

## Saint Mark's Episcopal Church Stained Glass Windows

A centennial of history has graced Saint Mark's Church from its humble beginnings. However, within the walls of our church and community hall are beautiful stained glass windows that tell a compelling story of their own. It is about the love of God, heartfelt gifts of generosity for our church community, and graceful artwork that is an immediate teaching tool for all to see during our celebrations and prayers. Most of the historical content for these windows was written by Dick Lochridge however, for the purposes of the website the text has been edited to include more recent history of the new windows that have been installed up to 2006 with contributions from our present Junior Warden, Bill Owen, Vestry members Roberta Goodman, Lori Noda, Associate Rector and School Chaplain, The Reverend Betsy Hooper-Rosebrook and The Reverend Colville Smythe. It is our hope that you can learn and enjoy something more about the ever present welcoming spirit here at Saint Mark's through the warm jeweled colors of our windows.

### The Stained Glass Windows of Saint Mark's

For the purpose of this description the significant windows of the church have been numbered one through ten. You may click on the links of the map that will bring up the windows. One through six are located on the south or Epistle side beginning at the altar, and seven through ten are on the north or Gospel side beginning at the Altar.

In addition to these ten double paneled windows, each with two transoms, there is an exit door in the Altar area. This door is capped by two handsome transoms. ([A1](#) & [A2](#))

One of these was given in memory of Gertrude Parker Reed and bears the crest of the Diocese of Los Angeles. The other is dedicated to David Chatterton Reed and bears the seal of the Parish of Saint Marks. Both were given by Mr. and Mrs. Elmer Thiessen.

([Transoms North Wall.jpg](#))

In the Narthex are two windows ([A3](#) & [A4](#)). The one on the south has two main panels, one dedicated to the memory of John Hahn Anson and the other in appreciation of Martha Anson. These panels are capped by transoms commemorating the Diocese of Puerto Rico given in memory of Harry C. McCuddy. The north transoms over two vacant panels featuring Polynesia was given in memory of Robert W. Groesbeck by his wife Lillian.

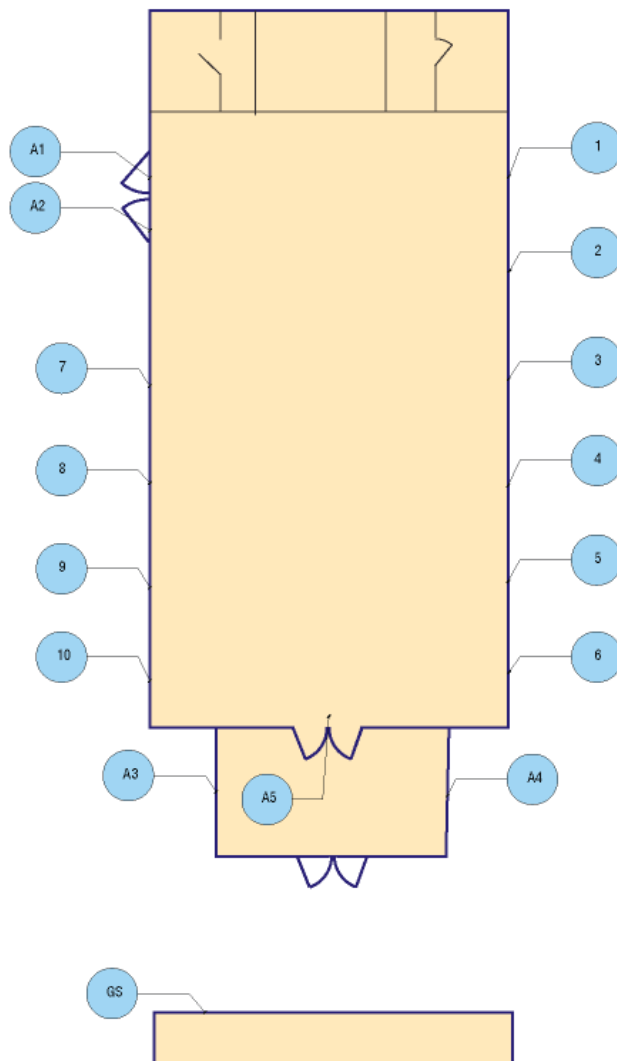
([South Narthex.jpg](#) & [North Narthex.jpg](#))

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The Good Shepherd's window located in the east wall of Community Hall was given in memory of Katherine E. Peabody.

The current plan for the location of the windows in the church was drawn up in December of 1961. Much of the installation of the windows had followed the plan and pictorial subject matter had been grouped to coincide with the original intent. However, color coordination, the remodeling program for the organ and the elimination of several windows required modifications. [What we view now are the final results of those changes.]

Most of the stained glass work was executed by Judson Studio. The Anson windows in the Narthex were created by Stan Hanson, Inc., and the Good Shepherd's window within the Community Hall was created by the Los Angeles Glass Company.



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### The Gospel of Saint Luke and Saint John – Window 1

The first four books of the New Testament are commemorated in window 1 and 2. The traditional order has been altered to give prominence to Saint Luke, the Evangelist, whose [full length] figure appears in striking colors [green robes and red background hues] on the left side of the left panel. Adjacent to this panel of Luke is a panel depicting the Nativity. Below it is a panel featuring a baptism. The transom above these depicts the shield of the Diocese of Toronto, Canada. These four panels were given in memory of Dr. Robert H. and Helen P. Bell and installed in July of 1958. The transom was given in memory by their daughter, Mrs. Philip Bruce, in 1963.

[The center panel is also a] full length portrayal of Saint John [in green and yellow robes] holding [a] quill and book. Adjacent to the portrait are two panels featuring functions of the church. The top one pictorially describes the Holy Communion, and the bottom depicts Prayer. The transom [above these windows] contains the shield of the Diocese of New Jersey, which for a long time was the home of Walter K. Gillett. The transom was located here to comfort his wife, Ruth Gillett, as she sang in the choir. The main body of the windows four panels was given in memory of Brigadier General Clayton S. and Betty Scranton Adams.

(Window\_1.jpg )

### The Gospel of Saint Mark and Saint Matthew – Window 2

Window No. 2 is a companion to window No. 1. Saint Mark is the dominant figure in the left hand panel. He is portrayed in a colorful flowing gown and the Lion of Saint Mark medallion is contained in the design. Adjacent to [this panel in the upper center is the depiction of] John the Baptist and the lower panel showing Christ's crucifixion. [The transom above] contains the crest of the Diocese of Amsterdam. This unit was donated in memory of William Henry and Harriet Stubblefield and Faye Stubblefield Marmaduke by Mrs. Mable S. Hilyard. The main body of the four panels was given in memory of Bonney Bellwood Bacon and installed in 1961.

Saint Matthew is featured in the right hand panel and is adjoined by a picture of Christ in the Garden, in the [upper panel] and of Christ instructing the Apostles [in the lower panel]. The transom over these windows contains the seal of the Diocese of Chicago, given in loving memory of Louise Deppe Tomisky. The four main panels are in loving memory of Roy W. Fredin. Included in the graphics are a portrayal of the tools of this renowned educator, a T-square, triangle and dividers.

(Window-2.jpg)

### Leaders of the Medieval Church – Window 3

This window and its predominately blue companion on the Epistle side of the church have become know as the Markham windows. Capped by a transom depicting a dove of peace, the

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left hand panels portray four important persons who provided creativity to the church in the medieval period.

The upper left shows Edward the Confessor, the last Anglo-Saxon King of England, 1004-1066, known as the patron saint of kings, the British Royal Family, difficult marriages and separated spouses, stands in front of the his shrine, the Westminster Abbey. Below this panel is a [representation] of Richard I, King of England [nicknamed "Coeur de Lion" or "Richard the Lion Hearted,"] (1157-1199), [known for] his participation in the Crusades.

Saint Francis of Assisi, 1182-1226, occupies the upper [right panel], was the founder of what is commonly know as the Franciscans is known as the patron saint of all animals. Below is Saint Thomas Aquinas, 1225-1274, [who was thought to be one the church's greatest teacher, theologian and philosopher.] This entire grouping was presented to Saint Mark's in memory of Fred S. Markham, who so generously provided the land on which the church is located.

### Saints of the Church

On the right is a grouping that matches the left panel in colour and character. This window is also in memory of Fred S. Markham and was dedicated in May of 1963 with members of his family present. The upper left panel is Saint Martin of Tours (315-397) pictured giving his cloak to a beggar which is indicative of his conversion to Christianity. He became the unwilling Bishop to Tours since he preferred to live in retreat at a monastery and devoted his efforts to the eradication of idolatry. Just below is Saint Benedict (460-543) an Italian who founded western monasticism. [He established] the Abbey of Monte Cassino. The Rule of Saint Benedict emphasized the usefulness of these clerics in literary works.

Opposite in the upper location is a panel featuring Pope Leo I (390-461) and his meeting with Attila when he persuaded the conqueror not to attack Rome. His major contributions were efforts to prevent schism and heresy. Below depicts one of the doctors of the church, Saint Gregory the Great (540-604). He was elected Pope against his will but established the papal office as supreme and the temporal position of the Pope. The scene is the window shows him with a pen and book. Over the top of these panes is a transom that portrays the shield and mitre which was also included in the gift.

(Window\_3.jpg)

### Bringing Scripture to the People – Window 4

The four famous religious leaders depicted in the panels of this window made their contributions between 1384 and 1556. John Wycliffe (1320-1384), pictured in the upper left hand position, was a renowned English reformer, and Oxford scholar and a turbulent advocate of the importance of righteousness in religious matters. One of his major contributions was the translation of the Vulgate Bible from Latin to English

William Tyndale (1492)-1536), pictured below was of Welsh extraction and Oxford educated, receiving his M. A. degree in 1515. In spite of much objection and animosity he translated the

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New Testament into the vernacular while exiled in Germany. Later it was smuggled into England.

Thomas Cranmer (1489-1556), longtime Archbishop of Canterbury, is pictured at the top of the opposite panel. Cambridge educated, he played a major role in the defense of the divorce of Catherine of Aragon from Henry VIII. He was an ambassador to Germany and spent the later years of his life seeing that a copy of the Bible in English vernacular was in every church easily available for reading by the people.

The panel underneath pictorializes the presentation of the King James Bible after its preparation by about fifty translators divided into six companies. The result was a document whose cadence and rhythm have influenced the taste of millions of readers.

All four of these historic documentaries were given by Willa Kestner in memory of her daughter, Elinor F. Fuher and her husband George. A transom featuring the crest of the University of Toronto caps the panels and was a 1966 gift of Eva Jane Nurse, first woman to become a Doctor of Music from the University of Toronto.

### Early Leaders in Britain

Under the transom depicting the Diocese of Washington, D.C., given in memory of Eleanor A Lochridge by her sister Ruth Gillett, are four colorful panes showing the development of the early church in the British Isles. Saint Hilda (614-680) pictured in the upper left panel was converted to Christianity before 633 by Paulinius. After a stint as abbess of Hartlepool, she moved to Whitby and in 657 founded the famous double monastery there. Below this panel is Saint Margaret of Scotland (1045-1093), Queen of Malcolm III. She died in 1093 after a long marriage that improved relationships between Scotland and England. She rebuilt the monastery of Iona and was canonized in 1251.

Opposite Saint Hilda is a panel dedicated to Saint Thomas Becket (1115-1170), a famous Archbishop of Canterbury. For many turbulent years this leader served under Henry II, both supporting and opposing the crown depending on what he thought was proper. He was canonized in 1173 after he was murdered by four knights in the north transept of Canterbury Cathedral in 1170. Completing this window is a lower panel devoted to Saint Anselm, (1033-1109). Called the greatest thinker that ever adorned the throne of Canterbury, he became a monk at the monastery of Bec in France and through the years moved up in the order. As the monastery became richer it expanded to England. Here he became popular and ultimately was invested as Archbishop by Henry I. He died in 1109 and was canonized by Alexander VI in 1494.

The Saint Hilda and Saint Margaret panels are a gift in the memory of Judy Marie Trimpe. The Thomas Becket panel was donated by Oscar Joseph Nurse (1883-1973) who served Saint Marks as a priest after his retirement. The Saint Anselm panel is a thanksgiving for the life of Alice Randall Peterson (1916-1978).

(Window\_4.jpg)

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### Fathers of the Church – Window 5

Each of the four panes of the left half of this window describes one of the great Latin doctors who have become known as Fathers of the Ancient Church. In the upper left is pictured a man of pure character, vigorous mind, unwearying zeal, and uncommon generosity, Saint Ambrose (340-397). Born a Roman citizen, he was educated in Rome. Later he was baptized and installed as Bishop of Milan. His life was spent combating pagan reaction. His great spiritual successor, Saint Augustine of Hippo, was initiated to Christianity by Ambrose's sermons. [Pictured below Saint Ambrose is Saint John Chrysostom (345-407), most famous Greek father, born in Antioch where he was baptized in 370 AD. He spent the next ten years in the desert in a life of asceticism and study. Returning to the world as a renowned preacher, he became Bishop of Constantinople and earned the love of the people. However, in this capacity there was much political turbulence and he was twice deposed. His writings stress the importance of knowing the scriptures and include many homilies and commentaries.

Saint Jerome (320-420) occupies the upper panel on the right. He was born on the border of Dalmatia of Christian parents. He was educated in Rome by renowned teachers and baptized by Pope Liberius in 360. An illness changed him spiritually and he resolved to renounce whatever kept him back from God. From then on he devoted his scholarship to the Scriptures and at the suggestion of Damasus revised the "Old Latin" translation of the Bible. Later as head of a Palestine monastery he helped establish, he translated the New Testament directly from Hebrew. His title of saint was awarded for "service" to the church rather than for eminent sanctity. Saint Augustine of Hippo (354-430) who occupies the lower right panel was strongly influenced by Saint Ambrose who baptized him into Christianity in 387 A.D. During his adolescent years he displayed a degree of moral weakness with both women and religion, but later overcame this tendency and made a formidable contribution in the literary field. In 395 he was consecrated and a year later became Bishop of Hippo. As priest and bishop he came to grips with the Donatists, Manichaeism and Pelagianism.

All of these panels as well as the transom, containing the crest of the Diocese of Jerusalem, were given in memory of Joseph A. Dudley in 1962 by his wife.

### Contemporary Popes

Under the transom depicting the crest of the Diocese of Arkansas given in memory of Commander Clyde Lovelace, are four right hand panels. The outer two panels were given for unusual reasons. The upper [right] panel features William Temple (1881-1944), born in Exeter, educated at Rugby and Oxford, editor of "The Challenger" and was Archbishop of York and Canterbury. Charlotte B. Temple of Saint Marks donated the window because of the Temple name. Below this panel is a portrait of Pope John XXIII with extremely clear facial features. He was Pope from 1958 through 1962. At his instigation the Vatican II Council was convened which benefited all Christian churches. He is the modern of Popes to be included in Saint Mark's winds and is there because of his northern Italian background similar to that of Charles Louis Grasse in whose memory the panel was given by his wife Marjorie.

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Donated by the Saint Mark's Youth Group and installed in the late 1980's, the upper left panel contains the image of Dietrich Bonhoeffer who participated in the German Resistance. Prominent in the window are a prison cell and a noose as Bonhoeffer was captured, imprisoned and hanged in a Nazi concentration camp just before the end of WWII.

The lower panel contains the likeness of Bishop Tutu, and the children resemble members of the Youth Group Tami Cash and Aaron Johnson. Tutu attended the dedication ceremony in spring of 1990: a midweek afternoon service in the church primarily for the school children and then a public service on the field. Bishop Tutu danced on the stage in the latter service. When asked what he wanted people to remember about the window, his response was that we should look "through" the window and see the light coming in through the faces, all sorts of different faces, and all colors of the rainbow.

(Window\_5.jpg)

### Foundation of the Church –Window 6

Three famous figures occupy the upper left panel in a classic pose. Saint Peter is standing, blessing Saint James and Saint Paul. The whole foundation of the church is based on the teachings of these three dominant Christian saints. Below is pictured Saint Athanasius, called "The Great," Bishop of Alexandria. Born about 293, in mind and outlook he was thoroughly Greek. He made major literary contributions, was popular with the people and was a formidable opponent to the concept that Christ was not divine. On trumped up charges he was banished to Trier but returned after Constantine's death. His aim in life was the highest welfare of the church and returned from exile was followed by a revival of religion and morality. He is rightly styled the "Father of Greek Orthodoxy."

These two main panels were given in 1957 in memory of William Francis Ludlum. Over the top is a transom given to remember Frederick George Dempster bearing the slogan, "Honi soit qui mal y pense," meaning "Shame on him who evil thinks." This motto is credited to Edward III in the 1300's.

Emperor Constantine, clothed in armor and carrying a sword, is pictured in the upper right panel. His life span was from 280 to 337 A.D., born in Naissus, Serbia and died in Nicomedia after receiving a Christian baptism at the hands of Eusebius. His life was spent leading armies, defending the Rhine, fighting the Franks to become undisputed master of Rome, the west and Christianity.

A graphic symbol of the great Nicene Creed is pictured in the lower panel. This creed, formulated at the council of Nicene in 325 A.D. sets forth the Catholic doctrine of the Holy Trinity and particularly the two-fold nature of Jesus Christ as truly God and truly man. Both upper and lower panels were given in memory of Lieutenant Colonel Lester L. Boggs by his wife in May of 1963.

### Missionary Effort in Britain

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The four panels on the right half of this window all were given in memory of Evelyn Seymour Hailwood, who died while her husband was rector of Saint Mark's Parish. The transom carrying the crest of Saint David of Wales is part of this gift by friends and relatives.

Featured in the upper left is Saint Augustine (d. 604), founder of the Christian church in southern England and first Archbishop of Canterbury. His roots were in Rome and he was sent by [Saint Gregory the Great] on his mission into England. He was consecrated bishop and in 601 was given authority over the Celtic Church in Britain. In 603 he consecrated Christ Church, Canterbury, and built a monastery known as St. Augustine's.

Saint Columba (512-597), whose picture occupies the lower panel, was Irish, born in County Donegal of regal parents. He established a number of churches and monasteries on the banks of Irish rivers. In 563 he erected church on the Isle of Hy or Iona. By his preaching, holy life and miracles he converted the whole of northern Scotland to the Christian faith. He died at his beloved Iona monastery in 597.

Saint Aidan (635-651) is pictured being blessed in the top right panel. By his energy and saintly character he established in Northumbria, Christianity in its Celtic form. He started as a monk in the monastery of Iona and became the first Bishop of Lindisfarne, [in England.] On this island he established churches, monasteries and schools. The Celtic form of Christianity lasted until 664 when the Synod of Witby adopted the Roman Easter and brought Northumbria again in to touch with the rest of southern England and the continent.

The remaining panel pictures Saint Bede (672-735) [working] at his writing desk. He was a renowned English historian and theologian. Educated in a monastery, he was admitted to the diaconate at 19 years and at 30 to the priesthood. His life's work was making brief notes on the Holy Scriptures and their interpretation, including a translation of the Bible in the vernacular. The latter did not survive after his death.

(Window\_6.jpg)

### Beginnings in the New Country – Window 7

Under the transom bearing the seal of the Diocese of Connecticut, given in April of 1954 as a memorial to June Marie Lane (1935-1954) are four panels depicting early Christian activities on the North American continent.

The consecration of Bishop Seabury (1789-1796), pictured in the top left panel, occurred in Aberdeen, Scotland, in 1784, performed by a Scotch bishop after a controversial service in America. Born in Connecticut, educated at Yale and ordained in 1753 he served churches in several New England locations. A devoted loyalist, he wrote many pamphlets that provoked the radicals, including Alexander Hamilton. Because of these critical tracts he was denied consecration in New England and even spent six weeks in prison in Connecticut. He is remembered as a great organizer and strict churchman.

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The bottom left panel pictures Bishop Philander Chase in front of Christ Church which he founded in New Orleans. A native of New Hampshire, he served first as an itinerant missionary, then as rector in Poughkeepsie and New Orleans, and later became the first Bishop of Ohio. He was most prominent of the early missionaries and at one time was one of only two Episcopal ministers in Ohio.

On the top right is the famous figure of George Washington praying for divine help in his campaign to win independence. It was the year 1777, the British had captured Philadelphia and Burgoyne had surrendered at Saratoga. General Howe had landed far below Philadelphia and the military situation dictated that Washington take up winter quarter at Valley Forge. His army, twice beaten, ill housed and ill fed was near exhaustion. Under these circumstances, Washington proved his fiber by calling upon God for support and kept up with unyielding persistence to survive the winter.

An English religious writer, Hannah More (1745-1833) occupies the lower panel. She is pictured distributing reading primers to two children. Born in Bristol, she achieved fame in three areas: (1) as a clever verse writer; (2) as a writer on moral subjects from the Puritan side; (3) as a practical philanthropist. During her life she created many literary tracts, poems, dramas and other prose. Best proof of her sterling worth was her work with children in the mining districts.

The Seabury and Chase windows were given in memory of Edward Maurice Ragan by his wife on Trinity Sunday, 1956. The Washington and More panels are in memory of Harry C. and Ethel A. Jones, given by Mr. and Mrs. Philip R. Jones.

### Start of American Worship

The transom bearing the crest of the Diocese of Virginia caps the four historic panels pictorializing worship in the early days of America, not yet the United States. Since this state is the location of several memorable colonizations it is appropriate that it was selected by the Kuykendall family as part of the window given in memory of James C. Kuykendall.

The top left panel commemorates the landing of Sir Francis Drake in California. His vessel, like that of Cabrillo, cruised the coast and missed the harbor of San Francisco entirely. A few miles above he located and named Drake's Bay, a harbor that never developed fame except for the religious service that was held there.

The panel below captures a scene, which occurred on the opposite side of the American continent. In December of 1620, the first permanent settlers stepped from the Mayflower onto a giant boulder that has become known as Plymouth Rock. During the first winter the Pilgrims buried half their number and covered their graves with grain to conceal their losses from the Indians. As the weather warmed, crops grew and permanent dwellings were erected, a service of Thanksgiving was inaugurated to thank God for the blessings that allowed them to carry on.

The panel on the top right commemorates the extension of Christianity through several societies that were the result of the representations of a zealous clergyman, Thomas Bray. The original aim was for the support of the church and the maintenance of clergy in places where no colonial establishments provided for them. Later schools and colleges were started, libraries provided

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and grants given to established institutions. This window pictorializes the carrying of the Gospel to the American colonies by ship.

The lower panel commemorates another landing in America by the English on an island in the mouth of the James River. The first settlement occurred in 1607 and representative government was inaugurated on the American continent. Called Jamestown, this community was the home of the first Anglican Church in America. Captain John Smith in his famous words described it as "an awning hung on four trees, our pulpit a bar of wood." Later they built a barnlike building. Daily prayer book services were held morning and evening and every three weeks the Holy Communion.

(Window\_7.jpg)

### Bishops to Remember – Window 8

The left hand window of this pair hails the life service and contributions of four Episcopal Bishops who in one way or another affect the parish of Saint Mark's in Altadena.

In the upper left panel, standing erect despite his advanced age is Bishop Robert B. Goodan who served the Los Angeles Diocese for many years a priest and Suffragan Bishop. Part of the design includes an early airplane and a modern space ship to indicate this span of service. The window was given as a thanksgiving by the Robert H. Hannah family for his life and ministry. Bishop Goodan, approaching his one-hundredth birthday was present for the dedication on August 11 1974.

Beneath this window is a panel presented on December 12 1971, in memory of Magdalene Angotti, featuring Bishop Alonzo Potter (d. 1865). He was Bishop of Pennsylvania and the spokesman for the Evangelical Bishops at the Convention of 1856. He strove to keep the Evangelicals and the Catholics from splitting the church. He was strongly anti-slave, fought for humane treatment of the Indians and started a Diocesan Divinity School.

The upper right panel picturing Bishop William Ingraham Kip in red chasuble and mitre was given by the family of William H. Candee in his memory. Bishop Kip was the first Bishop of the Diocese of California, serving in that capacity from 1853 to 1893. The Diocese of Los Angeles was organized out of the Diocese of California in 1895. Kip was born in New York in 1811. He entered Rutgers College but soon transferred to Yale where he graduated in 1831. He prepared for holy orders at the Virginia Theological Seminary and the General Theological Seminary and graduated in 1835. He became a priest in the New Jersey and Missionary Bishop of California in 1853. He died in San Francisco in 1893 after a life full of honors.

The lower right hand panel was given in memory of Richard Winch Olson. It depicts the great American philanthropist and Episcopal clergyman William August Muhlenberg (1796-1879). Born in Philadelphia, schooled at the University of Pennsylvania, he wrote and collected hymns and worked for greater flexibility in the Episcopal service. He founded an institute that is probably the first Protestant Episcopal school in the United States. He was also instrumental in the founding of several humanitarian orders. He died in New York.

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Over this group of windows is a transom bearing the crest of the Diocese of Ohio. It was given in April of 1954 in memory of Mary S. Hart.

### Church Organization

[The opposite transom above] the right hand group of panels bears the medallion of the Diocese of Pennsylvania and is in memory of Walter S. Hart.

The upper panel pictures the Virginia Theological Seminary, which was founded in Alexandria, VA in 1823. Depicted is Aspinwall Hall, the oldest and signature building on the seminary campus known locally as the Holy Hill. Aspinwall Hall is currently the main administrative building but has served as the main classroom building, the refectory, a dormitory, and even as a Union Army field hospital during the Civil War. Adjacent to Aspinwall Hall is Key Hall named in honor of the "Star Spangled Banner" author Francis Scott Key. Key was very involved in during the formative years of the seminary, and upon his death, he bequeathed one-tenth of his estate to the seminary.

The lower pictorializations are a tribute to the thousands of hymns written, the compilation of 212 hymns accepted by the General Convention of 1826 and bound with the Book of Common Prayer for publication. The work "hymn" was used by the Greeks, but the origin of Christian hymnody comes from Hebrew sources. Some of the great hymn writers were Martin Luther, Nikolaus Selnecker, Herman and Hans Sachs, Philipp Spenser, John Greenleaf Whittier and many others. Actually more than a half million hymns are now in existence and more than 600 authors are on record since 1827.

The top panel on the right commemorates the important convention of 1789. Action at this meeting cleared away the ignorance, suspicion and prejudice that stood in the way of the union of the churches in the different states into a single national Episcopal Church. It adopted a "Constitution," agreed upon and ratified a body of "Canons," and published an American "Book of Common Prayer."

The lower right hand panel depicting a standing priest symbolizes the establishment and work of the early missionary societies. In the early 1800's in America, even the older dioceses had not sufficiently mastered their problems to lend much help to work in the west (then Ohio). Financial support was nil. Missionaries had to perform second professions to exist. The formation of a Missionary Society in 1821 provided some help and is remembered in this window given in memory of Helen Katherine Ludlum, as was the panel above it.

(Window\_8.jpg)

### Great Humanitarian – Window 9

A transom containing the crest of the Diocese of Nebraska was given in 1954 in memory of Lulu Meisner Malaby. It sits atop three colorful panels devoted to persons who have contributed much to humanity.

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In October 1972, the upper left panel featuring Dr. Albert Schweitzer (1872-1965) was given by Helen Shaw in memory of her parents, Dr. Nenan Thomas Shaw and Berth Maud Shaw. Both doctors lived and worked for the betterment of mankind. Both labored under difficult conditions and used what resources were available. Dr. Schweitzer, no matter how fatigued, always had time for children, animals and music. He was awarded the Nobel Peace Prize in 1952.

Martin Luther King (1929-1968) pictured with two children in the lower panel, was an American Baptist minister whose prime effort was in improving the plight of his black contemporaries. The family of Dr. Norman Howell, who are all active members of Saint Mark's parish, gave this panel in his memory. Dr. King is depicted as he delivered a speech in Alabama. Later he was assassinated in Tennessee.

In the upper right position is a colorful panel given as a thanksgiving by Barbara Edwards depicting the famous Mother Theresa holding a child. This scene is captioned "Something beautiful for God." Dedicated in February of 1981, this window honors Mother Theresa's ministry as a nurse in Calcutta, India.

The panel below is the lone figure of Rosa Louise McCauley Parks (1913 - 2005) standing in front of a bus. On December 1, 1955, Parks refused to relinquish her bus seat in order to make room for a white passenger, spurring on a civil rights movement and a resistance to racial segregation. The window was given by Andrea Kaplan in memory of her parents, Harvey and Geraldine Byers, completing the four panels honoring distinguished advocates of social justice.

### Bishops Important to Saint Mark's

The right hand transom of the window bears the shield of the Diocese of Indianapolis. It was given by Colonel and Mrs. L. L. Boggs in memory of their fathers whose names appear in the glass, John Hamilton Boggs and Augustus Asmus Holmes.

Below the transom on the left is a thanksgiving panel for the ministry of the Right Reverend Francis Eric Bloy, third Bishop of Los Angeles, given by Gwendolyn V. Hannah. Born in Birchington, England in 1904, he came to America as a child in 1911. After a short stay in Cleveland, his family moved to Mesa, Arizona where he graduated from high school. He attended the University of Arizona for two years but graduated from the University of Missouri in 1925. His original career interest was Foreign Service, which he studied one year at Georgetown University but his life work was learned at the theological Seminary in Virginia where he graduated in 1929. He was ordained in Maryland and served as rector there and later in La Jolla, California. He was called as Dean of the Los Angeles Cathedral in 1937 and elected Bishop in 1948.

The panel below is a representation of Bishop Talton and was given by parishioner Roberta Goodman in 2006. The history written below is her account of the panel.

2006 St. Mark's Parish, began its' "Century of Ministry" celebrations, observing the blessings of 100 years of worship and fellowship. Only one, clear glass window remained in our sanctuary. Reserved for a bishop of the Los Angeles Dioceses, it seemed appropriate, that that window should be replaced as a part of this celebration.

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Frequently, Bishop Talton joins us in worship here at St. Marks', not only in his official office as Bishop, but as a member of Christ's body in the pew. His family members are vital members of this body. The bishop of choice seemed obvious.

In thanksgiving for having received a lifetime of God's 'daily benefits', and being privileged to serve as Sr. Warden during 2006, it was my desire to replace the lone window with a vibrant window depicting Bishop Talton in his life's passions; ministering to the 'pour little ones' and mentoring of deacons.

Bishop Talton's grandchildren served as models for the children. I chose the likeness of my mother, Rev. Dorothy E. Miller, as the model for the deaconess.

Bishop Talton and family joined us in the dedication of the window in February 2007, as did numerous members of the Goodman/Miller Family. Fr. Colville Smythe officiated.

On the upper right [panel] is a companion window honoring the Right Reverend Stephen C. Clark, given in 1978 in memory of Robert Huntoon Hannah. Reverend Clark was the second rector of Saint Mark's in its original location on Washington Street in Pasadena. He served Saint Mark's from 1926 -1946, longer than any other rector. When he departed, he became Bishop of Utah (1946-1950).

Filling the panel on the lower right is the Bishop William Bertrand Stevens, whose influence on the parish as a Bishop was remembered by Gwendolyn V. Hannah in late 1985. Bishop Stevens was the second Bishop of Los Angeles and founder of the diocesan camping program.

(Window\_9.jpg)

### Christianity in California – Window 10

Appropriately, the transom, which ties the four left hand panels of this handsome window together, bears the shield of the Diocese of California. In March of 1962, Mrs. Albert L. Hayes gave this window in Memory of her parents, Mr. and Mrs. William H Lehman whose names it bears.

Underneath on the left is communion in a Saint Mark's Sunday school classroom as it appeared in 1948. Saint Mark's church moved this year from its original location to its present site. This in itself was an exciting development and little did the parish leader imagine that in a few more years a fine academic accredited school would be added to serve the needs of the community.

[In the panel below] Christianity was taken to the people, particularly the poor and migrant farm workers by a mobile unit know as the "Saint Christopher Trailer." This missionary service is pictured in the lower left panel where a uniformed priest is blessing the kneeling workers.

Father Junipero Serra (1713-1784) leading a mule adorns the top panel. Born in Majorca, he entered the Franciscan Order in 1729, came to Mexico City in 1749 and established the first mission in the state of California in San Diego in 1769. Additional missions were established, first in Monterey and then in between approximately one-day walk in distance apart. He devoted his life to educating and converting the Indian natives.

## Saint Mark's Episcopal Church Stained Glass Windows

Two priests holding a small replica of the renowned Good Samaritan Hospital in Los Angeles symbolize the church's outreach in health and proper medical facilities. This is the scene in the lower right hand panel and is indicative of the financial and spiritual assistance the Diocese of Los Angeles contributes.

Since their installation, some panels of both the left and right side windows have been moved to appropriately convey a message. This entire window was donated in 1962 by Mrs. Albert L. Hayes. The left side in memory of her husband Albert L. Hayes and the right hand [side] to remember Mr. P. C. Hayes and Sarah Hayes. The right hand transom bearing the shield of the Diocese of Utah was given in memory of Mr. and Mrs. Eugenio A. Hayes.

### Areas of Religious Services

The Episcopal priest baptizing a child in the upper left panel is symbolic of the clergy, priests and curates, who serve the 7275 parishes and over 2.4 million members of the denomination. However, baptizing is a small part of their busy schedules, which include preparation of sermons, parochial, visits, communion, membership and facilities expansion and spiritual problem solving.

Missionary activities are an important Christian service and the Alaskan scene with a missionary and Eskimo igloo, pictured in the lower panel is indicative of this function which is performed throughout the world.

The upper right hand panel commemorates a particular event and stresses the concept that the church is worldwide. Frequent exchanges of people and ideas stimulate a better understanding. Pictured is the Japanese Bishop from St. Luke's Hospital in Tokyo, Japan holding a shepherd's crook.

Episcopalianism is taken to the military services on land and sea, in peace and strife and on all continents. A corps of chaplains serves the Army, Navy and Air force in the field, on ships and at military bases. The lower right hand panel, which portrays a kneeling soldier being offered communion by a chaplain, is a description of their function.

(Window\_10.jpg)

The last window remains a bit of a mystery. [\(A5\)](#) It is at the back of the church, high over the main entrance, a circular window displaying the head of a young man. Although some have speculated that this is a youthful Jesus, it seems unlikely; in stained glass, the head of the Lord is traditionally surrounded by a "tri-radiant nimbus" or three rays extending from the figure to a circle or halo, and these are not present in this window. However, others have suggested within the floral pattern surrounding the young man are crowns, 12 to be exact but all seem the same without one standing out as being different. More probably, our window represents St. Mark, fittingly looking over the congregation bearing his name. The window was given by Anine, Olga and Alfred V. Erickson in memory of Peter E. Erickson.

(Erickson Window.jpg)