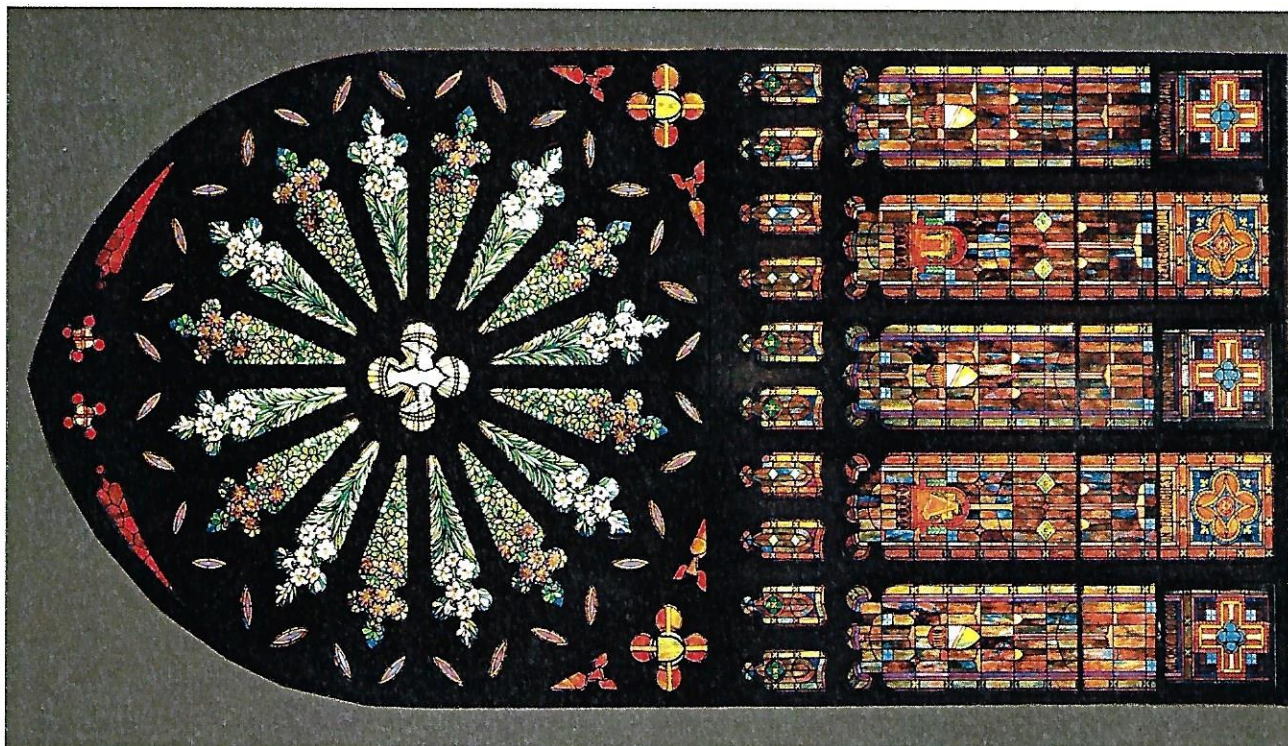


# THE SANCTUARY WINDOWS



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## ST. MARK'S SANCTUARY WINDOWS

In times past, before the printing of books, all Bibles were hand copied. An individual did not own one because of the expense. In a community, the only Bibles available were in a cathedral, chained to a lectern, and read by the priest. Illiteracy was common, and most people could not read even if they had a Bible. To teach people the stories of the Bible, stained glass art windows became a useful means. Windows communicated the Biblical message through pictures, symbols, and colors. This tradition is continued in the windows of St. Mark's.

This publication is a description and explanation of the windows. Scenes from the life of Jesus form the central Biblical subject matter of each window. A scriptural reference is written beneath each picture with symbols on either side. We hope these windows and their explanations are enlightening and stimulating.<sup>1</sup> To view them for oneself, at leisure, with the sun illuminating them from the outside, is awe-inspiring. May the light through the windows and the illustrations from the life of Jesus Christ bring you into closer fellowship with Him, as you reflect upon the Biblical images.<sup>2</sup>

In 1924, the present sanctuary was completed. In the front of the sanctuary is a stained art glass window, twelve feet by twenty-eight feet. Eight windows were constructed around the sides. The stained glass windows were made by the C. Day Rudy Company of Harrisburg. Records seem to indicate they were made for the total cost of \$3,950. Rudy had his roots in Mount Joy. In the 1860s, he was cared for at the Civil War Soldiers Orphans School on North Barbara Street, Mount Joy, after his father, Joseph, was killed in action with the 129<sup>th</sup> Regiment during the Civil War. The building is now an apartment house. Rudy painted a picture, in 1875, of the "Mount Joy Civil War Orphans Asylum." While he originally began as a painter, by 1900 he was the president of the C. Day Rudy Stained Glass Art Company.

The colors used in each window have meanings: red symbolizes the blood of Christ and his sacrifice; white is the symbol of purity and joy; blue symbolizes truth, loyalty and reliability; green is the symbol of life, particularly eternal life; and purple is symbolic of kingship and royalty. In each window, Christ is clothed in white, symbolic of purity. In some he wears a red robe, symbolic of sacrifice.

Notice the darker colors in the front window compared with the side windows. Originally, the front window was constructed of the light-colored panes as are the side windows today. But the intensity of the sunlight behind the minister and choir made it difficult for the congregation to

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The round portion of the front window is called a "Rose" window. It is patterned after the rose windows in the cathedrals of Europe, the National Cathedral in Washington, D.C., St. John the Divine and St. Patrick's in New York City. This "Rose" window contains a dove which is surrounded by lilies and Roses of Sharon.

The dove represents the Holy Spirit of God. It is a symbol of the presence of God hovering over the water at creation<sup>1</sup> and also descending upon Jesus at his baptism.<sup>2</sup> It is the very central symbol of St. Mark's United Methodist Church as we seek to always follow the leading of God through the presence and guidance of the Spirit. Once "born of the Spirit," we follow where the spirit leads. As we feel and realize His presence, we ask to be shown and led by God through the indwelling of the Holy Spirit.

As a Christian symbol, the lily has come to represent a trumpet announcing the resurrection of the Lord, central to the entire Christian faith. "And if Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. For if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile."<sup>3</sup>

The rose of Sharon occurs only once in the Bible,<sup>4</sup> where the phrases "lily of the valleys" and "rose of Sharon," symbols of loveliness and beauty, are taken by Christians to be appropriately applied to Jesus.

The harp and lyre symbolize, through music, praise and joy to God. This is expressed in Psalm 150: "Praise the LORD. Praise God in his sanctuary; praise him in his mighty heavens. Praise him for his acts of power; praise him for his surpassing greatness. Praise him with the sounding of the trumpet, praise him with the harp and lyre, praise him with tambourine and dancing, praise him with the strings and flute, praise him with the clash of cymbals, praise him with the resounding cymbals. Let everything that has breath praise the LORD. Praise the LORD."

Along the bottom of the front window are the words, "Glory To God In The Highest, And On Earth, Peace, Good Will Toward Men."<sup>5</sup> These words were spoken by the angel Gabriel who said to the shepherds, when announcing the birth of Jesus, "Do not be afraid. I bring you good news of great joy that will be for all people. Today in the town of David, a Savior has been born to you; you will find a baby wrapped in cloths and lying in a manger.' Suddenly a great company of the heavenly host appeared with the angel, praising God and saying: 'Glory to God in the highest, and on earth peace to men [people] on whom his favor rests.'"<sup>6</sup>

The first window on the right side of the sanctuary features a picture of "The Boy Jesus in the Temple." When the family of Jesus, as part of a large caravan from the Galilee area of Israel, went to Jerusalem for the Passover festival, Jesus, unbeknownst to his parents, remained in Jerusalem afterward. When they discovered he was not in the caravan on the journey home, they returned to Jerusalem searching for him. "After three days, they [his parents, Joseph and Mary] found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers."<sup>1</sup>

In the left portion of this window is the symbol of a baptismal font, signifying the indwelling of the Holy Spirit into the life of a new Christian and reception of the person into the Body of Christ, the Christian church.<sup>2</sup>

In the right portion of the window is the portrayal of "The Lamb of God."<sup>3</sup> For Christianity, the lamb of God, when lying down as it is here, is a symbol of the crucifixion of Christ on the cross of Calvary. Jesus, the lamb of God, rests on the Holy Bible, which contains the record of the crucifixion of Jesus, the lamb of God, as portrayed by this symbol. In addition, the importance of the sacrifice of a lamb, in Jewish and Christian traditions, is also illustrated by the story of Moses, who was used by God to free the Israelites from slavery.<sup>4</sup> Ten miraculous signs were sent by God to warn Pharaoh and the people of Egypt. The tenth sign occurred when the angel of God killed the first-born throughout Egypt. The Israelites, to avoid the deaths of their first-born, were instructed by God to mark the doorposts of their homes with the blood of a lamb. The Egyptian first-born died, but the Israelite first-born lived, as God promised. Called the Passover festival, remembrance of this miraculous event is observed to this day.<sup>5</sup> A lamb was also an important part of the Hebrew sacrificial system in their worship in the temple at Jerusalem for the fellowship and the guilt offerings.<sup>6</sup>

At the bottom of this window are the opening words of the Lord's Prayer: "Our Father, Who Art In Heaven, Hallowed Be Thy Name."<sup>7</sup> The first part of the phrase expresses the perfection of the heavenly Father, whose example earthly fathers should emulate. The word "Hallowed" means "set apart" for sacred use. It instructs us to be careful how we use the sacred name of God, whose children we are. This reflects one of the Ten Commandments where it is stated: "You shall not misuse the name of the LORD your God ..."<sup>8</sup>

This window was given by Harry Clayton Brunner<sup>9</sup> in memory of Samuel Nissley Eby and his wife, Maria Eby.<sup>10</sup>

<sup>1</sup> Luke 2:46-47

<sup>2</sup> "We were all baptized by the one [Holy] Spirit into one body." [the Christian church] (1 Corinthians 12:12)

The second window on the right of the sanctuary depicts "**Christ the Good Shepherd**." Jesus described himself as the good shepherd. "I am the good shepherd who lays down his life for the sheep."<sup>1</sup> The scripture reference on the window is as follows: "Then Jesus told them this parable, 'Suppose one of you has one hundred sheep and loses one of them. Does he not leave the ninety-nine and go after the lost sheep until he finds it? And when he finds it, he joyfully puts it on his shoulders and goes home. Then he calls his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent."<sup>2</sup> In addition to Jesus, other important Biblical leaders who were shepherds were Abraham, Moses, and David.

To the left side of this central picture are palms, which were strewn in the path of Jesus as he approached Jerusalem in the triumphal procession called "Palm Sunday," [the Sunday preceding Easter]. "The great crowd that had come for the [Passover] feast heard that Jesus was on his way to Jerusalem. They took palm branches and went out to meet him, shouting 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the King of Israel.'"<sup>3</sup> Revelation 7:9-10 describes a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches. They cried out in a loud voice, "Salvation belongs to our God who sits on the throne, and to the lamb."

The palm branches in the stained glass window are enclosed within a golden crown, symbol of the kingship of Jesus. "Jesus answered [Pilate] saying 'You are right in saying I am a king. In fact, for this reason I was born and for this I came into the world...'"<sup>4</sup> A golden crown has become a Christian symbol for Jesus, the king of this world and king of our lives.

To the right of Christ the Good Shepherd is an anchor signifying hope, more particularly the hope of salvation through the cross of Christ. "We have this hope as an anchor for the soul, firm and secure."<sup>5</sup> This ancient symbol of the church, the anchor, is mentioned by Clement of Alexandria in the second century A. D. In the anchor is a cross. A cross without the body of our Lord on it is symbolic of the resurrected Lord. Superimposed over the anchor and the cross are these words, "Faith, Hope, Charity." These are the famous words of the apostle Paul, "Faith, Hope, and Love, these three remain, but the greatest of these is love."<sup>6</sup>

"Thy Kingdom Come, Thy Will Be Done," from the Lord's Prayer, is on the bottom of the window. These words refer to the sovereignty of God, the king of this world.

This window was given by Philip R. and Alice Greiner and Family.<sup>7</sup>

The third window on the right side of the sanctuary pictures “**Jesus and Nicodemus**” with this Biblical reference, “In reply [to Nicodemus], Jesus declared: ‘I tell you the truth, no one can see the kingdom of God unless he is born again.’”<sup>1</sup> Nicodemus was a leading Pharisee, a ruler of the Jews and a member of the Sanhedrin [ruling body of Israel]. He talked with Jesus, who made him aware of his need for a new birth, that is, to become closer to the God whom Nicodemus served.<sup>2</sup> Later, at the Feast of Tabernacles, when the Jewish leaders were planning to kill Jesus, Nicodemus spoke up suggesting that it would be an injustice to condemn a man without a fair trial.<sup>3</sup> After the death of Jesus, Nicodemus came with Joseph of Arimathea, provided a rich store of spices for the embalment, and assisted in the burial of Jesus’ body.<sup>4</sup>

On the left side of the window is a Holy Bible with a lamp in the center. The Holy Bible is regarded as the Word of God, the light of the life of a Christian. The Christian church accepts Holy Scripture as having come from God.<sup>5</sup>

The lamp in the center of the Bible is a symbol for the Word of God which is a light to our path through life. The lamp represents wisdom given by God. “Your word is a lamp to my feet and a light for my path.”<sup>6</sup>

On the right side of the window is the New Testament with a communion chalice. The New Testament is especially revered by the Christian church because it is the record of the life of Jesus, the writings of the apostle Paul, and writings of other early first-century Christian leaders.

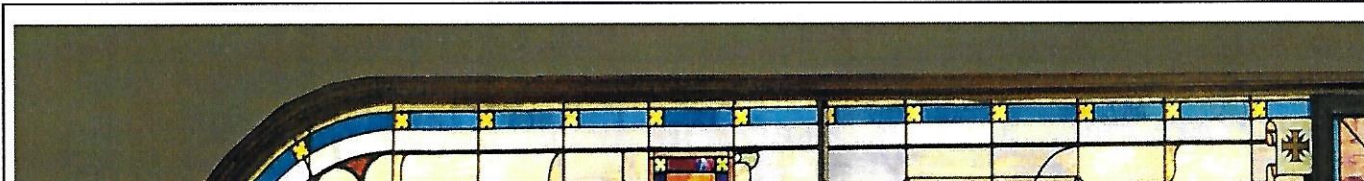
The rite of communion is represented by the chalice. In every window of the sanctuary are four gold-colored chalices. “The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is [broken] for you; do this in remembrance of me.’ In the same way, after supper he took the cup [chalice] saying, ‘This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.’”<sup>7</sup>

The Lord’s Prayer continues, on this window, as follows: “On Earth As It Is In Heaven.” As we think of heaven as the abode of God where all creatures praise him and follow his will, so should it be on this earth. Caring for the ill, feeding the hungry, clothing the naked, housing the homeless, visiting the prisoners and the lonely, and various other acts of Christian compassion are the will of God for the people of God.

This window was given by the Ladies Aid Society.<sup>8</sup>

<sup>1</sup> John 3:3

<sup>2</sup> John 3:14



The final window on the right side is "**Jesus Blessing the Children.**"<sup>1</sup> "Jesus said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.'" Among the people of the Old Testament and the New Testament, children were greatly desired. All the first-born of the Hebrews belonged to God [see "The Passover" on the window "The Boy Jesus in the Temple."] and had to be redeemed by an offering to God. Children were sometimes also dedicated to God for special service.<sup>2</sup> Jesus' love and concern for children is displayed many times.<sup>3</sup>

The symbols of lilies and roses of Sharon in this window also surround the dove in the front Rose window and are explained there.

Above the lilies and the roses of Sharon are golden crowns. On each side window and the front window are also found two crowns. These depict a royal crown, which is a symbol of the power to rule. This refers to the Lordship of Jesus Christ who rules the lives of believers. The golden crowns have been explained on the window of "Christ the Good Shepherd."

At the top of this and the other windows are two shields. They each have a cross of four equal arms. This was the insignia on the shields of many Christian knights and crusaders.

The Lord's Prayer continues, at the bottom of the window with "Give Us This Day Our Daily Bread." In the Sermon on the Mount, Jesus cautions about undue worry regarding the future. "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own."<sup>4</sup> Ask God to provide only what is needed for today.

The "our" also relates to the final of the Ten Commandments, "Thou shall not covet"<sup>5</sup> and to Jesus' example of the "Rich Fool,"<sup>6</sup> who stored up so much he had to enlarge his storage facilities. Then he died and was not able to enjoy what he had hoarded. Guard against greed and against being rich in this world's goods and poor toward God. "Where your treasure is, there your heart will be also."<sup>7</sup>

This window was given by Harry N. Nissly, his wife Minnie, and their children Raymond and Caroline.<sup>8</sup>

<sup>1</sup> Matthew 19:14

<sup>2</sup> I Samuel 1:28 "I [Hannah] am dedicating him [Samuel] to the Lord. As long as he lives, he will belong to the Lord." (TEV)

<sup>3</sup> As seen in Matthew 18:1-14 and 19:13-15; Mark 9:35-37 and 10:13-16; and Luke 9:46-48 and 18:15-17

<sup>4</sup> Matthew 6:31-34 "So do not start worrying: 'Where will my food come from? Or my drink? Or my clothes?'"

<sup>5</sup> Your Father is heaven that resteth all these things. Instead he commandeth all these things. For what profiteth it, if ye shall have all the world, and lose your soul? For what shall ye give for your soul?"

The window on the left side of the sanctuary beginning at the back (the back-lighted window) as one faces the front, shows "**Jesus after the Resurrection.**" The scripture reference under the picture is as follows: "On the evening of the first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you!' After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit. If you forgive anyone their sins, they are forgiven; if you do not forgive them, they are not forgiven.'"<sup>1</sup>

To the left side of the central picture is the Holy Bible. The Bible is the guide to religious faith and practice. The Bible conveys God's message to us; it is authoritative. This places three requirements on the Lord's followers: 1) Christians are to trust and obey every word of God; 2) Christians are to be totally loyal to the Word of God. They are to live by every word that comes from the mouth of God.<sup>2</sup> 3) God's Word is to govern every area of their lives.<sup>3</sup> It is to be the standard by which they judge all that they feel and imagine, believe and think, say and hear, see and read, do and desire.<sup>4</sup> Christians are "People of The Book," the Holy Bible!

On the right side of the window are the Tablets of the Law, also known as The Ten Commandments. The commandments, given by God through Moses to God's chosen people, the Israelites, and through them to the Christian church, are very much a part of Jewish and Christian practice. The commandments are an expression of God's holy character and sovereign will.<sup>5</sup>

At the bottom of the window, the Lord's Prayer continues with "Forgive Us Our Trespases, As We Forgive Those Who Trespass Against Us." The emphasis on forgiveness is so important that Jesus, in Matthew, immediately expounds on an amplification of that theme. "For if you forgive men [people] when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your [heavenly] Father will not forgive your sins."<sup>6</sup> Depending on which English translation is used, the words at this part of the prayer differ. The Greek word is sometimes translated as debts, trespases, sins, offenses, or wrongs. They are synonyms and express the same thought.

This window was given by the Sisterhood Bible Class.<sup>7</sup>

<sup>1</sup> John 20:19-23

<sup>2</sup> Deuteronomy 8:3; Joshua 1:8; Matthew 5:17-20

<sup>3</sup> Psalms 1:1-3; 119; II Timothy 3:16-17

<sup>4</sup> I Corinthians 10:1-5; Matthew 7:12



The next window toward the front pictures “**Jesus with the Samaritan Woman.**”<sup>1</sup> In reply to the puzzlement of the woman when Jesus, a Jew, asked her, a Samaritan woman, for a drink of water, Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.... Whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.”

On the left side of the window is a dove. The symbolism of the dove was explained in the description of the Rose window at the front of the sanctuary. Around the Dove is the inscription “Receive Ye the Holy Ghost [Spirit].” The dove with this inscription symbolizes God entering into a person’s life through the third person of the Trinity, who is the Holy Spirit.

The right side of the window contains a cross with a crown in the center. This combination of symbols indicates the reward of the faithful in the life after death, to those who have believed and trusted in the crucified Savior. “Be faithful, even to the point of death, and I [Christ] will give you the crown of life.”<sup>2</sup> Around the cross are these words: “No Cross – No Crown.” II Timothy 4:7-8 states: “I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award me on that day – and not only to me, but also to all who have longed for his appearing.”

On the ends of each of the four arms of the cross are three semi-circles, symbols of the Trinity: Father, Son, and Holy Spirit. This is a central teaching of the Christian Church, namely that the One God exists in Three Persons and One Substance.

“Lead Us Not Into Temptation” is the next part of the Lord’s Prayer, at the bottom of the window. These words of the Lord are illustrated by the temptations Jesus faced at the beginning of his ministry.<sup>3</sup> Immediately after being baptized in the Jordan River by John the Baptist, Jesus was led into the desert, where he was tempted by the devil for forty days. During this time of prayer and fasting, Jesus was tempted to change stones into bread, but he refused, replying, “Man does not live on bread alone, but on every word that comes from the mouth of God.” He was then tempted to demonstrate to the people that he was a divine messenger of God by leaping from the pinnacle of the Jerusalem Temple, where angels would catch him so that he would not be hurt. He again refused, saying, “Do not put the Lord your God to the test.” Finally the devil showed him all the kingdoms of the world, which he promised to give to Jesus if he would bow down and worship him, but Jesus replied, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”