

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 of the holy unmercenarys, 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 ** on 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 ** on 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 * who have recourse * to the saving havens in Christ; * and they pray with boldness ** on 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 revealed 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 most 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.

Both now ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: “Having set aside ...”:

Stavrotheotokion: When, of old, the unblemished ewe-lamb and immaculate Lady, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, and marveling cried aloud: * “O my Child most sweet, * what is this new and most strange sight I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet do I hymn Thine ineffable condescension, ** O Word!”

On the Aposticha, the Stichera from the Oktoechos;

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, 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 remains 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.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

Beholding Thee crucified, O Christ, * she who gave birth to Thee cried aloud: * “What is this strange mystery which I see, O my Son? * How is it that Thou diest, * suspended in the flesh upon the Tree, ** O Bestower of life?”

Troparion of the holy unmercenaries, 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

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: Let us all sing a song of victory, O ye people, * unto Him that freed Israel from bitter slavery to Pharaoh * and led them dry-shod through the depth of the sea, * for He hath been glorified.

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

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 all-blessed ones.

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

Theotokion: The supremely 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, upon the immovable rock of Thy commandments, * and enlighten me with the light of Thy countenance; * for there is none more holy than Thee, * O Lover of mankind.

As is meet, let us all hymn the well-springs of healings, the streams of divine gifts, the resplendent 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 Birthgiver of God, when He united His Godhead to the flesh in thy most pure womb, O Bride of God.

Sessional Hymn of the holy unmercenaries, 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 most 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.

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

As the all-immaculate Bride of the Creator, * Mother of the Redeemer, who knewest not a man, * and as the receptacle of the Comforter O all-hymned one, * hasten thou to deliver me, * the vile abode of iniquity and noetic plaything of the demons, * from their evil machinations; * and make me the bright dwelling-place of the virtues, * O thou incorrupt light-bearing one. * Drive away the clouds of the passions and grant that, * by thy supplications, * I may receive a portion on high ** and share in the never-waning light.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: I have considered Thy dispensation, * O Almighty One, * and with fear have I glorified Thee, O Savior.

Manifestly ascending to divine love, O godly ones, ye acquired neither the luster of gold nor of 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: Let those who do not confess thee to be the Theotokos now be smitten in the face, O most pure Lady.

ODE V

Irmos: Out of the night we wake at dawn * and praise Thee, O Christ, * Who art co-beginningless with the Father, * and art the Savior of our souls; * grant peace unto the world, O Lover of 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 all-wise stars who have manifestly rendered the earth celestial unceasingly illumine us with the likeness of the splendor of the angels.

Theotokion: Having conceived the Lord and Savior of the world, Who is co-beginningless 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: **Thou didst save the Prophet from the sea monster, O Lover of mankind; * lead me up also I pray, * from the abyss of transgressions.**

Let us fervently honor the godly Cosmas and Damian, the saving healers, 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** most pure one, thou hast given birth in the flesh to the unapproachable Light Who illumineth the whole world with rays of divinity.

Kontakion of the holy unmercenaries, in Tone II:

Spec. Mel.: “The steadfast ...”:

Having received the grace of healings, ye extend health to those in need, O most 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 and describe the God-bearing favorites and ministers of Christ bestowing multitudes of healings; for they deliver all from sickness, healing the world with miracles.

ODE VII

Irmos: **We the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O Thou praised and supremely glorified God of our fathers.**

In divine wisdom ye were revealed 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 all-glorious ones, honoring the God of our fathers.

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

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

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

ODE VIII

Irmos: In the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: Bless the Lord all ye works of the Lord, * hymn and supremely exalt Him throughout 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 aloud: Hymn the Lord, all ye works, and supremely exalt Him throughout 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 throughout all ages!

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

Theotokion: Rejoicing, and strengthened by grace, and delivered by thy birthing, O pure Virgin Mother, we unceasingly cry aloud: Bless the Lord, all ye works! Hymn and supremely exalt Him throughout all ages!

ODE IX

Irmos: O Thou radiant lamp, * the Mother of God, * most wondrous glory, * who art more exalted than all creation, * thee do we magnify with hymns.

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

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

The beacons of divine radiance who unceasingly impart light, noetically illumine the heaven of the honored Church with an outpouring of effulgence.

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

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

Exapostilarion of the holy unmercenaries:

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 most pure one, thou hast given birth to God, the Word of God, Who hath all-wisely accomplished the excellent dispensation of salvation for the world; wherefore, we all fittingly hymn thee as one who prayeth to Him, that we be delivered from every sickness and misfortune.

On the Praises, 4 Stichera of the holy unmercenaries:

The composition of Anatolius, in Tone I:

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

Drawing forth an abyss of healings from the mind of the Most High, O unmercenaries, ye pour forth healings upon all the faithful; for, supra-naturally 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 Germanus, in Tone II:

The choir of the saints rejoiceth throughout all ages, for they have inherited the kingdom of heaven. And the earth which received their relics emitteth a sweet fragrance, for they were servants of Christ, who have made their abode in everlasting life.

O physicians of the infirm, treasures of healing, saviors of the faithful, all-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 all 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 unto all in need, for they have been deemed worthy of great gifts by Christ the Savior, the ever-flowing Wellspring. For the Lord told them; in that they 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.

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

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

Rejoice, 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: **T**he most pure one, * beholding Christ, the lover of mankind, crucified, * His side pierced by a lance, * cried out, lamenting: * "What is this, O my Son? * How have these thankless people rewarded Thee * for the good things Thou hast done for them? * Dost Thou hasten to leave me childless, O most Beloved? ** I marvel, O Compassionate One, at Thy voluntary crucifixion!"

On the Aposticha, the Stichera from the Oktoechos.

And this Sticheron, in Tone VI:

Verse: 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, splendidly radiant shedding 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 and abundant healing from them; 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 most 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.

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

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

Or this Stavrotheotokion, in Tone VIII:

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

Stavrotheotokion: "I cannot bear O my child, to behold Thee, * Who dost grant life and health unto all, * hung upon the Tree; * for of old those who were lulled into the sleep of death * by the fruit of the transgression * have been awakened * and granted divine and salvific life and health by Thee", * thus said the Virgin weeping, ** whom we magnify.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos, and 4 from ODE III of the canon of the holy unmercenarys.

As is meet, let us all hymn the well-springs of healings, the streams of divine gifts, the resplendent 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 Birthgiver of God, when He united His Godhead to the flesh in thy most pure womb, O Bride of God.

Troparion of the holy unmercenarys, in Tone VIII:

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

Kontakion of the holy unmercenarys, in Tone II:

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

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.

Verse: 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?

Verse: 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.