



ST PAUL'S
EPISCOPAL

— Stained Glass Windows —

St. Paul's has 80 stained glass windows, including works by Wright Goodhue; Tiffany; Reynolds, Francis and Rohnstack; Willet Studios; J. G. Rey and Associates; and Rowan LeCompte. This overview of the windows begins with the large window above the High Altar and proceeds clockwise in the nave.

Index

Windows 1-13 (North wall of nave)

Windows 14-24 (Balcony of Nave)

Windows 25-30 (South wall of nave)

Windows 31-54 (Clerestory/Upper Level)

Windows 55-65 (Stairs/2nd Floor/Lower Level)

Windows 66-80 (Chapel & Hallway)

Windows 1-13 (North wall of nave)

WINDOW 1: PASSION OF OUR LORD

Wright Goodhue of Boston, 1928. A Memorial and Thanksgiving For All the Saints Who From Their Labors Rest Over the High Altar

This window follows Jesus from the Last Supper to the Ascension.

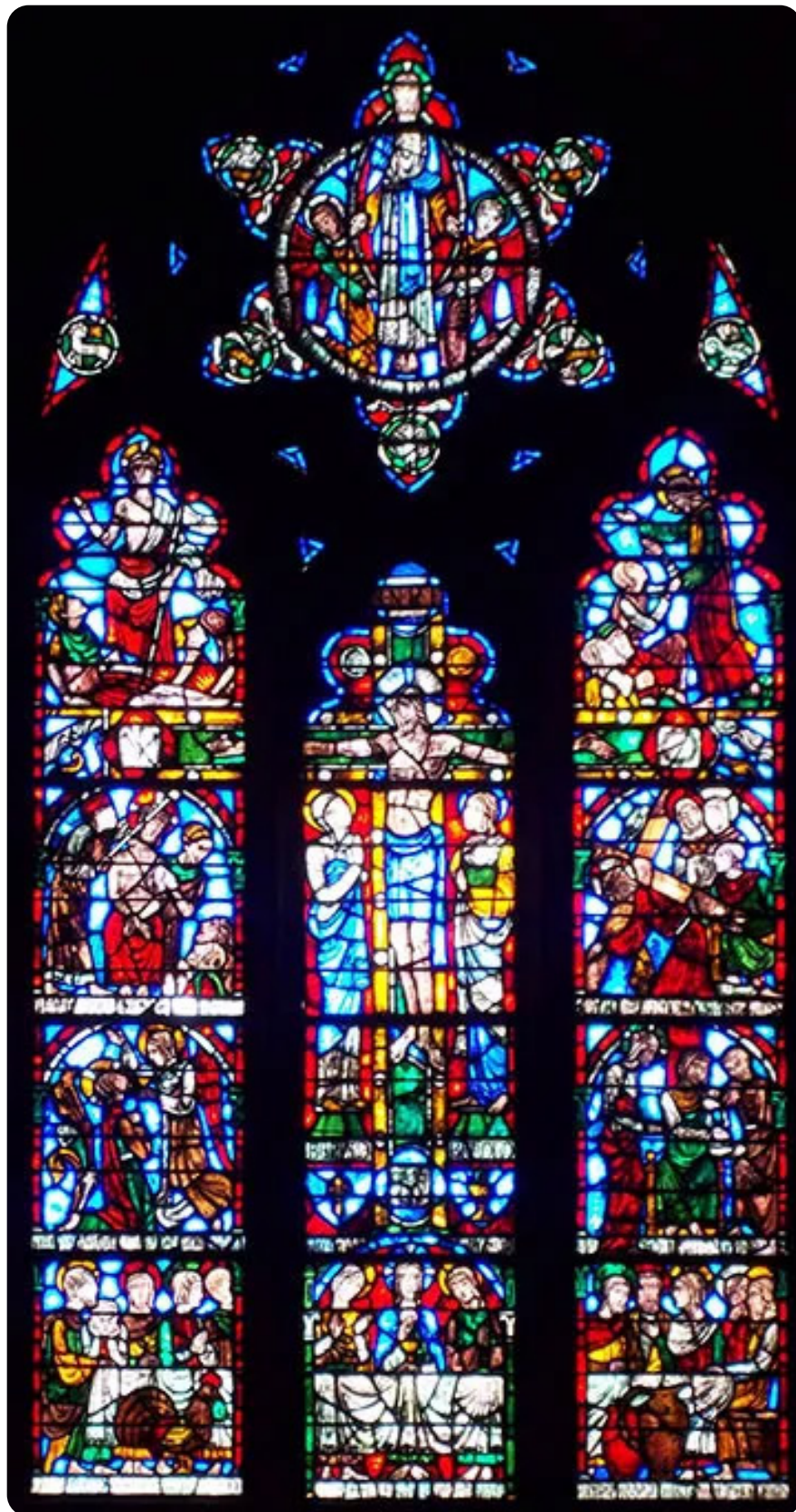
- The Last Supper (lower segments, crossing all three panels): Take and eat for this is my body; Drink ye all of this for this is my blood; which shall be shed for the remission of sins (Matthew 26:26-28).
- The Agony in the Garden (lower left above Last Supper): There appeared an angel from heaven (Luke 22:43).
- Before Pilate (lower right above Last Supper): I am innocent of his blood (Matthew 27:24).
- Crowning with Thorns (middle left): They put a crown of thorns upon his head (Mark 15:17).
- Bearing the Cross (middle right): They forced Simon to carry his cross (Matthew 29:32).
- The Crucifixion (center panel): Behold thy Mother; Behold thy Son (John 19:23-27)
- The Descent into Hades (top of right panel): (I Peter 3:18-20).
- The Resurrection (top of left panel): (Matthew 27:62-65 and 28:1-6).
- The Ascension (rose at top): He was taken up to heaven sitting on the right of God from there he shall judge the living and the dead (Acts 1:9-12).
- The Gospel Writers (petals of rose clockwise from upper right): symbols of Mark (lion), Matthew (winged man), Luke (winged ox) and John (eagle). The lowest petal shows a peacock.
- Triangles (left): pelican; (right): Lamb of God

Figures:

Jesus
The disciples
Simon
Veronica
Mary
John
Roman guards
Souls in prison
Angel
Pilate

Symbols from top:

Winged man: Matthew
Winged lion: Mark
Winged ox: Luke
Eagle: John
Peacock: immortality
The Lamb of God: Jesus
Pelican: self-sacrifice
The tri-radiant halo
The sun and moon
Three nails: Cross
Hammer and pincers: Crucifixion
Fleur-de-lis: Trinity
Seamless coat
Poisoned chalice: Judas
Dollar mark on moneybag in cock's beak: Betrayal
Two pitchers: water and wine



WINDOW 1: PASSION OF OUR LORD

WINDOW 2: MINISTRY

Reynolds, Francis & Rhonstock, 1963

To the Glory of God and in loving memory of Clergy who have served this parish

Given from the Memorial Fund

Over organ keyboard, left on north wall

Three panels:

Left:

The Good Shepherd – Flaming heart

Right:

The Sacrament of Holy Communion – Panis Vitae (the bread of life)

Top central:

Alpha and Omega

Symbols:

Sacred monogram

(Alpha and Omega)

Quatrefoil

Wheat

Flaming heart

Lamb

Sheep

Cross



WINDOW 2: MINISTRY

WINDOW 3: MUSIC

Reynolds, Francis & Rhonstock

In Memory of Georgia Hales Goodson, 1890-1989, and William Alexander Goodson, 1888-1966

Given by Mr. & Mrs. W.A. Goodson, Jr. and Mr. & Mrs. M.G. Saunders

Over organ keyboard, right on north wall

Three panels:

Left: St. Cecelia at the organ

Right:

Monks holding scroll and singing Gregorian chant

Five diamond inserts:

Angels playing musical instruments



WINDOW 3: MUSIC

WINDOW 4: MISSIONARY SAINTS COLUMBA & AIDAN

In Memory of Lilian Preot Buxton 1868-1944 and John Edward Buxton 1865-1948
Given by their son and daughter, Julian T. Buxton and Blanche B. Mickle
Beside side altar on north wall, left

Bottom:

St. Columba embarks for exile in Iona. This saint founded many churches and monasteries in Ireland and Scotland, the most famous on Iona.

Top:

St. Aidan displays his interest in the education of children and emancipation of slaves. St. Aidan was sent to evangelize northern England and received the devoted help of Kings Oswald and Oswin.

Coat of arms at top of lancet is of York – two keys and a royal crown.



WINDOW 4: MISSIONARY SAINTS COLUMBA & AIDAN

WINDOW 5: MISSIONARY SAINTS AUGUSTINE & WILFRID

In Memory of Rufus Tucker Stedman, 1856-1931, and Sallie Hill Stedman, 1858-1927

Given by their son, J. Porter Stedman

Beside side altar on north wall, right

Bottom:

St. Augustine of Canterbury landing at Kent, received by King Ethelbert. He is believed to have introduced the Benedictine Order into England. He was sent from Rome as missionary to Britain by St. Gregory.

Top:

St. Wilfrid, Bishop of York, baptizing converts. He was a devoted bishop and missionary who traveled widely.

Coat of arms at top of lancet is of Canterbury:

Episcopal staff with four crosses



WINDOW 5: MISSIONARY SAINTS AUGUSTINE & WILFRID

WINDOW 6: MARY AND MARTHA OF BETHANY

In Memory of Mary Symington Boggs, June 12, 1831–May 30, 1905, and
Elizabeth Boggs Taylor, September 5, 1859–September 1, 1892
Given by their granddaughter and great-granddaughter, Elizabeth Dillard
Reynolds
High over side altar (two lancets)

The left lancet shows Mary of Bethany; the subject in the lower pedella is
her anointing Jesus's feet.

The right lancet shows her sister Martha of Bethany; she is shown in the
pedella with her serving trays (Luke 10:38-42). The symbols of the flaming
heart and rose are at the tops.



WINDOW 6: MARY AND MARTHA OF BETHANY

WINDOW 7: ST. PAUL

Reynolds, Francis & Rhonstock, 1946

To the Glory of God and in Memory of William Gilbert Lasater, 1842 – 1903,
Virginia Stedman Lasater, 1846 – 1923, Andrew Murray Lybrook, 1832 – 1889,
and Mary Reynolds Lybrook, 1844 – 1888

Given by Robert Edward Lasater and Nancy Lybrook Lasater

North transept

This window follows our patron saint from his conversion through his missionary journeys.

Left (from bottom to top)

1. Saul's Conversion (Acts 9:3-4).
2. Saul baptized by Ananias (Acts 9:17-18).
3. Crippled man healed at Lystra (Acts 14:8-10).
4. Vision at Troas (Acts 16:8-10).
5. St. Paul Preaching at Athens (Acts 17:22-23).
6. St. Paul.

Right (from bottom to top)

1. Burning books of magic at Ephesus (Acts 19:18-20).
2. St. Paul in prison at Philippi of Macedonia (Acts 16: 23-24).
3. St. Paul converts a jailer at Philippi (Acts 16:27-33).
4. St. Paul labors at tent-making (Acts 18:1-3).
5. St. Paul brought before King Agrippa by Festus (Acts 26:1-2).
6. St. Peter.

Rose: Christ the King of Martyrs. With arms outstretched, crowned and robed in an alb with a blue mantle falling over his shoulders, He is placed on a green, or living, cross, which extends into the lobes. The figure of Christ is enclosed within a ruby vesica or oval aureole. In the background are four seraphim.

In semi-circles around border: Twelve disciples

Left lancet, reading from left to right and upward:

1. St. Peter holds his attribute, two keys
2. St. Andrew, the cross
3. St. James Minor, a fuller's club
4. St. Phillip, a basket
5. St. James Major, a pilgrim's staff and wallet

Right lancet, reading from left to right and upward:

1. St. Thomas holds a spear
2. St. Bartholomew, a flaying knife
3. St. Matthew, a battle axe
4. St. Simon, a saw
5. St. Jude, a cross
6. St. Matthias, a halbert

Symbols:

Forms of the cross

Open Bible, sword

Chi Rho (first two letters in Greek of "Christ")

Keys

Quatrefoil

Anchor

Crown

Crossed swords

Tri-radiant nimbus

Eucharistic robes

Archangels



WINDOW 7: ST. PAUL

WINDOW 8: PARABLES

Reynolds, Francis & Rohnstock

Given by Gordon Pannill in loving memory of John Taylor Pannill 1852-1911

and Lucy Dillard Pannill 1854-1904

North wall

Bottom:

The Parable of the Good Samaritan (Luke 10:30-37). In the lowest circle, robbers attack the traveler. Above it, the Good Samaritan helps the injured man. Inserts show the priest and Levite who passed by.

Middle:

The Parable of the Sower (Luke 8:5-15). In the circle, birds eat the seeds. Inserts show (right) the seed on good ground growing and (left) the Devil sowing thorns to choke the seeds. "A sower went out to sow."

Top:

The Parable of the Good Shepherd (John 10:1-16). In the circle is a shepherd boy praying. Inserts show shepherd boys.

Semicircle at top: An open Bible surrounded by rays of light with "Veritas" (truth) on pages.

WINDOW 9: MIRACLES

In Memory of Percy Whitaker Laidley, 1868-1895, and Mary Winkler Laidley, 1868-1928

Given by Ellis Lardley Pannill

North wall

Bottom:

The First Miracle (John 2:1-11, the wedding at Cana: water into wine). Inserts show water carriers. "Fill the water pots." Lowest circle: Jesus's mother tells him there is no more wine.

Middle:

Feeding the Multitude (John 6:5-14). In circle below, a basket of loaves. Inserts are disciples Philip and Andrew.

Top:

The Raising of Lazarus (John 11:1-45). In circle, on resurrection day the dead come forth from their tombs. Border inserts show astonished witnesses.

"Lazarus, come forth."

Semicircle at top: Jerusalem cross, surrounded by rays of light.



WINDOWS 8 & 9: PARABLES AND MIRACLES

Window 10: Sermon on the Mount, In the House of Simon the Pharisee, The Transfiguration

Reynolds, Francis & Rhonstock

In memory of Lucy Lybrook Stedman, 1881-1948, and John Porter Stedman, 1882-1946

Given by Mary E. Lybrook

North wall of nave

Bottom:

Sermon on the Mount (Matthew 5-7). Inserts and quatrefoil below show listeners to Christ's words.

Middle:

In the House of Simon the Pharisee (Luke 7:36-50). Quatrefoil below shows Jesus talking to Simon. Inserts show Jesus giving His blessings.

Top:

The Transfiguration (Luke 9:28-36). Jesus with Moses and Elias (Elijah). Quatrefoil shows Peter, James and John asleep; inserts show them awake and seeing His glory.

Semi-quatrefoil at top: The sun.

Window 11: The Baptism, Temptation, and Great Commission

Reynolds, Francis & Rhonstock, 1955-56

In memory of Annie Medearis Butler and Albert Louis Butler

Given by their children, William Butler, Albert L. Butler, Jr., and Hugh Butler

North wall of nave

Bottom:

The Baptism by John (Matthew 3:13-17). Quatrefoil below shows Christ accompanied by an angel.

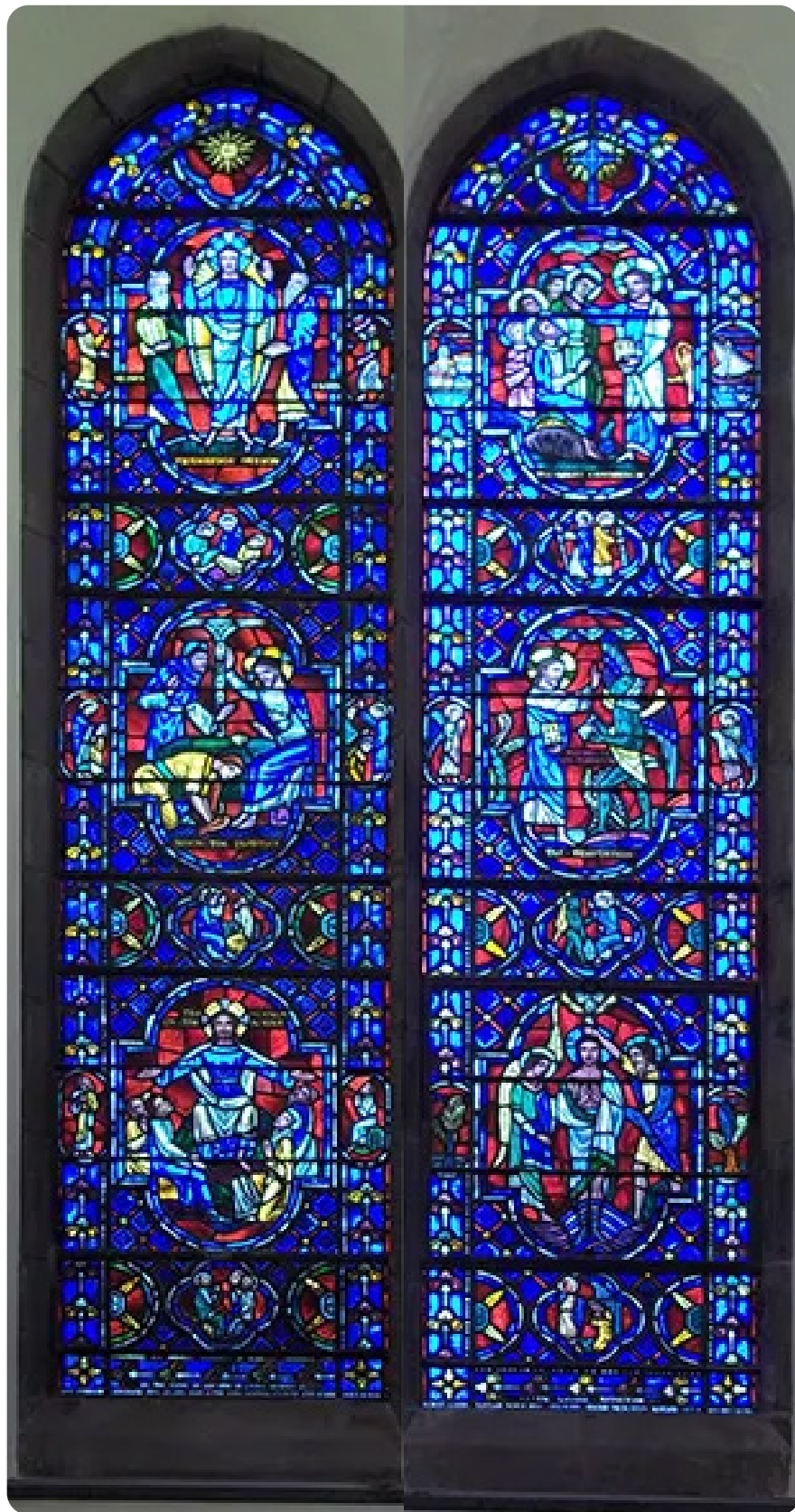
Middle:

The Temptation (Luke 4:1-13). Quatrefoil below shows temptation by the Devil.

Top:

The Great Commission (Matthew 28:18-20).

Semi-quatrefoil at top: Cross of Iona (Celtic cross).



WINDOWS 10 & 11: SERMON ON THE MOUNT, IN THE HOUSE OF SIMON THE PHARISEE,
THE TRANSFIGURATION, THE BAPTISM, TEMPTATION, AND GREAT COMMISSION

Windows 12 & 13: The Childhood of Jesus

Reynolds, Francis & Rhonstock, 1955-56

In memory of John Day Seely and (his sister) Mary Louise Seely Beard

Given by Evalyn Grove Sealy

North wall of nave

Left lancet (Window 12)

Bottom: Epiphany (Matthew 2:1-12).

Middle: The Flight into Egypt (Matthew 2:13-23).

Top: Christ in the Temple (Luke 2: 41-52).

Right lancet (Window 13)

Bottom: Birth of John the Baptist (Luke 1:57-80).

Middle: Annunciation (Luke 1:26-38).

Top: Nativity (Matthew 1:18-25, Luke 2:1-20).

The theme of these windows is the childhood of Jesus. The design consists of six oval medallions on an ornamental background with a foliated border around each lancet.

Arranged chronologically and beginning at the bottom of the right hand lancet (Window 13), the first medallion shows the Birth of John the Baptist, forerunner of Christ. St. Elizabeth reclines on a couch while an attendant holds the infant. Three small inserts relate to this subject. Below the medallion is the Angel Gabriel appearing to Zacharias, husband of Elizabeth (Luke 1:11-13). In the border to the left are the people who waited outside the temple for Zacharias; to the right Zacharias, who has been struck dumb, appears (Luke 1:21-22).

The next medallion illustrates the Annunciation to the Virgin. The angel Gabriel stands before her holding a lily, symbol of purity, his right hand raised as he says, "Hail, thou that art highly favored." Mary is seated before her desk, on which is an open book. In the circle beneath an angel appears to Joseph and tells him to take Mary for his wife (Matthew 1:18-26). In the border to the left and right the angel with the flaming sword drives Adam and Eve from the Garden of Eden. This refers to Mary, who was called the second Eve, mother of all living.

The top medallion in the right hand lancet shows the Nativity of Jesus. Mary kneels before the Babe who reclines on a pallet of straw. The star of Bethlehem shines down from above and the ox and ass suggest the stable. In the small circle the three shepherds see the angel who tells them to follow the star. The star again appears as a symbol above the medallion.

The left hand lancet (Window 12) continues the story of Christ's childhood. In the bottom medallion, the three Wise Men from the East bring gifts and adore the young child and his mother. In the small circle below, the Magi are searching for the place where Jesus was born, following the star. In the border to the left and right are two shepherds.

The middle medallion depicts the Flight into Egypt, Mary and the Child riding on the donkey and Joseph leading the way. In the circle, Egypt is suggested by a pyramid and a palm tree. In the border to left and right are guardian angels.

The top medallion shows Christ in the Temple, teaching the doctors, one of whom kneels in the small circle. In the border to the left is Mary and to the right is Joseph, who have been searching for the boy Jesus. Above the medallion is the Agnes Dei or Lamb of God, symbol of Christ.



WINDOWS 12 & 13: THE CHILDHOOD OF JESUS

Windows 14-24 (Balcony of Nave)

WINDOW 14: JOHN ON PATMOS

Reynolds, Francis & Rhonstock, 1963-64

In memory of Meade Homer Willis, 1878-1967

Given by Meade Willis, Jr., Ben Willis, and James Willis

Lower balcony, east wall

The otherwise unknown author of the apocalyptic book of Revelation is shown in exile on Patmos. He is writing in a book as directed in his vision and is surrounded by images (Revelation 1:13-20) including:

Seven candlesticks

Seven stars in the hand of the man "like unto the Son of Man"

Two-edged sword

Golden censer

Eagle with six wings (Revelation 4:7-8)



WINDOW 14: JOHN ON PATMOS

WINDOW 15: MADONNA AND CHILD

Reynolds, Francis & Rhonstock, 1963-64

In memory of Lettie Lash Dunklee, 1879-1943, and Frank Guenther Dunklee, 1876-1923

Given by Alice Dunklee Gold and Virginia Dunklee Rice

Lower balcony, east wall

Madonna and Child enthroned in Heaven with attendant adoring angels kneeling on each side.



WINDOW 15: MADONNA AND CHILD

WINDOW 16: THE CHURCH

Reynolds, Francis & Rhonstock, 1946
Given by John D. Perry, Jr. and Maria B. Perry
Under balcony to north of entrance.

According to architect Ralph Williams Cram's plan, Windows 18 and 22 are symbolic of the supplanting of the old dispensation by the new. The female figure represents the Church. She holds the chalice in her right hand and a staff surmounted by a cross in her left. In the pedella the Church is symbolized as the ark, a ship tossed on a stormy sea with all safe within.

Symbols:

Four forms of the cross, including Chi-Rho (lower left), the first two letters of the Greek for Christ.
Fleur-de-lis (Trinity)



WINDOW 16: CHURCH

WINDOW 17: BLESSED ARE THE PEACEMAKERS

J. G. Rey and Associates, 1964

In loving memory of Mary Cabell Sheppard, 1885-1963

Given by her family

Narthex north stairwell down

"Blessed are the peacemakers, for they shall be called children of God"
(Matthew 5:9).

Lower medallion: "...and they shall beat their swords into plowshares and
their spears into pruning hooks" (Isaiah 2:4 and Micah 4:3).

Upper medallion: Tree of life "...and the leaves of the tree were for the
healing of the nations" (Revelation 22:2). Above the tree is the Lamb (symbol
of Christ) Triumphant.



WINDOW 17: BLESSED ARE THE PEACEMAKERS

WINDOW 18: BLESSED ARE THE MEEK (THE PHARISEE AND THE PUBLICAN)

J. G. Rey and Associates, 1965

Given to the Glory of God by the James L. Longworth family

Narthex north stairwell up

"Blessed are the meek, for they shall inherit the earth" (Matthew 5:5). This window shows the parable of the Pharisee, who was confident of his own righteousness, and the Publican (or tax collector) who asked for mercy (Luke 18:9-14).



WINDOW 18: BLESSED ARE THE MEEK (THE PHARISEE AND THE PUBLICAN)

WINDOW 19: THE GLORIFICATION OF CHRIST

Reynolds, Francis & Rhonstock, 1930

To the Glory of God and in loving memory of John Cameron Buxton, 1852-1917, Cameron Belo Buxton, 1878-1926, and Jarvis Buxton, 1882-1892

Given by Caro Buxton Edwards

The theme of this window is "The Glorification of Christ." This theme is set forth by a symbolic representation of Christ enthroned in heavenly glory and adored by the host of heaven, the prophets, apostles, martyrs, confessors and all types of people on earth.

In the large tracery piece is the figure of Christ in Majesty, enthroned and enclosed within the Vesica or Auriole. His right hand is raised in benediction and in His left hand he holds the orb, symbol of Divine authority. Surrounding the figure of Christ are the symbols of the four evangelists: the angel for St. Matthew, the lion for St. Mark, the ox for St. Luke, and the eagle for St. John. Above the head of Christ is the hand of God the Father issuing from a cloud in the attitude of benediction.

At the tops of the left and right lancets are symbols of the sun and moon, representing all nature in adoration of Christ. At the top of the center lancet is a six-winged seraph representative of the heavenly host that surrounds the throne of God. Beneath the symbols of the sun and moon are angels and archangels standing on cloud forms. The archangel Raphael holds the spear and the archangel Gabriel holds the lily. The medallion at the top of the center lancet and beneath the seraph contains the figures of the Blessed Virgin Mary and St. John the Beloved Disciple.

In the next range of medallions reading from left to right, the groups are as follows: the prophets Isaiah, Jeremiah, Daniel; St. Peter, St. Andrew, St. James Major; and the martyrs St. Stephen and St. Sebastian with St. Elizabeth, of Hungary, Confessor.

In the bottom tier of medallions are shown all conditions of men: at the left, a lame beggar, a king offering his crown and a child. In the center a soldier represents the militant Christian and a Bishop the church. At the right are youth and old age.

The design of the window is distinctive and unique. Conceived primarily for gorgeous colored effect, the arrangement of the pattern is extremely simple. In alternating backgrounds of red and blue the figures in colors and whites are silhouetted. These figures in the lancets are of a uniform scale and emphasis has been placed on action and movement. They contrast with and are dominated by the larger figure of Majestas Domini which is imbued with a serene dignity and power. The beautiful orange-red background of the figure of Christ is the most luminous ruby in the entire composition. Its flame-like quality does much to make this figure truly the glorified Christ. (Adapted from the dedication program for the Buxton Memorial Window, October 5, 1930)



WINDOWS 19: THE GLORIFICATION OF CHRIST

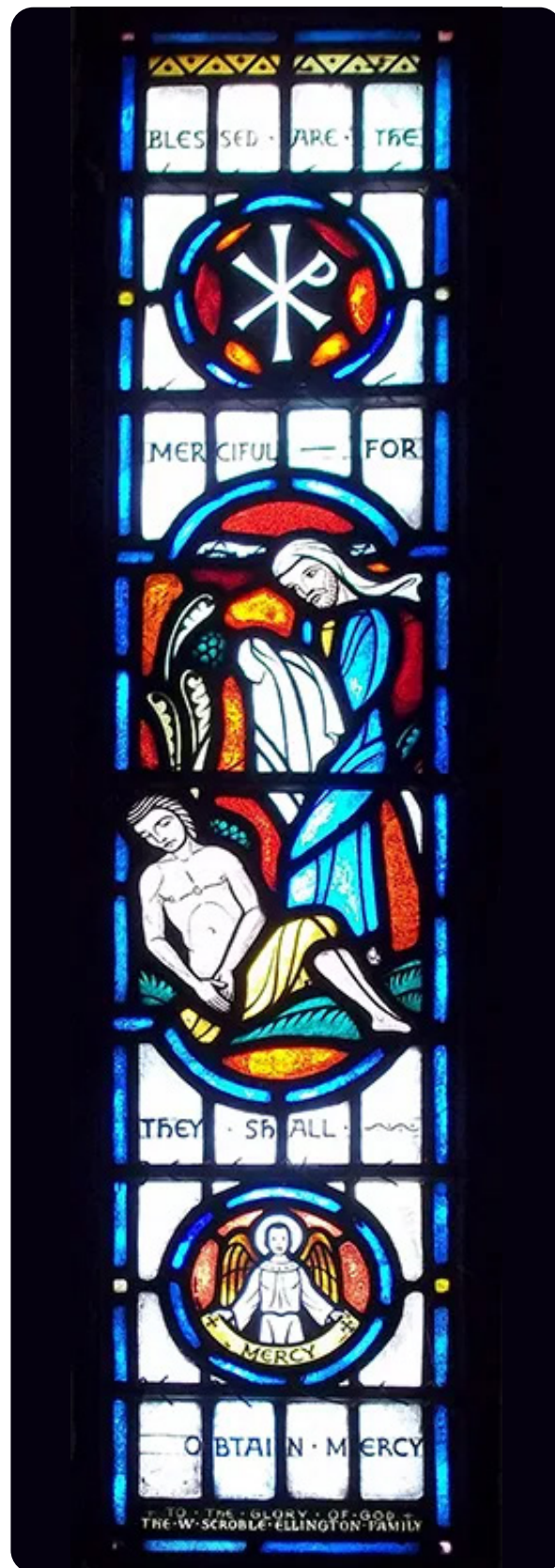
WINDOW 20: THE GOOD SAMARITIAN

J. G. Rey and Associates, 1965

Given to the Glory of God by the W. Scroble Ellington family

Narthex south stairwell down

"Blessed are the merciful, for they shall obtain mercy" (Matthew 5:7). This window shows the parable of the Good Samaritan, who helped an injured man when others passed by (Luke 10:29-37). The top circle encloses the Chi-Rho, the combined first two letters of "Christ" in Greek.



WINDOW 20: THE GOOD SAMARITIAN

WINDOW 21: BLESSED ARE THE PURE IN HEART

Reynolds, Francis & Rhonstock, 1958

To the Glory of God and in memory of Florence Wells Slater,
1864-1941

Given by her Sunday School Class: Until the Day Break
Narthex south stairwell up

"God is love." "Blessed are the pure in heart, for they shall see God."
(Matthew 5:8) Jesus is shown in an attitude of speaking, symbolizing the
Sermon on the Mount and the Beatitudes. Below is a mother with four
children. Florence Wells Slater, who died in 1941, was a beloved Sunday
School class teacher.

WINDOW 22: THE SYNAGOGUE

Reynolds, Francis & Rhonstock, 1946

Given by Patricia Maria Perry

Under balcony to south of entrance

According to architect Ralph Williams Cram's plan, Windows 18 and 22 are symbolic of the supplanting of the old dispensation by the new. The blind-folded female figure, with staff broken, crown tumbling, and the inverted tablet with the Ten Commandments, represents the superseding of the Law in the Church. In the pedella is the seven-branched candlestick of the Old Testament with the curtain of the temple rent apart.



WINDOW 22: THE SYNAGOGUE

WINDOW 23: RUTH AND NAOMI

Reynolds, Francis & Rhonstock, 1953
In memory of Alice Dunklee Gold
Given by her husband Charles Gold
Lower balcony, south side of entrance, east wall

"Whither thou goest, I will go." (Ruth 1:16)
The window depicts the characters of Ruth and her mother-in-law Naomi in a wheat field. This Bible story emphasizes the values of family and fidelity.



WINDOW 23: RUTH AND NAOMI

WINDOW 24: THE VISION OF ISAIAH

J. G. Rey and Associates, 1963/64

In memory of Rosalind Sheppard Willis, 1880-1962

Given by Mr. and Mrs. Meade H. Willis, Jr., Mr. and Mrs. Benjamin Willis, and
Mr. and Mrs. James P. Willis

Lower balcony, south side, east wall

Isaiah is shown visited by a seraphim with a live coal, held in tongs, touching
Isaiah's lips. He responds to the Lord's call with "Here I am. Send me." (Isaiah
6:1-8)



WINDOW 24: THE VISION OF ISAIAH

Windows 25-30 (South wall of nave)

WINDOW 25: THE GARDEN OF EDEN

To the Glory of God and in loving memory of Francis Burton Craige, Dec. 23, 1875 – Jan. 11, 1945

Given by his wife, Jane Boyden Craige
South wall next to balcony

This window moves from the small circle at the bottom “In the Beginning, God,” which shows the separation of the waters of earth and sky (Genesis 1: 1-10). The three medallions are

1. “Creation of Man” (Genesis 1:26-27). Adam and Eve recline on a cloud form and the Hand of God issues from a cloud.
2. “The Fall of Man” (Genesis 3:1-7). Eve offers an apple to Adam, who extends his hand to receive it. Twined about the trunk of the tree is the serpent, Satan.
3. “Expulsion from the Garden” (Genesis 3:22-24). The archangel sends them forth.

In the borders, from bottom to top, are figures holding up the sun and moon, fig trees suggesting the Garden of Eden, Adam tilling the ground (Genesis 3:23) and Eve spinning. At the top is a cherub.



WINDOW 25: THE GARDEN OF EDEN

WINDOW 26: THE DELUGE, ABRAHAM, AND JACOB

To the Glory of God and in loving memory of Jane Craige Gray, Sept. 17, 1914
– July 14, 1953

Given by her mother, Jane Burton Craige.
South wall of nave

From bottom to top:

1. "The Deluge" (Genesis 7). The Ark rides safely, while the rain descends. The lower circle shows people drowning, and there are pairs of animals on each side.

In the small circle above are an altar (Genesis 8:20-22) and the rainbow, sign of the covenant (Genesis 9:13).

2. "Abraham's Sacrifice" (Genesis 22:1-19). Isaac, bound, kneels on the sacrificial wood and Abraham holds the knife aloft. Caught in the bushes is a ram for the sacrifice. In the left border, Isaac carries wood for the pyre. On the right, an angel stays the hand of Abraham. In the circle above is a seraph.

3. "Jacob Wrestles the Angel" (Genesis 32:24-32). In the border left, Jacob is blessed by the angel; on the right Jacob passes Penuel (Genesis 32:30-32) as the sun rises. Below this medallion is a seraph and above a cherub.

WINDOW 27: MOSES AND THE FEAST OF PASSOVER

Reynolds, Francis & Rhonstock, 1957

To the Glory of God and in loving memory of John William Goodson and Anna Walker Goodson

Given by

William Alexander Goodson, Sr.

South wall of nave

Six parts from bottom to top:

1. (Small circle) Pharaoh commands a midwife to put to death at birth male children of Israelites (Exodus 1:15-22).
2. "The Finding of Moses" (Exodus 2:1-10). Pharaoh's daughter finds the baby Moses in a reed basket. On the left is an Egyptian, and on the right, an Egyptian pyramid and palm tree.
3. (Small circle) Moses tending the flock in the land of Midian (Exodus 3:1).
4. "The Call of Moses" (Exodus 3) God calls Moses from the burning bush. On the left, Moses kills an Egyptian for beating a Hebrew (Exodus 2:11-15). On the right, Aaron's staff becomes a serpent (Exodus 7:10-13).
5. (Small circle) Marking the doorpost with blood of a lamb (Exodus 12:7).
6. "The Feast of Passover" (Exodus 12:1-28). On the left, an Egyptian god, on the right, a servant bearing a lamb. Above is the angel of the Lord passing over the house of the Israelites.



WINDOW 27: MOSES AND THE FEAST OF PASSOVER

WINDOW 28: SAMSON

Reynolds, Francis & Rhonstock, 1957

To the Glory of God and in loving memory of Jacob Cecil Hales and Martha Stanton Hales

Given by Georgia Hales Goodson

South wall of nave

Six parts from bottom to top:

1. (Small circle)

The Ark of the Covenant, a chest containing the two tablets of the Ten Commandments given by God to Moses. Two cherubim sit on the lid of the gold-plated acacia Ark (Exodus 25:10-22, 37:1-9).

2. "Moses Receives the Law" (Exodus 31:18). On the left, Moses breaks the tablets of the law in anger; on the right Israelites dance before the altar and the golden calf (Exodus 32:19).

3. (Small circle) The spies bring back pomegranates and figs as evidence of the good land of Canaan (Numbers 13:23).

4. "The Spies Return" from Canaan with grapes and other fruit (Numbers 13:21-33).

5. (Small circle) Samson smites the Philistines with the jawbone of an ass (Judges 15:14-17).

6. "Samson's Revenge" (Judges 16:15-31). Samson brings down the pillars of the house, killing the Philistines and himself. On the left, Samson wrestles with a lion (Judges 14:5-6); on the right, Delilah cuts Samson's hair. At the top, the hand of God.



WINDOW 28: SAMSON

WINDOW 29: SAUL, DAVID AND SOLOMON

Reynolds, Francis & Rohnstock, 1948

To the Glory of God and in loving memory of John Lash Gilmer, Jan. 4, 1872-
Jan. 31, 1947, and Emma Jones Gilmer, March 20, 1877- December 22, 1959

Given by Donna Gilmer

South wall of nave

Six parts from bottom:

1. (Small circle) Samuel entertains Saul in his home (1 Samuel 9:22).
2. "Saul Anointed by Samuel" (1 Samuel 10:1-2). On the sides, Samuel and Saul make burnt offerings (1 Samuel 10:8).
3. (Small circle) David slays a lion (1 Samuel 17:36).
4. "David Slays Goliath" (1 Samuel 17:1-58) with sword after felling him with a stone in the center of his forehead. On the left, a Philistine flees; on the right, David with the head of Goliath
5. (Small circle) Builders carrying stones for building the Temple (2 Chronicles 2:1-2).
6. "King Solomon Builds the Temple" (2 Chronicles 3). Inserts: Servants bring in treasures, including a seven-branched candlestick. In the semicircle at the top is the Ark of the Covenant, which was housed in the Temple.
7. (Small circle)
Two workmen carrying a building stone.



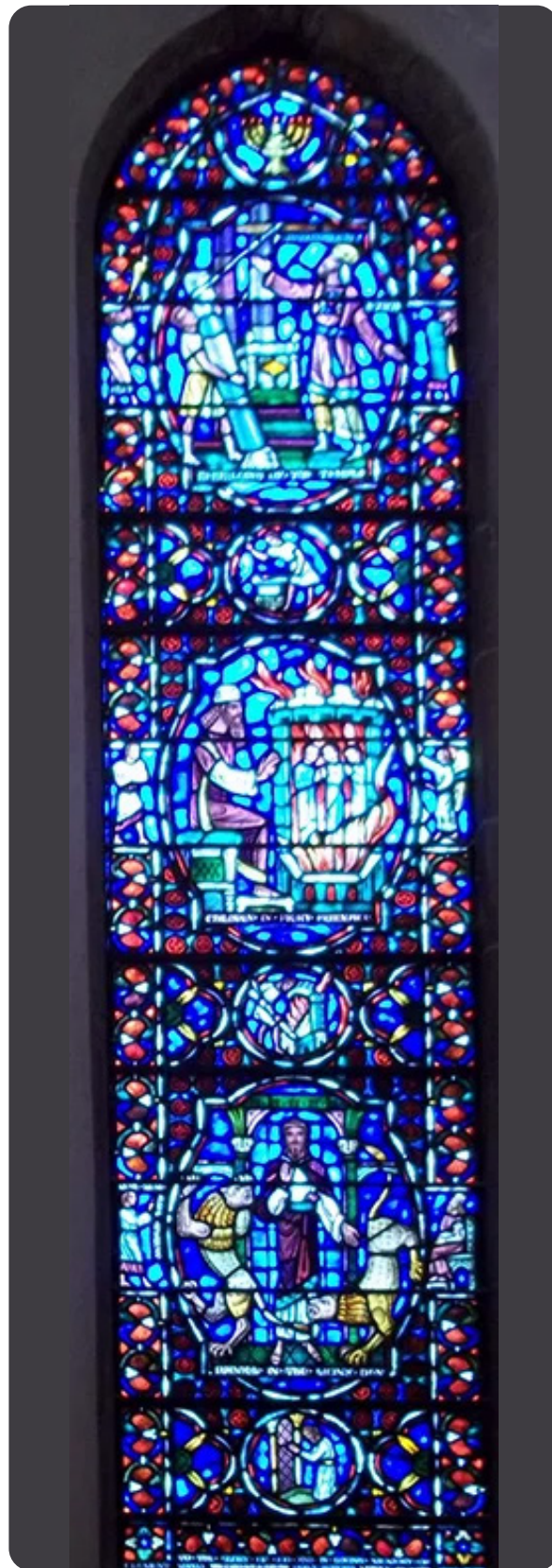
WINDOW 29: SAUL, DAVID AND SOLOMON

WINDOW 30: DANIEL AND EZRA

To the Glory of God and in loving memory of Clement Manly, Mar. 12, 1853 – Nov. 26, 1928, and Emily Buford Manly, July 4, 1859 – March 26, 1938
Given by devoted friends.
South wall of nave

Six parts from bottom:

1. (Small circle) Daniel praying (Daniel 6:10) in defiance of the king.
2. "Daniel in the Lion's Den" (Daniel 6:10-23). On the left, Daniel with the words he interpreted "Mene, mene, tekel upharsin" to the King which predicted the downfall of the kingdom (Daniel 5:5-30); on the right, King Belshazzar.
3. (Small circle) The fiery furnace (Daniel 3:3-30).
4. "Children in Fiery Furnace" (Daniel 3:3-30). Shadrach, Meshach, and Abednego in the furnace with King Nebuchadnezzar observing. A Chaldean who accused the Jews is in the insert on the left; on the right is an angel, who accompanied the three in the furnace.
5. (Small circle) Stoking the furnace.
6. "Rebuilding of the Temple" by "Ezra" in "Jerusalem" (Ezra 3 – 6). At the top, a seven-branched candlestick. In the small circle is a worker in metals. Border inserts show the priests with their trumpets.



WINDOW 30: DANIEL AND EZRA

Windows 31-54 (Clerestory/Upper Level)

WINDOW 31: ARCHANGEL RAPHAEL

Willet Studios, 1981

To the Glory of God and in loving memory of Albert William Hilker and Johnie Stedge Hilker

Given by Vonnie Sledge Hilker

Clerestory north tower

Raphael appears by name only in the deuterocanonical book of Tobit. In Christian tradition he performs all manner of healing. Here he is shown holding a fish, a reference to his healing Tobit with the fish's gall (Tobit 11:7), and a staff, alluding to the journey he makes with Tobit's son Tobias (beginning at Tobit 5:4).



WINDOW 31: ARCHANGEL RAPHAEL

WINDOW 32: ARCHANGEL URIEL

Willet Studios, 1981

To the Glory of God and in Loving Memory of Fannie Sue Mercer Stedge

Given by Dr. Albert W. Hilker

Clerestory tower north

Uriel ("God is my Light" appears in the apocryphal book of Esdras, in which Ezra asks God a series of questions, and Uriel is sent to instruct him (2 Esdras 4:1; 5:20; 10:28). He is depicted carrying a scroll representing wisdom. He is a patron of the arts and the patron saint of the sacrament of Confirmation.



WINDOW 32: ARCHANGEL URIEL

WINDOW 33: ST. STEPHEN

Stephen was a deacon in the early church and was stoned to death for blasphemy (Acts 6-7). He is considered the first Christian martyr. St. Paul (then Saul) observed his stoning. He is shown with an open Gospel book, stones, and a martyr's palm frond and crown.



WINDOW 33: STEPHEN

WINDOW 34: ST. TIMOTHY

Willet Studios, 1967

To the Glory of God and in Loving Memory of Marvin Joseph Mulhern, 1918-1976, and Marguerite M. Mulhern, 1920 – ,

Given by Marvin Joseph Mulhern

Timothy was an early Christian evangelist, companion of St. Paul (Acts 16:1-4), and first-century Bishop of Ephesus. He appears as co-author with Paul of 2 Corinthians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, and Philemon. He is the recipient of the First and Second Letters of Paul to Timothy.



WINDOW 34: ST. TIMOTHY

WINDOW 35: JOSEPH OF ARIMATHEA

J. G. Rey and Associates, 1963-64

To the Glory of God and in Loving Memory of Arthur De Talma Valk

Given by Dr. & Mrs. Henry L. Valk

Clerestory north wall

Joseph of Arimathea was a wealthy disciple of Jesus, who asked Pontius Pilate for permission to take Jesus' dead body in order to prepare it for burial (Matthew 27:57-60; Mark 15:42-46; Luke 23:50-54; John 19:38-41).



WINDOW 35: JOSEPH OF ARIMATHEA

WINDOW 36: ST. MARY MAGDALENE

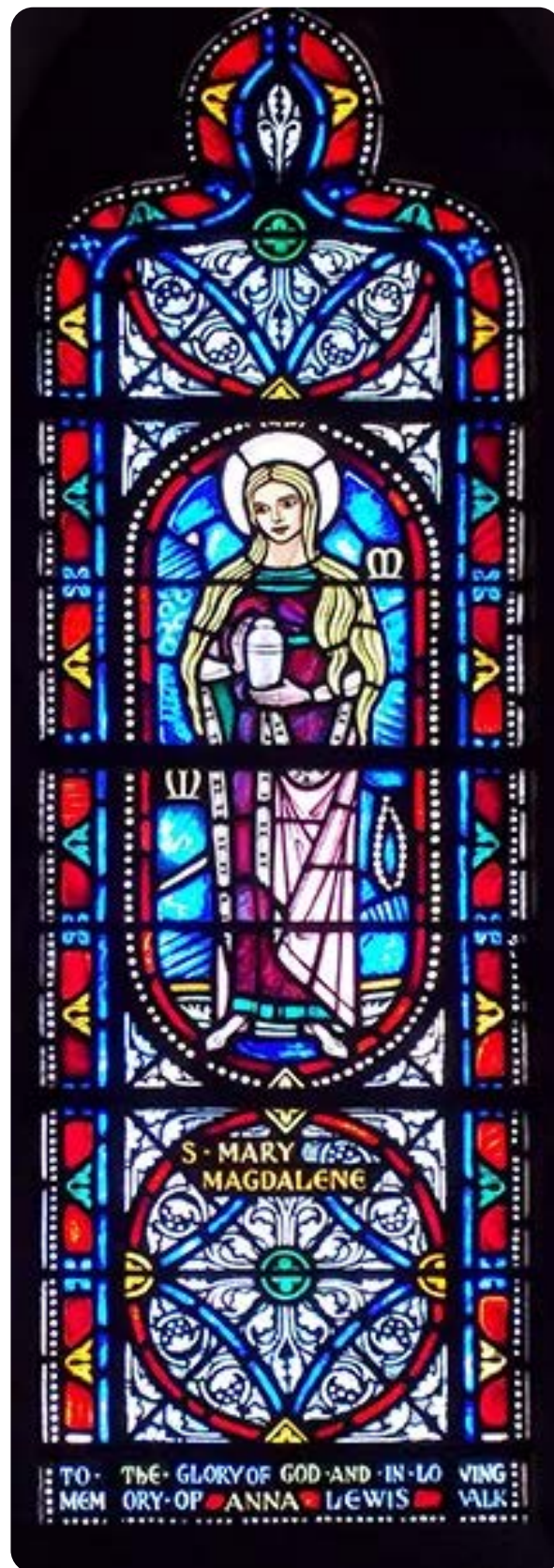
J. G. Rey and Associates, 1963-64

To the Glory of God and in Loving Memory of Anna Lewis Valk

Given by Dr. & Mrs. Henry L. Valk

Clerestory north wall

Mary Magdalene is mentioned in the Gospels as being among the women of Galilee who followed Jesus and His disciples, who was present at His Crucifixion and Burial, and who went to the tomb on Easter Sunday to anoint His body (Matthew 28, Mark 11, Luke 24, John 20). She was the first to see the Risen Lord, and to announce His Resurrection to the apostles. Accordingly, she is referred to in early Christian writings as "the apostle to the apostles."



WINDOW 36: ST. MARY MAGDALENE

WINDOW 37: ST. JAMES

J. G. Rey and Associates, 1963-64

To the Glory of God and in Loving Memory of Margaret Erwin Glenn, 1895-1950

By S.B. Hanes, Jr.

James was an apostle, the son of Zebedee and the brother of John. He, John, and Peter are the three disciples Jesus took with him on the mountain as witnesses to the Transfiguration. (Matthew 17: 1:13) The "M" following his name in the window indicates that he was a martyr (Acts 12:2). The scallop shell under his right elbow is a symbol of pilgrimage and stands for his zeal and missionary spirit.



WINDOW 37: ST. JAMES

WINDOW 38: ST. ANDREW

J. G. Rey and Associates, 1963-64

To the Glory of God and in Loving Memory of James Walter Glenn,
1880-1962

Given by S.B. Hanes, Jr. & Locke Glenn Hanes

Clerestory north wall

Andrew is the patron saint of Scotland. It is said that he was crucified on a Cross Saltire, the "X" shaped cross shown here.

Most references to Andrew in the New Testament simply include him on a list of the Twelve Apostles, or group him with his brother, Simon Peter. But he appears acting as an individual three times in the Gospel of John. When a number of Greeks (perhaps simply Greek-speaking Jews) wish to speak with Jesus, they approach Philip, who tells Andrew, and the two of them tell Jesus (John 12:20-22). (It may be relevant here that both "Philip" and "Andrew" are Greek names.) Before Jesus feeds the Five Thousand, it is Andrew who says, "Here is a lad with five barley loaves and two fish" (John 6:8f).

And the first two disciples whom John reports as attaching themselves to Jesus (John 1:35-42) are Andrew and another disciple (whom John does not name, but who is commonly supposed to be John himself; John never mentions himself by name, a widespread literary convention). Having met Jesus, Andrew then finds his brother Simon and brings him to Jesus. Thus, on each occasion when he is mentioned as an individual, it is because he is instrumental in bringing others to meet the Saviour.

In the Episcopal Church, the Fellowship of Saint Andrew is devoted to encouraging personal evangelism, and the bringing of one's friends and colleagues to a knowledge of the Gospel of Christ.



WINDOW 38: ST. ANDREW

WINDOW 39: ST. JOHN THE EVANGELIST

Willet Studios, 1978

To the Glory of God and in Loving Memory of Edward Oscar McCreight, 1849-1905, and Margaret Alexander McCreight, 1850-1910

by Dr. Charles McCreight (their grandson)

Clerestory north wall

John, son of Zebedee, was one of the twelve apostles of Our Lord. Together with his brother James and with Simon Peter, he formed a kind of inner circle of three among the Twelve.

John is credited with the authorship of three epistles and one Gospel, although many scholars believe that the final editing of the Gospel was done by others shortly after his death. He is also supposed by many to be the author of the book of Revelation, also called the Apocalypse, although this identification is less certain.

John is shown here with a chalice with a snake in it. This refers to a story recounted in the Golden Legend (a medieval book of lives of the saints) in which, to prove his bona fides, John drinks a cup of poison without being harmed.



WINDOW 39: ST. JOHN THE EVANGELIST

WINDOW 40: MARY, MOTHER OF CHRIST

Willet Studios, 1978-79

To the Glory of God and in Loving Memory of Charles P.W. Sullivan, 1859-1946, and Sarah Elizabeth Garrison Sullivan, 1856-1940

Given by Dr. Charles McCreight

Clerestory, north wall

This window shows the iconic Madonna and child, Mary and the infant Jesus. As here, Mary is generally shown wearing blue garments.

The New Testament records many incidents from the life of Mary: her betrothal to Joseph, the Annunciation by the angel Gabriel that she was to bear the Messiah, her visit to Elizabeth, the mother of John the Baptist, the Nativity of our Lord, the visits of the shepherds and the magi, the Presentation of the infant Jesus in the Temple at the age of forty days, the flight into Egypt, the Passover visit to the Temple when Jesus was twelve, (Matthew 1:16,18-25; 2; Luke 1:26-56; 2); the wedding at Cana in Galilee and the performance of her Son's first miracle at her intercession (John 2:1-11), the occasions when observers said, "How can this man be special? We know his family!" (Matthew 13:54-56 = Mark 6:1-3 = Luke 4:22; also John 6:42), an occasion when she came with others to see him while he was preaching (Matthew 12:46-50 = Mark 3:31-35 = Luke 8:19-21), her presence at the foot of the Cross, where Jesus commends her to the care of the Beloved Disciple (John 19:25-27), and her presence with the apostles in the upper room after the Ascension, waiting for the promised Spirit (Acts 1:14). She is thus seen to be present at most of the chief events of her Son's life.



WINDOW 40: MARY, MOTHER OF CHRIST

WINDOW 41: ST. ANNE

Willet Studios, 1978-79

To the Glory of God and in Loving Memory of Beverly McCreight, 1886-1973,
and Sarah Katherine McCreight, 1886-1955

Given by Dr. Charles McCreight (their son)

Clerestory north wall over balcony

According to tradition, St. Anne was the mother of the Virgin Mary and grandmother of Jesus Christ, although she is not named in the Bible. Here she is shown with the Torah, perhaps alluding to Jesus's Jewish heritage.



WINDOW 41: ST. ANNE

WINDOW 42: JOHN THE BAPTIST

Willet Studios, 1977

To the Glory of God and in Loving Memory of Shelby Edward Corbitt, 1882-1935, and Minnie Pauline Sullivan Corbitt, 1888-1972

Given by Dr. Charles McCreight (their nephew)

Clerestory north wall over balcony

Luke tells the story of John's birth to Elizabeth, cousin of Jesus's mother Mary (Luke 1:5-80), and then all four Gospels tell of Jesus's baptism by John (Matthew 3, Mark 1, Luke 3, and John 1:19f). John was an itinerant preacher who called the people to repentance and a renewal of their covenant relationship with God. He lived in the desert and is usually portrayed in rough clothing.



WINDOW 42: JOHN THE BAPTIST

WINDOW 43: ABRAHAM

Willet Studios, 1981

To the Glory of God and in Loving Memory of James Nelson Early
1894-1980

Given by his brother and estate

Clerestory south wall over balcony

Abraham, birth name Abram, is the first of the three biblical patriarchs. His story, told in chapters 11 through 25 of the Book of Genesis, plays a prominent role in Judaism, Christianity, Islam and the Bahá'í Faith. He is shown here with the knife with which he planned to slay his son Isaac in obedience to God, and with a staff, indicating the long journey he and his family made to settle in the land of Canaan.



WINDOW 43: ABRAHAM

WINDOW 44: MELCHIZEDEK

Willet Studios, 1981

To the Glory of God and in Loving Memory of Benjamin Sheppard Willis,
1913-1980

Given by James P. Willis

Clerestory south wall over balcony

Melchizedek, whose name means “king of righteousness,” was a king of Salem (Jerusalem) and priest of the Most High God (Genesis 14:18–20; Psalm 110:4; Hebrews 5:6–11; 6:20—7:28). Melchizedek’s sudden appearance and disappearance in the book of Genesis is somewhat mysterious. Melchizedek and Abraham first met after Abraham’s defeat of Chedorlaomer and his three allies. Melchizedek presented bread and wine to Abraham and his weary men, demonstrating friendship. He bestowed a blessing on Abraham in the name of El Elyon (“God Most High”) and praised God for giving Abraham a victory in battle (Genesis 14:18–20).

Abraham presented Melchizedek with a tithe (a tenth) of all the items he had gathered. By this act Abraham indicated that he recognized Melchizedek as a priest who ranked higher spiritually than he.

In Psalm 110 Melchizedek is presented as a type of Christ. This theme is repeated in the book of Hebrews, where both Melchizedek and Christ are considered kings of righteousness and peace. By citing Melchizedek and his unique priesthood as a type, the writer shows that Christ’s new priesthood is superior to the old levitical order and the priesthood of Aaron (Hebrews 7:1–10)



WINDOW 44: MELCHIZEDEK

WINDOW 45: MOSES

Willet Studios. 1978

To the Glory of God and in Loving Memory of Alice Moulton O'Kelley, 1894—
1989

Given by Mr. & Mrs. William A. Goodson, Jr.

Clerestory south wall

Moses is shown here with the tablets of the Ten Commandments, which he has received from God (Exodus 20:1-17). The Book of Exodus is his story and the first five books of the Old Testament, the Torah, are known as the "Books of Moses."



WINDOW 45: MOSES

WINDOW 46: JOSHUA

Willet Studios, 1978

To the Glory of God and in Loving Memory of Thomas Ferdinand O'Kelley,
1884-1956

Given by Mr. & Mrs. William A. Goodson, Jr.

Clerestory south wall

Joshua was the leader in the Battle of Jericho, the first battle of the Israelites' conquest of Canaan. His troops marched around the city for seven days, then blew their rams' horns so that the walls collapsed (Joshua 6:1-27). He is shown here with a sword and a ram's horn.



WINDOW 46: JOSHUA

WINDOW 47: DAVID

Willet Studios, 1967-68

To the Glory of God and in Loving Memory of Jane Boyden Craige by
Archibald Craige
Clerestory south wall

The story of King David is found in the books of Samuel, 1 Kings, and Chronicles. He was a great warrior, the second King of Israel (about 1010 – 970 BCE), and is considered the author of the Psalms and the ancestor of Jesus. He is shown here with his royal crown and a lyre.



WINDOW 47: DAVID

WINDOW 48: SOLOMON

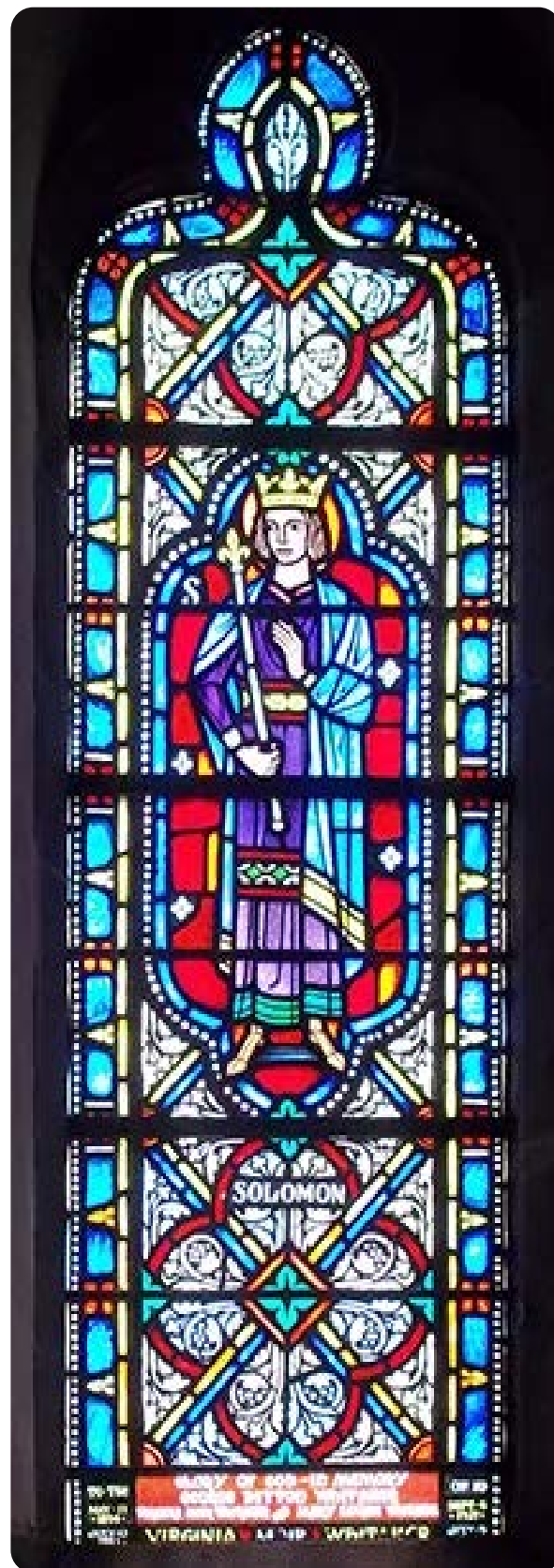
J. G. Rey and Associates, 1966-67

George Betton Whitaker, 1894-1927, Virginia Moir Whitaker, 1892-1965
and Mary Louise Whitaker

Given by Mr. & Mrs. George B. Whitaker, Jr.

Clerestory south wall

Solomon was, according to the books of 1 Kings and 1 Chronicles (and also the Koran), the son of David, and a wealthy, wise king of Israel (about 970 – 931 BCE). He is credited with building the first Temple in Jerusalem. He is shown here as both king and judge. Solomon's prayer upon succeeding to the throne was "Give my servant an understanding heart to judge thy people that I may discern between good and bad, for who is able to judge this thy people." (1 Kings 3:9)



WINDOW 48: SOLOMON

WINDOW 49: ELIJAH

Willet Studios

To the Glory of God and in Loving Memory of Alice O. Goodson, 1922–2009

Given by her children.

Clerestory south wall

Elijah was a major prophet who worked in the Northern Kingdom of Israel in the ninth century BCE. According to the Books of Kings, he performed many miracles and was taken up to heaven in a whirlwind.



WINDOW 49: ELIJAH

WINDOW 50: JEREMIAH

Willet Studios, 1968

To the Glory of God and in Loving Memory of William A. Goodson, Jr., 1918 – 2012

Given by his children

Clerestory south wall

Jeremiah is the second of the major prophets and is traditionally credited with writing the Books of Jeremiah, First and Second Kings, and the Book of Lamentations. He prophesies the coming destruction by the Babylonian army and the exile as the result of Israel's sins. He is shown with a scroll of his writings.



WINDOW 50: JEREMIAH

WINDOW 51: DANIEL

J. G. Rey and Associates, 1966-67

To the Glory of God and in Loving Memory of Ida Miller Galloway

Given by Louise and Archer B. Glenn, and Tippie Thomas Ruffin

Clerestory south wall

Daniel is the hero of the Book of Daniel. In one of the stories, he translates mysterious writing for King Belshazzar, predicting his overthrow. (Daniel 5) The words he translated, "Mene, mene, tekal, upharsin" are shown in this image. The Book of Daniel is an apocalyptic work, a type of literature written in times of great persecution to encourage the Jews to remain faithful to their religion. Daniel also appears in Window #30.



WINDOW 51: DANIEL

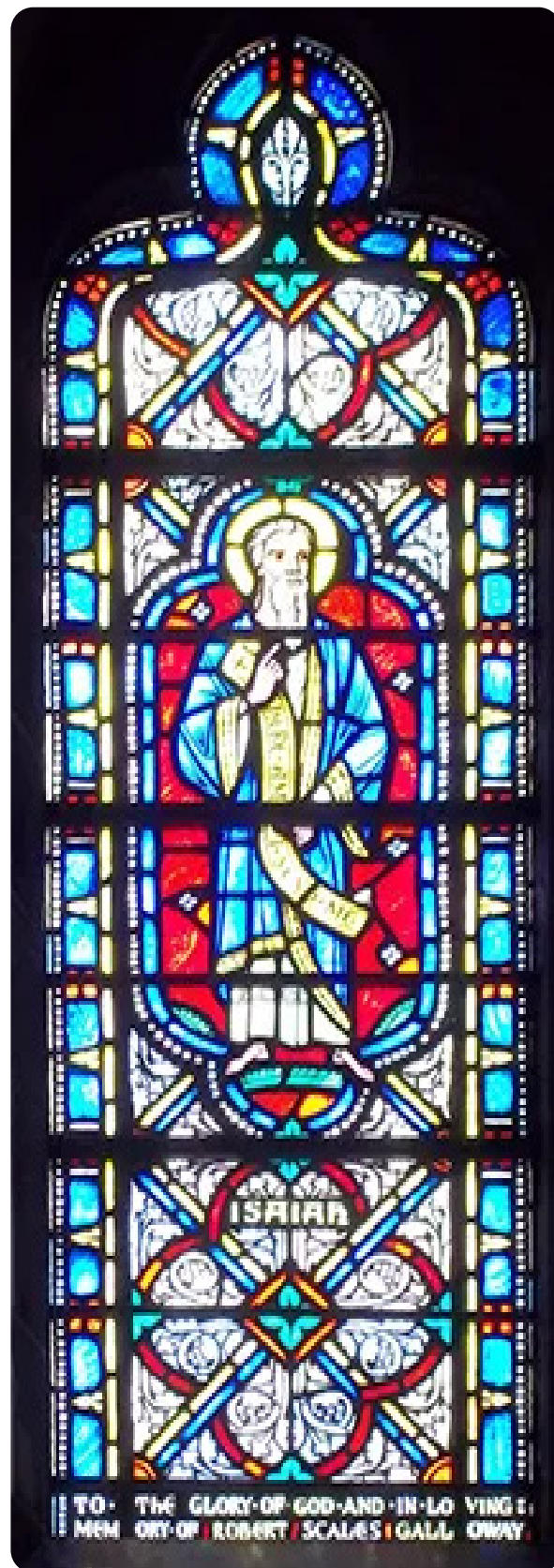
WINDOW 52: ISAIAH

J. G. Rey and Associates, 1966-67

To the Glory of God and in Loving Memory of Robert Scales Galloway, 1866-1964

Given by Ida Clifton Galloway Ruffin and Louise Galloway Glenn
Clerestory south wall

Isaiah was a prophet who lived about the time of the 8th century BCE in Judah. He is the nominal author of the Book of Isaiah, although scholars generally attribute the writing to several sources over more than 200 years. Christians cite his prophecies as foretelling the birth, ministry, and death of Jesus. He is shown here responding to God's call: Whom shall I send, and who will go for us? And I said, "Here am I, send me" (Isaiah 6:8).



WINDOW 52: ISAIAH

WINDOW 53: ARCHANGEL MICHAEL

Willet Studios, 1981

To the Glory of God and in Loving Memory of Margaret M. Zartman

Given by Mrs. C. W. Zartman

Clerestory south tower

Michael is the only angel who is mentioned by name in all three of the major sacred texts of Judaism (Daniel 12:1), Islam, and Christianity (Jude, verse 9, Revelation 12:7-9). In Revelation, he leads God's armies in a war in heaven against Satan (Revelation 2), and he is portrayed here with Satan under his sword.



WINDOW 53: ARCHANGEL MICHAEL

WINDOW 54: ARCHANGEL GABRIEL

Willet Studios, 1981

To the Glory of God and in Loving Memory of Castle Whistler Zartman

Given by Margaret M. Zartman

Clerestory south tower

The archangel Gabriel is God's messenger and appears in both the Old and New Testaments. He appears to Daniel (Daniel 8-9), to Zechariah and to Mary, foretelling the births of John the Baptist and Jesus (Luke 1:11-38). Although the trumpeter who announces the return of Jesus and the resurrection of the dead is not identified in the Bible, Gabriel is portrayed as this one in Byzantine art, Milton's *Paradise Lost*, and Negro spirituals. He is shown here with a trumpet.



WINDOW 54: ARCHANGEL GABRIEL

Windows 55-65 (Stairs/2nd Floor/Lower Level)

WINDOW 55: ST. FRANCIS

George L. Payne, 1956-57

To the Glory of God and in Loving Memory of Mary Pickard Ogburn, 1902-

1956 Given by her husband and son

Above stairwell outside baptistry

St. Francis was an Italian friar who lived from 1181 to 1226. He is the patron saint of Italy and is associated with love of animals and the natural world. His feast day is October 4. He established the Franciscan order and the Poor Clares. He stressed poverty and reverence for all creatures of the earth. He is shown here preaching to the birds. The popular "Prayer Attributed to St. Francis" is a later composition which expresses some of his ideas.



WINDOW 55: ST. FRANCIS

WINDOW 56: ST. CHRISTOPHER

George L. Payne, 1956-57

To the Glory of God and in Loving Memory of Mary Pickard Ogburn,
1902-1956,

Given by her husband and son

Above stairwell outside baptistry

St. Christopher is the patron saint of travelers. Possibly a third century martyr, according to legend, he carried a child across a river; the child later revealed himself as Christ. Although he is one of the most popular saints, and many churches are named for him, he is not recognized officially in the Episcopal Church.



WINDOW 56: ST. CHRISTOPHER

WINDOW 57: WEDDINGS

Willet Studios, 1976

In Memoriam Virginia Lasater Irvin

Given by Mrs. Frank Borden Hanes

Second floor memorial chapel/preschool music room

Jesus is shown turning water into wine at the wedding at Cana (John 2:1-10). Note the Jewish wedding canopy in the background. The four-pointed star above this window and #59 shows the hand of God the Father. The entwined lamps are a symbol of marriage. Each of the windows in this series reflects one of the original uses of this memorial chapel: weddings, children's services, private communions, baptisms, and choir rehearsals.



WINDOW 57: WEDDINGS

WINDOW 58: CHILDRENS SERVICE

Willet Studios, 1976

In Memoriam Mary Lybrook Lasater Barnes

Given by Mrs. George L. Irvin, Jr. and Mrs. Frank Borden Hanes

Second floor memorial chapel/preschool music room

Jesus is shown teaching children. At the top is the scallop shell of baptism.



WINDOW 58: CHILDRENS SERVICE

WINDOW 59: THE MISSION

Willet Studios, 1976

In Memoriam Robert Milton McArthur and Cleveland Sawyer McArthur

Given by Mr. and Mrs. John Winder

Second floor memorial chapel/preschool music room

Jesus calls his disciples to "fish for men." (Matthew 4:19) At the top are fish going into a basket, a symbol of discipleship derived from a ringstone of Arnulf, Bishop of Metz. The four-pointed star above windows 60 and 61 shows the Lamb of God.



WINDOW 59: THE MISSION

WINDOW 60: COMMUNION SERVICE

Willet Studios, 1976

In Memoriam John Cox Winder and Helen McArthur Winder

Given by Mr. and Mrs. John Winder

Second floor memorial chapel/preschool music room

Jesus breaks bread with his disciples. Above are the chalice and bread of communion.



WINDOW 60: COMMUNION SERVICE

WINDOW 61: SERVICES FOR THE DEAF

Willet Studios, 1976

To the Glory of God

Given by the Deaf Congregation

Second floor memorial chapel/preschool music room

"Ephphatha, Be Opened." Jesus opens the ears of the deaf man (Mark 7:31-35). At the top, Christ molds the clay with which he anointed the eyes of the blind man. The four-pointed star above shows the descent of the Holy Spirit in the form of a dove.



WINDOW 61: SERVICES FOR THE DEAF

WINDOW 62: CHOIR REHEARSALS

Choir Rehearsals

Willet Studios, 1976

In memory of Christian Mark Boesser and Wilhemina C. Boesser

Given by Mrs. Mark Boesser and friends

Second floor memorial chapel/preschool music room

This window shows Jesus' triumphal entry into Jerusalem on a donkey, with followers greeting him with songs, waving palms and putting garments on the road in front. (Matthew 21:1-17, also Mark 11:1-11, Luke 19:28-40, John 12:13-50) At the top is a lyre, symbol of praise.



WINDOW 62: CHOIR REHEARSALS

WINDOW 63: LEMLY

In loving memory (of) Laura E. Lemly, born August 20, 1843, died September 30, 1901

2nd floor outside music room, north wall, left position

Laura Lemly was one of the first five communicants who started St. Paul's. She was the Altar Guild and first Sunday School teacher. The first church was built in 1879; it is not known when this window was installed.



WINDOW 63: LEMLY

WINDOW 64: LACEY

In loving memory (of) Rev. Henry O. Lacey, born June 2, 1851, died
September 27, 1889
2nd floor outside music room, north wall, center position

This window includes a quotation from St. Paul: "I have fought a good fight. I have finished my course. I have kept the faith." (2 Timothy 4:7) The image is therefore, presumably, of Paul teaching. The Rev. Henry O. Lacey was the fourth rector of St. Paul's, serving from 1887-1889.



WINDOW 64: LACEY

WINDOW 65: HARRIS

In Loving Memory (of) Bessie Harris, Daughter of E. E. and B.W. Harris 1884-1903

2nd floor outside music room, north wall, right position

The window portrays an archangel, possibly Gabriel who traditionally announces the return of Christ and the resurrection of the dead.



WINDOW 65: HARRIS

Windows 66-80 (Chapel & Hallway)

WINDOW 66: BLESSED ARE THEY THAT LIVE IN THY HOUSE

From second church building

In loving memory of Mamie C. Springs, 1874 -1887

Hall outside parlor



WINDOW 66: *BLESSED ARE THEY THAT LIVE IN THY HOUSE*

WINDOW 67: GARDEN OF GETHSEMANE (SLEE)

From second church building

In Loving Memory of Mary A. Slee, died October 17, 1907

Given by her daughter Amy Slee Coleman (Mrs. Frank Coleman)

Hall outside parlor

This window shows Jesus praying in the Garden of Gethsemane while an apostle sleeps. Frank Coleman was secretary of the 1895 Vestry of St. Paul's.



WINDOW 67: GARDEN OF GETHSEMANE (SLEE)

WINDOW 68: RESURRECTION (MARY MAGDALENE)

Tiffany Studios, from the second church building
In Loving Memory of David Dodge Schouler, 1847-1910, by his wife.
Hall outside the chapel

This pair of panels shows Jesus on the left and Mary on the right as she recognizes him in the garden after His resurrection. The windows are noted for their use of opalescent glass.



WINDOW 68: RESURRECTION (MARY MAGDALENE)

WINDOW 69: I AM THE RESURRECTION AND THE LIFE

Tiffany Studios, from the second church building
In Loving Memory of David Dodge Schouler, 1847-1910, by his wife.
Hall outside the chapel

This pair of panels shows Jesus on the left and Mary on the right as she recognizes him in the garden after His resurrection. The windows are noted for their use of opalescent glass.



WINDOW 69: I AM THE RESURRECTION AND THE LIFE

WINDOW 70: THE HOLY FAMILY

Rowan LeCompte & Mary Clerkin Higgins, 2013
Given by Bud and Zanne Baker
Chapel, upper level, west wall



WINDOW 70: THE HOLY FAMILY



WINDOW 71: FLORAL

Rowan LeCompte & Mary Clerkin Higgins, 2011
To the Glory of God
Chapel, north wall, west side



WINDOW 72: FLORAL

Rowan LeCompte & Mary Clerkin Higgins, 2011
Given to the Glory of God by Ann and Dudley Humphrey
Chapel, north wall west of organ



WINDOW 73: FLORAL

Rowan LeCompte & Mary Clerkin Higgins, 2011
Given to the Glory of God
Chapel, north wall east of organ



WINDOW 74: FLORAL

Rowan LeCompte & Mary Clerkin Higgins, 2011
Given to the Glory of God and in memory of Sarah Shore Ruffin and Dillard
Dalton Ruffin by the Ruffin family
Chapel, north wall, right



WINDOW 75: FLORAL

Rowan LeCompte & Mary Clerkin Higgins, 2011
Given to the Glory of God and in memory of William Dando Harper by
Martha Harper
Chapel, east wall, left



WINDOW 76: FLORAL

Rowan LeCompte & Mary Clerkin Higgins, 2011
Given to the Glory of God and in memory of Roby E. and Alma D. Taylor by
John and Peggy Taylor
Chapel, east wall center



WINDOW 77: FLORAL

Rowan LeCompte & Mary Clerkin Higgins, 2011
Given to the Glory of God and in memory of Elizabeth Taylor Williams and in honor of Tab Williams by their children Artie, Susan, Steve, and Nancy Williams Chapel, east wall right



WINDOW 78: FLORAL

Rowan LeCompte & Mary Clerkin Higgins, 2011

Given to the Glory of God and in memory of David Hill Michal, Sr., by his family
Hall outside chapel, east wall

WINDOW 79: BUFORD

From second church building

To The Glory of God and in Loving Memory of Charles Buford, August 1849 –
April 1906

Goodheart entrance, right

The risen Christ is shown with a halo and arms outstretched in welcome.



WINDOW 79: BUFORD

WINDOW 80: OUR CHILDHOODS PATTERN

From second church building

In Loving Memory of Jarvis Buxton, born July 10, 1882, died December 19, 1892

Goodheart Entrance, left

Jesus is portrayed as a young man with Jerusalem in the background, suggesting his visit to the temple with his parents (Luke 2:41-52).



WINDOW 80: OUR CHILDHOODS PATTERN