ST. HERMAN OF ALASKA ORTHODOX CHURCH

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August 17, 2025: 10th Sunday After Pentecost
Afterfeast of the Dormition of the Mother of God

This Week

Sat Aug 16, 4:30pm – Great Vespers & Confessions
Sun Aug 17, 9am – Divine Liturgy & Fellowship

Sat Aug 23, 4:30pm – Great Vespers & Confessions
Sun Aug 24, 9am – Divine Liturgy & Fellowship

August 29 is the Feast of the Beheading of John the Baptist (Strict Fast)

Thurs Aug 28, 6:00om – Great Vespers w/ Litya
Fri Aug 29, 9:00am –Divine Liturgy

Hymns of the Day

Troparion for the Resurrection (Tone 1)

When the stone had been sealed by the Jews, / while the soldiers were guarding Thy most pure body, / Thou didst rise on the third day, O Savior, / granting life to the world. / The powers of heaven therefore cried to Thee, O Giver of Life: / "Glory to Thy Resurrection, O Christ! / Glory to Thy Kingdom! // Glory to Thy dispensation, O Thou Who lovest mankind!"

Troparion for Dormition (Tone 1)

In giving birth you preserved your virginity. / In falling asleep you did not forsake the world, O Theotokos. / You were translated to life O Mother of Life, // and by your prayers you deliver our souls from death.

(Glory...) Kontakion for the Resurrection (Tone 1)

As God, Thou didst rise from the tomb in glory, / raising the world with Thyself. / Human nature praises Thee as God, for death has vanished. / Adam exults, O Master! / Eve rejoices, for she is freed from bondage and cries to Thee: // "Thou art the Giver of Resurrection to all, O Christ!"

(Now & ever...) For the Dormition (Tone 2)

Neither the tomb, nor death, could hold the Theotokos, / who is constant in prayer and our firm hope in her intercessions. / For being the Mother of Life, // she was translated to life by the One Who dwelt in her virginal womb.

Today's Scripture

Epistle: 1 Corinthians 4:9-16

Brethren: God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me.

Gospel: Matthew 17:14-23

At that time, a man came to Jesus, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting."

Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

Prayers

For health of: Archbishop Nathaniel Popp, Archbishop Alexander Golitzin, Archbishop Benjamin, Mat. Myra Kovalak, Marcia Lutz, Bernard Kusior, Julia Jay, Nina Fatula, Rebecca Ream.

The newly-departed: Apr. Paul Kucynda (7/9). Archpriest Dimitri Oselinsky (8/9). Matushka Elizabeth Petorak (8/1). Vera (Ressetar) Bortniak (7/21). William Derouanna (8/9). All those departed in the attacks in Syria, and all victims of natural disasters.

Announcements

Church School & Youth Program Signups – Please see the downstairs bulletin board. We need names & ages of ALL the children of the parish, even if only able to attend sometimes, so that we can plan age-appropriate curriculum. **This includes pre-teens and teens!** We might try to participate in a **Reading-Area Pan-Orthodox Youth Group** depending on interest.

When will Church School be held? That depends on the signups! And on who is able to help teach and when they are available. We hope to announce a schedule next week.

Social Hour & Church Cleanup Schedule

	Social Hour	**Church Clean-up**
Aug 24	Peggy Hay & Traci Weinstein	Tina Gurnavage & Stephanie Drosdak
Aug 31	Kathy Wanenchak & Stephanie Selis	John Lorchak & Phyllis Kawood
Sept 7	Karin Holm & Elaine Dougherty	Vicky McDonnell & Traci Weinstein
Sept 14 *(strict fast)*	Tina Gurnavage & Marcia Lutz	Russ & Peggy Hay
Sept 21	Vicky McDonnell & Phyllis Kawood	Kyle & Daria Teter
Sept 28	Marie Drosdak & Stephanie Drosdak	Eugene & Kathy Wanenchak
Oct 5	Karen Sichak & Becky Kauffman	Marie Drosdak & John Waselus
Oct 12	Daria Teter & Marina Long	Brad & Becky Kauffman

*We also need the following **coffee hour supplies**:* Regular coffee, Creamers, Hawaiian Punch, & Hot Chocolate; Coffee cups, juice cups, bowls, paper plates, napkins, & paper towels.

Attendance

Sun Jul 20 Liturgy: 23 adults, 2 children (Communion: 17 adults, 1 children)
Sun Jul 27 Liturgy: 20, 0 children (Communion: 15)
Sun Aug 3 Liturgy: 28 adults, 2 children (Communion: 15 adults, 2 children)
Wed Aug 6 Transfiguration Liturgy: 11 adults, 1 children
Fri Aug 8 St Herman Vespers: 6 adults, 1 children
Sat Aug 9 St Herman Liturgy: 17 adults, 4 children
Sun Aug 10 Liturgy: 27 adults, 1 children (Communion: 17 adults, 1 children)

The Faith We Hold

... **The Church came into being first, and only afterwards, little by little, did the books of the New Testament, the Gospels and Epistles appear.** Moreover, when we take into account how few "books," or manuscripts, there were in those days, and the fact that besides the genuine writings there were other gospels and texts written under the names of the Apostles, it is easy to understand **how important the living Tradition of the Church was in safeguarding the true Christian faith**. The prime importance of Tradition is plainly shown by the fact that it was not until the fifth century that the Church established conclusively which books in circulation should be regarded as genuinely inspired by God's revelation. **Thus the Church itself determined the composition of the Bible.** It is **to the Church**, which defined what the contents of the Bible would be, **that the Orthodox Christian turns for his interpretation of the Bible**.

It is not merely a question of the authority of the Church; the promise was given only to the pure in heart that "they shall see God." (Mt 5:8) In other words, the truths contained in God's word are revealed to a man in the right light only insofar as his heart is purified. **No individual person has possessed complete purity of heart and hence complete infallibility in interpreting the word of God**. However, this gift has been granted **to the Church as a whole through the Spirit of truth acting within it**. In practice this means that when all or most of the Church Fathers known for their holy lives have been consistent with one another in their explanation of some point of Scripture, it has become truth to the members of the Church. **Without such a criterion the authority of the Bible would rest upon the subjective opinion of each individual** trying to interpret it.

– Abp Paul of Finland, *The Faith We Hold* (SVS Press, 1980), 18-19.

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 at all, please reach out to Fr. John at any time. *We hope to see you again!*

Please note: 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 have prepared themselves to receive it (through prayer, fasting, and 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, if they are able.