



*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 813-659-0123 or 813-451-9829 (Pani's cell). If they are off duty please call Parish Council President below

Schedule

Tone 1

Sunday, March 17

Sunday of Orthodoxy

9:45 am Memorial
Marie

10:00 am Divine Liturgy

11:15 am Lenten
Fellowship

Counters: Scottie, Tina

Altar: Jefferson

Reader: Mat. Terry

5:00 pm Vespers

Tarpon Springs

Sunday, March 24

**Forefeast of
Annunciation**

10:00 am Divine Liturgy

11:15 am Lenten
Fellowship

Counters: Scottie,

John S

Altar: Vladislav &

Vasily

Reader: Brian

5:00 pm Vespers St.

Nicholas Pinellas Park

Monday, March 25

10 am Annunciation

Liturgy St. John's

Wednesday, March 27

6:00-6:50pm Basic

Orthodoxy

7:00pm PreSanctified

Liturgy

ANNOUNCEMENTS

Today's services are in loving memory of Mary DiBernardo for the 40 days. May her memory be eternal!

Due to lack of participants, the retreat has been canceled.

We would like to start sharing Lenten recipes. If you have a favorite recipe you make during Great Lent, bring a copy to the hall to share.

Pick up your updated Pre-Lent/Lenten service calendar, they are in the Narthex.

Great Lent is about doing extra in charity, stewardship, prayer and fasting. We have a list of items that need done during Lent and Holy week in the Narthex. Take a look at the list and see what you can do to help out!

Reminder...Father's days off are Monday and Saturday.

We are looking for people interested in helping out with youth Christian Education. If we get several people, we can have a rotating schedule. See a parish council member or Pani if you are interested in helping.

It's time for the UOL essay contest again! Information packets are in the Narthex.

Please let anyone that you know may be interested in Orthodoxy that there will be classes during Great Lent on Wednesdays. We left spring break week off the schedule intentionally. Denis may still do the class but is important to know if participants will show up first before it is scheduled. Also may be good for a brush up for those who want to know more about their faith.

The Maintenance Ministry has updated the projects list. God Bless all who have helped us complete some of the necessary tasks. There is still much to accomplish both in ongoing and one time projects. This includes the Lenten preparation for Pascha. Please check the new lists posted in the Social Hall and see how you can help! If you have questions or have items you feel need to be addressed please see any Council member or Mike B.

If you are coming to confession, please be in line by 9:50 am on a normal Sunday. On a Sunday there is a Memorial scheduled, please be in line by 9:35 am. Please line up down the center isle of the church

Sunday of Orthodoxy: Originally, the Prophets Moses, Aaron, and Samuel were commemorated on this Sunday. The Alleluia verses appointed for today's Liturgy reflect this older usage. Today we commemorate the "Triumph of Orthodoxy," the restoration of the holy icons in the reign of the holy Empress Theodora (February 11).

Sign up for fellowship! It can be as simple as bagels or donuts. Please see the board in the hall, or a council member if you have any questions. Please refer to the Fellowship guidelines when it is your Sunday to do fellowship.

Parish council contacts: Scottie (President): 813-629-6027, Brian (Vice President): (813) 763-5226, Rebecca (Treasurer): (813) 763-5225, Paula (813) 838-4554 (Secretary) Tom Moore Financial Secretary

Prayer Corner: Please pray for the ailing: Mary, Kathy, Susan, Helen, Neila, Olexander, Anna, John, Carol, Mat. Mary, SD. John, Randee, John, Ryan, Marie, Paul, Mary, Pangratios, Tikon, Vasili, Jeremiah, Dcn. Luke, Maria, John David, Elisabeth, Joshua, Alexander, Nicholas, Rebecca, Genevieve, Panteleimon, Vladimir, Margaret, David, Sarah, Jonathon, Simon, Judy, Fr. Michael, Anastasia, Demitrios, Alexandra, Israel, George, Michelle, Joseph, Jaqueline, Michael, Geverylyn, Thomas, Norma, Sally, Sarah, Derek, Susan, Lucy, Beth, Kathy, Phyllis, John, David, Shirley, Kalie, Madeline, Thomas, Patricia, Archimandrite David, Jake, Tom, Beverly, Taylor, Sylvia, Andreas, Josh, Nicole, Joyce, Sandy, Georgina, Kathy, Pam, Ann, Eli, Shay, Ocean, Lauren, Donna, Kim, Lori, Nancy, George, Sharon, Sylvia, Kristi, Gary, Tori, Joan, Thomas, Susan, Alexei, Mary

The 2019 Pan-Orthodox Vespers Schedule for Great Lent All Vespers services on this schedule begin at 5pm

Sunday March 17 Sunday of Orthodoxy @ St. Nicholas Cathedral in Tarpon Springs 36 N Pinellas Ave, Tarpon Springs, FL 34689

Sunday March 24 @ St. Nicholas in Pinellas Park (AOA) 6447 76th Ave N, Pinellas Park, FL 33781

Sunday March 31 @ St. John in Tampa (GOA) 2418 W Swann Ave, Tampa, FL 33609

Sunday April 7 @ St. George in Clearwater (SOC) 15250 58th St N, Clearwater, FL 33760

Sunday April 14 @ St. Philip in Tampa (OCA) 9100 El Portal Dr, Tampa, FL 33604

Just a reminder with church attire. The Church is set aside for the glory of God. It is the one place where we have the sacred and the profane is not to enter in. Profane is defined as "relating or devoted to that which is not sacred or biblical; secular rather than religious." For this reason, even if we are not wearing our Sunday best, which is fine, we still do not wear clothes that have secular emblems or logos on them (Nike, Coca Cola, cartoon or movie characters, plays, amusement parks, places of business, etc.). If coming from work for a midweek service, try to remember to bring a change of shirt if your work shirt has an advertisement for your place of business (if you forget, come anyway, but try to remember next time). Keep in mind that this was a universal rule throughout Christianity throughout time until recently when secularism and a loss of the sense of sacred space has crept in. This includes children--teach them the right way from the time they are little that they may pay respect to their heavenly Father by wearing clothes that do not have emblems that advertise or draw attention to anything but the sacred in the one space that is set aside as sacred space.

Saint Patrick, the Enlightener of Ireland was born around 385, the son of Calpornius, a Roman decurion (an official responsible for collecting taxes). He lived in the village of Bannavem Taberniae, which may have been located at the mouth of the Severn River in Wales. The district was raided by pirates when Patrick was sixteen, and he was one of those taken captive. He was brought to Ireland and sold as a slave, and was put to work as a herder of swine on a mountain identified with Slemish in Co. Antrim. During his period of slavery, Patrick acquired a proficiency in the Irish language which was very useful to him in his later mission.

He prayed during his solitude on the mountain, and lived this way for six years. He had two visions. The first told him he would return to his home. The second told him his ship was ready. Setting off on foot, Patrick walked two hundred miles to the coast. There he succeeded in boarding a ship, and returned to his parents in Britain.

Some time later, he went to Gaul and studied for the priesthood at Auxerre under Saint Germanus (July 31). Eventually, he was consecrated as a bishop, and was entrusted with the mission to Ireland, succeeding Saint Palladius (July 7). Saint Palladius did not achieve much success in Ireland. After about a year he went to Scotland, where he died in 432.

Patrick had a dream in which an angel came to him bearing many letters. Selecting one inscribed "The Voice of the Irish," he heard the Irish entreating him to come back to them.

Although Saint Patrick achieved remarkable results in spreading the Gospel, he was not the first or only missionary in Ireland. He arrived around 432 (though this date is disputed), about a year after Saint Palladius began his mission to Ireland. There were also other missionaries who were active on the southeast coast, but it was Saint Patrick who had the greatest influence and success in preaching the Gospel of Christ. Therefore, he is known as "The Enlightener of Ireland."

His autobiographical Confession tells of the many trials and disappointments he endured. Patrick had once confided to a friend that he was troubled by a certain sin he had committed before he was fifteen years old. The friend assured him of God's mercy, and even supported Patrick's nomination as bishop. Later, he turned against him and revealed what Patrick had told him in an attempt to prevent his consecration. Many years later, Patrick still grieved for his dear friend who had publicly shamed him.

Saint Patrick founded many churches and monasteries across Ireland, but the conversion of the Irish people was no easy task. There was much hostility, and he was assaulted several times. He faced danger, and insults, and he was reproached for being a foreigner and a former slave. There was also a very real possibility that the pagans would try to kill him. Despite many obstacles, he remained faithful to his calling, and he baptized many people into Christ.

The saint's Epistle to Coroticus is also an authentic work. In it he denounces the attack of Coroticus' men on one of his congregations. The Breastplate (Lorica) is also attributed to Saint Patrick. In his writings, we can see Saint Patrick's awareness that he had been called by God, as well as his determination and modesty in undertaking his missionary work. He refers to himself as "a sinner," "the most ignorant and of least account," and as someone who was "despised by many." He ascribes his success to God, rather than to his own talents: "I owe it to God's grace that through me so many people should be born again to Him."

By the time he established his episcopal See in Armagh in 444, Saint Patrick had other bishops to assist him, many native priests and deacons, and he encouraged the growth of monasticism.

Saint Patrick is often depicted holding a shamrock, or with snakes fleeing from him. He used the shamrock to illustrate the doctrine of the Holy Trinity. Its three leaves growing out of a single stem helped him to explain the concept of one God in three Persons. Many people now regard the story of Saint Patrick driving all the snakes out of Ireland as having no historical basis.

Saint Patrick died on March 17, 461 (some say 492). There are various accounts of his last days, but they are mostly legendary. Muirchu says that no one knows the place where Saint Patrick is buried. Saint Columba of Iona (June 9) says that the Holy Spirit revealed to him that Patrick was buried at Saul, the site of his first church. A granite slab was placed at his traditional grave site in Downpatrick in 1899.