

The Stained Glass Windows of St. Paul's Frankston



A Brief History of St Paul's

On 9th July 1856 Charles Griffin, Chancellor of the Diocese of Melbourne, applied for two acres of land on the Frankston Reserve, as recommended by the Rev'd Samuel Taylor, then Circuit Minister from St. Andrew's Brighton. On 30th September 1856 the appropriation of the land for "Church of England" purposes was approved by the Executive Council. The appropriation included the present site of the Church building and halls plus the Vicarage land and the land now occupied by St. Paul's Court.

A school building was erected on the site in 1857 and was used for both educational and worship purposes.

The foundation stone for a Church building was laid on 2nd February 1875 but the Church was not completed until 5th February 1887.

The north and south transepts, St. Richard Chapel, Chancel, Sanctuary and the Vestries were added in 1933 (see plaque on the outside wall of the Choir vestry porch).

This Church was largely destroyed by fire on 26th October 1957.

The foundation stone tells us that the building of the current Church commenced on 2nd May 1959.

A Church building is only consecrated once it is paid for. St. Paul's was consecrated on 18th December 1966.

About Stained-glass

The term 'stained-glass' is a misnomer. It is produced by painting upon any glass, clear or coloured, with oxide of silver. The glass is then toned or ornamented, or made a background for a figure by painting the same upon it with pigments, fused to its surface or incorporated by heat.

The oldest painted picture window is a representation of the Ascension in the Cathedral of Le Mans, believed to be the work of the late eleventh century. Stained-glass became popular in Churches in the medieval period as a means of representing biblical stories and theological ideas to a largely illiterate population. Since then stained-glass has come to be seen as a work of art—'poems in glass' having an aesthetic appeal beyond their didactic origins.

It is only as light shines through the glass that the picture is seen and can be appreciated. Many take this as a metaphor for how stained glass windows can speak to us about God and especially Jesus, 'the light of the world.'

The Stained Glass Windows of St Paul's

The windows, particularly those by Napier and Christian Waller, the magnificent Janus Kuzbicki Glory Window, commemorating the ministry of Albert and Betty Church, are exceptional.

Also there are beautiful windows by John Ferguson and Derek Pearce.

St Richard Chapel

Three windows by **Christian Waller**—Richard de Wiche, a student, Richard as Bishop of Chichester and St. Richard elevated to glory.



These are the oldest windows in the Church, being the only ones to survive the 1957 fire. We presume the theme was chosen to complement the Chapel dedication in memory of Richard Rodda who died in 1930.



St Richard lived in the thirteenth century and came from a wealthy family.

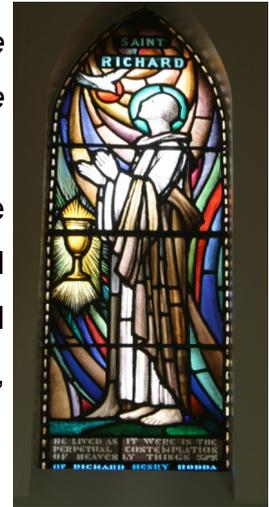


He studied law and became University Chancellor at Oxford.

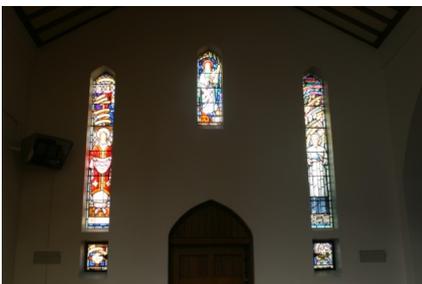
He was ordained priest in 1243 and elected Bishop of Chichester in 1244, even though this was opposed by King Henry. He functioned as a missionary Bishop and was renowned as a preacher, spiritual director and teacher. He died in 1253. His best remembered words are the prayer:-

'Dear Lord, of thee three things I pray; to see thee more clearly, love thee more dearly, follow thee more nearly.'

Richard is also remembered for an incident which we might now consider trivial. While officiating at the Eucharist he dropped the Chalice containing the wine (the blood of Christ). The goblet landed right side up and none of the wine spilled. It was treated as a miracle, justifying Richard's elevation to Sainthood.



North Transept

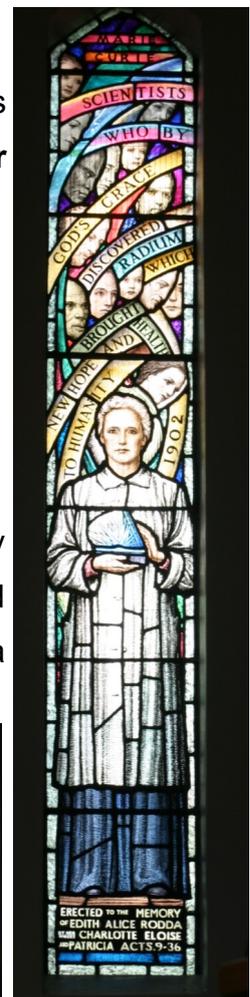


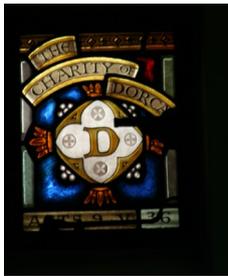
Two windows by **John Ferguson** (Dorcas and St. Cecilia) and one by **Napier Waller** (Marie Curie).

The Marie Curie window was also donated by the Rodda family.

An unusual theme given that stained glass windows in churches usually depict biblical stories or theological themes. Marie Curie discovered radium, since used in the treatment of cancer. Did Edith Alice Rodda died from cancer?

The dark face in the window is a piece of glass that survived the 1957 fire. Acts 9:36, refers to Dorcas and so provides a complimentary link between the two windows and perhaps an insight into the character of





Edith Alice Rodda.

The Dorcas window is in memory of Vernon Leslie and Minnie Butler Pope.

The story of Dorcas is recorded in Acts 9:36-43; a woman “...devoted to good works and acts of charity.”

The St Cecilia window is in memory of Doris Rattray, a local music teacher.

St. Cecilia is the patron Saint of Musicians. Cecilia was a third century martyr; of whom almost nothing is known for certain, though there are a number of legends. The connection with music comes from the legend that “as the organs at her wedding feast were playing, Cecilia sang in her heart to the Lord, *“May my heart remain unsullied, so that I may not be confounded.”*”



North Nave



Three windows by **Napier Waller**—St Paul and his associates, God and the angels of the seven Churches of Asia, seven women of the New Testament.

St Paul and his Associates

The windows depicting St. Paul and his associates commemorates the windows destroyed by the fire of 1957.



St Paul

Our patron saint. He was known as Saul, until his conversion to Christianity. A Roman citizen, born in Tarsus (modern day Turkey). He was brought up an orthodox Jew, studying in Jerusalem. He was a tentmaker by trade (cf. Acts 18:3). A few years after the death of Jesus, Saul came in contact with the new Christian movement and became one of the most fanatical of those determined to stamp it out. He was on the way to Damascus to lead a further persecution when his dramatic conversion took place (cf Acts ch.9). From that time Paul devoted his life totally to Christ and especially the conversion of the Gentiles. He travelled extensively founding churches and writing letters of encouragement to the new Christian communities. Often imprisoned, it is believed that he was martyred in Rome in the year 64 during the persecutions of Nero.

Note: The cross and dove representing Jesus and the Spirit (cf. 1 Cor 2:2), the Colosseum to represent Rome, the chains of imprisonment, the scroll to represent his writings, the tent to reflect his craft and the boat to symbolise his journeys.

St Luke

A Gentile and a physician, he was one of St. Paul's fellow missionaries in the early spread of Christianity. He has been identified as the writer of both the Gospel which bears his name and it's sequel, The Acts of the Apostles. He was with Paul apparently until the latter's martyrdom. What happened to Luke afterwards is unknown.

Note: the mortar and pestle and the snake on a staff to represent his profession, the ox, his traditional symbol inside the scroll to indicate his writings.

St Barnabas

The first reference to Barnabas in the New Testament is in Acts 4:36-37. His missionary efforts would cause him to be called an Apostle. It was Barnabas (whose name means 'son of encouragement') who brought Paul to the other Apostles. He then travelled extensively with Paul on his missionary journeys. After a dispute with Paul, he then

travelled with Mark and founded the Church of Cyprus, where tradition has it he was martyred.

Note: The scroll to reflect his role as a missionary, the column—the Church of Cyprus, the rocks—his strength as an encourager and evangelist.

St Timothy

A disciple of the Apostle Paul, both a companion and a representative. Tradition has it he was the first Bishop of Ephesus. Paul's letters to Timothy offer him advice and encouragement in the task. It is believed he was eventually martyred for his role in opposing pagan festivals in the city.

Note: A stole representing his early role as a deacon. A crook—representing his episcopacy. The oil lamp to represent the 'light of the Gospel.' The building—representing Ephesus.

St Mark

A disciple of Jesus and the assumed author of the Gospel that bears his name. He was with Paul and Barnabas on the first missionary journey, but turned back and later travelled with Barnabas to Cyprus. The breach with Paul was later healed as they were together in Rome. He also had a close relationship with Peter.

Note: Winged lion—traditional symbol; inside a scroll to reflect his Gospel. The Chalice to represent the last supper which, according to tradition, took place in his mother's home. The Church to represent the Church of Alexandria where, tradition has it, Mark was the first Bishop and where he was martyred.

St Titus

Also a disciple of St. Paul and a companion on his journeys and the recipient of one of Paul's letters. He was entrusted with the organisation of the Church in Crete and became its first Bishop.

Note: A staff to represent his journeys, the attitude of blessing as a sign of his episcopacy and a scroll to represent Paul's letter to him.

St Silas

A companion of Paul, chosen to take a letter from the Council of Jerusalem to the Christians in Antioch (cf Acts 15). He accompanied Paul on his journeys. Tradition has it that he died in Macedonia.

Note: attitude of prayer. Column with cross—to reflect Macedonia.

The Vision of God and the Angels of the Seven Churches of Asia

This window is a gift from St Paul's Ladies Guild 1960.



It reflects the vision of St John the Divine recorded in Revelation 1:4-20. *'I was in the Spirit on the Lord's day and I heard behind me a loud voice like a trumpet.'* (verse 10)

Note: the angels of the seven churches; the sounding of the trumpets (blowing the planets, stars etc.)

The Seven Women of the New Testament

This window is a memorial to the women of St Paul's and a gift of St. Paul's Ladies Guild, 1959.



The Virgin Mary

The honour paid to Mary, the Mother of Jesus Christ, goes back to the earliest days of the Church. Two Gospels tell of the manner of Christ's birth—cf. Matthew 1:18-25, Luke 1:26-2:20. During Jesus' ministry in Galilee we learn that Mary was often with the other women who followed him and ministered to his needs. At Calvary she was one of the small band who kept watch at the cross. She was with the twelve on the day of Pentecost. Later devotion has highly exalted Mary.

Note: The cross to reflect her vigil at Calvary and her traditional symbols of the blue robe and the lilies.

Elizabeth

Mary's older cousin and the mother of John the Baptist. The pregnant Mary visited Elizabeth to tell of her joy. The birth of John the Baptist and the events surrounding his birth is told in Luke 1:5-80.

Note: The head of John the Baptist and sword. (cf. Mark 6:14-29).

Mary Magdalene

The name of Magdalene comes from her place of birth—Magdala. She was one of several women who followed Jesus and ministered to his needs. Mary was healed of evil spirits and infirmities by Jesus (cf. Luke 8:1-2). She was one of those who kept vigil at the cross. It is clear Mary's life was radically changed by Jesus' influence on her. She was one of the women who went to the tomb to mourn and the first person to encounter the Risen Christ (cf. John 20:11-18) and so became an 'apostle to the apostles.'

Note: The mirror and jewels to indicate her beauty and wealth, the crown of thorns to represent her devotion to the crucified Christ and the jar of oil to reflect her traditional association with the woman of Luke 7:36-49.

Salome

Almost nothing is known of Salome except that she is recorded as one of the women who went to the tomb to anoint the body of Jesus (cf. Mark 16:1).

Note: The linen wrappings and the jar of ointment.

Martha

The sister of Lazarus and of Mary. Martha received Jesus into their household at Bethany and was specially loved by him. Martha is one of the first to recognise Jesus as the Christ (John 11:27). Tradition has her as an evangelist to France.

Note: The dragon which tradition has it that she tamed using holy water and the keys to represent her role as Patron Saint of Housewives!

Priscilla

Friend of St Paul...married to Aquila. They accompanied Paul from Corinth to Ephesus and established a Church in their home. At some time they joined Paul in Rome and may well have been martyred there.

Note: the Church to represent her home in Ephesus.

Phoebe

Referred to only in Romans 16:1 as a deacon of the Church of Cenchreae, and a benefactor to Paul.

Note: the deacon's stole.

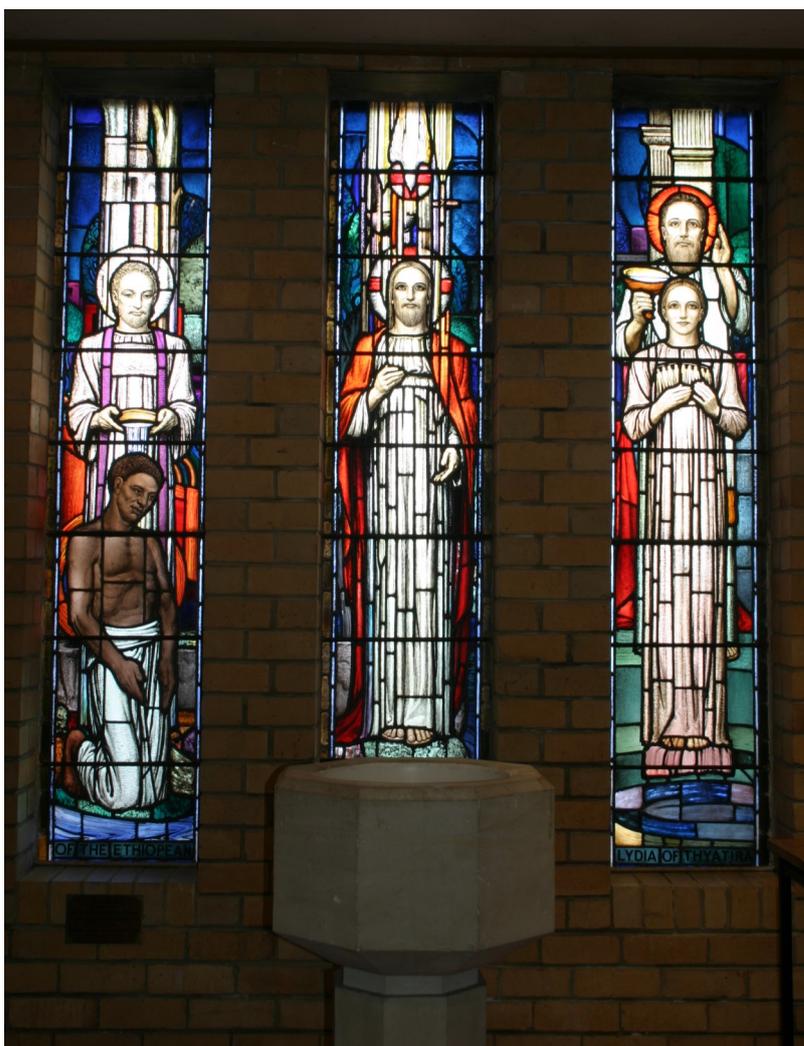
The Baptistry

Three windows by **Napier Waller**: The Baptism of Jesus, the Ethiopian and Lydia.

The Baptism of Jesus-recorded in all four Gospel accounts: Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34.

Note: the descent of the Holy Spirit.

The Ethiopian-this story is recorded in Acts 8:26-39. Philip the first evangelist encounters the Ethiopian eunuch, a court official on the road to Gaza. The Ethiopian is pondering over a passage from the prophet Isaiah (Isaiah 53:7,8-the famous passage about the suffering servant of God). Philip interprets the passage as referring to Jesus and the Ethiopian believes and is baptised immediately.



Lydia of Thyatira-this story is recorded in Acts 16:11-15. As part of the missionary journeys Paul, together with Timothy, Luke and Silas come to Phillipi. There they encounter Lydia, 'a dealer in purple cloth' by the river. She eagerly accepts the Gospel message and she 'and her household' are baptised. She then provided a place for the

evangelists to stay.

The North Porch

Madonna and child by **Peter Ferguson**.

A gift from the Mother's Union in response to a vision given to Mollie Anthony.

On 20th May 1996, a Eucharist celebrating 100 years of the Mothers' Union in the Bellarine and Corio Deaneries was held at St Paul's Geelong. A St Paul's MU member, Mollie Anthony wrote: *"I was in Geelong— sharing with many Mothers' Union members from branches all around the Bay—a service in a church that was "full to overflowing". There was a great sense of love all around and I wished I could take that feeling back to share with St Paul's. I heard the words—"Give them a window"*

St Paul's MU members supported Mollie in fulfilling this "gift from God" by each contributing 50cents per week for one year. It was dedicated on Mothering Sunday 1999. *"With God's guidance and encouragement and generosity from St Paul's MU branch, we now have a window"* Mollie

Note: the lamb—Jesus, 'the Lamb of God who takes away the Sin of the World' —and the Mother's Union symbol.



Jesus Blesses the Children by **Peter Ferguson**.

A gift from Kathleen Cunningham given on behalf of her mother Edna Eldridge and dedicated 1st June, 2003. The window is based on the story of Mark 10:13-16. Mrs. Eldridge left instructions for the window as follows:

"I would like the window to be of Christ saying 'suffer the little children to come unto me.' The colours to be glowing, purple, red and blue and one of the children to be black or brown."

The Boy Jesus by **Peter Ferguson**

Window in memory of Mrs Flo Payne



The South Nave

The Glory Window by **Janusz Kuzbicki**.



A gift from the St. Paul's Opportunity Shop and commemorating the ministry of the Rev'd Albert and Mrs. Betty Church.

The theme is: "the trumpet shall sound and the glory of the Lord will be revealed" and draws its inspiration from the Central window in the north nave by Napier Waller and the vision of Revelation Chapter 4.

Note:

- *the angels—about to sound the final trumpet heralding the consummation of all things,*
- *the rainbow—reflecting God's promise of hope*
- *the sea and flowers—reminding us of our locality*
- *the stars—24 in all to represent the universe or the crowns of the elders in Revelation 4:4*
- *the roundel—a traditional symbol for God and the seven 'spears' to represent the Churches,*
- *the wind—to represent the Holy Spirit*
- *The sea shells—the symbol of pilgrims—representing us!*
- *The Sea-Revelation 4:6 (though not like 'glass' but more in keeping with the Bay).*

The South Transept

Three windows by **John Ferguson**. The Rose window depicting the four Gospel writers, a gift from Raymond and Helen Harris; the pelican feeding her young; the phoenix rising from the ashes.



The Rose Window

St. Jerome (c341-420), a biblical scholar who translated the Bible into Latin (The Vulgate) has given us the four traditional symbols for the Gospel writers;

St. Matthew—a winged man;

St. Mark—a winged lion;

St. Luke—a winged ox; and

St. John—an eagle.

St. Jerome offers the following explanation:

- “the human-faced figure represented Matthew, because of Matthew’s genealogy of the humanity of Christ;
- the lion-faced figure represented Mark, because of Mark’s mention of the voice of the Baptist in the desert;
- the ox-faced figure represented Luke, because of Luke’s mention of the Jewish

priest Zachary;

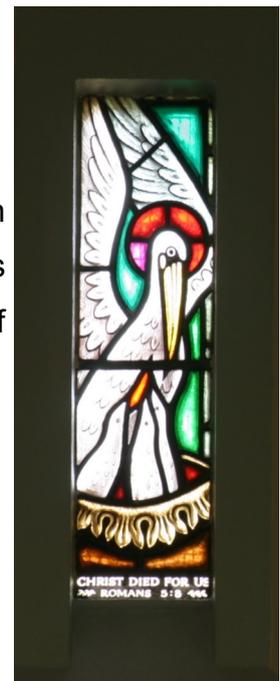
- and the eagle-faced figure represented John, because of the soaring flight of John's prologue."

He drew these ideas from St. John's vision in Revelation 4:7,8

Note: The open bible in the centre of the window.

The Pelican

A symbol of sacrifice. At one time it was thought that the pelican pierces its breast to feed its young with its own blood. This image has become a symbol of Christ's sacrifice for us (cf. Romans 5:8) and of the Eucharist (the blood of Christ).



The Phoenix

Although, it's a common legend among ancient civilisations, the origin of the Phoenix myth is attributed to the Egyptians. According to legend the Phoenix lived in Arabia where at the end of its life (500 years), it buried itself on a pyre of flames to die and then from the ashes a new Phoenix arose. As a sacred symbol in Egyptian religion, the Phoenix represents the Sun which dies each night and rises again in the morning. In Christian symbolism it has come to represent the resurrection. (cf. John 11:25). A very apt image for St. Paul's, a Church rebuilt after fire!

The Sanctuary

The 'Christus Rex' by **Christian Waller**.



This window replaced the original one by Christian Waller (a gift from General Grimwade) which was erected in 1934, but destroyed by the fire of 1957. Christian Waller died in 1954, and this window was constructed by **Napier Waller** from his wife's cartoon. It was donated by the Hall family for the new building.

Note: the depiction of Christ as prophet, priest and King, arms outstretched, still bearing the marks of his crucifixion; the sword to represent the scriptures and the chalice to represent the Eucharist; the alpha and the omega to represent the beginning and the end; the twelve stars to represent the Churches; the faces of humanity and the elements of creation; earth, air, fire, water; the traditional symbols of the four Gospel writers; and, the moon—whose light reflects the sun (or Son).

The North Chancel

Three windows by **Derek Pearce**.

A gift from the Eldridge family in memory of Frank and Edna Eldridge.



This is a commemorative window for those who served and died for their country in war.

The middle window is St. Michael, the Archangel overcoming evil as represented by the dragon (cf. Revelation 12:7-12).

The two windows on the sides have insignias of the Army, Navy, Air Force and Merchant Navy.



The Choir Vestry

A cartoon depicting the crucifixion. This was the drawing for the window above the altar prior to the 1933 redevelopment. The window was transferred to the entrance porch, survived the fire of 1957, but was subsequently destroyed by vandals.

Dedication Service

At St. Paul's Church, Frankston, on Sunday morning last, the Ven. Archdeacon Aicken, in the presence of a very large congregation, unveiled and dedicated a mosaic tablet to the memory of Mr. H. M. Collins' late wife, also a stained glass window in memory of Mr. Collins' soldier son, Major Percy Collins, D.S.O., who fell in the Great War, and Mrs. Percy Collins, who was a daughter of the late Mr. Richard Grice. The window was by Brookes, Robinson & Co., and illustrated the Marys at the Tomb.

The Archdeacon spoke words of comfort to the bereaved relatives and friends present, and in an eloquent and interesting discourse, based on the subject "Future Life," maintained the glorious hope that the departed dear ones were not dead but were in very deed alive in Christ.

Mr. H. M. Collins, who was greatly moved, spoke a few words, making touching reference to his late wife, son, and daughter-in-law, whose names appeared on the tablet and window, and said he was pleased to have these memorials in St. Paul's Church at Frankston.

The following inscription appeared on the window:—"A.M.D.G., and In Memory of Major Percy Robert Murdoch Collins, D.S.O., R.G.A. Killed in action near Ypres, on June 25, 1917. Aged, 26 years; and of Anne Elinor Lala Collins (nee Grice), His Widow, who died on December 8, 1918. Aged 23 years.—Erected by Henry M. Collins, Frankston."

The inscription on the memorial tablet was:—"A.M.D.G., and In Memory of Isabella Maria Collins, who died in England, on February 11, 1917. For 42 years the loving wife of Henry M. Collins, of Frankston. By whom this tablet has been erected."

After the sermon the hymn "Jesus Lives" was sung, Miss Eva Rogers presiding at the organ.

Rev. A. P. McFarlane, the Vicar of St. Paul's assisted at the service.

The Collins Window

Unfortunately this window was destroyed in the 1957 fire.

Article from 'Frankston and Somerville Standard' Friday 23 October 1925
<http://trove.nla.gov.au/ndp/del/article/73505377>

Information gathered from several sources by Kaylene Vlasveld 2015

Photos by Bronwyn Skowronski and Kaylene Vlasveld
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Article on page 17 from Trove Digitalised newspapers and more
<http://trove.nla.gov.au/ndp/del/article/73505377>

March 2015