# ORTHODOX CHURCH OF ST. HERMAN OF ALASKA

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*Welcome Home! We are glad you are with us today.*
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**November 1, 2026 – 22nd Sunday After Pentecost. 6th Sunday of Luke.**
*Holy Wonderworkers & Unmercenary Healers, Cosmas & Damian of Mesopotamia*

Sat Oct 31, 4pm – Great Vespers & confessions
Sun Nov 1, 9am – Divine Liturgy & Fellowship. *Holy Wonderworkers & Unmercenaries, Cosmas & Damian.* Blessing of Healthcare Workers.
Sun Nov 1, 4:00-7:30 – "Holy Stories" Coffeehouse @ SsC&H *(see announcements)*

Sat Nov 7, 4pm – Great Vespers & confessions
Sun Nov 8, 9am – Divine Liturgy and **Annual Harvest Dinner** immediately following (All are invited). *Archangel Michael & bodiless powers of Heaven.*

Mon Nov 9, 8:30 Matins, 9:45 Liturgy @ Ss Constantine & Helen (St Nektarios)

> *Martyrs Menas, Victor, & Vincent; Martyr Stephanida*
> Tues Nov 10, 6pm – Great Vespers **and MOVIE NIGHT** – *Man of God*, about St Nektarios of Pentapolis *(Note schedule change – now **Tuesday evening**)*
> Wed Nov 11, 9am – Divine Liturgy

> *50th Anniversary of Holy Trinity, Stroudsburg, PA. Events in Stroudsburg:*
> Fri Nov 13, 6pm – Vespers *followed by Dinner in the Parish Hall*
> Sat Nov 14, 9am – Hierarchical Divine Liturgy *followed by Grand Banquet*

*Sunday Nov 15: **Beginning of the Nativity Fast.** Parish Council Meeting.*

## Hymns of the Day

*Troparion for the Resurrection (Tone 5)*

Let us, the faithful, praise and worship the Word, / co-eternal with the Father and the Spirit, / born for our salvation from the Virgin; / for He willed to be lifted up on the Cross in the flesh, / to endure death, / and to raise the dead // by His glorious Resurrection.

*Troparion for St. Herman (Tone 4, Valaam melody)*

O blessed Father Herman of Alaska, / North Star of Christ's holy Church, / the light of your holy life and great deeds / guides those who follow the Orthodox way. / Together we lift high the Holy Cross / you planted firmly in America. / Let all behold and glorify Jesus Christ, // singing His holy Resurrection.

*Kontakion for the Resurrection (Tone 5)*

Thou didst descend into hell, O my Savior, / shattering its gates as Almighty, / resurrecting the dead as Creator, / and destroying the sting of death. / Thou hast delivered Adam from the curse, O Lover of man, // and we cry to Thee: "O Lord, save us!"

*(Glory) Kontakion for Ss Cosmas & Damian (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!

*(Now & ever) To the Mother of God (Tone 6)*

Protection of Christians never failing, / Mediatress before the Creator, ever constant. / Do not despise the voice of prayer of sinners, / but in your goodness come to help us who faithfully call upon you. / Hasten to entreat, hurry to pray, O Theotokos, // interceding always for those who honor you.

## Today's Scripture

*Epistle: Galatians 6:11-18*

*Brethren:* See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

*Gospel: Luke 8:26-39*

*At that time, as Jesus arrived at the country of the Gadarenes,* there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

***Welcome*** to all visitors who have prayed and celebrated the Divine Liturgy with us this morning! We invite all of you downstairs for fellowship after the conclusion of the Liturgy. If you have any questions, please reach out to Fr. John at any time. *We love you and hope to see you again!*

*In the Orthodox Church, the receiving of Holy Communion is the sign of one's* ***full participation in the mystery of the Faith****, and all Orthodox Christians should receive it frequently. For this reason, Communion is offered only to Orthodox Christians who are* ***prepared*** *to receive it (through* ***prayer****,* ***fasting****, and a recent* ***confession****) and are* ***at peace with each other****. Those who partake of the Eucharist normally fast from food and drink in the morning before the Divine Liturgy, as they are able.*

# Announcements

**This evening**, November 1, 4:00–7:30, Ss Constantine & Helen parish is hosting their next **Orthodoxy On Tap** event – this time, a Coffeehouse with a "Holy Stories" theme. Speakers will be Mr. Anthony Linderman and Fr. Nicholas Palis. The evening will also feature a couple of musical performances, and will conclude with an open mic segment, back by popular demand. *Open to all ages – both the young and the young-at-heart.*

**Next week – Movie Night, Nov 10, Tuesday evening** following Vespers for St Menas / St Stephanida. We will be screening the film, ***Man of God*** (2021) in honor of the feast day of St Nektarios earlier that week. Starting maybe by 6:45. Popcorn will be provided; bring your favorite movie snacks to share.

In 2 weeks, Friday-Saturday, **November 13-14**, our sister parish of **Holy Trinity Church, Stroudsburg, PA**, is celebrating its **50th Anniversary**. All are invited to the liturgical services, as well as a dinner in the parish hall after Vespers on Friday (see the front page for the schedule). On Saturday, a Hierarchical Liturgy will be celebrated, followed by a ticketed Grand Banquet ($70/adults) at The Shawnee Inn, East Stroudsburg. If you are interested in the banquet, please contact our good friend Fr. Vjekoslav TODAY, at 224-814-9969 or vjekoslav.jovo@gmail.com, or ask Fr. John for a banquet form.

A new Men's Brotherhood is being formed within our diocese: the ***St. Alexis Toth Brotherhood***. It "seeks to strengthen the bonds among men across the Diocese while encouraging a deeper commitment to Christ and His Church. Through gatherings, spiritual discussions, shared meals, service opportunities, pilgrimages, and other activities, members are given opportunities to build meaningful friendships and support one another in the Orthodox Christian life." All men 18 and older are invited. The Brotherhood may meet at different locations around Eastern PA depending on who joins, so if you are interested, please see Fr. John, or contact Fr. Kirill Zawatski at lemkopriest@gmail.com.

Please remember to support our **SCRIP gift card fundraiser**! Many of the stores and restaurants you *already shop at* are available – buy a gift card and spend it at the store just like your own cash, but in the process, St Herman's receives a percentage. It's a *very* easy way to support the parish. See Tina or Marie during coffee hour for more information (and remember to bring cash).

*Appreciating Vespers*
*Fr. Lawrence Farley*

The service of Vespers is, I think, dramatically under-appreciated today. The temptation for us busy people is to reduce our church-going to Sunday mornings only, and let everything else slide. Since we under-appreciate Vespers, it often tends to slide with other things we deem relatively unimportant. But Vespers warrants a second look, and a renewed appreciation.

The word "vespers" comes from the Greek *hespera* and the Latin *vesper*, both meaning "evening", because it is the evening service of the Church. Christians are to pray to God not just on Sunday mornings, but constantly, sanctifying time by offering prayer throughout the day. In the eighth chapter of the *Didache* (or "teaching"), a church manual dating from about 100 A.D., believers are urged to stop and pray three times throughout the day, at least saying the Lord's Prayer. Soon enough a certain pattern would become standard, with believers praying at the third hour, the sixth hour, and the ninth hour (that is, at 9.00 a.m., noon, and 3 p.m. respectively). Christians were encouraged to pray in the evening also, and the pious were even encouraged to rise at midnight and pray at home for a bit (easier to do then than now, since people then went to bed earlier).

In those days, the believers would say a prayer of thanksgiving when the evening lamp was brought in. Back then there was no electric light of course, and unless one lit a lamp for illumination, one sat in the dark. Accordingly, everybody kept the daily practice of lighting lamps when it began to get dark (that is, when each evening came), and bringing in the lamp to the place where everyone was. Because the Lord described Himself as

> *"the light of the world" (see Jn. 9: 5),*

believers inevitably thought of Him when they saw the comforting lights of evening. Thus, one prayer that became standard when the Christians gave thanks to God for the light of the lamp referred to Jesus. We know it today as the hymn "Gladsome (or joyful) light":

> *"O gladsome light of the holy glory of the immortal Father: heavenly, holy, blessed Jesus Christ! Now that we have come to the setting of the sun, and behold the light of evening, we praise God: Father, Son, and Holy Spirit. At all times You are worthy of praise, O Son of God and Giver of life. Therefore the world glorifies You!"*

Believers would recite this prayer every evening when the lamp was brought in to provide light for the evening until everyone went to bed.

This practice became the daily experience of Christians. St. Gregory of Nyssa relates that when his sister Macrina was dying, the evening lamp was brought into her room at dusk as usual. Seeing it, she tried to utter the customary prayer, but her voice failed before she could finish the prayer. She lifted her hand to sign herself with the Cross, drew a final breath, and died, praying silently the thanksgiving prayer for the lamp. (No bad way to die.)

This domestic rite was preserved when the Christians met together corporately in church at evening time. When dusk came, the lamps were brought into the church just as they were at home, and the customary prayer sung. Thus the hymn "Gladsome Light" became an invariable part of the evening Vespers service. As Gregory and Macrina's contemporary St. Basil wrote,

> *"Our fathers thought that they should welcome the gift of evening light with something better than silence, so they gave thanks as soon as it appeared. We cannot say who composed these words of thanksgiving at the lighting of the lamps, but the people use these ancient words [of the hymn 'Gladsome Light']..."*

In St. Basil's day, this prayer/hymn was already ancient.

In the church in Jerusalem, the light was brought in, not from the outside (the usual custom), but from the lamp that burned perpetually before the Lord's Tomb. In Constantinople the more usual practice prevailed, and the lamps were brought in from outside and all the candles in the darkening church lit from them. Today when the hymn is sung, often no lamps are lit, but the hymn remains as a reminder and vestige of the practical lighting of the lamps in church for the purpose of illumination. Even today at the evening Presanctified Liturgy (which is essentially simply Lenten Vespers with a rite of Communion appended to it), the celebrant still brings forward a light with the words, "The light of Christ illumines all!" In Constantinople, these words were the signal for all the lamps in the church to be lit.

Vespers preserves other ancient features as well, including the offering of incense. The original sung Vespers service included three units each consisting of three psalms. One of these was Ps. 141, obviously chosen for the line

> *"Let my prayer arise in Your sight as incense, and the lifting up of my hands as an evening sacrifice."*

The reference to "evening" dictated the choice of psalm; the reference to incense made the offering of incense more liturgically relevant. As such, when this psalm is chanted as part of the remnants of the original three-psalm units (consisting now of Psalms 141, 142, 130 and 117), the deacon censes the church as these psalms are chanted. The current practice is not simply to chant the psalms, but also to insert brief hymns or stichs into the final verses of the psalms. This incense reminds us of the acceptability of our worship to God—through Christ, we now have access to the Father, and He accepts our praises since we offer them to Him as disciples of His Son. The fragrant incense we smell as these psalms and hymns are sung remind us of our exalted status in Christ.

There are other elements in the service as well, such as the chanting of psalms. The monks originally lived far from parish churches and did not have the ability to sing complicated musical services, such as those who lived in urban parishes did. They therefore concentrated more on psalmody than on church-composed hymns, more on the Psalter than on troparia and stichs and hymns. Their practice was to chant the entire Psalter from beginning to end, as often as possible. One system of chanting the Psalter involved incorporating

all the Psalms into the daily services of Matins (in the morning) and Vespers (in the evening) in such a way as to go through the entire Psalter in one week. That is, they would incorporate two sizable “chunks” of the Psalter, in series, into each Matins service, and one “chunk” into Vespers. The Psalter was divided for this purpose into twenty “chunks”, each chunk called a “kathisma” or sitting—so-called because sitting was allowed the monks while the Psalter was read. On Saturday, the first “kathisma”, consisting of Psalms 1-8, was read at Vespers. Nowadays, this “chunk” is greatly abbreviated to a few verses, or even simply omitted. This is perhaps unfortunate, because it means we lack the exposure to the Psalter that the monks deemed essential to spiritual growth. But in many parishes the chanting of the Psalter is retained, even if only for a few short verses. The psalms of the first kathisma begin with the words “Blessed is the man”. Many think this is another hymn, like “Gladsome Light”. In fact it is the beginning of the first eight psalms, originally intended to be chanted in their entirety.

## Prayers

***The newly departed:*** Fr. Peter Bodnar (9/26). Constantine Kallaur (10/27/26).
***Anniversaries:*** Rebecca Ream, 1 year (11/3/25)

***For health of:*** Abp. Nathaniel, Abp. Alexander, Abp. Benjamin, Apr. Thomas Edwards, Apr. James Weremedic, Dn Gregory Hubiak, Mat. Lisa Weremedic, Mat. Katherine White, Pani Anna Marie Slovesko, Mat. Mary Reynolds, Mat. Alexandra Black, Bernard Kusior, Nina Fatula, Gloria Spitko, Philothea (Jessica) Sullivan & infant Lucas, Richard Kawood, Peggy Hay, Cindy Kauffman, Melissa Hinshaw, Vera Timko *(Mat. Anna Hughes' mother)*, Cheryl Terenchin.

***Homebound, hospitals, nursing homes:*** Olga Frimenko, Gloria Spitko.

***For our Catechumens:*** Brian Craig, Zaden Mershon, Sheridan Klippel, Christina Monarek.

***For our diocese's seminarians and families:*** Subdeacon Jacob & Mariana Kurtz *(Luka, Noah, & Magdalena)*, Reader Alexander Koropsak, Nicholas & Abigail Sheridan *(Theodore)*.

Please also remember in prayer the Parish of All Saints Orthodox Church, Meadow Lake, Saskatchewan, Canada, whose temple was destroyed by fire on October 1. (They are accepting donations by mail at All Saints Orthodox Church, 302 2nd St. East, Meadow Lake SK, S9X 1G5, Canada.)

*"Within our Orthodox experience of Christian life, we are not alone under God. We, all together, are with God. We are gathered under God. We are one: one Body. The small family unit, the larger fellowship of friends, the nation, the church are all aspects of this oneness of many. At each level it is a potentially religious experience..."*

*– Sophie Koulomzin (+9/29/2000)*

## Social Hour & Church Cleaning Schedule

| | **Social Hour** | **Church Clean-up** |
|---|---|---|
| Nov 8 | *Harvest Dinner* | Marie Drosdak & John Waselus |
| | *Nov 15 – Dec 24: Nativity Fast* | |
| Nov 15 | Kathy Wanenchak & Stephanie Selis | John Lorchak & Phyllis Kawood |
| Nov 22 | Elaine Dougherty & Karin Holm | Marie Drosdak & Traci Weinstein |
| Nov 29 | Tina Gurnavage & Marcia Lutz | Kyle & Daria Teter |
| Dec 6 | Christina Monarek & Natalya Borobina | Eugene & Kathy Wanenchak |
| Dec 13 | Peggy Hay & Traci Weinstein | Marie Drosdak & John Waselus |
| Dec 20 | Vicky McDonnell & Phyllis Kawood | Russ & Peggy Hay |
| Dec 27 | Marie Drosdak & Stephanie Drosdak | Brad & Becky Kauffman |
| Jan 3 | Daria Teter & Marina Long | Tina Gurnavage & Stephanie Drosdak |
| Jan 10 | Karen Sichak & Becky Kauffman | Marie Drosdak & John Waselus |