

THE ALPHA AND OMEGA



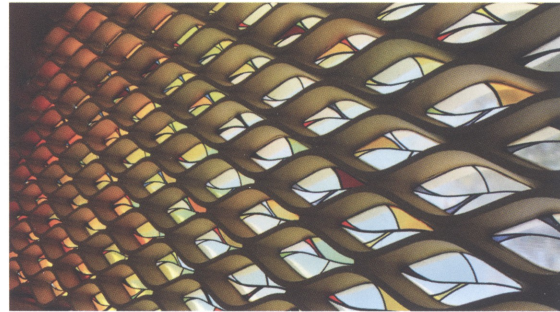
The altar is a spiritual history lesson, a demonstration that all of human history rests under God's sovereignty. On the Epistle (right or west) end of the altar, there is a subtle **A**, the first letter in the Greek alphabet, symbolic that God began human history.

On the Gospel or Evangelist (left or east) end of the altar, there is an equally refined **Ω**, the last letter of the Greek alphabet. It is a reminder that God will eventually end human history. But in between, God broke into ordinary human history and provided a way of salvation for us through the life and teachings of Jesus. The Cross rests at the center of the altar and, likewise, of human spiritual history. No wonder Christ called himself "the First and the Last, the Beginning and the End."

THE WINDOWS OF PENTECOST

Pentecost celebrates the fulfillment of Christ's promise to send a Divine Comforter—a Giver of Christian graces

and spiritual wisdom—to his followers. After receiving these gifts, Jesus' disciples were so transformed by God's power that it seemed they had been refined by tongues of fire, as symbolized by the 2,580+ panes of stained glass that line the Sanctuary. Just like the first Apostles, we are challenged to put our gifts from the Holy Spirit to work as Christ's disciples in the current age.



THE BLACKINTON PIPE ORGAN



Methodists are a hymn-singing people and take sacred music seriously. Sunday morning worship begins with a choir introit from the balcony, just below the pipes of the Blackinton organ that took over two decades to build. With 108 ranks and 6,092 pipes, it is the largest instrument of its kind in the San Diego region. The tall central window features a luminous halo, a physical manifestation of God's spiritual presence in our Sanctuary.

THE CHRISTIAN JOURNEY CONTINUES



The Christian life cannot be contained in one building, as beautiful as it is. Beyond the Sanctuary to the west is a labyrinth. When we walk it "contemplatively," it becomes a metaphor for our life's journey inward toward God and then outward to others.

JUST THE FACTS

The Sanctuary is 65 feet high, 65 feet wide and 185 feet long and can seat 1,100 worshipers.

Architectural Designer: Reginald F. Inwood

Groundbreaking: August 11, 1963

Consecration: November 22, 1964

Mosaic artisans: Allen Pendergraft,

Peter Carroll (Mt. Hermon) and

Joseph McShane (San Diego)

Side Stained Glass Windows: John Wallis (Pasadena)

Rear Stained Glass Window: Jos Maes (Laguna Beach)

Builder: M.H. Golden Construction (San Diego)

Supervising Architect: Sheldon Kennedy (San Diego)

Architectural Plans: Perkins & Will (Chicago)

Structural Engineering: Rutherford & Chekene (San Francisco)

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A Reconciling Congregation

YOUR GUIDE TO THE SANCTUARY



FIRST CHURCH

FIRST UNITED METHODIST CHURCH

of SAN DIEGO

Growing in Grace, Reaching Out with Love

WELCOME to the Sanctuary of the First United Methodist Church of San Diego. We believe that the Christian life is a journey of discovery, worship and service to others. And our Sanctuary is designed to promote devotion and celebration for all who strive to follow Jesus. Everything in our Sanctuary—the furnishings as well as the structure—is an aid to Christian worship.



LIGHT, SIMPLICITY & CONNECTION TO GOD'S CREATION

After ministering to San Diegans for nearly a century from its downtown location, FUMC decided to relocate to Mission Valley in 1964 where it would build a metropolitan cathedral to serve the entire region.

The building's design was deeply influenced by the Protestant architectural tradition of decorative simplicity and by Southern California's Spanish-Mexican heritage. It is also an excellent example of Mid-Century Modernist style that emphasized the elegant use of natural light as well as innovative use of, what were at the time, new construction materials and techniques.

The view from the back of the Sanctuary reveals not only the architectural focus on the chancel but also on God's creation beyond. The three olive trees on the hillside help us remember the Garden of Gethsemane and the three crosses on Golgotha where Christ laid down his life for our salvation.

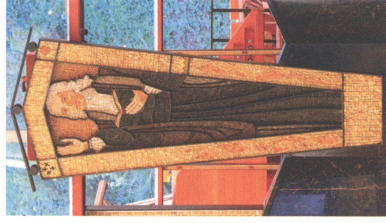
SIGNPOSTS ON A JOURNEY OF FAITH

Although the Sanctuary architecture points us to the dramatic story unfolding on the main altar, we must journey up the center aisle to get there. Along the way, we encounter milestones and guideposts of the Christian life.

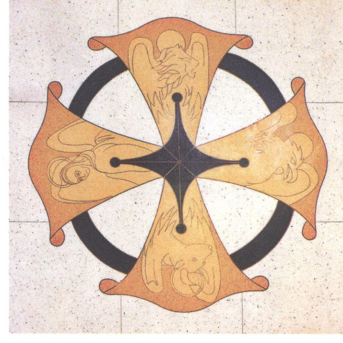
The baptismal font reminds us that we have been adopted into God's family. Baptism is an outward sign of this new birth. Symbols that decorate our baptistry indicate that we were initiated into the visible church by water, in the name of the Trinity, and by the power of the Holy Spirit.



Just before ascending the chancel steps, we pass the lectern on the left and the pulpit on the right. These are reminders that Holy Scripture is a "lamp unto our feet" and that our Christian heritage has much to teach us about how we should live as followers of Jesus. John Wesley, the founder of the Methodist movement, faces us from the pulpit. On the top of the pulpit—where only the preacher can see it—is God's admonition to all ministers: "Feed my lambs."



Crossing the chancel area, we encounter the signs of the Four Evangelists: Matthew the man, Mark the lion, Luke the ox, and John the eagle. The Tetramorph reminds us that we learn about the life and teachings of Jesus through their Gospel writings.



THE ALTAR OF THE TWELVE APOSTLES

This altar was designed by Reginald Inwood as the architectural focal point of the Sanctuary. The motif of the Twelve at the moment of Pentecost is entirely original and underwent at least ten revisions during a three-year-long creative process.



On the far left is Matthew, followed by Bartholomew, and James the Lesser. The zig-zag design on James' cloak suggests how he was martyred: He was dismembered with a saw. Then come Andrew and Jude.

The central three figures who surround the golden ✠ symbol for Christ are Pillars of the early Christian church: Peter (with keys), James the Greater (with a shell), and John (with a chalice). They witnessed more of Jesus' personal ministry than anyone else.

After Phillip comes Thomas, who is looking out at us, motioning for us to come closer and see for ourselves what is causing such awe and reverence among the other apostles.

The last two disciples on the far right are Simon the Zealot and Matthias, who was selected to become an apostle after Judas Iscariot's death.

THE CROSS AND THE DOVE

This commemorates the moment when the Holy Spirit descended upon the apostles at Pentecost and upon individual believers today—when God bestows on each disciple extraordinary spiritual graces to be used for the benefit of others and to build up the entire Church.

