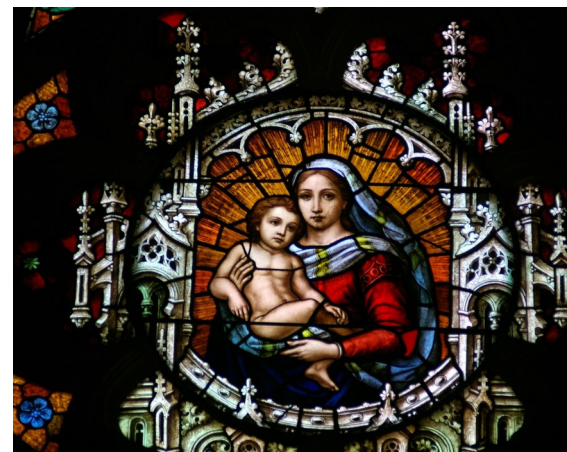




ST. JOHN'S CATHEDRAL  
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## ST. JOHN'S CATHEDRAL

*Guide to a walking, meditative  
self tour of the life of Jesus  
through some of our windows.*



*NOTE: Not all windows are described*



The predella depicts the qualities of family life. The central portion is the Good Shepherd. Faith – St. Stephen making his bold declaration of faith; Wisdom – King Solomon; Courage – St. George killing the dragon (accurately portrayed as a third century soldier), Patience – Nehemiah rebuilding the walls of Jerusalem.

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I want to walk as a child of the light. I want to follow Jesus. God set the stars to give light to the world. The star of my life is Jesus. In him there is no darkness at all. The night and the day are both alike. The Lamb is the light of the city of God. Shine in my heart, Lord Jesus.

*(Hymnal 490)*

These, like priests, have watched and waited, offering up to Christ their will, soul and body consecrated, day and night they serve him still. Now, in God's most holy place, blest they stand before his face.

*(Hymnal 286)*

Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.

*(Luke 18:16-17)*

## WEST WALL ROSE WINDOW (1907)

Madonna and Child with three smaller rosettes showing cherubs. Stone tracery consists of two symbols of the Trinity superimposed on one another to form the six-pointed Creator Star.

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The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called the Son of God.

*(Luke 1:35)*

It is good for a person to receive God into himself or herself and I call this receptivity the work of a virgin.

*(Meister Eckhart)*

Virginborn, we bow before thee: blessed was the womb that bore thee; Mary, Mother meek and mild, blessed was she in her Child. Blessed was the breast that fed thee; blessed was the hand that led thee; blessed was the parent's eye that watched thy slumbering infancy.

Blessed she by all creation, who brought forth the world's salvation, and blessed they, forever blest, who love thee most and serve thee best. Virginborn, we bow before thee; blessed was the womb that bore thee; Mary, Mother meek and mild, blessed was she in her Child.

*(Hymnal 258)*

## WEST DOOR TRANSOM WINDOW (1937)

The theme is "Words of Man". Each panel depicts one of the duties of humankind to God: prayer, defending the faith, praise, friendship, and feeding the poor.

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Take my life, and let it be consecrated, Lord to thee; take my moments and my days, let them flow in ceaseless praise. Take my hands, and let them move at the impulse of thy love; take my heart, it is thine own; it shall be thy royal throne.

Take my voice, and let me sing always, only, for my King; take my intellect and use every power as thou shalt choose. Take my will, and make it thine; it shall be no longer mine. Take myself, and I will be ever, only, all for thee.

*(Hymnal 707)*

## WEST WALL GOOD SHEPHERD WINDOW

Come, my Way, my Truth, my Life: such a way as gives us breath; such a truth as ends all strife; such a life as killeth death.

Come my Light, my Feast, my Strength: such a light as shows a feast; such a feast as mends in length; such a strength as makes his guest.

Come, my Joy, my Love, my Heart: such a joy as none can move; such a love as none can part; such a heart as joys in love.

*(Hymnal 487)*

## NORTH TRANSEPT ALL SAINTS WINDOW (1934)

This window contains a small piece of blue glass from a shattered window of the bombed Rheims Cathedral.

In the upper tracery are figures of angels holding symbolic church emblems, with the second and ninth angels in an attitude of prayer. The four center angels are the Archangels Uriel, Gabriel, Michael, and Raphael.

The central panel shows Christ blessing the little children. The millstone above symbolizes the scripture: "but whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Below is the rose, symbolic of childhood. In the first panel are St. John with his symbols, the sword and the serpent, and St. Peter with his symbol, the inverted cross. Also shown are David with his harp and Jonathan with his broken spear. The second panel depicts the Venerable Bede with a pitcher of water and a light from heaven as his symbols. Bishop Stephen Langston is also shown with his mitre and crozier. In the fourth panel, St. Francis Assisi is shown with his lighted lamp symbol. St. Martin is shown with the symbol for dividing his cloak with a beggar. The fifth panel depicts St. Luke with the axe and St. Paul with the crossed swords. In the lower portion is St. Alban, the sword and crown symbolic of his martyrdom by being beheaded.

## (oldest window)

Christ the Good Shepherd with Easter lilies.

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The King of love my shepherd is, whose goodness faileth never; I  
nothing lack if I am his, and he is mine forever.

Where streams of living water flow, my ransomed soul he leadeth, and  
where the verdant pastures grow, with food celestial feedeth.

Perverse and foolish oft I strayed but yet in love he sought me, and on  
his shoulder gently laid, and home, rejoicing, brought me.

In death's dark vale I fear no ill with thee, dear Lord, beside me; thy  
rod and staff my comfort still, thy cross before to guide me.

Thou spread'st a table in my sight; thy unction grace bestoweth; and  
oh, what transport of delight from thy pure chalice floweth!

And so through all the length of days thy goodness faileth never:  
Good Shepherd, may I sing thy praise within thy house forever.

*(Hymnal 645)*

## SOUTH TRANSCEPT ASCENSION WINDOW (date unknown)

Christ ascends with the disciples looking on. The predella lancets show angels ministering to Christ, Christ before Pilate, the Crucifixion, Christ appearing to Mary at the tomb, and Christ on the road to Emmaus.

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The Lord ascending up on high, the Lord hath triumphed gloriously,  
in power and might excelling; the grave and hell are captive led. Lo!  
he returns, our glorious Head, to his eternal dwelling.

The heavens with joy receive their Lord, the saints, by angel hosts  
adored; O day of exultation! O earth, adore thy glorious King! His  
rising, his ascension sing with grateful adoration!

Our great High Priest hath gone before, upon his Church his grace to  
pour; and still his love he giveth. O may our hearts to him ascend;  
may all within us upward tend to him who ever liveth!

*(Hymnal 219)*

But each of us was given grace according to the measure of Christ's gift. Therefore  
it is said, "When he ascended on high he made captivity itself a captive; he gave gifts  
to his people."

*(Ephesians 4:7-8)*

## WEST WALL – PRIESTLY WINDOW OF THE LAST SUPPER (1926)

The Last Supper is depicted with all heads turned toward Christ except the head of Judas. A nimbus (the “halo”) surrounds all heads except Judas’. The shaft of wheat and cluster of grapes symbolize the basis of the Eucharist in the Last Supper. The predella (lower portion of the window) portrays the three great priests. In the center is Christ the Great High Priest with the shield of three nails symbolic of his suffering and the crown symbolic of his rule through suffering. On the left is Melchizedek, the first priest, holding the chalice, which is his symbol. On the right is Aaron, the priest of the Old Testament, with his staff of leadership and his box holding the Urim and Thummim of judgment.

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This is the hour of banquet and of song; this is the heavenly table spread for me; here let me feast, and feasting, still prolong the brief, bright hour of fellowship with thee.

Too soon we rise; we go our several ways; the feast, though not the love, is past and gone, the Bread and Wine consumed: yet all our days thou still art here with us – our Shield and Sun.

Feast after feast thus comes and passes by, yet, passing, points to the glad feast above, giving us foretaste of the festal joy, the Lamb’s great marriage feast of bliss and love.

*(Hymnal 316)*

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

*(BCP 372 – in Eucharist prayer)*

We have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and the true tent that the Lord, and not any mortal, has set up.

*(Hebrew 8:1)*

## NAVITY WINDOW (date unknown)

A five-pointed Christ star and two Christ roundels are in the upper tracery. The three central panels show the Holy Family with the shepherds and three kings who came to worship the newborn babe. The panels on the far left show the angels visiting the shepherds and

The predella depicts the great missionaries of the Church. In the central panel is St. Paul with his sword and pen symbols. On the far left is St. Augustine, the first missionary to the English Church, and the first archbishop of Canterbury. He wears the bishop’s mitre and carries a crozier and a Bible. Next to St. Augustine is St. Patrick, the missionary to Ireland. His symbols are the open book on the red shield, the crozier, the three leaf clover. In the left central panel is St. Columba, a missionary to the British Isles. Next is St. David, a bishop and Patron Saint of Wales, with a dove on his shoulder. On the far right is St. Boniface, a missionary to the Germans, wearing a mitre and carrying a crozier and book.

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Love’s redeeming work is done, fought the fight, the battle won.  
Death in vain forbids him rise; Christ has opened paradise.

Lives again our glorious King; where, O death, is now thy sting? Once he died our souls to save, where thy victory, O grave?

Soar we now where Christ has led, following our exalted Head; made like him, like him we rise, ours the cross, the grave, the skies.

Alleluia, alleluia!

*(Hymnal 188)*

Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And see, I am sending upon you what my father promised; so stay here in the city until you have been clothed with power from on high.

*(Luke 24:46-49)*

wine and Mary Magdalene with the fleur de lis martyr shield.

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Save me, O God, for the waters have risen up to my neck. I am sinking in deep mire, and there is no firm ground for my feet. I have come into deep waters, and the torrent washes over me. I have grown weary with my crying; my throat is inflamed; my eyes have failed from looking for my God. Those who hate me without a cause are more than the hairs of my head; my lying foes who would destroy me are mighty. Must I then give back what I never stole?

*(Psalm 69:1-5)*

Go to dark Gethsemane, ye that feel the tempter's power; your Redeemer's conflict see, watch with him one bitter hour; turn not from his griefs away, learn of Jesus Christ to pray.

Follow to the judgment hall; view the Lord of life arraigned; O the wormwood and the gall! O the pangs his soul sustained! Shun not suffering, shame, or loss; learn of him to bear the cross.

Calvary's mournful mountain climb; there, adoring at his feet, mark the miracle of time, God's own sacrifice complete; "It is finished!" hear him cry; learn of Jesus Christ to die.

*(Hymnal 171)*

## **RESURRECTION WINDOW (1925)**

In the upper tracery are the symbols of the ascending dove and the alpha and omega. The Resurrected Christ is in the central panel with one nail-pierced hand raised in blessing and the other holding the banner of victory. The lily, the flower of the Resurrection, is nearby. The symbol IHS is worked into Christ's robe. The left central lancet portrays Mary, Mary Magdalene, and John at the tomb. Seven stars are worked into the halo of Mary, denoting her ancient title "Queen of Heaven." The lily of the valley, her special flower, is also shown. The right central panel is the soldier guarding the tomb and the Resurrection angel who announced that the tomb was empty. The far left panel shows Christ's triumphal entry into Jerusalem on Palm Sunday. St. Peter accompanies the Lord, and palms are strewn in his path. The next panel shows the descent from the cross. The figures of St. John, the Virgin Mary, and Mary Magdalene are also in this lancet. The right two panels show Christ appearing to the apostles at Emmaus, and Thomas touching Christ's wounds. Note the symbols of the dove, the crown, the fleur de lis, and the flame of the Holy Spirit.

the flight to Egypt. The panels on the far right show the early childhood of Jesus in the carpenter shop and in the temple.

The tree central panels of the predella are symbolic of the virtues: Purity, Faith, and Love. On the far left are St. George with the dragon and St. Roch with his scallop and staff symbols. On the far right are St. Lawrence with the gridiron symbolic of his martyrdom by roasting, and the martyr St. Longinus, with his spear symbolic of the tradition that he was the Roman soldier who pierced the side of the Lord before his conversion to Christianity.

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Love came down at Christmas, love all lovely, love divine; love was born at Christmas: star and angels gave the sign.

Worship we the Godhead, love incarnate, love divine; worship we our Jesus, but where with for sacred sign?

Love shall be our token; love be yours and love be mine, love to God and neighbor, love for plea and gift and sign.

*(Hymnal 84)*

Perhaps it was absurd;  
a stable set apart,  
the sleepy cattle lowing;  
and the incarnate Word  
resting against my heart.  
My joy was overflowing.  
The shepherds came, adored  
the folly of the Lord,  
wiser than all men's knowing.

*(M. L'Engle)*

## **BAPTISM WINDOW (1956)**

At the top are the shell, symbol of baptism, and the alpha and omega. The three central panels are John the Baptist baptizing Christ, the people watching, and the descending dove of the Holy Spirit. The two panels on the left depict Christ learning in the temple and working in the carpenter shop. The two panels on the right depict the temptation of the devil and Christ teaching.

The predella depicts saints: St. John with the poisoned chalice symbol, St. Andrew with the X-shaped cross symbol of his martyrdom, St. Peter with the keys to the kingdom, St. Matthew with a gospel, St. Phillip with a book of teaching and a shaft, St. Bartholomew with a knife symbolizing that he was martyred by being skinned alive.

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We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit.

*(BCP 306)*

We know that Christ is raised and dies no more. Embraced by death he broke its fearful hold; and our despair he turned to blazing joy.

We share by water in his saving death. Reborn we share with him an Easter life as living members of a living Christ.

The Father's splendor clothes the Son with life. The Spirit's power shakes the Church of God. Baptized we live with God the Three in One.

A new creation comes to life and grows as Christ's new body takes on flesh and blood. The universe restored and whole will sing:

ALLELUIA!

*(Hymnal 296)*

## **HEALING MINISTRY WINDOW (1957)**

The seven upper panels are occupied by symbolic figures representing those whose lives and deeds make them worthy to receive the priceless rewards promised by Jesus.

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Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was

naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.

*(Matthew 25:34-36)*

Where charity and love prevail there God is ever found; brought here together by Christ's love, by love we are thus bound.

With grateful joy and holy fear his charity we learn; let us with heart and mind and strength now love him in return.

Forgive we now each other's faults as we our faults confess; and let us love each other well in Christian holiness.

Let strife among us be unknown, let all contention cease; be his the glory that we seek, be ours his holy peace.

Let us recall that in our midst dwells God's begotten Son; as members of his Body joined we are in him made one.

*(Hymnal 581)*

## **AGONY IN THE GARDEN WINDOW (1955)**

Symbols of Christ are in the upper tracery. The central panel portrays Christ praying in the garden. The left central panel is an angel ministering to him. The right central panel shows the disciples sleeping. In the far left panel, Pilate is washing his hands and Christ is being betrayed. On the far right panel, St. Peter is shown cutting off the ear of a soldier as Christ is led away.

In the predella, the central figure is St. Luke with the caduceus (symbol for the medical profession). St. Luke is shown surrounded by women, which is fitting, since his gospel has the most stories about women. The left central lancet shows the Virgin Mary with her lily symbols and her monogram. The right central lancet shows St. Anne (mother of Mary) with Mary as a child. The two panels on the far left depict Dorcas with a bowl of fruit and a heart symbol and Ruth the gleaner. The two panels on the far right depict Martha with fruit and