The Ecclesial Coat of Arms

of

Roderick O. Ford, D.Div, D.Litt., J.D. ©

The **Ecclesial Coat of Arms of Roderick O. Ford, Esq.** , adopted in 2013, is a symbol of his Christian philosophy of law, theology, and government, as well as his conception of the role of Christian lawyers within the Anglo-American common-law tradition. This **Coat of Arms** was jointly designed in 2013 by graphic artists Patricia Stephens (Tampa, Florida), Gerald Ivey (Atlanta, Georgia), and a heraldry design company in the United Kingdom. It was extracted from Medieval Church tradition, particularly the Roman, English, and Orthodox Church traditions. It thus reflects the traditional orthodox viewpoint that the Truth of Christ (i.e., the "Law of Faith," "Law of Love," or "Equity") is the foundation of the Secular Jurisprudence.

The **Top of the Coat of Arms** represents the Profession of Law and the Sovereignty of Justice as the Foundation for the Secular Government and Jurisprudence. It is placed on top, because its foundations are deeply rooted in the Church and the Sacred Scriptures, which are reflected in the Middle and Bottom portions of the Coat of Arms.

The **Middle of the Coat of Arms** represents the Office of the Ordained Clergy in general. The Ecclesiastical hat is the traditional reflection of the Roman or Latin galero, which was originally the Pilgrim's hat, like a sombrero. The book reflects the Sacred Scriptures, but it is also a symbol for Christian Theology as the Queen of all Science, the Christian University, and Christian Scholarship, Wisdom, and Virtue.

The **Bottom of the Coat of Arms** represents the entire Body of Christ as global, multinational, multiracial, multidenominational, ecumenical, universal, holy, and catholic.

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A **History of Ecclesiastical Heraldry** is printed below: "Ecclesiastical Heraldry," https://en.wikipedia.org/wiki/Ecclesiastical_heraldry:

> Ecclesiastical heraldry refers to the use of heraldry within the Christian Church for dioceses and Christian clergy.
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> Initially used to mark documents, ecclesiastical heraldry evolved as a system for identifying people and dioceses. It is most formalized within the Catholic Church, where most bishops, including the Pope, have a personal coat of arms. Clergy in Anglican, Lutheran, Eastern Catholic and Eastern Orthodox churches follow similar customs, as do institutions such as schools and dioceses.
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> Ecclesiastical heraldry differs notably from other heraldry in the use of special insignia around the shield to indicate rank in a church or denomination. The most prominent of these insignia is the low crowned, wide brimmed ecclesiastical hat, commonly the Roman galero. The color and ornamentation of this hat indicate rank. Cardinals are famous for the "red hat", but other offices and other

churches have distinctive hat colors, such as black for ordinary clergy and green for bishops, customarily with a number of tassels increasing with rank.

Other insignia include the processional cross, the mitre and the crosier. Eastern traditions favor the use of their own style of head gear and crosier, and the use of the mantle or cloak rather than the ecclesiastical hat. The motto and certain shapes of shields are more common in ecclesiastical heraldry, while supporters and crests are less common. The papal coats of arms have their own heraldic customs, primarily the Papal Tiara (or mitre), the keys of Saint Peter, and the ombrellino (umbrella). Pope Benedict XVI replaced the use of the Papal Tiara in his coat of arms with a mitre. He was the first pope to do so, despite the fact that Pope Paul VI was the last pope to be crowned with the tiara. The arms of institutions have slightly different traditions, using the mitre and crozier more often than is found in personal arms, though there is a wide variation in uses by different churches. The arms used by organizations are called impersonal or corporate arms.

Heraldry developed in medieval Europe from the late 11th century, originally as a system of personal badges of the warrior classes, which served, among other purposes, as identification on the battlefield. The same insignia were used on seals to identify documents. The earliest seals bore a likeness of the owner of the seal, with the shield and heraldic insignia included. Over time, the seals were reduced to just the shield.

The Church likewise identified the origin and ownership of documents and buildings with seals, which were typically a pointed oval called a vesica to distinguish from round seals in non-religious use. Edward I of England decreed in 1307 that all legal documents required a seal. These seals initially depicted a person, but as secular seals began to depict only a shield, clergy likewise used seals with heraldic insignia. Personal seals of bishops and abbots continued to be used after their deaths, gradually becoming an impersonal seal.

Clergy tended to replace military devices with clerical devices. The shield was retained, but ecclesiastical hats often replaced helmets and coronets. In some religious arms a skull replaces the helmet.

Coat of arms of Cardinal Agostino Bausa in the courtyard of the archiepiscopal palace of Florence, is pictured below:

The structure of Church heraldry developed significantly in the 17th century when a system for ecclesiastical hats attributed to Pierre Palliot came into use. The full system of emblems around the shield was regulated in the Catholic Church by the letter of Pope Pius X Inter multiplices curas of February 21, 1905, while the composition of the shield itself was regulated through the Heraldry Commission of the Roman Curia until this office was abolished by Pope John XXIII in 1960. The Annuario Pontificio ceased publishing the arms of Cardinals and previous Popes after 1969. International custom and national law govern limited aspects of Church heraldry, but shield composition is now largely guided by expert advice. Archbishop Bruno Heim, a noted ecclesiastical armorist (designer of arms), said

Ecclesiastical heraldry is not determined by heraldic considerations alone, but also by doctrinal, liturgical and canonical factors. It not

only produces arms denoting members of the ecclesiastical state but shows the rank of the bearer.... In the eyes of the Church it is sufficient to determine who has a right to bear an ecclesiastical coat of arms and under what conditions the different insignia are acquired or lost... The design of prelatial arms is often a disastrous defiance of the rules of heraldry, if only as a breach of good taste.

A similar system for the Church of England was approved in 1976. The traditions of Eastern Christian heraldry have less developed regulation. Eastern secular coats of arms often display a shield before a mantle topped with a crown. Eastern clergy often display coats of arms according to this style, replacing the crown with an appropriate hat drawn from liturgical use.

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Marking documents is the most common use of arms in the Church today. A Roman Catholic bishop's coat of arms was formerly painted on miniature wine barrels and presented during the ordination ceremony. Cardinals may place their coat of arms outside the church of their title in Rome. Impersonal arms are often used as the banner of a school or religious community.

The shield is the normal device for displaying a coat of arms. Clergy have used less-military shapes such as the oval cartouche, but the shield has always been a clerical option. Clergy in Italy often use a shield shaped like a horse's face-armor. Clergy in South Africa sometimes follow the national style using a Nguni shield. Women tradition ally display their coats of arms on a diamond-shaped lozenge; abbesses follow this tradition or use the cartouche.

Personal design:

In the Roman Catholic Church, unless a new bishop has a family coat of arms, he typically adopts within his shield symbols that indicate his interests or past service. Devotion to a particular saint is represented by symbols established in iconography and heraldic tradition. In the Church of England, new bishops typically choose a coat that looks entirely non-clerical, not least because their descendants may seek reassignment of the arms, and few of them are likely to be clerics.

The first rule of heraldry is the rule of tincture: "Colour must not appear upon colour, nor metal upon metal." The heraldic metals are gold and silver, usually represented as yellow and white, while red, green, blue, purple and black normally comprise the colors. Heraldic bearings are intended for recognition at a distance (in battle), and a contrast of light metal against dark color is desirable. The same principle can be seen in the choice of colors for most license plates.

This rule of tincture is often broken in clerical arms: the flag and arms of Vatican City notably have yellow (gold) and white (silver) placed together. In Byzantine tradition, colors have a mystical interpretation. Because gold and silver express sublimity and solemnity, combinations of the two are often used regardless of the rule of tincture.

If a bishop is a diocesan bishop, it is customary for him to combine his arms with the arms of the diocese following normal heraldic rules. This combining is termed marshalling, and is normally accomplished by impalement, placing the arms of the diocese to the viewer's left (dexter in heraldry) and the personal arms to the viewer's right. The arms of Thomas Arundel are found impaled with those of the See of Canterbury in a document from 1411. In Germany and Switzerland, quartering is the norm rather than impalement. Guy Selvester, an American ecclesiastical heraldist, says if arms are not designed with care, marshalling can lead to "busy", crowded shields. Crowding can be reduced by placing a smaller shield overlapping the larger shield, known as an inescutcheon or an escutcheon surtout. In the arms of Heinrich Mussinghoff, Bishop of Aachen, the personal arms are

placed in front of the diocesan arms, but the opposite arrangement is found in front on the arms of Paul Gregory Bootkoski, Bishop of Metuchen. Cardinals sometimes combine their personal arms with the arms of the Pope who named them a cardinal. As Prefect of the Pontifical Household, Jacques Martin impaled his personal arms with those of three successive pontiffs. A married Church of England bishop combines his arms with those of his wife and the diocese on two separate shields placed accollé, or side-by-side.

Below is a picture of the Arms of the Anglo-Catholic Church of the Good Shepherd (Rosemont, Pennsylvania) including the Red Rose of Lancaster:

Roman Catholic bishops in England historically used only their personal arms, as dioceses established by the See of Rome are not part of the official state Church of England and cannot be recognized in law, though in Scotland the legal situation has been different and many Roman Catholic dioceses have arms. If a suffragan or auxiliary bishop has a personal coat of arms, he does not combine it with the arms of the diocese he serves.

Ecclesiastical hat:

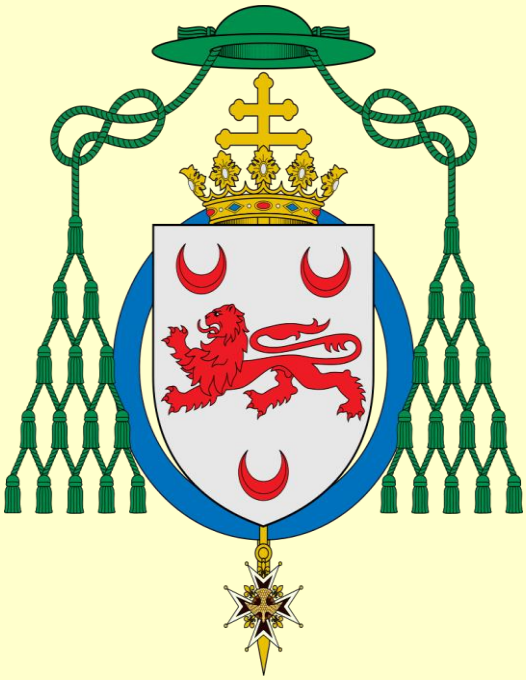
The ecclesiastical hat is a distinctive part of the achievement of arms of a Roman Catholic cleric. This hat, called a galero, was originally a

pilgrim's hat like a sombrero. It was granted in red to cardinals by Pope Innocent IV at the First Council of Lyon in the 13th century, and was adopted by heraldry almost immediately. The galero in various colors and forms was used in heraldic achievements starting with its adoption in the arms of bishops in the 16th century. In the 19th century the galero was viewed heraldically as specifically "Catholic", but the Public Register of Arms in Scotland show Roman Catholic, presbyterian Church of Scotland and Anglican Episcopalian clergy all using the wide brimmed, low crowned hat. The galero is ornamented with tassels (also called houppes or fiocchi) indicating the cleric's current place in the hierarchy; the number became significant beginning in the 16th century, and the meaning was fixed, for Catholic clergy, in 1832. A bishop's galero is green with six tassels on each side; the color originated in Spain where formerly a green hat was actually worn by bishops. A territorial abbot was equivalent to a bishop and used a green galero. An archbishop's galero is green but has ten tassels. Bishops in Switzerland formerly used ten tassels like an archbishop because they were under the immediate jurisdiction of the Holy See and not part of an archiepiscopal province. Both patriarchs and cardinals have hats with fifteen tassels. A cardinal's hat is red or scarlet while a patriarch who is not also a cardinal uses a green hat; the patriarch's tassels are interwoven with gold. Primates may use the same external ornaments as patriarchs.

The depiction of the galero in arms can vary greatly depending on the artist's style. The top of the hat may be shown flat or round. Sometimes the brim is shown much narrower; with a domed top it can look like a cappello romano with tassels, but in heraldry it is still called a galero. The tassels may be represented as knotted cords.

An exception is made for Chinese bishops, who avoid using a green hat in their arms since "to wear a green hat" is a Chinese idiom for cuckoldry. Rather than green, these bishops use a variety of colors from violet and black to blue, or scarlet if a cardinal. A cross behind the shield denotes a bishop.

Below: Arms of eighteenth-century Archbishop Arthur-Richard Dillon with a green galero (hat) and Patriarchal cross above the shield, and the Order of the Holy Spirit below, and showing fifteen tassels before ten became standard



Lesser Roman Catholic prelates use a variety of colors. Violet hats were once actually worn by certain monsignors, and so in heraldry they have used a violet hat with red or violet tassels in varying numbers, currently fixed at six on each side. The lowest grade of monsignor, a Chaplain of His Holiness, uses a black hat with violet tassels. The superior general of an order displays a black galero with six tassels on each side, while provincial superiors and abbots use a black galero with six or three tassels on each side, although Norbertines (White Canons) use a white galero. Although a priest would rarely assume arms unless he had an ancestral right to arms independent of his clerical state, a priest would use a simple black ecclesiastical hat with a single tassel on each side. Priests who hold an office such as rector would have two tassels on each side.

Below: Arms of Bishop Joseph Zen of Hong Kong with the simple Latin cross, and a violet galero (prior to his elevation to cardinal priest)

Clergy of the Church of England who were not bishops historically bore arms identical to a layman, with a shield, helm and crest, and no ecclesiastical hat. In England in 1976 a system for deans, archdeacons and canons was authorized by the College of Arms, allowing a black ecclesiastical hat, black or violet cords, and three violet or red tassels on each side. A priest uses a black and white cord with a single tassel on each side, and a deacon a hat without tassels. A Doctor of Divinity may have cords interwoven with red and a hat appropriate to the degree, and members of the Ecclesiastical Household add a Tudor rose on the front of the hat. According to Boutell's Heraldry, this system represents the practice of the Church in England in the 16th century.

Within Presbyterian Church heraldry, a minister's hat is represented as black with a single tassel on each side, sometimes blue, though a doctoral bonnet or Geneva cap may replace the brimmed hat. Clergy of the Chapel Royal display red tassels. The office of moderator does not have corporate arms, but for official occasions, a moderator may add tassels to his personal arms to indicate parity with offices of other churches: three for a moderator of a presbytery, and six for a moderator of a regional synod.[37] The moderator of the General Assembly of the Church of Scotland now uses a differenced version

of the General Assembly's arms, with a hat having a blue cord and ten tassels on each side, and may also show the moderator's staff, a gold Celtic crosier, behind the shield as can be seen in vol 41, p 152 of the Scots Public Register.

Below: Coat of arms of an Eastern Catholic prelate, combining elements of both Eastern and Western ecclesiastical heraldry

A motto is a short phrase usually appearing below the shield as a statement of belief. Catholic bishops and Presbyterian churches use a motto in their arms, though it is rare among Anglican bishops. A notable exception is the motto on the coat of arms of Rowan Williams, former Archbishop of Canterbury.

Gustavo Testa, created cardinal in December 1959, quickly selected as his arms a shield with the words sola gratia tua and the motto et patria et cor in order to meet a publishing deadline. Literally these phrases mean "only by your favor" and "both fatherland and heart". Testa explained to Pope John XXIII that the shield meant "I am a cardinal because of you alone", and the motto meant "because I am from Bergamo and a friend".[1]

[1] "Ecclesiastical Heraldry," https://en.wikipedia.org/wiki/Ecclesiastical_heraldry