



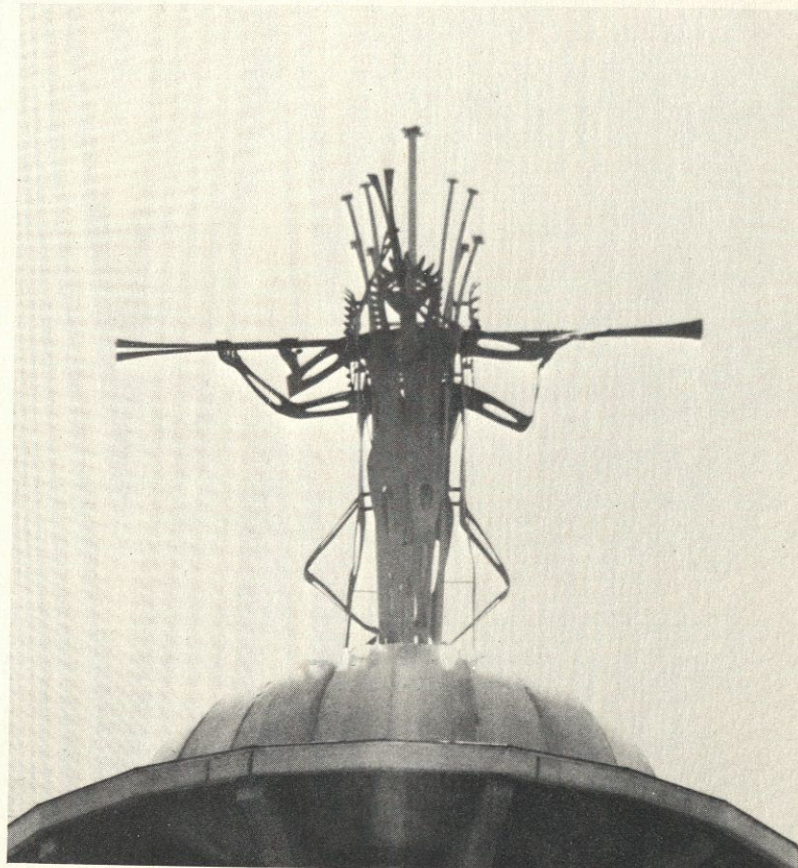
**the
symbols
of our
church**

OUR REDEEMER LUTHERAN CHURCH
7611 PARK LANE • DALLAS, TEXAS 75225 • 214/368-1371

Not only do we speak to one another
and to our community through word
and music as a congregation gathered
in this location, we also speak through
our building and its furnishings.

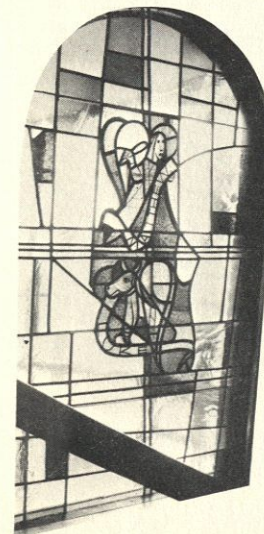
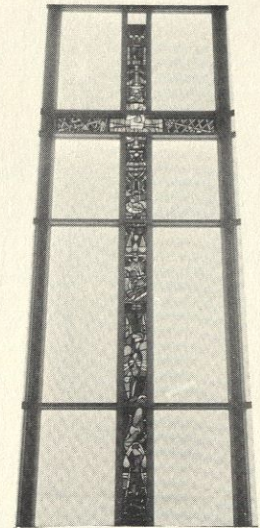


We begin our witness, which can be seen for miles around, through the fleche at the highest point of our structure, the cross on the top of the tower. This cross, formed by placing four angels back to back with their extended trumpets, is designed to depict our commission as 'Christians in the world today. As angels are God's messengers and perform His will, so we, as His adopted children through faith in Christ, are also His messengers. And His primary will for us is the spreading of the news of salvation to all peoples. Symbolic of this great commission to "Go . . . Teach . . . and Baptize All Nations" is the directing of the four trumpets to the four points of the compass. (Matthew 28:19-20)



As one enters the Narthex of the Church, he sees the first indication of our congregational heritage. Our present Sanctuary is the result of a relocation of our worship and study center — and we have placed the stained glass cross which was directly over the altar in our former church above the main entry doors of this new House of God. At the foot of this cross is the representation of the first sin, the old serpent, the devil, breaking the bow of peace between God and man. Adam and Eve are represented by two hands, reaching for the forbidden fruit. (Genesis 3:1-7) Above these is the hand of God, promising blessings through the messenger of the covenant. (Genesis 12:1-3) A descending angel touches the finger of God. A red line runs from the angel to the next field, where there are three lilies, a circle, and a dove. The lilies present the purity of Christ's conception, the circle represents the restoration of unity between God and man, and the dove represents the Holy Spirit who made the annunciation. The next panel portrays the birth of Christ. Again we have the circle of unity restored through the "star of Jacob"; above this is a mandorla with three crowns, representing the coming of the Magi. The central thought in the redemptive work of Christ is portrayed by the Lamb of God; (John 1:29) the left arm of the cross containing the crown of thorns, the scourage and the lance, representing the suffering and death of Christ, while the right arm of the cross, with the scepter and crown, proclaims His finished work. The topmost panel contains a lamp with a lighted torch. The torch is Christ, the Light of the world, (John 8:12) and the lamp is the Church which holds up the light of the cross. At the very top is a crown, signifying Christ's eternal reign and glory.

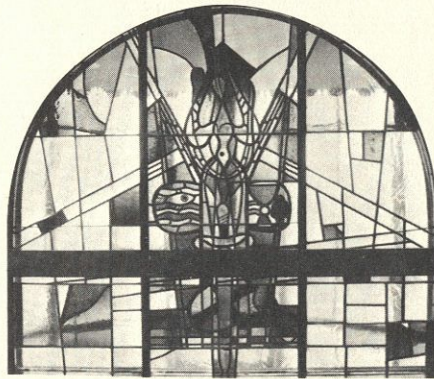
The five stained glass windows on the Nave side of the Narthex, forming the division between Narthex and balcony, are also from the balcony of our former church. These were formerly three windows and have been separated with glass added to form the five arched windows you see in the present sanctuary.



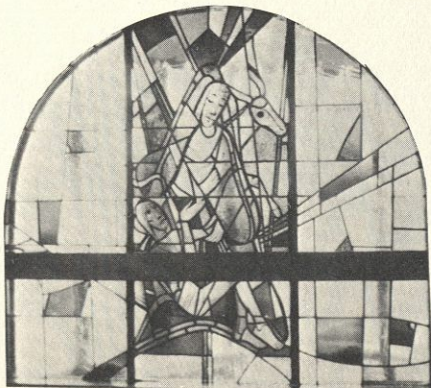
As these windows are seen from the Narthex, the small window on the left contains symbols for two of the evangelists, the man symbolizing Matthew and the ox, Luke.



The next window is one of two portrayals of the Law of God, depicting in this panel our love to God as symbolized in the offering of Isaac by his father Abraham. (Genesis 22:1-14)



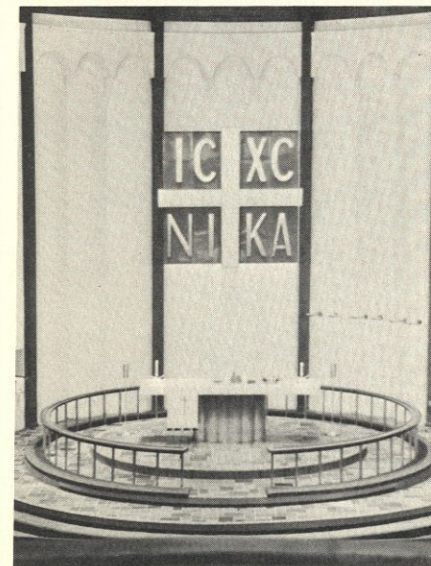
The center panel portrays the Means of Grace. At the top is the Sacrament of Holy Baptism symbolized by the dove. To the left is a chalice and cluster of grapes, the Sacrament of the Altar. The Sword and the Shield are the symbol of the Word of God.



The fourth window is the second portrayal of the Law, love to our fellow man being taught in the picture of the Good Samaritan. (Luke 10:25-37)

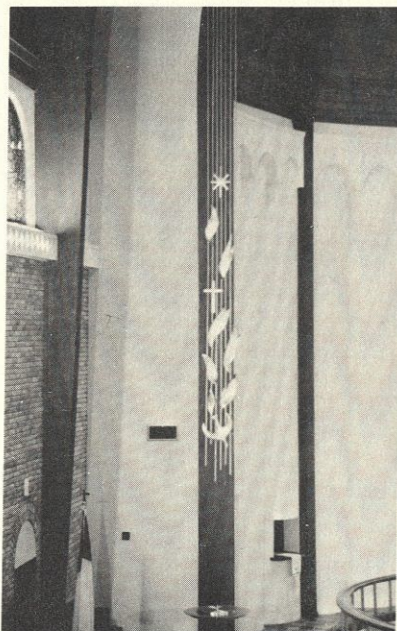


The last and smaller panel depicts symbols for two more of the evangelists, the lion, portraying Mark and the eagle, John.



Proceeding into the Nave, one's attention is immediately focused on the Altar, symbolizing Christ's great love and sacrifice for sinful mankind. Suspended above the altar is a Greek Cross, each arm being of equal length. The witness portrayed on the four red panels in the form of bronze letters is as follows: "IC" the first and last letter of the word "Jesus" in the Greek, "XC" the first and last letters for the word "Christ" and "NIKA," the word for "Conquers." The altar is free-standing with the communion rail completely encircling it to signify the unity of believers in the bond of faith as we gather at the altar to receive the Lord's body and blood in the Sacrament of Holy Communion. The Pulpit, from which the Word of God is proclaimed in sermon, is representative of the Word and God's coming to man through the proclamation of that Word.

The candles in the Chancel, both the Gospel Candles on the altar and the six mounted on the walls, are symbolic of our Savior, the Light of the World.



Suspended above the Baptismal Font is a free-hanging symbol of the bestowing of God's Holy Spirit through the washing of water and the Word. (Acts 2:38) The dove is the symbol of the Spirit, the flames representing the gifts given to God's people through the power of the Spirit in Baptism. (I Cor. 12:4ff) The motif of the Creator's Star, the Latin Cross and the Dove on the suspended symbol represent the Triune God in whose name we baptize and who works the miracle of conversion.

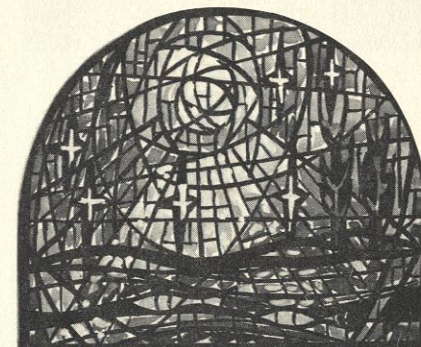
The Baptismal Font bears the symbol of the fish, the secret sign used by the early persecuted Christians to designate themselves as believers in Jesus. The initial letters of the Greek words for "Jesus Christ, God's Son, Savior," spell the Greek word for fish, "ixthus."



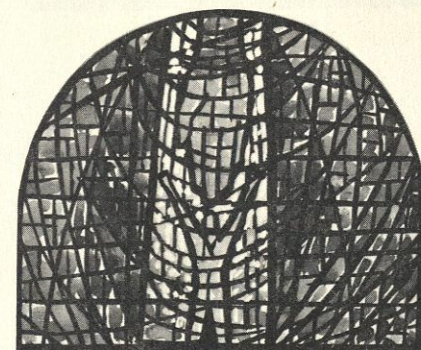
"The Word in Glass"

"The Word in Glass" might well be the title of the twenty windows lining the Nave. The windows to your right as you face the Chancel portray God and His relationship to man as reflected in the Old Testament. Beginning at the balcony and continuing toward the Chancel, these windows symbolize:

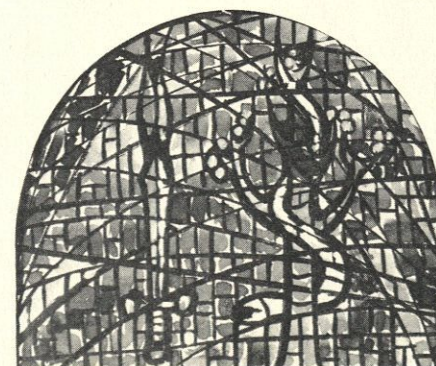
God's creation of all things — land, water, skies. (Genesis 1:1ff)

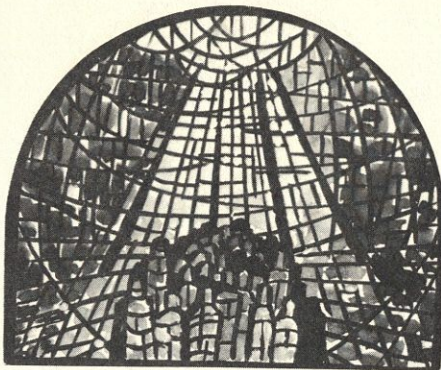


The perfection which existed in man as a result of his creation and the perfect harmony between God and man, the hand symbolizing God reaching down to the outstretched arms of man. (Genesis 2)



The separation which occurred, symbolized by the sword, between God and man as man yielded to the temptation of Satan which is portrayed by the serpent. (Genesis 3:1-13)

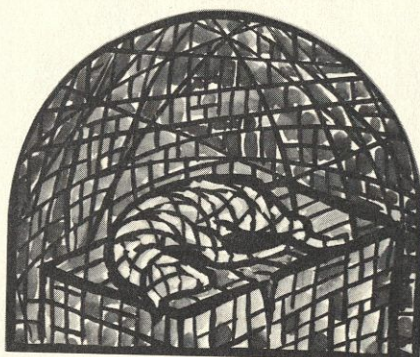




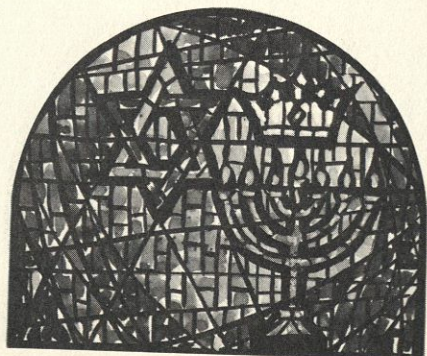
God is symbolized with a brightness in the top of the window as He made His promise to Abraham and to his descendants that they would be a blessing to many people. (Genesis 12:1-3)



The giving of the written law to Moses on Mount Sinai. The lightning bolt signifies the power of God as He records His will for man on two tablets of stone. (Exodus 20:1-17)

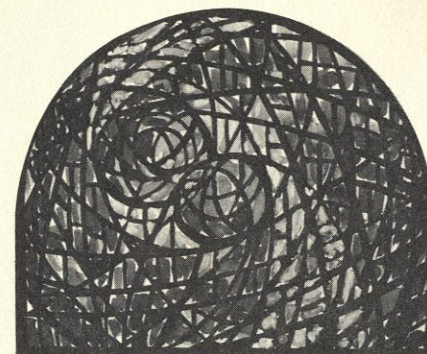


The Old Testament sacrifices which were prescribed by God as the foreshadowing of the coming Messiah and His sacrifice for all people. The lamb is representative of Christ, the Lamb of God who took away the sin of the world. (Leviticus 4:32-35)

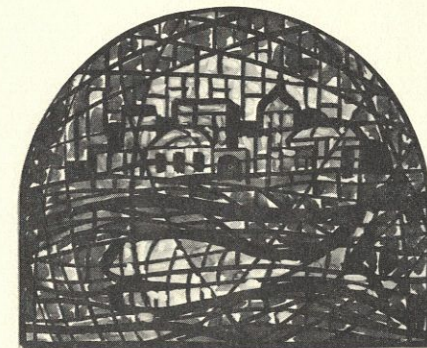


The period of the kings among God's people symbolized by the crown and the star of David and the beginning of formal temple worship which is depicted by the menorah. (Kings 1-11) (II Samuel 5:3ff)

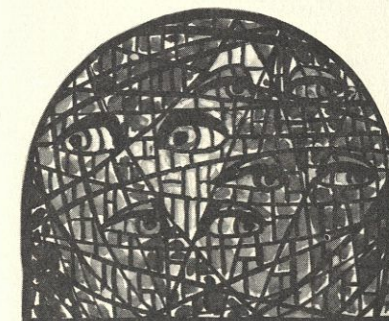
The dispersion of God's people as they so frequently left His will and way. This covers the period of the prophets. (II Chronicles 36:17-21)



The account of Jonah being commissioned to preach the Gospel to Ninevah, the first call of God to a missionary to the Gentiles. The large fish reminds us of Jonah with the city in the background. (Jonah)



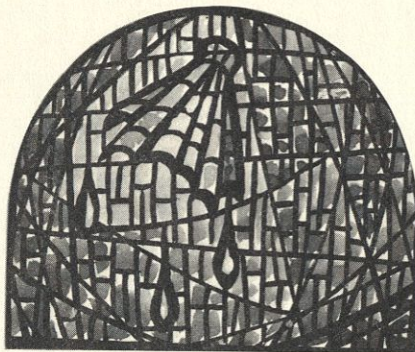
The eyes symbolize the intertestamental period, a few eyes with joy and brightness looking toward the chancel area symbolic of the anticipation of the remnant and anticipating the Messiah while the majority of eyes, lacking luster and looking gloomy and sad, are focused away, indicating that most of the people had lost the prophetic vision of Christ's coming.



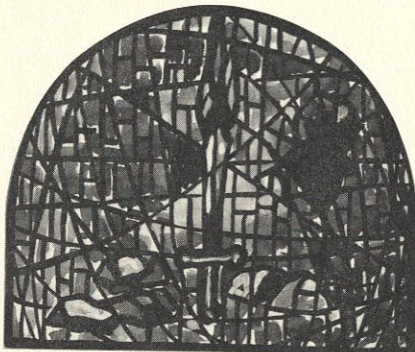
The New Testament side is on your left as you face the chancel and begins again with the balcony area.

The birth of Christ, the Savior, is symbolized by the crib containing the brighter light representing the Christ. The Star of Bethlehem and the shepherd's staff remind us of the first worshipers beside the infant God-man. (Matthew 1:18ff)

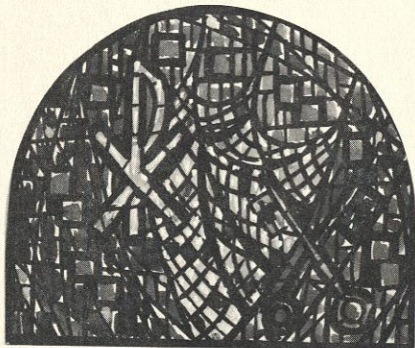




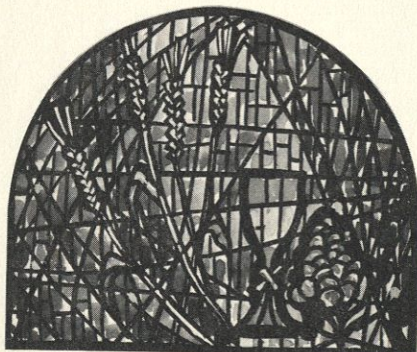
The Baptism of Christ and the beginning of His public ministry. The three drops of water are indicative and symbolic of the three persons of the Trinity, all of whom were present at Christ's baptism and in whose name we today baptize. (Matthew 3:13-17)



The temptations of Christ, indicating that He was in every way tempted as we are. The sword represents the temptations of power and the bread and stones the other temptation of a hungry Jesus. (Matthew 4:1-10)

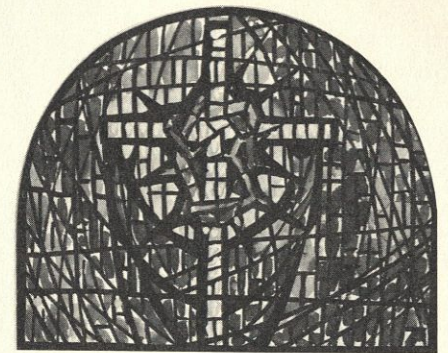


The Chi Rho and the fishnet are symbolic of Christ's gathering of His people into the church; the twelve green squares of glass represent the twelve disciples who were assembled by our Lord and to whom the keys of the kingdom were presented, indicating the authority given to them and to His church by the Lord.

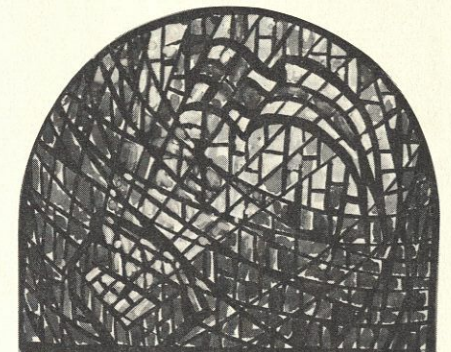


This window reminds us of the Lord's Last Supper with His disciples and the institution of the Sacrament of the Altar, the wheat representing the body of our Lord and the chalice, His blood. (Matthew 26:20-29)

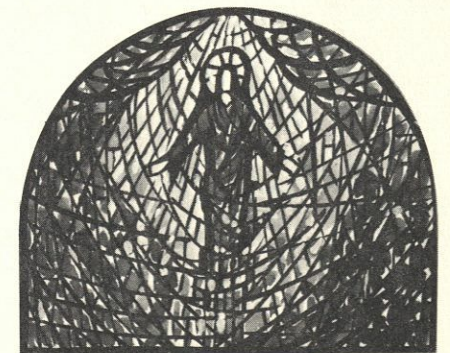
The crucifixion window — the thorns and the cross with the draped shroud are representative of the suffering and dying Christ as He loved us into death. (Matthew 27:27-50)

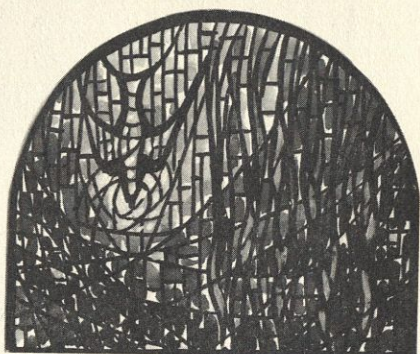


This is the victory window telling the story of Christ's resurrection; the empty coffin with the victory banner coming into the field of brightness and white, symbolic of the purity into which we enter at the time of our resurrection because Christ is raised from the dead. (Matthew 28:1-10)

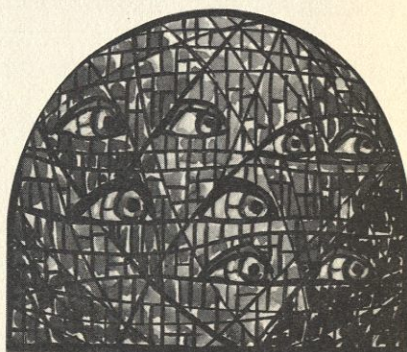


This window portrays our Lord ascending to prepare our home in heaven for us at the completion of His earthly life. (Acts 1:9-11)

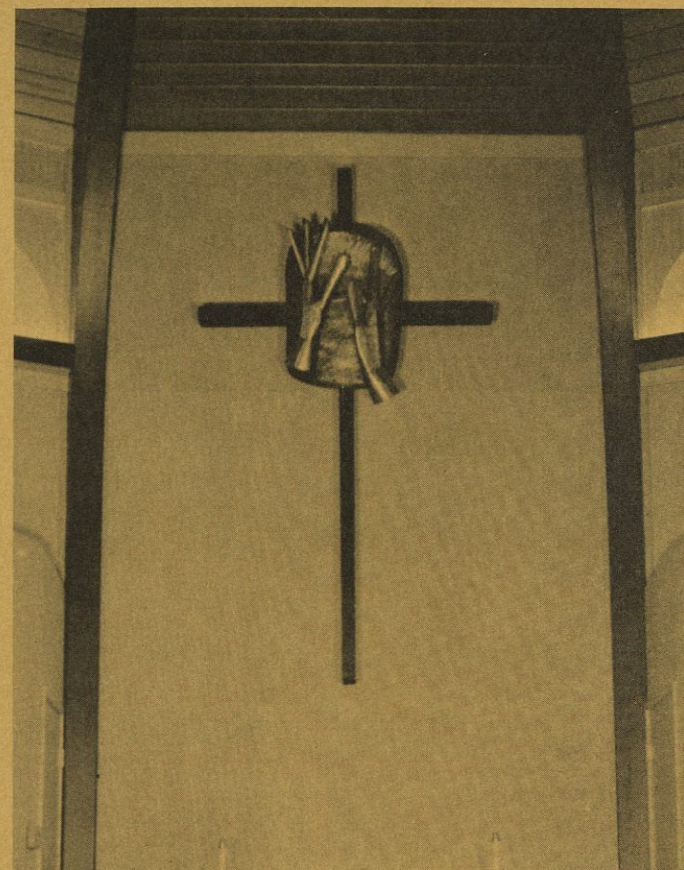




We are reminded of the Pentecostal blessings of Christ upon His Church by the dove representing the Holy Spirit and the flames, the gifts of God's Spirit to His people. (Acts 2)



All of the eyes in this window, bright and happy, focus upon the chancel, symbolic of the anticipation of all Christian peoples of the second coming of the Lord. (Phil. 3:20)



The outstanding symbolism in the Chapel for the Deaf is the specially sculptured cross with the superimposed hands. Since one of the primary means of communication for the deaf is that of signs, the hands on the cross are the sign for "Jesus" — displayed by the finger pointing to the nail print in the Savior's hand. Thus, the central fact of our faith, Christ's substitutionary death for man, becomes the focal point of the Chapel.