

To go to Church, get bus at East Fifth, between Carew and Walnut, ~~XXXXXXXXXX~~ Bus #69 (To Hyde Park).

No 4361

Place **Cincinnati, Ohio,**
Building **Church of the Redeemer, 29th Erie, Cincinnati, Ohio.**
Persons Interested.....

Date of Completion *Easter 1962? 4/27/61*
Price: ¹¹⁰⁰ \$1200 (~~\$85.71~~ each)

Minister **The Reverend Henry W. Sherrill**

Denomination **Episcopal.**
*Doolittle \$730 700 -
Koss 18 1/2 % \$739.26*

Architect.....

Vents..... *3 aibles only on this no. 700.00*

Position in Church **Doorlight and Aisle. (9) - 4 east, 2 west.**

Height from floor **42 inches** Protection Glass..... **1/2" rebated Metal Frames.**
Doorlight **2 1/2' from floor.** Groove Rabbet Stone Wood.....

Exposure **4 east, 5 west (chancel is North).** Footage **14 feet each. (Windows. 8.6 feet, doorlight.**

Inscription.....

Design wanted before end of July..... Staging.....

Templates **See measurements in folder. Copy given to David, Jan. 9, 1961.** Blueprints.....

General Information **All the windows have metal frames. All the glass is set from the outside in putty.**

Aisle windows to have subject panels, significant incidents from Life of Christ. Make typical design - Raising Widow's Son, and Raising Jairus Daughter.

The entire theme of the windows to be The Redemption through Christ. Other subjects for these windows might be First Miracle, Healing at pool of Bethesda; Calling Disciples to be Fishers, Healing of Leper, Healing Paralytic; Sermon on Mount, Jesus and example of child, Good Samaritan, Prodigal Son, Blessing Children, Cleansing Temple, Last Supper, Resurrection, Later appearances.

To have simple fields, with colorful medallions - to be quite simple and clear. They like the Laconia windows especially, and also the Joseph window in Christ Church, Quincy; the Puyallup windows, and the Edgewood Congregational Church windows, Granston, although one lady did not like the wide borders.

Dr. Sherrill has mentioned getting in some local significance, local industries, arts and cultures and achievements in minor positions. Keep this in mind.

These aisle windows have rectangular leaded panels that can easily be removed.

We have kept in mind the over-all theme of the Redemption through Christ.

Following the plan to devote the aisle windows to significant incidents from the life of Christ related to His Redemptive power both physical and spiritual, we have represented two miracles of healing. - the Raising of the Widow's Son, and Jairus' daughter.

Below is the Cross Potent of Healing and the Redemptive Cross of Faith.

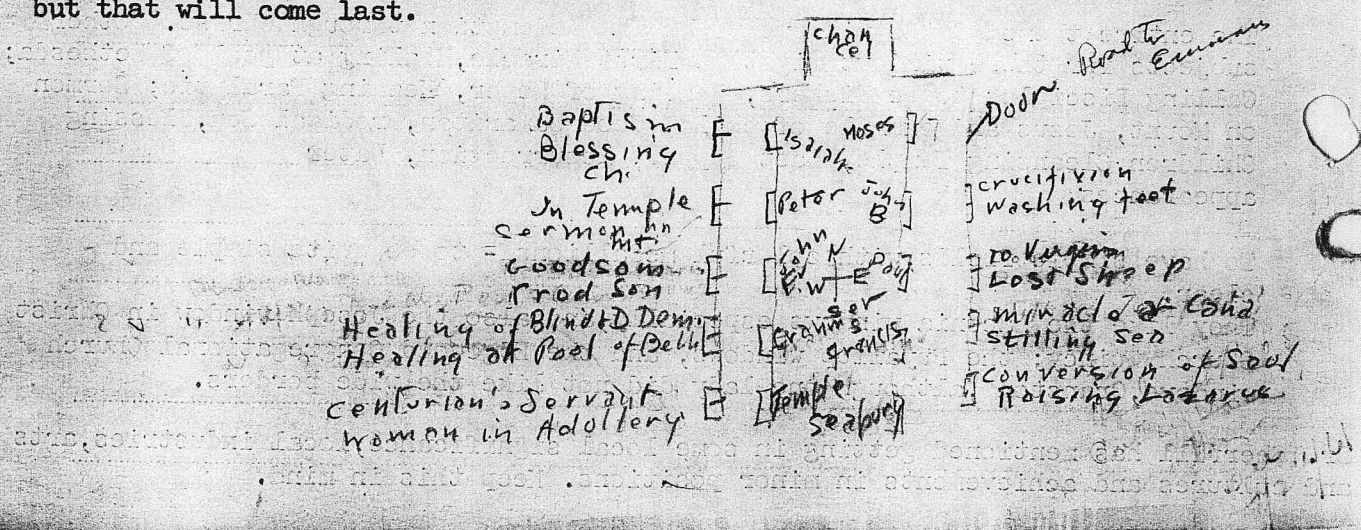
Other subjects that occur to us are, - the First Miracles, the Healing at the Pool of Bethesda, Calling the disciples to be fishers of men, Healing of the leper, and paralytic, the Sermon on the Mount, Jesus with the child as an example of simple faith, the Parables of the Good Samaritan, and the Prodigal Son, Christ blessing children, Cleansing the Temple, the Last Supper, the Resurrection, and later appearances.

We have in mind a very light and brilliant palette for all the windows, to admit an abundance of colorful illumination.

There is ample opportunity for symbols of local significance, - industry, arts, culture and achievements, in minor positions through the fields.

1/8/61. These lower subjects should not be in medallions, but free in the fields, sort of like the windows in S. Theresa's Church, Rye Beach. They should be somewhat larger.

Make three typical sketches - The Crucifixion and Christ Washing the Feet, will be the first on the Epistle side; The Baptism and Christ Blessing Children the first on the Gospel side at the Baptistry. Christ should be holding a small child in his arms. The next on this side will be Christ in the Temple and the Sermon on the Mount. Perhaps the next, the Good Samaritan and the Prodigal Son; then perhaps the Raising of Lazarus and Paul's Conversion. Stilling the Tempest will probably be included. Below, the door will probably have the Road to Emmaus, but that will come last.



Aisle

You have seen the first pair of the lower tier of aisle windows devoted to the Baptism of Our Lord and Blessing little Children.

The second pair represents the young Christ in the Temple with the Doctors, and the Sermon on the Mount.

Window three is given to the Parables of the Good Samaritan, with the Priest and Levite, and the donkey above; and the Prodigal Son.

Window four represents the Healing of the Deaf and Dumb Demoniac, and the Healing at the Pool of Bethesda.

Next is the Healing of the Centurion's Servant. The servant is symbolized above "at home, sick of the palsy." The companion panel is devoted to the Woman Taken in Adultery.

Crossing to the opposite side, the first pair is devoted to the Raising of Lazarus, and the Conversion of Saul; then the Stilling of the Sea, and the Miracle at the Wedding Feast at Cana; the Lost Sheep, with the safety of the sheepfold above; and the Parable of the Ten Virgins,- the five foolish ones with no oil, and five wise ones welcomed by the Bridegroom.

The next you have seen,- Our Lord Washing Peter's feet, and the Crucifixion; and finally, the door panel symbolizing the Road to Emmaus.

Your last letter included an additional pair,- Palm Sunday and the Last Supper. These were not in earlier plans, however, if you would like to substitute them for others, we shall be glad to study them in color sketches.

The border lines alternate ruby and blue throughout both groups.

Of course, all these sketches are rough impressions of the themes and are to be very carefully developed and thought out in the full size drawings, in the direct and forthright spirit they should all possess.

Enclosed is a list of the crosses proposed for the aisle windows.

removed.

Christ.

The themes of the aisle windows are freely designed in the leaded fields rather than being confined to formal medallion shapes. The colorful subjects are considerably larger than in the preliminary sketch.

The first from the chancel on the Gospel side is devoted to the Baptism of Our Lord, and Blessing little Children.

Historic forms of the Cross are represented in the bases. In this instance the Cross Fleurée, with arms terminating in Fleur-de-lis, a symbol of the Holy Trinity; and the Maltese Cross, or Cross of Regeneration. It is also called the Cross of the Beatitudes terminating in eight points.

In the second window the young Christ is represented in the Temple disputing with the Doctors, with the companion theme, - the Sermon on the Mount.

The Crosses are the Tau, - the Old Testament or Anticipatory Cross; and the Graded Cross, the Latin Cross on a base of three steps, representing Charity the broadest and greatest of the three Theological Virtues, the second Hope, and the third, Faith.

The first window next to the door on the Epistle side represents Christ washing His Disciples feet (Saint Peter) at the Last Supper; and the Crucifixion, - Saint Mary, and Saint John the beloved Disciple, at either side.

The Crosses are the Triparted Fleurée, and the Passion Cross with pointed arms.

They want stronger figures - they feel Romanticism and picturism, almost Tiffany quality in our first sketches, rather than the strong vigorous directness; for instance, the crossed arms of Jesus in the Baptism; They like the general plan and arrangement, but they want all frills left out, and vigorous and direct treatment. 1

est will
foot
p
of God
son
of Soul
Lazarus

April 25, 1961.

We have restudied the designs with emphasis on the strength of character and direct simplicity especially in the clerestory windows.

Do you not think the aisle windows, viewed so much closer, may have some delicacy within their simplicity? We have restudied them with this in mind.

Perhaps photographs of some of our windows may serve to illustrate what we have in mind. Our recent window in Trinity Lutheran Church, Evansville, Indiana, places the emphasis on direct simplicity. Those in Grace Cathedral are basically designed in similar manner but with the addition of a great deal more detail and texture. Those in the Cathedral of Mary Our Queen, Baltimore, Maryland, may also bear some relation to your own windows.

Accepted designs to be returned with the entire group -

We are to change the Sermon on Mount and Christ in Temple, to correspond with the two accepted ones.

We are to make designs for the rest of the aisle windows.

2/9/62

4361

The revision of designs for the windows of your Church, in the light of our last meeting, has been a fascinating and rewarding study and we feel they now assure excellent and distinguished fenestration.

We have studied them for direct simplicity, reducing each theme to its basic elements in a rugged and straight forward presentation. There are still some instances where the figures can be brought to better comparative scale and exact placing, and of course, the sketches are only rough suggestions that can be worked out to best purpose in the full size drawings.

First, there is the pair nearest the chancel on the west side devoted to the Baptism of Our Lord and Blessing Children. I think this was in general, approved, although we have restudied and strengthened it, especially in the figure of Our Lord holding the young child.

The young Christ in the Temple with the Doctors and the Sermon on the Mount has been entirely revised, greatly increasing the scale of the Doctors and reducing the size of the young Christ in their midst, but keeping Him the dominant figure. In the same manner, the listeners at the Sermon are increased in scale, showing less of the figure of Our Lord whose color will still dominate the composition.

The Parables of the Good Samaritan and the Prodigal Son are also restudied to eliminate secondary detail, and to bring them into comparative scale.

In the first window devoted to Miracles of Healing, the demoniac is definitely the Gadarene in chains, and in larger scale than the first presentation; as is the Impotent Man at the Pool of Bethesda.

In the next, the Centurion is more clearly characterized, and increased in scale; as is the Woman taken in Adultery.

Scale and simplicity are again studied in the Raising of Lazarus and Paul's Conversion.

The same is true of the Stilling of the Tempest and the First Miracle of Turning Water to Wine; as well as the representation of the Good Shepherd carrying the sheep on his shoulders, and the Wise and Foolish Virgins, - each group symbolized by one figure.

The Washing of Peter's feet and the Crucifixion remain much as they were, with the exception of minor strengthening, the removal of the sun and the moon, and increasing the size of the Blessed Virgin and Saint John.

Our Lord's companions on the Road to Emmaus are given more prominence and rendered in a more rugged and direct manner.

Crosses in Aisle Windows

Baptism, - The Cross Fleurée
 Christ Blessing Children,- The Maltese or Regeneration Cross

Christ in the Temple,- The Tau Cross of the Old Testament
 Sermon on the Mount,- The Graded Cross

Good Samaritan,- The Beatitude Cross
 Prodigal Son, - The Saint Andrew Cross or Cross of Humility

Healing the Demoniac, - The Cross Potent or Cross of Healing
 Healing at the Pool of Bethesda,- Globe surmounted by the
 Cross, symbol of Our Lord's triumph.

Healing the Centurion's Servant,- The Pall Cross, often
 found in the catacombs.
 Woman Taken in Adultery,- The Cross of Four Pheons, "fiery
 darts of the wicked", to be resisted through the power
 of the Cross.

Raising of Lazarus,- The Cross Ansata, or Cross of Life
 Conversion of Saul,- The Flaming Cross of Religious Zeal

Stilling the Sea,- An ancient form of the Anchor Cross
 Lost Sheep, - The Cross Entrailed (twelve loops for the
 twelve Apostles)

Ten Virgins,- Our Lord's monogram Cross
 The Wedding at Cana,- The Chi Rho

Washing Feet,- The Eriparted Cross
 The Crucifixion, - The Latin Cross Botonnée

Dec. 15, 1961 report:

4361

For the aisle windows, take the character of the Christ Washing Peter's Feet for all the windows; that is, very simple, direct blocky and angular treatment. Simplicity, - reduction of each theme to basic elements, no secondary incidents - all figures practically same size. No combination of small and large figures.

I think the companion Crucifixion scene will be acceptable as is, with the sun and moon removed, although in the cartoon Mary and John would probably be made a little taller.

In the Prodigal Son, omit the small figure, making the Prodigal a little larger, and more angular blocky.

The Good Samaritan - omit the priest, the Levite, and the donkey, Recouple the figure to balance the Prodigal Son.

Have only one Wise and one Foolish Virgin, - practically the same size as a much larger Bridegroom. It doesn't matter if the Virgins overlap much of the lower part of the Bridegroom.

Omit the sheepfold, and have the Good Shepherd standing and carrying the sheep on His back.

For Saul's Conversion, omit the horse, and have the Vision of Christ larger, carrying down behind the shield.

The Raising of Lazarus - have Lazarus much larger, also Martha and Mary much larger - perhaps one over the other in the background.

Turning Water into Wine - omit the servant, table and figures in the background, and have Mary the Mother nearly as large as Christ, with the wine jugs between them.

In the Stilling Tempest - just have Christ, the prow of the boat with large head and shoulders of one or two men showing.

In the Sermon on the Mount, have larger figures of fewer audience almost in scale with Christ, covering much of His figure.

Have Christ in the Temple as a smaller figure of a child, with a large doctor at either side looking down at Him attentively.

Increase size of Christ and Impotent Man at Pool of Bethesda.

The Healing of the Gadarene Demouiac (Saint Luke 8:26-31, - Christ, and the Demouiac in chains. Omit the other small figures.

Woman in Adultery. Omit the small figures, and have women larger.

Centurion's Servant, - the Centurion larger and very definitely in the costume of the Roman officer, omitting the child in the home.

Perhaps Blessing Children and Baptism will go as is.

In the Door panel, again make Christ's companions somewhat larger.

4361

October 9, 1962.

Dear Dr. Sherrill:

...we are sending the complete group of color sketches for the aisle and clerestory windows.

We have worked earnestly and prayerfully to suggest in them the direct and simple presentation of the ideals you so eloquently expressed. There is still much to be studied and worked out in the full size drawings, as shown in the three of which you have photographs. It is customary to develop the plan from small scale to full size cartoons in this manner, and we hope you will forgive the sketchiness of the color designs.

Again, the cartoons cannot present the full impact and charm of the actual colors in their glassy aspects; and we are eager to develop a typical aisle and clerestory window as models for the entire group.

We are enclosing a diagram indicating the position of each window.

#4361 June 26, 1964 Contract says

3 Aisle windows and Door Panel

#1 left side, BAPTISMAL SCENES
WEST
#2 left side JESUS IN TEMPLE
and SERMON ON MOUNT

#1 right side ROAD TO EMMAUS (DOOR)
EAST
#2 right side CRUCIFIXION
and FOOT WASHING