

ST. COLUMBA'S STAINED GLASS WINDOWS



Your paragraph text

ST. COLUMBA'S EPISCOPAL CHURCH

4201 Albermarle St. NW

Washington, DC 20016



Most people who come to St. Columba's Episcopal Church on Sundays enjoy the radiance and the beauty of the rich colors and designs of the stained glass windows. But not many can identify the stories in all of the colorful stained glass. No one knows who designed the stained glass windows, who donated funds for them, and how long it took to get them all in place.

Take time to look carefully at the windows in the nave

Then see and learn more here

Zoom in on the images to see details in the windows

Read the Bible passages on which the scenes are based

Find out about the windows' history and symbols

Acknowledgments

The beauty of St. Columba's stained glass windows inspired art historian and curator Barbara Wolanin ever since she became a parishioner in the 1970s. It concerned her that there was no information about the subjects of the windows, meant to teach the stories of the Bible, with only donor names on some plaques. She was able to have the windows documented by a professional architectural photographer at the end of the nave renovation. She researched the windows and their stories and created a booklet for handout but wanted to share more information available here.

*Barbara was encouraged to pursue this project by the Art and Spirituality Committee, former Rector Ledlie Laughlin, and George and Nicole Cannizzaro of the 150th Anniversary planning team. She appreciates the support of fellow parishioners and staff in researching and looking carefully at the windows and their biblical sources. She thanks Jan Benini, John Burgess, Rev. Joshua Daniel, Flori DeCell, Lauren Devito, Susan Elliott, John Guenther, David Griswold, Mitch Guffanti, Yvette Herrera, Candice Johnson, Pat Larson, Nancy Nollen, Vicki Porter, Juliette Smith, Joy Thornton, and others. **Julie Biggerstaff, Historical Archivist of the Willet Stained Glass Studios has generously shared her knowledge and documents from the company archives.***

Researched and written by Barbara Wolanin

Photographs by James W. Rosenthal, with the support of Michael Dunn

St. Columba's Episcopal Church and its Stained Glass Windows

When we walk into the nave of St. Columba's Episcopal Church, the windows with their jewel-like colors and intricate designs immediately capture our attention and enhance our worship. But for decades there has been nothing to help parishioners identify their subjects and symbols, or to learn how and when they were created, the goal of this project.

Today's church stands on land that was on Murdock Mill Road in "Tenallytown" donated for a mission of St. Alban's Parish in 1874. Services were held under a large oak tree until a log chapel was built the next year. In 1904 the mission parish was named after St. Columba, one of the saints of the British Isles. A parish house and then an expanded chapel with a bell tower accommodated the growing congregation. St. Columba's became an independent parish in 1924 at the time the area was experiencing growth along with forced gentrification and eventual razing of Fort Reno City, including the closure of the affiliated St. George's mission chapel for Black Episcopalian neighbors and demolition of their homes in Reno City.

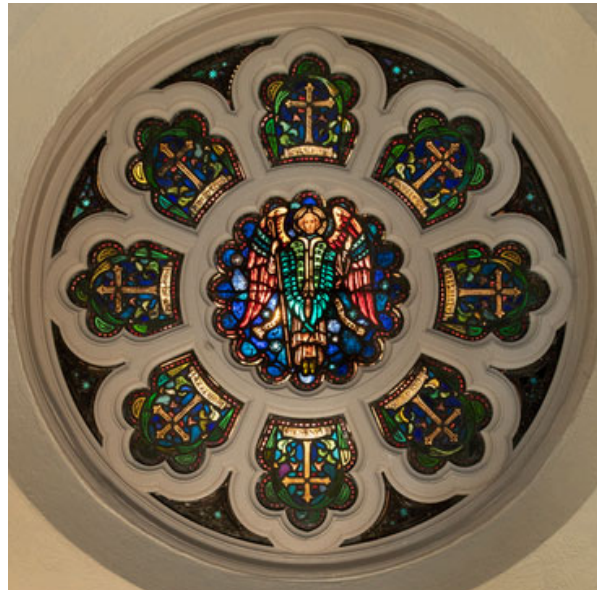
The new stone church and parish hall is in the English Gothic Revival style in the shape of a cross, its arms called the transept. It was designed by the architectural firm Rodier & Kundzin, AIA. The cornerstone was laid on St. Columba's Day in June 1926 and completed by Easter in 1927. The church was built of granite with a high ceiling with pointed Gothic arches, corbels, and tracery windows with lancets. The church leadership chose to have stained glass windows with stories, as they explained to parishioners: "This feature of the new church building has been studied and wrought out with great care, resulting in a scheme that will present, not only beautiful stained glass windows of artistic design, but a symmetrical art representation of the leading events in our Lord's life on earth, thus affording a teaching value as well as serving a practical purpose and beautifying God's house."

Architect Gilbert Rodier and the Building Committee worked with the Willet Stained Glass and Decorating Company, located in Philadelphia. Founded by William and Anne Lee Willet in 1898, the company had won an important commission for the West Point Cadet Chapel. William Willet was known for his portraits and murals before he learned to create stained glass. Anne Lee Willet, also an artist, worked with him. After his death in 1921, she oversaw the designs and the work. She and their son Henry Lee Willet were running the business when St. Columba's windows were commissioned in 1926. After 1934, the son ran the company as additional windows were donated for the church over the years. In 1965, he was succeeded by his son E. Crosby Willet, just as the last of St. Columba's windows were installed. (By the time of its merger with the Hauser Art Glass Company in 1977, the studio had completed stained glass projects in all 50 states and 14 other countries. Willet Stained Glass Studios, in Winona, Minnesota, is still making stained glass.)

The Willets created ecclesiastical stained glass using the style, techniques, and antique type glass of medieval cathedrals, rebelling against the popular style of the Tiffany Studios, which used milky opalescent glass (like those in the Weigand Chapel). The 13th century style seen in Chartres Cathedral suited St. Columba's gothic-inspired architecture. The biblical scenes are composed in round medallions. The Willets used brilliant "antique" irregular glass handblown in Europe in the colors of the rainbow, with an especially intense blue surrounding the scenes. Mixed hues and pastel shades add variety. Artistically hand-painted and fired black lines provide intricate details of figures and symbols. Strips of lead came join the pieces of glass. The greenish borders of each tracery window are surmounted with a cross and are formed of sections of glass painted with plant motifs, including Tudor roses, all outlined in red. Jesus is shown wearing white, the color of purity, and red, foretelling his sacrifice. He is always identified as one of the persons of the Trinity with his tri-radiant halo with three rays.

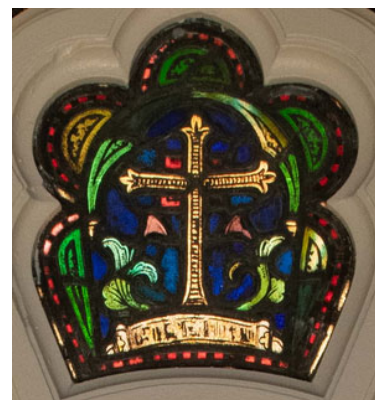
For more details, see History of the Stained Glass Windows

The Rose Window



The high round Rose Window greeting those who enter the Narthex through the front door was funded and installed as part of the construction of the new church and was in place when the church opened in 1927.

The central winged figure is an archangel with a halo. He holds a shepherd's crook and raises a hand in greeting. He has large red wings, a breastplate with eyes and feathers, and a trailing fringed stole that suggests the Jewish tallit or prayer shawl worn by men at services. The surrounding starry blue sky connects this figure to the apocalyptic Christ in the sanctuary window.

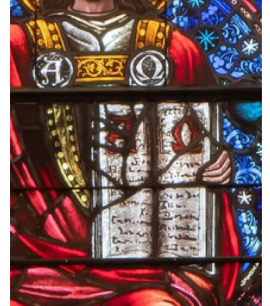


Eight gold crosses on stands surround the angelic figure.

Christ as Our Prophet, Our Priest, and Our King

The great sanctuary window over the altar depicts Christ Enthroned in Glory at the culmination of the Apocalypse. The figure of Christ, crowned and robed in red, stands out against the deep blue background of the cosmos, which is filled with the sun, planets and stars swirling around him. The blue ether is filled with shamrocks, symbolic of the Trinity according to St. Patrick.

The first and last letters of the Greek alphabet appear in the small upper lancets, on Christ's robe, and on the Book of Life he holds, showing that Christ is "the Alpha and the Omega, the First and the Last, the Beginning and the End," as proclaimed in Revelation. His right hand with two raised fingers blessing. Under his bare feet are the green globe of the world as his footstool and the symbols of the four Evangelists: Winged Man, Winged Lion, Winged Ox, and Eagle, along with flowing water from "the River of the Water of Life." At either side are panels with theophanies (appearances) of Christ in the Old Testament. On the left is Melchizedek, King of Salem, in the robes and miter of a high priest, holding a round sacramental wafer and chalice with a cloth purificator foretelling the Last Supper. On the right is the warrior archangel St. Michael, crowned and fully dressed in armor. The small winged dragon pierced by his long sword represents Satan. St. Michael represents Christ our intercessor interceding for us in the war between good and evil. Like Christ, both figures representing aspects of him have tri-variant halos with rays emanating from the center, used only for Persons of the Holy Trinity.



Matthew

Mark

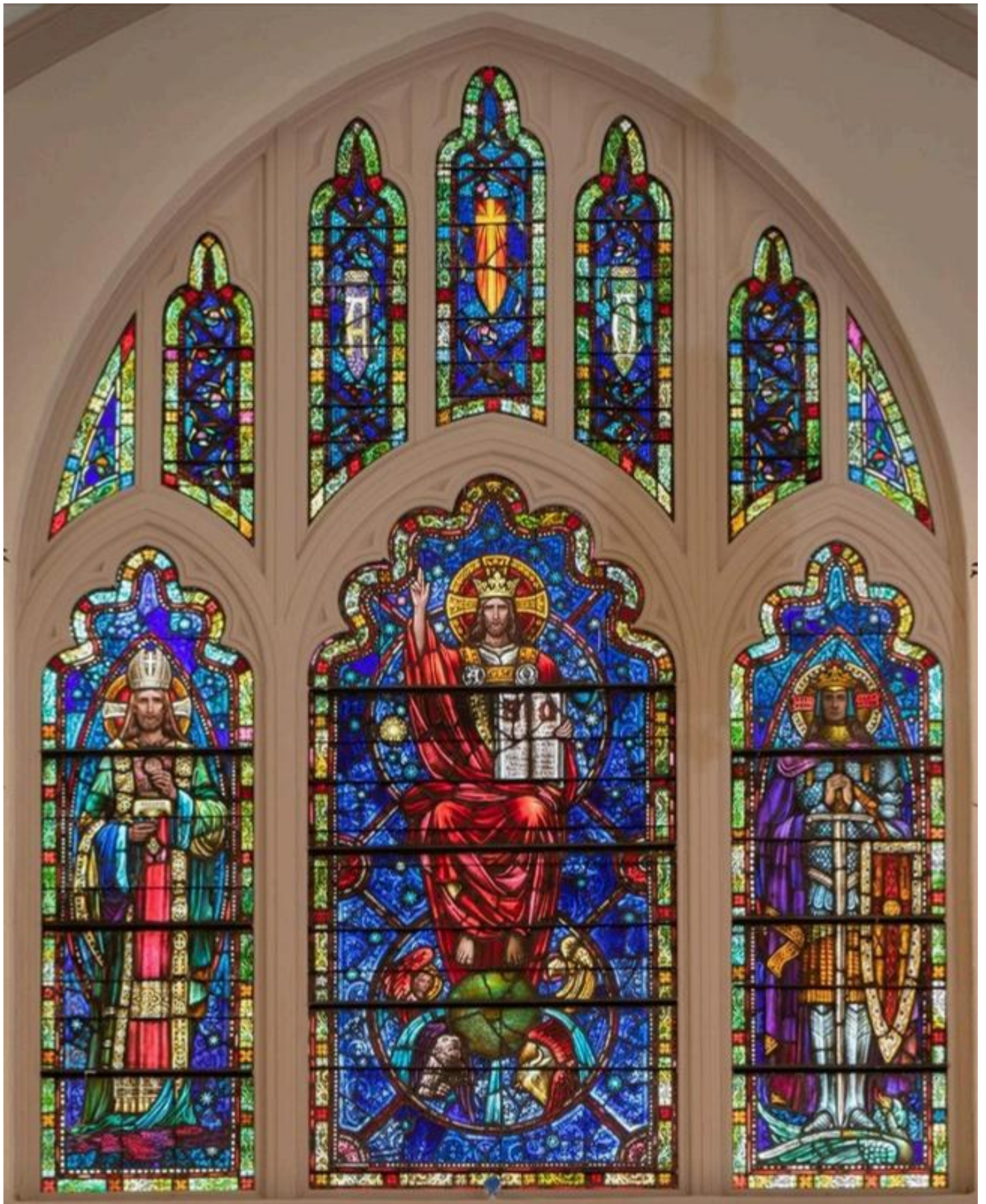


John

Luke

"The Special Glass, Beauty, and Symbolism of the Stained Glass" was described in 1926: "This window, [Christ Enthroned] is made of the costliest imported glasses, hand-blown, many of them in layers where one man blows purple and the other blue; blowing the glass down together it melts into gorgeous tints, as in the petals of a pansy. . . . These colors, with intermixtures of golden tints, are the colors used by the ancient glass artists to symbolize Heaven and its celestial inhabitants."

Note: From the "Description of the Windows" booklet with information provided by the Willet company printed for the 1926 Christmas Eve service when the sanctuary window was unveiled.



Christ as Our Prophet, Our Priest, and Our King

Sanctuary Window

Given by William Tyler Page 1926

Biblical Passages for the Sanctuary Window

Alpha and Omega

Revelation 1:8

"I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

Revelation 21:6

Then he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life.

Revelation 22:13

I am the Alpha and the Omega, the first and the last, the beginning and the end.

Melchizedek

Genesis 14:18

And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High.

Psalms 110:4

The Lord has sworn and will not change his mind, "You are a priest forever according to the order of Melchizedek."

Epistle to the Hebrews 5:5-7

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "You are my son, today I have begotten you," as he says also in another place, "You are a priest forever, according to the order of Melchizedek."

Epistle to the Hebrews 7:1-3

This "king Melchizedek of Salem, priest of the Most High God, met Abraham as he was returning from defeating the kings and blessed him," and to him Abraham apportioned "one-tenth of everything." His name, in the first place, means "king of righteousness,"; next he is also king of Salem, that is "king of peace." Without father, without mother, without genealogy having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest forever.

Archangel Michael

Revelation 12:7-9

And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven. The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

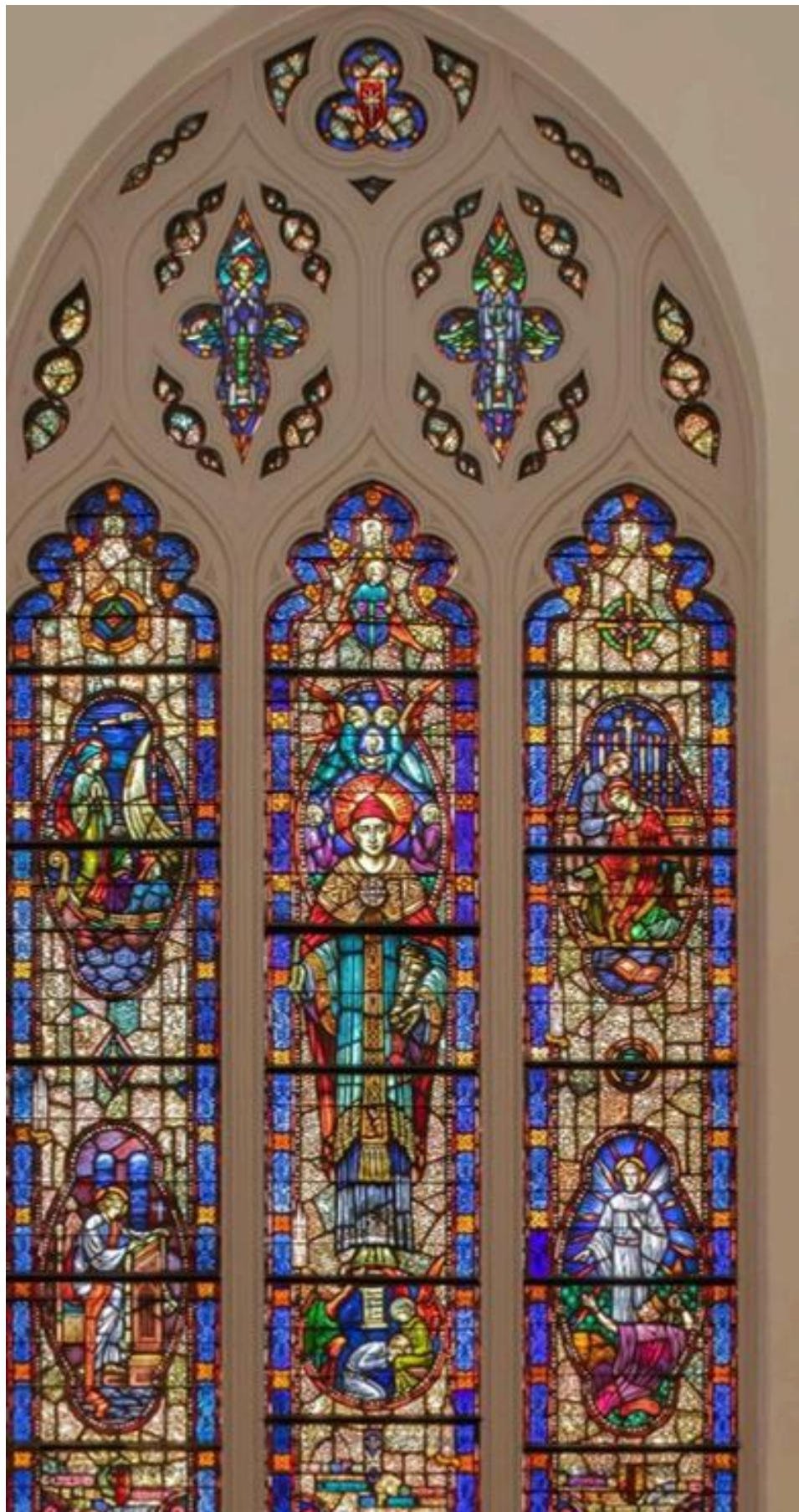
The Sanctuary Window was Dedicated on Christmas Eve, 1926

The window was lighted from outside by a spotlight so it could be seen during the service. It was the major window in place when the church opened in 1927. The Willet company had provided a list of possible subjects for the windows. The rector selected 40 scenes from the Life of Christ for the 20 aisle lancet windows, each containing two scenes in round medallions, some with ventilators to bring in fresh air.

In 1927 only the rose window, this sanctuary window, the seven high clerestory windows, and six aisle windows were in place. All the other windows were filled with plain yellow glass, awaiting donors. The large clerestory and the transept windows with diamond shapes include many scattered Christian symbols.

It would take two more years until the largest St. Columba window was donated and installed.

Aisle windows were funded over decades. Remarkably, Willet Studios continued to honor the 1926 contract price of \$300 each for the aisle windows until the last ones were installed in 1966.



Saint Columba of Iona

Facade Window

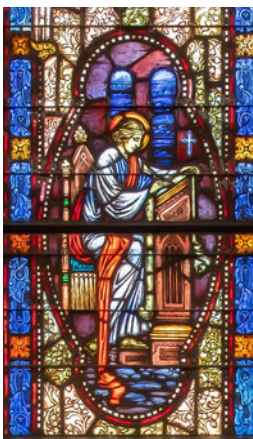
Given in memory of Mary Anna Page by William Tyler Page 1929

The glorious facade window honors Saint Columba, Abbot of Iona, for whom the church is named. Known for bringing Christianity to Scotland, Columba lived from 521 to 597. Born in Ireland, baptized with a name that means "dove." Well educated as a scholar, he joined a monastery, became a missionary, and began founding monasteries. Ordained in 551, he went to northern Britain twelve years later to convert the Picts. He was given possession of the island of Iona on the western coast of Scotland. There he founded the monastery from which he evangelized, copied manuscripts and the Gospel, and wrote. His biography was written early in the next century by the ninth abbot of Iona, followed by other biographies and many legends. The window depicts events in his life.

Above his head are seven angels, two in the upper tracery, one holding a shield, two holding a lighted oil lamp over his head, and two supporting the halo with his name. The saint wears elaborate priestly robes and holds a quill pen and scrolls symbolizing his devotion to copying manuscripts and writing. The medallion below his feet depicts a horned devil with green wings pulling at his sandaled foot. On the other side the young Columba begs forgiveness from an angel with red wings for his sin of stirring up a war over a manuscript he copied, shown above them.



In the side lancets are four medallion scenes showing incidents from his life. In the bottom of the left lancet, Columba is shown in the monastery copying the psalter. In the one above, he stands in a small sailboat accompanied by disciples, leaving behind his beloved Ireland after having been banished. The upper right medallion depicts the death of Saint Columba before the altar in his little chapel with a monk who came to be blessed by him. In the lower right medallion, a vision of Saint Columba in white appears to King Oswald while asleep in his tent on the eve of the battle which won him succession to the throne. The surrounding clear sections of glass throughout are filled with intricately painted designs of Celtic ivy.



Four small symbolic towers are almost hidden near the blue borders of the panels, a challenge to find. In the left panel is Derry, one of the monasteries St. Columba founded in Ireland. On the left of the central panel is an unidentified tower representing the many monasteries he founded. One on the lower right is Iona, the first monastery in Scotland. The right panel depicts Down, where he was buried.



The elaborate memorial inscription at the bottom in a variety of colors is part of the overall design. It reads: **“To the Glory of God and in loving memory of Mary Anna Page who entered into Paradise March 10, 1929. Blessed are the pure in heart for they shall see God.”**



William Tyler Page, Senior Warden on the Vestry, who oversaw the stained glass project, had donated funds for the sanctuary window. The death of his wife in March moved him in April to fund the costly St. Columba window, with permission to pay in installments. The Willet company was able to install the window in July 1929, just missing the hoped-for dedication on St. Columba's Day.

The Aisle Windows

Forty scenes in the aisle windows depict **The Life of Christ** windows from the Annunciation to the Ascension, in mostly chronological order. The Miracles were moved to the light box above the choir, the Parables are in the transept windows under the balcony, and the Passion is in what is now St. Aiden's Chapel. The first six lancets were reversed then they were installed in the doors to the Common during the 1980's expansion; they are shown here as designed and as they were originally seen from the nave. Upper scenes are designated as A, lower ones as B. Dates provided with the inames of the donors are the years installed.

Early Life of Christ (west aisle)

- 1A. The Annunciation to the Virgin
- 1B. The Nativity

- 2A. Presentation of the Child Jesus in the Temple
- 2B. Angels Appearing to the Shepherds

- 3A. The Flight into Egypt
- 3B. The Visit of the Magi

- 4A. Instruction of the Child Jesus
- 4B. Christ in the Carpenter's Shop

- 5A. Christ with the Doctors
- 5B. Angel Appearing to Joseph in a Dream

- 6A. Baptism of Our Lord
- 6B. Temptation of Our Lord

Miracles (west transept, light box)

- 7A. Christ Healing the Blind Man
- 7B. Christ Raising the Son of the Widow of Nain

- 8A. The Marriage at Cana
- 8B. The Miraculous Draught of Fishes

The Passion (St. Aiden's Chapel)

- 9A. The Last Supper
- 9B. The Entry into Jerusalem

- 10A. The Garden of Gethsemane
- 10B. Peter Denying Christ

- 11A. The Ascension
- 11B. The Resurrection

- 12A. The Crucifixion
- 12B. Christ before Pilate

Parables (east transept)

- 13A. The Good Samaritan
- 13B. The Rich Man and Lazarus

- 14A. The Prodigal Son
- 14B. Christ Blessing the Little Children*

The Ministry of Our Lord (east aisle)

- 15A. Calling the Fishermen
- 15B. The Call of Matthew

- 16A. Christ in the Home of Mary and Martha
- 16B. The Wise and Foolish Virgins*

- 17A. Christ and the Woman of Samaria
- 17B. Christ and the Rich Young Man

- 18A. Christ and Nicodemus
- 18B. Christ and the Centurion

- 19A. Sermon on the Mount
- 19B. The Widow's Mite

- 20A. The Transfiguration
- 20B. St. Peter's Confession

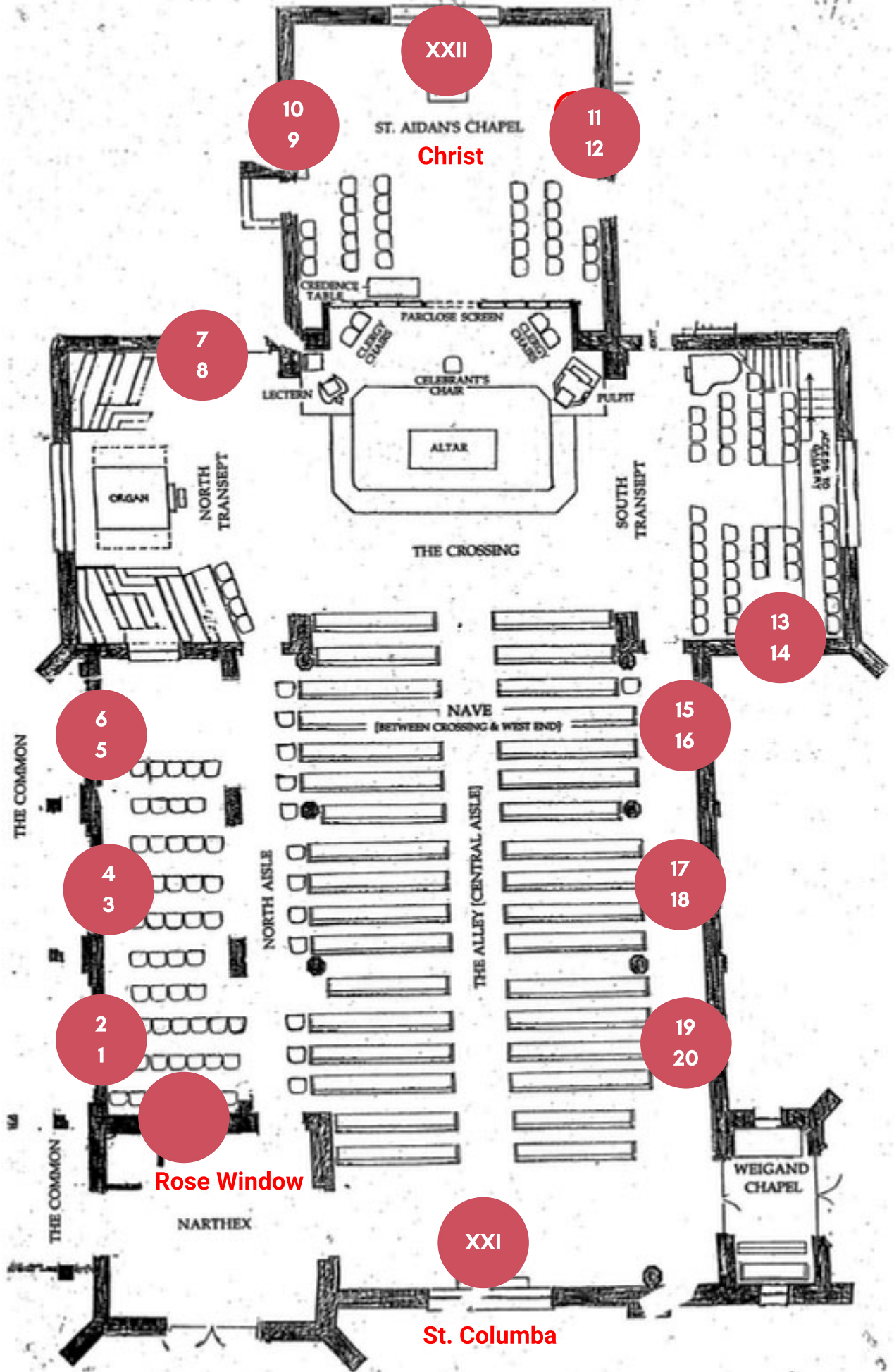
XXI **ST. COLUMBA OF IONA** (façade window)

XXII **CHRIST OUR PROPHET, OUR PRIEST AND OUR KING** (sanctuary window)

ROSE WINDOW (narthex)

*Scenes that were installed differently from the original plan. "The Wise and Foolish Virgins" is a Parable. "Christ Blessing the Little Children" is part of The Ministry of Our Lord..

Floor Plan of Nave with Numbered Windows



1A. The Annunciation to the Virgin



Christ's life begins with the miracle of the Incarnation. The Virgin Mary, dressed in blue with her long hair uncovered, learns from the Angel Gabriel that she will conceive and bear a son who will be named Jesus, the Son of God. The dove of the Holy Spirit descends towards her.

Luke 1:26-35

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favored one! The Lord is with you. But she was much perplexed by his words and pondered what sort of greeting this might be. 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 called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God."

**Given in memory of Mary E. Renn
(by George J. Fletcher and Christina S. Fletcher) 1927**

1B. The Nativity



Mary and Joseph lay their newborn son in a manger after arriving in Bethlehem and finding no place for them in the inn. The dove of the Holy Spirit shines light on baby Jesus while the donkey and ox look on.

Luke 2: 1-7

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver the child. 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.

**Given in memory of Mary E. Renn
(by George J. Fletcher and Christina S. Fletcher) 1927**

2A. Presentation of the Child Jesus in the Temple



Jesus, brought to the temple by his parents, is recognized by Simeon, who had been told he would not die before he had seen the Messiah. Praising God, he stands next to Mary holding the nude baby. Joseph, kneeling, carries birds to be sacrificed. On the right is the prophet Anna, who lives in the temple, also recognizing the Messiah.

Luke 2: 21-38

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. 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 (as it is written in the law of the Lord, "Every firstborn male shall be designated as holy 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." Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple, and when the parents brought in the child Jesus to do for him what was customary under the law, Simeon took him in his arms and praised God, saying, "Master, now you are dismissing your servant in peace, according to your word, for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the gentiles and for glory to your people Israel." And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too." There was also a prophet, Anna, the daughter of Phaneuel, of the tribe of Ashwer. She was of great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

Donated by The Misses Hillyar (Elizabeth A. Hillyar) 1927

2B. Angels Appearing to the Shepherds



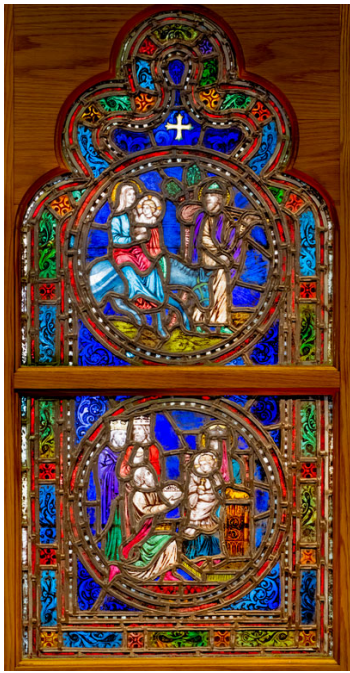
After the Nativity, three shepherds, white sheep below them, raise their arms in amazement after hearing the good news about the Messiah lying in a manger. Angels in the starry sky, one holding the Star of David, sing "Glory to God."

Luke 2: 8-14

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." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest heaven, and on earth peace among those whom he favors!"

Donated by The Misses Hillyar (Elizabeth A. Hillyar) 1927

3A. The Flight into Egypt



The Holy Family is fleeing to Egypt after Joseph heeded the message from the angel. Joseph, leading, looks back to Mary who is holding the Christ Child while riding on the donkey.

Matthew 2: 13-15

Now after they had left, 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 into Egypt, and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son."

**Given in memory of Addie J. Barrick
(by Katherine K. Barrick) 1936**

3B. The Visit of the Magi



Robed in green, red, and purple, the three crowned wise men bring gifts to the child they have followed from the East. Melchior offers a bowl of gold to the baby who holds a small cross-bearing orb, symbol of Christ's dominion over the world. He sits on his mother's lap, next to a figure of a lamb, symbolizing his future sacrifice.

Matthew 2: 1-12

In the time of King Herod, after Jesus was born in Bethlehem of Judea, 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 the rising and have come to pay him homage. When King Herod heard this, he was frightened, and all Jerusalem with him, and called together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, "In Bethlehem of Judea; for so it has been written by the prophet: "And you, Bethlehem, in the land of Judah, are by no means least among the rules of Judah; for from you shall come a ruler who is to shepherd my people Israel." Then Herod secretly called for the wisemen and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child was with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

**Given in memory of Addie J. Barrick
(by Katherine K. Barrick) 1936**

4A. Instruction of the Child Jesus



After his parents found Jesus in the temple, they returned home. Jesus shown as a boy dressed in green is being lovingly educated by Joseph and his mother. Mary, seated, embraces him as he touches her arm. They shown barefoot in their home they are surrounded by trees. A dove above Jesus sends down rays of divine wisdom on him.

Luke 2: 51-52

Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favor.

**Given in Memory of George and Mable A. Clagett
(by the Mable A. Clagett bequest) 1957**

4B. Christ in the Carpenter's Shop



The young Jesus is mastering the carpentry skill of planing wood, with Joseph guiding and teaching him at the workbench. His mother Mary watches while stirring in a bowl, her presence and the archway conveying that they are in their home.

Matthew 13:55

"...Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers, James and Joseph and Simon and Judas? "

Mark 6:3

"...Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him.

**Given in Memory of George and Mable A. Clagett
(by the Mable A. Clagett bequest) 1957**

5A. Christ with the Doctors



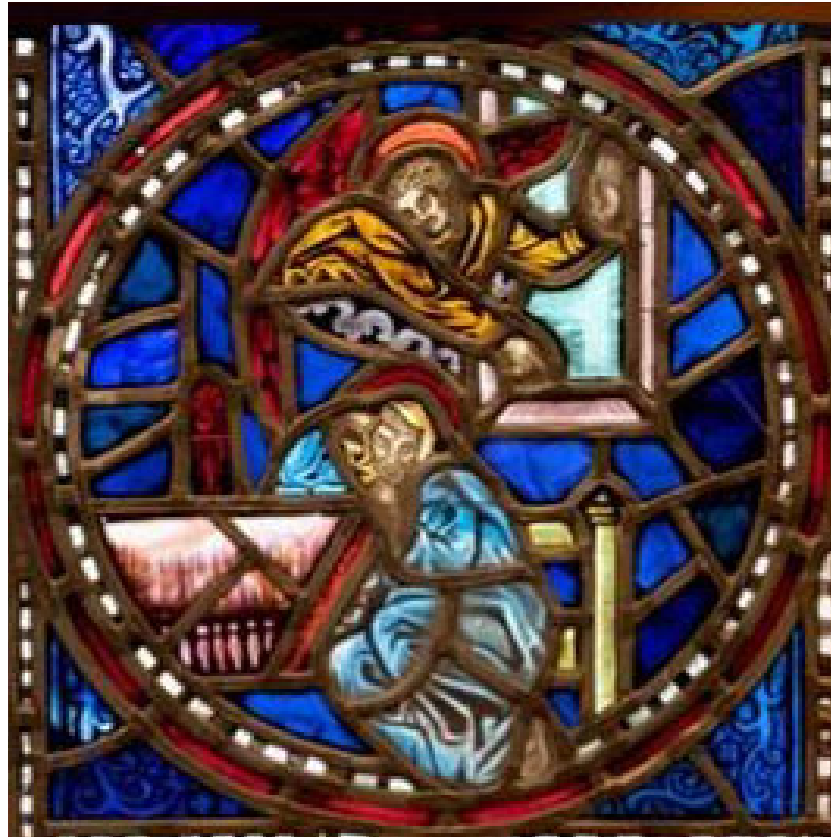
Jesus, age twelve, is seated on a high chair, looking at his mother, saying “Why were you searching for me? Did you not know that I must be in my Father’s House?” Her hands are raised in surprise at finding him after three days of not knowing where he was. He had stayed in Jerusalem after the Passover festival. Below him are two elderly teachers with a book he had studied with them.

Luke 2:41-50

Now every year his parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day’s journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. 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. When his parents saw him, they were astonished, and his mother said to him, “Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.” He said to them, “Why were you searching for me? Did you not know that I must be in my Father’s House?” But they did not understand what he said to them.

**Given in memory of Dorothy Draper English
(by gifts of many people) 1957**

5B. Angel Appearing to Joseph in a Dream



An angel in flowing yellow robes and red wings seems to have appeared through the open window to give a message to Joseph, who is curled against a bed. He is being warned that the infant Jesus must be protected from King Herod's order to kill newborns.

Matthew 2:13

Now after they had left, 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."

**Given in memory of Dorothy Draper English
(by gifts of many people) 1957**

6A. Baptism of Our Lord



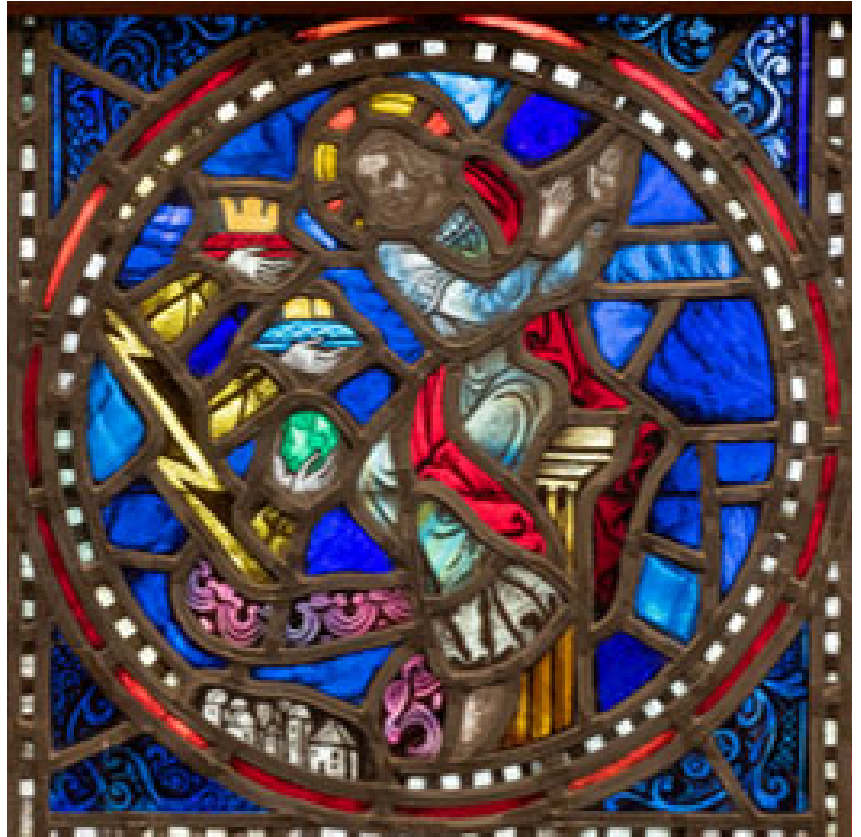
Standing knee-deep in the water and holding his hands in prayer, Jesus is being blessed by the dove of the Holy Spirit and the voice of God after having been baptized. John the Baptist holds a cruciform staff, his tanned skin partially covered by his camel hair garment, his foot breaking out of the frame.

Luke 3:21-22

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved, with you I am well pleased."

Gift of Harry C. English 1957

6B. Temptation of Our Lord

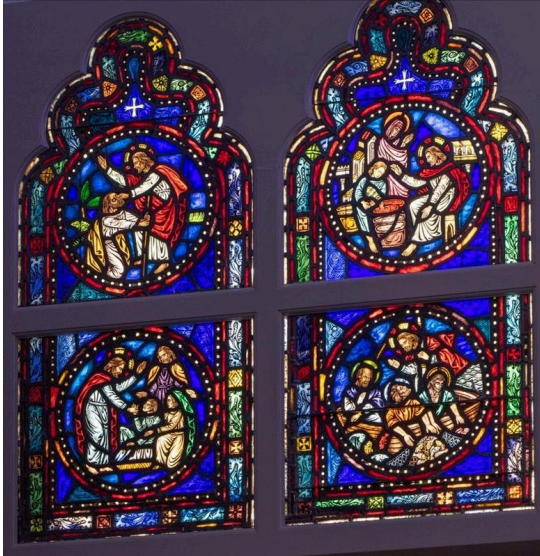


Jesus sits in a twisted position high on a column at the highest part of the temple. He sweeps his hands back rejecting all of Satan's temptations, shown by three sets of arms projecting from a lightning bolt. They tempt him with riches and power suggested by the gold crown on a red cushion, bread on a blue dish, and a green globe.

Matthew 4:1-11

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written, 'One does not live by bread alone, but by every word that comes from the mouth of God.'" Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you, and on their hands they will bear you up, so that you will not dash your foot against a stone.'" Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'" Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor, and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! For it is written, 'Worship the Lord your God and serve only him.'" Then the devil left him, and suddenly angels came and waited on him.

7A. Christ Healing the Blind Man



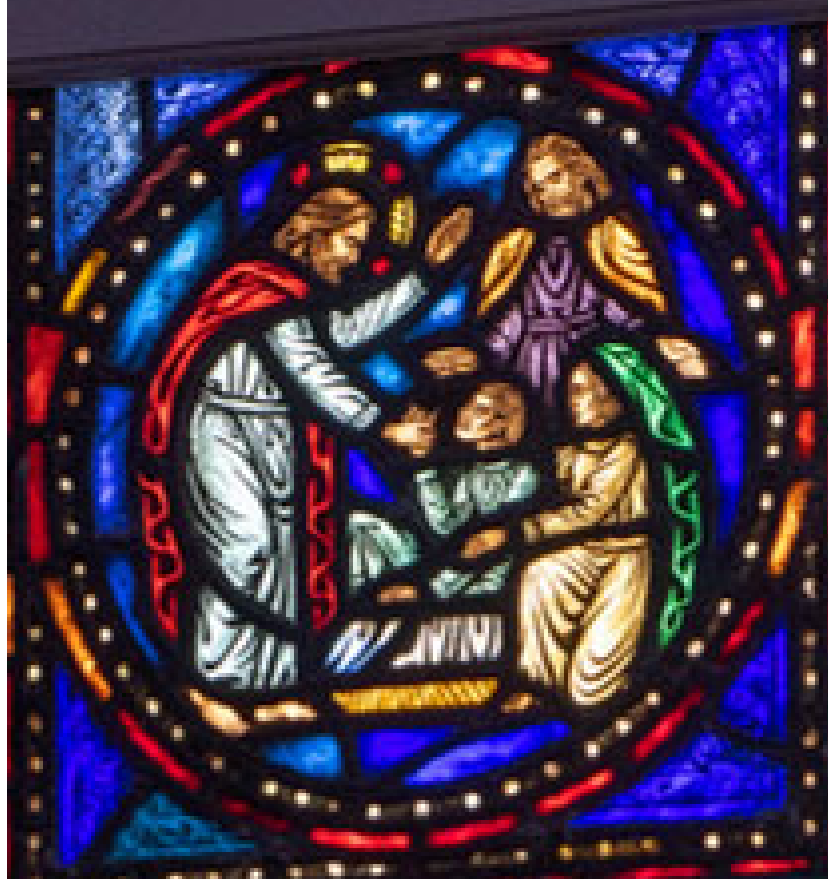
Wearing a cloak of brilliant red, Christ raises his right hand in blessing while placing his saliva on the eyes of the sightless kneeling man, who clenches his staff. Palm leaves signal the outdoor setting of the miracle outside the village of Bethsaida where the man's sight was restored.

Mark 8:22-26

They came to Bethsaida. Some people brought a blind man to him and begged him to touch him. He took the blind man by the hand and led him out of the village; and when he had put saliva on his eyes and laid his hands on him, he asked him, "Can you see anything?" And the man looked up and said, "I can see people, but they look like trees walking." Then Jesus laid his hands on his eyes again, and he looked intently, and his sight was restored, and he saw everything clearly. Then he sent him away to his home saying, "Do not even go into the village."

Given in Memory of John O. Gunn, Sr. 1966

7B. Christ Raising the Son of the Widow of Nain



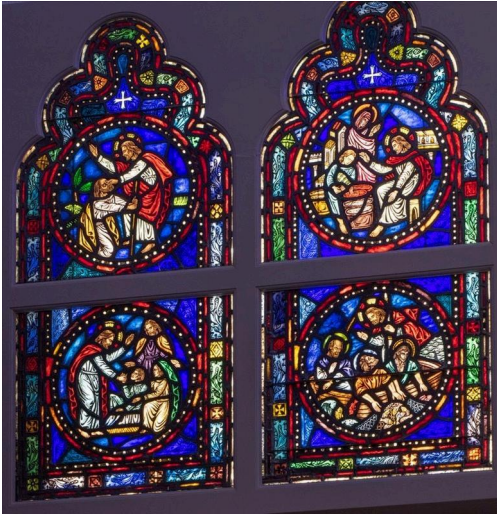
Leaning gently forward, Christ takes the hand of the deceased son of a widow in the town of Nain. Rising at his command, he sits up and begins to speak, with his mother holding him. The man in the purple robe witnessing the miracle spreads his hands in amazement, starting to spread the news: "A great prophet has risen among us!"

Luke 7:11-17

Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him. As he approached the gate of the town, a man who had died was being carried out. He was his mother's only son, and she was a widow; and with her was a large crowd from the town. When the Lord saw her, he had compassion for her and said to her, "Do not weep." Then he came forward and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, rise!" The dead man sat up and began to speak and Jesus gave him to his mother. Fear seized all of them; and they glorified God, saying, "A great prophet has risen among us!" and "God has looked favorably on his people." The word about him spread throughout Judea and all the surrounding country.

Given in Memory of John O. Gunn, Sr. 1966

8A. The Marriage at Cana



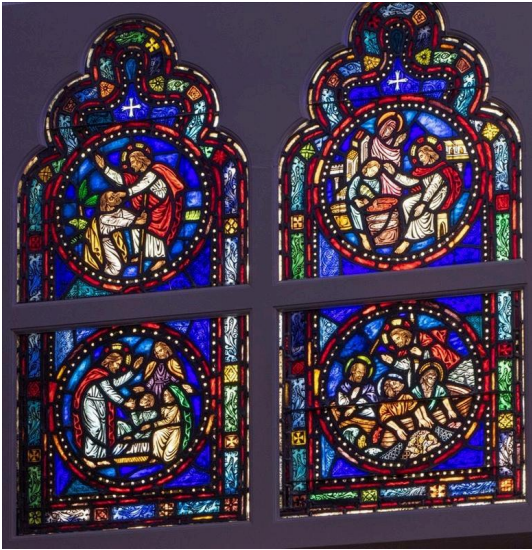
Christ and his mother are attending a wedding in Cana, when she signals to him that the wine has run out. Christ raising his right hand performs his first miracle. The liquid in the large stone jars being filled with water by a servant is red, already turned into wine.

John 2:1-11

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. 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." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill those 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. When the steward tasted the water that had become wine and did not know where it came from (though the servants who had drawn the water knew), 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." Jesus did this, the first of his signs, in Cana of Galilee and revealed his glory; and the disciples believed in him.

Given in memory of Esther Funley Henderson and John Robison Baker 1966

8B. The Miraculous Draught of Fishes



Christ stands in the boat, grasping its mast after directing that the nets be cast. Two disciples struggle to haul in the fish that are now straining the nets to the breaking point. Simon Peter who had said there was nothing to be caught is distraught by his sin. Christ tells him: "Do not be afraid; from now on you will be catching people."

Luke 5:4-11

When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered, "Master, we have worked all night long but have caught nothing. Yet, if you say so, I will let down the nets." When they had done this, they caught so many fish that their nets were beginning to break. So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man." For he and all who were with him were amazed at the catch of fish they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people."

Given in memory of Esther Funley Henderson and John Robison Baker 1966

9A. The Last Supper



Christ wearing white is surrounded by eleven of his disciples in the upper room in Jerusalem, celebrating Passover. He raises his right hand blessing a loaf of bread, saying, "Take eat, this is my body." He will then share a cup of wine, representing his blood, asking them to do the same in remembrance of him. Judas is fleeing, breaking through the frame.

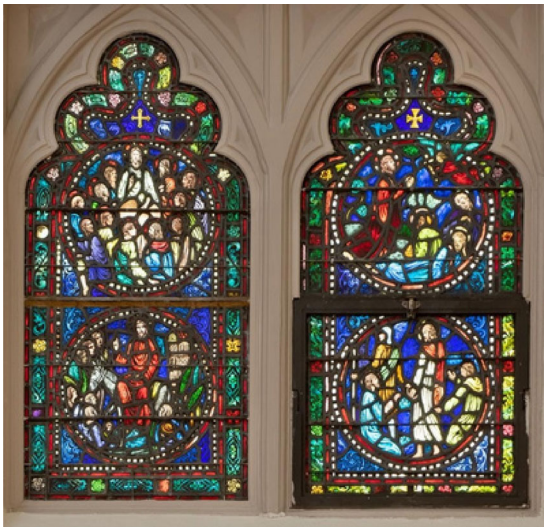
Mark 14:12-25

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him: "Where do you want us to go and make the preparations for you to eat the Passover?" So, he sent two of his disciples, saying to them, "Go into the city and a man carrying a jar of water will meet you: follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, 'Where is my guest room where I may eat the Passover with my disciples?'' He will show you a large room upstairs, furnished and ready. Make preparations for us there." So his disciples set out and went to the city and found everything as he had told them; and they prepared the Passover meal. When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely not I?" He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man does as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born". While they were eating, he took a loaf of bread, and after blessing it he broke it and gave it to them, and said, "Take this, my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many."

See also **Matthew 26:14–29**

**Given in memory of Thelma Frisbie
(by Henry S. Frisbie) 1927**

9B. The Entry into Jerusalem



Christ, robed in red, raises his hand in blessing. He rides a donkey found by his disciples in Jerusalem, represented by the buildings behind him. People holding palms crowd around him saying “Hosanna! Blessed is the one who comes in the name of the Lord! “

Mark: 11: 1-11

When they were approaching Jerusalem, at Bethpage and Bethany, near the Mount of Olives, he sent two of his disciples and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden, untie it and bring it. If anyone says to you, “Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’” They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, “What are you doing, untying the colt?” They told them what Jesus had said, and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, “Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!” Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

**Given in memory of Thelma Frisbie
(by Henry S. Frisbie) 1927**

10A. The Garden of Gethsemane



Christ robed in red is praying in agony facing his death in the Garden of Gethsemane. He had asked his disciples Peter, James, and John to stay awake with him but they all fell asleep three times. Finally he said, "The hour has come; the Son of Man is betrayed into the hands of sinners."

Mark 32:1-42

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

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. And he said to them, "I am deeply grieved, even unto death, remain here, and keep awake." And going a little farther, 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." He came and found them sleeping and he said to Peter, "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 is willing, but the flesh is weak." And again, he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See my betrayer is at hand."

*Given in memory of Lawrence A. Barr
(by Mrs. Lawrence (Eva) Barr) 1927*

10B. Peter Denying Christ



A soldier in the courtyard turns away from Jesus. A servant girl points to Jesus saying she knows Peter was with him. Peter, afraid, denies this. Jesus looks directly at him, both remembering he had told Peter: "Before the cock crows, you will deny me three times."

Matthew 26:69-75

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again, he denied it with an oath; "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said, "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

*Given in memory of Lawrence A. Barr
(by Mrs. Lawrence (Eva) Barr) 1927*

11A. The Ascension



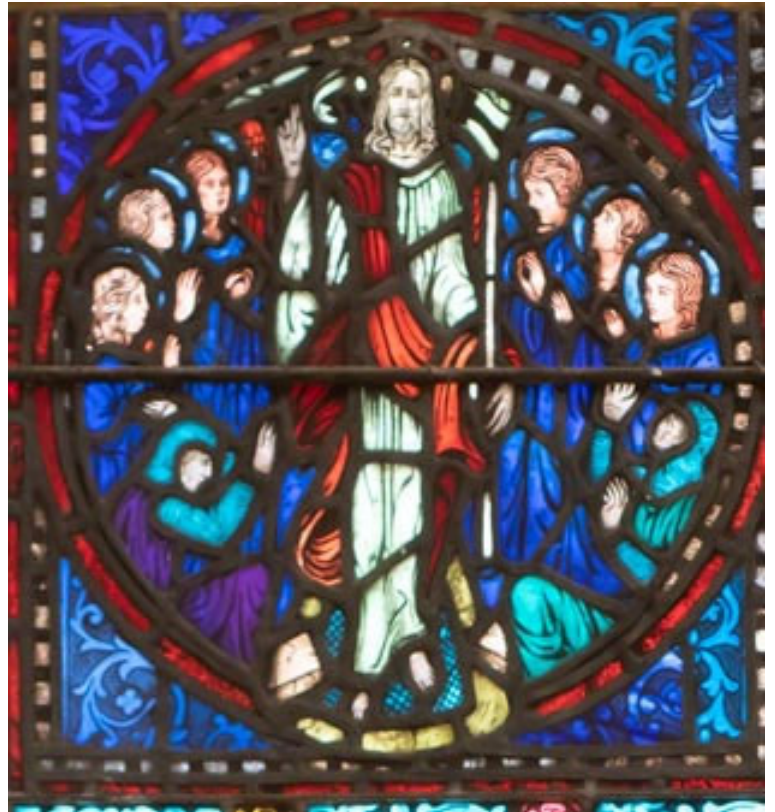
The resurrected Christ appears in bodily form to four apostles. He is being lifted up to heaven with his arms outspread, breaking through the frame. He has just told them: “for John baptized with water, but you will be baptized with the Holy Spirit” asking them to be his witnesses “to the ends of the earth.”

Acts 1: 3-9

After his suffering, Jesus presented himself alive to the apostles by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem but to wait there for the promise of the Father. “This,” he said, “is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.” So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “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.

*Given in memory of Anna Amelia Mulligan
(by Warren W. Mulligan) 1927*

11B. The Resurrection



Christ, his hair and face white, is blessing with his right hand and holding a standard with a flag, a symbol of his victory over death. He is shown rising up from the tomb, a traditional way of depicting The Resurrection which does not correspond to the biblical passages.. He is surrounded by amazed guards and angels in blue.

John 20:1-10

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

*Given in memory of Anna Amelia Mulligan
(by Warren W. Mulligan) 1927*

12A. The Crucifixion



Christ on the cross dominates the scene, his arms on the cross stretching through the circular frame, his finely detailed torso contrasting with his white loincloth. He says to Mary and John standing next to him, "Woman, here is your son."

John 19: 16-27

Then Pilate 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[d] is called Golgotha.

There they crucified him and with him two others, one on either side, with Jesus between them.

Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth,[e] 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,[f] 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." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near 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 beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

*Given in memory of Anna Amelia Mulligan
(by L. Perna & Sons) 1927*

12B. Christ before Pilate



Christ robed in red, hands clasped, looks at Pilate seated on a chair, who is questioning him about whether he is King of the Jews. Pilate finding no case against him, offers to release him. The two figures representing the crowd are waving their arms calling for the thief Barabbas to be released instead.

John 18:28-40

Then they took Jesus from Caiaphas to Pilate's headquarters. I was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is the truth?" After he had said this, he went out to the Jews again and told them, "I find no case against him." But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

*Given in memory of Anna Amelia Mulligan
(by L. Perna & Sons) 1927*

13A. The Good Samaritan



Jesus told the parable of a Samaritan who got off his donkey to help a man who was robbed and beaten and left for dead. A priest and a Levite who ignored him are walking away. The Samaritan man took pity and is embracing the stranger before bandaging his wounds and taking him to an inn to be cared for. Jesus said, "Go and do likewise."

Luke 10:25-37

Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have given the right answer; do this, and you will live."

But wanting to justify himself, he asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away leaving him half dead. Now by chance a priest was going down the road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him, and when I come back, I will repay you whatever more you spend." 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."

13B. The Rich Man and Lazarus



In Jesus's parable, a rich man, finely dressed in red, embraces his riches and a gold chalice on his table, with servants bringing him more. He ignores Lazarus, the poor man lying at his gate with dogs licking his sores. After both men die, the rich man being tortured in Hades saw Lazarus with Abraham, who reminded him that he had received good things and Lazarus evil things during their lifetimes.

Luke16:19-31

Jesus said, "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. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony.' Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you can not do so, and no one can cross from there to us. He said, 'Then, father, I beg you to send him to my father's house – for I have five brothers – that he may warn them, so that they will not also come into this place of torment.' Abraham replied, 'They have Moses and the prophets, they should listen to them.' He said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.' "

Given in memory of Robert Lindsay Fletcher 1965

14A. The Prodigal Son



In Jesus's parable, a younger son asked for his half of the father's property and then squandered it. He has come back to ask his father's forgiveness. His bearded father embraces his arm. In the background a fatted calf is being killed and the hard-working older son is dismayed. The father says he is celebrating because "he was lost and has been found."

Luke 15:11-32

Then Jesus said, "There was a man who had two sons. The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them. A few days later, the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that county, and he began to be in need. So he went and hired himself out to one of the citizens of the county, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, "How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands." So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. 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 fatted 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." And they began to celebrate. (continues)

Now the elder son was in the field; and when he came and approached the house, he heard music and dancing. He called out to one of the slaves and asked what was going on. He replied, "Your brother has come and your father has killed the fatted calf, because he has got him back safe and sound. Then he became angry and refused to go in. His Father came out and began to plead with him. But he answered his father, "Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!" Then the father said to him, "Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found."

Given in memory of Robert Lindsay Fletcher 1965

14B. Christ Blessing the Little Children



Jesus embraces a child and blesses the group of children of varying ages. A disciple shows concern on the left while two mothers are on the right. After the disciples tried to stop people from bringing their children to be blessed, he welcomed them saying, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs."

Mark 10:13-16

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.

**Given in memory of Christian Frederick and Alice Mary Frederick
(by Mr. and Mrs. A.F.E. Horn) 1927
Moved to the Fletcher Window in 1965**

15A. Calling the Fishermen



Next to a sailboat and the Sea of Galilee, Jesus blesses the first two fishermen who have responded to his invitation: "Follow me and I will make you fish for people." Brothers Simon and Andrew, one kneeling and one holding a shovel, are becoming his first two disciples.

Mark 1:16-20

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. And as he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

Given in memory of A. F. E. Horn 1943

15B. The Call of Matthew



Jesus, another disciple behind him, is asking Matthew the tax collector, sitting at his desk in an arch-way writing with a quill pen, to follow him. He will become a disciple. Later the Pharisees question Jesus, seen eating with sinners and tax collectors. Jesus will reply that he has “not come to call the right-eous but sinners.”

Matthew 9: 9-13

As Jesus was walking along, he saw a man called Matthew sitting at the tax-collection station, and he said to him, “Follow me.” And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting] with Jesus and his disciples. When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous but sinners.”

Given in memory of A. F. E. Horn 1943

16A. Christ in the Home of Mary and Martha



Jesus, his head covered, is teaching in the home of Martha and Mary, in front of buildings of the village. Mary, kneeling, is listening at his feet. Martha is walking away, carrying something, busy working, and complaining that Mary is not helping. Jesus says: "Mary has chosen the better part."

Luke 10:38-42

Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part; which will not be taken away from her."

*Given in memory of Christian Frederick and Alice Mary Frederick
(by Mr. and Mrs. A. F. E. Horn) 1927*

16B. The Wise and Foolish Virgins



Jesus's parable describes half of ten bridesmaids who took no oil for their lamps. The bridegroom (Jesus robed in red) has arrived late after they had all gone to sleep. Five maidens with long hair holding their lighted lamps surround him and will go to the wedding banquet. The vignette shows the others searching for oil. His message was: "Keep awake therefore, for you know neither the day nor the hour."

Matthew 25:1-13

"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 ones took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept; But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourself.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet, and the door was shut. Later the other bridesmaids came also, saying, 'Lord, lord, open to us.'

But he replied, 'Truly I tell you, I do not know you.' Keep awake therefore, for you know neither the day nor the hour."

Given in memory of Robert Lindsay Fletcher 1965

Placed here in place of Christ Blessing the Little Children in 1965

17A. Christ and the Woman of Samaria



Jesus is sitting at a well in a Samaritan city, breaking rules for Jews by asking an enemy woman to give him water. Startled that he knows her history of marriages and that she lives with a man not her husband, she recognizes him as a prophet. He tells her the water he could give her would give her eternal life. She has heard the Messiah is coming, and Jesus says, "I am he."

John 4:5-26

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink', you would have asked him, and he would have given you living water."

The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" 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." Jesus said to her, "Go, call your husband, and come back." (continues)

The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband' for you have had five husbands, and the one you have now is not your husband. What you have said is true." The woman said to him, "Sir, I see you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth. The woman said to him, "I know the Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

Given in memory of Robert A. Veitch and Eleanor Goldsmith Veitch 1950

17B. Christ and the Rich Young Man



Jesus, arms spread, responds to an elegantly dressed young man who asked what he must do to inherit eternal life. Jesus is telling him to sell his possessions and give the money to the poor. The man points to the piles of riches in his house. Jesus said, "it is easier for a camel [represented in the vignette] to go through the eye of a needle than for someone who is rich to enter the kingdom of God."

Mark 10:17-31

As he was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal Life?" Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.' He said to him, "Teacher, I have kept all these since my youth." Jesus, looking at him, loved him and said, "You lack one thing: go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me." When he heard this, he was shocked and went away grieving, for he had many possessions.

Then Jesus looked around and said to his disciples, "how hard it will be for those who have wealth to enter the kingdom of God!" It is easier for a camel to go through the eye of a needle than for some who is rich to enter the kingdom of God." They were greatly astounded and said to one another, "Then who can be saved?" Jesus looked at them and said, "For mortals it is impossible, but not for God, for God all things are possible."

Also see **Matthew 19:16-26** **Luke 18:18-27**

Given in memory of Robert A. Veitch and Eleanor Goldsmith Veitch 1950

18A. Christ and Nicodemus



The Pharisee leader of the Jews, Nicodemus, has come to speak with Jesus at night, shown by the stars in the sky. Seated on a couch, he looks earnestly at Jesus, believing he has come from God. He asks how a person can be born again. Jesus, seated on a chair, explains that “no one can enter the kingdom of God without being born of water and Spirit.”

John 3:1-16

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”

Given in memory of Robert A. Veitch and Eleanor Goldsmith Veitch 1950

18b. Christ and the Centurion



Jesus is in Capernaum with a Roman soldier, who is on his knees asking him to heal his paralyzed servant. The centurion is saying he believes Jesus could heal him from a distance by just speaking. Jesus, amazed, says "Go; let it be done for you according to your faith." The small scene at the top shows the servant attended by others being healed "in that hour."

John 4:46-54

Then he came again to Cana in Galilee where he had changed the water into wine. 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." The man believed the word that Jesus spoke to him and started on his way. As he was going down, his slaves met him and told him that his child was alive. So, he asked them the hour when he began to recover, and they said to him, "Yesterday at one in the afternoon the fever left him." The father realized that this was the hour when Jesus had said to him, "Your son will live." So, he himself believed along with his whole household. Now this was the second sign that Jesus did after coming from Judea to Galilee.

Also see **Matthew 8:5-13** **Luke 7:1-10**

Given in memory of Robert A. Veitch and Eleanor Goldsmith Veitch 1950

19A. Sermon on the Mount



Christ sits high on a mountain with arms spread wide teaching a group of people. Small black and white vignettes at the bottom illustrate his examples: not hiding a light under a bushel basket, the shepherd with the lost sheep, and a house built on rock rather than on sand weathering a storm.

Matthew 5:14-16

“You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. 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.

Luke 15:3-7

So he told them this parable: “Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”

Matthew 7:24-27

“Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew, and beat against that house, and it fell—and great was its fall”

19B. The Widow's Mite



Jesus, seated on a chair in the temple, with two disciples listening, gestures toward a poor widow donating a coin from her purse to the treasury where others gave much more. He says her coin is the most valuable. "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

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."

Given in memory of Robert A. Veitch and Eleanor Goldsmith Veitch 1950

20A. The Transfiguration



Jesus, drawn in black on white, shows him in dazzling light. His eyes and arms are raised, his right hand blessing. Moses points to the tablets with the ten commandments. Elijah has a raven dropping bread into his out-stretched hand. Below him Peter, James, and John raise their hands in amazement. The tree suggests the high mountain setting.

Mark 9: 2-13

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became a dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved, listen to him!" Suddenly when they looked around, they saw no one with them anymore but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. So, they kept the matter to themselves, questioning what this rising from the dead could mean. Then they asked him, "Why do the scribes say that Elijah must come first?" He said to them, "Elijah is indeed coming first to restore all things. How then is it written about the Son of Man, that he is to go through many sufferings and be treated with contempt? But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written about him."

Given by L. Perna & Sons 1950

20B. St. Peter's Confession



Peter is saying to Jesus, "You are the Messiah, the Son of the living God." His gesture points to the image of the Lamb of God holding a pennant with a red cross, a symbol of Christ's sacrifice, illuminated by the star of Bethlehem. Peter wears the keys to the kingdom of heaven symbolically given to him by Jesus. Other disciples listen.

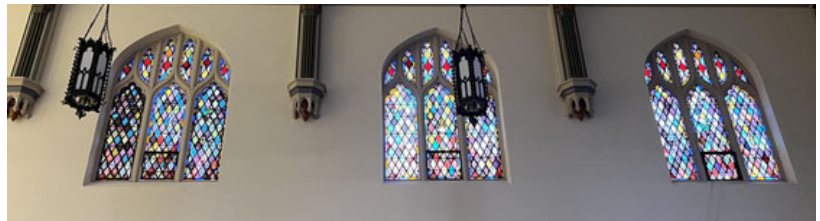
Matthew 16:13-20

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, or 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." And Jesus answered him, "Blessed are you, Simon, Son of Jonah! For flesh and blood had not revealed this to you, but my Father in Heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you find on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

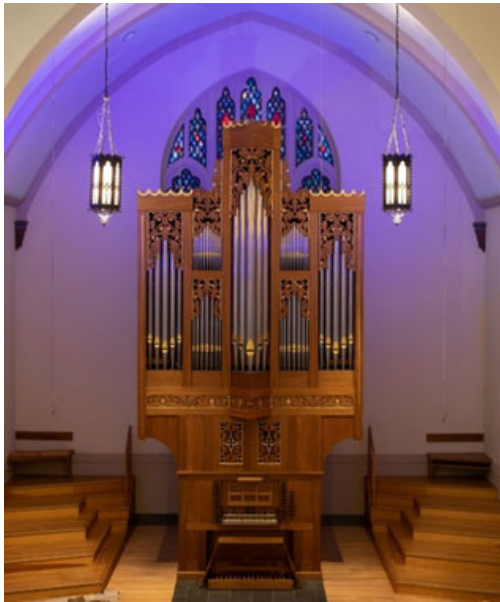
Given by L. Perna & Sons 1950

Symbols in the Clerestory and Transept Windows

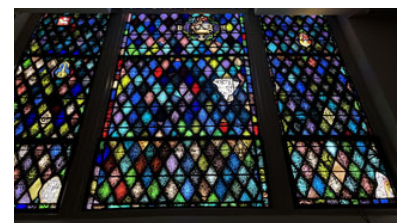
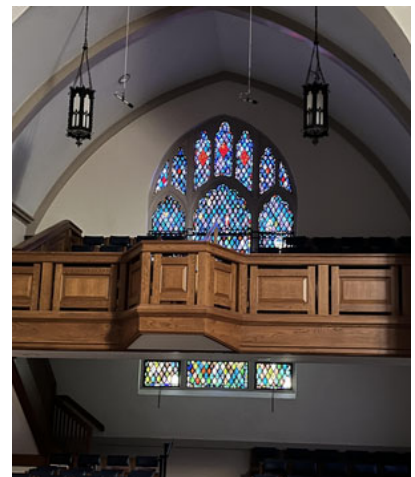
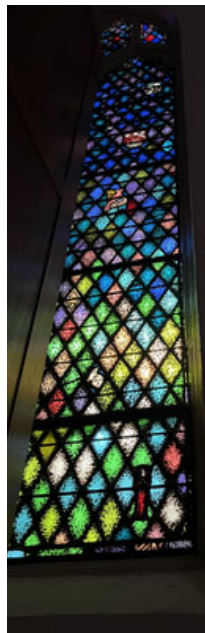
The seven high clerestory windows were placed as part of the construction of the new church. The transept windows installed in 1928. The candle clerestory window was Restored in Loving Memory of Josie Susannah Boyle according to a plaque.



Clerestory



West Transept Window behind organ



East transept window behind the balcony

The following description of symbols is from the handout “**Description of Windows in the Church of Saint Columba Washington D.C.**” prepared by the Willet Stained Glass Company in 1927, probably with editing by Willam Tyler Page, found in St. Columba’s archives. Images of symbols mentioned and found in the windows have been provided. Many more symbols not included in the description have been inserted throughout the seven clerestory and two tall transept windows. Many of the symbols in the transept windows are hidden behind the organ and the mezzanine. Some of the symbols amplify the stories told in the pictorial windows, while others are common Judeo-Christian religious symbols. The Willet company may have produced these symbols for windows in many churches. The symbols are small and can be a challenge to see from the floor of the nave.

CLERE-STORY AND TRANSEPT WINDOWS

There are seven clere-story and two transept windows, all carried out in a medaeval quarry treatment with occasional odd breaks and irregularly shaped panes and the introduction of symbols and other decorative inserts. Theres are executed in warm tones of amber and ruby, with richer colors in the border to bring them into harmony with the other windows in the church.

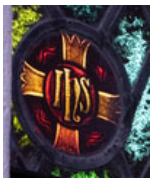
The symbols in these windows are the following:



The **Dove** is the symbol of the Holy Ghost of purity, and of Divine Inspiration; and is found in almost all pictures of the Annunciation or others where the Persons of the Holy Trinity are depicted.



The **Fish** is one of the earliest symbols in Christian art. One of the causes for the early adoption of the Fish symbol is believed to have been the phrase in the Gospel according to St. Matthew, when Our Lord, calling the fishermen Peter and Andrew, said unto them: “Follow me, and I will make your fishers of men.”



It is also interesting to note that the Greek word for fish (ichthus) is an anagram of the initial letters of the Greek phrase meaning “Jesus Christ, the Son of God, our Savior.”



The **Crown** may be either an emblem of martyrdom or the renunciation of earthly goods, as in the case of St. Louise of Toulouse, who renounced the throne of France in order to give all his thought to religious matters.



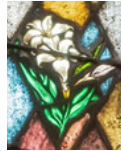
The **Shield with three Shells** symbolizes pilgrimages.



The **Ship** is symbolic of the church. In earliest days it used to represent the ark floating on the water, an obvious symbol of the security of the Christian faith, but later any ship came to have this meaning.



The **Fleur-de-lis** and Water Lily are emblematic of purity and chastity;



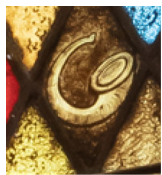
(The Easter Lily is also a symbol of purity.)



while the **Pomegranate** symbolizes the Hope of Immortality of an Eternal Future. It often figures in pictures of the Madonna and Child.



The **Sword and Shield** and the Hand grasping a Sword are both symbols and attributes, usually of martyrdom.



The **Horn of Plenty** represents the “fruits of the Spirit: joy, peace, and love.” etc.



Grapes are part of the symbolism of the wine and bread of the Eucharist.



The **Crown of Thorns** is one of the chief attributes of Jesus Christ, as an instrument of one phase of the Passion; although it is also a symbol of martyrdom or renunciation of the pleasures of this world for the sake of Christ.



The Three Crosses symbolize the Crucifixion and the Savior's suffering for mankind. In the tenth century the **Cross** replaced the Fish as the sole emblem or symbol of Christianity.



The **Sun** and Stork are symbols of the Resurrection.



The **Chalice and Host** represent the Holy Communion; and the Hand is a symbol of benediction.

Many other symbols and figures can be found in the windows
See how many you can find!

