Place: New Orleans, Louisiana.

Building: Saint Rita's Church, 2722 Lowerline St.,

Persons Interested:

Date of Completion: June 1, 1958.

Price: $11,000 ($43.00).


Denomination: Roman Catholic.

Architect: 

The 4 lower panels open, both upper and lower halves; and also the two central bottom sections of the main window above.

Position in Church: Large transept window, Gospel side.

Height from floor: 4 feet.

Protection: Glass; plate with wire screen in place.

Rough pebbly Metal

Groove: Stone 

Rabbet: Wood

Exposure: West.

Footage: 256 feet.

Inscription: None.

Design wanted: Soon.

Staging: 

Templates: from lips.

Blueprints:

To symbolize the Kingship of Christ.

Inscription: "King of Kings and Lord of Lords."

Lower four sections: (from left)

1. The Annunciation scene. Presentation (Mary with child in arms, Simeon in background).

   Inscription: "Of His kingdom there shall be no end." "For She carries the King of Glory, the New Light."

2. Boy Jesus in Temple.

   Inscription: "He shall sit upon the throne of David."

   Christ before Pilate.

   Inscription: "Thou sayest it: I am a King."

4. Resurrection.

   Inscription: "Christ conquers, Christ reigns."

Refer to design made for the opposite window. Window to follow the general scheme of the Queenship of Mary Window. The Saints at the feet of
Christ will be as follows:

St. Teresa of Avila  Saint Agnes
St. John Vianney (Care of Ars) St. Francis of Assisi
St. Thomas Aquinas  St. Louis IX
St. Augustine  St. Peter  St. Gregory the Great.

As regards the symbols to be used on the border, we refer you to the book
Church Symbolism by F.R. Webber, published by J.H. Jansen of Cleveland, Ohio.

The following seem appropriate:
Plate VI (Opposite page 56): #1, #3, #4, #7, #9, #10, #12.
Plate VII (Opposite page 66): #22, #24.
Plate VIII (Opposite page 76): #26, #31, #33.
Plate XII (Opposite page 136): #10, #18.

Notes: After meeting with Monsignor Castel in New Orleans. We are to counterchange
the reds and blues in this Christ the King Window; that is, red outer line, blue
wings, and possibly a green-yellow field. In general, the figures should be
looking toward the chancel in all the windows throughout. This does not apply to
the groupings under the main figures in the transept windows, or any further to
the present sketch of the Queenship of Our Lady.

We should not give the blank space at the base of the main groups of figures
quite so much prominence. Hold it down so it doesn't stick out like bare pieces.

We have now completed our study of the design
for the second transept window, the one on the Gospel
side, and are sending you the color sketch, herewith.

As planned, it is devoted to Christ the King.
His dominant figure, crowned and holding the sceptre
and the orb surrounded by the cross, is represented in
the vesica shape with a starry field. He is attended
by adoring angels and below, angels of prayer and peace,
with trumpet and cross, accompanying the text, -
"King of Kings and Lord of Lords". Above the vesica
are the Gates of Heaven.

Grouped below Him are devoted members of the
Saintly hosts.—Saint Teresa of Avila (above, the Dove
with Olive branch); Saint John Vianney; Saint Thomas
Aquinas; Saint Augustine; Saint Peter; Saint Gregory
the Great; Saint Louis; Saint Francis of Assisi; Saint
Agnes (above, the Dove with ring).

Through the border are symbols of Our Lord,—
the lion of Judah, the rock and crown of salvation;
the pelican feeding its young, symbol of the Assumption;
the Agnus Dei with the banner of victory; the seven-
chakra; the chief corner stone inscribed with
the sacred monogram IHS and the Chi Rho; the palm of
victory; the Alpha and Omega; the wheel, symbol of Our
Lord bearing our sins; the crown thorns and nails;
the phoenix symbol of the Resurrection; the eucharist;
the serpent of Moses; the fish; and the peacock of
Immortality.

Note: Monsignor Castel
in the Presentation panel
to have the Blessed Mother
a little smaller, standing
sideways a bit, facing
Simeon, and make him a
little larger. Show some
suggestion of the Temple,
dome[pinnacle] of temple
over him, and also a
suggestion of the altar
table."

12/9/57 - He wrote again,
"The Presentation window is
very fine. However, may we
suggest that a couple of
turtle doves be work[ed]
into somewhere to point up the
Purification. Also, we
would like to have the
background around Simeon
be more indicative of the
Temple. Perhaps a couple of
large pillars or something
along that line will help
The position of the principal colors, ruby and blue, are counterchanged with the opposite window for interesting variety, while maintaining pleasant balance.

Presentation (Mary with child in arms, Simeon in background.)

The lower panels are devoted to the Annunciation, with the text: "O holy Virgin, thou shalt be new-born; the young Christ in the Temple with the Doctors: - "He shall sit upon the throne of David." (Above, the Blessed Virgin and Saint Joseph return to find Him.) Christ before Pilate: - "Thou sayest it; I am a King." - and the Resurrection: - "Christ conquers, Christ reigns". "For She carries the King of Glory, the New Light."

Monsignor Castel's criticisms of sketch: "...only a few minor recommendations...the first is concerning the Cure of Ars. We think that his face is a bit too youthful. He was a very ascetical man and his lower jaw and chin were much narrower with the skin drawn in close to the jawbone. I believe that we sent you a picture of the Cure in the first batch of things which we sent with the Queenship window. (See additional picture sent.)"

(Do not have the stole purple "It may be any of the five liturgical colors used in the liturgy of the Church - red, green or rose. Concerning the position of the fingers of the Cure, you have him giving a blessing the way the Pope does it. The priest must bless with all fingers extended." BE SURE TO HAVE ALL HIS FINGERS EXTENDED IN BLESSING.

Enclosed you will find a couple of pictures of S. Thomas Aquinas. S. Thomas was a Dominican and there should be some white showing in his garments. The black garment is an outer choir robe called the cuculla which does not completely cover the white habit. (SEE TWO PHOTOGRAPHS, ESPECIALLY THE ONE WITH THE NOTATION ON THE FRONT.)

"All of the symbols are splendid. However, we would like to change the cross which you have on the upper left hand border and substitute the vine, a symbol of Christ based on His own words: "I am the vine, you are the branches." (C.f. page 51 in Ferguson, Signs and Symbols, also page 65 in Webber.) I think the vine should start at the bottom and go upwards."