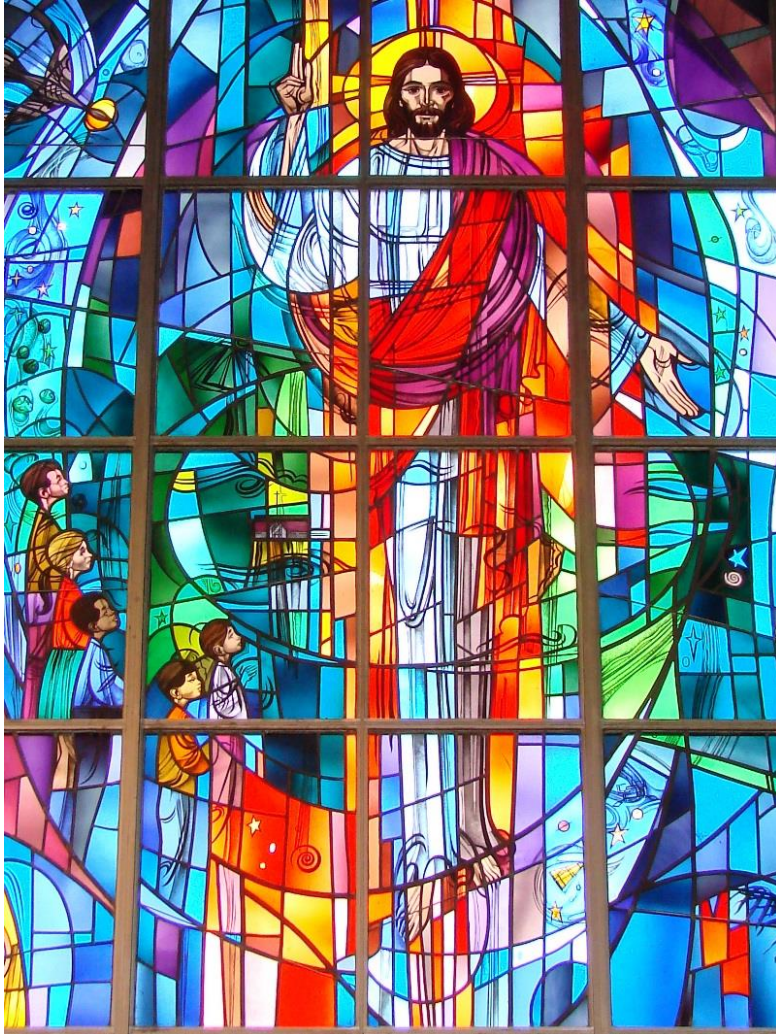


Grace Evangelical Lutheran Church

A North American Lutheran Church Congregation
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Windows of Faith

Table of Contents

<i>Grace Evangelical Lutheran Church – an overview</i>	3
<i>The Stained Glass Windows of Grace</i>	
<i>Large front window – Redemption</i>	4
<i>Southeast Transept window – Creation</i>	6
<i>Northwest Transept window - Sanctification</i>	8
<i>Small windows in Sanctuary – Advent</i>	9
<i>Christmas, Epiphany and Lent</i>	10
<i>Palm Sunday, Good Friday and Easter</i>	11
<i>Ascension, Pentecost and Trinity</i>	12
<i>Reformation and All Saints</i>	13
<i>Left Sacristy Windows</i>	
<i>Baptism</i>	13
<i>Communion</i>	14
<i>Right Sacristy Windows</i>	
<i>Pastoral Office</i>	14
<i>The Study of the Word</i>	14
<i>Front Entry – Christian Life and Witness</i>	
<i>Art</i>	15
<i>Literature</i>	15
<i>Science</i>	15
<i>Back Entry – Christian Life and Witness</i>	
<i>School</i>	16
<i>Home</i>	16
<i>Work</i>	16
<i>Balcony – The Church Triumphant</i>	17
<i>The Etched Windows of Grace</i>	
<i>The Church is the Bride of Christ</i>	18
<i>The Church is a Beehive of Industry</i>	19
<i>The Church is the Light of the World</i>	20
<i>The Church is a Mustard Seed Grown Into a Tree</i>	21
<i>The Church is the Ship on the Way to Heaven</i>	22
<i>The Church is a City Set Upon a Hill</i>	23
<i>Acknowledgement and Thanks to Donors</i>	24

Grace Evangelical Lutheran Church

Before giving you a history of the windows, we will give you a brief overview of our church building's design. The Lutheran church is a doctrinal church; and we believe in teaching that doctrine in every possible example. The doctrine for us is not just a re-statement of creedal forms, but it is the expression of Christian life itself. We accept the love of God; we trust in Jesus Christ for forgiveness and we depend upon the Holy Spirit to furnish us the spiritual power for daily living.

Our church was designed as a cross, the symbol of salvation in Christ. The long arm of the ¹Latin cross becomes the nave, the major seating space. The ²apse, extending 32 feet and the two transepts each extend 32 feet from the crossing, present opportunities for great windows that are great value in teaching inspiration as well as admitting adequate light. Due to the directional placement of the building, the left transept window is done in deeper colors because at the normal time of worship, the sun streams in affecting the eyes of the worshippers.

All of our windows are contemporary in design with the symbols thought of as abstract shapes floating in a rhythmic form that moves across each window area. The rhythmic form is done in shades of gold with deeper blues above and lighter tones below. A variety of colors accent the symbols adding richness and variety to the tones. The colors become deeper and richer as they get closer to the altar so that there is a gradual transition from pale tones in the entries and deeper tones as they enter the sanctuary.

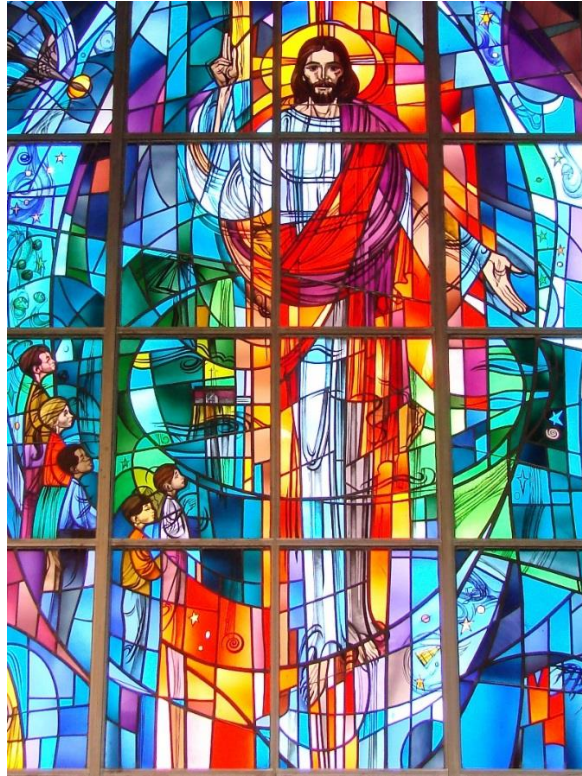
The three large sanctuary windows were made to represent the three persons in the God-head in the Holy Trinity. Thereby they represent a chronological trinity, the Old Testament, the New Testament and the centuries of the church. The first and third windows are identical in size and the second is larger. This is not improper since the Lutheran church is known as a ³Christocentric Church and the second window is the one in which Christ is depicted. At the top of the windows there is a symbol which characterizes the rest of the window. In the first, it is the downward pointing hand of the Creator-God; in the second, it is the cross and in the third, it is the dove representing the Holy Spirit. The symbols in these windows are to help the worshippers relate themselves to the Father, the Son and the Holy Spirit. The total effect of the window is meant to be active and positive, urging to confession and love of service.

¹Latin cross – The traditional shape of a Christian cross where a vertical shaft is crossed horizontally above the midpoint.

²apse – The area of church architecture which extends from the centrality of the altar.

³Christocentric – The center of the church that focuses on Jesus Christ

The Stained Glass Windows of Grace



The Large Front Window - Redemption

This window is behind the choir at the front of the church and is basically a contemporary treatment of a traditional theme: Christ the Redeemer. In this window, color is used both in the liturgical sense and also as a practical means of controlling the light coming into the sanctuary during the service. Blue has been used as a color of truth and of the universality of Christ's teaching. Red is the color of love, of God's love for man. Green symbolizes growth, hope and the Trinity season; while gold symbolizes goodness and glory. Violet symbolizes penance and sacrifice.

The design of the window involves a counterpoint of two basic motifs. One is a series of angular shapes juxtaposed with basically vertical movements; and the other, a circular rhythmic movement which arises from the central figure of Christ.

The figure of Christ the Savior, Christ the Redeemer, appears out of a rectangular area of red. The red of Christ's robe is repeated in and grows out of the block of red in the center

area of the window. This block of red extends both above and below the figure of Christ and contingent with this area of red is a cross which appears behind Christ. This Cross of Redemption is also the cross of salvation. Mixed with the red hues in the cross are violet tints, the symbol of penance and sacrifice, the sacrifice of God for man.

The Redemption Window shows Christ the Redeemer, the redeemer of all mankind. He is the Redeemer of mankind throughout the earth and throughout space; wherever man goes, there also is God. The earth is symbolized by the globe behind the figure of Christ and has very simplistic symbols of the continents. The globe combined with the Cross-form rising from behind Christ, symbolizes the triumph of the Gospel through which we know the teaching of Christ.

Mankind is represented by the five figures showing different race of man. This symbolizes the universality of Christ's teaching to the nations and races. These figures are shown as young people representing the future of mankind and are repeated as heads in space becoming stars following a great circular shape of the galaxy. The circular shape carries spacecraft in exploration, symbolizing that where man goes, there God is also and was before man.

The trinity is also shown. At the top of the window is the hand of God and in the upper left is a symbol of the Holy Spirit, the dove. Of course, the figure of Christ and the Cross both stand for the third member of the Trinity, God the Son. The triangular kite shapes that float throughout the window are symbols of the Trinity. The ⁴Chi Rho and the symbolic manger represent the Nativity of God, birth of Jesus and also the birth of mankind.

The instrument of salvation has been the Church and entry into the Church has been through baptism. The symbol of the Church is shown in a small building on a hill to the left of the figure of Christ within the globe. The church building is representative of Grace Evangelical Lutheran Church itself. The wavy lines on the globe symbolize water and make the symbol of the globe into a heraldic fountain, the symbol of baptism. The rhythmic shape across the bottom adds brightness and richness to the lower portion of the window.

*This window is intended to be a unique work of art for
Grace Evangelical Lutheran Church, and never to be duplicated.*

⁴Chi Rho – A Christian monogram and symbol formed from the first two letters X and P of the Greek word for Christ

Transept Windows – Southeast and Northwest

The two transept windows are designed to flank and harmonize with the center chancel Redemption Window. The two transept windows complete the trilogy of Creation, Redemption and Sanctification (with Christ at the center of the church).



The Southeast Transept Window-Creation

The Creation Window is in the southeast transept. Its color is designed to minimize the morning rays of the sun and transform them into rich color. The basic pattern follows a similar design approach to the Redemption Window. Although the window is divided into three major sections, with a center double section and with two side ⁵lancets, it is conceived as a basic unit with the design moving throughout the total glass area as though there were no interruptions.

⁵lancet – A tall narrow window with a pointed top.

At the top of the window, a dove, symbolizing the Holy Spirit, illustrates the quotation from Genesis 1:2 on creation “*and the Spirit of God moved upon the face of the waters*”. And from Genesis 1:30 comes, “*and God said let there be light and there was light*”. Below the dove and to the right a circular form represents the sun. In this circle, there are the Hebrew letters for Lord. To the left of the sun are the figures representing Adam and Eve, animal, plant, bird life, fish, prehistoric animals - the elements of creation.

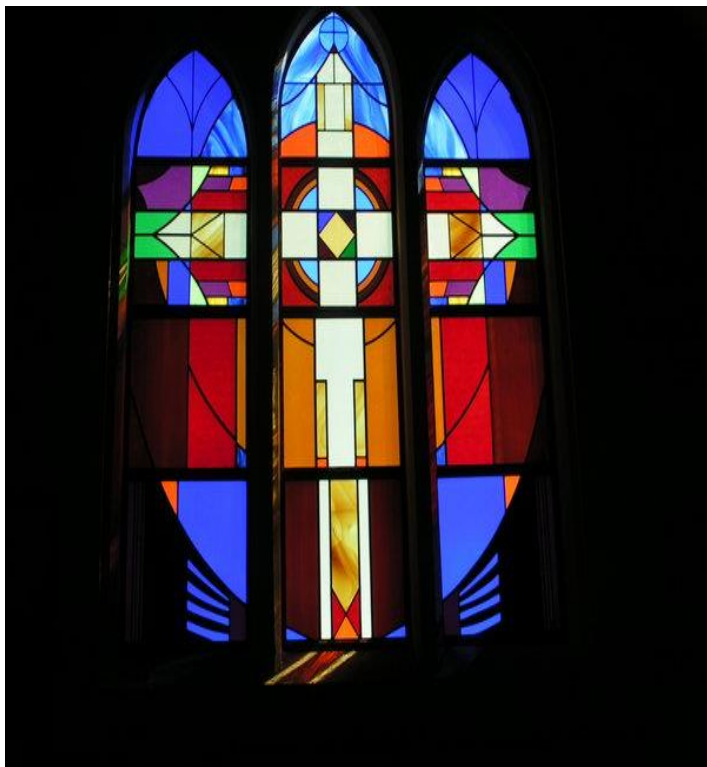
Enclosing all of this is a circle form symbolizing the earth. Cutting across the circular form and moving across all four lancets is a cloud, symbolizing the heavens. From this cloud the hand of God descends and in his hand are three figures representing the souls of the righteous in the hand of God. These three figures represent different races and overlap symbolically to show the unity of mankind.

In the first lancet, a symbol of God the Father is shown in the six-pointed Creator Star. Below that is a figure of Abraham about to sacrifice his son Isaac. An angel's arm reaches down and the angel's hand stays the arm of Abraham. Isaac lies bound on a stone altar and this figure vignette symbolizes Old Testament sacrifice.

In the second lancet, below the symbols of elements of Creation, is the figure of Moses with the tablet of the Ten Commandments. This symbolizes Old Testament law. To the right of Moses is an ancient symbol of the Eye of God, the all seeing-eye. In the extreme right lancet in the second panel up from the bottom is a harp which symbolizes worship and David. The figure of Isaiah is shown symbolizing the Old Testament prophesy and the Chi Rho symbolizes the Messianic promise of the Old Testament. Above the Chi Rho is a church representing the future foretold.

At the extreme left at the bottom of the first lancet are symbols showing the creativity of man. Symbols of art, literature and science are shown as creations of man's brain, a gift of creativity from God.

In the bottom of the third lancet is another symbol of worship, the arc of the covenant. At the bottom of the fourth lancet is a six-pointed Creator's Star.



The Northwest Transept Window – Sanctification

This window shows consecration and service performed through the church. At the top of the window, left center, is a seven tongued flame, the symbol of the Holy Spirit. Below this seven tongued flame are two figures, one biblical and one modern representing the Pentecostal experience. The flame shapes above the head of each to symbolize the continuity of the Pentecostal experience in discipleship from past to present to future. This represents the power of the Holy Spirit in relation to man's life.

In the first lancet at the top is a form representing the Trinity. Below that is a flame of the Holy Spirit followed by the figure of Saint Paul. At the bottom lancet are shown two figures with a lion beside them. This symbolizes the sacrifice of Christians in the Roman Coliseum and the consecration to God in the face of extreme hardship.

In the second lancet, Saint Augustine, one of the early church fathers, is shown at his writings, symbolizing teaching through the Holy Spirit. Below that is a symbol of preaching; the shepherd's staff and the preacher's stole representing the ministry and pastoral service.

To the right, in the third lancet, a figure of Martin Luther is shown nailing the 95 Thesis to the door of the cathedral. In the fourth lancet, at the upper section, a symbol of Christian witness and service to the world is shown. Below that is the figure with arms outstretched toward three starving children. This symbolizes sanctification missions and mission service. A mission is symbolized by a grass hut with a cross erected in front of it behind the figures. The three children represent the poor and homeless of the world. At the bottom of the window, there are buildings for home, school and work place. The church and the city are also shown suggesting that man and woman must be consecrated in all these areas. At the lower right hand corner in the fourth lancet, is the symbol of the Trinity and a symbol of conversion.

The Small Stained Glass Windows

The small windows throughout the Sanctuary, entries and sacristy at Grace Evangelical Lutheran Church relate specific messages in their design form but also through the use of color. The windows in our entryways are lighter in color and their symbols relate to the Christian in the outside world, the world in which they find themselves after leaving church. The sanctuary windows are richer in deeper hues of color and form relate especially to the church year.

Small Windows in Sanctuary – Symbols of the Church Year

In the sanctuary, the windows begin our church year on the right hand side of the church, with the window closest to the altar.



Window #1 –Advent

This window is shown with the four candles and wreath which represents a time of waiting for our King.

Donated by Mrs. Ada Ray



Window #2 – Christmas

Christmas is shown in this window with a manger and a Chi Rho being super imposed, the legs of the manger being the Rho.

Donated by Mrs. Effie Troxell



Window #3 – Epiphany

Epiphany is depicted here with the three Magi moving on camels over the hills toward the Star of Bethlehem.

Donated by La Von Armstrong and the Primary Dept. of the Sunday School



Window #4 – Lent

This window of Lent shows one of the Passion Symbols, the chalice with a cross over it.

Donated by Mrs. Roberta Miller



Window #5 – Palm Sunday

Palm Sunday is represented with the palm fronds and crown.

Donated by Mr. and Mrs. Harold Kinney



Window #6 - Good Friday

This window of Good Friday has a banner with the INRI inscription plus a crown of thorns and three nails; the colors of violet and dark tones represent the somber tone of Good Friday.

Donated by Mrs. Catherine Wood

Please Note: *The window sequence continues on the left side of the sanctuary, starting at the rear and moving forward towards the altar.*



Window #12 – Easter

Easter is displayed in this window with lilies and the three empty crosses.

Donated by Mr. and Mrs. Karl Leighty



Window #11 – Ascension

Ascension is shown in this window by the flaming chariot.

Donated by Mr. and Mrs. Lamert Wolf



Window #10 – Pentecost

This window symbolizes Pentecost with the Holy Spirit, flames and winged wheel.

Donated by Mr. and Mrs. Howard DeWeese



Window #9 – Trinity

The Trinity is depicted here in triangular form and three fish.

Donated by Mrs. Esther Brandenburg



Window #8 – Reformation

This Reformation window symbolizes the nailing of the 95 Theses on the door of the church by Martin Luther. A manuscript, hammer and sections of a door are shown along with the Luther Rose.
Donated by Dr. and Mrs. Schnur



Window #7 – All Saints

The All Saints window shows the hand of God with figures surrounding it representing souls under the protection of God.
Donated by Mr. Irvin Ray

Sacristy Windows

(Left hand side of sacristy: two windows)



Window #22 – Baptism

(The window on the left.) Baptism is represented by the baptismal shell and baptismal font shown with the dove. Water also flows along the bottom portion of the window with the chi rho.
Donated by Mr. and Mrs. Larry Fogle



Window #23 – Communion

(The window on the right.) Communion is symbolized with the wheat for the bread and grapes for the wine.

Donated by Mr. and Mrs. John Debrecini

(Right hand side of sacristy: two windows)



Window #24 - Pastoral Office

(The window on the Left.) Honoring the Pastoral Office this window depicts a pastor's stole and staff.

Donated by Pastor Lorin and Mrs. Spenny



Window #25 – Study of the Word

(The window on the left.) This window is a visual representation of study, prayer and the Word shown by a pulpit, the open Bible and a cross. Donated by Mr. Al Hintermeister

Front Entry – Christian Life and Witness

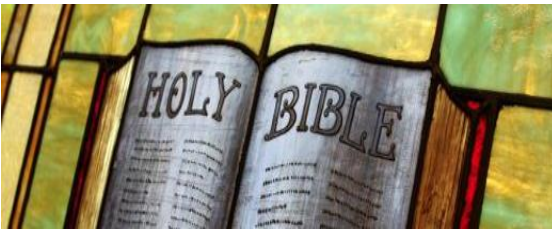
The front entry windows express art, literature and science.



Window # 13 – Art

The first window on the left shows an easel with a painting and an artist's palette. Various forms of the cross around this suggests the Christian relationship. In fact, crosses throughout this entrance series of windows suggests the binding of Christianity to these different elements.

Donated by Mr. and Mrs. Walter Lindsay



Window #14 – Literature

The center window represents literature and in this show the manuscript and quill suggesting the creativity of writing. A dove super-imposed over the manuscript page alludes to the inspiration of the Holy Spirit and takes us back to the creation of the gospels.

Donated by Mr. and Mrs. Raymond Hall



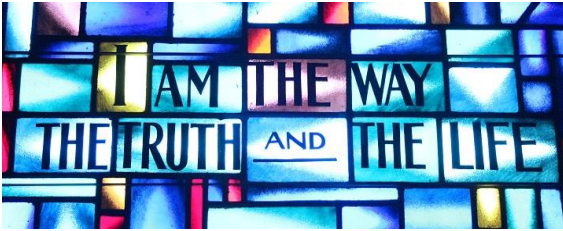
Window #15 – Science

The right hand window shows science in the nuclear symbols, the computer and the symbolic response.

Donated by Mr. and Mrs. Lynn Stutrud

Rear Entry – Christian Life and Witness

The rear entry windows are express school, home and work.



Window #18 – School

The first window on the left is represented by the school building.

Donated by Mr. and Mrs. Wade Sanner



Window #17 – Home

The center window represents our homes.

Donated by Mr. and Mrs. Joseph Gyrouko



Window #18 – Work

The right hand window shows the implements of work in the cog wheel, the cash register and the hammer.

Donated by Mr. Stewart Spickler

Balcony Windows – The Church Triumphant

Composed of three lancet windows these represent “The Church Triumphant” referring to those passed from us to the Church into heaven.

Donated by Mr. Mark Paff and Mrs. Marvelle Wiley



Window #19

The left lancet on the left represents earth and our time of growth with leaves upon the vine. This window includes colors of red – Holy Spirit, purple – Christ, and blue – hope, with three circles representing the Trinity.

Window #20

The center lancet depicts Heaven with the victory of the cross, the crown and God’s Word. It is a celebration of gold and yellow including the three Trinity circles of life everlasting and the triumph of the cross.

Window #21

The right lancet has seven candles which represent our lives and the rising up towards heaven. Again this window contains the passion colors of red, blue and purple along with a Trinity of circles.

PLATE GLASS ETCHINGS

The etchings on the six plate glasses separating the nave from the narthex, are meant to be ideas of the Church of Jesus Christ. Generally, they come from the Bible, although traditions appear in them also. The larger lower figure in each one is the main idea and the upper shield is meant to carry a derived attendance or sequential idea. Each window adds a different aspect of the One Holy Christian and Apostolic Church, as it appears throughout history and becomes a reality in the midst of our civilization today.

We are grateful for these etchings which were placed in loving memory of Edgar and Anna Gross in 1966. Descriptions begin at the south side (left) and move northward (right).

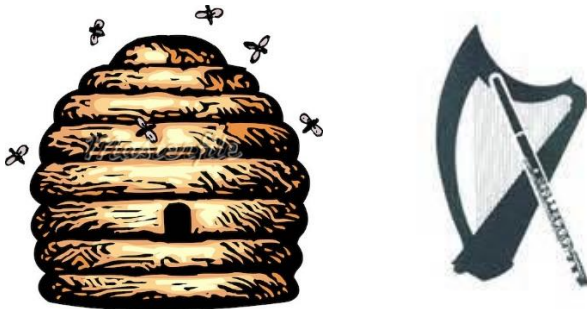


The Church is the Bride of Christ”

Ephesians 5:25b-32

As Christ loved the church and gave himself up for her, ²⁶in order to make her holy by cleansing her with the washing of water by the word, ²⁷so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. ²⁸In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. ²⁹For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, ³⁰because we are members of his body. ³¹‘For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.’ ³²This is a great mystery, and I am applying it to Christ and the church.

Between the idea of the Church being the *Bride of Christ* and the *Body of Christ* and the union that becomes true in marriage, one gets the idea that Christ lives today in the faith, devotion and serving love of the Church. As the bride comes to her husband in trust, love and purity, so the Church finds her destiny in pleasing and serving Christ. The shield illustrates the reality of marriage, being the two circles (rings) intertwined and held together by the Cross.



“The Church is a Beehive of Industry”

There is no true corresponding text for this new symbol of the Church. Texts referring to ants and other small animals represent parallel ideas, such as

Proverbs 6:6

“⁶ Go to the ant, you lazybones; consider its ways, and be wise.”

In this symbol, the Church is busy doing work. As the bees fly outward in order to serve their queen and the whole hive; they are symbolic of the Church’s task of education, missions and of living service. The shield above illustrating the harp and flutes in worship, indicates that work is the most productive worship of God.

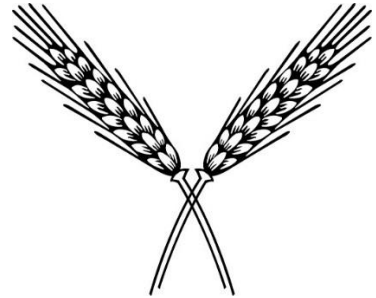


“The Church is the Light of the World”

Matthew 5:14, 16

14 ‘You are the light of the world. A city built on a hill cannot be hidden. ¹⁵No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. ¹⁶In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

The concentric circles around the flame in the symbol of the Greek lamp indicate that the rays go out to all the world, as the wisdom, knowledge and love of the Church go out to all. These are not meant to be kept within the Church, the shield indicates the Power that is in this light, and relates to the New Testament revelation of the Holy Spirit God, whose seven-tongued flame of fire reminds one of the changes wrought in the lives of the Apostles on the day of Pentecost. The Power of the Church to do anything comes from the Holy Spirit.



“The Church is a Mustard Seed Grown Into a Tree”

Matthew 13:31b-32

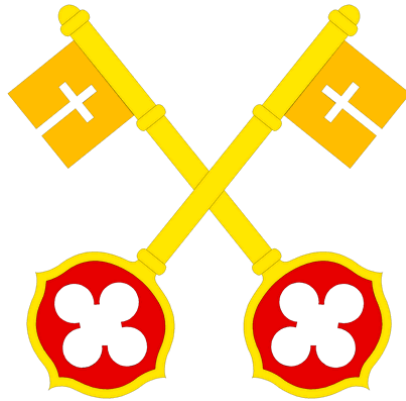
‘The kingdom of heaven is like a mustard seed that someone took and sowed in his field; ³²it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.’

This symbol of the seed growing into a tree, describes the great growth of the Church, from a small seed of faith to the world-wide producing and serving organization that it is today. In the shield is the illustration of the intertwined wheat and weeds.

Matthew 13:24-30²

⁴He put before them another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; ²⁵but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. ²⁶So when the plants came up and bore grain, then the weeds appeared as well. ²⁷And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' ²⁸He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' ²⁹But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. ³⁰Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

Thus representing that good and evil may not be distinguished in this world but must wait until the end of time to be separated. Thus, it suggests that the church on earth does have both believers and hypocrites in it, which cannot be separated during these times without great loss.



“The Church is the Ship on the Way to Heaven”

There is no specific text that illustrates this very common idea. However, the Old Testament picture of bringing the family of Noah to safety suggests it.

They went into the ark, two and two of all flesh wherein is the breath of life and the Lord shut them in. And every living substance was destroyed which was on the face of the earth and God and Noah and those with him only remained alive. And God remembered Noah and every living thing in the ark. Portions of Genesis 7 and 8

Similarly, the incident of Jesus in the ship with the disciples stilling the storm is taken as the idea of the ship holding the people of God on the way to salvation and life.

Matthew 8:23-27

²³And when he got into the boat, his disciples followed him. ²⁴A windstorm arose on the sea, so great that the boat was being swamped by the waves; but he was asleep. ²⁵And they went and woke him up, saying, "Lord, save us! We are perishing!" ²⁶And he said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea; and there was a dead calm. ²⁷They were amazed, saying, "What sort of man is this, that even the winds and the sea obey him?"

The tradition that called the church a ship was a very early one, and the church building has always been thought of as a ship. The main seating part is called the nave, from Latin “navis” or ship. Members man the oars and the pastor at the head either faces the distance towards God or looks back and directs the oarsmen (the congregation). The

shield above refers to the Keys of the Kingdom (letting people in or keeping them out) which are given to the Church, not just to St. Peter.



“The Church is a City Set Upon a Hill”

Matthew 5:14

14 ‘You are the light of the world. A city built on a hill cannot be hidden.

Hebrews 11:16

¹⁶But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

Revelations 21:2

²And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

A city built on the solidity of a hill is symbolic of the stability and prominence of the church as an influence in the world. It cannot be overlooked by anyone scanning the landscape. Its foundations are well grounded so that it cannot fall. It is a fortress for protection, a place for fellowship with others and a beacon that will lead the weary traveler to rest and safety. The shield above suggests that the Church is to be the instrument whereby Christ, represented by the cross, will rule the world as represented by the orb of the earth. Finally, the kingdoms of this world are to become “the Kingdom of our Lord and Savior, Jesus Christ, and He shall reign forever and ever, King of Kings and Lord of Lords!” Amen!

Our stained glass windows were designs by Dennis Phillips of:

Phillips Stained Glass Studio, Inc.
2310 Superior Avenue East – Suite 230
Cleveland, Ohio 44114-4244

Designs for our stained glass church windows began in 1963 and were installed at Grace Evangelical Lutheran Church in 1969. We sincerely thank all who contributed to the everlasting beauty and inspiration for all who worship here.

We thank:

Mr. Carl Althoff, Mrs. Alma Anders, Mr. and Mrs. Eddie Armstrong,
Mr. Matthew Bickley, Miss Alma Boiston, Mrs. Elizabeth Boiston, Mr. Thomas Boiston,
Mr. and Mrs. John Bolton, Mrs. Esther Brandenburg, Mr. and Mrs. Robert Buckingham,
Mrs. Cecelia Carlson, Mr. Jeffrey Dawes, Mr. and Mrs. John Debreccini,
Mr. and Mrs. Howard DeWeese, Mrs. Rilla Mae DeWeese, Mrs. Bertha Flory,
Mr. and Mrs. Larry Fogle, Mrs. Irma Gray, Mr. and Mrs. Joseph Gyrouko,
Mr. and Mrs. Raymond Hall, Mr. Robert Hall, Mrs. Willie D. Hall, Mrs. Edna Henry,
Mr. James Henry, Mr. and Mrs. Al Hintermeister, Mr. and Mrs. Dale Johnson,
Mr. James Keckler, Mr. and Mrs. Harold Kinney, Mr. Bernard Kokege,
Mr. and Mrs. Karl Leighty, Mr. and Mrs. Fred Leonard, Mr. Richard Lindsay,
Mr. and Mrs. Walter Lindsay, Miss Deborah Lowman, Miss Isabelle Lyday,
Mrs. Mary Masters, Mr. David Meenach, Mrs. Addie Miller, Mr. John Miller,
Mrs. Roberta Miller, Mr. David Ott, Mr. Mark Paff, Mr. James Priest, Mrs. Ada Ray,
Mr. Irvin Ray, Mr. Howard Reeves, Mr. Lowell Sanner, Mr. and Mrs. Wade Sanner,
Mrs. Velma Schindler, Mr. Elwood Schmidt, Mrs. Helen Schmidt,
Mr. Woodrow Schnelle, Dr. Paul and Mrs. Schnur, Dr. Henry G. Shade,
Mr. Robert L Sewell, III, Mr. Walter Shade, Mr. and Mrs. Richard Shepherd,
Mr. Edward Slonaker, Mrs. Alice Smith, Mrs. Ida Smith, Mr. Gifford Solen,
Mr. and Mrs. Ed Sonnanstine, Mr. and Mrs. Elbert Sparks, Mrs. Grace Speckler,
Pastor Lorin and Mrs. Spenny, Mr. Stewart Spickler, Mr. Earl St. Austin,
Mr. and Mrs. Lynn Stutrud, Mr. Curtis Treon, Mrs. Effie Troxell, Mr. Harry Urschell, Sr.,
Mrs. Marvelle Wiley, Mr. and Mrs. Lamert Wolf, Mr. Thomas Wolf,
Mrs. Catherine Wood, Mr. Ralph Wright, Mr. Tom Wright, Mr. Walter Wright,
Mrs. Clara Yoe, Mrs. Hazel Yoe, Mrs. Eleanor Yost

We also thank the many who contributed through “special” church offerings, our Sunday School, the Lutheran Church Women and our Luther League.

Thanks be to God!