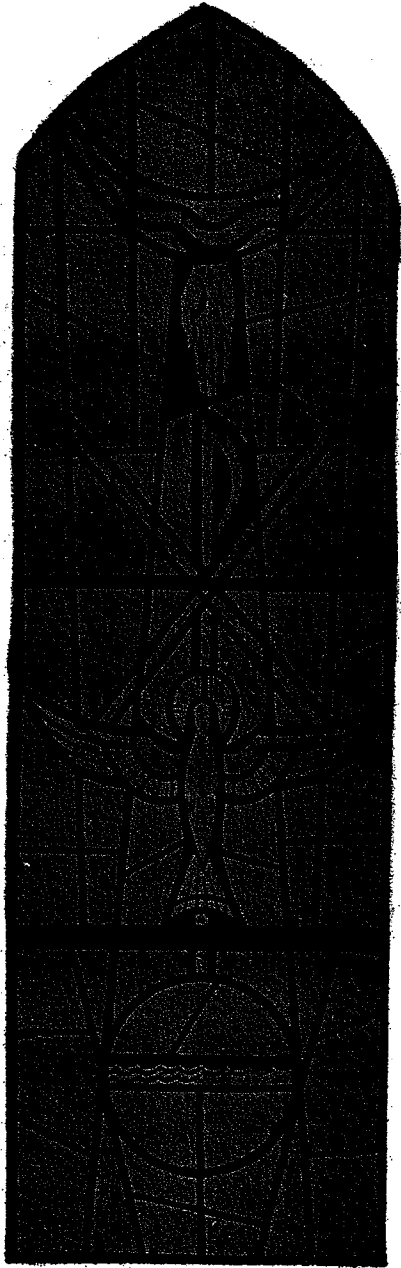


Immanuel Lutheran Church

Kewaunee, Wisconsin



Dedication of STAINED GLASS WINDOWS

August 15, 1965

Stained Glass Symbolism

The numerous windows in our church offered to the stained glass designer a wonderful opportunity to carry out a comprehensive theme: The Story of Our Salvation as reported in the books of the Old and the New Testament. He has used figures and symbols to illustrate the biblical message. The windows in the

nave, the baptistry and in the balcony depict, in historical sequence, selected events taken from the Scripture. The narthex windows illustrate the chapters of Luther's Catechism, the smaller windows in the entrances and in the stairways show various symbols pertaining to the Church and our worship.

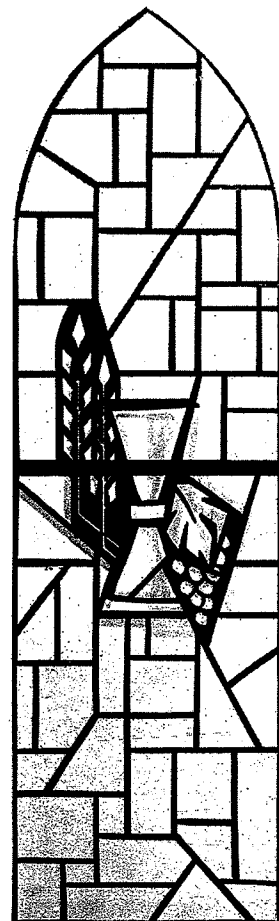
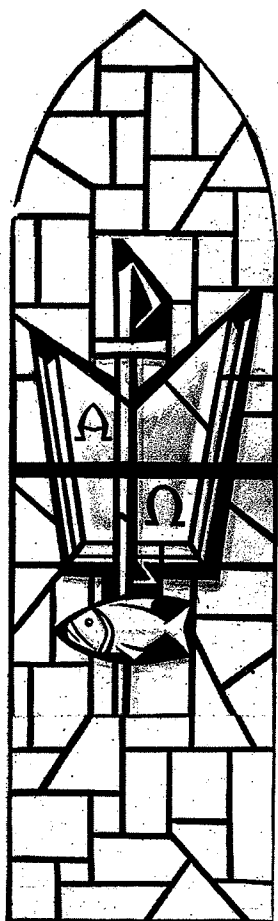
The TRINITY Window

The Holy Trinity (Front Cover)

The single lancet window in the choir symbolizes the highest mystery of the Christian faith, the Holy Trinity. The window may be considered an introduction to the nave windows which illustrate the work of the Tri-une God in the Old and in the New Testament.

God the Father and Creator is suggested by the Hand appearing from a cloud. The idea of the Hand of God is based upon many biblical passages. God the Son, the Word Incarnate, is signified by the Chi-Rho (P X)

which is one of the oldest Christian symbols. They represent the Greek initials of the word CHRIST. The Holy Spirit is shown as a dove according to the words of the Gospel: "I saw the Spirit descending from heaven like a dove." (John 1, 32.) The lower panel shows the globe with a stylized band of water recalling the words in the first chapter of Genesis: "The Spirit of God moved upon the face of the waters." (Gen. 1, 2.)



THE BAPTISTRY WINDOWS

The Baptistry

The three lancets in the Baptistry illustrate, in figures and symbols, the Means of Grace.

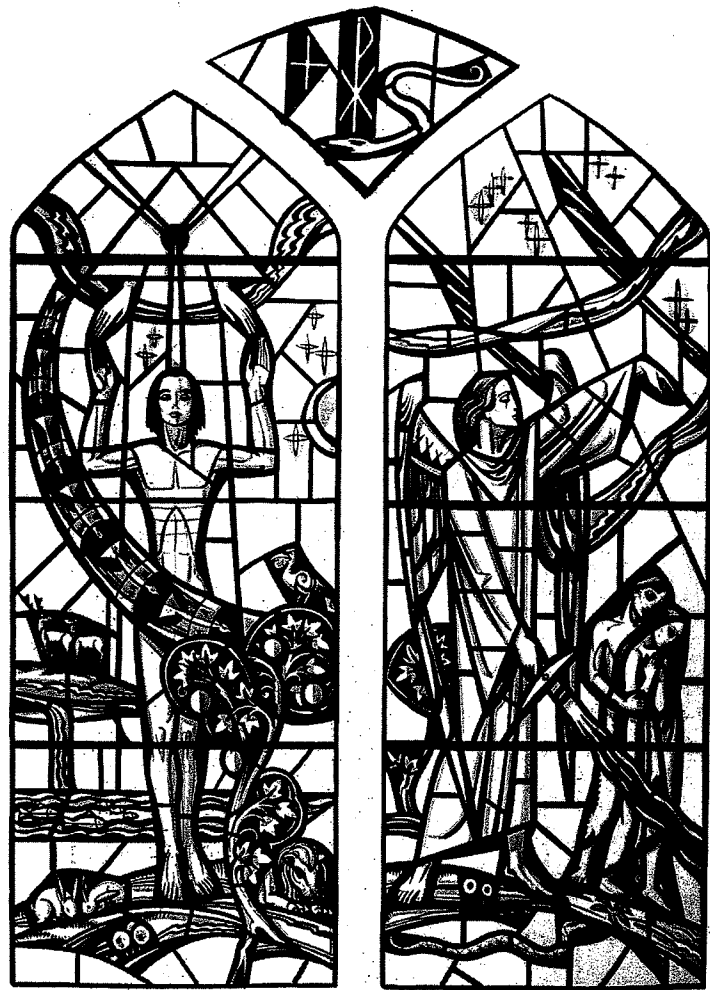
The center lancet depicts Our Lord at the beginning of His public ministry receiving the sacrament of Holy Baptism. He is shown standing in the waters of the Jordan, humbly bowing His head. John, the forerunner of Our Lord, is clad in "raiment of camel's hair." With a shell he pours the water of baptism. During this scene the heavens open and the Holy Spirit, represented as dove, descends upon Him as the

voice of the Father was heard: "This is my beloved Son in whom I am well pleased."

Holy Communion is symbolized by the cup, the wheat and the grape. The Word of God is expressed by the book with the Alpha and Omega, representing, the Bible.

The traditional symbols for Christ, the Chi-Rho and the fish, suggest That Christ is the Incarnate Word of God who reveals Himself to us through the Sacred Scripture.

Creation and The Fall



The Creation

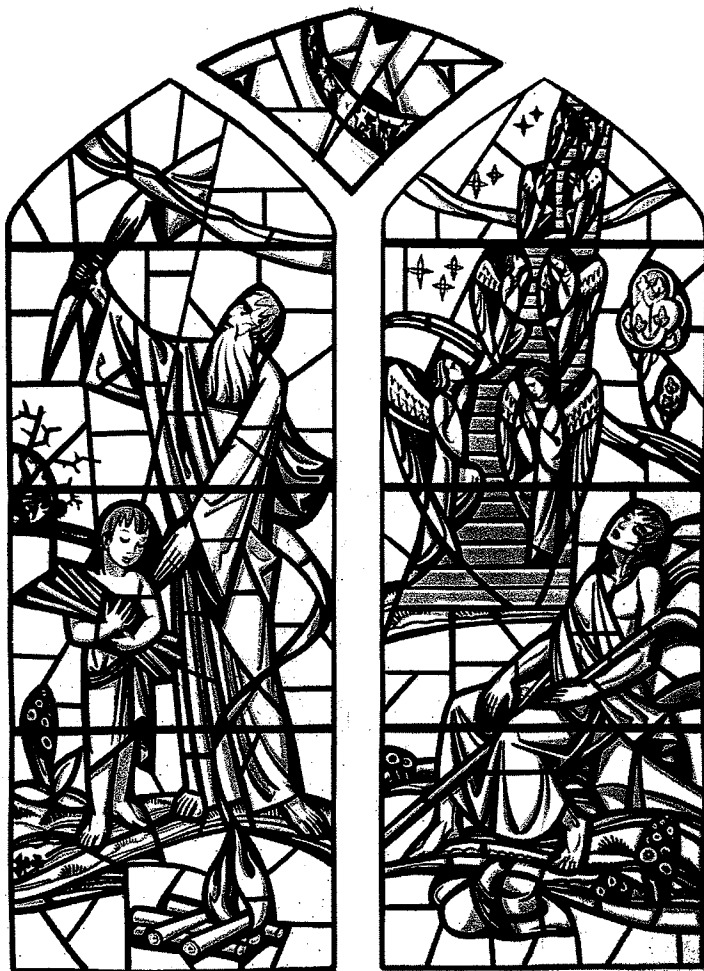
The left lancet in the first nave window symbolizes the moment when God, in his love, created man in his own image and made him a free being able to choose between good and evil. The touch of the Creator's hands express the fact that man became a living soul. The shaft of light radiating from the triangle signifies God's power and the grace he has bestowed upon man. The plants and animals indicate the Garden of Eden in which God has placed Adam. We notice a flock of colorful birds sweeping down from the sky, a lion peacefully resting in the shade of a tree, deer and rabbits enjoying the peaceful atmosphere of paradise.

The Fall of Man — His Expulsion from Paradise

The right hand lancet symbolizes the tremendous catastrophe in human history when man chose to do evil by breaking the will of God. God has commanded Adam and Eve: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2, 17). By eating the forbidden fruit they have lost—for themselves and for us—not only the right to enjoy the blessings of the Garden of Eden, but also earned for all men God's eternal wrath and condemnation. The angel with the fiery sword illustrates the curse that rests upon man from this moment: "He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3, 24). The artist has dramatized the scene with the lightning striking from the sky. Adam and Eve are shown as small and humble figures, contrasting the dominating figure of Adam in the creation scene.

The symbolic design in the kite shows the Chi-Rho, the monogram of Christ, above a snake's head, suggesting God's words to the snake: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." (Gen. 3, 15). This is a clear promise of the coming Redeemer.

Abraham and Isaac and Jacob



Abraham and Isaac

Although man had chosen evil and had fallen into sin, God established a new covenant. Right after the fall God had promised a Redeemer, as we have observed in the previous window. The Covenant was established with Noah and again with Abraham who was selected to be the father of the new nation. He was promised that his seed would be as numerous as the stars of heaven. This divine promise is expressed by the symbol in the kite section. Abraham's faith and obedience was repeatedly tested by God and in an especially dramatic way by the command to offer his son Isaac. The window shows Abraham in the land of Moriah, his son Isaac carrying the wood of the burnt offering. As Abraham raises his trembling hand, an angel of the Lord called from heaven: "Lay not thine hand upon the lad." (Gen. 22, 12). This divine intervention is symbolized by the hand appearing from the cloud. As Abraham lifts up his eyes, he notices a ram caught in the thicket. "And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." (Gen. 21, 13).

Jacob

With the story of Jacob we enter a new phase in the story of our salvation, because he is the immediate ancestor of the twelve tribes of Israel, out of which will come the promised Redeemer. Through a ruse he has received the birth right from his brother Esau. To escape his brother's wrath he fled to Haran. On this journey he had a strange but meaningful dream, depicted in the window. On the ground we notice the few belongings, a hat and a water flask. Jacob is shown asleep, resting his head on a rock. "He dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed . . . Behold, I am with thee, and will keep thee in all places whither thou goest." (Gen. 28, 12-17). Comforted by these assuring words of the Lord, Jacob makes his vow: "Then shall the Lord be my God." (Gen. 28, 21).



The Calling of Moses

In the oppression which had come upon God's chosen people, as slaves in the land of Egypt, it was Moses whom God raised up as his servant to lead them out of Egypt. He is thought of as a type of Christ: as Moses delivered the children of Israel from the bondage of Egypt, so Christ has delivered us from the bondage of sin. The left lancet illustrates the calling of Moses. While he was watching the flock of his father in law an angel of the Lord appeared to him in a flame of fire out of the midst of a bush, the bush was burning, yet it was not consumed and God called him out of the bush "Moses, Moses. And he said, Here am I." (Ex. 3, 1-5). In the window we see Moses as he kneels down in awe and adoration. He has removed his shoes and he is hiding his face, struck by this heavenly vision. He then receives the calling for his life; "Come now therefore, and I will send unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Ex. 3, 10). The staff in Moses hands recalls another miraculous event: when Moses casts it on the ground, it is changed into a serpent and when he puts out his hand, it becomes again a staff. (Ex. 4, 1-5).

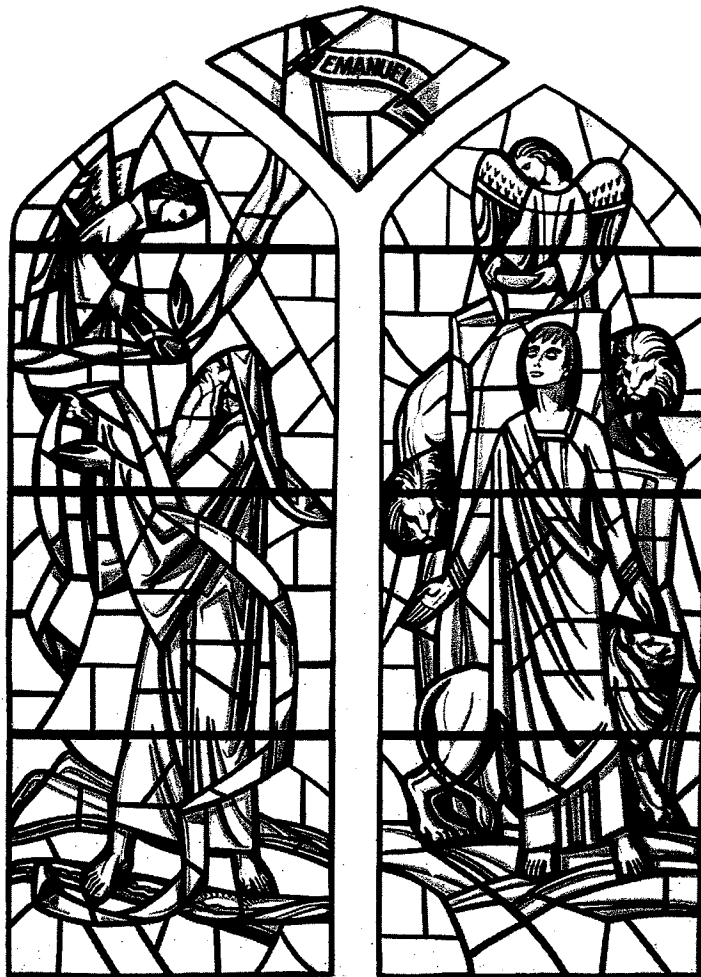
Moses receiving the Ten Commandments

After the people of Israel had left Egypt and had crossed the Red Sea, God led them to Mt. Sinai, where they encamped in the wilderness. God called Moses up into the mountain where he remained for forty days and forty nights. It was then that God gave him written on two tablets of stone, the Ten Commandments, which contains His Holy will. We see Moses, standing on Mount Sinai, holding the tablets up high as though he wanted to show them to the people of Israel and to all mankind. We notice the cloud and the lightning, recalling the extraordinary circumstances that accompanied this event. The two rays of light radiating from Moses head refer to the scriptural remark that "the skin of his face shone" because he had been talking with God. (Ex. 34, 29).

The small vignette in the center of the panel shows the people of Israel worshipping the Golden Calf.

The design in the kite shows the brazen serpent which Moses erected as a sign of salvation for those who had been bitten by the fiery serpent. (Num. 21, 8).

Isaiah and Daniel



Isaiah

The last window dealing with the Old Testament portrays two of the Major Prophets.

Isaiah, who because of his messianic prophecies is sometimes called the Evangelist of the Old Testament, is depicted in the left hand panel. The scene is taken from chapter six of Isaiah. There the prophet describes his vision of the Lord sitting upon a throne in the temple. The humble prophet is overwhelmed by his sense of unworthiness and sin and he cries: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Is. 6, 5). Then a Seraphim flew to him bearing in a pair of tongs a live coal from the altar. The angel touched the coal to the prophet's mouth saying: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." (Is. 6, 7). The prophet has overcome his feeling of guilt and unworthiness and he accepts the call of the Lord; "Here am I, send me." The scroll in his hands symbolizes his writings, his messianic prophecies are suggested by the cross and the scroll with the word EMANUEL in the top kite.

Daniel

The scene in the right hand panel illustrates how God defends his servant and prophet Daniel and saves him from harm. Daniel had been carried away captive from his own country to Babylon. God was with Daniel and he rapidly rose to high office after he had interpreted the king's dream and the handwriting on the wall. But he fell in disfavor when jealous officers denounced him for worshipping the one true God. He was cast into the den of lions. This is the scene depicted in the window. Daniel is portrayed as the fearless man, trusting in the power of the Lord, who had saved Shadrach, Meshach and Abegnego in the fiery furnace and who can save him now from the fury of the lions surrounding him. In the upper part we notice the angel whom the Lord has sent to "shut up the mouths of the lions" and to provide him with food.

As the windows on the south side of the nave represent the Word of God in the Old Testament, so do the balcony and the nave windows on the north side represent the fulfillment of prophecy in Christ, the Incarnate Word, for the accomplishment of our salvation.

The Nativity

The large window in the balcony presents the beloved scene of the birth of Christ amid manifestations of heavenly glory. The Virgin Mary and the Holy Infant — His head surrounded by a tri-radiant halo—are depicted in the center of the window. The star studded sky and the angels kneeling above the clouds indicate the high origin of the divine child and the power and the glory which have followed Him to earth. On the left we see Joseph, His foster-father, looking on in joy and worship. The manger and the straw suggest the poverty and the humbleness of the stable at Bethlehem, where Jesus first took on the "form of a servant."

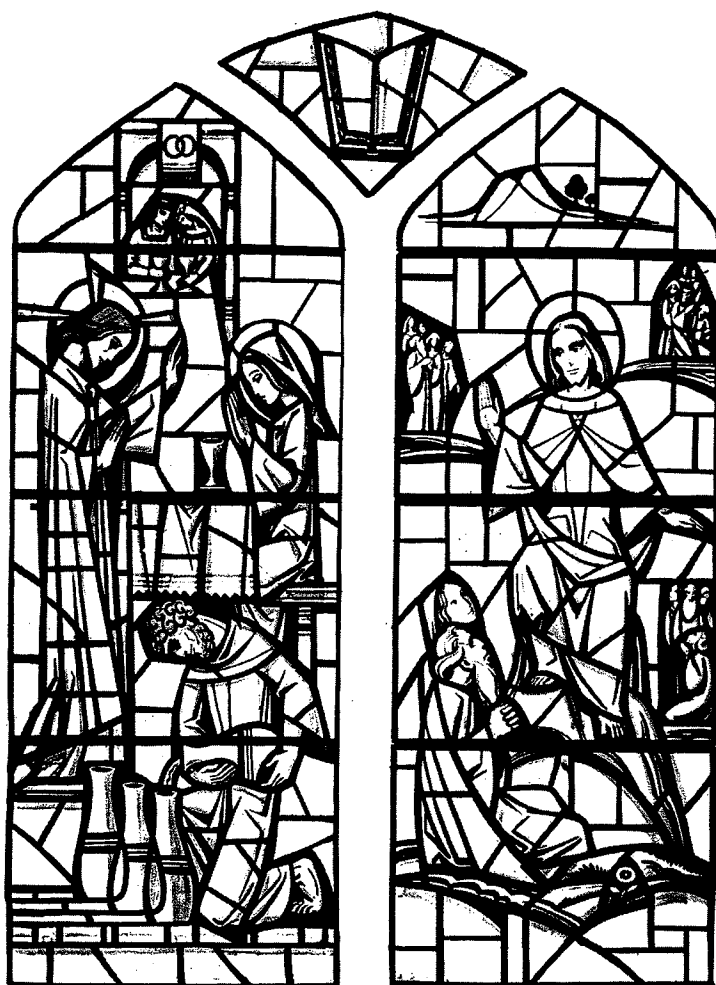




Summoned by the angels, shepherds have hurried from the field to adore the newborn Savior. One of them is shown as a large figure on the right hand of the center panels, a group of three other shepherds, gazing with raptured faces upon the heavenly vision, is shown in the narrow lancet on the left hand side. As token of their worship they offer a spotless lamb.

Not only humble shepherds but also some of the learned and powerful of the earth have come to reverence the divine Infant as their Lord: the three Wise Men or Magi, guided by a radiant star, have come to worship Him. They represent different lands and races and point to the universality of the Savior's mission on earth. In their hands are costly and symbolical gifts; gold, frankincense and myrrh.

The Marriage Feast at Cana and The Sermon on The Mount



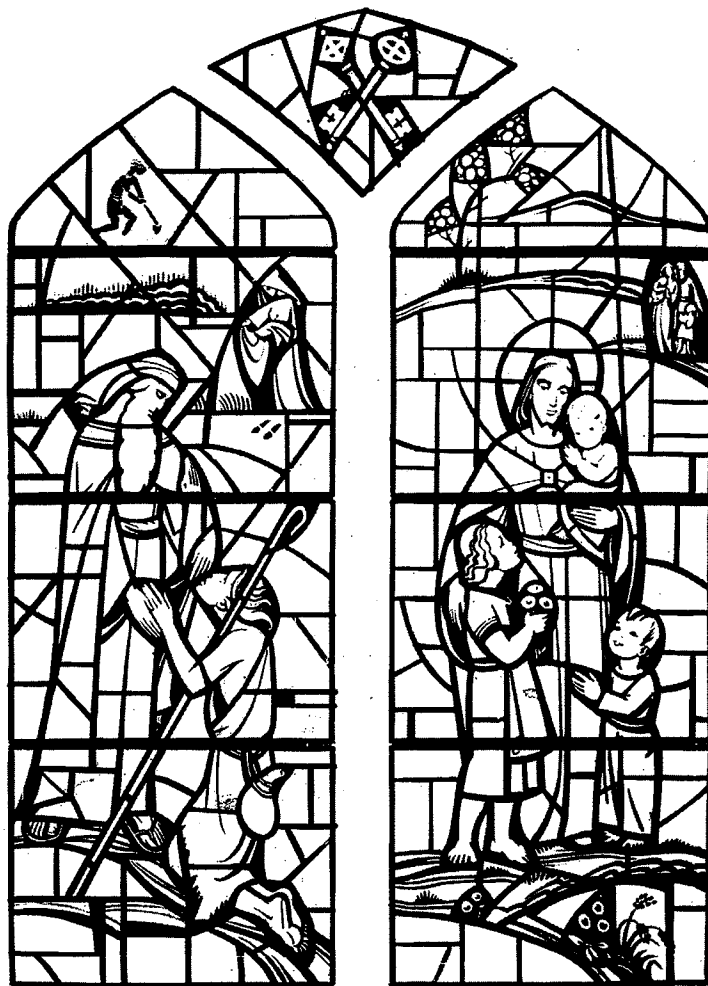
The Marriage Feast at Cana

The series of events depicted in the nave windows on the north side opens with the marriage feast of Cana, reported in the Gospel of St. John. It was here that Jesus did the first of His signs to manifest His glory. It is a story with so much human appeal that many artists have tried to illustrate it. In the window we see the young couple in whose honor the feast is given, seated at the head of the table, under a banner with the symbol of matrimony (two interwoven rings). They must feel honored that Our Lord and His mother have accepted their invitation. And we can rightfully assume that, by accepting the invitation, Jesus wanted to give His blessing to the newly-wed couple. "When they wanted wine, the mother of Jesus saith unto Him, They have no wine . . . And there were set there six waterpots of stone . . . Jesus saith unto them, Fill the waterpots with water." (John 2, 3-7). This is the moment depicted in our scene. A servant shown in the foreground is kneeling to the floor and, obeying Jesus' words, he is filling the jars with water, Jesus is raising His hands, suggesting His power over the elements, and the water is changed into wine.

Sermon on the Mount

The Sermon on the Mount, famous among the sermons of the Savior, and particularly beloved because it contains the Beatitudes, was delivered upon a low mount in Galilee. We see Christ seated on the mount, teaching the numerous groups of His followers surrounding Him. We find men and women, young and old, listening to the words of the Savior. His speech seems to be new to their ears when He says Blessed are the poor in spirit, blessed are those who mourn, blessed are the meek, blessed are those who hunger and thirst for righteousness, blessed are the merciful, blessed are the pure in heart, blessed are the peacemakers, blessed are those who are persecuted for righteousness sake, but He also assures them: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matt. 5, 17). The symbol in the kite section shows the book as symbol of the Bible and of the Word of God. It has its proper place in this window because the Sermon on the Mount represents the substance of the teachings of Christ and the new law of love.

The Prodigal Son and Jesus Blessing Children



The Return of the Prodigal Son

In a unique way Jesus has taught the truths of the Kingdom of God in numerous parables. One of the most familiar is the story of the prodigal son, illustrated in the left hand lancet. Reduced to the state of a beggar, the son is kneeling down before his father: "Father, I have sinned against heaven, and before thee. And am no more worthy to be called thy son: make me as one of thy hired servants." (Luke 15, 18-19). All he has left is a worn out garment, a staff and a water flask. But in spite of all this the father is receiving his son with open arms; a new dress and shoes are ready to give him a new look and to reinstate him in his former privileges. In the upper left we see the other son, who had never left his father's home, working in the field.

The parable of the prodigal son illustrates the love of our heavenly Father towards all His children, and forgiveness of the sinners who repent and turn back to Him in faith and confidence. The crossed keys in the kite section are another sign of the forgiveness of sins.

Christ Blessing the Children

This beautiful and moving scene is recorded by St. Mark: "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." (Mark 10, 13-16). Jesus is shown holding a little child in His arm; a little boy and a young girl, holding a bouquet of flowers, look up to the Savior in love and confidence. In the upper right we see parents waiting to bring their children to Jesus.

The Crucifixion and The Resurrection



The Crucifixion

The left hand lancet portrays the central event in all human history. The dominant feature is the cross rendered in red, to symbolize the blood that Christ has shed for our sins. From now on the cross will be the sign of redemption and of the true faith. On the cross Our Lord hangs for hours in spiritual and physical agony, as the Lamb of God, sacrificed for us and our countless sins. With His death the great redemption plan, conceived by the Father is completed. Beside the cross stand the Virgin Mary, His mother, and John, the sorrowing disciple. Above the Savior's head is the tablet, placed there by the order of Pontius Pilate, bearing the inscription INRI, which means Jesus of Nazareth, King of the Jews. Under the cross is a skull, representing Adam and sin in general, the wages of which is death. The lightning striking from the sky suggests the events in nature that occurred during this dramatic event: darkness was over the land, the earth shook and the rocks were split.

The Resurrection

The right hand lancet depicts the Resurrection of Our Lord, with its triumphant message of life victorious in Christ over death and the power of darkness. It expresses the joy in the fulfillment of the mission the Father had given His Son. Without this last scene and its message, our lives would be gloomy indeed. Dominating all else in the window stands the triumphant figure of Christ, vigorously alive again. Although the wounds are still visible, he carries symbolically the banner of victory with its streaming pennant of triumph. The two soldiers of the guard sink to the ground in fear. On the background we notice Calvary with the three empty crosses and on the other side the sun rising on Easter morning. The Easter lily in front of the tomb is a well known symbol of the Resurrection: it has pierced the ground and appears suddenly in its white splendor. The bursting pomegranate in the kite suggests the power of the Lord in being able to burst the tomb.

The Ascension and Pentecost



The Ascension

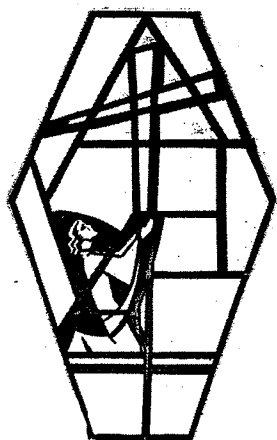
After Christ had fulfilled His mission on earth He appeared to His disciples on different occasions. He spoke to them of the Kingdom of God and promised to send the power of the Holy Spirit upon them. The window depicts the scene reported in the Acts of the Apostles: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1, 9-11). On the ground we see the footprints indicating the place where Our Lord has left the earth.

Pentecost

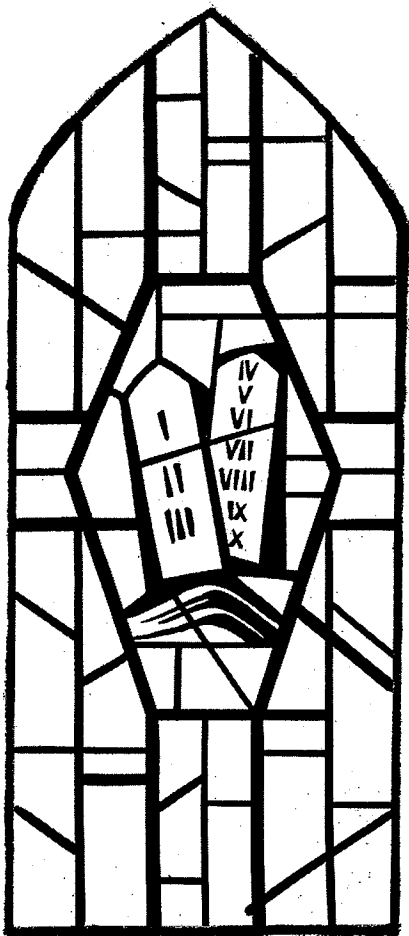
The last window in this series represents the descents of the Holy Spirit, on the first Pentecost, on the little band of Christians in Jerusalem, according to the promise of the Savior. The disciples, after having elected Matthias to take the place of Judas, were gathered in the Upper Room: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; 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, 1-4). The Holy Spirit is symbolized by the descending dove appearing in the cloud, the lines radiating from the dove, suggest the grace and the extraordinary gifts the apostles are receiving for their huge and perilous task of evangelizing the world. With the descent of the Holy Spirit the Gospel begins its triumphant march all over the world. This idea is expressed by the orb and cross in the kite section.

The Narthex Windows

The three double windows in the narthex represent, in a symbolical way, the chief parts of Luther's Catechism.



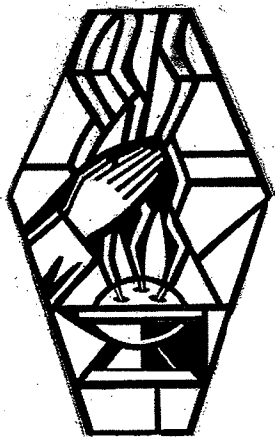
The Creed: A figure kneeling at the foot of the cross, expressing the act of faith.



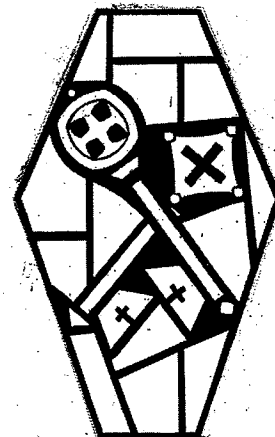
The Ten Commandments: The tablets of the law given to Moses on Sinai.



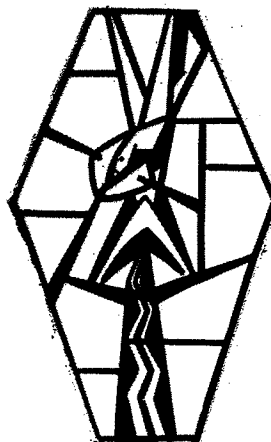
Communion: Cup, wheat and grape.



The Lord's Prayer: Praying Hands, Incense: Let my prayer be as incense.



Office of the Keys: Two crossed keys.

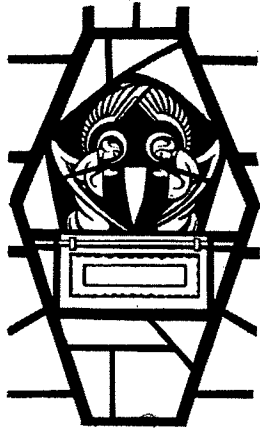


Baptism: Shell and Water, descending dove, recalling Christ's baptism in the Jordan.

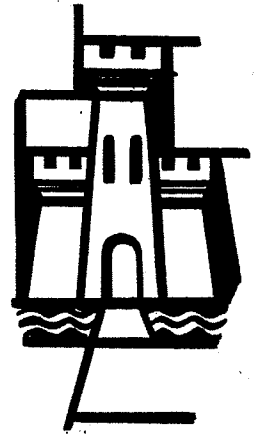
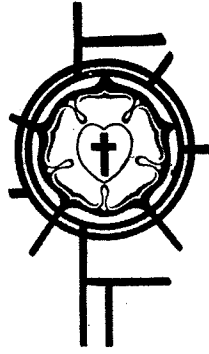
The designs in the two small windows, one in the narthex, the other in the front entrance, symbolize the church.



The boat displaying the cross on the sail, expresses the thought that Christ is guiding His church through the ages.

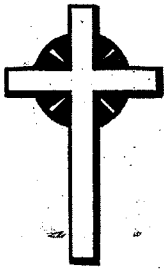


The Ark of the Covenant, which was made by Moses and was later placed in the temple of Jerusalem, symbolizes God's presence in the Church.

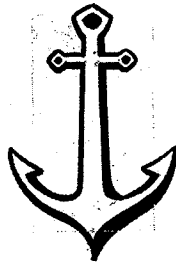


The designs in the two windows at the side entrance show the coat of arms of Luther and a fortress recalling Luther's hymn: A Mighty Fortress Is Our God.

The six small panels in the stairways have the following symbols:



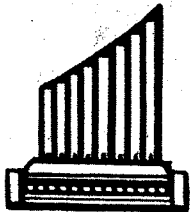
Cross — the Faith



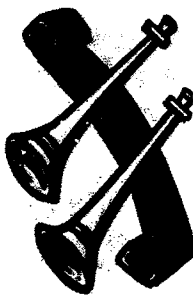
Anchor — Hope



Heart — Charity



Organ

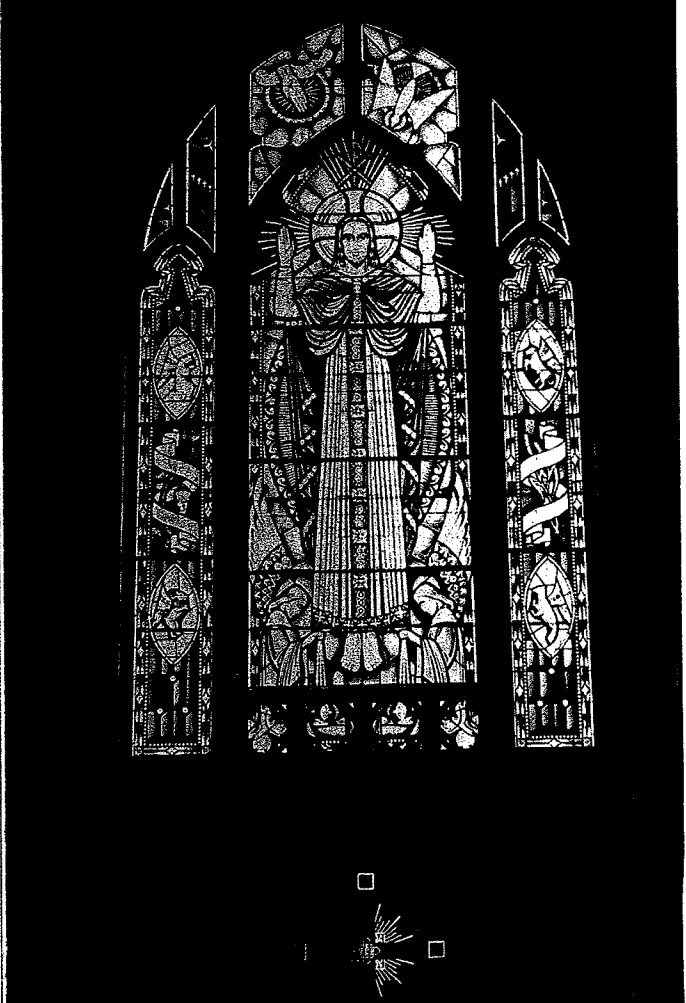


Trumpets and Scroll



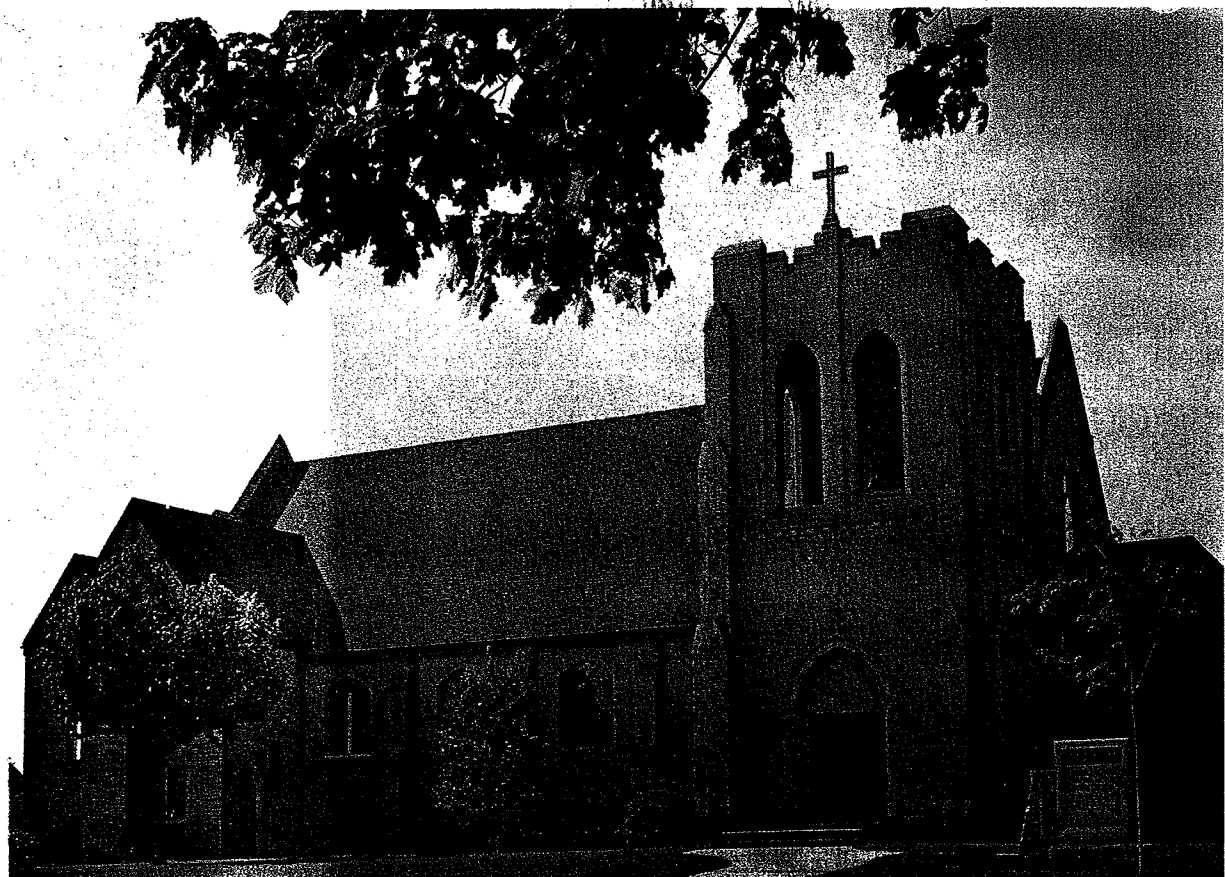
Lyre

These musical symbols suggest our Praise of the Lord.



The Chancel Window

Dedicated
in 1957



Our Church in 1965