



The Stained Glass Windows

of

Church of the Ascension

Lakewood, Ohio

The Story Told by the Stained Glass Windows

Throughout the history of man, from the earliest forms of recorded history, there shines forth a ray of light from the Father Almighty towards which man has struggled. There is within man, made in the image of God, a striving to achieve at-one-ment (or atonement) with the eternal Presence. "Our hearts are restless until they find their rest in Thee", wrote St. Augustine. But man is not alone in his struggle to know and be known by God, to reach reconciliation. Thrust at birth into an alien world, man is reached out to by God the Father.

Here, in this holy place dedicated to God, we see all around us signs and symbols of our faith. These symbols tell us the story of God making Himself known to all mankind through His personal encounters with the prophets and saints of history. Epiphany means to "show forth", and while it specifically commemorates the showing forth of Christ to the Wise Men, the first Gentiles to worship Him, it also refers to God showing forth Himself. The beautiful stained glass windows of our church tell us the Biblical story of the manifestations of God and His redemption of mankind through the person of Jesus Christ.

DAVID Given to the glory of God, in memory of
 Helen Colgrove Salisbury 1896-1949

Kings have long been considered as God's appointed earthly rulers, and they are anointed as such. David, the shepherd boy, was chosen by God to rule His people and to become the ancestor of Jesus. In spite of his all too human shortcomings and sinfulness, David never lost sight of his dependence on God, and the Psalms he wrote to the glory of God have given comfort and strength to countless millions over a period of 3000 years. Here stands a man in all his splendour as king of a rich and powerful nation, humble and contrite before his God.

MOSES Given to the glory of God, in memory of
 G. Warren Humphry 1890-1947

Moses, the lawgiver, tried to run away from his responsibilities and avoid God's call to action by hiding in the desert. His personal confrontation by God is recorded for us in the 3rd and 4th chapters of the book of Exodus. He reminds us that our duties and responsibilities to our neighbors are commissions from God, the sovereign of us all.

MELCHIZEDEK Given to the glory of God, in memory
of James Josephi 1862-1942 and
Charles S. Snow 1872-1911

With his chalice and loaf of bread, Melchizedek reminds us of the priestly aspect of the covenant relationship, and our privileged to know, honor, and worship the One who gives us life.

In the relatively short period of time, 300 years, between 746 B.C. and 450 B.C., a time of war, destruction, and captivity for the Hebrew people, there arose in the Holy Land men whose sensitivity and openness to God made possible a brilliant showing forth of God's word through the minds and mouths of men. "Thus saith the Lord!", are frequently the opening words of the prophets as they announce the latest communication from God. Beginning with Isaiah comes a torrent of words from the mouths of the prophets, God's spokesmen.

ISAIAH Gift of Clarence J. Wright and Amy
Moore Wright

In the tradition of Amos, Hosea, and Micah, his contemporaries, Isaiah attacks social injustice, exhorts the people to place their trust in God, and to lead public and private lives which manifest this trust and confidence. Isaiah also emphasizes the significance of historical events in God's plan. He presents in his writings a vision of the assured hope of God's people in a world whose times are in God's hands. Throughout the book of Isaiah are found prophetic words concerning the salvation that God would bring to mankind, and it was from this book that Jesus quoted these words, as he preached in the synagogue of Nazareth:

"The Spirit of the Lord is upon me, because He

has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, and set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

JEREMIAH Gift of Percival E. Johns and Dora Drew Johns

A man called by God to be his spokesman while still only a youth, Jeremiah found himself in the unenviable position of having to utter words of warning and punishment for unfaithfulness to God; words that no one wanted to hear. Wanting only to be loved and popular, Jeremiah's words of judgment upon the people for their turning to other gods, their failure to live up to the covenant agreement, and their immoral private lives brought him hatred and physical abuse. Yet, out of the suffering and doom that he was called upon by God to see and announce, Jeremiah could also see the bright hope and promise of the future. In the 31st chapter of his book, he writes:

"Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them out of the land of Egypt, my covenant which they broke...But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more."

EZEKIEL To the glory of God, in memory of:
Judith Kay Riddiford 1939-1940
Carole Jean Riddiford 1943-1944
Christie Lou Riddiford 1947-1947

As a prophet to the exiles after the capture and destruction of Jerusalem, Ezekiel assured his listeners and us of God's ever-abiding presence. He constantly emphasized the Lord's active role in the events of the day, while reminding his hearers of their personal responsibility to God for their own actions. To a helpless and hopeless people, Ezekiel brings God's message of hope.

DANIEL To the glory of God, in memory of:
 Capt. Warren C. Jones 1877-1952
 Myra Halstead Jones 1887-1958

The book of Daniel, written by an unknown author using the name of a worthy man referred to by Ezekiel, is the first great piece of apocalyptic literature in the Bible. In the six stories, Daniel illustrates how those who are faithful to God are enabled by divine aid to triumph, and in the four dream-visions, the writer of Daniel interprets the current history of his people and predicts the coming consummation when the "saints" will have ultimate victory. Because of this vision, Daniel is considered the first book in the history of the Church, *et cetera*.

AMOS To the glory of God, in memory of:
 William H. Chappel 1875-1943
 Julia H. Chappel 1879-1966

Out of the small Judean village called Tekoa, came the rugged shepherd, Amos, into the cities to sell his goods, and what he saw there he did not like. Preaching harsh words in a time of peace and ease, Amos was called by God to denounce those who rely upon military might, indulge in immorality and meaningless piety while committing grave social injustices. Amos was brought into conflict with the religious authorities of his day and commanded not to prophecy again in Bethel's royal sanctuary. So, Amos became a writing prophet whose words,

"Let justice roll down like waters, and righteousness like an ever-flowing stream,"
reverberate through the ages.

JOEL To the glory of God, in memory of:
William Balmer Leslie 1878-1947
Jennie Bentley Leslie 1879-1943
Marjorie Lois Leslie 1903-1949
Dorothy Jean Leslie 1915-1956

The prophet Joel wrote during a time of a severe famine and plague of locusts. So desperate had the people become that some of them actually sold their children into slavery, to be carried away to foreign countries. Joel spoke to these despairing people, telling them that their troubles were the results of their sins, but reminding them that God in his infinite mercy would redeem those who repented. Peter quoted these words of the prophet Joel in his sermon which is recorded in the 2nd chapter of the book of Acts:

"Rend your hearts and not your garments.
Return to the Lord, your God, for He is
gracious and merciful."

OBADIAH To the glory of God, in memory of:
Frank R. Saxton 1879-1924
Eva Coe Saxton 1881-1941

The prophet, Obadiah, proclaimed the Lord's sovereignty over all peoples and nations and saw the Lord's judgment falling upon any peoples who inflicted cruelty upon other nations or rejoiced at the misfortune of another.

MALACHI To the glory of God, in memory of:
John W. Jessup 1855-1926
Rachel Hussey Jessup 1856-1915
Albert B. Chadwick 1859-1935
Myrtle Hall Chadwick 1864-1930

The words of the prophet Malachi are primarily sad ones as the prophet looks upon the people of God and sees the day of the Lord coming with its terrible judgment upon those who are indulging in sorcery, adultery, swearing falsely, oppressing the laborers, the widows, and the orphans, thrusting aside the strangers in their midst, and without fear of the Lord. Malachi, asserting the fatherhood of God, and looking towards the time to come, points

to the fulfillment of the prophetic literature when he announces the word of the Lord:

"Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple...."

ZECHARIAH To the glory of God, in memory of:
Capt. Robert McDowell 1858-1914
Carrie Auer McDowell 1865-1942

"Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass...and he shall command peace to the nations; his dominion shall be from sea to sea."

Thus spoke God through the prophet, Zechariah, who brought words of hope, encouragement, and salvation, which were fulfilled in the person of Jesus Christ.

The Life of Christ

THE ANNUNCIATION To the glory of God, in memory of:
Margaret C. Riggs 1859-1958

"In the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And he came to her saying, 'Hail, O favored one, the Lord is with you!' But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, 'Be not afraid, Mary, for you have found favor with God. And behold, you will conceive and bear a son, and you shall call his name 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 father David, and he will reign over the house of Jacob for ever, and of his kingdom there will be no end.'"

THE VISITATION OF MARY AND ELIZABETH To the glory of God, in memory of Lewis B. Foote

The writer of the Gospel according to Luke tells the story of the visit of Mary to her cousin Elizabeth, when Mary spoke the beautiful words of the Magnificat:

"My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name. And his mercy is on those who fear him from generation to generation. He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away. He has helped his servant Israel. in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his posterity forever."

THE ANNUNCIATION TO THE SHEPHERDS Given to the glory of God, in memory of John Y. Brooks 1863-1934

The story of the angels annunciation to the shepherds is recorded for us in the 2nd chapter of the Gospel according to Luke

THE MAGI FOLLOWING THE STAR Given in memory of Jennie Gray Brooks 1868-1945

This story is recorded in the 2nd chapter of the Gospel according to Matthew.

NATIVITY OF JESUS Given in memory of Jennie S. Anderson 1863-1926 and Chandler A. Seamon 1931-1935

The story of the Holy Birth is recorded in the 1st chapter of Matthew and the 2nd chapter of Luke.

THE ADORATION OF THE SHEPHERDS Given in memory of Sarah Jane Wade 1858-1931

THE ADORATION OF THE MAGI Presented by Joseph Pursglove

The visit of the Three Magi, or Wise Men, to pay homage to Jesus reminds us that Christ came for all the world, and their gifts of gold, frankincense, and myrrh were appropriate gifts for a king. The gift of gold can represent our gifts of substance. The gift of frankincense, because it is a fragrance, can represent our inner treasure of thought and influence. And the gift of myrrh, because it was used for purposes of embalming, can remind us of Christ's death for us upon the cross. It can also represent our own sorrow and suffering which can harden our hearts if we do not offer them up to God in oblation.

PRESENTATION OF THE CHRIST CHILD Gift of Clara
Bishop Pursglove

In the 2nd chapter of Luke, we are told that the parents of Jesus took him up to Jerusalem to present him unto the Lord, as was the custom, and to offer a sacrifice. When Simeon, to whom the Holy Spirit had revealed that he would not die before seeing the Lord's Christ, came into the temple, he took the child, Jesus, into his arms and blessed God, saying:

'Lord, now lettest Thou thy servant depart in peace, according to the word, for mine eyes have seen thy salvation which Thou hast prepared in the presence of all peoples, a light of revelation to the Gentiles, and for glory to thy people Israel.'

And when his parents had performed everything according to the law of the Lord, they returned to Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom, and the favor of God was upon him."

THE CARPENTER SHOP Given in memory of George O.
and Katherine M. Kleinsmith

We know practically nothing of the childhood and growing years of Jesus, but we do know that his father, Joseph, was a carpenter and Jesus would learn his father's trade, as was the custom. We can only conjecture on the many other things Jesus may have learned as he worked beside his father.

JESUS IN THE TEMPLE Given in memory of Minnie
E. West 1879-1949

The story of Jesus in the temple at the age of twelve, when Jesus amazed the teachers by his understanding and knowledge, is told to us in the 2nd chapter of the Gospel according to Luke. This is the only story the Bible gives us regarding the maturing of the boy, Jesus.

THE BAPTISM OF JESUS Given in memory of Minnie E.
West

The baptism of Jesus in the River Jordan by John the Baptist is recorded in the 1st chapter of the Gospel according to Mark, and in the 3rd chapters of Matthew and Luke.

"...and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased.'"

THE FIRST MIRACLE Given in memory of Minnie E.
West

The Gospel according to John, in the 2nd chapter, gives us the account of the first miracle when Jesus turned water into wine at the wedding feast in Cana, "and his disciples (seeing it) believed in him."

HEALING THE BLIND MAN Given in memory of William
James Krause 1859-1948

The many healings recorded for us in the gospels recall the prophecy of Isaiah and remind us of the healing power of God.

THE PRODIGAL SON Given in memory of William James
Krause

This unforgettable lesson is recorded in the 11th chapter of Luke. In the window we see the father bridging the gap that separates the alienated, with his hands outstretched to the wayward son.

JESUS WALKING ON WATER Given in memory of Proctor
Patterson

Seeing a figure walking upon the water towards the boat, Peter calls out,

"'Lord, if it is you, bid me come to you on the water,' and Jesus said, 'Come'. So Peter got out of the boat and walked on the water and came to Jesus, but when he saw the wind, he was afraid, and beginning to sink, he cried out, 'Lord, save me!' Jesus immediately reached out his hand and caught him, saying, 'O man of little faith, why did you doubt?' And when they got into the boat, the wind ceased, and those in the boat worshipped him, saying, 'Truly, you are the Son of God.'" Matthew 14:22-23

Looking at the window, we can see Christ reaching out to Peter as the wind blows, while overhead an angel holds the ship in his hand.

CHRIST BLESSES THE CHILDREN Gift of Herman and
Mabel Conrad

The three synoptic gospels of Matthew, Mark, and Luke record for us the story of Jesus blessing the children, when He laid his hands upon them, saying:

"Let the children come to me, and do not hinder them, for to such belongs the kingdom of heaven."

Here we see Jesus seated, with his hand raised in blessing, while a little child presents him a bouquet of flowers.

CHRIST BEFORE PILATE Given in memory of William
K. Krause

As Jesus stands before Pilate, Judas, standing behind Christ, leans forward to betray Him with a kiss, and in the upper right corner of the window we see the three nails soon to be driven into his hands and feet.

THE FLAGELLATION OF CHRIST Given in memory of
Isabelle Diehl Krause 1861-1927

While the angel looks down upon Him, Christ is mocked, spat upon, and beaten by the soldiers of the Roman governor, an event recorded in all four of the gospels. The cock in the upper left corner of the window reminds us of Peter's denial of the Lord, and the chalice and wafer in the upper right corner remind us of the Last Supper.

THE CRUCIFIXION given in memory of the parents of
Mr. & Mrs. Albert Baker Green

The writer of the Gospel according to John states: "...standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, 'Woman, behold, your son!' Then he said to the disciple, 'Behold, your mother!' And from that hour the disciple took her to his own home." Here, in our window, we see Jesus entrusting Mary, his mother, to the care of the beloved disciple, while overhead the angel waits to crown the Christ in glory.

THE RESURRECTION Given in loving remembrance of
the Rev. William G. Studwell

"On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you.' When He had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord." "Now Jesus did many other signs in the presence of the disciples" and after He had been with his followers for a while following the resurrection, he said to them: "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and said to them, 'Thus it is written that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations...and behold, I

send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high.' Then he led them out as far as Bethany, and lifting up his hands, he blessed them. While he blessed them, he parted from them, and was carried up into heaven." (from John 20 & Luke 24)

The Apostolic Life of the Church

PETER Gift of Walter F. Elder & Violet Day Elder

Peter always heads the list of the disciples. He was often called by Jesus. "Cephas", meaning the "rock", because of his powerful personality, his remarkable leadership qualities, his outspoken devotion and loyalty, and his early recognition of Jesus as the Christ. On the occasions when Peter displayed his weaknesses, Jesus would revert to calling him by his surname, Simon. The gospel according to Mark may well be based upon the preaching that Peter did in Rome while Mark acted as his interpreter. Probably suffering martyrdom about the same time as St. Paul, about A.D. 65, in Rome, Peter's emblem (found on one of the small wooden shields placed at the bases of the interior arches) an inverted cross with two keys, reminds us that he was crucified upside down at his own request, not believing himself worthy of dying in the same position as his Lord. The keys saltire represent the locking, with one key, of the door on sinners who do not repent, and the opening of the door to heaven, by means of the other key, to those who do repent and desire absolution. The giving of the keys to the kingdom to Peter is recorded in the 16th chapter of Matthew.

ANDREW Gift of Karl Julius Bishop & Carrie Caldwell Bishop

Andrew, the patron saint of Russia and Scotland, was the first-called of Jesus' disciples and later brought his brother, Peter, to the Lord. Because Andrew thought it worthwhile to tell Jesus of the lad with the five loaves and two fishes that were used to feed the 5000, he qualifies as the first home missionary, and because he was the one who called Jesus' attention to the presence of inquiring Greeks,

he also qualifies as the first foreign missionary. In recognition of his death by crucifixion on a cross shaped like an X, this cross has become his emblem and is known as St. Andrew's Cross.

JAMES, THE MAJOR Given to the glory of God, in memory of The Cox and Madison Families

The elder brother of John and one of the sons of Zebedee, James the Major is traditionally said to have traveled and preached in Spain, and also to have worked in Jerusalem. He was beheaded by order of Herod Agrippa in A.D. 44 and is the only apostle whose death is recorded in the Bible. It is said that his accuser fell down and begged his forgiveness, which James gave. The soldier then became a Christian and was beheaded with James. The emblem for this apostle is composed of three shells, representing the three pilgrimages he made for his master.

JOHN Given in memory of John J. McMahon 1874-1943

John, the son of Zebedee, was among the earliest of the disciples called to follow Jesus, and the acts of John and his brother James, recorded in the gospels of Mark and Luke, reveal their fiery, impetuous nature which earned them the nickname of "sons of thunder". The apostle Paul states that when he visited Jerusalem about A.D. 50, John seemed to be one of the pillars of the Mother Church. It is unknown where or how he died, but he may have been martyred in Palestine sometime before A.D. 70. His shield bears the emblem of a serpent rising from a chalice, recalling the story that some enemies tried to give him a poisoned drink, but God saved him.

THOMAS Given to the glory of God, in memory of:
Mary Cotabish West 1867-1953
Arthur J. West 1858-1944
Raymond A. West 1888-1956
Dudley A. West 1891-1962

Thomas, who earned the title, "the Doubter", because he did not accept the word of the others concerning the resurrection appearances of Jesus,

later made one of the most forthright and all-inclusive confessions of faith to be found in the gospels when he said, "My Lord, and my God!" upon seeing for himself the risen Lord. Thomas is believed to have preached in Parthia, Persia, and in India, where he is said to have built a church with his own hands. The carpenter's square and the spear, the instrument of his death, are his emblem.

JAMES, THE MINOR Given to the glory of God, in
memory of Hazel Braden Garn 1839-;955

This apostle, son of Alphaeus and the Mary named in Mark as a devoted follower of Jesus, may have been the brother of Matthew, and, if so, he then becomes a member of a very distinguished Christian family. Not much else is known about him. A carpenter's saw is his symbol, as it is believed that his body was sawed to pieces after a horrible martyrdom.

PHILIP To the glory of God, in memory of:
Dr. Archibald N. Dawson 1882-1934

Philip has the honor of being the second home missionary, for he it was who introduced Nathaniel, otherwise known as Bartholomew, to Jesus and convinced him that Jesus was the Messiah. Although Philip was not one of the outstanding disciples, he performed the very practical function of providing food for Jesus and the group. His symbol is a tall, budded cross and two loaves of bread.

BARTHOLOMEW To the glory of God, in memory of:
Louisa Fitzgerald Brokaw 1884-1932

Martholomew, also known as Nathaniel, was, according to the fourth gospel, something of a meditative mystic. His willingness to meet Jesus, together with his prompt declaration of faith, is in keeping with a frank, honest, spiritual nature. He is said to have preached in Armenia, Cilicia, and as far as India, where tradition says he died by being flayed. His shield bears the emblem of a flaying knife on a Bible.

MATTHEW A thank offering for:
Millicent Black Snow
Charles Sumpter Snow
Harriet Holly Josephi
James Josephi

Matthew, also called Levi, who may have been the brother of the disciple, James the Minor, was a hated tax collector for the Roman government when Jesus called him into his service. Leaving his career and all his wealth behind him, he rose and followed the Christ. Matthew's "great feast" which followed his call and which was given in honor of Jesus, was attended by other guests as unpopular to the public as Matthew and shows the willingness of Jesus to disregard public opinion in order to win people for God. Because of his career as a tax collector, Matthew's shield bears the symbols of three purses.

JUDE To the glory of God, in memory of
Henry Riggs 1896-1955

A disciple known by several other names as well, Jude is one of the most obscure followers of Christ. Very little is known of his activities, although he is supposed to have traveled much in overseas work for Christ. His emblem is composed of a boat hook and a carpenter's square.

SIMON Gift of Harry Thomas Ewig and Martha
Starkey Ewig

Simon, who had the name, the Zealot, added to distinguish him from Simon Peter, does not have his labors authentically recorded. Some traditions associate him with the region east of Palestine, while others say that he accompanied Jude on his journeys overseas. His symbol of a fish lying on a book denotes that he was a fisher of men through preaching the gospel.

MATTHIAS Gift of Wilfred B. Hall and Dorothy
Cowen Hall

And when Judas Iscariot, by his betrayal of Christ, lost his place with the saints, the lot

own conversion. Through Stephen's death the foundations for the extension of Christianity into the Gentile world were laid, for his martyrdom touched off a persecution which scattered Christians into Samaria and probably as far as Damascus, Syria.

The Rose Window

Given to the glory of God, in memory of:

Karl D. Cowen 1877-1937

Robert D. Cowen, Jr. 1932-1949

Robert D. Cowen, Sr. 1907-1961

Centered in the Ascension Rose Window is the Risen Christ enthroned in glory with the symbol of the Agnus Dei above his head and the symbols for the four gospel writers on either side.

Agnus Dei: the lamb shown standing symbolizes the victorious nature of Christ's sacrifice.

Eagle: to the upper right of the figure of Christ, the eagle is the symbol for the writer of the gospel according to John. Flying higher than any other bird, the eagle symbolizes the exalted vision of this gospel writer who speaks of divine mysteries.

Ox: on the lower right is the ox, symbol for Luke, who writes of the sacrifice, priesthood, and atonement of the Saviour. The ox, as the animal of sacrifice, is most fitting as a symbol for the Redeemer

Man: on the upper left is the symbol for the writer of the gospel according to Matthew, for the writer of this book generally stresses the manhood of Christ's nature, giving in the opening of the gospel the genealogy of Jesus.

Lion: symbol for the writer of Mark. The royal dignity of our Lord is shown in Mark's writing, and the lion as king of

beasts is an appropriate symbol.

All four of the symbols for the gospel writers have wings, indicating that the gospels go to all the earth, and all are shown wearing the nimbus, symbol of divine power.

Angel Faces: interspersed among the symbols for the four evangelists are the faces of the angels of the little children, reminding us of the prayer said at the burial of a child and of God's special concern for all his little ones.

The Front Door Panels

Given in loving remembrance of:
Clarence C. Fowerbaugh 1905-1968
Arthur E. Krewson 1900-1970
by their children, Albert & Ella

Daisy: symbol of the Nativity and the innocence of the Holy Child

The Lamb: the lamb reclining symbolizes the wounded Christ, and his perfect sacrifice for us, taken from Revelations 5:1

Butterfly: symbol of the resurrection and eternal life

Chi Rho in Clouds: symbolizes the Ascension of Christ, the Chi Rho is a monogram taken from the first two letters of the Greek word for Christ.

Circle, Triangle, & Shamrock: symbols for the Trinity and the eternalness of the Godhead.

Hovering Dove: symbolizes the presence of God

The Chronological Order of the Stained Glass Windows

The Old Testament Figures

The windows depicting persons of the Old Testament are to be found on the lower east wall of the nave, the order of their appearances beginning at the north end.

The Life of Christ

The story of the life of Christ is told in the clere-story windows (those windows on the upper level of the nave), beginning at the north end of the east wall and circling around the nave, ending at the north end of the west wall.

The Apostolic Life of the Church

The figures of the apostles are located on the west wall of the nave, beginning at the south end of the wall.

The windows for St. Paul and St. Stephen are located in the chapel.

The symbols for the gospel writers are in the Rose Window.

Prepared by

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