

St John The Baptist, Hey



"You are my Son, the beloved, with you I am well pleased"

A Guide to the Church Windows
With Scripture references

A guide to the stained glass windows at the Church of St John the Baptist, Hey with scripture references. This guide is intended to be used whilst looking at the windows so that the viewer can decide for themselves what the picture is showing. The accompanying text is a starting point only.

Several translations of the Holy Bible have been used within this text, where one version may aid understanding or to match the appropriate historical text used at the time the windows were created.

Many of the windows were produced by Capronnier and Co. of Brussels, Belgium; others are unattributed and we do not know the makers at this time. Where we know the dates they have been included.

The inscriptions Pinxt and Fecit seen in many of the windows are Latin for "Painted by" and "Made by"

David Green, Church Warden

Mavis Clegg, Archivist

April 2011

Window One: Capronnier 1889

The widows are taken in the order in which they occur in the scriptures, so we start with the window to right of the the altar, which is dedicated to the Rev Grundy. The three panels cover the story of the nativity of Christ as told in Luke 2:8-47



The left hand panel shows the Angel of the Lord telling the shepherds of the birth of Christ

"Glory to God in the highest, and on earth peace, good will toward men"

The centre panel is the "Presentation of Christ at the temple"; the purification of Mary forty days after the birth which we call Candlemas.

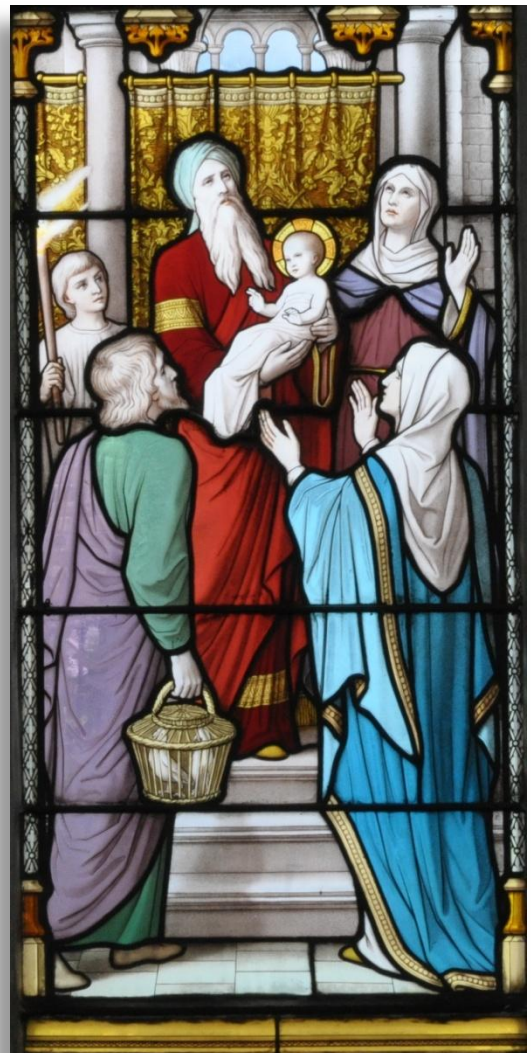
We can see Mary in her traditional blue robe and Joseph with their sacrificial offering of doves. Holding Jesus is the elderly prophet Simeon who recognises Jesus as the long awaited Messiah. He then says what we now call the Nunc Dimitis.

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"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel."

The woman is Anna a prophetess and widow aged 84 who had lived in the temple for many years.

"At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Israel."





The right hand panel is at the time of the Passover showing Jesus at the age of 12 in the temple, having been lost by Mary and Joseph.

"Everyone who heard him was amazed at his understanding and his answers. When his parents saw him, they were astonished. His mother said to him, Son, why have you treated us like this? Your father and I have been anxiously searching for you. Why were you searching for me? He asked. Didn't you know I had to be in my Father's house? But they did not understand what he was saying to them."

What do we understand from the gestures and expressions of the people in the window? We see the three Rabbis with their copies of the Torah and the curtain leading to the holy of holies.



Window Two: Capronnier 1889

The next window in the chronology is the Epiphany, described in Matthew 2:1-12; it is located on the north wall. What do we make of the figures in this window; which of them represents us, are we in the background, are we the man to the right with the expectant face, the woman to the left making a sign of grace or are we the grey people to the right of her?



"Then Herod called the Magi secretly and found out from them the exact time the star had appeared. He sent them to Bethlehem and said, Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him. After they had heard the king, they went on their way, and the star they had seen in the east went ahead of them until it stopped over the place where the child was. When they saw the star, they were overjoyed. On coming to the house, they saw the child with his mother Mary, and they bowed down and worshipped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh. And having been warned in a dream not to go back to Herod, they returned to their country by another route."

Window 3: Unattributed

Fishers of Men



What is the City in the background? Do all items in the foreground belong on a freshwater sea?

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left their nets, and followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them."

Matthew 4: 18-22

Window 4: Capronnier 1896

Palm Sunday

This seems to be a combination of two events. Christ's triumphal entry into Jerusalem and a portent of events later in the week as Jesus has released the sacrificial doves (there are 2 in the window, where is the second one?) from the money changer's stalls in the temple.

"Many in the crowd spread their garments on the road ahead of him, and others spread leafy branches they had cut in the fields. Jesus was in the centre of the procession, and the people all around him were shouting,

'Praise God!

Blessings on the one who comes in the name of the Lord!

Blessings on the coming Kingdom of our ancestor David!

Praise God in highest heaven!" Mark 11:8-10

"When they arrived back in Jerusalem, Jesus entered the Temple and began to drive out the people buying and selling animals for sacrifices. He knocked over the tables of the money changers and the chairs of those selling doves" Mark 11:15



Window 5: Capronnier 1892

Judas Iscariot at the Sanhedrin Court? (What do you think?)



At that same time the leading priests and elders were meeting at the residence of Caiaphas, the high priest, plotting how to capture Jesus secretly and kill him. But not during the Passover celebration, they agreed, or the people may riot. Matthew 26:3-5

Then Judas Iscariot, one of the twelve disciples, went to the leading priests and asked, "How much will you pay me to betray Jesus to you?" And they gave him thirty pieces of silver. From that time on, Judas began looking for an opportunity to betray Jesus. Matthew 26:14-16

There is so much to see in this window. Caiaphas pondering the decision he is about to take, Judas, the man in red, Jesus preaching on the mount; the two undecided men to the right. Who is the man with his head on his hand?

Window 6: Capronnier 1883

The trial by the Sanhedrin and the Judgement of Pontius Pilot (First Station of the Cross)

Jesus' trial before Caiaphas ended in the early hours of the morning. Then he was taken to the headquarters of the Roman governor. His accusers didn't go inside because it would defile them, and they wouldn't be allowed to celebrate the Passover. So Pilate, the governor, went out to them and asked, "What is your charge against this man?" "We wouldn't have handed him over to you if he weren't a criminal!" they retorted. John 18:28

Now Jesus was standing before Pilate, the Roman governor. "Are you the king of the Jews?" the governor asked him. Jesus replied, "You have said it." But when the leading priests and the elders made their accusations against him, Jesus remained silent. "Don't you hear all these charges they are bringing against you?" Pilate demanded. But Jesus made no response to any of the charges, much to the governor's surprise. Matthew 27:11-14



Window 7: Capronnier 1889

Simon of Cyrene carries the Cross (Fifth Station of the Cross)



A passerby named Simon, who was from Cyrene, was coming in from the countryside just then, and the soldiers forced him to carry Jesus' cross. (Simon was the father of Alexander and Rufus.)

Mark 15:21

The inscription "Jesus of Nazareth, King of the Jews" is seen in the centre panel of our next window, in Latin: INRI **"IESVS·NAZARENVS·REX·IVDÆORVM"**. There is no "J" in Latin, so we see the "I" in its place.

So they took Jesus away. Carrying the cross by himself, he went to the place called Place of the Skull (in Hebrew, *Golgotha*). There they nailed him to the cross. Two others were crucified with him, one on either side, with Jesus between them. And Pilate posted a sign over him that read, "Jesus of Nazareth, the King of the Jews." The place where Jesus was crucified was near the city, and the sign was written in Hebrew, Latin, and Greek, so that many people could read it.

John 19:17-20

Window 8: Capronnier 1889

The Crucifixion



Near Station 9, the scene appears to be outside the walls and therefore approaching Golgotha, the place of the skull

"And they brought Jesus to a place called Golgotha (which means "Place of the Skull"). They offered him wine drugged with myrrh, but he refused it."

Mark 15: 22-23

Station 11

'The people passing by shouted abuse, shaking their heads in mockery. "Ha! Look at you now!" they yelled at him. "You said you were going to destroy the Temple and rebuild

it in three days. Well then, save yourself and come down from the cross!"

The leading priests and teachers of religious law also mocked Jesus. "He saved others," they scoffed, "but he can't save himself! Let this Messiah, this King of Israel, come down from the cross so we can see it and believe him!" Even the men who were crucified with Jesus ridiculed him.'

At noon, darkness fell across the whole land until three o'clock. Then at three o'clock Jesus called out with a loud voice, "*Eloi, Eloi, lema sabachthani?*" which means "My God, my God, why have you abandoned me?"

Mark 15:29-34





Station 12, 13

Then Jesus shouted out again, and he released his spirit. At that moment the curtain in the sanctuary of the Temple was torn in two, from top to bottom. The earth shook, rocks split apart, and tombs opened. The bodies of many godly men and women who had died were raised from the dead. They left the cemetery after Jesus' resurrection, went into the holy city of Jerusalem, and appeared to many people.

The Roman officer and the other soldiers at the crucifixion were terrified by the earthquake and all that had happened. They said, "This man truly was the Son of God!" And many women who had come from Galilee with Jesus to care for him were watching from a distance. Among them were Mary Magdalene, Mary (the mother of James and Joseph), and the mother of James and John, the sons of Zebedee. As evening approached, Joseph, a

rich man from Arimathea who had become a follower of Jesus, went to Pilate and asked for Jesus' body. And Pilate issued an order to release it to him. Joseph took the body and wrapped it in a long sheet of clean linen cloth. He placed it in his own new tomb, which had been carved



out of the rock. Then he rolled a great stone across the entrance and left. Both Mary Magdalene and the other Mary were sitting across from the tomb and watching.

Matt 27:50-61

Window 9: Unattributed

This window is dedicated to an historic Church Warden.



The top text in the windows reads:

- | | |
|--------|--|
| Left | "Sow to yourselves in righteousness reap in mercy" |
| Centre | "My Father is the husbandman. John XX |
| Right | "The harvest is the end of The world and the reapers Angels" |

The text just below the windows reads:

- | | |
|--------|--|
| Left | "To the Glory of Almighty God And in commemoration of the forty years Service of Samuel Andrews Esquire" |
| Centre | "As Vicar's warden of this Church This window was erected by public subscription. AD 1908" |
| Right | "Servi Inutiles Sumus Quod Debuimus Facere Fecimus". Luc 17.10 |

The lower text reads:

- | | |
|--------|---|
| Left | "Being Dutiful in every works" |
| Centre | "I am The vine Ye are The branches" John XV.3 |
| Right | "Go work today In my Vineyard". Matt XX |

East Window: 1873

Top panels; from left to right, the inscriptions read



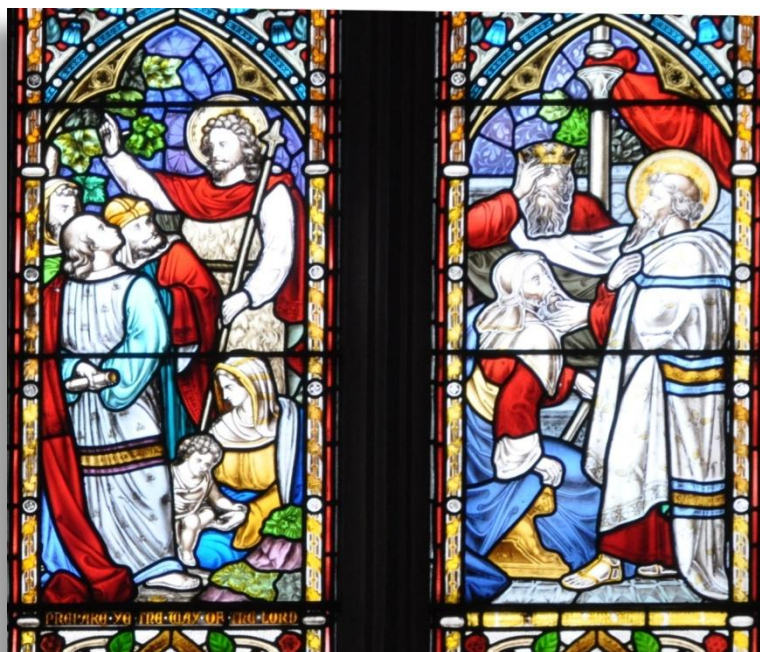
"Fear not Zacharius, for thy prayer is heard" Luke 1:13

"His name is John and they marvelled all" Luke 1:63

"There cometh one mightier than I after me" Mark 1:7

"Prepare ye the way of the Lord" Mark 1:3

"It is not lawful for thee to have her" Mark 6:18



Lower panels



"Herod bound John and put him in prison" Luke 3:20

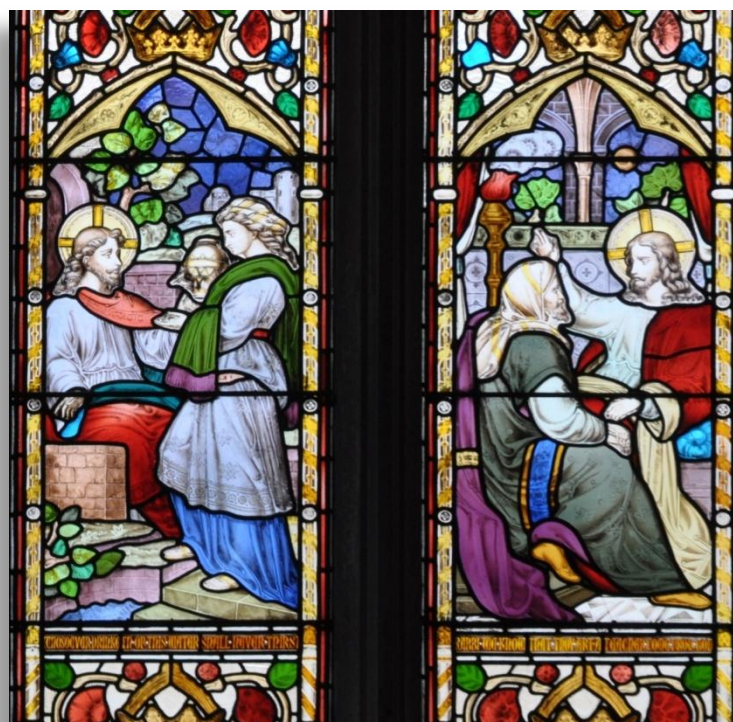
"The Maid is not dead but sleepeth" Luke 8:52

"Thou art my beloved son, in whom I am well pleased" Mark 1:11b

(The centre panel is pictured on the front cover of this booklet)

"Whosoever drinketh of this water shall never thirst" John 4:14

"Rabbi we know thou art a teacher come from God" John 3:2



**The Parish Church
of St John the Baptist, Hey**

**Come and Praise!
FAMILY SERVICE**

Every third Sunday of the month at 9.30am

Sunday School

Every Sunday in the Church hall 9.30am

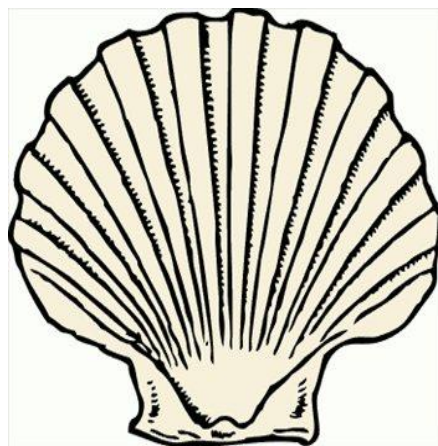
Parish Communion

Sunday at 9.30am

**Come and Praise!
Holy Communion**

Thursday 7pm

Reverend Richard Hawkins 0161 626 3630



Price £2: all of which goes towards Church funds
April 2011