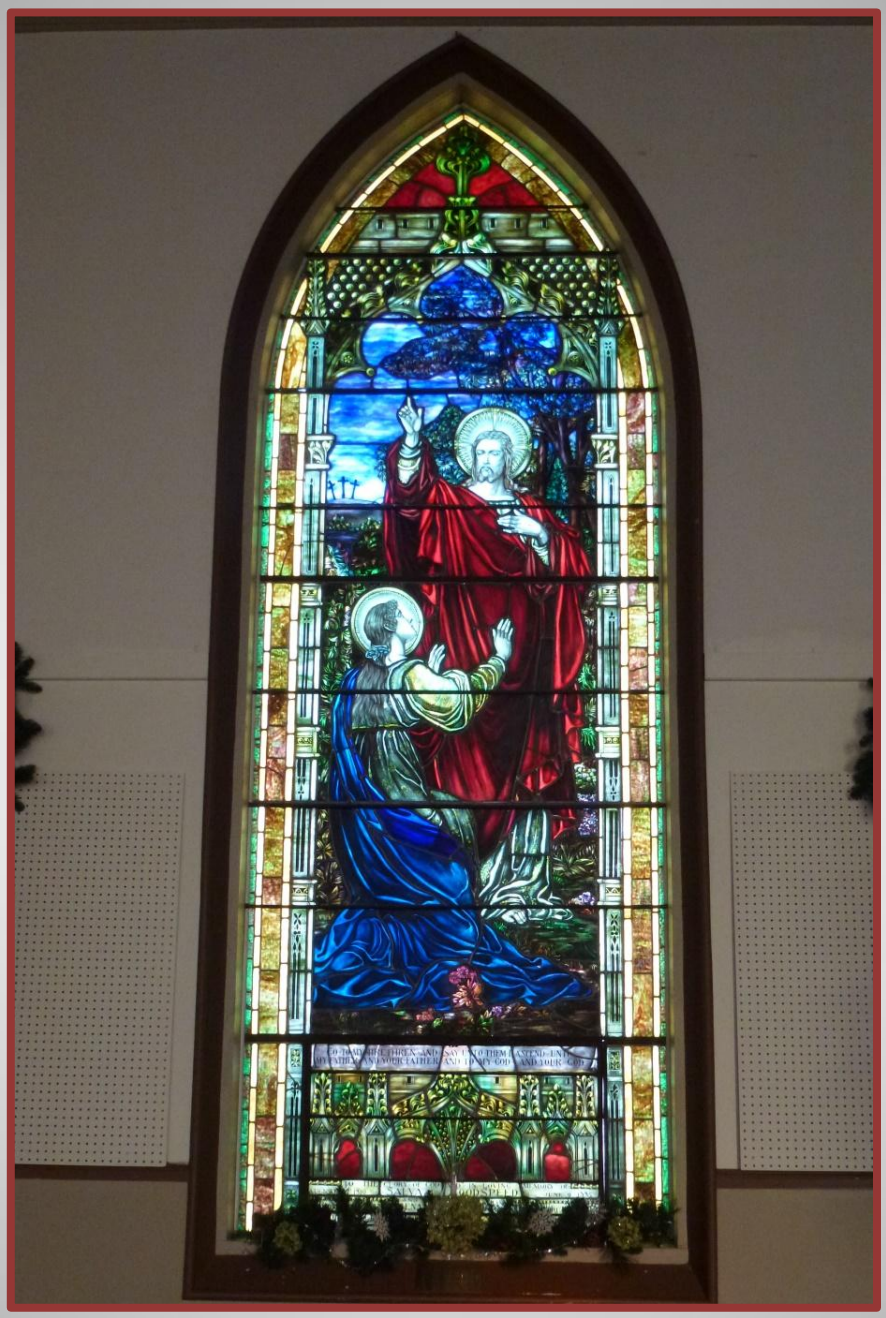
Montgomery Historical Society



The Stained Glass Windows of Pratt Hall: A Self Guided Tour

A copy may be downloaded from our web site
www.montgomeryhistoricalsociety.org
Revised August 2026

Prologue

John Henry Hopkins, 1855
Library of Congress Photo

Planning for the building now called Pratt Hall began in 1827, and construction took place between 1833 and 1835 by Montgomery's earliest settlers and Episcopal congregation. It was Montgomery's first church. It was first visited by Bishop John Henry Hopkins, the first Episcopal Bishop of Vermont, in January of 1833 when he noted "There is a framed church erected but not yet finished. It is much to be desired that they may be enabled to complete it during the present season. The finished building was consecrated by him in 1835 and named Union Church. Bishop Hopkins was an accomplished man, including expertise in gothic architecture. It is likely he had a hand in, or influence on, the design of this building. The following excerpt is from his 1836 book titled "Essay on Gothic Architecture"

CHAPTER III. ON THE DEGREE OF LIGHT EXPEDIENT IN CHURCHES.

" THERE is no fault more common, and none more opposed by every principle of good taste, than the having too many windows in Churches. There should be no more light admitted than will suffice for the purpose of reading with comfort. More than this increases the expense, exposes to cold, and, above all,—so far as the eye is concerned,—destroys solemnity, and is unfriendly to devotion…

The custom of staining the glass of Church windows, was admirably adapted not only to moderate the glare of light, but also to give it a rich, mellow, and solemn effect. In this country, it is not yet practicable to apply this expedient extensively. Instead of it, however, a very beautiful effect may be produced at a small expense, by transparencies painted on linen or muslin, in the Gothic style, and fixed inside the windows.

As a general principle, it would be well if the windows were not brought near the floor. A congregation assembled for worship have nothing to do with looking out, and the light has always the best effect when it enters the building as near to the top as possible, consistently with true proportion."

Overview

First and foremost our windows are just beautiful! The visual impact created by their colors, patterns, and workmanship can be appreciated by Saint and Sinner alike. When the sun is low in the sky, colors arc across the interior of the church and it's easy to imagine an impatient child ignoring the preacher and watching the spots of color on the person sitting in front of him, then reaching out to touch the color before being given a stern look from mom or dad.

Stained glass (and painted glass) windows probably originated in the Mosques of the Middle East and were eventually incorporated into the European Christian cathedrals and churches after the crusades. This tradition was then followed in American churches. This church, originally called Union Church, then St. Bartholomew's (in 1897), was completed in 1835 and renovated extensively from 1870-1890.

We do not know who made our windows. The windows were installed from the 1870s to the1920s and were generally gifts from prosperous members of the congregation in memory of family members. The period after the civil war was a boom time and there were many mills and other businesses in Montgomery. The population of Montgomery peaked at about 1900 at the turn of the 20th century, as did the Episcopal congregation shortly thereafter. It was also during this period that the clock and bell were added to the tower (replacing lancet windows), and the characteristic crenellation, or castle-like top to the tower.

By 1927 the congregation's numbers had declined and church services were held infrequently. Old Home Sundays, a once a year service and reunion, ran until about 1960 when services stopped altogether and the building fell into disrepair. The Episcopal diocese condemned the building in 1972 largely due to the water damage to the tower.

In 1973 the Montgomery Historical Society formed and bought the building the next year for $1.00, saving it from demolition. A new roof and structural repairs were made over the next 15 years and in the early 1990s the Society had the windows removed, cleaned, and restored over a five year period. The three nave windows in the west wall were removed again in 2014 to prevent them from being damaged while structural repairs were made to the foundation and timber frame attic truss and west wall. While out they were again repaired, frames were painted, and then re-installed. The two clear glass lancet shaped outer windows in the west wall were also removed and restored during this project.

All the windows in the church are lancet shaped which was a visual device to raise the observer's eyes to the heavens. The shape along with the dramatic backlit colors were meant to inspire awe and reverence for the Lord. The windows are generally of two types; pictorial, illustrating a bible story or event, or allegorical containing stunning patterns and more generalized symbols of the Christian faith.

Chancel Windows

The chancel is the front and altar area of the church. These chancel windows are the oldest in the church and were installed in 1873 according to church records. They were gifts from the Clapp family and meant to honor the church's and community's founders.

This suite of three windows is symbolic in itself as three represents the Trinity in Christian theology. All three windows have three sections. Each is topped by angels who were the scribes, communicators, and attendants for the Lord. From left to right we believe the angels can be identified as the Archangels Michael, Gabriel, and Uriel based on their depiction with the cross, quill, and book.

The center window is dominated by the image of Christ with the children. Based on Luke 18:15-17 "Now they were bringing even infants to him that he might touch them; and when the disciples saw it, they rebuked them. But Jesus called them to him, saying, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it." The bottom of the window contains an image of a font or baptismal basin, a symbol of the removal of original sin and salvation.

At the base of this window is the inscription "In Memory of the Rev. Joel Clapp DD (Doctor of Divinity) Died Feb 24, 1861 Aged 68 Yrs". Joel Clapp was the first child of Joshua and Naby (nee Barnard) who emigrated from Massachusetts and had ten children. Joel was also the first child born in Montgomery, Sep 14, 1793. Joel was a lawyer then clergyman like his father, and married Abegail Peckham. They had six children. A portrait of Joel Clapp is on display at the right front of the church.

The left flanking window's three sections are divided by the inscription "Lovest Thou Me / Feed My Lambs" and includes an image of an eagle with a banner of St. John, and an image of a chalice which contains the wine representing the blood Christ shed on the cross to save man. The eagle is a

symbol of St. John the Evangelist because of his "soaring" witness to Jesus' divine nature. The chalice was a key part of the communion sacrament based on Christ's instruction to the Apostles at the Last Supper. The chalice is a symbol of Holy Communion and the forgiveness of sin won by Christ's blood shed on the cross.

The window on the right is divided into thirds by the inscription "Lovest Thou Me / Feed My Sheep" and includes an image of a lamb carrying a Victory banner. Called "Agnus Dei. Standing", the Agnus Dei represents the risen Christ who triumphs over death. This symbol is rich in significance. John the Baptist proclaimed Jesus to be the Lamb of God who takes away the sin of the world. In the Revelation, Jesus is portrayed as a lamb. We are not sure what the object at the bottom of the window is. One theory is it is a representation of bread which would be logical since it balances the chalice of the left window, thus representing the body (bread) and blood (wine) of Christ. It may also be a paten, a metal plate on which the bread is placed in the celebration of the Eucharist.

Nave Windows

The Nave is the seating area of the church and contains five stained glass windows with the earliest at the front. Four contain a quatrefoil, or four lobed circle at the top of the window. The quatrefoil shape is the symbol of the four Evangelists — Matthew, Mark, Luke and John. Two of the five windows are pictorial.

Nave Window 1: West Front. Holy Spirit.

This window is one of three of this style with a quatrefoil at the top; and two side by side panels. Each panel is surrounded by ornamental borders often with plant, vine, and leaf motifs which are symbolic in their own right (see Appendix One). Look for grape vines, oak leaves, acorns, roses etc.

The quatrefoil: The dove symbolizing the Holy Spirit is at the top and because of the shape of the clear lancet window on the outside the light can be particularly dramatic on this part of the window. Typically the Holy Spirit dove had a type of halo called a nimbus, lacking that, the dove usually symbolized peace.

The left panel:

Crown: The crown is a symbol of royal authority, and is often used for Christ, the King of Kings. It may also be used as a "crown of life," the eternal reward of the faithful.

Cross: The cross is the chief sign of the Christian church. It is a reminder that Jesus Christ is the center of the Christian faith. In Roman Catholic churches, a figure of Jesus is displayed on the cross, reminding worshipers of His atoning sacrifice. In other churches the cross is shown empty as a reminder of Christ's Resurrection. The cross is also a reminder of our own sin and need of redemption. For the believer in Jesus Christ, who died that our sins might be forgiven, it provides the whole context for Christian worship.
Banner: "Blessed Are The Dead Who Dies In The Lord"

Inscription: " In Memoriam Abegail Wife Of J. Goodspeed and Former Relict Of Capt J Clapp Died Jany 20 1844 Aged 71 Years". Relict is term for widow. The reference to Capt J. Clapp appears to be a reference to Joshua Clapp the patriarch of the others memorialized in the church and the likely first minister. If this is the case, Naby and Abegail are one and the same person and she would have been the mother of Joel, Joshua, and Caleb (and seven other Clapps) by her first marriage.

The right panel:

Palm Leaves: Palm branches are most often used as a symbol of Jesus' triumphal entry into Jerusalem, the event that heralded his coming Passion and crucifixion. By derivation, palms may represent the fickleness of human acclamation. Used by the Romans as a symbol of victory, they have been used by the church as a symbol of Christ's ultimate victory over sin, or of the saints' victory over death. In the latter sense, martyrs are sometimes portrayed holding palm branches.

Passion Flowers: A flower named after the Passion of Jesus on the cross. Spanish missionaries, when they discovered the plant, connected its various parts to Jesus' crucifixion. The numerous filaments radiating from the center of the flower represent the crown of thorns. The ten petals symbolize the ten apostles who were faithful to Him. The three stigma symbolize the three nails used to hold Jesus to the cross and the five anthers symbolize the five wounds Jesus received.
Banner: "Even So Saith The Spirit For They Rest From Their Labour"

Inscription: "In Memoriam Rev Caleb Clapp. Born at Montgomery VT Apr. 25, 1810 Died, Jan 29th 1878". Caleb was Joel's brother (center Chancel window) and tenth

child of Joshua and Naby (believed a form of Abegail). Caleb also became a clergyman and died in Setauket Long Island, NY.

Nave Window 2: West Middle.
Trinity. Installed in 1874. Gift of Rufus Hamilton.

The quatrefoil: Shield of the Trinity. Often used in catechisms and other forms of Christian education to illustrate the triune nature of the Godhead. The Father (Pater), Son (Filius) and Spirit (Spiritu) are distinct beings, but they are all one God (Deus).

The left panel:

Border: This panel has an elaborate border of oak leaves and acorns which culminates at the top of the panel in a dramatic spray. The oak is a pagan symbol reinterpreted by Christians to represent Christ. It is also a symbol of endurance, especially in the face of adversity.

Banner: "O Death Where Is Thy Sting, O Grave Where Is Thy Victory…

Flower and Cross with Banner: The main image of this panel is a stylized cross which we are still researching. It is integrated into a vase of red roses and includes a banner with the words - "When He Shall Appear, We Shall Be Like Him". Red roses symbolize martyrdom.

Inscription: “In Memoriam, Rufus Hamilton, Died April 23, 1872 Aged 76 Yrs”. Rufus married Eliza (below) in 1825 and they had three children.

The right panel:

Border: This panel also has an elaborate border but of grapes and grape leaves also culminating in a beautiful display at the top of the panel. Grapes represent the blood of Christ, especially in references to the Eucharist. A vineyard represents the mission field, and grapes in this association may signify good works. A grape vine is a reference to Christ.

Banner: “Thanks To God Which Giveth Us The Victory”

Crown and Cross flanked by Palm and Plum: The Cross and Crown is a traditional Christian symbol, appearing in many churches, that has also been used in heraldry. It is often interpreted as symbolizing the reward in heaven (the crown) coming after the trials in this life (the cross). Many times the cross will be through the center of the crown. The plum is a symbol of faithfulness and independence. There is also a butterfly above the other symbols. The butterfly has long been a Christian symbol of resurrection, for it disappears into a cocoon and appears dead, but emerges later, far more beautiful and powerful than before. As a symbol of Christ's resurrection after three days in the grave, the butterfly is seen especially around Easter. But the butterfly is also a symbol of every Christian's hope of resurrection from the dead.

Inscription: “In Memoriam Eliza Clapp Wife of Rufus Hamilton Bn 1802, Dd 1886”.

Nave Window 3: West Rear. Simeon and Anna

The quatrefoil: A chalice is flanked by a grape vine and grapes, and a stalk of wheat symbolizing the body and blood of Christ and the sacrament of communion first performed at the Last Supper.

The Picture: Inspired by Luke 2:21-38 recounts the first recognition of the baby Jesus as the Christ child.

"[21] On the eighth day, when it was time to circumcise him, he was named Jesus, the name the angel had given him before he had been conceived.

[22] When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord [23] (as it is written in the Law of the Lord,

"Every firstborn male is to be consecrated to the Lord"), [24] and to offer a sacrifice in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons."

[25] Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. [26] It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ. [27] Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, [28] Simeon took him in his arms and praised God, saying:

[29] "Sovereign Lord, as you have promised, you now dismiss your servant in peace.

[30] For my eyes have seen your salvation,

[31] which you have prepared in the sight of all people,

[32] a light for revelation to the Gentiles and for glory to your people Israel."

[33] The child's father and mother marveled at what was said about him. [34] Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, [35] so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

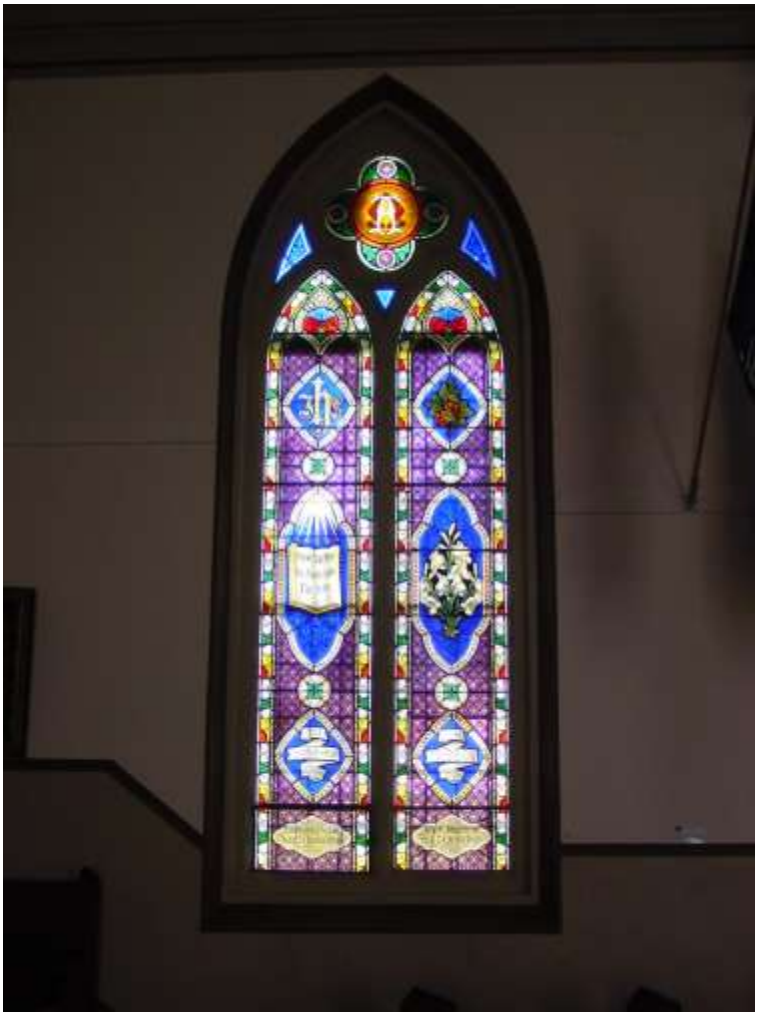
[36] There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, [37] and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. [38] Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem."

Left Banner: "Simeon A Just Man & Devout Waiting For The Consolation Of Israel"

Left Inscription: "In Memoriam Joshua Clapp, Aged Near Four Score Years Who In Absence Of Clergymen Led The Service In This Church For Nearly Half A Century Departed Feb 1883". Joshua was the brother of Joel (center chancel window) and Caleb (nave window one) and the eighth child of Joshua and Naby. He and Fanny (below) had nine children.

Right Banner: "Anna, A Prophetus A Widow Of Fourscore and Four Years, Which Departed Not From The Temple But Served God Night And Day"

Right Inscription: "In Memoriam Fanny S. Clapp Aged Four Score And Seven Years, Who Was Faithful To God To His Church And To Her Husband Day And Night. Died March 1892"



Nave Window 4: East Front. Alpha/Omega

The quatrefoil: Alpha and omega are the first and last letters of the Greek alphabet, and thus refer to the eternal nature of Christ, the Lord.

The Left Panel:

IHS: This sacred monogram is formed of the first three letters of the Greek word for "Jesus" (IHCOYC).

Bible "I Am The Way, The Truth, The Life" One day Jesus was talking to his disciples. He told them: "In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going." Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?" Jesus answered, I am the way (highway) and the truth and the life. No one comes to the Father except through me."-John 14

Banner: "When Christ Is Our Life Shall Appear"

Inscription: "In Memoriam J(?).H. Hopkins Son of Isaac And Clarissa Head Died Nov 6, 1864 Aged 27 Years" This inscription always begs the question why does Isaac and Clarissa's son not share the family name, Head? Also the character in their son's first name looks like the letter I in Issac's. We believe this window is actually in memorium of their only son, John Henry Head. Military records from the Civil War show his name as John Henry H. Head so we believe his full name was John Henry Hopkins Head. His last name was left off the inscription just like his sister's in the inscription below. He died in Indiana during the Civil War and is interred in Montgomery. He was likely named after Bishop Hopkins.

The Right Panel:

Pomegranate: The pomegranate is most often used to represent the Church because of its many seeds in a single fruit. It may also be used to represent resurrection or fertility.

Lilies - The lily is a symbol of purity and has become a symbol of the Virgin Mary. The Easter lily, a particular variety which blooms in spring from a seemingly lifeless bulb, has become symbolic of Christ's Resurrection. A lily blooming among thorns has been used to represent the Immaculate Conception. A lily can also be used as a symbol for Christ.

Banner: "Then Shall Ye Also Appear With Him In Glory"

Inscription: "In Memoriam Jane C Daughter of Isaac & Clarissa Head Died March, 6 1865 Aged 29 Years"

Nave Window 5: East Middle. Christ & Mary Magdalen Before The Ascension

The Quatrefoil: This is the only window in the nave without a quatrefoil.

The Picture: John 20:17, Jesus says to Mary Magdalen: "Do not touch Me, for I am not yet ascended to My Father, but go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and to your God."

According to the Bible, forty days passed between the Resurrection and Ascension in which Christ appeared to his followers. Together with other female followers, Mary (Magdalen) accompanied Jesus on his journey to Jerusalem and witnessed the Crucifixion. Mary remained at the cross until the body was taken down and laid in a tomb. In the early dawn, when the Sabbath was over, Mary (with other

women), came to the sepulcher with spices to anoint the body. They found the sepulcher empty and were informed of Jesus' resurrection. Mary's epithet of 'Apostle to the Apostles' comes from her ascription as the first witness to the empty tomb who then shared the good news with Jesus' other close disciples. According to John, she was the first witness of the Resurrection appearances of Jesus, though, at first, she did not recognize him. When he said her name, she recognized him and cried out. She wanted to cling to him, but he forbade her "'Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, "I am ascending to My Father and your Father, and to My God and your God.""

Banner: "Go To My Brethren And Say Unto Them I Ascend Unto My Father And Your Father And To My God And Your God"

Inscription:

"To The Glory Of God And In Loving Memory Of
August 27, 1810 Salva Goodspeed June 9, 1855
And His Wife
October 6, 1902 Carshena Luceba Goodspeed Feb 8, 1814
All Saints Day 1912"

Note: One assumes the dates to the left of the name are birth and to the right are death, and may have been reversed for Carshena. According to the genealogical data in the Town history Salva was born on August 27, 1805 and Carshena was born on Feb 8, 1813.

Salva and Carshena (nee Johnson) were married in 1834 and had five children. Salva was one of nine children of Seth and Hannah Goodspeed. Carshena was one of ten children of John and Hannah (nee Martin) Johnson.

Nave Window 6: East Rear. Clear

This window never received a stained glass window and serves today to show us what the church looked like before the installation of the stained glass windows. Three of the nave's stained glass windows still have these clear windows on their exteriors functioning as storm windows and shaping the light that illuminates the stained glass windows.

Epilogue

Look at the windows from a distance but look at them up close too. See how depth is created by layering and look at the finely detailed patterns, feathers, whirls and such. While the church was officially deconsecrated in 1974, sitting in quiet contemplation can be a spiritual experience and can connect you to our community's past.

Compiled From The Following Sources

The Bible
Wikipedia
"Montgomery Vermont: A History Of A Town", Branthoover/Taylor, 1976, 1991
http://www.familysearch.org
1896 Montgomery Town Report
http://www.jesuswalk.com/
http://www.symbols.net/christian/
http://home.att.net/~wegast/symbols/symbols.htm
http://www.christiansymbols.net/
"Essay On Gothic Architecture", John Henry Hopkins, 1836

How Can You Help?

The Montgomery Historical Society (MHS) formed in 1973 to save the church from demolition. Since then we've striven to keep the building in good repair, and during the 1990's the Society spent nearly $20,000 to have the windows removed, cleaned and restored, and reinstalled over a five year period; all with private donations. The Society serves as home to artifacts of Montgomery's heritage, and sponsors programs and events to enrich Montgomery and the surrounding area. The MHS is a 501.c.3 non-profit. All donations are welcome and are tax deductible.

Stunning linen note cards made from close up photographs of the windows are available for purchase. They are suitable for any occasion and a great gift. More information about the Society and its programs can be found at www.montgomeryhistoricalsociety.org, and you can email us at pratthall@gmail.com. Why not become a member? Thank You.

Montgomery Historical Society
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Appendix One
Christian Symbols: Flowers, Plants and Trees

Acacia: Symbolizes the soul's immortality because it is a durable wood.
Almond: A symbol of divine approval, based on Numbers 17:1-8:
"The LORD said to Moses, 'Speak to the Israelites and get twelve staffs from them, one from the leader of each of their ancestral tribes. Write the name of each man on his staff. ... The staff belonging to the man I choose will sprout, and I will rid myself of this constant grumbling against you by the Israelites.' ... The next day Moses entered the Tent of the Testimony and saw that Aaron's staff, which represented the house of Levi, had not only sprouted but had budded, blossomed and produced almonds." (NIV) For this reason is has been used as a symbol of the Virgin Mary.
Anemone: Used in the early church as a symbol of the Trinity. Used in art as a symbol of sorrow and death. Often seen in scenes of the Crucifixion.
Apple: When shown in Adam's hand, the apple symbolizes sin. When held by Christ, it represents salvation.
Aspen: Legend has it that the aspen was the only tree that did not bow in sorrow and respect when Jesus died on the cross. Because of its pride, its leaves were doomed to constant trembling. Another legend claims the aspen was the wood chosen for the cross, and when the tree learned how it was to be used, it began to tremble with horror and has never stopped.
Bramble: The burning bush at which the Lord appeared to Moses was believed to have been a bramble. It became a symbol of the purity of the Virgin Mary, who "bore the flames of divine love without being consumed by lust.
Bulrush: The bulrush has been used as a symbol of faithfulness and humility in obedience to Christ because the bulrush is a common plant that grows in clusters near water. Because of its association with the infant Moses, it may also point to the place of salvation (Exodus 2).
Carnation: A red carnation symbolizes love. A "pink" is a symbol of marriage.
Cedar (of Lebanon): The cedar is a symbol of Christ. It is also identified with the concepts of beauty and majesty.
Song 5:15 His legs are pillars of marble set on bases of pure gold. His appearance is like Lebanon, choice as its cedars. (NIV)
Cherry: A cherry symbolizes the sweetness of character derived from good works.
Chestnut: A symbol for chastity because the chestnut is surrounded by thorns but is not harmed by them.
Clover: The clover, or shamrock, is a symbol of for the Trinity.
Cockle: The cockle symbolizes the invasion of wickedness, especially in the Church, because it invades tilled fields and mingles with the grain.
Matt. 13:24 Jesus told them another parable: "The kingdom of heaven is like a man who sowed good seed in his field. 25 But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. 26 When the wheat sprouted and formed heads, then the weeds also appeared. (NIV)
Columbine: Thought by some to look like a dove, the columbine is a symbol of the Holy Spirit. The name comes from the Latin columba, which means "dove." Seven blooms on a stalk represent the seven gifts of the Spirit. Isa. 11:2 The Spirit of the LORD will rest on him &emdash; the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD (NIV)

Cyclamen: Cyclamen is used in reference to the Virgin Mary. The red spot at its center represents the sorrow she carried in her heart.
Cypress: The cypress is associated with death. For this reason, cypress trees are often planted in cemeteries.
Daisy: The daisy is a late symbol of the innocence of the Christ Child.
Dandelion: The dandelion, one of the "bitter herbs," is a symbol of Christ's Passion.
Elm: The elm is used in reference to dignity and faithfulness.
Fern: Because it conceals its beauty in the depths of the forest, the fern represents humility in solitude.
Fig: The fig is sometimes used in place of the apple as the Tree of the Knowledge of Good and Evil. It may also be used as a symbol of lust or fertility because of its many seeds.
Fir: Fir trees are sometimes used to represent God's elect because they stretch toward heaven. They may also represent patience.
Glastonbury Thorn: The Glastonbury thorn represents the Nativity because it blooms on or near Christmas.
Gourd: Because of its association with Jonah, the gourd has been used to symbolize the Resurrection. Pictured with an apple, it represents the antidote to evil.
Grape: Grapes represent the blood of Christ, especially in references to the Eucharist. A vineyard represents the mission field, and grapes in this association may signify good works. A grape vine is a reference to Christ.
John 15:5 "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. (NIV)
Holly (Ilex): Holly is often used as symbol for Christ's crown of thorns, and therefore of His Passion.
Hyacinth: Symbolizes prudence and peace of mind.
Hyssop
Hyssop is used as a symbol of penitence and humility. By extension, because of its purgative qualities, it may symbolize baptism.
Iris: The iris is a rival of the lily as a symbol for the Virgin Mary. Sometimes called a "sword lily," it refers to Mary's sorrow at Christ's Passion.
Ivy: Because it is evergreen, ivy represents faithfulness and eternal life.
Jasmine: Jasmine is sometimes used in reference to the Virgin Mary because of its white color and sweet scent.
Laurel: The laurel represents victory or triumph, particularly over temptation and trial, because of the ancient practice of crowning the victor in a contest with a wreath of laurel. Because its leaves never wilt, it can may also symbolize eternity.
2Tim. 2:1 You then, my son, be strong in the grace that is in Christ Jesus. 2 And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. 3 Endure hardship with us like a good soldier of Christ Jesus. 4 No one serving as a soldier gets involved in civilian affairs &emdash;he wants to please his commanding officer. 5 Similarly, if anyone competes as an athlete, he does not receive the victor's crown unless he competes according to the rules. (NIV)
Lemon: Symbolizes fidelity in love.
Lily: The lily symbolizes purity. It is the primary attribute of the Virgin Mary.
Lily of the Valley
Because it appears in early spring, lily of the valley is often used to symbolize Christ's Advent.
Myrtle: The myrtle is an ancient symbol for love. In Christian symbolism, it represents the Gentiles converted to Christ.

Narcissus: From the Greek myth of Narcissus, the beautiful youth who fell in love with his reflection in a pool and drowned trying to embrace it, the narcissus symbolizes self-love. Because Narcissus was reborn as a flower after his death, the narcissus is sometimes used to signify the triumph of divine love and sacrifice over death, selfishness and sin.
Oak: The oak is a pagan symbol reinterpreted by Christians to represent Christ. It is also a symbol of endurance, especially in the face of adversity.
Olive: The olive is a universal symbol for peace. Olive oil is a symbol of God's anointing and of the Holy Spirit.
Orange: Orange trees and their blossoms are symbolic of purity, chastity and generosity. More rarely, an orange tree is used to represent the Tree of the Knowledge of Good and Evil in Paradise.
Palm: A symbol of victory.
Pansy: Symbolizes remembrance and meditation.
Peach: The peach is a symbol of virtue and good works.
Pear: The pear symbolizes Christ's love for mankind.
Plane Tree: Symbolizes Christian love and character because it spreads its branches high and wide.
Plantain: The plantain was often used in Renaissance art to represent the "way bread" of pilgrims seeking the path of salvation.
Plum: A symbol of faithfulness and independence.
Pomegranate: The pomegranate is most often used to represent the Church because of its many seeds in a single fruit. It may also be used to represent resurrection or fertility.
Poppy: A poppy may represent sleep or indifference because of its narcotic qualities. It is sometimes used in depictions of the Passion of Christ as a reference to the sleep of death.
Reed: The reed is a symbol of Christ's Passion. It symbolizes humiliation.
Rose: A white rose symbolizes purity. A red rose is a symbol of martyrdom. A wreath of roses is symbolic of heavenly joy.
Strawberry: Symbolizes righteousness and good works.
Thistle: Thistles represent the curse of sin, particularly the Fall. They may also be used in depictions of Christ's Passion.
Vine: A symbol of Christ, the True Vine. The vine is sometimes used to represent the relationship between God and His people. It may also refer to God's providence and heavenly care.
Violet: The violet is a symbol of humility (thus the phrase "shrinking violet"). By extension, it refers to the Incarnation of Christ.
Wheat: Wheat represents the harvest reaped from sowing the Gospel. Together with grapes, it is a reference to the Body of Christ in the Eucharist.
Willow: The willow is sometimes used to represent the Gospel because, no matter how many of its branches are cut off, it continues to flourish.