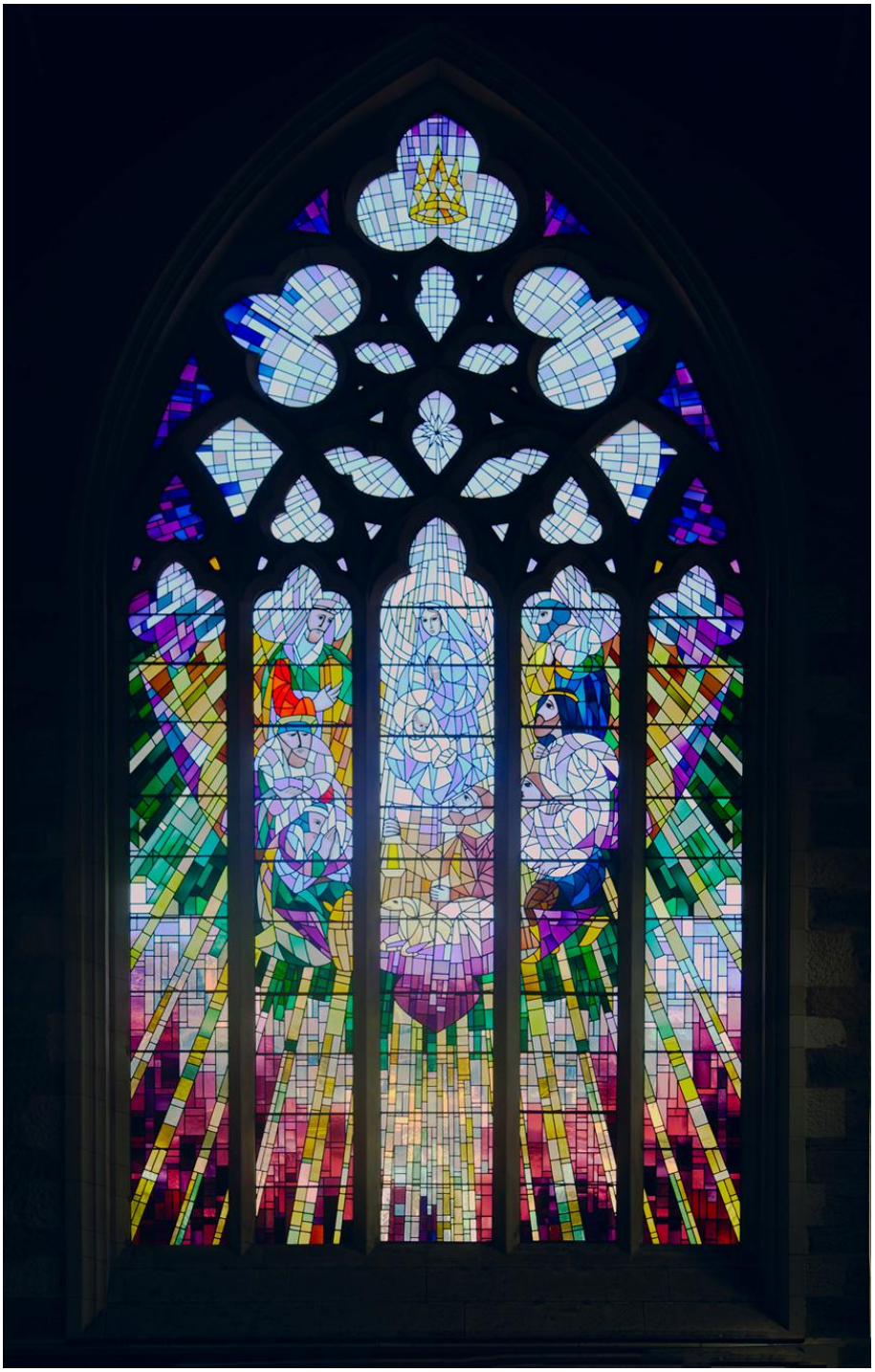
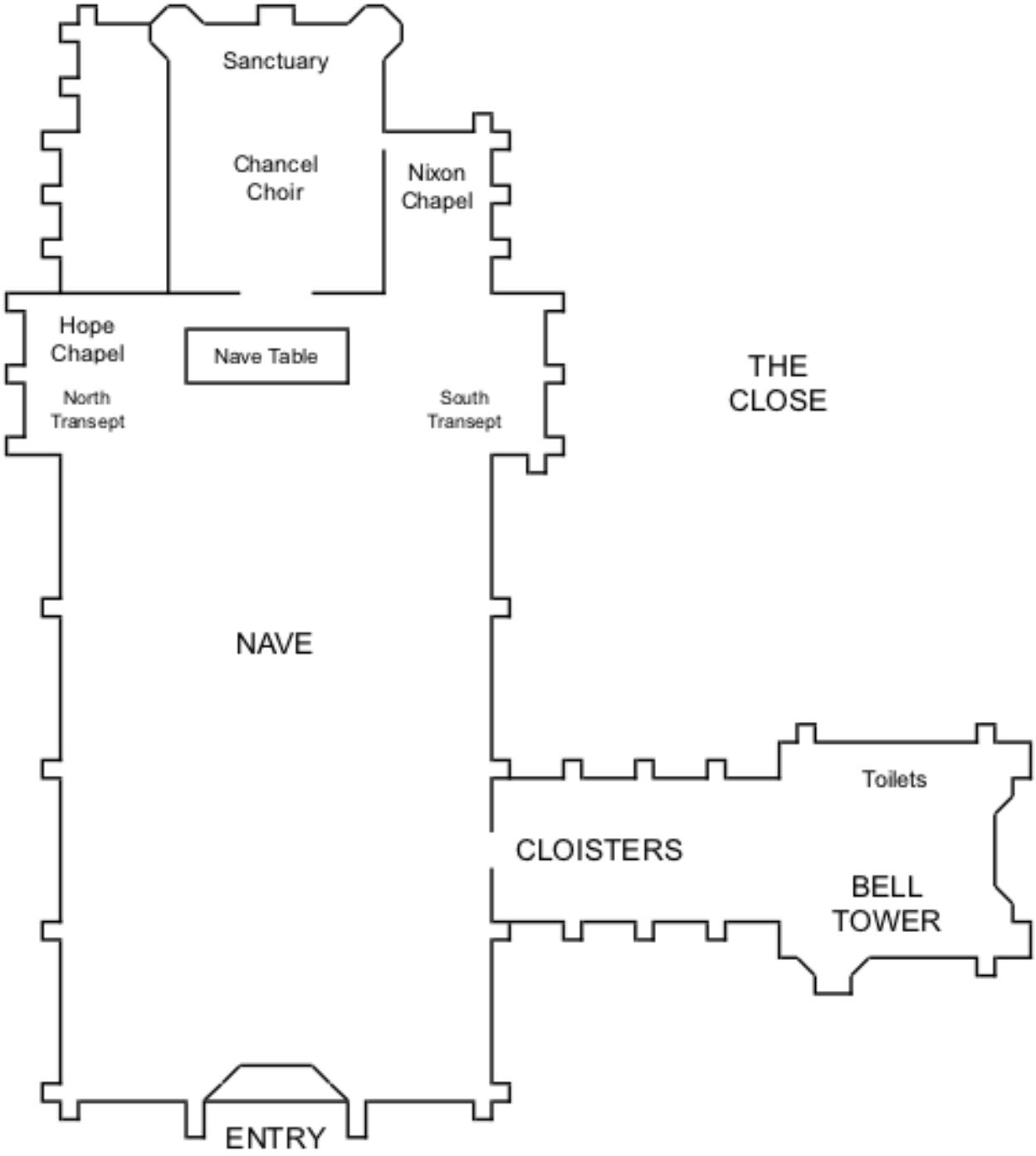


The Windows of St David's Cathedral

The Light Shines Through

St David's Cathedral



The Windows of St David's Cathedral

Begin your tour of the stained glass of St David's at the West Door, the main entrance to the Cathedral. The **West Window** depicts the Nativity, with the Christ Child adored by Shepherds and Wise Men. The design radiates from the central star and is topped by a crown reminding us that Jesus was born king. As you will see, this theme returns in the East Window.

The window was made by Brooks Robinson of Melbourne and dedicated by Bishop Robert Davies on 19th September 1965.

✣ ✣ ✣ ✣ ✣ ✣ ✣

To your left is a window containing three Gallic (French) 4th Century Saints. **Saint Hilary** was an adult convert who was chosen as Bishop of Poitiers when still a layman. As a scholar, he defended the Trinity and the true biblical understanding of Jesus as truly God and truly human. He died in 368 AD.

Saint Martin as a young man came to Hilary becoming a noted evangelist and Bishop of Tours. He was born in Hungary and came to France as a soldier. He had a vision of Our Lord after sharing his cloak with a naked beggar and was baptised soon after. He died in 401 AD after a long and courageous life of faith.

Saint Brice was raised by Saint Martin, but became a vain and overly ambitious cleric, holding Martin in great contempt. Despite this attitude, Martin was most patient with Brice who in time succeeded Martin as Bishop of Tours in 397 AD. But he reverted to his old ways, was accused of laxness and immorality, and exiled from his See.

During seven years of exile in Rome, Brice repented and completely changed his lifestyle. He returned to Tours and ministered with such humility, holiness and ability that he was venerated as a saint by the time of his death in 444 AD. Since he overcame his temptations, there is a demon crouching in the corner of his window.

✣ ✣ ✣ ✣ ✣ ✣ ✣

Around the corner on the South Wall is the first of a series of Saints of the Church – one of saintly women; one of martyrs, and one of great Bishops.

The three women are Saint Anne, Saint Mary Magdalene and Saint Helen.

Saint Anne, was, according to legend, the mother of Mary and the wife of a rich man called Joachim. During the Reformation, Luther and others condemned the cult that grew up around her, as she is not in the Bible.

Mary of Magdalene is in the Gospels, with Jesus freeing her from 7 demons. While many legends have arisen about her, she is most prominent in the Bible as a witness of the Crucifixion and Resurrection, and one of the first to call Jesus ‘Lord’.

Saint Helen is said to have become a Christian through the influence of her son, Constantine, the first Christian Emperor. She made a pilgrimage to Jerusalem at the age of 80, where, according to tradition, she discovered the True Cross on which Jesus died, hence the cross over her shoulder in the window.

✣ ✣ ✣ ✣ ✣ ✣ ✣

Enter the Cloister through the door near the font to see windows that form an historical outline of the Church of England from its beginning to the present day in Australia.

Start on the right with a window of two early British Saints

Saint Alban was the first British Martyr. He was converted and baptised during the persecution under Septimius Severus. He gave his life to protect a priest hiding in his house, in approximately 305 AD.

Saint Columba of Iona died in 597 AD. He was an Irish Christian who founded the monastery of Iona, off the coast of Scotland. From this base he evangelised vast areas of the mainland. Alban and Columba represent the two great Christian traditions of Britain: the Roman and the Celtic.

Next is another representative pair - this time missionaries

Saint Augustine of Canterbury being sent by Pope Gregory the Great to convert the English, founded the See of Canterbury, the spiritual home of Anglicanism.

Saint Aiden of Lindisfarne was sent from Iona to evangelise Northumbria, and by the time of his death in 651 AD, had re-established the Church in the north of England.

The third window is of a great scholar and a great missionary.

Saint Boniface, born in England c680 AD, became a monk and inspired by stories, heard as a child, of mission work on the continent of Europe, he had a powerful ministry in Germany becoming the Bishop of Mainz. He died in 755 AD after a remarkable life, martyred in the cause of the Gospel.

The Venerable Bede is called ‘the Father of English History’. He had an uneventful life, spent mostly in a monastery, but wrote voluminously. He represents the scholarly diversion of the Anglican tradition. He died in 735 AD.

The next pair are Bible translators:

John Wycliff was an intellectual who attacked abuses in the English Church of the 12th Century. His disciples translated the Bible into English, and although he died in peace in 1384, the Church later condemned him. He was a precursor of the Reformation.

William Tyndale left England and translated the Bible in Germany, printed it and shipped copies home. He was betrayed and after 16 months in prison, in 1536, was executed for heresy. A year later, copies of his Bible were placed in all parish Churches by the King’s Command.

Go through the glass door (if unlocked) to view three Archbishops of Canterbury.

Thomas Cranmer (1489–1556) (somewhat concealed by the new servery) is chiefly honoured as the editor and compiler of the English Prayer Book. He was Henry VIII’s Archbishop and died a martyr’s death under Mary I.

William Laud (opposite) (1573-1645) was another martyr for his beliefs, being beheaded after the English Civil War. His great contribution was his concept of the ‘beauty of holiness’ and his vision of the undivided Catholic Church.

William Temple (above the door) (1881-1944) was Archbishop of Canterbury during the Second World War. He was a giant of the 20th Century Church, a scholar and ecumenist, who was also an outstanding pastor.

Return through the glass door and on your right along the wall comes another representative pair of two great streams of Anglicanism: the Catholic and the Evangelical.

John Keble (1792-1866) was born an Anglican and became a priest, poet and initiator of the Oxford Movement. He challenged the Church of England to look to its apostolic roots and authority.

John Wesley (1703-1791) was also an Anglican priest, who underwent a dramatic spiritual experience in 1738 and from then on he promoted 'vital practical religion'. He and his brother Charles are best remembered as the founders of Methodism and as the writers of wonderful hymns.

Now you come to two pioneers of the Australian Church.

Richard Johnson (1756-1823) was Chaplain to the First Fleet, which landed in Sydney Cove on 26th January 1788. On 3rd February he conducted the first Christian Service in Australia in the open air.

Samuel Marsden (1765-1838) was the second Chaplain to serve New South Wales. A strong man who clashed with the powerful men in the new settlement, he was a pioneer farmer and sheep breeder, a magistrate and a missionary in the South Sea Islands, particularly in New Zealand.

Next are the first Bishops of Australia and New Zealand

William Broughton (1788–1853) was Archdeacon of Australia under the Bishop of Calcutta, and the first Bishop of Australia who worked tirelessly to create the Australian Church.

George Selwyn (1809–1878) was a remarkable man who converted the Maoris and established the Church of New Zealand. He later became Bishop of Lichfield in England.

Lastly are Pacific pioneer missionaries and martyrs.

John Patterson (1827-1871) was the first Bishop of Melanesia and is legendary for his care of his island people. He died as the result of unscrupulous white traders kidnapping islanders. His five wounds were covered by a palm branch tied into five knots.

Albert McLaren (1853-1891) pioneered Anglican missionary work in New Guinea.

✣ ✣ ✣ ✣ ✣ ✣ ✣

As you move back into the Cathedral, continue to your right. The next window on the South Wall has three martyrs.

Saint Stephen the Deacon was the first Christian martyr. All we know about him is from two chapters of Acts. He died praying for forgiveness for his killers.

Saint Alban makes his second appearance. The legends concerning his death are most dramatic. His executioner is said to have been so moved by his bravery that he was himself martyred for refusing to behead the Saint.

Saint Lawrence died in 258 AD. Archdeacon of Rome during the persecution of Valerian, he was ordered to produce the treasures of the Church. He arrived with a crowd of beggars and cripples. “These”, he explained, “are the treasures of the Church”. He was subsequently burnt on a gridiron, and is supposed to have said, “Turn me, I am done on this side”.

Next come three great Bishops of the Church.

Saint David, patron of this Cathedral, was Bishop of Menevia (Wales) and died in 601 AD. He is remembered as a good and faithful Bishop. His emblem is the leek.

Saint Augustine of Canterbury we met in the Cloister.

Saint Gregory (540-604) was the Pope who sent Augustine to England. He is known as ‘the Great’ for good reason. He was an outstanding leader of the Church, a theologian, administrator and pastor. Legend has it that he is the one who saw a group of slave boys in the market, and when told that they were Angles, said “Not Angles, but Angels”, and decided there and then to send missionaries to England.

✣ ✣ ✣ ✣ ✣ ✣ ✣

We now come to the South Transept with two high windows; you will need to stand back to see properly.

The first, dedicated in 1980 in memory of Prof. Keith Isles, has a Celtic Cross and **Saint Patrick**, **Saint Andrew** and **Saint George**, marking countries where he worked. The shields are of the Universities and of the Clan MacDonald of the Isles. The building is a symbol of education – a place of learning.

The second window has Jesus teaching a young lawyer who asked of him who was his neighbour? In response, Jesus told the parable of the Good Samaritan (Luke 10). The words written across it say “Who is my neighbour? He who shows mercy. Go and do then likewise”. The window was made by Brooks Robinson in Melbourne and dedicated by Bishop Hay in 1925

✣ ✣ ✣ ✣ ✣ ✣ ✣

Next is the Nixon Chapel, named for the first Bishop of Tasmania. The windows also emphasise the Angels. They were made in Melbourne by Brooks Robinson, except for the Saint Michael window, which was made by Burlison and Grylls of London.

Saint Michael the Archangel is the leader of the hosts of Heaven, God’s Army, and is described in the Book of Revelations defeating the great dragon. His name means “Who is like God?”

Saint Raphael and **Saint Gabriel** are also Archangels. Gabriel means ‘Hero of God’ and Raphael means ‘God has healed’.

In the last window Gabriel tells Mary that she is to be the mother of our Lord, known as the **Annunciation**.

Above the Chapel Altar is the **Resurrection**, Christ rising from the dead, with two Angels watching. When we see Angels in the Cathedral, we should think Resurrection.

✣ ✣ ✣ ✣ ✣ ✣ ✣

Moving to the Sanctuary, you now arrive at the great **East Window** above the High Altar.

At the apex is the figure of Jesus seated on a throne in glory with worshipping Seraphs. Below is the Pelican feeding her young, an ancient symbol of Christ. Then come the Coats of Arms of the Dioceses of Canterbury and Tasmania.

The main subject of the window is the Crucifixion, with the figures of the Virgin Mary and Saint John, who stood by the Cross as Jesus died.

On the outer are Saint Peter with the keys of the Kingdom and Saint Paul with the Sword of the Gospel.

In the base windows are Saint David (appearing a second time) carrying a model of the Cathedral on his arm, Saint Augustine (for the third time) with a crucifix, the first Archbishop of Canterbury and Saint Paulinus, the first Archbishop of York. These images make it clear that they thought of themselves as part of the Church of England.

This window was made by Burlison and Grylls of London in 1910 and cost over 1000 pounds.

✣ ✣ ✣ ✣ ✣ ✣ ✣

Now turn to the windows in the **Chancel**, or choir.

On the north side are three windows on the theme of the Holy Spirit. The first shows the Baptism of Jesus by John the Baptist in the Jordan, where the Spirit descends as a dove, the second shows the Coming of the Holy Spirit on the Disciples at Pentecost (Acts2), and the third depicts Peter and

John laying hands on new Samaritan converts to receive the Spirit (Acts 9).

The middle window on the south side continues the Holy Spirit theme, with the risen Jesus giving the Holy Spirit to his disciples on the eve of the first Easter (John 20), with Elders laying their hands on Timothy for ministry (1Timothy 4:16).

The window above the organ was dedicated by Bishop Davies in 1981 in honour of John Nicholls (Cathedral organist 1939 – 1980). It was produced by Abbey Glass here in Hobart. The design is a combination of two works of art – Saint Cecilia at the Organ is from Van Eyck's 'Adoration of the Lamb' and the choristers are from della Robbia Cantoria, commissioned from the interior of the Cathedral in Florence.

On the left is a modern stained glass window installed in the Chancel's last vacant panel on Easter Day in 2001. Designed and executed by local artist, Klaus Krutsch, this window is dedicated to the memory of Ann Kirby, co-founder of the Saint David's annual Floral Festival.

✣ ✣ ✣ ✣ ✣ ✣ ✣

As you leave the Chancel facing the Nave, look up to see two crests. On your left is the crest of St Michael's Collegiate School and on your right is that of The Hutchins School. These are the two Anglican schools in Hobart: Hutchins, a boys' school, established in 1846 and Collegiate, a girls' school, established in 1892.

Moving to your right you come to the **Hope Chapel** in the **North Transept**.

In the left side window across the lower section you will see three scenes from Jesus' early life – the **Salutation**, **Disputation** and **Presentation**.

The first shows Mary with the also pregnant Elizabeth, whom she visited after the Annunciation. The unborn John leapt within his mother's womb when Mary, the mother of our Lord, arrived, leading her to sing The Magnificat.

The middle panel, the Disputation, shows the 12 year old Jesus debating with the priests in the Temple at Jerusalem, also recorded in Luke's Gospel. His parents thought that he was lost, but he replied: "Did you not know that I would be about my father's business?"

The Presentation shows the infant Jesus being at the Temple. The aged Simeon recognises him to be the Messiah and he spoke the words of the Nunc Dimittis.

Above the same window Mary, crowned and in royal robes, carries the Christ Child, accompanied by Angels.

The right-hand window, as befits a memorial to a fallen soldier, shows across the lower section three soldier saints – from left to right we see **Saint George** defeating the Dragon, **Saint Alban** (for the third time) bearing his symbols of the Sword and the palm branch, and **Saint Martin of Tours** (again), sharing his robe with the beggar.

Above the scene is the Garden of Gethsemene, with Christ at prayer in the centre, his disciples asleep on the left, with soldiers approaching to arrest Jesus, and on the right an angel offers the cup of the curse which Jesus is about to take.

In the apex of the window is a portrait of the young man to whom the window is a memorial.

✣ ✣ ✣ ✣ ✣ ✣ ✣

The next set of four windows along the north wall are a series showing various types of Old Testament heroes – Priests, Prophets, Kings, and Warrior-leaders.

The three Priests are **Abraham, Melchizedek and Aaron,** and the texts coiled around them speak of their priesthood. “God will provide himself a lamb for a burnt offering” refers to Abraham’s sacrifice of Isaac, his only son, which was stopped by an angel at the last minute, Abraham having proved his faith in God.

“Thou art a priest forever after the order of Melchizedek” is from a Psalm and refers to an everlasting priesthood of which the mysterious Melchizedek, to whom Abraham paid tithe, was the example.

“An everlasting covenant he made with Him and gave him the priesthood among the people”. Aaron was a companion of Moses and was designated priest by God.

Next are the three prophets, **Isaiah, Daniel and Malachi**, with prophesies of the coming of the Lord written around them.

Isaiah’s words are: “His name shall be called Wonderful, the mighty God, the everlasting Father, the Prince of Peace”.

Daniel’s are: “His dominion is an everlasting dominion which shall not pass away”.

Malachi has: “Behold, I send my messenger, prepare the way before Me.”

The three great Kings are David, Solomon and Hezekiah.

David, the great King to whose successors God promised an everlasting throne, carries a harp, a reminder of his humble beginnings as a shepherd boy, and writer of the Psalms.

Solomon, David's son, carries the Temple of Jerusalem, which he built.

Hezekiah was a descendant of David and Solomon, who did what was right in the eyes of God. He was King when the Assyrians besieged Jerusalem and God decimated their armies thus saving the city.

Joshua, Moses and **Gideon** were all great leaders and warriors of the Lord, who led the people of Israel to their Promised Land.

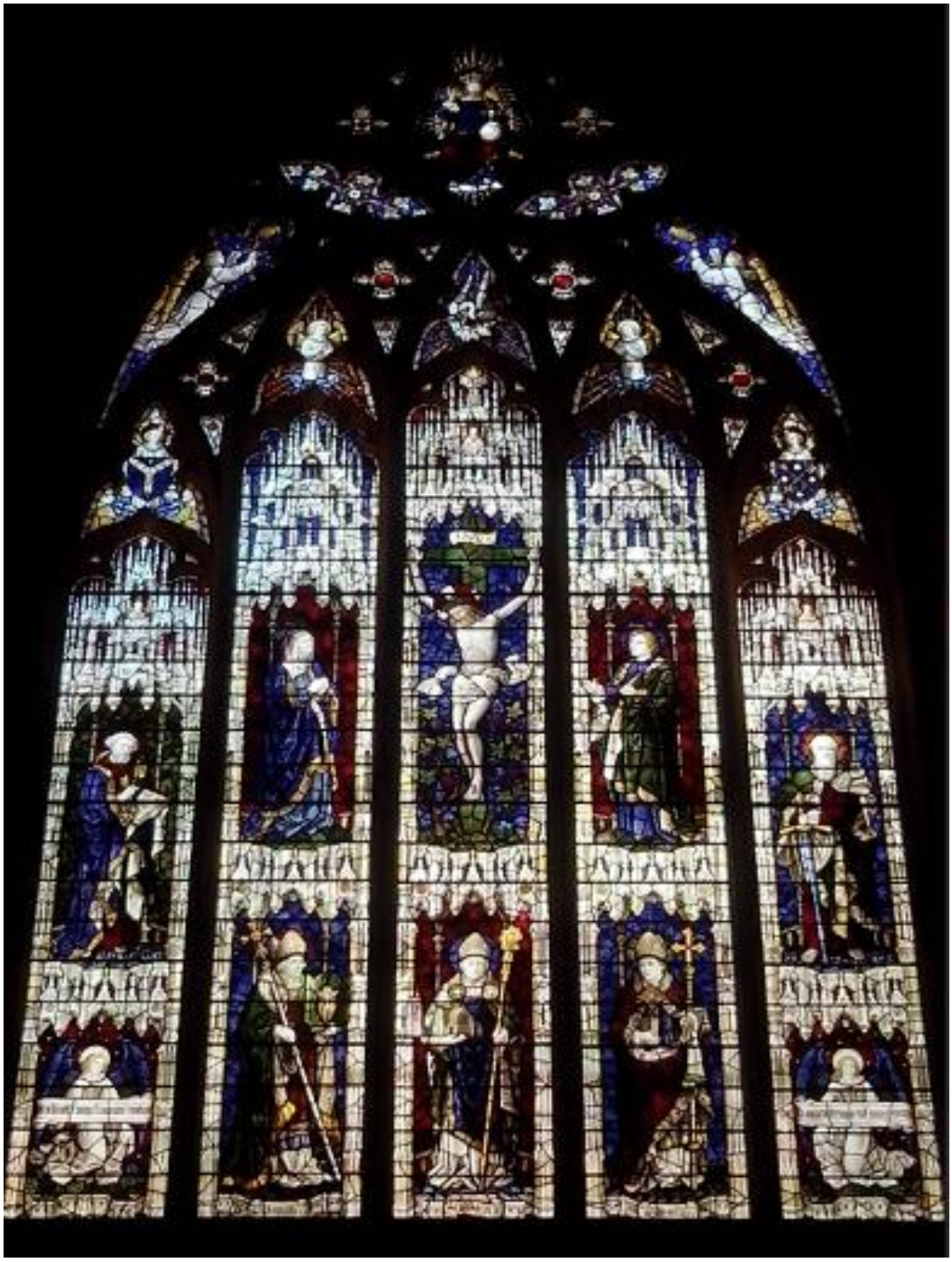
✣ ✣ ✣ ✣ ✣ ✣ ✣

The tour concludes with the final window in the West Wall, to the right of the main entrance. This window depicts **Adam, Noah** and **Abel**, three great heroes of the book of Genesis. Adam, of course, is the first man and below him is the scene of the Fall! **–** Adam and Eve beside the Tree of the Knowledge of Good and Evil, down which the serpent slithers.

Below Noah is the building of the Ark, and below Abel is the scene of his murder by his brother Cain.

And so you return to the West Door and the end of your tour. We hope that you enjoyed it!

✣ ✣ ✣ ✣ ✣ ✣ ✣



St. David's
CATHEDRAL
Hobart

ST DAVID'S CATHEDRAL

GPO BOX 748, Hobart TAS 7001

office@saintdavids.org.au | 03 6234 4900

saintdavids.org.au or find us on Facebook