

# St. Andrew's Stained Glass

Stained glass windows have been used in churches since the 10th century and are an outgrowth of the use of mosaics in the early churches. But it is only with the introduction of the Gothic style of architecture in the 12th century that the art came to its maturity. As Gothic churches became taller and lighter, and the walls thinned, stained glass was used to fill the increasingly larger openings.

The original use of stained glass was to bring into what had been dark naves in Romanesque churches the brilliance of heavenly light; a foretaste of heaven. By the 15th century the scenes and figures that made up these windows became more prominent, performing another function in bringing the stories of the Bible and message of the Gospel to a largely illiterate population. Given that most of the clergy of the time were indifferent preachers, these windows provided the preaching of the Gospel in a manner understandable to people regardless of their tongue or level of education.

While the fine art of homiletics is significantly more widespread among our clergy today, stained glass windows continue to bring us rays of heavenly light and tell the story of the saints and the Gospel.

St. Andrew's arrangement of windows is unusual inasmuch as it tells a *continuous* story of the life of Christ, beginning with the Annunciation and ending with Pentecost. Pictures of the Archangels, Saints from the New Testament and Prophets from the Old Testament flank each of the events in Christ's life.

The Evangelist I windows are in the St. Nicholas Chapel. The Evangelist II windows are in the left side of the narthex. The windows in the next 12 pages tell the story of Christ arranged as they exist in the church, beginning on the south side, near the chapel, and proceeding counter-clockwise. The Agnus Dei Window is over the altar and was in the original church. The Te Deum window is at the rear of the church.

The 24 windows depicting various Christian symbols flank the stories of Christ.

# The Evangelists I

The symbols of the four evangelists derive from the opening of the Book of Ezekiel. There the prophet envisions four living creatures in the middle of a glowing fire from a stormy north wind. The faces of the creatures resemble a human being (usually depicted as an angel), a lion, an ox and an eagle.

Luke's account of the infancy of Jesus places the child in the Temple with Zechariah, a priest who offered sacrifice of animals including oxen. The horns of the beast may represent the old and new covenant, each with its own sacrifice.

John, the evangelist whose work intently gazes on the eternal Word, recalls the eagle that flies face into the sun.

Michael ranks as the highest of the Angelic host. With Gabriel, Michael is the only angel mentioned in the Bible. He is the head of all the great warring angels who do battle against evil.

*In loving memory of The Reverend William Francis Burke.*



## The Evangelists II

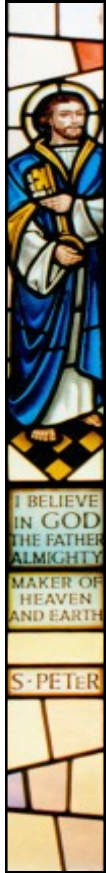
The lion, according to legend, sleeps with eyes open, making it a symbol of resurrection. It depicts Mark, whose Gospel begins with the leonine John the Baptist in the desert.

The human being (sometimes rendered as an angel) signifies Matthew, who opens his story with the human origins of Jesus' genealogy.

Uriel is the spirit of ministrations and peace. He is the Archangel of salvation. Uriel is one of the leading angels in non-canonical lore, and ranked variously as a Seraph, Cherub, Regent of the Sun, Flame of God, and Angel of the Presence. As one of the most faithful and dedicated members of the host, Uriel was also placed in charge of Tartarus (another name for Hades).

*In loving memory of The Reverend William Francis Burke.*





## The Annunciation

And the angel said to her, Fear not Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Thus had Gabriel, the messenger of God, who is called "God's Strength", come to Mary.

St. Peter reminds us of his declaration, "Thou art the Christ, the Son of the living God."

Jeremiah prophesied a new covenant of the heart, which Jesus fulfilled.

*In loving memory of Thomas Johnston Hundley and Pela Hendrick Plummer.*





## The Nativity

The Christ Child Jesus lies in the manger with Mary and Joseph in devotion to Him. The Star of the East beckons the Wise Men and announces to the world God's greatest gift, His only Son.

St. Andrew, patron saint of this parish, is shown with his X-shaped cross, symbol of his loyal martyrdom in the cause of Christ.

King David is shown with his harp. In the city of David was born Christ, the King of Kings.

*In loving memory of Meredith Webb Abbitt*



## The Presentation

Mary presents the Infant Jesus to the Lord in the temple, according to the Law of Moses. An elder is shown presiding at the ceremony. The cage contains the required offering of turtledoves.

St. James the Major was the first of the twelve to suffer martyrdom.

The Prophet Isaiah foretold the coming of Christ. His famous prophecy is read each Christmas: "Behold, a virgin shall conceive, and bear a son..."

*In loving memory of Marion Tallman Smith*



## The Carpenter's Shop

Both Mark and Matthew attest to the fact that Joseph was a carpenter, and it was undoubtedly in Joseph's shop that the strong and manly character of Jesus was formed.

The Apostle John, known as the "Beloved Disciple", became his closest friend.

But the fellowship of Christ implies the willingness to suffer for others, as exemplified by the prophecies of Zachariah (remembered by the Lord).

*In loving memory of Thomas Newman*



## The Baptism of Jesus

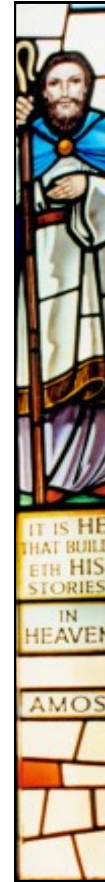
Jesus' earthly ministry was set in motion with his baptism in the river Jordan by John the Baptist. As the Spirit of God descended like a dove, a heavenly voice declared, "Thou art my beloved Son, in whom I am well pleased".

St. Thomas is shown with a spear, a reminder that this loyal disciple, at first a doubter, died by the spear.

Hosea (Salvation is of the Lord), the last of the prophets of the northern kingdom, preached a message of love and fidelity.

*In memory of Eleanor Mabry, Parish Secretary 1953-1977*





## The Transfiguration

This pivotal event in Christ's ministry depicts Jesus in glistening white garments, with Moses on his left and Elijah on his right; witness of the Law and the Prophets.

St. James Minor, brother of Jesus, is shown with the fuller's bat by which he is said to be martyred.

Third among the Minor Prophets, Amos (Burden) was called by God to give his message of Judgment to the Northern Kingdom. But, because he was from the Southern Kingdom he was reluctant to accept God's tasking and is thus known as the "Reluctant Prophet".

Archangel Gabriel (Messenger of God) appeared to: the prophet Daniel to explain the prophet's visions relating to the Messiah, Zachary in the temple to announce the coming of Zachary's son, John the Baptist, and to Mary to let her know she'd been selected to bear the Saviour

*In loving memory of: Ernest and Frances S. Andrew's,  
Charles and Mary B. Duberg, George and Roy Shepeard,  
Jr, Luther James and Lena De Ginder Vick, Samuel  
Edmund Waddill, Sr.*



## Gethsemane

This poignant scene of Jesus in the Garden of Gethsemane, with Peter, James, and John in the background, reminds us of our Lord's great prayer of faith: "father, if thou art will, remove this cup from me; nevertheless, not my will, but thine, be done."

The Archangel Raphael (God heals) appears only in the Deuterocanonical Book of Tobit where he appears disguised as a traveling companion of Tobias.

The Apostle Phillip was, according to St. John, was the first to follow Jesus.

The message of Malachi (My messenger) foreshadowed the coming of John the Baptist.

*In loving memory of: Robert Wilson Burgoyne, William H. Curtis and Gay Curtis Snyder, Thula Mae Bieri, William D. and June S. Poindexter, Millard A. Hopkins, and Stella Ford Stephens*



## Christ Before Pilate

The obedience of Jesus to the Father sustains him in his confrontation with the powers of darkness as he stands before Pilate, the Governor. Jesus was afterward whipped and scourged.

The prophet Joel heralds the pouring out of God's Spirit and the gathering of all nations.

Of the faithful Bartholomew it is said he was flayed alive -- hence the knife.

*The donor of this group of windows is anonymous.*





## The Crucifixion

The redeeming love of God is shown forth with transforming power in the crucified Christ. The sun is darkened. Only Mary, the mother of Jesus, and John, the Beloved Disciple, remain with Jesus.

St. Matthew is shown with a money bag signifying his occupation as a tax collector, which he left to follow Jesus. The Gospel of Matthew, the earliest of the four Gospels is normally attributed to him.

Zephaniah was a Judean prophet, possibly descended from the Davidic line, who was active during the reign of Josiah. Zephaniah's words cover these three main topics: condemnation of Judah and Jerusalem for religious sins, condemnation of foreign nations, and promises of salvation for God's people.

*In loving memory of John Marshall.*





## The Resurrection

The empty tomb, attested by all four Gospels, and the presence of the Risen Christ is shown in the center panel, together with the women who came to the tomb on Easter morning to anoint the dead body of Jesus.

The broken sword of Micah recalls his great prophecy of God's peace.

The fish held by St. Simon identifies him as a "fisher of men".

*In loving memory of: Joseph W. Buchanan, Sr., Oscar J. and Margaret Brittingham, James L. and Eva S. Hunter, Captain Walter F. and Martha F. Deal, Frank and Giovanna Iantosca, Thomas Griffin Williams and Mary Ashworth.*



## The Ascension

"...and a cloud received Him out of their sight." So the book of Acts (1:9) describes the Ascension of Christ. The Ascension proclaims the eternal sovereignty of of the King of king and Lord of Lords.

The Prophet Ezekiel is shown with his word of hope: Behold, O my people, I will open your graves..."

St. Jude, one of the twelve, was a missionary, as suggested by a ship.

*In loving memory of Edwin K. Phillips.*



## Pentecost

Often called the birthday of the Church, the first Christian Pentecost was marked by an outpouring of the Holy Spirit so powerful as to be described in terms of wind and fire. So the earliest Christians were empowered to preach and declaim the Gospel at great cost to themselves.

Obidiah's closing words "...and the kingdom shall be of the Lord's" are most fitting.

St. Matthias was the first addition to the Apostles after the original twelve. He was chosen to replace Judas.

*In loving memory of Marjorie Smith Charles.*





## **Agnus Dei window**

The Agnus Dei Window is the only window which was saved from the original church built in 1919. The window depicts the Lamb of God at the center of the cross; hence the name "Agnus Dei". At the end of each arm of the cross there is the symbol of each of the four evangelists: the Eagle for St. John, the Bull for St. Luke, the Lion for St. Mark, and the Angel for St. Matthew.

In 2000, when the church was renovated the wall in back of the altar was built up to form a Celtic cross, with the original window centered in the ring at the crossing of the arms of the cross.

*In loving memory of Richard Hamilton Seward*



## Te Deum windows

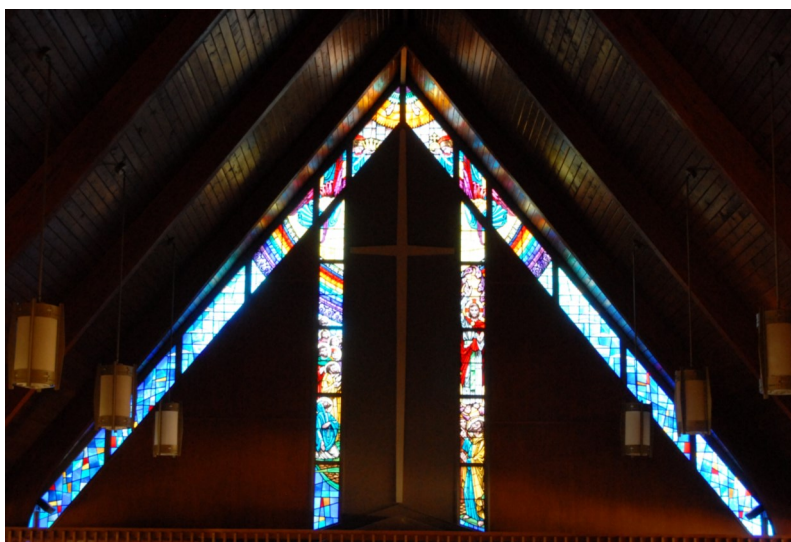
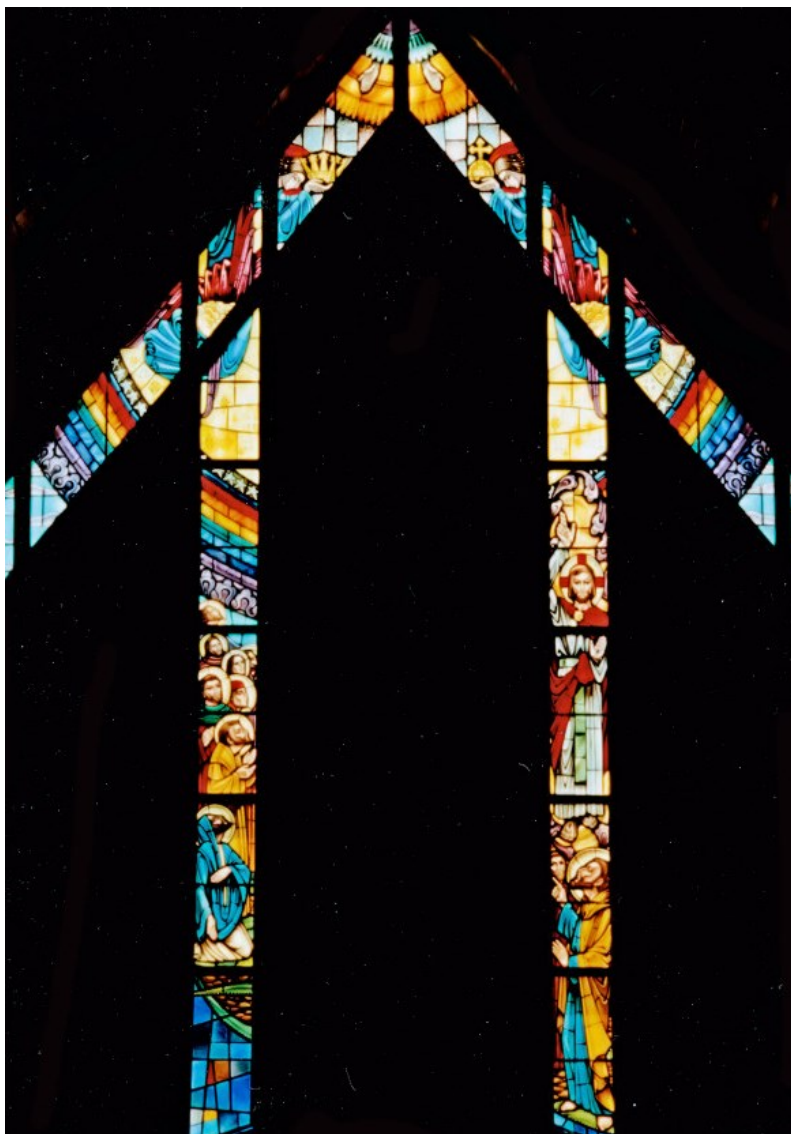
The Te Deum Laudamus Windows are installed in the west end of the church over the entrance. The Te Deum Laudamus is an early Christian hymn of praise, dating from the fourth century, based on Nicene Creed.

From the apex we see the hands of God with light radiating onto the Cross and Orb. The Cross and Orb are symbolic of the triumph of Christ over the sins of the world. they are also symbols of conquest of His Gospel through the Word and Sacrament.

The Crown is symbolic of power and victory over death. The Crown itself, being a symbol of the earthly royalty. "Heaven and earth are full of the glory of thy majesty".

From the heavenly hosts, radiating downwards, the stars of the heavens are encompassed about by light, representing the light from the sun and the moon. The glory is shown through the splendid and vivid coloring of the seven colors of the spectrum.

Christ is depicted at the "right hand of God in the glory of the Father". "All the earth shall worship Thee, the Father Everlasting", is shown by the figures at the bottom.



*In loving memory of The Rev. William Francis Burke.*

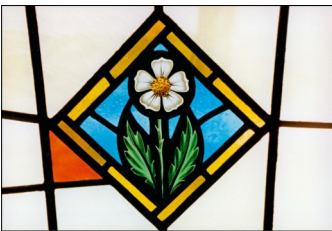
## Christian symbols windows



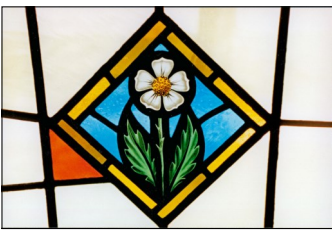
The Rose is symbolic of incorruption and triumphant love. This window is located on the right side of "The Annunciation" Window.



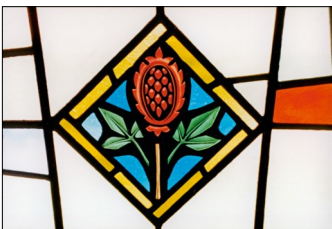
The Lily symbolizes purity. This window is located on the left side of "The Annunciation" Window.



The Christmas Rose is symbolic of purity. This window is located on the right side of "The Nativity" Window.



The Daisy represents innocence. This window is located on the left side of "the Nativity" window.



The Pomegranate symbolizes hope. This window is located on the right side of "The Presentation" window.



The Ankh is symbolic of creation. This window is located on the left side of "The Presentation" window.



The Dolphin represents zeal in doing good. This window is located on the right side of "The Carpenter's Shop" window.

## Christian symbols windows



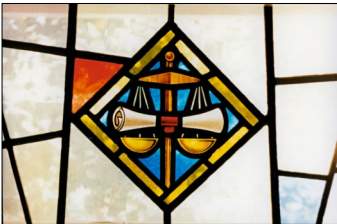
The Hive represents industry and community. This window is located on the left side of “The Carpenter’s Shop” window.



The Dove represents the Holy Spirit. This window is located on the right side of “The Baptism” window.



The Shell is symbolic of Baptism. This window is located on the left side of “The Baptism” window.



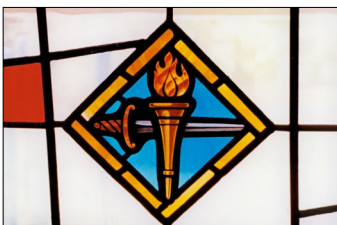
The Scale and Scrolls represent the Law and the Prophets. This window is located on the right side of “The Transfiguration” window.



The three Tabernacles were proposed by Peter at the Transfiguration when he saw Jesus with Elijah and Moses. This window is located on the left side of “The Transfiguration” window.



The Chalice symbolizes the Cup of Salvation. This window is located on the right side of “The Gethsemane” window.



The Torch and Sword symbolize Christ, the Light of the World, wounded for our transgressions. This window is located on the left side of “The Gethsemane” window.



## Christian symbols windows



The Scourges are a symbol of the suffering of Christ. This window is located on the right side of the "Christ before Pilate" window.



The Whipping Post depicts where Christ was scourged. This window is located on the left side of the "Christ before Pilate" window.



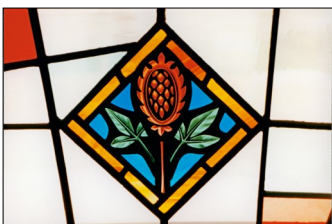
The Nails are another symbol of the suffering of Christ. This window is located on the right side of "the Crucifixion" window.



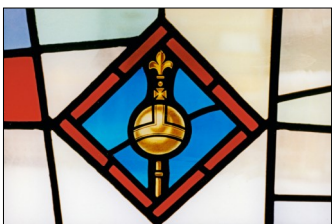
The Crown of Thorns is one of the symbols of the suffering of Christ. This window is located on the left side of "The Crucifixion" window.



The Banner of Victory symbolizes Christ's triumph over sin and death. This window is located on the right side of "The Resurrection" window.



The Bursting Pomegranate symbolizes the resurrection. This window is located on the left side of "The Resurrection" window.



The Orb and Scepter symbolize Christ's royal kingship. This window is on the right side of "The Ascension" window.



## Christian symbols windows



The Crown symbolizes Christ's celestial crown. This window is located on the left side of "The Ascension" window.



The Dove is a particular symbol of the presence of the Holy Spirit at Pentecost. This window is located on the right side of the "Pentecost" window.



The Flame represents the tongues of fire that alit on the heads of the apostles at Pentecost. This window is located on the left side of the "Pentecost" window.