

puts on the belt. This signifies his readiness to fulfil his ministry by the power of God. The epimanikia, or cuffs, that the priest puts on, are a sign that it is the Lord himself who acts through the hands of the priest.

636 Over all the other vestments the priest dons the phelonion (from the Greek, meaning coat). It signifies the righteousness and sanctity with which the Lord vests the priest as he singles him out for sacred ministry.

b. Liturgical Vestments of the Bishop

637 The outer liturgical vestment of the bishop is the sakkos (from the Greek, meaning sackcloth). It symbolizes the authority of the bishop—the servant of Christ—to lead God's people by the example of repentance. Over the sakkos the bishop wears the omophorion (from the Greek meaning to carry on the shoulder). This is a sign that as a good shepherd following the example of Christ, the bishop cares for his spiritual flock and seeks out the lost sheep (see Mt 18:12). The epigonation (from the Greek meaning on the knee), a stiff diamond-shaped cloth worn by the bishop on his right side, indicates the "spiritual sword" which is God's Word (see Eph 6:17). It is a sign of the bishop's teaching authority. On his head the bishop wears a mitre (from the Greek, meaning headband) which indicates the spiritual authority that he receives from the heavenly King.

638 To the bishop's emblems belong also the staff, the panagia, and the mantle. The staff is a sign of pastoral service, which entails leading and defending the flock. The enkolpion (from the Greek, meaning on the breast) or panagia (from the Greek, meaning all-holy, referring to the Mother of God) is a round icon of the Saviour or the Mother of God. The bishop wears it on his breast as a sign of his fervent and public confession of the faith. The bishop wears a mantic (cape) as a sign that he is wholly consecrated to God and to sacrificial service to the Church. It is characterized by tablets (images of the Old and New Testaments), from which stream coloured ribbons (called rivers)—signs of consecration to God and the mission to teach, sanctify, and lead the People of God.

639 In our tradition, the liturgical vestments of the sacred ministers are of different colours, depending on the nature of the celebration. White or gold vestments are used for feasts of the Lord, blue for the Mother of God, green for Pentecost, and deep red (or violet) are used for Great Lent and funeral services.

c. Other Articles Used during Divine Services

- 640 A church—the holy place of prayer—contains many special furnishings, sacred articles needed for the celebration of the divine services. When we walk into a church we notice an abundance of lights. There are chandeliers, lamps before icons, the perpetual light before the iconostasis, the seven-lamp candelabra in the sanctuary behind the Holy Table, and candles on the tetrapod. With lit tapers we accompany liturgical processions, the reading of the Gospel, and the Communion of the faithful. A bishop blesses with a trikirion and a dikirion (a triple candle and a dual candle). The use of all these lights is deeply symbolic, their purpose is not only to illuminate the church, but to image forth Christ, the untreated Light that illumines all.⁴³³
- 641 The Cross occupies an important place in every church. We see it on the Holy Table, and on the analog or tetrapod. It crowns the iconostasis, and in the sanctuary, we see it behind the Holy Table. It also crowns churches, chapels and graves. The Cross is the sign of Christ's victory over sin and death, the manifestation of God's love for us. For this reason, we venerate the Cross by prostrating ourselves before it and kissing it.
- 642 In the church there are also banners (or flags), with embroidered or painted icons on them. Banners are the Christian insignia. They remind us that with the sign of the holy Cross on his army's banners, the Emperor Constantine defeated his enemies. Thus, banners are used today in processions and during services as a sign that we profess our Lord and his victory over evil. Behind the Holy Table are ripidia, metal fans with an image of the Seraphim. These are a sign of the angelic hosts' invisible presence around the Holy Table of the Lord.
- 643 At a Vigil service on the eve of great feasts, we place on the tetrapod a litya plate with five small loaves. These commemorate Christ's miraculous multiplication of bread. Along with the loaves are also wheat grains, wine, and oil. The priest blesses these gifts, praying that the Lord would always "multiply them in this city and throughout the whole world. "In the course of the Vigil service, the priest anoints the faithful with the blessed oil, and the faithful kiss the festal icon and partake of the bread with the wine poured over it.
- 644 For tensing during the services, a bowl-like vessel (censer) is used containing burning coals onto which fragrant incense is placed. As a sign of our adoration of God present in church, the clergy tense the church and the icons, as well as the faithful, who are images of God. The smoke an

⁴³³ See Liturgicon, Liturgy of the Presanctified Gifts, Invocation after the Second Prokeimeno