SAINT LUKE THE EVANGELIST

NOVEMBER 1, 2026 — 5TH SUNDAY OF LUKE

HOLY UNMERCENARIES KOSMAS AND DAMIAN OF ASIA MINOR

Kosmas and Damian were unmercenaries and wonderworkers. They were brothers both in the flesh and in the spirit, born somewhere in Asia Minor of pious and virtue-loving parents. After their father's death, their mother Theodote (Jan. 2) devoted all her time and effort to educating her sons and raising them as true Christians. God helped her, and her sons matured as sweet fruit and luminaries of the world. They were learned in the art of medicine and ministered to the sick without payment, not so much with medicine as by the name of the Lord Jesus Christ. They were called "unmercenary physicians," that is, unpaid physicians, for they healed freely and thus fulfilled the commandment of Christ: "Freely you have received, freely give" (Matt. 10:8).

Once the Saints were summoned to a grievously ill woman named Palladia, whom all the doctors had refused to treat because of her seemingly hopeless condition. Through faith and through the fervent prayer of the holy brothers, the Lord healed the deadly disease and Palladia got up from her bed perfectly healthy and giving praise to God. In gratitude for being healed and wishing to give them a small gift, Palladia went quietly to Damian. She presented him with three eggs and said, "Take this small gift in the Name of the Holy Life-Creating Trinity, the Father, Son, and Holy Spirit." Hearing the Name of the Holy Trinity, the unmercenary one did not dare to refuse.

When Kosmas learned what had happened, he was very grieved, for he thought that his brother had broken their strict vow. On his deathbed he gave instructions that his brother should not be buried beside him. Damian also died shortly afterward, and everyone wondered where Damian's grave should be. But through the will of God a miracle occurred. A camel, which the Saints had treated for its wildness, spoke with a human voice saying that they should have no doubts about whether to place Damian beside Kosmas, because Damian did not accept the eggs from the woman as payment, but out of respect for the Name of God. The venerable relics of the holy brothers were buried together at a place called Phereman, and a church was erected there in their honor.

The holy brothers were great wonderworkers both during their life and after their death. There lived at Phereman, near the Church of the Holy Unmercenaries Kosmas and Damian, a certain man by the name of Malchus. One day he went on a journey, leaving his wife all alone for what would be a long time. He prayer-

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HYMNS OF THE SMALL ENTRANCE

Resurrectional Apolytikion.

Mode pl. 1. Automelon.

Let us worship the Word who is unoriginate * with the Father and the Spirit, and from a Virgin was born * for our salvation, O believers, and let us sing His praise. * For in His goodness He was pleased * to ascend the Cross in the flesh, and to undergo death, * and to raise up those who had died, * by His glorious Resurrection.

Verse 2: Let heaven and earth praise Him.

Let us worship the Word who is unoriginate * with the Father and the Spirit, and from a Virgin was born * for our salvation, O believers, and let us sing His praise. * For in His goodness He was pleased * to ascend the Cross in the flesh, and to undergo death, * and to raise up those who had died, * by His glorious Resurrection.

Entrance Hymn. Mode 2.

Come, let us worship and bow down before Christ. Save us, O Son of God, risen from the dead. We sing to You, Alleluia.

Hymns after the Entrance.

Resurrectional Apolytikion.

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For the Saints.

Mode pl. 4.

Holy Unmercenaries and Wonderworkers, visit our infirmities. Freely you received; freely give to us.

Apolytikion of our Patron

Mode Pl. 1

The holy Apostle, the All-hymned Luke, * who is acknowledged by the Church of Christ * as the recorder of the Acts of the Apostles, * and the splendid author of the Gospel of Christ. * Let us praise with sacred hymns as a physician, * who heals the infirmities of man, * and the ailments of nature, * who cleanses spiritual wounds, and prays unceasingly for our souls.

Kontakion. Mode 2.

O Protection of Christians that never falls, intercession with the Creator that never fails, we sinners beg you, do not ignore the voices of our prayers. O good Lady, we implore you, quickly come unto our aid, when we cry out to you with faith. Hurry to intercession, and hasten to supplication, O Theotokos who protect now and ever those who honor you.

READINGS

The Epistle

1 Cor. 12:27 – 31; 13:1 – 8

Brethren, you are the body of Christ, and members individually. God has appointed some in the Church as follows: first apostles, second prophets, third teachers, then wonderworkers, also those having gifts of healing, those able to help others, those with gifts of administration, and those with different kinds of tongues. However, are all apostles? Are all prophets? Are all teachers? Are all miracle workers? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. Moreover, I [will] show you a most excellent way. If I speak with the tongues of men and angels, but do not have love, I have become a noisy gong or a clanging cymbal. If I have the gift of prophecy and know all mysteries and have all knowledge, and if I have all faith, so as to move mountains, but I do not have love, I am nothing. If I give out all my goods to feed the poor, and give my body so that I will burn but do not have love, it profits me nothing. Love is patient and is kind; love does not envy. Love does not brag, it is not proud, it does not behave inappropriately, it is not self-oriented. [Love] does not take offense and does not keep track of evil, it does not rejoice in unrighteousness, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never fails. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will pass away.

The Gospel

Lk. 16:19 – 31

The Lord said, "Now there was a certain rich man who was clothed in purple and fine linen, feasting in luxury every day. A certain beggar named Lazarus was laid at his gate, full of sores, who desired to be fed with the crumbs that fell from the rich man's table. Yes, even dogs came and licked his sores. It happened that the beggar died and that he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried. In hades, he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus in his bosom. He cried and said, 'Father Abraham, have mercy on me, and send Lazarus, so that he may dip the tip of his finger in water and cool my tongue! For I am in agony in this flame!' But Abraham replied, 'Son, remember that in your lifetime, you received your good things, and Lazarus, in the same way, bad things. But now, he is comforted here and you are in anguish. Besides all this, between us and you a great gulf is fixed, so that those who want to pass from here to you cannot do so, and that no one may cross over from there to us.' He said, 'I ask you therefore, father, that you would send Lazarus to my father's house; for I have five brothers, that he might bear witness to them, so that they would not also come to this place of torment.' Abraham replied to him, 'They have Moses and the prophets! Let them listen to them!' But he said, 'No, father Abraham, but if one goes to them from the dead, they will repent.' Then Abraham said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced if someone rises from the dead.' "

UPCOMING SERVICES

SATURDAY, November 7, Great Vespers, 5pm

ANNOUNCEMENTS

WELCOME

Welcome Fr. Doug!

ARTOCLASIA

Today, Philoptochos will be honoring their patron saints, Saints Cosmas and Damianos by offering an artoclasia. There will be a collection jar for the ministries of the Ecumenical Patriarchate. Thank you for your generosity!

GENERAL ASSEMBLY

There will be a General Assembly on Sunday, Nov. 15 after Divine services. All stewards in good standing are invited to attend.

FOOD BANK

Thank you to all who continue to generously donate items for the Food Bank. We recently donated 117 pounds for our neighbors facing food insecurity.

MAKE A DIFFERENCE DAY

Thank you to all who signed get well cards for the Children at MU Children's hospital and who helped prepare the meal at Ronald McDonald House.

FLOWERS

Three $100 donations for flowers for the Vigil service for Saint Nektarios are needed. Thank you!

PROPER ATTIRE

1. Wear modest clothing that does not distract others from worship. 2. WOMEN: Dresses and skirts (of at least knee-length) are the traditional Church clothing for women. Blouses / tops should cover the shoulder and the stomach. Lipstick or lip balm should not be worn, and makeup is strongly discouraged. 3. MEN: Men should wear dress pants and polo / button-down shirts – no tshirts, including no shirts with writing or images. Denim pants are acceptable, work jeans are discouraged. 4. CHILDREN should be dressed for Church in their best clothing. Sloppy dress and play-clothes sends the wrong message to youngsters. 5. EVERYONE: Please wear closed toe shoes. Sandals should be worn with socks. Please do not wear brightly colored sneakers, or shoes with lights in them. No bare feet in Church. Shorts are never permitted, even for children. Tattoos should be covered, as much as possible. Hats are not worn inside the Church. REMEMBER: We come to Church to worship the Living God and our clothing should be simple, clean and respectable.

fully entrusted her to the heavenly protection of the holy brothers. But the enemy of the race of mankind took on the appearance of one of Malchus' friends, and planned to kill the woman. A certain time went by, and this man went to her at home and said that Malchus had sent him to bring her to him. The woman believed him and went along. He led her to a solitary place intending to kill her. The woman, seeing that disaster threatened her, called upon God with deep faith. Two fiercesome men then appeared, and the devil let go of the woman and fled, falling off a cliff. The two men led the woman home. At her own home, bowing to them deeply she asked, "My rescuers, to whom I shall be grateful to the end of my days, what are your names?" They replied, "We are the servants of Christ, Kosmas and Damian," and became invisible. The woman with trembling and with joy told everyone about what had happened to her. Glorifying God, she went up to the icon of the holy brothers and tearfully offered prayers of thanksgiving for her deliverance. And from that time the holy brothers were venerated as protectors of the holiness and inviolability of Christian marriage, and as givers of harmony to conjugal life.

Once a snake crawled through the mouth and into the stomach of a certain farm laborer during his sleep, and the unfortunate man would have died in the greatest pain had he not, in the last moment, invoked the help of Saints Kosmas and Damian. Thus, the Lord glorified forever the wonderworking of those who glorified Him on earth by their faith, purity and mercy. Portions of their relics can be venerated today at the Athonite monasteries of Dionysiou and Pantocrator.

The Unmercenary Saints Kosmas and Damian of Asia Minor should not be confused with the Unmercenary Saints Kosmas and Damian of Rome (July 1), or the Unmercenary Saints Kosmas and Damian of Arabia (October 17).

HOLY UNMERCENARIES IN ORTHODOX HYMNOGRAPHY

By Fr. George Dorbarakis

Although the Holy Unmercenaries, Kosmas and Damian, celebrated today, are different from their namesakes, also Unmercenaries, who are celebrated on July 1, their Service is exactly the same as theirs. It emphasizes the element par excellence of the holiness of both pairs, their unmercenary actions and life, that is, the provision of their services, as their synaxarion notes, free of charge and without pay. This means that the Saints were completely non-avaricious – "cutting off the disease of avarice," notes the Hymnographer – an example of the elevation of their intellect above material things – "demonstrating the intellect superior to the material." But how can one disentangle oneself from material goods? Only when one is "involved" with something higher and loftier. And this is none other than love for God and Christ. Only those who have a living relationship with Him, only those who have Him active in their hearts, can truly see their fellow human beings and the whole world with a pure, that is, loving, eye. And this is exactly what happened with the Holy Unmercenaries: they loved Christ and therefore loved every fellow human being, and every creature of God. "Always having Christ active in you, Holy Unmercenaries, you work miracles in the world, healing the sick."

Everyone demands a similar attitude from today's doctors: not to be greedy; not to ask for exorbitant amounts for their medical help; not to ask for a "gratuity." A logical and legitimate request. The exorbitant amount and the "gratuity" reveal precisely "the disease of greed," therefore a pathological condition that nullifies the social role of medical science. But condemning this evil phenomenon – where it certainly occurs - we also have doctors who refuse even what is "allowed" many times, and some even refuse their remuneration for the provision of their services. And there are some who go beyond reason in this regard, considering that all doctors are like the Holy Unmercenaries. But they acted and behaved within the framework of God's grace: "not by human skill, but by divine grace you cleanse the diseases of men." The indwelling of the Holy Trinity in them, the active, as we said, Christ in their hearts, was what gave them the power to transcend any material commitment. Without denying the existence of similar charismatic phenomena today – God's grace continues to work everywhere – we must be mindful to understand that doctors are also workers, who expect to live from the exercise of their work. And indeed, with dignity.

However, our Church today, with the feast of the Holy Unmercenaries, orients us beyond the human science of medicine. While emphasizing, and indeed in a way that cannot be questioned, the recourse to doctors when a health problem arises in our lives – we are obliged to do what is human first – it simultaneously opens to us the truly comforting prospect of our recourse to "other" great doctors, our Saints themselves, in reality our recourse to the One who delights to act through His Saints. Our Saints, above all the Holy Unmercenaries, Kosmas and Damian, were graced by God with the gift of healing the sufferings of souls and bodies. And those who come to their clinic receive healing without paying anything at all. For grace is precisely a gift. "You provide healings to the sick without cost." And what is even more comforting: the grace of the gift of healing from them never runs out. Saints are like an inexhaustible spring, from which the more one draws, the more streams emerge; the more one takes, the more there remains. "Your healing spring is inexhaustible; indeed, what is drawn forth flows forth even more abundantly, and what is poured out overflows." We can always resort to these doctors, at any time and moment, because we know that in addition to the power they have, they also have their love for us. It's a shame that the spring is right next to us and we remain thirsty.

SAINT EUMENIOS THE NEW

One afternoon, Father Eumenios, who served at the Hospital for Infectious Diseases in the suburb of Agia Varvara in Athens, felt an unbearable pain in his stomach, to the point of despair. He told me how he was cured:

"I didn't know what to do. My stomach had never hurt me before. So I went into the church, stood in front of the icon of the Holy Unmercenaries,* and began to cross my stomach and ask the Holy Unmercenaries to make me well. I crossed myself for over four hours. Then I sat down to rest for a while, and fell asleep. This is when I saw the Holy Unmercenaries in white shirts, like doctors, performing an operation on me. They took out my stomach and showed it to

me. Immediately afterwards I woke up and was fine. Since then it hasn't hurt me at all."

HOLY MARTYRS CAESARIOS AND THOSE WITH HIM

These Saints were apprehended in the city of Damascus, and after being punished with various tortures in order to deny Christ, they remained steadfast and unable to be persuaded, therefore they were beheaded. In this way the blessed ones received crowns of martyrdom.

HIEROMARTYRS JOHN THE BISHOP AND JAMES THE PRESBYTER

Sts. John the Bishop and James the Presbyter of Persia (Feast Day - November 1)

Verses

With James the sacrificer of Christ by the sword,

John the sacrificer of Christ was carried off.

These Saints contested during the reign of King Shapur of Persia (309-379) in the year 332, teaching the pious the word of faith, and converting many to piety by their encouragement. For this reason they were arrested by Shapur, and at first they were tried through various tortures, and lastly their heads were cut off by the sword. Thus they delivered their souls into the hands of God, from Whom they received crowns of martyrdom.

SAINT DAVID OF EVIA

Venerable David was born at the beginning of the 16th century in the sea-side village of Gardinitza, opposite the island of Evia. His father was a devout and virtuous priest. When David was no more than three years old, Saint John the Baptist appeared to him one night and took him to the nearby church which was dedicated to him. He remained standing there, barefoot, for six days, lost in the vision, in front of the icon of the Forerunner. Nourished from an early age on the principles of obedience to his parents, asceticism and ceaseless prayer, he left his family home at the age of fifteen, in search of a spiritual father. He found him in the person of the Hieromonk Akakios, who was well-known in the villages of the region for his virtuous life and powerful preaching.

David was tonsured a monk in Akakios' monastery, and there demonstrated perfect obedience, accompanied with humility and unceasing prayer. Because his Elder wished to find a monastery more advanced in the spiritual life, David followed him first to Ossa, near Olympus, and then, after he had been ordained deacon, on a pilgrimage to the monasteries on the Holy Mountain. Akakios went on to Constantinople alone, leaving David in the Great Lavra. Akakios was consecrated Metropolitan of Arta and Nafpaktos by Patriarch Jeremiah, and soon afterwards summoned David to his see to assist him with his pastoral duties.

Monastery of the Venerable David in Evia

Despite living in the world, David did not relax in the slightest his fasting, all-night-vigils, countless prostrations and complete obedience to his spiritual father. He soon became a priest and was appointed Abbot of the Monastery of the Mother of God, known as Varnakova, near Nafpaktos. But his zeal and spiritual demands were a cause of conflict with the lax monks there, who wanted nothing other than to do their own will. So he left the monastery and went to look for a place of tranquillity. He settled in a barren place on a mountain near Parnassos. While there he was attacked by a great many satanic temptations.

Charged with sheltering a runaway slave, he was arrested by the Turks and subjected to torture over a long period of time, before being freed through the payment of a ransom collected by the faithful living in the area. He then set off to find a new hermitage on the island of Evia. There he rebuilt a small church in honor of the Transfiguration of the Savior and it was not long before a group of disciples gathered who shared his way of life and love of prayer. In imitation of Christ, David showed boundless love towards all who came to him, especially the poor, upon whom he could not look without shedding tears.

Dormition of Saint David

He shared the monastery's goods unstintingly with all those in need, deserving or not, Christian or Muslim. And so he spent many years radiating the presence of God with his virtues and many miracles. While he was traveling to mediate in the divisions among the bishops of the Peloponnese, his ship shank and David was saved by a miracle. Having been deemed worthy of the gift of foresight, he helped a great many people to find salvation and knew in advance the day of his death. He gathered his disciples and passed to them his final spiritual instructions. He departed this life at the moment when he had confided to those around him that Christ had just then appeared to him. After his demise (in either 1589 or 1601), a large number of miracles occurred at the Saint's grave.

Source : Νέος Συναξαριστής της Ορθοδόξου Εκκλησίας Indiktos Publications, November, pp. 17-9.

THE MONASTERY OF VENERABLE DAVID OF EVIA

The Monastery of Venerable David is dedicated to the Transfiguration of the Savior, yet associated with Saint David who lived his monastic life here in the 16th century. The feast of Saint David is November 1st and the Transfiguration is celebrated on August 6th. Within the church are the relics of St. David, his censor, his priestly stole, and other treasures. South of the Monastery is the cave of St. David, amidst many other chapels dedicated to various saints. 1,000 kilometers north of the Monastery is the Holy Spring, which according to tradition was created by St. David when he hit a rock with his cane.

SAINTS KYRIAINA AND JULIANA OF CILICIA

Sts. Kyriaina and Juliana (Feast Day - November 1)

Kyriaina and Juliana lived during the reign of Emperor Maximian (286-305). Kyriaina was from Tarsus of Cilicia, while Juliana was from Rosos, which is also in Cilicia.

In 298 Governor Marcian attempted to coerce these two women into denying Christ. Unsuccessful in his attempt, he had them subjected to harsh punishment. To shame Kyriaina, he had the locks of her hair and her eyebrows shaved. He then ordered her paraded throughout Tarsus naked four times, by disorderly soldiers.

Kyriaina was then taken to Rosos, where she was cast into the flames with Juliana. Hence, these two holy women were martyred in Rosos, and ascended victoriously to the heavens.