

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 earthborn mortals.

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 sicknesses.

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 most glorious gifts of healing, * drying up soul-corrupting passions, * healing infirmities, and expelling evil spirits, * O God-bearing unmercenarys, ** 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 for the cleansing of 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 most blessed Cosmas and most 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 art the Lover of mankind.

Now & ever ..., Theotokion, or this Stavrotheotokion in Tone VI:

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

Stavrotheotokion: When, of old, the unblemished ewe-lamb and immaculate Sovereign 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!"

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, which when drawn from, floweth in abundance every day, pouring and gushing forth in great quantities, granting healing to all who draw forth from it, yet remaining ever 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 in Tone VI:

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

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * "What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended 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, in 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 I implore Thee, * in the depth of dispassion * the triune nature of my soul, * as Thou didst the mighty strongholds of the warriors, * that in the mortality of my flesh * as on a timbrel * I may chant a hymn of victory.

O ye two radiant and wise unmercenaries, standing with all the elect before the adored Trinity, pray that those who keep your radiant memory may be enlightened by the divine radiance 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 His grace ye rouse to goodly health those who sleep in infirmities.

Theotokion: **O** most pure one, from thy pure blood thou hast given flesh to our Savior and God Who, through the Spirit, hath shown us the honorable unmercenaries as physicians for our souls, and salvific and fervent helpers.

ODE III

Irmos: **N**ot in wisdom, nor in power do we glory, * but we glory in Thee **O** Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, **O** Lover of 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 most 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, whereby, 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 from thee.

Sedalion, in Tone VIII:

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

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

Glory ..., in Tone VIII & the same melody:

Shining forth rays of healings upon those on earth, O godly wonder-workers, ye manifestly drive away the infirmities of all, 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 forgiveness of sins unto those who honor your holy memory with love.

Now & ever ..., Theotokion in Tone VIII:

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

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

With life-bearing actions and all manner of activities, ye heal the mortal sufferings of all, 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 a source of healing, and a calm and salvific harbor, for the tempest-tossed. And having recourse thereto, we all attain tranquility and deliverance from evils.

Theotokion: O Virgin grant unto me the mercy which is within thee, for thou hast truly given birth to the merciful Word Who hath shown unto the ends of the earth, the merciful healers and wonder-workers.

ODE V

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb Him Who is the God of all; * and giving birth to the timeless Son, * thou grantest peace unto all who hymn thee.

Manifestly illumined with divine splendors, ye travel about the whole world enlightening all, 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 beds in pain, rescuing them from misfortunes.

Without fee granting healing to the infirm, and deliverance from the passions, O God-bearing unmercenaries, ye have been revealed by God to be great intercessors; the helpers and assistants of all.

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

ODE VI

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

Not by human skill, but by divine grace 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, by divine grace ye destroy all the malice of the demons, wherefore, we celebrate your solemn feast.

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

Theotokion: **O** Lady, thou wast made a most pure temple by the supremely 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 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, imparting understanding unto all, for, having received grace from the Most High, they grant health to all, from whence, even I have been granted the grace to sing of the abundance of healings the God-bearing favorites and ministers of Christ bestow; for they deliver multitudes from sickness, healing the world with miracles.

ODE VII

Irmos: **I**n the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by the flame of a fire, * cried out aloud saying: * **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, Who art the Wisdom and Power of God.

Thou alone art holy, for Thou dost glorify Thy saints, and by them, deliver the world from misfortunes, enlightening those who cry aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **I**n bringing forth Christ, O Mary, thou hast budded forth a staff from the root of Jesse, Who hath adorned with miracles as with flowers, His favored unmercenaries.

ODE VIII

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

Ye were revealed by the divine Spirit to be devoid of all evil, O saints, becoming the vesture of salvation, the cause of forgiveness, and the avoidance of evils for us who cry aloud: 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, driving away the suffering of pain, and repelling the assaults of the demons, as ye are our intercessors and merciful healers.

Adorned by the Spirit like lilies, like noetic flowers, like roses, O saints, ye emit sweet fragrances, dispelling the stench of the passions, and have been revealed as such to us who cry aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **B**y thee death hath been slain, O most pure one, for thou hast given birth to Christ God, the hypostatic Life, Who hath revealed the unmercenaries to be intercessors, and physicians, for us who cry aloud: Blessed is the Fruit of thy womb, O most pure one!

ODE IX

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon 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 are in need thereof. 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 on behalf of all the world.

O ye two divine and radiant unmercenaries, and most honorable God-bearers: ask forgiveness of sins, amendment of life and deliverance from all evils on behalf of us who ever praise you.

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

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

What utterances can rightly 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 from 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, without fee ye fervently heal the passions of our souls and bodies. Wherefore, bestowing health upon the faithful through you, Christ hath revealed you to the all the world as steadfast luminaries. Entreat Him that our souls be saved.

Drawing forth an abyss of healings from the nous of the Most High, O unmercenaries, ye pour forth healings upon all the faithful; for, having supra-naturally drawn forth from the treasures of the Spirit saving remedies for the suffering of ailments, ye heal the afflicted with mystical therapy. Wherefore, as ye are manifestly temples of the life-creating Trinity, the Godhead made His abode 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 rendered golden by the divine Spirit, ye grant healing to the infirm without fee, O sacred twain, radiant company, ye 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 most 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, most comely brethren, heal also our sufferings through your supplications.

Verse: 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.

Verse: 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 throughout all ages, 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 abodes 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 deemed worthy of 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 in Tone IV:

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

Stavrotheotokion: The 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!"

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 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 ye honored ones! O the wisdom and glory which cometh from the grace given to 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 in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

The unblemished heifer, * beholding her Bullock * willingly nailed upon 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, ** O my most beloved Child?"

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 most 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, whereby, 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 from 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 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 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?

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.