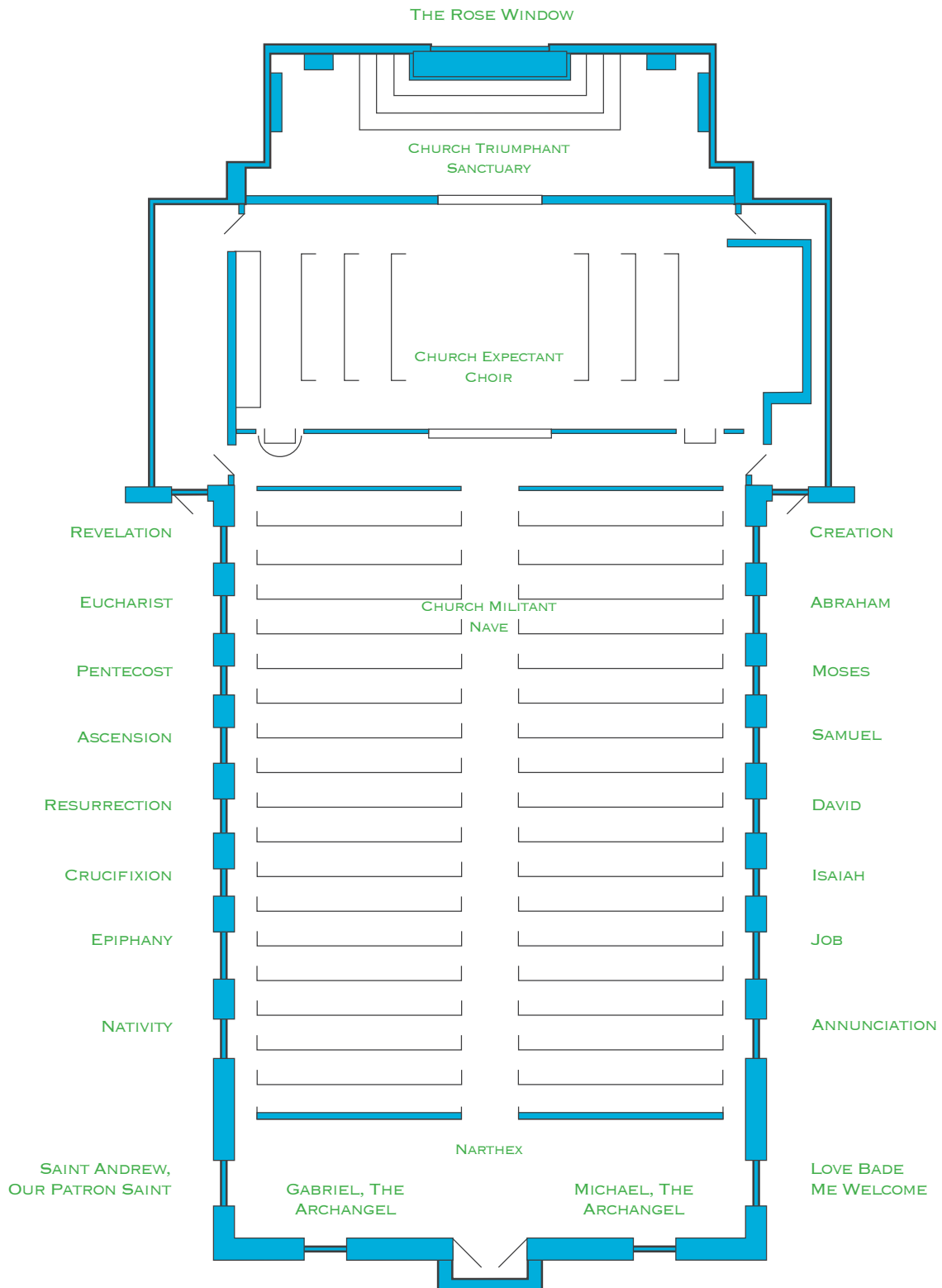
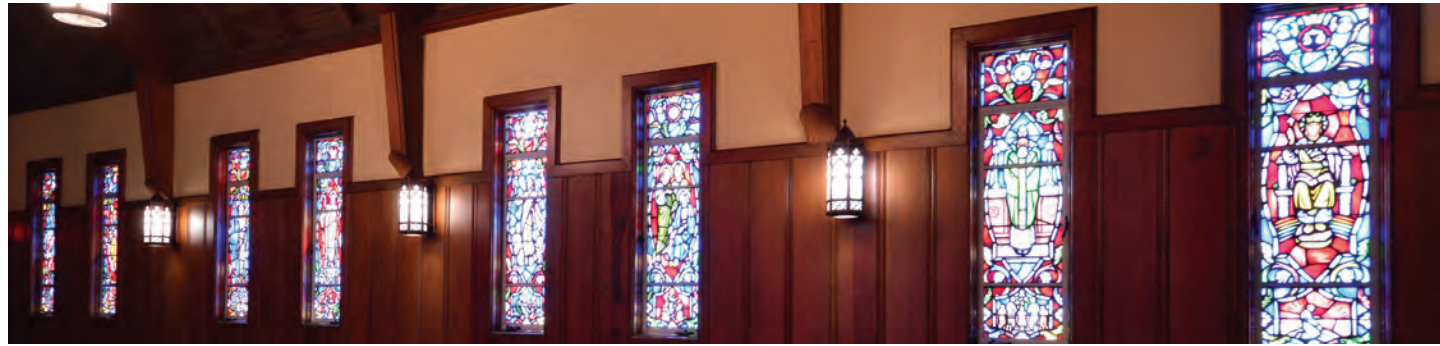


# The History & Meaning of Our Stained Glass Windows





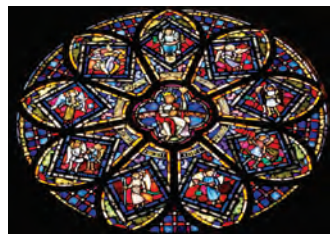
EACH OF THESE WINDOWS CONTAINS IMPORTANT SYMBOLISM. THE PARISHIONERS OF ST. ANDREW'S CHOSE THE DESIGNS, IN PART, FOR THEIR TRADITIONAL REPRESENTATIONS.

Introduction courtesy of:  
*St. Andrew's Episcopal Church:  
 Faithfully Serving Houston Heights  
 for 100 Years*, by Anne Sloan

In February 1957 the St. Andrew's vestry voted to have Judson Studios of Los Angeles replace the sixteen windows of the nave with stained glass. In 2013, the windows in the nave were restored by Freebird Glass in Cypress, Texas, and rededicated by the congregation.

The parish of St. Andrew's slowly accumulated enough money for the installation and dedication of stained glass windows. The money for these exquisite additions was acquired over a twenty-year period. Christopher Little says that the creation and installation of the stained glass windows was one of his father's [the Rev. Haskin Little, rector from 1952-1977] favorite projects. On July 13, 1958 the first two stained glass windows in the church nave were dedicated. On July 26, 1959, eight more were added. On October 27, 1959, two more were added. In 1976 the installation of the Rose Window located above the altar completed the rich array of colors and representation of religious figures and symbols that worshipers here today take for granted.

It is noteworthy that Judson Studios has also designed windows for the Washington National Cathedral and Our Lady of Angels Cathedral in Los Angeles.



#### THE ROSE WINDOW:

The "Rose Window" which was the final and most costly of the windows was dedicated in 1976. It cost \$5000, including the installation by Tom Tellepsen. All of the church members donated money for this window. Five feet in diameter, the window is a replica of the rose window over the altar at the Cathedral of Notre Dame in Paris. The glass was bought from a 100 year-old company that was going out of business. The blue glass in the window is a duplicate of the famous blue glass in England's Canterbury Cathedral.

#### CREATION:

##### Upper Panel:

God's hand is extended in blessing from above, from medieval times a symbol of God the Creator.

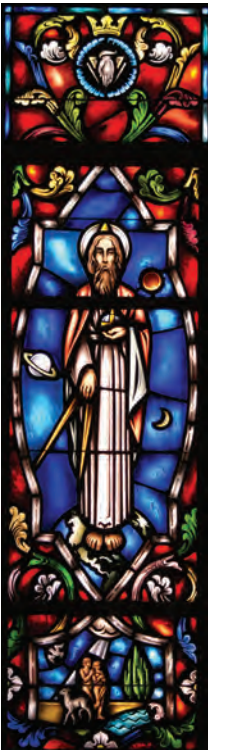
##### Center Panel:

Almighty God, Creator of all things. The globe in the left hand represents power as well as eternity without beginning or end. Girded and surmounted by the cross, it signifies God's promise of salvation and the triumph of his church. The calipers or compasses represent the exactness and order of the master builder. The universe is represented by the sun, moon, and stars.

##### Lower Panel:

Adam and Eve in the Garden of Eden. Their original state of innocence and grace is symbolized by the unblemished lamb and by the dove representing the Holy Spirit.

Donor: Miss Ruth Nell Minster



#### ABRAHAM:

##### Upper Panel:

The "all seeing" eye of God within the triangle of the Holy Trinity.

##### Center Panel:

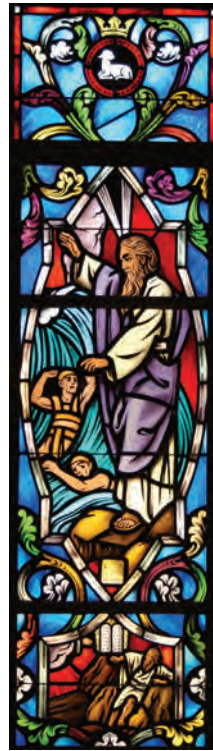
Abraham being blessed by Melchizedek, who was "the priest of the most high God." (Genesis 14:17-20) The background of stars symbolizes God's promise to Abraham, descendants more numerous than the stars in heaven. (Genesis 15:5-6) The large stars symbolize the Messiah and the Covenant.

##### Lower Panel:

Abraham preparing to sacrifice his son, Isaac, in obedience to God's command, which was to test Abraham. As Abraham put forth his hand with the knife to kill Isaac, his hand was stayed by an angel of God. God again spoke to Abraham and blessed and renewed his promise to him. (Genesis 22:1-19)

Donor: Mr. & Mrs. Nicholas N. Zirbel



**MOSES:****Upper Panel:**

The Lamb of the Passover. God commanded Moses and Aaron to have each of the Israelite households in Egypt to sprinkle the blood of an unblemished lamb upon their doorposts so that the plague of death would pass over the first-born son of the Israelites.

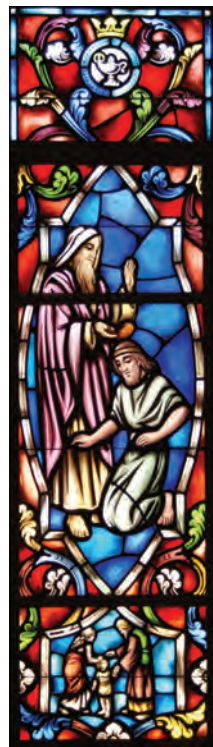
**Center Panel:**

Moses, liberator, leader and lawgiver for God's people. Moses is shown obeying God's command to part the sea so his people could pass through on dry ground (Exodus 14:15-16). At Moses' feet is the symbol of the unleavened bread.

**Lower Panel:**

Moses receives the stone tablet of testimony written by the finger of God. (Exodus 31:18)

**Donor:** Senior Young People's Service League (E.Y.C.)

**SAMUEL:****Upper Panel:**

The lamp is a symbol of the Word of God and here the symbol of Samuel. He was known as a seer because of his ability by divine light to foresee hidden things and to prophesy things yet to come. (I Samuel 9:9) The lamp was a sacred symbol to the Hebrew people. Lamps were burned in front of the Tabernacle.

**Center Panel:**

Samuel anoints Saul as King of Israel by praying and pouring oil upon Saul's head. (I Samuel 10:1)

**Lower Panel:**

Samuel is presented by his mother, Anna, in dedication to God. Anna, who was barren, begged God for a son and promised to give him to the Lord's service. (I Samuel 1:11) When her prayer was answered, she called him Samuel and brought him to Heli, the high priest in the temple of Silo, to be educated and dedicated to God.

**Donor:** Mrs. Pauline M. Salibo

**DAVID:****Upper Panel:**

The Star of David. The two triangles form a six-pointed star, traditionally the shape of David's shield. It is sometimes referred to as the "Creator's Star," the six points recalling the six days of Creation.

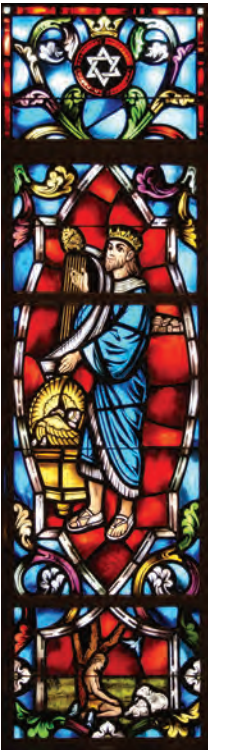
**Center Panel:**

The boy, David, the Psalmist. David being crowned King at Hebron over all Israel and Judea. After David was anointed King over Israel, he shouted and danced carrying the Ark of the Covenant through Jerusalem. (II Samuel 6:12-15)

**Lower Panel:**

David, the shepherd boy, tending the flocks of his father, Jesse.

**Donor:** Mrs. Myrtle Brown

**ISAIAH:****Upper Panel:**

The tongs, symbol of Isaiah, which pertain to the cleansing of his lips with a coal of fire. (Isaiah 6:5-7)

**Center Panel:**

Isaiah, prophet of the Most High God. He was the first of the four major prophets. Isaiah is more frequently cited in the New Testament than any other prophet, and his book, along with the Psalms and Deuteronomy, seems to have been a favorite of our Lord and of the Apostles.

**Lower Panel:**

"They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore." (Isaiah 2:4)

**Donor:** Mr. A. C. Martin



**JOB:****Upper Panel:**

The encircled cross, symbol of Job; symbolic of Job's unwavering faith, throughout his suffering and affliction, in the Redeemer. (Job 19:25-27)

**Center Panel:**

Job, as the prosperous servant of God, among his flocks of sheep. "Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household." (Job 1:3)

**Lower Panel:**

Job, in tribulation and suffering under the desert sun, prays to God for deliverance, yet he is submissive and asks God to remove his sin if he has sinned against Him.

Donor: Mr. & Mrs. Lyle T. Jones

**THE ANNUNCIATION:****Upper Panel:**

The rose, symbol of the Nativity and of Messianic prophecy: the Christmas Rose.

**Center Panel:**

The Annunciation of the Savior. The Angel Gabriel sent from God to speak to Mary. The Dove, symbol of the Holy Spirit. (Luke 1:26-38)

**Lower Panel:**

The Visitation. The visit of Mary to her cousin, Elizabeth, mother of John the Baptist. (Luke 1:39-56)

Donor: Mr. & Mrs. Nicholas J. Salibo

**THE NATIVITY:****Upper Panel:**

The Star of Bethlehem, or the Christmas Star. This was the star followed by the Magi when they left Jerusalem to find the Christ Child. "And behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was." (Matthew 2:9)

**Center Panel:**

The Nativity, the birth of Jesus Christ, called Christmas. The Holy Family: Jesus, Mary, and Joseph. (Luke 2:15-16)

**Lower Panel:**

The flight into Egypt. After being warned by an angel, Joseph took Jesus and Mary and fled to Egypt to avoid the decree of Herod. (Matthew 2:13-15)

Donor: Mr. & Mrs. Joe W. King

**EPIPHANY:****Upper Panel:**

A thurible, or censer, in which incense is burned. A symbol of prayer. It refers to the Magi, and one of their gifts to the Christ Child, frankincense.

**Center Panel:**

The adoration of the Christ Child by the Magi, or wise men. Symbolizes the manifestation of Christ to the Gentiles or non-Jews. Adoration and submissive homage by the Magi meant that they had put aside their own rites of magic, divining, and astrology for the one rite and Word, the Christ.

**Lower Panel:**

The child Jesus among the doctors and teachers in the temple of Jerusalem. (Luke 2:46-50)

Donor: Mr. & Mrs. Joe W. King





### THE CRUCIFIXION:

#### Upper Panel:

The pelican, symbol of Atonement and self-sacrifice, because according to pre-Christian legend, in time of famine a mother pelican fed her young with her own blood. Its highest symbolic significance is as an emblem of Christ.

#### Center Panel:

The sacrifice on Calvary. The holy cross of the crucifixion is surmounted by the sign commissioned by Pontius Pilate, I.N.R.I., the initials for the Latin words meaning, "Jesus of Nazareth, King of the Jews." The darkness that prevailed is symbolized by the darkened sun and the obscured moon. (Luke 23:44-46)

#### Lower Panel:

The placing of the body of the Crucified Christ in the tomb belonging to Joseph of Arimathea. (Luke 23:50-56)

Donor: Kinsolving Chapter



### THE RESURRECTION:

#### Upper Panel:

The Phoenix, a mythical bird which, at death, bursts into flames but rises from its own ashes. A symbol of the Resurrection and of eternal life.

#### Center Panel:

The Resurrection of Jesus Christ. The greatest of all Christ's miracles and the proof of his divine mission. Christ emerges bearing the banner of victory suggesting the victorious nature of his sacrifice. The true victory over death by Christ is the most revered and profound truth of our Christian faith.

#### Lower Panel:

The risen Christ appearing to the eleven; dining with them and thereby proving a resumption of his physical body and his victory over death and the grave.

Donor: Mr. & Mrs. John W. Opersall

### THE ASCENSION:

#### Upper Panel:

The Throne in Heaven about which Christ spoke to his disciples. (Matthew 19:28) From the Creed, "... ascended into Heaven and sits at the right hand of God the Father Almighty..."

#### Center Panel:

Forty days after his resurrection from the tomb, by his own divine power, Christ, in his glorified body, rose to heaven while his disciples were around him. (Mark 16:19-20) (Luke 24:50-51) (Acts 1:1-4)

#### Lower Panel:

The disciples kneel in worship and witness our Lord being lifted up into heaven. (Luke 24:50-51)

Donor: Mr. & Mrs. Carl L. Wood



### PENTECOST:

#### Upper Panel:

The Dove, symbolizing the Holy Spirit, descending from Heaven. The Dove is also a symbol of Christ's Church.

#### Center Panel:

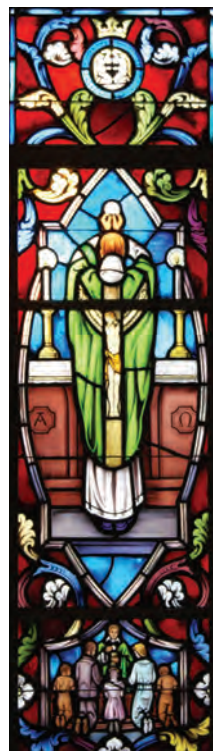
Day of Pentecost. The descent of the Holy Spirit upon those assembled in the upper room. "Then there appeared to them divided tongues, as of fire, and one sat upon each of them." (Acts 2:3) The fulfillment of Christ's promise of a Comforter, the Holy Spirit. (Mary, the Mother of Christ, Saint John and Saint Peter)

#### Lower Panel:

Saint Peter in the "laying on of hands," or conferral of the Holy Spirit. (Acts 8:14-17) By this same act and prayer, the Church today, through its bishops, confers the gifts of the Holy Spirit to the faithful in the service of Confirmation.

Donor: Mr. Woodrow Hood, Janice Rutter Von Herzen





#### EUCCHARIST:

##### Upper Panel:

Adoring angels symbolizing the Church's mission to render adoration to her divine head, Almighty God.

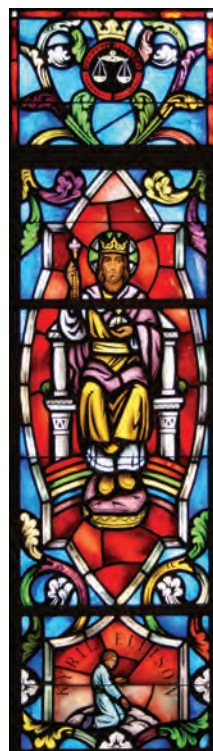
##### Center Panel:

The priest portrayed in the act of the Elevation, presenting to the people Christ's sacrifice as expiation of the sins of the world. The altar represents the table of the Last Supper. The two large candles represent the two natures of Christ, divine and human. The Greek letters, Alpha and Omega, are the first and last letters of the Greek alphabet. "I am the Alpha and the Omega, the Beginning and the End," says the Lord." (Revelation 1:8)

##### Lower Panel:

The Holy Communion, or Eucharist, by which we receive the body and blood of Our Lord and Savior and are in Communion with Him through the mystery of the Holy Eucharist.

Donor: Mrs. Margaret West



#### REVELATION:

##### Upper Panel:

The Scales of Judgment, symbolizing the Divine Justice of the Lord. The scales also are a symbol of Michael, the Archangel, who is supposed to weigh the souls of men on the Last Day, the Judgment Day.

##### Center Panel:

Christ the King seated on his throne of judgment, vested in the royal robes as King of Kings and Judge of all men. (John 5:22)

##### Lower Panel:

Humankind kneeling before the throne in Judgment. The Greek words "Kyrie Eleison" mean "Lord, have mercy."

Donor: Mr. & Mrs. Donal H. Erskine, and son, Donald L. Erskine

#### SAINT ANDREW, OUR PATRON SAINT:

Saint Andrew, the brother of Saint Peter, was a native of the town of Bethsaida in Galilee, and a fisherman by profession. He is portrayed in this window with our Lord and with the fish nets in his hands, symbolizing the promise of our Lord that he would make him a "fisher of men." Being first a disciple of St. John the Baptist, he later joined Jesus and brought to him his brother, Simon, later called Peter, with whom he became an Apostle. St. Andrew suffered martyrdom at Patras and according to ancient authorities by crucifixion. It is said that the cross on which he died was made in the form of an X. The Church commemorates St. Andrew each year on November 30.

Donor: Mr. & Mrs. Charles W. Gilpin



#### SAINT MICHAEL, THE ARCHANGEL:

This window portrays St. Michael, the Archangel as "Commander of the forces of Heaven," armed with sword and shield. The name Michael signifies "who is like God" and was the war cry of the good angels in the battle fought in Heaven against Satan and his followers. On September 29 the Church honors not only St. Michael, the Archangel, but also all the angels who persevered in fidelity to God and, with St. Michael at their head, cast out Lucifer and his accomplices from Heaven. St. Michael, the Archangel is one of the three principal angels: Michael, Gabriel, and Raphael, venerated by the Church. Although he is always called "the Archangel," the Greek Fathers as well as many theologians place him over all the angels making him the Prince of the Seraphim. He has been especially honored and invoked as patron and protector by the Church.

Donor: Mrs. Jack Robinson, B. T. Jack Robinson





#### GABRIEL, THE ARCHANGEL:

Gabriel, the Archangel whose name means “the Power of God,” is shown holding the book and palm branch. Symbolically, the book refers to the writings of those inspired by God to write and the list represents those saved from eternal alienation from God. The palm is the symbol of merit and is generally associated with martyrs who have won eternal life by losing their earthly lives for the glory of God. Gabriel appeared in the form of a man to the prophet Daniel; to the priest Zacharias to announce the forthcoming birth of St. John the Baptist, and to the Virgin Mary to announce the birth of Our Savior. In each work that manifests the power and glory of the Eternal, Gabriel is employed as messenger. He announced the birth of Jesus’s precursor, St. John the Baptist, and was present at the solemn moment when the Word was made flesh. According to some of the early fathers of the Church, St. Gabriel invited the shepherds of Bethlehem to come to the manger to adore the newborn God. He was with Jesus in his agony in the Garden of Gethsemane. Gabriel is throughout Christian tradition the angel of the incarnation, the angel of mercy. He is commemorated by the church on March 24.

Donor: Mrs. Karen Stewart & Family



#### LOVE BADE ME WELCOME:

The poem depicted on this window describes God’s gentle invitation to the guest to eat at the holy table and taste eternal life; although he feels unworthy, the guest finally accepts. These moving words are by George Herbert (1593–1632). Herbert was an Anglican priest for three years, from 1630 until his death from tuberculosis in 1633. After his death, his poems were published as “The Temple” in the hope that, in his words, they might “turn to the advantage of any dejected soul.”

Donor: Mr. James Denzler

LOVE bade me welcome; yet my soul drew back,  
 Guilty of dust and sin.  
 But quick-eyed Love, observing me grow slack  
 From my first entrance in,  
 Drew nearer to me, sweetly questioning  
 If I lack’d anything.

‘A guest,’ I answer’d, ‘worthy to be here:’  
 Love said, ‘You shall be he.’  
 ‘I, the unkind, ungrateful? Ah, my dear,  
 I cannot look on Thee.’  
 Love took my hand and smiling did reply,  
 ‘Who made the eyes but I?’

‘Truth, Lord; but I have marr’d them: let my shame  
 Go where it doth deserve.’  
 ‘And know you not,’ says Love, ‘Who bore the blame?’  
 ‘My dear, then I will serve.’  
 ‘You must sit down,’ says Love, ‘and taste my meat.’  
 So I did sit and eat.



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**SPECIAL THANKS:**

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