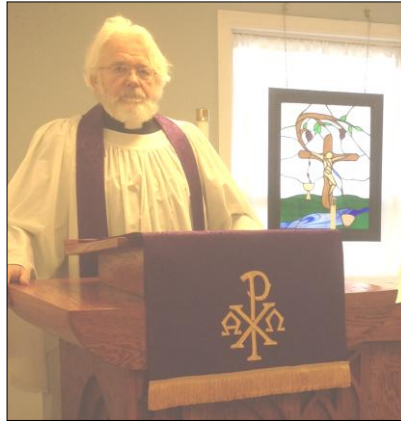


The Paraments at Saints Peter & Paul and Their Symbols

The paraments, that is, the textiles adorning the church's worship space including the stole worn by the Pastor, along with stained or faceted glass windows, and even church architecture, are not only a delight for the eyes but also represent eternal Christian truths, in effect preaching brief visual sermons. The antiquity of many of the symbols serves as a reminder of the continuity of orthodox teaching down through the ages.



■ Violet.
Color of royal mourning and repentance. Used during the seasons of Advent (before Christmas) and Lent (before Easter).

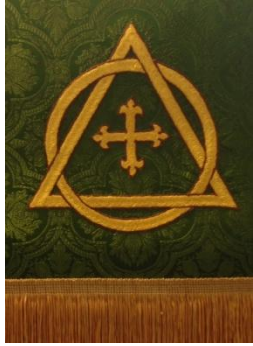
□ White.
Color of the Godhead, eternity, robe of the glorified Christ and the Angels, perfection, joy, purity. Used for Christmas through the Epiphany and Easter and the following Sundays; also on Maundy Thursday; the festivals of the Presentation, Annunciation, Visitation, and Transfiguration; the Day of St. Michael and All Angels; the Conversion of St. Paul; the Nativity of St. John the Baptist; All Saints' Day; the dedication of a church and its anniversary; and on the festivals of saints not martyrs.

■ Green.
Color of abiding life, nourishment, rest, dominant color of nature. Used from January 14 through Saturday before Septuagesima and from the Second Sunday After Trinity until Advent.

■ Red.
Color of fire, fervor, blood, martyrdom, love, victorious truth of Christian teaching based on the blood and righteousness of Christ. Used for Pentecost; on the Festival of the Reformation; for ordinations; and on all days of saints who died martyrs, except on Holy Innocents' Day when it falls during the week.

Note: Black is also a liturgical color and is used only on Good Friday.

Altar



Symbol of the Holy Trinity. Intertwined to symbolize Unity of the eternal Triune God, Father, Son, and Holy Spirit, The budded ends of the Greek cross signify the three Persons of the Godhead.

Jerusalem Cross is rich in symbolism. It can represent Christ surrounded by the Evangelists, Saints Matthew, Mark, Luke, and John, broadcasting the Gospel to the four corners of the world. Or the five wounds of Christ on the cross (hands, feet and side). It was the emblem of the short-lived Kingdom of Jerusalem, 1099-1203.



Abbreviation of "Jesus" in stylized Greek letters. "And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins" (Saint Matthew 1:21 NKJV).

The triumphant Lamb holding the banner symbolizes Christ's victory over death. "The next day John saw Jesus coming toward Him, and said, 'Behold! The Lamb of God who takes away the sin of the world'" (Saint John 1:29 NKJV).



Pulpit and Stole

A stole is a "scarf" worn by the Pastor. It represents the yoke of Christ, Saint Matthew 11:29-30, and is only worn by men who have been ordained.



A budded cross centered on an abbreviation for "Jesus," written in modified upper case Greek letters. The budded cross is so named because the ends appear to be tree buds, but the three rounded lobes are actually symbols of the Holy Trinity.

A standard stylized abbreviation for Christ, XP, *xi rho*, pronounced "key row," with *alpha* and *omega*, the first and last letters of the Greek alphabet, to the left and right. "I am the Alpha and the Omega, the Beginning and the End, the First and the Last" (Revelation 22:13 NKJV).



A lamp, representing the Word of God, with a cross, indicating the centrality of Jesus' death for the sins of the world. "I am the Light of the world. He who follows Me shall not walk in darkness, but have the light of life" (St. Matthew 8:12, NKJV). "Your Word is a lamp to my feet and alight to my path" (Psalm 119:105 NKJV).

On the top left and top right, respectively, are abbreviations for "Jesus Christ," utilizing the first and letters of each word. Below the transept is one word, "Nika." Taken together it means "'Jesus Christ conquers' by the cross."



Lectern and Stole



The Office of the Keys is the power given by Christ to the Church, to loose and to bind, that is, to forgive or not forgive sins, to open heaven to the penitent and to seal it against the impenitent. "And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Saint Matthew 16:19 NKJV).



This is the well-known symbol of the four Evangelists, Saints Matthew, Mark, Luke, and John, existing in the catacombs. It teaches us that the Gospel given to us by the inspired writers of the four Gospels will exist forever upon the earth.

The symbol of the Cross and Crown stands for a reward given to those who are faithful unto death, Saint James 1:12 and Revelation 2:10. Christ's resurrection conquers death and provides His followers with the crown of life.



The upper-case Greek for Christ is ΧΡΙΣΤΟΣ. Here the first two letters, the Xi Rho, are written together in an ancient monogram representing Christ, the anointed Son of the Living God. "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved (Saint John 3:16-17 NKJV).

