



*Jesus Christ, our  
Saviour and Redeemer*

# Holy Protection Orthodox Church

Greetings on this blessed Lord's Day! Please take a green information sheet if this is your first time here. You can put in any collection basket or hand to greeter

**IN EMERGENCY CALL/TEXT**  
813-406-2620 (Fr.'s cell). If in middle of night and no answer, call home 813-719-6266 (home), or 813-451-9829 (Pani's cell)

## Schedule

Today is Tone 5

### **Sunday, January 15**

9:45 am Divine Liturgy  
11:15 Fellowship, discussion of Faith  
Ministry Leader Meeting

### **Saturday January 21**

Workshop New Port Richey

### **Sunday, January 22**

9:45 am Divine Liturgy  
General Parish Assembly  
11:15 Fellowship, discussion of Faith

### **Sunday, January 29**

9:45 am Divine Liturgy  
11:15 Fellowship, discussion of Faith

### **February 2**

Meeting of the Lord in the Temple

### **Sunday, February 5**

9:45 am Divine Liturgy  
11:15 Fellowship, discussion of Faith

Visit our parish website:  
[www.holyorthodox.org](http://www.holyorthodox.org).

Please sign out an offering envelope for 2017 in the narthex

## ANNOUNCEMENTS

### Important Announcements from the Priest:

Hello everyone! Some points of order during the Liturgy:

1. While "Let us love one another that with one mind we may confess" is the announcement that the time of the kiss of peace has come, the people FIRST do the response to the Priest's announcement (i.e. complete the Priest's sentence): "Father Son and Holy Spirit the Trinity one in essence and undivided". Thus, all should wait until AFTER EVERYONE COMPLETES the declaration sentence said by the Priest to give the Peace.
2. When you partake of Communion, you don't have to kiss the Chalice afterwards. However, if you are going to kiss it (i.e. touch your lips to it), please FIRST wipe off your mouth, since otherwise it gets communion all over the base of the chalice. Your compliance with these requests is appreciated (and even if it weren't it is still the right thing to do, so you should still do it).
3. The waters of Theophany are Sacramental in nature. Holy Water is a great blessing. But the Epiphany waters have one extra quality: not only were they blessed, they were CONSECRATED (much in the same way as Holy Communion). The Church dispenses the Theophany water through the Presentation of our Lord in the Temple. The people are to take it to their homes and use it throughout the year in a reverent manner. Regular Holy Water is available throughout the year. But the waters of Theophany we take home to keep in our prayer corners the whole year long for *special occasions*, particularly when we are sick and cannot make it to Church, since, again, it is consecrated. The Theophany water will be available until February 5, after which it will be distributed fully. After that we go back to regular Holy Water.

### Important announcements from your Parish Council:

Parish Picnic scheduled for Saturday, 2/18/2017 at Mike Sansome Park in Plant City. Vespers will be done during picnic. Invite a friend. Donations of hot dogs, buns, soda and water, appreciated.

Reminder: please remember to take home or give away left over food after fellowship. We are starting to accumulate food in the refrigerator.

General Parish Assembly to be held immediately after church 1/22/2017.

The home blessing sign-up sheet is in the narthex. Please write your name, address, county and phone number and we will be in contact with you.

**Prayer Corner:** Please pray for the ailing: Mary, Kathy, Susan, Helen, Neila, Olexander, Anna, John, Carol, Mat. Mary, P. Vera, SD. John, Randee, John, Ryan, Marie, Paul, Mary, Pangratios, Tikon, Vasili, Jeremiah, Dcn. Luke, Maria, John David, Elizabeth, Joshua, Alexander, Nicholas, Rebecca, Genevieve, Panteleimon, Vladimir, Margaret, Sean, David, Sarah, Jonathon, Simon, Gene, Judy, Fr. Michael, Fr. John, Anastasia, Demitrios, Alexandra, Israel, George, Michelle, George, Beth, Alex, George, Joseph, Jaqueline, Michael, Geverlyn, Thomas, Norma, Sally, Sarah, Derek, Susan, Lucy, Beth, Kathy, Phyllis, John, David, Shirley, Kalie, Madeline, Thomas, Patricia, Marie, Archimandrite David, Jake, Tom, Gene, Lisa, Kelly, Beverly, Taylor, Reghyn, Sylvia, Andreas, Josh, Nicole, Joyce, Sandy, Yamileth, Georgina, Kathy, Pam, Tammy, Tatum, Ann, Connor, Dylan, Eli, Shay, Ocean, Lauren, Donna

*\*If you would like someone on the bulletin prayer list just let Pani know.* Please review the prayer list, if you know of someone who should be taken off, please let Pani know.

January 21 there will be at workshop at St. George Orthodox Church in New Port Richey on Food, Faith and Fasting. The speaker is Rita Madden who wrote a book with the same title. It is only \$10 and includes lunch. See flyer in narthex or the hall. Pani is going, and this will be the Women of Faith activity for the month of January. It is from 10-2:30 and Pani can take 6 people.

Stewardship Teams	Readers Schedule
Jan 15 Scottie	Jan 15 Mike
Jan 22 Nancy	Jan 22 John
Jan 29 Linda	Jan 29 Brian
Feb 5 Rebecca	Feb 5 Andrew

The Outreach ministry and the Youth ministry need your help! They are working together for the new year to make blessing bags for the homeless! For this project, there will be a place in the hall to donate small shampoo bottles, small soaps, toothpaste, socks, t-shirts or other useful items. We will package them into gallon storage bags with a couple dollars and hand them out to the homeless.

Saint John the Hut-Dweller was the son of rich and illustrious parents, and was born in Constantinople in the early fifth century. He received a fine education, and he mastered rhetoric and philosophy by the age of twelve. He also loved to read spiritual books. Perceiving the vanity of worldly life, he chose the path that was narrow and extremely difficult. Filled with longing to enter a monastery, he confided his intention to a passing monk. John made him promise to come back for him when he returned from his pilgrimage to Jerusalem, and take him to his monastery.

He asked his parents for a Gospel so that he might study the words of Christ. John's parents hired a calligrapher to copy the text, and had the volume bound in a golden cover studded with gems. John read the Gospel constantly, delighting in the Savior's words. The monk kept his promise to come back for John, and they went secretly to Bithynia. At the monastery of the "Unsleeping" (Akoimitoi), he received monastic tonsure. The young monk began his ascetical labors with zeal, astonishing the brethren with his unceasing prayer, humble obedience, strict abstinence, and perseverance at work.

After six years, he began to undergo temptations. He remembered his parents, how much they loved him, and what sorrow he caused them. He regretted leaving them, and was filled with a burning desire to see them again. Saint John explained his situation to the igumen Saint Marcellus (December 29) and he asked to be released from the monastery. He begged the igumen for his blessing and prayers to return home. He bid farewell to the brethren, hoping that by their prayers and with the help of God, he would both see his parents and overcome the snares of the devil. The igumen then blessed him for his journey.

Saint John returned to Constantinople, not to resume his former life of luxury, but dressed as a beggar, and unknown to anyone. He settled in a corner by the gates of his parents' home. His father noticed the "pauper," and began to send him food from his table, for the sake of Christ. John lived in a small hut for three years, oppressed and insulted by the servants, enduring cold and frost, unceasingly conversing with the Lord and the holy angels. Before his death, the Lord appeared to the monk in a vision, revealing that the end of his sorrows was approaching, and that in three days he would be taken into the Heavenly Kingdom. Therefore, he asked the steward to give his mother a message to come to him, for he had something to say to her.

At first, she did not wish to go, but she was curious to know what this beggar had to say to her. Then he sent her another message, saying that he would die in three days. John thanked her for the charity he had received, and told her that God would reward her for it. He then made her promise to bury him beneath his hut, dressed in his rags. Only then did the saint give her his Gospel, which he always carried with him, saying, "May this console you in this life, and guide you to the next life." She showed the Gospel to her husband, saying that it was similar to the one they had given their son. He realized that it was, in fact, the very Gospel they had commissioned for John. They went back to the gates, intending to ask the pauper where he got the Gospel, and if he knew anything about their son. Unable to restrain himself any longer, he admitted that he was their child. With tears of joy they embraced him, weeping because he had endured privation for so long at the very gates of his parental home. The saint died in the mid-fifth century, when he was not quite twenty-five years old. On the place of his burial the parents built a church, and beside it a hostel for strangers. When they died, they were buried in the church they had built.