

As you face the chancel, the windows on the left contain symbols of the Old Testament and on the right the New Testament.

The first window which is not visible from the nave is the symbol of creation. The hand of God: mentioned in proverbs 1:24 and Ecclesiastes 9:1 represents the creative power of God. Also in the window are some of the things which God has created, the sun, stars, moon, trees, and water.

The second window is a symbol of sin represented by the serpent that tempted Adam and Eve, and the flaming sword blocking their re-entry into the Garden of Eden.

The third window is a reminder to us of God's covenant with Noah, the wickedness of mankind. The ark is a reminder to us of the flood and also a symbol for the Church.

The fourth window is the burning bush, which is a symbol of the call of Moses to deliver the Israelites from bondage of the Egyptians.

The fifth window contains the two stone tablets which symbolize the ten commandments or the Law of God.

The sixth window contains two symbols. The Sate of David which represents for us the Kings of Israel and the Scroll of Isaiah which represents for us the prophets of the Old Testament.

The seventh window is a Bible and a Lamp. The Bible, of course, is a symbol for God's Word and the lamp stands not only for the quotation from Psalm 119: 105 "Thy word is a lamp unto my feet and a light unto my way." But also for wisdom and knowledge.

Beginning in the back of the church on the New Testament side, the first window is the symbol for the birth of Christ. The X and P are the first two Greek letters in the Greek name for Christ. The star is the star of Bethlehem which is 5 pointed, and underneath the star, the X & P, is the manger.

The second window is the symbol of the baptism of Christ. The dove representing the Holy Spirit and Jesus, "*and when He was baptized, went up straightway out of the water; and lo, the heavens were open unto him, and he saw the spirit of God descending like a dove, and lighting upon him.*"

Matthew 3:16. and the water represents Christ's commitment to His task.

The third window depicts for us the first miracle. Again we have the Chi Rho represented for Christ. The two rings are wedding rings and the jugs or water pitchers underneath represent the water pitchers that were changed into wine.

The fourth window is a chalice representing for us the Last Supper.

The fifth window is a palm branch, a cross, and a crown. The palm branch representing Christ's triumphal entry into Jerusalem, the cross His crucifixion and the crown representing His resurrection and rule over all things.

The sixth window is a symbol of Pentecost. The dove and the flames representing the Holy Spirit. "*And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak in other tongues as their Spirit gave the utterance.*"

The seventh window is a symbol for the Trinity. The triangle is one of the most popular symbols for the Trinity. Each side of the triangle represents a Person of the Godhead. Interwoven in this triangle are three circles. Each circle represents a person of the Godhead. A circle itself since it has no apparent beginning or ending, symbolized the eternal nature of each person in the Godhead. The circles are intertwined symbolizing the unity of the eternal God as Father, Son, and Holy Spirit.

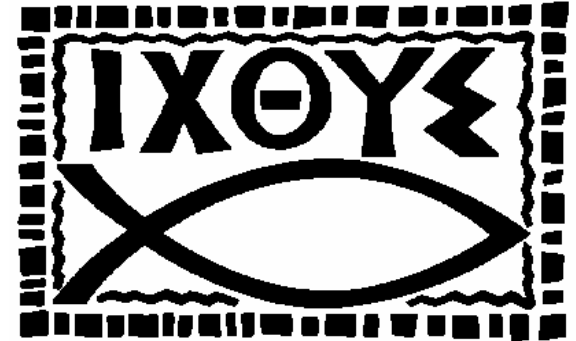
The seven windows on the right side represent the seven churches in Asia Minor, thereby representing the Church. Seven is also a perfect number representing God.

The twelve pews on the Old Testament side stand for the twelve tribes of Israel and the twelve pews on the New Testament side stand for the twelve Apostles.

**Bob Link was pastor of our church from 1971-1997. Reverend Link was extensively involved in the design of our church and its furnishings.*

SYMBOLISM USED IN THE PRESBYTERIAN CHURCH OF FLOYD

By Reverend Robert Link



The building itself can be a sermon in brick. However, a sermon of this kind is in a dialect which derives its peculiar terms, for the most part, from far distant times. This dialect is not difficult of mastery and a working knowledge of it is bound to enhance the mood of reverence one naturally feels within a church built with sensitive regard for the best tradition in Christian art and architecture.

Most assuredly, one can worship God in a barn or a hall or any kind of structure, completely devoid of Christian symbolism or churchly character, but under such conditions the need for discipline of spirit is very great. God's presence is never wanting where two or three are gathered to worship Him in spirit and in truth. However, nowadays, there is general consent that, as are offset to the paginating influences which press upon us relentlessly in our daily lives, the church structure and its appointments should speak to us overtly of the higher life and of communion with that which is divinely uplifting and ennobling. Divine worship gives us our only breathing spell from the tensions set up by the modern way of life and nothing

else can take its place. It is therefore more important than ever that the character of the church building should suggest a complete departure from the background against which we do our daily work. When we enter it, we should feel instinctively that we are “standing on holy ground.”

As we look at the church building the spire pointing upwards is a reminder of things above, *where Christ sitteth at the right hand of God the Father*. Our bell will proclaim the priority of worship over work and play. The open door of the church should say this is a house of prayer for all people. The cross at the front of the church and at the top of the spire remind us of the love and sacrifice of Jesus Christ and of His words: *I, if I be lifted up will draw all men unto me*.

As we enter the church we enter the vestibule or narthex. The word narthex is of Greek origin and means “rod”. The Greeks used it as a name for the giant fennel, a rod-like plant. In the ancient Christian churches constructed after Christianity emerged from hiding, it was customary to have an outside court, where unbaptized catechumens (Jews, converted heathen and others preparing for admission to membership) were permitted to stand and hear the first portion of the service of Holy Communion which corresponded in outline to the instruction and worship in the Jewish synagogues. As the catechumens stood in the outer court, they looked through the openings between the columns (rods) which separated them from the congregation. Hence, the use of the term “Narthex” for the outer court. Today the term remains, but it has lost its historic meaning and is now a technical name for the vestibule.

The main body of the church is called the nave. It comes from the Latin word *navis*, meaning ship. In the early days, the church, symbolically speaking, was the ark or ship of the Lord--the ship in which Christians sailed the sea of life.

The center aisle is emblematic of the Christian way to God. As you look down the aisle your eye naturally focuses on the cross and the table, which serve as a reminder of the gift and love of God expressed in Christ Jesus, our Lord.

The three steps going into the chancel area stand for faith, hope, and love.

“And now abideth faith, hope, love, these three; but the greatest of these is love.”
I Cor. 13:13

Since we are a non-liturgical church our church has been built in accordance with the “free church” tradition, i.e., we do not have a rail separating the chancel from the sanctuary so that part of our church which contains the pulpit, the baptismal font, the table, the cross and the dorsal curtains can be properly called the chancel area.

In the chancel area we have before us what we believe to be some of the “Means of Grace.” The “Means of grace” are different methods which God used to convey upon us His grace, blessings, and love.

On the right as you face the chancel area is the baptismal font which is a symbol of our belief in the sacrament of baptism. The form is a quadrilateral font which speaks of people coming from all directions. The form has been placed in the front of the church rather than the back since we believe that baptism should be done in the presence of the ore before the congregation. Baptism symbolized for us regeneration, and sprinkling as one of the modes of baptism, especially symbolizes the come of the Holy Spirit into the believers heart.

In the center is the Lord’s Table. This symbolized for us the gift of God in Jesus Christ. That His body was broken and His blood was shed for us once and for all at Calvary. We as believers come to this table and receive this gift which has been freely given by God.

On the Communion Table we have a flagon, chalice, and ciborium and collection plates.

Flagon- The flagon is a vessel in which wine is brought to the table to fill the chalice as the need requires. Since we do not normally use a common cup, this is done symbolically at the beginning of the Communion Service.

Chalice- The chalice represents the cup used by Jesus at the institution of the Lord’s Supper. The wine or the grape juice represents the blood of Jesus Christ.

Ciborium: the ciborium is a chaliced-shaped vessel with a lid used to hold the wafers or bread during communing. The bread represents the body of Christ.

The collection plates are a reminder to us that we are given an opportunity in the worship service to show in a concrete way our thanksgiving to God.

The pulpit on the left represents the proclamation of the Word of God. Since there is no lectern, the pulpit will hold an open Bible symbolizing that the preacher preaches or proclaims God’s Word.

The cross at the very center represents for us the suffering and death of our Lord. By being empty this represents the resurrection.

Back of the cross is a dorsal curtain. This curtain is divided and as such is a symbol the curtain of the temple torn in two when Christ was crucified. This symbolizes for us that we do not need a priest to have access to God, but rather through Jesus Christ has given us all the ability to approach Him. This curtain, along with the pulpit hanging and table runner will be changed with the Christian season of the year.

THE SYMBOLISM OF COLOR:

Purple: denotes penitence, humility, suffering, sympathy and fasting. Purple is also a regal color referring to the triumphant entry of the King of Kings not only into Jerusalem but as do into our heart’s

White: signifies purity, light, joy, innocence. Glory, perfection and God the Creator.

Green: hope and growth in the Christian life.

Red: symbolizes blood, fire, Christian zeal, and the work and ministry of the church.

Black signifies mourning.

THE CHRISTIAN SEASONS ARE DIVIDED AS FOLLOWS:

Advent: 4 Sundays, Purple

Christmastide: 2 Sundays, white

Epiphany: 1-6 Sundays, white

Pre-Lenten: 3 Sundays, Green

Lent: 6 Sundays, purple

Good Friday: Black

Eastertide: 7 Sundays, White

Pentecost: Red

Trinity: Green- the last half of the Christian year.