

ON THE SUNDAY FOLLOWING NOVEMBER 1ST
THE SYNAXIS OF ALL THE HOLY UNMERCENARY PHYSICIANS
AT VESPERS

On “Lord, I have cried ...,” 4 Resurrectional Stichera, in the Tone of the Week.

Then 6 Stichera of the holy unmercenaries, in Tone IV:

Come, ye faithful, and with hymns let us honor all the holy unmercenary physicians, * crying out to them with love: * Rejoice, O unmercenary physicians of the infirm! * Rejoice, ye who have acquired the inexhaustible grace of healings! * Rejoice, O ye who pray fervently for the salvation of our souls!

Together let us now hymn all the valiant unmercenaries, * who bear a common title, * our divine guardians, who with the zeal of faith and love for God * gave themselves over steadfastly to the common good of all, * for whom they suffered much for Christ, * and who pray with boldness for the salvation of our souls.

Let us glorify the honored boast of the Church, * the glorious unmercenaries, the invincible champions, * the faithful helpers of those who with faith flee to them amid all tribulations, * the ever-flowing rivers which pour forth streams of healings, * anticipating in all things the needs of all, * and praying for the salvation of our souls.

As ye have the boldness before our most merciful Savior * to have mercy on all and save them from misfortunes, * deliver from sufferings and disease, * and from all grievous temptations, * those who hymn you with faith and love, * O all ye divinely blessed unmercenaries, * and pray ye also for the salvation of our souls.

Having kept well the commandments of the Lord, * and utterly cut off from yourselves the sickness of avarice, * ye freely heal infirmities, O all-glorious Cosmas and Damian. * Wherefore, we bless you as is meet, O most honoured wonderworkers, * who pray for the salvation of our souls.

O unmercenary healer Panteleimon, * the most merciful God, seeing thee rich in mercy and compassion, * gave thee rich grace to heal all the infirm. * Wherefore, treat thou the diseases of the souls and bodies * of those who call upon thee with faith, * and pray for the salvation of our souls.

Glory ..., the composition of Anatolius, in Tone VI:

Today we praise the blessed choir of the holy unmercenary physicians: * the Apostle and Evangelist Luke, the excellent healer of the infirm; * Antipas, Charalampius, and Blaise, the most honored hieromartyrs; * Spyridon and Modestus, the all-splendid luminaries of the Church; * the three pairs of divinely wise saints Cosmas and Damian, who shared the same names and the same ways; * Cyrus and the glorious John; * the godly Panteleimon and Hermolaus; Diomedes and Sampson; * together with Mocius, Photius, and Anicetas, * Artemius, Thalalæus, and Tryphon.

Both now ..., The Dogmatic Theotokion, in the Tone of the Week.

The Three Lessons:

READING FROM THE PROPHECY OF ISAIAH (ISAIAH 43: 9-14)

Thus saith the Lord: Let all the nations be gathered together, and let the people be assembled: Who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth. 'Ye are My witnesses,' saith the Lord, 'and My servants whom I have chosen: that ye may know and believe Me, and understand that I am He; before Me there was no other God formed, neither shall be after Me. I, even I, am the Lord; and beside Me there is no savior. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore, ye are My witnesses, saith the Lord, that I am God. Yea, before the day was I am He; and there is none that can deliver out of My hand; I will work, and who shall prevent it?' Thus saith the Lord, your Redeemer, the Holy One of Israel.

READING FROM THE WISDOM OF SOLOMON (WISDOM 3:1-9)

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. Those who put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

READING FROM THE WISDOM OF SOLOMON (WISDOM 4:7-15)

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was loved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen.

On the Aposticha, the Resurrectional Stichera from the Oktoechos;
Glory ..., in Tone VI:

Today the radiant and luminous memorial * of all the unmercenaries of Christ hath shone forth, * brilliantly enlightening the whole world with rays of miracles. * Come, therefore, and let us celebrate with faith! * Come, let us all hasten with fervor to the relics of the saints, * that from them we may receive speedy healing in abundance! * For without fee they impart gifts of healing unto all * through the activity of the Holy Spirit

Both now ..., Theotokion, in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel we unceasingly cry out to thee, * O most pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Lady, ** the intercession, protection and salvation of our souls!

At the Blessing of the Loaves, the Troparion “Virgin Theotokos, rejoice ...,” (Twice)
Troparion of the holy unmercenaries, in Tone VIII:

O holy unmercenary physicians and wonder-workers, visit our infirmities. **
Freely have ye received, freely give unto us. (Once)

AT MATINS

On “God is the Lord ...,” the Troparion of the Resurrection (Twice):
Glory ..., Troparion of the holy unmercenaries in Tone VIII:

O holy unmercenary physicians and wonder-workers, visit our infirmities. **
Freely have ye received, freely give unto us.

Both now ..., The Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

The Sessional Hymns of the Resurrection in the Tone of the week.

Then the Polyeleos, and this Magnification: **We** magnify, * we magnify you, * **O** holy passion-bearers, martyrs, and healers, * and we honor your precious sufferings, * which ye endured for Christ.

The Evlogitaria of the Resurrection.

The Hypakoi of the Resurrection, in the Tone of the week.

Then the Sessional Hymns of the holy unmercenaries, in Tone II:

While joining chorus in the habitations on high, ye do not forsake those below, O divinely blessed unmercenary physicians; for ye visit with mercy those who call upon you, delivering them from a great multitude of evils, in that ye are the guardians of our life.

O ye saints, how can we fittingly praise your love for God and neighbor, whereby ye do good to all who stand in need of your help? Wherefore, cease ye never to help us who ask your aid.

Glory ..., **O** saviors of the faithful and dispersers of evils, ye freely grant healings to the sick, O right wondrous ones, visit us also, freeing from infirmities and the passions us who hymn you with love.

Both now ..., **Theotokion**: **W**ith the holy unmercenary physicians, O Ever-virgin, pray to the Creator and God of all Who was born of thee, that He grant goodly order to our lives, that we may be delivered from torments and may be vouchsafed the portion of the elect through thine intercession.

Hymns of Ascent, and the Prokeimenon in the Tone of the week.

The appointed Gospel Reading.

Then: “Having beheld the Resurrection of Christ ...,” and Psalm 50.

The usual Resurrectional Troparia following Psalm 50.

Then “Save O God Thy people ...,”

The Canons: One for the resurrection in the Tone of the week, with four Troparia, including the Irmos; one for the Theotokos in the Tone of the week, with two Troparia; and the following Canon for the holy unmercenary physicians, with 8 Troparia:

ODE I

Canons of the Resurrection & the Theotokos,
Canon of the holy unmercenaries, in Tone IV:

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Refrain: Holy unmercenary healers, pray to God for us

O radiant servants of the Lord, pray for me who with faith beg to be granted the discourse of wisdom, that, rejoicing, I may hymn your honored festival.

Honoring the memory of the unmercenary physicians today, with a pure heart and unsullied conscience let us hymn them, that through their intercession we may receive the grace of healing.

The earth gave rise to you, O divine unmercenaries, and heaven holdeth your souls, O glorious ones; for, having lived a heavenly life on earth, ye now rejoice on high together.

Having mastered the skill of treating men's souls more than their bodies, O Luke, thou wast shown to be in all ways most good and inspired by the wisdom of God, wherewith thou treatest those who call upon thee.

O most blessed and divinely wise Apostle Luke, heal the passions of soul and body of those who hymn thee, excising the putrefaction of sin with the surgery of the mysteries of God.

The church wherein thy long-suffering body lieth is healing for the sick, O hieromartyr Antipas, and it emitteth the divine radiance of the Spirit.

Glory ..., **T**he hallowed shrine of thy sacred relics poureth forth the myrrh of healings, dispelling the fetid passions, O Antipas, and filling with sweet fragrance those who glorify thy memory.

Both now ..., **Theotokion:** **O** Christ, we bring before Thee the Ever-virgin, who gave birth to Thee in the flesh, and the assembly of the unmercenary physicians, that they may entreat Thy might. Through their supplications grant peace to our life.

Katavasia: **I** shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her dormition.

ODE III

Canons of the Resurrection & the Theotokos,

Canon of the holy unmercenarys:

Irmos: **Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.**

Like luminaries in the divine firmament of the Church, ye illumine the faithful with the light of miracles, which do ye never cease to perform, O glorious ones, healing men's infirmities.

Having finished the same race, ye were vouchsafed the same gifts, and have received equal honors in heaven, O wonder-working unmercenarys.

Bound to God and neighbor by love, by grace ye destroy all the malice of the demons; wherefore, we celebrate your festival, O right wondrous ones.

In that the divine fire burneth within you, O blessed of God, extinguish the flame of our passions, warming our minds with faith.

We now hymn the three most honored pairs of unmercenarys Cosmas and Damian, whose works were the same, as were their names.

Radiant of life, steadfast of faith and equal in zeal, they shone forth from Rome, Asia, and Arabia. Wherefore, let them be honored together by us.

Glory ..., **C**ome, be ye healed of your infirmities, O ye sick; for the three pairs, rich in the grace of the Trinity, grant healings unto those who hymn God with faith.

Both now ..., Theotokion: **O** Theotokos, who gavest birth to the Healer of souls and bodies, grant us healing, pouring forth the oil of thy loving-kindness, unto our health and salvation.

Katavasia: **O** Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Kontakion of the holy unmercenarys, in Tone II

Having received the grace of healings, * ye extend health to those in need, O all-glorious physicians and wonderworkers. * By your visitation cast down the audacity of the enemy, ** healing the world through miracles.

Ikos: **T**he discourse of the wise physicians passeth all understanding and wisdom, and they give knowledge unto all; for, having received the grace of the Most High, they invisibly grant healing unto all. Wherefore, it hath been given to me to recount and hymn their grace, in that they are God-bearing favourites and servants of Christ, who bestow a multitude of miracles; for they deliver all from sickness, healing the world by miracles.

Sessional hymns of the holy unmercenarys, in Tone VIII:

All-adorned by the Spirit like lilies, like roses, ye emit sweet fragrance upon all; wherefore, we flee unto you, O God-bearing unmercenarys. Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate your holy memory.

Glory ..., Having received blessed hope, ye are fittingly called blessed by all, as fulfillers of the divine wishes of our God; and ye have been shown to be healers of incurable infirmities, O unmercenarys of great renown. Wherefore, heal ye our passions and drive away the clouds of despondency from those who call upon you with faith.

Both now ..., **Theotokion:** Come, let us magnify the Queen of all with our voices, and chanting, let us cry aloud: O most hymned Virgin, cause of joy, save those who honor thee, and protect us from all manner of temptations, ailments, and tribulations; for as the Mother of God thou hast the boldness to pray for us. Wherefore, we beseech thee: Entreat thy Son and God, that He grant forgiveness to thy servants.

ODE IV

Canons of the Resurrection & the Theotokos,

Canon of the holy unmercenarys:

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

Lo! the glorious and most radiant memorial of the divinely brilliant physicians hath shone forth, gladdening the hearts of the Christian people who have recourse to their healing relics.

Exceeding good is it to remember today the all-praised greatmartyr Panteleimon and his glorious instructor Hermolaus, as among the foremost unmercenarys.

With mouth and heart let us all hymn Hermolaus and Panteleimon, the athletes of Christ, crying: Rejoice, O our healers, ye intercessors and helpers of this community!

Through the sacred entreaties of Hermolaus and Panteleimon, the namesake of mercy, take not Thy mercy away from us, O most merciful Lord, and, having pity as is Thy wont, deliver us from evils.

O Panteleimon, thou wast shown to be splendid in thy manner of life and yet more splendid in thy struggles, enriched with knowledge from on high, which thy works proclaim; and thou takest pity upon all who call upon thee for help.

Thou takest away every ailment from those who flee to thy protection, O healer. And now, visit those who pray to thee with faith, and deliver them from multifarious infirmities.

Glory ..., **O** Panteleimon, thou adornment of the honored unmercenaries, ornament of the holy martyrs and physician of the infirm: Be thou a mediator for us before the all-holy Trinity.

Both now ..., **Theotokion**: **T**hy grace and the surpassing wealth of Thy love for mankind fill Thy most good Mother and the all-honored unmercenaries to overflowing, as they were a cup.

Katavasia: **H**e who sitteth in glory upon the throne of the Godhead, * **J**esus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * **G**lory to Thy power, **O** Christ.

ODE V

Canons of the Resurrection & the Theotokos,

Canon of the holy unmercenaries:

Irmos: **T**hou, **O** Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Let us hymn the divine love of Cyrus and John and the martyric death they suffered for Christ; for having manfully contended through their glorious struggle, they have been shown to be the boast of the martyrs.

Two luminaries, Cyrus and John, shine forth the effulgence of miracles from a single radiant source, pouring forth the grace of incorruption upon the infirm. Let us therefore call them blessed.

O Cyrus and John who art most rich, ye warriors of Christ and physicians of the infirm: having received from the most compassionate God the ability to work miracles, heal those who hymn you.

With hymns do I praise Mocius, Photius, and Anicetas, who are in the choir of the God-bearing unmercenaries, the speedy helpers of those who call upon them amid misfortunes and tribulations.

Possessing thee as a lustrous pearl, precious in thy wounding, **O** most blessed Mocius, physician who exactest no fee, the honored Church is adorned.

Ye were shown to be great beacons illumining all creation with rays of healing and divine struggles, **O** Photius and Anicetas, ye athletes of Christ.

Glory ..., **Y**e heal the passions of the faithful, portraying the blessed Passion in your sufferings; and ye banish ailments and drive away evil spirits, **O** glorious Photius and Anicetas.

Both now ..., **Theotokion**: **O** almighty Lady, transform the weakness and impotence of our souls and bodies into strength and health, that we may vigilantly carry out the commandments of thy Son and God.

Katavasia: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

ODE VI

Canons of the Resurrection & the Theotokos,

Canon of the holy unmercenaries:

Irmos: The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Celebrating your most honored festival, O all-praised imitators of Christ and most fervent mediators, with faith we ask help of you.

Submitting to the divine command, O divinely wise ones, ye desired to take nothing in fee. Freely did ye receive: freely give those things which conduce to life and salvation.

Today let us all honor with honorable praises the venerable Sampson and Diomedes of the choir of the unmercenaries, setting them forth as advocates before God, the King of all.

With thine all-glorious physicianship, which thou didst acquire through pangs, O father, cease not to visit us, we pray, easing the ailments and labors of our souls with thy compassion.

Invested with divine power, O martyr Diomedes, thou dost cause illnesses to cease, dost banish infirmities and drivest evil spirits away, in that thou art most excellent among unmercenary physicians.

The grace of the Spirit adorned thee with rich gifts; for by thy supplications, O glorious Artemius, every sickness ceaseth among those who have recourse unto thee.

Glory ..., O greatmartyr Artemius, imitator of the Savior and favorite of the Trinity, from corruption, passions, temptations, and tribulations rescue us who call upon thee with faith.

Both now ..., Theotokion: O all-pure Virgin Lady, deliver us from all wrath, famine, and pestilence, and free us from everlasting torment through the intercession of Artemius.

Katavasia: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

The Kontakion and Ikos of the Resurrection in the Tone of the Week.

ODE VII

Canons of the Resurrection & the Theotokos,

Canon of the holy unmercenaries:

Irmos: **The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.**

How shall we praise you, O all-famed ones who surpass our understanding and ability to recount, and who amaze us exceedingly with miracles, for which we cry aloud: O Lord God of our fathers, blessed art Thou!

O divinely wise ones, ye in no way loved vanity or the pleasures of life, but considered all of them to be as dung, for ye possessed Christ, to Whom ye cried aloud: O Lord God, blessed art Thou!

How can we fail to hymn the seal and boast of the glorious choir of the unmercenaries, the honoured and right wise Thalalæus and Tryphon, who work an unceasing multitude of miracles?

The drops of thy blood were shown to be healing for the faithful, O Thalalæus, washing infirmities away and quenching cruel fevers through the grace of Christ, the Bestower of crowns.

While herding geese in the fields, thou didst receive from God the grace of healings, to cure the weaknesses and infirmities of men, O greatmartyr Tryphon, thou physician who requiredst no fee.

Thy wounds put forth the sweet fragrance of myrrh, O martyr Tryphon, thy blood poureth forth healings, and the remains of thy body sanctify the souls of those who touch them.

Glory ..., Deliver Thy servants from bodily illness and spiritual weakness, O Thou Who art God in three Hypostases, and preserve us unharmed by all of the temptations of this life.

Both now ..., Theotokion: **W**ith the honorable unmercenaries thou everywhere pourest forth streams of healing upon the sick, O Virgin; for the Lord of mercy, Who became incarnate of thee, hath shown thee to be a wellspring of loving-kindness.

Katavasia: **Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.**

ODE VIII

Canons of the Resurrection & the Theotokos,

Canon of the holy unmercenaries:

Irmos: Having spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Holy art Thou, O Almighty One, Who glorifiest Thy saints! For for their sake Thou deliverest the world from misfortunes and dost enlighten those who hymn and exalt Thee supremely forever.

Abiding in the habitations of the Most High, O ever most memorable ones, ye never cease to show mercy to those on earth, and ye do good unto those who hymn and exalt the Lord supremely forever.

Thy union with God, accomplished by thy corrections, O blessed Blaise, hath shown thee to be a benefactor of both reason-endowed and irrational creatures; wherefore, thou hast received gifts of healings.

As a venerable hierarch, O Blaise, thou bearest the wounds of the sufferings of Christ Who gave thee the grace to heal all sicknesses; wherefore, come to our help with thy goodly gifts.

Having illumined thy mind with dispassion and adorned it with humility, O Spyridon, thou wast enriched with the gifts of the Spirit, to drive away evil spirits and loose the infirmities of those who honor thee with faith.

The river of the gifts which abide in thee watereth every heart, O venerable Spyridon; it giveth health unto all, and restoreth all to the glory of God Who hath glorified thee.

We bless the Father, the Son, and the Holy Spirit, the Lord ..., Merciful art Thou, O indivisible Trinity, for in that Thou art most compassionate, Thou hast mercy upon all. Wherefore, we who are weighed down by sins flee unto Thee, crying: Cleanse Thou Thy servants!

Both now ..., Theotokion: With the unmercenaries, O Mistress, pray for us who have set our hope on thee, that we may be delivered from future condemnation and may be vouchsafed to enter the kingdom of heaven.

Verse: We praise, we bless, we worship the Lord, praising and supremely exalting Him throughout all ages.

Katavasia: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Then we chant the Hymn of the Most Holy Theotokos (Magnificat).

ODE IX

Canons of the Resurrection & the Theotokos,

Canon of the holy unmercenaries:

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Celebrating the memory of our common helpers, we earnestly cry out to thee: From all harm, tribulation, and grievous illnesses rescue those who hymn you!

Let us bless Charalampius, the wonderworker among hierarchs and generous helper among passionbearers, the physician of the infirm, and dispeller of pestilential plagues.

Thou hast been shown to be a great defender of the faithful and a deliverer from misfortunes, O divinely wise Charalampius; wherefore, from all wrath and pestilence free those who glorify thee.

When thy relics are honored and kissed, ailments of body and soul cease, O Charalampius; for Christ hath given them the ability to heal and to drive away grievous sufferings.

Today let us praise Modestus, the lamp of the Church which hath been set on the lampstand of Sion, who shineth forth with rays of loving-kindness and healeth the diseases of men and cattle.

Thou wast long the shepherd of Jerusalem, and hadst compassion for both reason-endowed and irrational creatures; and thou art now a citizen of the city on high, where do thou remember those who commemorate thee.

Glory ..., O ye unmercenaries who imitated Christ, accept this our meagre hymnody, and ask of the Trinity forgiveness for us who are guilty of many sins.

Both now ..., **Theotokion:** O good Savior, through the entreaties of Thine all-hymned Mother and of all the all-praised unmercenaries, send Thy mercy and help down from heaven upon us who call upon Thee.

Katavasia: **Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.**

Exapostilarion of the resurrection gospel for the day; then:

Glory ..., **Ye** have received from God the grace of healing, to cure ailments and heal all who have recourse to your divine temple with faith, O blessed unmercenaries; wherefore, together we bless your honored memory as is meet.

Both now ..., Theotokion of the resurrection gospel.

On the Praises, 8 Stichera: 4 Stichera of the resurrection from the Oktoechos, and 4 of the holy unmercenaries, in Tone I:

Today hath the feast of all the holy unmercenaries shone forth! * The choir of the angels holdeth festival, and we mortals join chorus; * for the ever-memorable ones pray for those who honor their holy memory with love.

As the rain-laden clouds of the Supreme Being, * ye water the whole earth with manifold miracles of grace, O glorious ones, * compelling it to produce hymns of praise unto God.

Verse: In the saints that are in His earth hath the Lord been wondrous; * He hath wrought all His desires in them.

Receiving from Christ the skill to heal sufferings of soul and body, O wonderworkers, * ye supernaturally heal all with medical cures which are not of man,* but are of divine origin, O unmercenaries.

Verse: Behold, what is so good or so joyous * as for brethren to dwell together in unity?

O right wondrous Panteleimon, thou adornment of the unmercenaries, * ornament of the martyrs and helper of thy monastery, * be thou the healer of our sicknesses and a faithful advocate for our souls.

Glory ..., The Eothinon of the resurrection gospel.

Both now ..., Theotokion in Tone II: "Most blessed art Thou ..."

After the Great Doxology, the Resurrection Troparion, the two remaining Litanies and Resurrectional Dismissal; First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos, and 4 from ODE III of the canon of the unmercenaries:

Like luminaries in the divine firmament of the Church, ye illumine the faithful with the light of miracles, which do ye never cease to perform, O glorious ones, healing men's infirmities.

Having finished the same race, ye were vouchsafed the same gifts, and have received equal honors in heaven, O wonder-working unmercenaries.

Bound to God and neighbor by love, by grace ye destroy all the malice of the demons; wherefore, we celebrate your festival, O right wondrous ones.

Theotokion: O Theotokos, who gavest birth to the Healer of souls and bodies, grant us healing, pouring forth the oil of thy loving-kindness, unto our health and salvation.

Troparion of the holy unmercenaries, in Tone VIII:

O holy unmercenary physicians and wonder-workers, visit our infirmities. ** Freely have ye received, freely give unto us.

Kontakion of the holy unmercenaries, in Tone II:

Having received the grace of healings, * ye extend health to those in need, O all-glorious physicians and wonderworkers. * By your visitation cast down the audacity of the enemy, ** healing the world through miracles.

The resurrection Prokeimenon and verse, in the Tone of the week.

Then: Prokeimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; * He hath wrought all His desires in them.

THE EPISTLE READING FOR THE SUNDAY.

EPISTLE TO THE EPHESIANS, §221 (EPH. 2:14 - 22)

Brethren: Christ is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the law of commandments contained in ordinances, that He might make in Himself one new man out of the two, so making peace, and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby. He came and preached peace to you who were afar off and to those who were nigh; for through Him we both have access by one Spirit unto the Father. Now therefore, ye are strangers and foreigners no more, but fellow citizens with the saints, and of the

household of God. Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord, in Whom ye also are built together for a habitation of God through the Spirit.

Alleluia, and verse, in the Tone of the week.

Then: alleluia of the holy unmercinnaries, in Tone II: Behold, what is so good or so joyous as for brethren to dwell together in unity?

THE GOSPEL READING FOR THE SUNDAY.

GOSPEL ACCORDING TO MATTHEW, §34,(MT. 10: 1,5-8)

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying: “Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

Communion Verse: Praise the Lord from the heavens, praise Him in the highest.

Second Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.