



Church Window Memorial Booklet

**Emanuel
First Evangelical
Lutheran Church**

Lansing, Michigan

FORWARD

When our present church was built in the year 1916, original plans called for the inclusion of stained glass windows. However, at that time only three picture windows in the chancel were able to be installed. Temporary windows of translucent glass were installed throughout the rest of the church. These "temporary" windows were to serve for 48 years. When, however, it became apparent that the two transept windows were in need of replacement because of buckling and weakened lead, the congregation decided to replace them with stained glass, pictorial windows. A Memorial Window Fund was established in 1958, and many of our members contributed generously in memory of departed loved ones. A Window Committee was appointed, consisting of Louis Leitz, Chairman, Karl Krauss, Jr., Harold Paulson, Robert Rice and the pastors. After interviewing various stained glass companies, a contract was let to the Conrad Pickel Studio, Waukesha, Wisconsin, for \$22,935.

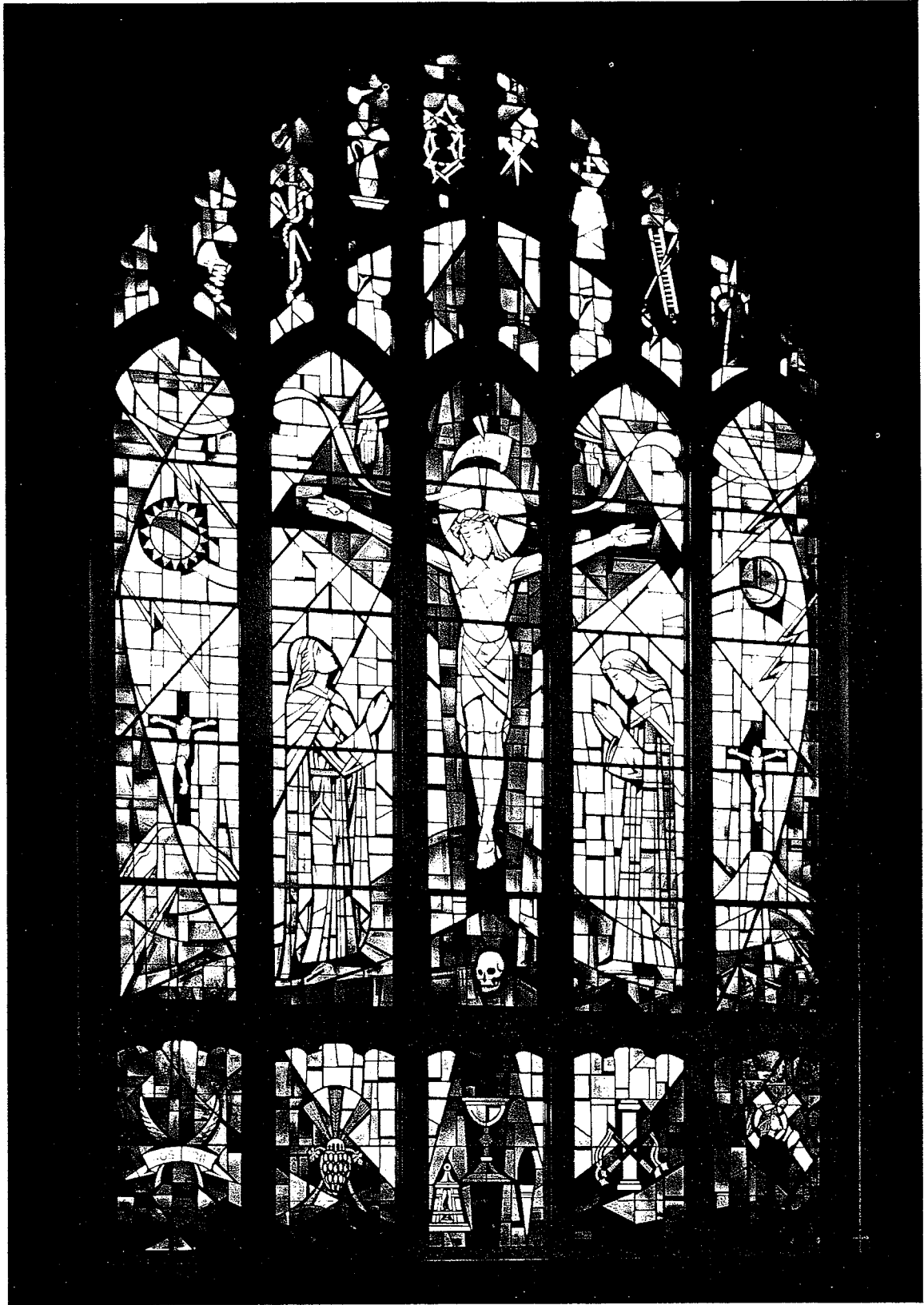
The first step in making stained glass windows is to select a theme. The artist of the Conrad Pickel Studio then made a small sketch of each of the three windows in color. When these designs were approved, measurements or templates of the window openings were taken. A full-sized drawing called a cartoon is next prepared. It is drawn exactly, showing the wide, thick lines, which allow for the lead around each piece of glass. Pattern drawings are made from the cartoon. These are cut along the black or lead lines with a double-bladed scissors, which cuts away a narrow strip of paper, allowing sufficient space between each piece of glass for the grooved lead.

The glass is then carefully selected, piece by piece, and cut to the correct size. Most of the glass used in the Emanuel windows was imported from Germany, France and England. The color in the glass is in the substance itself. When the glass is in its molten state, various chemicals are added to it. This is the same method of staining glass as was used in the Middle Ages.

A special paint, metallic oxide, is now traced on the glass to bring out such things as facial expressions, fingers, hair, etc. All tracing is done in black. No colored paint is used since the glass itself portrays the colors. The paint is permanently fused in the surface of the glass by heating to a temperature of 1200 degrees Fahrenheit in an electric kiln and then carefully cooling it.

The window is now ready for lead. A very pure soft strip in the form of an H is used for leading glass. Each joint is soldered on both sides. After fitting the windows in place in the church, steel members are added for strength and a protective glass is placed outside the stained glass windows.

The windows are completed to spread beauty throughout the church and to furnish us with inspiration as we assemble for worship.



CRUCIFIXION
(North Transept)

CRUCIFIXION

The central event in the history of mankind is the crucifixion of Jesus Christ, the Son of God. The window in the north transept beautifully portrays this truth. Centered in the window is Jesus, suspended from the cross, held there by the cruel nails in His hands and feet. Above His head is the superscription INRI which stands for Jesus of Nazareth, the King of the Jews, placed there by Pilate's command. Also to be seen are hands appearing above the clouds, a symbol of heaven. The hands represent the heavenly Father, Who has accepted the sacrifice of His Son. Below the cross is a skull, grotesque and ugly. It represents Adam's sin and sin in general and reminds us forcefully of the truth of the Scripture, "The wages of sin is death." Romans 6:23. The cross is rendered in red to portray the blood of Jesus Christ which cleanses us from all sin.

Beside the cross stands Mary, the Savior's mother, and John, the Disciple to whom Jesus bestowed the care of His mother in the third Word He spoke from the cross. In the outer two sections are shown the two thieves who were crucified together with Christ. By tradition the one on the right received Jesus' promise, "Verily I say unto thee, today shalt thou be with me in paradise." Luke 23:43.

In this tragic hour dramatic events occur in nature. The sun darkens and lightning strikes from heaven. "Now from the sixth hour there was darkness over all the land unto the ninth hour." Matthew 27:45. "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks rent." Matthew 27:51. Even the heavens testify to the faithlessness of man in his rejection of everything good that God had given him. The sun hides its face as the incarnate love of God hangs dead upon the cross.

EVENTS PRECEDING THE PASSION

The symbols in the lower panels refer to events which preceded the crucifixion.

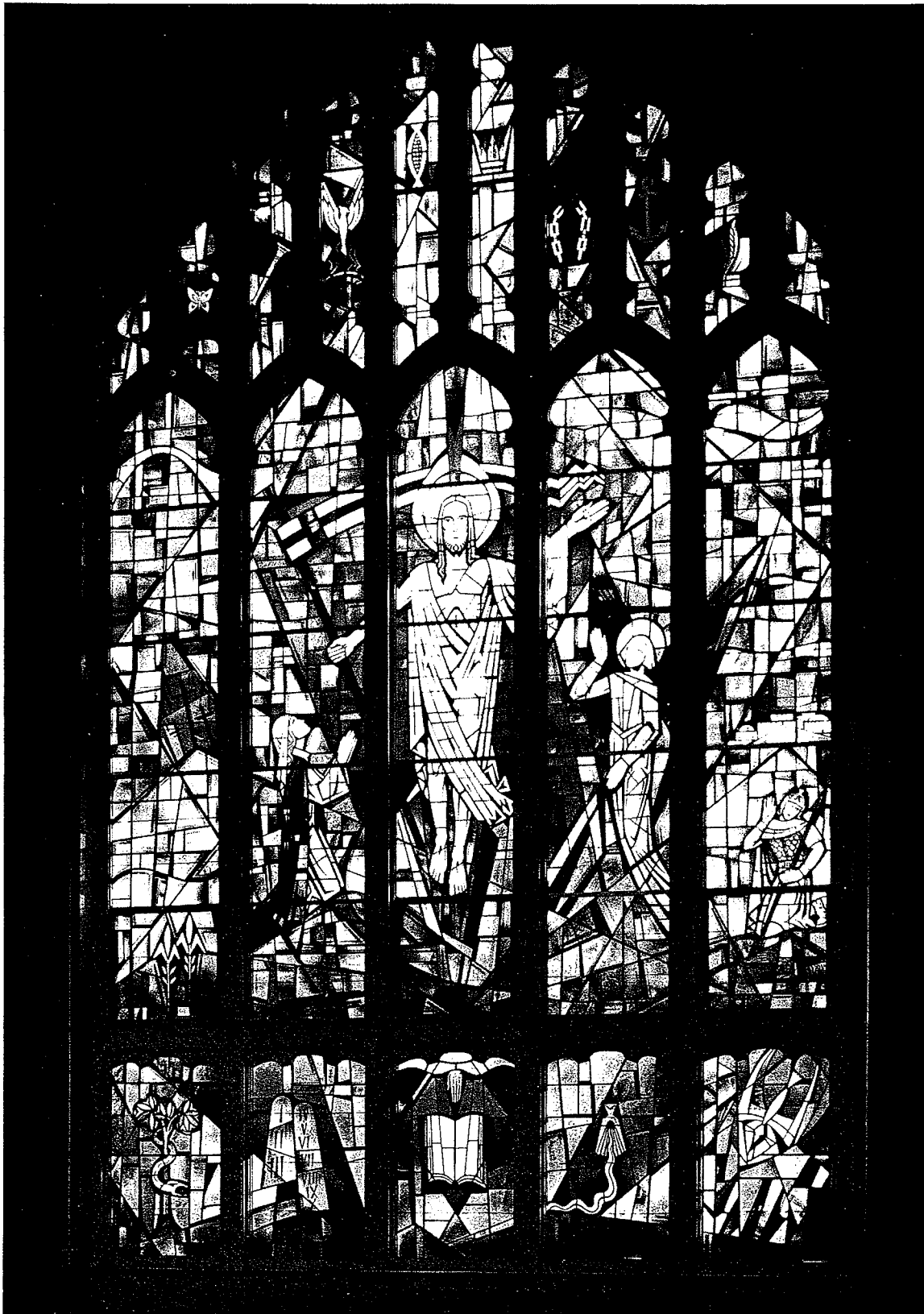
- 1) "On the next day much people were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." John 12:12,13. The panel depicts Jesus' entry into Jerusalem on the first Palm Sunday.
- 2) The wheat and the grapes symbolize the institution of the Lord's Supper on Maundy Thursday. The wheat is the symbol of the bread and the grapes of the wine. Matthew 26:26-29.

- 3) "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matthew 26:39. In the Gospels the cup stands figuratively for the bitterness of the suffering of Jesus in the Garden of Gethsemane.
"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons." John 18:3. The lantern and torch symbolize the arrest of Christ in the Garden of Gethsemane.
- 4) "Then Pilate therefore took Jesus, and scourged him." John 19:1. It was the custom to scourge the prisoner before crucifixion. According to Roman custom the victim's hands were bound to a post and his chest and back exposed and he was beaten with a scourge woven from leather strings on the end of which were leaden balls.
- 5) "And he bearing his cross went forth into a place called the place of the skull, which is called in the Hebrew Golgotha." John 19:17. Jesus bore His cross on the so-called Way of Sorrows to the place of His crucifixion.

TRADITIONAL PASSION SYMBOLS

The symbols in the upper kites are traditional symbols of the passion.

- a) "Then one of the twelve, called Judas Iscariot, went unto the chief priests.....And they covenanted together with him for 30 pieces of silver." Matthew 26:14,15. The purse and coins is a symbol of our Lord's betrayal at the hands of Judas.
- b) "And while he yet spake, lo, Judas one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." Matthew 26:47. The swords and staves were weapons used by the band which took Jesus captive in the Garden of Gethsemane.
"Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first." John 18:12. The rope is another symbol of the capture and arrest of Jesus.
- c) "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Matthew 27:24. The ewer and basin symbolize this act of Pilate.
- d) "The soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews!" John 19:2,3. The crown of thorns was a crown of mockery and is a symbol of the deep humiliation and suffering of Jesus Christ.



THE RESURRECTION

(South Transept)

- e) "And when they were come to the place, which is called Calvary, there they crucified him." Luke 23:33. The nails driven through the hands and feet of Jesus are symbols of the greatness of His physical suffering.
- f) "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be." John 19:23,24.
- g) "After this, Jesus knowing that all things were accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon a hyssop, and put it to his mouth." John 19:28,29. The ladder, reed and sponge symbolize this act.
- h) "When they came to Jesus, and saw that he was already dead, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." John 19:33,34. The symbol of the pierced heart relates to Christ's descent from the cross. Shortly after the soldiers had pierced His heart, His body was taken down from the cross.

THE RESURRECTION

Without the resurrection the crucifixion of Christ would have been a meaningless event. The open tomb is heaven's declaration that God has accepted the sacrifice of Christ for the redemption of the world. The window in the south transept depicts the resurrection of Christ. Dominating all else in the window is the triumphant figure of Christ, gloriously alive again. He has emerged alive from the tomb, represented in the purple glass at His feet. The wounds are still in His hands, feet and side as reminders of His death on Golgotha, but now our Lord carries symbolically the banner of victory over Satan, sin and death, signified by the long cross in His right hand with the streaming pennon of triumph. The soldier on watch at the sepulchre sinks to the ground in fear as the earth quaked and the angel rolled away the stone from the door of the sepulchre, depicted by the purple glass at the finger tips of his left hand. In the distance can be seen the city of Jerusalem where Jesus had stated, "Destroy this temple, (His body) and in three days I will raise it up again." John 2:19. On the opposite side is Mary Magdalene, the first in all humanity who was given the privilege of seeing the risen Lord. The lilies near the tomb are a traditional symbol of Easter. The bulb decays in the ground, yet from it new life is released. The lilies pierce the ground and appear in all their white splendor. In the background can be seen Mt. Calvary with the three empty crosses.

"He is risen, he is not here: behold the place where they laid him." Mark 16:6. The Savior lives and is alive forevermore. The miracle of Easter is the cause for highest joy and rejoicing forevermore.

LOWER PANELS

The symbols in the five bottom panels are events from the Old and New Testament and tell the story from the Fall into Sin to the Restoration of Fellowship with God.

- 1) "Now the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, yea hath God said, ye shall not eat of every tree of the garden?" Genesis 3:1. The serpent representing Satan is coiled about the trunk of the tree with the fruit in his mouth as the object of temptation.
- 2) "And the Lord said unto Moses, come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Exodus 24:12. God gave His Law to man on Mt. Sinai. The Ten Commandments were not a way unto salvation, but were to convict men of their sin and show them their need of a Savior.
- 3) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The heart and center of the open Bible is the message of the Gospel. The hand of God rests upon it, indicating that it is the Truth in every part and word.
- 4) "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus 3:5. Through the Sacrament of Holy Baptism our sins are washed away, saving faith is implanted in our hearts, and we are received into the Kingdom of God.
- 5) "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." Acts 2:3,4. On the Day of Pentecost the Holy Spirit, symbolized by the dove, added believers of many nations and tongues to the Christian Church.

THE UPPER PANELS

All of the symbols in the top section of this window refer to the Resurrection and life eternal.

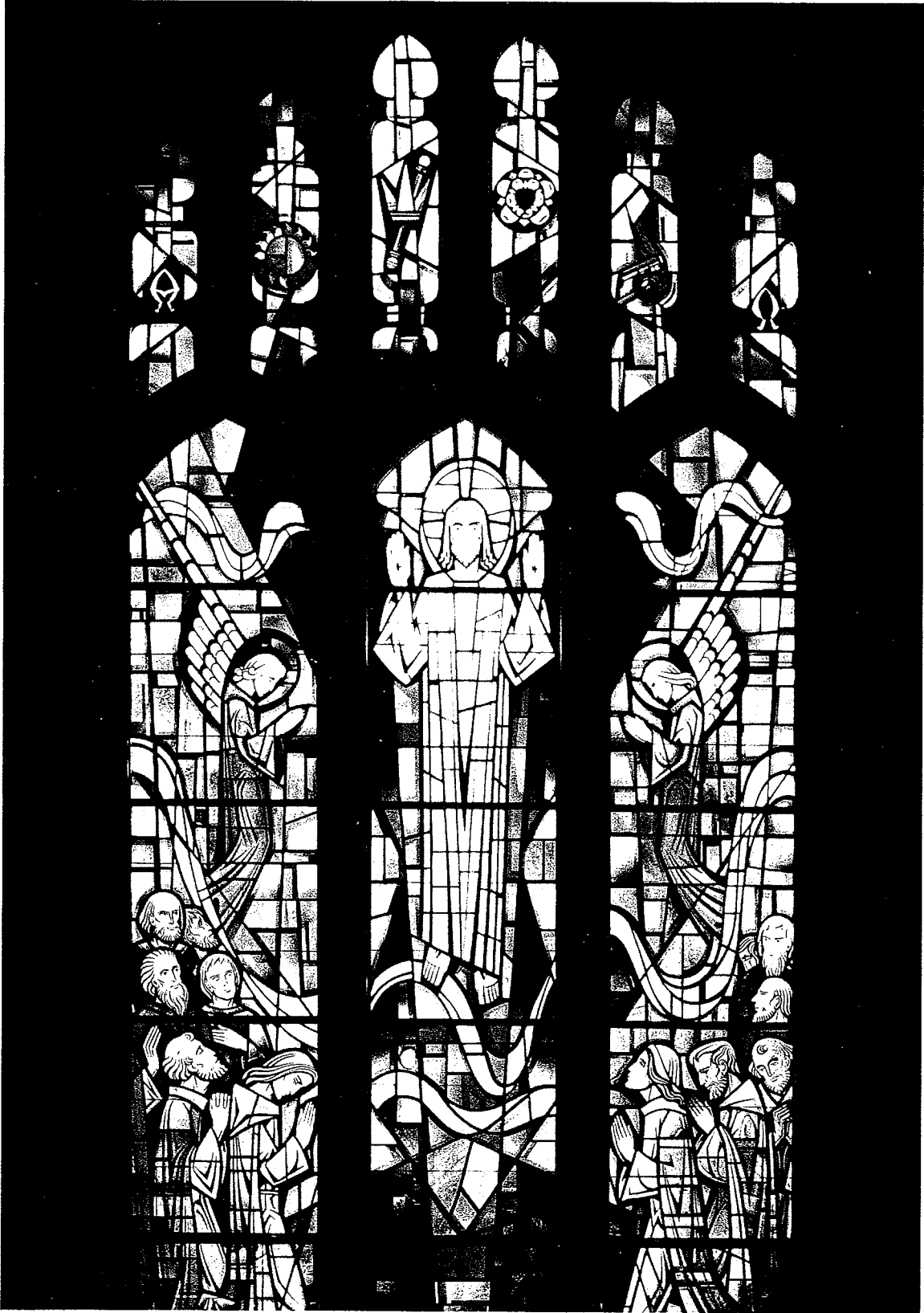
- a) The butterfly is a symbol of the resurrection and eternal life. The three stages in the life history of the butterfly represent the three stages of the Christian. First is the crawling larva, representing the lowly condition of mortal man on earth. Next is

the chrysalis lying in its shell, seemingly lifeless, depicting the body of man in the grave. Finally the pupa bursts its shell and soars upward with a new and beautiful body.

- b) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." I Thessalonians 4:16. The trumpet is a symbol for the awakening of the dead for the final judgment.
- c) The phoenix is a mythical bird which according to legend lives to an age of four or five hundred years. Then it gathers a nest of sweet smelling twigs and spices. These are set on fire by the heat of the sun and the phoenix is consumed by the fire. Out of the ashes the bird rises again, recreated and young, destined to live another five hundred years.
- d) "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10. The symbol of a crown is used frequently in the Scripture to symbolize the reward of the faithful in the life that lies beyond the death of the body.
- e) The bursting pomegranate is symbol of the Lord's power to burst the tomb on Easter Day and come forth from the grave alive. The pomegranate is split by the pressure of many seeds, signifying its power to reproduce life.
- f) "Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel." II Timothy 1:10. The broken chain signifies Jesus breaking the chains of death and rising again from the tomb.
- g) "Which hope we have as an anchor for the soul, both sure and steadfast." Hebrews 6:10. The anchor is a symbol of hope. Christ's resurrection strengthens our hope of resurrection unto eternal life.
- h) "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation 7:9. The palm branches are a symbol of the redeemed in heaven.

THE ASCENSION

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1:9. The triumphant return of our Lord to heaven is portrayed in the balcony window. We see the mountain where the Ascension took place, suggested by the brown and green area. On the ground are the footprints where Jesus left the earth. The bright shaft of light which forms the back-



THE ASCENSION WINDOW

(Balcony)

ground for the figure of Christ signifies the supernatural power that lifts Him above the earth and is also a sign of the glory that awaits Him in heaven.

The eleven faithful Disciples and the mother of Jesus (not Scripturally accurate) are pictured as they gaze steadfastly and longingly toward heaven and listen to the angel say unto them, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which was taken up from you into heaven shall so come in like manner as we have seen him go into heaven." Acts 1:11.

From His throne in heaven the Savior's arms are still outstretched to send blessings to His church on earth. May His blessing rest upon all who pass by our church and upon all who pass through the doors of our church, the blessing of the forgiveness of sins and eternal happiness in the mansions above which the ascended Lord has prepared for all those who accept Him as King of Kings and Lord of Lords.

THE ASCENSION WINDOW

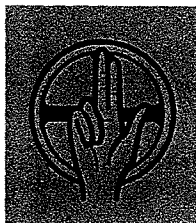
- 1) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Revelation 1:8. The alpha seen in the far left panel and the omega seen in the far right panel are the first and last letters of the Greek alphabet. They signify that Christ is the beginning and end of all things.
- 2) "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Malachi 4:2. The sun is a symbol of Christ. The circle represents eternity, and the wavy rays indicate His glory.
- 3) "The Lamb shall overcome them: for he is Lord of Lords, and King of Kings." Revelation 17:14. The crown and scepter are symbols of the kingly office of Christ. He as the ascended Lord rules with divine power and majesty over all things in heaven and on earth.
- 4) The Luther emblem. A cross on a heart, resting in the center of the Messianic Rose and surrounded by a circle to symbolize eternity, was adopted by Luther as his Coat of Arms. It is an expression of trust in God. "The Christian's heart is resting on roses, e'en while beneath the cross it reposes."
- 5) "Behold, there appeared a chariot of fire, and horses of fire, and Elijah went up by a whirlwind into heaven." II Kings 2:11. The flaming chariot with which the Prophet Elijah was carried up into heaven was a prototype of Christ's ascension.

REDECORATION

Together with the installation of the three stained glass windows, the congregation decided to redecorate the interior of the church. It had last been decorated in 1951, at which time also new lighting fixtures were installed. The contract for redecorating was awarded to the Schanbacher Company at a cost of \$7500. To complete the redecoration project the Ladies' Aid Society purchased new carpeting at a cost of \$3995.

Simplicity is the keynote of the new decoration. This serves to accentuate the windows. Three shades of blue, from dark to light are used on the walls. The arches were painted to simulate stone work.

Symbols are also used very sparingly. The symbols for the four evangelists are found on the ceiling. St. Matthew is represented as a winged creature with the face of man because his Gospel traces Jesus' human genealogy. St. Mark is represented as a winged creature with a lion's face because his Gospel begins with, "The voice of one crying in the wilderness," and this suggests the roar of a lion. St. Luke is represented by the winged creature with the head of an ox because his Gospel stresses the atoning sacrifice of Christ. St. John is represented as a winged creature with an eagle's head because in his Gospel he rises to loftiest heights in dealing with the mind of Christ. Three symbols are to be found in the narthex. Over the right doorway is the hand of God. It is a symbol of the Father as Blessor. The three extended fingers suggest the Holy Trinity, while the two closed fingers denote the two-fold nature of Christ. Over the center doorway is the symbol of the Lamb of God, carrying the banner of victory. The Agnus Dei is one of the most ancient symbols of our Lord. The head is always surrounded with a three-rayed nimbus which signifies divinity. The banner symbolizes Christ's victory over death. Over the left doorway is a descending dove, the most used symbol of the Holy Spirit. Around its head is also seen the three-rayed nimbus.



The chancel is also characterized by simplicity. Only two symbols of gold leaf have been used. The one is the fleur-de-Lys which is a symbol of the Holy Trinity. The other is the Chi Rho monogram. This is a monogram of the first two letters, Chi (X) and Rho (P), of the Greek word for Christ.

Not to be forgotten are the three beautiful painted glass windows in the chancel which were originally installed when the church was constructed in 1916. They were produced by the Von Gerichten Art Glass Company of Columbus, Ohio, at a cost of \$450. The circular window is the "Ecce Homo" after the words of Pilate, John 19:5, "Behold the man!" The window on the left is the "Good Shepherd," a beloved picture of Jesus taken from John 10:11, "I am the good shepherd." The window on the right is Christ knocking at the door, taken from Revelation 3:20, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me."

How privileged are not the members of Emanuel to have such a beautiful house of worship in which to glorify God and worship Him. Even as the fathers have given us this legacy, may we in turn pass it on to our children and to our children's children. May our prayer ever be:

I love Thy church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye
And graven on Thy hand.

Dedication
November 29, 1964

A WORD OF APPRECIATION

This booklet was written by Pastor Koeninger. Mr. Herman Sonnenberg prepared it for printing. The cost of printing was borne by private sources.