ORTHODOX CHURCH OF ST. HERMAN OF ALASKA

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September 6, 2026 – 14th Sunday After Pentecost

Miracle of the Archangel Michael at Colossae
The new Priest-martyr Maksym, of Carpatho-Rus

Sat Sept 5, 4pm – Great Vespers & confessions
Sun Sept 6, 9am – Divine Liturgy & fellowship

> *September 8 is the Great Feast of the Nativity of the Mother of God.*
> Mon Sept 7, 6pm – Festal Great Vespers
> Tues Sept 8, 9am – Festal Divine Liturgy

Sat Sept 12, 4pm – Great Vespers & confessions
Sun Sept 13, 9am – Divine Liturgy & fellowship

> *September 14 is the Great Feast of the Exaltation of the Precious Cross.*
> Sun Sept 13, 6pm – Festal Great Vespers. *Because of the solemnity of the Feast of the Cross, we will celebrate in the evening instead of following coffee hour.*
> Mon Sept 14, 9am – Festal Divine Liturgy. *Strict Fast Day.*

Thurs Sept 17, *St Sophia & her daughters, Faith, Hope, & Love*
8:45am – Matins & Divine Liturgy & Ss Constantine & Helen

Sat Sept 19, 4pm – Great Vespers & confessions
Sun Sept 20, 9am – Divine Liturgy. Inquirers' Fellowship after Coffee Hour.

> *On September 24 we remember All Saints of Alaska, the Martyrs Juvenaly & Peter, along with St Silouan the Athonite.*
> Wed Sept 23, 6pm – Great Vespers
> Thurs Sept 24, 9am – Divine Liturgy

Sat Sept 26: Fall Retreat w/ Abbot Sergius @ Christ the Saviour, Harrisburg

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 the Archangel Michael (Tone 4)

Michael, commander of the heavenly hosts, / we who are unworthy beseech you: / by your prayers encompass us beneath the wings of your immaterial glory, / and faithfully preserve us who fall down and cry out to you: // "Deliver us from all harm, for you are the commander of the Powers on high!"

Troparion for St Maksym (Tone 4)

By the providence of God, you were sent to the mountain of Pochaev / for the knowledge of the truth of the Orthodox Faith, / and receiving true teaching in the city of Zhitomir, / as a soldier of Christ you came to our land. / For Orthodoxy and your own people you accepted a martyr's crown. / Therefore you confirmed your native land in Orthodoxy. // O Priest-martyr Maksym, entreat Christ God that our souls may be saved!

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 the Archangel Michael (Tone 2)

Commander of God's armies / and minister of the divine glory, / prince of the bodiless angels / and guide of mankind; / ask for what is good for us, and for great mercy, // as the supreme commander of the Bodiless Hosts.

(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: 2 Corinthians 1:21-2:4

Brethren: He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

Gospel: Matthew 22:1-14

The Lord spoke this parable: "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding."' But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.

But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

The Miracle of the Archangel Michael at Colossae (Sept. 6)

In Phrygia, not far from the city of Hieropolis, in a place called Cheretopos, there was a church named for the Archangel Michael, built over a miraculous spring.

This church was built by a certain inhabitant of the city of Laodicia in gratitude to God for healing his mute daughter. The holy Chief Commander Michael appeared to this man in a dream and revealed to him that his daughter would receive the gift of speech after drinking from the water of the spring. The girl actually did receive healing and began to speak. After this miracle, the father and his daughter and all their family were baptized. In fervent gratitude, the father built the church in honor of the holy Chief Commander Michael. Not only did Christians begin to come to the spring for healing, but also pagans. In so doing, many of the pagans turned from their idols and were converted to the faith in Christ.

At this church of the holy Chief Commander Michael, a certain pious man by the name of Archippus served for sixty years as church custodian. By his preaching and by the example of his saintly life he brought many pagans to faith in Christ. With the general malice of that time towards Christians, and especially against Archippus, the pagans thought to destroy the church in order to prevent people from coming to that holy place of healing, and at the same time kill Archippus.

Toward this end they made a confluence of the Lykokaperos and Kufos Rivers and directed its combined flow against the church. Saint Archippus prayed fervently to the Chief Commander Michael to ward off the danger. Through his prayer the Archangel Michael appeared at the temple, and with a blow of his staff, opened a wide fissure in a rock and commanded the rushing torrents of water to flow into it. The temple remained unharmed. Seeing such an awesome miracle, the pagans fled in terror. Archippus and the Christians gathered in church glorified God and gave thanks to the holy Archangel Michael for the help. The place where the rivers plunged into the fissure received the name “Chonae”, which means “plunging.”

The Chudov *(of the Miracle)* monastery in Moscow is named for this Feast.

The new Priest-martyr Maxim Sandovich, of Carpatho-Rus
September 6 (N.C.); August 24 (O.C.)

Saint Maxim was born in 1886 in Zdynia in the Lemko region of Carpatho-Rus which was then a part of the Austro-Hungarian monarchy in present day Poland. His father, Tymofej, was the cantor of Zydnia's Greek Catholic church. After completing his education in the nearby town of Jaslo and Nowy Sacz, he entered the Greek Catholic Basilian monastery in Krakow. Dissatisfied with the attempts to Latinize the Eastern rite to make it more acceptable to the Roman Catholic majority and also attempts to denationalize the Rusyns, he crossed the border into the Russian empire and entered the famed Orthodox monastery at Pochaev. It was while at the monastery that his outstanding potential attracted the attention of the illustrious Bishop Anthony (Khrapovitsky) who enrolled him in the Orthodox seminary in Zhitomir.

He completed his seminary studies in 1911 and that same year married Pelagia Grigoryuk and was ordained to the Holy Priesthood. At that time in the Lemko region there was a growing movement away from the Greek Catholic Church to the Orthodox Faith of their ancestors. Fr. Maxim returned home to serve the Orthodox faithful in the villages of Hrab, Vysovatka and Dovhe. After serving his first Divine Liturgy in Hrab on December 2, 1911, the Austrian authorities, suspicious of the Orthodox Faith for its alleged "Russian sympathies," issued an order forbidding any further Orthodox services. Father Maxim ignored the order and continued to conduct services in village homes. He was repeatedly fined and held under temporary arrest. Before Pascha in 1912, he was again arrested with his friend and spiritual father, Father Ignatij Hudyma, and held in prison for two years in a Lviv prison until their trial began on March 9, 1914. After being found not guilty he immediately returned to his native village and continued minister to his Orthodox parishioners.

Martyrdom

With the outbreak of World War I, Father Maxim was again arrested and imprisoned on August 4, 1914 along with his entire family. Father Maxim, his father, mother, brother, and wife were forced to travel on foot to the prison while being prodded by the bayonets of the soldiers. In prison they were placed in separate cells and denied the opportunity to see each other. This time, however, there would be no court trial. On the morning of September 6, Father Maxim awoke in his cell and read his morning prayers as usual. Austrian soldiers led the twenty-eight year old priest from his cell to a wall in the prison courtyard where he was bound and blindfolded. As he was being led from his cell Father Maxim realized where they were taking him and humbly and with dignity asked, "Be so good as not to hold me. I will go peacefully wherever you wish." There they ripped his priestly cross from his chest and threw it to the dirt, marking an "X" with chalk over his heart for a target. Before the command to execute the priest was given, Father Maxim was heard to

shout: “Long live the Rus’ people, long live Orthodoxy!” As the shots rang out the martyr slumped to the ground. To assure that he was dead three more blasts of a revolver were emptied into his head. On September 12, Saint Maxim’s father, his pregnant wife, and brother were sent to the concentration camp at Talerhof in the far western part of the Austro-Hungarian Empire. While in the camp Pelagia gave birth to a son she named Maxim in honor of his father. Like his father, the younger Maxim also entered the priesthood serving the Lemko Rusyn people faithfully until his death in 1991.

Canonization

In September 1994, the official glorification of Saint Maxim began in the courtyard of the Gorlice Court House where the saint had been martyred, where a bronze plaque marking the tragic event was placed on the wall. Following this service, a procession of hierarchs, including our Metropolitan Nicholas of blessed memory, clergy and faithful entered the Holy Trinity Church in Gorlice for the service of glorification.

For the glorification of a saint, ordinarily the saint’s relics would be exhumed from their grave and transferred in procession to the church. The bishops of the Orthodox Church of Poland decided to delay the transfer, fearing it would provoke the areas’ Roman Catholics who reluctantly tolerate the Orthodox presence. Finally on September 5-6, 2007, the martyr’s relics were transferred from the village cemetery in Zdynia to the Holy Trinity Church in Gorlice, Poland where they are enshrined on the right side of the icon screen.

The Witness of Martyrs

Our Lord said, “Do not fear those who kill the body but cannot kill the soul. But rather fear him who is able to destroy both soul and body in hell” (Matthew 10:28). The life of this new hieromartyr (priest-martyr) echo the words of Jesus. Saint Maxim had no fear of threats from the government, imprisonment, abuse, insults and even a firing squad. When this newly-ordained priest was arrested for serving an Orthodox Divine Liturgy his first action on being freed was to immediately return to his flock and resume his priestly ministry. The Lord’s words in the Book of Revelation apply well to Saint Maxim: “Be faithful unto death and I will give you the crown of life” (Revelation 2:10).

In my many years working as a hospice chaplain I have often been summoned by doctors and nurses to the bedside of a terminally ill patient who is fearful of his approaching death. These medical professionals assume, rightly so, that it is primarily an active faith that can help a person face this fear. The promise of the Lord Jesus to us is that if we believe in Him and our lives are joined to His we have nothing to fear in death. But while the death and resurrection of our Savior have removed our fear of death, Jesus does not desire that all of our fears vanish. He does want us to be afraid of something! He wants us to be afraid of the

right things, to be fearful of things that should be fear: "...fear him who is able to destroy both soul and body in hell. What shall it profit a man if he gain the whole world and lose his soul?" (Matthew 16:26). The life of Saint Maxim Sandovich, faithful priest shines forth this truth!

– Fr. Edward Pehanich

Prayers

The newly-departed: Fr. John Charest (8/11). Robert Eckert (7/21) and Robert Lewen (7/30). ***Anniversaries:*** Met. Herman (our former diocesan bishop and later Metropolitan) (9/6/2022).

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

For our Catechumens: Bradley Bosch, 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.

Social Hour & Church Cleanup Schedule

	Social Hour	**Church Clean-up**
Sept 6	Tina Gurnavage & Marcia Lutz	Marie Drosdak & Traci Weinstein
Sept 13	Kathy Wanenchak & Stephanie Selis	Tina Gurnavage & Stephanie Drosdak
Sept 20	Elaine Dougherty & Karin Holm	John Lorchak & Phyllis Kawood
Sept 27	Christina Monarek & Natalya Borobina	Marie Drosdak & John Waselus
Oct 4	Peggy Hay & Traci Weinstein	Kyle & Daria Teter
Oct 11	Vicky McDonnell & Phyllis Kawood	Eugene & Kathy Wanenchak
Oct 18	Marie Drosdak & Stephanie Drosdak	Marie Drosdak & John Waselus
Oct 25	Karen Sichak & Becky Kauffman	Russ & Peggy Hay
Nov 1	Daria Teter & Marina Long	Brad & Becky Kauffman

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.*