a Man Born Blind



As he went along, he saw a man blind from birth. ² His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

³ “Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him.

⁴ As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. ⁵ While I am in the world, I am the light of the world.”

⁶ After saying this, he spit on the ground, made some mud with the saliva, and put it on the man’s eyes. ⁷ “Go,” he told him, “wash in the Pool of Siloam” (this word means “Sent”). So the man went and washed, and came home seeing.

⁸ His neighbors and those who had formerly seen him begging asked, “Isn’t this the same man who used to sit and beg?” ⁹ Some claimed that he was. Others said, “No, he only looks like him.” But he himself insisted, “I am the man.”

¹⁰ “How then were your eyes opened?” they asked. ¹¹ He replied, “The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see.” ¹² “Where is this man?” they asked him. “I don’t know,” he said.

The Pharisees Investigate the Healing

¹³ They brought to the Pharisees the man who had been blind. ¹⁴ Now the day on which Jesus had made the mud and opened the man’s eyes was a Sabbath. ¹⁵ Therefore the Pharisees also asked him how he had received his sight. “He put mud on my eyes,” the man replied, “and I washed, and now I see.”

¹⁶ Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.” But others asked, “How can a sinner perform such signs?” So they were divided.

¹⁷ Then they turned again to the blind man, “What have you to say about him? It was your eyes he opened.” The man replied, “He is a prophet.” ¹⁸ They still did not believe that he had been blind and had received his sight until they sent for the man’s parents.

¹⁹ “Is this your son?” they asked. “Is this the one you say was born blind? How is it that now he can see?” ²⁰ “We know he is our son,” the parents answered, “and we know he was born blind. ²¹ But how he can see now, or who opened his eyes, we don’t know. Ask him. He is of age; he will speak for himself.” ²² His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue. ²³ That was why his parents said, “He is of age; ask him.”

²⁴ A second time they summoned the man who had been blind. “Give glory to God by telling the truth,” they said. “We know this man is a sinner.” ²⁵ He replied, “Whether he is a sinner or not, I don’t know. One thing I do know. I was blind but now I see!” ²⁶ Then they asked him, “What did he do to you? How did he open your eyes?” ²⁷ He answered, “I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples too?” ²⁸ Then they hurled insults at him and said, “You are this fellow’s disciple! We are disciples of Moses!” ²⁹ We know that God spoke to Moses, but as for this fellow, we don’t even know where he comes from.” ³⁰ The man answered, “Now that is remarkable! You don’t know where he comes from, yet he opened my eyes. ³¹ We know that God does not listen to sinners. He listens to the godly person who does his will. ³² Nobody has ever heard of opening the eyes of a man born blind. ³³ If this man were not from God, he could do nothing.” ³⁴ To this they replied, “You were steeped in sin at birth; how dare you lecture us!” And they threw him out.

Spiritual Blindness

³⁵ Jesus heard that they had thrown him out, and when he found him, he said, “Do you believe in the Son of Man?” ³⁶ “Who is he, sir?” the man asked. “Tell me so that I may believe in him.”

³⁷ Jesus said, “You have now seen him; in fact, he is the one speaking with you.” ³⁸ Then the man said, “Lord, I believe,” and he worshiped him. ³⁹ Jesus said, “For judgment I have come into this world, so that the blind will see and those who see will become blind.” ⁴⁰ Some Pharisees who were with him heard him say this and asked, “What? Are we blind too?”

⁴¹ Jesus said, “If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.

22. Before Pilate—Matthew 27:1-54

Jesus Brought before Pilate

Early in the morning, all the chief priests and the elders of the people made their plans how to have Jesus executed. ² So they bound him, led him away and handed him over to Pilate the governor.

The Suicide of Judas

³ When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty pieces of silver to the chief priests and the elders. ⁴ “I have sinned,” he said, “for I have betrayed innocent blood.” “What is that to us?” they replied. “That’s your responsibility.” ⁵ So Judas threw the money into the temple and left. Then he went away and hanged himself.

⁶ The chief priests picked up the coins and said, “It is against the law to put this into the treasury, since it is blood money.” ⁷ So they decided to use the money to buy the potter’s field as a burial place for foreigners. ⁸ That is why it has been called the Field of Blood to this day. ⁹ Then what was spoken by Jeremiah the prophet was fulfilled: “They took the thirty pieces of silver, the price set on him by the people of Israel,

¹⁰ and they used them to buy the potter’s field, as the Lord commanded me.”

Pilate Questions Jesus

¹¹ Meanwhile Jesus stood before the governor, and the governor asked him, “Are you the king of the Jews?” “You have said so,” Jesus replied.

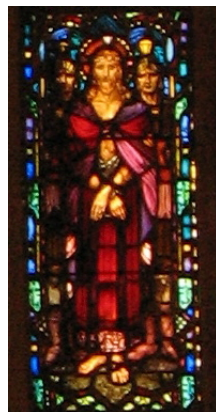
¹² When he was accused by the chief priests and the elders, he gave no answer. ¹³ Then Pilate asked him, “Don’t you bear the testimony they are bringing against you?” ¹⁴ But Jesus made no reply, not even to a single charge—to the great amazement of the governor.

Barabbas or Jesus?

¹⁵ Now it was the governor’s custom at the festival to release a prisoner chosen by the crowd. ¹⁶ At that time they had a well-known prisoner whose name was Jesus Barabbas. ¹⁷ So when the crowd had gathered, Pilate asked them, “Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?” ¹⁸ For he knew it was out of self-interest that they had handed Jesus over to him.

¹⁹ While Pilate was sitting on the judge’s seat, his wife sent him this message: “Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.”

²⁰ But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed. ²¹ “Which of the two do you want me to release to you?” asked the governor. “Barabbas,” they answered. ²² “What shall I do, then, with Jesus who is called the Messiah?” Pilate asked. They all answered, “Crucify him!” ²³ “Why? What crime has he committed?” asked Pilate. But they shouted all the louder, “Crucify him!”



Pilate Hands Jesus over to Be Crucified

²⁴ When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!" ²⁵ All the people answered, "His blood is on us and on our children!" ²⁶ Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

The Soldiers Mock Jesus

²⁷ Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. ²⁸ They stripped him and put a scarlet robe on him, ²⁹ and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. "Hail, king of the Jews!" they said. ³⁰ They spit on him, and took the staff and struck him on the head again and again. ³¹ After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

The Crucifixion of Jesus

³² As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross. ³³ They came to a place called Golgotha (which means "the place of the skull"). ³⁴ There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. ³⁵ When they had crucified him, they divided up his clothes by casting lots. ³⁶ And sitting down, they kept watch over him there. ³⁷ Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS.

³⁸ Two rebels were crucified with him, one on his right and one on his left. ³⁹ Those who passed by hurled insults at him, shaking their heads ⁴⁰ and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!" ⁴¹ In the same way the chief priests, the teachers of the law and the elders mocked him. ⁴² "He saved others," they said, "but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. ⁴³ He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God.'" ⁴⁴ In the same way the rebels who were crucified with him also heaped insults on him.

The Death of Jesus

⁴⁵ From noon until three in the afternoon darkness came over all the land. ⁴⁶ About three in the afternoon Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" (which means "My God, my God, why have you forsaken me?"). ⁴⁷ When some of those standing there heard this, they said, "He's calling Elijah." ⁴⁸ Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a staff, and offered it to Jesus to drink. ⁴⁹ The rest said, "Now leave him alone. Let's see if Elijah comes to save him." ⁵⁰ And when Jesus had cried out again in a loud voice, he gave up his spirit.

⁵¹ At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split ⁵² and the tombs broke open. The bodies of many holy people who had died were raised to life. ⁵³ They came out of the tombs after Jesus' resurrection and went into the holy city and appeared to many people. ⁵⁴ When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God!"

23. Resurrection—Matthew 28:1-15

The Resurrection of Jesus

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

² There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothes were white as snow. ⁴ The guards were so afraid of him that they shook and became like dead men.

⁵ The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. ⁶ He is not here; he has risen, just as he said. Come and see the place where he lay. ⁷ Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you."

⁸ So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. ⁹ Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshiped him. ¹⁰ Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

The Report of the Guard

¹¹ While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. ¹² When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, ¹³ telling them, "You are to say, 'His disciples came during the night and stole him away while we were asleep.'" ¹⁴ If this report gets to the governor, we will satisfy him and keep you out of trouble." ¹⁵ So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.



24 & 25. Ascension—Matthew 28:16-20



16 Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. 17 When they saw him, they worshiped him; but some doubted. 18 Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

When the light strikes the window, the figure of Christ appears to be walking down the nave toward the communion table. The symbolic suggestion is that the light of the church comes from and through Christ. The scriptural reminder is at the bottom “Lo, I am with you always.”⁸ (Found in the ascension reference). This figure of Christ is meant to inspire the pastor as he lifts his eyes out over the congregation. He must face the eyes and the examples of the Master.



26. King of Kings

27. Lord of Lords

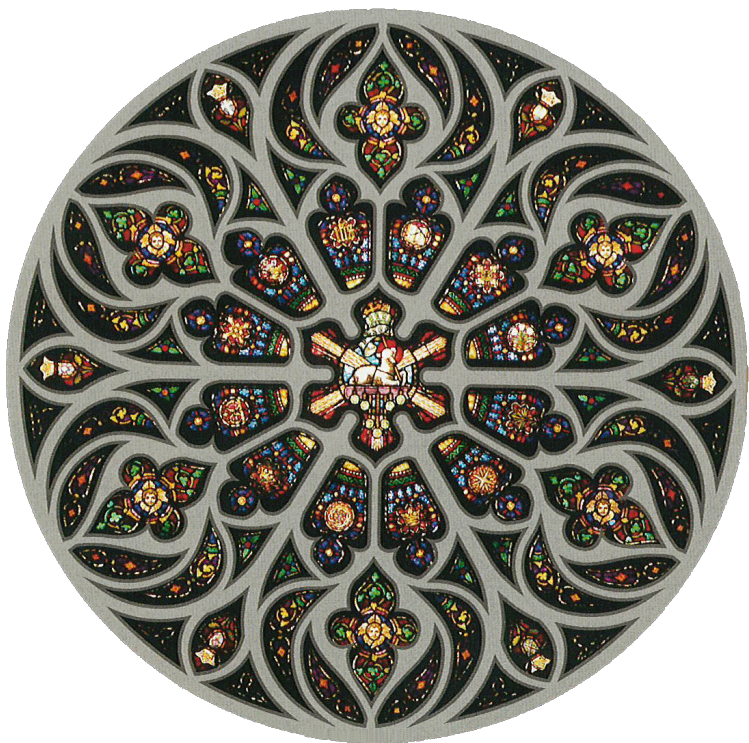


28. Cross Patonce – A decorative cross similar to the cross fleurie, except that it has wider arms. It is a favorite among church decorators.

⁸ Matthew 28:20 (KJV).

The Rose Window

The Rose Window faces the congregation, with its symbol of Christ at the center. The Rose Window is rich in color, with significant devices introduced where possible. In the very center the “Emblem of the Redeemer” (Agnus Dei) has been treated in the lighter tints of color, which gradually become deeper in tone towards the other folds of the rose pattern. Emblems which are deeply significant to followers of Christianity are embodied in each of the twelve folds surrounding the central feature. The design and color of this great window thus give it a colorful and jewel-like character.



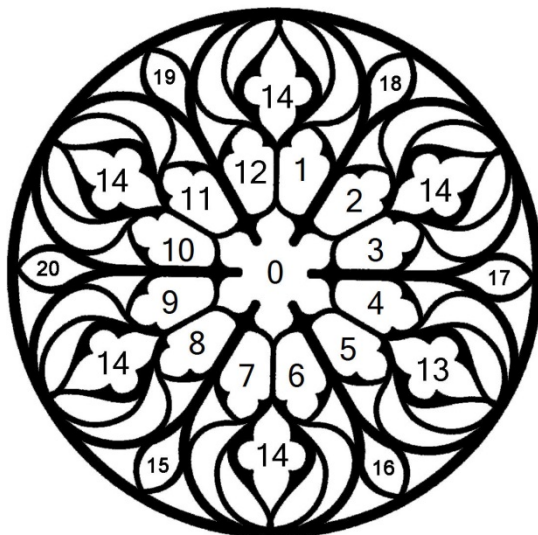
The lamb is most frequently used to represent Jesus Christ (John 1:29, *The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"*). Ecce Agnus Dei is Latin meaning "Behold, the Lamb of God".

The lamb sits on top of a Bible with the seven seals hanging over the side. The seven seals contained secret information known only to God until the Lamb was found worthy to open the scrolls and to look on the content. Revelations 4:6, *"Then I saw a Lamb..."* and Revelations 4:9-10, *"And they sang a new song, saying 'You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God and they will reign on the earth.'"*



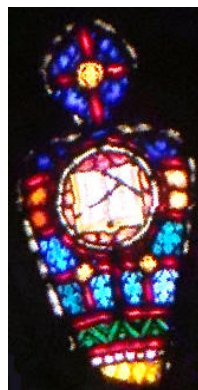
In the center surrounding the lamb are twelve candles, each with a different

symbol. Psalm 18:28, *You, Lord, keep my lamp burning; my God turns my darkness into light.* John 8:12, *When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."*



1. **Holy Bible** – the word of God.⁹ The Word is portrayed as an open book.

2. **Cross Bottonnée** (Cross Bourbonée, Cross Trefflée) – A cross, either Latin or Greek form, with trefoils at the end of each arm. A strikingly beautiful form of the cross, it has been used frequently as decoration in churches. One popular use of this cross is on the cover of hymn books.



⁹ “Christianity Symbols Illustrated Gospel,” <http://christianity.about.com/od/symbolspictures/ig/Christian-Symbols-Glossary/> : accessed 5 Nov 2012.

3. **Lily**¹⁰ – Christians hold the lily as a symbol of chastity, innocence, purity and piety. In early Christian art the white lily is symbolic of the "Madonna" as the flower is associated with the virgin Mary. It is typically depicted in a vase or held by Gabriel in Annunciation paintings.

Moreover, the parts of the lily have specific religious significance to the Virgin Mary:



The stem of the lily symbolizes Mary's religiously faithful mind.

Lily petals represent Mary's purity and virginity.

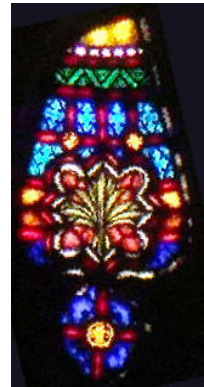
The scent of the flower represents Mary's divinity.

The leaves signify her humility.

With its three petals, the lily is often considered a trinity symbol, holding the representation of three virtues: Charity, Hope and Faith.

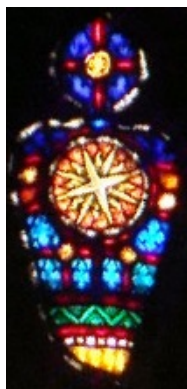
Another reference to the lily's trinity-like nature is found in Byzantium and France where the lily is sometimes identified with the Fleur-de-lis. Each protrusion of the motif is symbolic of 1) royalty, 2) prosperity and 3) expanse.

4. **Wheat**¹¹ – Heads of wheat symbolize the Bread of Life. Mark 14:22, *"While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take it; this is my body."*



¹⁰ Weber, F. R. *Church Symbolism*, 2nd edition, J.H. Jansen Publisher, Cleveland, p. 70 and pp. 177-8. Also, "Lily Meaning and Symbolism" <http://www.whats-your-sign.com/lily-meaning.html> : accessed 5 Nov 2012.

¹¹ "Christian Symbols," <http://www.gocek.org/christiansymbols/?search=> : accessed 5 Nov 2012.



5. **Twelve-Pointed Star**¹² – This star represents the twelve tribes of Israel or the twelve apostles.

6. **Crown**¹³ – Jesus fulfilled three offices on earth: the offices of prophet, priest and king. The crown symbolizes Jesus holding the office of king. The crown also symbolizes eternal life. James 1:12, *“Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.”*

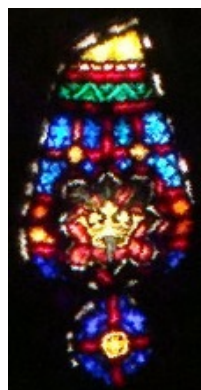


7. **Crown of Thorns around three nails**¹⁴ – These symbols are emblematic of the passion—the suffering and death of Jesus.

According to the biblical accounts, the crown of thorns mocked Christ’s claim to the throne of David. The nails refer to the nails of the crucifixion.



8. **Crown with red roses** – The crown symbolizes Jesus holding the office of king. For early Christians, the red roses were considered symbols of Christ’s blood during the crucifixion¹⁵.



¹² Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 325.

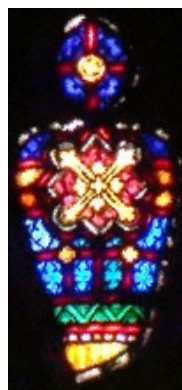
¹³ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 147.

¹⁴ <http://symboldictionary.net/?p=2940> : accessed 28 Mar 2013.

¹⁵ Evans, Laura, “What Do Red Roses Mean,” <http://www.life123.com/home-garden/flower-guides/flower-meanings/what-do-red-roses-mean.shtml> : accessed 8 Jun 2013.



9. **Alpha and Omega**¹⁶ – The beginning and the end. Based on Revelations 1:8, *“I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.”*



10. **Cross Avellaine** – A decorative form, based upon heraldic lore, and deriving its name from its resemblance to four husks of the nux avellana (the nut of Avella – also known as the hazelnut). An example of this form of cross surmounts the dome of St. Paul’s cathedral, in London.



11. **Cross and Crown**¹⁷ – This symbol refers to the reward believers will receive who persevere under tribulation. James 1:12, *“Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.”* Revelation 2:10, *“Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you life as your victor’s crown.”*

¹⁶ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 232-233.

¹⁷ <http://ptoday.blogspot.com/2010/04/about-that-cross-and-crown-symbol.html>
: accessed 28 Mar 2013.

12. **IHS** – dating from the 8th c., this is an abbreviation for



"IHESUS," the way Christ's Name was spelled in the Middle Ages. (Despite popular belief, the monogram stands neither for "Jesus Hominum Salvator" -- "Jesus Saviour of Men" -- nor for "In His Service.") Popularized by St. Bernardine of Siena, the monogram was later used by St. Ignatius of Loyola as a symbol for the Jesuit Order.¹⁸

13. **Seraphim** – Around the twelve candles are six seraphim. One has a distinctive blue piece of glass in it. Lynne LINN tells of going on a tour of the church many years ago and being told that

this piece of blue glass came from France from the Cathédrale Notre-Dame de Chartres. This color blue has a romantic history that the way to make this blue was kept very secret and the secret vanished.



Thus no one has been able to recreate this Chartres-blue since the Middle Ages. However, this is not true. The challenge lies in the confusion of the recipes and different terminology between today and back then.¹⁹

14. **Seraphim** – Around the twelve candles are six seraphim.

Seraphim are described in Isaiah 6:1-2, "*¹In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. ²Above him were seraphim, each with six wings: With two wings*



¹⁸ "Christian Symbols," www.fisheaters.com/symbols.htm : accessed 5 Nov 2012.

¹⁹ Lisa, "Lost Secrets of Chartres Blue? History of Color, Medieval Art #6", 31 Mar 2012, <http://artelisaart.blogspot.com/2012/03/secrets-of-chartres-bluehistory-of.html> : accessed 8 Jun 2013.

they covered their faces, with two they covered their feet, and with two they were flying.” They are involved in perpetually showing their love of God. They are sometimes holding a scroll containing the words of Isaiah 6:3, And they were calling to one another: “Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.”

15. Crown with Open Bible – The open bible symbolizes the word of God.

16. Crown with Lilies – The lily is frequently considered a trinity symbol as it has three petals representing three virtues: charity, hope and faith. In this window, we see three lilies, which further illustrates the trinity: Father, Son and Holy Spirit.



Windows 17 – 20 – Various Crosses with a crown.

17.	18.	19.	20.

The Parables

The east aisle window depicts the Parables of Jesus.



The Parable of the “Sower”— Matthew 13:1-9

That same day Jesus went out of the house and sat by the lake. ² Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. ³ Then he told them many things in parables, saying: “A farmer went out to sow his seed. ⁴ As he was scattering the seed, some fell along the path, and the birds came and ate it up. ⁵ Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. ⁶ But when the sun came up, the plants were scorched, and they withered because they had no root.

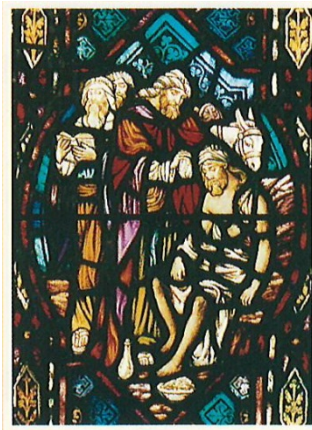
⁷ Other seed fell among thorns, which grew up and choked the plants. ⁸ Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown.

⁹ Whoever has ears, let them bear.”

The Parable of the “Good Samaritan”—Luke 10:29-37

²⁹ But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

³⁰ In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵ The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

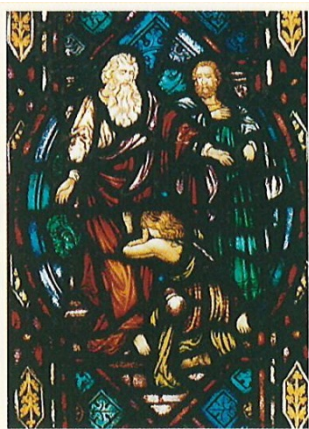


³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

³⁷ The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

The Parable of the “Prodigal Son”—Luke 15:11-32



¹¹ Jesus continued: “There was a man who had two sons. ¹² The younger one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them.

¹³ “Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. ¹⁴ After he had spent everything, there was a severe famine in that whole country, and he began to be in need. ¹⁵ So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. ¹⁶ He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

¹⁷ “When he came to his senses, he said, ‘How many of my father’s hired servants have food to spare, and here I am starving to death! ¹⁸ I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. ¹⁹ I am no longer worthy to be called your son; make me like one of your hired servants.’ ²⁰ So he got up and went to his father.

“But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

²¹ “The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’

²² “But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. ²³ Bring the fattened calf and kill it. Let’s have a feast and celebrate. ²⁴ For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.

²⁵ “Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. ²⁶ So he called one of the servants and asked him what was going on. ²⁷ ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’

²⁸ “The older brother became angry and refused to go in. So his father went out and pleaded with him. ²⁹ But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. ³⁰ But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’

³¹ “‘My son,’ the father said, ‘you are always with me, and everything I have is yours.

³² But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’”

The Parable of the “Rich Man & Lazarus”—Luke 16:19-31

¹⁹ “There was a rich man who was dressed in purple and fine linen and lived in luxury every day. ²⁰ At his gate was laid a beggar named Lazarus, covered with sores ²¹ and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores.

²² “The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. ²³ In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. ²⁴ So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’

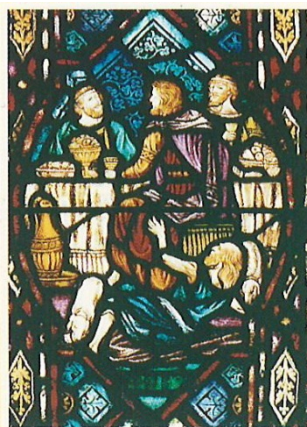
²⁵ “But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. ²⁶ And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’

²⁷ “He answered, ‘Then I beg you, father, send Lazarus to my family, ²⁸ for I have five brothers. Let him warn them, so that they will not also come to this place of torment.’

²⁹ “Abraham replied, ‘They have Moses and the Prophets; let them listen to them.’

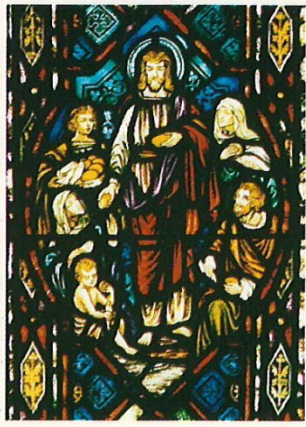
³⁰ “‘No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’

³¹ “He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’”



The Miracles

The west aisle windows depict the Miracles of Jesus.



The Miracle of Feeding the Five Thousand—Mark 6:30-44

³⁰ The apostles gathered around Jesus and reported to him all they had done and taught. ³¹ Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, “Come with me by yourselves to a quiet place and get some rest.”

³² So they went away by themselves in a boat to a solitary place. ³³ But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. ³⁴ When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

because they were like sheep without a shepherd. So he began teaching them many things. ³⁵ By this time it was late in the day, so his disciples came to him. “This is a remote place,” they said, “and it’s already very late. ³⁶ Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat.”

³⁷ But he answered, “You give them something to eat.”

They said to him, “That would take more than half a year’s wages! Are we to go and spend that much on bread and give it to them to eat?”

³⁸ “How many loaves do you have?” he asked. “Go and see.”

When they found out, they said, “Five—and two fish.”

³⁹ Then Jesus directed them to have all the people sit down in groups on the green grass.

⁴⁰ So they sat down in groups of hundreds and fifties. ⁴¹ Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. ⁴² They all ate and were satisfied, ⁴³ and the disciples picked up twelve basketfuls of broken pieces of bread and fish. ⁴⁴ The number of the men who had eaten was five thousand.

The Miracle of Raising Jairus' Daughter—Matthew 9:18-26

18 While he was saying this, a synagogue leader came and knelt before him and said, "My daughter has just died. But come and put your hand on her, and she will live." 19 Jesus got up and went with him, and so did his disciples.

20 Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. 21 She said to herself, "If I only touch his cloak, I will be healed."

22 Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed at that moment.

23 When Jesus entered the synagogue leader's house and saw the noisy crowd and people playing pipes, 24 he said, "Go away. The girl is not dead but asleep." But they laughed at him. 25 After the crowd had been put outside, he went in and took the girl by the hand, and she got up. 26 News of this spread through all that region.



The Miracle of Walking on Water—Matthew 14:22-33

22 Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. 23 After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone, 24 and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.

25 Shortly before dawn Jesus went out to them, walking on the lake. 26 When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear. 27 But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."

28 "Lord, if it's you," Peter replied, "tell me to come to you on the water."

29 "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. 30 But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!"

31 Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"



³² And when they climbed into the boat, the wind died down. ³³ Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.”



The Miracle of Changing Water to Wine—John 2:1-11

On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, ² and Jesus and his disciples had also been invited to the wedding. ³ When the wine was gone, Jesus' mother said to him, “They have no more wine.”

⁴ “Woman, why do you involve me?” Jesus replied. “My hour has not yet come.”

⁵ His mother said to the servants, “Do whatever he tells you.”

⁶ Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.

⁷ Jesus said to the servants, “Fill the jars with water”; so they filled them to the brim.

⁸ Then he told them, “Now draw some out and take it to the master of the banquet.”

They did so, ⁹ and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside ¹⁰ and said, “Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.”

¹¹ What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.

Matthew, Mark, Luke and John

The west transept window honors the four evangelists.



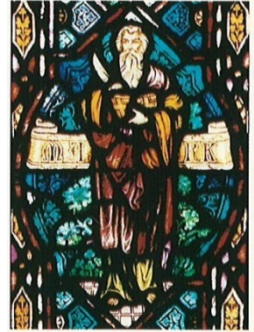
Matthew 28:19-20

19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Mark 14:61b-62

Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?”

62 “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”



Luke 2:11

Today in the town of David a Savior has been born to you; he is the Messiah, the Lord.



John 14:6

Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.



Clerestory Windows

The clerestory windows are the high windows above eye level. Their purpose is to bring outside light into the sanctuary. Although typically grisaille stained glass windows are monochromatic, Covenant's have a simple design in an effort to allow more light into the sanctuary. A combination of white glass with rich borders of color and gold and a carefully traced foliated pattern give a jewel-like appearance to these windows and also admit a pleasing and sufficient light. Design and color have been alternated to avoid any monotony which might otherwise have been evident.

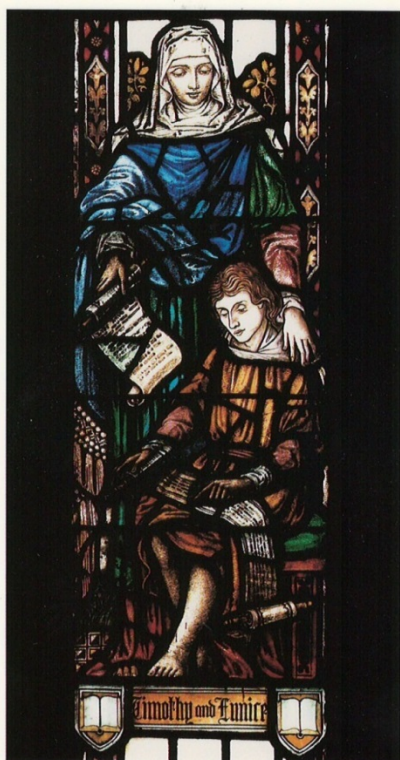


Timothy and Eunice

The window at the head of the main stairway shows young Timothy studying the Scriptures under the guidance of his mother, Eunice. This is a beautiful conception of the love and tenderness of the mother teaching her son, Timothy, at her knee of the love of Christ. This was felt to be the most fitting of many subjects who might have been placed in the Sunday School, as it would inspire teachers on their way to teach.

2nd Timothy 1:5

I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.



Choir Loft Ceiling

In the choir loft, the ceiling is painted with symbols in each section. The two rows closest to the floor contain the symbols for the twelve apostles. These symbols are in the same order of the calling listed in Mark 3:16-19.

16 These are the twelve he appointed: Simon (to whom he gave the name Peter), 17 James son of Zebedee and his brother John (to them he gave the name Boanerges, which means “sons of thunder”), 18 Andrew, Philip, Bartbolomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot 19 and Judas Iscariot, who betrayed him.

01 Peter (Two Crossed Keys)²⁰ – This is a symbol of Peter (Simon Peter). They refer to the discourse that Jesus had with Peter shown in Matthew 16:13-19.



Figure 1 Two Crossed Keys (R106)

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?”

14 They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”

15 “But what about you?” he asked. “Who do you say I am?”

16 Simon Peter answered, “You are the Messiah, the Son of the living God.”

17 Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. 18 And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. 19 I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

02 James the Greater (Three scalloped shells)²¹ – This is a symbol of the apostle, James. He was known by many different names and titles, including James the Greater, Boanerges (nickname give to James and John meaning “sons of thunder”), James the Major and James the Elder. He was so named to distinguish him from James, the son of Alphaeus who is known as James the Lesser.



Figure 2 Three Scalloped Shells (R105)

²⁰ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 80-82.

²¹ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 60-62.

James was an apostle of Jesus Christ and the brother of the Apostle John. Their father was Zebedee. James and John were fishermen and were together, mending their nets, when Jesus called them to become His disciples (Matthew 4:21-22, ²¹ *Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, ²² and immediately they left the boat and their father and followed him.*)

James was the first apostle to be martyred. He would be put to death by King Herod who found that killing prominent Christians was a way to find favor with the Jews.

The Bible tells us that James was beheaded in Jerusalem. However, a legend grew that James was buried in Compostela, Spain and that his body had been discovered there. This would make Compostela the third most visited site on the pilgrimage trail, after Jerusalem and Rome. The great connection of James with Spain would lead to James being appointed patron saint of that country. Because Compostela was such a major pilgrimage site, James is often depicted as a pilgrim. He is shown with a wide brimmed hat, walking staff, coin purse and a scallop shell. **Scallop shells were used by pilgrims to scoop water from streams to drink as they traveled on their way.** Another symbol of James is the sword, referring to how he was martyred.

03 John (Chalice of Poison) – This is a symbol of the apostle, John. During John's ministry there were several attempts on his life. One attempt involved a poisoned chalice. The story differs a bit, but one account tells how John's enemies tested a poisoned drink on two servants who both died immediately. They then gave the chalice to John who lived and then raised the two dead servants back to life.



Figure 3 Chalice of Poison (R104)

The other variation to this story is that at the temple of Diana in Ephesus, John was challenged to drink from a poisoned chalice that had already killed two servants.

John drinks from the cup and then raises the two dead men back to life.²²

²² Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 65-66.

04 Andrew (Saltire Cross)²³ – This is a symbol of the apostle, Andrew. He was a fisherman and the brother of Simon Peter. Andrew while at Achaia led the wife of Aegeas, the Roman Governor, to Christ and baptized her into the church. Aegeas was furious and demanded that the Christians immediately sacrifice to the Roman gods. Andrew tried to persuade Aegeas to give up his false gods and turn to the one true God, Jesus Christ. Aegeas wouldn't listen and ordered Andrew to be put to death upon on a cross in mockery of his Savior. Andrew was crucified on an on X-shaped (saltire) cross. Andrew's hands were tied, not nailed, to the cross to prolong his suffering. He would hang on the cross for three days. As the days passed and Andrew remained alive, a cry started among the people to free him. According to the account by St. Augustine, Andrew, hearing their cries, prayed to God:



Figure 4 Saltire Cross
(R103)

“Lord, do not let me come down alive! It is time for you to entrust my body to the earth. You entrusted it to me, and I have borne it so long and watched over it and worked so hard, and now I wish to be discharged of this obedience and relieved of this most burdensome garment.

I think of how I have labored to carry its weight, to control its unruliness, to support its weakness, to compel its slow responses. You know, O Lord, how often it has struggled to draw me away from the purity of contemplation and awaken me from the repose of that most sweet stillness, how many and how grave pains it has inflicted on me. O most kind Father, I have resisted the assaults of this body for so long, and with your help I have mastered it. Just and loving Rewarder, I beg of you not to leave it any longer in my care! I give back what you entrusted to me. Commend it to the earth so that I will not have to take care of it, and it will not curb and hamper me, thirsting as I am to come freely to you, the inexhaustible source of life and joy.”²⁴

²³ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 55-58.

²⁴ Voragine, Jacobus de, “The Golden Legend, Readings of the Saints, Vol. 1,” (Princeton: Princeton University Press, 1993), p. 18.

And with that, Andrew passed from this life. Andrew was buried in Patras, where a church currently stands over the supposed site of his crucifixion. Over the centuries, legend tells us that a bishop in Patras, named Rule, was commanded by an angel to move the holy relics of the apostle in a northwestern direction until the angel told him to stop. The bishop obeyed, taking the relics to a town in Scotland that is now called St. Andrews. It is for this reason that Andrew is the patron saint of Scotland and the saltire cross is a part of Scotland's national flag.

05 Philip (Cross with bread)²⁵ – This is a symbol of the apostle, Philip, who is mentioned in the feeding of the five thousand (John 6:1-14). He was crucified and then stoned to death. He is frequently portrayed with a basket or loaves of bread. A cross is sometimes added to the bread.



Figure 5 Cross with Bread (R102)

06 Bartholomew (Three Flaying Knives)²⁶ – This is a symbol of Bartholomew. He was mentioned in the Gospels of Matthew, Mark and Luke. He is thought to be the same person as Nathaniel (John 1:45-51). According to tradition, while he was preaching in Albanople, he was seized by the governor, flayed, crucified and then beheaded.

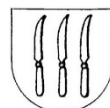


Figure 6 Three Flaying Knives (R101)

07 Thomas (Spear with Builder's Square) – A symbol of Thomas is a spear which represents his martyrdom. A builder's square is also popular, referring to Thomas' building the king's palace



Figure 7 Spear with Carpenter's Square (L101)

Tradition tells us that Jesus specifically called Thomas to go to India to build a palace for a certain king there. Thomas obeyed and over the several years it took Thomas to build the palace, he led thousands to Christ, including the King's wife. The king was furious and tried several times to kill the

²⁵ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 84-86.

²⁶ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 58-59.

apostle. None of these attempts succeeded. So, Thomas was commanded to bow to a statue of the god of the sun. Thomas said that it was only an idol and that when he bowed to it, God would destroy it. As Thomas bowed, the steel idol melted like wax. The high priest was furious, so he ran Thomas through with a spear (some accounts say a sword), killing him.

08 James the Lesser (Saw)²⁷ – James the Lesser is represented by a saw, since it is said his body was sawn asunder after a horrible martyrdom. James was called the brother of our Lord, according to tradition, because James was from the same lineage as Jesus. Tradition also tells us that James looked strikingly similar to Jesus.



Figure 8 Saw (L102)

09 Matthew (Three Coin Purses) – This is a symbol of the apostle, Matthew. He was the author of the Gospel of Matthew. He was called Levi in the Gospel of Mark and the Gospel of Luke. Matthew was a tax collector, an employee of the “evil” Roman Empire. This led to his being despised by fellow Jews. He would give up tax collecting after being called by Jesus to be His disciple.



Figure 9 Three Coin Purses (L103)

Matthew as an apostle is symbolized by three coin purses referring to his original calling as a tax collector.

10 Jude (Ship)²⁸ – A popular symbol of Jude is the ship, with its mast being in the form of a cross. Jude, also called Lebbeus in the Gospel of Matthew and Thaddeus in the Gospel of Mark, was the brother of James the Lesser and was an apostle. Only one quote from him is recorded in the Bible, John 14:22, “*Then Judas (not Judas Iscariot) said, “But, Lord, why do you intend to show yourself to us and not to the world?”*”



Figure 10 Ship (L104)

He is credited with writing the book of Jude. He traveled far on missionary journeys in company with Simon, according to tradition,

²⁷ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 62-64.

²⁸ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 70-71.

hence the ship. Tradition tells us that he was martyred by being clubbed to death.

11 Simon the Zealot (Book and Fish)²⁹ – This is a symbol of the apostle Simon, whom Jesus named Peter (the Rock).

Peter was a fisherman who was called by Jesus to be His disciple. Peter is the first to acknowledge Jesus as the Messiah, the Son of the living God. Peter would eventually deny knowing Jesus, as Jesus had prophesied, and the story of the rooster crowing three times after his denial is well known. After

Pentecost, the Holy Spirit would propel Peter to the forefront of the early church, making him one of its main pillars. He, along with the Apostle Paul, are often referred to as the “Princes of the Apostles”. Peter would become the leader of the apostles, and would go on to be called the “first pope” because he was the first overseer of the universal church.



Figure 11 Book w/Fish
(L105)

Peter wrote three books of the New Testament: I, II and III Peter, and there are many apocryphal books that claim his authorship. According to tradition, Peter made his way to Rome where, under Emperor Nero, Peter was martyred. Tradition tells us that Peter, in his humility, refused to be crucified the same way as Jesus. Instead, he was crucified upside down. The site of St. Peter’s Basilica in Rome is supposedly built on the very spot where Peter was martyred and buried.

Simon the Zealot has the symbol of a book upon which rests a fish, because through the power of the Gospel, Simon became a great fisher of men.

²⁹ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 80-84.

12 Matthias (Double Battle Ax with Open Bible)³⁰ – After Judas Iscariot betrayed Jesus and then hanged himself, Matthias was chosen to take his place (Acts 1:15-26).



Figure 12 Double Ax with Bible (L106)

¹⁵ In those days Peter stood up among the believers (a group numbering about a hundred and twenty) ¹⁶ and said, “Brothers and sisters, the Scripture had to be fulfilled in which the Holy Spirit spoke long ago through David concerning Judas, who served as guide for those who arrested Jesus. ¹⁷ He was one of our number and shared in our ministry.”

¹⁸ (With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. ¹⁹ Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.)

²⁰ “For,” said Peter, “it is written in the Book of Psalms: ‘May his place be deserted; let there be no one to dwell in it,’ and, ‘May another take his place of leadership.’”

²¹ Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us, ²² beginning from John’s baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection.”

²³ So they nominated two men: Joseph called Barsabbas (also known as Justus) and Matthias. ²⁴ Then they prayed, “Lord, you know everyone’s heart. Show us which of these two you have chosen ²⁵ to take over this apostolic ministry, which Judas left to go where he belongs.” ²⁶ Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

Few, if any, facts are known about Matthias’ life after his inclusion in the twelve. His places of missionary work, like Asia Minor, the Caspian Sea and Ethiopia, and the way he was martyred, either by halberd or battle axe, are strangely similar to those of Matthew. This has led scholars to believe that Matthias was sometimes confused with Matthew. When portrayed, Matthias is symbolized by a halberd, battle axe or scimitar, referring to his martyrdom. Some other symbols that have been used are three stones and a lance, a book with halberd, a carpenter’s square and a battle axe with two stones. When the twelve disciples are portrayed together, Matthias is often used as a substitute for the traitor Judas.

³⁰ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 76-79.

Beyond the Apostles

The ceiling tiles are listed in the grid below from the perspective of a congregation member sitting in the pews looking toward the front of the church. Number x01 is closest to the pews with x06 being closest to the Rose window.

Left Closest to the floor	Left 2 nd row	Left 3 rd row	Left 4 th row	Right 4 th row	Right 3 rd row	Right 2 nd row	Right closest to the floor
Rose Window							
L106 Matthias battle ax & Bible	L206 Cross of hope (anchor)	L306 Menorah	L406 Cross of hope (anchor)	R406 Menorah	R306 Cross of hope (anchor)	R206 Menorah	R106 Peter crossed keys
L105 Simon the Zealot Bible with fish	L205 el Shaddai	L305 Trefoil & triangle	L405 el Shaddai	R405 Trefoil & triangle	R305 el Shaddai	R205 Trefoil & triangle	R105 James the Greater 3 clam shells
L104 Jude Ship	L204 Celtic cross	L304 Fish with IXOYC	L404 Celtic cross	R404 Fish with IXOYC	R304 Celtic cross	R204 Fish with IXOYC	R104 John chalice of poison
L103 Matthew 3 coin purses	L203 Dove	L303 5-pointed star	L403 Dove	R403 5-pointed star	R303 Dove	R203 5-pointed star	R103 Andrew Saltire cross
L102 James the Lesser saw	L202 INRI	L302 Crown with IHS	L402 INRI	R402 IHS with crown	R302 INRI	R202 Crown with IHS	R102 Philip Cross with bread
L101 Thomas spear with builder's square	L201 Chi Rho					R201 Crown with Alpha & Omega	R101 Bartholomew 3 flaying knives
Congregation							

Menorah³¹ – A seven-branched candlestick found in the tabernacle and the temple. When lit, it was the only source of light, as neither the tabernacle nor temple had any windows. The seven candles stood as a symbol of God’s perfect light. The seven-branched candlestick has sometimes been used to represent the seven gifts of the Holy Spirit.



Figure 13 Menorah
(R206, R406 & L306)

The seven-branch menorah is made according to the commandment in Exodus 25:31-40. Priests would light it every evening and clean it every morning. Jewish sages teach that this menorah was the vessel that God used to blend the spiritual life that is to come with the physical life of this world. Ultimately, the purpose of this menorah is not to illuminate the temple but to spread its light throughout the world. It is a symbol of the nation of Israel and it is a physical reminder of the commandment in Isaiah 42:6 to *be a light to the nations*. This commandment, given originally to the people of Israel, is often used by Christians to justify the requirement upon them to spread their faith and the gospel, hence, again, the significance of the menorah for them³².

Trefoil in a Triangle³³ – The trefoil is a symbol of the Trinity, originating sometime in the tenth century. It reached its height of popularity in the thirteenth and fourteenth centuries when it was used a great deal in architecture and stained glass.



Figure 14 Trefoil (R205,
R405 & L305)

The triangle is a perfect symbol for the Trinity. It has three equilateral sides and angles. Each side is distinct, but equal to the others. The triangle is always shown pointing up. The triangle was the only Trinitarian symbol used by the early church. It was used in the catacombs on grave markers.

³¹ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 274-275.

³² <http://www.articlesbase.com/religion-articles/the-seven-branch-menorah-symbol-of-the-jewish-faith-72045.html>

³³ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 164.

Fish IXΘΥΣ³⁴ – The fish is one of the first Christian symbols. The fish is an acrostic. Each letter in the Greek word for fish, IXΘΥΣ (ichthus) represents another word. Ichthus fish is one of the first Christian creeds:



Figure 15 Fish IXΘΥΣ (R204, R404 & L304)

I (i) Iasous – Jesus
 X (ch) Christos – Christ
 Θ (th) Theos – God’s
 Υ (u) Uios – Son
 Σ (S) Sotar – Savior

The fish was used to show the initiated few that you were a Christian. If you walked past the home of a pagan and saw a fish symbol outside the door, it meant a funeral would happen that day. If the house were the home of a Christian, it meant a Bible study would take place there that evening. It was also used in speech. If I met you in the marketplace and I thought you were a Christian, I would say, “Ichthus?” If you were pagan, you would point me in the direction of the local fish market. If you were a Christian, you would respond, “Ichthus!” We were then safe to discuss Christian matters.

Contrary to popular belief, there is no right way to “point” the direction of the fish. Their symbolism is in the fish itself, not the direction it is pointing.

Star³⁵ – This is the star that guided the wise men to find the baby Jesus. The star symbolizes the Epiphany, the revelation of God to humankind and the taking of the good news of redemption to the Gentiles.



Figure 16 Five-Pointed Star (R203, R403 & L303)

³⁴ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 28-30.

³⁵ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 323.

IHS with Crown – The IHS monogram is a very old symbol, dating back to the first century. IHS is the abbreviation of the Greek name Jesus (Iasous) pronounced ‘hasous’. The monogram with the crown above it is one of the variations of how the monogram is displayed.³⁶



Figure 17 Crown w/IHS (R202 & R402 & L302)

A crown is a symbol of royal authority, often representing Christ the King of Kings, 1 Timothy 6:13,

“In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you.” It may also represent the “crown of life”, the unending reward of the faithful, Revelation 2:10, *“Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you life as your victor’s crown.”*³⁷

Alpha and Omega with Crown³⁸ – Alpha and Omega monogram is based on Revelation 1:8, *“I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.”* Jesus was making the claim that He existed before anything was created, and thus took part in its creation. His statement also means He will continue to exist after this world comes to an end. The symbol is comprised of the first letter of the Greek alphabet (Alpha) and the last letter (Omega).



Figure 18 Alpha and Omega w/Crown (R201)

A crown is a symbol of royal authority, often representing Christ the King of Kings, 1 Timothy 6:13, *“In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you.”* It may also represent the “crown of life”, the unending reward of the faithful, Revelation 2:10, *“Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in*

³⁶ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 238-240.

³⁷ <http://www.graceepiscopal-chillicothe.org/symbols.html>

³⁸ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 232-235.

prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you life as your victor's crown."³⁹

Chi Rho⁴⁰ – This monogram is the oldest known monogram of Jesus Christ dating back to the second century. It is sometimes referred to as a Christogram. The Chi (χ = ch) and the Rho (ρ = r) are the first three letters of Christ (Christos) in the Greek language. They are frequently found carved in the catacombs, on tombs and in wall paintings.



Figure 19 Chi Rho (L201)

INRI⁴¹ – A representation of the words written on the sign above the cross on which Jesus was crucified. Initial letters for Latin superscription on the cross: Iesus Nazarenus Rex Iudaeorum–Jesus of Nazareth, King of the Jews.



Figure 20 INRI (L202, L402 & R302)

John 19:19, *“Pilate also had an inscription written and put on the cross. It read, Jesus of Nazareth, the King of the Jews.”*

Dove⁴² – The dove is the symbol of the Holy Spirit. The dove is the only shape ever given to the Holy Spirit. It is one of the few symbols that has retained both its appearance and its meaning from the beginning of Christianity to the present day. John 1:32, *“Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on him.”*



Figure 22 Dove (L203, L403 & R303)

Celtic Cross⁴³ – This form of the cross is an ancient form used by Christians in Great Britain, Ireland and surrounding areas. The crosses are often highly ornate with intricate carvings. The distinguishing



Figure 21 Celtic Cross (L204, L404 & R304)

³⁹ <http://www.graceepiscopal-chillicothe.org/symbols.html>

⁴⁰ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 234-237.

⁴¹ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 240.

⁴² Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 24-25.

⁴³ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 102-104.

element of the Celtic cross is the circle added to it. The circle represents eternity. It is also called the cross of Iona because it is there that missionaries first gained a foothold in the British Isles.

At one point during the Protestant movement, the Celtic cross was used as a substitute for the Latin cross to distance Protestants from the Roman Catholic Church.

Sun with אל שדי (El Shaddai)⁴⁴ – אל שדי is Hebrew for God Almighty. The words are in a light or sun. Malachi 4:2, *“But for you who revere my name, the sun of righteousness will rise with healing in its rays. And you will go out and frolic like well-fed calves.”*



Figure 23 אל שדי (L205, L405 & R305)

Cross of Hope⁴⁵ – This symbol combines a Latin cross and an anchor. A ship’s anchor gives it stability in the midst of a storm. In the same way, the anchor symbolizes the church, which stands steadfast in the storm, giving hope to those who rest in it. Hebrews 6:18-20, *“¹⁸ God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be greatly encouraged. ¹⁹ We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, ²⁰ where our forerunner, Jesus, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.”*

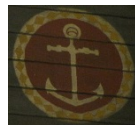


Figure 24 Cross of Hope (L206, L406 & R306)

The anchor is a very old symbol, being used by the church as early as the 2nd century A.D. The construction of the anchor allows it to double as a cross, thanks to the crossbar at its top. The cross anchor symbolizes our stability found in Jesus’ death on the cross and resurrection.

The anchor was used as a cryptic way of displaying a cross without getting in trouble with the authorities.

⁴⁴ http://en.wikipedia.org/wiki/El_Shaddai : accessed 28 Mar 2013.

⁴⁵ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 118, 146, 249.

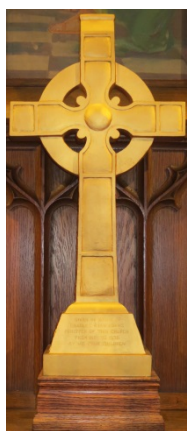
The Cross

Taken from the Memorial Service Bulletin of Sunday, 4 Jul 1948 for Charles Ryan ADAMS, D.D. and Myra OLDFATHER ADAMS. Dr. ADAMS was the minister at Covenant Presbyterian Church from 1921 to 1936.

Some time ago their children thought to honor Dr. and Mrs. ADAMS by presenting this cross in their name to the church of their longest ministry, with whose actual building Dr. ADAMS was so closely associated.

The reason for this kind of remembrance was that the cross itself, its shape, its symbolic decoration, had been worked out to express that Presbyterian form of Christian worship with which Dr. and Mrs. ADAMS were throughout their lives identified, the communion in which they both were born, by whose practices they were taught and to whose ministry they dedicated themselves.

We are happy to remember that the cross was finished in time to be sent to them this past Christmas, after which it was returned and the dedicatory inscription cut on its base. Only the name of Dr. ADAMS is engraved there, but that, too, his wife would have thought fitting and proper, their lives being one.



The shape of the cross is distinctive of the Celtic world of western England, Ireland and southern Scotland where the forms of Presbyterianism originated. There are numberless explanations of the wheel; it may be only a halo; it may be the orb of the world over which the cross lies; it may be the beginning and the end, the Garden of Eden divided by its four rivers, the mountains broken into four parts by the apocalypse. Such interpretations were the logic, the theology of early liturgists who saw religious symbols in all things.

The pyramidal base is Golgotha, the place of the skull. Long before Golgotha was represented on the continent by an actual skull at the foot of the cross, the artists of the British Isles defined it by intertwining monsters, presences of evil, the flesh, and death.

From it the shaft rises, almost always in the north English and Celtic world shown as the Vine. Here the motifs were adapted from the shafts of great stone crosses still standing on the Scottish border.

Across the arms are the monograms of Christ: in the center the Chi-Rho, for Christos, earlier even than the cross itself as a



Christian sign, and appropriate to a church which has never seen fit to depict the physical body of the crucified Christ, finding the expression of its belief in the words of its hymns, the poetry of its services and in the text of the Bible. Where the right hand would be is the ancient sign of the Alpha and Omega. To the left is the Iota-Eta-Sigma, or I-H-S, the Greek and Latin names for Jesus.

Above, and most characteristic of Celtic symbolism, the cross terminates in a tabernacle, the Old Testament Ark of the Covenant, the New Testament Covenant which is the Church. There may even be an echo here of that compact signed by the Covenanters of the Scottish eighteenth century, reaffirming the purity and the persistence of their doctrine. On the face of the tabernacle is the Paschal Lamb, which is

the Son. On the right is the Hand of God, which is the Father, adapted from a Saxon cross of the eleventh century. On the left is the Dove, which is the Holy Ghost.

The arms of the cross end in an interlace, a line decoration with neither beginning nor end, and so thought to represent eternity.

It is our privilege on this proud occasion to give this cross to the Covenant Presbyterian Church in honor and memory of Charles Ryan ADAMS and Myra OLDFATHER ADAMS.

Given in honor of
Charles Ryan ADAMS
Minister of this Church
from 1921 to 1936
by his four children

John Maxwell ADAMS
Miriam ADAMS EATON
Philip Rhys ADAMS
Dorothy ADAMS MOORE

Figure 25 Inscription on Celtic Cross

Taken from the Springfield News-Sun newspaper, Friday, 2 Jul 1948:

DR. CHARLES ADAMS AND WIFE VICTIMS OF CROSSING CRASH

Former Pastor Of Covenant Presbyterian Church Killed By
Train

ON WAY TO SPRINGFIELD

Churchman Was To Have Been Honored In Filling Local
Pulpit Sunday

Killed instantly Thursday night when a train struck their automobile west of Springfield were the Rev. Dr. Charles Ryan ADAMS, 73, former pastor of Covenant Presbyterian Church, and his wife, Myra, 72.

The crash occurred at 7:27 p.m. Thursday, 2.4 miles west of Arlington, on U.S. Route 40 in northwestern Montgomery County, according to the Dayton Outpost of the State Highway Patrol.

Patrolmen said Dr. ADAMS had apparently failed to see the oncoming Pennsylvania passenger train, No. 908, en route from Chicago. The battered car was carried more than a mile along the tracks and mainline traffic, including the crack “Jeffersonian,” was held up for nearly three hours while the automobile’s debris was cut off the engine with torches.

The double-tragedy happened as the couple were less than an hour’s drive from their Springfield destination, the home of Mrs. Paul C. MARTIN, 1577 E. High st.

Dr. ADAMS, since 1936 at Parksville, Mo., was to have occupied the Covenant Church pulpit Sunday, when a Celtic Cross made by his Cincinnati son was to have been presented honoring Dr. ADAMS’ 15-year tenure as local pastor.

Montgomery County Coroner A. P. McDONALD reported that the elderly couple were killed virtually instantly. He said Dr. ADAMS and his wife had both suffered fractured skulls and other injuries.

The tragedy shocked Springfielders who had planned a “homecoming” for the much-loved former local pastor and his wife.

First Springfielder to learn of the fatal crash was E.A. TWITCHELL, 39 Ardmore rd., a member of the local church, who was aboard the train en route from Chicago. He heard the crash victims’ names mentioned at the scene and made positive identification after the bodies had been taken to Good Samaritan Hospital at Dayton.

Original tentative identification had been made by the Highway Patrol on the basis of a letter which Dr. ADAMS carried from Hugh P. BARBER, member of The Sun staff, who had written Dr. ADAMS requesting a photograph for use in the Sunday News-Sun in connection with the minister’s appearance in the local church.

Local industrialist J. Robert GROFF, a member of the church’s session, learned of the tragedy from Mr. TWITCHELL and

expressed deep shock and grief to learn of the deaths of the couple.

Dr. ADAMS had been pastor of the Covenant Church from June 7, 1921 until Nov. 1, 1936. He was the first pastor after consolidation of the former First and Second Presbyterian Churches into the present Covenant. He was succeeded by Rev. Ross MILLER, who was in turn succeeded by the Rev. Harold L. MYERS, Jr., present pastor, and Rev. J. Laing BURNS, assistant pastor.

The couple's survivors include two sons, Philip, director of the Cincinnati Art Museum, and the Rev. Maxwell ADAMS, Minneapolis, Minn., and two daughters, Miriam EATON, Grand Rapids, Mich., and Dorothy MOORE, St. Louis.

Ironically, the crash Thursday night occurred at a grade crossing site which is currently under construction, since an overpass, to avert such accidents, is being built.

Trainmen of the Pennsylvania train which struck the automobile were listed by the Highway Patrol as Engineer William HOAG, Worthington; Fireman Clyde TUMAGAN, Columbus, and Conductor H.J. MILLS, Columbus.

Bodies of the minister and his wife were to be temporarily removed to the Hay M. POWELL funeral home at Brookville, near the crash location.

Symbolism of the Sanctuary

As you walk into the Sanctuary, have you given any thought to the sections of the church and their meaning? Think about the shape of a cross. The sections of the Sanctuary make a cross.✝

Narthex – This is the vestibule or entry or foyer of the church. Covenant’s opens to North St⁴⁶.

Nave – The word “nave” is derived from the Latin word for ship, *navis*, and has come to mean the area where parishioners sit or stand (pews are a very late addition to the nave area). You’ll notice if you look up when sitting in the pews that you are looking at the inside of the bottom of an ark (or ship)⁴⁷.

The ship is a symbol of the church. When examining a church, we see Jesus as the captain, the pastors as the officers and the crew as the laity.⁴⁸

Chancel – This is the part of the church where the communion table, pulpit and lectern are located. The choir is also located here, but in Covenant’s case, they are located upstairs. The chancel is located just past the nave (where the congregation sits)⁴⁹.

Crossing – The place where the nave, chancel and transept intersect⁵⁰.

Transept – In a church shaped like a cross, such as Covenant Presbyterian, the transepts are the arms of the cross, the parts that project out East and West.⁵¹

⁴⁶ <http://www.fisheaters.com/churchbuilding.html> : accessed 29 Mar 2013.

⁴⁷ <http://www.fisheaters.com/churchbuilding.html> : accessed 29 Mar 2013.

⁴⁸ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 263.

⁴⁹ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 205.

⁵⁰ <http://www.fisheaters.com/churchbuilding.html> : accessed 29 Mar 2013.

⁵¹ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 228.

Chapel

Just as there are many beautiful stained glass windows in the Sanctuary, there are beautiful stained glass windows in the chapel. They are similar in shape and style, with the main part being three candles with four more obvious candles shown above. Each window has a different symbol in the center, which encourages the congregation to live a life of holiness that calls people to Christ.



Cross Fleurie⁵² – This decorative cross has ends like flower petals. It is either Latin or Greek. This cross is placed in front of lilies.

Crown⁵³ – Jesus fulfilled three offices on earth: the offices of prophet, priest and king. The crown symbolizes Jesus

holding the office of king. The crown also symbolizes eternal life. James 1:12, *“Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.”*



Blessed are the Pure in Heart – One of the Beatitudes, Matthew 5:8, *“Blessed are the pure in heart for they will see God.”* In this image are three seeds, which brings to mind James 1:18, *“He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.”*

⁵² Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), p. 114.

⁵³ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), p. 147.

Blessed are the Merciful – One of the Beatitudes, Matthew 5:7, “*Blessed are the merciful, for they will be shown mercy.*” In this image are three lilies, which symbolize purity. The Parable of the Unmerciful Servant is a good lesson for mercy.



Matthew 18:21-35, 21 Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?” 22 Jesus answered, “I tell you, not seven times, but seventy-seven times.

23 “Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. 24 As he began the settlement, a man who owed him ten thousand bags of gold was brought to him. 25 Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

26 “At this the servant fell on his knees before him. ‘Be patient with me,’ he begged, ‘and I will pay back everything.’ 27 The servant’s master took pity on him, canceled the debt and let him go.

28 “But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins. He grabbed him and began to choke him. ‘Pay back what you owe me!’ he demanded. 29 His fellow servant fell to his knees and begged him, ‘Be patient with me, and I will pay it back.’

30 “But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. 31 When the other servants saw what had happened, they were outraged and went and told their master everything that had happened.

32 “Then the master called the servant in. ‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to. 33 Shouldn’t you have had mercy on your fellow servant just as I had on you?’ 34 In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed.

35 “This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.”

Holy Bible with lamp – The Holy Bible and the lamp refers to Psalm 118:105 (KJV), “*Thy word is a lamp unto my feet, and a light on my path.*”



More Symbols at Covenant

Advent Wreath⁵⁴ – The advent wreath is made up of a wreath, four candles (three purple and one pink/rose) and a white candle in the center. The wreath is used during the season leading up to Christmas. The pink/rose candle dates back to a tradition where the pope gave out a rose to one person on the fourth Sunday of Advent. It was this fourth Sunday of Advent that the congregation was given a break from fasting. The clergy wears pink vestments on this Sunday. The purple candles match the liturgical color of Advent.

The wreath is made of various evergreen branches to symbolize the eternity of God. The wreath was initially hung from the ceiling but over time it was moved to a table/altar.

Before each candle is lit during Advent, a certain prayer is said. The first candle lit is a purple candle which represents the hope of Jesus' coming. The second candle lit is also purple and symbolizes peace. The third candle lit is the pink/rose candle which symbolizes joy. The fourth candle is a purple candle which symbolizes the love of God. The large white candle in the center of the wreath is lit on Christmas Eve.

Candle⁵⁵ – One single candle can represent Jesus, who is the light of the world. This is based on John 8:12, *When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."* Two candles on the communion table can also signify this.



Three candles, in a variety of holders, can symbolize the Trinity. A candle can symbolize prayer and devotions (used in shrines). A candle symbolizes the coming of Christ in Communion. A candle lit on Easter, called the Paschal candle, signifies that Jesus has risen again.

⁵⁴ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 178-179.

⁵⁵ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 201.

In Covenant's Sanctuary, you will find candles in quite a few places. Clearly, the two candles that sit on the communion table. However, look at the communion table itself, there are seven candles carved into the wood. In various liturgical traditions, seven candles can symbolize the seven sacraments. Look at the lectern, there are two candles, one on each side. Look at the windows, there are several within the stained glass. Some examples are shown below, but look at the candles surrounding the lamb in the center of the Rose window. Look at the stone work under the Rose window.



Grapes⁵⁶ – Grapes symbolize the wine of the Lord's Supper. The wine symbolizes our Lord's blood, shed on the cross for our sins. This is especially true when ears of grain are present, representing the bread (body).



Grapes symbolize Jesus as the true vine, John 15:1, *"I am the true vine, and my Father is the gardener."* Grapes and vines were very popular in early Christian art because of the freedom it gave artists to fill empty spaces.



At Covenant, you will see grapes on the communion table, the additional table up front, the pulpit, the lectern and within the stained glass.



⁵⁶ Gray, Doug, *Christian Symbology* (Collierville, Tennessee: Instant Publisher, 2007), p. 302.

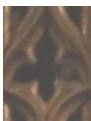
Fleur de Lis⁵⁷ – This symbol has often been used to represent the Trinity because of its three parts being one shape. French for flower of the lily, the fleur de lis is an iris, which



symbolizes the nature of God (Trinity). The flower can symbolize the Virgin Mary.



Within the stained glass, stonework and the fleur de lis.



woodwork, there are several You simply need to look examples are in the choir loft.

closely. More pronounced

Hyacinth⁵⁸ – The hyacinth symbolizes the desire for Heaven and its peace. The meaning of the hyacinth is based on the pagan legend of a young man, name Hyacinthus, who was accidentally killed by the god Apollo.

Apollo, in his sorrow, caused a plant to grow from the young man's spilled blood. The plant was the hyacinth.



Lily⁵⁹ – The lily symbolizes purity. It symbolizes the Virgin Mary. The lily symbolizes the Annunciation, the time when the angel visited Mary concerning her future pregnancy. Often the angel is portrayed with a lily in his hand. Lilies of different colors have different meanings. A red lily symbolizes divine love, yellow/gold symbolizes divine light and purple symbolizes humility or chastity.

Palm⁶⁰ – The palm branch was a symbol of victory during the Roman time period. This is affirmed when reading of Jesus' followers waving palm branches at Jesus upon His triumphant entry into Jerusalem. John 12:12-13, *The next day the great crowd that had come for*

⁵⁷ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 160 & 301.

⁵⁸ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 303.

⁵⁹ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), p. 305.

⁶⁰ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 308-309.

the festival heard that Jesus was on his way to Jerusalem. ¹³ They took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the king of Israel!"

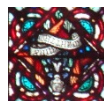
Jesus is frequently seen holding a palm symbolizing absolute victory over death.

Poinsettia – The poinsettia, a native plant of Central America, is very popular. The bright red leaves symbolize the burning, divine love of our Redeemer. The shape of the cluster of leaves and the contrast of the red with the green also remind one of the star of Bethlehem that shone so brightly the night our Savior was born and then guided the Magi to visit Him⁶¹.



Poinsettias are used as Christmas decoration because their flowers are shaped like stars, which remind us of the star that shone at the first Christmas. The flowers are red, which reminds us that the baby born in a manger became the Savior of the world. Jesus shed his blood on the cross so that our sins can be forgiven⁶². White leaves represent Jesus' purity⁶³.

Quatrefoil⁶⁴ – This is a symbol of the four evangelists: Winged Man (Matthew), Lion (Mark), Ox (Luke) and Eagle (John); the four beasts of Ezekiel and the Apocalypse.



⁶¹ <http://catholiceducation.org/articles/religion/re0371.html> : accessed 28 Mar 2013.

⁶² <http://www.guardianangelssantee.org/christmas2005.htm> : accessed 28 Mar 2013.

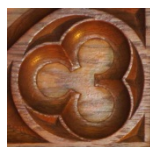
⁶³ <http://www.whychristmas.com/customs/poinsettia.shtml> : accessed 29 Mar 2013.

⁶⁴ <http://www.fisheaters.com/symbols.html> : accessed 10 Jun 2013.

Shamrock (Clover)⁶⁵ – This is a symbol of the Trinity. It was said that St. Patrick was witnessing to the non-believers in Ireland. They grew angry with him and demanded that he prove that God, Jesus and the Holy Spirit were truly just one God. St. Patrick picked a shamrock and asked them whether he held up one leaf or three leaves. If three leaves, then why one stem? If one stem then why three leaves? His accusers were silent because they could not answer him. He went on to challenge them that if they could not understand something as simple as a shamrock, then how could they understand the Trinity?



Trefoil⁶⁶ – This is a symbol of the Trinity originating sometime in the tenth century. It reached its height of popularity in the thirteenth and fourteenth centuries when it was used a great deal in architecture and stained glass.



These are also popular in Covenant's woodwork, stained glass and stonework.

⁶⁵ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 161-162.

⁶⁶ Gray, Doug, *Christian Symbolology* (Collierville, Tennessee: Instant Publisher, 2007), pp. 163-164.

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