



## A Guide to the Stained Glass

IN

## SAINT GEORGE'S CHURCH

### MALVERN

The stained glass in Saint George's is here described in five separate groups. See also the diagram on p.6.

1. the three triple-light windows (on the end walls of the Sanctuary and the transepts (A, B and C);
2. the thirteen windows in pairs of lights on the side walls of the transepts and the nave (Nos. 1-13);
3. the pair of lights at the Font (F);
4. the three windows in Saint Martin's Chapel (M);
5. the windows in the Chancel (Ch1 & Ch2).

#### 1. The Sanctuary and the Transepts

Each of the three triple-light windows represents a Person of the **Holy Trinity**, and is described here from the lower to the upper registers.

This very important suite of nineteenth-century glass is from Clayton & Bell, London.

**A God the Father** This window holds a set of pronouncements of God's purposes in Christ.

**LOWER: The Annunciation** The angel Gabriel tells the Blessed Virgin that she is to bear God's Son.

**The Visitation** The Blessed Virgin visits Saint Elizabeth, who will bear Saint John the Baptist, who will announce the coming of Christ.

**The Flight into Egypt** In this event, later in time than the Epiphany, Christ is physically carried among the Gentiles, and so foreshadows the spread of the Gospel. The return from Egypt, recalling the Exodus, is a type of both the new life that follows Holy Baptism, and the Resurrection.

**MIDDLE: The Epiphany** The Magi, types of supreme knowledge among the Gentiles, adore the Christ Child

11L Thomas Ken (1637-1711) Bishop of Bath & Wells, hymn writer, he was deprived of his see for refusing to swear allegiance to William III.

[in the original design: the Revd Dr Thomas Bray (1656-1730), founder of the Society for the Promotion of Christian Knowledge]

11R John Keble (1796-1866) Priest, scholar and poet, is shown preaching the sermon in the University Church of Saint Mary's at the Oxford Assizes, 14 July 1833. It is regarded as the inspiration of what is variously known as the Oxford Movement or the Tractarian Movement for the Catholic revival of the Church.

12L Reginald Heber (1783-1826) Bishop of Calcutta, and writer of hymns, he had *ex officio* jurisdiction over the Church in New South Wales.

12R William Grant Broughton (1788-1853) Archdeacon of New South Wales from 1829, Bishop from 1836, he held the first conference of Australian bishops in Sydney in 1850.

13L John Coleridge Patteson (1827-1871) Martyr. Bishop of Melanesia, he was murdered on the island of Nukapu (in the Santa Cruz group, Solomon Islands) in revenge for the seizure of five islanders by European slave traders.

13R Albert Alexander Maclaren (1853-1891) Priest, and Copeland King (d.1918) Priest, together founded the New Guinea Mission at Dogura in 1891.

[in the original design: the Rt Revd Montague John Stone-Wigg (1861-1918), first Bishop of New Guinea]

#### 3. The Font

FL The Baptism of Christ

FR Christ receiving the Children

#### 4. Saint Martin's Chapel

The chapel was consecrated in 1924 as a memorial to those of the parish who served in the Great War.

ML Saint George, Patron of England, martyred c.303 at Nicomedia in Bythynia (now Izmit, Turkey). The dragon is a twelfth-century addition to his story.

MC Based upon a painting by James Clark that appeared in *The Graphic*, Christmas 1914 (a copy is on the north wall of the chapel), the design for the window replaces the

cap of the British Tommy with the Australian slouch hat, and includes the corn poppies adopted by the British Legion and other veteran associations in 1921 as a symbol of remembrance and sacrifice.

MR Saint Martin (d.397) Bishop of Tours, noted for his attempt to prevent the first known execution for heresy. As a soldier in the Roman army he met in wintertime an ill-clad beggar outside the gates of Amiens. Having no money to offer, he cut his military cloak in two, and gave one half to the beggar. In a dream he saw Christ wearing the half cloak, and he was moved to be baptized. The word *chapel* was first used to describe the shrine that guarded the relic of his cloak (*capella*). The Armistice of 1918 was signed on his feast day, 11 November.

#### 5. The Chancel

The coats of arms shown in these windows are set in Tudor fashion in small panes of more or less clear glass.

Ch1 L: the See of Canterbury

Ch1 R: the State of Victoria

Ch2 L: the Royal Arms; the former City of Malvern

Ch2 C: the Cross of Saint George

Ch2 R: the See of Melbourne

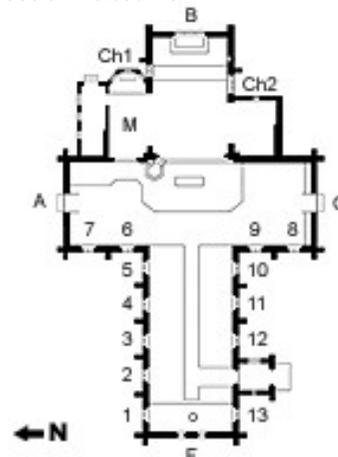


Diagram of the placement of windows in

Saint George's Church

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with the Blessed Virgin and Saint Joseph, offering myrrh (Balthazar L), incense (Gaspar L), and gold (Melchior R), in recognition of Christ's humanity, his divinity and his sovereignty.

UPPER: *The Transfiguration* Moses with the Ten Commandments, type of the Law, and Elijah, type of the Prophets, attended by the ravens that fed him in the wilderness, together bear witness to the Transfigured Christ through whom they and we perceive the Divine glory: the three cherubim in the nimbus around the head of Christ are an evocation of the Holy Trinity.

**B God the Son** The *Nativity*, the *Crucifixion* and the *Resurrection* represent the mighty works of God and, in essence, the Creed of the Church.

LOWER: The *Nativity*: All creation: the animals, humanity—the Blessed Virgin, Saint Joseph and the shepherds—and the angels unite to adore the Holy Child. Even the heavens proclaim his birth.

MIDDLE: The *Crucifixion*: Beneath the Cross stand the Blessed Virgin, and Mary the mother of James and Joses (L), Saint Mary Magdalen at the foot of the Cross, Saint Joseph of Arimathea (with thornwood staff), and Saint John the Evangelist (R). The flowering trees recall the legend that Calvary is on the site of the Garden of Eden, reminding us that Christ, as the second Adam, died to redeem the sins of the first Adam. Behind the Cross, outshining the darkened sun and moon, the stars of the Southern Cross proclaim the universality of the Sacrifice.

UPPER: The *Resurrection*: The Risen Christ stands between angels bearing the text of I Corinthians 15:20: 'the first fruits of them that slept.'

**C God, the Holy Spirit** The full mission of the Holy Spirit at *Pentecost* is consequent upon Christ's *death*, *Resurrection* and *Ascension*.

LOWER: The *death* and *burial* of our Lord, and his *Resurrection* (here represented by the empty tomb, and his appearance to Saint Mary Magdalen) are the foundation without which the Church would not exist.

MIDDLE: The *Ascension* is the solemn close of the post-Resurrection appearances of Christ, who is to send the Holy Spirit upon his Church.

UPPER: At *Pentecost*, the birthday of the Church, the Holy Spirit descends upon the apostles in the form of tongues of fire. In their midst is Saint Peter with his keys as Prince of the Apostles. Over all hovers the Dove of the Holy Spirit.

## 2. The Side Walls of the Nave and Transepts

This series of windows is titled *From Nazareth to the South Pacific*, and begins in the north-west corner of the nave. It was devised by the Reverend Josiah Tyssen, Incumbent from 1916 to 1949, and (with the exceptions noted below) was completed to his design. It traces the spread of the Gospel from the Holy Land into Britain, through Australia, to Papua New Guinea.

1L&R The Annunciation

2L The Blessed Virgin and the Christ Child

2R The Boy Jesus

3L&R The Last Supper

4L&R The Risen Lord appears to Saint Mary Magdalen on the morning of Easter Day.

5L Saint John the Evangelist bears a scroll with the opening words of his gospel.

5R Saint Paul the Apostle bears a sword, symbol of his militancy, and also the reputed instrument of his martyrdom.

6L Saint Joseph of Arimathea, who undertook the burial of Christ's body, was supposed to have visited Britain with the Boy Jesus (as in the first verse of Blake's "Jerusalem"), and after the Resurrection returned there with the Holy Grail (the cup used at the Last Supper) and a staff cut from the tree that provided the Crown of Thorns. A thorn tree held to be an offshoot of the staff still flowers at Glastonbury, where he was said to have founded a church. Behind him are the ruins of the later Abbey: beyond is the hill called Glastonbury Tor. The legend reminds us that the British or Celtic Church flourished long before the mission of Saint Augustine to the English.

6R Saint Alban, Martyr. A Roman soldier at Verulamium (now St Alban's), he was put to death—the first martyr of Britain, perhaps as early as 209—for sheltering a priest who had baptized him. Behind him is the present Saint Alban's Abbey.

7L Saint Augustine (d. 604-605) was sent from Rome by Pope Saint Gregory the Great as bishop to the English, and first archbishop of Canterbury, where he and his fellow monks settled, processing there with 'a picture of our Lord and Saviour painted upon a board.' Behind him is the present Canterbury Cathedral.

7R Saint Aidan (d. 651) was born in Ireland. Widely active in the north of England, he became Abbot of Iona and Bishop of Lindisfarne, and mentor of Saint Hilda and Saint Chad.

8L Saint Hilda (614-680) was Abbess at Whitby, where she founded a monastery for men and women, and was host to the Synod of Whitby in 664, which laboured to reconcile the British Church with the English Church.

8R The Venerable [Saint] Bede (673-735) was a monk at Jarrow, theologian and historian: notably he was the author of *A History of the English Church and People*.

9L Robert Grosseteste (c.1175-1253) Bishop of Lincoln, theologian, astronomer and mathematician.

[in the original design: Saint Anselm (1033-1109), Archbishop of Canterbury]

9R William Tyndale (?1494-1536) Priest. His translation of the Bible into English, made at a time when such translations were forbidden, is the backbone of the King James version of the Bible. He was executed in Brussels for heresy.

[in the original design: Saint Hugh (c.1140-1200), Bishop of Lincoln]

10L Matthew Parker (1504-1575) Scholar, he was chosen by Elizabeth I at her accession to be Archbishop of Canterbury, and consecrated in 1559.

10R William Laud (1573-1645) Martyr. Scholar, Bishop of Bath & Wells, Bishop of London, Archbishop of Canterbury, he supported Charles I, King and Martyr, against the Puritans, was attainted (that is, declared guilty without trial) by the Puritan Long Parliament, and so put to death.