



Sanctuary Fact Sheet

The first service in our new sanctuary took place on Christmas Eve morning 2000. What a joyous occasion! Since that time, we've conducted tours of the sanctuary and have had many "drop-in" guests from all over Atlanta and beyond to see our beautiful new place of worship. Naturally, people have many questions about the construction of the building, as well as questions about why certain elements and materials were used. We have put this fact sheet together so that you may enjoy learning about The Church of The Apostles sanctuary and the relevance of the stained glass windows therein:

- The sanctuary seats 2,400 people, 1400 on the main floor and 1000 in the balcony
- From the front driveway in front of the circular rose window, it is approximately 240 feet to the top of the cross
- The construction of the building took just over two years
- The sanctuary addition has a square footage of almost 100,000 sq. ft.
- There are over 90 stained glass windows in the sanctuary; all are handmade by Lynchburg Stained Glass Company of Lynchburg, Virginia. The large windows on the west wall are renderings of the apostles. The windows in the stairwells and perimeter depict the life of Jesus.
- The sanctuary has state of the art audio and broadcast quality television systems
- The carpet was made in New Zealand and is 100% wool
- The slate under the pews was used as an acoustical treatment to assist parishioners in hearing themselves when they sing. This is designed to encourage participation in congregational singing.
- The orchestra area will seat 35 musicians
- The organ is electronic, not pipe
- It is fifty-four feet from the chancel to the ceiling
- The screens are used in the service extensively for music as well as sermon illustration
- The plasma screens in the corridors are used for closed-circuit television on Sunday as well as marquees during the week

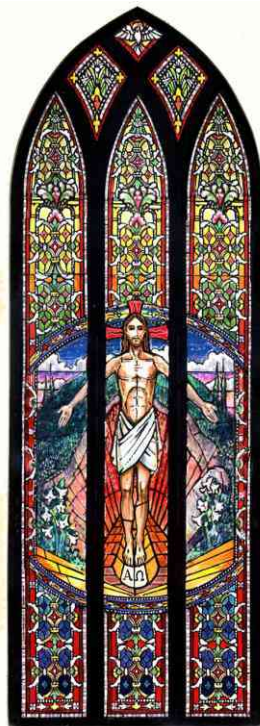
The Stained Glass Windows of The Church of The Apostles

Rose Window: The Face of Christ



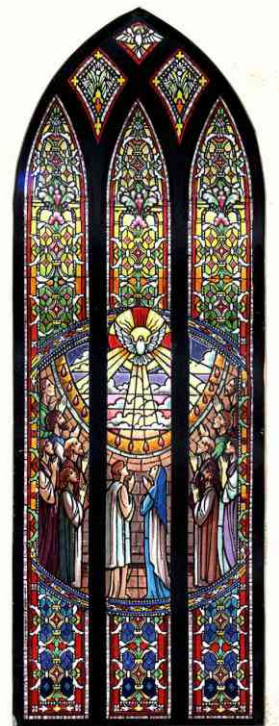
This window is at the center of our sanctuary and in the highest point, in the same way that Jesus Christ is at the center of our lives and lifted to the highest point. Notice the emanating flames and elaborate filigree that surround the face of Christ. Within the filigree you will notice pomegranates and daisy style flowers. Flames historically are representational of the appearance of God to man. The tongues of fire, pictured in the rose window, connote Christ as God appearing to man. The daisy is the symbol of the innocence of the Holy Child Jesus (developed in the 15th century). The pomegranate, a many seeded fruit with fruit 'bursts' when ripe, symbolizes the power of the resurrection of Jesus Christ, who burst forth from the tomb. Also, the pomegranate has many seeds that connotes the flourishing and propagation of the word of God and His Church. This window relates to the two scenes below, the Resurrection window and the Pentecost window. It also relates to the 8 apostolic windows. The Apostles were the first fruit of Christ's

ministry. The renditions are below and to the right and left of the rose window.



The Resurrection of Christ - (Matthew 28:1 verses following)

This dynamic window shows the Risen Christ overcoming death. Indeed, Christ has risen! Within the scene we see radiant light from within the tomb as Christ appears. He has overcome the darkness and death. This depicts an appearance of God to man in relation to the rose window above, as God overcomes death as living proof of His Divinity. The gold beneath His feet represents the gold of heaven and the New Jerusalem bathed in gold. The alpha and the omega symbols show that He is the Light and the Life, the First and the Last, not bound by time, nor overcome by death. There is a rich floral representation of the Easter lily that is the symbol of Easter and immortality. Even as the bulb decays in the ground, from it new life is released.



Pentecost - (Acts 2:1 verses following)

This window shows the apostles and Mary, the Mother of Christ, as the Holy Spirit descended upon them as promised by Our Lord Jesus Christ. They were together in an upper room when this occurred. The window shows the tongues of fire upon their heads as mentioned in the Acts of the Apostles. This window relates to the fire surrounding Christ in the rose window above. God became self-evident to the Apostles at the time the Holy Spirit descended upon them at Pentecost. In this, and all the windows, notice the Holy Spirit represented in the form of a dove at the top of each window. It shows this aspect of the Holy Trinity at work in all the scenes represented in the Life of Christ and the Apostles.

The Apostolic Windows: see applicable Bible verses mentioning these Apostles, and Paul who is regarded as equal to the apostles.

These windows, which are below and to the left and right of the Rose, Resurrection, and Pentecost windows, are a depiction of the following apostles:

1. James and John, the son's of Zebedee
2. Simon Peter and Andrew
3. Philip and Bartholomew
4. Thomas and Matthew
5. James, son of Alpheous, and Thaddaeus
6. Simon, The Zealot, and Matthias
7. Luke and Mark (Evangelists)
8. Paul and Barnabas (Acts)

The Church and Sacraments

Upper 8 widows on either side of the rose window:

1. **The Bible** – is the word of God upon which all the Church is based. All theology and worship stems from the Bible as the written authority of God's plan and intention for mankind. It is a testament of the sequence of Creation from beginning to end. (II Timothy 3:16,17)
2. **Communion** - "do this in remembrance of me" - shows the chalice and host. The bread and the wine are in a formal setting. The imprint on the host H-I-S translates into Jesus Christ, Son of God. (I Corinthians 11:24, 25)
3. **Baptism** - is shown by a seashell and three drops of water plus the waters beneath. The seashell is symbolic of the pouring of the waters in baptism and the descent of the Holy Spirit. The three drops represent the Holy Trinity, and the waters beneath represent the Jordan River where John the Baptist baptized Christ. (Matthew 28:19)
4. **Prayer** – is shown by two hands held together with a heart in the background. There is also a four-petal flower at the bottom, and a flowing vertical background. The hands and heart are symbolic of our love of God, which moves us to pray to Him. The flowing background represents the spiritual communication between God and us. It also reminds us to "let our prayers be sent forth as incense before thee." The four-petal flower is a reminder of the beauty of God and His love for us, and how He adorned the fields without any effort on their part. It is a reminder to take no thought for our care, but also to "ask and it shall be given unto you," as Jesus promised. The choice of a four-petal flower is also a reminder of the ever-present cross that stands before all Christians in their Life in Christ. (Revelation 8:4)
5. **Praise or Music** - a central part of worship is symbolized by the harp, mentioned in the Psalms as an instrument of song. The cross behind it connotes the transition from the Old Testament to the New, as we sing praises unto the Lord. (Colossians 3:16)
6. **The Holy Spirit** - a simple rendition of the Holy Spirit in a radiant field. It shows the all-pervasiveness of the Holy Spirit in all aspects of the Church. (I Corinthians 12:13)
7. **"I Am the Vine"** - this window shows the grape vine intertwined with the radiant cross. The radiant cross is connotative of the Life of Christ given to his Body, the church, which is made up of Christian people. The vine symbolizes that His life gives us Life, represented by the leaves. We, in turn, bear fruit (grapes) of the Lord and by the Lord. Without His life, our life would never bear fruit. It also alludes to branches which do not bear fruit, as being cut off. (John 15:1)
8. **The Cross, Crown, and the Alpha and the Omega** - this window shows the radiant background, the cross, the crown, and the Alpha and the Omega. The window also shows the eternal being of Christ, (radiant field), the author of creation, and the beginning and the end of all creation (the Alpha and the Omega). It also shows that through His death upon the cross, He not only gained eternal life for all mankind, but also gained the heavenly crown and is Lord of Lords and King of Kings. (Revelation 1:17,18)

South Side of Sanctuary: Miracle and Parable Windows

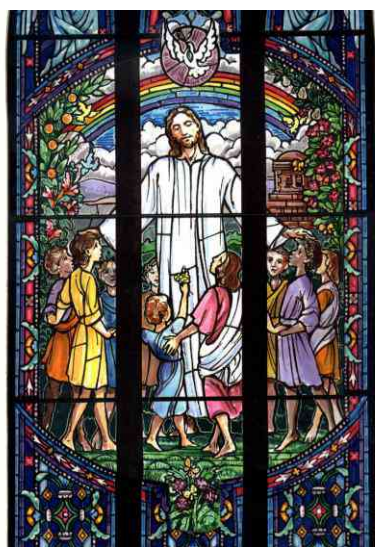
Christ feeding the multitudes (Matthew 14:13-21)



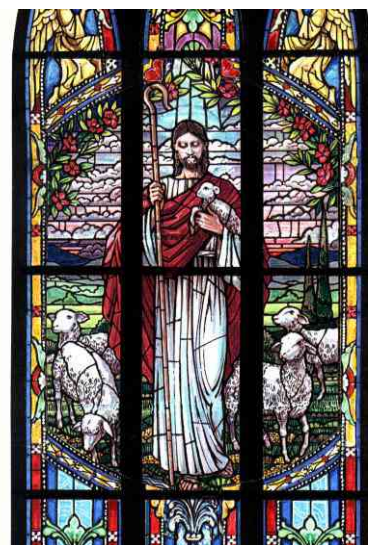
The Wedding
at Cana
(John 2:1-11)

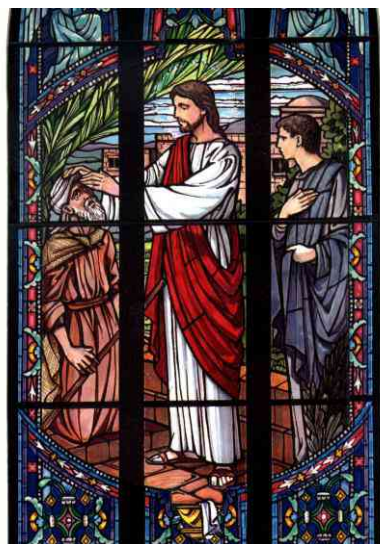


Christ and the Children (Matthew 18:1-14; 19:13,14)



Christ the
Good Shepherd
(John 10:1 verses
following; Psalm 23)





Christ healing the
blind man (John 9:1-
41)



Christ walking
upon the water
(Matthew 14:26)

The Good Samaritan (temporarily not shown in this document)

Second Group of four windows on the south side:

The windows depict scenes from **the Acts of the Apostles, Epistles, and Revelations.**



Peter with John
healing the lame man
(Acts 3:1 verses
following)



Paul's
conversion
(Acts 9:1 verses
following)

John receiving revelations (Revelation 1:1 verses following)



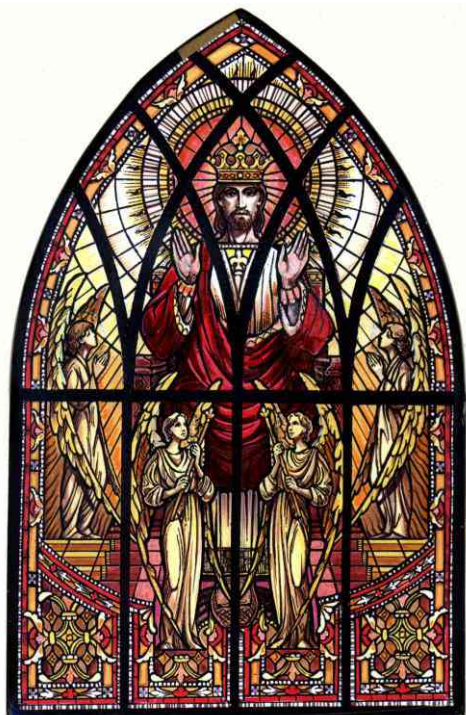
Peter being loosed from prison

Acts 12:1 verses following)

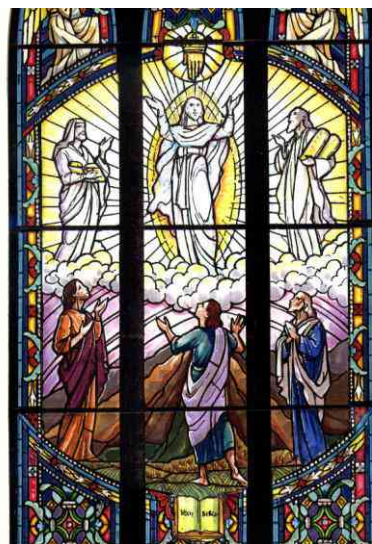


North Entryway - Various scenes

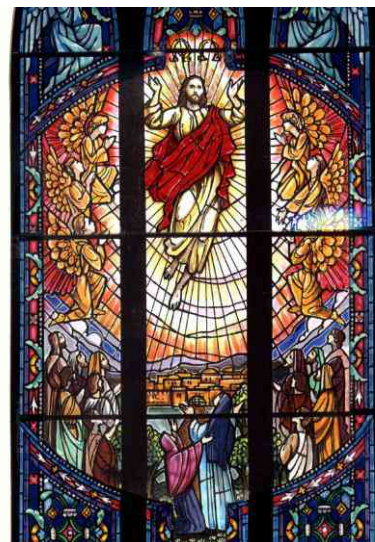
Christ Enthroned in Heaven with the Angelic Hosts
(Revelation 5:1 verses following)



Transfiguration
of Christ and
Moses & Elijah
(Matthew 17:1-9)



The Ascension of Christ,
the disciples, angels, and women present.
(Acts 1:9)





The 14 rear second story windows, 7 on either side:

1. **Creation** - this window shows the Hand of God above as Creator, with His powers coming down to create the heavens and the earth and Adam and Eve. It shows the sun and the moon as parting day from the night. Also shown are symbolic representations of the Waters and the Earth (leaves), which is connotative of the Garden of Eden. (Genesis 1 - 2)
2. **The Fall of Man** - a simple rendition shows the Tree of Life with the serpent wrapping itself around the tree in the Garden of Eden. It connotes the evil suggestion by the serpent (tempting Adam and Eve) to partake of the fruit thereon, and fall from their original state of grace. (Genesis 3)
3. **Noah's Ark** - a simple rendition showing Noah's ark upon the waters, which flooded the whole earth and destroyed all mankind. The dove is seen returning from its flight with a branch in its mouth, showing that the waters were receding. There is also a rainbow, which was symbolic of God's promise to never again destroy the whole earth. (Genesis 6 - 8)
4. **"I Am the Beginning and the End"** - is shown by the two Greek letters, the Alpha and the Omega which means the beginning and the end of life, the author of all creation. (Revelation 1:8)
5. **"I Am the Bread of Life"** - depicted by two hands in an offering position and the chaff of wheat above, as an offering to God. Wheat is symbolic of the Lord's body, which was crushed as an offering for our sins. It was renewed as bread for us, the "bread of life" ((John 6)
6. **Moses and the Ten Commandments** - these two tablets were given to Moses upon the mount shown at the bottom. The clouds connote the heights of the mountains and also the parting of the 'fog' of mans confusion by God's eternal wisdom (the radiant light) for the Israelites. The lightning bolt depicts God's authority over the disobedient children of Israel. (Exodus 20)
7. **The Ark of the Covenant** - this window shows a simple rendition of the ark, the power of God contained within. (Exodus 25 - 26)
8. **"I Am the Door"** - the path to the door is shown by the path to the Cross. The 'door' by which we enter heaven was shown by our Lord's life. Through His death, resurrection, and ascension, the door of Life was opened for all mankind. He is the Door by which all mankind can gain eternal life in heaven. (John 10:9)
9. **Abraham and Isaac** - a simple rendition showing the altar of sacrifice upon which Abraham was following God's command to sacrifice his son, Isaac. It shows the dagger, which he was going to use. The sacrificial fire of the Old Testament sacrifices of animals to God was a precursor to the sacrifice of the living Lamb of God which is found in Christ's life. The smoke connotes the incense, which was burned during the sacrificial rites. (Genesis 22)
10. **Jacob's Ladder** - a simple rendition showing the vision Jacob had of a ladder reaching to the heavens with angels ascending and descending upon it. (Genesis 28:12)
11. **"I Am the Light of the World"** - shows the candle and candlestick, along with two crosses. The candle is the symbol of Light and references that it shall not be hidden under a bushel. The two crosses remind us of Christ's crucifixion. Through His death we have gained eternal Light, and the Light overcomes the darkness, even death. (John 9:5)
12. **"I Am the Resurrection and the Life"** - this window shows the cross with a cloth hung over the horizontal member of the cross with a radiant light flowing from the cross. Christ overcame death, and the purple garment is left upon the cross. Purple signified royalty and penitence. He is now "clothed with majesty". Christ is no longer pictured upon the cross. Through His death and resurrection, we have gained the possibility of eternal Life. The radiant light is symbolic of Christ's light, the eternal life in the Kingdom of Heaven. (John 11:25)
13. **"I Am the Good Shepherd"** - this window shows the shepherd's staff (Christ as the Shepherd) and the sun, mountains, and a stream (the Earth). It shows the natural

goodness of God's creation, with the good shepherd watching over His sheep. He seeks the lost and watches over His flock, the people given to Him by God. (John 10:14)

14. **"I Am the Way, the Truth, and the Life"** - this window shows the cross, palm branches and a radiant field behind the cross. It also shows the path Jesus followed through His daily life, which led to His triumphal entry into Jerusalem (palm branches), His death on the cross (cross), and His authority over death and eternal life (radiant field). (John 14:6)

Notes on the liturgical basis for the glass colors used in the windows:

Colors are often used symbolically in the life of the church. Liturgical colors are the result of traditions and popular usage. During the Middle Ages symbolism and the meaning of various colors developed, but there was no standard use or meaning. Each cathedral developed its own standard for the use of colors. Today liturgical colors are usually used according to the following general theme:

- **Gold:** Denotes the spirit of God, of heaven or heavenly, solidity in spirit, refined by fire, pure metal, not tarnished
- **White:** The color of purity, also pure spirit
- **Blue:** The nature of the soul, humility, the sky, royal, as in royal blue, waters, movement of the spirit of God
- **Purple:** Also royalty, clothed in purple, penitence
- **Red:** The Blood of Christ, The Holy Spirit
- **Green:** Pastoral, growth

Note: Special thanks to Richard Diem of Lynchburg Stained Glass Studio for his commentary, which served as a basis for this key to the windows. All images contained herein are from the original artwork used to design the windows and are © 1999 R. N. Dixon for Lynchburg Stained Glass.