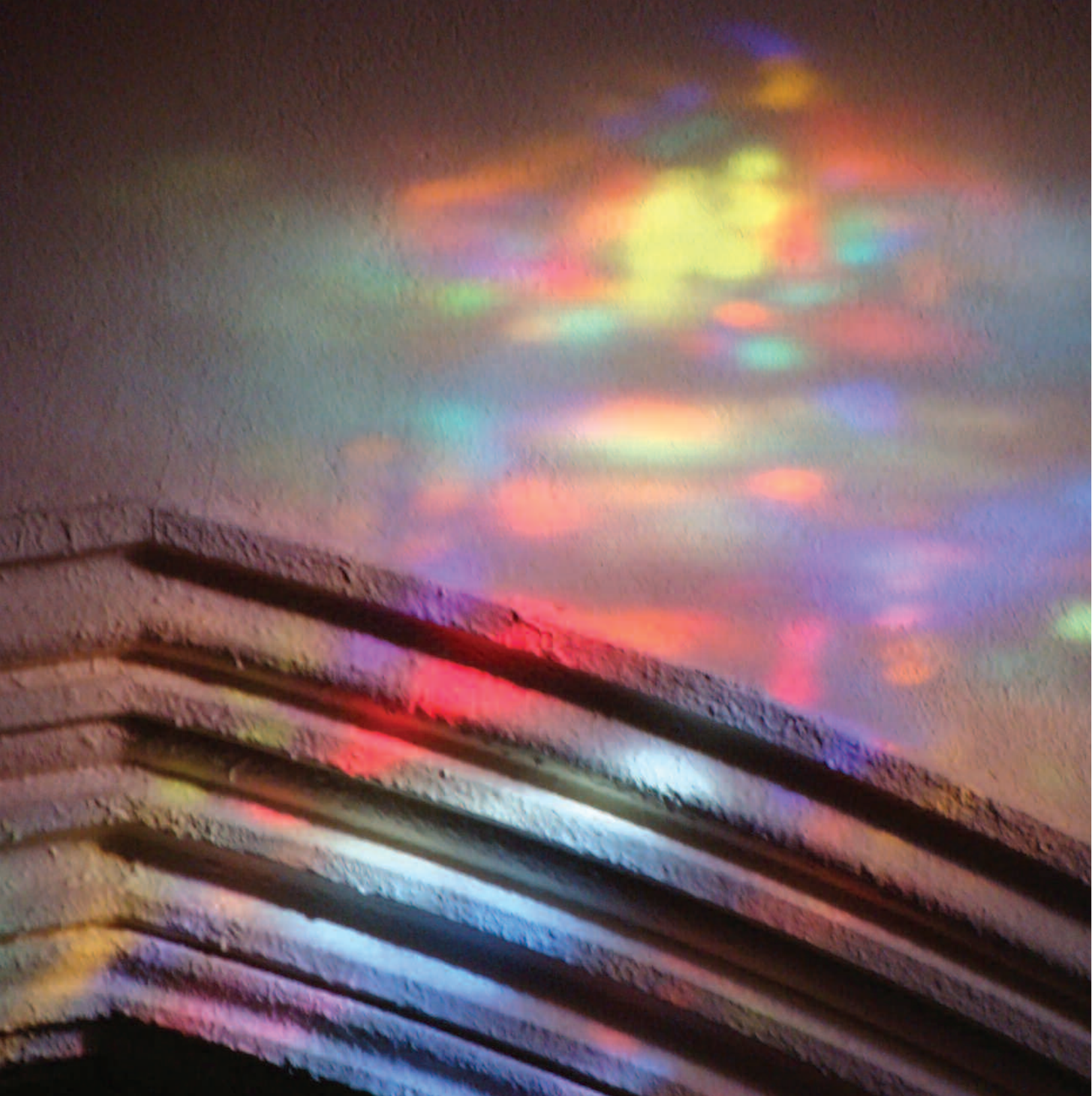


Windows *of* GRACE



GRACE
LUTHERAN
CHURCH
& SCHOOL

Kathryn Brewer
Project Manager



Preface and Acknowledgments

May these windows endure for many centuries, if the world should stand, and ever be an expression of the Christian love and gratitude which made their installation possible. It is our hope that they will serve as a means of visually conveying to the worshippers in the house of God the spiritual truths which they represent.

So wrote Pastor Otto Geiseman in 1942, inaugurating the installation of stained glass windows at Grace Lutheran Church in River Forest, Illinois. This book, too, is intended to convey spiritual truths and lift up the hearts of the faithful, through the beauty of the stained glass and our stories of faith. It is another way that Grace Lutheran Church can achieve its mission to bring in, build up, and send out disciples for Jesus Christ. The stories shown in these windows and the accompanying texts will help us learn about Jesus in a different way, and will help us to share the Gospel message of love and salvation.

Windows of Grace is both a resource book and an inspiration. The resources in this book take us beyond the actual windows and their stories, leading us to a deeper vision of faith and God's love for us today. A photograph of each window is complemented by a story that exemplifies the themes of the window. The related Bible verse is provided, along with a summary of the symbolic elements of the window and Pastor Geiseman's notes and commentary on the spiritual importance of each window. As pastor of Grace Lutheran Church during the construction of the church building from 1929 to 1931 and the installation of the stained glass windows throughout the 1940s, Pastor Geiseman helped to shape the edifying purpose of the windows.

Like the stained glass windows themselves, this book is the product of many talented contributors. Chief among these is Kathryn Brewer, who organized the project, compiled the materials, edited the photos, and designed the book. Dan Muriello provided information and historical records from Grace's archives. Mary Beth Buschmann provided inspiration for the project. John Curran provided helpful information on the art and craft of stained glass windows, and Rhea Sprecher provided information on the symbolism of the images. All of the photographers, writers, and contributors are listed on page 7.

We are thrilled to support this artistic and inspirational book and we give thanks to God for the dedication, hard work, and faithful vision that made it possible.

—Church Council of Grace Lutheran Church

I would like to thank all those who contributed their gifts of writing and photography to this project. I have deep appreciation for the editorial assistance of Dan Muriello, Gwen Gotsch, Michael Costello, Lisa Biehle Files, Maisie Sparks and Pastor Dean Lueking, who each extended a skilled hand, shared a vision for the project and helped to move it towards completion. I would also like to express my gratitude to my brother, Jonathan Hillert, for taking many of the photos of windows for this book. It is my hope that these pages provide a renewed appreciation for the biblical stories these windows illustrate and an insight into the deeper meanings of God's word in our spiritual lives.

—Kathryn Brewer, project manager

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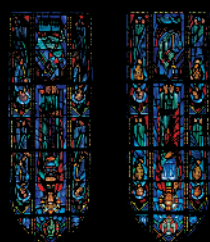
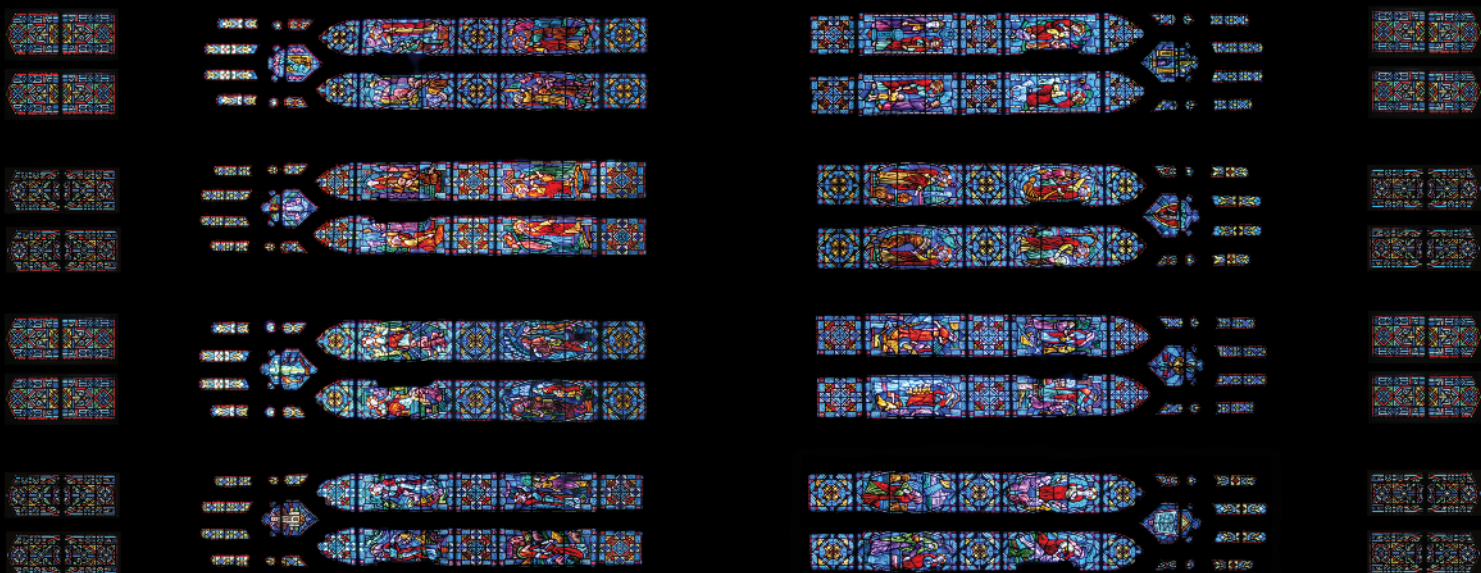


Diagram not to scale.



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Otto Geiseman, pastor of Grace Lutheran Church from 1922 to 1962, provided the overall concept for the windows and how the nave windows relate to the medallions at the top of each panel.

In this book, we use Geiseman's titles for the windows. His guiding notes are in the blue sidebar or in blue type below the story.

Dan Muriello, property manager at Grace, has provided the Bible verse references.



Pastor Geiseman, on the windows:

It is our common wish that some day all windows in this lovely house of worship will be of stained glass. Subjects which deal with objective and eternal Biblical truths have been selected for presentation in each window.

Window Purpose

The large lancet windows in the transepts [are to] tell the story of Jesus and His work of salvation.

The large nave windows along the aisles on the north and south sides of the church are to show how this love of God applies to sinful man.

A brief introduction

F. Dean Lueking, Pastor Emeritus, Grace Lutheran Church

The windows that adorn the sanctuary of Grace Lutheran Church are not only gorgeous and inspirational art works in themselves. They also form a stained glass framework for the generosity and faithfulness of many members who were blessed to donate the funds needed to create these windows, one by one, year by year, during the difficult decades of the Great Depression of the 1930s and a world war in the 1940s.

Moreover, the windows have great significance beyond their individual donors. They are best viewed as symbolic partners with the stone and mortar of the whole sanctuary and school, built by all the people of Grace who joined together during challenging times to create a functional and sublime place of worship, religious education, and service to God. The stories of the sacrificial commitment of those hundreds of men, women, and children who dug deep were handed down to me when I came to Grace as a newly ordained assistant pastor in 1954. The first thing that I noticed about the windows after admiring their extraordinary beauty was the absence of any memorial plaques alongside each.

The omission was by intention.

Otto Geiseman, the Grace pastor (from 1922 until his death in 1962), had insisted from the outset that no group of contributors be set apart by memorial plaques. He convinced the Grace parishioners of the wisdom of the biblical principle of not equal gifts but equal sacrifice. Thus the window donors were spared any prickly feelings of being slighted by the absence of their names prominently displayed. Their acts of generous stewardship and the loved ones remembered were duly acknowledged in parish communications at the time. That was enough. It reflected the larger vision that all the believers were partners in meeting the cost of everything — windows, walls, furnishings, and much else. Thus the windows of Grace did what they were primarily meant to do: promote one saving name alone, that of Jesus the Christ, whose birth, ministry, death, and resurrection proclaim his name above every name.

I recall hearing stories that puzzled me at first, the sense of relief that marked the arrival of the glass used for the Grace windows that had been crafted in England by the finest glassmakers available at the time and shipped to the United States in 1942, just as Nazi submarines were creating havoc in the North Atlantic with cargo ships as fair game. Yet, the ship bearing glass for the Grace windows arrived safely, and over the period of 1942 to 1948 the glass was put into its present form by the art glass craftsmen of the T.C. Esser Studios in nearby Milwaukee, Wis., under the direction of Erhardt Stoettner.

Each window dedication was an event. On the designated Sunday, the newly installed window was properly draped and ceremonially unveiled at



Transept Balcony

A view of the inside of the south transept before stained glass windows were installed, about 1931.

the proper time in the Sunday liturgy. The theme of each window was explained, the Children's Window, the Window of Miracles, the Window of Human Need, the Window of Mercy, and so on. The window unveilings offered visible, encouraging signs of progress after holding on during the grueling years of the Great Depression when it was often a struggle to meet just the interest due on the capital debt.

Not surprisingly, the congregation grew steadily stronger as it grew closer to Christ in faithful stewardship. The windows were then what they are meant to be for us now, a visual symbol of the faithfulness of God to the promises he makes good in Jesus, and the growth in grace and unity that the Holy Spirit inspires. One needs only to imagine the increasing beauty in the sanctuary created by the suffused colors flowing in through the newly dedicated windows, one after the other, year by year. The effect brought about a vivid, palpable sense of awe in contrast to the bland effect of the temporary windows in place for a decade since the building dedication in 1931 (when only the Rose Window high above the altar was in place).

The majority of windows were given in memory of deceased loved ones, aged parents, children taken at an early age, or in one case, a grandson in his 20s who died in the Coconut Grove Night Club fire in 1942. Others were given in thanksgiving for blessings received by those still living. The last window to be installed in 1948 was given by returning veterans of World War II, in gratitude to God for their safe return and in memory of the six men

of the congregation who were killed in action during the war. The Women's Society of the congregation donated a window. The Grace Sunday School

children donated two clerestory windows (if only the stories of how they did it could have been told!). Several windows were given by anonymous donors.

Stories illumine our institutional memory at Grace from those years and enlighten us who follow their examples of what sacrificial stewardship looks like in real life. Let this one, a favorite of Otto Geiseman's among the many he passed on to me, stand for others that make the windows of Grace Church and the sanctuary walls around them lasting testimonies to faith active in love:

She was a young housewife in the congregation in the late 1920s. She had been stirred when hearing of the plans for a new church and school building of vast dimensions on a new Grace Church site in River Forest. When the stock market crashed in October 1929, just weeks after the congregation had adopted the daunting project, she felt the same jitters that others had who wondered, "Now what?" But she, with nearly all her fellow parishioners, remained steady in prayer, worship, and giving such as she had not experienced before. During the winter of 1933, when she needed a new cloth coat, she heard the SOS call to meet a payment that was critical to the continuance of the fundraising campaign. She decided that the old coat could do and put her \$34 savings for a new coat toward meeting the church appeal. Fifteen years later, when the mortgage on the church debt was burned in a joyous Sunday service at Grace Church, she was present to give thanks, seated near the Window of Christian Life, on the north side — wearing a new coat after all.

Contributors to this book:

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- John Curran
- Kelly K. Faulstich
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- Maisie Sparks
- Rhea Sprecher
- Alfred Swanson
- Ernie Tiemann
- Pamela Todd

Let there be light. (Genesis 1:3)

A brief history of stained glass windows and the installation at Grace Lutheran Church

The sanctuary windows at Grace Lutheran Church, River Forest, Ill., are a fine example of the Gothic Revival style, created by artist Charles Connick, whose primary goal was to restore the tradition of using the highest quality colored glass possible to create windows with an intangible spiritual depth. As such, the glass, color and image composition are based on the early Gothic church window tradition as established at Chartres Cathedral and the St. Denis Abbey, both located near Paris. Grace's windows have a strong narrative plan, a feature of windows in the late Gothic period. The style of the imagery is more modern to complement the Art Deco lines of Grace's architecture.

Grace is truly blessed with an inspiring set of stained glass windows rich with story, color and luminosity.

This exceptional set of stained glass windows that inspires generations of members and visitors was possible through three strokes of blessing. Pastor Otto Geiseman had a clear narrative plan. A fine studio in nearby Milwaukee was available to create the windows, along with a studio in Park Ridge, Ill., run by a famous designer, who made the narthex windows. And the financial resources were available at the right time. Grace is truly blessed with an inspiring set of stained glass windows rich with story, color and luminosity.

Stained glass history

The history of colored glass dates back to Egyptian and Roman times. The first known use of stained glass is in Roman villas and palaces in the first century A.D. There are windows in early Christian churches of the fourth and fifth centuries with patterns of thinly sliced alabaster giving a stained glass effect. The earliest known example of pictorial stained glass is a tenth century head of Christ excavated from Lorsch Abbey in Germany.

The idea of stained glass windows as we know them today sprang from the illuminated mind of Abbott Suger (Soo-ZHAR) of the St. Denis Abbey, located north of Paris. Suger's vision was a church building with expansive windows and colored glass to bathe the interior with uninterrupted heavenly light. Suger associated the penetration of light through church windows with the presence of God in the church.

The St. Denis Abbey, Suger's visionary church consecrated in 1144, was the prototype for all Gothic architecture, where stained glass is part of the overall design of the building rather than a fanciful add-on. In this context, the purpose of stained glass windows is to serve the architecture by controlling light.

Stained glass is part of the overall design of the building... the purpose of stained glass windows is to serve the architecture by controlling light.

The art of stained glass

While all other visual arts are perceived through reflected light, in stained glass, light is the art. Images and scenes literally and symbolically shed light on our relationship with our Lord and creator.

Written by Mark Brewer.



Grace's windows reflect the Art Deco design influences of its Gothic Revival building.

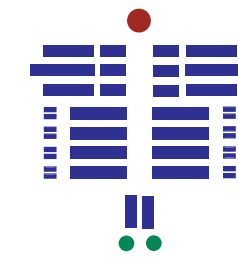
Early Gothic stained glass is generally characterized by a deep blue background, an artistic tradition established early at the Chartres cathedral and imitated widely in early Gothic windows. The aesthetic of early glass makers was to create luminous colors and jewel-like brilliance to mimic the rich colors of gemstones.

In early stained glass, there was no attempt to imitate painting or sculpture. It was a completely new art. The art of the glass was as important — or perhaps more important — than the art of the image.

Narratives in glass

Early window images were usually dominated by saints, patriarchs, monarchs, bishops, Jesus and Mary, and were interspersed with biblical narrative. However, early Gothic artists and designers were more interested in the expressive force of the ensemble than in organized narrative themes.

Artists of the Grace windows



- The Rose Window was produced by Charles J. Connick, Jr.
- The Jesse Tree Windows in the narthex over the Bonnie Brae entrance doors were produced by Alfonso Iannelli.
- All other windows were produced by the T.C. Esser Studios, Milwaukee, Wis., most under the direction of Erhardt Stoettner. The Last Judgment windows were designed by Gerard Recke.

As art of Gothic windows matured, monks became interested in strong narrative themes for their monastery churches. These narrative themes set the context for their daily worship and prayer in the chancel (or "choir") of their monastery church. They were literally bathed in the light of the themes and people significant to their tradition.

As the preaching orders proliferated in the early 13th century — the Dominicans, Franciscans and Cistercians — monastic window designs transformed from representational imagery to complex abstract forms conducive to deep meditation. Meanwhile, narrative themes became popular in cathedral and parish churches.

Stained glass dominated image making for four centuries and is the major form of pictorial art to have survived. In the Middle Ages and beyond, stained glass images and church sculpture were sometimes the only images many people would see in their lifetimes.





Rose window: Charles Connick

The Rose window (or wheel window) above the chancel is by the Connick studio of Boston. Charles J. Connick has been called the greatest American stained glass artist of the 20th century and is the father of the Gothic Revival stained glass window aesthetic.

Stylistic cues of Connick windows include use of blue as the central color and the use of glass of uniform thickness and color. He emphasized that the purpose of stained glass is to serve the architecture, and rather bluntly rejected the highly representational “opalescent picture windows” of Tiffany, LaFarge and their followers. Connick preferred to use clear antique-style glass of the Gothic period calling it “colored radiance, with the luster, intensity, and baffling vibrant quality of dancing lights.”

Connick designed and produced the rose windows of the Cathedrals of St. Patrick and St. John the Divine in New York City, and windows in the Princeton University Chapel.

Other Oak Park-River Forest installations of Connick windows include Grace Episcopal Church, First Baptist Church and the First United Church chapel.

Stoettner’s window designs follow the thematic direction of the Rev. Otto Geiseman and faithfully follow Connick’s Gothic Revival style, particularly in the deep blue backgrounds.

Gothic revival

The popularity and quality of stained glass ebbed and flowed over the centuries. In the early 20th century, the innovative art glass of Louis Comfort Tiffany and John LaFarge initiated a stained glass revival. This was the “opalescent era” and their style of pictorial art, rendered in opaque glass, was widely copied.

However, not everyone was impressed. Architect Ralph Adams Cram, collaborating with artist Charles Connick, created a Gothic Revival architectural movement (also called Neo-Gothic) that included a revival of early Gothic stained glass art in direct response and opposition to what Connick called “the abysmal depth of opalescent picture windows.”¹

The Grace Lutheran Church sanctuary windows are a product of the Gothic Revival movement. Just as medieval windows were integral to the architectural fabric of their host building, Grace’s windows reflect the Art Deco design influences of its Gothic Revival building. The rose window above the altar was created by the Charles Connick studio of Boston. But the Gothic Revival style is most expressive in the other sanctuary windows, created by Erhard Stoettner of the T.C. Esser Studio in Milwaukee. In contrast, the narthex windows over the



Bonnie Brae entrance and the doors to the sanctuary were created by the Alfonso Ianelli Studio of Park Ridge, Ill. These windows are made with translucent and clear glass and are most certainly in their own category stylistically.

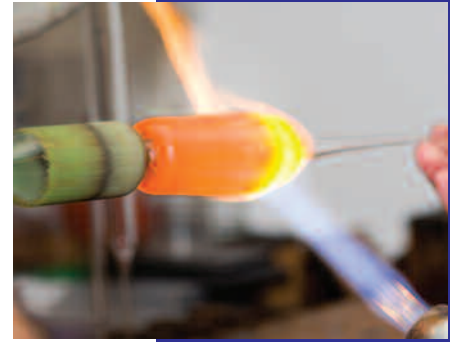
Stoettner’s window designs follow the thematic direction of Otto Geiseman — Grace’s pastor at the time of the development of the church windows — and faithfully follow Connick’s Gothic Revival style, particularly in the deep blue backgrounds. The black trace lines are an elegant counterpoint to the Art Deco lines of the church interior, as designed by the architectural firm of Tallmadge and Watson. The keen observer will also notice the quality of the glass, which hearkens back to the early Gothic aesthetic of deep, gem-like colors. For many people, the story content of Grace’s windows is secondary to the impact and draw of the rich colors.

What is stained glass?

The process of making stained glass has changed little since the 12th century. Interestingly, most “stained glass” is not stained. Color is created by adding metal oxides while the glass is molten in the pot. This type of glass is called “pot metal glass,” which is prized for its clarity and brilliance. Copper oxides produce green or bluish green. Cobalt makes deep blue. Gold produces wine red and violet. Manganese produces amethyst. Sulfur and iron salts produce amber glass ranging from yellowish to almost black. The way the glass is heated and cooled can significantly affect the final shade.

In the 14th century, a silver-based stain

One piece of glass with three different colors is created using flashing. Bottom layer: clear glass. Middle layer: yellow and light brown flashed glass. Top layer: black enamel detail.



was developed to create yellow or orange shades. The stain was applied and fired onto the glass, and could be applied in multiple layers.

Another technique used is called “flashing” where a thin sheet of colored glass is laminated onto a clear or tinted sheet. As far as can be determined, all of the glass in Grace’s Connick and Esser windows are pot metal glass, and there are many instances of flashed glass use.



The glass itself is made from sand and ash — or more technically, from silica, potash and lime. The glassmaker melts the ingredients in a crucible, adding the appropriate metal oxide for color, and uses a blow tube to create a cylinder of semi-molten glass. The maker then cuts off the ends of the cylinder and scores the resulting tube from top to bottom. The glass is then flattened into a sheet usually about 14” x 24” and is cooled or “annealed” in a controlled environment to yield the properties desired by the glassmaker.



Right, top to bottom: A cylinder of glass is blown. This will be cut to lie flat.

A glass cutter is used to score glass so it breaks precisely where it is drawn.

Glass pliers are used to break glass along the scored lines.

Lead comes from the framework for the glass.

The final cut pieces of glass are assembled with the lead came.



Above photos © iStockphotos/schmidt-z-ezza116, BartCo, whitmay, kali9

Stained glass windows by Erhardt Stoettner

Most of the windows at Grace Lutheran Church, River Forest, Illinois, were designed and built by the T.C. Esser Studios, Milwaukee, Wis., under the direction of master craftsman Erhardt Stoettner.

Other churches with windows designed by Erhardt Stoettner:

Cathedral of St. John the Evangelist, Milwaukee, Wisconsin

Cathedral of St. John the Evangelist, Milwaukee, Wisconsin

St. Peter in Chains Cathedral, Cincinnati, Ohio

St. Bernard Church, Fort Wayne, Indiana

St. Helen Church, Chicago, Illinois

St. Anthony's Memorial Hospital, Effingham, Illinois

Mount St. Scholastica Chapel, Atchison, Kansas

Peace Lutheran Church, Oshkosh, Wisconsin

St. Mark's Episcopal Church, Grand Rapids, Michigan

Lake Park Lutheran Church, Milwaukee, Wisconsin

Norway Lutheran Church, Milwaukee, Wisconsin

Lake Park Lutheran Church, Milwaukee, Wisconsin



Details of faces, hair, hands, clothing and drapery are applied onto the inner surface of the glass using an enamel paint made of finely ground iron filings, ground glass and a binder such as wine or vinegar, and fired in a kiln. The trace lines in Grace's windows are black enamel, consistent with the Gothic Revival aesthetic.

The glass for Grace's Connick and Esser windows was most likely made in England. English glassmakers were known for exceptionally clear, high-quality glass with vibrant colors, which was not available in the United States at the time.

The glass for Grace's Connick and Esser windows was most likely made in England.

Creating a stained glass window

Window designs are based on ideas and themes provided by the client and executed in a sketch by an artist. After the client approves the design, a full-size cartoon is created for each window.

Drawing from the studio's inventory of fine glass, an artisan cuts the glass and places each piece on the cartoon. The artisan then traces the details of faces, hair, hands, clothing and drapery onto the inner surface of the glass using an enamel paint. The artisan makes the paint using finely ground iron filings, ground glass and a binder such as wine or vinegar. The trace lines create outlines and solid areas. The paint is applied and fired in a kiln. The trace lines in Grace's windows are black enamel, consistent with the Gothic Revival aesthetic.



The final window or window section is assembled piece by piece with lead "came" to hold the pieces together. The lead joints are soldered together and linseed oil putty is applied to seal the gaps between the lead and the glass, adding strength and waterproofing. The lines produced by the lead are part of the window's design and prevent the colors from blending together when viewed from a distance.

Multiple window panels are then placed into an iron or zinc frame called an armature. The final construction is then installed into the church wall.

Sources and further reading about stained glass

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The window is assembled piece by piece with lead came to hold the pieces together. The lead joints are soldered together and linseed oil putty is applied to seal the gaps between the lead and the glass, adding strength and waterproofing. The lines produced by the lead are part of the window's design.

Grace's window legacy

Drawing on the tradition of timeless biblical themes and the enduring traditions of Gothic art and architecture, the Grace Lutheran Church windows speak to us on many levels: spiritually, artistically, intellectually.

The timing was ripe for Grace Lutheran Church to commission and install its remarkable windows. The Gothic Revival style was firmly established. The glass and artisans to create great works of emotional beauty were in place and available. The congregation put its resources firmly behind the effort to see it through to successful completion. Through their legacy, the light of God in story, color and art continues to filter through to illumine our hearts and minds, and we are so very thankful for it.

Endnote

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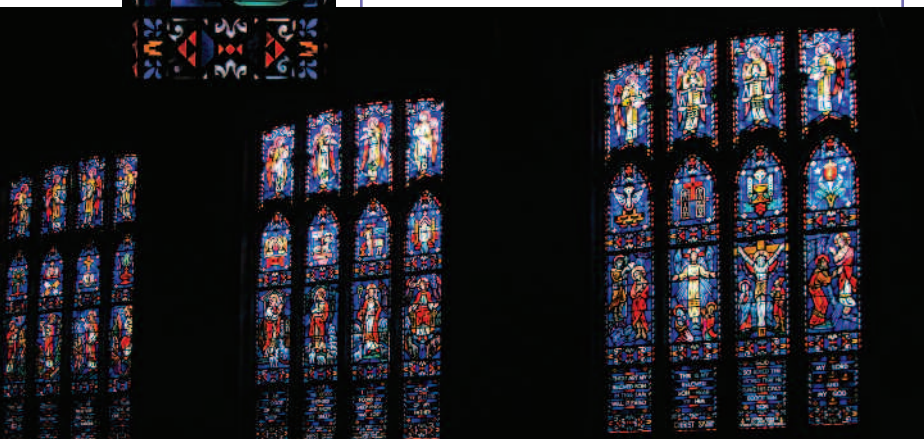
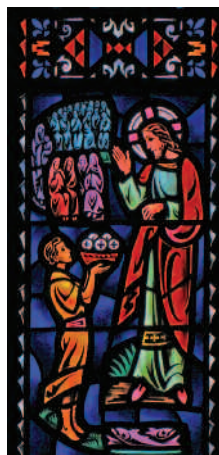
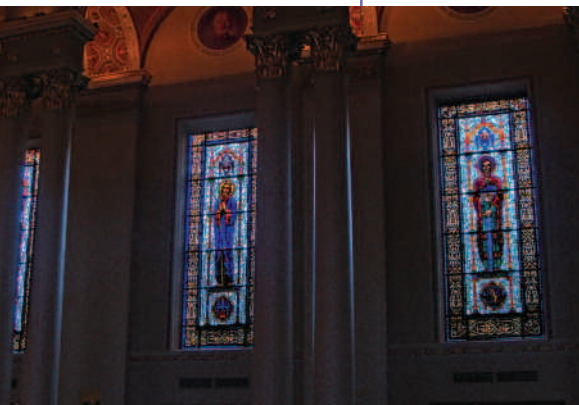
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Drawing on the tradition of timeless biblical themes and the enduring traditions of Gothic art and architecture, the Grace Lutheran Church windows speak to us on many levels.



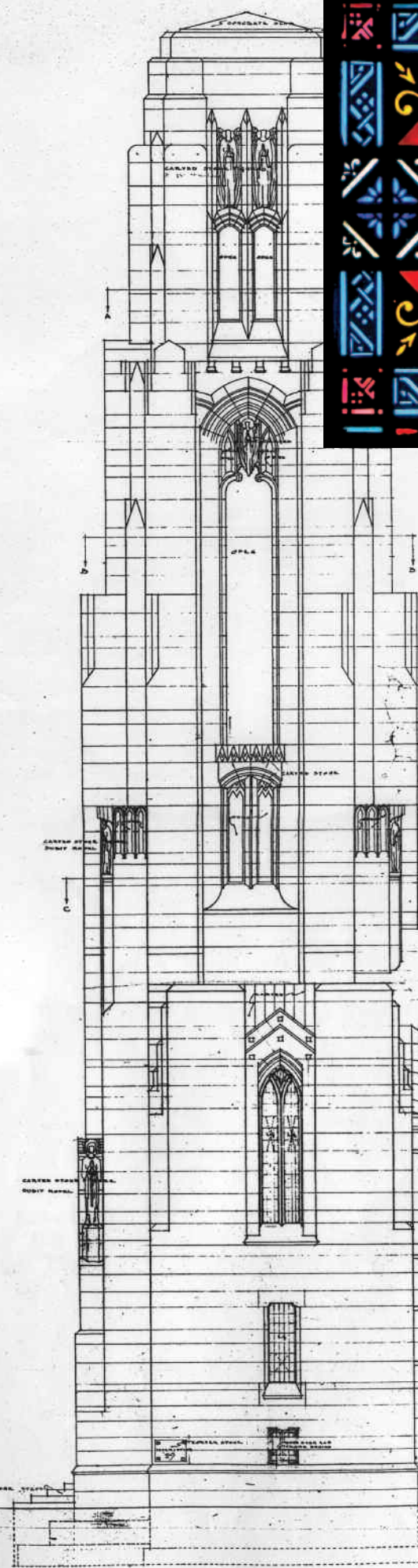
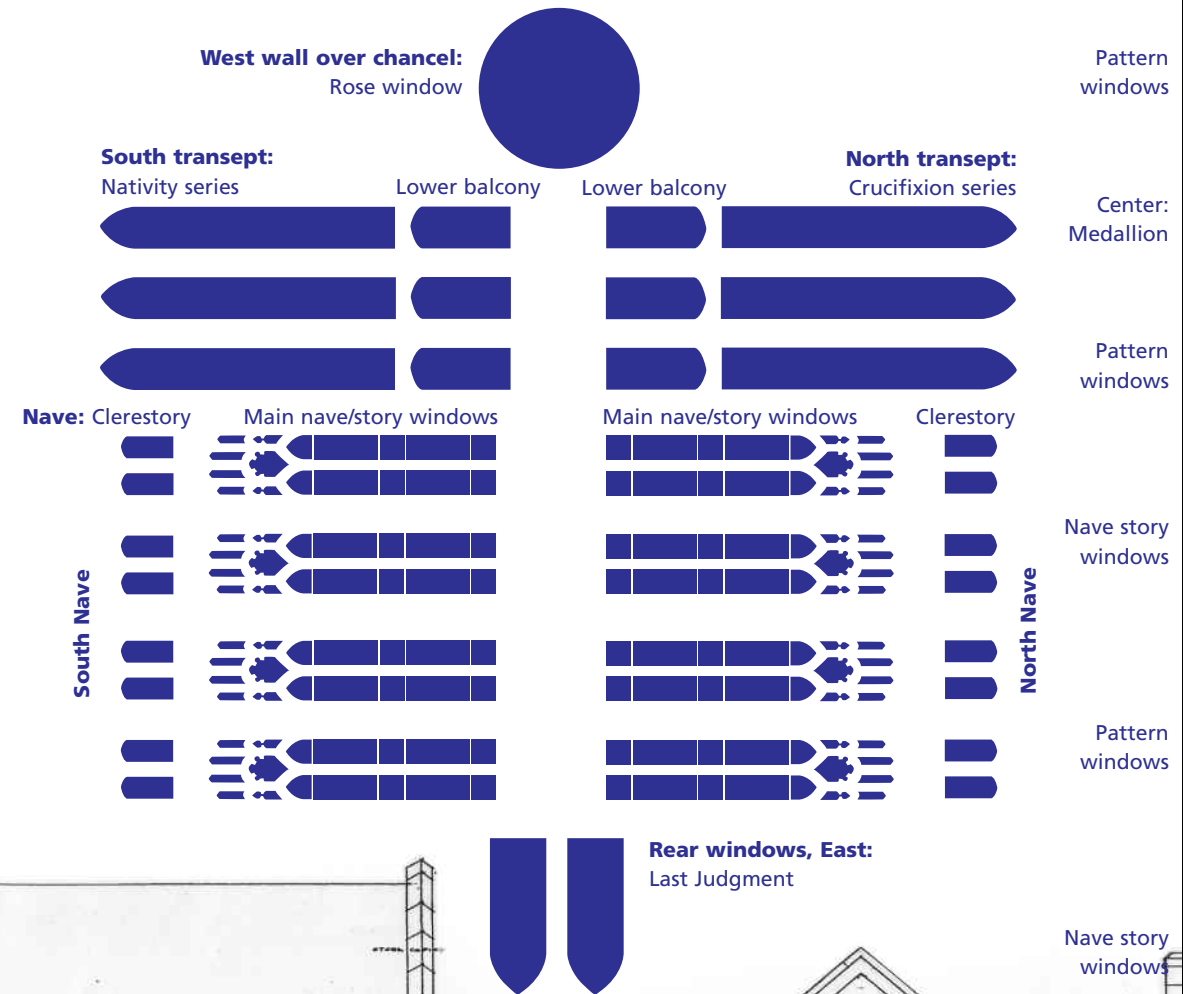


Surrounding the windows of symbols and stories are windows with rich designs of color and pattern. In the nave and the clerestory, they fall into an alternating pattern of two basic designs, shown above, which provide the design of the frame for the story windows as well.

Window identification

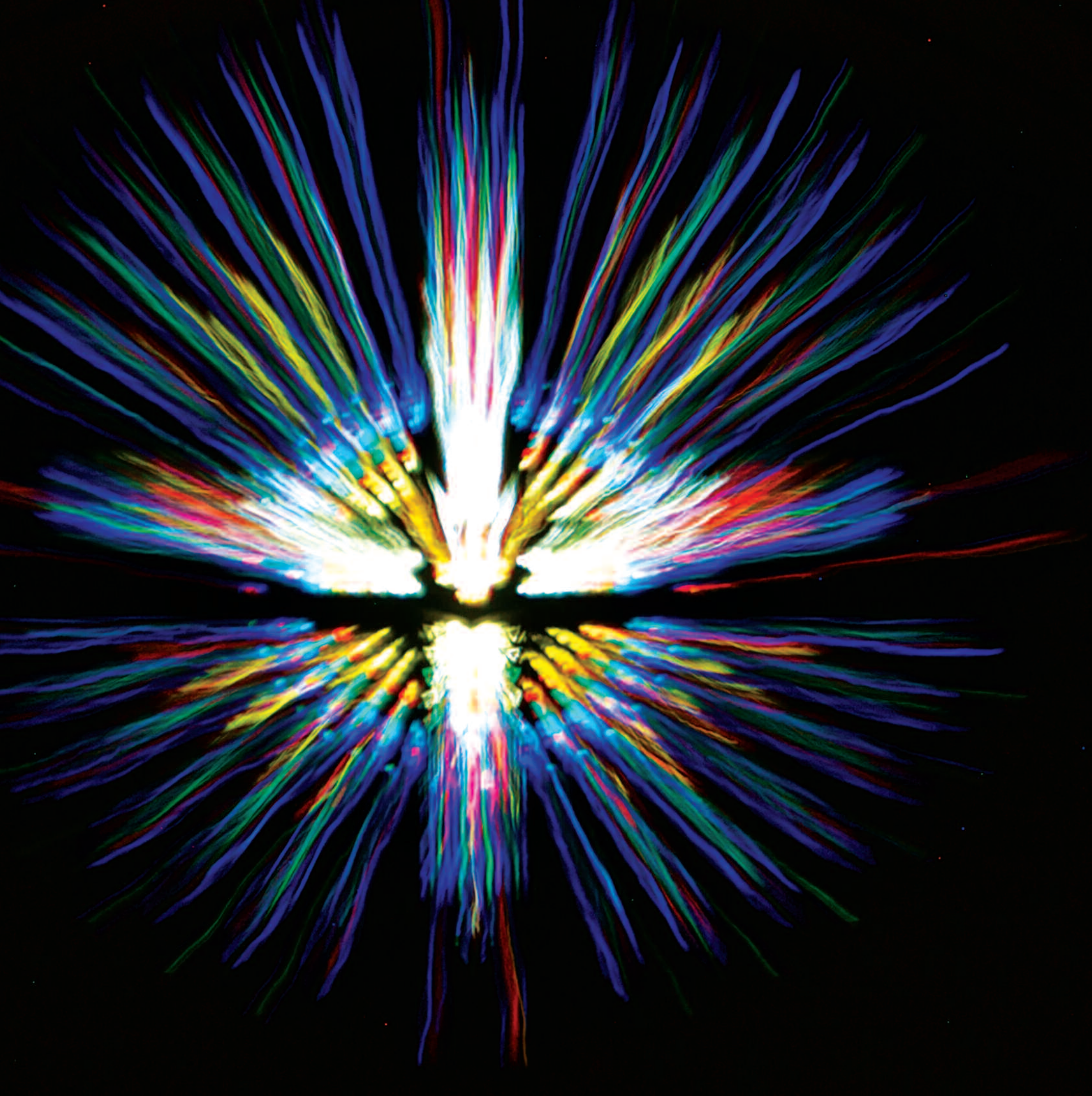
Grace Church was originally built with clear glass windows. When dedicated in 1931, only the rose window and the narthex windows were installed. The rest of the windows were donated and installed between 1942 and 1948. The diagrams at the right provide compass direction and names for the windows. Each page has a simple diagram to indicate the window location.

Schematic diagram of window locations



NORTH ELEVATION

The Rose Window



*O day full of grace that now we see
Appearing on earth's horizon,
Bring light from our God that we may be
Replete in his joy this season.
God, shine for us now in this dark place;
Your name on our hearts emblazon.*



Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

—John 14:6

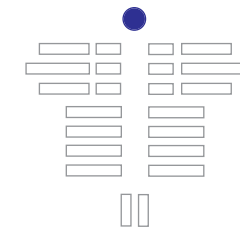
John 14:6

The Rose Window

Anna, her mom and dad and her little brother slipped into their usual pew in the back left side of the church. Her mom and dad talked to their friends in the pew behind them. Anna and her brother picked through the contents of the activity bag their mother had taken for them from the rack in the narthex. When the organist began to play, everyone grew quiet. Anna looked up from the children's bulletin she was coloring. She looked at the circular window high up above the altar on the front wall of the church. At the center was the picture of a dove flying straight down. She knew the dove represented the Holy Spirit. In Sunday school she learned that John the Baptist baptized Jesus in the Jordan River. When he came up from the water, the Spirit of God descended on him like a dove. And a voice from heaven said, "This is my Son, the beloved, with whom I am well pleased."

Anna knew about doves in other stories in the Bible. She sat on her dad's lap and read the story of Noah's ark in her children's Bible. The rain fell for 40 days and 40 nights and flooded the earth. Sometime after the rain stopped, the ark came to rest on the side of a mountain. Noah sent a raven out of the ark. The raven flew and flew but came back with nothing to show for all his work. Then Noah sent out a dove, but it could not find a place to roost so it came back to the ark. A week later, Noah again sent out the dove. This time it came back to him with the leaf of an olive tree in its beak. He waited another seven days and sent out the dove, and this time it did not come back. It was time for Noah and his family and all the animals to leave the ark and make a new start in the world.

Written by Bruce K. Modahl. Photo by Alfred Swanson.



On the way home from church, Anna told her mom and dad about what she had been thinking about as she looked at the dove window before the worship service had begun. Anna's mother thought about another story with doves in it. She thought about when and how to tell her children what happened shortly after Jesus was born. Luke tells us, "When the time came for their purification Mary and Joseph brought Jesus to the temple to present him to the Lord... and they offered a sacrifice according to what is stated in the law of the Lord." The law called for the sacrifice of a lamb. But if the family was too poor to offer a lamb, they could offer two doves. Two doves is what Mary and Joseph offered for purification.

Anna's father said, "Sometimes I come early to pick up you and your brother from school. I like to slip into the darkened church with sunlight streaming through the stained glass windows. I also look at the dove in that window. The words from the same hymn always come to my mind and I sing softly,

*"Come down, O Love divine;
Seek thou this soul of mine
And visit it with thine own ardor glowing;
O Comforter, draw near;
Within my heart appear
And kindle it, thy holy flame bestowing."
—Lutheran Book of Worship #508*

SYMBOLISM

The dove often represents the Holy Spirit in Christian art. We also see the cross, and the radiating spokes represent spreading light as in sunlight, or more spiritually in the radiating of God's light or word.

Geiseman's notes: This beautiful stained glass window depicts a dove in the center and rays of light extending from the center to the four parts of the globe. The rays of light emanating from the dove are to say that the Spirit of God descends from the heavens above with the light of eternal truth, and radiates it to the four parts of the globe. (John 14:6)

Donors: Mr. & Mrs. Otto C. Kahle

Dedicated: February 8, 1931

NOTE: The circular window at the front of Grace is more accurately called a wheel window, which is divided by simple spokes radiating from a central element. A rose window usually refers to windows with segments divided into petal shapes, like a many-petaled rose.

Geiseman referred to it as a rose window.



The Prophets of the Promise
and the Nativity
South transept

*Before the marvel of this night,
Adoring fold your wings and bow,
Then tear the sky apart with light
And with your news the world endow.
Proclaim the birth of Christ and peace,
That fear and death and sorrow cease:
Sing peace, sing peace, sing gift of peace,
Sing peace, sing gift of peace!*

The Prophets of the Promise

South lower balcony

*A shoot shall come out from
the stump of Jesse, and a
branch shall grow out of his
roots. The spirit of the Lord
shall rest on him, the spirit of
wisdom and understanding,
the spirit of counsel and
might, the spirit of knowledge
and the fear of the Lord.*

—Isaiah 11:1-2



Isaiah 11:1-10

The Tree of Jesse

Jesse Schneider was in the fourth grade at Grace Lutheran School. Jesse's father showed her the Schneider family tree he was working on. She saw her name and the names of her brother and two sisters with their birth dates. They were all on branches attached to a branch with her mother's and father's names, dates of birth and wedding date. Other branches had the names of her uncle and aunts, her father's brother and sisters, and branches from them containing the names of her cousins. She saw her Grandma and Grandpa Schneider's names higher up on the tree and Grandpa Schneider's brothers and sisters. She traced the branches from them and saw one branch that did not lead on to other branches. The name on the branch was Anders Hans. She asked her father about him. "He would be your great-great uncle. You can see he was born and died on the same day. This was the year your great-great-grandparents came to America from Germany." Her father traced the branches with names of ancestors all the way back to the 1600s. He said, "That's as far as I managed to get using old family Bibles and from the records in the churches from the villages where they lived in Germany." Her father told her the stories he had heard about her ancestors. Some of them were funny; some were sad.

One day Jesse came home from school very excited. She could hardly wait for her father to come home from work. When he came in the back door she met him exclaiming, "Guess what, Dad! In school today we learned about the Jesse Tree. It's a family tree also. Only Jesse wasn't a girl. He was a man. He was King David's father. Our teacher told us King David was the king of Israel. The Jesse Tree has branches

for the descendants of David who were kings in Jerusalem for 400 years. Isaiah 11:1 says, 'A shoot shall grow out from the stump of Jesse.' Our teacher said in 586BC the nation was conquered and there were no more descendants of David on the throne in Jerusalem. The prophet said the family tree for Jesse was cut down, but a branch grew from its roots. Our teacher told us that branch is Jesus and he is a descendant of David.

She told us that we are part of his family tree. She told us how branches are grafted into the trunk of a tree. She said when we were baptized we were grafted into Jesus. We draw life from him just like a branch draws life from the tree. Because Jesus died and rose again we draw eternal life from him.

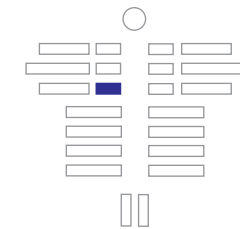
"Daddy, just think how big and old this family tree is. Our teacher told us the tree will grow until a time when there will be peace everywhere. No one will be hurt or die. It's all right there in Isaiah 11:1-10. Our teacher read it to us today. Can we read it again, now?"

"Of course," said her father. He went to get the family Bible so they could sit and read it together.

SYMBOLISM

The crowns represent the kings of Jerusalem. The P with an X through it is called a Chi Rho, the first two letters in the Greek word for Christ. The circle surrounding the Chi Rho is a wreath symbolizing the victory of the resurrection over death.

The white fleur-de-lis (French for "lily") has been used as a royal emblem through many different cultures from earliest times. Here it symbolizes the royalty of Jesus. The three petals can also represent the trinity.



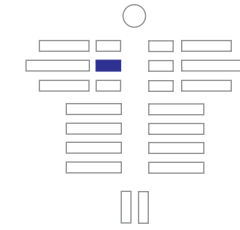
Geiseman's notes:

This window portrays Jesse, the father of David, from whom the promised Messiah was to spring. It shows a tree growing out of Jesse's side. On the branches of the tree are golden crowns symbolizing the fact that the Messiah was to come from the royal family of David.

Surmounting the tree is the Chi Rho symbol which gives us the first two Greek letters in the name of Christ. The promise in Isaiah 11:1 found its fulfillment when Jesus was born of the Virgin Mary who was a descendant of David's royal house.

Donor: Mrs. Mary Hayes in memory of her husband Richard L. Hayes.

Unveiled: October 11, 1942



Moses Receives the Ten Commandments

The giving of the Ten Commandments by God to Moses is part two of a much longer story. To understand part two we have to know part one.

Jacob and his sons and their wives and families moved with their flocks and herds to Egypt because there was a great famine in Israel. By the grace of God, Jacob's son Joseph rose to second in command of all of Egypt. Only the pharaoh had more authority. We can find this story beginning in Genesis 37. Over many generations, the descendants of Jacob had grown into a great nation. A new pharaoh those many generations later did not remember Joseph. He was fearful of the Hebrew people. He thought they were becoming too powerful. He made them his slaves.

The Hebrews cried out to God for rescue. God heard their cries and chose Moses to lead them to freedom. After going through many trials and overcoming many obstacles, Moses secured freedom for the slaves and led them out of Egypt to the land God promised to them. This story begins in Exodus 1.

God used Moses to lead the Hebrews out of slavery. God did not require anything from them. He did not consider whether or not they were obedient or faithful or worthy. God acted because they were in need. This is God's grace.

God's grace is fully revealed to us in Jesus Christ, the Son of God. Jesus came to save us from our slavery to sin, not because we deserved to be rescued but because we needed to be rescued. God acted out of love, not because we earned a reward from God.

After God saved the Hebrew people from slavery, he brought Moses up to

Mt. Sinai, where he gave him the Ten Commandments. In Exodus 20:2 God said, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery." With the Ten Commandments God instructed them and instructs us how to live as the people of God.

You shall have no other gods before me.

You shall not make wrongful use of the name of the Lord your God.

Remember the sabbath day, and keep it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house.

You shall not covet your neighbor's spouse or anything that is your neighbor's.

SYMBOLISM

The radiating light symbolizes God's communication with Moses. The semi-circle shape indicates a sun, often used to represent the power and might of God. This image is used in other windows at Grace.

Two spikes come out of Moses' head. These horns are based on a description of Moses coming down from Mount Sinai in the Vulgate, the Latin translation of the Bible used by the early western church through medieval times. The word is better translated as "glorified" or "to radiate," as in a halo. However, Moses is frequently depicted with horns in the art of the western church, even after the mistranslation was corrected.

*I am the Lord your God,
who brought you out of the
land of Egypt, out of the
house of slavery.*

—Exodus 20:2

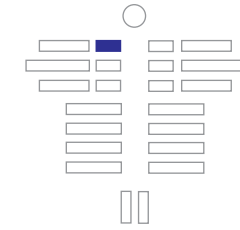


Geiseman's notes:

This window portrays Moses, one of the greatest of the Old Testament prophets, who in Genesis 3:15 has recorded for us the first promise of God that He would send a Messiah and whose prophetic ministry was a type foreshadowing the ministry of Jesus. Moses is holding the tablets of the law.

Donor: Grace Sunday School

Unveiled:
October 11, 1942



Isaiah and the Burning Coal

During the communion service some people bow when we join in singing, “Holy, holy, holy Lord, Lord God of power and might: Heaven and earth are full of your glory.” We bow because that is what Isaiah did when he first heard these words.

Isaiah had a vision. He was in the temple. The Lord God was seated on a throne high above. The hem of God’s garment filled the temple. Angelic beings called seraphs attended God. We often think of angels as looking like chubby babies with wings. These angels were nothing like that. Isaiah was written in the Hebrew language. In Hebrew a *seraph* is a fiery serpent. The seraphs Isaiah saw in his vision were huge. They each had three pairs of wings. Isaiah 6:3 says, “And one called to another and said: ‘Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.’” The temple shook. Smoke filled the room.

The grandeur and glory of God confronted Isaiah. Isaiah thought how insignificant and weak he was. He cried out, “Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the king, the Lord of hosts!”

Isaiah 6:5-8 describes what we see in the stained glass window. “Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: ‘Now that this has touched your lips, your guilt has departed and your sin is blotted out.’ Then I heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ And I said, ‘Here am I; send me!’”

When we sing the song of the seraphs at the communion service, can we picture the six-winged beings hovering over the altar? In the Lord’s Supper we are confronted by the overwhelming love of God. We bow our heads knowing how undeserving we are. What touches our lips for the forgiveness of our sin is not a burning coal but the body and blood of the risen Christ. And like Isaiah, we too are sent.

SYMBOLISM

The radiating light symbolizes God’s communication with Isaiah. The semi-circle shape indicates a sun, often used to represent the power and might of God. This image is used in other windows at Grace.

The seraph’s hand holds a hot coal, indicated by the orange color and the flames surrounding it.

“Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: ‘Now that this has touched your lips, your guilt has departed and your sin is blotted out.’

Then I heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ And I said, ‘Here am I; send me!’”

—Isaiah 6:5-8



Geiseman’s notes: This window portrays Isaiah, the greatest of all Old Testament preachers, who in Isaiah 9:6 foretold of the coming Messiah. This window shows the incident from Isaiah’s life recorded for us in Isaiah 6:5-8.

Donor: Grace Sunday School

Unveiled: October 11, 1942

The Nativity

South upper balcony



And she brought forth her firstborn son, and laid him in a manger, because there was no room for them in the inn.

—Luke 2: 7



The Nativity of Our Lord

Christ has come to earth! But where can he be found? A caring inn? A royal palace? This king of kings will not be found in regal surroundings for his kingdom is not defined by human expectations. Such mystery overshadowed his birth that finding the holy thing leads to unexpected places, among unassuming creatures.

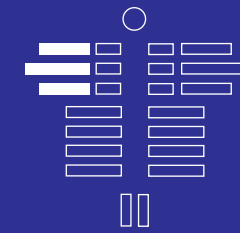
True seekers follow promises from prophets and look for heaven's brightest star to light their path. Along the way, they listen for songs from angels and believe

the sightings of shepherds. Encountering his presence is a slow and lowly journey. Wise travelers rest in knowing that to seek him is to be found by him. Arriving at that truth, they bow at his humble throne, a

simple bed of hay. What a holy night! The one conceived by God and pondered in the heart of his mother is the gift worth enjoying forever.



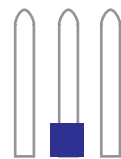
Written by Maisie Sparks.
Photos by Jonathan Hillert.



Donors: Dr. and Mrs. George W. Moxon for blessings received.

Unveiled: The Last Sunday of the Church Year, November 22, 1942





In Bondage to Sin

Emilia cuddled next to her grandmother in church, and her brother sat next to her, trying to get Grandma's attention. It was the Sunday after Thanksgiving. Her grandparents had come for Thanksgiving dinner, and they were leaving after church. She was excited because Christmas was coming soon, but sad because she wouldn't see her grandmother for a whole month.

"We are in bondage to sin and cannot free ourselves," the congregation said in unison. Emilia's brother reached over and pinched her. She glared back at him. "We have sinned against you in thought, word and deed." She pinched him back. "Okay," she thought. "I guess that's a deed." Benjamin reached over to poke her again, but a stern look from their mother stopped him.

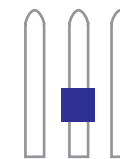
Why do they keep talking about being in bondage, thought Emilia. It's going to be Christmas, after all, and that's about a baby and its all happy stuff.

Emilia loved to hear the story about the baby Jesus at Christmas. She settled back under the protective arm of her grandmother and listened to the story.

Geiseman's notes: This window portrays a man in chains symbolizing man in bondage to sin. The six-pointed star is the Star of David which symbolizes Israel. The key within the star indicates that Jesus is the key that unlocks the chains of sin and sets men free.

*Written by Kathryn Brewer.
Photo by Jonathan Hillert.*

Luke 1:26-38



The Annunciation

In the village of Nazareth lived a young woman named Mary. It was late afternoon, and long shadows were growing across the valley. Mary was out in her family's garden, enjoying the view and praying. She had been promised in marriage to a carpenter named Joseph when she grew up, and she was thinking about what life with that good man would be like.

Suddenly, there was a brilliant light in the garden and she felt like everything else around her fell away. She looked closely and there was someone else in her garden. He seemed to be filled with light. He said to her, "Greetings, favored one! I have come to tell you something that will make you very happy!"

Mary couldn't imagine what someone who suddenly showed up in her garden could tell her, but she listened. He went on, "God has chosen you to be the mother of his son. You will name him Jesus, and he will be a great man! As great as King David!"

Mary was confused. How could she have a baby? She was promised to Joseph, but they weren't married yet. The angel seemed to understand her confusion. "Don't worry," he said. "The Holy Spirit will come upon you. Nothing is impossible with God." And Mary sang, "My soul magnifies the Lord, and my spirit rejoices in God, my savior!"

Geiseman's notes: This window portrays the moment in which God's holy angel announced to Mary that she was to become the virgin mother of the eternal Son of God.

*Written by Kathryn Brewer.
Photo by Jonathan Hillert.*



We confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbor as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

**—Brief Order of Confession and Forgiveness,
Lutheran Book of Worship**



The angel said to her, "Do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David."

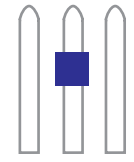
—Luke 1:30-33

And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

In that region there were shepherds living in the fields, keeping watch over their flock by night.

Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger."

—Luke 2:7-12



The Birth of Jesus

Many months after the visit from the angel, Mary and Joseph had to travel to the city of their birth to register for the Romans who governed their land.

Mary was almost ready to have her baby, and rode on a donkey for the long trip. Over many days and nights, she and Joseph made the long journey to Bethlehem, climbing many hills and walking along dusty trails. At last the lights of the city appeared in the distance. When they finally arrived in the city of Bethlehem, the streets were crowded with travelers.

Joseph knocked at the door on an inn he had stayed at on previous visits. "I'm sorry," the innkeeper told him. "I don't have any rooms available tonight. Next week maybe." Joseph tried not to look worried as he returned to Mary. "Not here," he said trying to sound cheerful. "Maybe we can get a room at that one over there." But that inn was full too. So were the next and the next. One innkeeper said that another traveler had told him there were no rooms available anywhere in the city. Joseph was concerned. They had to find a room. Mary was tired, he could see it in her face. "But, sir, my wife is about to have a baby. Where can we go?" "Ah," he said, stroking his beard. "You know, I have a stable out back that is pretty clean. Most of the sheep are in the valley tonight. You could stay there." A stable? thought Joseph. Well, it would have to do.

Mary was not overjoyed about staying in a stable, but he made her as comfortable as possible on the clean straw. That night, Mary gave birth to her firstborn son. She wrapped him in a blanket and held him close. They had no crib, or toys, or comforts of home, but Joseph arranged the straw in

the manger and put baby Jesus to sleep there.

That night the shepherds were out in the fields, watching their sheep through the night. The dark of the night was usually quiet and peaceful, and the shepherds would gather around a fire and share stories to stay awake through the night. Suddenly, the sky seemed to be even brighter than their firepit. The sky was made light with angels, and they were singing! The shepherds were terrified. But the angels said, "Don't be afraid, we are bringing you good news! Tonight, in the city of David, has been born a savior. He is the messiah — the Lord! You should go find him. You will know him, because he is wrapped in blankets and lying in a manger."

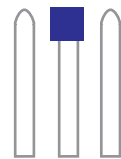
Then the angels sang, "Gloria in excelsis deo!" which means, "Glory to God in the highest, and on earth, peace and good will to everyone!"

After they went away, the shepherds talked together and, even though they thought the whole thing was strange, they decided to go see if they could find this baby. After several inquiries, they found him, just as the angels had said, wrapped in a blanket and lying in a manger. The baby's mother held him close to keep him warm. The angels had said he would grow up to be a great teacher and savior to all the world. But he seemed so fragile, like the babies in their own homes, completely helpless, pink and sleepy. Or like the sheep they cared for. "God must have sent a really special baby if the angels have announced him" they thought as they gathered around the baby.

Geiseman's notes: This window shows the Christ-child with the virgin mother and also indicating the angelic choir, the adoration of the shepherds and the stable in which Jesus was born.

Donors: Dr. and Mrs. George W. Moxon for blessings received.

Unveiled: The Last Sunday of the Church Year, November 22, 1942



The Three Magi

A great star appeared in the sky. Wise men who knew the stars thought that this great star was a sign that someone special had been born. They decided to follow the star. They gathered very special gifts for this special baby — gold, frankincense and myrrh. With camels and servants, three of the wise men, Melchior, Caspar and Balthazar, began the long voyage toward the place marked by the great star.

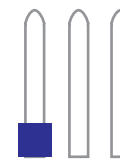
In Jerusalem, they found King Herod. “Where is the king that has been born?” they asked Herod. Herod thought, what are they asking about? I’m the king! Has a baby come to take my place? Herod answered the wise men, “I don’t know where the baby king is, but when you find him, let me know so I can go to worship him, too.”

The wise men went on to Bethlehem, and there they found the baby king, and they worshipped him, and offered him their gifts of gold, frankincense and myrrh.

They were warned in a dream not to go back to Herod, so they went home another way.

Geiseman’s notes: This window presents the coming of the wise men from the east who demonstrate the truth that Jesus wrought salvation not only for God’s chosen children of Israel but for all the peoples of the earth.

*Written by Kathryn Brewer.
Photo by Jonathan Hillert.*



The Circumcision

At Joseph and Mary’s humble home, the rabbi held the baby boy on a soft pillow on his lap as the mohel performed the surgery. There was an empty chair in the room for the spirit of the prophet Elijah.

Jesus cried while the mohel tended his wound. By removing Jesus’ foreskin eight days after his birth, Joseph and Mary continued a tradition that started thousands of years ago with the father of their people, Abraham. This was their way of showing God they promised to love him and follow his commandments.

“His name shall be Jesus,” exclaimed Joseph proudly. The rabbi and mohel were alarmed, because the first son was always named after his father.

But Joseph explained that in a dream, an angel had told him to name the baby Jesus, which means savior. “I must obey the will of our Lord,” he said.

Somehow, this circumcision ceremony was different from others. “Could this little baby who cries and bleeds be the messiah, the Christ we have waited for so long?” whispered the rabbi under his breath.

Geiseman’s notes: This window reminds us that Jesus complied with the requirements of the law so as to fulfill the same for men and that on the eighth day after His birth on the occasion of His circumcision He shed His first blood for the salvation of men and also received the blessed name “JESUS” to express the fact that He was to be the Savior of all mankind.

*Written by Lisa Biehle Files.
Photo by Sarah Brewer.*



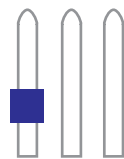
Wise men from the East came to Jerusalem, asking, “Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.”

—Matthew 2:2



After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb.

—Luke 2:21



The Presentation

Simeon, a holy man, and Anna, a prophetess, thought this day would never come. They had waited their entire lives to see the messiah, and now, in their old age, he had arrived at the temple in Jerusalem, a baby in his mother's arms. They both sensed this baby's majesty the moment he entered the temple.

"God has great plans for him," Simeon told Mary and Joseph. "Many will rise with him and many will oppose him, and your heart will be broken also."

"He will rule from sea to sea and his kingdom will have no end," Anna predicted.

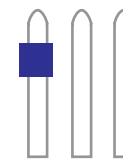
Mary and Joseph were overwhelmed. This was all more than they could take in. The wise men had predicted similar troubling outcomes for Jesus.

Mary and Joseph thanked them and excused themselves to make their sacrifice, two turtle doves, to purify their newborn son. As they did so, they prayed, "Thank you, Lord, for the gift of our precious Jesus. May we be worthy to raise this boy who holds so much promise."

Before leaving the temple, Simeon asked if he could hold Jesus and bless him. Mary agreed, and carefully Simeon took him in his arms, saying, "Now I can die in peace because I've seen God's salvation. He will be a light for all people, both Jews and Gentiles."

Geiseman's notes: This window portrays the moment when Mary brought the required sacrifices and when Simeon took up the Christ-child into his arms and broke forth in the well-known words of the Nunc Dimittis.

*Written by Lisa Biehle Files.
Photo by Jonathan Hillert.*



The Flight to Egypt

Fear. Horror. Rocks crunching under sandals. These were all things that Joseph and Mary were feeling as they fled to Egypt.

"Is it really true?" Mary whispered, rocking baby Jesus in her arms to keep him quiet. "Has King Herod really ordered that all baby boys be killed?" Joseph nodded grimly, quietly guiding their donkey through the dark, empty streets.

Just a few days earlier, a group of wise men had come to their home to present their son with expensive gifts. King Herod had ordered these men to return and tell him where baby Jesus was, but an angel had warned them in a dream to return home another way.

"Joseph, are you sure this is the right thing to do?" Mary asked nervously. Nazareth was their home — why must they flee to Egypt?

But her husband simply nodded again and said, "An angel came to me in a dream, Mary. This is something we must do."

Fear. Horror. Rocks crunching under sandals. But what Joseph was also feeling was gratitude — gratitude to God for protecting them and their precious son.

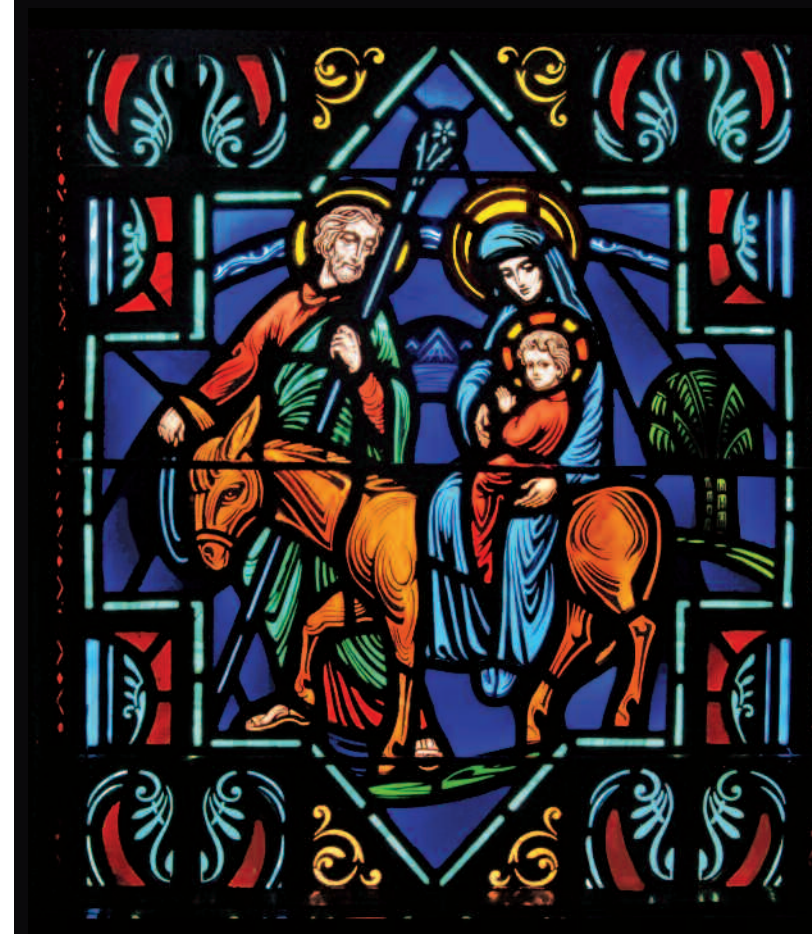
Geiseman's notes: This window reminds us that Jesus encountered bitter opposition in His early infancy and that He with His mother and foster father had to flee into Egypt.

*Written by Grace Angelina Files.
Photo by Jonathan Hillert.*



When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord ...and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons."

—Luke 2:22, 24



An angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him." Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod.

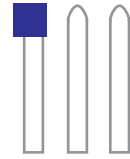
—Matthew 2:13-15



After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers.

—Luke 2:46-47

Luke 2:41-51



Jesus Teaches in the Temple

“Where’s Jesus?” These two simple words sent waves of panic and fear crashing through Mary and Joseph as they realized that they would have to answer, “We don’t know.”

Jesus’ family had traveled to Jerusalem for the Passover feast to be with their extended family. But the city was so crowded that Mary and Joseph had lost track of Jesus—they had left without him! The worried couple hurried back to Jerusalem, and began to frantically search for their son.

“Perhaps he’s gone to the lower city, to wander the market,” Joseph suggested. They searched, but had no luck.

“Maybe he went to the upper city, to admire the fancy houses of the rich,” Mary said. They looked high and low, but couldn’t find him.

“Mary,” Joseph asked, “do you think he’s been arrested?” They hurried to the prison and looked in every cell, but Jesus wasn’t there.

Finally, the two made their way to the temple to pray for Jesus’ wellbeing. But when they walked through the door — there sat Jesus, teaching about God!

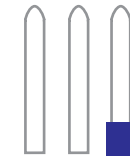
“Jesus!” Mary exclaimed, “how could you make us so worried? We looked everywhere for you!”

“Mother,” Jesus said quietly, “did you not know that I would be in my father’s house?”

Geiseman’s notes: This window portrays the twelve-year-old Jesus in the Temple in Jerusalem as He sat in the midst of Bible scholars, asked questions, and answered those that were addressed to Him.

*Written by Grace Angelina Files.
Photo by Jonathan Hillert.*

Luke 2:39-40; 52



The Holy Family

Jesus grew up in the house of a carpenter. Like other boys his age, he and his brothers learned his father’s trade by working with him, cutting, fitting and joining wood. Following in their father’s footsteps was expected. Nazareth was a small town, but there was plenty of work in the big city nearby.

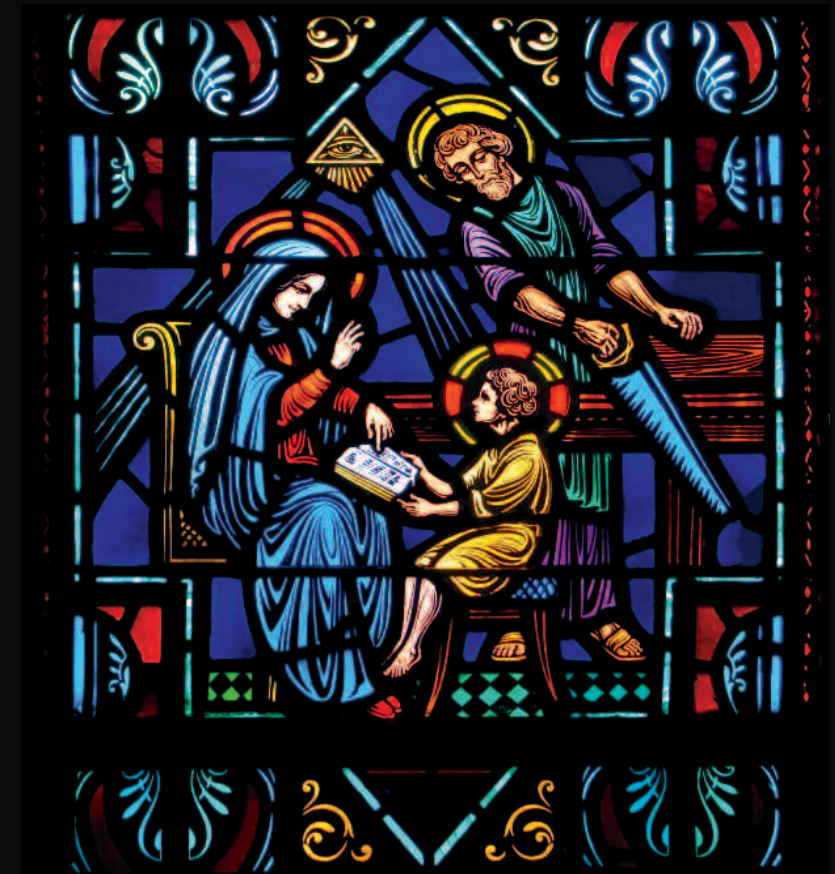
Jesus spoke Aramaic, the language of his parents Mary and Joseph and many other Jews in the Holy Land. Yet the language of scripture was Hebrew, the language of their ancestors. An important part of his childhood was to study the scriptures in Hebrew by writing in the sand and memorizing long passages.

Working and learning together, children respected and honored their parents and other elders. Attention to his father’s craft and his religious education put Jesus properly under the law, and endeared him to Mary and Joseph.

Jesus grew in his understanding of God’s word, maturing to a person of love and compassion for others. During his ministry he was tested time and again by religious authorities on his knowledge of the law and its interpretation.

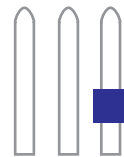
Geiseman’s notes: This window very interestingly portrays that period in the life of our Lord when He lived quietly in the home of His parents at Nazareth, received instructions from His virgin mother in the Old Testament revelations of God, and when He grew in wisdom, in stature, and in favor with God and man.

*Written by Daniel J. Lehmann
Photo by Sarah Brewer.*



When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him. And Jesus increased in wisdom and in years, and in divine and human favor.

—Luke 2:39-40; 52



Then Jesus came from Galilee to John at the Jordan, to be baptized by him. ...And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

—Matthew 3:13, 16-17

Jesus' Baptism

Baptize me." John stared at Jesus, not sure he'd heard him right. "What?" he asked. "You want me to baptize you?" Jesus nodded.

"But, Lord, you're the one who should baptize me!" John exclaimed, shaking his head. How could he baptize the messiah, the Lamb of God who had no sin to wash away?

"John," Jesus said calmly. "Please. We must do this to be righteous."

"But...but..." John sighed. Who was he to question Jesus?

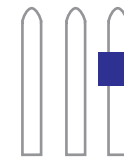
The two of them made their way to the river. John lowered Jesus' head and body into the cool river water, then brought him back up. He was soaking wet, and his hair dripped onto his tunic, but Jesus smiled widely.

Suddenly, the clouds parted in the heavens, and a dove flew down. John stared in awe as it landed on Jesus' shoulder, and his eyes widened as a heavenly voice proclaimed, "This is my son, with whom I am well pleased."

John shook his head in amazement as he helped Jesus climb out of the water. If anyone had doubts that Jesus was the messiah, he thought, they couldn't possibly have them anymore!

Geiseman's notes: This window shows Jesus as He stood in the waters of the Jordan to be baptized of John the Baptist at which time also the Father sent the Holy Spirit to descend upon Him in the form of a dove and when the Father's voice said from the heavens, "This is My beloved Son in whom I am well pleased."

*Written by Grace Angelina Files.
Photo by Jonathan Hillert.*



John the Baptist

Crowds were gathering to be baptized and hear him speak. Who was this man living in the wilderness like an animal, eating locusts and wild honey, wearing camel skin instead of a tunic?

"Prepare for the messiah! Purify yourself! Confess your sins and be baptized!" he urged.

Certainly, he was holy. Most surprising of all, he criticized the Pharisees, the Sadducees, and even King Herod Antipas.

"Should the king put himself above the law?" he asked. "He has divorced his first wife and married his brother's wife who is also his niece. This is illegal and shameful in the eyes of God!" he exclaimed with deep sorrow rather than anger.

How could he be so courageous to speak the truth against power? To the Pharisees and Sadducees he bellowed, "You brood of vipers!" Was John the Baptist risking his very life?

More and more people admired and followed him, their sins being washed away in the river to meet the coming Lamb of God. His holiness radiated through the people like ripples in the water.

Geiseman's notes: This window portrays the significant moment in our Lord's life when John the Baptist pointed to Him, and with the wisdom given him by divine revelation said to a member of his own disciples, "Behold the Lamb of God that taketh away the sins of the world."

*Written by Lisa Biehle Files.
Photo by Jonathan Hillert.*



The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.'"

—John 1:29-30



The Call of the Disciples

“Simon, this is useless,” Andrew sighed as his brother lowered their nets into the water once again. “We’ve been fishing all day, and we haven’t caught a thing.”

“Well, what do you suggest?” Simon asked, annoyed. “Should we move our boat to a different spot?”

“No, look over there,” Andrew gestured to a nearby boat where James and John sat mending their nets. “They haven’t caught anything either. Let’s just go home.”

“Friends!” a voice called out over the lake. “Lower your nets on the other side of your boat!” The four men all looked up, surprised to see a stranger standing at the edge of the lake.

“That’s crazy!” Simon yelled. “There are just no fish in the lake today!”

“What’s the harm in trying?” asked the stranger.

Confused, the four men did as he said, lowering their nets on the other side of their boats. To their amazement, the nets instantly filled with fish—so many that their boats began to tip and their nets began to break. When the men brought their boats back to shore, loaded with fish, the stranger said to them, “Come with me, and I will make you fishers of men.”

“But, sir, what is your name?” Simon asked, amazed.

“My name is Jesus,” the stranger said. And, for a reason they couldn’t explain, the four men left their nets and followed him.

Geiseman’s notes: This window presents that blessed moment in history when Jesus stood on the banks of the Galilean Sea and gathered His first disciples, saying unto them, “Follow me, and I will make you fishers of men.”

*Written by Grace Angelina Files.
Photo by Jonathan Hillert.*



As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him.

—Mark 1:16-18



SYMBOLISM WITHIN THE NATIVITY WINDOWS:

In Bondage to Sin: The Jewish star and the key represent the Old Testament concept that without obeying the Jewish law, one does not have the key to heaven.

The Annunciation: The angel holds a scepter indicating the kingship of Jesus. It is also a white lily, symbolizing the purity of Mary. The entire trinity is symbolized: the dove as Holy Spirit, God as the crown on the angel’s head (God’s messenger), and the scepter, representing Jesus, pure and kingly. The word of God is represented in the open Bible.

The Birth of Jesus: Jesus’ hand is raised in blessing, his halo has a cross that foretells his crucifixion. The shepherd’s staff and the sheep represent Jesus as the good shepherd. The scepter is a symbol of authority and the flower symbolizes light and purity. Together they represent Jesus as peacemaker. The sheep are watched over by the shepherd, and the lamb of Christ is a symbol for his sacrificial suffering.

The Three Magi: All are looking toward the star above that guides them.

The Circumcision: Joseph holds a scroll indicating the Jewish law being upheld. The mohel holds a knife and a cloth, there are also knives on the table. Jesus’ arms are raised in blessing.

The Presentation: Mary and Joseph brought two turtledoves as an offering, the menorah is a symbol of the light of Christ for all, Jewish and Gentile. Simeon is holding Jesus to bless him.

The Flight to Egypt: The palm tree shows they are in a foreign land. Joseph holds the scepter with a flower showing Jesus as peacemaker.

Jesus Teaches: Scrolls held by each of the men as well as those at the feet of Jesus depict the Jewish writings that Jesus is interpreting for them.

The Holy Family: Mary is teaching Jesus with the Jewish scripture, Joseph the carpenter is using his saw. The eye of God symbolizes the omnipresence of God, who watches over the family. It is also associated with the trinity. This window is the first in Jesus’ life chronology to show him with the halo used in the rest of the windows at Grace. His halo is always a golden yellow with a red cross. Halos of others are always solid yellow or red.

Jesus’ Baptism: The dove represents God, the scallop shell represents baptism. John holds a staff in the shape of a cross, foretelling Jesus’ crucifixion, which saves us from our sins.

John the Baptist: John holds a staff in the shape of a cross, foretelling Jesus’ crucifixion. The victory lamb is in the background,

The Call of the Disciples: The sail thrown over the mast is an image of the cross with the shroud over it. Jesus is here shown beckoning the disciples to come with him.

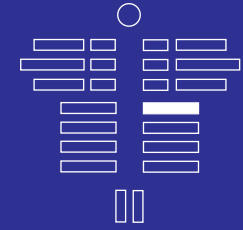


Stories of God's Love
North nave

*Lord of light, your name outshining
All the stars and suns of space,
Use our talents in your kingdom
As the servants of your grace;
Use us to fulfill your purpose
In the gift of Christ your Son.
Father, as in highest heaven,
So on earth your will be done.*

Vision of the New Jerusalem

Revelation 21:9-27



Donors:
Mr. and Mrs. Charles H. Hollenbach in memory of their four-year-old daughter, Anna Marie. A contribution was also made by the students of Grace School.

Unveiled
October 11, 1942.

The symbol of the New Jerusalem adorns the top center space of this window.

The Scripture passage associated with it is from Revelation 21: 9-27, which offers dazzling images of angels attending the holy city Jerusalem descending from heaven. All is resplendent with God's glory shining from walls of pure gold adorned with rare jewels. No temple is needed there. Almighty God and Christ the Lamb stand at the center of what will come at last. The Old Jerusalem's temple is now fulfilled in the New Jerusalem where God makes all things new.

This powerful symbolic imagery points believers forward to the end time. End, in this sense, does not mean that everything stops. It means that everything is ultimately fulfilled in God's time and way. God will have the last word on the long, zigzag course of world events so often seemingly doomed to a circular spiral with death and evil triumphant. Not so, the New Jerusalem of Revelation 21 proclaims! God has made our human destiny not circular but linear. We, and all things with us, are called and baptized into a history that moves toward God's promised summing up of all things. Now that Christ has come, the Lamb who has redeemed the world from sin, he is our hope: every word of faith uttered, every deed of love performed in his name will



not be lost nor prove futile. God gives our redeemed lives an eternal future likened to the gold and jewels pictured in the Revelation 21. The theological word for this is eschatology. It means that the end time, the fulfilled time, draws the arc of Christ's saving work at the cross and open tomb forward all the way through time into eternity.

The four other Biblical stories portrayed in this window amplify the eschatological hope symbolized in the New Jerusalem symbol. Jesus is shown as the good shepherd. He blesses the little children. He makes their trusting spirit the measure of true greatness. He calls the church to take the gospel to the ends of the earth, till the end of time. Already here and now the eschatological fulfillment is breaking into our lives in the form of faith firmly held and works of love done in the good shepherd's name, with child-like trust that here indeed is where greatness lies.

A glance up from the pews to the magnificent future promised in this window strengthens daily discipleship with this hope: God's best is yet to come.

And in the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal.

—Revelation 21:10-11

Geiseman's notes:

This "Children's Window" presents in jewel-like colors great teachings of Jesus which show His interest in and His concern for little children.

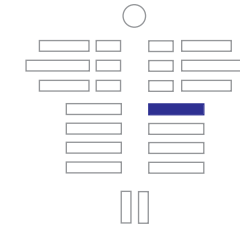
This medallion portrays a structure and turrets symbolic of a king's palace and city.

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them.

—Mark 10:13-16



Mark 10:13-16



Jesus Blesses the Children

Each house in the small town is busy this morning. Mothers are excitedly waking their children: "Hannah, wake up! Today is the day the man named Jesus is coming to our town. Get up quickly and wash. Take extra effort behind the ears. We want them extra clean for hearing Jesus!" Hannah laughs and folds her straw bed mat. "Momma, you have been excited since the day you heard about Jesus' visit. He must be a very special visitor."

Excitement buzzes at other homes in town. In Simon's home, his mother is putting bread into his hands urging him to take quicker bites. "Who is this important person? Why do you want me to meet Jesus?" he asks.

At tiny Naomi's home it is the same. Her mother wraps baby Naomi in a new warm blanket, eager to have her child held by Jesus.

So the morning goes, each family eagerly preparing to meet Jesus. Parents and children gather in the streets. "How will we know him?" they wonder. Suddenly a child's voice is heard, "Momma, that must be him! It must be Jesus. See the men following him? Are they the ones he calls his disciples?" Mothers' voices can be heard, "Yes, yes, Timothy, the man is Jesus!" "Run, Joshua! We can reach him!" "What a blessed day if Jesus can but touch you, Sarah, with his loving hand." Parents and children push through the crowded streets, making their way to his meeting place.

But then, Jesus' helpers' voices are heard calling above the crowd, "People, go back home with your children. The children will bother Jesus with their giggles and noises. Jesus is too busy. Go away!"

The next voice heard comes from Jesus himself. It is an angry voice, and he is speaking directly to his disciples. "You cannot tell the children to go away! See how you have disappointed them?" Then turning to the children, and speaking each child's name, Jesus welcomes them. "Simon and Timothy, come sit by me. Hannah, climb onto my lap. Sarah, sit on this other knee. Joshua, let me see your smile. I see you have lost your first tooth! Bring your baby, Naomi, so I may hold her in my arms." Jesus smiles at the children huddling around him. As he looks up at their parents, the next words from his lips make all around him become silent. "See these little ones? These are my favorites. Let this day be a blessing for all children."

The walk home is filled with words of amazement from each child. "He touched me and my whole body felt warm with his love." "I heard him call each of us by our names. How did he know us?" "He even asked to hold baby Naomi and her mother just gave her a name yesterday!" Each parent rejoices. "Remember his words — children are Jesus' favorites."

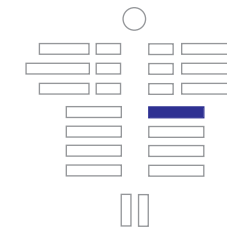
SYMBOLISM

Jesus is immediately recognizable from the red and yellow halo. Jesus' right hand gives a typical gesture of blessing. One of the children is offering flowers to Jesus. Above Jesus' head, many varieties of flowers are being given to the children by Jesus. Jesus bestows many blessings on his children.

Geiseman's notes:
This window commemorates the beautiful expression of Jesus when He compared little children to the kingdom of God.

"I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep."

—John 10:11-15



Jesus, the Good Shepherd

On the hill above the town, the shepherd boy was watching his sheep and trying not to fall asleep. The sun was setting. He was tired from roaming the hills with his flock looking for good pasture, chasing after stragglers all day long, and listening for wolves in the distance that might try to steal one of the lambs. He had to stay awake. He was the only one who could protect them.

Today was an important day. His father had gone to town to hear the teacher everyone was talking about, the man called Jesus. He was only a carpenter, the son of Joseph. But he could do great things. He healed the sick. He helped the blind to see and the lame to walk. People loved to listen to him because he had great knowledge and wisdom.

With his father gone, the boy was the only one looking after the sheep. He scanned the hills, watching the animals munch on the green grass, wishing that he had something to eat, too. He saw someone climbing the hill toward him. It was his father! The boy rushed to greet him, calling to the sheep as he ran, so they would run after him, like sheep do when they hear the shepherd's voice.

"Did you meet Jesus, Father? What did he say? What was he like?"

"So many questions!" His father put his hand on his shoulders. "He is like us," his father said.

"A man like us?"

"Not only a man, but a shepherd."

"How do you know this? Did he have a staff? Did he have sheep?"

His father smiled at him. "We are his sheep my son. He told us that he is a good shepherd and he would be willing to

lay down his life for his sheep."

The boy thought about the wolves that they sometimes heard in the distance at sunset. Their howls made him shiver.

"Not all shepherds would die to save their sheep," the boy said.

"That is true," his father said. "If you are just hired to watch the sheep, when you see the wolf coming, you might leave them and run away and the wolf will snatch them. But if the sheep belong to you, you will protect them."

"I think the sheep know this," the boy said. "When I call them, they always come because they know I won't let anything harm them."

"And I think that is why Jesus called himself a good shepherd," the boy's father said. "He told us that he is the door to the sheep, and that all who came before him were thieves and robbers, so the sheep did not heed them. But if anyone enters by Jesus, he will be saved and will go in and out and find pasture."

"We must be special that, out of all the people in the world, Jesus came to teach us," the boy said.

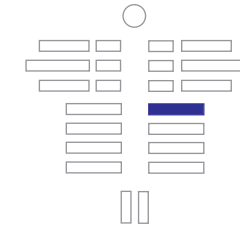
"Maybe we are special," his father said. "But we are not alone. Jesus told us, 'I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd.'"

SYMBOLISM

The shepherd's staff symbolizes Jesus as the good shepherd. Each of the sheep is a different color, showing that Jesus cares for all of his sheep. The graceful arch of flowers above Jesus' head symbolizes the many blessings Jesus bestows on his children.

Geiseman's notes:

This window reveals the tender relationship of Jesus as the Good Shepherd to children as His little lambs.



The Great Commission

The disciples gather with Jesus at the place near Galilee he had chosen. So much had transpired in the past weeks: the betrayal and arrest in the garden, the trial and crucifixion, Jesus' triumphant resurrection. Here, on the mountain, they wait to hear Jesus' wishes. They stand in awe, trying to hold back any nagging doubts about the miracles they had witnessed.

Jesus speaks to this band of followers with the authority that had been given to him by his heavenly Father. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit." In other words, I pass on this directive to you; you have watched me, loved me, trusted me; now go out, spread the gospel message! You can do it!

So much the disciples had seen and heard! Jesus had been intent on teaching them to love, forgive, and welcome others to Christian community. The waters of baptism flowed freely as the Holy Spirit entered into the divine act of love and forgiveness. Jesus had walked among the sinners. Their lives were changed forever!

Jesus' instructions are bold, but he understands the fears of his friends. His promise is also bold: "And remember, I am with you always, to the end of the age." The disciples have a clear directive. They are left with a strong message, but this gathering empowers them; they're not alone. The disciples go, there is much to do!

SYMBOLISM

The descending dove is the Holy Spirit and the baptismal font with water (and another dove) represent Jesus' great commission — to baptize people of all nations. Jesus holds a cross. The disciple holds a scepter with a cross on it. The scepter is a symbol of authority, so with a cross it is a symbol for the authority of Christ. The disciple also holds a globe with the cross over all — the world, all nations are to be baptized. Jesus spoke to all the disciples, so the figure on the left could represent any or all of the disciples. However, Peter is often thought of as the father of the church, and is traditionally shown with a white beard. His halo is different than what the artist often used for the disciples, a solid color halo. This halo is more similar to the Old Testament prophets in these windows.

Geiseman's notes:

This window shows a baptismal font around which are grouped the figure of God the Father holding the earth in His hand; the figure of Jesus God the Son; and the third person of the Holy Trinity, God the Holy Spirit, symbolized by the dove. This is to keep us mindful of our Lord's requirement that we bring our children to Him in Holy Baptism.

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

—Matthew 28:19-20

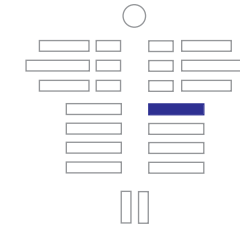


He... called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

—Mark 9:35-37



Mark 9:33-37



True Greatness

“I’ve been thinking,” said one of the disciples, “I was the first disciple chosen by Jesus. When he establishes his kingdom, I’ll probably get the top job.” The other disciples looked at him and laughed. He certainly couldn’t believe he would be the greatest in Jesus’ kingdom, they thought. “You are only a fisherman,” they reminded him.

“Well, I’ve traveled to more places with him and seen him do more miracles,” responded another disciple. “That would earn for me a much higher position than any of you would ever receive.”

As the disciples walked the road to Capernaum, they bantered back and forth about their achievements and each outlined the reasons he was the most qualified for a top spot in Jesus’ kingdom. The conversation became a shouting match with each disciple exclaiming in his loudest voice, “I’m the greatest!” “No, I’m the greatest!” “No! Not you, me. I’m the greatest!”

Jesus was not with the disciples. He was walking some distance ahead of them with a joyful and playful group of children. They had run out to meet Jesus when they heard he was coming to town. Children always enjoyed visits from Jesus and wanted only to be in his presence.

When Jesus arrived in Capernaum and the home where he’d be staying, the children continued playing in an open field. The disciples, still debating — though now in a quieter tone—finally arrived and went inside for the evening meal.

“What were you talking about back there, out on the road?” asked Jesus. “You seemed to be having a very lively discussion.”

The disciples, once very talkative, were now silent. They didn’t want Jesus to know that they were arguing about who would have the best positions in his kingdom. Finally, one of the disciples spoke up and asked, “Who will be the greatest in your kingdom, Jesus?”

Jesus went to the entrance of the home. He saw Samuel, the youngest of the children, hopping and skipping and having fun playing with a stick he had found on the ground. Jesus called the child and Samuel came running to Jesus and sat on Jesus’ lap. They sat for a moment and enjoyed each other’s company. Then Jesus looked up at his disciples and said, “Unless you have childlike love and faith, you will not have a place in my kingdom. My kingdom welcomes and honors people who are humble and honest. If you are willing to be like that, don’t worry about anything else, you’ll be great in my eyes.”

The disciples never argued about who would be the greatest again. They knew that Jesus loved them all and had a special place for each of them in his heart.

SYMBOLISM

Jesus reaches toward the child with a hand of blessing, and to the group of people above with a hand of direction. The people are humble and devout, shown by the slight bow of the figures and the praying hands.

Geiseman’s notes:
Jesus admonishes His disciples to put aside their pridefulness and become as little children.

The Hand of God

Donors:
Mr. and Mrs. Charles
H. Hollenbach, in
memory of their
respective fathers.

Unveiled:
October 24, 1943

A human hand pictured atop this window seems an odd choice as a unifying symbol. But when thinking of Jesus as healer, it is his hand that brings the restorative touch of mercy in the four events depicted in this window. The hand is a fitting symbol.

Upper left: This scene from Matthew 8 depicts the harrowing moment of being caught in a boat swamped with waves in a violent storm. As the disciples frantically shriek for Jesus to waken from his sleep and save them, Jesus “got up, rebuked the winds and the sea, and there was a dead calm.” A deeper lesson is intended in this brief, dramatic story as Jesus asks: “Why are you afraid, you of little faith?” It is the right question for all looking at this panel of the window, mindful that at any hour of any day, life’s sudden squalls can batter the ship of faith. Jesus still asks whether fear is really greater than faith. The Lord’s sovereign arm, still mightier than any storm, promises peace for every anxious heart.

Upper right: Jesus, responding to a grief-stricken father’s plea, enters the household where a young girl’s dead body lay. The funeral traditions are already underway. He clears the room of mourners and scoffers, takes the youngster’s cold hand in his, and brings life and a future back to that child cut down so early. His outstretched hand brings life where death



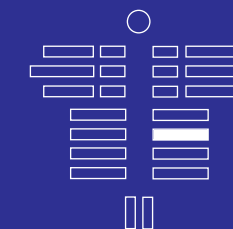
claimed to have the last word. Worth noting: on his way to the child’s house, a woman suffering a longtime ailment approached him from behind, touched his garment, and was healed. Jesus, who touched with healing, was touchable. He who reached out, was reachable. Faith that is defiant of death and venturesome to defy every conventional restraint, is faith rewarded.

Lower left: Weddings rarely come off without a glitch. As described in John 2, the glitch at the wedding in Cana was that the wine ran out. Jesus chose that homespun occasion to perform his first “sign” as the evangelist describes Jesus’ miracle of turning the water of ceremonial etiquette into the finest wine. Mary, who stands in the background in this panel, prompted Jesus to do something about the embarrassing glitch of no wine to drink at the party. Jesus answered her with a cryptic word. Turning water into wine at the wedding at Cana was a sign pointing ahead. His hand outstretched over ceremonial water jars at Cana will one day be nailed to a cross so that the cup of salvation can be offered to a world thirsting for it.

Lower right: Thirty-eight years is a long time for a person to suffer in a paralyzed, chronically sick body. That man is pictured in this scene from the opening verses of John 5. Jesus saw him at the Pool

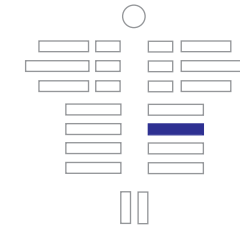
of Bethesda, spoke to him, heard him out as one with no helper to lift him into the healing waters. His long wait for healing ended when Jesus spoke, and legs that had never walked were made whole, a body long sickened was well. Jesus’ act of mercy stirred up a hornet’s nest of angry reaction by those who missed the meaning of this mighty work of healing because it had been performed on a sabbath day. A malady deeper than a paralyzed body is uncovered by that ugly reaction, placing the healed paralytic as a judgment on rigidified religion devoid of God’s healing power of love.

Two reminders of what happens when faith works through our hands: a caring touch carries untold comfort to those enduring grief and loneliness. A major Lutheran church body puts its purpose into four monosyllables: God’s Work, Our Hands.



Geiseman’s notes: This “Window of Miracles” is designed to bring comfort into the lives of all who see it inasmuch as it depicts the miracle working power of our blessed Savior.

This medallion shows a strong hand, which symbolizes the omnipotence of our Lord and His ability to help effectually in every need.



Jesus Calms the Storm

Crowds followed Jesus everywhere he went. Some people followed him because they wanted him to heal them; some wanted answers to their questions. And, there were others who wanted to see the man many people believed was the special deliverer their ancestors had said would come.

On this day, the crowd was unusually large. People surrounded Jesus on all sides. Jesus was speaking and they wanted to hear the special stories he shared about God's goodness to everyone. Jesus cared about the people and enjoyed spending the day with them.

By the time evening came, Jesus was tired. "Come," he said to his disciples, "let's go over to the other side of the sea, and on the way, we'll get some much needed rest." The disciples agreed. It had been a long day and they quickly jumped in the boat. Jesus went inside the boat where it was quiet and the disciples remained on the deck, sharing stories about the day's events. But just as they were settling into their conversation, they were interrupted by a fierce wind and strong wave that almost threw them off the boat.

"Where did that come from?" one disciple asked as he clutched a post and tried to steady his feet. The other disciples — also drenched and shaken — quickly looked around to make sure none of them had been tossed into the water by the treacherous wave. "There weren't any storm clouds when we left shore," shouted another disciple, "and now we're right in the middle of one of the biggest storms I've ever seen!"

As a second and more powerful wave viciously rocked the boat, the disciples gazed at each other in fear. Their faces said they would not be able to survive such a storm. Slowly, they struggled to make their way to the back of the boat and down the steps that would take them inside and hopefully to safety. As they entered, they saw Jesus, sleeping on a cushion. How could he rest when certain destruction surrounded them, they wondered.

Rushing over to Jesus, the disciples cried, "Jesus, wake up! Don't you care about us?" Sensing the panic in his disciples, Jesus climbed to the deck and said to the wind and waves, "Quiet! Be still!" Immediately, the winds quieted and the waves calmed down. Turning to the disciples, he said, "Of course, I care about you. Don't be afraid. Have faith."

The disciples were amazed; they had never seen anything like this before. No one had ever used such great power to keep them safe. From that day on, the disciples knew that Jesus' love for them was very special.

SYMBOLISM

Though waves wash over the boat, Jesus' hand guides the boat as he rebukes the storm. The boat's mast is a cross shape. The disciples' halos are simple orange, while Jesus' halo, in all the windows at Grace, is a red cross with a yellow halo.

Geiseman's notes:
This window depicts the memorable occasion on which Jesus came to the rescue of His panic-stricken disciples by stilling the storm and the sea and thus making manifest His power over elemental forces in life.

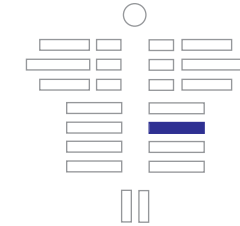
A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, "Teacher, do you not care that we are perishing?" He woke up and rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm. He said to them, "Why are you afraid? Have you still no faith?" And they were filled with great awe and said to one another, "Who then is this, that even the wind and the sea obey him?"

—Mark 4:37-41



There came a man named Jairus, a leader of the synagogue. He fell at Jesus' feet and begged him to come to his house, for he had an only daughter, about twelve years old, who was dying. As he went, the crowds pressed in on him.... They were all weeping and wailing for her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But he took her by the hand and called out, "Child, get up!" Her spirit returned, and she got up at once.

—Luke 8:41-42, 52-55



Jesus Raises Jairus' Daughter

Jesus, another crowd is waiting for you on this side of the lake, too!" shouted an exhausted Peter as he and the rest of the disciples accompanied Jesus across the Sea of Galilee.

Jesus, looking at those assembled, was first greeted by Jairus, an important Jewish official from the synagogue. But Jairus' expression was not filled with a warm welcome.

"Jesus," Jairus gasped as he knelt at Jesus' feet. "My daughter, my only daughter, just 12 years old, lies in her bed — near death."

Jairus was nearly trampled as others crowded around Jesus.

"Jairus, give up, let Jesus be," pleaded one of Jairus' servants.

"Jairus, it's too late, come home. Be with your wife. The funeral musicians have already been called," added a second servant who had run all the way from Jairus' home.

"It cannot be! My only daughter cannot be dead! She is so young," sobbed an inconsolable Jairus.

Jesus had heard and seen the messengers' words. "Don't be afraid, Jairus. Only believe. She will be well." Jesus spoke with such assurance, his voice so calm, that Jairus numbly followed Jesus.

"Jairus, believe me. Trust me."

"Jesus, I do, but my messengers say she has already died! My wife will need your touch. We must hurry to comfort my dear Ruth."

"Jairus, go to your wife. Hold her. Tell her my words. I will deal with the mourners."

Turning to the crowd, Jesus questioned, "People, why the crying and

mournful singing? The child is merely asleep. She has not died."

Those who had come to mourn were not convinced. "Who are you? You walk up the road and say, 'She's asleep!' You must be mad! We have seen death! The child has died!"

Jesus took Jairus and Ruth by the hand and led them into the room where the child's body lay. He motioned for Peter, James and John to follow. Jesus knelt at the child's bedside. Taking her small hand in his, he spoke softly to her, "Child arise, I tell you. Wake up."

Immediately the child opened her eyes. Seeing her parents, she asked, "Why do you look so sad? Please stop crying. Why am I lying in bed at this time of day?"

At these words, her mother's grief turned to laughter. Her father lifted her in his arms, praising Jesus for returning his daughter to him.

Jesus' response was humbling, "Get the child something to eat. She must be hungry."

Standing in amazement behind the door, the servants scurried to prepare a feast for their family. Their chatter filled the kitchen, "I can't wait to tell the neighbors. Jesus touched her and she awoke from death! Everyone must hear the events of this day!"

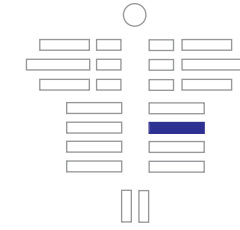
But as Jesus and his disciples prepared to return to the lakeside, all Jesus said was, "Tell no one what has happened."

SYMBOLISM

The lamp above Jesus is an oil lamp, with healing oil. Jairus' daughter's distraught family is behind Jesus.

Geiseman's notes:

This window shows Jesus bringing back to life the daughter of Jairus, and thus reminds us that He is not only the Lord of life but also of death upon whose help we may confidently rely even in the greatest of all extremities.



The Wedding at Cana

Everyone gets excited about going to a wedding. Family and friends come together to celebrate, eat and drink. But that is only if you are a guest. There was a wedding at home in Galilee and I was not an invited guest; I was a servant. So much preparation is needed, but as it turns out, this was a wedding to remember.

Candlelight danced on the dark rough walls as sunlight faded from the crowded evening room. A teacher named Jesus was there with his mother and brothers and his merry band of friends. Jesus was relaxing at the end of the table, listening to their stories, laughing along with the rest of the party. I watched his mother, listening to Jesus and his friends from a quieter side of the room. She seemed so proud of her son, unlike his younger brothers who seemed to take little notice of him.

I heard a door slam in the kitchen and decided I had better get back to my work. But the kitchen was in an uproar. Apparently the wine had given out. There was no wine left for our guests! The wine steward, always impeccably dressed and soft-spoken, was in a tizzy. He always wanted everything just perfect, and running out of wine at a big wedding like this was an absolute disaster.

The bride's father had gone over to talk with Mary, the mother of Jesus. They were whispering, but Mary nodded and smiled. She crossed the room behind the dancing and laughing guests, who were unaware of our kitchen crisis, and spoke softly to Jesus. "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." But Mary had delivered her concern to Jesus, and she quietly went back to her chair. She glanced over to us servants, and said to us,

"Do whatever he tells you."

Near the entryway to the room stood six stone water jars. They were used for ritual purifying, and each held 20 or 30 gallons of water. Jesus came over to us and told us to fill the jars with water. All I could think at the moment was about how heavy those jars were. What was the point of filling them with water? We needed wine, not more water. But we filled them to the brim. Filling those jars took a long time, and by then nearly everyone had realized that the wine had given out. Jesus came back over to us, and said, "Now draw some out, and take it to the chief steward." I got the dipper and filled it up, and carefully brought it over to the wine steward. He took a small sip from the dipper. He looked startled and then took another longer sip. He looked at me and demanded, "Where did this come from?" Then he called the bridegroom over and said to him, "Everyone serves the good wine first, and then the cheap wine after the guests have become drunk. But you have kept the good wine until now."

The bridegroom seemed just as perplexed about where that wine had come from as did the steward, but we told everyone what had happened.

For years, everyone talked about that wedding. I was always interested to find out where Jesus went and what he was saying. Many people now gather to hear his teachings. And at Cana in Galilee, at a wedding, this great man was revealed.

SYMBOLISM

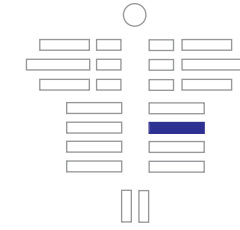
Jesus' hands are extended in blessing over the water jars. A basket of grapes behind Jesus suggests the wine. Mary is the figure standing in the background.

When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." ...Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it.... The steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now."

—John 2:3-4, 7-8, 10



Geiseman's notes:
This window portrays the first miracle wrought by Christ in which He turned water into wine at the wedding feast of Cana and thus revealed His power to provide for His own.



Jesus Heals a Lame Man in Jerusalem

There was a man in Jerusalem who had been lame for 38 years. More than anything, he wanted to walk and run and jump like everyone else. But he could only sit and watch while others moved about.

The lame man asked his family to carry him to a pool called Bethesda near the sheep's gate. He had heard of miracles that had happened at this pool. It was said that an angel would come and trouble the waters of the pool and the first one to enter it after it was stirred up by the angel would be cured. If he went there, maybe he would be the one to be healed!

There was already a huge crowd of people gathered around when they arrived. So the lame man couldn't even get close to the pool. Some of the people were sick, some were blind, and some were paralyzed so they had to be carried on stretchers by their families. They were all watching the pool, hoping for a sign to appear so they could rush into the water. Everyone wanted to be first!

The lame man's family left him at the pool to wait for the angel to appear. He lay there a long, long time. He was dozing in the shade when he felt a breeze and heard a great shout. When he opened his eyes, he saw that there were waves in the pool. All the other people in the crowd were rushing to jump in the water. He had no hope of being healed, because someone else would always be first.

A man he didn't know spoke to him. The man was Jesus. "Do you want to be healed?" Jesus asked the lame man.

The lame man looked up at him sadly. "Sir, I have no one to put me into the pool when the water is troubled, and while I am going, another steps in before me."

Jesus said something surprising. "Get up, pick up your mat and walk."

The lame man didn't know what to say to him. If he could walk, he wouldn't need to be here in the first place. But suddenly his muscles began to twitch. His toes started to wiggle. He tried to pick his foot up and it moved!

The lame man stood up. He didn't have to wait for an angel to come to the pool and he didn't need someone to carry him. He picked up his mat and walked.

When some of the Jews saw the man walking and carrying his mat, they told him that healing wasn't allowed on the sabbath day. They wanted to know who had healed him. The man looked everywhere for Jesus but he didn't see him, because Jesus had left the crowd and went off by himself.

Later on, when the man was in the temple, Jesus found him. He said, "See you are well! Sin no more so nothing worse happens to you!"

SYMBOLISM

Though it may at first appear to be a tail, the lame man's mat is on his back. The angel above has not yet stirred the waters.

Geiseman's notes:

This window portrays the interesting incident in which Jesus healed the sick man who had been lying ill at the pool of Bethesda for 38 long years and whom He commanded to arise, and take his bed and go home.

Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids—blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, "Do you want to be made well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me." Jesus said to him, "Stand up, take your mat and walk." At once the man was made well, and he took up his mat and began to walk. Now that day was a sabbath.

—John 5:2-9



A Light to My Path

Donors:
Mr. and Mrs. Walter
C. Schwerin, in mem-
ory of Mrs. Schwerin's
parents.

Unveiled: The First
Sunday of Easter,
April 8, 1945

The symbol for this window, a book illuminated by an oil lamp, makes visual the Psalmist's words: "Your word is a lamp to my feet and a light to my path." (Psalm 119:105)

Each of the four parables of Jesus depicted in the window panels teaches a distinctive facet of how God's word is a light and lamp for the life of faith. Each parable contains as well Jesus' sobering reminder of the dark forces that impede his redeeming light breaking through in the fallen world he came to save.

Upper left: In our world where one allegedly gets what one deserves, Jesus' parable of the laborers of the vineyard (Matthew 20:1-16) does what all his parables do: turns the world's logic upside down. He tells of a manager who hires workers at the morning, noon, and late afternoon hours of the day. All agree to the terms of payment. But just at closing time, jobless workers are hired on — at wages identical to those who labored long and hard throughout the day. Grumbling results, of course. But the manager holds his ground, reminding all that they agreed to what was promised. The manager reserves to himself the right to reward the last with what the first received. This parable teaches God's grace and undeserved favor like no other. "Are you envious because I am generous?" he asks. "The last will be first and the first last." Such is the



economy of Christ's kingdom, a mystery not to scorn but to cherish.

Upper right: Jesus brings the good news of God's kingdom, likening it to a joyous wedding banquet a king prepares for his son, the crown prince (Matthew 22:1-14). But those invited dismiss the invitation with frivolous excuses, and reject repeated invitations with increasing hostility, mistreating and finally killing the messengers. The dishonored king answers the violent rejecters with stern measures of his own, destroying those who willfully spurn his call. Then he invites a motley assemblage of outsiders who become the honored guests. A new wedding garment, freely given to each surprised guest, is the sign of the unworthy becoming worthy. But when one guest tries to crash the party on his own, with no guest garment, he is turned away. Jesus warns against self-made worthiness at the expense of hard-won welcome of the unworthy: many are called but few are chosen.

Lower left: Among the best known of Jesus' parables is that of the sower, shown casting his seed in the soil (Luke 8:1-15). As soils differ, so do lives. Hardened hearts resist the seed as birds pluck it up. Lives dried up like rock-laden terrain hold no moisture for seeds to take root in. Other lives, choked with distractions, strangle the seed that has no space for growth. What is the good soil? It is soil

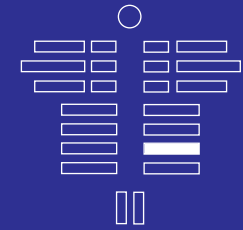
Psalm 119:105

*Your word is a lamp to my feet
and a light to my path.*

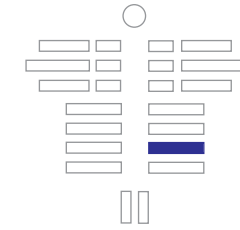
—Psalm 119:105

that is open and uncluttered, waiting for the seed. Such an open, waiting heart is where God's kingdom finds deep root, springs up, and bears fruit in varied measure. Be that kind of soil, Jesus calls out, holding his word fast in an honest and good heart, bearing fruit with patient endurance.

Lower right: Jesus' parable of the ten bridesmaids (Matthew 25:1-14) teaches the urgency of faithful readiness when God comes calling. The setting draws upon wedding customs of his day, when bridesmaids lit the way with candles for the bridegroom's arrival. Five bridesmaids had no oil left in their lamps when the bridegroom was delayed. Their foolish unpreparedness means they miss everything. The five bridesmaids who kept their lamps lit with oil in sufficient supply are declared wise, for they are ready when the bridegroom makes his promised entrance. God's saving rule enters in on God's timetable, Jesus teaches, and so "Keep awake, therefore, for you know neither the day nor the hour."



Geiseman's notes: This symbol in the "Window of Christian Teaching" is meant to keep us ever mindful of the fact that the Word of God is a gift of supernatural revelation which alone can serve as a lamp unto our feet and a light unto our path.



The Laborers of the Vineyard

The crowd of day laborers gathered outside the iron gates. Those close enough could see ruby sparkles shine from the sun catching dew drops on the grapes hanging heavily on the endless vines as they waited for the owner to come choose the strongest, quickest, or most suited for the work in the vineyard.

Finally, the owner came to the gate. The crowd fell silent. Those confident in their skills puffed their chests and held their heads high. The older and dejected slumped their shoulders in hopelessness, for they were never chosen for work. “Those of you who work will receive the usual daily wage.”

The gates swung open with a screech, announcing the work to begin. The owner started hiring without much survey of the crowd’s abilities. One by one, the workers moved from the parched and dusty street into the lined fields of lush green and deep purple. And then the call came out that the fields were full: the gates closed. A large number of workers stood in the dust. Slowly, they trickled away into the streets and markets of the town.

As the sun rose to mid-morning, many of his laborers were losing energy and slowing in their work. The owner made his way to the market and saw many would-be workers sitting idly in the shade.

He called out over the market, “My vineyard needs more workers, I will pay you what is right.” Many workers followed, but many were left. The owner continued coming to the market throughout the day, calling more and promising a right wage. He even called more workers as the sun was setting and the work day was closing. These were the unwanted, unskilled, old, crippled, inexperienced workers that were judged to be of no use. Yet he called them.

Finally, the workday came to an end. The owner prepared to pay them. Those who came at the end of the day left first, and they were paid a full day’s wage! The other workers couldn’t believe it. If a “usual” day’s wage was fair for those who worked for the final hour, imagine the treasure for those who worked all day!

Those dreams quickly faded. As the afternoon, noon, and mid-morning workers came to receive their wages, they were paid the same as the last. The early morning workers still held hope. They hoped to receive a wealthy reward, but they feared that the purse would be barren, as the owner was paying so much to those who worked less. Finally as the first workers passed through the gates, the owner paid them the same wage that all the other workers had received. The fears of the first workers were now replaced by anger. Presenting their dirty skin and sweat, they showed the owner the amount of work they did. The owner smiled and said, “Did I not promise you a usual day’s wage? This you received. Why do you question what I have given others? Can I not be generous and give what I desire? You were not left wanting. All laborers will work and be rewarded. The unwanted will be wanted, the useless will be of use, the last will be first, and the first will be last. All who work for me are the same, I need them all from morning to night. And I will reward them all the same.”

SYMBOLISM

The vineyard owner is paying a worker. Each worker is a different size and color, representing differences between them. The vineyard is a traditional image of the promised land of Israel, and the people of Israel. There is a ladder and a cutting tool.

Geiseman’s notes:

This window is to remind us that forgiveness and salvation as well as all other spiritual treasures are the free and gracious gift of a merciful Lord who gives us not according to what we have deserved but according to His infinite goodness and fatherly kindness.



*“Take what belongs to you
and go; I choose to give to this
last the same as I give to you.
Am I not allowed to do what I
choose with what belongs to me?
Or are you envious
because I am generous?
So the last will be first,
and the first will be last.”*

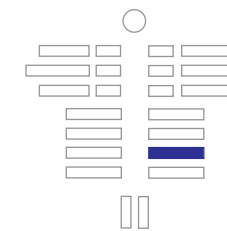
—Matthew 20:14-16



*"For many are called,
but few are chosen."*

—Matthew 22:14

Matthew 22:1-14



The Wedding Banquet

A great celebration was about to happen. The king's son was going to be married.

The king was overjoyed. He wanted all of his family and important friends to celebrate with him, so he arranged an enormous feast for his son's wedding. His servants were busy from morning until night, gathering food, cleaning, and cooking until everything was ready.

When the king saw the table all decorated and spread with delicious food, he was very happy. He sent his servants out to bring all the guests to the party. They went to the houses of the king's friends, knocking on the doors of all the rich and powerful people. But not a single person would come to the wedding feast.

The servants and the common people who watched them going from house to house were amazed. How could anyone turn down such a wonderful invitation? If only they had been invited to the wedding feast!

The king thought perhaps his friends didn't understand his generous offer. He decided to give them another chance. This time, he sent his servants to tell all the people he had invited about all the good things he had prepared for them to enjoy at the marriage feast. He said, "Tell those who are invited I have prepared my dinner. My oxen and my fat calves are killed and everything is ready. Come to the marriage feast."

But the guests still would not accept the king's invitation. They were too busy with their own lives, tending their farms and going about their business. To make matters worse, some of the guests captured the servants of the king and killed them.

Now the king was very angry at these guests who couldn't be bothered to come to the marriage feast he had prepared and killed his servants. He sent out his armies and told them to destroy those murderers and burn their city.

This time he told his servants to go out in the street and invite anyone they found to the wedding feast. The servants did what they were asked to do. They invited everyone, not just the rich and important, but also the ordinary people. They brought all the people who were willing to come to the marriage feast, both good and bad.

The common people were so happy to be invited that they rushed to the feast, where they were given beautiful garments to wear and seated at tables with delicious food. The wedding hall was filled with guests now.

The king came to greet them and celebrate with them. But when he found one man who hadn't put on his wedding garment, he told his servants to throw this man out. You didn't have to be special or rich to come to the king's wedding party. But you were expected to do everything you could to make yourself ready and be a good guest.

"Many are called," the king told them, "but few are chosen."

SYMBOLISM

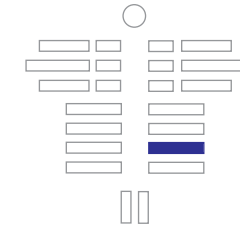
The king's arms decisively point the way out for this slumped-over guest dressed in coarse clothes. Symmetrical ionic columns indicate the wealth of the king. At the lower left stands an alabaster jar, which often held perfume and other precious oils. Alabaster, a dense, translucent gypsum resembling white marble, is also used to make detailed carvings.

Geiseman's notes:

This window portrays our Lord's parable which tells of the man who came to the wedding feast without the appropriate wedding garment. This is to remind us that we must all be clothed in the garment of Christ's righteousness if we are to be welcomed and accepted guests at the wedding feast of the Lamb.

*"Listen! A sower went out to sow.
 And as he sowed, some seeds
 fell on the path, and the
 birds came and ate them up.
 Other seeds fell on rocky ground,
 where they did not have much
 soil, and they sprang up quickly,
 since they had no depth of soil.
 But when the sun rose, they were
 scorched; and since they had
 no root, they withered away.
 Other seeds fell among
 thorns, and the thorns grew
 up and choked them.
 Other seeds fell on good soil
 and brought forth grain,
 some a hundredfold, some sixty,
 some thirty."*

—Matthew 13:3-8



The Sower and the Seed

There's something very peculiar about the sower in the parable that Jesus tells in Matthew's Gospel, and in Mark and Luke, too. The sower is not careful with the seed he sows. He is extravagant with it — tossing it to the wind as far and wide as he can, so that seed lands not just in good soil, but in all kinds of unlikely places, on hardened, trampled paths, on rocky ground, in thorny bushes, places where a farmer wouldn't normally waste good seed.

Perhaps the identity of the sower is God. Who else, from the beginning of time, has been so "extravagant" in throwing around forgiveness and love in unlikely places, to unlikely people, throughout this world?

Jesus tells us that the seed being sown in this parable is the Word of God. And we know that the Word of God became flesh and blood and lived with us in Jesus himself. In his ministry, Jesus lived out this parable. He brought healing and proclaimed the good news of God's love for this world extravagantly — not just to the righteous and religious, but far and wide, out to the margins of society, to sinners and tax collectors, to unclean lepers and outcast women, to lowly children and Samaritans. Jesus sowed the seed — himself — in all kinds of "soil" that no one else except his father would consider good.

Shortly before his crucifixion in John's gospel, Jesus pointed to the life that would come from his death: "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit." God's word-in-the-flesh, Jesus Christ, does not return from death empty-handed. In Jesus' day a good harvest's yield would be perhaps seven to 10-

fold. But from the "seed" of Jesus' death and burial, Jesus promises in this parable a bumper crop of 30, 60 or a 100-fold! And we are part of the bumper crop that comes from Christ's death and resurrection, for in baptism, we have been buried and raised again with Christ.

We are part of that bumper crop even though we haven't always been "good soil," receptive to God's call to us. Even though sometimes God's love for us has been choked out by life's difficulties or by our fears and anxieties. Wherever we are, though, this parable tells us that God is not finished with us yet, not until we become part of this foolish farmer's bumper crop that flourishes and bears abundant fruit. And all those things that keep us from receiving and trusting God's love for us — our fears and losses, our sins and failures — are "x-ed out" for us by Jesus on the cross.

We are now called to throw to the wind, — to the Holy Spirit — the message of God's love for us foolish and fragile people, even in those places where there seems to be little chance of return. And in those places, we are called to do other things as well — like trim the thorns and brambles that would otherwise choke the faith and hope and life out of believers. And remove the rocks that block roots from going deep. And loosen and cultivate the soil on hardened paths. That's what we're called to do, in one way or another, all around us.

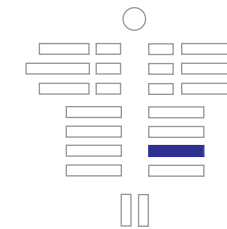
SYMBOLISM

Sown seed may grow to wheat that can be cut with a scythe. Birds, thorns and rocky soil prevent seeds from growing. The yellow hoe breaks up hard soil. Two smaller farmers look to the main farmer, the sower of the seed. The sun resembles a sunflower, with many seeds.

Geiseman's notes:
 This window is to remind us that the seed of God's word is to be sown in human hearts and that it will fall on varying kinds of soil.



"Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. ...Keep awake therefore, for you know neither the day nor the hour."
—Matthew 25:1-4, 13



Parable of the Ten Bridesmaids

The girls had tried to stay awake, but had finally fallen asleep, leaning into one another, heads cradled on friends' shoulders. The bridesmaids, ten girls in all, had been waiting for the bridegroom, who had not come.

They had looked forward to this night for many weeks. It was their turn to be bridesmaids, the young unmarried women whose colorful clothes and bright lamps set this night apart from ordinary nights. The bridegroom would walk through the dark streets to claim his bride at her parents' house and then escort her back to his home for a celebration. The bridesmaids would follow behind them, celebrating the bride's good fortune and guiding the guests to the wedding banquet.

Earlier in the evening, as the sun had set, the girls had dressed in their best and brought their lamps to the bride's house. Their mothers had warned them, worried, that they might be waiting a long time. Some brought extra oil, just in case. As the blue twilight turned to black night they lit their lamps and lined them up on the edge of the porch. They waited, chattering. Every few minutes the youngest girls would run up the street to see if the bridegroom was on his way.

Time passed. They grew tired. "Why is this taking so long?" sighed one young woman. "Where is he? What is wrong? When will he come?" they asked.

Their lamps flickered in the night breeze. The girls grew tired of standing. They sat and leaned against the wall, and soon all ten had fallen asleep.

Suddenly there were shouts in the distance. The girls struggled to open their eyes, to wake up, to understand what was happening. It was very dark. Their lamps

had gone out. They had run out of oil. But the bridegroom was coming!

The five girls who had brought more oil quickly poured the fuel in their lamps and lit the wicks. Their lamps were shining brightly as the bridegroom came around the corner.

But the other five girls had not brought extra oil. Panicked, they pleaded with their friends to share the oil in their flasks. But it was clear to all. Five flasks of oil would not keep ten lamps burning. "Hurry," said the girls who had enough oil. "Run to the dealer's. Hurry and buy some more."

They ran through the darkness, skirts and shawls flying behind them. They bought more oil and hurried to the banquet hall. But the door was shut. The feast had begun without them. They knocked. They asked to be let in. The bridegroom, the host of the party, came to the door and said, "Who are you? I do not know you." The door closed.

Slowly they returned to their homes, walking sadly through the dark streets. If only they had brought a flask of oil with them. If only they had been more vigilant. If only they had known how long the wait would be.

"Keep awake therefore," warned Jesus, who knew that this would be hard for his followers to do. "Keep awake, for you do not know the day or the hour when God's kingdom will appear."

SYMBOLISM

Five bridesmaids stand neatly and orderly with their five oil lamps, ready to receive the bridegroom. Five other figures run along the road on the side. Curved and twisting lines in these smaller figures indicate that they are in action, running, and not prepared.

Geiseman's notes:
 This window portrays a parable which is meant to remind us that we should accept God's gifts of grace now so that we may be found ready when He returns as the heavenly Bridegroom to receive His Bride the Church.

The Eye of God

Donor: Women's Society of Grace Church

Unveiled: the First Sunday of Easter, April 16, 1944

The eye of God, symbolized in this window, is all-seeing. The deep penetration of what God sees and knows is put into particular focus in each of the biblical stories pictured here.

Upper left: God's eye is upon those who embody the radically different way of life Jesus set forth in his sermon on the mount (Matthew 5-7). Like a many faceted diamond, the Christ-like life shows the blessing of humility of spirit, finding comfort when evil grieves, being meek, hungering for righteousness, showing mercy, being pure in heart, living as peacemakers, and enduring persecution for the Savior's sake. Christ himself is the embodiment of what these Beatitudes call for. Though the believer's response is never perfect, Jesus' promised grace empowers lifelong growth in that life that is blessed indeed.

Upper right: The eye of God sees what people well trained in religion can choose not to see. This is the lesson at the center of Jesus' parable of the Good Samaritan (Luke 10:25-37) which tells of the poor fellow who was beaten, robbed, and left stranded alongside the road from Jerusalem to Jericho. One by one, those with impeccable religious credentials pass him by. Surprisingly, and with withering judgment on religion that is head knowledge only, Jesus makes an outsider, a despised Samaritan, the exemplar of true



religion who stops, attends the half-dead victim, and provides for his ongoing care. All this was in response to a lawyer's theoretical question about attaining eternal life. Jesus shifted the lawyer's question to the more immediate matter of who is my neighbor. His answer: the person in need.

Lower left: The mention of Daniel and the lion's den (Daniel 6) calls to mind a picture clearly etched in many young minds from Sunday school days. Here the picture is repeated, this time under the larger theme of divine providence. God keeps his eye on his own, especially when their faith in action puts them at risk from opposing forces. As Daniel rose in prominence as an exile who kept faith with God in a strange land, his enemies scheme to throw him to the lions came to naught. God spared him for further good in a foreign realm. Daniel is the Old Testament prophet who foretold the coming Messiah as the Son of Man. When Jesus came as Daniel prophesied, his favorite designation for himself was this title Daniel had announced centuries before, the Son of Man.

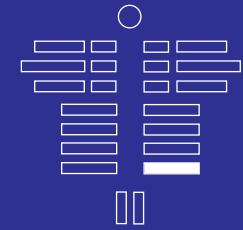
Lower right: God's eye sees to the heart, especially in regard to handling something close to every human heart: money. Once, Mark tells (12:41-44), Jesus took his seat nearby the treasury in the great temple in Jerusalem. As he watched the procession of those making their offer-

James 2:18

But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith.

—James 2:18

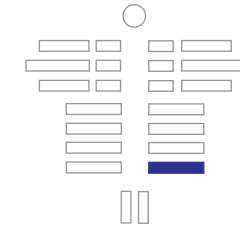
ings, his eye fell upon an impoverished widow who put in all she had, two copper coins. He praised her for her faithful generosity and cited her above those better off who gave from their abundance, not from their lack. Endless rationalizations can make her offering seem rash and short-sighted. But when money is seen as on loan from God, not ours to hoard, the Lord Jesus' promise to provide in overflowing generosity is worthy of trust. The sad lessons of life impoverished through faithless hoarding are never hard to find.



Geiseman's notes: In the "Window of the Christian Life," this medallion reveals the Holy Bible with the legend "I will show thee my faith by my works" (James 2:18) and, immediately above, the all-seeing eye of God before Whom we live out our lives and from whose observation not even our inmost sentiments and feelings are concealed.

*"Blessed are the poor in spirit,
 for theirs is the kingdom of heaven.
 Blessed are those who mourn,
 for they will be comforted.
 Blessed are the meek,
 for they will inherit the earth.
 Blessed are those who hunger and
 thirst for righteousness,
 for they will be filled.
 Blessed are the merciful,
 for they will receive mercy.
 Blessed are the pure in heart,
 for they will see God.
 Blessed are the peacemakers,
 for they will be called
 children of God.
 Blessed are those who are
 persecuted for righteousness' sake,
 for theirs is the kingdom of heaven.
 Blessed are you when people
 revile you and persecute you
 and utter all kinds of evil
 against you falsely on my account.
 Rejoice and be glad,
 for your reward is great in heaven."*

—Matthew 5:3-12



The Sermon on the Mount

"This is difficult teaching," Micah shifted his legs under him. It was not often that he came out to the land beyond Capernaum. The sound of the teacher's voice filled the spaces between the hills.

"This is difficult teaching," he said to himself again. Micah had heard about this Jesus. His brother had shared some of the amazing stories, repeated some of the unconventional teachings. But there was a difference between hearing about it and personal experience, and when his neighbor said Jesus was going to be teaching nearby, Micah followed the crowd.

And so he sat with the mass. Men and women, old and young, all listening to words that seemed contradictory to the harsh rules the world seemed to follow. Micah had seen it played out so many times. Weeds choked fruit vines. Wolves slaughtered lambs. Brawls exploded over dice games. Men and women played off each other's insecurities. Manipulation, deceit, selfishness. But here Jesus listed the meek as the true inheritors of the earth. The merciful would be treated in kind, and the peacemakers would be the children of God.

While Micah thought on these things, Jesus continued and the student had new words to contemplate. The heart was quicker to corruption than the body. Murder was horrible, but so was calling someone a fool. Better to make things right after a conflict than to let things boil over. Adultery was heartbreaking, but so was lusting after someone. It would be better to pluck out your own eye than to let it spiral you into sin. Breaking a promise was wretched, but so was embellishing

an empty phrase with religious words. It would be better to just say "yes" or "no" and mean it. These words strummed Micah's heart. Jesus' first words seemed to be for the world at large, but these words seemed to be for Micah — his own conflicts, his own words, his own thoughts.

But Jesus was not done. He recited the old rule, "an eye for an eye; a tooth for a tooth." Then denounced it. If someone strikes you, he commanded, turn the other cheek. If someone takes your coat, give them your tunic.

"What world was this that Jesus was describing?" Micah wondered. "What world would run this way?"

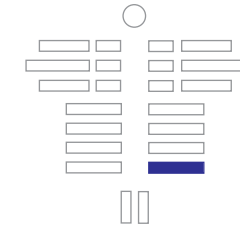
God gives to all, Jesus said at last. God provides for everyone regardless of their righteousness, in spite of their behavior and thoughts. The sun rises on the good and the wicked; rains fall on the crops of both the virtuous and the sinful. Anyone can love those who love them back. Even pagans give a friendly hello to those who greet them. Instead, treat others as God treats them, with generosity and grace.

Micah was bewildered, but excited. On his walk home, he thought that perhaps Jesus was ushering in a new world — a world not of conflict and savage justice, but one of peace and forgiveness. "This is difficult teaching," he said to himself, but he was eager to share it.

SYMBOLISM

Jesus' hands are in traditional gestures of blessing and teaching. The gazes of all who gather around him are focused on Jesus, the central figure in this very symmetrical composition.

Geiseman's notes:
 This window depicts our Savior delivering His widely famed Sermon on the Mount in which He in an utterly unparalleled way set forth the unalterable principles of God's Holy Will, observance of which makes for a noble and blessed life.



Parable of the Good Samaritan

It was a long road. He'd walked it many times before, but though he recognized the shrubs along the path and knew the rocks in the cliff sides, it still was a long walk. His feet were sore. His shoulders ached. Sweaty clothing chafed his skin.

He was watching a vulture drift over the road when the club came down on the back of his head. He fell forward, landing on his face. He tried to pick himself up, but a swift foot swung into his ribs, then his stomach. Another foot came down, slamming against his elbow and he heard the wet crack of a bone snapping in his arm. His purse was yanked from his belt and someone kicked him in the face. Something warm ran from his nose and dripped from behind his ears.

"Don't get any blood on his clothes!" a voice hissed. His tunic was wrenched from his limp body; his sandals roughly torn from his feet. Coins rang against each other. Someone laughed. Then, after a final kick to the head, the attackers disappeared down the road. Broken and bleeding, the man felt like he would soon die, and drifted into unconsciousness.

The sound of someone approaching leaked into the broken man's ear. He could barely open an eye, it was so swollen. Sand stuck to the dried blood around his mouth. The footsteps grew closer. Through the tiny slit of light his swollen eye allowed, the man could see a priest. The holy man's robes swayed around his feet as he slowed his pace. But he did not stop. Instead he widened the space between himself and the fallen man and walked away quickly.

After some time, a Levite approached. The abandoned man tried to plead for help, but when he breathed deeply to speak, his ribs burned and he could not

make a sound. The Levite, too, gave the injured man a wide berth and walked on.

It was getting dark. The man drifted in and out of feverish dreams. He tried to move, but hurt too much. His head pounded, his breath was short, his bare skin was sunburned, his broken arm was twisted.

A new sound drifted down the road. Footsteps and a donkey's bray. The sounds grew close and stopped.

"Sir?" a foreigner's voice said.

The broken man felt a hand gently shake his shoulder. An ear pressed against his back to hear his pained breaths. He was gently turned over, his face now to the person attending him. It was a Samaritan! The Samaritan walked out of sight, and the man feared he was left alone again. But, instead, the Samaritan returned, bringing ointments and wine and strips of cloth that he used to clean and nurse the wounds. The hurt man was hefted onto the donkey. He tried to thank the Samaritan, but the good man shushed him and led his donkey on the long, dark walk into town. An inn was found. The broken man was put in a bed. The Samaritan stayed beside him all night.

In the morning, the man awoke to see the Samaritan at the door. "I have business to finish, so please excuse me. I've given the innkeeper two denarii for you to stay here. If he needs more, I will settle the bill. Peace to you!" And he ducked out of the room.

The man looked at himself in the bed. His wounds were dressed. There was bread sitting on a table nearby. He blinked at the morning sun coming in the window and gave deep thanks for this stranger's mercy.

SYMBOLISM

The Levite and the priest are in solid blue behind the Samaritan.

Geiseman's notes:

This window depicts the sympathetic heart and helpful love of the good Samaritan whose example is to inspire us to a life of selfless service.



*He asked Jesus,
"And who is my neighbor?"
..."Which of these three,
do you think, was a neighbor
to the man who fell into the
hands of the robbers?"
He said, "The one who
showed him mercy."
Jesus said to him,
"Go and do likewise."*

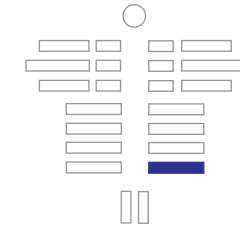
—Luke 10:29-37

When he came near the den where Daniel was, he cried out anxiously to Daniel, "O Daniel, servant of the living God, has your God whom you faithfully serve been able to deliver you from the lions?" Daniel then said to the king, "O king, live forever! My God sent his angel and shut the lions' mouths so that they would not hurt me, because I was found blameless before him; and also before you, O king, I have done no wrong." Then the king was exceedingly glad and commanded that Daniel be taken up out of the den. So Daniel was taken up out of the den, and no kind of harm was found on him, because he had trusted in his God.

—Daniel 6:20-23



Daniel 6



Daniel in the Lions' Den

Thump! Daniel fell into the lions' den face first. For the first few moments, he just lay there, not sure if he should move or make a sound. He could hear the panting of several lions, but he sensed that they were not close to him. Daniel wiggled his hands and toes. Nothing seemed broken or bruised. He raised his head and adjusted his eyes to the darkness. He was right, no lions were near him. Quietly, he lifted his body and crawled over to the wall. Leaning against it, he began to reflect on the events that had landed him in such a dangerous place.

Just a few days ago, he was about to be named administrator over King Darius' entire kingdom. Daniel was humbled by such an honor. But some of the king's other leaders were envious of his upcoming promotion. So, they went to the king and encouraged him to make a law that they knew Daniel would never observe.

"Oh, great, King Darius," they said, "We think you should make a new law. If anyone prays to anyone but you for 30 days, that person will be put in the den of lions. No exceptions."

The king, flattered by the idea, agreed to the law. He didn't know it was a trap the envious leaders had set for Daniel. They knew Daniel prayed to God three times a day and that he would never pray to anyone else. And, just as they thought, when Daniel heard about the new law, he did what he did every day. He went to his upstairs room, opened his window, looked toward Jerusalem and prayed. The jealous leaders saw Daniel praying and hurried to tell the king.

"Oh, no!" exclaimed King Darius with regret, "I like Daniel. I don't want to do him any harm." But the king was trapped by his own law. He had to carry it out. No exceptions. But before the king gave the order to throw Daniel into the lions' den, he said to him, "May your God, who you serve continually, rescue you!"

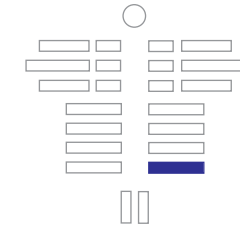
Those were the last words Daniel heard before he landed with a thump. Would they be the last words he ever heard? By now the lions had to have sensed his presence, he thought. But something very peculiar was happening. The lions didn't notice Daniel all night long. As the morning sun filtered into the den, Daniel rose to greet the new day and pray. As he clasped his hands in devotion, he heard the sound of several people running toward the opening of the den.

"Daniel, Daniel, did your God save you?" It was King Darius and his servants. "Yes," Daniel replied, "my God has saved me." The king was very happy and ordered for Daniel to be lifted out of the den. And, the king also was very angry that he had been tricked into putting Daniel in the lions' den. He gathered all the devious leaders together and threw them into the lions' den. Then King Darius made a new law: Everyone is to worship the living God, the God who saved Daniel. No exceptions!

SYMBOLISM

The sun, as in other windows here, is a representation of God in the radiant beams. The curved domes, doorways and windows of the city are reflected in the curved openings of the lion cages.

Geiseman's notes: This window depicts Daniel who in unswerving devotion to his God defied the power of a godless king and the terrors of a lion's den to continue faithfully in prayer and in the worship of his Lord.



The Widow's Offering

Life was hard for families like mine in Jesus' time. My mother was widowed when I was only nine. In Hebrew the word for "widow" means "left over piece." And that's what widows like my mother were — "left over pieces," when they had no husband, no son, no man, to provide for them. The only thing that gave my mother and me any hope or comfort was God, because there seemed to be a special place in God's heart for orphans and widows, like Ruth and Naomi.

We heard how Jesus cared for widows and their children. A cousin of ours was there in the village of Nain when Jesus' eyes filled with tears as he watched a funeral procession pass by for a widow's only son. In our time sons were a widow's Social Security, Medicare and pension all rolled up in one. Jesus knew that the widow of Nain would have no resources for the future with her son gone. And so Jesus stopped the procession and raised the widow's son back to life. It reminded us of when the prophet Elijah restored the widow of Zarephath's son to life.

We were there in that Passover crowd that welcomed Jesus and threw palms at his feet when he came into Jerusalem. And we tried to be there in the temple whenever Jesus was teaching. We had no idea then that he would be put to death that Friday. We heard Jesus denouncing the scribes for taking advantage of widows — "devouring their houses" — rather than defending and helping them. We watched as Jesus sat down opposite the temple treasury, observing as people put in their offerings. Many rich, fashionably dressed individuals put large contributions in the treasury, but Jesus didn't say a word until a widow, dressed plainly in black, put in

two small copper coins. Those two coins were worth only a penny, but that was a huge amount for a widow living on almost nothing. Jesus noticed her tiny offering, and called his disciples together. "This poor widow has put in more than all the rest. For the others," Jesus said, "gave out of their abundance, but she, out of her poverty, has put in all she had to live on."

I think Jesus drew attention to the widow's contribution because it was a sign of her trust in God to provide for her. My mother agreed. "Even though we don't have much to live on, we need to help others and can rely on God to give us what we need."

Probably there was more going on there in the temple than we realized, more than Jesus noticing and valuing what we give, even if it seems small compared to what others can contribute. I think Jesus was hoping that in the example of this widow's offering we would see a foreshadow of the offering of his own self less than a week later. As the apostle Paul wrote, Jesus, God's own Son, was rich, and yet for our sake, emptied himself and became poor, so that we could be made rich through him.

I may be a widow's child, but I know what I have received from Jesus. Jesus, God's Son, "takes on" our flesh and blood, and then "takes away" our sins and sorrows on the cross. In exchange, he gives me and you the "riches" of his love and forgiveness, new hope and life eternal.

SYMBOLISM

The widow's gift of two coins falls into a chest of other coins. It sits on a pedestal with a carving reminiscent of a baptismal shell.

Geiseman's notes:

This window depicts the poor widow who gave her all to the Lord's treasury and who received such heartening approval and commendation from Jesus Himself.

He sat down opposite the treasury, and watched the crowd putting money into the treasury.

Many rich people put in large sums.

A poor widow came and put in two small copper coins, which are worth a penny.

Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury.

For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on."

—Mark 12:41-44



A photograph of a church interior. The walls and pews are illuminated with vibrant, multi-colored light projections in shades of blue, green, yellow, orange, and red. The light creates a shimmering, ethereal atmosphere. The pews are dark, and the overall scene is dimly lit, with the primary light source being the colorful projections.

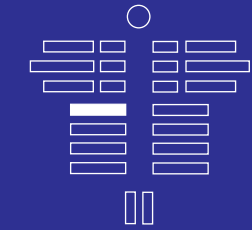
Stories of God's Love

South nave

*O God of light, your word,
a lamp unfailing,
Shall pierce the darkness
of our earthbound way
And show your grace,
your plan for us unveiling,
And guide our footsteps
to the perfect day.*

The Ten Commandments

Exodus 20:1-21



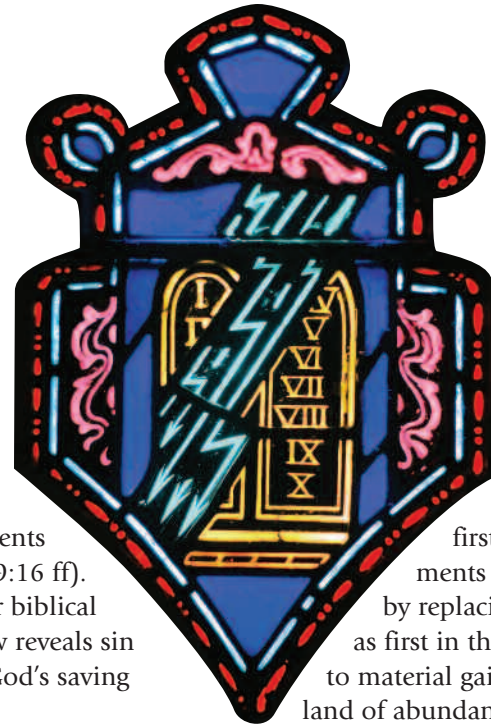
Donor: Mrs. John J. Meyer, in memory of her husband.

Unveiled: October 24, 1943

A bolt of lightning from heaven accompanies the giving of the Ten Commandments on Mt. Sinai (Exodus 19:16 ff). This window offers four biblical accounts of how the law reveals sin and points beyond to God's saving mercies.

Upper left: In the parable of the rich man and Lazarus (Luke 16:19-31) Jesus condemns the gross inequities between the haves and the have-nots. This window accentuates that gap by the table overlaid with abundant food, but beyond the reach of the starving Lazarus. Death comes. Their lot is reversed. The poor man is borne to heaven on the wings of angels. The rich man languishes in Hades, beyond reach of even a drop of water to quell his thirst. That vast chasm that separates the two, ominously greater than the earthly gap that once separated them, is fixed. No intermediaries can span it with messages of warning. This parable is an urgent summons to act now in generous compassion for the poor by following the Lord Jesus in caring for the last and the least. Not later. Now.

Upper right: The deeply offensive sin of cheapening what is sacred in God's sight by commercializing it is revealed in Jesus' action of cleansing the temple in Jerusalem of profiteers (Matthew 21:12-13). His sharp rebuke of those buying, selling, and changing money, showed his



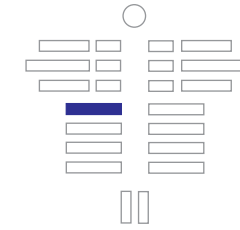
righteous anger at the spectacle of the house of prayer turned into a den of robbers. It is the first and second commandments that are being violated by replacing God from his place as first in the heart and giving it over to material gain. Living as we do in a land of abundance, and privileged as we are to worship in this elegant sanctuary, this panel depicting Jesus' action in the ancient temple calls us to offer our worship here with singleness of heart. Such worship and prayer equips believers for lives of righteousness in earning an honest living during the week.

Lower left: The fatal act of ultimate human rebellion against God, Adam and Eve's defiance of the command to leave the tree of the knowledge of good and evil alone, brings consequences. They are expelled from the garden. Now, shame and distrust and denial mark their fate. By this story, Genesis 3:22-24 tells what has become our story and the root of all human sin. A flaming sword bars them from re-entering the way to the tree of life. Despair would be the everlasting fate of the human race if that flaming sword were God's final verdict. But that barrier to the tree of life will be overcome by the promised Messiah who will suffer upon the tree of the cross to open the way once again to the merciful heart of God.

Lower right: Judas betrays Jesus with a kiss (Matthew 26:47-56). This deed of ultimate treachery is revealed not only in the moment of Judas' act when meeting Jesus in the Garden of Gethsemane that fateful night. But it also makes it clear that Judas plotted it out with Jesus' enemies beforehand and turned what appeared to be a gesture of affection into a signal to lay hands on Jesus and arrest him. The law reveals where sin begins: in interior motives, then compounded by exterior acts. How does Jesus respond to Judas? With redeeming equanimity: "Friend, do what you are here to do." After Judas, the betrayer does what he does, Jesus, the redeemer, goes ahead to the cross. The law reveals sin. Christ does what the law cannot do: cancels its damning force through his sacrificial love.

Geiseman's notes: This "Window of Human Need" portrays our sin and spiritual need.

The Ten Commandments medallion portrays the tablets of the law given to Moses. The jagged darts of lightning reveal the anger of God because of man's sins and transgressions.



Parable of the Rich Man and Lazarus

Jesus was talking with the Pharisees. He had no patience for their love of money and wealth. He had no patience for the way they seemed to think that being rich meant they were favored by God. So he told them a story.

There was a rich man and there was a poor man. Jesus gave the poor man in his story a name, Lazarus, which means “helped by God.” The rich man in the story had no name, but he wore the finest clothes, lived in a gated palace, and enjoyed sumptuous meals every day.

To Jesus’ listeners it would have seemed that the rich man had been favored by God. Surely a man with so many blessings must be someone who was helped by God. Lazarus, on the other hand, was covered in sores. He was so poor that he had to beg for food outside the rich man’s gate. He asked only for the food that the dogs ate when it fell to the floor.

Did the rich man know about Lazarus? The dogs knew he was there. They licked his sores, which was all the attention that Lazarus got from anyone. The rich man paid no attention to Lazarus at all until both men died, and surprisingly Lazarus was carried by the angels to a place of honor in heaven, right next to Abraham. The rich man went to that other place, Hades, as the Greeks called it, far across a great chasm, where he could only see heaven. He could not get there.

He saw Abraham a long way off. Couldn’t Lazarus come and just put a few drops of water on his tongue?

So he asked Abraham, and Abraham replied, “You’ve already had the good things in life, while Lazarus lay poor and unfortunate at your gate.”

“What?” said the rich man. “How was I

to know that a common beggar, a pile of rags, was someone God was looking out for? Why would God care for Lazarus? He was unclean. We don’t let men with open sores into God’s holy places of worship. And what did he ever do to help himself?”

Abraham directed the rich man’s attention to the deep, unpassable pit between heaven and hell that lay between him and Lazarus.

The rich man persisted. “Then send Lazarus back into the world, to warn my five brothers and save them from this fate.”

“Really?” said Abraham. “They don’t know that God fights for the poor and the needy? Prophets have been saying this for centuries. It’s written into the law given to Moses. They’ve heard this all their lives — like you — without really hearing it. Their greedy hearts don’t want to know. They would not believe even if someone rose from the dead to tell them.”

You can see Jesus shaking his head as he came to the end of this story. He himself would come back from the dead, to rule over a new kingdom where earthly wealth does not matter, where God’s help, God’s grace and mercy, are there for all to share.

Would these godly religious leaders understand then?

SYMBOLISM

Lazarus sits in front of the rich man’s house, with a dog that may be licking his feet or eating from the same dish. A jar of water sits on the steps. The rich man sits above. He turns a haughty eye to poor Lazarus. Central to the composition is the rich man’s raised goblet and a dish of grapes offered by his serving woman. Could this be the body of Christ offered also for the rich man, giving him once again the opportunity to follow Jesus?

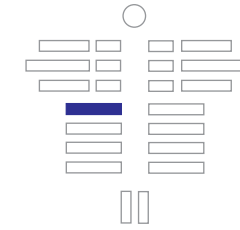
Geiseman’s notes:

This window reminds us that greed and selfishness are among our most common sins.

“There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores.”

—Luke 16:19-21





Jesus Cleanses the Temple

In Galilee and in the small towns around Jerusalem Jesus had been preaching new ideas about God and God's kingdom. In Jesus' teaching the rich and powerful were not the people God loved best. God loved those who were humble and who believed Jesus' teaching. Jesus told his followers that God did not want their expensive, showy sacrifices. God wanted them to love and serve others, especially those who were poor, sick or in trouble.

Jesus and his disciples traveled to Jerusalem to celebrate the Passover. They went to the temple, which was a sacred place for the Jewish people. It was also a busy place. Jews came from all over the world to worship in the temple and make sacrifices, especially at festival times such as Passover.

When people came to the temple they had to exchange their Roman coins for the temple coins that could be used for offerings, and they needed to buy doves or lambs for sacrifices. Businesses provided what people were seeking. The temple grounds had become a huge marketplace, where the merchants and bankers made a good profit. Some were honest, but many of them cheated people or overcharged them, especially widows and other poor people. The priests and other powerful men in charge of the temple grounds did nothing to stop this.

Jesus was deeply offended. He was angry. This was not what should be happening in the house of God. Jesus strode through the marketplace, turning over tables and sending coins flying. He used a cord to drive the sheep and cattle and the men who sold them out of the temple courtyard.

The authorities heard the commotion and came running. "My house shall be called a house of prayer for all the nations," said Jesus, quoting the prophet Isaiah. He reminded the people of the words of Jeremiah: "Has this house, which is called by my name, become a den of robbers in your sight?"

The crowds listened to Jesus' teaching. But the leaders of the temple worried about their own money and power. They were also afraid that Jesus might be preparing to lead the people in a revolt against the Roman government. They began to plot together to end Jesus' career as a teacher by killing him.

SYMBOLISM

Scrolls dominate the inside of the temple. Jesus' furrowed brow makes clear that he is angry, and authoritatively points the way out for the men in the temple. Three men in purple in the background are laden with worldly goods to sell.

Geiseman's notes: Jesus upbraids the Scribes and Pharisees, the religious leaders of His day, because of their dead and meaningless religious formalism, and their overbearing attitudes of self-righteousness.

Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves; and he would not allow anyone to carry anything through the temple. He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations?' But you have made it a den of robbers."

— Mark 11:15-17

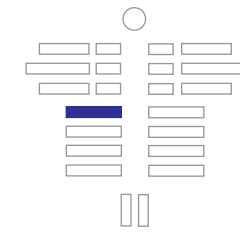




Therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life.

—Genesis 3:23-24

Genesis 3:22-24



Adam and Eve Driven from the Garden of Eden

Somewhere between paradise and promise, a young couple fled. An angel stood behind them with a sword made of flame menacingly held high. The weapon burned with a fire that weighed on their hearts. The man put his arm around his wife and she put her hand on his. Their sense of loss was tremendous. They had been forced to leave their home. All senses of safety and confidence and innocent freedom had left them — neither had noticed those feelings until they were gone. Shame thundered in their ears.

The ground felt harder beneath their feet, the sun burned hotter, the plants looked waxier, the songs of birds were incomprehensible. The man felt so distant from the woman. The woman felt so separate from the man. God seemed further away, though he was not. He was the one thing that had not changed.

Why had they done it? Curiosity? Arrogance? Defiance? Was there just one reason? Did reasons even matter? The serpent offered a temptation like no other: eat the fruit and become just like God, “knowing good from evil.” It was irresistible. They wanted to be equal to God so they ate the fruit, the one thing God had forbidden. One rule, and it was broken. Now they felt broken. Beaten. How the man wanted to be small, to slither and hide in the grass like a snake. The woman wished she could go back and change her choice, act it out in another way, outwit the serpent. Regret. Shame. Pain. These were new feelings, unhappy feelings — hard emotions for the hard world outside of Eden where they would wear the skins of animals and coax crops from seeds and

soil and sweat. And then, after a lifetime of this life, they would die and turn to dust.

But death was not God's only promise. The new world they were stepping into was one that would be punctuated by experiences they never could have had in the garden. There would be shame, regret, sadness, loss — emotional lows that would bring tears and anger and fear. But there would also be accomplishment, invention, joy, and forgiveness. God's promise extended beyond a straight-forward punishment and became an opportunity to reveal true, unconditional love. It was an opportunity to provide an example of how to live in a world outside of Eden. And, perhaps, this is what God had in mind when he knelt in the clay and fashioned Adam, deciding to make him in God's own image, and created Eve at his side. Without an expulsion from Eden, humanity would never have to know what it meant to forgive.

SYMBOLISM

The haloed angel points the way out to Adam and Eve, clothed simply in animal skins. The garden has a variety of flowers, leaves and birds. The angel's flame represents God, who we are to follow.

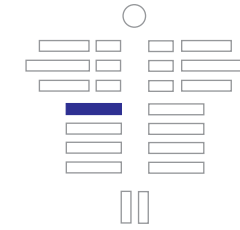
Geiseman's notes:
This window reminds us of man's fall into sin and loss of holiness and blessedness.

Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him.

—Matthew 26:47-50



Matthew 26:47-56



Betrayal and Arrest of Jesus

Jalf asleep, the ripe, damp smell of the garden sifting into his wandering dreams, Peter saw the shadows of figures walking between the gnarled and ancient trees. Jesus shook his shoulder, and Peter stirred awake.

"Are you still sleeping?" Jesus asked. Peter slowly stood, as did the others who had fallen asleep in the garden while Jesus went to pray alone. Peter started to apologize, but he saw men approaching. Torches, lanterns, the clatter of scabbards on armor. These visitors walked with heavy steps.

"See, the hour has come for the Son of Man to be betrayed into the hands of sinners," Jesus said. By the way he spoke, Peter almost thought Jesus had planned on this. "Here comes my betrayer." The loud group stopped several paces from where Jesus stood. Their leader raised a lantern to see who was standing before him. Light illuminated his face in the dark garden. It was Judas.

Peter was confused. Why was Judas with guards of the chief priests and elders? Who were the men in heavy robes behind him? Judas took a deliberate step forward. "Hello, teacher," he said, kissing Jesus on the cheek.

Jesus frowned at Judas. "Do what you came for," he said simply. Then he looked to the crowd. "Who do you seek?" he asked them.

One of the men in heavy robes answered from the dark, "Jesus of Nazareth."

"I am he," Jesus replied, and the guards pulled him roughly into the crowd.

Something burned through Peter as he saw the men holding Jesus fast. In one

move he pulled his sword from its scabbard and sliced off the ear of one of the men. The man clutched his head and screamed. One of the guards drew his sword to counter Peter's attack.

"Put your sword back in its place," Jesus said. His tone withered Peter. The adrenaline suddenly sapped from his body. Everyone put their weapons away. Jesus knelt down by the crying man. Blood trickled from between the fingers he pressed against his injured head. Jesus put his own hand on the man's bloody one, then stood. Slowly, the injured man drew his hand away from his head. His ear was healed.

Jesus looked at Peter one more time. "All who draw the sword will die by the sword," he said. "Don't you think I will drink the cup my father has given me? Don't you think I could call on him to send twelve legions of angels to this garden? But if I did, how would Scripture be fulfilled?" Then he stepped back into the crowd and said, "Am I leading a rebellion that you need to bring swords to capture me? Every day I sat in the temple courts teaching and you didn't arrest me."

Then the crowd took him. Peter watched as the guards bound Jesus' hands and shoved him to walk with them. Judas trailed behind.

As Peter watched them go, he thought of all his years traveling and healing with Jesus, and he wondered, "Why is this happening now? Is this how it all ends?"

SYMBOLISM

Judas has no halo. Guards in angry red approach with flames. The disciples in green seem to be unaware of the danger Jesus is in.

Geiseman's notes:
This window portrays the sad and tragic moment when Judas by a kiss betrayed his Lord into the hands of His enemies.

The River of Life

Donors:
Mr. and Mrs. John Cartwright, in memory of Mr. Cartwright's father.

Unveiled:
Thanksgiving Day, November 25, 1943

The panel overarching this window recalls Moses bringing water from a rock (Exodus 17:1-7), a prototype of God's eternal river of life bearing his people to heavenly fulfillment (Revelation 22:1). The four stories told in this window amplify the theme from Jesus' ministry.

Upper left: The event this window records is the only time cited in the Gospels that Jesus wrote something down (John 8:1-11). The religious leaders had cornered a woman caught in adultery and set her before them. Their intent was to snare Jesus in a decision that would involve him in applying Moses' law that called for her death by stoning. Jesus responded by writing words on the dust of the ground that turned the question of the law back on the woman's accusers, inviting those who were without sin to throw the first stone. At that, and while he bent down to continue writing, the accusers slink away, leaving Jesus face to face with the woman alone. Jesus forgave her, freeing her to go forward into a whole new life made clean and beautiful. As for her accusers who could not own up to their own lustful thoughts and inclination, this event in Jesus' ministry asks whether we are among them.

Upper right: No teaching of Jesus about sin and forgiveness is clearer than in the sequence of scenes found in his para-



ble of the prodigal son (Luke 15:11-32). Scene One: The headstrong younger son demands his inheritance from his father, utterly squanders it in a far country, and winds up in a pig sty — that's sin and its consequences. Scene

Two: He realizes his plight, returns home rehearsing his speech about the mess he's made, and is flabbergasted by the open-armed acceptance his father gives him, even motioning to begin celebrating the lost son's return with a festive party — that's forgiveness. Scene Three: The older son, ever the model of dutifulness at home, can't fathom the father's unconditional welcoming of his prodigal brother back home and will have nothing to do with his brother or the partying. That, too, is sin of the deadliest sort — the sin of pride. Yet to him also, the father's heart is open and waiting.

Lower left: Zacchaeus, famously short in stature and therefore perched on a tree branch to see Jesus entering Jericho (Luke 19:1-10), won Jesus' delighted attention. Jesus calls him down, tells Zacchaeus that he needs to stay at his house, and by doing so stirs the resentment of those frowning at Jesus' choice of lodging. Zacchaeus was well off. As a chief tax collector, he had earned a reputation for cheating by skimming off excessive tax amounts for himself. His ill-disguised effort to blunt his reputation by pointing to his large gifts to the poor is pointless.

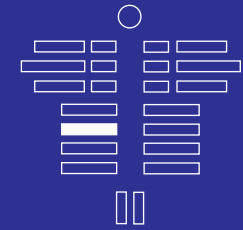
Revelation 22:1

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb.

—Revelation 22:1

Jesus, surely with a ring of redeeming laughter at the short man's sudden burst of self-declared generosity, goes on to announce the good news that the salvation that once came to Zacchaeus' house is for every household where the doors of the heart open to the Son of Man who seeks out and saves the lost.

Lower right: Once, when tired and thirsty from traveling through Samaria, Jesus met an oft-married woman at the town well whose sordid past unfolds in a conversation that had momentous consequences (John 4:1-42). She is initially lost by his contrasting the water drawn up from the well to the water of life he promises, gushing up to eternal life, quenching the thirsty soul forever. When she shifts the subject to where true worship of God occurs, Jesus again puzzles her by his teaching that true worship is not a matter of Samaritan geography, but occurs in the truth and spirit of the heart turned to God. Jesus then declares himself as the promised Messiah who has come and who now joins her at the well. Her defenses stripped away, the nameless woman takes the message of Jesus, the living water, back to her fellow Samaritans. They come, hear, and believe. The water of regeneration, a type of baptism, now flows into our world.



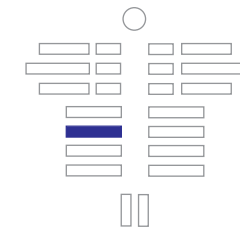
Geiseman's notes: The "Window of Mercy" presents in the individual windows incidents from the life and teaching of Jesus which reveal the infinite mercy and love which is in the heart of God for poor sinful men.

This medallion shows a rock, which is Christ. From the rock flow the waters of divine love and mercy as from a freely flowing fountain which never runs dry.



Jesus bent down and wrote with his finger on the ground. When they kept on questioning him, he straightened up and said to them, "Let anyone among you who is without sin be the first to throw a stone at her." And once again he bent down and wrote on the ground. Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, sir." And Jesus said, "Neither do I condemn you. Go your way, and from now on do not sin again."

—John 8:6b-8, 9b-11



The Woman Caught in Adultery

Engaged to one man, she had been found with another, caught in the act of adultery. What would happen to her? No one she knew could look her in the face. Her parents would have nothing to do with her. If her fiancée accused her in court, much worse things could happen.

And yet she had put on her best garment and had come to the temple. To pray? To meet someone? Before she knew what was happening, a temple official, a Pharisee, grabbed her arm and said, "We know about you. Come with me." More scribes and Pharisees followed as he pushed her through the temple grounds into the center of a crowd gathered in the yard.

A man sat on a low stool. She recognized him. This was Jesus, a teacher from Galilee. She had seen him here before. The Pharisees had come to start an argument. One of them shoved her towards the teacher and said, "This woman was caught in adultery. The law of Moses—the law that you have been explaining to the people—says she should be stoned to death. What do you say?"

The woman was shaking, with humiliation as well as fear. Would they turn her over to a mob for the roughest kind of justice? She had been badly used by her lover and had learned in the last weeks that she could trust no one. The crowd was quiet and so was the teacher, an ordinary Jew, neither rich nor powerful.

Had he heard the question? Condemning her to death under the law of Moses would be challenging the Roman authorities, a dangerous thing to do. But neither could he make light of what scripture said, especially right here in the temple.

Written by Gwen Gotsch. Photo by Jonathan Hillert.

He looked down at the ground and used his finger to write in the dirt. The Pharisees repeated their question, "Shouldn't she be stoned to death?"

Jesus looked up slowly. His gaze traveled over the faces of the people in the crowd, the accusers as well as the others. He did not look at the woman. "Let the one who is without sin throw the first stone," he said, in a measured, even voice. He returned to writing in the dirt.

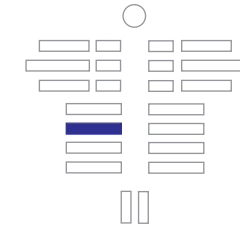
Confusion spread across the face of the loudest and most insistent of the Pharisees as dark memories pierced his confidence. His sins of pride and overreach, even cruelty, were well-known in the community. He did not lower his eyes to the ground, but neither would he look anyone in the face as he turned and angrily left the scene. Others followed, one by one or in small groups. Some were ashamed, some only embarrassed. The people that had gathered to hear Jesus teach also went away.

The woman was left standing alone, in her beautiful dress, a few feet from Jesus. Weak with relief, she nevertheless felt more in control of herself than she had for a long while. Jesus stood up and looked into her face. "Has no one condemned you?" "No one, sir," she said. "I do not condemn you either," said Jesus. "Go and sin no more." He walked away to join his disciples, and she left slowly, carefully, to start life anew.

SYMBOLISM

Jesus writes in Hebrew. The woman is dressed in purple, a color indicating wealth. She turns her face away from Jesus, knowing she has sinned. The condemning crowd is shown in various colors, symbolizing the many walks of life they may come from.

Geiseman's notes:
Jesus met with mercy the moral and spiritual problem of the young woman who was openly taken in adultery and whose captors and accusers were ready to stone her to death.



Parable of the Prodigal Son

My brother — always antsy, restless and longing for adventure — begged and begged my father to give him his inheritance now. I don't know exactly what he did with my father's hard-earned money, but I imagine he wasted his inheritance on gambling and girlfriends and guys who were his best buddies when he was rolling in the dough, and wouldn't give him the time of day when his money began to run out. Meanwhile, I was home on the farm, out working the fields every day from dawn to dusk. And our father? Every day he stood outside on the porch of our house, staring into the distance, hoping to see my brother come home.

I heard later the depths to which my brother had fallen. There was a severe famine in the land where he was living, and the only work he could find was feeding pigs, and, if he was lucky, stealing a bit of the garbage they fed on for himself.

Finally, my brother came to his senses. "Even the hired hands in my father's house are treated better than that," he told me. "I decided to return home and throw myself on father's mercy. I knew I wasted away my inheritance and could no longer be his son, but I hoped I could just be a hired hand."

My brother was still a long way off when my father caught sight of him. And instead of doing the proper thing — stand at the door, arms folded, waiting for my brother to grovel at his feet before him — my father did the most outrageous thing: he ran down that road to scoop up my wayward brother in his arms! My brother started his well-rehearsed speech of apology, but my father interrupted him immediately, with tears of joy and instructions to his household staff. "Bring a ring and the finest

robe for him, and kill the calf we've been fattening up for a special occasion. We must celebrate! My son has been found!"

I was just coming in from the fields when I heard all the commotion in the house. One of the household servants exclaimed, "Come in, come in! We are having a feast! Your brother has returned!"

I couldn't believe it! My prodigal, wasteful, ne'er-do-well brother had come home after throwing away his entire inheritance. And that was cause for celebration? What about my faithful work in our father's fields, day in and day out? I refused to go in and be part of all that merrymaking!

My father came out to look for me in the darkness. He listened to my complaint, that I had remained faithful my whole life long and not once had I received a feast in my honor, not even a scrawny goat had ever been roasted for me! My father reached out his arm and put it around me. "Don't you know? Everything I have is yours. But tonight we celebrate because your brother who was dead is alive again! Come in, come in and rejoice with me!"

I didn't go in then. I just couldn't. I was still feeling sorry for myself. But later, just like my little brother, I came to my senses. "This feast, this celebration," I thought, "is just the way my father is — full of extravagant love for us both!"

And so, with that, I went inside. God in heaven also throws an extravagant party for every lost sinner who is found!

SYMBOLISM

The father is centered under the roof, columns and draperies of his home. In contrast, the son kneels in his animal skins, holding his possessions on a stick. The angry brother is at the side with a tool to work the land.

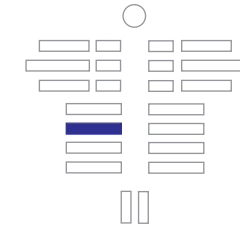
Geiseman's notes:

This window is to bring comfort to our hearts inasmuch as it assures us that our heavenly Father is ready to receive all of us and to forgive all of our sins if we will but return to Him as penitent sinners who believe in Christ.

Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fattened calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!'

—Luke 15:21-24





Jesus and Zacchaeus

Do you know what it's like to be in a crowd, unable to see over the heads and shoulders of the people in front of you, unable to see anything of what's going on, or who's passing by?

That's what it was like for a man named Zacchaeus one day in his hometown of Jericho, when he heard that Jesus, the prophet and teacher everyone was talking about, was passing through town. Stuck in the back row of the crowd of people lining the streets and surging forward to see Jesus, Zacchaeus was too short to even catch a glimpse of him going by.

But Zacchaeus — by all accounts, a rich man who had gotten where he was in life by doing whatever he had to to get ahead — did what he had to do here, too, to see Jesus with his own eyes. He ran as fast as his skinny, little legs could carry him, ahead of the crowd, and climbed a sycamore tree by the side of the road, to catch sight of Jesus passing by.

And this is where Zacchaeus' whole life changed. All of a sudden. In the twinkling of an eye. Forever.

Because Jesus — who was always on the lookout for outcasts and sinners, for those on the margins, those on the outside looking in — caught sight of Zacchaeus, up there out on a limb, and said loudly for everyone to hear, "Zacchaeus, come on down out of that sycamore tree, for I'm coming to your house today."

Zacchaeus was utterly stunned. Stunned that Jesus would speak to him, the chief tax collector for the whole area, despised by his own people as a collaborator with the Romans, for gouging the townspeople, extracting as much "toll" money as possible from them, to travel or carry goods from town to town. Everyone else in

Jericho was stunned, too. Jesus must not be much of a prophet, they concluded, to go to the house of a cheat and sinner like Zacchaeus!

But that was the whole purpose of Jesus' coming to Jericho that day, and the whole purpose of his coming to earth: to show how God loves and treasures every sinner and longs to restore them all to God. Jesus underscores this at the end of this story in Luke by saying, "I have come to seek out and save the lost."

When he could breathe again, Zacchaeus scampered down from that tree, and "received" Jesus into his home and heart and life that day. And that short sinner was changed and became a new person, by Jesus' seeking him out. "I will from now on," Zacchaeus declares, "give half of all my possessions to the poor, and will restore fourfold anything I have defrauded from anyone." Zacchaeus, once lost, has been "found" by Jesus up in that tree, and now stands "taller," in a new relationship to those around him.

It isn't too much later after the story of Zacchaeus in Luke's Gospel that Jesus himself is found out "on a limb" on a tree. It is the tree of the cross, and Jesus climbed there willingly to take away our sins and the sins of the whole world.

Short or tall, young or old, rich or poor, black or white, Asian or Caucasian, whatever our language or nation or situation, there, on that tree, Jesus reveals how much God treasures and loves us all, and what he'll do to find us.

SYMBOLISM

The sycamore tree has become a symbol of that place in our lives that enables us to have a clear vision of Jesus.

Geiseman's notes:

Jesus called Zacchaeus down from the sycamore tree and went with him to his home to turn him from a life of sin and hopelessness to a life of faith and godliness.

So Zacchaeus ran ahead and climbed a sycamore tree to see him, because Jesus was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." So he hurried down and was happy to welcome him.

—Luke 19:4-6

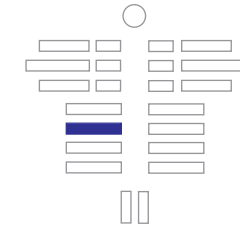


The woman said to him,
 "Sir, you have no bucket, and
 the well is deep. Where do you
 get that living water?"
 ...Jesus said to her, "Everyone
 who drinks of this water will be
 thirsty again, but those who
 drink of the water that I will
 give them will never be thirsty.
 The water that I will give will
 become in them a spring of
 water gushing up to eternal life."
 The woman said to him, "Sir,
 give me this water, so that I may
 never be thirsty or have to keep
 coming here to draw water."

—John 4:11-15



John 4:1-30



Jesus and the Woman at the Well

She could tell by his accent that he was Jewish. He looked tired sitting by the well, leaning over, elbows on his knees. His face and beard were dirty with sweat and dust. His hair had been tousled by the wind. He raised his eyebrows, waiting for her to reply to his request for a drink from the well.

She tilted her head. "How is it you, a Jew, are asking me, a Samaritan woman, for a drink?" Was this a trick? Men never spoke to women in public and Jews never spoke with Samaritans in any situation.

The man smiled. "If you knew the gift of God and who it was who's asking for a drink, you would have asked him and he would have given you living water."

Now she felt like she was being teased and grew defensive and indignant. "Sir," she pointed out, "you have no bucket and the well is deep. Where will you get this living water?" Before he could answer, she added, "Are you greater than our ancestor Jacob, who gave us this well? The well he himself drank from, as did his sons and his flocks and his herds?" She had put down the jug she'd carried to the spring and was standing with her hands on her hips. She was not amused by this Jewish man's riddles.

The man nodded at the well. "Everyone who drinks this water will be thirsty again," he said. "But whoever drinks the water I give will never thirst. The water I give will become in them a spring of water welling up to eternal life."

The woman furrowed her brow. This was too strange of a thing to say to get a simple rise out of her. She sat on the edge of the well. "Sir, give me this water so I

will never be thirsty and have to come to this well again."

The man stopped smiling and matter-of-factly said, "Go call your husband and come back."

"I have no husband," she replied curtly.

"You are right in saying 'I have no husband,'" the man said. "The fact is, you have had five husbands, and the man you have now is not your husband."

The woman's eyes widened. She slid from the well to the man's side. "Sir," she said. She was searching his eyes, wondering who was hiding behind the dust and the sweat. "I can see you are a prophet. I know that the Messiah is coming. When he comes he will proclaim all things to us."

The man looked at her earnestly. He could see the hope in her eyes, hear the discernment in her questions. "I am he," he assured her.

Some other Jewish men approached. She looked at them, then back at the man. She flashed an astonished smile, stood, and hurried back into town. She would get her water jug later. But now something welled inside of her, and she needed to let everyone know who was giving water at the well.

SYMBOLISM

Samaritans are a Semitic group with a religious tradition similar to Judaism. Adherents of both groups found distinctive differences in beliefs. Jacob's well is near the city of Shechem, now called Tell Balata, in an area that was Samaria and is now part of the West Bank.

Geiseman's notes:

Jesus brings the Samaritan woman at the well to a knowledge of her sins and cheers her with the message of love and forgiveness.

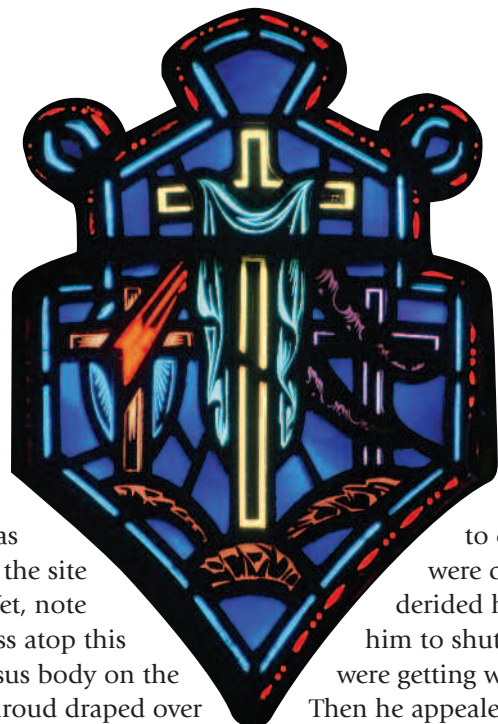
Repentance at Golgotha

Donors: Dr. and Mrs. James F. DePree, in memory of their respective parents.

Unveiled: The First Sunday of Easter, April 13, 1947

Golgotha: The very word itself has a rasping, ugly sound, befitting its meaning as the place of the skull, the site of Jesus' crucifixion. Yet, note that the Golgotha cross atop this window shows not Jesus body on the cross but his burial shroud draped over its crossbars. This is the sign of his resurrection victory over the worst that befell him, turning Golgotha from a place of horror into good news for all who confess Jesus as Lord.

Upper left: In the family household in Bethany where Jesus often enjoyed rest and refreshment, this window recalls Mary's anointing of Jesus' feet with exceedingly costly ointment and drying his feet with her hair (John 12:1-8). This symbolic gesture was lost on Judas whose complaint about a better use of the money by giving it to the poor only revealed his hypocrisy as a thieving keeper of the common purse. Jesus commended Mary's spontaneous extravagance and lifted it to a larger meaning as an act preparing him for his burial. Mary, the one who made listening to Jesus a priority over everyday busyness, teaches the fruit that grows from that priority, a generosity that is abundant rather than sparse.



Upper right: At Golgotha, where the worst of the worst offenders were tortured to death, two such criminals were crucified with Jesus. One derided him. But the other told him to shut up, since both offenders were getting what they had coming. Then he appealed to Jesus, addressing him as Lord and asking only to be remembered when Jesus came into his kingdom (Luke 23:39-43). Jesus answered his plea with a promise beyond his dreams, a place in paradise. The striking feature of the window is that of trumpets leading the choirs of heaven in rejoicing over one sinner who repents, as well as heralding the open door of heaven to all who enter through the costly grace earned at Golgotha.

Lower left: John the Baptist was a truth teller whose uncompromising words of judgment on sin were spoken with withering force on those who heard him. The window shows him dressed in the rough garment of a prophet whose very dress signals the unadorned message of repentance he proclaimed. The message here is that our own outward finery cannot cover our nakedness before God. Our best garment is the righteousness of Christ with which we are clothed in baptism. Thus clothed, we go from worship into daily living as those who belong to Christ, inwardly and outwardly.

Luke 23:39-43

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!"

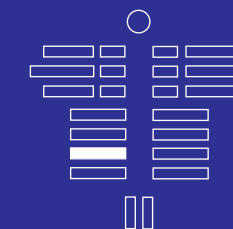
But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

Then he said, "Jesus, remember me when you come into your kingdom."

He replied, "Truly I tell you, today you will be with me in Paradise."

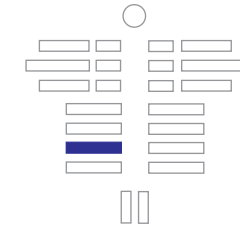
—Luke 23:39-43

Lower right: In Luke 15:8-10 Jesus tells the parable of the lost coin, a story taken from the everyday life experience of searching high and low for something of great value misplaced, and the sweeping sense of relief when it is found. It's something too good to be kept in, as Jesus notes in the woman's happy action of spreading the good news around the neighborhood. Even so, Jesus says, there is joy in the presence of God over one sinner who repents. The figure in this window panel shows a hand laid upon the chest as a gesture of repentance. The upraised arms reveal how earnest is the prayer for forgiveness, as well as the sheer joy of being forgiven.



Geiseman's notes: This "window of Repentance" is designed to tell all who enter here that there is room at the throne of divine grace for every sinner who repents, and that Jesus will cast away no one who cometh to Him.

The top medallion image is of Calvary.



Mary Anoints Jesus

When the seal on the jar was broken, the room filled with a deep, musky odor. It was spikenard, oil extracted from the crushed roots of a foreign mountain flower. The scent stopped conversation. In curious and amazed silence, everyone watched as Mary knelt before Jesus and poured. The oil slid from the mouth of the alabaster jar like fog over morning. It spilled slowly and smoothly onto his feet. She had used an entire year's worth of earnings for this. Tears filled her eyes; they fell from her cheeks, dropping onto the feet she'd just anointed.

She had seen him heal. Men stood who had never used their legs before. The skin of lepers went pristine. Tortured souls found peace. The once-blind described their first views of the world. And maybe most miraculously, most personally, her own brother, the host of the dinner, Lazarus, had been roused from the dead as if he was only sleeping. Now it was time to do something for him. A call stirred her, moved her to pour the oil, to anoint him for something she didn't yet understand.

As if she was performing a ritual, Mary pulled her long hair from behind the veil that kept it in place. At one time, that long, thick hair was her pride and joy. Now she used it to wipe the tears that had fallen on the teacher's feet.

One of his disciples looked down at her from his place at the table. His voice

broke the silence, interrupted the solemnity. "Why this waste?" he sneered, and then suggested it would have been better to have sold the perfume for charity.

Mary looked up at the man, then at Jesus. It had never occurred to her to do such a thing. Jesus slowly turned to the man who had rebuked her. "Judas," he said, "Why are you bothering this woman?" He sounded frustrated, disappointed. "You will always have the poor among you, but you will not always have me." The angry disciple shrank back.

What Jesus said next, the woman would replay in her mind every day for the rest of her life. He said that she had done a beautiful thing — that she was preparing him for his own burial. He said that her sins were forgiven, and that for this moment, she would be remembered; hers would be a legacy of service and forgiveness.

SYMBOLISM

Mary wipes Jesus' feet with her long hair. Long hair could be representational of vanity. The onlookers watch from the distance. The house is furnished sumptuously, with stairs, tiled floors, luxurious cushions and draping table linens, enhancing the sense of the expensive oil in the alabaster jar.

The Bible text does not identify this Mary with Mary Magdalene. Modern scholars now doubt that this Mary was the same person as Mary Magdalene.

Geiseman's notes:

This window presents Mary Magdalene whose heart overflowed with gratitude because of the mercy wherewith her Lord received her as a humble penitent.

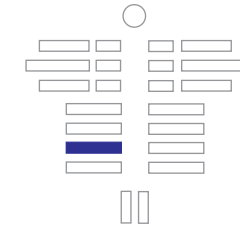
Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume.

But Judas Iscariot said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" Jesus said, "Leave her alone.

She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

—John 12:1-8





Angels Rejoice over One Repentant Sinner

Sammy played in the backyard with his older brothers while his mother, Julia, cooked dinner in the kitchen. It was a windy, autumn day, and the leaves crunched underfoot. Indoors, the phone rang. Julia talked to her friend, Noelle, while the chicken sizzled in the pan.

"I know," she said. "They can be so stubborn sometimes. Just this morning, Sammy refused to wear his wool sweater even though I warned him the weather was getting colder."

Julia continued the conversation while she chopped vegetables, making a colorful green salad. She had just finished making mashed potatoes. The boys were so active outside today; she had thought how much they would appreciate this special treat while she mixed butter and cream into the steaming potatoes.

Noelle had a daughter with spunk, and so Noelle and Julia had that in common: strong-willed children.

"They are my dear lambs, each unique in his own way," said Julia, "I better put some food on the table." She hung up and looked out the window. There she saw Nick and Owen playing catch, but no Sammy.

Julia opened the window and yelled, "Dinner, boys. But where's Sammy?"

"What?" Nick asked.

Julia repeated herself, and then Owen dropped the ball with a puzzled expression.

"How should I know?" Nick responded.

Julia's heart stopped. Sammy was her youngest child, only four years old, and Julia relied on her older sons to keep an eye on him. This was one of those times.

"Oh, God," Julia thought, "I have a lost little lamb!" Then she said, "Let's get started hunting him down. Let's split up. Owen,

you stay home in case Sammy shows up while we're gone. Nick, you take the other side of the street and I'll take this side. Check everyone's front and back yard and ring doorbells to ask if they've seen him."

The search began. Systematically, house after house, they rang neighborhood bells, and checked yards, while more people joined the search.

After checking several houses, Julia said frantically, under her breath, "Maybe I should call the police." Her heart raced.

"Mom!" yelled Nick sharply. "He's over here. Come over here!"

On the other side of the street, in the backyard of a house a few houses down, Sammy was jumping on a new trampoline the neighbor had shown them a few days earlier. "Oh, I should have thought of this!" Julia exclaimed. "He's been asking us to buy a trampoline ever since he saw this one."

She wrapped Sammy in her arms, and kissed his forehead. "Don't ever run off like that again, young man!"

"Let me have that little rascal," Nick smiled. He lifted Sammy onto his shoulders, making Sammy giggle. "We were so worried about you, little guy!"

Sammy looked down from his perch on Nick's shoulders and said, "I'm sorry, Mommy. I won't run off again!"

Julia gave them both a big hug. "It's all well, Sammy. I'm just thankful that I have found my sheep that was lost!"

"Hey, let's celebrate, Mom. Hope you cooked something special," said Nick.

SYMBOLISM

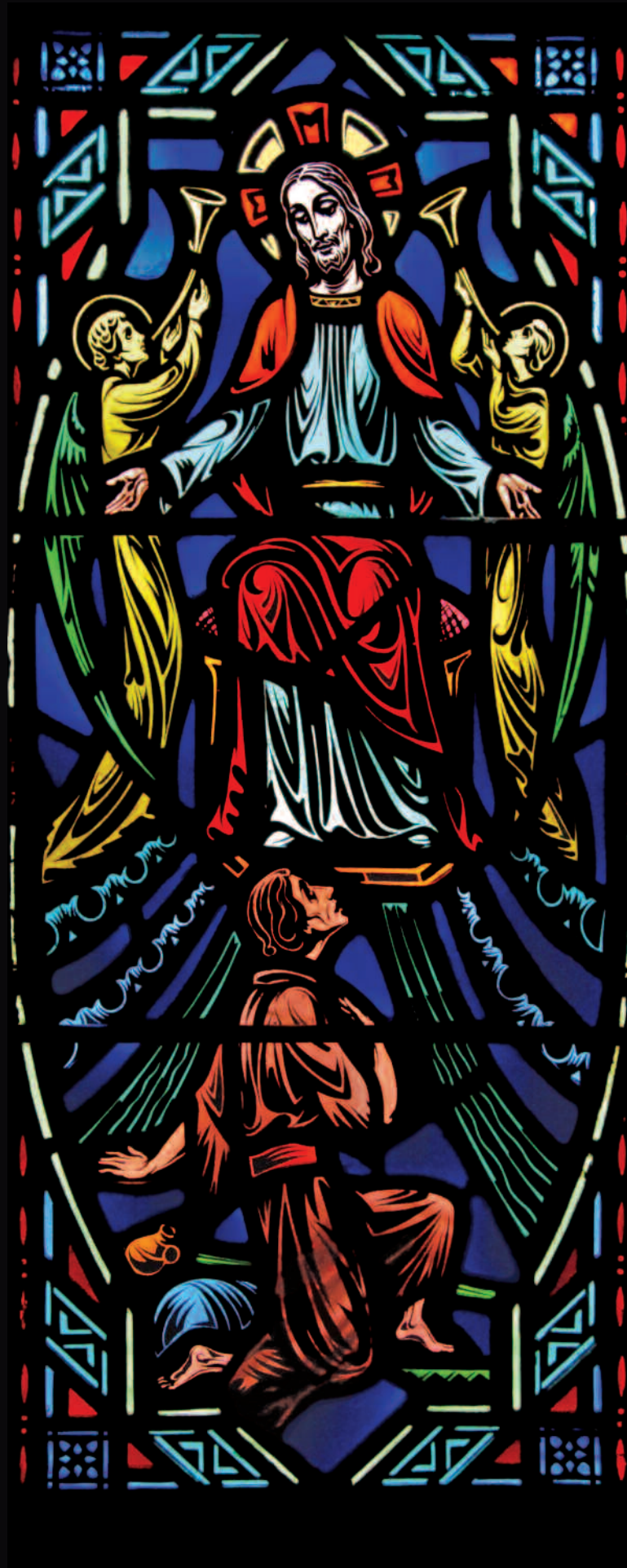
The repentant sinner kneels at Jesus' feet. He is wearing coarse clothing. Lines lift up Jesus, centered in the composition.

Geiseman's notes:

This window shows us the jubilant angels who rejoice over one sinner who repents.

"Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

—Luke 15:10



In those days John the Baptist appeared in the wilderness of Judea, proclaiming, "Repent, for the kingdom of heaven has come near." This is the one of whom the prophet Isaiah spoke when he said, "The voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight.'"

—Matthew 3:1-3



Matthew 3:1-12

John the Baptist

The desert. He chose nothing else. Civilization felt incorrect. Houses and buildings hid the horizon, cropped out part of the sky. People seemed a distraction—he loved them, but they too easily made him forget his calling; their voices interrupted God's.

The desert. It provided enough to ensure he could do his work. Sometimes his disciples asked if he wanted bread or fish. "There's no reason to eat like a lizard," they said. But he refused their offers. The locusts were enough to sustain him; the honey leant some pleasure to eating. Sometimes they asked him if he would like a woolen robe. "There's no reason to dress like a savage," they said. But he maintained he preferred the tunic made of camel hair kept snug by a leather belt. It was coarse, sometimes even uncomfortable, but he felt it made him closer to the desert. "Besides," he once said to them, "Elijah wore a coat of hair."

The desert. Here the contrast between water and dust was stark. Here, there was room for hundreds of people to come to the river to be baptized. To prepare themselves for the true forgiveness that was to come. There were times when the people came from the city and the Pharisees and Sadducees came with them. The populace adored John's words, leaned on them for hope, for opportunities, for renewal. The Pharisees and Sadducees, though, came to be seen. "You brood of vipers!" He called them out. "Who warned you to flee the coming wrath?" He knew their arguments. They would claim earthly traditions and human inheritance as proof of spiritual worth, so he continued, "Do not think you can claim righteousness by claiming

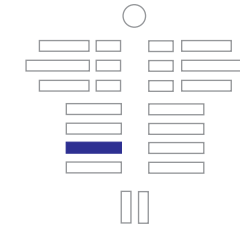
Abraham as your father. I tell you that out of these stones God can raise up children for Abraham." John added with no small menace, "The ax is already at the root of the trees, and every tree that does not give good fruit will be cut down and thrown into the fire."

The desert. There were long nights where John watched the stars spiral above him and thought about those who had gone before him. Surely these were the same stars they would have seen. These were the stars Isaiah lifted his eyes to see, the stars below which Moses led his people to promise, the stars Abraham counted to measure his legacy, the stars Adam would have watched his first night in Eden.

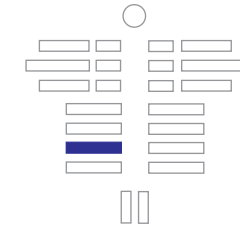
The desert. To John, the whole world was a desert. Earth was parched, cracked, dried to stone and dust. It was consumed with the death that was sin. Hatred, greed, lust, and lies desiccated the people of God. The world yearned for the one for whom John was to pave the way. John would make straight the paths for the Son of Man to come and take away the sin of the world. Then the old ways would be felled to make way for new growth. The hearts of men and women would be gardens in the desert, home to vines loaded with spiritual fruit, fed by living water.

SYMBOLISM

John stands on dry parched ground in traveling sandals. The cactus indicates the desert. He is wearing animal skins and has a water pouch around his shoulders. He carries a staff that is a cross, foreshadowing Christ's death on a cross. The crowd, both near and far, listens attentively.



Geiseman's notes:
This window presents John the Baptist preaching repentance on the banks of the Jordan to the spiritually hungry common folk who came from Jerusalem to hear him.



Parable of the Pharisee and the Tax Collector

Jesus associated with people that others looked down on: tax collectors, prostitutes, lepers, poor people. He seemed to enjoy being with all kinds of people. But he did not like people who were self-righteous or hypocritical. They had no use for him, and he could not help them.

Jesus told this story.

Two men went to the temple to pray. The one, a Pharisee, a leader in the temple, arrived wearing fine clothes for all to see. He brought gold coins for the collection box and found a good spot for himself, where he could see and be seen. He did not pray aloud, but he raised his head to the skies and looked down on the other people in his vicinity. He composed this prayer and spoke it to himself:

“God, I thank you that I am not like these people around me. I am not a tax collector or a store owner who must scheme and cheat for a living. I am not a thief or a beggar. You know the good things I do. I fast. I tithe. I pray and I study scripture. I’m a good person, God, and I thank you.”

After he had prayed for what seemed like a respectable length of time, he composed himself, bowed and nodded to those around him, dropped his offering in the box and went home.

The other man, a tax collector, stood in the shadows, away from the crowds. He had come to the temple feeling miserable and guilty. He had cheated in his business. He had taken unfair advantage of associates and everyone knew it. He did not know how he had managed to mess things up so badly, but he had come to understand how one bad choice had led to

another and how he alone was responsible. His head was bowed. What could he say to God? He covered his face with his hands and formed the words he had learned as a child, “God, be merciful to me, a sinner.”

He said these words again and again, and as he repeated his plea for forgiveness, his hands stretched toward heaven even as his head hung lower and lower on his chest. His lips stopped moving and he folded his hands in front of him as he listened silently with his heart for God’s reply. A feeling of peace spread through his body, his arms and legs as well as his heart, as he thought about God’s holiness in heaven and God’s loving presence on earth. “God, be merciful to me, a sinner,” he prayed one more time. He went home, knowing that God had forgiven him, that God was indeed merciful.

Meanwhile the Pharisee arrived at his home complaining of the crowds in the temple, the litter, the heat and the noise in the streets. What was to be done? He paid his taxes, he paid more than his share. He deserved better, he thought. What kind of a world was this?

“All who exalt themselves will be humbled,” said Jesus, “but all who humble themselves will be exalted.”

SYMBOLISM

The Pharisee puffs up his chest and raises his head in self pride. He has a large purse on his waist, and a fancy trim on his garment. He drops large coins into the plate from a distance so they clang loudly. In contrast, the tax collector stands at the back, shoulders hunched, bowing his head in repentance.

Geiseman’s notes:

This window presents the publican who stood in the temple in a secluded corner and who in his consciousness of sin was too ashamed to look up to God as he pleaded for mercy and forgiveness.

*All who exalt themselves
will be humbled,
but all who humble themselves
will be exalted.”*

—Luke 18:14

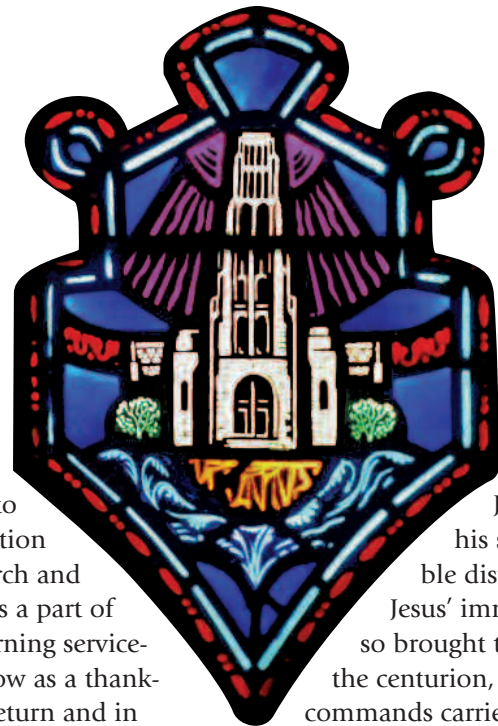
Faith at Grace Church

Donors: Men and women of the congregation who returned safely after serving in World War II and dedicated to the six who did not return.

Unveiled: Pentecost Sunday, May 25, 1947

When World War II ended in 1945, the congregation resolved to pay down the final portion of the debt on the church and school built in 1931. As a part of that endeavor, the returning servicemen funded this window as a thank-offering for their safe return and in memory of those lost in action. The Grace Church tower seen above the four panels stands as a reminder to following generations of the sacrificial commitment of those who served God and country. By 1947 the mortgage was finally burned.

Upper left: This panel depicts one of the most terrifying moments found in the Scriptures. Abraham, in agonizing readiness to sacrifice his only son, Isaac, faces the supreme test of obedient faith. The ram caught in a thicket is also shown, teaching that God answers trusting faith not with disaster but with rescue. This passage from Genesis 22:1-19 points forward to God's own ultimate sacrifice in giving his Son over to death for the redemption of the world. Faith is not limited to knowing doctrine with the mind or the assent of the will to what is revealed in Scripture. Faith is above all the trust of the heart in God's saving love in Christ Jesus, and taking that love into the world that perishes without it. This panel both comforts the grieving spirit and summons any lackadaisical religion to renewed discipleship.



Upper right: A Roman army officer once approached Jesus to come and heal his servant who was in terrible distress (Matthew 8:5-13). Jesus' immediate readiness to do so brought this remarkable response: the centurion, used to having his own commands carried out with sure effect, trusts that Jesus need only speak the word and healing will follow. Amazed, Jesus commends the Gentile outsider as an exemplar of faith beyond anyone in all of Israel and goes on to prophesy that many like him (Grace Church returning veterans included, one could rightly assume) will come from the farthest corners of the earth into heaven's kingdom. Jesus then warns the heirs of the kingdom against the fateful consequences of scorning their precious heritage. The centurion goes home to find his servant healed.

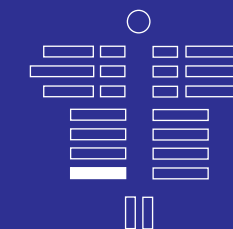
Lower left: With ax in hand and animals lined up to enter, this panel recalls how the obedient Noah built the ark that will survive the coming deluge with its precious cargo of life (Genesis 7). It is strategically placed here to teach that the ark is the symbol of the church. And, as it has been said, the only reason Noah could stand the stench inside the ark was the deluge outside. With all of its sins and flaws notwithstanding, Christ's church is still his chosen vessel to bear his people through every earthly storm to the promised heavenly shore. Noah's ark has

bestowed nautical terms upon the church down to this day. The Grace windows surround the nave, taken from the Latin for ship, *navis*. Under the power of the Holy Spirit, Grace congregation continues its calling as one member of Christ's holy people, the church universal.

Lower right: This panel depicts a turning point in Jesus' ministry (Matthew 16:13-20). He took his disciples to an unusual place (the name Caesarea Philippi denotes its location as a desirable spa for the Roman army elite) for an unusual purpose. He puts the key question to the Twelve about who he is. Simon, predictably, speaks up, declaring Jesus to be the Messiah, the son of the living God. Jesus answers by naming Simon anew as Peter, the rock. Upon the faith Peter confesses, Jesus builds his church. This is the interpretation our tradition gives to this passage with its long history of controversial interpretations. Instead of claiming that Jesus here makes Peter the first pope, the passage emphasizes what every trusting heart gladly declares. Jesus is the Christ of God, the one who authorizes his church to prevail against even the gates of hell.

Geiseman's notes: This is the Window of Faith.

This top medallion presents Grace Church, the creation of Christian faith and love, founded on Christ, the eternal Rock, and ministering to the faith-life and spiritual needs of men.

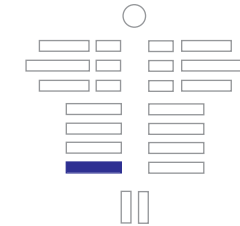




But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son.

—Genesis 22:11-13

Genesis 22:4-14



The Command to Sacrifice Isaac

Father, take me! Where are you going so early in the morning? Please, may I go with you?" asked an eager Isaac. "A hundred questions, my son..." answered a distracted Abraham. "But you are preparing for a journey. You have said nothing about being away." "This, my son, will be a difficult trip, but yes, you will accompany me. Hurry, before your mother wakes up. I don't want to disturb her."

Not wake Sarah? That didn't seem right to Isaac, but he was too excited to question his father further.

"Father, may I carry the fire? I won't set anything on fire. I'll walk beside you, so I won't set your cloak on fire," laughed Isaac.

"Always eager to help, that is you, my son. We will need a fire," Abraham said.

But why do we take wood and fire when Father has said nothing about a sacrificial ewe? This question Isaac kept in his heart. He'd asked enough questions and his father seemed so weary this morning. Not like himself at all.

It was on the third day they arrived at a mountain in Moriah. "The servants will remain here, Isaac. You and I will continue on alone. Our worship will be in private, only us and the Lord."

Isaac knew the wood and fire were meant for making sacrifice. "But where is the lamb, Father?" was the question that Isaac could no longer contain in his heart.

"God will provide. Come, here is the wood," was all Abraham could say.

Together the old man and young son constructed an altar from stone they collected at the site. Abraham methodically placed the wood atop the stones.

But still seeing no animal for sacrifice,

Isaac could not help but ask again, "But Father, where is the lamb?"

The next words from Abraham's lips came out with agonizing tears. "Isaac, my dear son, whom I love more than any words can say, the Lord has instructed me that you be the sacrifice."

Silently, Abraham cradled Isaac in his arms, kissed him tenderly on the head and chest. It pained him to bind his son and place him on their altar. Isaac's eyes were filled with fear, as he couldn't help giving a pleading look to his father.

Suddenly, a voice from heaven broke the deathly silence: "STOP! God knows your faith and trust and love, Abraham. Release the child and return home."

Abraham joyfully untied Isaac and lifted him from the altar bed. Isaac returned his father's embrace. As Isaac once again stood on solid ground, he noticed a young ram entrapped in a nearby bush. "Look, Father, the Lord has provided us with an animal for sacrifice. Let us untangle him and give him as a thanks to God."

They left the altar erect as a sign of their trust in God, and began the long walk home. Now Isaac had but one question, "What will we tell Mother?"

Abraham's response: "God will give us the words. He always gives us what we need."

SYMBOLISM

The image is shown at the moment the angel intervenes on Isaac's behalf. Isaac's hands are bound and he kneels on the neatly stacked firewood, Abraham has his knife raised to make the fateful cut. The ram caught in the thicket is behind Abraham. Abraham looks up at the angel. His halo is like that of other Old Testament prophets in these windows.

Geiseman's notes:

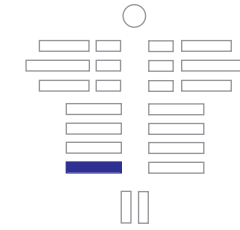
This window portrays the instance in which the faith of Abraham, the father of all believers, was put to the severest possible test when he was asked to sacrifice his son, Isaac.



Now there was a royal official whose son lay ill in Capernaum. When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. Then Jesus said to him, "Unless you see signs and wonders you will not believe." The official said to him, "Sir, come down before my little boy dies." Jesus said to him, "Go; your son will live."

—John 4:46-50

John 4:46-54



Jesus Heals a Centurion's Servant

Jesus returned to Galilee and visited Cana, where he had turned water into wine. A royal official remembered that event from the many stories told about it. His son lay ill in Capernaum, and the official was not sure he would live. "Maybe I'll just ask Jesus about my son," he thought.

But Jesus scoffed at him, "Unless you see something miraculous, you'll never believe." The royal official persisted, "But sir, my son lies dying!"

Jesus looked at him with compassion. "Go home. Your son will live." The official took Jesus at his word and departed for home.

On the way, a joyful servant met him. "He lives! Your son lives!" he cried excitedly. The royal official asked him at what time his son began to revive. "Yesterday, at the seventh hour. Why do you ask?" The royal official hesitated. It all made sense now. That was the very time Jesus had said his son would live. After that, the royal official and his entire household became believers and followed Jesus.

SYMBOLISM

Otto Geiseman was clear when he described to the congregation the story or concept portrayed in each of the stained glass windows. This window was no exception. With the title clearly stated, I went about the task of finding this story in the Bible. It didn't take long to learn that the event is found in two Gospels, Matthew and Luke. After reading both accounts, I then asked which account is most accurately portrayed in the window.

At first glance it was clear that the window best matched Matthew's account (Matthew 8:5-13). In it we read that a centurion appealed directly to Jesus his desire that

Jesus heal his ill servant. In Luke's account a centurion sends others in his stead. The window shows a centurion kneeling before Jesus. So, the choice is simple — Matthew.

One element of the window puzzled me and challenged my confidence in choosing Matthew. That element was a person running toward Jesus and the centurion. I went back and studied Matthew's account to be sure I had not missed such a person. No such person is described. I then studied Luke's account again (Luke 7:1-10). This person is not present in Luke's account either.

I was troubled by this. In all the other windows in the church, each person portrayed made complete sense, however prominent or not. In fact, each animal or symbol or object or design in all the other windows clearly made sense or was relevant in some way, however obscure it may appear. This running figure just didn't fit either Matthew or Luke in any way. Had a mistake been made by the artist? Given the consistency throughout the church, I think this unlikely. This left only one explanation: "Jesus heals a centurion's servant" was not the subject of the window. After further study, I believe I have found the correct story.

In John's gospel we read of Jesus healing an official's son. The official appeals directly to Jesus just as Matthew's centurion does, asking Jesus to heal his son. The window depicts a person kneeling before Jesus. This fits. In the background of the window we see two figures, a person lying on a bed and a person close by who we can assume is caring for this ill person. This fits. John then tells us that as the official was on his way home, his servant met him and told him of his son's recovery. This not only fits, but in my view clearly points to John's story as the one depicted in the window. —D. Muriello

Geiseman's notes:

This window recalls the experience of Jesus with the Roman Centurion whose faith was so firm and sure as to evoke the admiration of Jesus Himself.

"I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. And of every living thing, of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female."

—Genesis 6:18-19



Genesis 6:13-9:17

Noah and the Ark

Noah, I've been watching you." These words fell on Noah's ears like a star falling from the heavens from nowhere and everywhere at the same time.

"Who is there? Why am I being watched?" asked a nervous Noah.

The voice continued, "You and your family have not gone unnoticed. Your godly living is pleasing to me. I am your God, the God of all creation. I see how you live, and I see the lives of those around you. I see all that was created good, and I see how it has become evil. You alone are righteous. You alone give me honor and respect. You alone will be spared my wrath.

"I am angry at all those people who have disowned me. I will cause a great flood to cover all the earth; none shall survive, except you and your family."

Noah was amazed that he was hearing the voice of God. And God was going to save him!

"Noah, build a boat. A boat made of strong timber. Seal it with tar inside and out. The boat will need to be 450 feet long, 75 feet wide and 45 feet high, with three decks and many rooms. Build a roof with 18-inch eaves, and a large door."

"Such a boat is too big for my family."

"Noah, do you trust me?"

"You know I do, Lord."

"The boat must be large enough to carry two of each kind of living creature, a male and female of each animal and bird. Food will be needed for all. Include seven pairs of clean animals and seven pairs of each bird, for additional food and sacrifice."

Noah was now beginning to panic. Not only had he never constructed anything remotely resembling a water vessel, but this one was to be of enormous size!

"Noah, do you trust me?"

"Yes, Lord, I am your servant."

"Allow me to help you, Noah. I will guide the construction. There will be no flood waters until the ark is complete."

Noah and his sons trusted and obeyed God's words and began construction of an enormous ark, away from water, on dry land. Their neighbors tormented them with snide remarks, but nothing would stop the labor of Noah and his family.

When the ark was at last complete, God sent a parade of animals, males and females, to the ark. When the ark was filled, God sealed the door. The heavens poured rain, the earth opened and the waters rose. It rained for 40 days and 40 nights. After 150 days, God caused a great wind to blow. The waters finally began to go down. On the 17th day of the seventh month, the boat struck land on the Ararat mountains.

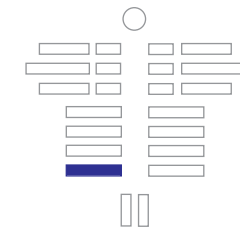
"Soon we can set foot outside the ark! No more cleaning animals' smelly rooms!"

As Noah looked out the window at the muddy land, he recorded: "This is the first day of the first month, and the water is gone." His next record was his final one: "On the 27th day of the second month, I saw dry land. Lord, we are ready for you to unseal the door."

And that God did. God's seal of promise rose into the sky — a rainbow of such brilliance and beauty, it filled the sky. God once again spoke to Noah, "The rainbow is a sign: My promise, that I will never again destroy the whole earth, but go and rebuild my world."

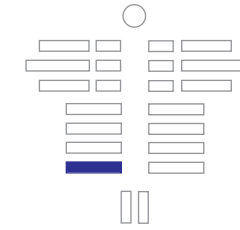
SYMBOLISM

Various animals in pairs prepare to go onto the ark. Noah is holding a carpenter's axe and looking up to heed the voice of God. Noah's halo is different from others in these windows.



Geiseman's notes:

This window symbolizes the heroic faith which characterized this man of God in one of the truly great crises in all human history.



Peter's Declaration about Jesus

“Who do you think I am?” Jesus asked his disciples. “Well,” thought Simon, “I remember the time we were on the sea in a boat, and a violent storm swept in. We all thought we would perish. Jesus rebuked the wind and waves with such authority, and they obeyed him! Dark clouds cleared instantly to blue sky. Can a mere mortal do that?”

“Then, when the boat arrived on shore, a fierce, demon-possessed man shouted, ‘What have you to do with me, Jesus, Son of the most high God?’

“Was this the answer to all our questions about Jesus’ identity? We just couldn’t admit that he was God’s Son? Jesus commanded the legion of demons possessing that man to leave him and enter a herd of 2000 pigs, while the man was completely restored to health.

“And what about the time Jesus walked on the sea of Capernaum? I was terrified, excited, and wanted to join him on the water, but I didn’t have enough faith.

“Not only has Jesus healed the lame, the blind, the deaf, the diseased, but he has brought people back from the dead. Lazarus’ body was even beginning to stink after three days in the tomb.

“And feeding thousands of people on so little food. How is that possible? It happened first with 5000 people and then again with 4000.

“Jesus has helped so many hungry and hurting people. Not even the prophets of old can compare... .

Simon continued thinking, “We Jews await our Savior, our King, our Messiah. Everyone says he will be an anointed warrior king who will rebuild the temple and

restore Israel. But Jesus is a man of peace who goes about working miracles quietly. Could our preconceived notions about the Messiah be wrong?”

Simon’s eyes were shining as he dared to say, “You are the Christ, the Messiah.”

“Blessed are you, Simon!” Jesus said. “God showed you this. Now your name will be Peter. You are the rock on which I will build my church, and you will hold the keys to the kingdom of heaven.”

After Jesus’ crucifixion and resurrection, Peter became a leader among the apostles, preaching at Pentecost and spreading the Gospel to Lydda, Joppa, and Caesarea. The crucial decision to evangelize the Gentiles as well as the Jews came after Peter received a vision and then visited a centurion named Cornelius who, along with his relatives and friends, became filled with the Holy Spirit.

Peter concluded, “Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.”

Acts 10:34

SYMBOLISM

Jesus is speaking with the voice of God from heavens, surrounding him with blue flame. Of his disciples, shown generally in a mass of green, only Peter and one other disciple are shown distinctly. Including both of these figures, there are 13 disciples.


Peter, originally named Simon, was given his new name by Jesus in this story. Peter comes from the Greek work for rock, petros. The Aramaic word for rock is cephas, which is another name used for Peter.

Geiseman’s notes: This window tells of that memorable moment in the lives of the apostles when Jesus asked, “Whom say ye that I am?” and when Peter replied, “Thou art the Christ, the Son of the Living God.”

Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.”

—Matthew 16:13-20





The Prophets of God's Plan
and the Crucifixion

North transept

*The royal banners forward go;
The cross shines forth in mystic glow
Where he, by whom our flesh was made,
In that same flesh our ransom paid.*

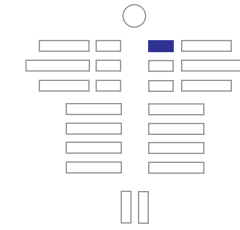
Text: Venantius Honorius Fortunatus, 530-609
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Photo by Ernie Tiemann



As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven.

—2 Kings 2:11



Elijah Ascends to Heaven

“Swing low, sweet chariot, coming for to carry me home,” is the African-American spiritual based on the story from 2 Kings, chapter two. The chariot in the stained glass is swinging low but it does not look sweet. It is a fiery chariot.

This fire does not burn up the chariot or threaten Elijah's life. This fire is like the fire Moses saw at the burning bush. This fire is a sign of God's power.

Elijah knows his earthly life is coming to a close. He has chosen his successor. His name is Elisha. The names are so similar they might be twins. But they are more like father and son.

Elijah tells Elisha to stay at Gilgal. Elisha says, “As the Lord lives, and as you yourself live, I will not leave you.” They traveled from Gilgal to the company of prophets who lived at Bethel. Elijah told Elisha, “Stay here.” Elisha said, “As the Lord lives, and as you yourself live, I will not leave you.”

Elijah and Elisha came to the Jordan River. Elijah took the mantle from around his shoulders. The mantle was a piece of clothing worn by the prophets. The mantle signified God's call to him to be a prophet. When the pastors in our church lead worship they wear a stole around their shoulders. It also is a sign that God has called them to be pastors. Elijah took his mantle, rolled it up, and struck the Jordan River. The water parted so they crossed on dry ground.

Elijah asked Elisha, “What may I do for you before the end of my life on earth?” Elisha asked for a double portion of his spirit. Elijah said, “You have asked for a hard thing. If you see me being taken from you then you will know that God has granted your request.” As they contin-

ued along walking and talking, a chariot of fire and horses of fire separated the two. Elisha saw Elijah being taken to heaven in the chariot. He called out, “Father, father! The chariots of Israel and its horsemen.”

Elijah left behind his mantle. Elisha placed it over his shoulders. He received a double portion of Elijah's spirit. God continued to speak through the prophet Elisha. God continued to show forth mighty acts through the prophet Elisha. Elijah left Elisha but God will never leave him.

In our church we have never seen the pastor do with the stole what Elijah and Elisha did with their mantle. We have never seen a chariot of fire swing low. Maybe we have seen some things better than that. We have seen pastors stand in the pulpit and heard them proclaim Jesus, the Son of God, crucified and raised for our salvation. We have seen them scoop water from the baptismal font and pour it over the heads of babies and grown-ups. In that water we were joined to Jesus in his death and in his resurrection. We have seen pastors stand at the altar and lift the bread and the cup before us, the body of Christ and the blood of Christ, given and shed for the forgiveness of our sins.

In these words and actions God continues to speak and to show forth his mighty acts. The fiery, sweet chariot continues to swing low. God continues to be present.

SYMBOLISM

The chariot's wheel is at the bottom right, surrounded by flames representing fire and the spirit of God. The chariot is drawn by horses, which represent God's mighty power.

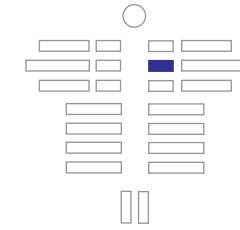
Geiseman's notes:

The windows beneath the [north] balcony present Old Testament subjects which prefigured great New Testament events in the ministry of Christ and in God's plan of salvation for mankind.

This window portrays Elijah, the heroic prophet of Old Testament days who was carried to the heavens in a fiery chariot (2 Kings 2:11). This event in the prophet's life prefigured the glorious ascent of the risen Lord.

Donors: Mr. and Mrs. Fred Schaub in memory of their respective parents and for blessings received.

Unveiled: The Fifth Sunday in Lent, April 11, 1943.



Abel's Offering

Genesis 4 tells us Adam and Eve had two sons. Their names were Cain and Abel. When Cain grew up he was a farmer. Abel became a shepherd. The window shows Abel offering a lamb on an altar as his sacrifice to God. Genesis 4:5 says that God looked with favor on Abel's offering. In the window we see a hand extending from above. The hand is formed with two fingers extended and the thumb alongside the other fingers. From long ago this has been how an artist indicated the Holy Trinity. Rays of light come from the hand. These indicate God blessing Abel's offering.

We no longer bring lambs to a fiery altar. But we do bring offerings. On Sunday mornings the ushers pass offering plates from row to row. We place our offerings in them. The Bible instructs us to give of our first fruits and not our left-overs. The Bible instructs us to give 10 percent of our salary or our allowance. The ushers bring these offering forward to be placed on the altar.

Money is not the only thing brought to the altar. Bread and wine are also part of the offertory procession. We buy the bread and wine. Sometimes someone in the congregation makes the bread. They also are our offerings.

We offer even more than money, bread, and wine. Throughout the worship service we offer to God our praise and thanksgiving for all that God has done for us, especially in the offering God made when he sent his Son to take on our flesh and blood and our sin so that we might be set free from sin and death.

God gladly receives our offerings, blesses them, and returns them to us for mission and ministry. God multiplies our offerings of money for ministry here and around the world. The bread and wine God blesses and returns to us as Jesus' body and blood. Our offerings of praise and thanksgiving God blesses and returns to us so that we may live out of God's abundance with thankful lives and hearts.

As it was with Abel we make our offerings to God in faith that God will provide for us all that we need to live from day to day.

SYMBOLISM

The lamb is a representation of an offering, culminating in the ultimate offering of Jesus' life in his death on a cross for our sake. Jesus is often referred to as "the Lamb of God," because he sacrificed his life for us. The smoke from the offering's fire goes up toward heaven, while God's hand in the traditional gesture of blessing shines down, radiating on Abel. All three parts of the trinity are represented in this window: the Father (the hand in blessing), the Son (the lamb) and the Holy Spirit (the radiating light from the blessing hand). The Gospel message is also present here, in the good news of Christ's sacrifice for us.

The altar in our church represents the altar of sacrifice in the ancient Hebrew tradition.

Geiseman's notes:

This window portrays the sacrifice of Abel, the sweet scents of which arise to God who is pleased therewith (Genesis 4:4). This sacrifice prefigured the great sacrifice which Jesus was to make on the cross in atoning for the sins of all mankind.

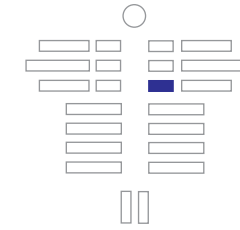
Donors: Mr. and Mrs. Fred Schaub in memory of their respective parents and for blessings received.

Unveiled: The Fifth Sunday in Lent, April 11, 1943.

*And Abel for his part
brought of the firstlings of
his flock, their fat portions.
And the Lord had regard for
Abel and his offering.*

—Genesis 4:4





Jacob's Dream at Bethel

Jacob's Ladder" is a popular folk song. According to the lyrics of the song, "We are climbing Jacob's ladder." But in the Bible story we are not on the ladder. Neither is Jacob. Rather God's angels descend and ascend on the ladder.

Jacob was on his way from his parents' home to the home of his Uncle Laban. He was in trouble with his twin brother and his father. He had just duped his father into giving him the family blessing meant for his slightly older twin brother, Esau. Jacob's mother, Rachel, had assisted in this deception, and urged him to go away for awhile. He was going to his uncle's home to give everyone a chance to calm down. It was kind of like a "time out."

In the stained glass window we see what Jacob saw in a dream. He was asleep with a rock as his pillow. In the dream God reassured Jacob, saying, "Know that I am with you and will keep you wherever you go...." God promised to give Jacob a family and land of his own. God promised Jacob a good future. Jacob did not know all the details about the future. But he knew that God would always be with him. He knew that God keeps promises.

Jacob's dream was a gift from God. When Jacob woke up, he built a monument of stones to honor this place he named Bethel, which means the House of

God. Jacob experienced this place as the point of contact between heaven and earth. Years later, Jacob's descendants constructed a sanctuary for God at Bethel.

In the New Testament, in John 2:51, Jesus referred to Jacob's ladder when he said to Nathanael, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man." When Jesus said "Son of Man" he was referring to himself. Jesus was telling Nathanael and us that he is the point of contact between heaven and earth.

Through Jesus, God promises us, "Know that I am with you and will keep you wherever you go." Through Jesus we know what our future will be and we know that it will be good. We do not know all the details. We know we will be sad sometimes and we will rejoice at other times. But we know Jesus rose from the grave. For our sake's, Jesus overcame the greatest sadness of all. Through Jesus we know that God will always be with us. Jesus shows us that God keeps promises.

SYMBOLISM

Jacob's bent and contorted body indicates anxiety and fear. The reassuring angel on the ladder descends, and reaches out a hand in blessing. The special ground that Jacob named Bethel is shown as vibrant green grass at his feet.

Geiseman's notes:

This window portrays the moment in Jacob's life when he dreamed that angels of God descended to earth by means of a ladder reaching to the heavens (Genesis 28:12). This scene symbolizes the coming of God to men and reminds us of the first Pentecost Day when the Spirit of God was poured out upon the Lord's disciples.

Donors: Mr. and Mrs. Fred Schaub in memory of their respective parents and for blessings received.

Unveiled: The Fifth Sunday in Lent, April 11, 1943.

*And he dreamed that there was
a ladder set up on the earth,
the top of it reaching to heaven;
and the angels of God were
ascending and descending on it.*

—Genesis 28:12

The Crucifixion

North upper balcony



For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

—Romans 8:38-39

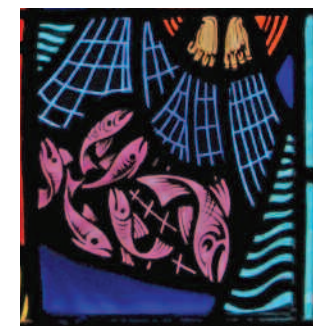


Romans 8:38-39

The Crucifixion

Forsaken. What else was Jesus to think? Hanging on a cross, he cried out, "My God, my God, why have you forsaken me?" But there was no response. This was so unlike his Father. At his birth, Christ's Father filled the sky with an angelic celebration. When Jesus was baptized, his Father, so overjoyed, shouted from heaven, "This is my beloved Son, in whom I am well pleased."

But now, only silence. If anyone had ever deserved an answer from the Father, certainly it was his only begotten son. But, no. At his crucifixion, the most agonizing moment in Christ's life, his Father was uncharacteristically silent.

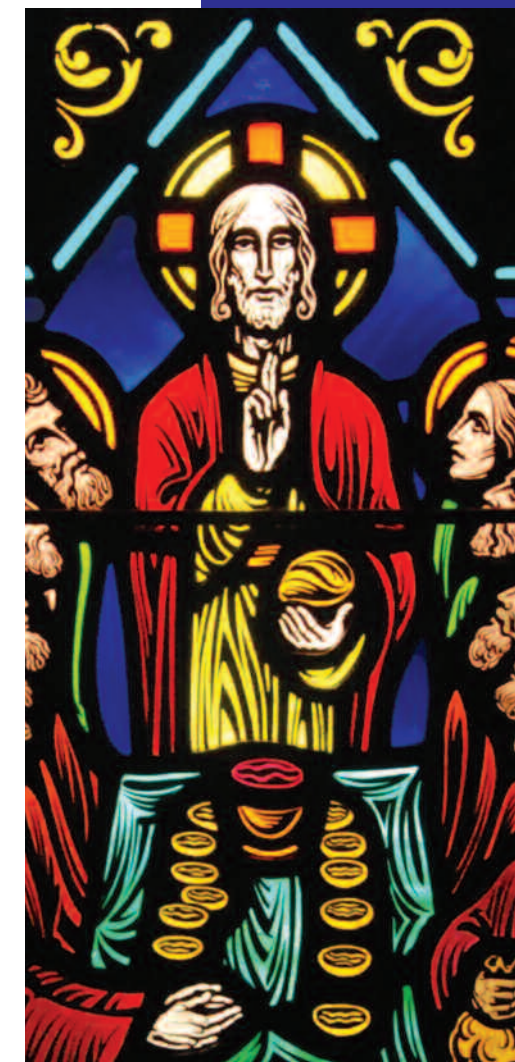
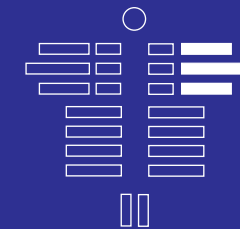


Did the Father's silence stem from displeasure? His son, after all, represented sin in that sacrificial hour. Or, could it be that the Father was lost for words when he saw his son hanging on a tree? Was God left speechless when he realized that the holy thing he had birthed was

struggling for its next breath? What was the appropriate response to the horror of watching your beloved hated, mocked, ridiculed and crucified?

Forsaken? Never. Sacred silence was the only way to express the inexpressible love of our Father.

Introduction by Maisie Sparks.
Photos by Jonathan Hillert.

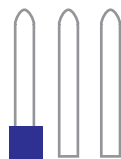


Geiseman's notes: There are six windows in the north transept. These constitute the Crucifixion Group Windows, three windows beneath the balcony and three windows above. The windows beneath the balcony present Old Testament subjects which prefigured great New Testament events in the ministry of Christ and in God's plan of salvation for mankind. The windows above the balcony are to tell the story of our Lord's life from His entry into Jerusalem up to His crucifixion, resurrection, and ascension, and the outpouring of His Holy Spirit on Pentecost.

Donors: Mr. and Mrs. Paul Weiss in memory of their respective parents and for blessings received.

Unveiled: The Fifth Sunday in Lent, April 11, 1943.





Jesus Heals Blind Bartimaeus

Jesus and his disciples were on the dusty road to Jerusalem. As they walked, they talked. As they came to the town of Jericho, there was a man by the side of the road, shouting in a raspy, loud, unpleasant voice, "Jesus, Son of David, have mercy on me."

It was a blind man begging along the road. The disciples told him to be quiet.

The man's name was Bartimaeus.

Crying out, begging, getting people to notice him was how he survived. His cloak was spread by the side of the road to collect the small coins people tossed his way.

Telling him to be quiet only made him cry louder, "Son of David, have mercy on me."

Jesus stood still. "Bring him here," said Jesus.

Bartimaeus got up quickly. He left his cloak on the ground. He stumbled over to where he had heard Jesus speak.

"What do you want me to do for you?" asked Jesus.

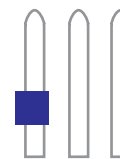
"My teacher, let me see again."

"Go, your faith has made you well," said Jesus.

Bartimaeus could see again. He followed Jesus on the way to Jerusalem.

Geiseman's notes: This window portrays the incident in which Jesus, though on His way to the cross, forgot His own sorrows and with infinite love had compassion on a poor blind beggar sitting by the roadside.

Written by Gwen Gotsch.
Photo by Jonathan Hillert.



Jesus' Triumphal Entry into Jerusalem

Jesus had traveled to Jerusalem to celebrate the Passover. He had been preaching in the countryside about the kingdom of God, where the last would be first, where sinners would be welcomed.

Jesus planned his entrance into the city, anticipating that crowds would gather to welcome him. He would enter as a king, but he would not ride a magnificent war horse or be transported in a gilded chariot. He sent his disciples ahead of him into the city, with instructions about borrowing a donkey and her colt.

Jesus was the king described by the Old Testament prophet Zechariah: "Tell the daughter of Zion, look, your king is coming to you, humbly and mounted on a donkey, and with a colt, the foal of a donkey."

The disciples brought the donkey and her colt to Jesus and spread their cloaks on the donkey's back. And Jesus rode into Jerusalem.

People came out to see Jesus. They joined in the procession. They spread their cloaks on the road. They cut palm branches and waved them. They welcomed and praised a new kind of king—one who ate with the poor, who called out the religious establishment on its hypocrisy.

They said, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!"

Geiseman's notes: This window beautifully shows the triumphal entry of our Lord into Jerusalem which was to be followed by His unspeakable suffering.

Written by Gwen Gotsch.
Photo by Jonathan Hillert.



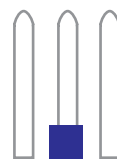
As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, "Jesus, Son of David, have mercy on me!" ... Jesus said to him, "Go; your faith has made you well."

—Mark 10:46-47, 52



A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!"

—Matthew 21:8-9



The Last Supper

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John. "Listen," he said to them, "when you have entered the city, a man carrying a jar of water will meet you. He will show you a large room upstairs, already furnished. Make preparations for us there." So they went and found everything as he had told them; and they prepared the Passover meal.

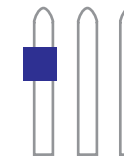
When it was evening, he came with the twelve. He took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God."

Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."

Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" Then they began to ask one another who could be the one who would do this.

Geiseman's notes: This window beautifully presents the memorable moment in which Jesus instituted the Holy Sacrament of the Altar.

*Written by Gwen Gotsch.
Photo by Jonathan Hillert.*



Jesus Prays in Gethsemane

Jesus' disciples had eaten well at the Passover meal. When they finished, they all walked out to the garden of Gethsemane, outside the walls of Jerusalem.

"Sit here while I pray," said Jesus.

Simon Peter, James and John, walked a little farther with him. Jesus became agitated and distressed. He said, "I am deeply grieved, even to death. Remain here, and keep awake."

They watched him walk further into the dark garden. He threw himself on the ground. They heard him say, "Abba, Father, for you all things are possible. Remove this cup from me, yet not what I want, but what you want."

Peter, James and John fell asleep, but they were awakened by Jesus' rebuke. "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."

And Jesus was gone again, for a long time, and they slept. Jesus returned and woke them again, still agitated, still upset. Peter, James and John did not know what to say. Jesus left them once more, to pray by himself. When he returned, his voice was stronger.

"Are you still sleeping and taking your rest? Enough! The hour has come. Get up, let us be going," said Jesus. "See, my betrayer is at hand."

Geiseman's notes: This window reminds us of our Lord's great anguish in Gethsemane where He so bravely encountered the forces of darkness.

*Written by Gwen Gotsch.
Photo by Jonathan Hillert.*



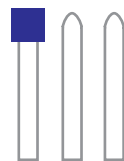
Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."

—Luke 22:19



They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. ...He threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want."

—Mark 14:32-33, 35-36



Jesus before Pilate

The chief priests and elders of the Jewish people had bribed Judas, one of Jesus' disciples, to betray him. They had arrested Jesus in the garden of Gethsemane, away from the crowds of people who followed him and listened to his teaching. They took him away to the palace of the chief priest and, using trumped-up evidence, declared him guilty of blasphemy. "He deserves death," they said.

But they could not order his execution. Only the Roman governor could sentence someone to death. So they bound Jesus and led him away to the palace of Pontius Pilate.

"Are you the King of the Jews?" asked Pilate, repeating the accusation of the Jewish leaders. "You say so," said Jesus. But Jesus had nothing more to say. This amazed Pilate. "Do you not hear how many accusations they make against you?"

Pilate looked for a way out. He proposed a swap—he would release a prisoner to the crowd: Jesus, or Barabbas, a dangerous murderer. But the chief priests and elders got the crowd to demand the release of Barabbas.

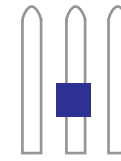
Pilate said to them, "Then what should I do with Jesus who is called the Messiah?"

They shouted, "Crucify him."

Pilate gave up. He called for water and washed his hands in front of the crowd, saying "I am innocent of this man's blood."

Geiseman's notes: This window shows Jesus as He stood before Pilate, where He, the Innocent One, allowed Himself to be condemned so that we, the guilty ones, might be acquitted.

Written by Gwen Gotsch.
Photo by Jonathan Hillert.



Jesus Falls under the Weight of the Cross

Pilate handed Jesus over to the soldiers, who put a scarlet robe on him and a crown twisted together out of thorns. They put a reed in his hand, struck him, spit on him and mocked him, calling him the King of the Jews. Then they took him away to crucify him.

The soldiers paraded Jesus through the streets of Jerusalem. Prisoners were made to carry their own cross on the way to Golgotha, "the place of a skull," where these executions took place.

Jesus, weakened by beatings and flogging, fell to the ground under the weight of the cross. Along the way were women, wailing and mourning for Jesus, the teacher and prophet from Galilee.

Jesus responded with prophecy. "Weep for yourselves and your children," he said. "Weep for what will befall Jerusalem—destruction so terrible that people will have nothing to hope for but a quick death."

Forty years later Roman armies would destroy the city of Jerusalem and the temple and slaughter thousands of people.

Geiseman's notes: This window shows Jesus being crushed by the cross as He drags it wearily over the Via Dolorosa to the Mount of Skulls.

Written by Gwen Gotsch.
Photo by Jonathan Hillert.



Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so."

...So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves."

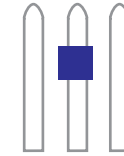
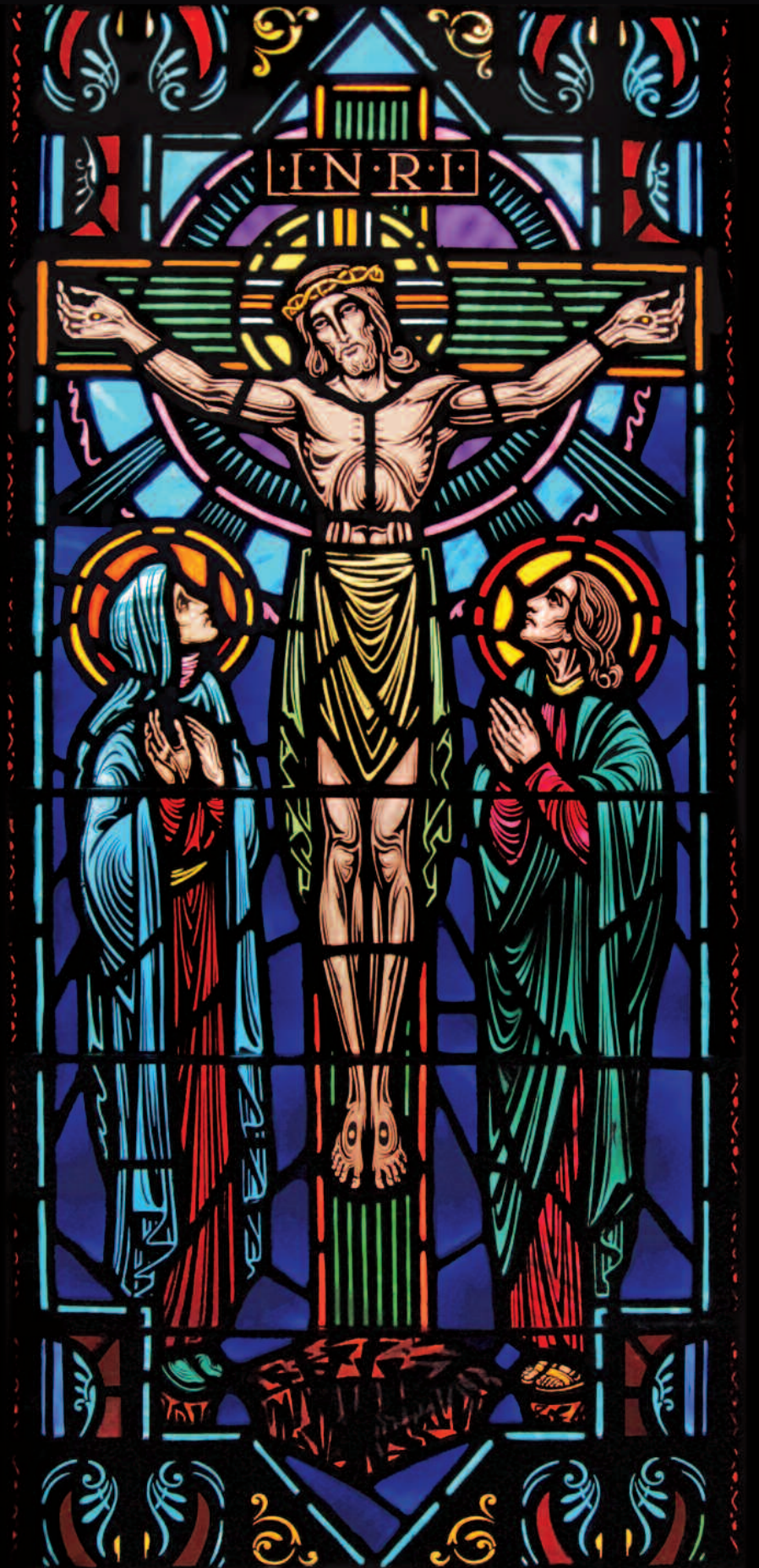
—Matthew 27:11, 24



Then he handed him over to them to be crucified. So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

—John 19:16-17

Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written."
—John 19:19-22



The Crucifixion

Jesus was crucified at nine o'clock in the morning on a Friday, the day before the Jewish Sabbath. The soldiers nailed him to a cross. Jesus said, "Father, forgive them, for they do not know what they are doing." Two bandits were crucified with Jesus, one on either side. The soldiers gambled for possession of Jesus' clothing.

Pilate had ordered a sign to be put on Jesus' cross, saying "Jesus of Nazareth, King of the Jews." The words were written in Latin, "Jesus Nazarenus, Rex Iudaeorum," which is abbreviated as "INRI." The inscription was also written in Greek and Hebrew, so that everyone could read it. The chief priests were not happy about this; perhaps they thought Pilate was making fun of them. They asked him to change the sign to read "This man said, I am the King of the Jews," but Pilate refused.

People passing by mocked and derided Jesus. "He saved others, but he cannot save himself," they said. "If he is God's chosen one, a king, why doesn't God deliver him now?"

One of the thieves crucified with Jesus joined the taunting. He said, "If you are the Messiah, come down off that cross and save us, too." But the other thief rebuked him, saying, "Do you not see that this man has done nothing wrong?" He spoke to Jesus, with faith in his heart. "Jesus, remember me when you come into your kingdom."

Jesus said, "Truly I tell you, today you will be with me in paradise."

Most of Jesus' disciples were in hiding, afraid that they too might be arrested. But some of the women who had followed Jesus were there at the cross. When Jesus saw his mother and the disciple whom he loved, John, standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." From that day forward, John took Mary into his own home and cared for her.

At about three o'clock in the afternoon Jesus cried with a loud voice, "My God, my God, why have you forsaken me?" These were words from a psalm that asks God for deliverance from evil.

Then Jesus said, "I thirst," and the soldiers offered him sour wine to drink.

Jesus cried with a loud voice, "Father, into your hands I commend my spirit." These also are words prayed in a psalm.

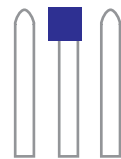
"It is finished," Jesus said. And he died.

A centurion, the commander of the Roman soldiers, had stood by, watching these things. "Surely this man was innocent," he said. "Surely this man was the Son of God."

Geiseman's notes: This window, the focal point of the windows, majestically portrays Jesus on the cross with His sorrowing mother and John His beloved disciple standing on either side.

Donors: Mr. and Mrs. Paul Weiss in memory of their respective parents and for blessings received.

Unveiled: The Fifth Sunday in Lent, April 11, 1943.



The Resurrection

Joseph of Arimathea, one of Jesus' followers, asked Pilate for the body of Jesus so that he could bury it in his own tomb. Pilate agreed. At the request of the chief priests Pilate posted guards at the tomb, so that no one could steal the body and claim Jesus had risen from the dead.

At dawn on Sunday, after the sabbath, Mary Magdalene and other women came to see the tomb. Suddenly there was an earthquake. An angel of the Lord, snowy white, looking like lightning, rolled a great stone away from the opening to the tomb. The guards fell to the ground in fear.

But the angel told the women, "Do not be afraid. I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said."

"Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, you will see him in Galilee!'"

Their fear and joy made them run back to the city to share the news with Jesus' other followers. And then they saw Jesus himself.

"Greetings!" said Jesus.

They came closer to him. They clasped his feet and worshipped him.

Geiseman's notes: This window portrays the Risen Lord who has triumphed over sin and death and all His foes.

*Written by Gwen Gotsch.
Photo by Jonathan Hillert.*



The Road to Emmaus

Cleopas and another of Jesus' disciples were traveling home to Emmaus, twenty miles west of Jerusalem. They were talking about all that had happened when they were joined by a stranger.

"What are you talking about?" the stranger asked.

"What are we discussing?" they said. "Haven't you heard about the events of the last three days? How Jesus of Nazareth was put on trial and executed on a cross? We had hoped he was the messiah who would redeem Israel. But now his tomb is empty and some women say they saw angels who said he was alive."

The stranger said, "How foolish you are! Was it not necessary that the messiah should suffer these things and then enter into his glory?" And he began to explain scripture to them.

When they came to the village, Cleopas and his companion turned off the road to go to their home. They invited the stranger to stay with them and share their evening meal. As they sat down to eat, the stranger took the bread, blessed and broke it and gave it to them to eat. Suddenly it all seemed very familiar. Suddenly they knew that all this time they had been listening to Jesus.

He vanished from their sight. They left Emmaus and rushed back to Jerusalem to tell the other followers of Jesus that they had seen the Lord.

Geiseman's notes: This window shows Jesus as He appeared to two of His disciples who were on their way to Emmaus after His resurrection.

*Written by Gwen Gotsch.
Photo by Sarah Brewer.*



But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead.'"

—Matthew 28:5-7



Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him.

—Luke 24:13-16



When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish... Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish.

—John 21:9-13

John 21:1-20



Appearance to Peter

The disciples had gone back to Galilee. Jesus had told the women at the tomb that he would see them there.

Peter said, "I'm going fishing." The others came with him. They took the boat out at night, but they caught nothing. At dawn they saw a stranger standing on the shore.

"Children, have you caught anything?" the stranger called. "Cast the net over the right side of the boat and you will find something."

They did as they were told, and soon there were so many fish in the net that they could not haul it into the boat. John, one of the disciples, said to Peter, "It is the Lord."

Peter jumped in and swam to shore. He helped the others pull the net with its large catch of fish onto the beach. Jesus had made a fire and gave them fish and bread to eat.

Jesus said to Peter, "Simon, do you love me?"

"Yes, Lord, you know I love you."

"Then feed my lambs."

Jesus asked again. "Do you love me? Then feed my sheep."

Jesus asked a third time. Peter answered, "You know everything, Lord. You know I love you."

Jesus said, "When you were younger, you could go where you wanted. When you are older, others will lead you where you do not want to go." Jesus knew Peter would lose his life proclaiming the gospel.

"Follow me," said Jesus.

Geiseman's notes: This window portrays a post-resurrection appearance of Jesus to Peter and other disciples.

*Written by Gwen Gotsch.
Photo by Jonathan Hillert.*

Acts 1:6-11



The Ascension

Jesus was with his followers. It had been 40 days since he had risen from the dead. The disciples asked expectantly, "Lord, is this the time when you will restore the kingdom to Israel?"

"It is not for you to know these things," said Jesus. He told them instead about God's new kingdom and their role in it as witnesses to the whole earth.

While his followers watched, Jesus was lifted up in a cloud and taken away from them. They gazed heavenward and did not understand what they had seen.

Two men in white appeared and said, "Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

The disciples returned to Jerusalem, puzzling over what had happened. On Pentecost they received the Holy Spirit and began to proclaim the good news to the whole creation.

In his Pentecost sermon, the apostle Peter said that Jesus was now "exalted at the right hand of God" and that Jesus offered forgiveness of sins to all, calling them into his new kingdom.

Geiseman's notes: This window reminds us that our Lord has ascended on high and is now sitting at the right hand of the Father and that He as the Ruler of the universe governs all things with His divine omnipotence and as the Head of His Church governs the hearts of His disciples with the message of His love.

*Written by Gwen Gotsch.
Photo by Jonathan Hillert.*



"It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.

—Acts 1:7-9



Pentecost

Before his ascension, Jesus had told his followers to stay in Jerusalem and to wait together for the baptism of the Holy Spirit. The disciples and many others, both men and women, gathered daily in the upper room of a house to pray.

On the Jewish festival of Pentecost, wonderful things happened. A wind filled the entire house. Divided tongues that looked like fire appeared in the air and settled over the people's heads. Jesus' followers were filled with the Holy Spirit and began to speak in different languages.

It was chaotic, joyful, miraculous. And it was noisy. The sound attracted people from all over the city, many of whom were visitors to Jerusalem. In their own languages, they heard about what God was doing.

Peter preached a sermon. He used words from the prophet Joel: "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh and your sons and your daughters shall prophesy."

Peter told the crowd about Jesus and about his death. Then he told how God had raised Jesus from the dead. "What should we do?" asked the people.

"Repent and be baptized and receive forgiveness of sins, and the Holy Spirit will be poured out on you too."

Three thousand people were baptized that day, and they lived together in Jerusalem, praying in the temple, praising God, and breaking bread together.

Geiseman's notes: This window reminds us that even as the Spirit of God was poured out upon the apostles on the first day of Pentecost when the church of the New Testament was born that even so He still comes to us through Word and Sacrament.

Written by Gwen Gotsch.
Photo by Jonathan Hillert.



Suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

—Acts 2:2-4

SYMBOLISM WITHIN THE CRUCIFIXION WINDOWS:

Blind Bartimaeus: The road from Jerusalem winds around to the foreground, where Bartimaeus sits by the side of the road with a traveling stick and a bowl. Two disciples stand on the road, waiting for Jesus.

Entry into Jerusalem: Jesus rides a small donkey, his hand raised in a gesture of blessing. Palm branches are spread on the road by many as he approaches the city gate.

The Last Supper: Jesus' holds a loaf of bread as his right hand is raised in blessing, his halo has a cross that foretells his crucifixion. The cup is on the table, and each person has a small plate. Artists use various ways to distinguish Judas among the twelve disciples. In this case, he is holding a bag of money and his shifting eyes are not fixed on Jesus as are the others. Judas looks like he may be about to get up from the table.

Gethsemane: Jesus kneels on a rock and prays to God three times, each symbolized by a ray of blue flame. Three disciples are cozily napping on the side.

Jesus before Pilate: Jesus stands before Pilate, his hands tied and held by a man in common coarse clothing, not a soldier. Pilate is washing his hands. Jesus has no sandals. An arched doorway shows we are inside. A centurion stands at the back in green.

Jesus Falls Under the Weight of the Cross: Jesus with a crown of thorns holds his cross as a soldier insists he move on. The crowd seems to be mostly sympathetic women.

Crucifixion: This Jesus is a symmetrical figure with arms raised in blessing and gathering; he is not depicted as a suffering servant. His mother Mary and disciple John stand beneath him. Pilate's sign, "Jesus of Nazareth, King of the Jews," is represented with its Latin abbreviation, "INRI." Jesus' halo frames his face, but the blue flames representing God we have seen in other windows surrounds Jesus' upper body.

Resurrection: Jesus rises out of his tomb in yellow burial cloths. His right hand is raised in blessing, his left hand holds a staff with a cross beam at the very top. His foot has a nail hole. The two soldiers guarding his body cannot look at him.

The Road to Emmaus: Jesus, now familiarly clad in a red robe, talks with two men on a road to a meal in Emmaus.

Appearance to Peter: At Galilee, the disciples have caught many fish and are cooking some. Peter receives his commission from Jesus to feed his lambs and sheep, represented by the shepherd's staff.

Ascension: Jesus sits at God's right hand, holding a cross as scepter and the Word of God. God holds a scepter and the world in his hand. The dove represents the Holy Spirit, the third person of the Trinity.

Pentecost: The central figure here is likely Peter, wearing the same green as in the previous window. Tongues of flame are part of the disciples' familiar yellow haloes. All look up at the dove above, representing the Holy Spirit.

Note that these windows are not ordered chronologically as installed in the transept. The Last Supper is shown after Jesus before Pilate, possibly to make the overall composition more symmetrical.

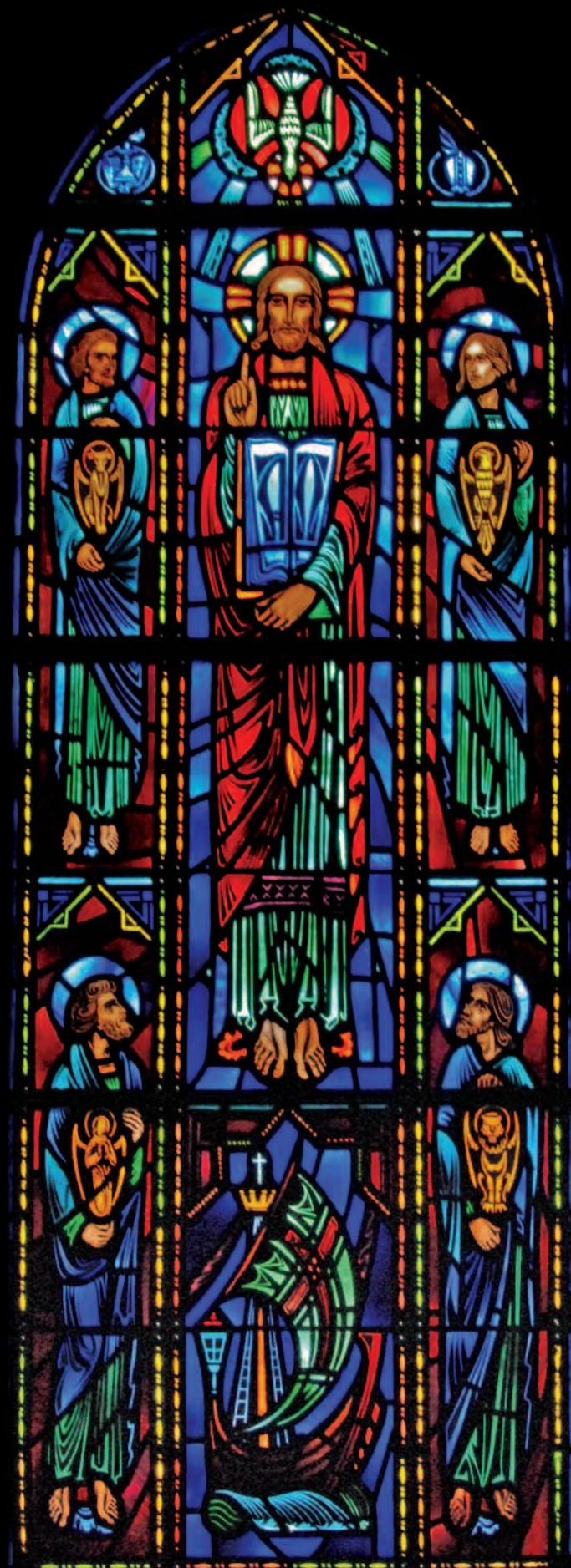
The Last Judgment

*Lord, when you look on us in love,
At once there falls from God above
A ray of purest pleasure.
Your Word and Spirit, flesh and blood
Refresh our souls with heav'nly food.
You are our dearest treasure!
Let your mercy
Warm and cheer us!
Oh, draw near us!
For you teach us
God's own love through you has reached us.*

Text: Philipp Nicolai, 1556–1608,
tr. © 1978 Lutheran Book of Worship, admin. Augsburg Fortress.
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Photo by Kathryn Brewer

“When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.

—Matthew 25:31-34



The Last Judgment

*A*t the end of fifth grade, when Arthur was ten and soon to be eleven years old, his parents took him with them on a trip to Europe. One of the things they did in every city they visited was to tour old churches. They were big and beautiful. They were filled with paintings and statues of stories from the Bible. With every new painting or statue, Arthur’s mother began to tell the Bible story on which the art work was based. Arthur and his father took turns filling in the details his mom forgot. Arthur always felt close to God when they did this.

In one church they looked up at the ceiling to a painting of the Last Judgment. Arthur’s mother did not speak. Arthur’s father did not fill in any details. Arthur was frightened. The painting showed Jesus sitting on a throne. People stood before Jesus, and he directed them either to his right or to his left. The ones he sent to his left were sent down to a place where they were tormented by demons and eaten by monsters. The ones he sent to his right were sent up into heaven and were welcomed by angels. That night Arthur had a hard time falling asleep. The next day he did not want to go into any more churches.

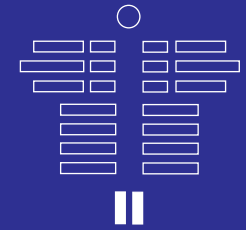
Continued on page 157

SYMBOLISM

Jesus raises one finger, pointing to the dove, symbolizing the Holy Spirit. Only our faith determines our destiny. Jesus holds the Book of Life, with an Alpha and Omega, the first and last letters of the Greek alphabet. In English we would say A to Z. The Gospel writers are at the sides of Jesus. At top left, Luke is symbolized with an ox, showing strength and service. On Jesus’ right is John, symbolized with an eagle. Below are Matthew at left, symbolized with a winged angel and Mark, symbolized with a lion, telling of triumph and courage.

Below Jesus is a ship with a cross and crown on the mast, and a cross on the ship’s sail.

Written by Bruce K. Modahl. Photo by Jonathan Hillert.



Geiseman’s Notes on the windows above the rear balcony:

Left: The Window of the Great Command

This window depicts Jesus as the commanding Christ, who holds aloft His right hand as He directs His church, which is symbolized by the ship beneath Him, to sail forth on the waters of life with the message of salvation, which is symbolized by the Bible which Jesus holds in His left hand and by the figures of the four evangelists who surround the Savior and from whose inspired pen the record of Christ’s redemptive work has been given to the human family. It is through this message the Spirit of God, symbolized by the dove above the figure of Jesus, works faith in the hearts of men and brings them into the family circle of the heavenly Father.

It is the purpose of this window to remind each worshipper as he leaves this house of worship that the gospel is a blessing which is not merely to be enjoyed by the individual Christian, but also to be shared by him with all of his fellowmen. Each worshipper as he leaves this church should ever be mindful that he is to go forth to a life of untiring and ceaseless activity in the up-building of Christ’s kingdom, and in the improvement of human society.

Donors: Mr. and Mrs. Carl Neumeister for blessings received.

Unveiled: The First Sunday of Easter, April 12, 1942.

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so that no wind could blow on earth or sea or against any tree. ...

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages... They cried out in a loud voice, saying,

"Salvation belongs to our God who is seated on the throne, and to the Lamb!" And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing, "Amen!

Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

—Revelation 7: 1, 9-12



The Last Judgment

Continued from page 155

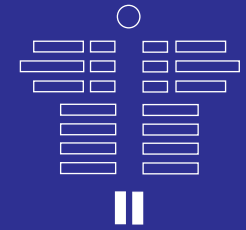
When they got home Arthur's father and mother took him to their church. They walked with him into the back balcony and pointed him to the stained glass on the right side. His father said, "This also is a picture of the Last Judgment." It did not make him afraid. Arthur saw Jesus standing in the center. He could see the scars from the nails on his left hand and his feet. In his right hand, he was holding a globe. His mother said, "Remember the song we sing sometimes at the opening of Sunday school?" She sang the first line for him, "He's got the whole world in his hands, He's got the whole wide world in his hands." On every side of the window were angels blowing trumpets to announce the Last Judgment. In the stained glass beneath Jesus' feet was a lamb. Arthur's father reminded him that the lamb is a symbol for Jesus. He is the Lamb of God who has come to take away the sins of the world. He took the sins of the world with him to his death. He left those sins in the grave when he rose from the dead.

Arthur said, "The lamb is sitting on a book. Is that the Bible?" His father said, "The artist probably meant it to be the Book of Life that is mentioned several times in the book of Revelation. Jesus said that whoever believes in him will have his or her name written in the Book of Life and will live with him forever." Arthur slept well that night.

SYMBOLISM

God's hand in blessing points to Jesus, who wears a crown as Christ the King. He has the world in his hands and holds a cross. Four archangels, mentioned in Revelation, flank Jesus' sides, each blowing a herald trumpet.

The Lamb of God, Jesus, sits on his tomb. He holds the flag of battle and has a halo similar to Jesus' halo. Jesus has conquered death.



Geiseman's Notes on the windows above the rear balcony:

Right: The Window of the Blessed Hope

The central figure in this window is the returning Christ who holds the world surmounted by the cross in His hand. This is to symbolize the ultimate and complete victory of Jesus who will return in glory accompanied by the holy angels, which is expressed by the figures of angels with trumpets surrounding Jesus, to receive unto Himself all those whose names are inscribed in the book of the faithful, symbolized by the book with the seven seals and the lamb beneath the figure of Jesus, and to usher them into the Father's home, symbolized by the hand of the Father above the figure of Jesus, where there are many mansions and where the redeemed of God shall find fullness of joy and pleasures forever more.

It shall be the purpose of this window to send forth each worshipper as he leaves this house of God with a high hope in his heart and a new sense of courage wherewith to go forth and meet the problems of life. This window is to express the blessed truth that the individual Christian will ultimately overcome sorrows and labors, all heartaches and tears, all defeats and disappointments, and attain unto a complete victory and sweet repose.

Donors: An anonymous young couple of Grace Church in appreciation of God's unmerited goodness to them.

Unveiled: The First Sunday of Easter, April 12, 1942.



Decorative windows

Joyous light of glory:

Of the immortal Father;

heavenly, holy, blessed Jesus Christ.

We have come to the setting of the sun,

and we look to the evening light.

We sing to God, the Father, Son and Holy Spirit;

You are worthy of being praised

with pure voices forever.

O Son of God, O Giver of life;

The universe proclaims your glory.

The clerestory windows

Above the nave



Geiseman's notes: These windows carry through the spirit of the nave windows directly below and present in beautiful tapestry pattern and in materials of unexcelled quality the rich liturgical colors of red, blue, gold, and green. Red is the color of love and fervor and holy zeal. It serves also to symbolize the spirit of God, the festival of Pentecost, and the Church. Blue symbolizes heaven, truth, faithfulness, wisdom, and charity. Green as a symbolical color symbolizes life, hope, and immortality, while gold represents kingliness, splendor, and the royal office of our blessed Lord.

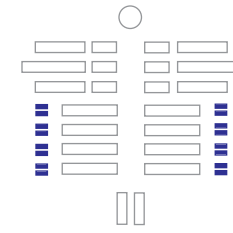
They form as it were a symphony of color and serve to emphasize the upward sweep of Gothic lines, to lift our thoughts and hearts to the God of the heavens, the Lord of lords and the King of kings, and to all that is noble, fine, and edifying.

Color and Light

The pointed arches of medieval gothic churches made it possible to build lighter walls that opened up larger spaces for windows. Grace Church, like many gothic-style structures, has rows of windows near the ceiling, high above the nave. This area, where the walls are set in from the main walls, is called the clerestory. The windows reach skyward and bring daylight into the worship space below.

The colors of light do not work like paint, where pigments must be added to make blue, red and yellow and all the hues in between. Daylight already contains all the colors of the spectrum. The colors are revealed when the light is bent by prisms or drops of water in the air or when it is filtered by colored glass. Visit the Grace sanctuary at midday, when the sun is high in the sky, and you will see the daylight separated into many colors of light thrown in streaks and pools on the floor, the pews, and the chairs in the choir balcony.

*Written by Gwen Gotsch.
Photos by Alfred Swanson.*



The stained glass windows show us what we cannot see by ourselves: the depth and variety of the many colors contained in sunlight. Otto Geiseman's description of the symbolism of the colors in the clerestory windows names spiritual gifts: love and fervor and holy zeal; heaven, truth, faithfulness, wisdom, and charity; life, hope, and immortality. These gifts are ours through God's word, through Jesus' redeeming love, which we receive by faith, a gift of the Holy Spirit. God's word is like the glass; it reveals who we are as God's forgiven children, called to walk in the glorious light of Jesus Christ.

The designs in the clerestory windows observe principles of balance and symmetry. The rhythm of repetition and proportion is pleasing, restful, orderly. Look heavenward through those windows and find God's peace.



Donors and Unveiling: North clerestory (starting from the west [front])

First pair: Grace Sunday School. **Unveiled:** Thanksgiving Day, November 25, 1943.

Second pair: Fred and Marion Lochner in memory of Fred's brother, William, and sons and daughters of Prof. and Mrs. Ernst Henry Engelbrecht in honor of their mother and in memory of their father. **Unveiled:** October 22, 1944.

Third pair: Senior Walther League Society in memory of those who served in World War II, and Sophie Schultz Sielisch in memory of her husband, Albert. **Unveiled:** Transfiguration Sunday, February 11, 1945.

Fourth pair: Mr. and Mrs. George C. Koltz in memory of their sons, Leroy and Victor. **Unveiled:** Palm Sunday, March 25, 1945.

South clerestory (starting from the west [front])

First pair: Mr. and Mrs. Henry Tesnow in memory of Mr. Tesnow's father. **Unveiled:** Thanksgiving Day, November 25, 1943.

Second pair: Donor unknown. **Unveiled:** Unknown.

Third pair: Mr. and Mrs. Harry Smith in memory of Mr. Smith's mother. **Unveiled:** April 16, 1944.

Fourth pair: A serviceman and his wife, both members of Grace Church. **Unveiled:** Transfiguration Sunday, February 11, 1945.

Sunburst windows

Narthex, east entrance



In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

—Matthew 5:16

Matthew 5:16

Let Your Light Shine

The children gathered with excitement. Adults came with reverent awe. The night first began in the Memorial Garden, lighting a new fire, lighting a new paschal candle. Everyone held a piece of the light, moving through the halls of the church building. They sat in the atrium to hear the word of a redemptive God from the very, very beginning. They sang songs and prayed. It was the Easter Vigil, always an evening of movement, from the garden where the ashes of the saints are interred to the narthex where children and adults come forth to be baptized.

Under the windows of the Jesse Tree, they gathered around the font. A mother and her son, a father and his two children, infants and toddlers and older kids too, all hearing the words Jesus instructed us to use: "You are baptized in the name of the Father, and of the Son, and of the Holy Spirit." Clothed in white garments and anointed with oil, the newly baptized smiled or wiped away a tear of thanksgiving. And then they were given a candle and heard the words proclaimed from the mount: "Let your light shine before others, that they may see your good works and give glory to your Father in heaven."

The movement reversed a few months later when they gathered for the funeral of one of their sisters in Christ. Family, friends, congregation members, people from the community journeyed through the narthex as they followed the cross and carried the urn to the garden. "She was a loving person," the pastor said. "She taught piano to so many and loved her

kids and her husband," others remarked. She organized the women of the church and hosted meals and wonderful events. She loved the Lord. She let her light shine before others. God was given glory indeed.

Under the windows that are above the big wooden doors, brides have waited for their wedding ceremonies to begin, weekly processions into worship have formed, people have sat in chairs when the pews overflowed on Easter and Christmas. If these windows could talk, they would recount the numerous hugs and handshakes exchanged in the many moments of joy and grief. They would tell of hymns sung, handbells rung, babies crying, and older members being given an arm to steady their walk into and out of worship. They would recount confirmands in white robes and graduates with red roses.

In baptism, we are named as God's children. Throughout life, we strive to glorify God in word and deed and thought. In life and in death, we trust in God's eternal light and redemption. As sunshine comes through windows, may God's light be revealed. To God be all glory.

SYMBOLISM

The Jesse Tree is the subject of the carving on the outside of the church. The carving is not visible from the inside of the church, likewise, it is difficult to see the content of the window from the outside of the church. In the same way, the sunburst is representative of the light of Christ in our hearts as we leave worship. Even though others may not see this light, our actions should glorify God.

Geiseman's notes:

These windows, in sunburst design, tell the worshipper as he comes to the house of God that the mercies of the Lord are new for him each morning as the newly dawning sun and exhorts the worshipper as he leaves the place of worship that he should now go forth and "let his light so shine among men that they may see his good works and glorify his Father which is in heaven."

Donor unknown

Dedicated:

February 8, 1931

Chi-Rho doors

Front aisle north and south



*So again Jesus said to them,
"Very truly, I tell you,
I am the gate for the sheep.
All who came before me are
thieves and bandits; but the
sheep did not listen to them.
I am the gate. Whoever enters
by me will be saved, and will
come in and go out and find
pasture. The thief comes only to
steal and kill and destroy.
I came that they may have life,
and have it abundantly."*

—John 10:7-10

John 10:7-10

In Christ

When you imagine a gate, what do you see? Is it a majestic vision, plated in gold, covered with pearls or made of stone and eight feet high? Is it a broken down wooden thing — paint peeling, hinges hanging, deep inside of a forest? Maybe the gate you see is as simple as the one in your backyard, or a plastic one to keep a crawling or wobbly child away from the stairs.

"I am the gate," Jesus tells the disciples in John 10. Often when we think of Jesus as gate, much like when we read or sing or hear Psalm 23, we push the fast-forward button and speed right into that valley of death or into a funeral. Jesus is the gate, through whom we have confidence that we have eternal life with God. This is central in our faith narrative. Jesus is the way, the truth, the life.

But if we believe and confess Jesus as way and gate, what does that mean for how we live our earthly lives now? When we enter or exit the doors in the front of Grace church, what difference does it make that Jesus is the gate?

The description of the early Christian community in the book of Acts helps us live today, knowing Jesus loves us. We break bread together, devote ourselves to the apostles' teaching and gather in Christian fellowship. With glad and generous hearts, we praise God and have goodwill toward all the people.

Like the child protected from sharp objects and staircases, we need the divine gate of Jesus Christ, who proclaims, "I have come that they may have life, and have it abundantly."

In the cross and resurrection, God brings forth life abundant, forgiveness, reconciliation, justification through Jesus for the valleys of deepest darkness and for the mountains of greatest joy.

The front doors in the sanctuary see God's children enter and depart. Children bearing candles lead us in worship on Christmas Eve. Ushers and pastors greet people gathering for worship. Christ, crucified and risen, greets us and sends us, trusting the gate that gives life abundant.

Written by Kelly K. Faulstich. Photo by Kathryn Brewer.

Geiseman's notes:

These windows carry at their very heart one of the most widely loved Christian symbols, the Chi Rho. This symbol gives us the first two Greek letters of the name Christ. The symbol is made of golden glass because gold represents kingliness, splendor, and the royal office of our blessed Lord. This symbol has been placed into the doors to keep us mindful of what Jesus once said, according to the record of St. John, chapter 10, verses 7 and following, we read, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." This is the blessed truth which these windows are to proclaim to all who enter and leave this house of worship by these gates.

Donors: Mr. and Mrs. Harry Horn in memory of their son, Donald Arthur.

Unveiled: Christmas Day, 1948



Appendices

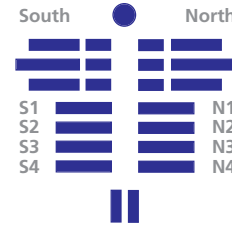
*May the peace of God,
which passes all understanding,
keep your hearts and minds
in Christ Jesus.*

—Philippians 4:7



Chronological order of dedication/unveiling

Rose window Sunbursts in narthex	February 8, 1931	(5th Sunday after Epiphany)
Rear balcony	April 12, 1942	(1st Sunday of Easter)
Below south balcony N1 The Children's Window	October 11, 1942	(21st Sunday after Pentecost)
Nat. Above south balcony	November 22, 1942	(The Last Sunday of the Church Year)
Crx. All in north transept	April 11, 1943	(5th Sunday in Lent)
S1 Window of Human Need N2 Window of Miracles	October 24, 1943	(19th Sunday after Pentecost)
S2 Window of Mercy Clerestory: First pairs north and south	November 25, 1943	(Thanksgiving Day)
N4 Window of the Christian Life Clerestory: Third pair south	April 16, 1944	(1st Sunday of Easter)
Clerestory: Second pair north	October 22, 1944	(21st Sunday after Pentecost)
Clerestory: Third pair north and fourth pair south	February 11, 1945	(Transfiguration Sunday)
Clerestory: Fourth pair north	March 25, 1945	(Palm Sunday)
N3 Window of Christian Teaching	April 8, 1945	(1st Sunday of Easter)
S3 Window of Repentance	April 13, 1947	(1st Sunday of Easter)
S4 Window of Faith	May 25, 1947	(Pentecost Sunday)
Chi-Rho doors (side aisle west doors)	December 25, 1948	(Christmas Day)
(No record of second pair south clerestory windows)		



Donor list

Rose Window:

Mr. and Mrs. Otto C. Kahle

Windows in the Nave:

The Children's Window (N1):

Mr. and Mrs. Charles H. Hollenbach, in memory of their 4-year-old daughter, Anna Marie.

A contribution was also made by the students of Grace School.

Window of Miracles (N2):

Mr. and Mrs. Charles H. Hollenbach, in memory of their respective fathers

Window of Christian Teaching (N3):

Mr. and Mrs. Walter C. Schwerin, in memory of Mrs. Schwerin's parents

Window of Christian Life (N4):

Women's Society of Grace Church

Window of Human Need (S1):

Mrs. John J. Meyer, in memory of her husband

Window of Mercy (S2):

Mr. and Mrs. John Cartwright, in memory of Mr. Cartwright's father

Window of Repentance (S3):

Dr. and Mrs. James F. DePree, in memory of their respective parents

Window of Faith (S4):

Men and women of the congregation who returned home safely after serving in World War II and dedicated to the six who did not return.

Last Judgment windows:

Window of the Great Command:

Mr. and Mrs. Carl Neumeister for blessings received

Window of the Blessed Hope:

An anonymous young couple of Grace Church in appreciation of God's unmerited goodness to them

Transcept windows:

Windows beneath south balcony:

Moses and Isaiah: Grace Sunday School

Jesse: Mrs. Mary Hayes in memory of her husband, Richard L. Hayes

Windows above south balcony

(Nativity): Dr. and Mrs. George W. Moxon for blessings received

Windows beneath north balcony:

Mr. and Mrs. Fred Schaub in memory of their respective parents and for blessings received

Windows above north balcony

(Crucifixion): Mr. and Mrs. Paul Weiss in memory of their respective parents and for blessings received

North clerestory

(starting from the west [front])

First pair: Grace Sunday School

Second pair: Fred and Marion Lochner in memory of Fred's brother, William, and sons and daughters of Prof. and Mrs. Ernst Henry Engelbrecht in honor of their mother and in memory of their father

Third pair: Senior Walther League Society in memory of those who served in World War II, and Sophie Schultz Sielisch in memory of her husband, Albert

Fourth pair: Mr. and Mrs. George C. Koltz in memory of their sons, Leroy and Victor

South clerestory

(starting from the west [front])

First pair: Mr. and Mrs. Henry Tesnow in memory of Mr. Tesnow's father

Second pair: Donor unknown

Third pair: Mr. and Mrs. Harry Smith in memory of Mr. Smith's mother

Fourth pair: A serviceman and his wife, both members of Grace Church

Sunburst windows (narthex):

Donor unknown

Chi-Rho doors (front side aisle doors):

Mr. and Mrs. Harry Horn in memory of their son, Donald Arthur.



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