ORTHODOX CHURCH OF ST. HERMAN OF ALASKA

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August 16, 2026 – 11th Sunday After Pentecost
Afterfeast of the Dormition of the Mother of God
Translation of the Image "Not-made-by-hands" of Our Lord

August 15 is the Great Feast of the Dormition of the Mother of God.
Fri Aug 14, 6pm – Festal Great Vespers
Sat Aug 15, 9am – Festal Divine Liturgy
Blessing of Fragrant Herbs and Flowers (at both Vespers & Liturgy)

Sat Aug 15, 4pm – Great Vespers & confessions
Sun Aug 16, 9am – Divine Liturgy & fellowship

Sat Aug 22: 125th Anniversary of St Mary's Orthodox Church in Saint Clair, PA

Sat Aug 22, 4pm – NO VESPERS
Sun Aug 23, 9am – Divine Liturgy & fellowship

Hymns of the Day

Troparion for the Resurrection (Tone 2)

When Thou didst descend to death, O Life immortal, / Thou didst slay hell with the splendor of Thy Godhead. / And when from the depths Thou didst raise the dead, / all the powers of heaven cried out: // "O Giver of life, Christ our God, glory to Thee!"

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 2)

Hell became afraid, O almighty Savior, / seeing the miracle of Thy Resurrection from the tomb! / The dead arose! Creation, with Adam, beheld this

and rejoiced with Thee, // and the world, O my Savior, praises Thee forever.

(Now & ever) for 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.

Instead of "It is truly meet"

The Angels, as they looked upon the Dormition of the Virgin, / were struck with wonder, // seeing how the Virgin went up from earth to heaven.

The limits of nature are overcome in you, / O Pure Virgin: / for birthgiving remains virginal, / and life is united to death; / a virgin after childbearing and alive after death, // you ever save your inheritance, O Theotokos.

Today's Scripture

Epistle: 1 Corinthians 9:2-12

Brethren: You are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Gospel: Matthew 18:23-35

The Lord spoke this parable: "The kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt.

"But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!' So his fellow servant fell down at his feet and

begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt.

"So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

Prayers

The newly-departed: Fr Alexandar Haig (6/25). John Frimenko (5/6). Robert Eckert (7/21) and Robert Lewen (7/30) (who are both Abp. Mark's brothers-in-law).

For health of: Abp. Nathaniel, Abp. Alexander, Abp. Benjamin, Pani Anna Marie Slovesko, Mat. Mary Reynolds, Bernard Kusior, Nina Fatula, Gloria Spitko, Jessica (Philothea) Sullivan & infant Lucas, Richard Kawood, Peggy Hay, Christopher Mershon.

For our Catechumens: Bradley Bosch, Brian Craig, Zaden Mershon, Sheridan Klippel. ***For our diocese's seminarians and families:*** Subdeacon Jacob & Mariana Kurtz *(Luka, Noah, & Magdalena)*, Reader Alexander Koropsak, Nicholas & Abigail Sheridan.

Attendance

Sun June 7 Liturgy: 28	Sun Jul 19 Liturgy: 33
Sat June 13 Vespers: 9	Sun Jul 19 Liturgy: 33
Sun June 14 Liturgy: 29	Sun Aug 2 Liturgy: 33
Sat June 20 Vespers: 7	Sat Aug 8 Vigil: 20
Sun June 28 Liturgy: 39	Sun Aug 9 Liturgy: 32

Announcements

Shillington Memorial Blood Drive – This Wednesday, Aug 19, **1-7pm**, at the Shillington Fire Co., 221 Catherine Street. Must sign up in advance. Most needed: A+, A–, B+, B–, AB–, O+, O–, and AB Plasma. More info: sthermanshillington.org/ShillingtonBloodDrive

St Mary's Orthodox Church, Saint Clair, our sister parish, is celebrating its **125th Anniversary on Saturday, August 22**. Hierarchical Liturgy begins at 9:15; all are invited. A banquet will also be held at 1pm ($50 adult, $25 child). Reservations are required for banquet; see the signup on the bulletin board. (47 S Nicholas St, Saint Clair, PA)

Unfortunately, many Orthodox faithful run away from the first sparkles of the light in which we see our own spiritual misery. We run away because we are beset by a great sense of despair, a strong feeling of self-disgust…Before receiving the uncreated light from our Merciful God, we deceive ourselves, thinking: "my father did this to me, or the Communist Party, or the Secret Police, or my husband, my wife, my children, the weather, the cold…" These beliefs give comfort to our soul, offer us the illusion that we know where all our sorrows come from - or, if we don't know, then we find comfort in the belief that we are innocent victims of occult forces…

Now, in this light, all of these beliefs have disappeared, and I see that everything happens because of me, everything is in me. My pride tells me to rebel, to excuse myself, to accuse everybody else, but the loving presence of the Savior (which my ration-mind doesn't even feel) doesn't allow me to do it - and I choose to accept and to offer myself wholly to the mercy of God. It is up to me to accept it, to assume it... If I don't assume my misery, then I can't give it to God so He can free me up from its burden - and so I am not saved, that is to say, I am not freed up.

I would like to emphasize here something very important: we need to accept our life, accept the fact that we have this life, that we are alive. We confuse life with its events - but life is what is alive in us, it is this astounding capacity to be, to feel, to think, to act…When our attention will focus on our life in this sense, then we will be free when facing any event: we will be capable of saying "Yes" to life and experiencing fully everything that our circumstances offer us. And everything will be different - not dictated by events, but depending on whether we are connected or not to the Divine Life.

– Mother Siluana, *God, Where is the Wound?* (Sebastian Press, 2022).

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.*