

The
Stained Glass Windows
of
Resurrection Church
Johnstown, Pennsylvania



Designed and Manufactured
by Franz Mayer & Company
Munich , Germany

In speaking about stained glass windows, Michael Schrauzer, a noted artist and graphic designer said . . . “they are the crowning glory of the glazier’s art, triumphs of technology and the medieval Catholic spirit. If they fail to do what ordinary windows do, it is because they have been designed to do something very much out of the ordinary. They are windows *in excelsis*, bearers of light and beauty and meaning, meant to be looked at, not through. They are, in other words, not windows plain and simple, but true “picture” windows, elevated to the status of fine art, and brought to the service of God. Instead of views of the world outside, they frame within themselves scenes of a world richly illuminated with meaningful symbols and sacred imagery, very suitable for instructing the people in the faith.” ¹

Pope Benedict XVI likened stained glass windows to our faith . . . “From the outside, those windows are dark, heavy, and even dreary. But once one enters the church, they suddenly come alive; reflecting the light passing through them, they reveal all their splendor. . . It is only from the inside, from the experience of faith and ecclesial life, that we see the Church as she truly is: flooded with grace, resplendent in beauty, adorned by the manifold gifts of the Spirit. It follows that we, who live the life of grace within the Church’s communion, are called to draw all people into this mystery of light.” ²

The windows found in Resurrection church were fashioned and manufactured by Franz Mayer & Company of Munich, Germany. These Munich style windows are recognizable and respected for their elaborate, finely executed painting. The style was composed of painting on relatively large glass panels held in a leaded framework. Each window was made up of small colored glass pieces that were coated with overlay color and tracing lines before being fired and leaded.

Christ, saints, heavenly hosts, and ordinary people are attired in jeweled tone and richly embroidered fabrics. Backgrounds contain intricately woven tapestries and finely laced cloths. Throughout the narrative scenes of lush plantings and a multitude of flowers each so well rendered that plant’s identity is possible. The abundant landscaping is reflective of the Romanticist’s belief that nature can be the source for the spiritual experience.

We now invite you to take some time to gaze at the beauty and craftsmanship of our windows and meditate on the message they deliver to us.

Footnotes

- 1 Michael Schrauzer, “Visible Reminders of Invisible Light,” Catholic Answers Magazine,” Volume 22, Number 2 (March 2011)
- 2 Pope Benedict XVI, “Votive Mass for the Universal Church: from the Homily of His Holiness, Benedict XVI,” St. Patrick Cathedral, New York, April 19, 2008.



The Coronation of the Blessed Virgin Mary

The Fifth Glorious Mystery of the Rosary is the Coronation of the Blessed Virgin Mary. The fruit most commonly associated with the mystery of the Coronation is final perseverance.

" . . . and on her head a crown of twelve stars" (Revelation 12:1). While the Assumption was God's final gift to Mary in this life, He had another to bestow on her in the next. "The Almighty has done great things to me"—and now He does one more. The humble servant of the Lord who became the Mother of God is crowned the Queen of Heaven.

Twelve stars: one for each of the 12 tribes of Israel, whose entire history led to that moment, that first Joyful Mystery of the Rosary, the Annunciation. When Mary submitted herself to the will of God, she had no idea what He had in store for her—neither the heartaches and sorrows, nor the glory. At times, as she pondered all of these things in her heart, she must have wondered where it all might lead. And perhaps she even wondered if she could bear the burden, and persevere to the end.

Yet her faith never wavered, and she did persevere. And now the crown is placed upon her head, a symbol of the crown of sainthood that awaits each one of us, if only we follow her example, by following her Son.





Jesus and St. Margaret Mary Alacoque

The first feast of the Sacred Heart was celebrated on August 31, 1670, in Rennes, France, through the efforts of Fr. Jean Eudes (1602-1680). From Rennes, the devotion spread, but it took the visions of St. Margaret Mary Alacoque (1647-1690) for the devotion to become universal.

In all of these visions, in which Jesus appeared to St. Margaret Mary, the Sacred Heart of Jesus played a central role. The "great apparition," which took place on June 16, 1675, during the octave of the Feast of Corpus Christi, is the source of the modern Feast of the Sacred Heart. In that vision, Christ asked St. Margaret Mary to request that the Feast of the Sacred Heart be celebrated on the Friday after the octave (or eighth day) of the Feast of Corpus Christi, in reparation for the ingratitude of men for the sacrifice that Christ had made for them. The Sacred Heart of Jesus represents not simply His physical heart but His love for all mankind.

The devotion became quite popular after St. Margaret Mary's death in 1690, but, because the Church initially had doubts about the validity of St. Margaret Mary's visions, it wasn't until 1765 that the feast was celebrated officially in France. Almost 100 years later, in 1856, Pope Pius IX, at the request of the French bishops, extended the feast to the universal Church. It is celebrated on the day requested by our Lord—the Friday after the octave of Corpus Christi, or 19 days after Pentecost Sunday.





The Blessed Virgin Mary and St. Dominic

Dominic was disappointed and frustrated that his efforts to preach the Gospel message of Jesus Christ to a group of people in southern France had failed. So in 1208, Dominic prayed in a chapel in Prouille, France, asking Mary for encouragement and guidance.

While Dominic was praying, Mary appeared to him. She said to preach my Psalter -- composed of 150 Angelic Salutations and 15 Our Fathers, and you will obtain an abundant harvest."

Mary further instructed that, in between saying those simple prayers, people should reflect on the life of Jesus Christ on Earth and meditate on what it means for them in their own lives. Mary concluded by saying of the Rosary: "That prayer will never fail."

The Angelic Salutations have come to be known in the Rosary prayer as "Hail Mary" because of the way they're often paraphrased in the prayer: "Hail, Mary, full of grace. The Lord is with you." The "Our Fathers," that Mary mentioned are also known as the Lord's Prayer, taken from Matthew 6: 9-13 of the Bible, in which Jesus teaches his disciples how to pray.

The Rosary prayer proved to be popular when Dominic introduced it to others after his encounter with Mary.





Jesus Meets with the Children

Jesus Christ and his apostles had left Capernaum and crossed into the region of Judea, on his final journey toward Jerusalem. In a village, people began bringing their little children to Jesus to have him bless them or pray for them. However, the disciples rebuked the parents, telling them not to bother Jesus.

Jesus became indignant. He told his followers: "Let the children come to me, and do not prevent them, for the kingdom of God belongs to such as these. Amen I say to you, whoever does not accept the kingdom of God like a child will not enter it." (Luke 18:16-17)

Then Jesus took the children in his arms and blessed them. Jesus loved children for their innocence. He taught that entering heaven is not about great scholarly knowledge, admirable accomplishments, or social status. It requires simple faith in God.

Sometimes we can make our spiritual life more complicated than it should be. We each need to ask, "Do I have the childlike faith to depend on Jesus, and Jesus alone, for entering God's kingdom?"



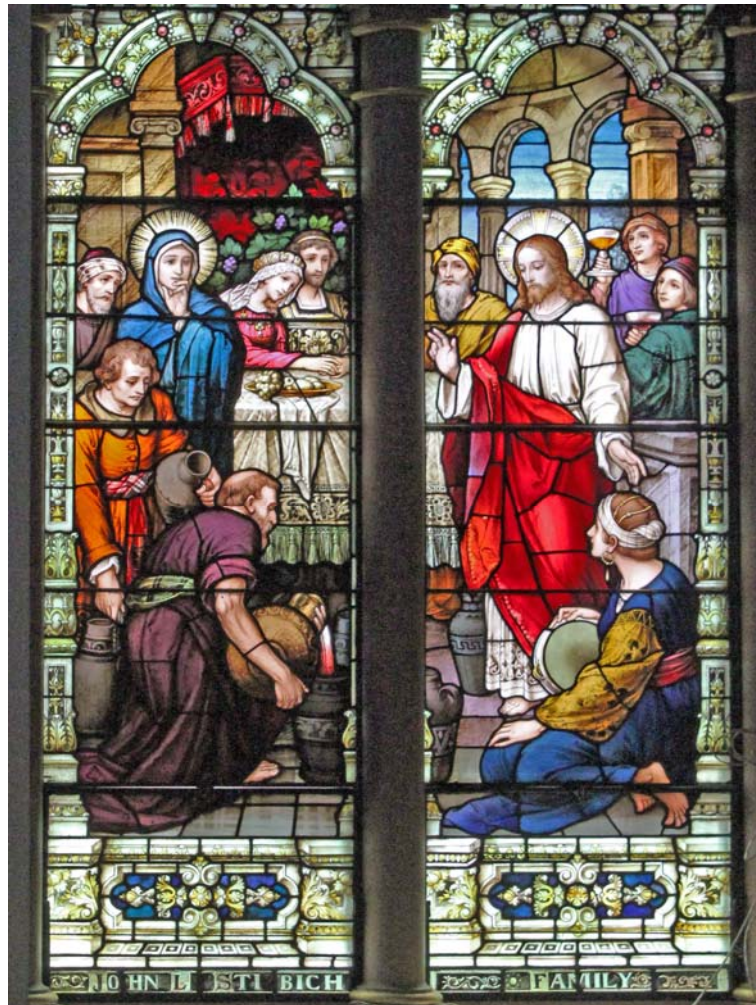


The Wedding Feast at Cana

Jesus of Nazareth took time out to attend a wedding feast in the village of Cana, with his mother, Mary, and his first few disciples. Jewish weddings were steeped in tradition and ritual. One of the customs was providing an extravagant feast for guests. Something went wrong at this wedding, however, because they ran out of wine early. In that culture, such a miscalculation would have been a great humiliation for the bride and groom.

Mary turned to Jesus and said, "They have no more wine." "Woman, how does your concern affect me?" Jesus replied. "My hour has not yet come." His mother said to the servants, "Do whatever he tells you." (John 2: 3-5) Nearby were six stone jars filled with water used for ceremonial washing. Jews cleansed their hands, cups, and vessels with water before meals. Each large pot held from 20 to 30 gallons. Jesus told the servants to fill the jars with water. He ordered them to draw some out and take it to the master of the banquet, who was in charge of food and drink. The master was unaware of Jesus' turning the water in the jars into wine.

The steward was astounded. He took the bride and groom aside and complimented them. Most couples served the best wine first, he said, then brought out cheaper wine after the guests had too much to drink and would not notice. "You have kept the good wine until now," he told them (John 2:10).





Jesus is Baptized in the Jordan River

John the Baptist was God's appointed messenger. Before Jesus began his ministry, John had been announcing to the people throughout the regions of Jerusalem and Judea to prepare for the coming Messiah. He was calling them to repent, turn from their sins, and be baptized. He was pointing the way to Jesus. Then, all of a sudden, Jesus appeared on the scene. Jesus came to John to be baptized, but John told him, "I need to be baptized by you." John himself wondered why Jesus asked to be baptized.

So Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." John then consented and baptized Jesus. As Jesus came up out of the water, heaven opened, and the Spirit of God, like a dove, descended upon him. Witnesses to the baptism heard a voice from heaven saying, "This is my son, whom I love; with him I am well pleased."

Why did Jesus ask to be baptized? It was obviously part of his mission in coming to earth. Like previous priests of God --Moses, Nehemiah and Daniel--Jesus was confessing sin on behalf of the people. He was also endorsing John's ministry of baptism. In addition, Jesus was identifying with those who were repenting. He was also setting an example for his followers. He was foreshadowing his death, burial and resurrection. And lastly, Jesus was announcing the beginning of his ministry on earth.





The Finding of Jesus in the Temple

The Fifth Joyful Mystery of the Rosary is the Finding in the Temple, when, after a trip to Jerusalem, Mary and Joseph could not find the young Jesus.

"Did you not know that I must be in my father's house?" (Luke 2:49). To begin to understand the joy that Mary and Joseph felt on finding Jesus in the Temple, we must first imagine their distress when they realized He was not with them. For 12 years, they had been always at His side, their lives dedicated to Him in obedience to the Will of God. Yet now—what had they done? Where was the Child, this most precious Gift of God? How could they ever endure it if something had happened to Him? But here He is, "sitting in the midst of the teachers, listening to them, and asking them questions" (Luke 2:46). "And his mother said to him: Son, why have you done this to us? Your father and I have been looking for you with great anxiety." (Luke 2:48). And then those wondrous words emerge from His lips, "Did you not know that I must be in my father's house?"

He has always been obedient to Mary and Joseph, and through them to God the Father, but now His obedience to God is even more direct. He will, of course, continue to obey His mother and His foster father, but today marks a turning point, a foreshadowing of His public ministry and even of His death on the Cross.





Jesus, the Carpenter's Son

Everyone knows that Jesus' stepfather, Joseph, was a carpenter and that Matthew calls him "a righteous man," but we seldom think about the wisdom he handed down to Jesus. In ancient times, it was customary for a son to follow his father into his trade. Joseph practiced his trade in the small village of Nazareth, but he probably worked in nearby towns as well.

Recent archaeological digs at the ancient Galilean city of Zippori, only four miles from Nazareth, have shown that extensive building was done in this former district capital during the years that Joseph was working as a carpenter. It's very likely that Joseph and the young Jesus made the hour's walk to help in the city's reconstruction. The Bible does not reveal much detail about Joseph's role as father to Jesus, but we know from Matthew, chapter one, that he was an excellent earthly example of integrity and righteousness. Joseph is last mentioned in Scripture when Jesus was 12 years old. In addition to passing on the carpentry trade to his son, Joseph raised him in the Jewish traditions and in following their spiritual observances.

Much later in Jesus' life, when he returned to his hometown of Nazareth to teach the gospel, the people in the synagogue recalled his former life, asking, "Is he not the carpenter, the son of Mary?" (Mark 6:3)





The Nativity

"And she gave birth to her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7) God has humbled Himself to become man, and the Mother of God gives birth in a stable. The Creator of the Universe and the Savior of the World spends His first night in that world lying in a feed trough, surrounded by animals, and their food, and their waste.

Out in the fields, an angel of the Lord appeared to the shepherds who were tending their flocks of sheep by night. The angel announced that the Savior had been born in the town of David. Suddenly a great host of heavenly beings appeared with the angels and began singing praises to God. As the angelic beings departed, the shepherds decided to travel to Bethlehem and see the Christ-child.

There they found Mary, Joseph and the baby, in the stable. After their visit, they began to spread the word about this amazing child and everything the angel had said about him. They went on their way still praising and glorifying God. But Mary kept quiet, treasuring their words and pondering them in her heart. It must have been beyond her ability to grasp, that sleeping in her arms—the tender child she had just borne—was the Savior of the world.





The Presentation of Mary in the Temple

The Presentation of the Blessed Virgin Mary, celebrated every year on November 21, commemorates "that dedication of herself which Mary made to God from her very childhood under the inspiration of the Holy Spirit who filled her with grace at her Immaculate Conception." Also known as the Dedication of the Blessed Virgin Mary, the feast originated in the East, where it is called the Entry of the Most Holy Theotokos into the Temple.

The Feast of the Presentation of the Blessed Virgin Mary first made its way to the West through monasteries in Southern Italy in the ninth century; by the 11th century, it had spread to other locales, but was by no means universally celebrated. Under the influence of a French nobleman, Philippe de Mazières, Pope Gregory XI began celebrating the feast during the Avignon papacy.

Pope Sixtus IV first placed the Presentation of the Blessed Virgin Mary on the universal calendar in 1472, but in the Tridentine reform of the calendar in 1568, Pope Pius V removed the feast. It was restored 17 years later by Pope Sixtus V, and remains in the Roman calendar today as a memorial.



This booklet was compiled by the Communications Committee of Resurrection Parish. Commentaries on the windows were taken from <http://Catholicism.about.com> and <http://Christianity.about.com>

The photography contained in this booklet was taken by Ralph Varnecky of Resurrection Parish.