

# Symbols of our Faith

from  
generation  
to  
generation

1952 - 1992



St. Michael's in the Hills  
Episcopal Church  
4718 Brittany Road  
Toledo, Ohio 43615

The Reverend Paul E. Hannaford, Rector

# Symbols of our Faith

50<sup>th</sup> Anniversary  
Celebration Edition  
*1952-2002*

St. Michael's in the Hills  
Episcopal Church  
4718 Brittany Rd.  
Toledo, ●h 43615

The Reverend Gregory Sammons, Rector  
The Reverend Margaret H. Sammons, Associate Rector  
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SYMBOLS OF OUR FAITH  
FROM GENERATION TO GENERATION  
1952 - 1992

PRESENTED TO SAINT MICHAEL'S IN THE HILLS EPISCOPAL CHURCH  
BY THE ALTAR GUILD IN RECOGNITION OF THE 40th ANNIVERSARY  
OF THE CHURCH, MAY 17, 1992.

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## INTRODUCTION

*Canon Edward N. West of New York's Cathedral of St. John the Divine has referred to symbols for Christians as "the shorthand of their faith." He also says that "symbolism is so powerful that if one takes two sticks to form a cross, the whole message, including the theology, is conveyed."*

*At Saint Michael's Church, whenever we are gathered for worship in the nave, we find ourselves in the midst of hundreds of symbols of our faith. Most of these symbols are found on the needlepoint kneelers made for our convenience when we pray. Their color and design quicken thoughts about our faith as we look at them. All of this came about in the first decade of our parish's history and the result of the inspiration and faithful work of many women and men, some of whom are now in the nearer presence of our Lord. To all who offered their skills in this beneficial project, we are most grateful.*

*Some of the women of the fourth decade of our parish's life have researched and compiled information now collected in this volume about the symbols displayed on our kneelers. It is their 40th Anniversary gift to the parish; and how indebted we are to them for providing us with such a valuable asset. Read it with appreciation of the work they have done, but especially with thankfulness for the fancywork of the original needleworkers.*

*We are blessed because of the stewardship of so many!*

*Faithfully,*

*PAUL E. HANNAFORD  
Rector*

*May 17, 1992*

A BRIEF HISTORY  
of  
SAINT MICHAEL'S NEEDLEPOINT KNEELERS

Shortly after the inception of Saint Michael's in the Hills Episcopal Church, May, 1952, the Toledo Tennis Club, Indian Road at Talmadge Road, was rented for use on Sunday mornings.

According to the history records, the kneeler problem at the Tennis Club was fairly well solved through the use of kneeling pads loaned by our neighboring church - Saint Andrew's Episcopal Church.

When the move was made to the "house on the hill" at 3883 West Bancroft Street, the loaned kneelers plus a heavy carpet which had formerly served in the director's room of a downtown corporation were used to add a touch of warmth and comfort to the worship services. When the four-car garage was converted to a Chapel, the thirty-six borrowed kneeling pads were used. All but the early birds had to kneel on asphalt tile.

Because of the discomfort experienced during worship, a cry arose, "Kneelers for all!" Everyone recognized the real need, but after careful study of the available market, it was found that the drabest, plastic-covered kneelers of standard design would cost a substantial amount of money, and probably would not be usable in a new Church. The cry, "Kneelers for all" was heard, and the answer to the problem came from one of St. Michael's own people.

One of the early members of St. Michael's, on a visit to England, toured English cathedrals where she saw beautiful needlepoint kneelers, each of a different design, hanging on the backs of the cathedral chairs in their chapels. It was suggested that St. Michael's follow the procedure of our Anglican brothers and sisters by designing and making needlepoint kneelers which would meet the immediate needs - and be inspiring, educational, and beautiful - at the present and in the future church.

The idea of needlepoint kneelers was a challenge to several of the parishioners. Reference and resource books on Church symbolism were secured and carefully reviewed and studied. The canvas and yarn were purchased. Church symbols which could be produced in needlepoint were drawn. Drapery samples were donated by interested institutions and businesses to be used for the backs of the kneelers, and foam rubber for filler material was secured.

It was decided to first make a few experimental kneelers to check for size and feasibility. Four experimental kneelers were finished but were found to be small for general use, but just right for the Sanctuary. It was decided to enlarge the size which would also allow for more interesting and inspiring designs, as well as to improve the workmanship by having the stitches run in the right direction.

With the production of a second group of larger kneelers, the initial workers were ready to begin a broader production program. Samples were displayed at a Women's Auxiliary meeting by one of the organizers, who was besieged with requests for skrim with designs. New recruits were found since those who were already working on the project took their needlepoint wherever they went.

The discussion always seemed to follow the same pattern:

"What are you making?"

"Needlepoint kneelers for Saint Michael's"

"I used to do needlepoint. Can I get a design?" or

"I think I could learn to do it. How do I go about getting one to do and getting someone to help me start it?"

The early designers became so busy that they would start the center work and turn it over for others to complete the central design, fill in the background and the sides, and put on the backs. Workers were not limited to communicants of Saint Michael's. The whole community, served by Saint Michael's in the Hills, seemed to have been needlepointing - "row on row, and rightly so." Many men took part in the kneeler project. Everyone who was involved had the deep satisfaction of making a lovely and much-needed contribution to the Church.

In the Chapel, converted from the four-car garage at the house on the hill, thirty-five completed kneelers were added to the thirty-six borrowed ones. Plans were discussed to continue the project and use them in the new Church. So the ultimate objective was to make more than the ninety-five or more needed in the Chapel. The Women's Auxiliary voted to underwrite the cost of the materials from the proceeds of the Echo Shop. The estimated cost of the yarn and canvas was \$ 3.65, a figure far below even the least attractive and serviceable of kneelers sold by supply houses.

The project resulted in an inspiring, serviceable, and highly educational piece of art for all designers, researchers, and needlepointers. Each one has a different design and different colors. Each one represents some 25,000 stitches of members or friends of the Church. Each one has a symbol that expresses our faith and reminds us of our heritage. With these two elements in mind, we should be led to regard the kneelers and treat them as we would the Bible or Prayer Books. The kneelers deserve the most reverent care of all of us who use them.

--Needlepoint kneeler history information was provided by Isabel Laughlin--

## GENERATION TO GENERATION 1952 - 1992

Since it should be the desire and aim of each generation to appreciate their heritage and to improve upon it, the Altar Guild at Saint Michael's agreed to complete a project that began many years ago.

At the time of the completion of the needlepoint kneelers, the Kneeler Group hoped to develop an identification system so that one might consult a chart to find the meaning of any one of them. The Altar Guild members, as their 40th Anniversary contribution to the Church, developed their idea. Under the Kneeler Research Project descriptions and interpretations of the symbols on the kneelers were written and are here presented.

This research committee consisted of Altar Guild members and other parishioners, including two from the original Kneeler Group.

Pictures were taken of the 250 kneeling pads presently being used at Saint Michael's. Reference materials were assembled from the Church Library, and thirteen volunteers researched with great enthusiasm each symbol, keeping in mind the purpose established by the original Kneeler Group: "Symbols that express our faith and remind us of our heritage."

Through the years the Altar Guild has served as the caretaker of the kneelers. Volunteers make certain that proper repairs are made and that their general care is ongoing.

It is hoped that you may find the following pictures, descriptions, and interpretations of the "symbols that express our faith and remind us of our heritage" interesting and inspiring.

Isabelle Carter, Chairperson

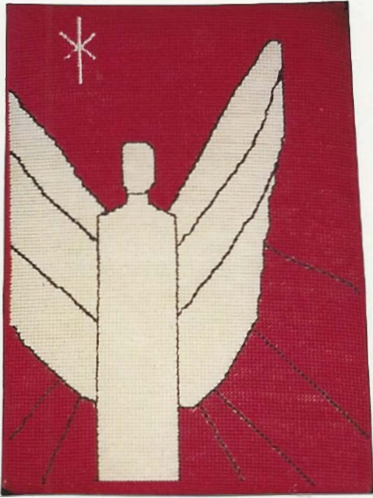
# ANGELS, EVANGELISTS, SAINTS

## ANGEL

An angel is one of the spiritual beings who stand in the presence of God and do His bidding. The nine choirs of angels are seraphim, cherubim, thrones, dominations, virtues, powers, principalities, angels, and archangels.

Wings are the symbol of divine mission.

The six-pointed star is a symbol of God the Creator, with the sixfold attributes of the Deity - Power, Wisdom, Majesty, Love, Mercy, Justice.



## SAINT AUGUSTINE OF CANTERBURY

St. Augustine is known as the "Apostle of the English." He and forty monks carried the Gospel to England. They were well received by the pagan king, Ethelbert, who soon was baptized with many others. Later Augustine was made a Bishop. He died in 604 A.D.



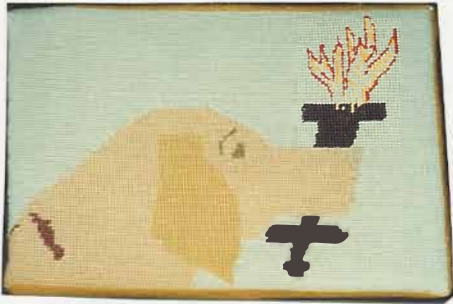
## SAINT CECILIA

The harp stands for joyful worship and for joy in heaven as in Psalm 150 -- "Praise Him with trumpet sound, praise Him with lute and harp!"

Cecilia was a Roman lady educated as a Christian. She converted her husband and shared martyrdom with him (about 200 A.D.) She was reputed to be so close to Heaven she could hear the singing of the angels. She played musical instruments to express the music which filled her soul.

She is regarded as the patron saint of music.





#### SAINT DOMINIC

Born a nobleman of Spain, Dominic resigned all worldly honors for his Master.

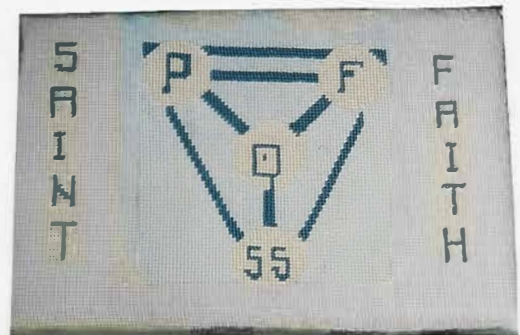
He established the Dominican Order of Preaching Friars, whose members came to be known as "the watch dogs of the Lord, defending the fold of the Church with the fire of the Holy Spirit." He died 1221 A.D.

#### SAINT FAITH

The courage and example of this beautiful young woman when she was put to death (290 A.D.) for refusing to deny her belief in Christ, effected the conversion of others who witnessed the spectacle.

She has been assigned an emblem of the Trinity:

- P - Padre, Father
- F - Filius, Son
- SS - Spiritus Sanctus, Holy Spirit
- D (in the center) - Deus, God



## GABRIEL, THE ARCHANGEL



Saint Gabriel is the archangel who is believed to have stood in the presence of God. His name means "God is my strength." Gabriel was sent to Mary to announce that she was to be the mother of Jesus. He is sometimes called the "Angel of the Annunciation." Gabriel usually bears in his hand a lily or sceptre or carries a scroll upon which is inscribed "Hail, Mary, full of grace." He is usually shown as a majestic figure and richly robed. The nimbus, or halo, around the head denotes a person recognized for unusual piety, such as apostles, martyrs, and saints. His wings are large and many-colored. His right hand is extended in salutation and benediction.



## ST. JOSEPH OF NAZARETH

Joseph was the husband of Mary, the mother of Jesus. All that is known of Joseph is found in the first two chapters of Matthew and Luke. He was a just man, of Davidic descent, who worked as a carpenter.

His emblem combines a carpenter's square with the lily of the Madonna.

### LAMB OF GOD (AGNUS DEI)

Out of the Hebrew sacrificial system, Christian application is made of the lamb as the symbol of Jesus Christ. John the Baptist said of Him, "Behold the Lamb of God which taketh away the sin of the world." (John 1: 29)

Here the lamb, no longer wounded, is standing with the resurrection banner, or Banner of Victory on a cruciform standard. The white pennant represents the body of Christ. The staff represents the cross on which the Lamb of God died and through which the risen Christ saves the world.

Three arms of the cross in the nimbus or halo are designed for use with a figure of Christ.



### SAINT LUCY

This wealthy Sicilian maiden (4th century) was, after torture, killed by a sword thrust through her throat. This emblem refers to her continuing devotion to Christ -- an early symbol of martyrdom, deriving possibly from the Parable of the Wise and Foolish Virgins.

To the ancients a lamp was a symbol of intelligence and learning. Psalm 119: 105 speaks of it as the Word of God: Thy word is a lamp unto my feet, and a light unto my path.

### LUKE, THE EVANGELIST



Luke was not an Apostle, but the devoted physician of Paul. He had studied at Antioch and probably was converted after Christ's Ascension. He is the author of The Gospel According to St. Luke and The Acts of the Apostles. Luke is symbolized by the winged ox because his Gospel opens with the sacrifice of Zacharias (Luke 1: 8,9); and emphasizes in the latter part the sacrificial death of the Savior.



## SAINT MICHAEL, ARCHANGEL



An archangel is an angel of the highest rank. St. Michael represents the power of God. His name means "Who is like unto God?".

Revelation 12: 7-9 refers to a war in heaven in which Michael is captain of the heavenly host. This is represented by sword and shield.

Traditionally Michael is seen as the one who is the receiver of the souls of the dead; one who is to weigh the souls of men at the Saviour's command on the last day. Thus the symbol of the scale.

His emblem combines the sword of Truth with the shield of Faith and the balance scales of Justice.

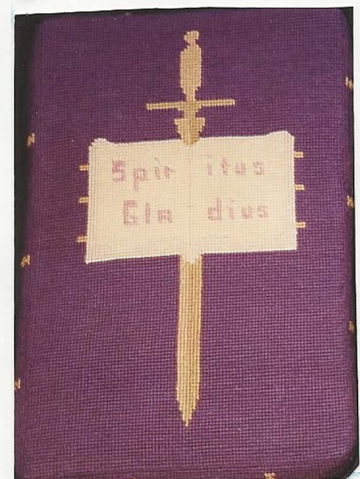
The Cross Pommy is another symbol of Saint Michael. One writer suggests that the termination of the arms could resemble war maces, since he is considered the leader of the celestial armies and guardian of the church and its members against the evil one.

Michael also appears in the Book of Daniel (10: 13ff and 12: 1) and in the Epistle of Jude, vs. 9.

## SAINT PAUL

Saint Paul is referred to as the "Apostle to the Gentiles," but not one of the twelve apostles. He is the author of fourteen epistles. He took many missionary tours to Syria, Cyprus, Asia Minor, Greece, and elsewhere.

He suffered martyrdom at Rome, probably by decapitation in 69 A.D. He is symbolized by an open Bible with the words "Spiritus Gladius" -- sword of the Spirit. Behind the Bible is the sword of the Spirit itself.



## TIMOTHY

It was to Saint Timothy that St. Paul wrote the two Epistles which are part of the New Testament. He is thought to have converted to Christianity when Paul made his first missionary tour. He was a companion of Paul on several of his missionary journeys. In Second Timothy Paul asked Timothy to come to him, and to bring a cloak that he had left behind, "and the books, but especially the parchments." (II Timothy 4: 13).

Timothy was reputedly beaten and stoned to death for denouncing the worship of Diana about A.D. 100. His emblem carries the instruments of his martyrdom, a club and stones.



## VIRGIN MARY

In this monogram of the Virgin Mary, the letters A M R are to be seen, which churchmen of medieval days interpreted as "Ave, Maria, Regina," or "Hail, Mary, the Queen."

The letters forming the name MARIA as well as the Hebrew form of her name, MIRIAM are also visible.

The crown, a reward of the faithful Christian life, was placed over the monogram by medieval artists. For Mary, it indicates her sovereignty as Queen of Heaven.

## ANIMALS, BIRDS, INSECTS



### ARK

Noah and his family and the animals that he had taken with him rode out the flood safely in the ark. When the waters fell, the ark of Noah came to rest upon the mountains of Ararat.

In thankfulness for being saved from the flood, "Noah built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar (Genesis 8: 20)

### THE BEEHIVE - ST. AMBROSE

This symbol is one of the most modern of all symbols of the Christian Church. It is one of the best symbols for the Church because it represents the order and organization of many human beings working for the good of all, the Church.

It is also the sign of St. Ambrose, the patron of beekeepers.



### THE BUTTERFLY



The butterfly symbolizes the resurrection and eternal life. The three stages in the life history of the butterfly represent three stages of the Christian. First is the crawling larva, representing the lowly condition of mortal man on this earth. Next is the chrysalis, lying in its shell, and seemingly lifeless. This depicts the body of man in the grave. Finally the pupa bursts its outer shell, emerges, dries its wings and soars heavenward with a beautiful new body. So also does our Lord Jesus raise up all the dead at the last day, and the soul and glorified body are reunited to dwell in Heaven forever. As the butterfly leaves the pupa and soars upward with a new body, so through Jesus Christ are his followers borne to a new life. This is one of the finest of all the symbols of Resurrection, and of eternal life through Jesus Christ.



## DOVE



The Dove is a most appropriate symbol of the Holy Spirit, for the bird is the embodiment of motion and swiftness just as the spirit is the image of powerful motion and life. In ancient and Christian art the dove has been the symbol of purity and peace.

When our Savior was baptized, "he saw the heavens 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." (Mark 1: 10, 11)



The dove with an olive leaf in its mouth refers to the story of the flood recorded in Genesis 8, and symbolizes the deluge, victory, and an expectation of new life. The olive leaf or branch, ever an emblem of peace, denotes also deliverance from anxiety, referring to the dove which returned to Noah's ark with an olive branch in its beak. Hence the olive branch may be said to symbolize deliverance from the hardships of life, and peaceful life with God in the world to come. The dove is a symbol of the church as the herald of hope and peace.

The descending dove may signify regeneration through the Holy Spirit in baptism.

Here, tongues of fire is another symbol of the Holy Spirit which descended upon the heads of the worshippers on Pentecost. (Acts 2: 3)



## DOVE WITH MALTESE CROSS



The descending dove is the most usual symbol of the Holy Spirit. In these religious art pieces a Maltese Cross is also used.

The Maltese Cross has four arms of equal length with each arm becoming progressively broader as it leaves the center in slanting, rather than curved lines. This form is sometimes found on pulpit or lectern hangings and interior church decoration. There are two points at the end of each arm, eight in all, bringing the Beatitudes to mind.

In historic religious thinking, eight is also the number symbolic of rebirth in Christ. The Maltese Cross is an emblem of John the Baptist. It is also called the Regeneration Cross.

## ASCENDING DOVE

### WITH CHI RHO, ALPHA AND OMEGA, TRIANGLE

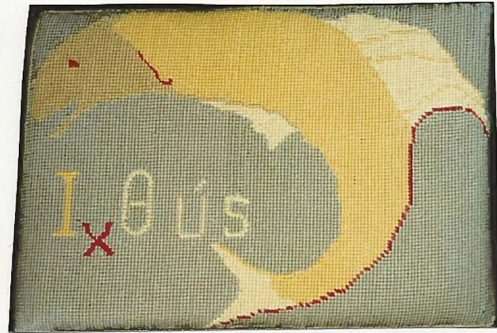
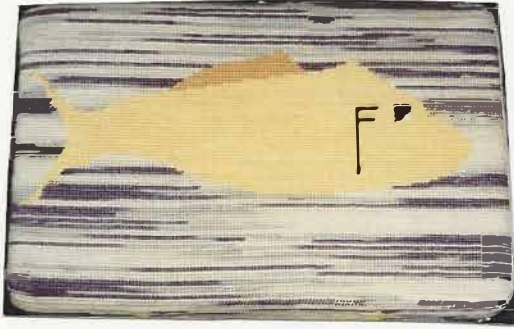
Here the dove is ascending. Paintings showing the dove emerging from the mouths of dying martyrs indicate that the dove is also emblematic of the soul. The association between the dove and rest may be seen in the statement, "Oh that I had wings like a dove! for then would I fly away, and be at rest."

This kneeler incorporates at the top of the design the Chi Rho, a symbol for Christ. On either side of the dove are the Greek letters Alpha and Omega, used also for Christ. In the background is a triangle, a symbol of the Trinity: Father, Son, and Holy Spirit.





## FISH



The most frequent use of the fish is as a symbol of Christ. This is because the five Greek letters forming the word "fish" are the initial letters of the five words: "Jesus Christ, God's Son, Saviour." In this sense, the fish symbol was frequently used in Early Christian art and literature. A picture or sketch of a fish was a secret sign used by the early persecuted Christians to designate themselves as believers in Jesus.



## GIFTS OF THE HOLY SPIRIT

The seven gifts of the Holy Spirit are sometimes portrayed by seven doves surrounding the Savior. In this religious art piece the heart, cross, and anchor symbolize "Faith, Hope, and Love." Faith refers to the cross, hope to the anchor, and love to the heart. Speaking of these, St. Paul wrote, "the greatest of these is love." (I Cor. 13: 13)

The seven doves represent the gifts of the Holy Spirit: wisdom, understanding, counsel, might, knowledge, piety, and fear of the Lord. Six of these are mentioned in Isaiah 11: 2. Piety was added later. The list of the gifts of the Holy Spirit from Revelation 5: 12 consists of power, wealth, wisdom, might, honor, glory, and blessing.

## JONAH AND THE WHALE

The whale came to be used as a symbol of the Devil and of his cunning, and the whale's open mouth was often depicted to represent the open gates of Hell. The whale also appears in the Biblical story of Jonah, who was swallowed by a whale and disgorged three days later. Allegorically, the experience of Jonah is likened to Christ in the sepulchre and His Resurrection after three days.



## PELICAN



In times of famine, the pelican, which has the greatest love of all creatures for its offspring, pierces its breast to feed them with its own blood. It is on the basis of this legend that the pelican came to symbolize Christ's sacrifice on the Cross, because of His love for all mankind. In this sense, it also symbolizes the Eucharistic Sacrament.

"I am like a pelican of the wilderness..." reads Psalm 102, verse 6, which is an accepted allusion to Christ.

The pelican is sometimes shown nesting on the top of the Cross.

## PHOENIX

The phoenix was a mythical bird of great beauty, which lived in the Arabian wilderness. It was about the size of an eagle, graced with certain features of the pheasant. According to legend, this large bird's life span was said to be between three hundred and five hundred years. Periodically, it burned itself upon a funeral pyre; whereupon, it would rise from its own ashes, restored to all the freshness of youth, and would enter upon another cycle of life.

Because of its return to life, the phoenix has become to symbolize the Resurrection of Christ, and commonly appears in connection with the Crucifixion.

In another sense, the phoenix stands for faith and constancy.



## THE PURIFICATION



According to the religious law of the people of Israel, it was ordained that after giving birth to a man-child, a mother must go through a period of purification for thirty-three days. "...she shall touch no hallowed thing, nor come into the sanctuary until the days of her purifying be fulfilled." (Leviticus 12: 4).

Mary, the mother of Christ, being of the Israelite faith, obeyed the law. "And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord; and to offer sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons." (Luke 2: 22, 24) This scene is sometimes called "Purification of the Virgin."

The doves express innocence and purity. They signify the Holy Spirit and the presence of God. The straight-forward Chi Rho was known in its simplest form as the six-pointed figure, and was widely recognized as the Christian symbol for God.



## RESURRECTION

The ancient legend tells us of the strange bird which arose from the ashes, amid which it had been burned, unto a new life. Thus in Oriental nations where this legend was believed the phoenix became an emblem of the Resurrection. And from this local use the symbol passed into more common use all through the early Christian Church.

The cross and crown symbolize the reward of the faithful in the life after death to those who believe in the crucified Savior (Revelation 2: 10).



## APOSTLES



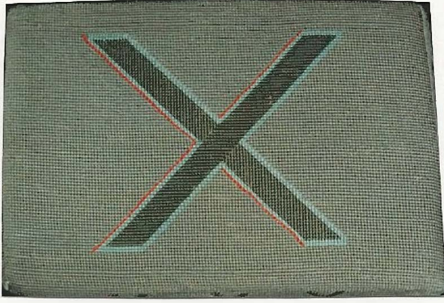
### SHIELDS AND CROSSES OF THE APOSTLES

The vine and branches, with shields representing each of the apostles may be said to symbolize the Church and its union with the Lord. The twelve Apostles' shields are intertwined. The vine is Christ: "I am the True Vine" (John 15: 1).

The center shield consists of the first three letters (or the first two and the last letter) of the Greek word for Jesus. The cross and crown at the top of this shield stand for a reward to those who are faithful unto death (Revelation 2: 10).

The cross, as the pre-eminent symbol of our redemption was not publicly seen until the reign of Constantine the Great, but Christians had used it in private at much earlier dates. It was used to direct special attention to the sacrifice of our Lord and to the manner of His death. The cross also taught Christians the lesson of personal dedication to our Redeemer who commanded His followers to take up the cross. To the earliest members of the Church it represented their Master who was in all of them; the faith in the person of Christ and His death for man and the life and death of man in Christ.

Shields of most of the Apostles follow. Not illustrated are those of James the Elder, who with Peter and John witnessed the Transfiguration (Matthew 17: 1, 2); James the Lesser, who had the Little or the Less tacked on to his name to distinguish him from the other James who was taller and bigger; Bartholomew (the surname of Nathaniel) who came from Cana where Jesus performed His first miracle; and Simon the Zealot. Simon had the two words "the Zealot" added to his name. It helped to distinguish him from Simon Peter, and showed that he was a member of an organization called "Zealots," Jewish patriots who were opposed to the Romans ruling their land. He had been a man of violence and Jesus changed him to a man of peace.



#### ANDREW

According to tradition, St. Andrew was crucified on an X shaped cross, known as a saltire or St. Andrew's cross, in Greece. His bones were taken to Scotland, and he is the patron saint of that country.

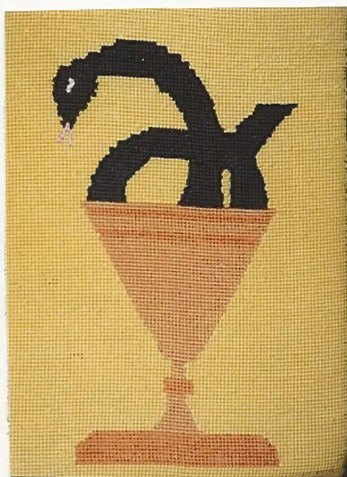
Andrew became the first missionary by bringing his brother Peter to Jesus (John 1: 41, 42). He is the one who brought the lad with the five barley loaves and two small fish to Jesus (John 6: 9). Then followed the miracle of the feeding of the 5,000.

#### JOHN



The figure of an eagle with wings outstretched is often used to symbolize the flight of the Gospel over the world. It is said that the eagle flies the highest of all birds. It is the emblem of St. John the Evangelist who had a clearer insight into things heavenly than any other New Testament writer.

In a more general sense, the eagle came to represent the inspiration of the Gospels. It is from this symbolic interpretation that the lectern, from which the gospels are read, is often given the form of a winged eagle.



Another symbol connected with St. John is that of a serpent issuing from a chalice. The story that relates to it is that an attempt was made to poison John. However, he was unharmed, because the poison vanished in the form of a serpent.





#### JUDAS ISCARIOT

The money bag and silver coins symbolize the treachery of Judas in his conspiracy with the chief priests for the betrayal of Jesus.

"Judas Iscariot went unto the chief priests and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.  
(Matthew 26: 14, 15)

#### JUDE ALSO CALLED THADDEUS



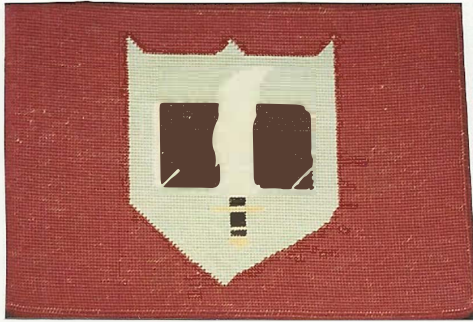
Jude's symbol in art is a sailboat. This serves to represent him as a great traveler overseas in his work for Christ. He is supposed to have been sent to Edessa, Syria, Arabia, and Mesopotamia.

He is known by several names: Jude, Thaddeus, Labbaeus, and Judas Lebbaeus.



#### MATTHEW

The emblem of the "Divine Man" was assigned to Saint Matthew because his Gospel teaches us about the human nature of Christ. His Gospel narrative traces Jesus' human genealogy.



#### MATTHIAS

Saint Matthias was chosen by lot to replace Judas Iscariot. (Acts 1: 26)

The Bible pictured refers to his service as a missionary in Judea, where he was martyred, symbolized by the large blade on his shield.

#### PETER

Simon Peter is usually symbolized by two keys that are crossed in the form of the letter X. The keys refer to Matthew 16: 19 where it is recorded that Jesus said to Peter, "I will give you the keys of the kingdom of heaven." The two keys represent power to bind and to free.

They are also symbolical of the spiritual authority of the Church (Matthew 18: 18).

Crucified at Rome during the reign of Nero, Saint Peter requested that he be crucified upside down, as he felt unworthy to die in the same position on the cross as his Lord.



## PHILIP

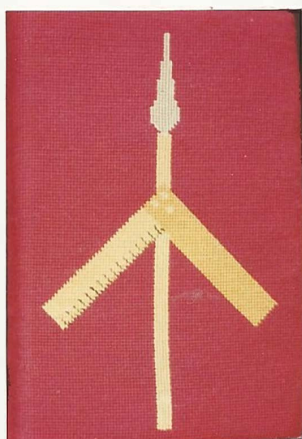


It was to Saint Philip that Christ addressed his remark concerning the feeding of the multitude: "Whence shall we buy bread that these may eat?" And this he said to prove him (test him): for he himself knew what he would do. (John 6: 5, 6) Thus the basket in his symbol.

The Egyptian or Tau cross with the basket is one of the attributes of St. Philip because according to one version of his martyrdom he was crucified on a cross of this type.

Another emblem is that of a budded cross and carpenter's square. May 1 is observed as Saint Philip's Day.

## THOMAS



Saint Thomas found it hard to believe that Jesus had risen from the dead. He was not present when Jesus made his appearance on the evening of the Resurrection. When told he said "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. (John 20: 25) Eight days later Jesus appeared to the disciples and Thomas, offering to let him do just that. "And Thomas answered and said unto him, My Lord and my God. (John 20: 26 - 28)

Thomas is said to have erected with his own hands a church building at Malipur in East India, hence the carpenter's square which is a symbol of construction. The spear depicts the instrument of his death.

Thomas was also called Didymus (John 11:16).



## CROSSES



### THE CROSS IS THE GIFT GOD GIVES TO HIS FRIENDS

Of all Christian symbols, the cross is the most universally accepted. More than four hundred various shapes of the cross are in existence.

Jesus predicted, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12: 32)

A comprehensive interpretation of the cross is that it is the symbol of the Christian faith, the love of God for sinful man, and triumphant hope.

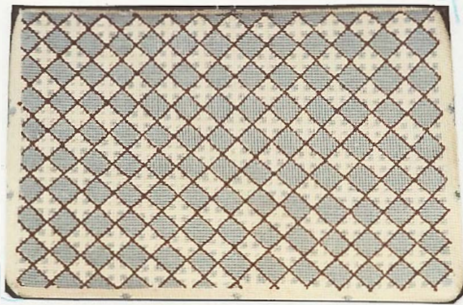
### ANCHOR CROSS



The anchor is a symbol of Christian hope. When the top part of an anchor is in the shape of a cross, it is called an Anchor Cross, a symbol of Jesus Christ, our sure Anchor. This cross is carried over from the days of persecution before Constantine, when Christians were able to see Christian hope in the anchor, while non-Christians saw nothing but an anchor. In Hebrews 6: 19 St. Paul speaks of hope as "an anchor of the soul, both sure and steadfast."

The anchor shown so it forms a cross, combined with the letter X, is called the Grace Cross. X is the first letter of Christ in Greek - Xpictoc. It expresses our Faith and Hope through the Grace of Jesus Christ.

Jesus has already entered into the presence of God and assures us of our entrance into heaven as well.



#### BARBY

Cross Barby is, in theory, made up of the barbs of fishhooks (actually fish spears). This refers back to the popular fish design -- and the references to fish -- in Resurrection appearances and the early Church.

It has been suggested that the Cross Barby was also a missionary symbol referring to the Christians' obligation to be "fishers of men." (Matthew 4: 19)

#### BORDERED

Any cross, regardless of its form, if edged with a narrow band, usually of a different color, is said to be Bordered or Fimbriated.



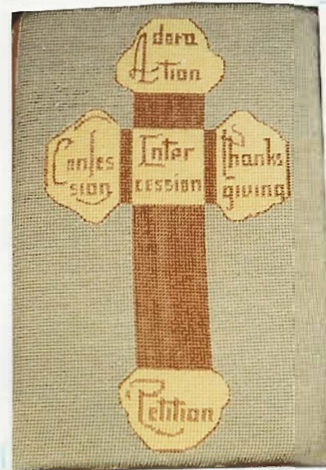
On the cross below may be seen marks signifying the five wounds of our Lord.

At right, bordered crosses are arranged to form a cross. The thirteen crosses may remind us of the twelve Apostles and Jesus, or the Apostles plus Matthias who was chosen by lot "to be numbered with the ... apostles," as described in Acts 1: 23 ff.



## BUDDED

The Budded Cross, known also as the Cross Botonee and Cross Trefflee, has arms terminating in trefoils. Its ends suggest the Holy Trinity. The design at right includes the five types of prayer: adoration, confession, intercession, thanksgiving, and petition, in appropriate symbolic positions.



## BYZANTINE VOTIVE CROSS

The period of greatest importance in Byzantine art began about 330 A.D. when Emperor Constantine the Great, who embraced Christianity, made Byzantium his capital, changing its name to Constantinople.

Votive refers to that which is given or done in fulfillment of a vow or pledge.

The five marks on the cross signify the five wounds of Christ at His Crucifixion.

There are eight points on the cross to remind us of the resurrection, for it was on the eighth day after His entry into Jerusalem that Christ rose from the grave.





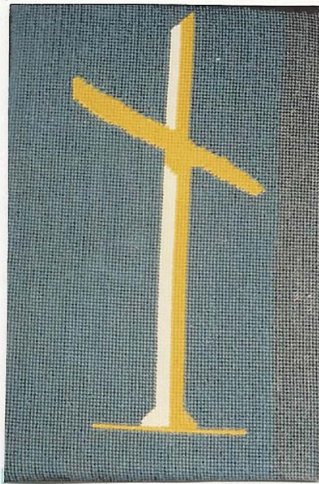
## CALVARY or GRADED

The simple Latin cross is sometimes termed the Cross of Calvary. It symbolizes the Passion of Christ. Two thieves were crucified with Him, one on the right hand and another on the left (Matthew 27: 38).

The title written by Pilate and directed to be affixed to Christ's cross read: This is Jesus the King of the Jews. (Matthew 27: 37)

When the cross stands on three steps, it is called the Graded Cross. It is symbolic of finished redemption, of Christ risen from the dead and reigning from the throne in heaven.

The lower step represents charity, the broadest and greatest of the three theological virtues. The second step denotes hope without which charity avails little. The highest step is faith and is placed next to the cross to express the fact that faith is the gift of the Crucified Lord, and not a thing of man's own creating.



## CANTONNY

The Cross Cantonny consists of a large central cross, Greek in shape and form. "Cantonny" refers to a design in all four corners. For many people this cross recalls the Lord as the Master of the Four Gospels. The stylized version at right is from a Celtic tombstone of similar design. The square is the emblem of the earth and of earthly existence. The five wounds of Christ may be seen in the cross, and a representation of the twelve Apostles and Jesus in the center square.



## CELTIC

This cross is distinguished by the circle which surrounds the center. The circle signifies eternity because it is without beginning and without end. Combined with the cross it suggests the eternal quality of the Redemption achieved for us by Christ.

This cross is said to have been taken from what is now Ireland to the island sanctuary of Iona by Columba in the sixth century. He and his monks evangelized and ministered to the people of Scotland and northern England. He is the most famous of the saints of Scotland.

The cross is sometimes referred to as the Cross of Iona, the Irish Cross, or the Wheel Cross.

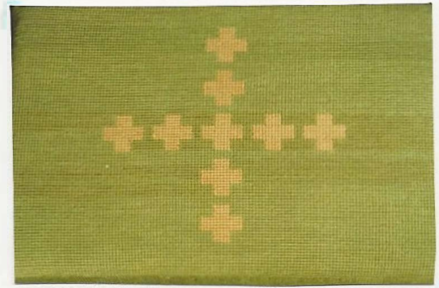




### COUPED

This term describes a cross whose ends are cut off straight. It is also termed the Cross Humety.

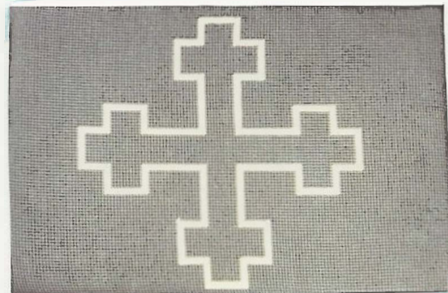
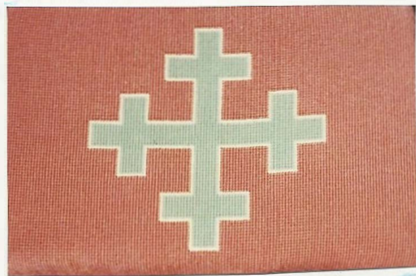
The nine crosses in this design recall the nine original dioceses represented at the first General Convention of the Episcopal Church in 1789.



### CROSS CROSSLET

The Cross Crosslet is comprised of four Latin crosses arranged to meet together at their bases to form a Greek cross. It may be said to represent the spread of Christianity to the four corners of the earth. It is symbolic of Epiphany -- the manifestation of Christ to all creation.

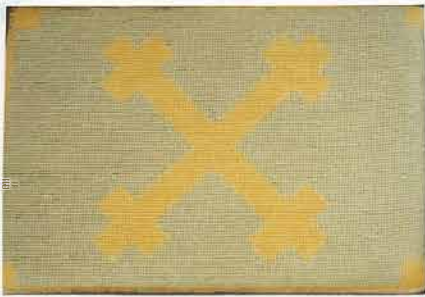
This cross is important in our Episcopal Church, appearing on both the church shield and flag.



#### CROSS CROSSLET Continued

With four squares -- Representative of the four corners of the earth.

Four also recalls the four Evangelists.



Saltirewise -- X shaped

This is known as the Cross of St. Julian of Le Mans. His name became popular in England after the Norman Conquest. He is believed to have been a Roman nobleman who became the first Bishop of Le Mans.

Twelve cross crosslets

Twelve, as the number of the Apostles, has always been a favorite number in Christian symbolism. In a more extended meaning, it is occasionally used to represent the entire Church.

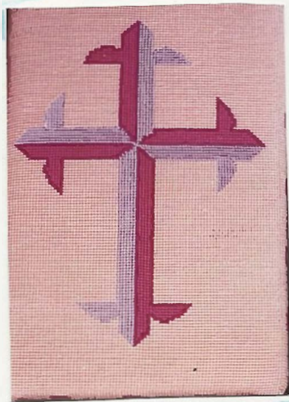


## CROSS FLEURY

A decorative form of the cross, Latin or Greek, with ends terminating in three floral petals, each resembling the fleur-de-lys, an emblem of the Holy Trinity.

It is also the conventionalized form of the lily, the flower of the Virgin Mary, and symbolizes the Annunciation of our Lord.

Cross Nowy refers to any form of cross with a circle or round disk at the meeting of the four arms (see lower right), such as Cross Fleury Nowy.





## GREEK

This cross was favored by the Greek Christians of the East. It is traceable to the second century and was more widely used to suggest the Christian religion or Church of Christ than to symbolize Christ and His sacrifice for mankind associated with the Latin form of cross.

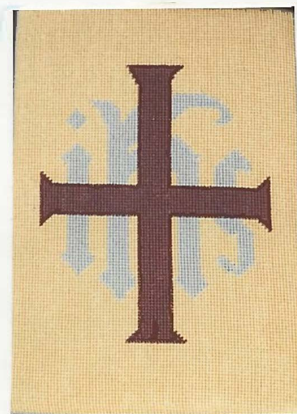
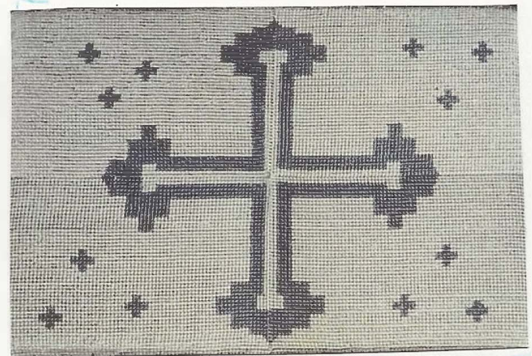
The Greek cross is identified by its four arms of equal length. The symbolism is that in God's love for man "The length and the breadth and the depth and the height of it are equal." The four arms also were considered as denoting the four points of the compass, indicating that the Gospel is to be carried to all quarters of the earth.

In the four angles of this cross one finds very often circles, crosses, and other signs that usually represent the four Evangelists if they are not simply filled in for decorative purposes.

Left: Stars are symbols of divine guidance.

Right: Twelve smaller crosses may suggest the twelve disciples.

The IHS is formed from the Greek word IHCOYC for Jesus. As knowledge of Greek became rare, the Greek C was changed to a Latin S. Combined with a cross the letters are said to signify "In hac salus" -- in this [cross] is salvation. Another interpretation when combined with a cross is the Latin "In hoc signo" -- in this sign [the cross] shalt thou conquer; but the word for "shalt thou conquer" (vinces) is often missing.



#### GREEK CROSS INTERLACED

The ends of this cross are woven together to form a consistent and unbroken whole.

The square is the emblem of the earth and of earthly existence.



## JERUSALEM CROSS

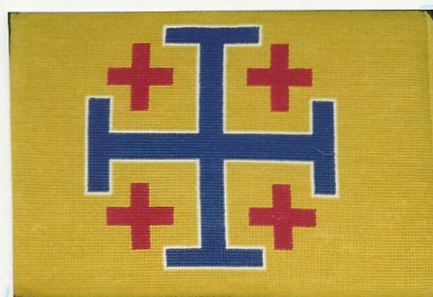


The Latin Kingdom of Jerusalem existed between 1099 A.D. and 1203. It was sometime during this period that the Jerusalem Cross originated. It was the coat-of-arms of Godfrey of Bouillon, the first ruler of the Kingdom.

The center cross is formed of four Tau Crosses with lower ends meeting, representing the displacement of the law by the Gospels, which are typified by the four small crosses. It was known as the Fivefold Cross, symbolic of the five wounds of our Lord received at His crucifixion.

The coat-of-arms was embodied in shields, banners, and coats-of-arms of the Crusaders, and eventually became the Crusader's Cross. As a result, the Fivefold Cross, in addition to being symbolic of the five wounds, is said to represent the Crusades from Great Britain (the large center cross), and France, Germany, Italy and Spain (the four smaller crosses).

The cross is sometimes used as the emblem of missionary work -- the large center cross representing the original Church in Jerusalem, and the smaller crosses indicating the four corners of the earth to which Christianity was spread through missionary endeavor.





## LATIN CROSS

The Latin Cross can be traced to the second half of the second century. It is known as the Crux Immissa. An instrument of shameful execution, after Christ's crucifixion it became the universal symbol of the Christian faith.

It may be the most popular form of all crosses. Its best proportion is eight squares high and five squares broad, with the crucial point being the third square down from the top. Its terminations may have augmented designs.

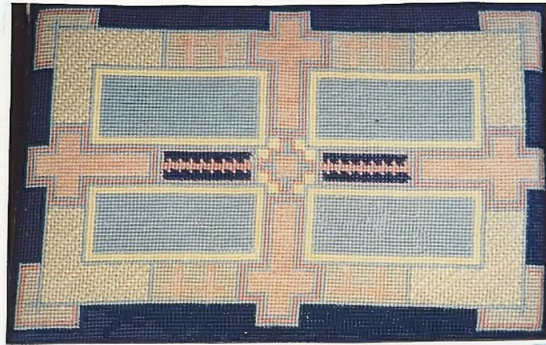


It is called the EASTER CROSS when combined with flowers.



It is termed the CROSS ADORNED when its surface bears floral forms.

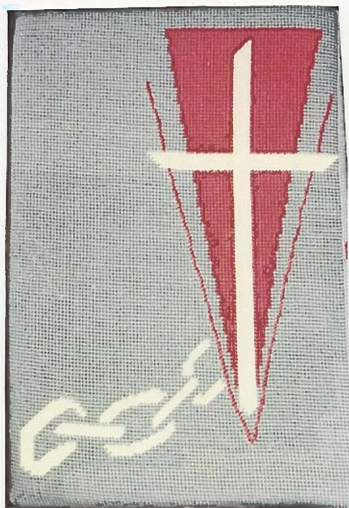
## LATIN CROSS Continued



### LATIN CROSS QUADRATE

A cross with a square at the intersection of its arms is a Cross Quadrate.

The square is the emblem of the earth, and of earthly existence.



### LATIN CROSS with chain

A chain symbolizes bondage and servitude. However, the cross symbolizes breaking the bondage of mankind whose fetters of sin are destroyed by the Cross of Calvary.

#### LOZENGES IN CROSS

Lozenges refers to diamond-shaped.



#### MALTESE CROSS

The Maltese Cross has four arms of equal length with each arm becoming progressively broader as it leaves the center in slanting lines.

Four spearheads with points touching at the center define this cross. It dates back to the days of the Crusades.

There are two points at the end of each arm, eight in all, reminders of the eight Bēatitudes.

In historic religious thinking, eight is also the number symbolic of rebirth in Christ. Thus the cross is also called the REGENERATION CROSS.

It is used as an emblem of John the Baptist.



ORTHODOX  
EASTERN - RUSSIAN - SLAVIC



The upper horizontal bar represents the place of the inscription over the head of the crucified Jesus. The lower slanting bar is said to be the foot-rest, as the Eastern Church believed that our Lord was crucified with His feet side by side, rather than one over the other as seen in early art of the Western Churches.

Many strange reasons have been given as to why the lower bar slants. One, that the earthquake at the time of the crucifixion caused the bar to move.

Another, and probably the correct one, is that the bar in that position forms the Cross Saltire (X-shaped) or St. Andrew's Cross, as this Apostle is believed to have introduced Christianity into Russia.



PAPAL

This is the official emblem of the Pope of Rome and may be used by none other.

It is carried before him in Papal processions.

It is distinguished by three horizontal arms, each a little longer than the other in descending order. The two upper cross bars are said by some to signify the crosses of the two who were crucified beside our Lord.

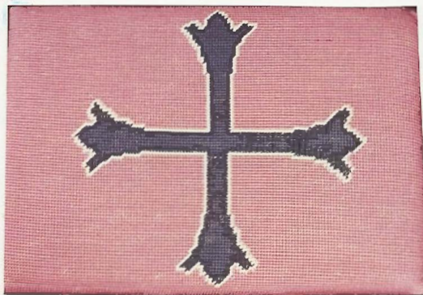
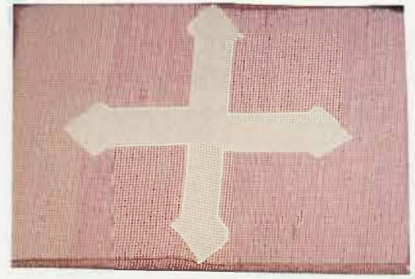
The design seems to have been developed by artists in the latter half of the 14th century.

## PASSION CROSS

Note that ends of the arms are cut to points, representing the sufferings of our Lord. It is sometimes called the Cross of Suffering.

It is also known as the Cross Urdy, which is basically a cross with spear-heads added.

Cross Pointed and Cross Champain are other designations.



## PATONCE

This form is similar to the Cross Fleurie, except that its arms are straighter and more slender. It can easily take either Latin or Greek form.



## PATY

A widely used form of the decorative cross: its four arms curve outward, and its outer edges are straight.

Victorian piety saw in it a representation of the sheltering wings of a bird, and therefore of "the protecting power of the Cross."



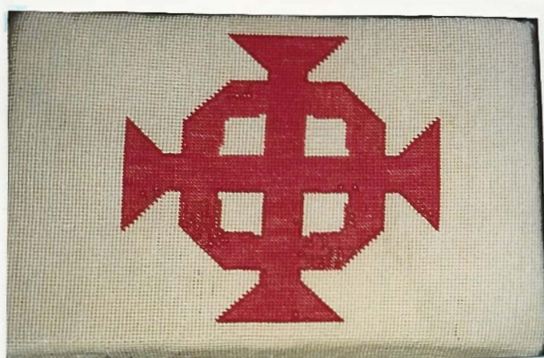
## PATY FITCHED

The cross above, except that each outer edge is pointed, or fitched, as if a spear end.

#### PATY FORMY

When the arms of the Cross Paty do not curve, the design is known technically as Paty Formy.

The eight corners (two at the end of each arm) were taken to refer to the eight "Blesseds" with which our Savior began His Sermon on the Mount.



#### PATY QUADRATE

This design is obtained by combining the Cross Paty with the Cross Quadrate.

Quadrate is a cross with a square at the intersection of its arms.

#### POMMY

The arms of this cross end in single knobs, or balls like apples, which suggests the thought of the fruits of a Christian life.





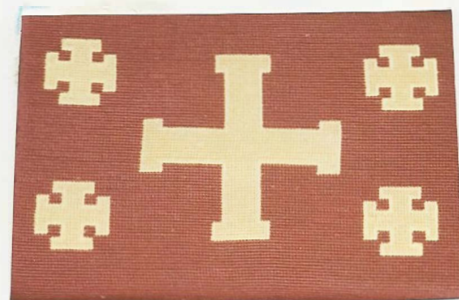
## POTENT



The Cross Potent is comprised of four Tau Crosses whose lower ends meet. The four Taus, however, are associated not with the cross, but with the T-shaped form of crutch that was used until the start of this twentieth century.

It is symbolical of the New Testament healing miracles -- the Savior's power to heal the diseases of men's bodies and souls.

The Cross Potent is the central cross in the pattern comprising the Jerusalem Cross.



## POTENT FITCHED

Here the Cross Potent is fitched, or pointed, at the foot.

Any form of cross whose lower arm is drawn out to a sharp point is said to be fitched, or pointed. This form is said to have originated at the time of the Crusades, when the crusaders carried small crosses with pointed lower arms, capable of being thrust into the ground at the time of daily devotions.

In Greek form this is the cross of St. Jerome who translated the Bible into Latin.

