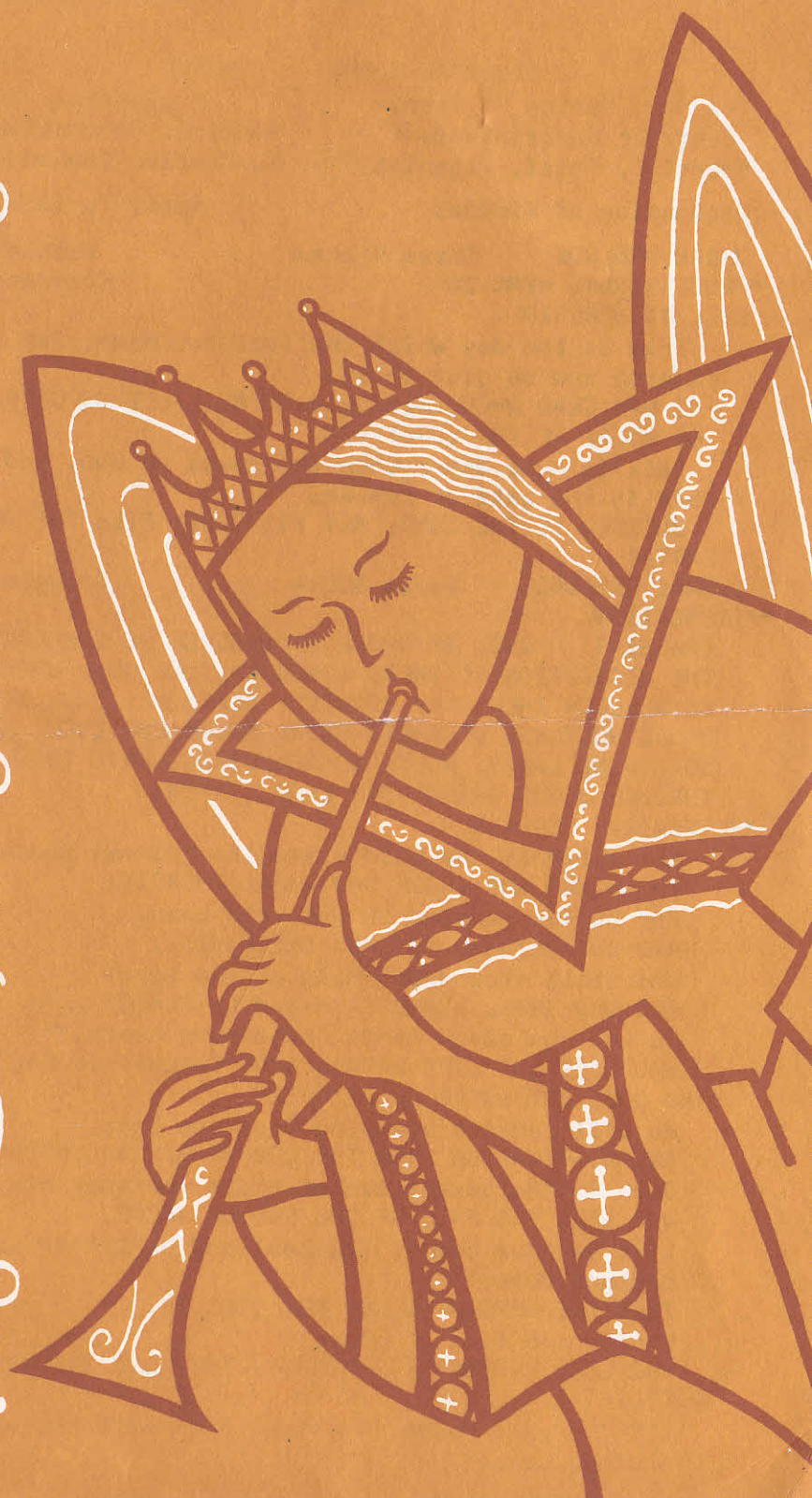


ROSEMARY



BELLMORE METHODIST CHURCH

The Rev. Burton F. Tarr,
District Superintendent
Robert E. Fogal, Organist

Ministers
Avery C. Manchester
K. Charles Cannon

Dedication of Windows

April 7, 1968

ORGAN PRELUDE Three Pieces
*PROCESSIONAL HYMN 20
CALL TO WORSHIP

Walton
Kremser

This is the day which the Lord has made; let us
rejoice and be glad in it.

I WAS GLAD WHEN THEY SAID TO ME, "LET US GO TO
THE HOUSE OF THE LORD!"

This is none other than the house of God, and
this is the gate of heaven.

BLESSED BE THE LORD; MAY HIS GLORY FILL THE WHOLE
EARTH!

CHORAL RESPONSE Psalm 100:4

Scoggin

**INVOCATION

(People) O GOD, BY WHOSE PROVIDENCE WE CELEBRATE
THE DEDICATION OF THESE WINDOWS: SEND DOWN UPON US,
WE BESEECH THEE, THY HEAVENLY BLESSING; AND, BE-
CAUSE HOLINESS BECOMETH THINE HOUSE FOR EVER, MAKE
US LIVING LAMPS, HOLY AND ACCEPTABLE UNTO THEE;
THROUGH JESUS CHRIST OUR LORD. AMEN.

*RESPONSIVE READING

The earth is the Lord's and the fulness thereof,
THE WORLD AND THOSE WHO DWELL THEREIN;

for he has founded it upon the seas,
AND ESTABLISHED IT UPON THE RIVERS.

Who shall ascend the hill of the Lord?
AND WHO SHALL STAND IN HIS HOLY PLACE?

He who has clean hands and a pure heart,
WHO DOES NOT LIFT UP HIS SOUL TO WHAT IS FALSE,
AND DOES NOT SWEAR DECEITFULLY.

He will receive blessing from the Lord,
AND VINDICATION FROM THE GOD OF HIS SALVATION.

Such is the generation of those who seek him,
WHO SEEK THE FACE OF THE GOD OF JACOB.

Lift up your heads, O gates! and be lifted up,
O ancient doors!

THAT THE KING OF GLORY MAY COME IN.

Who is the King of glory?

THE LORD, STRONG AND MIGHTY, THE LORD, MIGHTY IN
BATTLE!

Lift up your heads, O gates! and be lifted up,
O ancient doors!

BELLMORE METHODIST CHURCH

The color plan of the windows designed for the Bellmore Methodist Church is based on the order of the spectrum. It was Sir Isaac Newton of apple-gravity fame, who discovered that a white beam of light can be separated by a prism into a "rainbow" in which the colors are always in the same sequence. The light rays of the warm colors are longer than those of the cool colors. Hence the rainbow will be seen to have red on the outside or top. Artists set the colors in a wheel and called some primary, some secondary, and mixtures of these tertiary. White and black are no longer considered colors but light and absence of light. Thus a science is made of what artists knew instinctively for ages. The use of this comparatively recent discovery as a symbol points up the fact that not all Christian symbols date from the post-Apostolic or medieval eras. The theory of the evolution of the earth has achieved widespread acceptance but knowledge of natural laws, of atoms, of planets, of the spectrum prove that the universe functions according to God's plan.

The small round window in the facade symbolizes the creation of the universe seen as a circle of fire surrounded by the stars and planets, and waves of the sea.

The nave aisle windows continue through the Old and New Testament and include the Ongoing Church.

1. The story of the Children of Israel forming as a nation, led by Moses out of captivity is shown in the first window. The tablets of the Law are at the top. Next below is the burning bush and Moses' sandals which he removed to stand on the holy ground. Below is the calf of gold, referring not only to the Jews' idolatry, but recalling the fact that virtue is always challenged by evil.

The order of the windows alternate from side to side. Opposite the Moses window 2. is the Twenty-Third Psalm. Most prominent is the shepherd's staff. The lamb lies beside the still water. A table is set, the cup runneth over. The valley of the shadow of death is symbolized by Calvary's crosses, the house of the Lord is a little church. David's symbols are at the bottom, a harp and crown.

The next window 3. symbolizes the prophecies of Isaiah. Isaiah considered himself unworthy to prophecy. Then he had a vision of a seraph who seized a burning coal

from the altar of sacrifice and sealed his lips, purifying him. At the top and bottom is illustrated his prophecy of the peaceable Kingdom to be realized in Christ, a sword being reformed on an anvil into a ploughshare. At the top, the lion and the lamb lie down together. In the eleventh chapter of Isaiah it is the wolf that is paired with the lamb. Today, however, the lion and the lamb are usually combined, for example, the month of March which may enter like a lion and exit like a lamb. It is possible that these two are joined because each is a symbol of Christ who is called the lion of the tribe of Judah (Rev. 5:5) and the lamb of God who takest away the sins of the world. In such a context they may represent the Old and New Dispensation. (The lion is only one of several symbols which share both good and bad connotations. Another is the serpent, which is both evil and wise.)

The Advent of Christ 4. is correctly symbolized by His baptism which is out of the chronological order of the life of Christ, coming before the Nativity. John the Baptist is the last of the prophets heralding the coming of Christ. The scallop shell at the bottom is the symbol of baptism. The Lamb of God holds the banner of victory of life over sin and death. The top of the banner staff terminates in a cross lacking one arm. This together with the tau (T shaped) cross are the crosses of prophecy showing that the Crucifixion had not yet occurred.

Now Christ is born 5. The chi rho (X P) ancient monogram of his name appears in the manger under the rays of the star. This is flanked by shepherds' staffs and kings' crowns. At the bottom is the stylized lily, the fleur de lis, symbol of the purity of the Virgin at the Annunciation.

Christ's ministry 6. is symbolized by a chi rho atop a stylized mountain peak, the Sermon on the Mount, and with a well, His Intimate Ministry to the woman at the well. The major part of the window contains symbols of the parables: the houses on sand and on rock, the draw net, the new wine in old bottles, and the mustard seed.

Christ's life on earth draws to a close. 7. Holy week starts with His triumphal entry into Jerusalem, symbolized at the bottom by palms and a gate. The even-

ing of the last supper is shown by the basin and pitcher with which He washed His disciples' feet and the grapes and wheat, the chalice and host, and the bread and wine of the ritual meal.

8. His Passion and Crucifixion are symbolized by the cross with a crown of thorns, the scourge and the basin of water in which Pilate washed his hands of Christ's death, nails and ladder and sponge with which they offered the suffering Saviour the vinegar, and the dice with which the soldiers gambled for His robe.

The phoenix 9. is a traditional symbol of Christ's resurrection. The ancients thought that this mythical bird, instead of dying when old, set fire to her nest and rose up rejuvenated. She is seen emerging from the empty tomb and the banner of victory is also included. At the bottom is the pomegranate which also symbolizes Christ's bursting from the tomb near which are the jars of spices brought by the women. The butterfly represents not only the resurrection of Christ, but the life after death of all believers. The three stages of the life of a butterfly symbolize: the larva-life on earth, the chrysalis-sleep in the grave, after which the butterfly flies up to heaven on brilliant wings. The three empty crosses are seen on a hill in the distance.

Pentecost 10. is called the birthday of the Church. The faithful gathered together in an upper room felt the arrival of the promised Comforter like a rushing wind. The dove of the Holy Spirit descends together with tongues of flame. The cross-masted ship is a symbol for the Church guided by Christ through the stormy seas of schism and heresy.

For the Ongoing Church 11. symbols of Paul, the ship of his missionary journeys and the open book and sword of the spirit, are combined with an earthen vessel pouring the water of life down over spheres of the earth. Behind it is seen the bars of a prison cell and a whip.

The last window 12. shows the Church at work in the world today. Christians are engaged in the arts--a lyre; medicine and science--the caduceus, mortar and pestle; mechanics--gear wheels and wrench; agriculture--spade; education--lamp and books; social services--torch. The clasped hands symbolize brotherhood.

The stained glass windows we are dedicating today were given in memory of:

William Abernethy
Harry Blank
Mildred Bordt
Helena and Will Cummings
Cassie Brown
Christina J. Eagle
Barbara Fairfull
Alice Hobby
Rosella Hobby
Ernest Jaeger
Mary Jensen
Margretta Kattau
Lucy Post
Mrs. M. Proctor
William Raab, Sr.
John Ramsay
The Rev. Harry D. Robinson, Sr.
Elsie Ruhle
Rose Wichert

At the present time, these comprise our list of memorials. Any additions or corrections will be made before final publication.

THE KING OF GLORY

Who is this King of glory?

THE LORD OF HOSTS, HE IS THE KING OF GLORY:

GLORIA PATRI

THE APOSTLES CREED

Page 512

**ANTHEM "Thou Knowest, Lord, the Secrets of
Our Hearts"

Purcell

SCRIPTURE LESSON Isaiah 6:1-8 Rabbi Rosenbaum

CHORAL RESPONSE Gratia Tibi Tallis

Matthew 7:24-29

*HYMN 383

Salzburg

**PRESENTATION

Mrs. Janet Smith

Mr. Malcolm Brooks

The Rev. Burton F. Tarr

Rabbi Bernard Presler,

Bellmore Jewish Center;

Father John Powers,

St. Barnabas the Apostle,

R. C. Church;

The Rev. Albert G. Dezso,

Bellmore Presbyterian

Church

PRAYERS OF DEDICATION

*DEDICATION

To the glory of God the Father, who has called us by his grace; To the honor of his Son, who loved us and gave himself for us; To the praise of the Holy Spirit, who illuminates and sanctifies us;

WE DEDICATE THESE WINDOWS.

For the worship of God in prayer and praise; For the preaching of the everlasting Gospel; For the celebration of the holy Sacraments;

WE DEDICATE THESE WINDOWS.

For the comfort of all who mourn; For strength to those who are tempted; For light to those who seek the way;

WE DEDICATE THESE WINDOWS

For the teaching and guiding the young; For the perfecting of the saints;

WE DEDICATE THESE WINDOWS

In the unity of the faith; In the bond of Christian brotherhood; In charity and good will to all;

WE DEDICATE THESE WINDOWS.

In gratitude for the labors of all who love and serve this church; In loving remembrance of those who have finished their course; In the hope of a blessed immortality through Jesus Christ our Lord;

WE DEDICATE THESE WINDOWS.

WE NOW, THE PEOPLE OF THIS CHURCH AND CONGREGATION, COMPASSED ABOUT WITH A GREAT CLOUD OF WITNESSES, GRATEFUL FOR OUR HERITAGE, SENSIBLE OF THE SACRIFICE OF OUR FATHERS IN THE FAITH, CONFESSING THAT APART FROM US THEIR WORK CANNOT BE MADE PERFECT, DO DEDICATE OURSELVES ANEW TO THE WORSHIP AND SERVICE OF ALMIGHTY GOD; THROUGH JESUS CHRIST OUR LORD. AMEN.

**ANTHEM Te Deum

Holst

*HYMN 379

St. Thomas

BENEDICTION

ORGAN POSTLUDE

*Here let the congregation rise

**Here let the congregation be seated

We wish to welcome to this dedication service our District Superintendent, the Rev. Burton F. Tarr, and representatives of our local clergy; Father John Powers of St. Barnabas the Apostle, R.C. Church, Rabbi Nathan Rosenbaum of Temple Beth El, Rabbi Bernard Presler of the Bellmore Jewish Center, and the Rev. Albert G. Dezso of the Bellmore Presbyterian Church, as well as all our guests from the community. Please feel free to visit or bring friends to see our newly dedicated windows at any time.

We wish to thank the members of the Afternoon Circle of our Woman's Society, the March Group and Mrs. Ida Raab, who did so much to make these windows possible.

ABOUT THE COVER:

Hosanna! Hosanna! The joy of the angels is voiced in this expression of praise, always rejoicing in the greatness of the eternal God. May the thankful and joyful hearts of Christians always sing Hosanna with the heavenly host. Then we will know that it is not we who live, but Christ Who lives within us.

