

About the Artist

Wiktor Szostalo creates sculpture with passion, intensity and energy. His art work reflects religious, political, and cultural themes. A native of Kolobrzeg, Poland, Wiktor was one of the national leaders in the Solidarity movement of the 1980s. A political refugee, he emigrated to the United States in 1983 and lives in St. Louis, Missouri.

Wiktor has established an international reputation for deeply spiritual and challenging works that can be seen in the United States, Germany, Poland, Finland and elsewhere. He has won many awards for his creations. His art works are both secular and sacred, mixed media, but always art with a purpose.

The Santee Chapel Art Committee commissioned Wiktor in 1998 to create four bas-relief sculptures with an emphasis on the inclusion of all people—women and men; different ages and races. The four scenes were inspired by stories in the life of Christ. The sculptures were dedicated October 17, 1999, in Santee Chapel, Lancaster Theological Seminary, Lancaster, Pennsylvania.

*"If I have no books, I go to church, pricked
as by spines by my thoughts; the flower of
painting makes me look, charms my eyes as
does a flowering meadow and softly
distills the glory of God in my soul."*

—St. John of Damascus

Santee Chapel has long been a visual celebration of the Christian faith. Many of the church's great heroes and central symbols are wonderfully represented in glass, painting, and carving in wood and stone.

Desiring to present a contemporary, inclusive portrayal of the church and the world, including the whole family of God, Lancaster Theological Seminary engaged sculptor Wiktor Szostalo to create four bas-relief sculptures for the Santee Chapel walls.

In the medium of bonded bronze, Wiktor Szostalo interprets four biblical texts in a striking manner, bringing the modern world into the ancient texts and peopling biblical scenes with women, men, and children of "all nations, tongues, and races." In so doing the artist follows the time-honored impulse of biblical interpreters to "actualize" the Bible in every new age, engaging the faithful imagination.

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Santee Chapel Sculptures

With gratitude to:

George H. Klinefelter '43 and
Josephine L. Klinefelter
in honor of Mary Josephine K. Hyatt
and Philip John Klinefelter and
in memory of
Gregory Charles Klinefelter

LET THEM COME

The Class of 1953

DO AS I HAVE DONE

Russell E. and Eleanor B. Horn

ALL WERE FILLED

The Class of 1997
Lancaster Anabaptist Fellowship
The Estate of Paul M. Limbert '22

YOU ARE MY WITNESSES

Santee Chapel Sculptures

Lancaster Theological Seminary
555 West James Street
Lancaster, Pennsylvania

LET THEM COME

MARK 10:13-16



Kids—children and youth from distant villages and nearby neighborhoods, the loved, the lost and neglected, the abused and confused, the misunderstood and stereotyped—kids come to Jesus bringing their gifts. He delights in them, blessing each one with respectful, loving touch.

“It is to such as these that the Kingdom of God belongs.” Jesus might have said, it is to such as these that I belong, and they to me.

We too are invited, like the children, to enter this place with our gifts and our desire to know Christ.

DO AS I HAVE DONE

JOHN 13:1-17



The master takes the part of the servant, demonstrating by his action what his community is to be.

Here the focus is less on the teacher's extraordinary act than on its effects upon his followers. Of course they are awkward and embarrassed, also deeply touched and blessed.

Most of all, Jesus' action changes them. Washed by him, they are drawn closer to each other. The quality of their life together is forever changed as they learn to view each other through the lens of Jesus' service.

ALL WERE FILLED

MATTHEW 14:13-21



Moved by compassion for the crowds, Jesus heals their sick, then feeds the multitudes.

It is late, and a lonely place, and the crowds are hungry. According to Matthew, the crowds sit obediently on the grass. Or do they surge forward, eager for the bread that fully satisfies?

Matthew numbers the crowd at “about five thousand men, besides women and children.” Here the women and children most assuredly count and are counted!

The verbs of the story are the verbs of Eucharistic action—blessing, breaking, giving—hence the sculpture's location near the Table.

YOU ARE MY WITNESSES

LUKE 24:1-10



Coming to the tomb that morning, according to Luke, were Mary Magdalene, Joanna, Mary the mother of James, and the other women with them—“women who had come with him from Galilee.” They are joined by women of every tongue and race.

Two men in dazzling clothes meet them, saying, “Remember how he told you . . .” The women see, and remember, and go to become the first witnesses to the resurrection.