

TOUR GUIDE TRAINING MANUAL



SYMBOLISM AND FEATURES

When we began dreaming about building our permanent sanctuary, our aim was to create a building that would be a sacred space, one that would help us grow in our faith, a place where those who are seeking God and community would find Jesus (and our congregation) ready to welcome them with open arms, and a place from which we could go out into the world as representatives of God's love and grace to those we meet as we participate in God's redemptive work in the world.

The building was designed by HGA Architects, an integrated architecture, engineering and planning firm founded in 1953 and based in Minneapolis, MN. Loren Ahles and John Justus were the project leads, and designed a building that is inspirational and tells the gospel story in the building itself.

Just as the Bible is filled with symbols and imagery that require thought and study, so it is with our permanent sanctuary and the stained glass window. This guide will give you an overview of important aspects of the sanctuary and window.

SYMBOLISM IN THE SANCTUARY EXTERIOR

The three exterior layers represent the Holy Trinity.

- The first layer, a *35-foot wall of native Kansas limestone*, represents the first member of the Trinity: God the Father and Creator, who the Psalms call our “rock and fortress.”
- The *Resurrection Window* is the second layer, representing the second member of the Trinity, Jesus, who stands Resurrected at its center.
- The third layer consists of *seven stainless steel sails*, the tallest sail reaching a height of 104 feet. These point us to the third, wind-like and most ethereal member of the Trinity, the Holy Spirit - the Comforter whose arms, like these panels, wrap around us in divine love.

The seven sails or panels also represent the seven days of creation and the seven days of Holy Week. The stained glass Resurrection Window is considered the eighth panel, representing God’s continuing creation in the world - and our part as co-creators with God. This eighth panel of stained glass also represents the eighth day of Holy Week, Resurrection Day.

For Christians up and down the centuries, the number eight, standing just outside seven, has been a symbol of eternity. Many churches through the ages have been built with eight sides.

ENTERING THE BUILDING

There are multiple entrances into the building. The Narthex surrounds the south and east portion of the sanctuary with high open 24’ ceilings and a clerestory of glass allowing light to penetrate the space. This area prepares you for the entry to the Sanctuary, has spaces that serve as reminders of our faith and purpose at Church of the Resurrection, and contains areas designed to foster ministry connection and fellowship.

Located in the Narthex are the Connection Point for information on ministry connections and wayfinding directions, The Well Bookstore for featured books and gifts (with the Well’s primary bookstore in building B), The Spring Café offering beverages and small food items, the Chapel which is an intimate space for communion, prayer and small services and the Parlor which is a gathering room for receptions and special dinners with capacity of 70. Also the Narthex has a special entrance to the KiDSCOR building featuring a slide and vibrant presence for kids to enter.

Three water features are in the Narthex. One is centered in front of the ceremonial doors to the Sanctuary; two other smaller water features stand in front of other entrances into the Sanctuary. These are places where we can pause as we enter the Sanctuary for worship, remembering and reflecting on our own baptism.

There are inset bench seating against exterior sanctuary wall with our original commissioned Tapestries above the benches. The Tapestries each show a glimpse of the life and ministry of Jesus.

THE TAPESTRIES

The Church of the Resurrection commissioned four tapestries for the opening of the interim sanctuary in Building B in 2003. Each panel illustrates a scene from Jesus' life and ministry to include:

- His Birth: Luke 2:1-20
- His ministry to Zacchaeus, the tax collector: Luke 19:1-10
- His forgiveness of a sinful woman: Luke 7:36-50
- The Resurrection: Luke 24:1-9

Each scene shows how Jesus reached out in love, offering forgiveness and salvation to the people society had abandoned, ostracized or ignored--the least, the last, and the lost. The tapestries serve as a visual reminder of the purpose of Church of the Resurrection. In the name of Jesus, we open our arms to all who seek his love and forgiveness.

These tapestries have a new home in the Narthex of the new building. The outside walls of the sanctuary have four recessed areas, two on each side of the ceremonial doors. These areas have a bench with the tapestries displayed over the seating.

Fiber artist Pauline Verbeek-Cowart wove the designs on an electronic hand jacquard loom in her Bonner Springs, Kansas studio. Her loom, developed in Norway, was only one of two looms at that time capable of creating this type of tapestry. Pauline joined the faculty of Kansas City Art Institute in 1997, and chairs the Fiber Program. Her work has been exhibited extensively in both national and international venues and Pauline is the recipient of numerous awards and fellowships.

The artwork illustrations for the tapestries was designed by Steve Mayse, a freelance artist who worked directly with Pauline for the final images. Steve is a practicing illustrator and designer in the corporate art world. He has worked with many well-known corporations, earning a number of awards of excellence. Currently, Steve is the Illustration Chair and a professor at the Kansas City Art Institute.

INSIDE THE SANCTUARY

The vision was to have a sacred space where people felt a sense of community within a larger body of people and to have people feel God's presence in the surroundings. This is a room filled with symbols of our faith both past and present. It is anchored by a garden theme.

Entering the Sanctuary through the tall **ceremonial doors**, we have a center aisle that leads to the baptismal font and the chancel. The ceiling continues to rise up to a soaring height, adding a sense of awe and majesty. The **Baptismal Font** is a replica of the one in which John and Charles Wesley's father baptized them. The font is placed out in the congregation symbolizing the newest member joining their family of believers.

There are multiple levels for the chancel, which allows speaking to be done on the lower level reaching closer to the congregation. The **altar table** has been designed to carry the theme of the Trinity with three bases, with the top shape being based on the triclinium (a low three sided table), similar to that around which Jesus shared the Last Supper.

Behind the altar is where the orchestra is positioned. On that part of the floor is a “lift” that provides for a portion of the floor to move from the basement to the chancel level. This accommodates worship style changes as well as transportation of scenery and sets made in the lower level to be positioned on the chancel for events such as Christmas at Resurrection.

Directly above the chancel is the **choir loft** fitted with bench seating with access by stairs on both sides as well as a small lift from the back of the house. Directly above the choir loft is a band of video screens that can work independently or as a single image. On each side of the chancel by the choir loft/screens/stained glass is a screen for the organ pipes which has been designed in a subtle shaping of vines to continue the theme of the garden.

Other elements around the room are **12 sconces** representing the 12 disciples, spreading the light of Christ in the world, and each sconce is attached to a pillar. These **pillars** represent the 12 Tribes of Israel (note: there are two extra pillars on the main level, needed for structural support). The railing on the balcony portrays the symbol of Methodism with the “flame” in laser-etched metal panels. This also signifies the presence of the Holy Spirit in each of us.

The candlesticks on either side of the altar were purchased by Senior Pastor Hamilton’s grandfather, Glenn Miller on October 8, 1971 while he and his wife Kaye were in England. The notes on the candlesticks said that they were purchased by the “Late Lady Lacey from a small Welsh convent when it was closed, just before WWII.” They were described as Ormolu Altar Candles c. 1840-1850. Ormolu is a technique in which bronze is gold plated. These candlesticks have a rich history: 100 years in a Welsh Convent, and now in the Resurrection Sanctuary.

ADDITIONAL SANCTUARY FACTS

- Sanctuary seats 3500: 2300 on main floor and 1200 in the balcony
- Seats are divided into 44 sections of about 80 seats each for a smaller church feeling.
- Automated screens can be activated to come down from the balcony masking the back sections for smaller setting.
- Draping is available on all windows to control outside lighting.

RESURRECTION WINDOW



The Resurrection Window is a triptych designed to tell the biblical story, capturing the most important themes of scripture: creation, sin, redemption and restoration. The biblical story begins in a garden, it ends in a garden, and in between, Christianity's most important redemptive story takes place in a garden. At the center of each of these gardens is a tree. These three gardens with their trees form the unifying theme of scripture with key scenes from the Hebrew Bible, the life of Christ and the Church Age.

The story in the window is God's story, but it's also our story. We're meant to find ourselves in the story, and to see God's work in creating, redeeming and restoring the world.

WINDOW FACTS

- 161 panels, each weighing about 100 lbs., for a total weight of about eight tons without the metal frame.
- Each panel is 5' tall by 4' wide, 35' x 92' canvas of stained glass, the largest continuous fused stained glass window in the world at the time of its installation.
- Covers the entire sweeping narrative of the Bible, from Genesis 1 through Revelation 22
- A Triptych, one work of art consisting of three panels or movements:
 - Left panel – Old Testament
 - Center panel – Gospels, Jesus, life, death and resurrection
 - Right panel – New Testament, church age and world still to come, where heaven and earth meet in the peaceable kingdom

WINDOW CREATION AND DESIGN BY JUDSON STUDIOS:

Judson's work includes traditional hand-painted glass, state-of-the-art projects and high-profile stained glass restorations. They have used both their historic original studio and their new Pasadena industrial space to create our window.

- **David Judson** is the President and fifth generation owner of Judson Studios in Los Angeles, CA. His expertise and guiding hand have been critical in the project.
- **Tim Carey** is the artist and designer of the window. He is a Creative Director at Judson. Tim has used his illustrative talents in a variety of ways such as on "the board" hand drawing, using the computer and photography for his window images. He is using both cut glass and fused glass in the window with hand drawing on top of the glass. His passion and impressionistic color sense has combined to create his vision of the window design.
- **Narcissus Quagliata** was born in Italy and at 19 emigrated to California. He works in the USA, Mexico, Europe and Asia. He has master works in private and public collections all over the world. Narcissus and Tim met, and agreed to collaborate on our window. His understanding of color in fused glass has given the window incredible brilliance of color.

The characters and events portrayed in the Resurrection Window were selected and reviewed by the Sacred Arts Committee, which included Pastor Adam Hamilton, Lead Artist Tim Carey, leaders in our congregation, theologians, professors and members of the art community. Each character was chosen because of his or her lasting influence on the Christian faith or the pursuit of social justice, and how the character's story reveals a key characteristic of the heart of God.

MAJOR THEMES IN THE RESURRECTION WINDOW:

THE TRINITY

- The Holy Trinity is the Christian belief in one God made up of three persons: Father, Son and Holy Spirit.
- The Father/Creator is represented in the left panel of the Window by the swirling cosmos.
- The Son, truly God and truly human, is the 30-foot tall figure of Jesus at the Window's center.
- The Holy Spirit is represented in the right panel as the image of a dove.
- Jesus' hands point to the Father and the Holy Spirit, a symbol of the Trinity.

THREE GARDENS

- The Resurrection Window is a triptych, a work of art in three movements, telling the story of three gardens and the trees at the center of these gardens.
- The Tree of the Knowledge of Good & Evil is in the left panel, in the Garden of Eden. Its leaves are withering and its bark is decaying; this tree symbolizes death and sin, the curse of Eden.
- The tree in the center panel is the cross on which Jesus was crucified, and the garden is Calvary. This tree, the cross, reverses the curse of Eden and stands as a symbol of redemption.
- The right panel has the Tree of Life for the healing of the nations, in the garden of Paradise. This tree's bark is fresh and its leaves are lush, symbols of creation raised to its highest pitch of existence, the fullness of life.

WATER: WELLS AND RIVER

- There are three wells in the Resurrection Window, symbols of imprisonment and sin, liberation and redemption and the church's mission of hope to end all thirst as the earth becomes more like heaven.
 - First, in the left panel, the well Joseph's brothers threw him into before selling him into slavery
 - Second, in the center panel, where Jesus meets and redeems a Samaritan woman, calling her to be the first evangelist
 - Third, in the right panel, an illustration of one of the wells Resurrection has built in Africa, reminding us it is our responsibility to bring the message of living water to all who thirst, as well as to participate in the God's restoration of the world to its intended wholeness
- Water and rivers are an important feature throughout all of scripture, from the rivers bordering the Garden of Eden, to the Jordan River that the Israelites crossed into the promised land and in which Jesus was baptized, and the river of life-giving water found in Revelation 22.
- The River of Life in the window serves as a chronological timeline, flowing from the Garden of Eden to the future kingdom of God's reign.
- The river forms the shape of an omega, the last letter of the Greek alphabet: a symbol of fullness and completion. In Revelation, Jesus is referred to as *The Alpha and The Omega*.

LEFT TRIPTYCH: THE GARDEN OF EDEN, WITH THE TREE OF KNOWLEDGE OF GOOD AND EVIL

The tree in the left triptych represents Paradise lost, and the universal struggle with sin, suffering and death. Notice that its bark is darkened with age and its leaves are withering. The first man and woman, Adam and Eve, are told they can eat anything they wish in this garden, except for the fruit from the Tree of the Knowledge of Good and Evil. But they are tempted to eat, and they can't resist, and when they pluck from the tree they disobey God and are banished from Paradise. This story is an archetype – a pattern – that tells us about ourselves. We are all tempted to do things we should not do, and the consequence of that disobedience is often pain – pain we inflict on others and on ourselves.

"God created humans with the will to make decisions, out of their own heart, mind and soul, but humans chose to rebel against God and eat from the tree God instructed them not to eat from. When humans chose to rebel against God and live for themselves, the world was now broken. This was not God's intended plan. The Kingdom of God was intended to be a place of peace and harmony, not darkness, brokenness and sin. As a result of disrupting God's plan for the world, the hearts of humans were dislocated from God's." — Chris Folmsbee, Embark.

CHARACTERS IN THE LEFT TRIPTYCH

This triptych is the story of the Hebrew Bible, which some Christians call the Old Testament. Many key figures from the Old Testament are represented here, and the pattern of humanity's tendency to sin and God's redemptive grace are evident throughout. The characters are:



ADAM AND EVE

The story begins in a garden, where Adam and Eve represent humanity, made in the image of God as the culmination of God's good creation. Symbolically, the name Adam means "humankind" and Eve means "living" or "life giver." In the garden, Adam and Eve were asked only to refrain from eating from the Tree of the Knowledge of Good and Evil. In disobeying this command, their story also reminds us of our universal struggle with temptation and sin.



CAIN AND ABEL

Cain, the first-born son of Adam and Eve, farmed the land, while Abel, his younger brother, was a shepherd. The story begins with both brothers bringing offerings before God. Abel's offering was favored while Cain's was not. Out of resentment and anger, Cain committed the first murder by leading Abel into a field and killing him. When God asked Cain, "Where is your brother, Abel?" Cain replied, "I don't know. Am I my brother's keeper?" Their story illustrates the effect of sin on humanity — as paradise is lost, we see the first act of murder, brother killing brother.



NOAH

In Noah's story, we discover how God was grieved by the violence he saw among humankind, and how he sought to make a fresh beginning through the faithfulness of a righteous man. Through Noah's pivotal role in preserving life through the devastating flood, we find a foretaste of God's redemptive work through the cross, and discover how God longs for us to act justly toward one another and provide care for the world under our stewardship. Traditionally, Noah's ark has been a symbol of the church, which gathers people into a sanctuary of salvation, and then scatters them into the world, bringing life.

ABRAHAM

Abram, whom God renamed Abraham, meaning “the father of many nations,” is the founding patriarch of three of the world’s five major religions. Today, more than half of the world’s population traces their spiritual heritage to Abraham who was blessed by God in order to become a blessing to others. In his story, we see the commencement of God’s covenantal relationship with humankind, which continues throughout the entirety of scripture, culminating in Jesus. All three of the world’s monotheistic faiths, Christianity, Judaism and Islam, trace their roots to the Abrahamic covenant.



SARAH & ISAAC

Sarah, originally Sarai, journeyed with her husband Abraham from Ur (in modern day Iraq) to Haran (in modern-day Turkey), then south to Egypt, and ultimately to Hebron (in modern-day Israel.) Sarah remained childless throughout her childbearing years, but at age 90, God promised she would bear a son and that God’s covenant would come to fruition through his lineage. At 91 years of age, Sarah gave birth to her son named Isaac, meaning “laughter,” because at the thought of bearing a child at her age she declared, “God has made me laugh. Now everyone will laugh with me.” Isaac became the second patriarch and passed a blessing on to his son Jacob who had twelve sons of his own, forming the twelve tribes of Israel.



JACOB

Jacob, a patriarch of the Israelites, was the son of Isaac and Rebecca and the grandson of Abraham and Sarah. As a young man, Jacob cheated his twin brother Esau out of his birthright and blessing. Later in life, God renamed him Israel, which means “he struggles with God.” Jacob married Leah and Rachel and had twelve sons and at least one daughter. His sons became the twelve Tribes of Israel. During a severe drought in Canaan, Jacob and his sons moved to Egypt, where his son Joseph was viceroy. Jacob died in Egypt, but his sons carried his remains back to Canaan to be buried with his family. Jacob’s story teaches us how an imperfect person can be greatly blessed by God—not because of who he or she is, but because of who God is.





JOSEPH

Joseph was the eleventh of twelve sons of the patriarch Jacob. Sold into slavery by his older jealous brothers, Joseph established himself in Egypt as a servant in the house of Potiphar, a captain in the Pharaoh's guard. Falsely accused, he was imprisoned and eventually secured his release by correctly interpreting the Pharaoh's dream, which foretold of seven years of abundance followed by seven years of famine. Joseph ultimately became the second most powerful man in Egypt and through his leadership, the Egyptians and surrounding nations were rescued from the famine. Joseph reunited with his family when they, without understanding Joseph's identity, turned to him for assistance. With words that continue to inspire, Joseph forgave his brothers and said to them, "You planned something bad for me, but God produced something good from it."



MOSES

The Hebrew people were slaves in Egypt when, in order to prevent them from strengthening in number, the Pharaoh ordered all newborn Hebrew boys to be killed. Moses' mother carefully concealed him in a basket in the Nile River, and Pharaoh's sister found and raised Moses within the royal family. As a young adult, Moses killed an Egyptian slave master who was beating a slave and had to flee for his safety. While in exile, God encountered and spoke to him from within a burning bush, sending him back to Egypt in order to demand the release of the Israelites from slavery. After ten plagues were brought upon Egypt, Moses led the Israelites safely out of Egypt and across the Red Sea. At Mount Sinai, Moses received the Ten Commandments; and after 40 long years of wandering in the desert, Moses died just before the Hebrew people entered the Promised Land. Moses has come to symbolize God's concern for liberation of the oppressed.



NAOMI AND RUTH

Naomi moved from Israel to Moab with her husband and two sons. First losing her husband and then her two sons, Naomi was left with her two Moabite daughters-in-law, Orpah and Ruth. Naomi told both young women they should return to their own families and she would return alone to Israel. Ruth, however, remained loyal to Naomi and would not leave her, saying, "Wherever you go, I will go; and wherever you stay, I will stay. Your people will be my people, and your God will be my God." Ruth and Naomi traveled together to Bethlehem where Ruth remarried with an Israelite named Boaz. Ruth and Boaz would become the great-grandparents of King David, in the direct lineage of Jesus.

DAVID

A prominent religious figure in the Jewish, Christian and Islamic faiths, David is seen as a righteous king and “a man after God’s own heart,” though he also wrestled with his human frailties and temptations, as seen in his affair with Bathsheba and the killing of Uriah. David showed valor in battle and courage as Saul’s successor as King of Israel. He reunited the Israelite kingdom, conquered Jerusalem and established it as the spiritual and political center of Israel. Though he moved the Ark of the Covenant to Jerusalem and intended to build a temple, the task fell to his son and successor, King Solomon. David was a warrior, musician and poet, and is credited with composing approximately half of the Book of Psalms.



DANIEL

In 606 BC, Babylon conquered and pillaged Judah. Daniel, a noble Jewish teenager was carried into captivity along with three of his peers. Daniel found favor with King Nebuchadnezzar after interpreting a dream for him, and was promoted to the role of chief governor of Babylon. Later, under the rule of King Darius, a decree went out that no one was to offer prayer to any god or man except him for thirty days. Daniel resolved not to comply and continued his habit of prayers to God, knowing that doing so would put his life at risk. For this crime, he was arrested and thrown into a lions’ den but found protection from an angel who appeared and shut the lions’ mouths. Daniel’s legacy includes commitment, faith, courage and divine understanding.



ESTHER

Esther’s faith and courage saved God’s people in exile. Esther became a Jewish queen of the Persian king Ahasuerus, handpicked for her beauty and intelligence. Her guardian, Mordecai, came into difficulty for refusing to bow down to Haman, one of the King’s high officials. Infuriated, Haman became intent on destroying the Jews. Mordecai heard of the plot and reported it to Queen Esther saying, “Who knows, but that you have come to your royal position for such a time as this?” Esther shows great courage by bravely pleading to the capricious King for the protection of her Jewish people from Haman’s plot. In a twist of fate, the King agreed with Esther, rescues the Jewish people and hanged Haman on the same gallows he had built to destroy the Jews.





CLOUD OF WITNESSES

In the heavens, to the right and left of Jesus, are faint images of the saints in heaven. To the left are Old Testament saints: Hagar, Jochebed (with baby Moses), Zipporah, Joshua, Rahab, Caleb, Samuel, Deborah, King Solomon, Isaiah, and Jeremiah. On his other side, or in the RIGHT TRIPTYCH are the New Testament saints looking back to Christ – what the book of Hebrews calls a great cloud of witnesses: Zechariah, Elizabeth, Joseph, James, Lazarus, Martha, Mary, Joseph of Arimathea, Matthew, Mark, Luke and John. These men and women represent the “Communion of the Saints,” the spiritual union of the members of the church, both in heaven and on earth. When we worship, Christians believe we are joining with the cloud of witnesses in heaven who sing continuous praises to God. Their faithful witness serves to encourage and strengthen our own faith.



RIVER

Flowing across the window is a river, an important theme in the Bible. Rivers flow from Eden and through the restored Paradise; in between is the Jordan River where the Israelites crossed into the Promised Land and where Jesus was baptized by John the Baptist. The river in our window forms the shape of the Omega, the last letter of the Greek alphabet, symbolizing completeness.

CENTER TRIPTYCH: RESURRECTION GARDEN, WITH THE CROSS - THE TREE OF REDEMPTION

The garden featured in the center triptych is where Christianity's most important redemptive story, the Cross, the Resurrection and Christ's Life Story takes place. John writes in his gospel that Jesus was crucified in a garden, buried in a garden and when he rose from the dead, he appeared to Mary as a gardener. John intends for us to see that Christ has come to restore Paradise and to set the world aright. In this panel, the “tree” is the cross where Jesus died to redeem humanity. Through the cross, God's saving and redeeming work is accomplished. The course of history is changed. The restoration of Paradise has begun.

Christians believe that the curse of sin and death, which was never God's intent for creation, is reversed by Jesus' death on the cross and his resurrection. We look at the cross as transformational; it's a message meant to transform our hearts, communicated through the Bible in multiple metaphors. It communicates that God, in the person of Jesus, identified with human suffering; in our darkest moments, we can take comfort knowing that God has fully entered into our suffering on the cross, and transformed it. It is through this cross that God ushers in the healing of the world, redeeming what was broken in the first garden. The restoration of Paradise has been set in motion upon this tree, and the defeat of sin, suffering and death has begun.

The center triptych features scenes from Jesus' life and ministry. Framed by the two Marys, the scenes begin with his birth on the left with Jesus' mother, Mary, and end on the right with Mary Magdalene weeping at his tomb. To the left, Jesus' baptism, calling Peter and Andrew from their boat, welcoming children and offering living water to the woman at the well. To the right, a woman anointing Jesus' feet, Zacchaeus in the sycamore, and finally the Last Supper. The garden is Calvary, where Jesus died.

The story ends with the empty grave and the central figure in the window, the Resurrected Jesus. Three days after his crucifixion, Jesus was raised from the dead, proving that God's life and love are more powerful than anything that's in the world. Notice that the hands of the resurrected Jesus are open, beckoning us into his arms and embracing us with love. Jesus' hands also send us out with a mission: We are his hands in the world, working to restore Paradise. Jesus gathers us in to heal us, and then sends us out to heal the world.

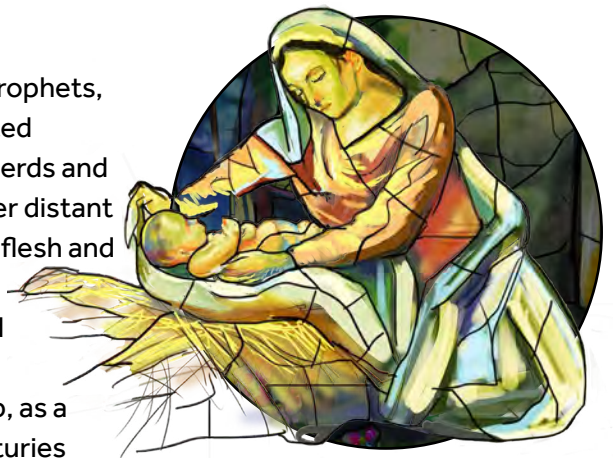
The Holy Trinity is depicted in the sky directly to the left and right of the Resurrected Jesus by way of the cosmos and dove. Christians believe in one God, who is revealed in a relationship of three "persons", which Christians call the Trinity: God the Father is represented by the spiraling cosmos, the almighty creator of heaven and earth. God the Son, who became human to reveal God's love to us, is the Resurrected figure of Jesus. And God the Holy Spirit is represented by the dove, who speaks through the prophets and equips the church to do the work of God's kingdom. Notice how Jesus' hands point to the Father and the Spirit – a picture of the Trinity.

CHARACTERS/EVENTS REPRESENTED IN THE CENTER TRIPTYCH

JESUS' BIRTH

Also called the Incarnation, the birth of Jesus was foretold by prophets, proclaimed by throngs of angels, and celebrated with unexpected visitors — not the powerful or religious elite, but humble shepherds and magi, foreign visitors not of the Hebrew faith. God was no longer distant and unapproachable, but dwelled among humankind, taking on flesh and entering fully into the human condition. But the long-awaited Messiah did not arrive as a conquering warrior-king; rather, God entered the world in a most surprising way - "clandestinely behind enemy lines," wrote C. S. Lewis: through a virgin's womb, as a helpless baby. The prophet Isaiah presaged this child eight centuries before his birth: "A child is born to us, a son is given to us, and authority will be on his shoulders. He will be named Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace." — Isaiah 9.6

This story is also represented in one of the tapestries in our Narthex.

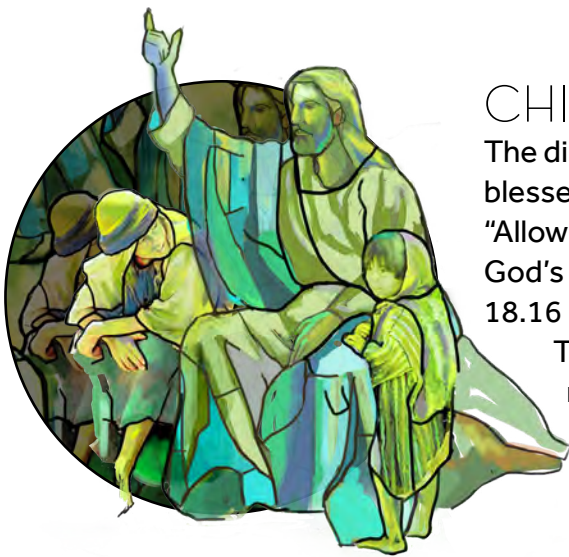


BAPTISM BY JOHN THE BAPTIST

The baptism of Jesus in the Jordan River by his cousin, John the Baptist, marks the beginning of Jesus' public ministry. This event, recorded in the gospels of Matthew, Mark and Luke, reveals the Christian Trinity: God the Father, whose voice is heard. Jesus the Son, immersed in the waters of baptism. And the Holy Spirit, descending as a dove:

As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased." — Matthew 3.16-17





CHILDREN VISITING JESUS

The disciples scolded people for bringing children to Jesus to be blessed, but Jesus welcomed the children, and said, "Allow the children to come to me. Don't forbid them, because God's kingdom belongs to people like these children." — Luke 18.16

This image, which includes a young child and a teenager, is meant to remind us that children have a special place in the heart of God, and to reassure anyone who's ever lost a child that their child is in heaven, embraced by the love of Jesus.



CALL OF PETER AND ANDREW

Jesus called Simon-Peter and Andrew out of their fishing boats to be his first disciples. "Come, follow me," Jesus said, inviting the brothers to walk in his footsteps, study at his feet, and soak in his life. This is discipleship. "Come, follow me, and I'll show you how to fish for people." The brothers immediately abandoned everything — their nets, their boats, their very livelihood — to become Jesus' first followers, casting out on a life-changing journey to draw the scattered world together into the great gathering force of God's love.



WOMAN AT THE WELL

The gospel of John records the story of a Samaritan woman who encountered Jesus at a well. For Jesus to interact with a Samaritan woman known to be a sinner challenged all cultural conventions of his day. But Jesus, whose love crosses all man-made barriers, had mercy on this woman, spoke deeply into the situation of her life with mysterious knowledge, and offered her living water that would never run dry. The Samaritan woman left the well rejoicing, telling everyone about this miraculous encounter, and many believed because of her testimony.

ANOINTING OF JESUS' FEET

While Jesus attended a dinner banquet in his honor, a woman sat at his feet, and wept. She wiped her tears from his feet with her hair, kissed them and anointed him with an expensive perfume, worth a year's wages. Some people were indignant — this woman possessed a sinful reputation, how dare she touch Jesus! Others scolded her for this extravagant waste: that money could have been used to help the poor. But Jesus honored her, and said, "Leave her alone. This perfume was to be used in preparation for my burial, and this is how she has used it. You will always have the poor among you, but you won't always have me." — John 12.7-8 This story is also represented in one of the tapestries in our Narthex.



ZACCHAEUS

Zacchaeus, a short man who climbed a sycamore tree to see Jesus as he passed by, was surprised when Jesus chose him — a despised tax collector! — to be his host in Jericho. Others grumbled about Jesus spending time with such a miserly sinner, but Zacchaeus was so moved by Jesus' radical gesture that he promised to give half of all he owned to the poor and repay four times what he had cheated out of anyone. In response to Zacchaeus' changed heart, Jesus said, "Today, salvation has come to this household..." — Luke 19.9 This story is also represented in one of the tapestries in our Narthex.



THE LAST SUPPER

The night before Jesus was crucified, he gathered his twelve disciples in an upper room, and shared with them an intimate meal that would portend his death: After giving thanks, he broke [the bread] and said, "This is my body, which is for you; do this to remember me." He did the same thing with the cup, after they had eaten, saying, "This cup is the new covenant in my blood. Every time you drink it, do this to remember me." — 1 Corinthians 11.23-25 Up and down the centuries, ever since this Last Supper, Christians have gathered together to remember Christ's sacrifice through the communion meal, a sacrament of the church.





MARY MAGDALENE WEEPING

Mary was perhaps Jesus' most devoted disciple. When his other followers deserted him at his trial and crucifixion, Mary was one of a brave band of women who stood by him to his death and visited his tomb. She is seen in the gospel of John weeping outside the tomb, believing death had won. And then, breaking into the midst of her sorrow, Jesus suddenly appeared to her, resurrected from the dead! In that moment, Mary's whole world changed. Rejoicing, Mary ran to the disciples, the first to witness and share the good news that is the bedrock of Christianity: Jesus Christ, raised from the dead!



THE RESURRECTED JESUS

Jesus, Son of the Living God, Light of the World, Savior of all nations. When we first began dreaming about our stained glass window, we knew the biggest challenge would be how to depict Jesus. We wanted an image that would represent all the people of the earth. So Jesus' image is created using every color of the rainbow. He is shown in the Resurrection garden, with arms outstretched, welcoming all who would come to him - offering love, grace, and eternal life.

RIGHT TRIPTYCH: THE CHURCH AGE, PARADISE RESTORED, & THE TREE OF LIFE

The right side of the stained glass window contains the story of the church age, from Pentecost and the early church continuing into recent times. The third garden contains the Tree of Life, found in the last chapter of the Bible, Revelation 22, which tells us: The tree's leaves are for the healing of the nations. There will no longer be any curse.

This garden is a vision of the future, when Paradise is restored and heaven and earth come together. The Bible tells us that in this New Heaven and New Earth, there will be no more sorrow, crying or pain, and that violence will end. We believe Christians are called to participate in God's redemptive work in this world, to be champions for justice, advocates for those who cannot speak for themselves, and to do what we can to make earth more like the Kingdom of Heaven.

The characters in the right triptych did just this, and made a profound impact not only on the Christian faith, but on the world itself by their example and their lives.

CHARACTERS/EVENTS REPRESENTED IN THE RIGHT TRIPTYCH

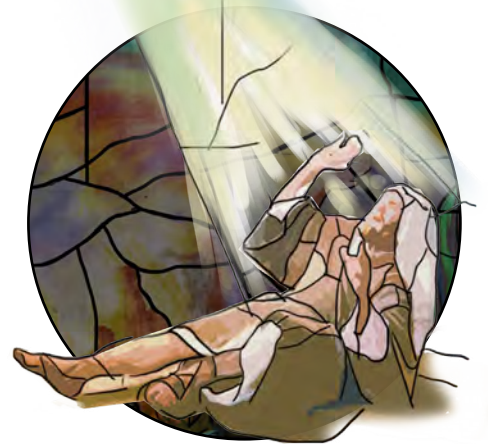
PENTECOST

The church age begins with Pentecost; the Holy Spirit descends like tongues of fire to empower the disciples to carry on Jesus' mission to heal the world by proclaiming the good news of Jesus Christ and the Kingdom of Heaven. This is the beginning of the church, and we believe the Holy Spirit continues to work throughout the church today. This is one reason the balcony railings in our church are perforated with a design of flames, representing the Holy Spirit's work in and through us.



PAUL

Saul of Tarsus (later named Paul) spent his early career persecuting Christians. He was dramatically struck down on the road to Damascus by a blinding light, at which time Jesus spoke to him, saying "Saul, Saul, why do you persecute me?" This experience led to Paul's Christian baptism and his commitment to spend the remainder of his life building churches — traveling thousands of miles by land and sea at the risk of rejection, physical pain, persecution and ultimately, martyrdom. As a well-educated Jew and a Roman citizen, Paul was uniquely positioned to take the good news of Jesus to Gentile people where he established a multitude of churches, wrote some of our most cherished texts and shaped Christianity around the globe with an impact that is second only to that of Jesus Christ.



PETER

Peter (originally Simon) was a Galilean fisherman who, along with his brother Andrew, was called to follow Jesus as one of the twelve disciples to become "fishers of men." Peter was bold, spontaneous and impulsive. When Jesus walked on water, Peter stepped out of the boat to join him on the water for a moment but soon begins to sink when he takes his eyes off Jesus and his faith wavers. When Jesus asked Peter, "Who do you say that I am?" Peter confidently replied, "YOU are the Christ, the Son of the living God." Jesus' reply provided his new name, "I tell you that you are Peter. And I'll build my church on this rock. The gates of the underworld won't be able to stand against it. I'll give you the keys of the kingdom of heaven. Anything you fasten on earth will be fastened in heaven. Anything you loosen on earth will be loosened in heaven."





PERPETUA

Vibia Perpetua was a 22-year old noblewoman who was arrested for being a Christian as she was preparing for baptism in 203. She would not deny being a Christian and was lead to an amphitheater for execution. Perpetua kept a diary with an account of her imprisonment and passed the diary to another Christian who wrote of her bravery in the arena facing wild beasts and then death by sword. This account is one of the rare surviving documents written by a woman in the ancient world. It was read annually in Carthage churches for centuries.



AUGUSTINE

An early Christian theologian and philosopher, Augustine became bishop of a Roman region in modern-day Algeria in northern Africa. In his early years, Augustine struggled with restless desire, always “casting about for something to love” — lust, power, honor, knowledge — but none of the goods of this world satisfied. Augustine eventually found peace by turning his desires toward God: “Lord, you have made us for yourself. Therefore our hearts are restless until they rest in you.” Through Augustine’s prolific writings, he became one of the most preeminent and influential thinkers in history. He profoundly shaped the development of both Catholic and Protestant theology and advanced the idea of just wars in order to protect innocents and preserve peace.



TERESA OF AVILA

Teresa of Avila lived from 1515-1582. She was a Spanish nun, mystic, and religious reformer. During a 3-year illness, she spent her time contemplating spiritual life. After that period, she gave herself intensely to prayer, austere poverty and the renewal of monasteries. She established 14 new monasteries across Spain and wrote extensively on mysticism, prayer, and spiritual direction.

MARTIN LUTHER

One of the clearest images in the right panel is that of Martin Luther, who is shown posting his 95 Theses on the church door in Wittenberg in 1517. As an early 16th century priest and theologian and the seminal figure of the Protestant Reformation, Luther brought passion to his religious cause of reform beginning with his rejection of the sale of religious indulgences. Aided by the new technology of the printing press, copies of Luther's Ninety-Five Theses spread rapidly throughout across Europe and led to the fragmentation of the Catholic Church's power, igniting the Protestant Reformation.



JOHN CALVIN

John Calvin is often called the most important figure of the second generation of the Protestant Reformation. While Martin Luther was known for his passion and intensity, Calvin was known for his intellectual and unemotional approach to faith, which provided Protestantism's theological underpinnings. He rejected many organizational structures of the medieval church including the Pope's authority and the use of art and musical instruments in the church. He emphasized the importance of scripture, God's sovereignty and adherence to a strict moral code.



JOHN WESLEY

In the 1700s, English society was polarized. Rationalism had led people to believe they no longer needed God; the rich struggled with materialism and the poor with lack of necessities. Into this world, a priest and Oxford professor, John Wesley, came to trust in Christ and began preaching a faith that would bring a revival of Christianity throughout the British Isles and across America. Wesley's preaching awakened souls and brought spiritual and social reform. His message and faith reached far beyond the walls of the Anglican Church, ultimately bringing millions of people to faith in Jesus Christ, changing the face of human history and shaping churches like ours still today. The legacy of the movement he founded continues to bring revival to hearts and souls so that lives and the world might be changed. In addition to being known as a co-founder of Methodism, John Wesley is remembered as a tireless worker; it is estimated that he travelled perhaps 250,000 miles, mostly on horseback, to share God's word.





SUSANNA WESLEY

Susanna Wesley is known as the “mother of Methodism” (and as the mother of 19 children, 10 of whom survived). Her character and devotion to God had a profound effect on John and Charles Wesley. She believed in education and had a goal to spend an hour each week with each of her children. She started a Sunday afternoon Bible study for her family and this led to a class for as many as 200 people each week. She was a modest woman who said, “I am content to fill a little space, if God be glorified.” Her little space launched her two sons who brought many, many souls to Christ. She would not have asked for more.



POPE JOHN XXIII

Pope John XXIII was a man who surprised people. His election to be pope was unexpected—it took 11 ballots. He was 76 and was expected to maintain the status quo. However, he called the historic Second Vatican Council and reshaped the Catholic faith. The Council allowed Mass to be spoken in the local language, revised Eucharistic prayers, placed a stronger emphasis on promoting unity among the world’s Christian churches, and introduced contemporary liturgical music and artwork. Pope John XXIII was pope from October 1958, until he died in June 1963. In 2013, Pope Francis declared Pope John XXIII a saint based on his leadership.



THOMAS AQUINAS

Thomas Aquinas was a 13th century Catholic priest in the Dominican order. He was a quiet man who rarely spoke, but thought deeply about theological issues. He believed that faith and reason came from God, and theology and science were not in opposition, but worked together to prove the existence of God, our Creator. He was a prolific writer with controversial ideas for his time, but he is now known as one of the Catholic Church’s greatest theologians and philosophers. He was canonized by the Catholic Church in 1323.

PATRIARCH ATHENAGORAS

Patriarch Athenagoras represents the Eastern Orthodox Church, which traces its roots to the apostles as a preservation of the original faith of the universal church. In 1948, Athenagoras served as Patriarch of Constantinople, a role that placed him as the top spiritual leader for approximately 300 million Orthodox Christians worldwide. He was particularly respected for his efforts to establish harmony, expand the cooperative work of clergy and laity, and improve ecumenical relations. Athenagoras' work with Pope John XXIII dramatically reestablished harmony between the two largest branches of Christianity, Eastern Orthodox and Roman Catholic. These branches had excommunicated and rejected the authority of each another in the 11th Century.



MOTHER TERESA

Born in Macedonia in 1910, the young Catholic nun Teresa moved to Calcutta, India, to educate young girls and alleviate their poverty through education. Mother Teresa, as she became known, left the relative comfort of her convent and fully devoted herself to living among, and caring for, India's sick and poor. Through kindness, generosity, spiritual strength and unfailing commitment, her efforts to meet basic human needs have multiplied, providing peace and hope for hundreds of thousands of the world's poorest people in 133 countries. Worldwide, Mother Teresa's name is synonymous with selfless service and a life of devotion to Christ. Mother Teresa received the Nobel Peace Prize in 1979. The Catholic church canonized her as an official Saint (Saint Teresa of Calcutta) in September 2016.



FRANCIS ASBURY

Known as the "Father of American Methodism," Francis Asbury contributed more to the success and spread of Methodism in America than anyone else. After becoming a lay preacher in England in his teens, in 1774 Asbury volunteered to be sent by Wesley as a missionary to America. Asbury quickly realized that the Methodist practice of preachers traveling as "circuit riders" would be even more useful in America than it was in England. Incredibly successful, the Methodist Church grew from 1,200 people to 214,000 members and 700 ordained preachers. Asbury preached over 16,000 sermons and traveled over a quarter of a million miles as a horseback-riding evangelist.





MAMIE AND EMMETT TILL

Mamie and Emmett Till are key figures in the civil rights movement. In 1955, Emmett was a 14-year-old living in Chicago who went to visit relatives in Mississippi. He reportedly flirted with a white woman at a grocery and four days later was abducted, tortured, shot and tossed in a river. His gruesomely disfigured body was found three days after that. His mother, Mamie, insisted on an open casket for Emmett's funeral so all could see the abuse he had suffered. Tens of thousands attended the funeral, bringing international attention to the case, increasing public awareness of and support for the civil rights movement in America. Jet magazine also published photos of Emmett in his casket. The men accused of the crime were acquitted, although they later admitted it. Today, a sign memorializing Emmett's murder, riddled with bullet holes, stands near the river where his body was found. Recently, Emmett Till's accuser recanted her story.



DIETRICH BONHOEFFER

In the aftermath of World War I's defeat, many Germans longed for a leader who could restore the nation's grandeur. Into the vacuum stepped Adolf Hitler. At the same time, Dietrich Bonhoeffer was emerging as a leading theologian and courageous voice of resistance. By the time Hitler became president in 1934, Bonhoeffer was established as an unrelenting opponent. His 1937 book "The Cost of Discipleship," considered a modern classic, called for more faithful and radical obedience to Christ, and rebuked comfortable Christianity, which he termed "cheap grace." Later, Bonhoeffer joined the German secret service, acting as a double agent to gather information to help Jews escape. He also was part of a plot to assassinate Hitler. Eventually, Bonhoeffer was thrown into prison and was hanged just two weeks before the prison in which he was incarcerated was liberated by U.S. soldiers.



ST. FRANCIS OF ASSISI

This Italian Catholic friar and preacher of the 12th and 13th centuries was born into luxury and privilege, but later dedicated his life to simplicity and imitation of the life of Christ. Despite the convention of his day, Francis became known for passionately preaching sermons that everyday people could understand. Renowned for his love of nature, Francis was also known to preach sermons to animals as he traveled, earning him criticism and the nickname, "God's fool." Today, Francis is considered the founder of Franciscan orders and the patron saint of ecologists and merchants.

ROSA PARKS

Rosa Parks is best known for refusing to yield her seat to a white passenger on a bus in Montgomery, Ala., in 1955, sparking a year-long boycott that helped launch the civil rights movement. At that time, the first four rows of bus seats were reserved for whites and blacks were relegated to the “colored” section in the back, although blacks were more than three-fourths of riders. Sections weren’t fixed and the middle area varied, depending on the number of white riders. Parks refused to move from her seat in the middle when a white needed it and was arrested. Four days later, on the day of her trial, the boycott began. Parks wasn’t the first black to be arrested for flouting the law but NAACP organizers thought her case would make a good court challenge, which helped bring attention to the civil rights movement. Parks’ arrest came three months after the murder of Emmett Till, also shown in the window. In 1999, the U.S. Congress called her “the first lady of civil rights” and “the mother of the freedom movement.” Rosa Parks was a member of the African Methodist Episcopal Church.



BISHOP SUNDO KIM

Bishop Sundoo Kim, visionary leader of the United Methodist Church in Korea, has helped spread Christianity and renew the Methodist Church around the world. Bishop Kim began his career as a doctor, and served as a field surgeon during the Korean War. Later, he came to America to attend seminary and then returned to South Korea to lead the Kwang Lim Methodist Church to grow from 200 people to over 75,000 during his 30 years as its senior pastor. Under his leadership, Kwang Lim Methodist Church has started seminaries in former Communist countries, launched mission churches around the world, funded significant works in Africa, and provided support for theological education in America. He’s written numerous books, six of which have been published in English. At age 85, he continues to preach and teach.



WILL SEYMOUR

William Seymour was the leader of the Azusa Street Revival in Los Angeles which lasted from 1906 to 1913, which was the catalyst for the worldwide Pentecostal movement. Seymour believed the Holy Spirit would empower persons to spread the gospel of Jesus Christ throughout the world in the same manner as occurred after the day of Pentecost in the book of Acts. He also believed that the Holy Spirit was breaking down barriers and uniting all nationalities, races and ethnicities in love, bringing them together as one family of God, just as was occurring at Azusa Street.





E. STANLEY JONES

Born in 1884, Jones was an American missionary on the Indian subcontinent who is remembered as a peacemaker, counselor, devotional writer, evangelist and interfaith leader. His work brought him to serve people of India's lowest castes as well as India's elite political and cultural leaders. His friendship with Mohandas K. Gandhi encouraged him to hold respect for the culture and strengths of Indian people, a challenge that helped Jones exemplify grace and respect as he learned to share the Gospel of Jesus Christ respectfully and without the entanglements of Western Christendom. Jones founded the Christian Ashram spiritual retreat movement and is referred to as the "Billy Graham of India." He received the Gandhi Peace Award and was nominated for a Nobel Peace Prize.



MATTHEW JOYNER

Matthew Joyner is the only Resurrection member depicted in the window. Though he never spoke a word due to a chromosomal condition, Matthew's life was a catalyst for the development of Matthew's Ministry. Matthew's Ministry is an outreach and support ministry for persons of all ages with special needs and their families. Our blood drive also started because of Matthew's life. Matthew has passed away and is pictured doing something he was not able to do in his 21 years on Earth: reading a book to a local girl from one of our partner schools in Kansas City.



CHILDREN PUMPING WATER

Mission work is a high priority for Church of the Resurrection. Members volunteer in our local area, in the United States, and around the world. Worldwide, over 700 million people do not have access to clean water. The World Health Organization reports 3.4 million people die each year as a result of water related illnesses. The children pumping water at the well in the window represents one of the many wells this congregation has dug in third world countries, a symbol of the end of thirst and hunger, reminding us that it's our job to roll up our sleeves and participate in the work of bringing more of God's future kingdom into our present world.

MAI GRAY

Mai Gray was a leader in United Methodist Women. She served on the original committee that established the structure of the program and then was the first woman of color to serve as president. Mai spent 40 years in public education and served on the Board of Trustees of St. Paul School of Theology for over 25 years. She also served on the boards of civic and not-for-profit organizations and was honored with the establishment of the C. Jarrett and Mai Hutson Gray Chair in Education at Africa University. She leaves a legacy of faithfulness, service, caring, and love.



LOCAL GIRL READING A BOOK

This picture is included in the stained glass window to highlight Resurrection's mission to build relationships, share knowledge and serve children and families in need. By showing Christ's love to the most vulnerable through educational opportunities, we believe we can break the cycle of poverty in Kansas City and help those in need to become self-sufficient. We have an active roster of volunteers who serve during regular school hours in Resurrection partner schools as tutors or classroom buddies; tutor children after school at Grace United; share their love of reading and distribute books to students as members of a bookmobile team; and become a liaison or an assistant to a liaison at one of our partner schools.



MARTIN LUTHER KING, JR.

Among the world's most influential civil rights activists, King was a Baptist minister in the American South who rose to prominence during the Montgomery, Alabama bus boycott. King championed the rights of all people, and through his leadership of a non-violent resistance movement, raised the consciousness of a nation and ushered enormous progress in civil rights. The movement came at great sacrifice to King and his family. He was arrested, his home was bombed, he was subjected to personal abuse, and yet through persistence he emerged as a leader who harnessed the moral authority of the nation and became a catalyst for civil rights reform. In his famous speech from the steps of the Lincoln Memorial in Washington, DC, King proclaimed, "I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character." King died by assassination in 1968 at the Hotel Lorraine in Memphis, Tennessee, while preparing for a march with striking garbage workers.





BILLY GRAHAM

Born in 1918 in North Carolina, Billy Graham rose to prominence as a young revival preacher. He quickly became known for his charismatic and comforting sermons which made the Christian Gospel easy to understand. In his preaching, Graham always offered the opportunity for his listeners to respond immediately with a decision to become a follower Jesus Christ. Over the course of his life, he preached to live audiences with as many as 215 million people in more than 185 countries – more than any other person in history, plus untold additional millions through radio, television and written works. Though criticized for being too liberal by some and too conservative by others, he has continued to garner enormous respect, being rated as “One of the World’s Ten Most Admired Men” for 57 years – nearly twice as many years as anyone else. His legacy includes millions of people who came to faith through his messages and his personal influence on public figures, civil rights leaders and presidents.



C.S. LEWIS

Clive Staples Lewis, born in 1898, was one of the most influential writers of his day. He was on faculty in English literature at Oxford University until his retirement in 1954. Through conversations with a group of fellow writers, including J.R.R. Tolkien, Lewis found himself re-embracing Christianity after having become disillusioned with the faith as a youth. He would go on to become renowned for his rich apologist texts, where he explained his spiritual beliefs via platforms of logic and philosophy. Lewis began to publish work in the mid-1920s and later gave highly popular radio broadcasts on Christianity which won many converts to the faith. Lewis wrote more than thirty books, allowing him to reach a vast audience, and his works continue to attract thousands of new readers every year. C. S. Lewis’s most distinguished and popular works include *Mere Christianity*, *The Great Divorce*, *The Screwtape Letters*, and the universally acknowledged classics in *The Chronicles of Narnia*, which feature a variety of Biblical themes. To date, the Narnia books have sold over 100 million copies and been transformed into three major motion pictures.

LION, WOLF & THE LAMB

In the Restored Paradise, all of God's creatures live together in peace and harmony. The healing salve of God's kingdom extends beyond humanity to include all of creation, raised to its highest pitch of existence. "Wolf and lamb will graze together, And the lion will eat straw like the ox, But the snake—its food will be dust. They won't hurt or destroy at any place on my holy mountain, says the Lord." — Isaiah 65.25



SWORD INTO PLOWSHARE

Three times in the Old Testament, (Isaiah 2:4, Micah 4:3, Joel 3:10) we catch an earthly glimpse of a restored paradise, where enmity and warfare have ceased and an abiding peace has come to stay. In this vision, instruments once used for destroying one another will no longer be necessary, and instead they will be converted into peaceful, useful and productive tools for the sake of creation. "They shall beat their swords into plowshares, And their spears into pruning hooks. Nation shall not lift up sword against nation, Neither shall they learn war any more." — Micah 4:3b





**The United Methodist
Church of the Resurrection**