

THE 1st DAY OF THE MONTH OF JULY

COMMEMORATION OF THE HOLY & UNMERCENARY PHYSICIANS & WONDER- WORKERS COSMAS & DAMIAN, WHO WERE MARTYRED AT ROME

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

With rays of miracles * dispel every infirmity of our sicknesses, * freely extending grace to us, * and enrich us with the gifts of the Master * Who hath taken on His shoulders * the afflictions of mortals on earth.

Having first been trained well as physicians, * ye cleansed away the illnesses of all with faith; * and in later times, * having armed yourselves spiritually, * ye divinely dispel * the symptoms of spiritual sickness.

Having received grace freely from Christ God, * ye heal the ailments of all without fee, * O unmercenary ones, * and cleanse not only our infirmities, * but even reasonably treat cattle, * in that ye are merciful.

And 3 stichera in Tone IV:

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

Like rivers in full flood * and manifestly overflowing * with spiritual waters, * ye irrigate creation * with divine signs and the all-glorious gifts of healing, * dry up soul-corrupting passions, * heal infirmities, * and expel evil spirits, * O God-bearing unmercenarians, * intercessors for our souls.

Having subdued the irrational passions, * O holy ones, * with spiritual powers, * ye impart well-being * to men and cattle, * having been enriched by Christ * with the gift of healings. * Wherefore, celebrating your sacred and radiant solemnity, * we ask cleansing for our souls.

Your divine temple * hath been shown to be like a splendid heaven of salvation, * which now displayeth * salvific miracles like stars, * and the divine working of healings * like a radiant sun, * O all-blessed Cosmas and all-glorious Damian, * ye servants of the Lord * and intercessors for our souls.

Glory ..., in Tone VI:

Boundless is the grace of the saints, which they have received from Christ. Wherefore, their relics continually work miracles by the power of God, and their names, when invoked with faith, heal incurable sicknesses. Through them, O Lord, free us also from the passions of soul and body, in that Thou lovest mankind.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

Of old, the unblemished ewe-lamb, * the immaculate Mistress, * beheld her Lamb * upon the tree of the Cross. * She exclaimed maternally * and cried out, marveling: * "O Child most sweet, * what is this new and all-glorious sight? * How is it that the ungrateful assembly * hath given Thee over to the judgment-seat of Pilate * and condemneth the Life of all to death? * Yet do I hymn Thine ineffable condescension, * O Word!"

At the Aposticha, Glory ..., in Tone VI:

Ever having Christ working within you, O holy unmercenaries, ye work wonders in the world and heal the sick. For your healing is an inexhaustible well-spring: drawn from, it floweth in abundance; and poured forth, it gusheth forth, flowing every day in great quantity, granting healing to all, yet remaineth undrained. And those who draw forth from it are filled with healing, yet it remaineth full. What, therefore, shall we call you? Healing physicians of souls and bodies? Healers of incurable sufferings who heal all and have received this gift from Christ the Savior, Who granteth great mercy unto us.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Seeing Thee crucified, O Christ, * she who gave Thee birth cried out: * "What is this strange mystery * which I behold, O my Son? * How is it that Thou diest, suspended in the flesh upon the Tree, * O Bestower of life?"

Troparion, in Tone VIII:

O holy unmercenaries and wonder-workers Cosmas and Damian, visit our infirmities. Freely have ye received, freely give unto us.

AT MATINS

At "God is the Lord ...", the troparion of the saints, twice, Tone VIII:

O holy unmercenaries and wonder-workers Cosmas and Damian, visit our infirmities. Freely have ye received, freely give unto us. (Twice)

Glory ... , Now & ever ... : Theotokion, or Stavrotheotokion.

Both canons from the Oktoechos, with 8 troparia, excluding the martyrica;

Canon of the saints, with 6 troparia, in Tone IV:

ODE I

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray, the three parts of my soul in the depths of dispassion as Thou didst the mighty warriors, that in the mortality of my body, as on a timbrel, I may chant hymns of victory to Thee.

O ye two radiant and wise unmercenaries, standing with all the elect before the worshipful Trinity, pray that those who keep your radiant memory may be enlightened by the divine splendors of the Spirit.

Showing yourselves to be elevated in mind high above material things, O wise saints, ye have received the immaterial radiance of the Spirit. Wherefore, O unmercenaries, ever dispel the darkness of infirmities by your divine visitations.

Having acquired spiritual eyes which slumber not, O glorious, merciful and God-bearing unmercenaries, in divine fulfillment of the commandments of God, by grace ye rouse to goodly health those who sleep in infirmities.

Theotokion: O pure and all-pure one, by thy pure blood thou gavest flesh to the Savior and God Who, through the Spirit, hath shown forth to us physicians for our souls, our saving and fervent helpers, the honorable unmercenaries.

ODE III

Irmos: Not in wisdom, nor in power do we boast, but in Thee, the hypostatic Wisdom of the Father, O Christ; for there is none holier than Thee, O Thou Who lovest mankind.

Your divine temple doth sacredly pour forth in spiritual streams the fragrant myrrh of healings, ever washing away the fetid passions.

Ever dwelling in the mansions of heaven, O all-wise ones, through the grace of the Almighty ye ever show your tabernacle to be a well-spring of healings.

Curbing the passions of the flesh with the reins of abstinence, ye have most richly received spiritual radiance. Wherefore, ye enrich the world with healings.

Theotokion: God chose thee as the most beautiful among women, O pure one, and He Who resteth in His saints was well pleased to be born in the flesh of thee.

Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Bestowers of healing, wonder-workers and radiant beacons of miracles have ye been shown to all through the grace of the Spirit; for by faith ye cool the flame of the passions and warm the minds of those who believe in Him. Wherefore, having acquired spiritual healing, we cry out, fleeing to your divine church: O God-bearing unmercenaries, entreat Christ God, that He grant remission of offenses unto those who with love celebrate your holy memory.

Glory ..., in the same tone & melody:

Shining forth rays of healings for those on earth, O godly wonder-workers, ye manifestly drive away the infirmities of men, having truly acquired within yourselves the never-waning Sun, Christ our God. Wherefore, assembling as is meet, O holy and God-bearing unmercenaries, we venerate your honorable memory. Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

Now & ever ..., Theotokion:

All of us, the race of men, bless thee as the Virgin who, alone among women, gave birth without seed to God in the flesh; for the fire of the Godhead dwelt within thee, and thou didst nourish the Creator and Lord with milk as a babe. Wherefore, we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and deliverer upon the Cross, exclaimed, weeping, and, bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, abyss and inexhaustible wellspring of mercy, have pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

ODE IV

Irmos: **S**eated in glory upon the throne of the Godhead, Jesus most divine is come on a light cloud, and by His incorrupt arm He hath saved those who cry: **G**lory to Thy power, **O** Christ!

With life-bearing actions and all manner of activities do ye heal the mortal sufferings of men, O light-bearing pillars, immovable ramparts, divine branches of the true Vine.

Let the unmercenaries, the breasts of the Church who pour forth the milk of healings, nurturing all with the divine food of enlightenment, be praised with joyful hymns.

Your church, O saints, hath been shown to be healing and a calm and saving harbor for the tempest-tossed. And having recourse thereto, we all attain tranquility and deliverance from evils.

Theotokion: O Virgin who alone truly gavest birth to the merciful Word Who alone showed forth the merciful saints, the healers and wonder-workers, in the ends of the earth: vouchsafe unto me the mercy which is within thee.

ODE V

Irmos: All things are in awe of thy divine glory; for thou, O Virgin who knewest not wedlock, didst contain within thy womb Him Who is God over all; and thou gavest birth to the timeless Son, granting peace unto all who hymn thee.

Manifestly illumined with divine splendors, ye travel about the whole world and enlighten all men, dispelling the darkness of the passions and expelling demons, O God-bearing unmercenaries.

Like two lamps ye illumine the world, O God-bearers, moved by the Spirit to go about all creation, visiting those who are on their bed of pain and rescuing them from misfortunes.

Without fee granting healing to the infirm and deliverance from the passions, O God-bearing unmercenaries, ye have been shown to be great intercessors for all, helpers of all with God, and assistants to all

Theotokion: Thou gavest birth to the hypostatic Wisdom of God, O all-pure Virgin Theotokos who hast shown forth the saints as most wise. Through them have the arrogance and evil machinations of the wicked-minded one been made to fall.

ODE VI

Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Not by human skill, but by divine grace do ye cleanse men of infirmities, O glorious ones, wherefore, having assembled, we call you blessed as is meet.

Bound with love for Christ, O God-bearers, ye destroy all the malice of the demons with divine grace. Wherefore, we celebrate your solemnity.

As shoots of the divine vine pouring forth the wine of healings upon us who are in the grief of infirmities, ye fill us with gladness, O unmercenaries.

Theotokion: **O** Mistress, thou wast made an all-pure temple by the all-pure Word, Who hath forever magnified in miracles and signs the divine temple of the unmercenaries.

Kontakion, in Tone II:

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

Ikos: **T**he discourse of the wise physicians surpasseth all reason and wisdom and imparteth understanding to all, for, having received the grace of the Most High, they invisibly grant health to all. Wherefore, even unto me hath grace been given to chant the narrative of how the God-bearing favorites and ministers of Christ bestow a multitude of healings; for they deliver all from sickness, healing the world with miracles.

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, burning with love of piety more than with the flame, cried out: **Blessed art Thou in the temple of Thy glory, O Lord!**

Opening a God-given well-spring, O holy ones, ye pour forth rivers of pure healings upon all, washing away the defilement of the passions and the most vile wickedness of the demons.

Strengthened by the grace of the omnipotent Spirit, Thy two right wondrous unmercenaries ever grant health to the sick, O Word, Thou Wisdom and Power of God.

Thou alone art holy, Who dost glorify Thy saints; for Thou deliverest the world from misfortunes for their sake and dost enlighten those who cry out: **Blessed art Thou in the temple of Thy glory, O Lord!**

Theotokion: **I**n putting forth Christ, O Mary, thou didst bud forth a staff from the root of Jesse, Who hath adorned His favored unmercenaries with miracles, like flowers.

ODE VIII

Irmos: **S**tretching forth his arms, Daniel closed the mouths of the lions in the pit; and the youthful lovers of piety, girded about with strength, quenched the power of the fire, crying: **Bless the Lord, all ye works of the Lord!**

Ye were shown by the divine Spirit to be devoid of all evil, O saints, becoming the vesture of salvation, the cause of remission, and the avoidance of evils for us who cry out: **Bless the Lord, all ye works of the Lord!**

Becoming sons through divine communion, O Cosmas and Damian, through faith ye have now truly acquired both your Father's portion of heavenly delight and the radiant activity of miracles; and ye cry aloud: Bless the Lord, all ye works of the Lord!

With the divine drops of your, blood, O saints, ye wash away the spiritual defilement of our souls, drive away the suffering of pain, and repel the assaults of the demons, as our intercessors and merciful healers.

Adorned by the Spirit like a lily, like noetic flowers, like roses, O saints, emitting sweet fragrance and dispelling the stench of the passions, ye have been revealed to us who cry out: Bless the Lord, all ye works of the Lord!

Theotokion: **B**y thee hath death been slain, O all-pure one, for thou gavest birth to Christ God, the hypostatic Life, Who hath shown forth the unmercenaries as intercessors for our life and physicians for us who cry out: Blessed is the Fruit of thy womb, O all-pure one!

ODE IX

Irmos: **T**hrough the infirmity of disobedience Eve incurred the curse; but through the budding forth of thy pregnancy, O Virgin Theotokos, thou didst cause blessing to blossom forth for the world. Wherefore, we all magnify thee.

Behold, what is so good or so beautiful, as it is written, as for the brethren, whom we now fittingly bless, to dwell in oneness of mind, in a place of splendor, in the mansions of heaven, in never-fading glory?

How great is the temple, ever adorned with miracles, which ye ever visit, O right wondrous Cosmas and Damian, granting health to those who require it. Wherefore, ye are fittingly blessed.

Today the angels, the divine apostles, the prophets, the venerable and all the righteous rejoice with us in your memory, O blessed ones; for, dwelling joyfully with them, ye pray for all the world.

O ye two divine and radiant unmercenary and most honorable God-bearers: ask remission of offenses, amendment of life and deliverance from all evils for us who praise you forever.

Theotokion: **O** only pure and all-pure Ever-virgin, thou wast the abode of the Light Who hath illumined all and shown the saints to be most radiant, driving away the darkness of soul-corrupting passions now by the Spirit.

Exapostilation: Spec. Mel.: "The heaven with stars ...":

What speech sufficeth to describe the unmercenaries' grace of healing? For, after God, they are the saving physicians of the whole world.

Theotokion: With thy mighty protection, O pure one, preserve all of us, thy servants, unharmed by the assaults of the enemy; for thee alone have we acquired as our refuge amid tribulations.

On the Praises, 6 stichera, in Tone I:

Having received the grace of healings from God, O most comely unmercenaries, ye fervently heal without fee the passions of our souls and bodies. Wherefore, bestowing health upon the faithful through you, Christ showeth you forth to the universe as steadfast luminaries. Him do ye beseech, that our souls be saved.

Drawing forth an abyss of healings from the thought of the Most High, O unmercenaries, ye pour forth healings upon all the faithful; for, supernaturally drawing saving remedies for the suffering of ailments from the treasures of the Spirit, with mystical therapy ye heal the afflicted. Wherefore, having become temples of the life-creating Trinity, the Godhead manifestly dwelt within you. Pray ye to the Trinity, that our souls be saved.

The composition of Theophanes, in Tone II:

Living actively with divine love and desire for the things to come, ye made straight the ways of salvation. Wherefore, having preserved the purity of your souls unsullied, ye stood fast against material things until the end; and made golden by the divine Spirit, without fee ye grant healing to the infirm, O sacred twain, radiant company, ye two enlightened and godly unmercenaries, who visit us in our tribulations and pain and freely heal the afflictions of our souls.

The composition of Germanus, in Tone II: Vouchsafed great gifts, O all-praised ones, ye lived a humble life on earth; and going about everywhere, freely healing the sufferings of the sick, ye were shown to be conversers with the angels. O wise Cosmas and Damian, all-comely brethren, heal also our sufferings through your supplications.

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

The pool of healing cured but one person every year, but the temple of the unmercenaries healeth a great multitude of the infirm; for inexhaustible and unmovable are the riches of the saints. Through their supplications, O Christ, have mercy upon us.

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

The composition of Germanus, in the same tone: The choir of the saints rejoiceth forever, for they have inherited the kingdom of heaven. And the earth which received their relics emitted a sweet fragrance, for they were servants of Christ, who have made their abode in everlasting life.

Glory ..., the composition of Theophanes, in Tone IV:

The holy unmercenaries, possessed of a well-spring of healings, grant healing to all in need, for they have been vouchsafed great gifts by Christ the Savior, the ever-flowing Wellspring. For the Lord told you, in that ye are emulators of the apostles: "Behold, I have given you authority over unclean spirits and every disease." Wherefore, having lived well in His commandments, ye freely received. Freely give also, healing the sufferings of our souls and bodies.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "As one valiant among the martyrs ...":

Beholding Christ, Who loveth mankind, crucified, * His side pierced by a spear, * the all-pure one cried out: * "What is this, O my Son? * How have the ungrateful people rewarded Thee * for the good things Thou didst do for them? * And dost Thou hasten to leave me childless, O most Beloved? * I marvel, O Compassionate One, * at Thy voluntary crucifixion."

At the Aposticha, Glory ..., in Tone VIII:

Who will not marvel, who will not render glory, who will not hymn with faith the miracles of the wise and all-glorious unmercenaries? For even after their holy repose they richly impart healings unto all who have recourse to them with faith, and their precious and holy relics pour forth the grace of healings. O ye two holy ones! O honored ones! O the wisdom and glory which cometh from the grace given you by God! Wherefore, we cry out in hymns to God our Benefactor, Who hath given them to us for the healing of our souls and bodies.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

The unblemished ewe-lamb, * beholding her Lamb upon the Tree, * crucified of His own will, * cried out, lamenting pitiably: * "Woe is me, * O my most beloved Child! * How hath the ungrateful assembly of the Jews recompensed Thee, * desiring to leave me bereft of Thee, O most beloved One?"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the unmercenaries.

Your divine temple doth sacredly pour forth in spiritual streams the fragrant myrrh of healings, ever washing away the fetid passions.

Ever dwelling in the mansions of heaven, O all-wise ones, through the grace of the Almighty ye ever show your tabernacle to be a well-spring of healings.

Curbing the passions of the flesh with the reins of abstinence, ye have most richly received spiritual radiance. Wherefore, ye enrich the world with healings.

Theotokion: **G**od chose thee as the most beautiful among women, O pure one, and He Who resteth in His saints was well pleased to be born in the flesh of thee.

Troparion, in Tone VIII:

O holy unmercenaries and wonder-workers Cosmas and Damian, visit our infirmities. Freely have ye received, freely give unto us.

Kontakion, in Tone II:

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

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

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

EPISTLE TO THE CORINTHIANS, § 153 [I COR. 12: 27-13: 8]

Brethren: Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity

vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.

Alleluia, in Tone IV: Behold, what is so good or so joyous as for brethren to dwell together in unity?

Stichos: For there the Lord commanded the blessing, life for evermore.

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