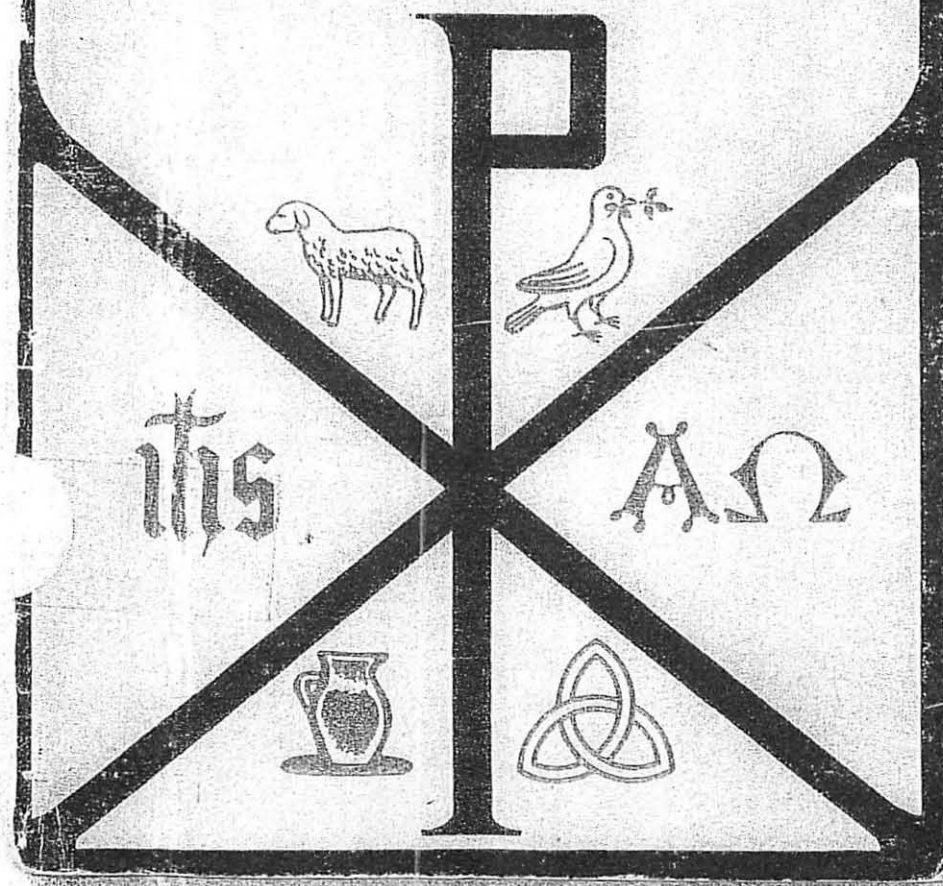


SYMBOLS OF THE CHURCH

Symbols of the
Old Testament, New Testament
Apostles and Saints
A Glossary of Ecclesiastical Terms
Proper Forms of Address to the Clergy
and Members of Religious Orders
Liturgical Colors and Their Uses





SCOTT & SUSIE KOS
915 KENHORST BLVD.
READING, PA 19811

SYMBOLS

OF THE CHURCH

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Drawings by

WILLIAM DUNCAN

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1959
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SYMBOLS OF THE OLD TESTAMENT

STAR OF DAVID

Two interwoven equilateral triangles form a six-pointed star traditionally the shape of David's shield. Sometimes called "the Creator's Star", the six points recalling the six days of creation.



SERPENT

The serpent representing Satan is coiled about the trunk of a tree, with the apple as the object of temptation.



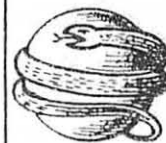
FLAMING SWORD

Symbolized by the flaming sword which guarded the path to the tree of life after the expulsion of Adam from the Garden of Eden.



SERPENT AND WORLD

The sinful nature of mankind everywhere as a result of Adam's fall is traditionally represented by a serpent coiled around the earth.



ARK

The most common symbol of the Flood. Also symbol of the Church, since in the Ark all living creatures found refuge from danger.



TOWER OF BABEL

This tower resembling somewhat a modern city set-back building is used in Old Testament symbolism.



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APPLE

A symbol of the fall of man since sin is said to have entered the world when Eve tasted of the forbidden fruit.



DRAGON

Another symbol for Satan. Also, sin and pestilence. When shown underfoot it signifies victory over evil.



DOVE WITH OLIVE SPRIG

Sometimes used as a symbol for the Flood. It denotes peace, forgiveness, and anticipation of new life.



LASH AND BRICKS

Israel's captivity and forced labor under the task-master's lash.



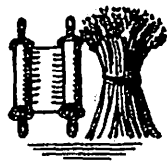
ALTAR OF SACRIFICE

The altar with slain lamb on it indicates the sacrificial nature of Old Testament worship, and to the Christian suggests the sacrificial nature of Jesus' life and ministry.



LAMB

The blood of a lamb without blemish was commanded by God to be sprinkled on the doorposts of Hebrew homes in Egypt so His destroying angel might pass over and spare Israel. This was memorialized in the Passover Festival.



SCROLL AND SHEAF OF WHEAT

Symbols of the Feast of Pentecost, a festival which occurred at the close of the wheat harvest and later included the commemoration of the giving of the Law at Sinai.

DOORPOSTS AND LINTEL

The blood-sprinkled doorposts and lintel is a symbol of God's protection in Egypt at the passing over of the destroying angel, which is central in the Passover Festival.

TABLES OF STONE WITH THE TEN COMMANDMENTS

Represented by a two-fold stone tablet. The Roman Catholic Church and the Lutheran bodies show the first table with three commandments and the second with seven commandments.

TABLES OF STONE WITH THE TEN COMMANDMENTS

Other bodies of the church show four numbers for the first table and six on the second table. Sometimes five numbers on each table are used.

SCROLL

The scroll stands for the five Books of Moses, as the first five books of the Old Testament are commonly called. These are known as the Torah and constitute the most sacred Law of the Jews.

SEVEN-BRANCH CANDLESTICK

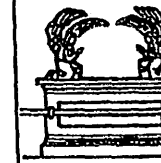
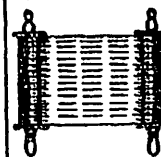
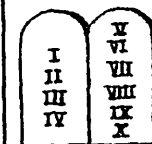
The seven-branch candlestick is a symbol for Old Testament worship, and known as the Menorah is used in Jewish synagogues today.

ALTAR OF BURNT OFFERING

The altar upon which the offerings of first fruits and grains were made. Also a symbol for Old Testament worship.

ARK OF THE COVENANT

The Ark of the Covenant was the meeting place of God with the Israelites on the journey from Egypt and therefore was the symbol of the Presence of God among them.





YOUNG BULLOCK AND CENSER

Symbol for Day of Atonement. In the ceremony of atonement for sin, the high priest at one point carried a smoking censer and the blood of a young bullock before the mercy-seat.



CLUSTER OF GRAPES

Signifies entry into Canaan. The spies reporting favorably on the Promised Land of Canaan brought back a large cluster of grapes borne on a staff between two men.



AARON

At the command of God Aaron threw down his rod before Pharaoh and it became a serpent, swallowing up the serpents produced by the magicians and sorcerers.



ABEL

Abel, the second son of Adam, was a shepherd and offered the firstlings of his flock as a gift to God.



ABRAHAM

The patriarch's symbol is the sacrificial knife, with God's promise to him indicated by a blue shield with many stars. One large star stands for the Messiah.



ADAM

Adam was told by God that because of his sin he must henceforth earn his food by the sweat of his brow.



AMOS

A herdsman of Tekoa who became the great prophet of righteousness whose written utterances are the earliest recorded in the Old Testament. (8th Century B.C.).

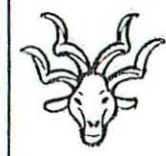
CAIN

The first son of Adam, Cain brought the result of his tilling the soil as an offering to God.



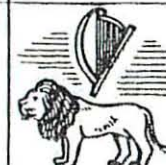
DANIEL

The ram with four horns signifies Daniel because it was a part of one of his visions (8:8).



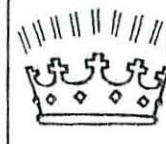
DAVID

Symbolized by a harp because of his skill as a musician, while the lion recalls his exploits in protecting his sheep as a shepherd boy.



DEBORAH

Represented by a crown because she was gifted for leadership during the period of the Judges.



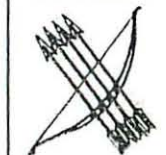
ELIJAH

The fiery chariot stands for Elijah because it appeared when he was carried to heaven in a whirlwind.



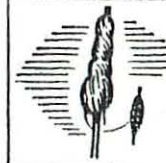
ESAU

A son of Isaac, and a skillful hunter, who through the deceit of his brother, lost his father's blessing due him as the first-born.



EVE

The symbol for Eve, the first woman according to the Biblical account, is a distaff.





EZEKIEL

A closed gate suggests Ezekiel's prophecy of the coming siege of Jerusalem which he was commanded to picture in a small model as a sign to the Israelites (4:3).



GIDEON

God commanded Gideon to attack the Midianites which he did with three hundred followers by concealing torches in pitchers and making a surprise blow.



HOSEA

This prophet of God's love is symbolized by a cast-off mantle representing Israel's unfaithfulness to God which Hosea daringly denounced.



ISAIAH

This prophet met his death reputedly by being sawn asunder. He was a great prophet who spoke for God at a critical time in the history of the Jews.



ISAAC

Isaac's symbol is bundles of wood arranged in the form of a cross, the wood recalling the near sacrifice of Isaac on the altar by his father, Abraham.



JACOB AND HIS FAMILY

Represented by a sun and full moon for Jacob and his wife, and twelve stars for their twelve sons.



JEREMIAH

Tradition says that the prophet Jeremiah was stoned to death because of his unpopular utterances in speaking for God against the rebellious Israelites.



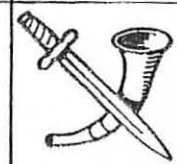
JONAH

A great fish is the usual symbol for Jonah because of its part in the Bible narrative.



JOSEPH

The story of Joseph is familiar to all, and the many-colored coat has become his symbol, since it was one of the causes which greatly influenced his life.



JOSHUA

Under Joshua's leadership the walls of Jericho fell down to the accompaniment of the sound of trumpets, and the inhabitants were completely destroyed by his men.



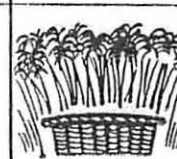
MELCHISEDEK

The symbol for this very early priest-king is a loaf of bread and a chalice.



MICAH

Micah declared that the mountain of God's house would tower above every other mountain (4:1).



MOSES

Moses is symbolized by the basket made of bulrushes by which he was saved as a baby when the Pharaoh sought to kill all Hebrew babies.



THE CALL OF MOSES

The burning bush that was not consumed is the symbol for the call of the great Hebrew leader who recognized that God was speaking to him in that unusual place.



NAHUM

This symbol comes from the verse, "Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace!" (1:15a).



NOAH

Noah is always associated with the Flood and the houseboat he built at God's command.



RUTH

The wisp of wheat recalls that Ruth was a gleaner in the fields of Boaz, where she was treated with kindness, though a foreigner.



SAMSON

Two of Samson's amazing feats are given as, slaying one thousand Philistines with the jawbone of an ass, and pushing down the pillars of a heathen temple by his own strength.



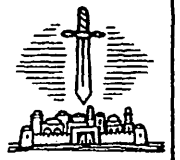
SETH

A thread wound three times around a thumb signifies Seth, the third son of Adam and Eve.



SOLOMON

This king is often represented by a model of the Temple which he built and which was the greatest of all the Hebrew temples.



ZEPHANIAH

The message of this prophet dealt with the Day of God's wrath which hung over Jerusalem and wherever wickedness was found in the land.

SYMBOLS OF THE NEW TESTAMENT

THE LATIN CROSS

The most commonly used form of cross.



THE CALVARY CROSS

Sometimes called the Graded Cross. The three steps, from the top down, stand for Faith, Hope, Love.



THE ST. ANDREW'S CROSS

Tradition says the apostle Andrew died on this form of cross, requesting that he be crucified on a cross unlike that of his Lord.



THE EASTERN CROSS

The upper horizontal arm represents the place of the inscription over the head of the crucified Jesus. The lower slanting arm represents his footrest, since the Eastern Church believes Jesus was crucified with his feet side by side and not crossed one over the other as usually pictured by the Western Church.



THE CELTIC CROSS

Or cross of Iona, dates back to early centuries of the Christian era. It was said to have been taken from what is now Ireland to the island of Iona by Columba in the 6th century.



THE TAU CROSS

So-called because of resemblance to the Greek letter T. This is the original form of cross.





THE ANCHOR CROSS

Which was used by the early Christians in the Catacombs. Ancient Egyptian in its origin.



THE GREEK CROSS

With all arms of equal length.



THE CROSS OF TRIUMPH

Symbolic of the triumph of the Gospel throughout the earth.



THE JERUSALEM OR CRUSADER'S CROSS

Usually has four small crosses between the arms, the five crosses symbolizing the five wounds of our Lord. Worn by Godfrey de Bouillon, first ruler of Jerusalem after the liberation from the Moslems.



THE MALTESE CROSS

Consisting of four spearheads with points together. Dates back to the days of the Crusades when the order of the Hospitallers used it for their emblem. Later they made their headquarters on the island of Malta.



THE CROSS PATTÉE

Resembles the Maltese Cross. A beautiful form of the cross used widely for decorative purposes.



THE CROWN AND CROSS

These symbolize the reward of the faithful in the life after death to those who believe in the crucified Savior.

Be thou faithful unto death and I will give thee the Crown of Life. (Rev. 2:10.)

THE CROSS TREFFLÉE

A beautiful form with ends formed as trefoils. It is widely used wherever a decorative style of cross is needed. Also known as the Cross Botonnée.

THE PATRIARCHAL CROSS

Has two horizontal arms, the upper one slightly shorter than the lower. The upper represents the inscription over the head of our Lord on the cross.

THE PAPAL CROSS

Has 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 crucified beside our Lord. This cross is used only in Papal processions.

THE CROSS OF LORRAINE

Has two horizontal arms, a short one near the top and a longer one near the base.

THE CROSS AND TRIANGLE

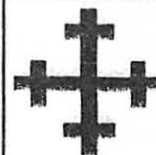
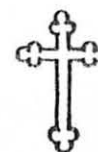
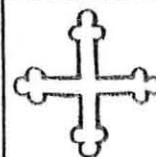
A symbol used mostly in church embroidery. Here the cross intertwined with the triangle emphasizes that Christ is one in the Holy Trinity.

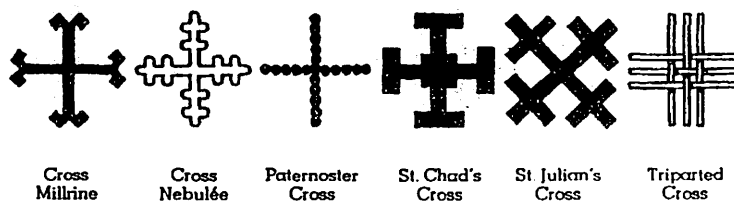
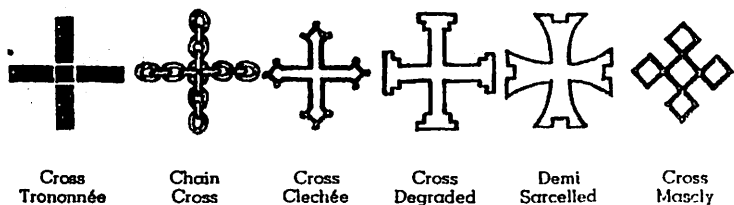
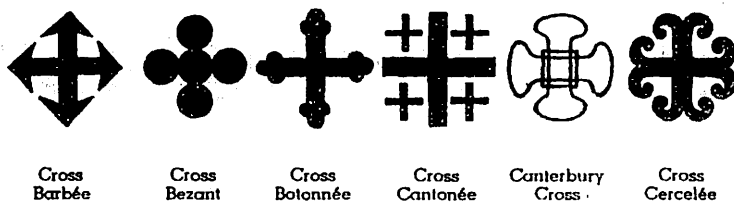
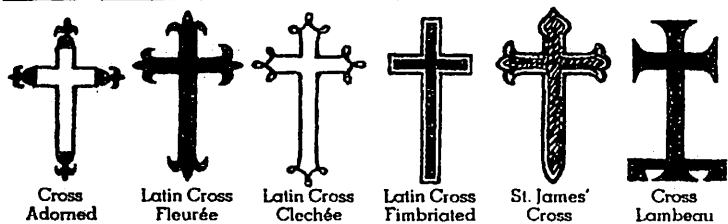
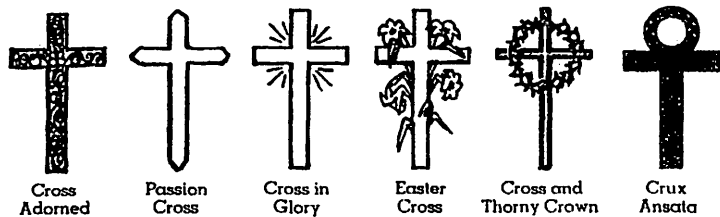
THE CROSS BOTONNEE

Sometimes called the Budded Cross because of the moderate form of its trefoil ends. Hence it suggests the young or immature Christian, while the Cross Fleurée, or flowered cross, denotes by its more fully opened ends the adult Christian.

THE CROSS CROSSLET

Four Latin crosses joined at their bases. Represents Christianity spreading in the four directions and is especially appropriate when the missionary idea is expressed.





THE EQUILATERAL TRIANGLE

Symbol of the Trinity. The three distinct angles combine to make one complete figure.

THE CIRCLE AND TRIANGLE

Which suggests the eternity of the Trinity.

THE CIRCLE

Standing for eternity, because it is without beginning and without end.

THE THREE INTERTWINING CIRCLES

These indicate the doctrine of the equality, unity, and co-eternal nature of the three persons of the Trinity.

THE TRIQUETRA

Early symbol of the Holy Trinity. The three equal arcs express eternity in their continuous form, indivisibility in their interweaving, and their center is a triangle, ancient Trinity symbol.

THE TRIQUETRA AND CIRCLE

The Triquetra, denoting the Blessed Trinity, is combined with the circle of eternity producing a figure recalling several spiritual truths.

THREE FISH IN A CIRCLE

The fish is an ancient symbol for our Lord, and three fish in a circle signify that man's salvation comes from the Triune God.





THE CHI RHO

A monogram of the first two letters, Chi (X) and Rho (P), of the Greek word for Christ.



THE IHS

Are the first three letters (iota, eta, sigma) of the Greek spelling of Jesus. The upper form is the more ancient, though the lower is the more common now.



THE ALPHA AND OMEGA

The first and last letters of the Greek alphabet which signify that Jesus is the beginning and the end of all things. (See The Book of the Revelation, chapter I, verse 8.)



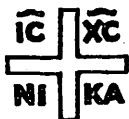
THE FYLFOT CROSS (OR SWASTIKA)

A pagan symbol used by early Christians in the catacombs. During the second and third centuries, some authorities say, the swastika was the only form of cross used by the Christians. It is made both clockwise and counter.



THE CHI RHO WITH THE ALPHA AND OMEGA IN A CIRCLE

Symbol for Christ is within symbol for eternity (circle), and so signifies the eternal existence of our Lord.



JESUS CHRIST CONQUERS

Consists of Greek cross with abbreviated Greek words for Jesus Christ (abbreviations indicated by horizontal lines), and "nika" meaning "conquers."



THE CORNERSTONE

The cornerstone with abbreviations of the Greek words for Jesus Christ symbolizes Him who was declared to be the chief cornerstone. (Ephesians 2:20.)

I X MONOGRAM

This symbol for our Lord consists of the initial letters for the Greek words for Jesus Christ arranged as a monogram.

GREEK CROSS AND X MONOGRAM

In this symbol for our Lord a Greek cross is superimposed on a X (Chi), first letter of the Greek word for Christ.

ALPHA-MU-OMEGA

Another symbol for our Lord consists of the initial letters of Greek words for "yesterday, today, and forever." (See Hebrews 13:8.)

CROSS FITCHÉE

Any cross whose lower arm is sharpened. This is said to have been used by the Crusaders who carried crosses with a pointed lower end so they could be thrust into the ground easily at the time of devotions.

CHI RHO WITH ALPHA AND OMEGA

This symbol for our Lord comes from the catacombs and indicates that he is the beginning, continuation, and end of all things.

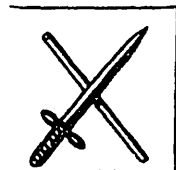
CHI RHO MONOGRAM

Consists of the first two, and last letters of the word for Christ in Greek. The horizontal line in top center is the sign of abbreviation.

IESUS MONOGRAM

Formed by using the first two, and last letters of the word for Jesus in Greek, with abbreviation sign.





SWORD AND STAFF

These are the weapons which were in the hands of the "great multitude" that followed Judas into Gethsemane on the night of the betrayal of Jesus (Matt. 26:47).



SWORD, SCABBARD AND EAR

A symbol calling to mind the impulsive act of Peter in Gethsemane in cutting off the ear of the high priest's servant (John 18:10).



THE ROPE

A rope was used to bind Jesus when he was led away to the high priest; thus it is an emblem of the betrayal and arrest (John 18:12).



THE CROWN OF THORNS

A mockery crown, symbol of humiliation and suffering, plaited by the soldiers and imposed upon Jesus during his trial before Pilate (John 19:2).



THE NAILS

The great nails driven through the palms and the feet of Jesus at his crucifixion are symbols of the poignancy of his physical suffering (John 19:17, 18).



THE SEAMLESS COAT

One of the Passion symbols, referring to the garment of Jesus for which the soldiers at the foot of the cross cast lots (John 19:23, 24).



THE PALM LEAF

Branches of the palm tree, regarded as sacred from early Semitic times, were carried by the Jews as a sign of triumphant rejoicing (John 12:13).

I.N.R.I.

Initial letters for Latin superscription on the cross: Iesus Nazarenus Rex Iudaeorum, Jesus of Nazareth, King of the Jews (John 19:19).

LADDER CROSSED WITH REED AND SPONGE

A symbol of our Lord's crucifixion, since the sponge was used to provide him vinegar while on the cross. (Matt. 27:48).

THE BURSTING POMEGRANATE

Symbol of the Resurrection and the power of our Lord, who was able to burst the tomb and come forth.

THE PHOENIX

A mythical bird which at death bursts into flame but rises from its own ashes. Symbol of the Resurrection and immortal life.

THE PEACOCK

Early symbol of the Resurrection. When the peacock sheds his feathers, he grows more brilliant ones than those he lost.

THE LILY

Symbol of Easter and immortality. The bulb decays in the ground, yet from it new life is released.

MONEY BAG AND SILVER COINS

Emblem of the treachery of Judas in his conspiracy between the chief priests and himself for the betrayal of Jesus (Matt. 26:15).

I.N.R.I.





THE BASON AND EWER

Emblem of the footwashing ceremony recorded in John 13:5—evidence of the humility of Christ's love and his estimate of true greatness in his Kingdom.



THE COCK

The crowing of the cock is a warning to Peter as to his steadfastness of faith and as a rebuke to his weakness (Mk. 14:72).



THE CUP AND THE CROSS

In the Gospels the cup stands figuratively for the bitterness of the sufferings of Christ in Gethsemane and upon the Cross (Luke 22:42).



THE LANTERN

On the night of the betrayal and arrest of Jesus, Judas with a company of men and officers entered Gethsemane with lanterns and torches (John 18:3).



THE BUTTERFLY

Symbol of the resurrection and eternal life. 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.



THE CANDLESTICK

These suggest our Lord's words, "I am the light of the world", John 8:12. They also represent His twofold nature — human and divine, when two candlesticks are used.



THE GRAPES

A bunch of grapes signifies the sacrament of the Holy Communion, and is most appropriately found about the Communion table.

THE MANGER

Suggestive of the simplicity and poverty surrounding the birth of Jesus and typical of his entire life.



THE STORK

Symbolizes chastity, prudence, and vigilance. Associated with the Annunciation because, as the stork announces the coming of spring, the Annunciation to Mary indicated the Advent of Christ.



THE HAWTHORN OR GLASTONBURY THORN

A thornwood tree which blossoms at Christmas. According to legend Joseph of Arimathaea struck his thornwood staff into the earth and it later miraculously blossomed at the time of Christ's birth. Symbol of the Nativity; named because of the ancient tree, offshoots of which still grow within the grounds of the ruined abbey of Glastonbury, England.



THE HERALD ANGEL

An angel floating in space with his right hand raised in benediction is a symbol of the Nativity.



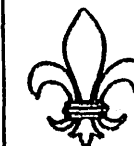
MARY'S JOURNEY TO VISIT ELIZABETH

In the sixth month of Elizabeth's conception Mary journeyed into the hill-country to visit her kinswoman, and remained with Elizabeth for about three months (Luke 1:36-56).



THE FLEUR DE LIS

One of the most popular symbols for Mary. It was selected by the French Kings as their symbol and later was used in the banner of Jeanne d'Arc.



THE UNICORN

A familiar symbol of our Lord; early accepted as a symbol of purity and therefore especially related to the Virgin and the birth of Jesus.





THE ANGEL'S ANNOUNCEMENT TO THE SHEPHERDS

The angel of the Lord appeared before the shepherds and announced to them the birth of the Child Jesus in Bethlehem (Luke 2:8-14).



THE EPIPHANY STAR

The star of Jacob (Numbers 24:17) finds its fulfillment in the "manifestation" of Jesus to the Gentiles (Matthew 2:12).



THE MAGI

Gold, Frankincense, and Myrrh were given as gifts to the Infant Jesus by the Three Wise Men (Matthew 2:11, 12).



FLIGHT INTO EGYPT

"Arise, and take the young child and his mother, and flee into Egypt and be thou there until I bring thee word." (Matthew 2:13)



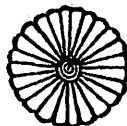
MASSACRE OF THE INNOCENTS

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, under two years of age (Matthew 2:16).



RETURN OF THE HOLY FAMILY

"Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life (Matthew 2:20).



THE DAISY

Conventionalized, symbol of the innocence of the Holy Child. Popular usage started towards the end of the fifteenth century.

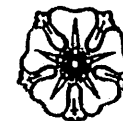
THE OX

Suggestive of strength, patience, and sacrifice, and for this reason a symbol of our Redeemer ("For my yoke is easy, and my burden is light." Matthew 11:30).



THE CHRISTMAS ROSE

Symbol of the Nativity and of Messianic prophecy, a white hardy rose that blooms at Christmas.



THE HUGUENOT CROSS

Used by the French Protestants of the 16th and 17th centuries known as Huguenots. Worn today by many French Protestants often times only the Dove is worn. To a Frenchman, if used complete or only the Dove it signifies the wearer is a Protestant.



THE WHEAT

Heads of wheat symbolize the Bread of Life (Mark 14:22). With clusters of grapes, appropriate for holy tables.



CROSS ON THE ROCK

The rock is a symbol of our Lord, based on I Cor. 10:4. With a cross, it suggests the words of the *Venite Exultemus*, "Let us make a joyful noise to the rock of our salvation."



THE SHIP

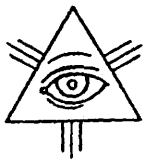
The Church sails unharmed through all perils. The word, "Nave," comes from the Latin word for "ship."



THE LAMP

Another symbol for the Word of God. Probably coming from "Thy word is a lamp unto my feet." (Psalm 119:105).





THE ALL-SEEING EYE

This all-seeing eye of God looks out from the triangle of the Trinity. It is found on some English and Greek churches.



THE HAND OF GOD

Symbol of the Father, as Blessor. The three extended fingers suggest the Holy Trinity, while the two closed fingers denote the two-fold nature of the Son.



THE HAND OF GOD

Symbol of the Father, with the idea of Creator. (Gen. 1:1.) The tri-radiant nimbus denotes the hand of the Divine.



SOULS OF THE RIGHTEOUS

Symbolizes a sentence in the Book of Wisdom, "The souls of the righteous are in the hand of God."



THE DOVE

The dove expresses innocence and purity. It signifies the Holy Spirit and the Presence of God as hovering over the water at Creation, and above Jesus at his baptism. The symbol must always include the three-rayed nimbus.



THE LAMB RECLINING ON THE BOOK OF THE SEVEN SEALS

The Revelation 5:1. Reclining because He is the Wounded Lamb. The three-rayed nimbus denotes deity.



THE LAMB STANDING WITH THE BANNER OF VICTORY

No longer wounded, but standing with the banner of victory, suggesting the victorious nature of His sacrifice.

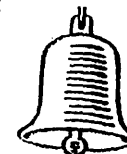
THE OPEN BIBLE

Symbolizes the Word of God.



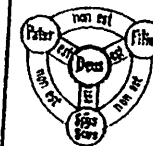
BELL

A bell calling to worship symbolizes the need of priority for the things of God over the secular. In general, the sounding forth of the Word.



SHIELD OF THE TRINITY

The three curving sides, each exactly equal in length, carry the Latin words, "is not". The short straight bands have the word "is". The outer circles bear the words, "Father", "Son", "Holy Spirit", while the inner circle is "God".



THE SUN

Made up of the Iesugram symbol placed in the circle of eternity and with flames shooting out in every direction. Suggests the "Sun of Righteousness" mentioned in Malachi 4:2.



THE GRIFFIN

The Griffin, an imaginary creature with the wings and beak of an eagle and the body of a lion, suggests the two-fold nature of Christ. The eagle portion recalls His Divine Nature and the lion portion denotes His humanity.



THE ASCENSION

This subject is usually pictured, though sometimes Elijah's chariot of fire is employed as a symbol.



THE PELICAN

Symbol of the Atonement. Pelican was believed to draw blood from its own breast to feed its young.





THE WINGED CREATURE WITH A MAN'S FACE

The winged man represents Matthew because his Gospel narrative traces Jesus' human genealogy.



THE WINGED CREATURE WITH A LION'S FACE

Is the symbol for Mark because his Gospel narrative begins with, "The voice of one crying in the wilderness", and this suggests the roar of a lion.



THE WINGED CREATURE WITH THE HEAD OF AN OX

Luke is symbolized by the ox, the animal of sacrifice, since Luke stresses the atoning sacrifice of Jesus.



THE WINGED CREATURE WITH AN EAGLE'S HEAD

The high-soaring eagle is the emblem of John because in his narrative he rises to loftiest heights in dealing with the mind of Christ.



THE NIMBUS

The nimbus has come to be emblematic of sanctity and to denote a person recognized for unusual piety, such as, apostles, martyrs, and saints.



THE THREE-RAYED NIMBUS

Signifies divinity and is used only with any Person of the Trinity. Rays of light were ancient emblems of divine power.



THE AUREOLE

An elongated nimbus used only as surrounding the entire body of our Lord, or the Virgin and Child.

THE SHEPHERD

This symbol, found in the catacombs, calls to mind the loving care of Jesus, the Good Shepherd.

CHRIST THE KING (CHRISTUS REX)

When the Christ is depicted wearing Eucharistic vestments and as reigning from the Cross this is known as the Crucifix of Christ the King.

THE FISH

A secret sign used by the early persecuted Christians to designate themselves as believers in Jesus. The initial letters of the Greek words for "Jesus Christ, God's Son, Savior", spell the Greek word for fish.

NINE POINTED STAR

The nine points of this star stand for the nine fruits of the spirit as found in Galatians 5:22. Usually each point contains the name or initial of the Latin word of the gift it symbolizes.

ESCALLOP SHELL WITH DROPS OF WATER

A symbol of our Lord's baptism.

CENSER

Symbol of prayer. As incense smoke wafts upward so prayer ascends before God (Revelation 8:4 and Psalm 141:2).

BURNING TORCH

As a Christian symbol it signifies witnessing for Christ. Let your light so shine." (Matthew 5:1).





BALANCES

The symbol for justice. With tiny figure in one pan, or carried by St. Michael who is supposed to weigh the souls of men; balances signify the final Judgment Day.



BANNER

A banner is the symbol of rejoicing and of victory. The Lamb of God bearing a banner with a cross symbolizes the joyful victory over death won by our Lord.



BEEHIVE

Symbol for a community of those who work together for the benefit of all. Used modernly as a symbol for the Christian Church, and is one of the best.



HARP

The symbol for music, especially that rendered in praise of God.



OLIVE BRANCH

Since olive trees provide shelter and opportunity for rest, and the olive oil is used for ointments, the olive branch is the symbol for peace, harmony and healing.



CHI RHO IN JOINED RINGS

This is a fairly recent figure to symbolize matrimony. It signifies the joining of man and woman in unending union with the presence of Christ indicated by the Chi Rho monogram.



BIRDS AND GRAPES

From ancient classic times comes this motif often found on sarcophagi. It symbolizes the faithful feeding on the grapes, the blood of Christ.

CLOVER

The prominent three leaves make the clover an easily understood symbol of the Trinity. Legend says St. Patrick used the clover to explain the Trinity in his preaching.



COCKLE

The cockle is a weed that often grows among planted grain, and so symbolizes wickedness that may spring up in the fellowship of Christians.



COLUMBINE

The seven-petaled columbine blossom, or the seven-blossom stalk stand for the seven gifts of the Holy Spirit as given in Revelation 5:12: "power, and riches, and wisdom, and might, and honor, and glory, and blessing."



HOLLY

The thorny, prickly leaves of holly tree are regarded as a symbol of the crown of thorns, and so recalls the Passion of Christ.



IRIS

Frequently used instead of the lily in pictures of the Mother of our Lord.



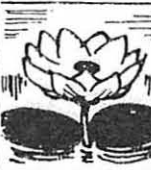
LILY OF THE VALLEY

This sweet blossom signifies humility and purity, and is used most frequently with Mary the Mother of Jesus, or with Jesus Himself.



LOTUS

This blossom of exquisite beauty and purity, with its roots in the mud, suggests that the life of the Christian may rise through and above unlovely and evil influences.





MYRTLE

From early times myrtle has been the symbol of love. In Christian symbolism it is an allusion to the Gentiles who became followers of Christ.



VIOLET

St. Bernard describes the Virgin Mary as "the violet of humility." The violet is also used to evince the humility of the Son of God in assuming human form.



POPPY

The poppy signifies sleep, ignorance, and indifference. Sometimes shown with reference to the Passion of Christ because of the inference of sleep and death.



SKULL

A skull lying at the foot of the Cross represents the skull of Adam and symbolizes the sin of mankind where blood from the Lamb of God can drip upon it and wash away the believer's sin.



SKELETON

Obviously the symbol of death. Frequently shown with a scythe, since death is the cutting of this life, and/or an hourglass the symbol of the passing of time.



WINGS

Wings symbolize a divine mission, so angels and cherubim are shown with wings. The four evangelists are always shown as winged creatures.



SEVEN DOVES

Seven doves surrounding a circle containing the two letters SS (Sanctus Spiritus, Latin for Holy Spirit) symbolize the seven gifts of the Holy Spirit, as given in Revelation 5:12.

SEVEN LAMPS

The seven lamps burning before the throne of God (Revelation 4:5) symbolize the Holy Spirit. Occasionally seven flames alone are used.

THE PIERCED HEART

A symbol for Mary, the mother of Jesus, because of the prophecy uttered by the aged Simeon in the Temple, "Yea, and a sword shall pierce through thine own soul." (Luke 2:35).

FOOT

The human foot moves in the dust of the earth and so symbolizes humility and voluntary servitude.

SCOURGE AND PILLAR

The scourge is a symbol of the Passion and is sometimes accompanied by a pillar to which any unfortunate victim may have been tied.

SWAN

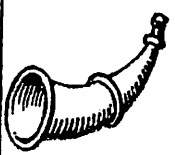
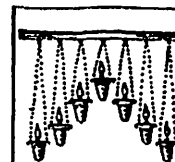
The swan is the symbol of a hypocrite because its beautiful white plumage covers its black flesh beneath.

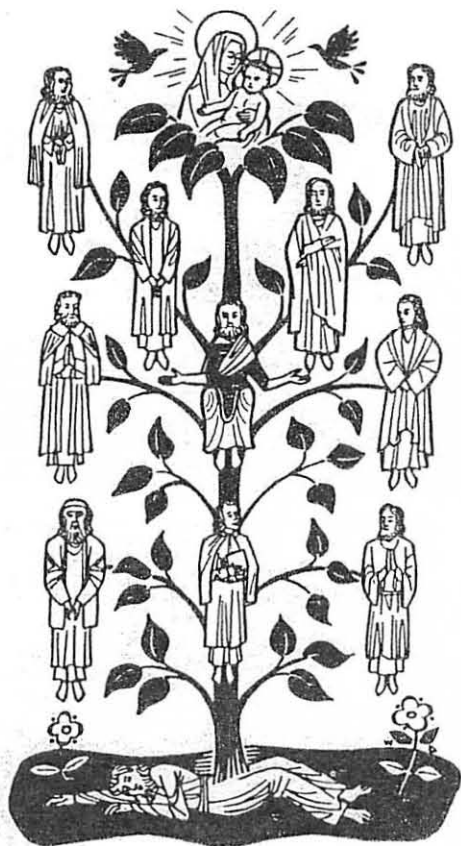
TRUMPET

Symbol for the day of judgment, the resurrection, and the call to worship.

CYPRESS

The cypress has long been associated with death and is found in both pagan and Christian cemeteries. Once cut, it is said, the cypress never springs up again.





THE JESSE TREE

The Jesse Tree symbol undoubtedly is derived from Isaiah 11:1, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." That verse has stimulated the imagination of artists for centuries. However, no two seem to use the same number of "branches," nor do they include the same persons.

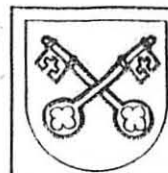
Various representations of the symbol include anywhere from four to twenty characters. In Jesse Trees existing today over thirty different persons are included. Most frequently used are David and some of the kings and a few of the great prophets. On one tree even Nebuchadnezzar is shown. Also included have been Abraham and Moses and Aaron, all of whom died before Jesse was born.

Let us remember, a symbol is a sign to recall an abstract truth, not to picture it. The Jesse Tree is a symbol designed to recall the greatness of the contribution which Jesse made under the plan of God, and which placed him among the truly great of the Hebrew people.

SYMBOLS OF THE APOSTLES

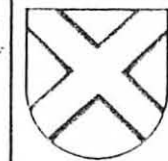
PETER

The crossed keys recall Peter's confession and our Lord's gift to him of the keys of the kingdom. See Matt. 16:18, 19.



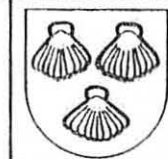
ANDREW

Tradition says that while Andrew was preaching in Greece he was put to death on a cross of this type.



JAMES (THE GREATER)

The scallop shell is the symbol of pilgrimage and stands for this apostle's zeal and missionary spirit.



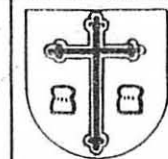
JOHN, AS AN APOSTLE

Early writers state that John once drank from a poisoned chalice and was unharmed. Jesus once said that John should drink of His cup.



PHILIP

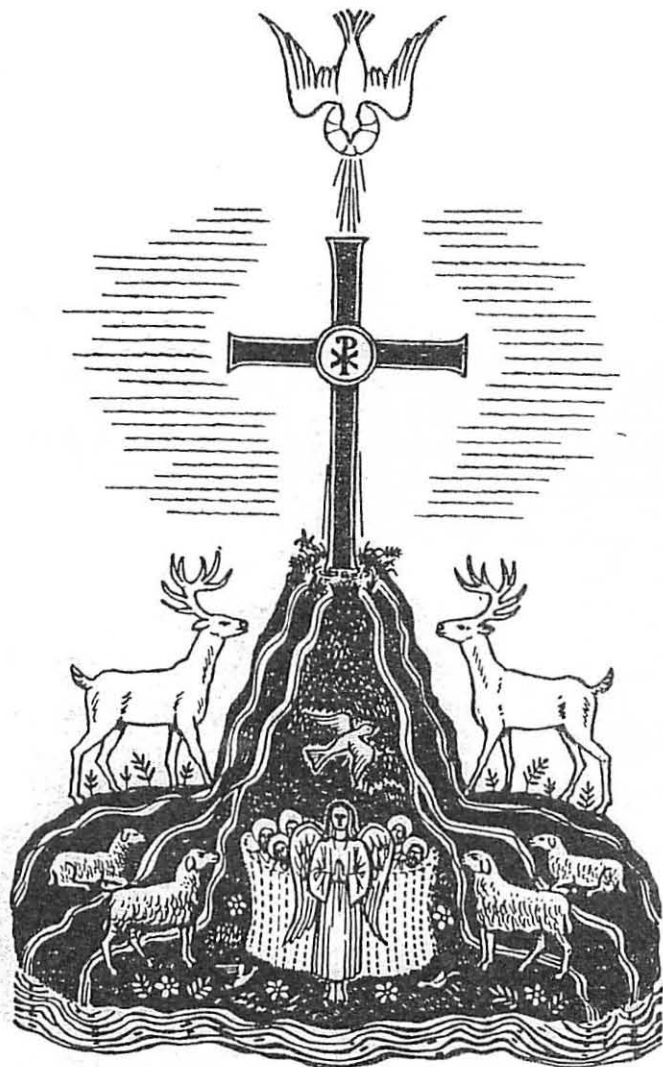
A cross and two loaves of bread, because of Philip's remark when Jesus fed the multitude. (John 6:7)



JUDE

This apostle traveled far on missionary journeys in company with Simon, according to tradition, hence the ship.





This is a symbol of the Church, found in a church in Rome. From the Holy Spirit, symbolized by the dove, salvation comes through Christ's sacrificial death on the Cross into the Church, which is shown as a rock. From this rock flow the rivers of salvation from which drink the faithful, represented by the sheep and stags. Beneath the rock is a symbol of Paradise where the faithful are enjoying their eternal reward guarded by an angel.

SYMBOLS OF THE SAINTS

ST. AGATHA

Born in a noble Sicilian family, Agatha was famous for her beauty and gentleness. She refused to give up her Christian faith at the command of the governor, and was unspeakably tortured. She is the patroness of bell-founders. Died 251 A.D.

ST. AGNES

She was a devoted follower of Jesus who steadfastly refused all offers of marriage, claiming she was the "bride of Christ." She is now considered the patroness of chastity. Martyred about 304 A.D.

ST. AIDAN

An Irish monk of Iona who was sent to evangelize northern England and received the devoted help of Kings Oswald and Oswin. Died 651 A.D.

ST. ALBAN

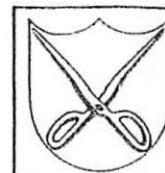
He was a pagan who sheltered a persecuted priest, and was converted. He helped the priest escape, whereupon the fury of the pagans turned on Alban. He was beheaded in the city which now bears his name. Martyred about 303 A.D.

ST. ALFRED

At a time when England had been divided by various rulers, Alfred was accepted as the champion of England and of Christianity. He devoted himself tirelessly to the welfare of his people and to the relief of the poor against oppression. 849-899 A.D.

ST. AMBROSE

This famous Bishop of Milan, one of the four Doctors of the Western Church, was a great lover of music. He added to the richness of sacred services of the Church with it, and introduced the antiphonal chants bearing his name today. Died 397 A.D.



**ST. ANNE**

The mother of the Virgin Mary. From the Apocryphal Gospel records Anne has been honored, though nothing is known of her life. The book is a symbol of her careful instruction of Mary. First Century.

**ST. ANSGARIUS (ANSKAR)**

A missionary of the Faith to the Norsemen of Scandinavia. Long he labored amidst great discouragements and hostile tribes. Finally his self-denial and love for others made an impression and the savage people became Christian. Died 865 A.D.

**ST. ANTHONY OF PADUA**

A faithful and eloquent preacher against doctrinal errors and wickedness, he is usually referred to as the "hammer of heretics." A follower of St. Francis, he preached in France, Italy and Sicily until his death in Padua. Died 1231 A.D.

**ST. ANTIPAS**

He is venerated as the First Bishop of Pergamus (Asia Minor), and is by St. John in the Apocalypse (2:13) styled the "Faithful witness." Tradition avers that he was roasted to death in a brazen ox in the reign of the Emperor Domitian. Martyred 90 A.D.

**ST. ASAPH**

Distinguished for learning and piety, and for his earnest preaching. He was appointed Bishop in a newly formed See in North Wales, which later was named for him. Died about 595 A.D.

**ST. ATHANASIUS**

Athanasius was Bishop of Alexandria and an unusual student of Holy Scriptures. He was an authority on the ecclesiastical and canon laws of the Church and exerted a powerful influence in the Church. Died 373 A.D.

**ST. AUGUSTINE**

Known as the "Apostle of the English", Augustine and forty monks carried the Gospel to England. Received by the pagan king, Ethelbert, who soon was baptized with many others. Later Augustine was made Bishop. Died 604 A.D.

ST. AUGUSTINE OF HIPPO

His virtuous life and brilliant intellect caused him to be elected to the See of Hippo where he was recognized as the pillar of Orthodox Christianity. His "Confessions" and "City of God" have greatly influenced religious thinking. 354-430 A.D.

**ST. BASIL**

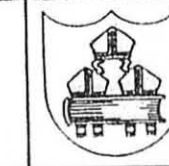
A bishop in Asia Minor, where he defended his province against the Arian heresy. He wrote many doctrinal works, founded the first recorded hospice for travellers, and wrote the Eucharistic Liturgy which bears his name. Died 379 A.D.

**ST. BEDE**

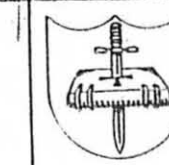
The Venerable Bede entered a monastery at the age of seven years for his education and remained there for the rest of his life. He spent his time reading, praying, teaching, and was a voluminous writer. Died 735 A.D.

**ST. BERNARD**

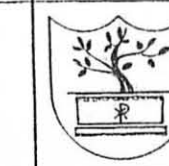
Early joined the Cistercians and later founded the Abbey of Clairvaux. Bernard was the adviser of popes and kings and wrote profusely, especially on the love of God. Died 1153 A.D.

**ST. BONIFACE**

This saint, a Benedictine monk, carried the Gospel to Germany and founded the Abbey of Fulda which was the center of German missionary activity. Martyred 755 A.D.

**ST. BRIDE (ST. BRIDGET)**

Baptized by St. Patrick, St. Bridget founded the first nunnery in Ireland. Legends stress her mercy and pity for the poor. Died 523 A.D.

**ST. CECILIA**

This Roman lady, educated as a Christian, converted her husband and shared martyrdom with him. Tradition says she wrote hymns and sang beautifully so she is regarded as the patroness of music. Martyred about 200 A.D.





ST. CHAD

Abbot of the Priory of Lastingham. Noted for his religious life. Preached as a missionary through all the Northumbrian territory. His church is considered the origin of Lichfield Cathedral. Died 673 A.D.



ST. CHARLES (KING CHARLES THE FIRST)

The only person formally canonized by the English Church since the Reformation. Known as Charles the Martyr, he was beheaded in London in 1649.



ST. CHRISTOPHER

Legend says that Offero (bearer) once carried the Christ-child on his shoulders across a swollen stream, and so thereafter was known as Christopher (Christ-bearer). Patron saint of travel. Martyred about 250 A.D.



ST. CHRYSOSTOM

John, Bishop of Constantinople became the most eloquent preacher of the early Church, and so was called Chrysostom, or Golden-mouthed. Legend says that when he was a baby a swarm of bees settled on his mouth. Died 407 A.D.



ST. CLARE

Moved by the influence of St. Francis, she gave herself to monastic life and founded the order of the "Poor Clares." Her great charity and spiritual devotion have won the admiration of all. Died 1253 A.D.



ST. CLEMENT

Converted to the Christian faith by St. Paul. He became the Bishop of Rome, later he was martyred by being cast into the sea tied to an anchor. Martyred about 100 A.D.



ST. COLUMBA (ST. COLUM)

This saint founded many churches and monasteries in Ireland and Scotland, the most famous of which was on the island of Iona. One of the most consecrated and indefatigable of Christian missionaries. Died 597 A.D.



ST. CORNELIUS

A Pope of Rome 251-3 A.D. During his short episcopate he was harassed by religious controversies, and by the appearance of a rival pope. Martyred 258 A.D.



ST. CUTHBERT

A shepherd boy in Britain who embraced the monastic life. He became a faithful preacher and missionary to the wild and untamed mountain people of Scotland, and on the island of Farne. Died 687 A.D.



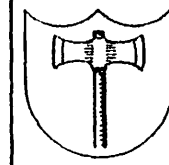
ST. CYRIL OF JERUSALEM

Bishop of Jerusalem for many years. At one time was expelled because he sold ornaments of the church to provide food for the poor. Wrote instructions on Christian doctrine for catechumens which have been highly regarded ever since. Died 386 A.D.



ST. CYRIL OF ALEXANDRIA

A native of Alexandria and patriarch of the city. Gave much of his life to defense of the truth of Christ's divinity. Died 444 A.D.



ST. CYPRIAN

A lawyer, converted to Christianity, who became the bishop of Carthage. Wrote several important theological treatises, and became a pioneer of Christian literature writing. Martyred 258 A.D.



ST. DAVID

The patron saint of Wales, in which country he was born. He founded many monasteries, the most famous of which was in what is now St. David's. His monks followed a very austere rule. Died about 588 A.D.



ST. DENIS (DIONYSIUS) OF PARIS

A Roman missionary who penetrated far into Gaul and became the first bishop at Paris. Venerated as patron saint of France. Martyred 272 A.D.



ST. DOMINIC

Born a nobleman of Spain he resigned all worldly honors for his Master. He established the Dominican order of Preaching Friars, and did not spare himself in his work for the glory of God. Died 1221 A.D.



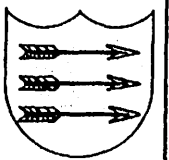
ST. DOROTHY

A virgin of Caesarea in Cappadocia noted for her beauty and piety. Refusing to sacrifice to idols, she was beheaded. Martyred about 300 A.D.



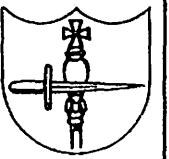
ST. DUNSTAN

The English-born Dunstan became Abbot of Glastonbury. Legend says the devil went to Dunstan's cell to tempt him, whereupon Dunstan caught the devil by the nose with red-hot pincers and caused him to flee. Died 988 A.D.



ST. EDMUND

At fifteen years of age Edmund became king of the East-Angles. He was very devout and religious. During a pagan invasion, Edmund refused to give up his Christian faith and was shot to death with arrows. Died 870 A.D.



ST. EDWARD THE MARTYR

King of England at the age of thirteen. He was stabbed to death by his stepmother, who wanted the throne for her own son Ethelred. Martyred 979 A.D.



ST. ELIZABETH

The mother of John the Baptist. All that is known of her is given in the first chapter of Luke. First Century.



ST. EUSTACE

Eustace was a Roman officer under the Emperor Trajan. He owed his conversion to the vision of a stag with a crucifix between its antlers which he saw while hunting. Died 118 A.D.

ST. FAITH

This beautiful young woman was very strong in her Christian belief and remained steadfast to her name when ordered to sacrifice to Diana. Burned to death. Died 290 A.D..

ST. FRANCIS

The well-born Francis resolved to devote his life to God. Founded the Franciscans, the members of which embrace complete poverty, and help the sick and suffering. Died 1226 A.D.

ST. GABRIEL

This archangel was the angel sent to Mary to announce that she was to be the mother of Jesus. He is sometimes called the "Angel of the Annunciation." (Luke 1)

ST. GEORGE

St. George is the patron saint of England and venerated as the model of knighthood and protector of women. Also the patron of soldiers since he was long a military man engaged in warfare with the pagans. Martyred 303 A.D.

ST. GERALD

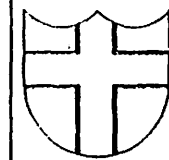
A Northumbrian monk who followed Colman from Lindisfarne to Ireland and became his successor in the English house built at Mayo for the English Monastic Colony. Died 732 A.D.

ST. GERALD OF AURILIAC

Gerald lived a very holy life "in the world" at a time of great moral degeneracy. He lived according to a very strict rule and founded a monastery for Benedictines. Died 909 A.D.

ST. GILES OF PROVENCE

Reputed to be a Greek cripple who refused to be cured of an accidental lameness in order that he might more completely mortify his pride. Lived as a hermit in a cave. Patron saint of cripples and beggars. Died 712 A.D.





ST. GREGORY

As Pope 590-604 A.D., Gregory reformed the services of the Church and arranged the music of the chants. One of the truly great popes. Died 604 A.D.



ST. HELENA (HELEN)

Mother of Constantine the Great and legendary discoverer of the true cross of Christ at Jerusalem. She built the Church of the Nativity at Bethlehem, the oldest Christian church in the world. Died 328 A.D.



ST. HILDA

Of royal blood, Hilda took the habit of a nun. Because of her piety and holy life she was soon appointed abbess. Her influence was a factor in securing unity in the English church. Died 680 A.D.



ST. HILARY OF POITIERS

Hilary was a student of rhetoric and philosophy and early became a convert to Christianity. He devoted his tongue and pen to fighting the Arian heresy and suffered banishment for his zeal. Died 368 A.D.



ST. HUBERT

According to legend, Hubert was converted while hunting and immediately won over to a better life a band of brigands he met in the forest. Became Bishop of Liege. Died 727 A.D.



ST. HUGH OF GRENOBLE

Appointed Bishop of Grenoble, he believed he was inefficient and retired to an austere abbey for discipline. The Pope, however, impressed by the Bishop's holy life, recalled him to his former high office where he served notably. Died 1132 A.D.



ST. IGNATIUS

Ignatius was Bishop of Antioch in Syria. When asked by the emperor for a sacrifice to heathen gods, Ignatius refused. He was condemned and thrown to the wild beasts. Martyred 107 A.D.

ST. JOHN THE BAPTIST HE BAPTISED OUR LORD

"The man sent from God," the voice crying in the wilderness: "Prepare ye the way of the Lord," of whom Christ said "among those that are born of women there is not a greater prophet." First Century.

ST. JOSEPH

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. In Matthew he is described as "a just man". First Century.

ST. JULIA

Julia was a Christian slave girl with a pagan master who respected her faith and goodness. However, when visiting a foreign country the pagan governor ordered her to sacrifice to the gods. Her refusal brought swift crucifixion. Fifth Century.

ST. KATHERINE OF ALEXANDRIA (CATHERINE)

Early converted to Christianity, she vanquished her pagan adversaries in a debate. This so enraged the Emperor that he ordered her put to death on a machine of spiked wheels. She was saved by a miracle but was later beheaded. Martyred 310 A.D.

ST. KATHERINE OF SIENNA (CATHERINE)

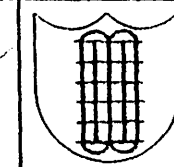
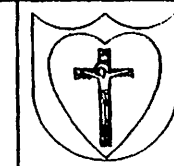
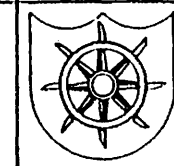
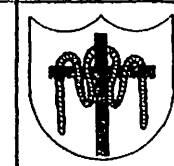
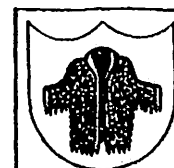
From a child, Katherine was very religious, living at home in extreme self-mortification, spending much time in prayer and meditation. Later she felt called to leave home and devoted herself to the care of the sick and other good works. Died 1300 A.D.

ST. LAWRENCE

A deacon at Rome under Sixtus II. Three days after the latter was put to death, Lawrence was tortured on an iron bed over a fire. Martyred 258 A.D.

ST. LIoba

Of English birth, Lioba early was called to Germany by St. Boniface, who gave her a convent there. She was outstanding in piety, humility and good works, and an honored friend of kings and queens. Died about 779 A.D.





ST. LOUIS

King of France, a brave warrior, very considerate to his people, especially the poor. In private life, more austere and prayerful than many a religious. Leader of two crusades. Died 1270 A.D.



ST. LYDIA

A seller of purple dyes. Lydia was converted through the preaching of Paul and was baptized with her whole household. She was the first recorded Christian convert in Europe. (Acts 16:14.). First Century.



ST. MARGARET

The daughter of a pagan priest of Antioch, she became a Christian. She endured much persecution because of her faith, but remained true. Patron saint of women in childbirth. Martyred about 306 A.D.



ST. MARTHA

Martha was the hostess of our Lord in her home in Bethany. Little is known of her beyond the accounts in the Gospels. She is the patroness of housewives and cooks. First Century.



ST. MARTIN

One day St. Martin saw a shivering beggar and shared his own cloak with the stranger. Later he entered the Church and while Bishop of Tours he converted his whole area to Christianity. Died 401 A.D.



ST. MARY

About fifty Marys are mentioned in the Book of Saints. The mother of Jesus is, of course, the outstanding character among them.



ST. MARY MAGDALEN

This Mary was the sinning and repentant woman forgiven through the love of Jesus. Appropriately, she is the patroness of penitent women. Died 68 A.D.

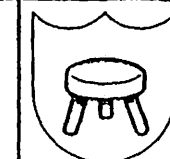
ST. MARY OF CLEOPHAS

The mother of the apostle, James the Less. She was one of the three Marys who stood at the foot of the cross on Calvary. First Century.



ST. MARY OF BETHANY

The sister of Martha and Lazarus, who won commendation from Jesus because of her eagerness to sit at His feet and learn of Him. First Century.



ST. MICHAEL

One of the archangels. St. Michael is regarded traditionally as guardian of the Church and its members against the evil one. It is he who is supposed to weigh the souls of men at the Last Day.



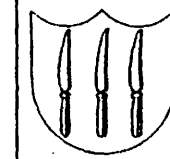
ST. MONICA

A Christian woman, she was married to a pagan husband whom she labored to convert, together with her eldest son, St. Augustine, who became the Bishop of Hippo. Died 387 A.D.



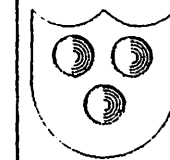
ST. NATHANIEL

Nathaniel is the name used for Bartholomew in the Fourth Gospel. He was the one whom Philip brought to Jesus and whose open-mindedness qualified him to receive additional revelations about his resurrected Lord. First Century.



ST. NICHOLAS

Bishop of Myra. Tradition says that St. Nicholas went secretly to the house of a destitute nobleman three nights in succession and threw a purse of gold in the window. Patron saint of children. Died about 326 A.D.



ST. OLAF

The son of the King of Norway. As a youth he lived a wild life. Accepted baptism and as king summoned missionaries from England to Christianize his country. Died 1030 A.D.





ST. OSWALD

First of the English Royal Saints. As King of Northumbria he diligently sought the complete evangelization of his country, and died fighting against a champion of paganism. Died 642 A.D.



ST. PATRICK

A captive British boy in Ireland, Patrick escaped and was educated in continental monasteries. Later he returned to Ireland preaching and teaching the Gospel and building churches. Patron saint of Ireland. Died about 465 A.D.



ST. RAPHAEL

The archangel who is the guardian angel of all humanity. He is called the "Healer of God" and is identified with the angel at the Pool of Bethesda.



ST. ROCH (ROCCO)

A citizen of France who devoted his life to the service of the plague-stricken, especially those who were abandoned. Patron of hospitals and prisons. Died about 1348 A.D.



ST. SIMEON

As a boy Simeon joined the community of St. John Stylites. For sixty-nine years he lived on the top of pillars within the monastery, in the exercise of religious contemplation. Died about 597 A.D.



ST. STEPHEN

The Deacon and first Christian martyr, called by Luke "a man full of faith and of the Holy Ghost." Stoned to death in the First Century.



ST. SYLVANUS

One of seven brothers who were persecuted as Christians under Marcus Aurelius. While his mother, St. Felicitas stood by exhorting him to remain faithful to Christ, he was cast from a cliff. Martyred Second Century.

ST. THADDAEUS

Also called Jude or Judas (not Iscariot). Thought by some to be the brother of James the Less and author of the epistle bearing his name. First Century.



ST. THEODORE TYRO

A soldier in the Roman army, Theodore set fire to the temple of Cybele, and suffered martyrdom for his deed. Martyred 306 A.D.



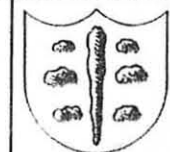
ST. THEODORE OF CANTERBURY

A Greek monk nominated by Pope Vitalian as Archbishop of Canterbury. He was the last foreign missionary to occupy the metropolitan See. Died 690 A.D.



ST. TIMOTHY

Companion of Paul on his missionary journeys, and referred to by Paul as "the beloved son in faith." Reputedly beaten and stoned to death for denouncing the worship of Diana. First Century.



ST. TITUS

A convert of St. Paul, and mentioned in the Pauline epistles as his brother and co-partner in his labours. Reputedly the first Bishop of Crete. First Century.



ST. URIEL

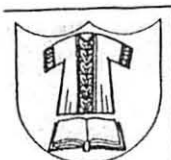
One of the archangels, his name means "God is my light." He is considered the interpreter of prophecy.



ST. VALENTINE

A priest who was active in assisting the martyrs in time of persecution. He was famous for the love and charity which he manifested. Martyred 269 A.D.





ST. VINCENT

At the age of twenty, Vincent was already an ordained deacon. With an unswerving Christian faith he underwent horrible tortures under Diocletian. Martyred 304 A.D.



ST. WENCESLAS

Duke of Bohemia. A Christian, he took over the reins of government at the time of a pagan reaction. He was murdered by his pagan brother. Patron saint of the Czechs. Martyred about 938 A.D.



ST. WILFRID (WILFRED)

A devoted Bishop who traveled widely on missionary labors, establishing, building and strengthening churches throughout England. Died 709 A.D.



ALL SAINTS

A rayed hand of God signifying divine care over the souls of the righteous.



EPISCOPAL CHURCH SHIELD

Red cross on white field. In upper left corner nine white crosses on light blue. The nine crosses recall the nine original dioceses represented at the First General Convention of 1789.



LUTHER EMBLEM

This consists of a black cross on a red heart against the petals of a rose. It symbolizes the truth that even under a cross the heart of a Christian abides on roses.



WORLD COUNCIL OF CHURCHES

Ship with its mast in the form of a cross surrounded by the Greek Letters "OIKOUMENE." This symbol of the ship was selected by the World Council of Churches as representing its members engaged in a common and dangerous voyage. "OIKOUMENE" is an old Greek word meaning the universality of the Church and its world-wide mission.

GLOSSARY

- Ablutions:** The cleansing of the Chalice and Paten after the receiving of Holy Communion. Also the cleansing of the hands of the Priest at any time during the service.
- Acolyte:** One who serves the celebrant at the altar, sometimes called the server. In the non-liturgical church, one (usually a boy) whose principal function is to light and extinguish the candles on the altar.
- Affusion:** Baptism by pouring water upon the head of the person to be baptized.
- Alb:** A long white linen vestment with straight sleeves.
- Alms Bason:** A collection plate in which are collected the offerings of the people.
- Altar:** The Holy Table, the Communion Table.
- Altar Rail:** The railing which encloses the Sanctuary and at which communicants kneel to receive Holy Communion.
- Altar Stone:** A small flat stone (usually square, approximately 6" x 6" to 12" x 12") consecrated by the proper high church official, and on which the Sacrifice of the Mass may be said. It may be placed and used on an altar not yet consecrated and thus becomes the true altar.
- Ambulatory:** A passageway found in some churches around the chancel and behind the Altar.
- Amice:** A Vestment consisting of a linen neck-piece or collar, which is worn with the Alb. Originally a covering for the head, as well as the neck.
- Antependium:** The hanging or screen in front of an altar: frontal. Sometimes used in reference to the pulpit cloth.
- Apse:** A semi-circular or polygonal termination of a choir or chancel.
- Aumbry:** A receptacle made either in the wall or attached to the wall of the chancel or sacristy to contain the consecrated elements, holy oils, or sacred vessels; or a locked cupboard for storing altar books, vestments, or sacred vessels.
- Aumbry Lamp:** A light located near the aumbry to indicate the presence of the Sacred Elements.
- Baguette:** A long plain or decorated band of wood suspended from a cornice to enhance the beauty of a dossal.
- Baldacchino:** A canopy, which covers the altar.
- Baptistry:** In liturgical churches, wherever the font is located; in Baptist, or other churches which practice immersion, usually a large tank in the very front of the church, set into the platform or behind a communion table or altar.
- Bier:** The carriage upon which the coffin is placed in the church.
- Biretta:** A stiff four-sided cap worn by the clergy.
- Bishop's Chair:** The chair (cathedra) in a cathedral, reserved exclusively for the bishop of the diocese.
- Boat:** A vessel, named by its shape, for holding incense before it is put in censer or thurible.
- Bread:** Bread has long been the symbol for the means of sustaining life, as is evidenced in the sentence, "Bread is the staff of life."
- Burse:** The case for the corporal.

Candidate: A Postulant who has been approved by the Bishop of Diocese on the recommendation of the Standing Committee is known as a Candidate for Holy Orders.

Candles: See Eucharistic Lights, Office Lights, Paschal Candles.

Canon: An ecclesiastical decree, code, or constitution. Also a clergyman who is connected with a cathedral.

Carillon: An instrument comprised of at least two octaves of fixed cup-shaped bells (23 or more), arranged in chromatic series, and so tuned as to produce, when many such bells are sounded together, concordant harmony.

Cassock: The long under garment worn by the clergy. It is usually black. There are two styles commonly in use. The Roman, which is buttoned down the front; and the Anglican, which is buttoned at the side. Also worn by choristers and acolytes.

Cathedra: The seat of the bishop of a diocese.

Catholic: Universal, world-wide ecumenical. The word refers to the ancient creeds of the whole Christian church, or the whole body of the church. The word is not the sole property of the Roman Catholic Church.

Cere-Cloth: One of the three traditional cloths laid upon the top of the altar. It is a waxed cloth, designed to protect the fair linen from the dampness and moisture of the stone altar top.

Censer: A brass or silver pot in which incense is burned.

Chalice: The cup used at the Holy Communion.

Chancel: The east end, so called, of a church.

Chapel: A building or portion of one used for worship.

Chaplain: A clergyman responsible for spiritual administration in a household, institution, or organization.

Chasuble: A loose vestment with neck aperture and worn over the Alb.

Chimere: A long garment of black or scarlet with armholes, but no sleeves, which is worn by Bishops over the Rochet.

Choir: The choristers; also, the part of the chancel between the nave and the sanctuary.

Giborium: A covered cup to hold the Sacramental Bread; a canopy of wood or stone or marble, supported by four or more pillars covering an altar.

Cincture: The girdle of a cassock.

Clerestory: The wall above the arches and pillars in the church that has roofed-over side walls.

Cloister: A covered passageway, usually open on one side into a court. The passageway connects the church with a parsonage or a school building or a parish house.

Collect: A short prayer, more or less condensed in form, and aiming at a single point in behalf of a worshipping congregation.

Communion, The Holy: The Sacrament of the Lord's Supper ordained by our Lord for the continual remembrance of the sacrifice of the death of Christ. Also called the Holy Eucharist.

Communion Table: A table in the chancel or at the front of the church on which the elements for the Sacrament of the Lord's Supper are placed, and from which they are taken to the communicants.

Congregation: An assembly of people gathered for the purpose of religious worship or instruction.

Cope: A long cloak of rich material, varying in color according to the church season, worn over the Alb.

Corporal: A square linen cloth used upon the altar at Communion.

Corpus: The word means the body and refers to the representation of the Lord's body upon the cross.

Cotta: A short white garment occasionally used by choristers over the cassock. It is not as long or as full as the surplice, although it is the same vestment.

Credence: A shelf or table at the epistle side of the sanctuary upon which the Elements of the Holy Communion are placed until carried to the altar.

Crossing: The place where the transept crosses the nave.

Crozier: (Pastoral Staff) The staff of a bishop, patriarch, abbot, or prior.

Crucifer: The one who carries the cross.

Crucifix: A cross with a representation of our Lord's body (corpus) upon it.

Cruet or Ampulla: The receptacle for wine and for water.

Crypt: A vault beneath a church.

Curate: Usually indicates a clergyman who assists the rector in a parish church.

Deacon: In the Episcopal Church, the first and lowest Order in the Holy Orders of the Ministry. In other communions, a lay official working closely with the minister.

Deacon's Step: The middle or second step approaching the altar.

Diocese: The prescribed district in which a Bishop has jurisdiction.

Dossal or Dorsal: A curtain of rich fabric behind the altar or communion table.

Doxology: Any ascription of praise to God.

East End of a Church: The end where the altar stands, even if not actually in the east.

Elder: A layman in some churches who shares in the government of the local body.

Elements: The materials used in the Sacraments appointed by Christ: water, wine, and bread.

Epistle Side: The side of the altar at which the Epistle is read, the right as the congregation sees it.

Eucharist, The Holy: The Holy Communion considered as a service of thanksgiving.

"Eucharistic Lights": Two candles placed at either end of the top of the altar.

Eucharistic Vestments: The Eucharistic Vestments differ from Choir Vestments in number and in ornateness. They are worn by a Bishop or a Priest for the celebration of the Holy Communion and include: alb, amice, chasuble, cassock, cope, girdle, maniple, and stole.

Even or Eve: The day before a festival, i.e., Easter Even, Christmas Eve, designed to be a preparation for the feast it precedes.

Ewer: The pitcher for holding the water for the font and for the lavabo basin.

Fair Linen: The principal covering of the top of the altar. It hangs over the sides of the altar almost to the floor.

Flagon: A large covered glass or metal container for a reserve of wine, or grape juice depending upon the church.

Font: The receptacle of stone, metal, or wood, which holds the water for the Baptism.

Footpace: The platform upon which the altar rests, where the priest stands to celebrate the Holy Eucharist; also called the predella. The highest of three steps is known as the Priest's Step; the other two being the Deacon's (second step) and the Subdeacon's being the bottom or first step.

Frontal: A covering of cloth that hangs before the front of the altar, covering the entire front of the altar.

Frontlet or Superfrontal: A short cover for the front of the altar, attached to linen on the altar top.

Genuflection: A brief bending of the knee toward the altar when the Blessed Sacrament is present.

Girdle: A cord, tied around the waist over the Alb.

Gloria Patri: (Latin: Glory be to the Father) An ascription of praise to the Holy Trinity.

Gospel Side: The side of the altar at which the Gospel is read, the left as the congregation sees it.

Gradine: See retable.

Habit: The special attire or garb worn by the clergy or by members of a religious community.

Hassock: A stuffed cushion on which to kneel when praying.

Hell: As used in the Apostle's Creed, the abode of all departed spirits.

Hood: A shield-shaped hood or panel at the back of a cope; also, the academic vesture given by a college in token of a degree.

Host: The bread or wafer of the Holy Communion.

Immersion: Baptism when the recipient is completely immersed in the water.

Intinction: Receiving the Holy Communion when the Wafer is dipped into the Wine of the Chalice and thus administered to the recipient both together.

Intone: To chant or recite in monotone with inflections of the voice at pre-determined places.

Jubilate Deo: (Latin: O be joyful in the Lord) The one hundredth Psalm arranged as a canticle appointed to be used in the Service of Morning Prayer.

Lantern: The open tower above the crossing in a church.

Lavabo: The ceremony of cleansing the celebrant's hands before the offertory oblation in the Holy Eucharist. The word is also used to denote the bowl containing the water, and for the small towel accompanying it.

Lectern: A stand near the chancel on which rests the Bible.

Lectionary: A selected list of Scripture passages for daily readings throughout the Christian year.

Litany: (Greek: a prayer) The name applied to a General Supplication found in the Prayer Book of the Episcopal Church in which minister and people join responsively. In other communions, any form of prayer with alternate responses shared by clergy and congregation.

Litany Desk: A kneeling desk, sometimes called a faldstool from which the litany is read. Its customary place in the church is on the floor of the nave in front of the chancel steps. Similar in shape to the prie-dieu.

Liturgical Colors: The colors used in the church during the course of the year; white, black, red, violet, green, rose, ash and blue. (See pages 60 and 61.)

Liturgy: Prescribed public services of the Christian Church, especially with reference to the celebration of the Holy Communion.

Maniple: A scarp which hangs from the left arm over the Alb as part of the Eucharistic Vestments.

Mensa: The top of the altar.

Minister: In the Episcopal Church one who is ordained by the Bishop and hence is in Holy Orders; or one who is licensed by the Bishop to read certain specified services in the Book of Common Prayer. In other communions one who has been ordained to preach.

Missal: Altar Book. The book containing the Communion Service, Collects, Epistles and Gospels.

Missal-Stand: The desk on the altar upon which the Missal rests.

Mitre: A traditional headpiece worn by some Bishops, emblematic of the highest order of the ministry.

Morse: A metal clasp, usually elaborate, for use in fastening the cope.

Narthex: The vestibule or closed-in porch across the building at the rear of the nave.

Nave: The central division of the church in which the congregation is seated.

Oblation: The act of offering the elements to God in the Holy Eucharist. The "offertory oblation" when the unconsecrated bread and wine are placed on the altar.

Office: An authorized form of worship: Daily offices of Morning or Evening Prayer; an occasional office: Burial office.

Office-Lights: All lights used on the altar, other than the two Eucharistic Lights, are office lights.

Order: A religious fraternity.

Orders: In the Anglican and Eastern Church these three orders of the ministry — Bishop, Priest, and Deacon; in the Roman Church — Priest, Deacon and Subdeacon.

Orders, Holy: The three orders in the ordained Ministry, namely, Deacon, Priest, Bishop.

Orphrey: A wide band of decorated material originally used for covering seams of vestments. Now mostly used for decorative use on vestments and to embellish the dossal.

Pall: The linen cover for the Chalice; also, the cover for a coffin.

Paraments: A word commonly used to designate the frontal of the altar and other hangings which may decorate a pulpit or lectern.

Paschal Candle: A candle lighted on Easter Even and extinguished on Ascension.

Pastor: (Latin: shepherd) The clergyman who accepts responsibility for the spiritual welfare of a parish.

Pastoral Staff: (Crozier) Staff of a bishop, patriarch, abbot or prior.

Paten: The silver or gold plate for the Bread at the Holy Communion.

Pectoral Cross: A cross which hangs on the breast of a bishop.

Piscina: A basin with drain-pipe leading directly to the ground for disposal of water from liturgical ablutions.

Postulant: One approved by the Bishop of a Diocese as the first step towards becoming a Candidate for Holy Orders.

Predella: See Footpace.

Presbyter: In the Episcopal Church, a priest. In the Presbyterian Church, an elder, one of several who is elected to administer the affairs of the particular church.

Prie-Dieu: The prie-dieu is more commonly called a prayer desk.

Processional Cross: A cross affixed to the end of a staff which is carried at the head of a procession.

Protecting Cloth: A cloth placed over the fair linen when there is not a service, designed to protect the linen from dust and dirt.

Purificator: A small linen napkin used to wipe the Sacred Vessels after Holy Communion.

Pyx: A covered receptacle of precious metal for the Sacrament used to carry the Consecrated Elements of the Holy Eucharist to the sick.

Pyx, Hanging: A pyx of precious metal containing the Reserved Sacrament hung in the center of the chancel above the altar. Most commonly used in England.

Rabat: A neck-band with cloth hanging down over the breast used by clergy wearing an ordinary vest.

Rabat, Vest: A neck-band with cloth hanging down over the entire breast and to the waist, used by clergy when not wearing a vest.

Rail: The altar rail between the choir and the sanctuary.

Rector: (Latin: to govern) A priest in the Episcopal church permanently in charge of a parish.

Reredos: A decorated panel behind an altar. It is usually of wood or stone. The reredos is often made elaborate with sculpture, carvings and painting.

Retable: A shelf at the rear of the altar on which are placed the altar cross, vases, and candlesticks. Also called the gradine.

Riddels: Curtains at either side of an altar.

Rochet: A long white linen vestment.

Rood: A cross or crucifix above the entrance to the chancel, usually resting on a beam or screen.

Rood Screen: A grille or lattice between the nave and chancel, surmounted by a cross or crucifix.

Sacrament: "An outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself."

Sacrarium: Another name for the piscina.

Sacristan: The person in charge of the Sacristy and its contents.

Sacristy: The room in the church building where the vestments, books, and sacred vessels are kept.

Sanctuary: The sacred portion of the church in which the altar stands.

Sanctuary Lamp: The lamps suspended in front of the altar. One, three, or seven.

Sarum Use: The missal at one time peculiar to the Diocese of Salisbury in England.

Screen: Carved open woodwork, or stone.

Sedilia: The seats for the clergy within the sanctuary, on the south side.

Server: An acolyte.

Sexton: A layman of the parish appointed to care for the church buildings.

Shell: A scallop-shell, or metal vessel of this shape, used for taking water from the font to pour over the head of a person to be baptized.

Stall: Individual seats in the choir are usually called Stalls.

Steward: A lay person in the Methodist Church who cares for the vessels and the elements used in Holy Communion, similar to the Sacristan.

Stole: A long narrow band of silk or lace worn over the shoulders of the clergy.

Stoup: A basin usually on the wall or on a stand as one immediately enters the door of the liturgical church to hold holy water.

Subdeacon's Step: The first of the three steps to the altar.

Superfrontal: See frontlet.

Surplice: A white linen vestment worn by the clergy over the cassock.

Tabernacle: A locked safe used for the reservation of the Sacrament.

Tester: A flat canopy or covering over a pulpit, altar, or tomb.

Thurible: A vessel in which incense is burned. A censer.

Tippet: A black scarf worn by the clergy.

Transepts: The arms of a cruciform church.

Triptych: A three-paneled painting or carving, usually behind the altar.

Undercroft: A subterranean room or chapel under a church; a crypt.

Veil: A covering for the Chalice.

Verge: One who carries the Verge or Staff before a Cathedral or Collegiate Dignitary. A custom in the Church of England. In the American Church usually an usher who is paid by the church, oftentimes the Sacristan.

Vestment: An ecclesiastical garment worn for church services; also, coverings for the altar.

Vaticum: (Latin: pertaining to a journey) Any rite or attention which gives spiritual comfort to the dying in preparation for the journey to the next life. A name sometimes given to the portable vessels for administering Holy Communion.

Vicar: A priest in the Episcopal Church in charge of a dependent chapel or mission under the Bishop of the Diocese or the rector of the parish.

Vigil Light: A lamp, other than that before the Reserved Sacrament, which burns perpetually before a shrine, image, or altar.

Votive Lights: Candles lighted before an altar or shrine to honor the memory of some loved one, or for some special request in prayer.

Votive Ship: A ship model seen mostly in churches and cathedrals in Europe representing the belief that an unseen Deity protects all seafaring people.

Wardens: Two lay officers of the vestry of a parish in the Episcopal Church, one known as the Senior Warden and the other as the Junior Warden.

Wafer: A thin disk of unleavened bread used in the Communion.

LITURGICAL COLOURS

The earliest definite knowledge of the use of specific colour in the service of the Church is Clement of Alexandria's recommendation of white as suitable to all Christians. The Canons of Hippolytus assign white to the clergy as becoming their office. The mediaeval development of colour symbolism may be examined in the *Rationale Divinorum Officiorum* of Durandus. This 13th Century prelate explains the meanings of all colours but, interestingly enough, knows of no such thing as either a standard Use or a standard meaning.

The ancient Use of liturgical colours was relatively simple; the best, the second best, ordinary, and, in some places, black. The Eastern Orthodox Church still adheres to this practice. In so far as "the best" is concerned, it is still required by the Dominican Order's Rule to be worn on the highest feasts irrespective of its colour.

In the middle ages each Cathedral had its own Use, and although this Use was in no sense binding on the Diocese involved, it was inevitable that some sequences should become popular and that, ultimately, certain Cathedral Uses should grow wider even than diocesan in their influence. It must be remembered, however, that on an Ascension Day in the 16th Century, one could still have seen "the best" vestments used in Salisbury; white, in Westminster; blue, in the College of St. Bernard at Romans; yellow, in Prague; red, in Utrecht; and green, in Soissons.

The Use of Salisbury Cathedral (Sarum) has always had wide popularity, therefore, it is listed here — but it should be noted that the ancient Westminster Use, which was predominately white, red, and black, has always had considerable appeal to northern taste.

The best: Christmas, Epiphany, Easter, Ascension, Whitsunday, Trinity, Dedication, Patronal Festival, All Saints', Thanksgiving.

Second best: Weekdays in Epiphanytide, Trinitytide (if red be not used).

RED: In Octave of Epiphany, Sundays after Epiphany, Septuagesima to Ash Wednesday, Passiontide to Easter Eve, Sundays after Trinity, Holy Innocents; Martyrs, Apostles and Evangelists (except St. John).

WHITE: St. John the Evangelist, during Octave of Christmas, Circumcision, Eastertide, Rogation Days, Friday and Saturday before Whitsunday, during Octave of Trinity, Feasts of the B.V.M., Saints' days in Eastertide, Virgins, Michaelmas.

BLUE: Advent, and as alternative colour for Pre-Lenten Season, Nativity of St. John Baptist, All Souls' Day, Funerals and Requiems.

BLACK: All Souls' Day, Funerals and Requiems.

UNBLEACHED LINEN: Days of Lent until Passion Sunday.

LITURGICAL COLOURS

The Lutheran rules on Paraments are strict and clear: the Altar vestments, hangings, Pulpit and Lectern falls, et cetera, are invariably of the Day or the Season irrespective of the Service involved. The colour Use is:

WHITE: Christmas Eve through Epiphanytide; Easter Day to Whitsun Eve; Feasts: Transfiguration, Presentation, Trinity Sunday through Octave, Annunciation, Visitation, and Michaelmas.

RED: First Vespers of Whitsunday to First Vespers of Trinity Sunday; Festival of the Reformation (October 31) and the Sunday nearest it; Feasts: Apostles (except St. John), Martyrs, All Saints', Dedication of a Church, Church Anniversaries, Harvest Festival, and Thanksgiving Day.

GREEN: First Vespers of Septuagesima through Shrove Tuesday, II Trinity through to the First Vespers of I Advent.

VIOLET: First Vespers of I Advent to Christmas Eve, Vespers of Shrove Tuesday through to Vespers of Easter Even (excepting Good Friday).

BLACK: Good Friday, and for a Day of Humiliation.

The Fair Linen is required to be long enough to reach from one third to two thirds the distance from the top of the Altar to the floor, and wide enough to hang over the front (and back) a full span.

The Colour Sequence of the Roman Catholic Church is now very largely that common to the Court of Rome in the 16th Century. It is often referred to as the Western Use. It is as follows:

WHITE: Christmas and days of Octave; Circumcision, Epiphany and Octave; Maundy Thursday; Easter Even through the 5th Sunday after Easter; Ascension Eve through to Vigil of Pentecost; Trinity Sunday; Corpus Christi and Octave; Transfiguration; Christ the King; Feasts of the B.V.M.; All Saints' and Octave; Michaelmas; Confessors, Doctors, Virgins, and Holy Women.

RED: Pentecost and Octave; Apostles and Evangelists (except St. John, whose feast is a white one); Martyrs: (the Holy Innocents only if that feast falls on a Sunday).

VIOLET: Advent Season—except the third Sunday, "Gaudete"; Septuagesima through to Maundy Thursday — except the Fourth Sunday, "Lactare"; Ember Days apart from the Octave of Pentecost; Rogation Days; Vigils, Holy Innocents, if not on a Sunday.

GREEN: The Sundays (and Ferias) after the Octave of the Epiphany through to the Eve of Septuagesima; the Sundays (and Ferias) after Pentecost (or, after Trinity) through to Advent.

BLACK: Good Friday; All Souls'; Requiems.

ROSE: The Third Sunday in Advent; the Fourth Sunday in Lent.

FORMS OF SALUTATION **MEMBERS OF THE ORDAINED CLERGY**

OFFICIAL TITLE	ADDRESS—Written Forms	INTRODUCTION—Speaking Forms
	<ol style="list-style-type: none"> 1. Formal Salutation 2. Informal Salutations 3. Less Formal 	<ol style="list-style-type: none"> 1. Formal Address { Nos. 1 & 2 are 2. Formal by Title { often combined 3. Informal Address
PRESIDING BISHOP	The Most Reverend John Smith <ol style="list-style-type: none"> 1. Most Reverend and Dear Sir: 2. Dear Bishop Smith: 3. Dear Bishop: 	<ol style="list-style-type: none"> 1. The Most Reverend John Smith 2. The Presiding Bishop of 3. Bishop Smith
BISHOP Coadjutor Suffragan	The Right Reverend John Smith <ol style="list-style-type: none"> 1. Right Reverend and Dear Sir: 2. Dear Bishop Smith: 3. Dear Bishop 	<ol style="list-style-type: none"> 1. The Right Reverend John Smith 2. The Bishop of 3. Bishop Smith
PRIEST Rector Vicar Curate Priest-in-Charge	The Reverend John Smith <ol style="list-style-type: none"> 1. Reverend and Dear Sir: 3. Dear Sir: 	<ol style="list-style-type: none"> 1. The Reverend John Smith 2. The Rector of
	<ol style="list-style-type: none"> 2. Dear Mr. Smith: (Low Churchmen Prefer) 	<ol style="list-style-type: none"> 3. The Reverend Mr. Smith 3. Mr. Smith
	<ol style="list-style-type: none"> 2. Dear Father Smith: (High Churchmen Prefer) 	<ol style="list-style-type: none"> 3. The Reverend Father Smith 3. Father Smith
	<ol style="list-style-type: none"> 2. Dear Dr. Smith: (Only if he has that degree) 	<ol style="list-style-type: none"> 3. The Reverend Dr. Smith 3. Dr. Smith
DEAN Of a Cathedral Of a Seminary	The Very Reverend John Smith <ol style="list-style-type: none"> 1. Very Reverend and Dear Sir: 2. Dear Dean Smith: 3. Dear Dean: 	<ol style="list-style-type: none"> 1. The Very Reverend John Smith 2. The Dean of 3. Dean Smith

CANON Precentor, Pastor Chancellor, Missioner Archivist, Almoner, Burser, Prebendary, Residentiary, Sacrist.	The Reverend John Smith Canon of <ol style="list-style-type: none"> 1. Reverend and Dear Sir: 2. Dear Canon Smith: 3. Dear Canon: 	<ol style="list-style-type: none"> 1. The Reverend John Smith 2. The Canon.....of..... 3. Canon Smith
ARCHDEACON	The Venerable John Smith <ol style="list-style-type: none"> 1. Venerable and Dear Sir: 2. Dear Archdeacon Smith: 3. Dear Archdeacon: 	<ol style="list-style-type: none"> 1. The Venerable John Smith 2. The Archdeacon of 3. Archdeacon Smith
DEACON	The Reverend John Smith <ol style="list-style-type: none"> 1. Reverend and Dear Sir: 2. Dear Mr. Smith: 	<ol style="list-style-type: none"> 1. The Reverend John Smith 3. The Reverend Mr. Smith 3. Mr. Smith

MEMBERS OF RELIGIOUS COMMUNITIES

SISTER Superior	Sister Mary Joan, O.S.M. Dear Sister Mary: The Reverend Mother Mary Joan, O.S.M. <ol style="list-style-type: none"> 2. Reverend and Dear Mother: 3. Dear Sister Superior: 	<ol style="list-style-type: none"> 1. Sister Mary Joan 3. Sister Mary 1. The Reverend Mother Mary Joan, O.S.M. 2. The Reverend Sister Superior 3. Sister Mary
BROTHER Superior	Brother John Joseph, O.S.B. <ol style="list-style-type: none"> 1. Dear Brother John Joseph: 2. Dear Brother: 1. The Reverend Father Superior: 2. Dear Father: 	<ol style="list-style-type: none"> 1. Brother John Joseph 3. Brother John 1. The Reverend Father Superior 2. Reverend Father Superior of..... 3. Father
DEACONESS	Deaconess Mary Smith <ol style="list-style-type: none"> 1. Dear Deaconess Smith: 2. Dear Deaconess: 	<ol style="list-style-type: none"> 1-3. Deaconess Smith

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