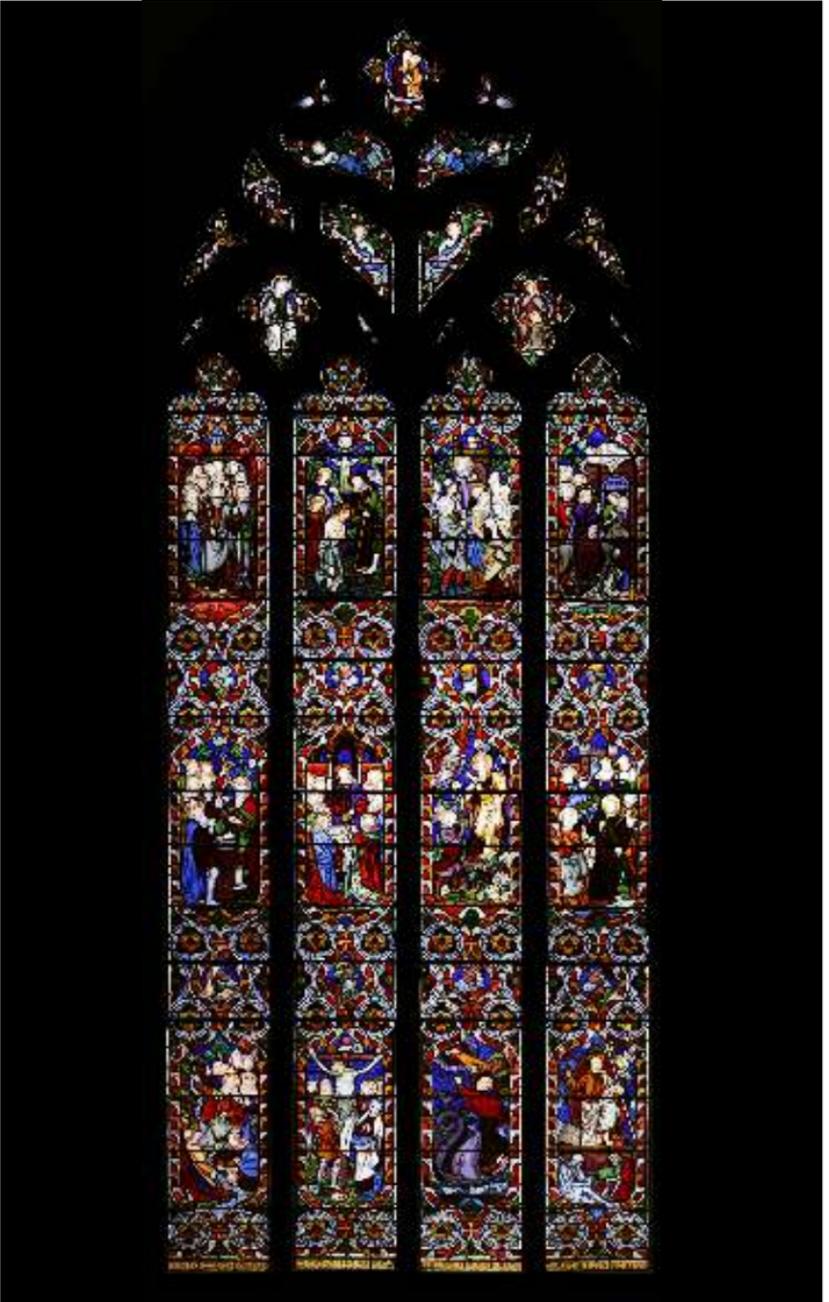




The Cathedral Church
of Saint Marie

The West Window



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Welcome to St Marie's Cathedral



The Cathedral of St Marie is built in the Gothic Revival style and largely modelled on the 14th century church of St Andrew's, Heckington in Lincolnshire.

It opened in 1850 at the end of three centuries of legal suppression of Catholicism in England, following Henry VIII's unsuccessful bid to have his marriage to Catherine of Aragon annulled by Pope Clement VII.

St Marie's became a cathedral in 1980 when the Diocese of Hallam was created to serve the Catholics of South Yorkshire, parts of Derbyshire and the District of Bassetlaw.

This guide focuses on one feature of the artistic heritage that can be found in the Cathedral - the West Window.

The guide is in two parts. The first outlines the stories represented in the window's panels and how they are linked.

The second includes some of the relevant Biblical texts, for those who seek a deeper understanding of the panels.

For more information on St Marie's visit the Cathedral website:

<https://stmariecathedral.org>.



History

The West Window was donated to the Cathedral for its opening in 1850 by Lady Augusta Mary Catherine Minna, the mother of the 15th

Duke of Norfolk and Countess of Arundel and Surrey, to whom you will find a dedication at the bottom of the window.



The inscription as it appears (above) and the panels enlarged (below)



The Window was designed by the renowned English architect, designer, artist and critic Augustus Welby Pugin and made by Hardman & Co, a company founded in 1838 that began making stained glass in 1844 and became one of the world's leading manufacturers of stained glass and ecclesiastical fittings.

The introduction of stained glass windows into churches dates back to medieval times, when few people could read

and only the very well to do could afford their own books.

The windows illustrated Bible stories and events in the lives of figures from the Bible or saints.

In St Marie's, the great East Window at the back of the Sanctuary, highlights key events in the life of the Virgin Mary, from her birth to her Assumption.

The great West Window, on the other hand, is a 'Typological Window'.

Typology in Christian Theology

Typology is an approach which sees events in the Old Testament - before the birth of Jesus Christ - as models or forerunners of events in the New Testament, written after His birth.

Proponents of the fullest version of the theory believe that the whole purpose of the Old Testament is to provide 'types' - models and

forerunners - which will be fulfilled by Christ in his life.

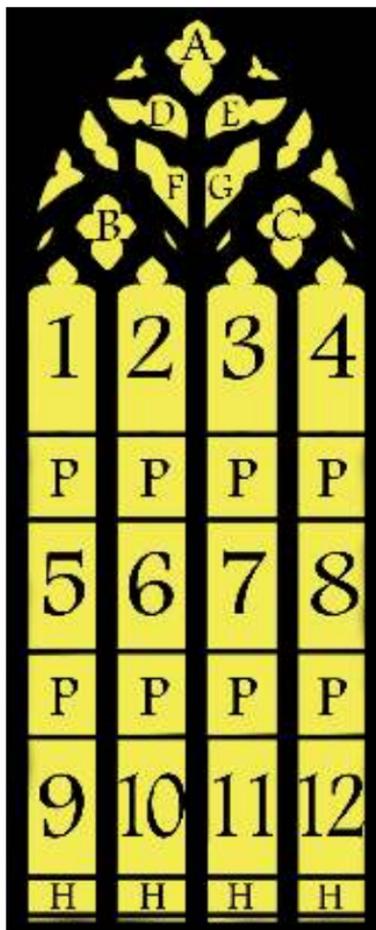
The theory of Typology began in the Early Church, reached its height in the Catholic Church in the Middle Ages - from around 1000 CE to 1250 CE - and continued to be popular among Protestants after the Reformation in the 16th Century.

Overview

The main panels of St Marie's West Window are arranged in pairs, with Old Testament events to the left of their New Testament fulfilment on the right.

The three rows of main panels (*numbered 1-12 in the diagram, left*) are separated by rows of heads, representing unidentified prophets and patriarchs (*P*).

The curvilinear tracery - the stonework in the apex above the main part of the window (*panes A-G*) - contains an image of the Virgin and Child at the top, together with personifications of Peace, crowned and carrying the bread and wine of the Eucharist, and Justice, blindfolded and carrying the Tablets of the Law.





The Tracery Panels (above) with the Virgin and Child (Panel A), Peace (B) and Justice (C) and the angels bearing banners (F&G) below.

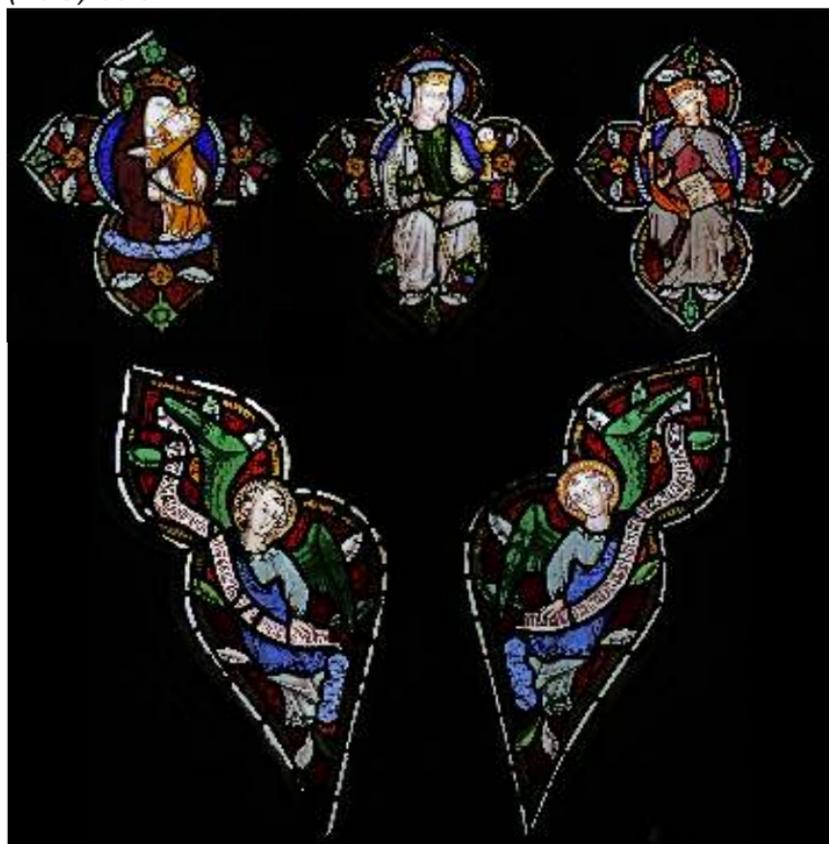




Diagram showing the placement of panels in the tracery

The tracery also includes images of four angels, the lower two of whom (F&G) hold banners bearing two lines in Latin which appear in a number of prayers to the Virgin Mary. The lines usually read:

Ora pro nobis, sancta Dei Genetrix

Ut digni efficiamur promissionibus Christi

(Pray for us, O Holy Mother of God; that we may be made worthy of the promises of Christ)

However, the lines in the West Window are transposed, with the angel on the left bearing the banner with the second line and vice versa, so that the message translates as: *That we may be made worthy of the promises of Christ; Pray for us, O Holy Mother of God.*

Deacon Bill Burleigh gives an explanation for this transposition in the third volume of his *History of St Marie's Cathedral and Parish* (ISBN 978-0-9575781-5-9).

St Marie's most precious stained glass was removed at the start of the Second World War and stored underground in crates at Nunnery Colliery in Handsworth.

The colliery flooded and, although all but a few fragments of the glass survived the flooding, the sketches and notes on how to

reconstruct the windows were lost.

When the glass was replaced after the war, the parish priest at the time, Canon James Bradley, believed two pieces of glass - possibly the angels - were the wrong way round.

However, the expert who had led the re-installation was convinced they were the right way round as all the painted surfaces of the glass in the window faced inwards - as they ought to, in order to preserve the image.

The most likely explanation is that the wrong side of the glass was painted when the two tracery panels were originally made and, therefore, had to be installed with the angel bearing the second line of the prayer to the left instead of the right.

Despite the parish priest pointing out the error, it appears that the panels were originally installed with the painted side of the glass on the inside of the cathedral, just as they are now.

The Typology of The West Window

The New Testament panels of the West Window are arranged chronologically and designed to be 'read' from left to right and top to bottom, like a book.

The Window starts top left with Christ's baptism in the River

Jordan and end, bottom right, with his Resurrection from the Tomb. The Old Testament stories are not in chronological order, but are paired with the New Testament events they are said to 'pre-figure' or act as models for.

Parting the Red Sea and Baptism



Starting at the top left, Panels 1 and 2, respectively, show Moses leading the Israelites out of captivity in Egypt by parting the waters of the Red - or Reed - Sea and the

Baptism of Christ.

The culmination of the Israelites escape comes in Chapter 14 of the Book of Exodus in the Old Testament:

Exodus 14: 19-22 describes how Moses stretched out his hand over the sea and the waters parted, allowing the Israelites to escape the Egyptians.

In the New Testament, St Paul draws a parallel between the Exodus and Christian Baptism in his First Letter to the Corinthians (**1 Corinthians 10:1-4**) where he likens the crossing of the Red Sea to baptism.

Christ's own baptism is described in Matthew's Gospel (**Matthew 3:13-17**).



Jerusalem's Two Triumphal Entries

On the same row, we see two triumphal entries into Jerusalem. Panel 3 shows the future King David entering Jerusalem after defeating the Philistine giant Goliath.

David has Goliath's severed head impaled on the giant's own sword and is shown being welcomed into Jerusalem by women singing and dancing and is loosely based on a scene described in the First Book of Samuel (1 **Samuel 18: 6**).

David's entry pre-figures Christ's entry into Jerusalem,

described in all four New Testament Gospels (**Matthew 21: 7-9, Mark 11: 7-10, Luke 19: 35-38 and John 12: 12-16**) and illustrated in Panel 4.

Here, Christ enters Jerusalem riding a donkey as people spread their cloaks on the road and strew flowers and palm branches in his path as a sign of respect.



Melchizedek and the Eucharist



The enigmatic Old Testament character Melchizedek (Melchisedech) and the father of the Jewish and Christian faith, Abraham, feature in panel 5.

Melchizedek holds bread

and wine in his hands as he blesses Abram - as Abraham was initially known - following Abram's victory over King Chedorlaomer of Elam (a kingdom in the west of modern-day Iraq).

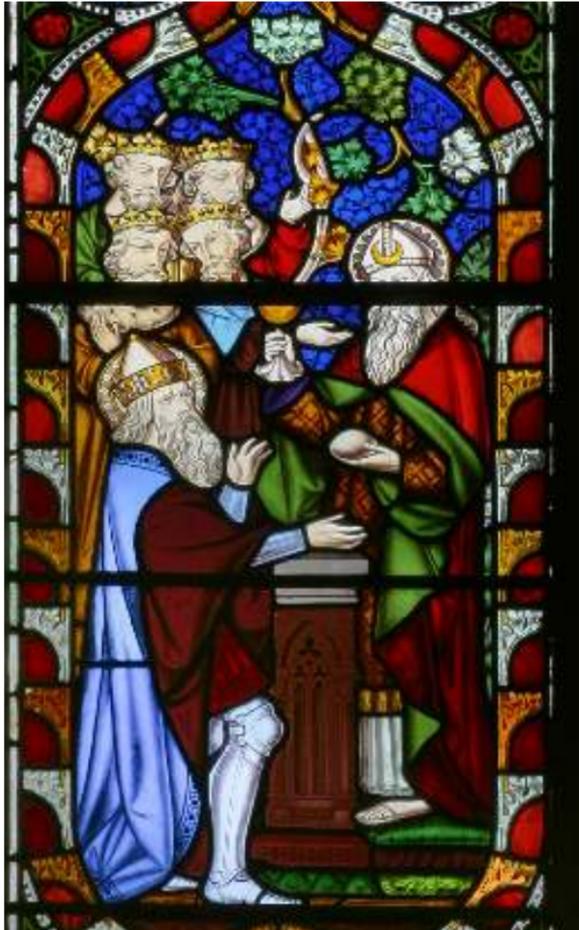
Panel 6, meanwhile, shows Christ blessing bread and wine at the Last Supper to institute the Christian Eucharist, meaning 'Thanksgiving' also known as 'Holy Communion' and the 'Lord's Supper.'

Melchizedek appears in the first book of the

Old Testament, Genesis (**Genesis 14:18-20**).

In Hebrew, his name means 'King of Righteousness.' Melchizedek is also described as King of Salem - which means 'shalom' or 'Peace' and can also be interpreted as an earlier name for Jerusalem.

Last, but no means least, Melchizedek is also a priest of El Elyon - often translated as "Most High God," a description used in the Book of Psalms to refer to the God of Israel.



Melchizedek blesses Abram and receives tribute from him - a tenth of the spoils from the defeat of King Chedorlaomer and his supporters - a sign that Melchizedek is Abram's superior.

The priest makes his second Biblical appearance in the Book of Psalms (**Psalm 110: 4**).

The author of the Letter to the Hebrews in the New Testament uses this to link Christ and Melchizedek (**Hebrews Chapters 5 to 7**), asserting that Melchizedek was *"Without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest for ever."*

His conclusion is that Melchizedek's priesthood precedes and is superior to the Jewish priesthood and that King David's royal line - which included Jesus - was directly linked to the priest-kingship of Melchizedek.

Melchisedech is interpreted as a model for Christ and his blessing pre-figures Christ's action at the Last Supper, as described in the Gospels of Matthew, Mark and Luke. (**Matthew 26: 26-28, Mark 14: 22-24 and Luke 22: 19-20**).



Sacrifice – Isaac as a 'model' for Jesus

The parallels between Abraham offering to prove his faith in God by sacrificing his only son (Panel 7) and Jesus' willingness to sacrifice himself to save humanity (Panel 8) are more numerous and complex than any of the other Typological connections illustrated in the West Window.

The Sacrifice of Isaac can be found in **Genesis 22: 1-19**. In summary, God tests Abraham by telling him to take his only son, Isaac, to the land of Moriah, kill him and offer him to God as a burnt offering.

When they reach the place God has chosen, Abraham builds an altar, ties up his son and prepares to sacrifice him, whereupon the Angel of the Lord tells Abraham not to kill his son.

Abraham looks up, sees a ram caught in a thicket, which he kills and offers as a burnt offering in the place of his son.

Panel 7 shows the scene described in **Genesis 22: 6**.

“Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife.

So the two of them walked on together.”



The neighbouring panel shows Christ carrying his cross to the place of crucifixion and illustrates an apocryphal meeting with Saint Veronica, who, according to tradition, gave Christ her veil so that he might wipe his forehead.

Christ is said to have accepted the offering, held the cloth to his face and, when he handed it back an image of his face miraculously appeared on the material.

The panel also includes images of his mother, the Virgin Mary and the Disciple who stood at the foot of the cross with her and afterwards took her into his home to care for her. Although the event depicted is not mentioned in the Bible, the Gospel of Luke offers the most detailed description of Christ's journey. **Luke 23: 26-32.**

So what are the connections between Isaac and Jesus? The most obvious is that both were to be sacrificed. Of course, God stops the sacrifice of Isaac, but provides an alternative - a ram - while Jesus is referred to - initially by John the Baptist - as the "Lamb of God" who takes away the sins of the world.

The birth of both Isaac and Jesus were miraculous - Isaac was born to a woman thought to be in her 90s (**Genesis 21:2**) while Christ was born to a virgin.



Both Isaac and Jesus were named by God: **Genesis 17:19** - *Sarah... shall bear you a son, and you shall call his name Isaac.* and **Matthew 1:21** - *"[Mary] shall bring forth a Son, and you shall call His name Jesus."*

Isaac and Jesus also carry the wood necessary for the sacrificial offering - firewood for a burnt offering in the case of Isaac and the cross beam of the crucifix in Jesus' case.

Both were also loved by their fathers and submitted to their fathers' will and even the location of their death - Moriah and Golgotha/Calvary are claimed to be the same place.

The parallels are said not to end there. Some will quote 30 or more ways in which Isaac's experience foreshadows

Jesus' death on the cross, although some of the claimed links are of a more tenuous or speculative nature - Jesus goes to his crucifixion with two

companions - the two thieves - while Isaac goes to be sacrificed with two servants, being one example.

Water from the Rock and Christ's side

The leftmost pair of panels in the bottom row - Panels 9 and 10 - show Moses striking the rock to release water to quench the thirst of the children of Israel during the Exodus and a soldier piercing Jesus' side with a spear, to show he is, indeed dead, causing water and blood to flow out.

In the Old Testament, **Exodus 17: 3-7** tells how, during their wanderings after escaping Egypt, the Israelites complained to Moses they and their livestock were dying of thirst.

God told Moses to strike a rock with his staff and, when

he did, water flowed out of it, allowing the Israelites to drink their fill.

Meanwhile, the Gospel of **John 19: 31-37**, in the New Testament tells how, after Jesus Christ had died on the cross, a soldier

"pierced his side with a spear, and at once blood and water came out."

Blood and water provide a direct link to two Sacraments - the Eucharist and Baptism.

St Paul will provide a further link explored in

these panels in his First Letter to the Corinthians when he writes in verse 4: *"And all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ."*



Jonah prefigures Christ's Resurrection



Arguably one of the most evocative and powerful pairings can be found in the third and fourth panels of the bottom row.

The leftmost panel (Panel 11

his shipmates to throw him overboard as a sacrifice to calm God's anger.

Instead of drowning, Jonah was swallowed by a 'great fish' - commonly interpreted to be a whale or sea monster - and, after three days in the creature's stomach, was spat out onto dry land to finish his mission.

in our diagram) is taken from the Book of Jonah - one of the Old Testament prophets.

God told Jonah to go to the ancient Assyrian city of Nineveh (close to Mosul in modern-day Iraq) to warn the citizens of impending destruction because of their wickedness.

Jonah tried to escape his God-given mission by sea.

When God buffeted Jonah's ship with a storm, the prophet told



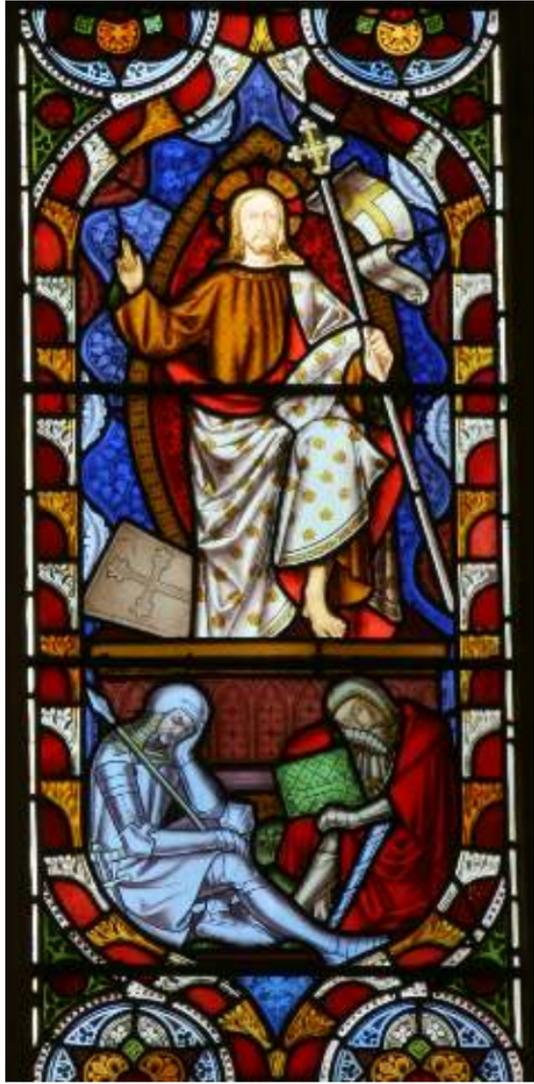
The typological interpretation of the story of Jonah is that it is a 'model' for - or pre-figures - Christ's burial and his resurrection - the image we see in the right hand panel, Panel 12.

The belly of the fish represents Christ's tomb and Jonah's deliverance after three days represents Christ's resurrection from the dead after three days.

The analogy is given further weight by three passages from two of the New Testament Gospels. (**Luke 11: 29-32**, **Matthew 12:38-42** and **Matthew 16:1-4**).

Luke quotes Christ telling the crowds: *"Just as Jonah became a sign to the people of Nineveh, so the Son of Man [a reference to himself] will be to this generation."*

Meanwhile, Matthew quotes Christ telling the Scribes and Pharisees: *"Just as Jonah was for three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth."*



The Gospel returns to the same theme in **Matthew 16:1-4**, quoting Christ as telling the Pharisees and Sadducees:

"You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah."

Biblical References

Parting of the Red Sea and Baptism

Exodus 14: 19-22

"The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them.

It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided.

The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left."

In the New Testament, St Paul draws a parallel between the Exodus and Christian Baptism in **1 Corinthians 10:1-4**

"I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea,

and all ate the same spiritual food, and all drank the same spiritual drink.

For they drank from the spiritual rock that followed them, and the rock was Christ."

The Baptism of Christ is described in Matthew's Gospel:

Matthew 3:13-17

Then Jesus came from Galilee to John at the Jordan, to be baptized by him.

John would have prevented him, saying, 'I need to be baptized by you, and do you come to me?'

But Jesus answered him, 'Let it be so now; for it is proper for us in this way to fulfil all righteousness.'

Then he consented.

And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him.

And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased.'

Triumphal Entries into Jerusalem

1 Samuel 18: 6

As they were coming home, when David returned from killing the Philistine, the women came out of all the towns of Israel, singing and dancing, to meet King Saul, with tambourines, with songs of joy, and with musical instruments.

In Matthew 21: 7-9

They brought the donkey and the colt, and put their cloaks on them, and he sat on them.

A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, 'Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!'

In Mark 11: 7-10

Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields.

Then those who went ahead and those who followed were shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!'

In Luke 19: 35-38

Then they brought it [the colt] to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road.

As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, 'Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!'

In John 12: 12-16

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord — the King of Israel!'

Jesus found a young donkey and sat on it; as it is written: 'Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!' His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him.

Melchizedek and the Eucharist

Genesis 14:18-20

And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High.

He blessed him and said, "Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!"

Melchizedek makes his second Biblical appearance in Psalm 110, where one verse states:

Psalm 110: 4

The Lord has sworn and will not change his mind, 'You are a priest for ever according to the order of Melchizedek.'

Melchizedek is interpreted as a model for Christ and his blessing pre-figures Christ's action at the Last Supper, as described in the Gospels of Matthew, Mark and Luke.

Matthew 26: 26-28

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, 'Take, eat; this is my body.'

Then he took a cup, and after giving thanks he gave it to them, saying, 'Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.'

Mark 14: 22-24

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, 'Take; this is my body.' Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it.

He said to them, 'This is my blood of the covenant, which is poured out for many.'

Luke 22: 19-20

Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you.'

Do this in remembrance of me.' And he did the same with the cup after supper, saying, 'This cup that is poured out for you is the new covenant in my blood.'

The author of the Letter to the Hebrews also links Christ and Melchizedek, by quoting Psalm 110.

Hebrews 5: 5-6

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, 'You are my Son, today I have begotten you'; as he says also in another place, 'You are a priest for ever, according to the order of Melchizedek.'

Sacrifice – Isaac as a 'model' for Jesus

Genesis 22: 6-14:

Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together.

Isaac said to his father Abraham, 'Father!' And he said, 'Here I am, my son.' He said, 'The fire and the wood are here, but where is the lamb for a burnt-offering?'

Abraham said, 'God himself will provide the lamb for a burnt-offering, my son.' So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order.

He bound his son Isaac, and laid him on the altar, on top of the wood.

Then Abraham reached out his hand and took the knife to kill his son.

But the angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!'

And he said, 'Here I am.' He said, 'Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.'

And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son. So Abraham called that place 'The Lord will provide'; as it is said to this day, 'On the mount of the Lord it shall be provided.'

Luke 23: 26-32

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.'

For the days are surely coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never nursed." Then they will begin to say to the mountains, "Fall on us"; and to the hills, "Cover us." For if they do this when the wood is green, what will happen when it is dry?'

Two others also, who were criminals, were led away to be put to death with him.

Water from the Rock and Christ's side

Exodus 17: 3-7

But the people thirsted there for water; and the people complained against Moses and said, 'Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?'

So Moses cried out to the Lord, 'What shall I do with this people? They are almost ready to stone me.'

The Lord said to Moses, 'Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go.'

I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.'

Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarrelled and tested the Lord, saying, 'Is the Lord among us or not?'

John 19: 31-37

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.

Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'



Jonah prefigures Christ's Resurrection

Jonah 1:17 & 2: 1-20

But the Lord provided a large fish to swallow up Jonah; and Jonah was in the belly of the fish for three days and three nights.

Then Jonah prayed to the Lord his God from the belly of the fish, saying,

'I called to the Lord out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice. You cast me into the deep, into the heart of the seas, and the flood surrounded me; all your waves and your billows passed over me. Then I said, "I am driven away from your sight; how shall I look again upon your holy temple?"

The waters closed in over me; the deep surrounded me; weeds were wrapped around my head at the roots of the mountains. I went down to the land whose bars closed upon me for ever; yet you brought up my life from the Pit, O Lord my God. As my life was ebbing away, I remembered the Lord; and my prayer came to you, into your holy temple. Those who worship vain idols forsake their true loyalty. But I with the voice of thanksgiving will sacrifice to you; what I have vowed I will pay. Deliverance belongs to the Lord!'

Then the Lord spoke to the fish, and it spewed Jonah out upon the dry land.

Luke 11: 29-30

This generation is an evil generation; it asks for a sign, but no sign will be given to it except the sign of Jonah. For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be to this generation."

Matthew 12:39-41

An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was for three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth. The people of Nineveh will rise up at the judgement with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!"

Matthew 16:3-4

You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah.



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Other St Marie's Publications

A Guide to St Marie's Cathedral Sheffield

A History of St Marie's Cathedral and Parish Vol 1

A History of St Marie's Cathedral and Parish Vol 2

A History of St Marie's Cathedral and Parish Vol 3

Mary - Reflections and readings about the Mother of Jesus, based on the decoration of St Marie's Cathedral, Sheffield.

The Saints of St Marie's - short lives of more than 50 saints represented in the decoration of the Cathedral church of St Marie's Sheffield.

The Angels of St Marie's - Angels represented in the decoration of the Cathedral church of St Marie's Sheffield.

All titles by Deacon Bill Burleigh

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West Window Guide Version 4

