

Stained Glass Windows

The Reverend Dr. Charles T. Warner received the following letter from a parishioner on March 9, 1942:

"Yesterday morning as I waited in church for the beginning of the service, I looked at the windows over the Altar. They were only a dark, drab conglomeration of bits of glass; no form, no color, no life, only a restless unhappy jumble. The service began and as it progressed, the daylight — God's daylight — began to come through those bits of glass, giving them slowly, so very slowly, shade and form; at first just an outline, then bit by bit each fitted into its own spot, and before the service was finished the middle window had become our Christ, suffering for and with us. The side windows showed first the faces, and the figures were still shadowy when I left the church.

"It seemed to me symbolic and very hopeful. Now we are in the dark maelstrom, but if we can only have Faith and Courage and be guided through by God's Service, His light will sometime again gleam through and show us Christ and His Way. If we follow this way guided by that light, all the broken pieces will become the wonderful, coherent, peaceful whole. I pray that God will give me and all His people the courage to have faith and strength to go on to that day."

The three stained glass windows that inspired the letter depict the crucified Christ with the Virgin Mary and St. John the Apostle. Designed by the prominent artist James Hogan of James Powell & Sons (Whitefriars), Ltd. of London, they were installed in 1941.

The Christ window, adapted from Anthony Van Dyck's *Christ on the Cross* (1627), is dedicated to Henry Yates Satterlee, the first bishop of Washington (1896-1908). The Mary window is dedicated to Bishop Alfred Harding (1909-1923), and the St. John window is dedicated to Bishop James E. Freeman (1923-1943). In the two transepts are the St. Alban's window and windows that honor British saints for whom four of St. Alban's missions were named - Columba, David, George and Patrick.

Following is a brief description of these and other windows of stained glass which are now in place, arranged to correspond with numbers on the chart:

Above the Altar

1. CHRIST -1941- – Powell (Whitefriars) – James Hogan

Christ is depicted at the point of death. Mourning angels have descended to the cross to receive his soul, and the sun and moon are being effaced by clouds. Powell (Whitefriars) produced exceptionally beautiful blue and ruby glass.

2. ST. JOHN THE APOSTLE – 1941 – Powell (Whitefriars) – Hogan

The dying Christ entrusted his mother to the care of this beloved disciple, who listens for any last words. Neutral rock colors suggest death. Window 4, also depicting him, is adjacent.

3. VIRGIN MARY-1941- Powell (Whitefriars) – Hogan

Mary's anguish is revealed by her expression and clasped hands. The foliage suggests the passing of the summer of life. Deep robe colors contrast with a pure blue sky, a symbol of hope.

South Side of Altar

4. ST. JOHN THE APOSTLE – 1941 – Powell (Whitefriars) – Hogan

Also known as St. John the Evangelist and St. John the Divine [d. late 1st cen.], the eagle and cup with snake are his symbols. He is shown in exile on the Isle of Patmos.

Outside the Sacristy

5. ST. ANDREW – 1932 - Powell (Whitefriars) – Gerald P. Hutchinson

Brother of Simon Peter, this patron Saint of Scotland and Russia [d. c. 60] was martyred on an X-shaped cross. Andrew tells Christ that a young boy has five loaves of bread and two small fish to feed the multitude.

North Side of Altar

6. ST. STEPHEN – 1938 - Powell (Whitefriars) – Hogan

This deacon and first Christian martyr [d. c. 35] is shown with the collective emblem of martyrs — palm, crown and sword. St. Stephen's face resembles a photograph of William Christian.

Outside the Robing Room

7. ST. PETER –1930 - Powell (Whitefriars) - Hutchinson.

St. Peter [d. c. 64], the leader of the apostles, is shown with the keys of the Kingdom of Heaven.

Inside the Robing Room

8. ST. ANNA – 1932 – Powell (Whitefriars) – Hutchinson

Anna, an elderly widowed prophetess, did not depart from the temple, worshipping with fasting and prayer night and day. She joined Simeon at Jesus's presentation, gave thanks to God, and spoke of him to all who were looking for the redemption of Israel. [Luke 2:26]

Behind the Organ Console

9. ST. CECILIA – 1928 - Powell (Whitefriars) – Hutchinson

A virgin martyr [d. 3rd cen.], the patron saint of music carries a box with organ pipes.

North Transept

10. ST. COLUMBA – 1944 - Powell (Whitefriars) –Hogan.

Columba, abbot of Iona [c. 521-97], founded Derry, Durrow, and Kells in Ireland and then sailed in the depicted coracle to bring the faith to Scotland. He holds the Book of Kells, an ornate copy of the four gospels.

11. ABSTRACT DESIGN (above door) - 1968 - Efreem Weitzman, artist.

Inspired by the rhythmic repetitive pattern of the Rose Window in the South Transept. (No. 31), Weitzman said, "I placed color in a free and painterly fashion within the confines of a fairly symmetrical drawing."

12. ROSE WINDOW -1972 - Willet Stained Glass Window Co.

The window complements the "Faith of Our Fathers" Rose Window in the South Transept.

13. ST. GEORGE – 1944 - Powell (Whitefriars) - Hogan

The patron saint of England [martyred c. 303] is rarely depicted without sword and armor, but the donor wished to reflect the peace-loving nature of the person to whom it is a memorial. The St. George Cross has been an English badge since the Crusades

14. ST. PATRICK – 1917 – R. Geissler, Inc., New York City

Patrick [5th century] was an enslaved Briton who escaped Ireland and returned as its bishop. The patron saint of Ireland is depicted with the traditional shamrock, green robe, and snakes.

North Wall of Nave

15. THE ARCHANGEL MICHAEL – 1938 - Powell (Whitefriars) - Hogan.

The angel of judgment is the special guardian and protector of Israel [Dan. 10:13ff and 12:1] and the principal fighter against the devil [Rev. 12:7]. Michael is paired with Gabriel, angel of mercy.

16. ST. HILDA –1916– Geissler

Hilda [614-80], founder and abbess of Whitby, site of a synod on the dating of Easter (663/4). Shown in 697, her last year, she holds a book of English poems about Christian doctrine by Caedmon, an Anglo-Saxon cowherd.

17. ST. AUGUSTINE OF CANTERBURY – 1918 – Geissler

Augustine [d. c. 604], the first archbishop of Canterbury, was a companion of Pope Gregory the Great sent to convert the Angles and Saxons.

18. ST. JOSEPH OF ARIMATHEA – 1941 - Powell (Whitefriars) - Hogan.

Wearing Hebrew attire, the 1st century saint who buried Jesus's body in his tomb is said to have brought the Thorn, the Holy Grail (depicted above) and a piece of the Cross to Glastonbury (the Isle of Avalon).

19. ST. AIDAN - 1928 - Powell (Whitefriars) - Hutchinson.

St. Aidan (d. 651), a monk of Iona, evangelized northern England and became Bishop of Lindisfarne.

Narthex: Three scenes from the life of Christ:

20. AN OLDER CHRIST – 1946 - Powell (Whitefriars) - Hogan.

"Well done. Thou good and Faithful Servant, Enter now into the joy of the World." [Matt. 25:23, parable of the

Talents] The window is in memory of a parish sexton who served the church for over 30 years.

21. "COME UNTO ME" YOUTHFUL CHRIST – 1933 - Powell (Whitefriars) - Hutchinson
"Come unto me all ye that labour and are heavy laden, and I will give you rest." [Matt. 12:28] The window is a companion to "The Son of God" window.

22. "THE SON OF GOD"; CHRIST CHILD –1931 - Powell (Whitefriars) - Hutchinson
The window was given by the Young People's Service League and the Sunday School as a memorial to the many children in St. Alban's parish who died young.

23. Ship and Stars – c. 1995 – Brenda Belfield. A ship in a field of stars, with symbols of Wilson's wife Rose and favorite Siamese cat.

South Wall of the Nave

24. ST. PAUL – 1926 - Powell (Whitefriars) - Hutchinson

St. Paul [d. c. 65] holds a scroll inscribed with his message to Athens [Acts 17:23] "Whom ye therefore ignorantly worship Him declare I unto you." The boat reflects his shipwreck on the island of Melita, where barbarians showed him great kindness and he survived a viper's bite. [Acts 28:1-6]

25. ST. MARGARET – 1944 - Powell (Whitefriars) - Hogan.

Margaret, a Saxon princess [1046-93], married King Malcolm Canmore and was the mother of four Scottish kings. The saint, depicted with a crucifix, was noted for her works of charity.

St. John's Chapel (former Baptistry)

26. BAPTISM OF CHRIST - 1936 - Powell (Whitefriars) - Hutchinson

St. John the Baptist [d. c. 30], clad in a rough garment, holds God's words as the dove descended: "This is my Son in whom I am well pleased." [Matt. 3:17]

South Wall of the Nave (continued)

27. ST. JOHN THE BAPTIST - 1932 - E. Sanborn Studio.

St. John holds a lamb, shepherd's crook and scroll with "*Ecce Agnus Dei*" or "Behold the Lamb of God." [John 1:29] The windows depicting St. John the Baptist are adjacent.

28. THE ARCHANGEL GABRIEL - 1932 - E. Sanborn Studio.

Paired with Michael, the angel of judgment, Gabriel is the angel of mercy. He helped Daniel interpret his visions [Dan 8:16-27; 9:21-27] and brought tidings of the births of John the Baptist and Jesus [Luke 1:11-38]. The Annunciation scene is adjacent to the Resurrection scene in the Virgin Mary window.

South Transept

29. THE VIRGIN MARY - 1932 - E. Sanborn Studio

Mary's face resembles a photograph of Louisa Bratenahl. The five petal roses on her sash denote her joys: The Annunciation, the Visitation, the Nativity, the Presentation, and young Christ preaching in the Temple. The angel informing Mary and her companions of Jesus's Resurrection is adjacent to the Annunciation scene.

30. ST. DAVID -1947 - Powell (Whitefriars) - Hogan

David (d. 601), bishop of Menevia, is the patron saint of Wales and the only Welsh saint to be canonized, He is usually depicted in episcopal robes standing on a mount with a dove on his shoulder.

31. ABSTRACT DESIGN above the south door -1968 — Weitzman.

This window is similar to the one over the north door (No. 11).

32. ROSE WINDOW – FAITH OF OUR FATHERS – 1950 – Willet Stained Glass

This window symbolizes the cycle of life through earthly struggle and the promise of Heaven. The foliated pattern of petals suggests the developing life. Green symbolizes youth, springtime, growth and hope. Gold symbolizes the good life, achievement, and promise of spiritual treasures. Blue, the color of Divine Wisdom, symbolizes eternity and loyalty. The silvery white fleurs-de-lis symbolize purity, faith, truth, peace and serenity. Ruby symbolizes passionate devotion, self sacrifice, and courage. Divine Love flowers in the central circle with its ruby field and golden cross.

33. ST. ALBAN – 1947 – Powell (Whitefriars) - Hogan.

Alban (3rd cen.), a Roman soldier and the first British martyr, was converted by a priest named Amphibalus during the persecution of Diocletian. Exchanging cloaks with the priest to enable him to

escape, Alban was arrested and beheaded when he refused to recant.

Choir Clerestory North Side all four: 1959 — Irene and Rowan LeCompte
34. AIR 35. FIRE

Choir Clerestory South Side
36. WATER 37. EARTH

Nave Clerestory (South Side)

38. JOSHUA - 1946 - Powell (Whitefriars) - Hogan

Joshua, the Old Testament warrior, is shown with helmet, spear and shield.

39. MOSES - 1946 - Powell (Whitefriars) - Hogan

Moses holds the tablets of the law, his hands covered with a shawl so they do not touch the sacred stone. The small figure at the bottom is Moses kneeling before the burning bush.

40. KING DAVID - 1978 - Benoit Gilsoul

The crown indicates his kingship over Israel. The lyre symbolizes his role as composer of the Psalms

41. ST. ANNE - 1978 –Belfield

St. Anne is depicted teaching the Virgin Mary to read.

42. ST. LUKE - c. 1959 - Rowan LeCompte

St. Luke (1st cen) is shown writing a portion of his Gospel. The winged staff symbolizes the medical profession.

Balcony

43. ANTOINETTE BROWN BLACKWELL – c. 1995 –Belfield.

Blackwell (1825-1921) was the first woman ordained to the priesthood in the United States (1856).

44. CHARLES WESLEY - 1991 – Shenandoah Studios of Stained Glass Inc., Front Royal, Virginia
Charles Wesley (1707-88), author of over 6,000 hymns, stands as the most prolific hymnist in English history. Although closely connected to his brother John and the movement which became Methodism, Charles remained a priest in the Church of England until his death.

45. BISHOP SAMUEL SEABURY - 1947 - Powell (Whitefriars) - Hogan

Seabury (1729-96), a Tory, was the first Episcopal bishop of Connecticut. Depicted in red rochets and white chimeres (undergarments) these U.S. bishops represent how St. Alban's holds different political views in balance.

46. BISHOP WILLIAM WHITE -1947 - Powell (Whitefriars) - Hogan

White (1748-1836) was the chaplain of the Continental Congress and the first Episcopal bishop of the diocese of Philadelphia.

Nave Clerestory (North Side)

47. CLIVE STAPLES LEWIS – 1986 – Shenandoah Studios

C.S. Lewis (1898-1963), Oxford scholar and author of "Mere Christianity" and "The Chronicles of Narnia," is depicted among the saints as a pious layperson.

48. HOLY WRITINGS - 1986 – Shenandoah Studios

49. ST. CLARE - 1986 – Shenandoah Studios

Clare (1194-1253), founder of the Minoreesses or Poor Clares, was a follower of St. Francis of Assisi.

50. WOODLAND CREATURES - 1986 – Shenandoah Studios

51. ST. FRANCIS OF ASSISI - 1986 – Shenandoah Studios

Francis (1181-1226), founder of the Franciscan Order of preachers, loved birds and animals.

52. MORNING GLORIES– c. 1995 –Belfield.

Nourse Hall

53. THE BAER WINDOW – 1990 - Cecil Casebier

The windows should be viewed as a pair with a cross in the lancet window from which flows the power of creation and life represented by the bright golds and reds which descent into the lower window toward the universe, represented in more subdued colors. In the upper left quadrant the hand of God is seen holding the universe and in the lower right quadrant His other hand is extended toward everything in the universe. The timelessness of God is symbolized by the Alpha and Omega in the side panels.

Art: A Gift of Grace

Stained Glass
at St. Alban's