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READER'S TYPIKA ON SUNDAY, OCTOBER 17, 2021
(17th Sunday after Pentecost & 4th Sunday of Luke)
***Commemoration of the Holy Fathers of the
Seventh Ecumenical Council at Nicea (787 AD)***

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 EIGHT

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 Eight

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

Remember us, O Christ Saviour of the world, as Thou hast remembered the thief upon the Rood. And make us all worthy of Thy heavenly Kingdom, O Thou Who alone art compassionate.

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

Hearken, O Adam, and rejoice with Eve for he who formerly stripped you both and took you captive through beguilement, is laid low by the Cross of Christ.

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

Our Saviour, having been nailed of Thine own will upon the Tree Thou hast destroyed the curse of the tree that lay on Adam and as Thou art compassionate, Thou hast given those in Thine image a dwelling-place in Paradise.

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

Today Christ is risen from the tomb giving all the faithful incorruption and He gives back joy to the women bearing myrrh -- after the Passion the Resurrection!

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

Rejoice O ye wise women bearing myrrh, first to see the Resurrection of Christ, and who announced to the Apostles the good tidings thereof that is the restoration of the whole world.

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

Ye Apostles appearing as friends of Christ having the same throne as His in glory, intercede as His disciples for us to stand before Him with boldness.

For the Holy Fathers¹ 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.

That the indestructible Church of Christ might not be shaken, the divine chief shepherds of the pious, initiated by Him, shook them that desired to shake it, since they were the portion of Antichrist.

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

Drawing from the well-springs of salvation, the register of the Fathers cleanseth roiled and turbid currents, and they satisfy Christ's thirsting people with the streams of their teachings.

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

The seventh concourse of the lovers of Christ hath gathered in the illustrious city of Nicaea against the truly hateful accusers of the Christians, with the Sovereigns Irene and Constantine as advocates.

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

Let every impious man depart who will not revere the august icon of the Theotokos and proclaim her to be she that conceived Christ the God-man, and let him be sent into the fire and be endlessly burned there.

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 EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

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

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

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 IN TONE 4

(Song of Three Youths)

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. *{twice}*

Verse: For righteous art Thou in all which Thou hast done for us.

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages.

APOSTOLOS FOR THE FATHERS:

Reader: The reading is from the Epistle of St. Paul to Titus §302x (3:8-15)

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissension, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned.

When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.

All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

ALLELUIA IN TONE 4

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: O God, with our ears have we heard, for our fathers have told us the work which Thou hadst wrought in their days, in the days of old. *(Ps.43:1)*

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: For Thou hast saved us from them that afflict us, and them that hate us hast Thou put to shame. *(Ps.43:8)*

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE 4TH SUNDAY OF LUKE:

Reader: The reading is from the Holy Gospel according to St. Luke §35 (8:5-15)

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

Reader: The Lord spoke this parable: “A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold.” And when His Disciples asked Him what this parable meant, Jesus said, “To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” As Jesus said this, He called out, “He who has ears to hear, let him hear.”

Choir: Glory the 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 EIGHT

*(**As first-fruits of our nature**)*

Arising from the tomb, O mighty Saviour, Thou didst rouse the dead; * Thou didst raise Adam; while Eve danceth for joy at Thy blest Resurrection, O Lord. * And the world's farthest regions * keep the festival on Thine arising from the dead * with gladness and thanksgiving, O Thou Who art greatly merciful.

KONTAKION OF THE HOLY FATHERS IN TONE FOUR

The Son Who shone forth from the Father ineffably was born, twofold of nature, of a woman. Beholding Him, we deny not the image of His form; but depicting it piously, we revere it faithfully. And for this cause, the Church, in that it holdeth the true Faith, doth venerate the icon of Christ's incarnation.

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 destroy 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 SUNDAY OF THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

The Sunday after the eleventh of October, we commemorate the Holy Fathers of the Holy and Ecumenical Seventh Synod.

The Seventh Ecumenical Synod was held in Nicaea of Bithynia from 24 September until 13 October 787, at the initiative of Empress Irene, who was acting as regent. Under the presidency of the Patriarch of Constantinople Saint Tarasios (Feb. 25), three hundred and fifty Orthodox bishops gathered, and to them were added seventeen other hierarchs who denounced the heresy of the iconoclasts.

Besides the representatives of the Pope of Rome and the Patriarchates of Antioch and Jerusalem, the monks who suffered terrible persecution during the reign of the iconoclast Emperor Leo III the Isaurion (717 – 741) and Constantine V Kopronymos (741 - 755) were a strong presence; there were about a hundred and thirty-six.

After careful preparation, the Fathers of the Synod anathematized the heretics, who for more than fifty years forbid Orthodox Christians to honor the venerable icons of Christ and His saints because it was presumed to be idolatry. So they put an end to the first period of iconoclasm, but it erupted again a few years later under Leo V the Armenian (813 - 820) and it finally ended in 843, thanks to Empress Theodora and the Holy Patriarch Methodios (June 14). The Holy Fathers anathematized the heretical patriarchs Anastasios, Constantine and Niketas, denouncing the alleged ecumenical synod convened in the palace of Hieria at the initiative of Constantine V in 754, and they proclaimed eternal memory to the holy defenders of Orthodoxy: Holy Patriarch

Germanos (715 - 730; May 12), Saint John of Damascus (Dec. 4), George of Cyprus, and all those who suffered torture and exile as defenders of the holy icons. In the Oros of the faith that was read at the seventh and last session of the Synod, the Fathers proclaimed:

"We decree with full precision and care that, like the figure of the honored and life-giving cross, the revered and holy images, whether painted or made of mosaic or of other suitable material, are to be exposed in the holy churches of God, on sacred instruments and vestments, on walls and panels, in houses and by public ways, these are the images of our Lord, God and Savior, Jesus Christ, and of our Lady who is without blemish, the holy Theotokos, and of the revered angels and of any of the saintly holy men.

The more frequently they are seen in representational art, the more are those who see them drawn to remember and long for those who serve as models, and to pay these images the tribute of salutation and respectful veneration. Certainly this is not the full worship in accordance with our faith, which is properly paid only to the divine nature, but it resembles that given to the figure of the honored and life-giving cross, and also to the holy books of the gospels and to other sacred objects. Further, people are drawn to honor these images with the offering of incense and lights, as was piously established by ancient custom. Indeed, the honor paid to an image traverses it, reaching the model, and he who venerates the image, venerates the person represented in that image.

So it is that the teaching of our holy Fathers is strengthened, namely, the tradition of the Catholic Church which has received the gospel from one end of the earth to the other."

The Holy Fathers proved not only to be defenders of the holy icons but, essentially, of the mystery of the Incarnation of the Son of God: "Of old, God the incorporeal and uncircumscribed was never depicted. Now, however, when God is seen clothed in flesh, and conversing with men, I make an image of the God whom I see. I do not worship matter, I worship the God of matter, Who became matter for my sake, and deigned to inhabit matter, Who worked out my salvation through matter. I will not cease from honoring that matter which works my salvation" (St. John of Damascus). Having received human nature, the Word of God deified it without it losing its properties. For this reason, while His glory is incomprehensible to our senses, the human nature of the Savior may be depicted. The image of Christ - the accuracy of which is kept by the tradition of the Church - thus becomes the true presence of the prototype of the God-man, a means of grace and sanctification for all the faithful who confer to it honorary veneration. [From Mystagogy]

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THE HOLY PROPHET HOSEA

The Holy Prophet Hosea the first of the minor prophets, belonged to the tribe of Issachar. He lived during the ninth Century before Christ, in the kingdom of Israel. He was a contemporary of the holy Prophets Isaiah, Micah and Amos. During this time, many of his fellow Israelites had forgotten the true God, and worshipped idols. The holy Prophet Hosea attempted to turn them again to the faith of their Fathers by his wise counsels. Denouncing the iniquities of the people of Israel (i.e. the northern kingdom Israel), the prophet proclaimed to them great misfortunes from a foreign people and their removal into captivity by Assyria.

Almost a thousand years before the coming of the Savior, and through the inspiration of the Holy Spirit, the prophet foretold the end of sacrificial offerings and of the priesthood of Aaron (Hos. 3:4-5), and that the knowledge of the True God would spread through all the earth (Hos.

2:20-23). Hosea spoke also about Christ, how He would return from out of Egypt (Hos. 11:1; compare Mt. 2:15), that He would be resurrected on the third day (Hos. 6 and especially Hos.6:2; compare with 1 Cor.15:4), and that He would conquer death (Hos.13-14. Compare 1 Cor.15:54-55).

The prophesies of Saint Hosea are included in the book that bears his name. The prophetic service of Saint Hosea continued for more than sixty years. The God-inspired prophet died in deep old age, having devoted all his life to fulfilling the Will of God. [From oca.org]

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THE VENERABLE MARTYR ANDREW OF CRETE

The Hieromartyr Andrew of Crete lived during the reign of the iconoclast emperor Constantine Koprnomos (741-775), who ordered Christians, under penalty of death, to remove the holy icons from their churches and homes. Believers, who fearlessly resisted the impious iconoclast, and held firmly to the traditions of the holy Fathers, were locked in prison. When the venerable Andrew heard that the emperor was throwing virtuous and pious Christians into prison instead of thieves and robbers, he went to the Church of the Great Martyr Mamas (September 2) in Constantinople and in front of everyone, denounced the heretic for persecuting the true Faith.

In an attempt to justify himself the emperor said that it was folly to bestow veneration on wood and paint. To this the monk replied that whoever suffers for holy icons suffers for Christ, but whoever reviles the icon upon which Christ is depicted, offers insult to Christ Himself. The enraged iconoclast gave orders to torture Saint Andrew without mercy.

As he was being dragged through the streets to the place of execution, someone cut off the saint's feet. As a result, Saint Andrew was freed from his torments by death. A hundred years later a Canon was written to the saint by Saint Joseph the Hymnographer (April 4). The saint heals those afflicted with seizures. [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 our venerable and God-bearing Fathers —especially the 367 Holy Fathers of the Seventh Ecumenical Council; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the holy and glorious Prophet Hosea; and Venerable-martyr Andrew of Crete, 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.