

# St Andrew's Church Stained Glass

## A Guide



## **Introduction**

The windows in the church came from a scheme conceived by John Murray to symbolise the church. The building and stone tracery surrounding the glass was designed by William Butterfield and works were carried out between 1877 and 1895. The overall style is early English Gothic or English Middle Pointed. This was favoured during the early Victorian period.

The story commences by the north door along the towards the clergy vestry which was once the Baptistry. We follow, in order the history of leading Old Testament characters. The large vestry window represents the Baptism of Jesus, this also signifies the start of our own Christian life or journey. From here we are drawn to the south door along New Testament characters in the south aisle, that is the disciples referred to in Luke's Gospel, to the representation of Heaven in the most beautiful east window. The larger west window depicts the sacrifice of Christ and major events in his life.

Butterfield often used Alexander Gibbs for stained glass design except at St Andrew's. Those in the Sanctuary and the large west and east windows are by Clayton and Bell (1855-1993), the best company of its type at the time. Their designs were inspired by medieval glass and they worked for top architects. Their glass exists in Kings College chapel Cambridge, Ely Cathedral and many other high profile buildings. The Baptistry window and those in the Lady Chapel and north/south aisles are by Burlison and Grylls a London-based stained-glass firm founded by John Burlison (1843-1891) and Thomas John Grylls (1845-1913). Both men trained with Clayton & Bell. They founded their own studio, helped by the Gothic-style church architect George Frederick Bodley (1827-1907) who did many of their designs. They also made windows for Sir Gilbert Scott and the South Rose Window in the South Transept at Westminster Abbey. The firm closed in 1953 due to changing taste.

It is said that leaders of God's people through the ages are those through which the light of God or Christ shines, what a wonderful contrast with the light shining through these men and women represented in glass.

The following descriptions follow, in sequence, the numbering on the floor plan.

### **A. Entrance Lobby. Archangels**

#### **1. St Michael.**

First of the seven Archangels and leader of the Hosts of Heaven who defeated Lucifer. He is supposed to have defended the Israelites and there is a legend that he preserved the body of Moses from the Devil. In the book of Revelation 12 he is described as leading angels against the dragon, the devil. He is supposed to protect high places and mounts in Cornwall and Brittany are named after him. He is shown as a winged warrior since he fights against the powers of darkness. At the bottom of the panel Michael is sending Adam and Eve out of paradise (the Garden of Eden) into the wilderness wearing animal skins.

#### **2. St. Gabriel.**

The second in rank of the archangels, one of the seven angels who stand ready to enter the presence of God and be the messenger to people. He appeared to Daniel (Daniel 8: 1-27) and told Mary that she would give birth to Jesus. With St. Michael he guards church doors against the devil. He is revered in Islam since he dictated the Koran to Mahomet. At the bottom of the panel Gabriel is shown sending God's message to Mary with the Holy Dove representing the Holy Spirit. The angel is holding a lily which represents Mary's virginity.

## **B. North Aisle. People in the Old Testament**

### **1. Abraham.**

In Hebrew this name means 'father of many nations.' His story is contained in the book of Genesis and he is the greatest figure of the Old Testament. Abraham lived between 1,800 and 1,600 years before Christ. He was the Patriarch and the founder of the Hebrew nation. God promised him that his descendants would inherit Canaan. In Jewish, Christian and Muslim tradition he emerges as a father-figure – dignified, firm in his faith, humane and respected by the local rulers. He was always obedient to God and his response to God is referred to as a model of how human life should be lived. He is depicted as an old man with white hair, representing not only his venerable status, but also recalling the tradition that he was the first man whose hair turned white. The knife represents the test set by God for Abraham to sacrifice his son Isaac. He died at the age of 175.

### **2. Isaac.**

He was the son of Abraham and the second Patriarch. He was a passive character, pious and gentle. This reveals that God's purposes do not necessarily need strong, active and distinctive people for their continuation and fulfilment. He died at 108 years old. He was the father to Esau and Jacob. Jacob obtained Isaac's last blessing by deceit.

### **3. Jacob.**

He was the third Patriarch and, with Esau, was the son of Isaac. He was the youngest son and tricked his father into giving him property. His name was changed to Israel: one who struggles with, or for, God. He had a famous dream (Genesis 28) of a ladder between earth and heaven with angels passing up and down, with God at the top. He received a blessing from God and was promised land and support. His twelve sons became the ancestors of the twelve tribes of Israel. His story acts as a reminder that God can use the weak to do great things and there are many baffling situations in the encounter between God and humanity. In the window he is holding a staff and bag, referring to his life as a tent-dwelling nomad like Abraham and Isaac.

### **4. Joseph**

One of the Patriarchs. When he was seventeen he incurred the envy of his brothers when his father gave him a coat of many colours. They threw him into a well, then sold him for twenty pieces of silver and told Jacob that he had been killed by a wild beast. Joseph was taken to Egypt and later put into prison. On interpreting Pharaoh's dreams he was released and rose to high favour when he saved the land from famine. He became reconciled with his brothers when they came despairingly to buy corn in Egypt because of the famine.

### **5. Moses.**

Moses lies at the foundation of the faith and life of Israel. He is famous for being born an Israelite, brought up by the Pharaoh's daughter and for being told by God, through a burning bush, that he and his brother Aaron must lead the people of Israel out of Egypt to Canaan. After ten plagues the people were allowed to leave. Passing through the Red Sea they travelled through the Sinai desert for forty years. At Mount Sinai Moses received the Ten Commandments on stone tablets. He lived for 120 years but never reached the 'promised land.' Moses had unique access to God and he consistently acted in obedience to God's wishes. He was the key intermediary between God and the people. The window shows Moses holding the Ten Commandments.

**6. Aaron.**

Aaron was the brother of Moses and became the High Priest of the Israelites, this is signified by the incense burner. The later priesthood was believed to have descended from him. The High Priest was regarded as the most holy person and his status was expressed in his elaborate costume and the rules for his conduct. He was the only one allowed to come into God's presence within the innermost part of the sanctuary. The tale of Aaron's rod which budded proved that God had chosen him (Book of Numbers 16)

**7. Joshua.**

Joshua succeeded Moses as leader of Israel and throughout his leadership Israel kept faithful to the Covenant. Joshua was charged by God to finish Moses' task, to lead the Israelites through the River Jordan and take the land of Canaan (the Promised Land). Three features stand out during this time to illustrate the main themes of divine action and human obedience, the miraculous fall of Jericho (the oldest inhabited city in the world) reveals God's hand in the conquest, success in battle is dependent on obedience to God, success returns when disobedience is removed. As Joshua grew old God told him to divide the land among the twelve tribes, foreshadowing the Twelve Apostles. The Archangel St. Michael appeared to Joshua outside Jericho saying that he was the commander of the army of God, he is therefore shown wearing the armour of a soldier.

**8. Gideon**

Gideon lived in the 12<sup>th</sup> century BC. and was the fifth of the judges named in the Book of Judges and one of the most outstanding. The judges, or leaders, had great influence over the Israelites since they believed that they had direct access to God. He is famous for defending the land against the Midianites and winning security for the people for the next generation, he is therefore shown as a soldier. He is important for the symbolic significance of certain events in his military career. A humble farmer, he was threshing corn when an angel appeared under an oak tree with a message from God that he had been chosen to deliver the people. Gideon asked for proof of God's call and was given three signs. So that victory could be seen as the work of God he reduced his army from 10,000 to 300. This number used trumpets to create confusion within the enemy.

**9. Samuel.**

Samuel lived in the 11<sup>th</sup> century BC and was the last of the judges. At an early age he served God in the sanctuary and the people called him a trustworthy prophet of God. He acted as a leader to defeat the Philistines and anointed Saul as King. Samuel advised that if the people kept faith with God then all would be well. Saul became disobedient and offended God. Samuel then anointed David as king. Samuel was a man of power and influence and is depicted in many roles including prophet, judge, priest (he is shown in priestly garments) and leader. He started the transition from relying on a system with judges to one with kings.

**10. David.**

One of the major Old Testament figures living 1085 to 1015 BC. He was an ancestor of Christ. He started as a shepherd and is famous for slaying Goliath with a sling. He made Jerusalem the capital of Israel and brought the Ark of the Covenant there. His controversial marriage to Bathsheba was punished by the death of his child. His next son Solomon became king after David. He is the author of the Book of Psalms. He is shown with a harp which he used to help with Saul's fits of melancholy.

**C. Vestry. Baptism of Jesus.**

This large window shows John the Baptist baptising Jesus. John uses a shell to pour the water, this was a traditional vessel for Baptism in the early church. The three lower illustrations represent, the Baptism of the Ethiopian by St Philip as recorded in Acts, the

passing of the Israelites through the Red Sea ( the Egyptians are shown being drowned) and St. Augustine (first Archbishop of Canterbury) baptising King Ethelbert of Kent.

#### **D. South West Corner.**

This group illustrates the distinctive and important role women played in the life of Jesus and the church. The composition also echoes the tradition of representing the maternal nature of love in the church. In medieval times the church had a ceremony of 'Churching for Mothers', a service of thanksgiving for women after childbirth. The remembrance of the female Saints was often included . St Margaret was usually depicted as the patron Saint of childbirth.

##### **1. Elizabeth.**

Cousin to Jesus' mother, Mary and wife of a village priest Zechariah. She was the mother of John the Baptist, shown as a child in the glass, who baptised Jesus. Zechariah was told by the Archangel Gabriel that Elizabeth would bear a son. When Mary knew that she was pregnant Elizabeth visited her and Mary sang the hymn called the Magnificat which we repeat in Evening Prayer.

##### **2. Mary Salome.**

She was one of three Holy women present at the crucifixion according to Mark's Gospel. She was mother of St. James the Great (Apostle) and John. James is shown as a boy with a shell on his hat with John

##### **3. Mary Cleophas.**

She was one of the Holy women who followed Jesus from Galilee and who stood at the crucifixion of Jesus. She was mother of James the Less, Simon and Jude and step-sister of Mary the mother of Jesus.

##### **4. Mary Magdalene.**

The archetypal repentant female sinner, forgiven for her sins through her anointing of and love for Jesus. She may have been the bride of St. John at the marriage at Cana. She was one of the women from Galilee who gave financial help and domestic service to Jesus and the disciples. She saw the crucifixion and was the first witness to the Resurrection of Jesus. She carries the jar of ointment for anointing Jesus.

#### **E. South Aisle. The Disciples in the New Testament.**

Disciple means student or the follower of a religious leader. According to Luke Jesus sent 70 disciples two by two to prepare for his visitation. Out of these 12 chief disciples, or Apostles were picked. Each one had his own distinctive character to indicate the inclusiveness of his vision of God's kingdom. They were empowered to heal, cast out demons and to convey Jesus' message to a wider audience. As his representatives Jesus' tried to prepare them for the hardships this role would bring after his resurrection. Peter seems to have been the most important, acting as a spokesman for the twelve. Generally they were subdivided into groups of four. The twelve represented the Twelve Tribes of Israel suggesting that Jesus saw the Twelve as the nucleus of a restored Israel. The Apostles are in general order taken from Luke's Gospel starting from the south door.

##### **1. St. Andrew.**

Placed near the entrance to reflect his importance as the church's patron saint. He was a fisherman who was called to be the first Apostle. Jesus said that with his brother Peter he would become a 'fisher of men'. He is shown holding a saltire cross, probably recalling the Greek letter Chi for Christos, Christ. He was executed on a cross in Patrae 60AD.

2. **St. Peter.**

He too was a Galilean fisherman. He was married and took his wife with him on missionary journeys. His first name was Simon, but Jesus conferred on him the name of Peter, saying, 'you are Peter (Petros) and on this rock (petra) I will build my church.' It is understood that rock means every Disciple of Christ. Peter was granted the 'Keys of the Kingdom of Heaven', symbolically he is usually carrying keys. While Jesus was being tried Peter denied that he knew him three times. St Peter was martyred in Rome by crucifixion upside down. He requested this position since he wanted to be seen to be lower than Jesus.

3. **St. Paul.**

Originally he was called Saul until a total conversion to Christianity through a blinding encounter with the Holy Spirit on the road to Damascus. He was a Roman citizen, of Greek culture and of Jewish faith. He was acutely aware of his Jewish heritage. Unlike the others he became a Christian without meeting Jesus. He became an active missionary travelling from Caesarea through Asia, Crete, Malta, Sicily to Rome. Peter and Paul are depicted together as founders of the church in Rome and they were said to have been executed on the same day. He is shown with a sword since one was used to cut off his head, the right of a Roman citizen. The book represents his Epistles or writings.

4. **St. James**

The brother of St John, both Galilean fishermen. He was beheaded by order of Herod. Before his execution he is said to have travelled to Spain therefore he is shown with a staff and a shell on his hat, the symbol of a traveller.

5. **St. John.**

The cousin of Jesus. After Jesus' death John and Peter were among the leaders of the community in Jerusalem. He is usually shown as a young man, intended as the Beloved Disciple. He wrote the fourth Gospel.

6. **St. Philip.**

Also a Galilean fisherman. The third Apostle and a disciple of John the Baptist. It seems that he was a sincere person and very practical, not so much a leader but a 'contact' man.

7. **St. Bartholomew.**

Closely associated with St. Philip, said to have gone with him to Phrygia. He also travelled to India with the Gospel of Matthew. He is shown with a knife since he was flayed alive. He replaced Judas Iscariot after he betrayed Jesus.

8. **St. Thomas.**

Sometimes called 'Doubting' Thomas since he would not believe that the other Apostles had seen the risen Christ. He is said to have travelled to India and established Christian communities there. Thomas was an architect, he is therefore shown with a set-square. He is said to have been speared on the orders of a pagan priest.

9. **St. Mathew.**

As Mathew in the Lady Chapel, see II below. Since he was a tax collector he is shown with a money box. The book represents his gospel.

10. **St. James the less.**

The cousin of Jesus or son of Jesus' father, Joseph, by another marriage. James was the first Bishop in Jerusalem. The Sanhedrin had him killed by having him thrown off the Temple wall and then beaten to death with a fuller's club, hence James holds a large club.

**11. St. Jude.**

The brother of James. He was beaten to death with a club.

**12. St. Simon.**

A member of the Zealots, Jewish extremists who opposed the Romans in Palestine. He accompanied St. Jude on evangelical missions in Syria and Persia. After proving to seventy pagan priests that their deities had been created by God they cut Simon to bits with a saw, as shown in the glass

**13. St. Matthias.**

Mentioned only once in Scripture. He replaced Judas Iscariot. He was possibly a tax collector. He is supposed to have spread the Gospel in Galilee

**F. South Transcept. Priests who served in the Temple.**

**1. Zecharias.**

He was father of John the Baptist and one of the priestly sons of Aaron who served in the Temple at Jerusalem. He alone could enter the inner sanctuary and burn incense as the congregation prayed outside, he is shown with a censer. The Archangel Gabriel appeared to him and told him that his barren wife would bear a son.

**2. Simeon.**

The parents of the child Jesus obeyed Jewish Law and took him to the temple in Jerusalem to present him to God. They were met by the old priest Simeon who had been promised by God that he would not die before he had seen the hoped-for Messiah. He took Jesus in his arms and said the words which now form the *Nunc dimittis* which is often repeated at evening prayer in church. The window shows Simeon with Jesus in his arms.

**G. Sanctuary.**

**South side - First martyrs.**

**1. St. Stephen**

One of the seven Deacons whom the apostles appointed to look after administration in the first Christian community in Jerusalem. He became accused of blasphemy and was stoned, making him the first male Christian martyr.

**2. St. Alban**

Alban was the first British Christian martyr. He was a Roman soldier in St. Albans who gave Shelter to a Christian priest who was fleeing from persecution. Greatly influenced by his devotion to prayer he was converted. When the priests hiding place was discovered he disguised himself as the priest and was arrested and tortured. He refused to renounce his faith and was beheaded in 250AD.

**North side – Leading figures in Church teaching.**

**1. St. Barnabas**

A Jew of Cyprus, he was converted to Christianity shortly after Pentecost. He later became one of the Apostles. He was the cousin of St Mark, one of the Evangelists. He accompanied St. Paul when preaching in Cyprus. He is thought to have been stoned to

death.

## **2. St. Ignatius**

Said to have been a disciple of St. John the Evangelist and the child whom Jesus set in the midst of his disciples to teach them humility when they were disputing as to who is the greatest in heaven. He was Bishop of Antioch, thus the robes He was taken as a prisoner to Rome and on his way he wrote seven letters to Christian communities. These writings are informative on early doctrines and place him among the fathers of the church. He was martyred around 107 AD in the Colosseum.

## **3. St. Athanasius**

Born around 296. He was the Bishop of Alexandria. He held firmly to the doctrines of the church. He wrote about the essential need for the church to teach the true doctrines of faith rather than watered down versions.

## **4. St. Augustine of Hippo**

One of the four principal Latin doctors of the church (354-430). He was Bishop of Hippo (North Africa). He gave his broken heart to the Christ-Child as a symbol of his penance, the window shows him holding his heart. The Augustinian community follow his rule.

## **H. East Window.**

This window is probably the richest in the church, in terms of colour. It depicts Christ in Glory and a picture of heaven as described in Revelation 4. Here we see Jesus seated on a throne as a king surrounded by elders. The sea contains eight crowns. Jesus holds an orb which represents the world and his rule over it. The five lamps of the sanctuary represent God's Temple in Heaven, the four creatures the four evangelists and the lamb, Jesus as the sacrifice for our sins. The lamb carries a flag with a red cross, this represents the cross of the Passion of Christ and the celebration of his defeat over death (Resurrection).

## **I. Lady Chapel.**

**The four Evangelists, writers of the Gospels in the New Testament. The emblems are Derived from Ezekiel's vision.**

### **1. St. Matthew.**

Also one of the Apostles. He is represented as an angel, recalling the appearance of an angel to St. Joseph (Mt.1: 1-17). He was a tax collector, a hated profession. Jesus saw him in his office and said 'follow me'. Matthew preached to the Hebrews and wrote his Gospel for them. Jewish records say that he was put to death by the Sanhedrin, the highest Jewish Court. He is said to have contributed to the Apostles Creed with the phrases 'the Holy Catholic Church, the Communion of Saints. Matthew shows not only that Jesus is the fulfilment of everything the Jews believed in and expected, but that his teaching and message is for everyone. There is much that is distinctive in Mathew's Gospel, his Gospel alone tells the story of the wise men at the birth of Christ, it shows how events in Christ's life were foretold in the Old Testament, it contains the largest collection of the sayings of Jesus, it stresses that the Resurrection was no ordinary event and what it means to be a disciple of Jesus, who demands radical obedience to his teaching. He warns the Church of judging without mercy and of needing to be like humble children

### **2. St. Mark.**

Cousin of St. Barnabas. He accompanied Paul and helped him when he was in prison in Rome. He was St. Peter's translator. His emblem is a winged lion, either because he wrote of Christ 'the lion of the tribe of Judah' or because a lion is the symbol of the Resurrection,

the episode with which the Gospel ends. Tradition says that he was the first Bishop of Alexandria and that he was martyred there. Mark's is the shortest of the Gospels and perhaps the first, therefore the closest in time to the life of Jesus. His book begins with Jesus' baptism and the tearing of the Heavens. It ends with Jesus' death and the tearing of the Temple's curtain. This signifies God's act of breaking down barriers between Heaven and Earth through Jesus, both through his healing power and above all by his suffering in the last few days before dying on the cross.

### **3. St. Luke.**

He is author of the Gospel and the Acts of the Apostles. His emblem is an ox, a sacrificial animal, because he emphasised the sacrifice of Christ. He was a physician and evangelised Egypt and Greece. He was crucified with St. Andrew at Patros. Luke shows Jesus as a man with compassion for all people. He tells his story in order to show God at work in history and he emphasises the work of the Holy Spirit in Jesus' ministry. Luke's selection of Parables reveals Jesus' interest in humanity, including the poor and marginalised, and the dangers of wealth. Luke's Gospel begins in prayer and shows Jesus praying at critical moments. Prayer in Luke also includes thanks and praise eg. the songs of Zechariah, Mary and Simeon.

### **4. St. John.**

His emblem is an eagle because his sublime Gospel carries the reader up to Heaven. This book reveals the Glory and majesty of God and includes important themes. Firstly identifying Jesus as the Divine 'Word' that exists with God and comes into the world uniquely in Jesus and fully into human life. Secondly giving the purpose of his Gospel and explaining that in recording the signs or miracles that Jesus performed people would continue to believe in him as Messiah. Thirdly describing Jesus as someone who is in control of his destiny, there is no secret to his purpose. Throughout his Gospel, John makes it clear that to believe in Jesus involves abiding in his 'word' - his whole life and teaching - summed up by his command to love one another.

## **The four great Prophets of the Old Testament.**

### **5. Isaiah.**

One of the great Hebrew prophets who lived in Jerusalem in the 8<sup>th</sup> century BC. His prophecies and visions are prized because many are understood to refer to the coming of Christ. He is therefore shown with a scroll with the name of the coming Messiah, Immanuel. He had access to the King and knew the ruling classes, whose corruption he condemned. He covers the period of the Jews' exile in Babylon and offers them hope. On the return from exile he emphasises the importance on keeping the laws and on the triumph of God. He is usually shown carrying a scroll.

### **6. Jeremiah.**

He was a prophet during the period that led into the Babylonian exile. He warned of the consequences of forsaking God but he also pointed to new life and restoration. He began preaching around 627 BC and he portrayed God as one who offers loyalty to those who are loyal in return. Jeremiah is the longest of the Prophetic books. He was stoned and died as a martyr in Egypt. His vision of 'a rod of an almond tree' depicted as a flowering branch, was understood to refer to the Church which would flourish in the new age..

### **7. Ezekiel.**

A Hebrew prophet of the 6<sup>th</sup> century BC who lived in exile in Babylon. His visions and prophesies encouraged the Israelites to turn again to God and keep his commandments.

Three of his visions have influenced art: the four beasts which he saw around the throne of God are understood to symbolize the evangelists. His description of four creatures each with a wheel portrays angels (in the glass the wheels are shown as one). At the theological centre of the Book of Ezekiel is the holiness of God and that Israel's security depends on God's presence in the rebuilt Temple. He stresses the sovereignty and freedom of God, who both punishes and restores

#### **8. Daniel.**

The fourth major prophet. He was captured by Nebuchadnezzar's soldiers and taken to Babylon, here he was educated in the court and became an official. His success in interpreting the King's dream and his prophetic gifts singled him out for a position of honour and influence. When the Jews returned to Palestine after seventy years of captivity he remained in Babylon. He is famous for translating God's writing on the wall for the King, and for being thrown into the lions' den for praying to God instead worshipping the king for thirty days. The King Darius prayed that God would save him from the lions and when found alive the next morning ordered his subjects to honour God.

### **J. North Clerestory.**

#### **1. St. Aidan.**

Initially a monk from Iona he became Bishop of Lindisfarne in 635. He became involved with the training of priests and helped the poor. He had popular support and strengthened the church beyond Northumbria.

#### **2. St. Hilda.**

Hilda was born in 614 of the Royal House of Northumbria. She was baptised in York at Twelve years old and was an influential lay leader of the church. She was encouraged by Aidan and subsequently formed a monastery at Whitby (shown in her hand). This became a great centre of learning. She was a reconciler between the Roman and Celtic traditions.

### **K. The Crucifixion of Christ**

This window is seen as we leave the church reminding us of the great gift of Jesus' sacrifice and of God's love for us. The story is taken from John 19. The focus is on Christ and the subdued colours contrast with the beauty represented in the west window. The two criminals are on crosses either side of Jesus with John, Mary his mother, Mary Magdalene and Mary Cleophas at the foot of the cross. A jar is on the ground which contained the vinegar offered to Jesus when he was thirsty. The soldiers are shown casting lots for Jesus' clothing.

The lower series of illustrations represent major events in Jesus' life. The sequence follows the mediaeval pattern reading from the bottom up and left to right. In sequence we are shown the Annunciation, Jesus' birth, Jesus' Baptism, his teaching in the temple, the Last Supper with the disciples (Judas is shown leaving with his thirty pieces of silver, paid by the chief priest for betraying Jesus), Jesus' trial before Pilate, Jesus being put into the tomb by Joseph of Arimathea and Nicodemus, Jesus risen with the two angels who were present in the tomb, Jesus appears to Mary Magdalene, Jesus appears to two disciples on the road to Emmaus.

May the light of Christ shine in your