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READER'S TYPIKA ON SUNDAY, OCTOBER 3, 2021
(15th Sunday after Pentecost & 2nd Sunday of Luke)
The Holy Hieromartyr Dionysius the Areopagite

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

THE TRISAGION PRAYERS

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

Reader: Lord, have mercy. (*12 times*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

THE FIRST ANTIPHON: PSALM 102

Reader: Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made

His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

And again: Bless the Lord, O my soul, and all that is within me bless His holy Name; blessed art Thou, O Lord.

THE SECOND ANTIPHON: PSALM 145

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my be-ing. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto ages of ages. Amen.

THE HYMN OF JUSTINIAN

Choir: Only-begotten Son and Word of God, who art im-mortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

THE BEATITUDES IN TONE SIX

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

- Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- Blessed are they that mourn, for they shall be comforted.

For the Resurrection in Tone Six

Verse 10: Blessed are the meek, for they shall inherit the earth.

Remember me, my God and Saviour, when Thou comest into Thy Kingdom and save me as Thou alone lovest mankind.

Verse 9: Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Through the wood of the Cross Thou hast saved again Adam who was beguiled by the tree and the thief as he cried aloud: Remember me, O Lord, in Thy Kingdom.

Verse 8: Blessed are the merciful, for they shall obtain mercy.

O Giver of life, having broken the gates and chains of hell, Thou, Saviour, hast made all men rise crying aloud: Glory to Thy Resurrection.

Verse 7: Blessed are the pure in heart, for they shall see God.

Do Thou Who hast by Thy burial and Thy Resurrection despoiled death, and filled all things with joy, remember me as Thou art compassionate.

Verse 6: Blessed are the peacemakers, for they shall be called the sons of God.

When the women bearing myrrh came to the tomb they heard an angel crying: Christ is risen filling the whole world with light.

Verse 5: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Let us all praise with one accord Christ nailed to the wood of the Cross thus delivering the world from error.

For Saint Dionysius¹ in Tone Eight

Verse 4: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Caught up above the vaults of the heavens, O righteous one, thou hast made clear to all men with exalted utterances and wise expressions the orders and armies and splendours of them that are beyond this world.

Verse 3: Rejoice, and be exceeding glad, for great is your reward in the heavens.

Ravelling in exalted divine vision, O glorious and divinely blessed Dionysius, thou spakest with divine authority throughout thine explanation of the Divine Names, having become by grace a theologian of the Trinity.

Verse 2: Glory to the Father, and to the Son, and to the Holy Spirit.

Dead to things present in thy desire for God, and intensely exercising thyself in the ascetical discipline, O Father, thou becamest a God-bearing instrument of life-engendering gifts beyond all understanding.

Verse 1: Both now and ever, and unto ages of ages. Amen.

Through the cultivation of the All-effecting Spirit, O Virgin, thou broughtest forth fruit, even a body for the Master of all, in which He condemned the sin of the world and made everlasting life to pour forth.

THE SUNDAY EISODIKON

Verse: O come, let us worship and fall down before Christ.

Choir: O Son of God, Who art risen from the dead; save us who sing to Thee: Alleluia, Alleluia, Alleluia.

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

APOLYTIKION FOR ST. DIONYSIUS IN TONE FOUR

Since thou hadst been instructed in uprightness thoroughly and wast vigilant in all things, thou wast clothed with a good conscience as befitteth one holy. Thou didst draw from the Chosen

¹ Troparia from 3rd Ode of the Mattins Canon (cf. St. Sabbas Typikon).

Vessel ineffable mysteries; and having kept the Faith, thou didst finish a like course, O Hieromartyr Dionysius. Intercede with Christ God that our souls be saved.

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

*(**The soldiers standing guard**)*

When Christ God had been born for our sakes from the Virgin, thou faithfully didst follow Him, keeping His statutes and heeding His sacred laws, O august Mary Magdalene. Hence, as we today observe thy holy remembrance, we receive the loosing of our sins and transgressions through thy holy prayer(s) for us.

THE TRISAGION HYMN

Holy God, Holy mighty, Holy Immortal have mercy on us. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal have mercy on us.

Holy God, Holy mighty, Holy Immortal have mercy on us.

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, TONE 6

O Lord, save Thy people and bless Thine inheritance. *(Ps.27:9a) {twice}*

Verse: Unto Thee, O Lord, will I cry; O my God, be not silent unto me. *(Ps.27:1a)*

O Lord, save Thy people and bless Thine inheritance.

SUNDAY APOSTOLOS:

Reader: The reading is from the Second Epistle of St. Paul to the Corinthians §176 (4:6-15)

Brethren, it is the God Who said, "Let light shine out of darkness" Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that He Who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

ALLELUIA, IN TONE 6

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven. *(Ps.90:1)*

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him. *(Ps.90:2)*

Choir: Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL:

Reader: The reading is from the Holy Gospel according to St. Luke §26 (6:31-36).

Choir: Glory the Thee O Lord, Glory to Thee.

Reader: The Lord said: “As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.”

Choir: Glory to Thee O Lord, Glory to Thee.

Then we sing the following, in tone 6

Choir: Remember us, O Lord, when Thou comest in Thy kingdom.

- Remember us, O Master, when Thou comest in Thy kingdom.
- Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Verse: Come unto Him, and be enlightened and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit.

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now and ever, and unto the ages of ages. Amen.

THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Leader: Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

All: Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord Jesus Christ, Son of God, have mercy on us.

All: Amen.

Kontakia:

KONTAKION OF THE RESURRECTION IN TONE SIX

Having raised up all the dead out of the dark abysses by His life-bestowing hand, Christ God, the Giver of Life, hath bestowed the Resurrection upon mortal nature; for He is the Savior and Resurrection and Life of all, and the God of all.

KONTAKION OF ST. DIONYSIUS IN TONE EIGHT

*(**To thee, the Champion Leader**)*

In spirit, thou didst pass through Heaven's gates, instructed by * the great Apostle who attained to the third Heaven's heights,* and wast made rich in all knowledge of things beyond speech; * and then thou, O Dionysius, didst illuminate * them that slumbered in the darkness of their ignorance. * Hence, we all cry out: * Rejoice, O universal Father.

SEASONAL KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant: O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Leader: Lord, have mercy. *(12 times)*

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say:

Choir: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

PSALM 33

Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to de-

stroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

THE HYMN TO THE THEOTOKOS

It is truly meet and right to bless thee, O Theotokos, who art ever blessed and all-blameless, and the Mother of our God. More honourable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

READING(S)

THE HOLY HIEROMARTYR DIONYSIUS THE AREOPAGITE

Saint Dionysius lived originally in the city of Athens. He was raised there and received a classical Greek education. He then went to Egypt, where he studied astronomy at the city of Heliopolis. It was in Heliopolis, along with his friend Apollophonos where he witnessed the solar eclipse that occurred at the moment of the death of the Lord Jesus Christ by Crucifixion. "Either the Creator of all the world now suffers, or this visible world is coming to an end," Dionysius said. Upon his return to Athens from Egypt, he was chosen to be a member of the Areopagus Council (Athenian high court).

When the holy Apostle Paul preached at the place on the Hill of Ares (Acts 17:16-34), Dionysius accepted his salvific proclamation and became a Christian. For three years Saint Dionysius remained a companion of the holy Apostle Paul in preaching the Word of God. Later on, the Apostle Paul selected him as bishop of the city of Athens. And in the year 57 Saint Dionysius was present at the repose of the Most Holy Theotokos.

During the lifetime of the Mother of God, Saint Dionysius had journeyed from Athens to Jerusalem to meet Her. He wrote to his teacher the Apostle Paul: "I witness by God, that besides the very God Himself, there is nothing else filled with such divine power and grace. No one can fully comprehend what I saw. I confess before God: when I was with John, who shone among the Apostles like the sun in the sky, when I was brought before the countenance of the Most Holy Virgin, I experienced an inexpressible sensation. Before me gleamed a sort of divine radiance which transfixed my spirit. I perceived the fragrance of indescribable aromas and was filled with such delight that my very body became faint, and my spirit could hardly endure these signs and marks of eternal majesty and heavenly power. The grace from her overwhelmed my heart and shook my very spirit. If I did not have in mind your instruction, I should have mistaken Her for the very God. It is impossible to stand before greater blessedness than this which I beheld."

After the death of the Apostle Paul, Saint Dionysius wanted to continue with his work, and therefore went off preaching in the West, accompanied by the Presbyter Rusticus and Deacon Eleutherius. They converted many to Christ at Rome, and then in Germany, and then in Spain. In Gaul, during a persecution against Christians by the pagan authorities, all three confessors were arrested and thrown into prison. By night Saint Dionysius celebrated the Divine Liturgy with angels of the Lord. In the morning the martyrs were beheaded. According to an old tradi-

tion, Saint Dionysius took up his head, proceeded with it to the church and fell down dead there. A pious woman named Catulla buried the relics of the saint.

The writings of Saint Dionysius the Areopagite hold great significance for the Orthodox Church. Four books of his have survived to the present day:

On the Celestial Hierarchy

On the Ecclesiastical Hierarchy

On the Names of God

On Mystical Theology

In additional, there are ten letters to various people.

The book *On the Celestial Hierarchies* was written actually in one of the countries of Western Europe, where Saint Dionysius was preaching. In it he speaks of the Christian teaching about the angelic world. The angelic (or Celestial-Heavenly) hierarchy comprises the nine angelic Ranks:

Seraphim

Cherubim

Thrones

Dominions

Powers

Authorities

Principalities

Archangels

Angels

The account of the Synaxis of the Bodiless Powers of Heaven is located under November 8.

The purpose of the divinely-established Angelic Hierarchy is the ascent towards godliness through purification, enlightenment and perfection. The highest ranks are bearers of divine light and divine life for the lower ranks. And not only are the sentient, bodiless angelic hosts included in the spiritual light-bearing hierarchy, but also the human race, created anew and sanctified in the Church of Christ.

The book of Saint Dionysius *On the Ecclesiastical Hierarchies* is a continuation of his book *On the Celestial Hierarchies*. The Church of Christ, like the Angelic ranks, in its universal service is set upon the foundation of priestly principles established by God.

In the earthly world, for the children of the Church, divine grace comes down indescribably in the holy Mysteries of the Church, which are spiritual in nature, though perceptible to the senses in form. Few, even among the holy ascetics, were able to behold with their earthly eyes the fiery vision of the Holy Mysteries of God. But outside of the Church's sacraments, outside of Baptism and the Eucharist, the light-bearing saving grace of God is not found, neither is divine knowledge nor theosis (deification).

The book *On the Names of God* expounds upon the way of divine knowledge through a progression of the Divine Names.

Saint Dionysius' book *On Mystical Theology* also sets forth the teaching about divine knowledge. The theology of the Orthodox Church is totally based upon experience of divine knowledge. In order to know God it is necessary to be in proximity to Him, to have come near to Him in some measure, so as to attain communion with God and deification (theosis). This condition

is accomplished through prayer. This is not because prayer in itself brings us close to the incomprehensible God, but rather that the purity of heart in true prayer brings us closer to God.

The written works of Saint Dionysius the Areopagite are of extraordinary significance in the theology of the Orthodox Church, and also for late Medieval Western theology. For almost four centuries, until the beginning of the sixth century, the works of this holy Father of the Church were preserved in an obscure manuscript tradition, primarily by theologians of the Alexandrian Church. The concepts in these works were known and utilized by Clement of Alexandria, Origen, Dionysius the Great, pre-eminent figures of the catechetical school in Alexandria, and also by Saint Gregory the Theologian. Saint Dionysius of Alexandria wrote to Saint Gregory the Theologian a Commentary on the “Areopagitum.” The works of Saint Dionysius the Areopagite received general Church recognition during the sixth-seventh centuries.

Particularly relevant are the Commentaries written by Saint Maximus the Confessor (January 21). (trans. note: although many scholars suggest that the “Areopagitum” was actually written by an anonymous sixth century figure who employed the common ancient device of piously borrowing an illustrious name, this in no way diminishes the profound theological significance of the works.)

In the Russian Orthodox Church the teachings of Saint Dionysius the Areopagite about the spiritual principles and deification were at first known through the writings of Saint John of Damascus (December 4). The first Slavonic translation of the “Areopagitum” was done on Mt. Athos in about the year 1371 by a monk named Isaiah. Copies of it were widely distributed in Russia. Many of them have been preserved to the present day in historic manuscript collections, among which is a parchment manuscript “Works of Saint Dionysius the Areopagite” belonging to Saint Cyprian, Metropolitan of Kiev and All Rus (September 16) in his own handwriting.

According to one tradition, he was killed at Lutetia (ancient name of Paris, France) in the year 96 during the persecution under the Roman emperor Domitian (81-96). Today most scholars and theologians believe that Saint Dionysius the Areopagite did not die in Gaul, and that Saint Dionysius (or Denys) of Paris is a different saint with the same name.

Saint Demetrius of Rostov says that the Hieromartyr Dionysius was beheaded in Athens, and that many miracles were worked at his grave. [From oca.org]

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THE HOLY MARTYRS RUSTICUS AND ELEUTHERIUS OF ATHENS

Saints Rusticus and Eleutherius were disciples of Saint Dionysius the Areopagite. They suffered martyrdom in Athens during the persecution of the emperor Domitian (81-96). [From oca.org]

THE LITTLE DISMISSAL

The Leader bows toward the icon of Christ on the iconostasis, saying:

Leader: Glory to thee, O Christ our God and our Hope, glory to thee.

All: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. O Lord, bless.

Leader: O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; *of the holy, glorious, and right-victorious Hieromartyr Dionysios the Areopagite, first bishop of Athens; and Martyrs Eleutherios*

and Rustikos, whose memory we celebrate today, and of all the saints: have mercy on us, and save us, for Thou art good and lovest mankind.

Then, facing the icon of Christ, on the iconostasis, the Leader says:

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

All: Amen.