

I will wash my hands among the innocent, and so will I go round Thine Altar, O Lord (Psalm 26, Verse 6).

mightier than any weapon. This piece is worn by someone who is bestowed the office of Confessor.

Vested and completing the Proskomide, the Priest is prepared to begin the Divine Liturgy.

**PECTORAL CROSS:** Large, silver or gold and of intricate design. This cross is indicative of the rank of oikonomou or keeper of the house. The pectoral cross reminds us that we keep Christ in our hearts and also are responsible to witness to Him always. Often you will see the priest wear his pectoral cross everywhere when he is serving in his priestly function.

There are other types of vestments we will see priest wear. They are indicative of and office or rank and without the Metropolitan's approval the priest cannot wear this.

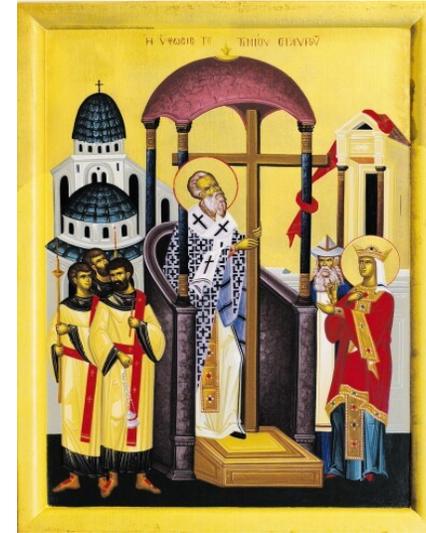
There are differences and variations between deacon, priest, bishop vestments.

**EPIGONATION (THIGH SHIELD):** The epigonation is a diamond-shaped piece of stiff cloth that is worn near the knee. It represents the spiritual sword and the Word of God, which is



# September 17th, 2017

## Sunday after Holy Cross



## Holy Trinity Greek Orthodox Church

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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>

### *Resurrectional Apolytikion- Mode pl 2*

Ἄγγελικαὶ Δυνάμεις ἐπὶ τὸ μνήμᾳ σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν, καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντὸν σου σῶμα. Ἐσκύλευσας τὸν Ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ, ὑπήντησας τῇ Παρθένῳ, δωρούμενος τὴν ζωὴν, ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι	When the angelic powers appeared at Your grave, the soldiers guarding it feared and became as dead. And standing by the sepulcher was Mary who was seeking Your immaculate body. You devastated Hades, not afflicted by it. You went to meet the virgin, and granted eternal life. You resurrected from the dead. O Lord,
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### *Apolitykion For the Cross Mode 1*

Σῶσον, Κύριε, τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου, νίκας τοῖς βασιλεῦσι κατὰ βαρβάρων δωρούμενος, καὶ τὸ σὸν φυλάττων διὰ τοῦ Σταυροῦ σου πολίτευμα.	Save, O Lord, Your people and bless Your inheritance, granting victory to the faithful over the enemy, and by Your Cross protecting Your commonwealth.
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### *For our Parish in 4th*

Εὐλογητός εἶ Χριστέ ὁ Θεὸς ἡμῶν ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας φιλάνθρωπε δόξα Σοι.	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.
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### *Kontakion- Mode 4.*

Ὁ ὑψωθεὶς ἐν τῷ Σταυρῷ ἐκουσίως, τῇ ἐπωνύμῳ σου καινῇ πολιτείᾳ τοὺς οἰκτιρμούς σου δώρησαι, Χριστέ ὁ Θεός· εὐφρανὸν ἐν τῇ δυνάμει σου τοὺς πιστοὺς βασιλεῖς ἡμῶν, νίκας χορηγῶν αὐτοῖς κατὰ τῶν πολεμίων· τὴν συμμαχίαν ἔχοιεν τὴν σὴν, ὄπλον εἰρήνης, ἀήττητον τρόπαιον.	You who were lifted on the cross voluntarily, O Christ our God, bestow Your tender compassions upon Your new community to which You gave Your name. Cause our faithful emperors to be glad in Your power, granting them the victories against their adversaries. And for an ally, Lord, may they have You, peace as their armor, the trophy invincible.
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five pieces are worn by all priests. The rest are earned as a priest rises in rank within the priesthood.

**STICHARION (TUNIC):** Sticharion are made of linen or silk and are generally white to represent the purity of heart that should be inseparable from the Priestly Office. More practically, it reminds us of the purity of baptism and is very similar to a baptismal robe. The sleeves are bound at the wrists with ties. The prayer recited by the priest is: "My soul shall exalt in the Lord, for He has endued me with the robe of salvation, and with the garment of joy has He clothed me. He has set a crown on my head like a bridegroom, and like a bride He has adorned me with comeliness (Isaiah Chapter 61, Verse 10). "

**EPIMANIKA:**The Epimanika (2 Pieces - Cuffs) symbolize God's creative hands and His omnipotence. The cords which tie them represent the rope with which the Lord was tied. Right: Thy right hand, O Lord, is glorified in strength. Thy right hand, O Lord, hast shattered the enemy, and through the multitude of Thy glory Thou hast crushed Thine adversaries (Exodus Chapter 15, Verses 6-7). Left: Thy hands have made me and molded me; given me understanding, and I will learn Thy Commandments (Psalm 119, Verse 73).

**EPITRACHELION:** The Epitrachelion or the stole: meaning "on the neck". It signifies the outpouring of Grace from Above on the Priest. It also symbolizes the Cross carried by our Lord upon His shoulders. A church service can-

not be celebrated without it nor can the priest perform a priestly function. It denotes the balance, weight and responsibility that priests have for all our souls. The tassels that hang at the lower part of the Stole represent our souls that hang on the Spiritual Fathers neck. Prayer: Blessed is God, Who pours His grace on His Priests, like the balm on the head, that ran down the beard, even Aaron's beard, down to the skirts of his garment (Psalm 133, Verse 2).

**ZONE:** The Zoni (Belt) is worn over the Sticharion and Epitrachelion. This girding shows a Priest's readiness for service and the strength he receives from the Holy Spirit to succeed in his mission. Prayer: Blessed is God Who girds me with strength, and makes my way perfect (Psalm 133, Verse 2).

**PHELONION:** (Chasuble - The outer vestment in form of cape): The Phelonion signifies the crimson Robe, with which the soldier clothed our Lord Jesus to mock Him while he was in the Praetorium. It is also indicative of the grace of the Holy Spirit enveloping the priest. Prayer: Let Thy Priest be clothed with righteousness; and let Thy Saints shout for joy, always, now and ever, and to the ages of ages. Amen. (Psalm 132, Verse 9)

These are the 5 main vestments the priest will wear. Preparing to wear each of these parts of his Vestments, the Priest blesses them with the sign of the cross and kisses them. He then washes his hands to signify his cleanliness, praying:

**Vestments**

Before the "Orthros" or Matins (morning prayer), the Priest prepares himself for the Divine Liturgy by special prayers recited outside the Ico-nostasion (Altar Screen) before the Royal Doors. After paying his respects by kissing the Holy Icons of the Ico-nostasion, he enters the Sanctuary through the North Door saying:

I will enter Thy House, and in Thy fear, I will worship toward Thy Holy Temple.

Having entered the Sanctuary, the Priest wears his Vestments. The Old Testament idea of wearing a special kind of clothing in the performance of liturgical rites did influence the Church. The Liturgical vestments come from the days of the first priests in the Old Testament. The purpose of vestments were "for glory and for beauty" (Ex 28:2 & 40), to enable the leaders for "ministering in the holy place" (Ex 35:19, 39:1, 41), "that they may serve Me as priests" (Ex 28:4, 41). Decorating of vestments comes from Old Testament time as well when the garments were bejeweled and made of beautifully colored "fine linen," skillfully worked," and embroidered with needlework (Ex 28:6, 36, 39), with bells of gold (Ex 28:33), and with a plate of gold engraved with the inscription "Holy is the Lord" (Ex 28:36). They also prefigure our deification (2 Peter 1:4) where we "put off this lowly body and shine brighter than the sun as revealed in Christ's divine light at the Transfiguration" (Philippians 2:20-21).

The colors of the liturgical vestments have meaning in that they indicate the type of year, season, or type of feast. All vestments are worn for the glory of God. An intended effect of the vestments is to draw attention away from the individuality of the priest.

**Red:** Christmas time. Red is predominant. You will see most priests wearing red this time of year. There is also the tradition to where red for the Anastasi of Christ for the life that His blood has given us. Red is also indicative of the blood of martyrs, and can be used on a martyr's feast day.

**White:** The other color of Pascha is white, for purity. Since we see white as one of the most worn colors it should also be noted that every Sunday we celebrate the resurrection.

**Gold:** for the kingdom of Heaven.

**Green:** is worn to represent life. We see this as the primary color of the Feasts of the Cross. We can also see this in spring and on Palm Sunday.

**Blue:** is worn for the Feasts of Mary.

**Purple or Black:** is worn during Lent. It is a somber color.

You will see many different combinations of colors. For the most part, I personally have **White** with **Gold** trim for Sundays and most other days. But it is not uncommon to see an array of colors in the vestments of the priest

The priests recite specific prayers, mostly from the book of Psalms, each time they put on each piece. The first

Προκείμενον. Ἦχος πλ. β'. Ψαλμὸς ΚΖ' (27). Σῶσον, Κύριε, τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου, καὶ ποιμανον αὐτοὺς καὶ ἔπαρον αὐτοὺς ἕως τοῦ αἰῶνος.

Στίχ. Πρὸς σέ, Κύριε, κεκράξομαι, ὁ Θεός μου, μὴ παρασιωπήσης ἀπ' ἐμοῦ, μήποτε παρασιωπήσης ἀπ' ἐμοῦ καὶ ὁμοιωθῆσομαι τοῖς καταβαίνουσιν εἰς λάκκον.

Πρὸς Γαλάτας Ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα. (2:16-20)

Ἀδελφοί, εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου· διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο! Εἰ γὰρ, ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνίστημι. Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα Θεῷ ζήσω. Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ Υἱοῦ τοῦ Θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἐαυτὸν ὑπὲρ ἐμοῦ.

Prokeimenon. Mode pl. 2. Psalm 27 (28). O Lord, save Your people, and bless Your inheritance; and shepherd them, and raise them up forever.

Verse: To You, O Lord, I cry; O my God, may You not pass over me in silence; may You never be silent to me, else I would become like those who go down into the pit.

The reading is from Paul's Letter to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

## THE PRAYER OF THE HOLY GOSPEL

Shine in our hearts, O Master Who loves mankind, the pure light of Your divine knowledge, and open the eyes of our mind that we may comprehend the proclamations of Your Gospels. Instill in us also reverence for Your blessed commandments so that, having trampled down all carnal desires, we may lead a spiritual life, both thinking and doing all those things that are pleasing to You. For You, Christ our God, are the illumination of our souls and bodies, and to You we offer up glory, together with Your Father, Who is without beginning, and Your all-holy, good, and lifecreating Spirit, now and forever and to the ages of ages. Amen.

Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Δέσποτα, τὸ τῆς σῆς θεογονωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν ὀφθαλμοὺς διάνοιζον εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν. Ἐνθεὸς ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες, πνευματικὴν πολιτείαν μετέλθωμεν, πάντα τὰ πρὸς εὐαρέστησιν τὴν σὴν καὶ φρονούντες καὶ πράττοντες. Σὺ γὰρ εἶ ὁ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωματίων ἡμῶν, Χριστὲ ὁ Θεός, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

### Gospel Reading

**The reading is from the Holy Gospel according to Mark. (8:34-38; 9:1)**

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

Ἐκ τοῦ κατὰ Μάρκον ἁγίου Εὐαγγελίου τὸ ἀνάγνωσμα. (8:34-38; 9:1)

Ἐἶπεν ὁ Κύριος· Εἴ τις θέλει ὀπίσω μου ἔλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. τί γὰρ ὠφελήσει ἄνθρωπον ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυθῆται καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. Καὶ ἔλεγεν αὐτοῖς· ἀμήν λέγω ὑμῖν ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

**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 παρακαλούμε να ενημερώσετε τον πατέρα Δημήτριος .

## Services & Events

**Summer Hours End Today, September 17, 2017**  
**Sunday, September 17, 2017, Sunday after the Holy Cross**  
**Orthros & Divine Liturgy, 8:15 am**  
*Fellowship Hour sponsored by the family of Panagiota Yonclas*

**Saturday, September 23, 2017**

**Open Confession, 4:00 pm**  
**Great Vespers, 6:00 pm**

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

**Orthros & Divine Liturgy, 8:45 am**  
*Fellowship Hour sponsors needed*

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

**Orthros & Divine Liturgy, 8:30 am**