

No 3878

Place.....Tulsa, Oklahoma.....
Building.....Saint John's Episcopal Church, 41st St. at Atlanta Avenue.
Persons Interested.....The Rev. C. Clyde Hoggard.
Jack Harlow, Junior Warden. (John B. Harlow, Jr, Pipe Line Anode Corporation, Philtower Building, Tulsa, Oklahoma.)
Minister.....See above.....
Date of Completion.....As soon as possible. Before Christmas, 1958. 6/19/58
Price: \$7,800 (5/2/56) (7/16/58) (\$80.41)
Denomination.....Episcopal.....
Piped 15-7/8 1185.00

Architect.....Mr. Allen Whiteside, of Black and West, Architects, 205 Tri-State Insurance Building, Tulsa, Oklahoma.

Vents.....

Position in Church.....Chancel.

Height from floor.....17'3"
Protection Glass.....
Groove Rabbet.....
Metal Stone Wood.....

Exposure.....East.....
Footage.....97 feet.....

Inscription.....For the bottom part of the center section -

"In Memory of
Sidney Born, Jr.
~~.....~~ 1915 - Died December 9, 1934."

IMPORTANT: Provide spaces in the side panels for later inscriptions. 3/3/58.
Do this with decorative panels to be replaced later.

Design wanted.....
(Gerald Brown, of) (Will also install, etc. 7/8/58) Staging.....
Templates Advance Glass Co., Inc. 1404 E. 3rd St. Tulsa Blueprints.....
SEE FLOOR PLAN IN FOLDER.

General Information.....The chancel windows (north) should be basically a Trinity Window, but the pastor wants to avoid a feeling of a divided Trinity. There should be implications of the beginning of Saint John's Gospel: "The word was God".

Second panel: "The Word became flesh": Here should be implications of the Incarnation, with minor suggestions of the Transfiguration, Crucifixion, and the Redemption. (Right)

The third (South), the Holy Spirit, the continuing word, Holy Communion. Dr. Hoggard spoke of the Old Testament figures from the Book of Hebrews: "We have a great high priest," Melchizedek and Samuel, Gifts and Fruit of the Holy Spirit.

Left panel: "The Word was God", - God from the Clouds, at top; Creation, below; and John Baptist at bottom. Old Testament figures in background - Moses?
Center panel: "The Word Became Flesh", Christ, Light of the World, in main portion; with Crucifixion at top; Transfiguration below main figure, and Nativity at base. In background field, Melchizedek and Samuel.

Right panel: The Continuing Word.....and direct among us;

Emphasize the continuing out-reach of God's Holy Spirit toward man in the seven-fold gifts of The Holy Ghost. - In main medallion - Dove of Holy Spirit; below,

Pentecost; and at bottom, The Last Supper; - with symbols of The Seven Gifts of Holy Spirit (Isaiah 11:2); and 9 Fruit of Holy Spirit (Galatians 5:22).

(Other Old Testament Characters for use in background might be chosen from (Hebrews) Abraham, Aaron, David, Abel, Enoch, Noah, Isaac, Jacob, Joseph, Joshua, Gideon, Samson.

To be executed in a jewel-like quality. Minister feels the Crucifixion group at the top of the center panel may be slightly crowded into the upper portion. (We should give this a little more room, and we are to clearly indicate all three of the apostles, Peter, James and John, below the Transfiguration)

~~the word became flesh, - Christ the Light of the World, with the Crucifixion at the top flanked by Mary the Mother and Saint John the Evangelist, and below, the Transfiguration with the radiant figure of Christ in the center with Moses and Elias at either side. At the base are the sleeping figures of the accompanying apostles Peter and James (John being above).~~

At the right is the continuing Word dominated by the Dove of the Holy Spirit shedding its rays and flames of Divine Grace upon Pentecost below, with Saint Peter as the dominant figure and the rest of the Apostles grouped around him. The Last Supper is suggested through the Eucharistic Christ, with the chalice and bread, bringing down the Sacrament to our own times.

Through the fields are growing vine forms suggesting the red rose of Divine Love and the lily of Purity.

We have continually thought to unite these three panels as closely as possible in harmony of color, line and form, and we feel confident that the plan will work out beautifully in the actual glass.

Re: Tulsa, Oklahoma,
Saint John's Episcopal Church.

July 22, 1957.

Father and Mrs. Hoggard came to the studio - brought back the typical aisle design.

On the big sketch, they would like to have the Hand of God instead of the figure; and they would like to move up the Transfiguration to the position of Christ the Light of the World, making the composition larger, and the prominent center of interest.

Then, put Mary holding the Christ Child in place of the Transfiguration, - a very formal straight-forward position, with the Child almost on the cross; that is, a cross form behind them - perhaps rays of light.

Change Saint Peter to Saint John, in the Pentecost, and make both him and Adam a little less prominent, giving more prominence to the other characters around them.

Work in Eve in a minor position with Adam.

Change the Eucharist to a figure of their Bishop Powell in red and gold or white cope and mitre. He will send us a picture of him, with a fine new cope they recently gave him, and also a picture of his pectoral cross.

Make the sketch - a finished sketch, and send it to them.

Dear Dr. Hoggard:

Nov. 13, 1957.

We have completed the color sketch for your chancel window, having made the changes we agreed upon when you and Mrs. Hoggard were here, and adding a typical figure of a Bishop, lacking the photograph of Bishop Powell. However, we have suggested him in red and gold and can take care of the details from a photograph later on. See photograph of Bishop Powell.

In the first panel, - "The Word was God", we have substituted the hand of God from the clouds in the cruciform halo, in place of the figure, with the Creation below including Eve, the animals, the waters, and the sun and the moon. At the base, Saint John the Baptist remains as the forerunner of Christ.

The Transfiguration takes the dominant position in the central panel, - "The Word became Flesh", with the Crucifixion above, and the Blessed Virgin Mary holding the Christ Child, formally presented, with the suggestion of the cruciform in rays of light. Possibly we should not have this over the figure of Mary. What do you think?

At the right, for the continuing word is the Dove of the Holy Spirit shedding its rays and flames of Divine Grace upon Pentecost, with Saint John as the central figure, and the Bishop below.