

# Teaching From the Windows

## A presentation on the Resurrection, Pentecost and the Trinity

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### Christ Church Grosse Pointe

Sunday, May 18, 2008

CCGP Stained Glass Committee

[MIKE] We call this grand window before us here in the North Transept the Resurrection Window, but it's filled with many other stories from the Gospels that occur before or after Jesus' actual Resurrection.

[ELAINE] We'd like to tell these stories from the Earliest to the Latest as they unfold before and after the resurrection story, and the earliest of these is called the "Onlookers at Calvary", and is located in the top predella of the right hand lancet. Please remember, a "predella" is a smaller stained glass panel containing a complete picture or scene. There is an enlarged picture of this on page 2 of our photo guide.

[MIKE] In the foreground of this predella, are Jesus' Mother Mary with the Beloved Apostle John and behind them are two more apostles looking toward Jesus' Crucifixion from a distance, with great sorrow and loss. Further away, and behind them, is a third apostle, who could be Peter, with his face turned away from the Cross.... from Luke, chapter 22:

[BARBARA] (Luke 22:61) Peter remembered the word of the Lord, how he had said to him,

[DAVID] "Before the cock crows three times today, you will deny me three times".

[BARBARA] And Peter went out and wept bitterly.

[ELAINE] Each of the four gospels chronicles the groups of Onlookers at Calvary, and each tell the story of the death of Christ on the Cross a little differently. Our first account of "The Onlookers" story for this predella is from John chapter 19:

[SHARON] Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

[JOHN] 'Woman, here is your son.'

[SHARON] Then he said to the disciple,

[JOHN] 'Here is your mother.'

[SHARON] And from that hour the disciple took her into his own home.

[MIKE] Then there is the second account from Matthew 27 that includes the story of the Centurion and soldier in the middle of the Window:

[BARBARA] From noon on, darkness came over the whole land\* until three in the afternoon. <sup>46</sup>And about three o'clock Jesus cried with a loud voice,

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[DAVID] ‘Eli, Eli, lema sabachthani?’ ‘My God, my God, why have you forsaken me?’<sup>47</sup>

[BARBARA] When some of the bystanders heard it, they said,

[SHARON] ‘This man is calling for Elijah.’

[BARBARA] At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink.<sup>49</sup> But the others said,

[SHARON] ‘Wait, let us see whether Elijah will come to save him.’

[BARBARA] Then Jesus cried again with a loud voice and breathed his last.<sup>\*51</sup> At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split.<sup>54</sup> Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

[JOHN] ‘Truly this man was God’s Son!’<sup>\*</sup>

[BARBARA] Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him.<sup>56</sup> Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

[ELAINE] Even more Onlookers at Calvary are added from the gospel of Mark 15:

[SHARON] There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.<sup>41</sup> These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

[MIKE] And the fourth account in Luke tells a slightly different story chapter 23

[BARBARA] And darkness came over the whole land<sup>\*</sup> until three in the afternoon,<sup>45</sup> while the sun’s light failed;<sup>\*</sup> and the curtain of the temple was torn in two.<sup>46</sup> Then Jesus, crying with a loud voice, said,

[JOHN] ‘Father, into your hands I commend my spirit.’

[BARBARA] Having said this, he breathed his last.<sup>47</sup> When the centurion saw what had taken place, he praised God and said,

[DAVID] ‘Certainly this man was innocent.’<sup>\*48</sup>

[BARBARA] And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts.<sup>49</sup> But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

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[ELAINE] We'll move on now to the next predella or story-picture of this window, to the top of the left-hand lancet (still page 2 of our guide), which pictures Jesus' body being taken down from the cross by Joseph of Arimathea, a member of the Sanhedrin, the council of High Priests in Jerusalem, and also Nicodemus, a prominent Pharisee.

Remember that Nicodemus once visited Jesus under cover of night to avoid a scandal, and asked him:

[DAVID] "How can anyone be born again after having grown old? Can one enter a second time into the mother's womb?"

[ELAINE] And Jesus answered him:

[SHARON] "Very truly I tell you that no one can enter the Kingdom of God without being born of water and Spirit. You must be born anew, ... of the Spirit"

[MIKE] The gospel of John chapter 19 gives the most complete account of the removal of Christ's body from the cross:

[JOHN] After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. <sup>39</sup>Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. <sup>40</sup>They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. <sup>41</sup>Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. <sup>42</sup>And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

[ELAINE] Then the account of Jesus' burial continues in Matthew:

[DAVID] So Joseph (of Arimathea) took the body and wrapped it in a clean linen cloth <sup>60</sup>and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away.

<sup>61</sup>Mary Magdalene and the other Mary were there, sitting opposite the tomb.

[MIKE] In this same upper predella where Jesus' body is taken down from the cross, there is a small figure in the right-hand border of a man striding away from the scene, with one hand holding a bag of money, and the other hand stroking his chin.

[ELAINE] We believe this figure could be Judas pondering the bargain he made to betray Jesus for 30 pieces of silver. Matthew continues his story:

[BARBARA] The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate <sup>63</sup>and said,

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[SHARON] ‘Sir, we remember what that impostor said while he was still alive,

[JOHN] “After three days I will rise again.”

[SHARON] Therefore command that the tomb be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, “He has been raised from the dead”, and the last deception would be worse than the first.’<sup>65</sup>

[BARBARA] Pilate said to them,

[DAVID] ‘You have a guard of soldiers; go, make it as secure as you can.’

[BARBARA] So they went with the guard and made the tomb secure by sealing the stone.

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[MIKE] We next would like to direct your gaze to the lower predellas of the Middle Lancets; this is on page 3 of our photo guide, where in the left-hand predella the Marys and other women are gathered on the first day after the Sabbath to visit the tomb of Jesus. All four evangelists, Matthew, Mark, Luke and John, tell their own version of Jesus’ Resurrection, and each has something important to add to the story, so we will tell all four of them here to make the most meaningful impression . We begin with the account from Matthew 28:

[DAVID] After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.<sup>2</sup> And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it.<sup>3</sup> His appearance was like lightning, and his clothing white as snow.<sup>4</sup> For fear of him the guards shook and became like dead men.<sup>5</sup> But the angel said to the women,

[BARBARA] ‘Do not be afraid; I know that you are looking for Jesus who was crucified.<sup>6</sup> He is not here; for he has been raised, as he said. Come, see the place where he<sup>\*</sup> lay.<sup>7</sup> Then go quickly and tell his disciples, “He has been raised from the dead,<sup>\*</sup> and indeed he is going ahead of you to Galilee; there you will see him.” This is my message for you.’

[DAVID] So they left the tomb quickly with fear and great joy, and ran to tell his disciples.<sup>9</sup> Suddenly Jesus met them and said,

[JOHN] ‘Greetings!’

[DAVID] And they came to him, took hold of his feet, and worshipped him.<sup>10</sup> Then Jesus said to them,

[JOHN] ‘Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.’

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[ELAINE] In the middle predella of the lower section on page 3, you can see the Angel of the Lord announcing the resurrection to the two Mary's, although our stained glass angel is more colorful than Matthew's description of "his clothing white as snow".

[MIKE] And now a different Resurrection account from Mark Chapter 16:

[SHARON] When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. <sup>2</sup>And very early on the first day of the week, when the sun had risen, they went to the tomb. <sup>3</sup>They had been saying to one another,

[BARBARA] 'Who will roll away the stone for us from the entrance to the tomb?'

[SHARON] <sup>4</sup>When they looked up, they saw that the stone, which was very large, had already been rolled back. <sup>5</sup>As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. <sup>6</sup>But he said to them,

[DAVID] 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. <sup>7</sup>But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.'

[SHARON] So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.\*

[ELAINE] And now a third resurrection version from Luke:

[BARBARA] But on the first day of the week, at early dawn, the women who had come with him from Galilee came to the tomb, taking the spices that they had prepared. <sup>2</sup>They found the stone rolled away from the tomb, <sup>3</sup>but when they went in, they did not find the body.\* <sup>4</sup>While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. <sup>5</sup>The women\* were terrified and bowed their faces to the ground, but the men\* said to them,

[JOHN] 'Why do you look for the living among the dead? He is not here, but has risen.\* <sup>6</sup>Remember how he told you, while he was still in Galilee, <sup>7</sup>that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.'

[BARBARA] Then the women remembered Jesus' words, <sup>9</sup>and returning from the tomb, they told all this to the eleven and to all the rest. <sup>10</sup>Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. <sup>11</sup>But these words seemed to them an idle tale, and they did not believe them. <sup>12</sup>But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.\*

[ELAINE] And now the fourth gospel account of the Resurrection from John (20)

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[DAVID] 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. <sup>2</sup>So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them,

[BARBARA] ‘They have taken the Lord out of the tomb, and we do not know where they have laid him.’

[DAVID] Then Peter and the other disciple set out and went towards the tomb. <sup>4</sup>The two were running together, but the other disciple outran Peter and reached the tomb first. <sup>5</sup>He bent down to look in and saw the linen wrappings lying there, but he did not go in. <sup>6</sup>Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, <sup>7</sup>and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. <sup>8</sup>Then the other disciple, who reached the tomb first, also went in, and he saw and believed; <sup>9</sup>for as yet they did not understand the scripture, that he must rise from the dead. <sup>10</sup>Then the disciples returned to their homes.

[ELAINE] So in all four accounts of the Jesus’ resurrection, no man or woman directly witnesses the moment of Christ rising from the dead, but instead received this news after the fact from angels, or from Jesus appearing to them afterward outside the tomb. At this point in the story, none fully understood or even believed yet the meaning and glory of Jesus resurrection. But in the kingdom of heaven, we can all imagine that surely the angels did understand and rejoice, as they heralded Christ’s triumph over death.

[MIKE] On page 1 of our photo guide, our stained glass artist imagines this scene in the center lancet of the Window with the figure of the newly risen Christ, his right hand raised in blessing, and left hand grasping the staff and banner of the Cross. Claspings His scarlet cloak are the Greek letters Alpha and Omega, and at his feet are two angels bearing the shields of the butterfly and phoenix, both symbols of rebirth and regeneration. Ranks of angels flank Jesus on his right and left, bearing the banner “He is Risen, Risen, Risen” and three small angels in the border celebrate with horn, pipe, and lute.

[ELAINE] In the meantime back on earth, Matthew continues with the story of the soldiers who fled their posts at the tomb of Jesus. From Matthew 28.

[SHARON] While they were going away from the Tomb of Jesus, some of the guard went into the city and told the chief priests everything that had happened. <sup>12</sup>After the priests\* had assembled with the elders, they devised a plan to give a large sum of money to the soldiers, <sup>13</sup>telling them,

[JOHN] ‘You must say, “His disciples came by night and stole him away while we were asleep.” <sup>14</sup>If this comes to the governor’s ears, we will satisfy him and keep you out of trouble.’ <sup>15</sup>

[SHARON] So the soldiers took the money and did as they were directed.

[ELAINE] We can see the bag of coins cradled in the arm of the cowering soldier of the right-hand lancet. We continue in John 20 with the story of Mary Magdalene and the cemetery Gardener shown here with a shovel on his shoulder, as depicted in the bottom left predella, page 4 of our photo guide:

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[SHARON] The Disciples left the Tomb of Jesus and returned to their homes. But Mary Magdalene stood weeping outside the tomb. As she wept, she bent over to look<sup>\*</sup> into the tomb; <sup>12</sup>and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. <sup>13</sup>They said to her,

[DAVID] Woman, why are you weeping?’

[SHARON] She said to them,

[BARBARA] ‘They have taken away my Lord, and I do not know where they have laid him.’ <sup>14</sup>

[SHARON] When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. <sup>15</sup>Jesus said to her, ‘

[JOHN] Woman, why are you weeping? For whom are you looking?’

[SHARON] Supposing him to be the gardener, she said to him, ‘

[BARBARA] Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’

[SHARON] Jesus said to her, ‘

[JOHN] Mary!’

[SHARON] She turned and said to him in Hebrew,<sup>\*</sup> ‘

[BARBARA] Rabbouni!’ (Which means Teacher). <sup>17</sup>

[SHARON] Jesus said to her,

[JOHN] ‘Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, “I am ascending to my Father and your Father, to my God and your God.” ’

[SHARON] Mary Magdalene went and announced to the disciples,

[BARBARA] ‘I have seen the Lord’;

[SHARON] and she told them that he had said these things to her.

[ELAINE] In this predella, Jesus could certainly be mistaken for the cemetery gardener, carrying a shovel over his shoulder. Mary Magdalene is kneeling at his feet, at the moment of recognition. On the top border there is a shield with a flaming lamp, symbolizing Mary’s revelation and understanding. In the border on the left side, near Jesus’ shovel, is pictured a curiously grotesque stone carving of an angel, something we might see in an ancient early-Christian cemetery, and in the opposite border, the stone carving of a head of a child.

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[MIKE] We now continue to the middle predella of this lower section, in Luke's gospel (24) with the Story of the Walk to Emmaus

[JOHN] Now on that same day two disciples were going to a village called Emmaus, about seven miles\* from Jerusalem,<sup>14</sup> and talking with each other about all these things that had happened.<sup>15</sup> While they were talking and discussing, Jesus himself came near and went with them,<sup>16</sup> but their eyes were kept from recognizing him.<sup>17</sup> And he said to them, ‘

[DAVID] What are you discussing with each other while you walk along?’

[JOHN] They stood still, looking sad.\*<sup>18</sup> Then one of them, whose name was Cleopas, answered him,

[BARBARA] ‘Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?’<sup>19</sup>

[JOHN] Jesus asked them,

[DAVID] “What things?”

[JOHN] They replied, ‘

[BARBARA] The things about Jesus of Nazareth,\* who was a prophet mighty in deed and word before God and all the people,<sup>20</sup> and how our chief priests and leaders handed him over to be condemned to death and crucified him.<sup>21</sup> But we had hoped that he was the one to redeem Israel.\* Yes, and besides all this, it is now the third day since these things took place.<sup>22</sup> Moreover, some women of our group astounded us. They were at the tomb early this morning,<sup>23</sup> and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive.<sup>24</sup> Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.’<sup>25</sup>

[JOHN] Then Jesus said to them, ‘

[DAVID] Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared!<sup>26</sup> Was it not necessary that the Messiah\* should suffer these things and then enter into his glory?’<sup>27</sup>

[JOHN] Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.<sup>28</sup> As they came near the village to which they were going, he walked ahead as if he were going on.<sup>29</sup> But they urged him strongly, saying,

[BARBARA] ‘Stay with us, because it is almost evening and the day is now nearly over.’

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[JOHN] So he went in to stay with them. <sup>30</sup>When he was at the table with them, he took bread, blessed and broke it, and gave it to them. <sup>31</sup>Then their eyes were opened, and they recognized him; and he vanished from their sight. <sup>32</sup>They said to each other,

[BARBARA] ‘Were not our hearts burning within us<sup>\*</sup> while he was talking to us on the road, while he was opening the scriptures to us?’

[ELAINE]: In this picture of the meal at Emmaus in the lower middle predella, we see Jesus standing and breaking bread with the two disciples. In the center of the top border, there is a red shield drawn with the host and chalice of the Eucharist. On the one side of Jesus a candle, and on the other side a window, casts the Light of Truth and the illumination of faith onto the apostles. In the middle of the border on the right hand side, is the blue figure of an ancient bearded prophet, with one hand raised in teaching, and the other holding a scroll of prophecy.

[MIKE]: The gospel of John then takes over the story from Luke with the chronicle of “Doubting Thomas” that is pictured in the lower right predella, on page 4 of our photo guide.

[SHARON] That same hour the two disciples got up and returned to Jerusalem; and they found the eleven and their companions gathered together. <sup>34</sup>They were saying,

[BARBARA] ‘The Lord has risen indeed, and he has appeared to Simon!’ <sup>3</sup>

[SHARON] Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread. While they were talking about this, Jesus himself stood among them and said to them,

[DAVID] ‘Peace be with you.’<sup>\* 37</sup>

[SHARON] They were startled and terrified, and thought that they were seeing a ghost. <sup>38</sup>He said to them,

[DAVID] ‘Why are you frightened, and why do doubts arise in your hearts? <sup>39</sup>Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.’

[SHARON] And when he had said this, he showed them his hands and his feet.<sup>\* 41</sup> While in their joy they were disbelieving and still wondering, he said to them,

[DAVID] ‘These are my words that I spoke to you while I was still with you—that everything written about me in the Law of Moses, the prophets, and the psalms must be fulfilled.’

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[SHARON] Then he opened their minds to understand the scriptures, <sup>46</sup>and he said to them,

[DAVID] ‘Thus it is written, that the Messiah<sup>\*</sup> is to suffer and to rise from the dead on the third day, <sup>47</sup>and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. <sup>48</sup>You are witnesses<sup>\*</sup> of these things. <sup>49</sup>And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.’

[SHARON] When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said,

[DAVID] ‘Peace be with you.’

[SHARON] After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. <sup>21</sup>Jesus said to them again,

[DAVID] ‘Peace be with you. As the Father has sent me, so I send you.’

[SHARON] When he had said this, he breathed on them and said to them,

[DAVID] ‘Receive the Holy Spirit. <sup>23</sup>If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’

[SHARON] But Thomas (who was called the Twin<sup>\*</sup>), one of the twelve, was not with them when Jesus came. <sup>25</sup>So the other disciples told him, ‘We have seen the Lord.’ But he said to them,

[JOHN] ‘Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.’

[SHARON] A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said,

[DAVID] ‘Peace be with you.’

[SHARON] Then he said to Thomas,

[DAVID] ‘Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.’

[SHARON] Thomas answered him,

[JOHN] ‘My Lord and my God!’

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[SHARON] Jesus said to him,

[DAVID] ‘Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.’

[MIKE] In the top border of this predella there is a red shield with a T-square and compass, and along the left hand border, the figure of a saint with a builder’s square resting on his shoulder. From the Oxford Dictionary of Christian Art, we read that

[BARBARA] “there is a wealth of apocryphal literature attributed to St. Thomas, or attached to him, such as the Acts of Thomas, dating from before the middle of the third century, relating to his missionary work in India, where he went as an architect recommended in that capacity by Jesus himself, to build a palace for the king. He is also said to have worked in a neighboring kingdom where he was martyred. The saint’s attribute is an architect’s set-square, because of his Indian legend”

[ELAINE] We next ask to you to direct your attention to the Tracery at the top of the window, page 5 of our photo guide that illustrates the prophet Jonah being spat out by the whale.

[MIKE] The story of repentance and faith in the Book of Jonah is an important Old Testament lesson that Jesus taught about his upcoming death and resurrection. It was also a call for the Jews to repent of their clamor for miracles and supernatural signs as a condition of faith, and instead to rely on love and trust in the Lord their God. From Matthew 12, we read:

[JOHN] Then some of the scribes and Pharisees said to Jesus, ‘Teacher, we wish to see a sign from you.’<sup>39</sup> But Jesus answered them,

[BARBARA] An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah.<sup>40</sup> For just as Jonah was for three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth.

[ELAINE] Jonah of course was the reluctant prophet who was commanded by God to preach to the people of Nineveh to change their wicked ways or perish. Jonah however was much afraid of this task, for he did not have faith that the power of God speaking through him as a prophet would ever change the hearts of the people of Nineveh. So instead of traveling to Nineveh, he tried to escape the presence of the Lord by sailing to another city. During this voyage, the Lord caused a mighty storm to rage upon the sea, and Jonah finally confessed to the crew that since he was the cause of their distress, that he should be thrown overboard to quiet the storm. The sailors held off as long as they could, but the storm was only getting worse and worse....

[DAVID] And so they picked Jonah up and threw him into the sea; and the sea ceased from its raging. But the LORD provided a large fish to swallow up Jonah; and Jonah was in the belly of the fish for three days and three nights. Then Jonah prayed to the LORD his God from the belly of the fish,<sup>2</sup> saying,

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[JOHN] ‘I called to the LORD out of my distress,  
and he answered me;  
out of the belly of Sheol I cried,  
and you heard my voice.  
<sup>7</sup>As my life was ebbing away,  
I remembered the LORD;  
and my prayer came to you,  
into your holy temple.  
<sup>8</sup>Those who worship vain idols  
forsake their true loyalty.  
<sup>9</sup>But I with the voice of thanksgiving  
will sacrifice to you;  
what I have vowed I will pay.  
Deliverance belongs to the LORD!’

[DAVID] Then the LORD spoke to the fish, and it spewed Jonah out upon the dry land.

[ELAINE] And this is the image that is illustrated so beautifully in our tracery

[DAVID] Now the word of the LORD came to Jonah a second time, saying,

[SHARON] Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you.’

[DAVID] So Jonah set out and went to Nineveh, according to the word of the LORD. And he cried out,

[JOHN] ‘Forty days more, and Nineveh shall be overthrown!’ <sup>5</sup>

[DAVID] And behold! The people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth. <sup>10</sup> When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

[MIKE] So through the Prophet Jonah’s late repentance and faith in God, who suffered a death-like existence for three days in the belly of a whale , the city of Nineveh was saved by the grace and mercy of God. And through Jesus Christ’s abiding faith in the Father, God’s own Son suffered death for three days to redeem us to eternal life in unity with God.

[ELAINE] But before Jesus was ever acknowledged by the apostles as Saviour of the World, he first ascended to the Father.

[MIKE] We believe the illustration of the risen Jesus, in the center of the Resurrection Window, surmounting all the stories of his crucifixion and resurrection, is also a fair depiction of his ascension and rising to the Father in Heaven. Please refer to page 1 of our photo guide.

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[ELAINE] There are three accounts of Jesus' Ascension to Heaven in the Gospels, in Matthew, Mark and Luke, but the fourth account is told in the Acts of the Apostles that leads into the mystery of Pentecost, and that is the account we will read today,. The author of the Acts of the Apostles is believed to be the author of the Gospel of Luke also, and he begins the story like this:

[SHARON] I wrote about all that Jesus did and taught from the beginning <sup>2</sup>until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup>After his suffering he presented himself alive to them by many convincing proofs, appearing to them over the course of forty days and speaking about the kingdom of God. <sup>4</sup>While staying\* with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father.

[BARBARA] 'This', he said, 'is what you have heard from me; <sup>5</sup>for John baptized with water, but you will be baptized with\* the Holy Spirit not many days from now.'

[SHARON] So when they had come together, they asked him,

[JOHN] 'Lord, is this the time when you will restore the kingdom to Israel?' <sup>7</sup>

[SHARON] Jesus replied,

[BARBARA] 'It is not for you to know the times or periods that the Father has set by his own authority. <sup>8</sup>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.'

[SHARON] When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. <sup>10</sup>While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. <sup>11</sup>They said,

[DAVID] Men of Galilee, why do you stand looking up towards heaven?'

[MIKE] And now, Just as the disciples were asked by the angels, we now ask you also to remove your attention from the image of Jesus' Ascension in the transept, to turn you chairs toward the altar, and direct you attention to the lower predella of the Salvator Mundi Window, to the Birth of the Church on Pentecost. Luke describes the scene we see before us in the first chapter of Acts: Please turn to page 6 of our photo guide.

[SHARON] Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. <sup>13</sup>When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of

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Alphaeus, and Simon the Zealot, and Judas son of\* James. <sup>14</sup>All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

[ELAINE] While they were in the room together awaiting the promise of the Holy Spirit, they picked a twelfth apostle to replace Judas Iscariot, from among those disciples who had followed Jesus from the beginning, since the time of John the Baptist. His name was Matthias. In the Lower portion of Salvator Mundi, we can see Mary the Mother of God enthroned in the center of the “upper room”, with three apostles on her right and on her left. We know from the letters of the stained glass artist Clement Heaton that there was no room in the picture for all twelve apostles.

(30 minute time check)

[MIKE] There are no signifying attributes to identify for certain which apostles these six are, except that the one of the two younger-looking clean-shaven apostles on the left is sure to be John the Beloved Disciple. Perhaps these are simply the first six apostles that were listed in Acts: which would be on the left side, Peter in the foreground, with John and James behind, and then on the right side Andrew, Philip, and Thomas. Over all their heads we can see the coffered ceiling of the “upper room” but their feet are resting on the grass of the earth. The story of Pentecost continues in Acts (2), page 6 of the photo guide.

[DAVID] When the day of Pentecost had come, they were all together in one place. <sup>2</sup>And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. <sup>3</sup>Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. <sup>4</sup>All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

[ELAINE] You can clearly see the tongues of flame above Mary’s and the apostles’ heads in the lower section of the window, signifying the presence and power of the Holy Spirit. This fulfilled Jesus’ promise to the disciples at the last supper told in the gospel of John (14)

[BARBARA] I will ask the Father, and he will give you another Advocate,\* to be with you for ever. <sup>17</sup>This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in\* you. ‘I will not leave you orphaned; I am coming to you.

[ELAINE] Then Jesus continues later in John Chapter 14;(25-26):

[BARBARA]: But the Advocate,\* the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.

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[ELAINE] And then finally Jesus says in John chapter 16:

[BARBARA] But now I am going to him who sent me... (and) because I have said these things to you, sorrow has filled your hearts. <sup>7</sup>Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate\* will not come to you; but if I go, I will send him to you. <sup>8</sup>And when he comes, he will prove the world wrong about\* sin and righteousness and judgment: <sup>12</sup> 'I still have many things to say to you, but you cannot bear them now. <sup>13</sup>When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. <sup>14</sup>He will glorify me, because he will take what is mine and declare it to you. <sup>15</sup>All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

[MIKE] In the tracery on the top of the Salvator Mundi Window, the Dove of the Holy Spirit, "The Spirit of Truth" is pictured. Please turn to page 7 of our photo guide. The Oxford Dictionary of Christian Art says that

[JOHN] "the Dove is the most symbolic bird in the bible, and has several important meanings. In the old Testament it is the symbol of reconciliation and Peace after the Flood, when a dove returned to Noah bearing an olive branch. Doves were also acceptable sacrifices since they were offered at the presentation of the Christ Child. Above all, the Holy Spirit appeared and descended 'like a dove' at the Baptism of Christ. This does not mean that the Holy Spirit actually looked like a dove, but that it manifested itself and descended as a dove might do."

[ELAINE] The Dove of the Holy Spirit, gentle and wild, bringing enlightenment, understanding, and the illumination of Truth, is pictured in the center medallion of the tracery, with rays of flame and light emanating from it, and is ringed with stained glass "kites" of stars and suns, meteors and comets. The message seems to be that: as the tongues of fire burned above the foreheads of the disciples on Pentecost with the a miraculous power of truth and inspiration, so then the fire and light of the Holy spirit burns eternally now, with the constancy and power of the of all the suns and stars of the universe, penetrating and illuminating every space, from the beginning until the end of time.

[MIKE] The center lancet below the tracery pictures the Risen Christ as "Salvator Mundi", which is Latin for "Savior of the World". Above the Savior's head is pictured a canopy or construction in stained glass called the "Tent of the Tabernacle" that originated in the old testament as a sacred covering for the Ark of the Covenant. In Christian usage, the tent or canopy of the Tabernacle is a symbol of our worship and reverence for the Blessed Sacrament, or Eucharist. Since the artistic representation of Body of Christ our Savior is pictured in stained glass, the tent of the tabernacle is also used to give holy reverence to an image of God.

[ELAINE] On the very top of the canopy is a lamp and flame. In John chapter 8, verse 12, Jesus spoke to them, saying,

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[SHARON] 'I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.'

[MIKE] On the right and Left of our Savior's shoulders are the Greek letters Alpha and Omega , from the Book of Revelation:

[SHARON] 'See, I am making all things new.' '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.'

[ELAINE] In the lancets to the right and left of our Savior are Michael the Archangel, piercing the mouth of the serpent with a spear, and the Archangel Gabriel, making ready to blow the last trumpet. Michael's defeat of Satan is told in scripture in Revelations 12:

[DAVID] 7 And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, 8but they were defeated, and there was no longer any place for them in heaven. 9The 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.

[MIKE] And from Isaiah (14:12-15) recounting the defeat of Lucifer:

[JOHN] 12How you are fallen from heaven,

O Day Star, son of Dawn!

How you are cut down to the ground,

you who laid the nations low!

13You said in your heart,

'I will ascend to heaven;

I will raise my throne

above the stars of God;

I will sit on the mount of assembly

on the heights of Zaphon;\*

14I will ascend to the tops of the clouds,

I will make myself like the Most High.'

15But you are brought down to Sheol,

to the depths of the Pit.

[ELAINE] On the opposite lancet the Archangel Gabriel is pictured, about to blow the Horn of the Last Judgment. Jesus speaks of the last days in Matthew 24:

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[BARBARA] <sup>30</sup>Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see “the Son of Man coming on the clouds of heaven” with power and great glory. <sup>31</sup>And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

[ELAINE] And also from St. Paul’s Letter to the Thessalonians (4:29)

[SHARON] For the Lord himself, with a cry of command, with the archangel’s call and with the sound of God’s trumpet, will descend from heaven, and the dead in Christ will rise first.

[MIKE] Harper’s Bible dictionary says that “Christian Tradition associates Gabriel with the Archangel whose trumpet blast will announce the return of Christ”. Gabriel was the archangel who announced the first coming of Christ to Mary in the Annunciation, and so it is supposed that Gabriel will also announce the Second Coming of Christ by trumpet blast at the End of Days.

[ELAINE] It seems fitting that the Alpha and Omega pictured above the savior’s shoulders are complemented by the archangels Michael and Gabriel, who represent the very earliest story on Michael’s side, and the very last story on Gabriel’s side, of the scriptural timeline.

[MIKE] The story of Michael vanquishing the fallen angels occurs well before the God ever created the known universe, and humankind, and the Second Coming of Christ will mean the end of life as we know it, the end of history, and even the end of the Church that was newborn on Pentecost.

[JOHN] (Rev 22:13) “I am the Alpha and the Omega, the first and the last, the beginning and the end.”

[ELAINE] In the upper lancets above of each of the archangels are crowns pictured in a triple oak leaf pattern, that honor the Trinity of God the Father, Son, and Holy Spirit. The trefoil pattern at the top of each Lancet symbolizes the Trinity, and indeed the fact that all our Gospel windows are designed with THREE lancets are meant to evoke and revere the trinity.

[MIKE] Only a few gospel verses directly reference the Trinity, and two of them are commemorated on our gospel windows. The Annunciation Window (the first of the nave windows on the right side) pictures God the Father, the Dove of the Holy Spirit, and then Jesus as child and man, from the archangel Gabriel’s prophecy to Mary. See page 9 of our photo guide.

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[DAVID] 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.

[ELAINE] Next in the Center Lancet of the Baptism Window, which is the fourth nave window on the right side of the church, we see God the Father and the Dove of the Holy Spirit glorify Jesus at his Baptism, page 10 of our photo guide:

JOHN (Matt:3: 16) And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. 17And a voice from heaven said, ‘This is my Son, the Beloved,\* with whom I am well pleased.’

[MIKE] And now we come to the last and most important verses concerning the Trinity in scripture. These are the very last words spoken by Jesus at the very end of the Gospel of Matthew (28:19), as he is ascending to Heaven:

[DAVID] ‘All authority in heaven and on earth has been given to me. 19Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’\*

[ELAINE] These words that were spoken by Jesus:

[DAVID] “In the name of the Father, Son, and Holy Spirit”

[ELAINE] Are known in catholic doctrine as the Trinitarian Formula. And the command to:

[DAVID] “Make Disciples of all nations”

[ELAINE] is known as the Great Commission. We really don’t have a stained glass window that commemorates this scene, but our Pentecost window certainly represents the first fulfillment of it, as the birth of the Church, whose mission is to restore all people to unity with God and each other in Christ.

[MIKE] And finally we’d like to return your attention back to the Salvator Mundi window. The upper lancets, of the Savior and the Angels, page 8 in our photo guide, and the lower lancets picturing Pentecost on page 6, are separated by beautifully colored patterns of vine, leaf, and symmetrical geometry called “grisaille”. As a non-specific or non-representational decoration, Grisaille serves many purposes in stained glass window design, but in a window such as this by Clement Heaton, who was inspired by the late Gothic tradition, the grisaille here serves a particular purpose to separate the orders of existence, between the earth below, and the Kingdom of Heaven above.

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[ELAINE] So it is very important to take note that the feet of Mary and the apostles are resting on the grass of the earth, and the feet of the archangels are set upon the clouds of heaven, but the feet of our Savior, the King of heaven, are standing with us upon the grass of the earth. From the last words of Jesus in the gospel of Matthew 28:20

[DAVID] ‘And remember, I am with you always, to the end of the age.’

[MIKE] So the message here in this window seems to be that “God is with us”,

[SHARON] With us in the Father who creates, upholds, and loves every particle and creature of our universe,

[JOHN] With us in the Son, who is the Word made Flesh, and whom we receive directly through the gift of the Eucharist,

[BARBARA] And with us in the Holy Spirit, our Advocate and Counselor, who with power, constancy, and gentleness, shines forth the Light of the Truth, which we may receive whenever we have the eyes to see and the ears to hear.

[DAVID] “I am with you always.”

[ELAINE] And so, at the end of the story, at this last window in the series of this great wheel of Gospel stories in our Nave, we are brought back to the beginning, to the prophecy of Isaiah:

[SHARON] Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel’, which means,

[DAVID] ‘God is with us.’

[MIKE] Here endeth our lesson, thank you for your kind attention.

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