



St. Alexis of Wilkes-Barre Orthodox Church

Address: PO Box 134, 108 E Main St, Clinton,
CT 06413-0134

Phone: 860-664-9434

Web: <http://www.stalexischurch.org>

Email: stalexis@ dneoca.org

Fr Steven Hosking

Rector

Phone: 860-866-5802 (Message)

Email: frsteve@stalexischurch.org

Dn Timothy Skuby

Attached

Phone: (808) 341-1813

Email: dntimothy@stalexischurch.org

Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, September 12, 2021

Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality.

To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine

Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians we stand against

racism and bigotry. All human beings share one common identity as children of God. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

Members of our Parish Council are:

Joseph Barbera - Council Member at Large
Dori Kuziak - Council Secretary
Carolyn Neiss - Vice President
Marlene Melesko - Council Member at Large
Kyle Hollis - President
Roderick Seurattan - Treasurer

Pastoral Care - General Information

Emergency Sick Calls can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.

Anointing in Sickness: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.

Marriages and Baptisms require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!

Funerals are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

Announcements

St. Alexis Council Meeting

August 18, 2021

--The Nativity of the Holy Virgin Mary Church in Waterbury closed and will merge with Sts. Cyril & Methodius Church in Terryville.

--Parishioners will be asked to sign up for a committee at the Annual Meeting. New forms will be created along with the explanation of the duties of each committee.

--The Annual Meeting is slated for November 14, 2021.

--Fence update: The Council is still collecting info to decide on what type of fence to purchase. Father spoke to the owner of the stores next door and will walk the property line with him to discuss the new fence.

--The lawn care company will be contacted for an updated contract regarding the need for weed whacking each time the lawn is cut.

--The church by-laws are due for a 5 year review. A committee will be created (This is at the request of the council and rector).

Prayers, Intercessions and Commemorations



Archpriest Dennis,
Archpriest Michael,
Deacon Timothy, Evelyn,
Kathryn, Anne, Aaron,
Veronica, Richard,
Nancy, Susanne, Carol,
Alexander, Gail, Vincent,
Nina, Ellen, Maureen,
Elizabeth, Christopher,
Joshua, Jennifer, Petra,
Olivia, Jessica, Sean,
Sarah, Justin, Dayna,
Daniel and Gregory.

God grant Many Years! To Kathryn Jankura, Isaac Freeman, and Melissa Josefiak on the occasion of their birthdays; and to Sophia, Nadia and Luba on the occasion of their Name's Day.

-
- Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces;

- widows, orphans, prisoners, victims of violence, and refugees;
- All those suffering chronic illness, financial hardship, loneliness, addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalized, those who have no one to pray for them;
- All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.
- All those who have perished due to hatred, intolerance and pestilence; all those departed this life in the hope of the Resurrection.

Leavetaking of the Nativity of the Theotokos. Sunday before

Elevation. Hieromartyr Autonomus, Bishop in Italy (313). Ven. Vassian (Bassian) of Tiksnensk (Vologdá—1624). Translation of the Relics of Righteous Simeon of Verkhotúr'e (1704). Martyr Julian of Galatia and forty Martyrs with him (4th c.). Hieromartyr Theodore of Alexandria. St. Coronatus, Bishop of Nicomedia (3rd c.). Ven. Afanásy of Vysótsk, Wonderworker of Serpukhóv (1395).

Parish Calendar

Schedule of Services and Events

September 12 to September 19, 2021

Sunday, September 12

Annual Audit
Kathryn Jankura - B
9:30AM Divine Liturgy

Monday, September 13

Forefast of the Elevation of the Holy Cross
8:30AM Akathist to the Cross
6:00PM Vespers for the Elevation

Tuesday, September 14

Isaac Freeman - B
8:00AM Divine Liturgy of the Cross

Wednesday, September 15

4:30PM Open Doors

Thursday, September 16

Melissa Josefiak
Euphemia the Great Martyr

Friday, September 17

Sophia & her three daughters: Faith, Hope, and Love
8:30AM Akathist to Sts Faith, Hope, Charity & Sophia
9:00AM Orthodox Christian Leadership Initiative

Saturday, September 18

Saturday after Holy Cross
5:30PM Great Vespers

Sunday, September 19

9:30AM Divine Liturgy

Saints and Feasts

September 14

The Elevation of the Venerable and Life-Giving Cross

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole.

Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.

Rest from labour. A Fast is observed today, whatever day of the week it may be.

September 15

Nikitas the Great Martyr

This Saint was of high birth among the Goths beyond the Danube River. He was taken by Athanaric, pagan ruler of the Goths, and after being tortured, was burned to death for his confession of Christ. According to some, this took place during the reign of Saint Constantine the Great; according to others, under the Emperor Gratian.

September 16

Ninian the Enlightener of Scotland

Saint Ninian was born in Cumberland in Britain around the year 360, about a half century after the Emperor Constantius Chlorus died in the British city of York, and his son Constantine, who was with him when he died, was proclaimed Emperor. Ninian was born of Christian parents of noble lineage, at a time when paganism was still strong in his native land. As a young man he went to Rome, where he spent many years in study and ascetical struggles. At Rome, Saint Ninian was consecrated some time after the death of Pope Damasus in 384, and was sent back to his native island about the end of the fourth century. On his return journey, it is

likely that he passed through Tours and met Saint Martin; what is certain is that many churches and cells associated with Saint Ninian, including his own cathedral in Whithorn, were named in honour of Saint Martin. When Saint Ninian returned to Cumberland, he established monasteries that fostered both the life of prayer and missionary labours. By his preaching, his godly life, and his miracles, he ministered to his own countrymen, the Britons, and also converted many of the pagan Picts, who inhabited the northern regions (in today's Scotland). He reposed in peace at his see of Whithorn in Galloway in 432.

September 16

Euphemia the Great Martyr

Saint Euphemia was from Chalcedon and lived in virginity. According to some, she suffered martyrdom during the reign of Diocletian, in 303; according to others, in 307. Her sacred relics are preserved in the Patriarchate in Constantinople.

September 17

Sophia & her three daughters: Faith, Hope, and Love

These Saints were from Italy and contested for the Faith about the year 126, during the reign of the Emperor Hadrian. Faith was twelve years old, Hope, ten, and Love, nine; each was tormented and then beheaded, from the eldest to the youngest. Their

mother Sophia mourned at their grave for three days, where she also fell asleep in peace; because of her courageous endurance in the face of her daughters' sufferings, she is also counted a martyr. The name Sophia means "wisdom" in Greek; as for her daughters' names, Faith, Hope, and Love (Charity), they are Pistis, Elpis, and Agape in Greek, and Vera, Nadezhda, and Lyubov in Russian.

Hymns of the Day



Tone 3 Troparion (Resurrection)

Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown
strength with His arm.
He has trampled down
death by death.

He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world//
great mercy.

Tone 4 Troparion (Feast)

Your nativity, O Virgin,
has proclaimed joy to the whole universe!
The Sun of righteousness, Christ our God,
has shone from you, O Theotokos.
By annulling the curse,
He bestowed a blessing.//
By destroying death, He has granted us
eternal life.

Tone 3 Kontakion (Resurrection)

On this day You rose from the tomb, O Merciful One,
leading us from the gates of death.
On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs//
they unceasingly praise the divine majesty of
Your power.

Tone 4 Kontakion (Feast)

By your nativity, O most pure Virgin,
Joachim and Anna are freed from barrenness,
Adam and Eve — from the corruption of death.
And we, your people, freed from the guilt of
sin, celebrate and sing to you://
“The barren woman gives birth to the
Theotokos, the nourisher of our Life.”

(Instead of “It is truly meet...,” we sing:)

Tone 8

Magnify, O my soul, the most glorious birth of
the Mother of God!

Virginitv is foreign to mothers;
childbearing is strange for virgins.
But in you, O Theotokos, both were
accomplished.//
Therefore all we nations of the earth
unceasingly magnify you.

Communion Hymn

Praise the Lord from the heavens, praise Him
in the highest! (Ps. 148:1)
I will receive the cup of salvation and call on
the Name of the Lord. (Ps. 115:4)

Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 6th Tone. Psalm 27.9,1.

O Lord, save your people and bless your
inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's Letter to the Galatians 6:11-18.

Brethren, see with what large letters I am
writing to you with my own hand. It is those
who want to make a good showing in the flesh
that would compel you to be circumcised, and
only in order that they may not be persecuted
for the cross of Christ. For even those who
receive circumcision do not themselves keep
the law, but they desire to have you
circumcised that they may glory in your flesh.
But far be it from me to glory except in the
cross of our Lord Jesus Christ, by which the
world has been crucified to me, and I to the
world. For neither circumcision counts for
anything, nor uncircumcision, but a new
creation. Peace and mercy be upon all who
walk by this rule, upon the Israel of God.
Henceforth let no man trouble me; for I bear
on my body the marks of Jesus. The grace of
our Lord Jesus Christ be with your spirit,
brethren. Amen.

Gospel Reading

Sunday before Holy Cross
The Reading is from John 3:13-17

The Lord said, "No one has ascended into heaven but he who descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life.

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him."

Wisdom of the Fathers

For since Nicodemus had said, "We know that Thou art a teacher come from God," on this very point He sets him right, all but saying, "Think Me not a teacher in such manner as were the many of the prophets who were of earth, for I have come from heaven (but) now. None of the prophets hath ascended up thither, but I dwell there."

St. John Chrysostom

Homily 27 on John 3, 4th Century

For not in heaven only is He, but everywhere, and He fills all things; but yet He speaks according to the infirmity of His hearer, desiring to lead him up little by little

... For after having spoken of the very great benefaction that had come to man by Baptism, He proceeds to mention another benefaction, which was the cause of this, and not inferior to it; namely, that by the Cross ...

St. John Chrysostom

Homily 27 on John 3, 4th Century

Beyond the Sermon



Second Readings of the
Epistle and Gospel

1 Corinthians 15:1-11
(Epistle)

1
Moreover, brethren, I
declare to you the
gospel which I preached

to you, which also you received and in which
you stand,

2

by which also you are saved, if you hold fast
that word which I preached to you - unless you
believed in vain.

3

For I delivered to you first of all that which I
also received: that Christ died for our sins
according to the Scriptures,

4

and that He was buried, and that He rose
again the third day according to the
Scriptures,

5

and that He was seen by Cephas, then by the twelve.

6

After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

7

After that He was seen by James, then by all the apostles.

8

Then last of all He was seen by me also, as by one born out of due time.

9

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10

But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.

11

Therefore, whether it was I or they, so we preach and so you believed.

Matthew 19:16-26 (Gospel)

16

Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"

17

So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments."

18

He said to Him, "Which ones?" Jesus said,

"'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'

19

'Honor your father and your mother,' and, 'You shall love your neighbor as yourself.' "

20

The young man said to Him, "All these things I have kept from my youth. What do I still lack?"

21

Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

22

But when the young man heard that saying, he went away sorrowful, for he had great possessions.

23

Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven.

24

And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

25

When His disciples heard it, they were greatly astonished, saying, "Who then can be saved?"

26

But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

THE CROSS

The world of Christian symbols is a hierarchy of signs that have their origin in divine forms of which they are images, according to St. John of Damascus [Three Apologies Against the Iconoclasts]. The sacred central point of this world is the sign of the Holy Cross, symbol of the New Testament, symbol of victory over death, and the intersection of the heavenly and the earthly. As St. John Damascene further states: As the four ends of the Cross are held together and united by its center, so are the height and the depths, the length and the breadth, that is, all creation visible and invisible, held together by the power of God [The Orthodox Faith]. This is affirmed by St. John Chrysostom, who pointed out that the Cross is the joining of the heavenly and the earthly and the defeat of Hell [Works, Vol. II, Bk. 1, St. Petersburg, 1905, p.953].

The whole purpose of a man's life is knowledge of the Cross, that, at the end of his road, he might say: I have been crucified with Christ.; it is no longer I who live, but Christ Who lives in me (Gal. 2:20). In order to become a temple, a repository of the Spirit of God, the soul should follow the Lord step by step along the way of the Cross until, at last, all that remains for it is to be lifted up on the Cross in spirit, after which follows spiritual resurrection in the glory of the Lord Jesus Christ. Did not the Lord Himself tell us, that he who does not take up his cross and follow Me is not worthy of Me (Matt. 10:38)?

The Holy Apostles, having heard the Savior speak of His own crucifixion and death on the Cross, and knowing the words of Old Testament Scripture that had been fulfilled, were wont to say: What God foretold by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled (Acts 3:18). And the early Fathers, faithful to the Apostolic Tradition, explained that, as the forces of death had entered into man with the eating of the fruit of the tree of knowledge, even so would eternal life enter into the world with the tree of life which, on earth, has been transformed into the Cross of Christ.

This Tree of Life, united in the Cross of Golgotha, was seen in the Old Testament as the brass serpent which Moses made on the tree in obedience to God's command, by which those who had been bitten by poisonous serpents, upon looking at this brass serpent would remain alive. This was referred to by the Lord, Who said: And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him may have eternal life (John 3:14-15).

Now everyone who looks to the Cross with faith receives salvation and protection; and as pointed out in the words of the Savior earlier, it is bound up with the idea of bearing a Cross (Matt. 10:38). The only way to union with Christ is union through an imitation of His death; to be baptized in the name of Jesus Christ is to be baptized into His death. Thus all the preaching of the Apostles is of Christ crucified: We preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God (1 Cor. 1:23-24). This teaching of the Apostles led to the transformation of mankind into the Body of Christ.

The Holy Apostles created the Church, the destiny of which was to suffer crucifixion together with Christ and, like Him, to be buried and to rise again from the dead. This process, then, is the Church's meaning and justification, summed up in the words of the Apostle Paul: For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His. We know that our old self was crucified with Him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with Him (Rom. 6:5-8).

The earliest forms of the Cross in Christian art took the form of the depiction of the Cross as a monogram of the name of Jesus Christ. One of the earliest pictorial form of the Cross, for example, was the Greek letter X (dating from the 2nd Century), which later became known as the Cross of St. Andrew. Later this X was bisected vertically by the Greek letter I, forming, in Greek, the name Jesus Christ. By the middle of the 3rd Century, the meaning of this Cross as a monogram gave way to the idea of a six-pointed Cross symbolizing the original image of the universe, for its six points represented the six days of the creation of the world.

The actual instrument of execution used in the Roman Empire, however, normally consisted of a three-pointed cross made of two planks knocked together in the shape of the Greek letter T. According to Tertullian (2nd Century), both the Greek letter T and the Latin T were images of the Cross of Christ. According to Church Tradition, St. Anthony the Great (f 356) wore the T-Cross on his clothing and St. Zeno, Bishop of Verona, had a T-shaped Cross erected on the dome of a basilica built by him in 362 A.D. Thus, with a greater desire of Christians to imitate the actual Cross of Christ, the T-Cross became prevalent.

By the 5th Century, however, the four-pointed Cross became more popular under two forms: the so-called Greek Cross (+) and the Latin Cross (t). In the Greek the cross-piece is of equal length to the upright, in the Latin the upright is of greater length. The tradition that the Cross of Golgotha had four points was upheld by St. Irenaeus of Lyons and by St. Augustine; but the Church did admit a variety of forms of the Cross. As St. Theodore of Studium says, a cross of any shape is a true cross!

By the 6th Century, Christian art had arrived at the direct representation of the crucifixion; but even then, almost three hundred years after the Emperor Constantine had abolished execution by crucifixion, for many the direct representation of the crucified Christ remained a stumbling block. Only gradually was the symbolic representation of Christ on the Cross replaced by the depiction of the actual crucifix (i.e., the crucified Christ), which in the East, culminated in the eight-pointed Cross most common in the Russian Orthodox Church. The first written mention of the veneration of the crucifix only occurs at the end of the 7th Century.

According to St. John of Damascus: By the Cross of our Lord Jesus Christ death was overcome, original sin was absolved, hell deprived of its prey, resurrection given and the strength to despise the present and even death itself, and the way was prepared to the blessedness that had been in the beginning, the gates of Paradise opened, our nature took up its seat upon the right hand of God and we became the children and heirs of God. All this was done by the Cross [The Orthodox Faith]. The instrument of shameful execution was transformed into the gateway of Paradise and it became the sacred task of Christian art to express all of this. For this reason the use of gold and precious stones was connected with the desire to represent the Cross as the radiant beginning of a world transformed, as the tree of immortality, as the torch of the knowledge of God.

To the Inner Liturgical Tradition of the Church belongs the teaching of the liturgical use of the Cross and the significance of the Sign of the Cross. According to the Blessed Augustine: Unless the Sign of the Cross is made on the foreheads of the faithful, as on the water itself wherewith they are regenerated, or on the oil with which they are anointed with chrism, or on the sacrifice with which they are nourished, none of these things is duly performed [From A Dictionary of Liturgy and Worship. London, 1972, pp. 185-186]. By the Sign of the Cross the gates are opened through which the grace of the Holy Spirit is poured forth upon the faithful, transfiguring the earthly and the heavenly in their souls, laying low sin, conquering death and breaking down the barrier, invisible to the sensual eye, that separates us from the knowledge of God.

In the Sacrament of Holy Orders, the Priest receives the power to celebrate the Sacraments from the moment of the laying-on of hands when the Bishop, making the Sign of the Cross over him three times, calls upon the Holy Trinity to send down the abundant grace of the Holy Spirit upon him. A newly-erected church building is transformed into a temple of the Lord only after the Altar and walls have been signed with the Cross in Holy Oil.

At the Divine Liturgy, the Priest makes the Sign of the Cross with the Holy Lamb, and this is one of the most mysterious moments of the Eucharist. The first Sign of the Cross at the elevation of the whole Lamb sanctifies the air. The second Sign of the Cross, made as the four parts of the Lamb are arranged upon the paten, sanctifies the ground. The third Sign of the Cross, as the particles are placed in the chalice, sanctifies the four corners of the world. After this, the warmth (warm water) is added to the chalice, poured in the Sign of the Cross. The communicants approach the chalice with crossed arms. Thus, without the Cross, there is no sacrament, no life and no salvation. It is for this reason that we sing the triumphant hymn of the Holy Cross: Before Thy Cross, we bow down in worship, O Master, and Thy holy Resurrection, we glorify!

TYPES OF CROSSES.

Tau (or T): This is so-called because it resembles the Greek letter of that name. This was the typical Cross used for Roman crucifixions.

St. Andrews: According to Church tradition, this is the type of Cross on which St. Andrew the First-called Apostle was put to death.

Greek: This Cross has arms of equal length and was probably developed by the Greeks as having a more perfect form.

Patriarchal: This Cross has two horizontal arms with the upper one shorter than the lower. The top arm represents the inscription placed by Pilate on the Cross (Matt. 27:37).

Three-Barred: This Cross existed very early in Byzantium, but was adopted by the Russian Orthodox Church and especially popularized in the Slavic countries. The upper arm represents the inscription over Christ's head, and the lower slanting arm

represents His footrest. Many of these Crosses are also found with the lower arm straight, rather than slanted.

Latin: This is the most common style of Cross in the Western Churches, and is so-called since it was originally popularized by the Roman Catholic (Latin) Church.

Graded (or Calvary): This is the Latin Cross with a base of three steps, representing (from the top) faith, hope, and love (1 Cor. 13:13).

Papal: This has three arms, each longer than the other, the two top ones signifying the crosses of the two thieves crucified beside Christ. This Cross is used only in Papal processions.

Cross Botonnee (or Budded): This Cross received its name because the points appear to be capped with what appears to be a tree bud. The three-fold points (Trefoil) stand for the Holy Trinity.

Celtic: This is also called the Iona or Irish Cross, since it dates back to very early times in Great Britain and Ireland. It is said to have been taken from Ireland to the island of Iona by St. Columba in the 6th Century. The circle, symbol of eternity, suggests the eternity of Redemption.

Jerusalem (or Crusader): This Cross has four small crosses between the arms, symbolizing the five wounds of Christ. It also stands for missionary work, the small crosses indicating the four corners of the earth.

Maltese: This consists of four spearheads with points together. The eight points represent the Beatitudes (Matt. 5:3-10). This Cross is named for the island of Malta (the place where St. Paul was shipwrecked Acts 27:14-44), since it was the headquarters of one of the Crusader groups that utilized this Cross.

Cross Patee: This is often confused with the Maltese Cross. The former is made up of straight lines, while the Cross Patee has curved arms.

Cross Barbee: This Cross has ends like fish hooks, suggesting the Christians as fishers of men (Matt. 4:19).

Fleur-De-Lis: This is French for *flower of the lily*. It symbolizes the Holy Trinity.

Yylfot: This is better known to us by the name swastika, and is a symbol that seems to have been connected with sun worship as early as 1500 B.C. It was used in the catacombs as a symbol of Christ, the Sun of Righteousness.

Egyptian (or Coptic): This Cross with a loop at the top appeared in Egyptian hieroglyphics meaning life. It has been adopted by the Coptic Christians since Christ is the Tree of Life (John 14:6).

Anchor: This symbol combines an anchor with a Cross, symbolizing hope (Heb. 6:19), and was used by the early Christians in the catacombs.

Cross And Orb: This is a Cross resting on a globe, symbolizing the triumph of the Gospels throughout the earth.

Cross And Crown: This is a Cross in a crown, symbolizing the reward of the faithful after death (Rev. 2:10).

Cross Fitchee: This is 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.

Cross Of Lorraine: This has two horizontal arms, a short one near the top and a longer one near the base.

Cross Trefflee: This is another form of the Cross Botonnee, with arms of equal length, with each end formed as a trefoil.

Cross Crosslet: These are four Latin Crosses joined at their bases, representing Christianity spreading in the four directions. This is seen as a missionary symbol

of St. Tikhon's Monastery. Copyright 1986 by the St. Tikhon's Seminary Press, South Canaan, Pennsylvania 18459.

To order a copy of "These Truths We Hold" visit the [St. Tikhon's Orthodox Seminary Bookstore](#).