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READER'S TYPIKA ON SUNDAY, FEBRUARY 15, 2026  
(36<sup>th</sup> Sunday after Pentecost)

***The Sunday of the Last Judgment (Meat-Fare)***

*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 THREE

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 Three

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

Thou didst banish Adam, our forefather, from Paradise, when he set at nought Thy commandment, O Christ; but Thou didst make the thief, who confessed Thee upon the Cross, to dwell therein, O Compassionate One, as he cried: Remember me, O Saviour, in Thy Kingdom.

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

When we sinned, Thou didst condemn us with the curse of death, O Life-giver and Lord. And having suffered in Thy body, though Thou wast without sin, O Master, Thou didst quicken all mortals, who cry out: Remember us also in Thy Kingdom.

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

Having risen from the dead, Thou didst raise us also from the passions by Thy Resurrection, O Lord; and Thou didst destroy all the might of death, O Saviour; for this cause we cry out in faith: Remember us also in Thy Kingdom.

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

By Thy three-day burial, as God Thou didst quicken and raise up with Thyself them that were dead in Hades; and since Thou art good, Thou didst cause incorruption to flow forth for us all, who with faith do ever cry out: Remember us also in Thy Kingdom.

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

Thou didst appear first unto the myrrh-bearing women when Thou hadst arisen from the dead, O Saviour, crying: Rejoice. And through them, Thou dost proclaim Thine Arising unto Thy friends, O Christ. For this cause, we cry out in faith: Remember us also in Thy Kingdom.

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

When Moses spread out his arms on the mountain, he prefigured the Cross, as he triumphed over Amalek; and having with faith received it as a mighty weapon against the demons, we all cry out: Remember us also in Thy Kingdom.

For the Sunday of Last Judgment<sup>1</sup> in Tone Six

*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.*

At Thy fearful coming, O Christ, when Thou appearest from heaven, when the thrones are set up and the books opened, then spare, O Savior, spare Thy creature.

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

Since God is the Judge, nothing can help thee there, no zeal, no skill, no glory, no friendship, but only the strength that thou gainest, my soul, from thy works.

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

Prince and governor will be there together, my soul, rich and poor; no father or mother will be able to help us, // no brother will redeem us from the condemnation.

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

Thou art the gate, pure Lady, through which One alone has passed, going in and out, yet not breaking the seal of thy virginity: Jesus, Adam's Creator and thy Son.

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 unto Thee: Alleluia, Alleluia, Alleluia.

*Apolytikia:*

### RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

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<sup>1</sup> These troparia are from 6<sup>th</sup> Ode of the Matins canon.

## 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 faith-fully 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 3

Great is our Lord, and great is His strength, and of His understanding there is no measure. *(Ps146:5) {twice}*

*Verse:* Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God. *(Ps.146:1)*

Great is our Lord, and great is His strength, and of His understanding there is no measure.

SUNDAY APOSTOLOS (MEAT-FARE SUNDAY):

*Reader:* The reading is from the First Epistle of St. Paul to the Corinthians §140 (8:8-9:2).

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care, lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you—a man of knowledge—at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

ALLELUIA, IN TONE 8

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 1:* Come let us rejoice in the Lord, let us shout with jubilation unto God our Saviour. *(Ps.94:1)*

*Choir:* Alleluia, Alleluia, Alleluia.

*Verse 2:* Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him. *(Ps.94:2)*

*Choir:* Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL (MEAT-FARE SUNDAY):

*Reader:* The reading is from the Holy Gospel according to St. Matthew §106 (25:31-46).

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

*Reader:* The Lord said, “When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’ Then the righteous will answer Him, ‘Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.’ Then He will say to those at his left hand, ‘Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ Then they also will answer, ‘Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?’ Then He will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.’ And they will go away into eternal punishment, but the righteous into eternal life.”

*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 FOR SUNDAY OF LAST JUDGMENT IN TONE ONE

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

*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 LAST JUDGMENT

Today's Gospel reading is Matthew 25:31-46, the parable of the Last Judgment. It reminds us that while trusting in Christ's love and mercy, we must not forget His righteous judgment when He comes again in glory. If our hearts remain hardened and unrepentant, we should not expect the Lord to overlook our transgressions simply because He is a good and loving God. Although He does not desire the death of a sinner, He also expects us to turn from our wickedness and live (Ezek. 33:11). This same idea is expressed in the prayer read by the priest after the penitent has confessed his or her sins (Slavic practice).

The time for repentance and forgiveness is now, in the present life. At the Second Coming, Christ will appear as the righteous Judge, "Who will render to every man according to his deeds" (Rom. 2:6). Then the time for entreating God's mercy and forgiveness will have passed.

As Father Alexander Schmemmann reminds us in his book GREAT LENT (Ch. 1:4), sin is the absence of love, it is separation and isolation. When Christ comes to judge the world, His criterion for judgment will be love. Christian love entails seeing Christ in other people, our family, our friends, and everyone else we may encounter in our lives. We shall be judged on whether we have loved, or not loved, our neighbor. We show Christian love when we feed the hungry, give drink to the thirsty, clothe the naked, visit those who are sick or in prison. If we did such things for the least of Christ's brethren, then we also did them for Christ (Mt.25:40). If we did not do such things for the least of the brethren, neither did we do them for Christ (Mt.25:45).

Today is the last day for eating meat and meat products until Pascha, though eggs and dairy products are permitted every day during the coming week. This limited fasting prepares us gradually for the more intense fasting of Great Lent. [From oca.org]

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#### THE HOLY APOSTLE ONESIMUS OF THE SEVENTY, DISCIPLE OF SAINT PAUL

The Apostle Onesimus, who was from Colossae, was a bond-servant of that Philemon to whom the Apostle Paul addressed his epistle. Onesimus escaped from Philemon and fled to Rome, where he became a disciple of Saint Paul. Saint Paul brought him to the Faith of Christ, and then sent him back to his master, who in turn gave him his freedom and sent him back to Rome again, where he ministered to Saint Paul. Later, he was seized because he was a Christian and was sent to Puteoli, where he was beaten to death with clubs. Saint Onesimus is also commemorated on November 22 with the holy Apostles Philemon, Apphia, and Archippus. [From tyoos.org]

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## OUR RIGHTEOUS FATHER EUSEBIUS OF ASICHA NEAR CYRRHUS IN SYRIA

Saint Eusebius the Hermit lived in the fourth century and lived in asceticism on a mountain near the village of Asicha in Syria. He led a very strict life under the open sky, patiently enduring the summer heat and winter cold. He wore skins for clothing, and nourished himself on the pods of peas and beans.

Though he was elderly and infirm, he ate only fifteen figs during the Great Forty day Fast. When many people began to flock to Saint Eusebius, he went to a nearby monastery, built a small enclosure at the monastery walls and lived in it until his death.

Saint Eusebius died at the age of ninety, sometime after the year 400. [From oca.org]

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## THE HOLY MARTYR MAJOR OF GAZA

Saint Major<sup>2</sup> lived during the reigns of Diocletian (284-305) and Maximian (286-305), and was a soldier under the Mauritanian regiment. While in the city of Gaza, he was accused to the ruler of being a Christian. Standing before the tribunal, he confessed to being a Christian, and for this he was continuously beaten for seven days with such vehemence, that thirty-six soldiers beat him one after another. Blood ran like a river from his body, so that it made the ground red. Bravely enduring such harsh punishment, the courageous contestant of Christ journeyed from the earthly military power to the heavenly military power, and delivered his soul into the hands of God, receiving from Him the crown of martyrdom. [From Mystagogy]

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## ST. DALMATIUS, ABBOT AND FOUNDER OF THE DORMITION MONASTERY IN SIBERIA (1697)

Saint Dalmatius is venerated as a pioneer of the movement that took many ascetics to dwell in the wilderness of Siberia, establishing a new company of Desert Fathers and causing the Russian Far North to be called the 'Northern Thebaid.' He was born in Tobolsk and reared in piety by his family, recently-converted Tatars. When grown, he entered the imperial army as a Cossack and served with such distinction that the Tsar awarded him a noble title. He married and lived in Tobolsk in comfort and prosperity. One day — after the destruction of Tobolsk in a great fire in 1643 — struck by a realization of the vanity of worldly things, he left family, wealth and property and went to a monastery in the Ural Mountains, taking with him only an icon of the Dormition of the Theotokos.

He was tonsured a monk with the name of Dalmatius, and devoted himself to prayer and asceticism with such fervor that, a short time later, the brethren elected him Abbot. Fearing pride and fleeing honor, Dalmatius fled with his icon of the Theotokos to a remote cave, where he lived a life of silence and continual prayer. His presence did not long remain secret in that sparsely-settled region, and soon Christians were coming from far and wide to ask his prayer and counsel; many pagans came to him for holy Baptism. Soon his habitation became too small for those who had chosen to stay as his disciples, and the Saint received a blessing from the Bishop of Tobolsk to build a wooden chapel and some cells. This was the beginning of the great Monastery of the Dormition (also called the Monastery of St Dalmatius).

Over the years the brethren endured many tribulations. Once the Tatar Prince of the region, provoked by false rumors, planned to destroy the monastery and kill all the monks. The night

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<sup>2</sup> He is probably the same person as the Holy Martyr Mairos commemorated on January 11th.



before the attack, the holy Mother of God appeared to the prince in resplendent clothes, holding a flaming sword in one hand and a scourge in the other. She forbade the Prince to harm the monastery or the brethren, and commanded him to give them a permanent concession over the region. Convinced by this vision, the Prince made peace with the monks and became the Monastery's protector, though he was a Muslim.

In the succeeding years the Monastery was repeatedly burned down by the fierce pagan tribes which inhabited the area; once all the monks except St Dalmatius himself were butchered, but always the monastery was rebuilt. The Saint reposed in peace in 1697, and was succeeded as abbot by his own son Isaac, who built a stone shrine at the Monastery to house the relics of the Saint and the icon of the Mother of God which he had kept with him throughout his monastic life. [From holytrinityorthodox.com]

### THE 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 Apostle Onesimos of the Seventy; Venerable Eusebios of Syria; Martyr Major of Gaza; and Venerable Dalmatos of Siberia, 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.