

Our windows were designed and executed by Albert F. Felberg of Manahawkin, New Jersey. As far as possible, Felberg used a sea or water theme in the creation of the windows. This enabled us to reflect the older name of our church, St. Mary's-by-the-Sea.

The Windows and their symbolism and meaning

1. Beginning with the front window on the west side of the church, we have a portrayal of Jesus preaching. The symbolism on the side panels are largely self-explanatory. Both the word of God and the Holy Bible are shown. This is the area in the church building where the word of God is proclaimed and where the preaching takes place. Since preaching was a large part of Jesus' ministry, we have not quoted any particular scriptural reference.

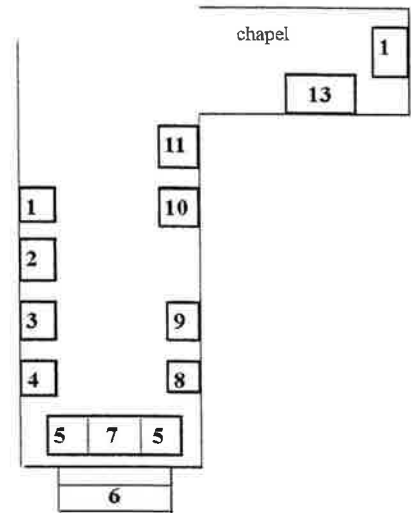
2. The next window on the west is the Wedding Feast of Cana in Galilee as found in the Gospel of John (John 2:1). The wine has run out at the reception and Jesus, calling for jugs of water, changes the water into wine. The symbol on the right panel shows intertwined wedding rings and a cup, (this is still used at Jewish weddings). For us it is the Eucharistic chalice. The panel on the left shows God's blessing on the joined hands of husband and wife made one in Holy Matrimony.

3. The following window shows the call of Simon (Peter) and his brother, Andrew. Like ourselves, they are called to be followers of Jesus (Matt. 4:18-20; Mark 1:16-18). "Follow me and I will make you fishers of men." The right hand symbol shows two crossed fish - a symbol of the occupation of Peter and Andrew and also a particular symbol of St. Andrew. Behind the fish is a fisherman's casting net. The left panel displays a criss-cross. This is a symbol of St. Andrew, and the type of cross on which he was crucified. Superimposed is an anchor cross. This is not only a symbol of a fisherman's boat anchor, but it is also the anchor of hope.

4. The last window on the west wall is the Baptism of Jesus in the River Jordan by John (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22). John holds a banner, which is symbolic of victory. The gift of the Holy Spirit descends upon Jesus. The side symbols reflect our Christian initiation through the sacrament of Holy Baptism - a baptismal font and a baptismal shell with water.

5. On the back south wall are two small windows with the insignia of the four Evangelists: Matthew, Mark, Luke and John. The winged man represents Matthew, since his gospel narrative traces the human genealogy of Jesus. Mark is represented by a winged figure because his gospel begins with "The Voice of one crying in the wilderness" - this suggests the roar of a lion. Luke is indicated by the ox, the animal of sacrifice; since Luke stresses the atoning sacrifice of Jesus. John is symbolized by the eagle because his gospel soars to the greatest heights in dealing with the mind of Christ.

6. In the 95th Street narthex, there is a portrayal of the crucifixion of our Lord. Standing by the cross are St. John and the Blessed Virgin Mary. In former times past this scene would have been placed on a roof beam across the church and in front of the choir. There would have been polychromed carved figures of our Lord, Mary and John. Of particular interest in this window are pictures of the two thieves crucified with Jesus. You might note that one thief is in the sunlight and looking at Jesus while the other is in darkness with his head turned away. This, of course, recalls for us the story recounted in Luke's gospel (Luke 23:39-43) of the penitent thief.



7. The window over the main south door of the church depicts Christ enthroned in glory adored by worshipping angels. Our Lord is in royal vesture holding an orb surmounted by a cross indicating which the kingship of Christ over the earth. Above the head of Christ is a dove, emblematic of the Holy Spirit.

8. As you go down the aisle on the east side of the church, the first window depicts our Lord calming the storm (Matt. 8:23-27; Mark 4:35-41; Luke 8:22-25). One side panel represents the father giving his blessing. The three extended fingers suggest the Holy Trinity, while the two closed fingers denote the nature of the son - true God and true man. The remaining panel suggests the joy and glory emanating from the cross of Christ.

9. On the next window Peter is attempting to walk to Jesus on the sea and is sinking in the process (Matt. 14:28-31). The side panels recall the words of our Lord to St. Peter, generally known as the Petrine text (Matt. 16:18-19). "Thou art Peter and on this rock I will build my church...I will give to you the keys of the kingdom of heaven..." The upside down cross is, according to tradition, the manner in which Peter was crucified.

10. The next window is of a functional nature since it is the place occupied by our church school. It portrays our Lord blessing the children (Matt. 19:13-15, Mark 10:13-16, Luke 18:15-17). You may note that the side panel designs consist of daffodils and roses. While many flowers have been given symbolic meanings, we need not be concerned with the type of flowers involved in this scene. For us they represent beauty and growth, and more importantly, they represent an offering to Christ.

11. Again, on a functional plane, the window behind the choir pews portray an angel host singing the praises of God. In this window we see an angel playing pipes. Another angel is playing a lyre and the rest of the heavenly host are playing trumpets. The right and left panels reflect the choir's function. On one side appear the words, "Holy, Holy, Holy." This we know by its Latin title as The Sanctus, a hymn we say or sing at every Eucharist. On the other panel, there appears a scroll of music.

12. We now move from the main church building into the chapel. Here we will find two windows honoring the Christ Child and the Virgin Mary. Our first window (on the east wall) is a portrayal of the Madonna and Child. One side panel bears the monogram of Maria (Mary). The other is the "Fleur-de-lis," a form of a lily representing purity. The "Fleur-de-lis" was the official flag of the kings of France prior to the French Revolution and was carried into battle as the standard of Jeanne D'Arc.

13. The other chapel window is a nativity scene with Mary, Joseph and the infant Jesus. It represents the assumption of our humanity by our Lord as told in the Gospels of Matthew and Luke. The right hand panel shows three crowns representing the wisemen who came to pay homage to Jesus. The hymn, "We Three Kings of Orient Are," is remembered. The left hand panel portrays the glory of God shining down on the shepherds' crooks or staffs. "While Shepherds Watched Their Flocks" tells this theme.

14. The two rear interior doors contain plates representing the Canterbury Pilgrims of Chaucer's tale. These were gifts from the former Archbishop of Canterbury, the retired Rev. Robert Runcie. Within the Third Avenue narthex are two windows bearing the seal of the Episcopal church. The Red Cross (the cross of St. George) is a reminder of our lineage from the Church of England. The upper left section in blue with a white criss-cross serves as a reminder that the first Episcopal Bishop in this country was consecrated in Aberdeen, Scotland, by Bishops of the Episcopal Church of Scotland.

You may have noticed that there are halos around the apostles (Peter, Andrew, John the Baptist and others). This was done purposefully. We have what is called a nimbus around the head of Our Lady. You might also notice that there is a three rayed nimbus around the Father, Son and Holy Spirit. This signifies divinity and is used only with the personages of the Holy Trinity. Rays of light were ancient symbols of divine power.