



*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 2

**Sunday, Sept. 1**

**11<sup>th</sup> Sunday after**

**Pentacost**

10 am Divine Liturgy

11:15am Fellowship

Reader: Joseph

Altar: Vasilii & Vladislav

Counters: Tom, Katie D

**Sunday, Sept. 8**

**Nativity of the Theotokos**

**12<sup>th</sup> Sunday after**

**Pentacost**

9:50 am Memorial

10 am Divine Liturgy

11:15am Fellowship

Reader: Brian

Altar: Jefferson

Counters: Tom, Mike D

**Sunday, Sept 15**

**Sunday after**

**Exaltation**

**13<sup>th</sup> Sunday after**

**Pentacost**

10 am Divine Liturgy

11:15am Fellowship

Reader: Brian

Altar: Vasilii & Vladislav

Counters: Tom, Mike B

**Sunday, Sept 22**

**14<sup>th</sup> Sunday after**

**Pentacost**

10 am Divine Liturgy

11:15am Fellowship

Reader: Brian

Altar: Jefferson

Counters: Tom, Natalie B

## ANNOUNCEMENTS

Next week we will have a memorial and luncheon for Mary Nakonechny on her 89<sup>th</sup> birthday. May her memory be eternal!

We moved the readers class from last week to today. All those who attended the last class and those who are interested in reading should attend.

On September 27 and 28 at St. Nicholas Orthodox Church in Tarpon Springs there is a woman's retreat with Sylvia Leontaritis to talk about her book "Songs of Praise" Information is at this link:

<https://www.eventbrite.com/e/st-nicholas-cathedral-womens-retreat-tickets-63539651809>

The retreat includes a copy of her book.

We are starting a new visitation ministry to visit parishioners in need. We will focus on those who are sick, elderly and shut ins. If you interested in being part of this ministry, please speak to Rebecca.

If you would like to serve on the parish council, please submit your name to a council member. The elections committee will review all names and we will elect members on September 8 at the General Assembly.

The general parish assembly is scheduled for Sept 8. Please join us for updates and discussion on the future and the election of parish council members.

Please review the calendar on the side of the bulletin and notice if you are scheduled to be a counter with a parish council member.

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.

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

In addition to the prayer corner for the living, we would also like to have one for the reposed. If you have anyone who you would like to be put on this, please speak to Cynthia or send her a message.

If you have someone who needs to be added to the prayer list, please see Cynthia Brown, beginning next week. You can contact Cynthia during the week at [cynthiaann36@live.com](mailto:cynthiaann36@live.com) or on Facebook Messenger. We will update the list monthly.

**Prayer Corner:** Please pray for the ailing: Alexander, Kathy, William, Walter, Helen, Neila, Olexander, Anna, John, Carol, Mat. Mary, SD. John, Randee, John, Ryan, Olga, Paul, Katy, Joy, Will, Mike, Alex, Virginia, Marjorie, Darla, Pirkko, Freda, Linda, Joe, Amy, Travis, Logan, Joshua, Brian, Jacob, George, Sally, Walter, Nina

**Reposed:** Virginia, Harry, Millie, Harry, Richard, Albert, Mary, John

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.

Christian Education will resume on September 15. Pani will still print out the Children's Word weekly for the youth. If you are interested in helping out, please see Scottie. We would like to begin a rotation schedule.

**Mother of Saint Simeon the Stylite, Saint Martha** lived in Cilicia of Asia Minor during the fourth and fifth centuries, and came from a poor family. She and her husband Sisotion were the parents of Saint Simeon the Stylite.

At the age of eighteen, Simeon received the monastic tonsure without his parents' knowledge. Many years later, Martha came to the saint's pillar in order to see him. Simeon sent word to her not to come, for if they were worthy, they would see each other in the life to come. Martha insisted on seeing him, and he had someone tell her to wait for a while in silence. Saint Martha agreed to this, and waited at the foot of the hill where her son's pillar stood. There she departed to the Lord.

When he heard that his mother had died, Saint Simeon ordered that her body be brought to the foot of his pillar. He prayed over his mother's body for some time shedding many tears, and witnesses said that a smile appeared on Saint Martha's face.

**Saint Simeon the Stylite** was born in the Cappadocian village of Sisan of Christian parents, Sisotian and Martha. At thirteen years of age he began to tend his father's flock of sheep. He devoted himself attentively and with love to this, his first obedience.

Once, after he heard the Beatitudes in church, he was struck by their profundity. Not trusting to his own immature judgment, he turned therefore with his questions to an experienced Elder. The Elder readily explained to the boy the meaning of what he had heard. The seed fell on good soil, and it strengthened his resolve to serve God.

When Simeon was eighteen, he received monastic tonsure and devoted himself to feats of the strictest abstinence and unceasing prayer. His zeal, beyond the strength of the other monastic brethren, so alarmed the igumen that he told Simeon that to either moderate his ascetic deeds or leave the monastery.

Saint Simeon then withdrew from the monastery and lived in an empty well in the nearby mountains, where he was able to carry out his austere struggles unhindered. After some time, angels appeared in a dream to the igumen, who commanded him to bring back Simeon to the monastery.

The monk, however, did not long remain at the monastery. After a short while he settled into a stony cave, situated not far from the village of Galanissa, and he dwelt there for three years, all the while perfecting himself in monastic feats. Once, he decided to spend the entire forty days of Great Lent without food or drink. With the help of God, the monk endured this strict fast. From that time he abstained from food completely during the entire period of the Great Lent, even from bread and water. For twenty days he prayed while standing, and for twenty days while sitting, so as not to permit the corporeal powers to relax.

A whole crowd of people began to throng to the place of his efforts, wanting to receive healing from sickness and to hear a word of Christian edification. Shunning worldly glory and striving again to find his lost solitude, the monk chose a previously unknown mode of asceticism. He went up a pillar six to eight feet high, and settled upon it in a little cell, devoting himself to intense prayer and fasting.

Reports of Saint Simeon reached the highest church hierarchy and the imperial court. Patriarch Domninos II (441-448) of Antioch visited the monk, celebrated Divine Liturgy on the pillar and communed the ascetic with the Holy Mysteries.

Elders living in the desert heard about Saint Simeon, who had chosen a new and strange form of ascetic striving. Wanting to test the new ascetic and determine whether his extreme ascetic feats were pleasing to God, they sent messengers to him, who in the name of these desert fathers were to bid Saint Simeon to come down from the pillar.

In the case of disobedience they were to forcibly drag him to the ground. But if he was willing to submit, they were to leave him on his pillar. Saint Simeon displayed complete obedience and deep Christian humility. The monks told him to stay where he was, asking God to be his helper.

Saint Simeon endured many temptations, and he invariably gained the victory over them. He relied not on his own weak powers, but on the Lord Himself, Who always came to help him. The monk gradually increased the height of the pillar on which he stood. His final pillar was 80 feet in height. Around him a double wall was raised, which hindered the unruly crowd of people from coming too close and disturbing his prayerful concentration.

Women, in general, were not permitted beyond the wall. The saint did not make an exception even for his own mother, who after long and unsuccessful searches finally succeeded in finding her lost son. He would not see her, saying, "If we are worthy, we shall see one another in the life to come." Saint Martha submitted to this, remaining at the foot of the pillar in silence and prayer, where she finally died. Saint Simeon asked that her coffin be brought to him. He reverently bid farewell to his dead mother, and a joyful smile appeared on her face.

Saint Simeon spent 80 years in arduous monastic feats, 47 years of which he stood upon the pillar. God granted him to accomplish in such unusual conditions an indeed apostolic service. Many pagans accepted Baptism, struck by the moral staunchness and bodily strength which the Lord bestowed upon His servant.

The first one to learn of the death of the saint was his close disciple Anthony. Concerned that his teacher had not appeared to the people for three days, he went up on the pillar and found the dead body stooped over at prayer. Patriarch Martyrius of Antioch performed the funeral before a huge throng of clergy and people. They buried him near his pillar. At the place of his ascetic deeds, Anthony established a monastery, upon which rested the special blessing of Saint Simeon.

We pray to Saint Simeon for the return to the Church of those who have forsaken Her, or have been separated from Her.