

THE 1st DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY COSMAS & DAMIAN, WONDER-WORKERS &
UNMERCENARY PHYSICIANS IN ASIA
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone VI:
Spec. Mel.: "Having set all aside ...":

Having placed all their hope in the heavens, * the saints laid up for themselves * a treasure which cannot be stolen away; * they freely received, * and freely give healing to the infirm. * Following the Gospel, * they acquired neither silver nor gold, * but bestowed benefactions * upon both men and beasts, * that, obedient to Christ, * they might pray with boldness * in behalf of our souls. (Twice)

The two holy ones * who shared a single character and a single soul, * the like-minded companions, * disdained corruptible things on earth * and showed themselves to be inhabitants of heaven, * like unto the angels, * though dwelling in the flesh: * wherefore, they grant healings to all who suffer, * bestowing benefactions upon those in need, * without exacting any fee. * Let us honor them as is meet * with an annual festival, * for they pray to Christ with boldness * in behalf of our souls. (Twice)

The divinely wise Cosmas and Damian, * the ever-memorable twain, * having made themselves wholly the abode of the Trinity, * pour forth like torrents the waters of healing * from the life-bestowing well-spring; * and their relics cure suffering by their touch; * and their very names * drive infirmities away from all men * who have recourse * to the saving havens in Christ; * and they pray with boldness * in behalf of our souls.

Having spurned the tyranny of suffering * and, in Christ, trampled down * every plot of the evil serpent, * O holy unmercenary ones, * Cosmas and Damian, * ye were shown to be as radiant as beacons, * ever illumining the whole world * with divine signs, * driving away darkness and infirmities by grace, * and showing yourselves to be the saviors of all * who with steadfast faith * celebrate your glorious memory, O all-wise ones.

Glory ..., the composition of Anatolius, 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 aside ...":

The undefiled ewe-lamb, * the immaculate Mistress, * when of old she beheld * her Lamb upon the tree of the Cross, * exclaimed maternally * and, marveling, cried aloud: * "O my Child most sweet, * what is this new and all-glorious sight? * How hath the thankless assembly * betrayed Thee to the judgment of Pilate * and condemneth to death the Life of all? * Yet do I hymn * Thine ineffable condescension, O Word."

At the Aposticha, the stichera from the Oktoechos; and, 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 that I see, O my Son? How is it that Thou diest, hanging in the flesh upon the Tree, O Bestower of life?"

Troparion, in Tone VIII:

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

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the unmercenaries, with 6 troparia, the acrostic whereof is: "With hymns I honor the wise unmercenaries", the composition of John of Damascus, in Tone I:

ODE I

Irmos: To Him Who rescued Israel from the bitter bondage of Pharaoh and guided them through the depths of the sea with dryshod feet, let us all chant a hymn of victory, O ye people, for He hath been glorified.

Illumined by the grace of the ruling Trinity, the two wondrous and honored unmercenaries grant healings unto all who approach with faith, ever pouring them forth.

Taught the mysteries by life-bearing discourse, shining forth like beacons in the world, ye easily drive away the darkness of suffering with the fervor of faith, O most blessed ones.

Submitting to the law of the Savior, O most glorious ones, ye rejected the enjoyment of pleasures; and, resplendent most radiantly with virtuous souls, ye achieved preeminence in the world, O right wondrous ones.

Theotokion: The all-divine Son Who shone forth timelessly from the Father, and Who made His abode within thy womb, O Mother of God, ineffably clothed Himself wholly in man. To Him do we chant, for He hath been glorified.

ODE III

Irmos: Establish me, O Christ, on the immovable rock of Thy commandments, and illumine me with the light of Thy countenance: for there is none more holy than Thee, Who lovest mankind.

As is meet, let us all hymn the well-springs of healings, the streams of divine gifts, the most splendid receptacles of the immaterial Light.

As benefactors curing sufferings and pangs of body and soul, O most honored ones, ye heal those who have recourse to you now with fervor.

Adorned with the fruits of the virtues, ye manifestly pruned away every corrupting pleasure of life, looking unceasingly toward the beauty of God.

Theotokion: He Who before was invisible hath appeared in our form, O Theotokos, when He united His Godhead to the flesh in thine all-pure womb, O Bride of God.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Beautifully drawing forth streams of miracles from your deep well-spring, with mystical showers ye drive away the dark passions and grant healings to ailing men. Wherefore, having received the gladness of health through you, O all-glorious ones, we cry out, amazed: O God-bearing unmercenaries, entreat Christ God, that He grant remission of offenses unto those who celebrate your holy memory with love. (Twice)

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

As the most immaculate Bride of the Creator, as the Mother of the Deliverer, who knewest not man, as the receptacle of the Comforter, O all-hymned one, haste thou and deliver me-who am the vile habitation of iniquity and am become in mind the plaything of the demons-from their malice, and make me the splendid abode of the virtues. O luminous and incorrupt one, drive away the clouds of the passions and vouchsafe through thy supplications that I may partake of the never-waning light of the Most High.

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: I have understood Thy dispensation, O Almighty, and have glorified Thee with fear, O Savior.

Manifestly ascending to divine love, O godly ones, ye acquired neither the luster of gold nor silver.

Resplendent with divine miracles, the unmercenaries do good unto all, bestowing grace.

Stretching forth your healing hands, ye showed yourselves to be wise physicians of the pain of sufferings.

Theotokion: **L**et those who do not confess thee to be the Theotokos now be smitten in the face, O all-pure Mistress.

ODE V

Irmos: Rising at dawn out of the night, we hymn Thee, O Christ, the Savior of our souls, Who art equally unoriginate with the Father: Grant peace to the world, O Thou Who lovest mankind.

As torrents poured forth by God, O glorious unmercenaries, ye pour forth the waters of benefaction upon the faithful, healing infirmities both of body and of soul.

O honored unmercenaries, opening springs of grace, ye impart health unto all who with faith and love now have recourse to you.

The radiant and most wise stars who have manifestly rendered the earth celestial unceasingly illumine us with the likeness of the splendor of the angels.

Theotokion: **H**aving conceived the Lord and Savior of the world, Who is equally unoriginate with the Father, and given birth to Him, O Virgin Mother, thou hast shown thyself to be more exalted than all things.

ODE VI

Irmos: **T**hou didst save the prophet from the sea monster, O Thou Who lovest mankind. Lead me up now from the abyss of transgressions, I pray.

Let us fervently honor the godly Cosmas and Damian, the saving healings, the divinely wise benefactors.

Having preserved their chastity, the godly Cosmas and Damian rejoice with Christ, adorned with understanding.

Having lived in oneness of mind and fasted in oneness of soul, together ye have been given to us to grant us healings.

Theotokion: **O** all-pure one, thou gavest birth in the flesh to the unapproachable Light Who illumineth the whole world with rays of divinity.

Kontakion, in Tone II: Spec. Mel.: "The steadfast...":

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: **W**e, the faithful, perceive thee as a noetic furnace, O Theotokos, for as He Who is all-exalted saved the three youths, so hath the praised and supremely glorified God of our fathers restored the whole world in thy womb.

In divine wisdom ye were shown to belong wholly to God, in that ye both contain God; for God's sake ye abandoned the world, following divinely in the steps of the Savior, O most glorious ones, honoring the God of our fathers.

O most excellent physicians, with mystical handiwork ye supernaturally heal all the wounds of infirmities, drawing forth saving cures from the divine treasuries and hymning our all-glorious God.

With the crown and radiant purple robe of Thy kingdom, O Christ Master, Thou hast divinely enhanced those who loved exceedingly the unapproachable beauty of Thy comeliness, and hast shown them to be common benefactors of the faithful.

Theotokion: **W**hen the Orient appeared on earth from on high, O all-pure one, thou wast shown to be the most magnificent and all radiant gate, illumining the world with beams of purity and ever sending forth rays of miracles upon the faithful.

ODE VIII

Irmos: **T**he children of Israel shone forth in the beauty of piety more pure than gold in a crucible, saying: **Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!**

Dying to the beauties of this world and cutting off the sickness of avarice, O wise ones, ye have been called unmercenary by all who cry out: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Ye have most manifestly become partakers of ever lasting life; for ye forsook all the beauties of corruptible life, crying together: Bless the Lord, all ye works! Hymn and supremely exalt Him for all ages!

O Master Christ, through the supplications of the unmercenaries deliver us all from grievous ailments, and ever vouchsafe that we may cry to thee together: Bless the Lord, all ye works, and exalt Him supremely for all ages!

Theotokion: **R**ejoicing, and strengthened by grace, and delivered by thy birthgiving, O pure Virgin Mother, we cry out unceasingly: Bless the Lord, all ye works! Hymn and exalt Him supremely for all ages!

ODE IX

Irmos: **W**ith hymns we magnify thee: the radiant lamp, the Mother of God, the all-wondrous glory who art higher than all creation.

With hymns we unceasingly bless the two wise ones who shine forth the radiance of noetic Light and impart enlightenment unto all.

Creating the strength of spiritual health for the faithful, as saviors ye also cure the bodily sufferings entrusted to you; wherefore, ye are ever hymned.

The beacons of divine radiance who now without ceasing impart light noetically illumine the heaven of the honored Church with an outpouring of effulgence.

The laudable twain divinely called by the worshipful Trinity pour forth gifts of healing upon all who ask and bless them with love.

Theotokion: **W**ith hymns we magnify thee as the Theotokos: the cloud of the Light, the holy ark, the most radiant portal of the noetic Sun.

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ...":

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.

Theotokion: O all-pure one, thou gavest birth to God, the Word of God, Who doth most wisely accomplish the excellent dispensation of salvation for the world; wherefore, we all fittingly hymn thee as the one who prayeth to Him, that we be delivered from sickness and every misfortune.

On the Praises, 4 stichera:

The composition of Anatolius, 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 treasuries 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 Germanus, in Tone II:

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 III everlasting life.

O physicians of the infirm, treasuries of healing, saviors of the faithful, most glorious unmercenaries: heal ye those in pain, who cry out in their affliction, and with Theodota entreat the good God, that we be delivered from the snares of the enemy.

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, in the same tone:
Spec. Mel.: "As one valiant among the martyrs ...":

Rejoice, O refuge and confirmation of Christians! * Rejoice, ladder of heaven!
* Rejoice, treasury of virginity! * Rejoice, O Theotokos, * thou rational ark of
divine glory! * Rejoice, boast and establishment of the whole world, * thou
restoration of the fallen, * most radiant tabernacle, * holy and most comely.

Stavrotheotokion, in the same melody:

Beholding Christ Who loveth mankind, crucified, O all-pure one, * His side
pierced by a sword, * thou didst cry out, weeping: * "What is this, O my Son? *
How have the thankless people rewarded Thee * for the good Thou hast done
them? * And dost Thou hasten to leave me childless, O most Beloved? * I marvel,
O Compassionate One, * at Thy voluntary crucifixion!"

At the Aposticha, the stichera from the Oktoechos; and this sticheron, in Tone VI:

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

The radiant and luminous memory of Christ's unmercenaries hath shone forth
today, shining splendidly with rays of miracles upon all the lands of the earth.
Come, ye who love the feasts of the Church, let us celebrate with faith! Come, let
us ardently hasten to the relics of the saints, that we may receive speedy healing
from them in abundance; for through the activity of the Holy Spirit they grant
gifts of healing to all without fee.

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:

O Mistress, accept the supplications of thy servants, and deliver us from all
want and grief.

Stavrotheotokion, in the same tone:

Spec. Mel.: "Thy martyrs ...":

"O my Child, I cannot bear to see Thee asleep upon the Tree, Who givest
wakefulness to all; for unto those who of old fell into the sleep of perdition
through eating the fruit of disobedience Thou givest divine and saving watch-
fulness," weeping said the Virgin, whom we magnify.

AT LITURGY

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

As is meet, let us all hymn the well-springs of healings, the streams of divine gifts, the most splendid receptacles of the immaterial Light.

As benefactors curing sufferings and pangs of body and soul, O most honored ones, ye heal those who have recourse to you now with fervor.

Adorned with the fruits of the virtues, ye manifestly pruned away every corrupting pleasure of life, looking unceasingly toward the beauty of God.

Theotokion: **H**e Who before was invisible hath appeared in our form, a Theotokos, when He united His Godhead to the flesh in thine all-pure womb, O Bride of God.

Troparion, in Tone VIII:

O holy unmercenaries and wonder-workers Cosmas and Damian, visit ye our infirmities: Freely ye have 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 land 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 shew 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 II: 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.