

Welcome to Saint John's Anglican Church



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Greetings from the Rector

We greet you in the Name of our Lord, Jesus Christ. This booklet provides a brief history of our parish and gives special attention to sacred areas of the interior of our church building. Our beautiful building illustrates our historic Anglican tradition of worship and spirituality that reflect how we seek to live more faithfully together the meaning of life our heavenly Father offers to us in Jesus Christ.

The church interior is sacred space designed to lift the human soul to seek communion with God. Here God is able to extend His saving and loving grace to all who seek to worship Him in truth and faith.

That search for truth exercised through worship is the heart of our life at Saint John's. Scripture is always emphasized. On Saturday evenings we celebrate a vigil mass at 6:00 PM using either the 1928 BCP or Rite One. On Sundays we gather at God's Holy Altar to share the Sacrament of the Eucharist, using the rich traditions of the Book of Common Prayer. At the 8:00 AM Service, using the 1928 Book of Common Prayer the service is spoken; at the later 9:00 AM (Rite Two) and 11:15 AM (Rite One) services, the organ plays and our choir leads us in majestic and powerful music in praise of Almighty God.

Our chapel is open daily. The chapel is a place of quiet prayer and strength, a place where God is especially present for us. Holy Communion is celebrated Wednesdays at 7:00 AM and again at 11:00 AM with Holy Unction in the chapel.

Our web site has improved our communication and the sharing of information in a timely manner. Be sure to find us at www.stjohnsfortworth.com.



The Reverend David F. Klein, Pastor

Our 2nd location at 2261 College Avenue, located on the corner of College Avenue and West Jessamine Street, a drug store. This building is standing and in use today.

Our History

Nestled in the heart of the beautiful and historic Ryan Place neighborhood, Saint John's Church is like a perfect blend of tradition and innovation.

Since its earliest beginnings Saint John's has joyfully remained true to their beliefs, the community, and to the teachings of Jesus Christ.

The official meeting of seven families to organize Saint John's Church was held on February 7, 1924 with the permission of Bishop Alexander Charles Garrett. The first meeting was in a store space in the 2700 block of Lipscomb Street. Soon growth required the location be moved to 2261 College Avenue to a store located on the corner of College Avenue and West Jessamine Street, a drug store, a grocery store and a barber shop.



Fr. Ira Day Lang,
Saint John's first
Rector.

The property at the corner of College Avenue, Elizabeth Blvd., and Page Avenue was purchased by October 1924 and building began in the Spring of 1925. Parish membership continued to grow at the store-front church waiting for the "little brown church" to be completed.

The first rector, The Reverend Ira Day Lang arrived at Saint John's on February 1, 1925. Easter of that year worship took place at the new church site, with the roof and walls still to be completed. The "little brown church" was completed in July, 1925 and consecrated February 13, 1944.

Our church has grown to a property-rich collection of structures that includes a church fashioned in the style of a rural English parish and a curate's home located adjacent to the church. Yet the soul of Saint John's always has been its people. A diverse group all striving to unite as one and spread the love of God in Jesus Christ.



Missionary Bishop of
Texas and later first
Bishop of Dallas.

Buildings and Grounds

Saint John's Anglican Church, Fort Worth is patterned after a traditional Anglican Church in England.

The nave seats 250 people. Stained glass windows line the walls, and a beautiful Rose window adorns the wall of the balcony.



The first church, the first rectory and the curate's house.

To the left of the High Altar is our Lady Chapel. This Chapel seats approximately 25 people.

The Dorothea Children's Chapel, located in the Bevan Educational Building, is a beautiful Chapel dedicated to the infant and young life of Jesus Christ. It is replete with stained

glass windows depicting the Holy Nativity, Infancy and Childhood of our Blessed Lord. A tri-fold (symbolizing the Holy Trinity) window depicts the Creation narrative from Genesis is above the Chapel entrance door.

Garth (Cloistered Garden)

The word Garth is derived from the old Scandinavian word for "a yard, or a garden." Garths have been an important part of the Christian landscape for over 1000 years.

The Garth is set aside for silence and prayer. It is a place of solitude and prayer. The white marble statue is Saint Francis of Assisi. It is consecrated ground for the burial of cremains.



Our Patron Saint

Saint John the Apostle and Evangelist

When our church was founded in A.D. 1924 it was dedicated to the Glory of the most Holy Trinity to re-affirm the Christian Doctrine of the Holy Incarnation. This Doctrine is the belief that God became incarnate in Jesus Christ. Jesus Christ is the Second Person of the Blessed Trinity. This doctrine is a major theme of the Gospel of John, the three Letters of John, and the Book of Revelation, all authored by the apostle John.

This dedication is inscribed on the 900 lb. great bell (the Bourdon Bell) of our Westminster Chime as follows: “*Saint John’s was founded to re-emphasize the Doctrine of the Episcopal Church in the Virgin Birth of Jesus Christ.*” The Bourdon Bell, called the “work horse” of the Chimes, rings out to the entire world the glorious Christian truth of Jesus Christ’s two natures: being completely divine and completely human as defined in both the Nicene and Apostles Creeds!

Physical Orientation is East – West

The physical orientation of our building faces east. The great churches of Europe historically were positioned so the main Altar is due east. The main entrance for the people is at the west end. Entering at the west end symbolizes the worshipper moving from the darkness of sin (the west) into the light of Truth (the east). Our High Altar and the altars in the Lady Chapel and Children’s Chapel all face east.

Church Interior

When you walk through the front doors of Saint John’s Church you know you have entered into sacred space. The architect of our beautiful church and Chapels, Mr. Joseph J. Patterson, was a celebrated architect of Fort Worth and a member of Saint John’s.

Early English Architectural Style

When Mr. Patterson was appointed architect his first step was to make a pilgrimage to England to research the correct design. He knew it was of utmost importance that the buildings express the joy and beauty of the Kingdom of heaven. He chose early English ecclesiastical architecture to best express this. It

is architecture common from A.D. 1180 to A.D. 1275, which makes it a Pre-Reformation design.

The early English period marks the flowering of the Romanesque style into an early Gothic style. This Gothic style evolved in France, as it was first called “The French Style”, beginning in the middle of the 12th century A.D.

This style of architecture emphasizes simple, almost austere lines, preferring fine proportions to the elaborate decorations often found in French Gothic.

Early English emphasized height, as if the building were reaching for the heavens. In a real sense, ecclesiastical architecture is a physical prayer and an expression of religious aspiration. Church architecture in particular functions as a silent partner in worship, “speaking” theology to the soul. It tells the great story of Man’s Redemption in Jesus Christ.



The major distinction between the early English and the Norman, or Romanesque period, which preceded it, is early English developed the use of the pointed arch. This pointed style is known as the “Lancet” or “First Pointed” style.

The pointed arch allowed a whole range of new building expression to take place; arches could span greater distances, allow vaults to be taller and wider. The arch could support greater weight, allow walls to be thinner and pierced by wider window openings. This in turn encouraged the use of stained glass. The most complete example of early English is without a doubt to be seen at Salisbury Cathedral.

When one enters the interior of Saint John’s Church they step into sacred space and leave the world behind. It is a world illuminated with beautiful sounds, smells, colors, and light. The brilliant light of the sun filters through the stained luminous colors of faith forming a sense of the transcendence of time. The images and design of the church not only create a distinctive atmosphere for worship of God, but also reflect and embody many of the fundamental insights and mysteries of the Christian faith. This gives our church a true feeling of joy and appreciation of God’s love and mercy towards all.

The interior space of a church is said to reflect the interior life of the Christian. Both are to reflect the wonder of God who dwells among His people. (John 14: 15-21). Saint John's is God's House while the Christian is God's Temple. (1 Cor. 3:16).

Saint John's is constructed in the form of a cross and divided into three areas: the Narthex, the Nave, and the Sanctuary with Lady Chapel.

Cruciform Shape

The cruciform shape with pointed arches "reaching for the heavens" has a particular mystical significance. The vaulting lifts our eyes heavenward and our thoughts and heart to awe and prayer. The cruciform shape recalls our Lord's teaching that "*If anyone would come after Me, he must deny himself and take up his cross daily and follow Me.*" (Luke 9:23).

The cross, originally the most shameful mode of execution among the ancient Romans, was used for the punishment of slaves and the lowest criminals. Jesus' death upon the cross was a self-offering of supreme humiliation and sacrifice. It was His demonstration of the deepest love His Father has for all mankind.

For a Christian the cross is a symbol of triumph over selfishness and pride, as well as a reminder how we must never be ashamed to confess the faith of Christ crucified.

Narthex

The area immediately inside the front door is the Narthex. This area stretches across the West end of the church. A wood and leaded glass screen separates the Narthex from the Nave.

A Narthex today is a gathering area. Centuries ago this area was the place where people received instruction while preparing for holy Baptism. Today, we begin our services here, with a procession of choir, clergy and assisting lay ministers moving up to the High Altar. This procession symbolically represents a gradual movement into the Kingdom of God.

Immediately above the front door is a Rose Window. This can be seen either from the outside or once you step into the Nave and look up into the balcony.

In the center of this beautiful Rose window is an image of Jesus Christ. His right hand is extended in blessing. Various symbols of His divinity are over His left shoulder. Surrounding Him are His words to the Apostles, *“My Peace I give unto you.”* (John 20:19-22). In the wider circle are winged angels and 16 symbols of the apostolic ministry of the Church.

The Rose window is set at the entrance of the church to emphasize that the doors of the church are symbolic of the gates of heaven. The sacred space inside is where heaven and earth meet.

Baptistry

Standing just inside the doorway and facing the High Altar immediately to your right you will see a beautiful white baptismal font. The baptismal area or “Baptistry” is likened as the “womb of the Church.” It is here that Christians are born through water and the Holy Spirit. The location of the baptismal font at the front entrance, (West end) signifies the new Christian letting go of the world and embracing the way of Christ. This signifies our entrance into God’s holy Church by the Sacrament of Baptism.

This maternal image of giving birth comes from our Lord’s teaching *“Truly, truly, I say to thee, unless a man be born again, he cannot see the kingdom of God.”* The Sacrament of Holy Baptism is the basis of the whole Christian life, the gateway to life in God, and the spiritual door that gives access to the other sacraments. Through Holy Baptism we are freed from the guilt of Original sin and reborn as sons and daughters of God; we become members of the Mystical Body of Christ, are incorporated into the Church and made sharers in her divine mission.



The carved sea shell recalls the ancient exodus of the people of God through the Red Sea and the baptism of Jesus Christ in the River Jordan. A touch of blessed salt is added to the water before baptism.

The stained glass window over the font carries images of triumph and blessing. The center is a lamb representing Jesus Christ as the Lamb of God who is victorious over evil and death. The Christian flag indicates that through baptism man shares in this divine victory over evil and eternal death. The deep red surrounding the lamb indicates the shed blood of Jesus Christ.

To the right of the baptismal font is a white stone set in the brick. This stone is a gift from His Holiness, Archbishop Athanagoris of the Eastern Orthodox Church. It came from the Orthodox Monastery built on the Isle of Patmos, where Saint John's was exiled. The Greek reads: "Holy Monastery, Study of Theology in Patmos."

Next to this white stone is the framed Certificate of Consecration. This current edifice was consecrated by the Right Reverend C. Avery Mason, Bishop of Dallas, May 20, 1962.

In the corner of the Baptistry is a brass candle stand holding the Paschal Candle. This candle is a symbol of Jesus Christ, who is our Paschal Lamb. At the Great Vigil of Easter this candle is processed slowly down the darkened Nave as the celebrant chants three times "the Light of Christ."



Bishop C. Avery Mason

Nave

The Nave is the main body of the church where the faithful gather for the worship of God. It forms the vertical beam of the cross, running from the Narthex to the High Altar.



Nave comes from the Latin word *navis* which means ship. The Church is likened to a ship moving through the waters and storms of life heavenward. The pews are the ships galley where everyone must row and labor in unity to keep the ship on course.

Your eyes will be drawn to the ceiling. Notice the wooden beams or ribs, how they are arched. This ribbing represents the beams typical for framing a boat.

The boat holds the Apostles and all of Christ's faithful. (Mark 4:35-41 & Matthew 14: 22-32). As Saint Hippolytus wrote, "The world is a sea, in which the Church, like a ship, is beaten by the waves, but not submerged." The work of God through the Christian is to fish for souls. (Mark 1:16-20 and Matthew 13: 47-50). The Holy Gospel is processed from the Altar into the Nave and read among God's people. This symbolizes the Church bringing the Word of God to the World.

Apostles Windows

Revealed Christian truth is often expressed in the form of Christian art. Here our Nave tells stories of faith through stained glass and the lives of the twelve Apostles.

The south side (your right when facing the Altar):

1. Saint Matthias: He replaced Judas Iscariot by vote of the Apostolic Church. He was martyred, stoned and then beheaded with an ax.
2. Saint Simon: Simon (also known as Canaanite, or Cananean, or Zealot). Simon died with Judas Thaddaeus in Persia, where "Simon was sawn asunder and St. Jude killed with a battle-ax."
3. Saint Judas Thaddaeus: He and his brother, James the Less are sons of Mary and Alphaeus. He was martyred in A.D. 50 - 60 by a lance.
4. Saint James the Minor: James the Less was a son of Alphaeus and Mary, younger brother of Judas Thaddaeus. James was stoned to death in Jerusalem by Jews for preaching of Christ's Resurrection.
5. Saint Matthew: He was also known as Levi, the Tax Collector. There are many stories, but it is unknown where and how Matthew died. The most likely story is that he was martyred in Egypt.
6. Saint Thomas: He journeyed to Babylon, Persia and India where he was "pierced in the side by a lance while praying."

The north side (your left when facing the Altar):

7. Saint Peter: Simon Peter was a fisherman. He was a son of John and Joanna, and a brother to Andrew. He was imprisoned in Rome for nine months and then crucified upside down in Nero's Circus A.D. 67.
8. Saint Andrew: Andrew was a fisherman by trade. He was a son of John and Joanna. He was a brother to Simon Peter. Born in Bethsaida, Galilee.

He was the first Apostle chosen by Christ. Andrew was beaten and tied to a cross shaped like an X, where he died in three days.

9. Saint James Major: James was a fisherman by trade and a son of Zebedee and Salome, and an elder brother of John. He was beheaded in Jerusalem by King Herod Agrippa in about 44 A.D.
10. Saint John: John was a fisherman and a son of Zebedee and Salome. He was a younger brother of James. He cared for the Blessed Virgin Mary until her death in Ephesus. He was exiled to Patmos where he wrote the book of Revelations. Died of old age around 100 - 110 A.D.
11. Saint Philip: Philip was from the Jewish tribe of Zebulon. He died by crucifixion. Philip was 87 at the time of his death.
12. Saint Bartholomew: He died in Albana, Armenia in 68 A.D., where he was flayed alive and then beheaded.

Crossing

The crossing serves as a point of transition where the nave, chancel, and transepts intersect. Above the crossing is the Bell Tower housing our beautiful Westminster Chimes. This forms the intersection of the horizontal and vertical beams of the cross.

Westminster Chime and Bell Tower

Immediately above the crossing is the Bell Tower which houses the Westminster Chime. The 14 bells were cast in Holland and are composed of bronze and silver. Consisting of nine to 22 bells, chimes are usually arranged in a diatonic scale, which is similar to the black and white arrangement of black and white keys on a piano. As a result, tunes and melodies can be played in more than one key.

Transept

The transept is the transverse arms of a cross-shaped church and is a product of the Gothic period. There is a north transept and a south transept.

North Transept Window

Both the north and the south transept windows are “Lancet Windows”, a slender pointed-arched window typical of the early English style.

The north transept has two lovely windows. The lower window depicts the four authors of the holy Gospels and their appropriate symbol.

1. Saint Matthew. His symbol is a winged-man. In his Gospel he speaks about the human nature of Jesus Christ.
2. Saint Mark. His symbol is a winged-lion. In his Gospel he speaks of the dignity of Christ.
3. Saint Luke. His symbol is a winged-ox. In his Gospel he speaks about the sacrificial aspects of our Lord's life.
4. Saint John. His symbol is an eagle. His Gospel moves our heart and prayers into heaven.

Above the Evangelists window is the round window depicting the Agnus Dei image from the Book of Revelation of the victorious Lamb (Jesus) who lays upon the Book of Life and the Seven Seals.

South Transept Window

The three lovely windows in the south transept depict the Three-Fold Office of Jesus Christ, Priest, Prophet, and King the mystery of Holy Communion plus six incarnational themes.

The Three-Fold office of Jesus Christ is:

- a. Priest – Jesus is illustrated wearing the garments of a Christian priest. He is wearing a red chasuble and stole. Red is the color symbolizing His sacrifice. He is holding a Chalice containing His Precious Blood and the Host, His holy Body. This explains our Anglican theology of the Holy Sacrament of the Altar.
- b. Prophet – The white alb under the chasuble is the robe of a prophet.
- c. King – At the top of the window is a semi-circle. In the circle are rays symbolizing the Voice of God the Father and the Holy Spirit as a dove descending from Heaven. There is a second semi-circle with the waves of water symbolizing the regenerative powers of the Sacrament of Holy Baptism. Above the head of Christ is the nimbus (hallo). The color red symbolizes man's redemption achieved through the Cross; and the color green symbolizes the new springtime brought by Jesus Christ at Easter.

d. In this single image we have represented the Holy Trinity.

Surrounding our Lord are His words, “*Come unto Me and ye shall find rest unto your souls.*” Below Him an Angel holds the mandate to celebrate the Holy Eucharist given by Christ to the Church “*Do this in Remembrance of Me.*”

2. The window on the left has three vignettes:
 - a. The Holy Nativity
 - b. The Baptism of Jesus Christ
 - c. Jesus Christ as Teacher
3. The window on the right has three vignettes:
 - a. The Lord’s Supper
 - b. The Crucifixion
 - c. The Angel greeting the women at the Empty Tomb on the day of Resurrection.

Pulpit and Lectern

Pulpit. The pulpit is located on the “Gospel-side” of the church. Above the pulpit is a small crucifix. This is to remind the preacher that he is to preach *only of Christ*. (1 Corinthians 2:1-5).

Lectern. The lectern is located on the “Epistle-side” of the church. This is where the Holy Bible is placed and where we read the lessons from the Old Testament and New Testament.

Both the Pulpit and the lectern face the west, symbolizing the church’s task to proclaim the Word of God to all people.

Chancel or “Choir Area”

From the Nave and crossing you take three steps up into the Chancel or choir area. Chancel comes from the Latin word *cancellus*, which means lattice, and refers to the wooden screen that often separated this area from the main body of the church. This lattice screen is called a rood screen. The word rood is derived from the Saxon word *rode*, meaning “cross”. You will notice we have such a screen at the entrance of the Lady Chapel. In our situation, the term Chancel describes the space where the organ and choir are located.

The choir is seated in the monastic style and is placed before the congregation to assist the people of God in worship.

The organ was built by the Reuter Organ Company, Laurence, Kansas in 1974. It was rebuilt and expanded by the Ross King Company, Fort Worth, Texas in 1985. Organ pipes are arranged in ranks. A rank is a complete set of pipes of similar timbre tuned to a chromatic scale. Our organ has 30 ranks. The existing pipe cases on the north and side walls, built by Ross King were designed by James R. Wooten, Jr, architect and a member of the parish.

Sanctuary, High Altar, and Tabernacle

The Sanctuary is the principle area of the church as it contains the most sacred appointments: the Altar and the Tabernacle. To best understand this it would be good to reflect on the meaning of the real presence of God, sacramentally.

A Theology of Presence

The sacramental theology of Anglicanism teaches that Jesus Christ both as Reality and as Presence is with us. This presence is profoundly realized in the sacramental elements of the Holy Eucharist. Jesus is living really in our midst.

The Catechism offers additional names for the Holy Eucharist: Holy Communion, the Blessed Sacrament, the Mass, the Lord's Supper and the holy Sacrament of the Altar.

The Anglican Church never has settle on one philosophical explanation of this divine mystery of Eucharistic presence, but is comfortable explaining this truth in the ancient language of mystery and Real Presence.

Church Protocol

In summary, we approach the interior of Saint John's with a deep reverence for the *Reality* and *Presence* of He who is with us: Jesus Christ. And there is a protocol that is expected of all who enter our church.

1. A quiet and prayerful demeanor is expected. This is sacred space. A place for prayer. A quiet voice please.
2. When one passes before the Altar and/or Tabernacle a pause and a simple bow of the head (reverent nod) is practiced here.

3. When entering or leaving the pew, a pause and a bow of the head is practiced. Others will genuflect: bending one knee to touch the floor as an act of worship. Some make the sign of the cross or practice their reverence in a private way. We are to show reverent respect for Jesus Christ present in the Blessed Sacrament of the Altar.

Sanctuary

The Sanctuary is properly that area behind the Altar Rail. This area is set apart and understood to be symbolic of the spiritual world. Nothing artificial is placed in here. What we use at or around the Altar is the very best we can provide. Living plants and flowers, fine linen, silver and gold. As it is the place of holiness and nearness of God, all appointments have a special meaning and purpose.

Sanctuary Lamp. The Sanctuary Lamp is a seven day candle that is replaced so it burns continuously reminding everyone who enters Saint John's that the Blessed Sacrament is reserved. On Good Friday when the Blessed Sacrament is removed until Easter Morning, the candle is extinguished. A new one is lit on Easter Morning.

Bishop's Chair. The large chair in the sanctuary is the Bishop's Chair. The needlepoint back is the emblem of the Diocese of Fort Worth. This Bishop's chair is always on the Gospel side and used by the Bishop on his visitation to the church.

North Altar Window

The stained glass window to the left of the Altar has three figures and three angels.

1. The Blessed Virgin Mary. The Virgin is kneeling hands folded in prayer.
2. Saint John, Apostle and Evangelist. Saint John is holding a chalice. This chalice tells the story how Saint John was challenged to drink a chalice of poison. John took the chalice, blessed the wine, whereupon it became the Precious Blood of Christ, and as soon as this mystery of change took place a serpent-form of Satan flew from the chalice; then he was able to drink without harm.

3. Saint Peter. This first among the apostles is holding the “keys” given to him by Christ. The key is a symbol of receiving Christ’s authority. (Matthew 16:18,19).
4. Three Angels with musical instruments.

South Altar Window

The stained glass window to the right of the Altar has four figures and three angels.

1. Saint Augustine of Hippo. Saint Augustine is here represented as the young child on his mother’s lap. Saint Augustine, a Doctor of the Church, had an immense impact upon the theological formation of Western Christianity.
2. Saint Monica. The mother of Saint Augustine. Her heroic love and courage for her son and her persistent prayers strongly affected Augustine’s decision to be baptized and eventually to accept Holy Orders. She is a model of Christian motherhood and the Patron Saint of all Christian mothers.
3. Saint John the Baptist.
4. Saint Paul.
5. Three Angels with musical instruments.

High Altar and Appointments

High Altar. The High Altar is the main Altar in our church. The cross at the center of the Altar is the Jerusalem Cross. It is composed of four Tau crosses meeting at the center, with four Greek crosses representing the four corners of the earth. On the left side of the Altar is the Greek letter Alpha and on the right side is the letter Omega. These letters being the first and last in the Greek alphabet recall our Lord’s words in the Book of Revelation Chapter 1:8, “*I am the Alpha and the Omega, the beginning and the end, says the Lord, “who is and who was and who is coming, the Almighty.”*”

Altar Steps. The High Altar is raised above the sanctuary floor by three steps. Each step is symbolic of one of the three Theological Virtues: the first step is Faith, the second is Hope, and the third step which the Altar rests upon is

Charity. This ascending order is symbolic of our spiritual ascent to Christ when we receive Him in Holy Communion.

Altar symbolizes Jesus Christ. The High Altar symbolizes Christ, and it serves at the same time as the banquet table on which He offers Himself through the hands of the priest to the Eternal Father; for Christ is present in our churches not only in a spiritual manner but really, truly, and substantially as the victim of a sacrifice.

Altar symbolizes a Sarcophagus. This explains its shape and size. This takes us back to the early Christians when they met in catacombs (cemetery) for teaching and worship. When it came time to celebrate the Holy Eucharist the top of a sarcophagus was used often as an Altar. The sarcophagus chosen would be that of a former bishop or of an Apostle or martyr.

Altar Top. The top of our Altar is incised with five crosses. One on each corner and the fifth one is located in the middle. These crosses represent the five wounds of Christ received on the Cross.

Altar Linens. The Altar is adorned with special linens. They are all of pure Irish Linen. The five linens used at each celebration of the Holy Eucharist are the fair linen that covers the Altar, corporal, pall, purificator, and lavabo towel. Each has a special connection to the burial of Jesus and the Empty Tomb on Easter Morning.

- a. Fair Linen. The fair linen is adorned with four hand embroidered crosses one on each of the four corners. A cross is not allowed in the center. This linen is symbolic of the burial shroud that Joseph of Arimathea wrapped the body of Jesus Christ in. (Matthew 27:57-61).
- b. Corporal. The corporal is a fine linen square cloth which is laid immediately on top of the fair linen upon which the Chalice and paten are placed for the celebration of the Holy Eucharist. It is embroidered with one small cross located in the front. This linen is symbolic of the cloth “handkerchief” found in the empty tomb. As explained in John 20:7.
- c. Pall. The pall is a square piece of cardboard, covered with fine linen. After the consecration it is placed over the sacred Chalice to keep the Precious Blood from being contaminated.

- d. Purificator. The Purificator is fine linen used to cleanse the Chalice. It is symbolic of the linen used by Saint Veronica to wipe the face of Jesus.
- e. Lavabo Towel. The Lavabo Towel is used by the celebrant immediately preceding offering the Eucharistic Prayer.

Tabernacle. The Tabernacle is the receptacle on the Altar in the center used to reserve the Blessed Sacrament. The door has the image of a chalice and host. The Blessed Sacrament is reserved for private adoration and for Holy Communion that is taken to the sick and home-bound.

Latin Cross over the Altar. The Latin Cross with hand cut *fleur de lis* added to the ends is a beautiful symbol of the Christian Doctrine of the Resurrection of Jesus Christ. The fleur de lis is a variety of lily and an emblem of royalty. It is also an emblem of purity through baptism. In the center are the initials IHS which are the first three Greek letters of the name Jesus. They are equivalent in English to JES (of Jesus).

Lady Chapel

On the north side of the church is the Lady Chapel. The framed guide of Christian symbols and dedication explain the symbols found in our needlepoint.

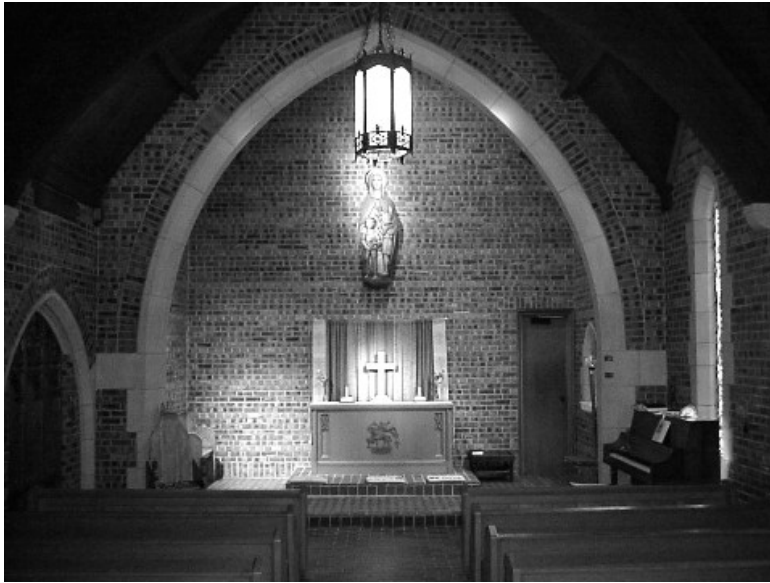
This beautiful Chapel is named Lady Chapel in honor of our Lady, the Blessed Virgin Mary. It is also known as a day chapel or Mourning Chapel where daily services are held and personal prayers offered.

We hold daily Morning and Evening prayer and mid-week Holy Eucharist here.

The Lady Chapel has three lovely stained glass windows.

1. The Annunciation of the Angel Gabriel to Mary.
2. The Presentation of Jesus in the Temple. The Holy Family is depicted, The Blessed Virgin, Saint Joseph, and the Christ Child. The dove for the offering is also depicted.
3. The Pieta. This is the tender image of our Lord's dead body placed in the Arms of His Sorrowful Mother.

Dorothea Children's Chapel



- † The Dorothea Children's Chapel was completed and dedicated April 4, 1966.
- † The architect was Mr. Joseph Patterson. Mr. Patterson was the architect for the current church and also a member of Saint John's.
- † The chapel was a gift to Saint John's from Mr. and Mrs. Gene E. Engleman.
- † Saint Dorothea of Caesarea: The beautiful wood carving above the Altar is of Saint Dorothea of Caesarea, who died about 311 A.D. St. Dorothea was a martyred during the reign of the Roman emperor Diocletian's persecutions. Dorothea's parents were also martyred for the faith. While in prison Dorothea brought two women who had abandoned Christianity back to religious faith. Dorothea's martyrdom occurred in February, and as she was being led to her beheading, a man mocked her. He demanded that Dorothea send him roses as a sign of her sanctity. As she was being bound for decapitation, Dorothea saw a young girl with a basket of roses. She asked the girl to take them to the man as a gift. When the man saw the basket of roses, he converted to the faith and was later martyred himself. The wood carving was done by Ludwig Kieninger, a Bavarian woodcarver.

- † Wrought Iron Rood Screen. This screen contains silhouettes of eight animals. These, with symbolic significance, are:
1. Goat – Sacrifice
 2. Lamb – Purity
 3. Owl – Wisdom
 4. Fish – Christian sign. The word “fish” spelled out in Greek form the acronym which spells out “Jesus Christ, Son of God, Savior.”
 5. Dog – Fidelity
 6. Birds – Soul of Man
 7. Lion – Strength
 8. Beaver – Industry
- † The pew-ends. The pew ends are carved with representations of animals. These animals and the Lamb on the front of the Altar were hand carved by a group of Wisconsin craftsmen descended from the wood carvers of the Black Forest of Germany. The four animals and their symbolic significance are:
1. Bear – Self-Reliance
 2. Dog – Watchfulness
 3. Deer – Thirst for Salvation
 4. Rabbit – Hast to obtain Divine Gifts.
- † The Lamb and Seven Seals. As we look at the Altar we see on the front a carved Lamb standing on the Seven Seals. This image of Jesus Christ as the “Lamb of God” derives from the Book of Revelation.
- † Lamb candle holders. The candle holders were made by Jane Crazz, a Fort Worth artist.
- † Birthday Chair and the Acolyte Bench. Both items were made by Mrs. Dorothea Engleman.
- † Stained glass windows. The windows were done by a studio in San Antonio, Texas.
1. Window nearest the Altar: The lower medallion tells the story of David and Goliath. We see the sling and stones of David and the helmet of Goliath. The center medallion shows the boy Jesus in the

Temple. The upper medallion shows the carpenter tools, referring to the boyhood of Jesus and Joseph's occupation.

2. The middle window. The lower medallion depicts Noah's Ark. The center medallion is the birth of Jesus Christ. The upper medallion is display the gifts of the three Wise Men to the baby Jesus: Gold, Frankincense and Myrrh.
3. The window nearest the Narthex and door. The lower medallion shows the family tree of Jesus with the Davidic Star (6 pointed) at the bottom and the Chi-Rho symbolizing Christ at the top. The center medallion is Jesus blessing the little children. The upper medallion is the Christmas rose, the symbol of our Lord's birth.
4. The story of creation. The window over the door depicts the three phases of creation. The are:
 - The upper lobe symbolizes the creation of the heavens with the sun, moon, stars and birds.
 - The right lobe symbolizes the creation of the seas with the fish and other creatures that live therein.
 - The left lobe symbolizes the creation of the dry land with all the plants and animals which habitat it.

Liturgical appointments.

5. Altar Cross. This beautiful Latin shaped cross on the Altar is made in the ancient gold leaf tradition, rich with liturgical symbolism. It was commissioned by Mrs. Dorothea Engleman for the Children's Chapel and made by Fort Worth artist, Richard Van Hamersvald. What makes this 24 inch gold cross unique is the Nativity scene depicted at the center of the cross. At the top of the cross is a crown of Palm leaves and at the base of the cross is a bowl of three apples. The cross is adorned with Christmas roses. The cross was dedicated on the feast of Holy Cross Day, September 14, 1990.
6. The Estey Organ. This pump organ was purchased for the original Church in 1924.
7. Baptismal Font. This is the original baptismal font in use at Saint John's from 1924 – 1952. It was made by William Salt, who was one of the seven original members of Saint John's.

8. Red Dossal. This was used in the original Church.
9. White, Green and Purple Dossals and the white Altar cloth were woven by Dorothea Engleman.