



THE NEW STAINED GLASS WINDOWS OF ST STEPHEN'S CATHEDRAL CAHORS GENERAL INTRODUCTION

Photographies J-F. Peiré

The new stained glass windows were installed in the nave of St Stephen's cathedral Cahors in June 2013. Contemporary works by Gérard Collin-Thiébaud in collaboration with the master glazier Pierre-Alain Parot. Their subject was the four evangelists: Mark and Matthew on the north side , Luke and John on the south side. One of the principals of this creation is that the present is made up of successive layers handed down by the centuries of the past; the same is true for art and for faith. That is why the artist chose to compose his stained glass windows by applying several layers in the thickness of the glass of images from different periods; old pictures or more recent ones, photos or scenes from films (which can also be seen from the outside of the cathedral).

Let us take as an example the stained glass window of the good Samaritain (Saint Luke, window n° 108). The three elements given to us are:

- a sixteenth century Italian picture by Jacopo Bassano where the good Samaritain (on the left of the window) looks compassionately at the victim.**
- a nineteenth century picture by Aimé Morot where the good Samaritain is active and carries on his shoulders the misfortune and the misery of his neighbour who is stripped of everything.**
- a photo of Chapou Square, (situated in front of Cahors cathedral) visible at the top of the window, which reminds us that the love of our neighbour is still topical for us.**

The different layers of the images make the finished result complex , but so much richer! To that is added the harmony of the colours and above all the the light magnified by the transparency of the glass. By looking attentively , the light also shines in us, the light which removes the darkness of our indifference or our egoism, the light which centuries of faith has been passed down by the Church, the light of the Gospel, which illuminates all life.

ST MATTHEW (north)

●Window 117 **Jesse's Family Tree**: from a fresco by G.Meda in the dome of Monza (Italy 1556), with details from Jesse's family tree (Christ's genealogy) and the Cross as the Tree of Life + The sacrifice of Abraham by A.del Sarto (1527 + details of Jesse's family tree from the sanctuary Jesus do Monte (Portugal).

●Window 115 **The nine beatitudes of the Kingdom of Heaven**: a scene from the film "Ordet" (the Word) by Dreyer 1955 + the Deposition (R Van der Weyder 1435) + Christ's predecessors with saints and martyrs by Fra Angelico 1424.

●Window 113 : The call of the publican Matthew by Rembrandt + Le Caravage

ST MARK (north)

●Window 111 **The baptism of Jesus and the temptations**: a scene from the film "Ordet" by Dreyer 1955 + The temptation of Christ (A.Scheffer 1859) + John the Baptist in the desert (Goya 1808) + The baptism of Christ (Verrochio and Leonardo da Vinci 1475)

●Window 109 **The parable of the sower and the calming of the tempest**: a photo of Cahors cathedral + a scene from the film "Ordet" (Dreyer 1955) + a photo of a seated child + The Sower (Millet) + a photo of Rue Foch alongside the cathedral.

●Window 107 **The Transfiguration and the Father's Voice**: Christ's resurrection (Raphael) + Moses presenting the Tablets of the Law (Ph de Champaigne) + two Russian and Cretan icons of the prophet Elijah.

ST LUKE (south):

●Window 108 **The Parable of the Good Samaritan**: photo of a building on the cathedral square + The good Samaritan (J.Bassano 1570) + The good Samaritan (A.Morot 1880)

●Window 110 **The parable of the prodigal son and the episode of the good thief**: The return of the prodigal son (Rembrandt 1669 + Murillo 1670) + a scene from the film "A Christmas story (Despichin 2008).

●Window 112 **The disciples on the road to Emmaus and Mary waiting at the room of the Last Supper**: The disciples on the road to Emmaus (J.Restout 18th century) + On the road to Emmaus (L.Orsi) + a photo of l'Abbé Pierre.

ST JOHN (south):

● Window 114 : **The Samaritan Woman and the healing of the man who was blind from birth**: The healing of the man who was blind from birth (J.Restout 1763) + a scene from the film "Le Corbeau (Clouzot 1943)

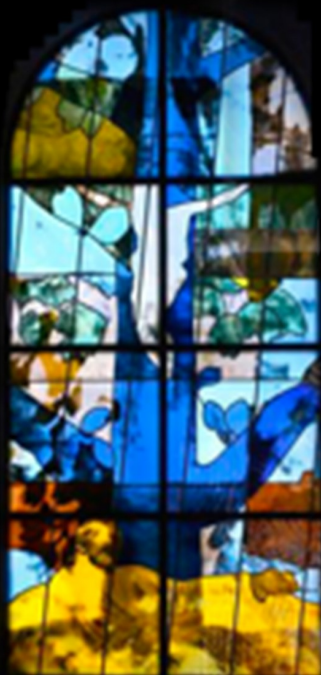
●Window 116 **The Eucharist, the wedding at Cana and the washing of feet**: The wedding at Cana (B.Tisi 16th century) + The wedding at Cana (J. de Flandres) + John the Evangelist (El Greco 1640)

**WINDOWS to
Gerard Collin-Thiébaud**

115

**St Stephen's cathedral
CAHORS**

117



113



SAINT MATTHEW

Window 113 Matthew the Publican



L'inspiration de St Matthieu
Le Caravage 1602

A portrait of St Matthew by
Rembrandt also appears in the
thickness of this stained glass window

"FOLLOW ME"

The call to Matthew the publican (the
1st evangelist) for the universal mis-
sion of the disciples.
The Pharisees and Scribes murmured
and said to the disciples: "Why
do you eat and drink with publicans
and sinners?" Jesus said to them: "It
is not people in good health who
need a doctor but the sick, I have not
come to call the righteous but the

The angel gently guides
Matthew's

hesitant hand to write
the Gospel.



St Matthieu et l'Ange
Le Caravage 1661

Window 117 Jesse's Family Tree

Jesus' genealogy called "Jesse's family tree" (king David's father) represents the incarnation of Jesus in the history of the People of Israel. It starts at the bottom with the sacrifice of Abraham, the father of believers. The trunk soars up right in the centre.



The sacrifice of Abraham
A. del Sarto 1527



Jesse's family tree (Portugal :Braga)

Higher up one can see Christ on the cross which has become THE TREE OF LIFE!

Window 115 The nine beatitudes of the Kingdom of Heaven

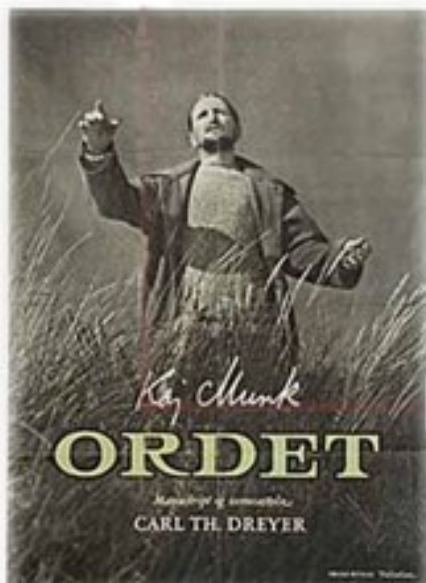


Image du film danois «Ordet» («La Parole») de K. Dreyer 1955, où le personnage erre dans les dunes à la recherche de Dieu.

We are far from the life of the Spirit as we are so attached to our short term certainties.

"Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.

Blessed are the meek; for they shall inherit the earth.

Blessed are they that mourn; for they shall be comforted.

Blessed are they who hunger and thirst after righteousness; for they shall be filled;

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God." Matthew 5,1-11



Les precurseurs du Christ avec les saints et les martyrs. Fra Angelico 1424



Les larmes de St Jean, détail de «la Descente de Croix» de Rogier van der Weyden 1435 (musée du Prado)

WINDOWS to
Gerard Collin-Thiébaud

110

St Stephen's cathedral
CAHORS

108



112

SAINT LUKE

Photographies J-F. Peiré

Window 112 : The pilgrims of Emmaus

After his resurrection, Christ appeared to his disciples on various occasions. In St Luke's gospel, Jesus appears during a meal at Emmaus to the two disciples Luke and Cleopas, who recognized him at the breaking of the bread.



The road to Emmaus by L.Orsi (about 1565)

By this time they had reached the village to which they were going, and he made as if to continue his journey, but they pressed him: "Stay with us, for the evening draws on, and the day is almost over. So he went in to stay with them. And when he had sat down with them at table, he took bread and said the blessing ; he broke the bread and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to one another : "**Did we not feel our hearts on fire** as he talked with us on the road and explained the scriptures to us?" Luke 24, 28-32

A photo of Abbé Pierre, the icone of today's fraternal charity, appears in one of the layers of this stained glass window



The pilgrims of Emmaus by J. Restout (1702)

Window 108 The parable of the good Samaritain



The good Samaritain
de J.Bassano (XVI°)



The good Samaritain
Aimé Morot (XIX°)

The parable of the good Samaritain is the answer that Jesus gives to the question : "who is my neighbour ? " Jesus finishes his narrative by saying: " love your neighbour as yourself."

This parable talks about a man who after being attacked is left half-dead beside the road. A priest was going down the same road ; "when he saw him he passed by on the other side". Then a levite who did the same. But a Samaritain who was making the journey, when he saw him, he had compassion on him. He went up to him, and bound up his wounds, and set him on his own beast, brought him to an inn and took care of him. The next day, he took out two coins and gave them to the innkeeper saying: "look after him , and if you spend any more, I will repay you on my way back."



The houses on Chapou square opposite the cathedral remind us today of this invitation to love our neighbour.

Window 110 The parable of the prodigal son

This parable of the Father and the two sons is only told in St Luke's Gospel. (Luke 15,11-32). Its aim is to reveal the figure of the Father; Through the love of this father for both of his sons; the discovery of the remarkable compassion and depth of the love of God the Father for all men and women inspite of their ingratitude.



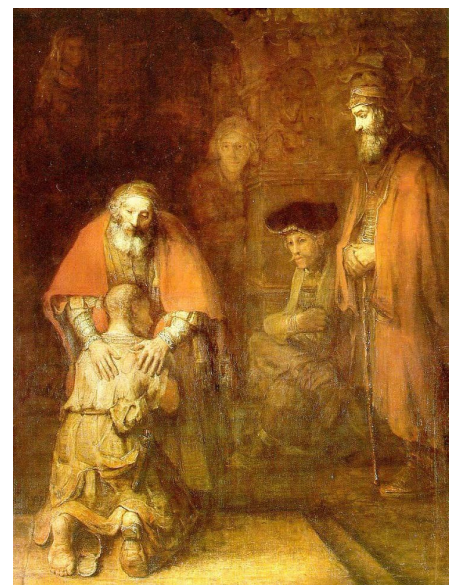
The return of the Prodigal Son by Murillo (1670)

A scene from the film :

"A tale of Christmas"
(2008)

by Arnaud Desplechin

also appears in the layer of the window



The return of the Prodigal Son .Rembrandt (1669)

SAINT MARK

Photographies J-F. Peiré

Window 107 The Transfiguration and the Father's voice.

The moment of the transfiguration takes place on a mountain where Jesus, surrounded by his disciples Peter, James and John, is transformed. His face changed and his clothes became dazzling white. Elijah and Moses also appeared to the disciples, who saw them talking with Jesus. The Father's voice marked the end of the Transfiguration. **"This is my beloved Son; listen to him."**



The resurrection of Christ
Raphael (about 1501)

On the way down the mountain, he enjoined them not to tell anyone what they had seen until the Son of Man had risen from the dead. And they kept that saying to themselves, and discussed among themselves what this 'rising from the dead' could mean. Mark 9,2-10

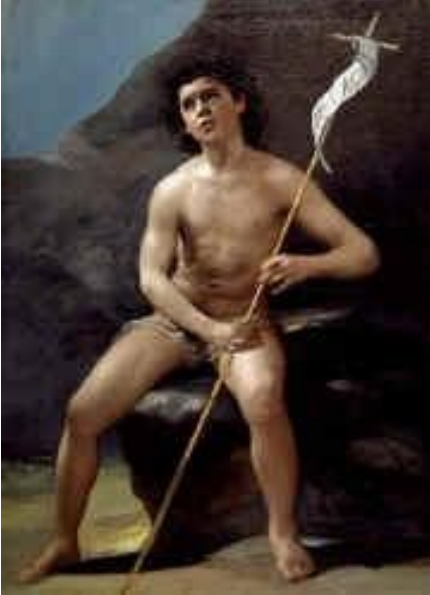
Les images de deux icônes russe et crétoise du prophète Elie, figurent également dans l'épaisseur de ce vitrail.



Moses and the Tablets of the law
Ph. De Champaigne (about 1650)

Window 111 The Baptism of Christ and the temptations.

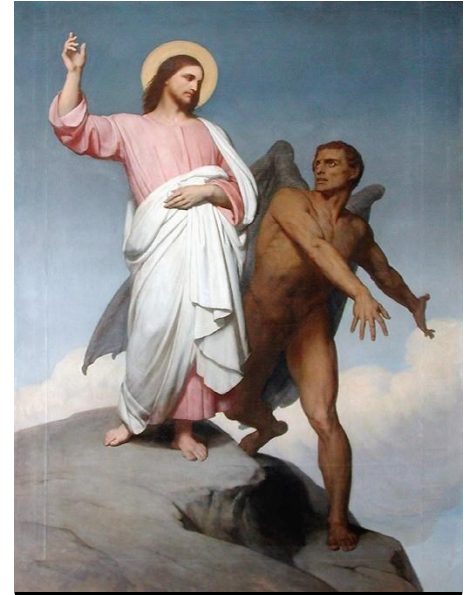
And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heaven opened, and the Spirit like a dove descending upon him: and there came a voice from heaven saying, "Thou art my beloved Son, in whom I am well pleased." And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Mark 1. 9-12



St Jean Baptiste dans le désert
Goya (1808)



Le baptême du Christ (1475)
A. del Verrochio et L. de Vinci



La Tentation du Christ
A. Scheffer (1859)

Window 109 The parable of the sower and the calming of the tempest:

The calming of the tempest is an episode in Jesus' life when he sets out with his disciples in a boat on lake of Tiberiade. Jesus slept exhausted whilst suddenly a heavy squall came on; the disciples in a panic woke him and Jesus calmed the storm with one word. He scolded the disciples for their fear: "Why are you afraid?" This episode can be interpreted as a call to faith, and also represents the peace which Jesus brings to Humanity;



The road today along the north side
of Cahors Cathedral

Jesus is personified by the figure of the sower who is sowing the seed in 4 different categories of ground: (along a path, on stony ground, among thorns, and in good soil), each time with a different result. The results can be understood as 4 different reactions to Christ's message. (cf : Marc 4, 3-20)

A scene from the film "Ordet" (the word) by Dreyer, and the silhouette of a baby also appears in the layers of the window. It is the artist's own baby who was born at the same time as the creation of the windows.



The Sower by J.F. Millet (1850)

The words of Christ address men and women of today

**WINDOWS to
Gerard Collin-Thiébaud**

**St Stephen's cathedral
CAHORS**

114



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SAINT JOHN

Photographies J-F. Peiré

SAINT JOHN Apostle and Evangelist (+101)

A man had two sons, fishermen like him on the lake of Tiberias, James and Jean, the sons of Zebedee, had strong personalities, they were called "the sons of thunder". They had a great spiritual thirst. That is why they followed the teachings of John the Baptist; "he who comes after me is greater than me". So when the Baptist said one morning, showing them Jesus: "behold the Lamb of God", John followed this man. When a few days later, Jesus said to the two brothers who were working with their nets, "come with me" James and John followed the Master;

John was young. He had a great love of Christ. He thought that Christ's love was even greater, so he called himself "the disciple who Jesus loved". He was part of the small group of faithful among the faithful. He is on Mount Tabor during the transfiguration, during the Last Supper beside Jesus, and during the Crucifixion he was the only one of the apostles to be at the foot of the cross. It was there that Jesus entrusted Mary, his Mother, to him. On Easter morning, he ran and arrived before Peter at the tomb. "He saw and believed".

An old tradition says that afterwards John lived with Mary at Ephesus. That he wrote the fourth gospel. That while he stayed at Patmos he had a revelation which became "The Revelation of St John the Divine". Finally when he was old he could only repeat without ceasing the essentials of what Christ had taught him and gave him to discover: "God is love. Love one another". According to the tradition St John was taken from Ephesus to Rome, in chains, under the Emperor Domitian. He was condemned by the Senate to be thrown into boiling oil. This execution took place in front of the actual Latin Gate in Rome. He is said to have come out fresher and younger than when he went in.

The Rose Window and the healing of the man who was blind from birth

The healing of the man who was blind from birth is a miracle of Jesus at Jerusalem; Jesus spat on the ground, made some mud with his saliva and put it on the blind man's eyes. He then told him to go and wash in the pool of Siloam and on his return he could see clearly. This chapter of John's gospel is the symbol that Jesus brought by his words, his teaching and his acts: Light to the world.

A scene from the film "Le Corbeau" (The Crow) by Henri-Georges Clouzot (1943) also appears in the layers of this window.



The healing of the man from birth, Jean Restout (1763)



A detail

The Word was the true light, which lightens every man (John 1,1-8)

Window 116 The wedding at Cana

On the third day, there was a wedding at Cana-in-Galilee. The mother of Jesus was there and Jesus and his disciples were also guests. The wine gave out, so Jesus' mother said to him: "They have no wine left". He answered: "Woman what have I to do with you, my hour has not yet come". His mother said to the servants: "do whatever he tells you". There were six stone water jars for the Jewish rites of purification, each one containing two to three measures (that is to say about one hundred litres). Jesus said to the servants: "fill the jars with water", and they filled them to the brim. He said to them: "now draw some off and take it to the steward of the feast; and they did so. When the steward tasted the water now changed into wine, he called the bridegroom and said to him: "everyone serves the best wine first and when the guests are drunk, the poorer sort, but you have kept the best wine until now". This was the first of the signs that Jesus accomplished. It was at Cana-in-Galilee. He revealed his glory and his disciples believed in him.

John 2, 1-11



The marriage at Cana. B. Tisi (XVI's)



Wedding feast at Cana. J. de Flandres



John the Evangelist. El Greco (1604)

