

THIS WEEK'S CALENDAR

9th SUNDAY AFTER PENTECOST

9:10am: 3rd & 6th Hours 9:30am: Divine Liturgy

Acolytes: check in the Altar Church School

Hours: Subdeacon Silouan
Thanksgiving Prayers: Bill Boyle

POTLUCK: A – G

Tues: 7/31 10:30am: Book Study: *Father Arseny, 1893-1973*
6:30pm: Parish Council Meeting

Wed: 8/1: **BEGINNING OF THE DORMITION FAST**
6:00pm: Vespers
7:00pm: Orthodoxy Class

Thur: 8/2: **RELICS OF PROTOMARTYR STEVEN**
9:10am: 3rd & 6th Hours 9:30am: Divine Liturgy

Sat: 8/4: 5:00pm: Choir Rehearsal
6:00pm: Great Vespers, Confessions

Sun: 8/5: **10th SUNDAY AFTER PENTECOST**
FOREFEAST OF THE TRANSFIGURATION
9:10am: 3rd & 6th Hours 9:30am: Divine Liturgy

Acolytes: check in the Altar Church School

Thanksgiving Prayers: Diane Prokipchak

Potluck: H – P
(Wine & Oil Allowed)

6:00pm: Great Vespers, Litiya

All Saints of North America Orthodox Church



10440 4th St. NW, Albuquerque NM 87114 (505) 792-1997

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A Parish of the Orthodox Church in America (OCA)

Diocese of the South (DOS)

The Rev. Priest Nikolay Miletkov, Rector...505-659-5077

The Rev. Protodeacon Nicholas Jannakos...505-332-2033

The Rev. Deacon Stephen Henne...505-369-0638

The Rev. Deacon Gerry Sondergaard...505-990-0415

Rolf Sondergaard, Parish Council President...505-401-6791

9th Sunday After Pentecost

July 29th 2018

1 Cor 3 : 9 – 17

Matt 14 : 22 – 34

Martyr Callinicus & Virginmartyr Seraphima

WELCOME VISITORS! CHRIST IS IN OUR MIDST!

We are honored you are visiting today. * Liturgy **Books** may be found next to the **Candle Table** at the back of the church. * We **invite you to fill out a Visitor's Card** on the Candle Table & place it in one of the Collection Baskets there. * We do not take up a **Collection** during our services but rather ask you to place donations in one of the baskets on the Candle Table or next to the **Book Store Table**. * While only Orthodox Christians who have prepared themselves may receive **Holy Communion**, everyone is welcome to come forward at the end of Liturgy to receive a blessing from our priest and to take the blessed bread. * It is the **Orthodox practice** to stand during services as a sign of reverence for the Lord but if you need to sit, please do so. Use of chairs is shared. If you are able, we particularly try to stand during the processions with the Gospel and the Gifts, during the Readings, the Creed, during the preparation of the Holy Eucharist, the Lord's Prayer and reception of Communion. * We **invite you** to stay after the Thanksgiving Prayers **for fellowship** and the meal so that we may greet you personally, and to answer any questions you may have about our faith, our parish or today's service. * Please help yourself to the brochures and information on the east side counter. * All children **ages three through twelve** are encouraged to attend our Sunday School after Holy Communion.

* **We hope you will visit us again very soon.** *

Most Holy Theotokos, save us!

PLEASE SEND PRAYER CORNER NAMES & UPDATES ALONG WITH BULLETIN ANNOUNCEMENTS TO:

Daniel Schulte: schulte_d@aol.com

Book Store: asonaocbs@gmail.com

Rubrics for Today: Resurrection Tone 8

Resurrection Tone Sheets are on the Literature Table

Resurrection Texts are also in the Appendices of the Black Liturgy Books

PRAYER CORNER

May God Grant Many Years! to Jackson Stump & Yekaterina Belyaev on their Birthdays.

May the Lord grant His mercy and healing diagnosed with cancer: Frank, Dcn. Jeremiah, Stephanie, Sara, McKenzie, Nicole, Robert, Sbdn Peter, Peter, Ita, Carol, Deacon Gerasimus, Chuck, Juan, Ivan, Lubov, Daria, Cynthia, Karen, Paul, Protodeacon Nicholas, Archbishop Nikon of Boston and Archbishop Lazar.

And for those in remission from cancer: Madolyn, Dr. Frye, Mary Beth, Rolf, Ron, Galina, Yelena, Yelena, Jasmine and F^r Silouan.

May the Lord grant His mercy and healing to those with other ailments, injuries, difficult situations and intentions needing prayer: Elizabeth, Camille, Allen, Ryan, Jared, Rebecca, Randel, Ludmilla, Rebecca, Mary, Joni, Infant Ransom, Jackson, Jennifer, Peggy, Mioara, George, Kent, Connie, Peter, infant Jackson, child Sophia, child William, Mikhail, Jason & Kristina, Toby, infant Katie, Nina, Elizabeth, Matushka Ingrid, Chuck, Evdokiya, Michael, Ana, Randall, Bob & Marilyn, Mary Elizabeth, George, Gabriella & Andrei, Loretta, Richard, Bill, Maria, Galina, Andrey, Nikolay, Fotiniya, Joseph David, Carolyn, Deacon Steven, Kendrick, Camryn, Emma, Tana, Ruth Ann, Subdeacon Columcille, John & Sharon, Deacon Gerry, Irene, Subdeacon Gregory and Ernest.

Please Pray for our Catechumens: Kelly, Kevin, Debra, Anna & Steven, Eric and his children: Vlad, Vera & Masha; and Daniel.

God Grant Many Years! to all those others celebrating Name Days, Birthdays and Anniversaries.

O Lord, please send your angels to watch over all those traveling.

PARISH FINANCIAL REPORT THRU MAY 2018

Operating Income: \$53,657¹⁷ Operating Expenses: \$49,929⁴²
Charity Collections: \$2,921⁰⁰ Building Fund Income: \$25,188⁹⁶

Ω ANNOUNCEMENTS Ω

IF YOU WISH TO CONTRIBUTE to a charitable fund for **Matushka Ingrid** all you need do is write a check to ASONA and write "Matushka Ingrid" on the "for" line and it will be passed through to her. Thank you.

Dormition Fast

August 1 is the beginning of the relatively short Dormition Fast that culminates with the celebration of the Great Feast of the Dormition on August 15. Every fast presents us with a *challenge* and a *choice*. In this instance, I would say that our choice is between "convenience" and "commitment." We can choose convenience because of the simple fact that to fast is decidedly *in-convenient*. It takes planning, vigilance, discipline, self denial, and an overall concerted effort. It is convenient to allow life to flow on at its usual (summer) rhythm, which includes searching for that comfort level of least resistance. To break our established patterns of living is always difficult, and it may be something we would only contemplate with reluctance. So, one choice is to do nothing different during this current Dormition Fast, or perhaps only something minimal, as a kind of token recognition of our life in the Church. I am not quite sure, however, what such a choice would yield in terms of further growth in our life "in Christ." It may rather mean a missed opportunity.

Yet the choice remains to embrace the Dormition Fast, a choice that is decidedly "counter-cultural" and one that manifests a conscious commitment to an Orthodox Christian "way of life." Such a commitment signifies that we are looking beyond what is convenient toward what is *meaningful*. It would be a choice in which we recognize our weaknesses and our need precisely for the planning, vigilance, discipline, self-denial and over-all concerted effort that distinguishes the seeker of the "mind of Christ" which we have as a gift within the life of the Church. That is a difficult choice to make, and one that is perhaps particularly difficult within the life of a family with children who are often resistant to any changes. I still believe, though, that such a difficult choice has its "rewards" and that such a commitment will bear fruit in our families and in our parishes. (If embraced legalistically and judgmentally, however, we will lose our access to the potential fruitfulness of the Fast and only succeed in creating a miserable atmosphere in our homes). It is a choice that is determined to seize a good opportunity as at least a potential tool that leads to spiritual growth.

My observation is that we combine the "convenient" with our "commitment" within our contemporary social and cultural life to some degree. We often don't allow the Church to "get in the way" of our plans and goals, and that may be hard to avoid in the circumstances and conditions of our present "way of life." It is hard to prevail in the never-ending "battle of the calendars." The surrounding social and cultural *milieu* no longer supports our commitment to Christ and the Church. In fact, it is usually quite indifferent and it may even be hostile toward such a commitment. Though we may hesitate to admit it, we find it very challenging not to conform to the world around us. But it is never *impossible* to choose our commitment to our Orthodox Christian way of life over what is merely convenient – or simply desired. That may just be one of those "daily crosses" that the Lord spoke of – though it may be a stretch to call that a "cross." This also entails choices, and we have to assess these choices with honesty as we look at all the factors that make up our lives. In short, it is very difficult – but profoundly rewarding – to practice our Orthodox Christian Faith today!

...F^r Steven Kostoff