

GENERAL VIGIL SERVICE TO THE UNMERCENARIES AND WONDER-WORKERS.

On "Lord, I have cried ...", the Stichera, in Tone IV:

Spec. Mel.: 'Thou hast given a sign'.

Like rivers filled to overflowing with spiritual water, * ye water creation with the knowledge of God * and with the preeminent gift of healing, * ye dry up the soul-destroying passions, * healing maladies and driving away evil spirits, * O God-bearing unmercenaries (**names**), * fervent intercessors for our souls.

Having subdued the irrational passions * by the strength of your souls, O holy ones, * you were enriched by Christ with the gift of healing, * and ye now grant healing to both men and beasts, * wherefore celebrating your sacred and radiant memory, * we entreat you to heal our souls.

Your holy temple appeareth like a resplendent and salvific heaven, * shining forth like the sun with divine healings, * the multitude of miracles worked therein shining like stars in the firmament of the heavens, * O most blessed (**names**), * ministers of the Lord and fervent intercessors for our souls.

If an Idiomelon be appointed, Glory ..., in Tone VIII:

Who cannot wonder at, * and who cannot glorify and faithfully hymn the miracles * of the wise and most glorious unmercenaries? * For after their holy repose they grant abundant healing * for all who with faith have recourse unto them, * and unto their honored and holy relics, * from which the grace of abundant cures poureth forth. * O most honored Physicians! * O the wisdom and glory of the grace granted you by God! * Wherefore we cry unto the Benefactor in spiritual songs, * to God Who hath revealed unto us the holy unmercenaries * for the healing of our souls and bodies.

If the Celebration be with a Polyeleos, and not a Resurrection Service, sing the following Dogmatic in Tone VIII (If the service is a Resurrection service sing the Dogmatic of the Tone for that service):

Now & Ever ..., in Tone VIII:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, twofold in nature * but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Otherwise, Theotokion: Rejoice, thou praise of the universe! * Rejoice, temple of the Lord! * Rejoice, mountain overshadowed! * Rejoice, refuge of all! * Rejoice,

golden candlestick! * Rejoice, honored glory of the Orthodox! * Rejoice, Mary, Mother of Christ God! * Rejoice, paradise! Rejoice, divine table! * Rejoice, tabernacle! Rejoice, golden jar! ** Rejoice, thou hope of all!

Stavrotheotokion. The unblemished heifer, beholding her Bullock * willingly nailed to the Tree, * cried out aloud, lamenting piteously: * "Woe is me, O my most beloved Child! * How hath the ungrateful assembly of the Jews rewarded Thee, * desiring to leave me childless and bereft of Thee, ** my most beloved Child?"

The Entrance. The Prokeimenon of the day. The 3 Readings, if appointed:

THE READING FROM THE BOOK OF PROVERBS (3, 13-16; 8, 6).

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

THE READING FROM THE BOOK OF PROVERBS (10, 31-32 ; 11, 1-10).

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their

own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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

The souls of the righteous are in the hands 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. They that 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 visitation for His elect.

At the Aposticha, the Stichera, in Tone I:

Spec. Mel.: 'Of the heavenly orders'.

With the rays of your miracles * O holy unmercenaries, * like most brilliant lamps rendering the whole universe resplendent, * ye were deemed worthy to inherit heaven through grace, * set forth like radiant stars * on account of the virtuousness of your holy lives.

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

Abounding in richly-flowing miracles of grace, * O Martyrs of the Lord, * ye appear as clouds rendering gentle rains, * with which you spiritually refresh all the earth * encouraging the faithful * to bring unto God praises of Orthodoxy.

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

Having truly received from God the art of healing pangs * of both soul and body, * O Martyrs of the Lord, * you heal, not by the treatments of worldly medicine, * but by supra-natural divine inspiration.

Glory ..., in Tone IV:

Possessing (within yourselves) the Source of healings, * O holy unmercenaries (name), * you grant cures unto all who seek them, * since you were made worthy of the greatest of gifts from Christ the Savior, * the ever-flowing Source of spiritual gifts, * for the Lord hath said unto you, as emulators of the Apostles: * 'Behold I give you power against unclean spirits, to cast them out, * and to heal all manner of sickness and all manner of disease'. * Wherefore having lived according to His commandments, * freely ye have received, freely have ye given * by curing the maladies of our souls and bodies.

If the Celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

Otherwise, Theotokion: O Theotokos, Queen of all, * thou praise of the Orthodox: * cast down the proud arrogance of the heretics, * and put to shame the countenances of those * who neither bow down before nor honor thy precious image, ** O most pure one.

Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with His side pierced with a lance, * the most pure one lamented, crying aloud: * 'What is this, O my Son ? * What have the ungrateful people rendered unto Thee * in return for all the good things Thou hast rendered unto them ?' * And yet thou dost show thy tender compassion for me, * that I may endure my childlessness. ** I stand in awe, O Compassionate One, of Thy voluntary crucifixion.

The Troparion from the Typicon, but if there be no Typicon, sing the following:

Troparion, in Tone VIII:

O Holy and unmercenary wonderworkers, visit our infirmities. ** Freely ye have received, freely give.

Glory ..., Now & Ever ..., 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 Dismissal:

AT MATINS

At the Matins, for God is the Lord, the Troparion, in Tone VIII:

O Holy and unmercenary wonderworkers, visit our infirmities. ** Freely ye have received, freely give. (Twice)

Glory ..., Now & Ever ..., 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!

After the 1st Kathisma, the Sedalion: in Tone II:

Made worthy of great gifts, O glorious ones, * ye lived a humble life on earth, * wandering far and wide unselfishly curing the sick * of their infirmities and their pangs. * Now that ye have been revealed as friends of the Angels, * O faithful (names), * by your intercessions * heal also our sufferings. (Twice)

Glory ..., Now & Ever ..., Theotokion:

As thou art a well-spring of loving compassion, O Theotokos, * grant mercy unto us. * Look upon us a sinful people, * and ever show forth thy power; * for, trusting in thee, we cry out to thee, Rejoice! ** as once did Gabriel, the supreme commander of the bodiless hosts.

After the 2nd Kathisma, The Sedalion, in Tone I:

Martyrs of Christ (names), * intercede on behalf of us who come to you in faith, * for as protectors of our lives * and through your intercessions, * the grace of healing is granted * and many an infirmity are driven away. (Twice)

Glory ..., Now & Ever ..., Theotokion in Tone I:

O most pure Theotokos, * thou who art blessed in the heavens * and glorified upon the earth ** Rejoice, thou Bride unwedded!

After the Polyeleos, the Megalynarion: We magnify you, O glorious wonderworkers (names), and honor your precious sufferings which ye have endured for Christ.

Verse: Our God is our refuge and strength, a helper in afflictions which mightily befall us.

After the Polyeleos, the Sedalion, in Tone V:

Spec. Mel.: 'The Co-beginningless Word'.

The feast of the Martyrs (names), * brightly shineth forth today, * for they dwell in the heavenly and divine light; * the choir of Angels extolleth, * and the race of mankind rejoiceth; * for the holy ones ever intercede on behalf of our souls. (Twice)

Glory ..., Now & Ever ..., Theotokion in Tone V:

The mystery of the wondrous Virgin * hath been revealed to the world as one of salvation, * for from her was born jubilation; * O Lord, glory be to Thee.

If not a Resurrection Service, Sing the following:

The Songs of Ascent: in Tone IV, First Antiphon:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory ..., Now & Ever ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

Prokeimenon, in Tone IV:

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

Verse: I beheld the Lord ever before me, for He is at my right hand that I might not be shaken.

Let every breath.

THE GOSPEL ACCORDING TO ST. MATHEW (9, 36-38 ; 10, 1. 5-8)

At that time, when Jesus: saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. And when he 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. Now the names of the twelve Apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. 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.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the **Holy Hieromartyrs (names)**, * O Merciful One, ** blot out the multitude of our transgressions.

Now & Ever ...,

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Then the Sedalion: in Tone I:

The resplendent, holy, and beauteous, * all-festive celebration of the Martyrs (names), * illumineth the whole of creation, * driving away the darkness of sin, * shedding the grace of healing upon all.

The Canon, in Tone VIII,

ODE I

Irmos: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

Refrain: Holy Unmercenarys (names) pray to God for us

Let us hymn Christ the Savior who, through the grace of healing hath revealed the unmercenarys and physicians (names), as healers throughout all the world, curing the infirmities of all, for unto the ages is He glorified.

From the holy ones, as from wellsprings of spiritual grace, rivers of miracles flow forth healing all manner of infirmities; let us, O faithful, praise Him Who hath granted them this power, for unto the ages is He glorified.

Unmercenary physicians, bring your prayers unto God, that He deliver us from temptations and our many afflictions and from the terrible and frightful torments.

Theotokion: Ceaseless protection of the afflicted, salvation and hope of the despairing, O all-praised Theotokos, ever entreat Christ that we be delivered from all misfortunes.

ODE III

Irmos: My heart is established in the Lord, * my horn is exalted in my God, * my mouth is enlarged against mine enemies, * and I rejoice in Thy salvation.

Unto those born on earth O Lord, Thou hast revealed Thy holy (names), as mystic rays illumining the whole world; reveal also Thy mercies unto us.

Since ye have freely received the gift of healing from God, you unselfishly grant healing, driving away demons, in accordance with the words of our Lord and God.

The world ever hymneth your great charity and the multitude of your miracles, O holy physicians and wonder-workers, companions of the Angels.

Theotokion: We ever praise thee , O most pure one, as the divine tabernacle, the throne, and the portal, that hath sprung forth from David, and who hath given birth to God incarnate.

The Sedalion, in Tone IV:

Spec. Mel.: 'Thou that wast of Thy free will'

Treading under your feet the sweet things of this life, * and by grace joyfully giving yourselves over to godly Martyrdom, * O sufferers and beacons of the inhabited world (**names**); * ye now intercede for us before God, Who is above all, * wherefore we entreat you * to deliver us from the darkness of sin and our infirmities.

Glory ..., Now & Ever ..., Theotokion in Tone IV:

O Virgin Theotokos, * thou art an invincible wall for all Orthodox Christians. * For having recourse unto thee we remain unharmed * and in thee we have a sure intercessor for the forgiveness of our sins; * wherefore rendering thanks unto thee, we cry aloud! ** Rejoice, O full of grace, the Lord is with thee.

Stavrotheotokion: **O** all-immaculate Virgin, * Mother of Christ God, * a sword pierced thy most holy soul * when thou didst behold thy Son and God * crucified of His own will. * Him do thou never cease to entreat, O blessed one, ** that He grant us the forgiveness of our transgressions.

ODE IV

Irmos: **F**rom the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

Wondrous is the Savior, our God, for the bare bones of His holy ones lie in their tombs, but work wondrous and awesome miracles throughout the world; glory to Thy might, O Lord.

Having forsaken earthly things as corruptible, O holy ones, ye have become inheritors of Zion and worthy citizens of the Kingdom of Christ.

Worthily are you praised on earth, O healers of the sick and unmercenaries (**names**), for after your repose ye deliver all from their infirmities.

Theotokion: **R**ejoice, tabernacle of the glory of God; Rejoice, weapon and fiery throne; Rejoice, overshadowed mount, from which was hewn the cornerstone, even Christ.

ODE V

Irmos: **R**ising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

Having received from God the power to heal, O unmercenaries (names), ye heal the diseases of all the infirm.

Deemed worthy of great gifts from the Lord, O holy ministers, you selflessly cure all.

Grant unto the whole world Thy mercies, O our Savior, for the sake of the intercessions of thy holy ministers (names), as Thou alone art Compassionate.

Theotokion: Remaining a Virgin after birth we praise thee, O Mother of God, for thou hast brought into the world the Word of God in the flesh.

ODE VI

Irmos: As Thou didst deliver the prophet from the depths * of the abyss, O Christ God, * so deliver me also from my sins, * O lover of mankind, * and guide my life, I pray Thee.

Sailing on the sea of life and peacefully traversing the abyss, ye devoutly reached the calm haven, the highest kingdom, O holy unmercenaries.

O holy unmercenaries, as wellsprings overflowing with grace ye emit wondrous healings, driving away maladies; ever intercede on behalf of our souls.

Dwelling now joyfully in the heavens, O Martyrs, hasten to visit your venerable temple and cure our bodily infirmities and the passions of our souls.

Theotokion: Let us praise her who is loftier than the Cherubim, the summit all creation, and who alone hath given birth unto the Creator and Lord opening unto us the gates of paradise.

The Kontakion from the Typicon; but if there be none, chant the following:

Kontakion, in Tone II:

Ye have received the grace of healing, * O holy and wonderworking Physicians; * and ye grant health to those in need. * Come and visit us, repulsing the assaults of all enemies, * and heal the world through your wonderworking.

Ikos: The proclamations of the wise physicians pass all understanding and wisdom, and yet grant understanding to all, for having received grace from the most High, they mystically bestow healing; wherefore, we have been granted the grace to hymn them as God-bearing favorites of Christ, and ministers, who miraculously heal all from all manner of infirmities.

ODE VII

Irmos: O Thou who in the beginning founded the earth * and by Thy word made the heavens firm, * blessed art Thou throughout the ages, * O Lord God of our Fathers.

Unto Thee, Who hath gloriously magnified the memory of the most wise unmercenaries on earth, do we chant: 'Blessed art Thou, O Lord, God of our Fathers'

Unto Thee, Who hath revealed the holy wonder-workers as honorable examples, do we chant: 'Blessed art Thou, O Lord, God of our Fathers'.

Celebrating the venerable memory of the unmercenaries, we joyfully cry unto Thee, O most compassionate One: 'Blessed art Thou, O Lord, God of our Fathers'.

Theotokion: **U**nto Thee, who hath dwelt in the womb of the Virgin and therein renewed Adam, do we chant: 'Blessed art Thou, O Lord, God of our Fathers'.

ODE VIII

Irmos: **Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.**

Unto Him, who from on high, hath bestowed upon His unmercenaries the gifts of healing and to cure diseases, do we sing: 'Hymn the Lord and supremely exalt Him throughout all ages ages'.

Unto Him, who hath bestowed upon His saints the grace to cure the infirmities of the diseased and to deliver our souls from the passions, do we sing: 'Hymn the Lord and supremely exalt Him throughout all ages ages'.

Who will not praise the unmercenaries for their virtuous lives, excelling that of all men? For they ceaselessly work great wonders, wherefore we sing: 'Hymn the Lord and supremely exalt Him throughout all ages ages'.

Theotokion: **U**nto Him, who beyond all telling, made His abode within the womb of the Virgin, renewing fallen man, do we sing: 'Hymn the Lord and supremely exalt Him throughout all ages ages'.

ODE IX

Irmos: **With never ceasing praises we magnify thee, * the Mother of God Most High, * who art higher than the all-pure hosts, * and who beyond comprehension knew not wedlock, * yet hath truly given birth to God.**

O holy unmercenaries (**names**), your shrines appear as fonts of healing, fleeing unto them as is meet, the faithful obtain healing.

All ye who suffer from ailments, come and be cured of your various infirmities; come also ye beasts, for from the shrine of the holy ones issueth forth streams of miracles.

Finding your abode in the highest habitations, O holy ones, ye are also with us in the midst of your holy temple, invisibly bestowing your compassions upon us who send up hymns to the Almighty and devoutly bless you, O all-praised ones.

Theotokion: **T**hou, O Theotokos, art our rampart and refuge, the protectress of all those who flee unto thee; we entreat thee to deliver us from our enemies.

Exapostilarion, in Tone III:

Spec. Mel.: 'The heaven with stars'.

O ye wonder-working beacons (**names**)! * having received from God the grace of healing, * heal our diseases of both soul and body.

Glory ..., Now & Ever ..., Theotokion in Tone III:

As an uncultivated vine, O Virgin, * thou didst sprout forth the most comely Cluster of grapes * Which poureth forth upon us the wine of salvation * making glad the souls and bodies of all. * Wherefore, ever blessing thee as the cause of good things, * with the angel we cry out to thee: ** Rejoice, O thou who art full of grace!

At the Aposticha, the Stichera, in Tone II:

Physicians of the infirm, * treasures of healing, and the salvation of the faithful, * all-glorious unmercenaries! * Help those that call upon you in their time of need * and heal them of their sicknesses, * ever entreating the good Lord that we be delivered * from the snares of our enemies. (**Twice**)

The fount of healing at Bethesda * healed but one sick person per year, * but the temple of the unmercenaries * doth heal a multitude of sufferers; * for the wealth of the holy ones is inexhaustible; * by their intercessions have mercy upon us, O Christ.

The choir of the holy ones doth forever rejoice, * for they have inherited the Kingdom of heaven, * and the earth, having received their relics, doth emit sweet fragrances, * for they were servants of Christ * and have entered into eternal life.

Glory ..., in Tone VI:

Never ending is the grace which the holy ones have received from Christ, * wherewith their relics ceaselessly work miracles, * and invoking their names with faith, they heal incurable diseases, * O Lord, as Thou art the Lover of mankind * by their prayers deliver us from bodily and spiritual suffering.

Now & Ever ..., Theotokion in Tone VI:

O all-hymned Theotokos, * the joy of all who sorrow, * the health of the diseased, * the peace of the persecuted, * the tranquility of the distressed, * intercession of the faithful, ** save thy city and thy people.

Stavrotheotokion: **T**he most pure one seeing Thee hanging upon the cross * with maternal tears cried aloud to Thee: * ‘O my Son and God, * O my sweetest Child, * how is it that Thou sufferest ** such a shameful death?’

The Doxology:

If the service be with the Great Doxology, but not a Resurrection service, the Troparion is sung after the Doxology:

Troparion, in Tone VIII:

O Holy and unmercenary wonderworkers, visit our infirmities. * Freely ye have received, freely give.

The Dismissal:

AT LITURGY

Typika and Beatitudes.

Unto those born on earth O Lord, Thou hast revealed Thy holy (names), as mystic rays illumining the whole world; reveal also Thy mercies unto us. (Twice)

Since ye have freely received the gift of healing from God, you unselfishly grant healing, driving away demons, in accordance with the words of our Lord and God.

The world ever hymneth your great charity and the multitude of your miracles, O holy physicians and wonder-workers, companions of the Angels.

Sailing on the sea of life and peacefully traversing the abyss, ye devoutly reached the calm haven, the highest kingdom, O holy unmercenaries.

O holy unmercenaries, as wellsprings overflowing with grace ye emit wondrous healings, driving away maladies; ever intercede on behalf of our souls.

Dwelling now joyfully in the heavens, O Martyrs, hasten to visit your venerable temple and cure our bodily infirmities and the passions of our souls.

Theotokion: **L**et us praise her who is loftier than the Cherubim, the summit all creation, and who alone hath given birth unto the Creator and Lord opening unto us the gates of paradise.

The Troparion and Kontakion from the Typicon, but if there be none, chant the following:

Troparion, in Tone VIII:

O Holy and unmercenary wonderworkers, visit our infirmities. * Freely ye have received, freely give.

Kontakion, in Tone II:

Ye have received the grace of healing, * O holy and wonderworking Physicians; * and ye grant health to those in need. * Come and visit us, repulsing the assaults of all enemies, * and heal the world through your wonderworking.

Prokeimenon, in Tone IV, (Psalm 15:3, 8) In the saints that are in His earth, hath the Lord been wondrous, * He hath wrought all His desires in them.

Verse: I beheld the Lord ever before me, for He is at my right hand that I might not be shaken.

THE EPISTLE TO THE ROMANS. (12:4-5, 15-21)

Brethren: as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil.

Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Alleluia, in Tone II: Behold now, what is so good or so joyous as for brethren to dwell together in unity.

Verse: For there the Lord hath commanded blessing and life for evermore.

THE GOSPEL ACCORDING TO ST MATTHEW. (12:9-13)

At that time: when Jesus was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

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