

Marriage: For life to be truly perfect, holy and good, there must also be a particular mystery about marriage and the bearing of children. In this world all who are born are born to die, and even the most perfect of human love stands under the condemnation: “. . . until death do you part.” The mystery of Christian marriage transforms human love, childbearing, and family communities into realities of eternal proportion and significance. In marriage we are blessed by God for unending friendship and love. We are blessed so that the fruit of our love, the begetting of our children and the life of our families will be not “unto death” but unto life everlasting. Thus marriage is a salvational path that requires a three legged stool to make it work: Husband, Wife, Christ.

Penance: Until the final establishment of the Kingdom of God, our life remains under the attack of its demonic enemies: sin, sickness, suffering, sorrow and death. The mystery of penance is the remedy for spiritual sickness. It allows us to turn again to God, to be taken back, to be forgiven and to be received once more into the life of God from which our sins have separated us. And the mystery of **Holy Unction** is the remedy for our physical and spiritual sickness which is the power of sin over our bodies, our inevitable union with suffering and death. Holy unction allows us to be healed; to suffer, not “unto death” but, once more, unto life everlasting. It is the incorporation of our wounds into the life-creating Cross of Christ.

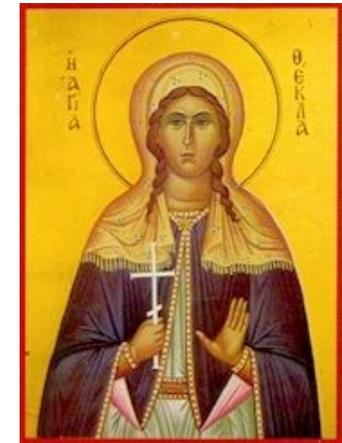
The mystery, finally, which allows the perfection of divine life to be ours in all of its fullness and power in this world is the mystery of the Church itself. And most specifically within the Church, we have the mystery of **holy orders**: the sacrament of priesthood, ministry, -teaching and pastoral care. The clergy of the church—bishops, priests, and deacons—exist for no other purpose than to make manifest, present and powerful in the Church the divine life of the Kingdom of God to all men while still living in this world.

Thus, from birth to death, in good times and bad, in every aspect of worldly existence, real life—life as God has created and saved and sanctified it to be—is given to us in the Church. This is Christ’s express purpose and wish, the very object of his coming to the world: “I came that they may have life, and have it abundantly” (Jn 10.10).

The Church as the gift of life eternal is by its very nature, in its fullness and entirety, a mystical and sacramental reality. It is the life of the Kingdom of God given already to those who believe. And thus, within the Church, everything we do—our prayers, blessings, good works, thoughts, actions—everything participates in the life which has no end. In this sense everything which is in the Church and of the Church is a sacrament of the Kingdom of God.

September 24, 2017

1st Sunday of Luke * Α΄ Λουκᾶ * Thecla the Protomartyr & Equal to the Apostles * Θέκλα Πρωτομάρτυς



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We are all encouraged to participate in the Liturgy. We have the hymns following the Small Entrance, the Epistle & Gospel readings included in the bulletin. Also, please join our prayers by saying "Lord Have Mercy" (Kyrie Eleison), Amen, and praying the Creed and Lord's Prayer together. For a more complete version of the services, please go to the Ages Initiative Digital Chant Stand.

<http://www.agesinitiatives.com/dcs/public/dcs/dcs.html>

The following are chanted immediately following the Small Entrance in this order.

Resurrectional Apolytikion (Grave Mode)

By means of Your Cross, O Lord, You abolished death. To the robber You opened Paradise. The lamentation of the myrrhbearing women You transformed, and You gave Your Apostles the order to proclaim to all that You had risen, O Christ our God, and granted the world Your great mercy

Κατέλυσας τῷ Σταυρῷ σου τὸν θάνατον, ἠνέωξας τῷ Ληστῇ τὸν Παράδεισον, τῶν Μυροφόρων τὸν θρήνον μετέβαλες, καὶ τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας· ὅτι ἀνέστης Χριστὲ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος

Apolytikion for the Theotokos. (Mode 4)

O come, all you people, and let us in faith clap our hands * and sing sacred songs to her who is the Mother of God, * and longingly cry aloud: * "Rejoice, O protection of all those who entreat you; * rejoice, the salvation of those who honor you with longing; * rejoice, O Lady who restored * the paralyzed man to health."

Λαοὶ νῦν κροτήσωμεν, δεῦτε τὰς χεῖρας πιστῶς, καὶ ἄσμεν ἄσμασι, τῇ Θεομήτορι, ἐν πόθῳ κραυγάζοντες· Χαῖρε ἡ προστασία πάντων τῶν δεομένων· χαῖρε ἡ σωτηρία τῶν τιμώντων σε πόθῳ· χαῖρε ἡ τῷ παραλύτῳ τὴν ἴασιν βραβεύσασα.

Apolytikion for St. Thekla (Mode 3)

All aflame with love for your Creator, * from the teachings of the sacred preacher, * you disregarded as fleeting all things mundane. * And being bold in the face of the penalties, * you gave yourself as a beautiful gift to God. * Thekla, glorious companion of the Apostle Paul, * we pray you entreat your Bridegroom, Christ, * and ask Him to grant us His great mercy.

Θείου κήρυκος διδασκαλίας, πόθῳ κτίστου σου ἀναφλεχθεῖσα, τῶν γερωῶν ὡς ρεόντων ἠλόγησας· καὶ σεαυτὴν ἱερὸν καλλιέργημα, τῷ Θεῷ δοῦσα ποινῶν κατετόλμησας. Θέκλα ἐνδοξε, Παύλου τοῦ Θείου συνέκδημε, τὸν σὸν Νυμφίον Χριστὸν ἰκέτευε, δωρήσασθα ἡμῖν τὸ μέγα ἔλεος.

For Our Parish: Holy Trinity Pl 4th Mode

Blessed are You, O Christ our God. You made the fishermen all-wise, by sending down upon them the Holy Spirit, and through them You drew the world into Your net. O Lover of mankind, glory to You.

Εὐλογητός εἶ Χριστὲ ὁ Θεός ἡμῶν ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας φιλόανθρωπε δόξα σοι.

and Resurrection of Christ offered every Sunday and Holy day. All the other Sacraments of the Church lead toward and flow from the Eucharist, which is at the center of the life of the Church.

"...not that the Body which was taken up comes back down from heaven, but that the bread itself and the wine are made over into the Body and Blood of God. If you inquire into the way in which this happens, let it suffice for you to hear that it is through the Holy Spirit... More than this we do not know, except that the Word of God is true and effective and all-powerful; but the manner is inscrutable... the Bread and the Wine are not a type of the Body and Blood of Christ – perish the thought! – but the deified Body itself of the Lord." St. John of Damascus

The Church is inviting us: *"With the fear of God, love and faith draw near."*

Let us take a quick look at the three spiritual states to which the Church invites us:

- **Fear:** the only fear we should have in our hearts is the fear of proving unworthy of such a Majestic, Awesome, Loving Lord and King.
- **Love:** It is in our nature to return love to the ones who loves us. How much more then, should we give our entire hearts to the One who IS Love? 1 John 4:8
- **Faith:** "I believe O Lord and Confess the You are truly the Christ, the Son of the Living God, who came into the world to save sinners of whom I am the first."
- **Draw near:** "He who in obedience and humility draws near to the Lord Jesus Christ will never desire to be separated from Him. (St. Nikolai Velimirovich)

If our hearts are set aright, then our worship, attitudes and behaviors will also be set aright. The name Orthodoxy, "The True Worship," will become **a way of life** and not just the name of a Church or a set of teachings.

Sacraments

The sacraments in the Orthodox Church are officially called the “holy mysteries.” The Orthodox Church has never formally determined a particular number of Sacraments. Usually seven sacraments are counted: baptism, chrismation (or confirmation), Holy Eucharist, penance, matrimony, holy orders and the unction of the sick.

The practice of counting the sacraments was adopted in the Orthodox Church from the Roman Catholics. It is not an ancient practice of the Church and, in many ways, it tends to be misleading since it appears that there are just seven specific rites which are “sacraments” and that all other aspects of the life of the Church are essentially different from these particular actions. The more ancient and traditional practice of the Orthodox Church is to consider everything which is in and of the Church as sacramental or mystical. There are many other Blessings and Special Services which complete the major Sacraments, and which reflect the Church's presence throughout the lives of her people.

The Church may be defined as the new life in Christ. It is man's life lived by the Holy Spirit in union with God. All aspects of the new life of the Church participate in the mystery of salvation. In Christ and the Holy Spirit everything which is sinful and dead becomes holy and alive by the power of God the Father. And so in Christ and the Holy Spirit everything in the Church becomes a sacrament, an element of the mystery of the Kingdom of God as it is already being experienced in the life of this world.

Baptism and Chrismation: Viewing the Church as the new and eternal life of the Kingdom of God given to man by God through Jesus Christ in the Holy Spirit, we understand first of all that for life to exist there must be birth. The birth into the eternal life of God is the mystery of baptism. In baptism we are clothed with Christ and we participate in His death and resurrection thus shedding the old and putting on the new in Christ. But birth is not enough for living; there must be the ongoing possibility of life: its power, energy and force. Thus, the mystery of chrismation is the gift of the power to live the life of Christ which is born in man by baptism. It is the gift of the “all-holy and good and life-creating Spirit” to man.

Eucharist: Life also must be sustained. This is normally done by eating and drinking. Food is the nourishment which keeps us alive. It is man's communion with creation which keeps him existing. But, naturally speaking, our normal eating and drinking does not keep us alive forever. Our natural communion with the world is a communion to death. We need eating and drinking of a special food which nourishes us for eternal life. This food is the “mystical supper of the Son of God,” the Body and Blood of Christ, the mystery of the Holy Eucharist—the communion to Life Itself. The central and most important worship experience of the Orthodox Church. it is the Church's celebration of the Death

O Protection of Christians unshamable,
mediation with the Creator immovable,
we sinners beg you, do not despise the
voices of our prayers, but anticipate,
since you are good, and swiftly come unto
our aid as we cry out to you with faith:
Hurry to intercession, and hasten to sup-
plication, O Theotokos who defend now
and ever those who honor you.

Προστασία τῶν Χριστιανῶν
ἀκαταίσχυντε, μεινταία, πρὸς τὸν
Ποιητὴν ἀμετάθετε, μὴ παρίδη,
ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ
πρόφθασον, ὡς ἀγαθή, εἰς τὴν βοήθειαν
ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι·
Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς
ἰκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε,
τῶν τιμώντων σε.

Epistle Reading

Prokeimenon. Mode 4. Psalm 67 (68).
God is wondrous in His saints. Verse:
Bless God in the churches, the Lord
from the fountains of Israel. The read-
ing is from Paul's Second Letter to
Timothy. (3:10-15)

Προκείμενον. Ἦχος δ'. Ψαλμὸς ΕΞ'
(67). Θαυμαστός ὁ Θεὸς ἐν τοῖς ἀγίοις
αὐτοῦ. Στίχ. Ἐν ἐκκλησίαις εὐλογεῖτε
τὸν Θεόν, Κύριον ἐκ πηγῶν Ἰσραὴλ.
Πρὸς Τιμόθεον Β' Ἐπιστολῆς Παύλου
τὸ ἀνάγνωσμα. (3:10-15)

Timothy, my son, you have observed
my teaching, my conduct, my aim in
life, my faith, my patience, my love,
my steadfastness, my persecutions,
my sufferings, what befell me at Anti-
och, at Iconion, and at Lystra, what
persecutions I endured; yet from
them all the Lord rescued me. Indeed
all who desire to live a godly life in
Christ Jesus will be persecuted, while
evil men and impostors will go on
from bad to worse, deceivers and
deceived. But as for you, continue in
what you have learned and have firm-
ly believed, knowing from whom you
learned it and how from childhood
you have been acquainted with the
sacred writings which are able to in-
struct you for salvation through faith
in Christ Jesus.

Τέκνον Τιμόθεε, παρηκολούθηκάς
μου τῆ διδασκαλίᾳ, τῆ ἀγωγῆ, τῆ
προθέσει, τῆ πίστει, τῆ μακροθυμίᾳ,
τῆ ἀγάπῃ, τῆ ὑπομονῇ, τοῖς διωγμοῖς,
τοῖς παθήμασιν, οἷά μοι ἐγένοντο ἐν
Ἀντιοχείᾳ, ἐν Ἰκόνιῳ, ἐν Λύστροις·
οἷους διωγμοὺς ὑπήνεγκα καὶ ἐκ
πάντων με ἐρρύσατο ὁ Κύριος. Καὶ
πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν
Χριστῷ Ἰησοῦ διωχθήσονται· πονηροὶ
δὲ ἄνθρωποι καὶ γόητες
προκόψουσιν ἐπὶ τὸ χεῖρον,
πλανῶντες καὶ πλανώμενοι. Σὺ δὲ
μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης,
εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ
βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ
δυνάμενά σε σοφίαι εἰς σωτηρίαν
διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ τῷ
Κυρίῳ ἡμῶν.

Gospel Reading

The reading is from the Holy Gospel according to Luke. (5:1-11)

At that time, Jesus was standing by the lake of Gennesaret. And he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had ceased speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all who were with him, at the catch of fish which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed him.

Ἐκ τοῦ κατὰ Λουκᾶν ἀγίου
Εὐαγγελίου τὸ ἀνάγνωσμα. (ε' 1 -
11)

Τῷ καιρῷ ἐκεῖνω, ἐστῶς ὁ Ἰησοῦς
παρὰ τὴν λίμνην Γεννησαρέτ, εἶδε
δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην·
οἱ δὲ ἀλιεῖς ἀποβάντες ἀπ' αὐτῶν
ἀπέπλυνον τὰ δίκτυα. ἐμβὰς δὲ εἰς
ἐν τῶν πλοίων, ὃ ἦν Σίμωνος,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας
ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς
ὄχλους. ὡς δὲ ἐπαύσατο λαλῶν,
εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγαγε
εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα
ὕμῶν εἰς ἄγραν. καὶ ἀποκριθεὶς
Σίμων εἶπεν αὐτῷ· Ἐπιστάτα, δι'
ὄλης νυκτὸς κοπιᾶσαντες οὐδὲν
ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου
χαλάσω τὸ δίκτυον. καὶ τοῦτο
ποιήσαντες συνέκλεισαν πλήθος
ἰχθύων πολὺ· διερρήγνυτο δὲ τὸ
δίκτυον αὐτῶν. καὶ κατένευσαν τοῖς
μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ
τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς·
καὶ ἦλθον, καὶ ἐπλησαν ἀμφότερα
τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.
ἰδὼν δὲ Σίμων Πέτρος προσέπεσε
τοῖς γόνασιν Ἰησοῦ λέγων· Ἐξελθε
ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι,
Κύριε· θάμβος γὰρ περιέσχεν αὐτὸν
καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ
ἄγρα τῶν ἰχθύων ἢ συνέλαβον,
ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην,
υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ
τῷ Σίμωνι. καὶ εἶπε πρὸς τὸν Σίμωνα
ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν
ἀνθρώπους ἔσῃ ζωγρῶν. καὶ
καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν,
ἀφέντες ἅπαντα ἠκολούθησαν
αὐτῷ.

Services & Events

Sunday, September 24, 2017 , 1st Sunday of Luke

Orthros & Divine Liturgy, 8:45 am

Community meal at Lee Memorial for the Needy

Tuesday, September 26, 2017, Falling asleep of St. John the Theologian

Orthros & Divine Liturgy, 8:30 am

Saturday, September 30th

Open Confession Walk-In appointments, 4:30 pm

Great Vespers, 6:00 pm

Sunday, October 1, 2nd Sunday of Luke

Orthros & Divine Liturgy 8:45 am

Please pray for: John, George, Alex, Maria, Peter, Asimo, Angeliki, Persephone, Mary, Pauline, Efrosine, Barbara, John, Peter, George, Jane, Nicholas, Viola, Helen, Despina, Chrysanthi, Ekaterine, Mary, Katherine, George, Irene, Christine, Irene, David and Diana.

When we pray for our brothers and sisters we only need to know their baptismal first name, as that is how they are known to God. Going forward, that will be how this list is presented.

If there is anyone to add or take off this prayer list; or if you or anyone you know is hospitalized, please inform Fr Demetrios.

Αν υπάρχει κάποιος/α που πρέπει να βάλουμε η να βγάλουμε απο την λίστα προσευχής, ή αν υπάρχει κάποιος/α στο νοσοκομείο,σας