



## St. Alexis of Wilkes-Barre Orthodox Church

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Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

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Bulletin for Sunday, October 31, 2021

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### Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality.

To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine

Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians we stand against

racism and bigotry. All human beings share one common identity as children of God. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

#### **Members of our Parish Council are:**

Joseph Barbera - Council Member at Large  
Dori Kuziak - Council Secretary  
Carolyn Neiss - Vice President  
Marlene Melesko - Council Member at Large  
Kyle Hollis - President  
Roderick Seurattan - Treasurer

## **Pastoral Care - General Information**

Emergency Sick Calls can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.

Anointing in Sickness: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.

Marriages and Baptisms require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!

Funerals are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

## **Announcements**

This bulletin is being sent out early, via the internet; because of the Diocese Assembly, I will not have time to work on it as usual.

## **Return of "regular" Daily Services**

Beginning this week, I am returning to regular daily services on Tuesday and Thursday. Routinely, these will be Daily Matins services, but they could also be Akathists as well. Akathists will be served as is appropriate as well. These morning services will be held virtually for the time being. All Akathists will be held virtually as well.

## **Open Doors**

Beginning Wednesday, Nov 4th, I will

be making myself available via Zoom during Open Doors, as well as having the church open. The Zoom meeting will be open, but it would certainly help if you let me know that you want to "call in" before hand.

## **A couple of "Important" Dates**

November 2nd: Election Day

November 7th: End of Day Light Savings Time

November 11th: Veterans Day

November 15th: Beginning of Nativity Fast

## **Annual Meeting**

This year's Annual Meeting will be held on Sunday, November 14th, after Liturgy; it will be both in person and via Zoom (although this may be subject to change). Members of the Nominations *ad hoc* Committee will be floating around asking for your willingness to be nominated for the Parish Council (2 positions), an Auditor (1), delegate to the Diocesan Assembly (1), and a delegate to the All-American Council (1). Please prayerfully consider becoming involved the parish administration ministries.

If anyone has any resolutions or such that you wish to be presented at the Annual Meeting, they should be presented to the parish council no later than Sunday, Nov 7th.

Stewardship form will be distributed over the next few weeks. The council is asking that members be prepared to return these forms at the Annual Meeting. If you do not

intend to attend the Annual Meeting, please make arrangements to return your stewardship forms as soon as possible.

**More information can be obtained about the All American Council at this web**

**site:** <https://www.oca.org/aac/>

**Web Site**

I would love to have the photographs on our web site updated. If someone would be willing to take pictures during and throughout services, please let me know.

**The Chosen**

The Chosen

is: <https://watch.angelstudios.com/thechosen>

- the first-ever multi-season show about Jesus
- the #1 highest crowd-funded project of all-time at \$10 million from over 19,000 people
- translated into 50 languages and counting
- consistently ranked in the top 50 entertainment apps on ios and android
- completely free to watch on our app that connects directly to streaming devices with no fee or subscription necessary
- generating income for future seasons when viewers choose to "pay it forward" after viewing

While this is not an endorsement, I provide this information because I have been asked about it. I have begun watching the series myself, but have only gotten into two or so episodes thus far. If enough people become

interested, I am certainly willing to have a more directed conversation about the series. I have yet to determine the "orthodoxy" of this production.

**Prayers, Intercessions and Commemorations**



Archpriest Dennis,  
Archpriest Michael,  
Deacon Timothy, Evelyn,  
Katheryn, Anne, Aaron,  
Veronica, Richard,  
Nancy, Susanne, Carol,  
Alexander, Gail, Kelley,  
Nina, Ellen, Maureen,  
Elizabeth, Christopher,  
Joshua, Jennifer, Petra,  
Olivia, Jessica, Sean,  
Sarah, Justin, Dayna and  
Maria.

Please pray for our catechumens: Daniel, Gregory and David.

Memory Eternal for Joan Narvaro and the newly departed David.

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- Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;
  - All those suffering chronic illness, financial hardship, loneliness, addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalized, those

- who have no one to pray for them;
- All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.
- All those who have perished due to hatred, intolerance and pestilence; all those departed this life in the hope of the Resurrection.

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### **Hieromartyr Archpriest John**

**Kochurov** (1917). Apostles of the Seventy: Stachys, Amplias, Urban, Narcissus, Apelles, and Aristobulus (1st c.). Martyr Epimachus of Alexandria (250). Ven. Spyridon and Nikódēmos the Prospora-bakers, of the Kiev Caves (Far Caves—12th c.). St. Maura of Constantinople (5th c.).

## **Parish Calendar**

### **Schedule of Services and Events**

October 31 to November 8, 2021

#### **Sunday, October 31**

6th Sunday of Luke  
Martyrdom of St. John Kochurov  
9:30AM Divine Liturgy

#### **Monday, November 1**

+Joan Narvaro  
Cosmas and Damian the Holy Unmercenaries of Asia, and their mother Theodota

#### **Tuesday, November 2**

The Holy Martyrs Acindynos, Pegasios, Aphthonios, Elpidophoros, and Anempodistos  
8:30AM Daily Matins

#### **Wednesday, November 3**

Acepsimas the Bishop, Joseph the Presbyter, & Aeithalas the Deacon, Martyrs of Persia  
4:30PM Open Doors  
6:00PM General Confession

#### **Thursday, November 4**

Joannicius the Great  
8:30AM Daily Matins  
7:00PM Book Study

#### **Friday, November 5**

Galaktion & his wife Episteme, the Martyrs of Emesa

#### **Saturday, November 6**

Paul the Confessor, Patriarch of Constantinople  
5:30PM Great Vespers

#### **Sunday, November 7**

7th Sunday of Luke  
9:15AM Divine Liturgy

#### **Monday, November 8**

Synaxis of the Archangel Michael & the other Bodiless Powers: Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, & Barachiel  
Repose of Mother Olga

## **Saints and Feasts**

### **October 31**

**Amplias, Apelles, Stachys, Urban,**

## **Aristobulus & Narcissus of the 70**

Of these holy Apostles, Stachys became the first Bishop of Byzantium, consecrated by the Apostle Andrew. Having shepherded his people for sixteen years, he reposed in the Lord. As for the others, each one shone forth in the episcopal see appointed to him: Apelles, Bishop of Heraclea; Amplias, Bishop of Odysopolis; Urban, Bishop of Macedonia; Narcissus, Bishop of Athens; and Aristobulus, Bishop of Britain.

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## **October 31**

### **The Holy Martyr Epimachus of Egypt**

The Martyr Epimachus, who was from Egypt, had lived the ascetical life on Mount Pelusium. He came to Alexandria during the reign of Decius, and was arrested by Apellianus the Governor. He suffered martyrdom in the year 251.

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## **November 01**

### **Cosmas and Damian the Holy Unmercenaries of Asia, and their mother Theodota**

These Saints were from Asia (that is, Asia Minor). After the death of their father, their Christ-loving mother Theodota reared them in piety and in all manner of virtue, and had them instructed in every science, especially that of medicine. This became their vocation, and they went about healing every illness and malady, bestowing healing freely

on both men and beasts alike; because of this, they are called "Unmercenaries." And thus, having completed the course of their life, they reposed in peace.

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## **November 04**

### **Joannicius the Great**

Saint Joannicius was born in Bithynia about the year 740. His father was named Myritrikes and his mother Anastaso. When he had reached maturity, he excelled in soldiery and was counted worthy of royal honours for his bravery. He had been brought up an iconoclast, but while yet a soldier, he was converted to Orthodoxy by a certain holy elder. He later forsook all things and departed for Mount Olympus, where he spent the remainder of his life in asceticism. Becoming great in virtue, he reposed in the Lord in the year 834, having lived some ninety-four years. To this Saint is ascribed the brief prayer, "My hope is the Father . . . ."

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## **Hymns of the Day**



### **Tone 2 Troparion (Resurrection)**

When You descended to death, O Life Immortal, You slew hell with the splendor of Your Godhead.  
And when from the depths You raised the dead,

all the powers of heaven cried out://  
“O Giver of life, Christ our God, glory to You!”

### **Tone 1 Troparion (St. John)**

You were revealed to all as a true shepherd  
O Hieromartyr John of Chicago,  
for you nurtured your people in the Orthodox  
Faith,  
guiding them by word and deed on the path of  
salvation,  
and defended the Faith even unto the  
shedding of your blood.  
Therefore we your spiritual children cry out in  
thanksgiving:  
“Glory to Him Who gave you strength!  
Glory to Him Who granted you the Martyr’s  
^crown!//  
Glory to Him Who through you grants mercy to  
all!”

### **Tone 2 Kontakion (Resurrection)**

Hell became afraid, O almighty Savior,  
seeing the miracle of Your Resurrection from  
the tomb!  
The dead arose! Creation, with Adam, beheld  
this and rejoiced with You,//  
and the world, my Savior, praises You forever.

Tone 3 Kontakion (for St. John)

Now the holy Hieromartyr is glorified,  
for he took up his cross and followed Christ.  
In so doing, he gave us a model of true  
discipleship.  
Therefore, let us cry aloud to him: //  
“Rejoice, O Father John, the glory of priests!”

*Alternate Troparion and Kontakion*

### **Tone 1 Troparion (St. John)**

Aflame with love for God,  
you gave your life as a martyr for Christ and  
^neighbor,  
for this you received a crown of righteousness  
from Him.  
Hieromartyr John, entreat the most merciful  
God  
to preserve the Holy Church in peace and to  
save our souls!

### **Tone 8 Kontakion (St. John)**

As you zealously fulfilled your pastoral service,  
you brought your soul to God as a well-  
pleasing sacrifice, O Father John.//  
Entreat Christ God to grant peace to the  
world and great mercy to our souls!

### **Communion Hymn**

Praise the Lord from the heavens, praise Him  
in the highest! (Ps. 148:1)  
The righteous shall be in everlasting  
remembrance. He shall not fear evil tidings.  
(Ps. 111:6)  
Alleluia, Alleluia, Alleluia!

## **Gospel and Epistle Readings**

### **Epistle Reading**

#### **Prokeimenon. 2nd Tone. Psalm 117.14,18.**

The Lord is my strength and my song.  
Verse: The Lord has chastened me sorely.

**The reading is from St. Paul's Second  
Letter to the Corinthians 11:31-33;**

## 12:1-9.

Brethren, the God and Father of the Lord Jesus, he who is blessed for ever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands.

I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven -- whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise --whether in the body or out of the body I do not know, God knows -- and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

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## Gospel Reading

## The Reading is from Luke 8:26-39

At that time, as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he

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got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

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## Wisdom of the Fathers

By these words it is surely shown that in his [the rich man] daily feasting he had frequently sinned by his tongue, seeing that, while burning all over, he demanded to be cooled especially in his tongue. Again, that levity of conduct follows closely upon gluttony sacred authority testifies ... For the most part also edacity leads us even to lechery, because, when the belly is distended by repletion, the stings of lust are excited.

### ***St. Gregory the Dialogist***

*The Book of Pastoral Rule, Chapter XIX, 6th century*

The man who has once chosen pleasure in this life, and has not cured his inconsiderateness by repentance, places the land of the good beyond his own reach; for he has dug against himself the yawning impassable abyss of a necessity that nothing can break through.

### ***St. Gregory of Nyssa***

## Beyond the Sermon



ST. JOHN  
KOCHUROV

Fr. John Bartholomew

St. John Kochurov is a 20th C. martyr, but before we consider him, let us look at martyrdom in general. First, Christianity has always been a church of martyrs. One often hears it said that St. Stephen is the first Christian martyr. St. Stephen was one of the seven men ordained as deacons by the apostles. He was preaching the Gospel, was arrested and put on trial before the Council in Jerusalem. At his trial, he bravely spoke about how Jesus Christ was the fulfillment of all the hopes of the Old Testament. For this he was stoned to death, forgiving his murderers as he died. So St. Stephen is often referred to as the first Christian Martyr or Protomartyr. His story is found in the Book of the Acts of the Apostles 6:8 to 7:60. However we can call the Holy Innocents the first martyrs. These were the babies who were killed by King Herod in Bethlehem when he sent his soldiers to find and kill the Christ child. Now obviously these babies were not martyrs in the way we usually think of them, but in a sense

they did die because of the world's hatred of Christ. Their story is found in the Gospel of St. Matthew 2:16-18. In the first three centuries after Christ, there were periodic campaigns against the Christians with many martyrs. The last and worst of the Roman persecutions came under Emperors Diocletian, Maximus, Galerius and Constantine in 303 AD. About 3000- 3500 Christians died as martyrs then. As we can see these numbers are rather small compared to the martyrs of the 20th century. We all know about the millions of believers who suffered under the Nazis, Communists and so on. Unfortunately, persecution against believers of all religions continues today. For example, the Chinese government targets Christians, as well as Tibetan Buddhists, Daoists and Moslems. In the last decade of the 21st century as many as 100,000 Christians have died as martyrs. This was a statistic used by the Vatican and others. Others say the number is much smaller but we are still talking about thousands of martyrs each year. We should pray for them and also work in any way we can to save such people. On October 31st, we commemorate St. John Kochurov. St. John was born in Russia in 1871, in the family of a priest. After studying in Ryazan and St. Petersburg he got married and ordained to the diaconate and priesthood. After ordination St. John came to the United States as a missionary and was assigned to what later became Holy Trinity Cathedral in Chicago. He was instrumental in the building of the church. He worked as a priest in various cities in Illinois, New York

and even in Oklahoma. He helped to organize the first All-American Council, which met in Mayfield, Pennsylvania in 1908. A little later he returned to Russia and served as a priest in Narva, Estonia. In 1911 he was assigned to St. Catherine's cathedral in Tsarskoe Selo, a town close to St. Petersburg and one of the residences for the Russian Imperial family. It is now part of the town of Pushkin. When the Bolsheviks came to power in October 1917, St. John was arrested and quickly shot. He then became the first hieromartyr of the Bolshevik yoke. In other words, he was the first member of the clergy to be killed by the communists after their takeover. In December of 1994 St. John was glorified (canonized) by the Russian Orthodox Church. Of course, we in the United States should remember and be grateful for St. John's work in building up the Orthodox Church in America and pray to him now as a saint, believing that St. John continues to intercede for us and the church in America. Proclamation for the Glorification of St. John in 1994

November 29 - December 2, 1994  
St. Daniel's Monastery, Moscow, Russia

In the name of the Father, and of the Son, and of the Holy Spirit!

Cognizant of Her unbroken connection with the synaxis of the new martyrs of Russia, the Russian Orthodox Church continues to glorify individually those who, during the persecutions to which the Orthodox Church in Russia was subjected, through their

righteous lives and martyrs' death, manifested the highest ideal given to the Church of Christ by the Holy Apostle Paul: "For if we live, we live to the Lord; and if we die, we die to the Lord" (Rom 14:8).

The first clergyman of the Russian Orthodox Church whom Our Lord Jesus Christ made worthy of bearing a martyr's crown in the twentieth century from the hands of the godless Bolshevik authorities, the first murdered Russian Orthodox priest, about whom the Holy Confessor Patriarch Tikhon said: "Adorned with a martyr's crown, the reposed pastor now stands before the throne of God among the chosen faithful of Christ's flock," was destined to be the zealous parish priest, and inspired witness "even unto death" (Rev 12:11) of Christ's Truth - Archpriest John Kochurov, who met a martyr's death at the hands of apostates and fighters of God on October 31, 1917, in Tsarskoye Selo.

The Holy Council, having examined the zealous service and martyr's death of Archpriest John Kochurov, is convinced of the holiness of his deeds and hereby decrees:

That Archpriest John Kochurov, killed in Tsarskoye Selo by persecutors of the Church of Christ on October 31, 1917, be numbered among the hieromartyrs for Church-wide veneration.

That the righteous remains of Hieromartyr John, buried in Tsarkoye Selo, henceforth be considered holy relics and be left to the care of God's mercy, until such time as they may be uncovered.

That the service to Hieromartyr John, following this, the day of his glorification,

be the general service for martyrs and that a blessing is given for the composition of a special service to him.

That the memory of Hieromartyr John be celebrated on October 31 according to the Julian Calendar.

That the memory of Hieromartyr John be included in the synaxis of the new martyrs and confessors of Russia.

That an icon for veneration of the newly-glorified Hieromartyr John be written according to the Decree of the Seventh Ecumenical Council.

That the life of Hieromartyr John be published for the edification of the Church's faithful in piety.

That, on behalf of the Holy Council, the great and grace-filled joy of the glorification of the new hieromartyr of Russia be announced to the flock of All Rus'.

That the name of the newly-glorified hieromartyr be made known to the Primates of the sister Orthodox Churches for inclusion in their calendars.

Through the intercessions and prayers of Hieromartyr John, may the Lord strengthen the faith of all the faithful of the Russian Orthodox Church and bestow His blessing upon them. Amen.

+ ALEKSY

Patriarch of Moscow and All Russia  
And the Members of the Holy Synod

### 1) Read regularly 15 mins of high-quality (HQ) Orthodox material

It is very difficult to achieve consistent, undistracted, HQ prayer and to make any progress in prayer at all without regular spiritual reading.



Why? Prayer is the car that drives the entire spiritual life and without true prayer there is no spiritual life. The fuel for this vehicle is the deep reading of Orthodox spiritual material, primarily HQ versions of the lives of the saints or HQ writings about prayer. The writings of St Theophan the Recluse and St Ignatius Brianchaninov are the best sources about prayer.

### 2) Never rush your prayers. Do this by setting your daily rule of prayer for x mins every morning and night (or afternoon) and NOT x prayers

Why? "It is better to perform a small number of prayers properly than to hurry through a large number of prayers, because it is difficult to maintain the heat of prayerful zeal when they are performed to excess".... "Stand at prayer for an appointed length of time, regulated either by the prayer rope or the clock. Haste in prayers is useless. Perhaps you may read only a single prayer or one psalm during the entire time" (St Theophan). Note one might pray longer at morning 15 night or vice versa. Don't miss your prayer rule! Write a plan that can't fail.



### 3) Use the prayer book (agpia)

Why? The prayers of the prayer books are very powerful! They were written by the saints who were holy men of long hours of daily prayer. "Being filled with the spirit of prayer, they were able to up that living spirit into words, and handed it down to us. When one enters into these prayers with attention and effort, then that great and prayerful spirit will in turn enter into him. He will taste the power of prayer" (St Theophan).



# 6 guidelines for highly effective prayer

### 4) Be reverent

1. Why? The amount of grace you receive from God in prayer is directly proportional to the amount of bodily reverence you show.
2. Pray orally, boldly in a moderate loud voice. Not mentally.
3. Stretching out your hands; a straight reverent body posture; tilt your head upwards slightly.
4. Doing the sign of the cross unhurriedly and consciously



Examples of reverence includes:  
1. At least a few unhurriedly performed prostrations, even if we are not in a fasting season. "Out of all virtues, there is nothing better than prostrations. It terrifies the demons." (St Kyriillos VI)

### 5) Understand what you read and feel what you understand.

Why? "Do not rush hurriedly; pay attention to every word and let the meaning of each word enter into your heart ... understand what you are reading and feel what you are understanding...No other rules are necessary."

These two – understanding and feeling – have the effect of making prayer fitting, and fruitful. For example, you read: "Cleanse us from every stain" - feel your stain, desire cleanliness, and ask it from the Lord with hope". If you read each verse of your prayers in this way, then you will be truly praying (St Theophan).

### 6) Struggle to control your thoughts

Why? Simply, with patience, without excessive force and without becoming disheartened, restore your mind back to the word of the prayer at which your mind strayed. Do this by repeating the word of the prayer again for every time you realize your attention was chased away. Make sure to strive with all earnestness to let the words echo into your heart. As St Macarius of Egypt said, "One must force oneself to pray, even if one has no spiritual prayer. In such a case, God, seeing that a man earnestly is striving, pushing himself against the will of his heart (that is, his thoughts), He grants him true prayer."



# The "Other" Saints Cosmas and Damian



This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



**The Church celebrates the memory of a pair of unmercenary physicians, Saints Cosmas and Damian of Asia Minor.**

There are two other pairs of unmercenary saints named Cosmas and Damian, one from Rome and the other from Arabia. The title of "unmercenary" means the same thing for all of them: that they refused payment for their healing work.

The two brothers from Asia Minor were raised by their mother Theodota, a Christian whose pagan husband died while her boys were still young. She taught them to be reverent toward God, and encouraged them to study hard to become skilled physicians. She, too, is a saint of the Church and is remembered with them.

As Cosmas and Damian grew into manhood, they became well-known for their care not only of people but of animals. In their view, all living creatures, being part of God's creation, were worthy of loving care and medical help when it was needed. The brothers knew that their abilities were God's gift, so they determined never to request any payment for what they did.

They applied this principle not only to friends and people they knew well but to any stranger who needed their assistance. The courteous attention they showed to every person reflected their mother's Christian teaching, and brings to mind the words of Saint Paul: "Conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how to answer every one" (Colossians 4: 5-6). Paul was encouraging his readers to be effective in spreading the Gospel by being gracious in speech and behavior; Cosmas and Damian did so by representing Christ in their medical treatment, always accompanying it with prayer.

Having agreed to be "unmercenary" in their work, the two men were more strongly bonded even than many brothers are. But the bond was broken, in a sad and curious way, for a period of several years. A very sick woman, deeply grateful to the brothers for having cured her, offered Damian the small gift she could afford: three eggs. She insisted that he accept them "in the name of the Life-Creating Trinity." Damian felt that he could not refuse.

Cosmas was shocked by what seemed to be a breach of their agreement not to accept payment, and he declared, on his deathbed, that his brother must not be buried beside him as they had planned. When Damian died shortly after he did, a big problem arose. Where should Damian be buried?

God intervened by giving the power of speech to an animal the two physicians had once treated. The animal assured everyone that Damian had accepted the gift only out of respect

for the name of God, and therefore they should not hesitate to bury him next to Cosmas. Happy and relieved, the people did so, and the two brothers were united once again.

## Kontakion - Tone 2

Having received the grace of healing,  
you grant healing to those in need.  
Glorious wonder workers and healers, Cosmas and Damian,  
visit us and put down the insolence of our enemies,  
and bring healing to the world through your miracles.