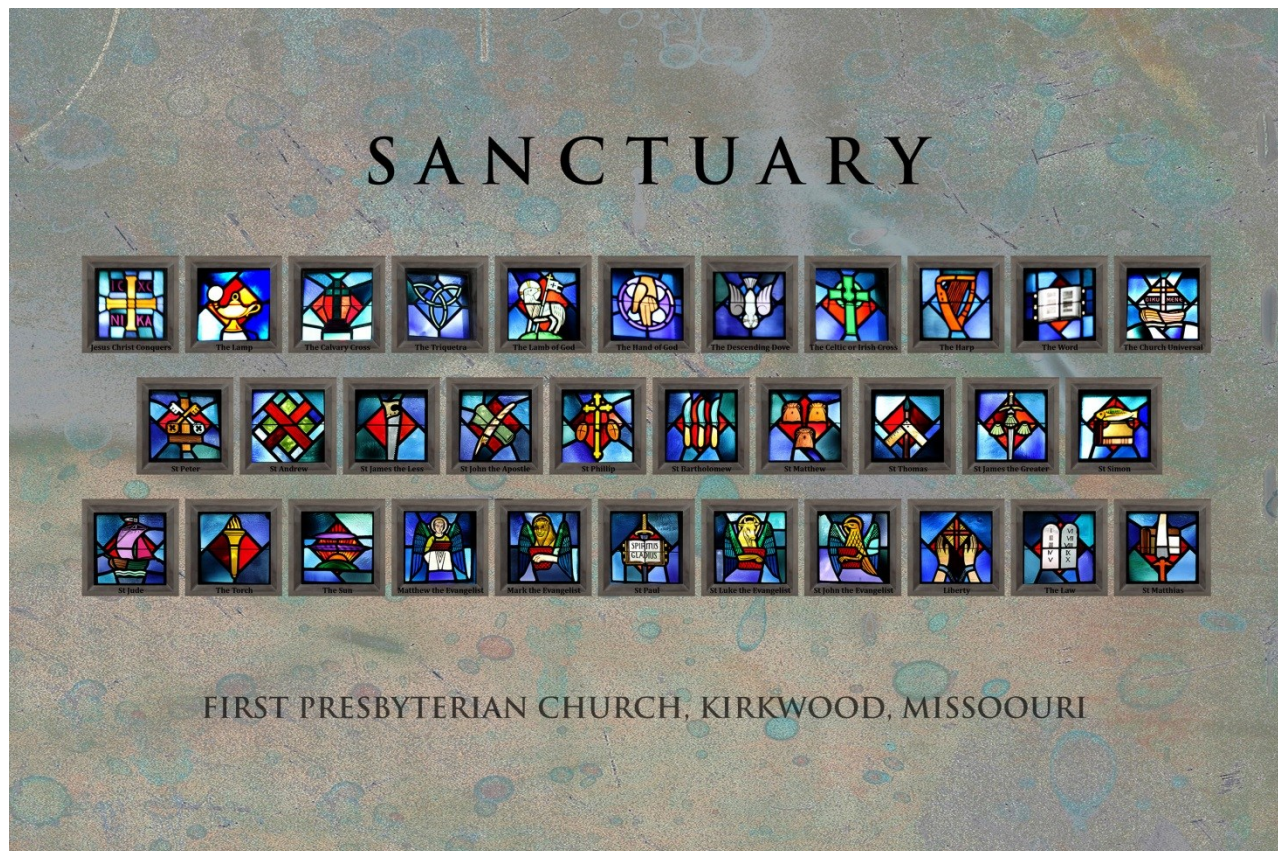


WINDOWS SYMBOLISM

SIDE



The smaller windows, on the left side of the sanctuary as you face the chancel, are explained starting from the narthex end of the church (Adams Ave. side) and moving towards the chancel; the lower windows first and then the upper windows, numbered as follows:

(22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32)

(12) (13) (14) (15) (16) (17) (18) (19) (20) (21)

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11)



(1) ST. JUDE

This Apostle, also known as Thaddeus, traveled far with St. Simon on missionary journeys. Hence he is given a sailboat with a cross-shaped mast. He was a tireless missionary, having visited Arabia, Syria, and Mesopotamia. The Bible records but one question that he never uttered, "Lord, how is it that you will manifest yourself to us, and not to the world?" JOHN 12:22. The exact manner of his death is unknown.



(2) THE TORCH

The torch is symbol of the betrayal. It refers to JOHN 18:3 where Judas and a band of soldiers "went there with lanterns and torches and weapons."



(3) THE SUN

The sun, as a symbol of Jesus Christ, is seldom portrayed in churches today. The prophet Malachi spoke of a time when the "sun of righteousness shall rise, with healing in its wings." (Mal. 4:2). Both the sun and the Son bring light into the world.



(4) MATTHEW THE EVANGELIST

The symbols of the four evangelists may be traced back almost to the beginning of the Christian era. It is certain that they were used in the fourth century. The symbols most frequently met with are the four-winged creatures mentioned in the book of Ezekiel, as well as in the fourth chapter of Revelation, namely the winged man, lion, calf, and eagle. The winged man is a symbol of St. Matthew because he begins his Gospel by tracing the human descent of our Lord.



(5) MARK THE EVANGELIST

The winged lion denotes St. Mark because that writer opens his Gospel by describing St. John the Baptist who was the voice of one crying in the wilderness. The lion, as the king of beasts, represents the royal character of Jesus Christ. Mark's emphasis on the resurrection is indicated by the lion, for according to an old story, the cub of a lion was thought to be born dead and only raised to life on the third day by the voice of its parents.



(6) ST. PAUL

While not one of the original twelve, Paul is often thought of as one of the great Apostles. The most common form of his symbol is an open Bible bearing the words "Spiritus Gladius" – The Sword of the Spirit – and behind the Bible the sword of the Spirit cross-hilted.



(7) ST. LUKE THE EVANGELIST

Luke is symbolized by the winged ox because his Gospel opens with the sacrifice of Zacharias and emphasizes in the latter part the sacrificial death of our Saviour which he gives in a very full account.



(8) ST. JOHN THE EVANGELIST

The eagle, flying higher than any other bird, denotes John because from the first to the last, his Gospel soars on eagle's wings to the very throne of heaven.



(9) LIBERTY

This symbol proclaims that the bonds of sin, evil habit and external authority are broken by the power of a life of sacrificial service, symbolized by the illuminated cross with a pair of upstretched hands from which the binding chain is falling.



(10) LAW

The Ten Commandments, or Decalogue, were written on two tablets of stone – the tables of the Law. These constitute the fundamental moral law for both Jews and Christians. They are found both in Exodus 20:2-17 and Deuteronomy 5:6-21.



(11) ST. MATTHIAS

This is the Apostle chosen by lot to take the place of Judas Iscariot as one of the twelve (Acts 1:26). His most common shield is an open Bible and a primitive double battle-axe. This apostle is said to have been stoned and then beheaded after missionary work in Judea.



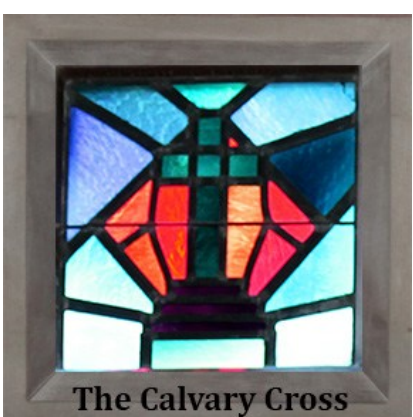
(12) ST. PETER (second row – left to right)

Peter, the early leader of the Apostles, was the first to say that Jesus is "the Christ, the Son of the Living God." Peter is said to have been crucified at Rome at the close of Nero's reign, requesting that he be crucified head downward, for he did not consider himself worthy to die in the same position as that of his Lord. The keys refer to Matt. 16:19, where Jesus said to Peter, "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Reference is made to heaven and earth when one key is gold and the other is silver. They represent the power to bind and absolve. They are also symbolic of the spiritual authority of the church.

 St Andrew	13) ST. ANDREW Andrew was a fisherman with his brother, Simon Peter. He is believed to have died on a cross of this sort while preaching the Gospel in Greece. He was bound to the cross, rather than nailed, to prolong his suffering. His most common symbol is this cross shaped like the letter “X”.
 St James the Less	(14) ST. JAMES THE LESS James the Less, Son of Alphaeus, is also called “The Little” because of his small stature. His shield shows a vertical saw with the handle upward. This apostle labored diligently in and about Jerusalem. Hegesippus, an ancient historian, declares that he was taken to the top of the temple and pushed into mid-air. He was seriously injured, but staggered to his knees imploring the Lord to forgive his enemies. The enraged Jews stoned him, and as he lay dying, a blacksmith crushed his head with a hammer. He is said to have been 96 years old when he suffered martyrdom. His dead body was sawn asunder, thus the symbol of the saw.
 St John the Apostle	(15) ST. JOHN THE APOSTLE When shown as the Apostle rather than the Evangelist, John has many symbols, among which is the quill and pen, signifying John the writer. Even though modern research finds another John to be the writer of the Gospel, Epistles and Revelation, still for so many centuries this John was thought to be this writer, thus symbols. Although many attempts were made to kill him, John is said to be the only Apostle to have died a natural death – and this at a great age.

 St Phillip	(16) ST. PHILLIP This Apostle's usual shield shows a tall slender cross and two loaves of bread recalling his remark at the feeding of the 5,000 – "How are we to buy bread, so that these people may eat?" After successful missionary labors in Galatia, and Phrygia, he is said to have suffered a cruel death. When scourging failed to silence him, he was stoned, crucified and finally run through with a spear to hasten his death.
 St Bartholomew	(17) ST. BARTHOLOMEW This Apostle, thought to be the same as Nathaniel, is said to have been flayed then crucified. His most usual shield shows three flaying knives placed vertically. While preaching in Albanople, Hippolytus states that he was seized by the governor, flayed, crucified, and his dead body decapitated with a scimitar.
 St Matthew	(18) ST. MATTHEW When shown among the Apostles and not as one of the four evangelists, Matthew's usual symbol is a shield upon which are three purses, referring to his original calling of a tax collector. This apostle is said to have been crucified in Ethiopia on a Tau cross, and his head severed from his body with a battle-axe.

 A stained glass window featuring a central shield. The shield is divided into four quadrants by a vertical and a horizontal line. The top-left quadrant is red, the top-right is blue, the bottom-left is yellow, and the bottom-right is blue. A carpenter's square is superimposed over the shield, with its corner pointing towards the center. A vertical spear is positioned behind the square. The entire window is set within a grey frame. St Thomas	(19) ST. THOMAS This Apostle's shield shows a carpenter's square and a vertical spear. This gloomy and once doubtful Apostle is believed to have preached the Gospel in India. There he was stoned, shot down with arrows, and left dying alone until a pagan priest ran him through with a spear. He is said to have erected with his own hands a church building in Malipur, in East India, hence the carpenter's square. He is the patron saint of builders.
 A stained glass window featuring a central shield. The shield is divided into four quadrants by a vertical and a horizontal line. The top-left quadrant is red, the top-right is blue, the bottom-left is yellow, and the bottom-right is blue. A sword is superimposed over the shield, with its hilt at the top and its blade pointing downwards. The entire window is set within a grey frame. St James the Greater	(20) ST. JAMES THE GREATER The usual form of his shield shows three escallop shells, the escallop shell being a symbol of pilgrimage. He lived 14 years after his Lord's crucifixion. As he was about to be martyred at the hands of Herod (Acts 12:2), the soldier who had accused him before Herod was so impressed because of James' Christian courage and faith that he fell down and implored forgiveness, humbly confessing his sins. The Apostle absolved him saying, "Peace, my son, peace be unto thee, and the pardon of thy faults." The soldier arose and confessed Jesus Christ and was beheaded by Herod soon after the martyrdom of James. (This story comes from Clemens Alexandrinus.)
 A stained glass window featuring a central shield. The shield is divided into four quadrants by a vertical and a horizontal line. The top-left quadrant is red, the top-right is blue, the bottom-left is yellow, and the bottom-right is blue. A fish is superimposed over the shield, with its head pointing towards the top-left. The entire window is set within a grey frame. St Simon	(21) ST. SIMON The companion of St. Jude on many of his missionary tours was St. Simon. This symbol of the book on which lies a fish is given him because he was a fisher of men, through the power of the Gospel. The exact manner of his death is not told us, but he is generally supposed to have been sawn asunder or else beheaded. That he suffered martyrdom is quite certain.

 Jesus Christ Conquers	(22) JESUS CHRIST CONQUERS (third row – left to right) IC - first and last letters of the Greek for “Jesus” XC - first and last letters of the Greek for “Christ” NIKA - stands for the Greek word meaning “Conquers”
 The Lamp	(23) THE LAMP To the ancients the lamp was not merely a light for darkness, but also a symbol of intelligence and learning. Even today the lamp stands for wisdom and knowledge. Thus our lamp would be symbolic of knowledge, the Word of God, or divine inspiration and enlightenment.
 The Calvary Cross	(24) THE CALVARY CROSS The Calvary, or Graded Cross, is a Latin Cross standing on a base composed of three steps. The lower step represents charity (love), the broadest and greatest of the three theological virtues; the second step denotes hope, without which charity avails little; the highest step is faith, and is placed next to the Cross to express the fact that faith is the gift of the crucified Lord, and not a thing of man’s own creating.



The Triquetra

(25) THE TRIQUETRA

One of the finest of all Trinity symbols is this Triquetra. This mystical symbol is quite simple in form, yet full of meaning. The three equal arcs of the circle express the equality of the three Divine Persons, their union expresses the unity of Divine Essence, their continuous form symbolizes eternity, and the fact that they are interwoven denotes the indivisibility of the Trinity. The color of this symbol is always green.



The Lamb of God

(26) THE LAMB OF GOD

The white pennant represents the body of Christ to which is attached the cruciform staff representing the Cross on which the Lamb of God died and through which Christ saves the world. This is the Resurrection banner – the white pennant with the red cross. The Lamb must be crowned with the three-rayed nimbus signifying that it is a symbol of divinity.



The Hand of God

(27) THE HAND OF GOD

In the Western Church it was very common to see the Hand of God with the thumb and first two fingers extended, and the third and fourth fingers closed. The three extended digits were used to represent the idea of the Holy Trinity, and the two closed fingers the two-fold nature of the Son. This Hand of God is properly surrounded with the circular nimbus with three rays. The nimbus is the sign of sanctity and the three rays with it represent the Deity.



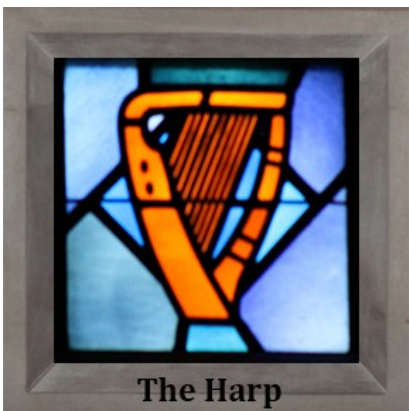
(28) THE DESCENDING DOVE

The most usual symbol by far is to represent the Holy Spirit by a descending dove. This is one of the oldest and the best symbols. The dove again has the three-rayed nimbus around its head. In the story of Jesus' baptism we read that the Holy Spirit descended "like a dove" (Mark 1:10).



(29) THE CELTIC or IRISH CROSS

In 563, Columba left Ireland and founded a monastery on the Island of Iona off the West Coast of Southern Scotland. This monastery became the center of a missionary effort in northwestern England and southwestern Scotland. The church thus formed became new – it was orthodox in doctrine, but in organization and certain of its outward forms it differed from the Roman Catholic Churches. It did not acknowledge the supremacy of the Roman Pope. A restoration of many of the buildings erected here by Presbyterian efforts years later discovered many of these crosses, and we have rather taken it as a Presbyterian symbol. The circle signifies eternity.



30) THE HARP

This represents joyful worship and joy in heaven. It is the symbol of David the musician. Psalm 150 – Praise the Lord! Praise God in His sanctuary! Praise Him with the trumpet, the psaltery, the harp, the timbrel, the stringed instrument, the organ, the cymbals.



The Word

(31) THE WORD

Since it is the Word of God which causes the water of Holy Baptism, and the bread and wine of the Holy Communion to produce such marvelous effects, it is fitting that it should have a symbol – the usual form being an open Bible. The opened book indicates that the Bible is accessible throughout most of the world.



The Church Universal

(32) THE CHURCH UNIVERSAL

The church exists throughout the world, thus as Christians, no matter where we are, we all believe in the same God. God, through Jesus Christ, is the Lord of every man. This is the symbol of the World Council of Churches – the ecumenicity of the Church.