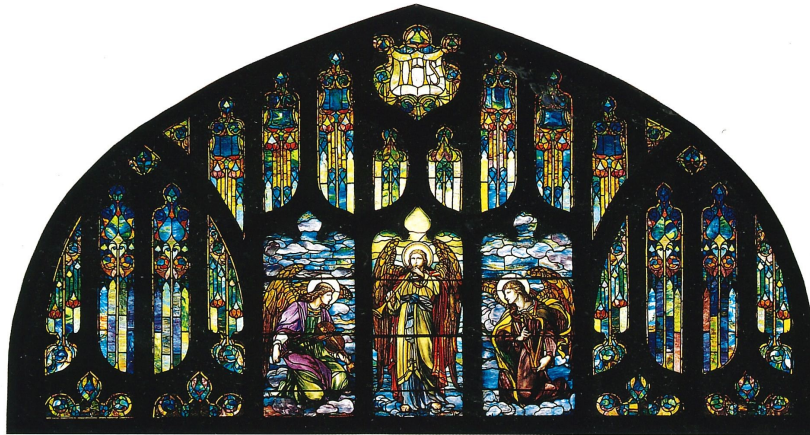


And God said, "Let There Be Light"

Genesis 1:3

*Central Presbyterian Church
Summit, New Jersey*



The Angels with Gabriel - Luke 1:26-28, Luke 2:8-14

One of the unique gifts the Christian church has given to the world is the art of stained glass. When this art form was begun during the Middle Ages, most of the believers in the church were illiterate. It was through the art work in the stained glass windows of the early gothic cathedrals that medieval Christians learned the stories of the Bible and were strengthened in the faith.

Pictured above is the central window of our sanctuary chancel. In 1906 when the church was built, there was a small balcony directly beneath this window for the organ console and choir. The window depicts three angels; each is playing a musical instrument. How appropriate that this window is above what was originally the musicians' gallery in the sanctuary. The artisan of the window is unknown, but it is believed that this is the first stained glass window to be put in the present sanctuary and was a gift of the Trustees in 1906.

The windows of Central Presbyterian Church are the work of four different stained glass studios. The windows labeled 4L and 8L on the upper level and #4 on the lower level in the sanctuary are by Louis Comfort Tiffany. 5L in the upper level and #2 in the lower level of the sanctuary are works of the Lamb Studios of Philmont, NY. The upper level windows 1L, 3L and 6L in the sanctuary are the work of a Belgian firm. All the other windows in the sanctuary and chapel, with the exception of the window on this page, are by the Willet Stained Glass Studios of Philadelphia, PA.



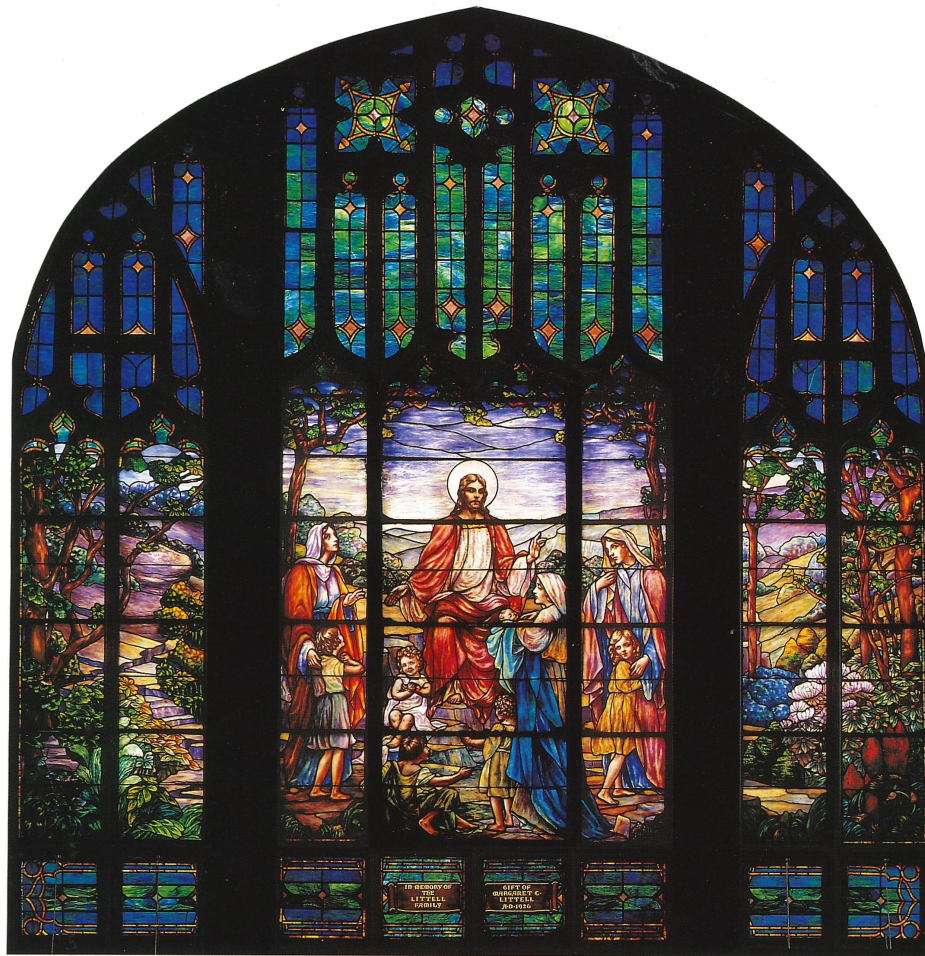
The Pentecost Window - Acts 7:54-60; Acts 2:1-47; Acts 9:1-31

This window in the north transept centers on three stories from the Acts of the Apostles. The left section portrays the stoning of Stephen who, as a young deacon, became the first martyr of the Christian church. Seen as a blasphemer by members of the synagogue, he was stoned to death. Saul of Tarsus, in the gold and red garment, is in the upper left corner. As a leader of vicious acts against the church, he consented to Stephen's death.

Saul's story continues in the right section of the window where he is seen on the road to Damascus. Still breathing threat and murder on the disciples of the Lord, Saul hears the voice of Jesus and falls blinded to the ground. After three days, Ananias baptizes him as Paul and restores his sight. He begins preaching the good news of Jesus Christ immediately.

The Pentecost story is illustrated in the center section of the window. "And suddenly a sound came from heaven like the rush of a mighty wind, and it filled the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them." Peter is seen here preaching to the other disciples, to Matthias, and to Mary.

Across the bottom of the window are sixteen symbols representing the twelve disciples plus four other devoted believers. From left to right are Stephen, Mary, Thomas, James the Less, Bartholomew, Philip, John, Peter, James the Great, Andrew, Matthew, Jude, Simon, Judas, Matthias, and Paul.



Christ Blessing the Children - Matthew 19:13-14; Mark 10:13-14; Luke 18:15-16

This window of Christ blessing the children is in the south transept. “Suffer the little children, and forbid them not to come unto me: for of such is the kingdom of heaven” is the simple message in this window. The first four small windows (looking from left to right) directly under this window also portray stories in the Bible involving children and youth.



The Christmas Window - Luke 2:8-14

The Christmas Window on the east wall to the right of the chancel illustrates the angel's announcement to the shepherds, "Fear not, for behold I bring you good tidings of great joy." The shepherds are clearly afraid, the glory of the Lord is shining round about them, but...they are not alone. Take a moment to look in the tracery in the highest part of the window and see the six cherubs looking down on this encounter between the angel and the shepherds. The presence of these cherubs is frequently missed because of the attention drawn by the radiance of the central angel figure.



The Easter Window - Matthew 28:1-7; Mark 16:1-8; Luke 24:1-10

The Easter window is on the east wall to the left of the chancel. The resurrection story is simply portrayed here against a soft background of early morning sunlight in the garden where the sepulcher was. Mary Magdalene and Mary, the mother of James, hear, “He is not here, but is risen,” from the descended angel of the Lord, whose “countenance was like lightening and his raiment white as snow.”



Baptism of Jesus - Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22

This window in the north wall of the chancel depicts Jesus' baptism in the river Jordan by John, the Baptist. Notice how the figures in the right hand side of the window, who have yet to be baptized, appear lifeless and drained of color. Also notice how vividly the phrase from the above scriptures, "...he saw the heavens opened, and the Spirit like a dove descending upon him," is illustrated in this window.



The Last Supper - Matthew 26:18-29; Mark 14:22-25; Luke 22:14-23

This window on the south wall of the chancel beautifully depicts Jesus' final meal with his disciples in the Upper Room. "And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to his disciples...And he took the cup, and gave thanks, and gave it to them..." Note the perspective one gets from studying this window is as an observer who is outside, looking through a window into a room in which a meal is being blessed.

It is appropriate that this window and the baptism window are in the chancel walls, for it is in and around the chancel that these two sacraments take place.



The Sermon on the Mount - Matthew 5-7

The scope of the subject matter of the Sermon on the Mount is broader than the delivery of the Beatitudes; they are just the beginning of the sermon, which covers three chapters in the Bible. The sermon also contains some of the most frequently quoted passages from scripture: “You are the salt of the earth,” “Let your light so shine before others,” “Seek ye first the kingdom of God” and “Whosoever hears my words and does them is like the wise person who builds a house upon a rock.” It is also within the context of this sermon that Jesus teaches his disciples how to pray: “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”

Jesus’ sermon was delivered before the multitudes who are easily recognizable in this window - young and old, male and female, even a camel, a donkey and some sheep. Notice in the top right hand portion of the window the hand of God radiating down on Jesus the power “to lead with authority and to astonish the people with his doctrine.”



Chapel Altar Window

This central window in the chapel is dedicated to youth. Some of the stories seen in the windows in the sanctuary are duplicated here. It also contains symbols of the sacraments which are central to the Christian faith.

At the top of the left lancet is a shell from which water is dripping, representing the sacrament of baptism. Below it are three stories from the Old Testament. First is the story of Daniel in the lions' den (Daniel 6:16-23). Next is the enduring friendship of two youths, David and Jonathan, the son of Saul (I Samuel 18:1-4; I Samuel 19:1-8). Third is Hannah bringing her son, Samuel, to be dedicated at the temple. As in the sanctuary window of this same story, (I Samuel 1), the seven branch candlestick is seen here also.

The head of the central lancet contains an open Bible, symbolizing that the word of God is open to everyone and is to be spread throughout the world. Beneath this is Jesus embracing two youths, members of the fold symbolized by the lamb that is at their feet. The story of the Good Samaritan is seen in the bottom medallion (Luke 10:30-37). While the Samaritan is helping the man who was beaten by the thieves, the priest and Levite, who passed by on the other side, can be seen fleeing in the background.

Capping the right lancet are the chalice and wafer, symbolizing the sacrament of holy communion. Below this symbol are three stories from the New Testament. First is the stoning of Stephen, the first Christian martyr (Acts 7:54-60). The central panel is of Timothy, who was an early deacon of the church, with his mother, Eunice, and grandmother, Lois (2 Timothy 1:5). At the bottom is Jesus' disciple John caring for Mary, the mother of Jesus (John 19:26-27). Looking closely at this medallion one can see just the feet of Jesus nailed to the cross and the crosses of the two thieves who were crucified with him.

Centered at the top of the window is a ship bearing a cross for its mast. This symbol for the world-wide or ecumenical church is surrounded by the Greek word *Oikoumene* meaning "the inhabited world."



Nicodemus - John 3:1-21

Under the large Pentecost window on the north wall of the sanctuary are four windows which show scenes of private or intimate conversations which Jesus had with just one or two people. The first pictures Nicodemus, a Pharisee and ruler of the Jews. He knows that Jesus could not perform the miracles that he did without being a man who came from God. Nicodemus came to him one night and Jesus taught him about the need for spiritual rebirth. "Verily, verily, I say unto thee, except any one be born again, he or she cannot see the kingdom of God."



Jesus and the Woman at the Well - John 4:7-30

This window is a scene of a startling and an unheard of conversation between a Samaritan and a Jew, as they would have had no dealings with each other in those days. The Samaritan woman was wary because Jesus had asked her for a drink of water, and she questioned him about this. He responded to her, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give shall never thirst." As the conversation continued and he revealed to her everything she had ever done, the woman of Samaria perceived that Jesus was a prophet, and she went into the city to tell the people she had seen the long-awaited Messiah.



Jesus with Mary and Martha - Luke 10:38-42

Martha, after inviting Jesus into her home, becomes angry with her sister, Mary. Rather than helping her sister prepare the meal for their guest, Mary takes time to listen to Jesus and to learn from him. When Martha berates Mary for leaving her to do all the work alone, Jesus defends Mary, saying, "Mary has chosen the better way."



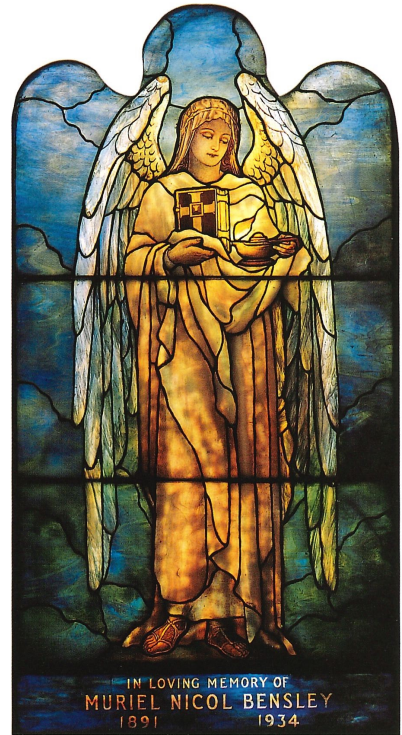
*Jesus and the Rich, Young Ruler -
Matthew 19:16-22; Mark 10:17-22*

Here is a young man clutching his money bag after asking Jesus, “Good Master, what good thing shall I do, that I may have eternal life?” Unfortunately, even though he had lived by the commandments all of his life, he could not give away his riches to those in need and follow Jesus as a disciple. “It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”



War Memorial Window

This is the only one of the sanctuary windows not inspired by a specific scripture passage or Biblical story. Rather, it is a memorial to those who gave their lives in World War II. The central figure of St. Michael clasping a sword is surrounded by the emblems of the different armed forces of the United States. The letter M can be seen below his right wing, and the scales of justice are beneath his left wing. A motif of stars surrounds the central figure and also can also be seen within his red garment. The unique symbol in this window is the winged wheel upon which St. Michael stands. This symbol has its origin in several ancient cultures, particularly that of Egypt. It is frequently found above the doorways of mausoleums where it symbolizes the protection of the dead from evil.



The Angel with Lighted Lamp and Bible

This small Tiffany window of an angel holding a lighted lamp and the Bible illuminates two scriptures simply and beautifully: Psalm 119, verse 105 “Thy word is a lamp unto my feet, and a light unto my path” and Proverbs 6, verse 23 “For the commandment is a lamp; and the law is light.” Walk up to the window and you will see the Louis C. Tiffany name in the bottom right corner of the window. Both the Easter and Nativity windows also have the same inscription. Because all three Tiffany windows have an eastern exposure, they are most beautiful early in the morning as the sun rises behind them.



*Naaman Washing in the Jordan -
II Kings 5:1-14*

In the foreground of this window is pictured Naaman's wife and her servant girl, formerly an Israelite carried off by the Syrians in a raid against Israel. Naaman was a great and mighty warrior, but he was also a leper. It was the wisdom of the servant girl that sent Naaman to the prophet Elisha to be cleansed. In the background Naaman is pictured bathing in the river Jordan, "and his flesh came again like unto the flesh of a little child, and he was clean."



*Young Samuel in the Temple -
I Samuel Chapter 1*

Hannah, a barren woman, vowed that, if she could conceive and bear a son, she would give him up to dedicate his life to the Lord. Hannah's prayer was answered. This window shows Hannah bringing the young Samuel to the priest, Eli, in the temple in Shiloh where he would serve the Lord all his living days. Behind Eli can be seen a seven-branched candlestick, and in front of the priest is an open book, presumably the Torah.



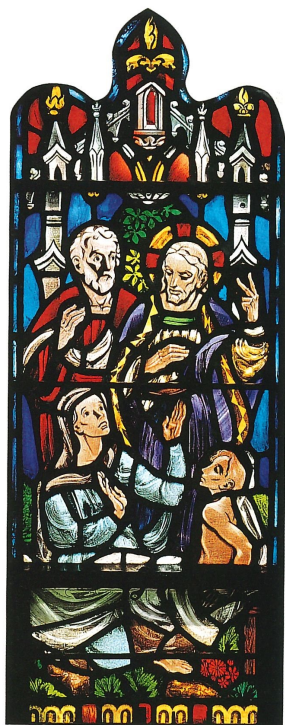
*David, the Shepherd Boy -
1 Samuel 16*

David, the son of Jesse, is pictured here in the hills of Bethlehem as a young man tending his sheep and playing on his harp. It is interesting that this window is to the left of that of Samuel at the temple because it was Samuel, who, as an elderly priest, anointed David future king over Israel. This window focuses more on David as a musician than as a shepherd. The sixteenth chapter of 1 Samuel has several references to David as a highly skilled and cunning harpist; 1 Samuel 16:23 reads, "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."



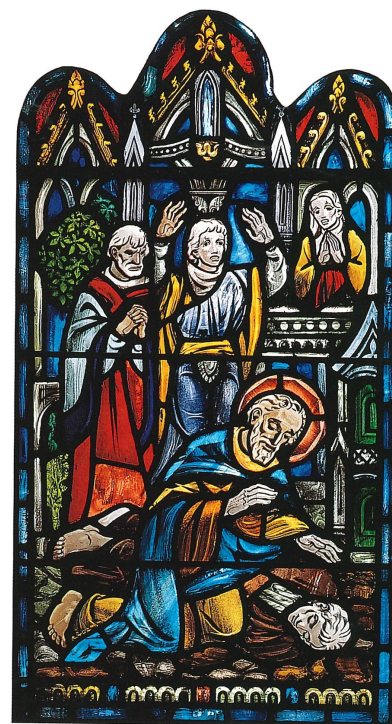
Young Timothy - 2 Timothy 1:5

This last window portraying youth in the Bible is the only one illustrating a story from the New Testament; it is of young Timothy. Timothy has already become a young man when Paul writes his two letters to him. Yet this window shows the child Timothy, with his mother and grandmother, studying the scriptures and being nurtured in the faith. Paul writes, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that is in thee also."



Elisha Raising the Son of a Shunammite Woman - II Kings 4:8-37

Of the nine windows in the sanctuary illustrating miracle stories in the Bible, this is the only one that is from the Old Testament. Like Hannah, the mother of Samuel, this wealthy woman from Shunem was barren. Aware that Elisha was a holy man of God, she and her husband generously provided him with food and lodging frequently. She declines Elisha's offer to speak to the civil and military leaders of her overflowing hospitality. Wanting to show his gratitude to her, Elisha promises that God will bestow on her and her elderly husband a son. "Do not lie unto thine handmaid," she responds, but Elisha's promise is fulfilled. One day, however, the child dies. The woman, after placing her child in the chamber which had been built for Elisha, searches diligently for Elisha and brings him back to her house, where he restores life in her son.



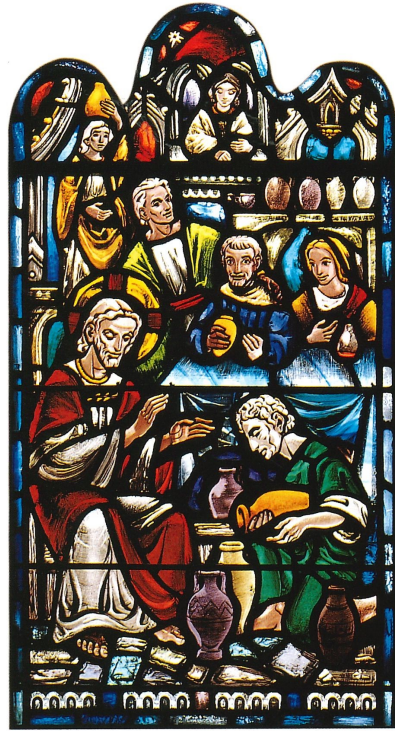
Paul Raises Eutychus - Acts 20:9-12

In preparing to break bread with the disciples, Paul preached a sermon which, unfortunately, was very long and went on until midnight. Eutychus, a young man, was sitting in a third story window, listening to the preaching; the length of Paul's sermon caused him to fall asleep and to tumble out of the window to the ground. Thinking that the boy was dead, Paul went down to him. But, seeing that he was alive, Paul said to the onlookers, "Trouble not yourselves: for his life is in him." It is interesting that this window can be seen easily by whomever is standing in the pulpit in Central Church. Was it placed in this spot intentionally as a subtle reminder to the preacher?



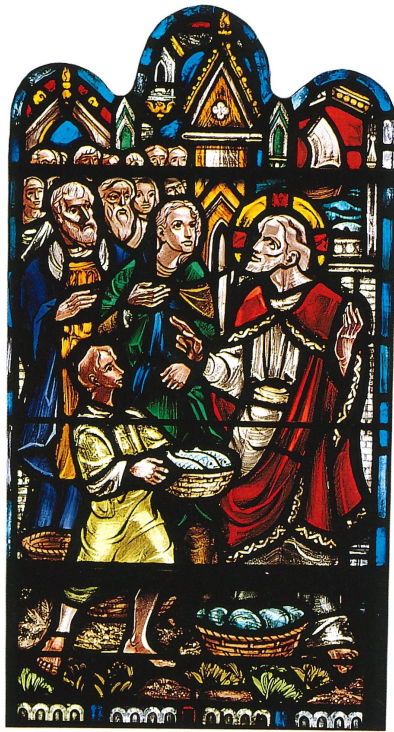
Peter Raising Dorcas - Acts 9:36-43

This window, like the one of Elisha and the Shunammite woman or of Paul with Eutychus, tells of a miracle from the Bible not performed by Jesus but by a disciple who, by his works, continued to spread the good news of the Lord to believers. This window shows Peter restoring the life of Dorcas (sometimes known as Tabitha), who was a woman known for her good works and generosity. As he gave her his hand, lifted her up and presented her alive, it became known throughout all Joppa, and many believed in the Lord.



Jesus at the Wedding in Cana - John 2:1-11

This window is of Jesus turning the water into wine at a wedding in Cana, which thoroughly puzzled the host of the celebration. He did not know from where the wine came or why the better wine was being served now. The wedding feast had been going on for some time, and the wine of lesser quality should have been served by now. This is an important story in the Bible as it is an account of the first miracle which Jesus performed. "This beginning of miracles did Jesus, in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."



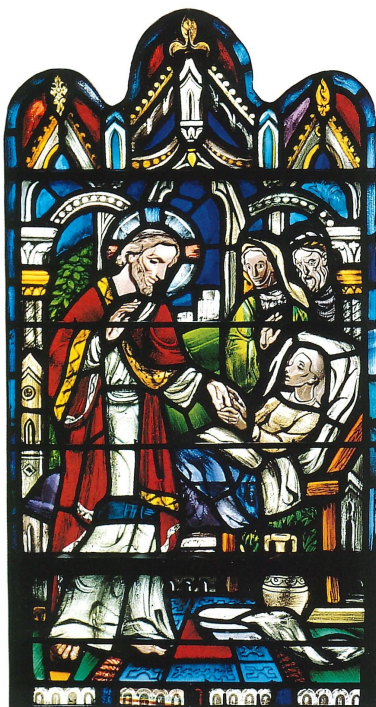
*The Loaves and Fishes -
Matthew 14:13-21; Mark 6:31-44;
Luke 9:10-17; John 6:1-14*

This is one of the most well-known stories of the Bible. In search of some peace and quiet and some time to eat alone, Jesus and his disciples are trying to separate themselves from the crowds among whom they have been ministering. Instead, they end up feeding five thousand people with only five loaves of bread and two fish available for the feast. How, after everybody was fed, did they have twelve baskets of leftovers? As Jesus performs this act, showing that God's grace and love are enough to feed all of the hungry, he identifies himself as the One who is to come.



*Jesus Stilling the Waters -
Matthew 8:23-27; Mark 4:35-41;
Luke 8:22-25*

Jesus and his disciples were crossing a lake one night when a billowing storm engulfed the boat in which they were sailing. A sleeping Jesus was awakened by his terrified followers who were convinced they would perish. "Peace, be still," spoke Jesus. And the wind ceased and there was a great calm. Those in the boat marveled that one man could cause the wind and the sea to obey him. Jesus said, "Why are ye fearful, O ye of little faith?" A simple lesson about faith and how it brings peace and serenity to those in distress is illustrated in this window.



*Raising of Jairus' Daughter -
Matthew 9:18-19, 23-25; Mark 5:22-24, 35-43; Luke 8:41-42, 49-56*



*Healing of the Blind Man -
Matthew 9:27-31; Mark 8:22-26*



*Woman Touching Hem of Christ's Garment -
Matthew 9:20-22; Mark 5:25-34; Luke 8:43-48*

It is appropriate that these three windows are grouped together as each tells a story of healing that happens because of a believer's faith in the midst of a desperate situation. Jairus, a ruler of the synagogue, whose daughter has died, says to Jesus, "Come and lay thy hand upon her and she shall live." The blind man (or men, depending on which gospel you read) regained his sight because to Jesus' question, "Believe ye that I am able to do this?" he answered, "Yes, Lord." And the woman who had been hemorrhaging for twelve years said to herself, "If I may but

touch his garment, I shall be whole." And Jesus said to her, "Thy faith hath made thee whole."

Restoring life to those who had died, changing water to wine, feeding five thousand people with very little provisions, restoring sight to the blind, curing the sick and infirmed - these miracles demonstrated to all who witnessed them that God does indeed move in mysterious ways. Charles Wesley sums it up best in the following hymn verses:

*He speaks; and
listening to his voice,
new life the dead
receive, the mournful
broken hearts rejoice,
the humble poor believe.
Hear him, ye deaf;
ye voiceless ones,
your loosened
tongues employ;
ye blind, behold, your
Savior comes;
and leap, ye lame,
for joy!*



The Left Clerestory Window



In the south wall of the chapel are the three clerestory windows. A clerestory is the part of a church wall which rises clear of the roofs of other parts of the church and contains windows intentionally for lighting the interior. These windows, each of four lancets, contain symbols of many of the disciplines that the Christian church embraces.

This first window shows a lamp, the symbol of education and culture which develop a sound character; the Lamb of God (Agnus Dei), the symbol of all religious work; the spinning wheel, the symbol of marriage and of establishing a home; and the Balances of Justice supported by a central sword symbolize balanced justice and the determination to defend it.



Center Clerestory Window

The first lancet of this window shows calipers measuring the earth, along with a symbol for the atom; this represents the fields of science and research. The second lancet pictures the caduceus superimposed on the cross symbolizing the medical profession. In the third lancet is a lyre symbolizing not just music, but all of the fine arts. The fourth lancet pictures a star for aspiration, an owl for wisdom, and a doorway for opportunity - all of which symbolize education.



Right Clerestory Window

This last chapel window pictures a plow and sheaf of wheat symbolizing agriculture. Next is a ship with crossed scepters, the symbol of trade and commerce. Third is a heart resting on a hand to represent the social services. The final symbol is the emblem of the United Nations. Appearing in all the lancets of the clerestory windows are eggs, a symbol of the resurrection and new life.

Sanctuary - Upper Level

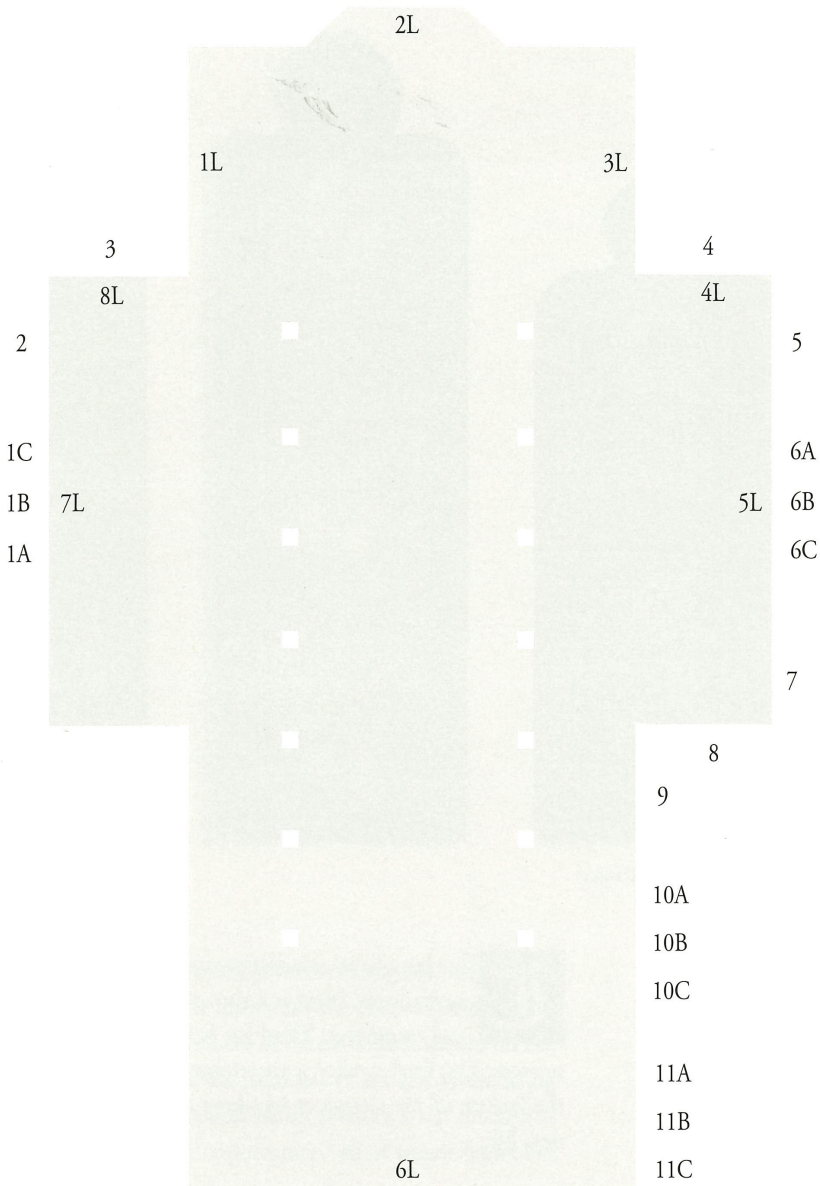
- 1L. Baptism of Jesus, (page 6)
- 2L. The Angels with Gabriel, (page 1)
- 3L. The Last Supper, (page 7)
- 4L. The Christmas Window, (page 4)
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- 6L. The Sermon on the Mount, (page 8)
- 7L. Pentecost Window, (page 2)
- 8L. The Easter Window, (page 5)

Sanctuary - Lower Level

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- 1B. Jesus and the Woman at the Well, (page 10)
- 1C. Jesus with Mary and Martha, (page 10)
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- 4. The Angel with Lighted Lamp and Bible, (page 11)
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- 6A. Young Samuel in the Temple, (page 12)
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- 8. Paul Raises Eutychus, (page 13)
- 9. Peter Raising Dorcas, (page 14)
- 10A. Jesus at the Wedding in Cana, (page 14)
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Chapel -

- Chapel Altar Window, (page 9)
- Left Clerestory Window, (page 17)
- Center Clerestory Window, (page 18)
- Right Clerestory Window, (page 19)



ACKNOWLEDGEMENTS

This limited edition was published by Central Presbyterian Church, Summit, New Jersey and produced by the following professionals: Text by Peter Boak, Graphic Design and Art Direction by Carolyn Sebastian and Printing by The Stinehour Press.

And finally, thanks for his expertise to our photographer, Peter Bittner of Spring Street Digital, Inc. & Color Group for the color retouching.

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