



3820 Moores Lake Rd.

Dover, FL 33527

In case of emergency: Call Father Harry Lisinbigler,  
(813) 406 – 2620. If there is no answer, leave a  
message. Then call Pani Carrie at (813) 451-9829



“Christ is in our midst!” “He is and ever shall be!”

### Schedule:

#### Sunday, November 6:

10:00 am Divine Liturgy

#### Sunday, November 13:

10:00 am Divine Liturgy

#### Sunday, November 20:

10:00 am Divine Liturgy

#### Sunday, November 27:

10:00 am Divine Liturgy

### Other Important Dates:

#### Tuesday November 15:

Begin the Nativity Fast.

#### Monday November 21:

Entrance of the Most Holy Theotokos.

### Church Motto for 2022-2023:

“Cling to what is good...”

-Romans

The purpose of the Church is set forth in the Great Commission: “Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things, whatsoever I have commanded you” (Matt. 28:19, 20). In another place Christ commanded: “Go ye into all the world, and preach the gospel to every living creature” (Mark 16:15). In yet another place Christ said “that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem” (Luke 24:47). At his ascension Jesus told his disciples, “Ye shall be

### Notes from Father Harry:

#### **Holy Protection of the Most Holy Mother of God Orthodox Christian Church**

#### Holy Protection’s Purpose:

To be and make disciples of Christ unto eternal life by observing all things that Christ has commanded us (Matt. 28.20), to live a life of repentance and forgiveness, and to “continue steadfastly in the Teaching of the Apostles, and in the Communion of the breaking of the Bread, and in the Prayers” (Acts 2.42).<sup>1</sup> To be a community where all who abide by the precepts of Christ can “work out your own salvation in awe and reverence” and love for the Lord, “for it is God who works in you both to will and to accomplish His good purpose” (Phil. 2.12-13).

witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). The pattern of evangelism was established by the first church. “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42). As those early Christians believed everyone without Christ was lost, they felt the need to present the gospel to everyone. Before long their critics accused them of having saturated their town with the gospel (Acts 5:28). Later others recognized their influence upon the world (Acts 17:10).

**Holy Protection's Mission:**

That we may, full of faith, hope, reverence, and the love of God and neighbor prepare ourselves and others for the resurrection of the dead and the life of the age to come, and to live that life in Christ now as much as possible in the life-giving commandments of our Lord, experiencing God's Kingdom which has no end even now, as much as possible on this side of the Resurrection of the Dead, in the Mysteries (Sacraments), Services, and the life in Christ of the Church as His Body.

**Holy Protection's Vocation as a Parish:**

- 1). To be an authentic continuation of Christ's Church locally planted, to operate and to live our lives Biblically according to the will of God, walking the path of salvation that He has given us, and bring others into the life in Christ that we might have the Father, Son, and Holy Spirit, living and abiding within us and among us both in this age and in the age to come.
- 2). To be God's Sacred Kingdom--His Royal Priesthood--as His Church, and to continuously build this Kingdom by adhering to the values of the Gospel of Christ and welcoming new families and people and raising new generations up in love and reverence for the Lord and the love of His good ways, to make the world around us a better place.
- 3). To propagate the soul-saving Orthodox Faith of Christ; to make disciples from believers of all nationalities, baptizing those who believe and adhere to Christ and His Faith in the name of the Father and of the Son and of the Holy Spirit, giving them the Gift of the Holy Spirit; and with them building up ourselves in the Mysteries of the Church; to follow the Commandments of the

Lord and to repent when we have failed to do so. 4). To make the world a better place by God-centered work and prayer.

**Holy Protection's Vision:**

To make the world around us a better place by being faithful to God in what we do, coming together as Christ's Church on His Day (Sunday) and feast days when possible, and prayerfully and consciously doing good as His disciples at home, at work, and wherever we go. As Christ's Church, we willfully continue to be God's sacred brotherhood in Christ, together repelling the ongoing machinations of the powers of hell together in their attempt to destroy humanity and goodness in the world, by engaging in the services of the Church and by our prayers elsewhere which are also prayers of the Church, and consequently by being good spouses and parents and children and coworkers and friends and neighbors pointing all to God by our behaviors, habits, and practices when we are together and when we are by ourselves.

We seek to increasingly become God-focused and decreasingly "me-focused." This is the precept given by the greatest of the Prophets, St. John the Baptist and Forerunner of Christ: "He must increase, but I must decrease." John 3.30

As Fr. Andrew Damick writes: "What must I do to be saved? This is a popular question—and an important one—but it is not the Gospel. It is a response to the Gospel. For many the Gospel has often been reduced to a sales pitch of what Jesus can do for you. But the Gospel isn't about what Jesus can do for you. The Gospel is a declaration of what Jesus has done, solving the three biggest problems facing mankind—defeating death, sin and domination by demons."

To realize that Church is not about me and what I want. The Church is not about you and what you want. The Church is about God and what HE wants, because He alone knows what is best for us and alone has unselfish motives for what is beneficial to us in big (eternal) picture. This means we must base our lives and our Church operation on what He reveals in Scripture and Sacred Tradition (2 Thess. 2.15), the latter being the actual source of the canon of Scripture.

The Church is not a place to “satisfy my needs” and certainly not to “satisfy my wants,” but a place to offer myself to God as His tabernacle, and for us all to do that together. “Me-focused” churches die. There is no exception. We come humbly before the throne of God first establishing our communion with Him, and glorifying Him, for He first glorified us as His people. Then we ask for what we think are our needs, but knowing that He knows better what we want, ultimately petitioning: “not my will, but Your will be done,” as even Christ in His humanity did, and as we pray in the Lord’s Prayer: “Thy will be done.”

When churches focus on who gets the credit for what is done, they die, or at best stay “level” if they are balanced by positive things that counterbalance this. That is just statistics. And this follows the Bible beginning with Cain and Abel, where Abel was not looking for credit for his offering because it was a sacrifice to God, but Cain made his offering no longer a sacrifice because he wanted credit for himself and something in return from God for doing it. Then one winds up dead and this “church of two” dies on earth as only one remained, and the one that remained, for having killed his brother, excommunicated himself from this brotherhood. So God, in his goodness, having Abel the righteous on the other side of the grave, brought forth another through

Adam and Eve, namely Seth, to regenerate this brotherhood through whom would come the Savior of the world, to deliver us from our selfishness and sinfulness.

### **Holy Protection’s Values:**

Holy Protection Orthodox Church, as a parish of God’s Holy Orthodox Catholic and Apostolic Church, is a parish family of God’s faithful dedicated to put God and what He wants before ourselves and what we want, because God alone has unselfish motives and wants what is best for us with regard to the one thing needful, eternal life. Holy Protection, therefore, has resolved to put God-given principles first and practice Christianity as delivered by God in Scripture and the living deposit of faith given to the Church both as individuals and together as a church. [Epitome: to live Biblically as faithful and to operate Biblically as a Church]. More particularly, we have the following:

### **Parish Values:**

1. To live biblically and to run the church biblically. The Church is to run like a church, not like a local chapter of Rotary International. The Parish membership takes responsibility for paying all the bills [including paying the priest, who as the Bible says “is worthy of his wages”] through proper biblical stewardship, not through fundraising. Fundraising is used for the parish to give outwardly to others, not to pay the bills that we are all called to pay.
2. That our parish is accessible to all peoples, and not focused on one ethnicity, thereby truly expressing the catholic and apostolic nature of the Orthodox Church.

3. That we have one common language, which is the language of the land and the language that we all have in common. There are other languages “sprinkled” when there is repetition but even there, reflecting that this is the local manifestation of the worldwide church.
4. That we look not just to the priest and clergy as spiritual fathers, but to each other as spiritual brothers and sisters, and that we look to help with each other’s spiritual needs.
5. That an environment is created where all are not only encouraged to participate but able to participate. (The priest has worked hard to have books and handouts for many services—very rare because it is very time-intensive and stressful. For this reason Natalie has taken on assistance with printing books when they need printed, which is an immense help). Handouts shouldn’t take it for granted—most priests don’t do that and most parishes don’t have that because is very labor intensive and is tedious (is tedious to go through and reformat and resize and try to fit the pages and proofread and correct spelling and grammar mistakes).
6. Regular but prepared attendance and reception of the Sacred Mystery of Holy Communion.
7. That children are not just the future of the Church, but the present. This is one difference of the Orthodox Church from all other churches and religious organizations, that we see even the smallest child who has been brought into the Church as a full member. Not just rights but responsibilities beginning in the home but extending to the church.
8. That we are here not to be served, but to serve (Mark 10.40-45). That we are here not to go and get individual needs met from Church or from God, but to come and offer something to God in Church together, and to let him bless us together and help us grow in course unto eternal life.
9. To commit ourselves, and each other, and our whole life to our Lord and Savior Jesus Christ.
10. We “come to church” not to be served, but to serve and to offer ourselves to God as his living tabernacle.
11. We strive to live out the remainder of our lives in His peace and in our repentance, repenting of our sins, which means confessing them to the person we have sinned against, when possible, and to make reparations for our sin as much as possible. It also means to regularly, at least once a year, to confess to God before a priest (and that includes priests and bishops must do the same).

12. To strive for a Christian completion to our lives.
13. To live a life of repentance, and baptize believers and give them the gift of the Holy Spirit, and urge others to be saved from the condemnation of this perverse generation (Acts 2.40).
14. Turn away from materialistic consumerism and entitlement and each “take ownership” of the parish as a gift given to all of us.
15. In terms of events, the thing can't lose sight of the one thing needful. We remember that St. Martha was concerned about social hour and people helping there and thought that St. Mary was not concerned enough about it. Jesus firmly corrected her reminding her that it was St. Mary who was concerned about the one thing necessary: communing with Him. There is usually no need to choose between the two, but an unhealthiness comes when far more work and effort go into fellowship and supplementary activities than goes into liturgical service.
16. We as Orthodox Christians are to be careful not to be too lazy with our time nor to waste it. We are “look carefully” how we walk in life, “not as unwise but as wise, making the best use of the time, because the days are evil. Therefore, do not be unwise, but understand what the will of the Lord is.” (Eph. 5.16-17)
17. Whenever we do something for the Church, we are doing it not as a favor to the church nor to the priest nor to God, but as a thanksgiving to God for what He has already done: “Whatever you do, work heartily, as for the Lord and not for other people.”
18. On the other hand, we must be vigilant not to take too much on so that we burn ourselves out and then blame others for not helping when they would have otherwise been willing to help. I would not be mentioning the latter part if it weren't a *perpetual problem*. People burn out and then quit. It is better to spread the work out, pay professionals outside the church to do professional work when needed (especially when we need licensed work done, we really have no choice per insurance and liability), and have a big happy family. We are a BODY the Body of Christ manifested locally. A body is cooperating members.
19. “Let all things be done decently and in order.” (1 Cor. 14.40).

**Parish Council:**

President: Ellen Flynn – (863) 242-4865 (New)

Vice President: Paula Karagounis - (813) 838-4554 (Continuing)

Secretary: Rebecca Delp - (813) 763-5225 (Continuing)

Treasurer: Ryan Becker - (813) 965-1881 (New)

Financial Secretary: Natalie Brennan – (508) 272-0395 (Continuing)

**Reader Schedule:**

	Reader	Backup
Nov. 6	Sbdn. Joseph	Ellen
Nov. 13	Brian	Joseph N.
Nov. 20	Sbdn. Peter	
Nov. 27	Arlene	Linda
Dec. 4	Ellen	Sbdn Joseph

**Counter Schedule:**

	Council Member	2 <sup>nd</sup> Counter
Nov. 6	Ryan	Svetlana
Nov. 13	Ryan	Nancy
Nov. 20	Ryan	Mike
Nov. 27	Ryan	Jacob

Anyone interested in being a co-counter please see Ellen Flynn.

You can donate to our church using PayPal. You can find us as Most Holy Mother of God Parish (UOCUSA) Inc. The link is:

[https://www.paypal.com/donate/?cmd=\\_s-xclick&hosted\\_button\\_id=MYQHCB8DL9DW](https://www.paypal.com/donate/?cmd=_s-xclick&hosted_button_id=MYQHCB8DL9DW)

**Prayer Corner:**

Contact Cynthia Brown to add or delete names from the Prayer Corner lists. [Cynthiaann36@live.com](mailto:Cynthiaann36@live.com) or (863) 223-6775.

**Living:** Please pray for the ailing: Pearl, (grandmother) Mike, Stella, Amanda, Darla, Stacy, Bruce, Nicole, Martha, Tim, Vilma, Dan, John, Sherrie, Chuck, Rick, Tony, Avi, Michelle, Bradley, Jeffery, Reagan, Jana, Roy, Erin, Cynthia, Rebecca, Petya, Stephanie, Denise, Cletus, Steven, Nora, Keith, Kassey, Clay, and Alyssa, Lola, Chris, Andrea, Archie, Gwen, Robert, Helena, Malonna, and Christina.

**Reposed :** Please pray for the departed: John, George, Pavel, Subdeacon John, Jack, Nathaniel, PJ, Rebecca, and Vera.

**Christian Education:**

Fr. Harry will present “Five Minutes with Father Harry” on various Sundays during coffee hour.

Fr. Frederick will be doing an explanatory series on the meaning of an icon the second Sunday of each month during coffee hour.

**Church School Teachers are:**

Rebekah Becker and Todd Hatfield

**Building Fund:**

If you are able, please contribute to the building fund basket in the narthex.

**Coffee Hour Update:**

Please continue to bring pot luck dishes for Coffee Hour. You may bring needed supplies, such as:

- Coffee
- 3 compartment plates
- Large plates
- Coffee cups

Something to add to the pantry. On November 27<sup>th</sup> we will have our Parish Meal Thanksgiving potluck! A sign up sheet will be posted in the church hall. See Ellen or any Council member for questions or to sign up.

**Sobor:**

During coffee hour on October 23<sup>rd</sup> Brian Delp gave a summary of the Sobor that he and Fr. Harry attended. Any questions should be addressed to him or Fr. Harry. Attached at the end of the newsletter is a survey from the meeting that clergy, parents and youth should complete and return to the leadership indicated.

### **Outreach:**

The outreach project for this fall will be a collection of canned foods, dry foods and grocery gift cards for two needy families to be given at Thanksgiving. Please start collecting or setting aside items to bring to church. There is a basket in the Church Narthex and will be one in the Church Hall. You may nominate a family for a basket by telling Pani Carrie, Arlene, Tracy or a Council member.

### **Additional Notes From Father Harry:**

#### **Guidelines for Holy Communion:**

One remains a member in good standing of the Orthodox Church by regular and prepared participation in and reception of Holy Communion in the unity of the Christian Orthodox Faith.

*Be Prepared!* One of the first principles for partaking of Communion comes directly from Scripture:

--Whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a person examine himself, and so let him eat of the bread and drink of the cup. (Holy Scripture: 1 Cor. 11.27,28)

***The following are proper points of examination that must be intact to receive in a proper manner:***

#### **General Conditions:**

1. One must make an effort to live a Christ-centered life, following the precepts of Scripture to the best of one's ability.
2. One must be a Baptized and Chrismated Christian that has been received into the Communion of the Orthodox Church.
3. One must believe in God the Father, the Son, and the Holy Spirit, adhering to the

Creed and Scriptural precepts, and the efficaciousness of the Mysteries/Sacraments of the Church.

4. One must live a Christian life, abiding by God's commandments and repenting when one fails to do so.
5. One must not be living in a state of mortal or unrepented sin, of violating the Great or the Ten Commandments. One must go preparedly (doing an examination of conscience first) to sacramental confession at least once a year, but preferably more often, such as during the four fast periods and at other times when sin has taken hold. One must not hold anything against another per Christ's precepts: "So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar. **First go and be reconciled to your brother; then come and offer your gift.** Reconcile quickly with your adversary, while you are still on the way to court. Otherwise, he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison." (Matt. 5.23-25).
6. One must regularly pray and practice lovingkindness and justice (fairness) towards others, and repent when failing to do so. Repentance involves contrition, acknowledgement of wrongdoing, and acts of reparation toward one whom we have offended as much as possible, and periodic confession. All of the former acts of repentance required should be done before approaching for communion.

#### **Specific Conditions:**

Specific conditions for taking communion are also governed by the Canons of the Church and include:

1. To partake of Communion on Sunday morning, one must be sober, fasting from the middle of the night before partaking for at least 9 hours, not eating, or drinking anything until reception of

2. Holy Communion in the morning (the canons give dispensation to drink water to those who will be singing, but not during Liturgy itself). For those who are in ill health or need to eat something with medication, eat a small amount of fasting foods (no meat, etc.) that is enough to maintain health, but still restrained eating, and soberly Pregnant women are exempt from fasting during the Eucharistic fast..
3. Evening Liturgies on fast days such as Presanctifieds have different preparation, eating one midday meal (no meat and no alcohol), and collations (mini-meals) as needed for health, but altogether no eating or drinking for four hours prior to Communion.
1. Regularly attending Church. The Canons state that those who, without a just cause (illness, travel, etc.), miss a month's worth of Church, must come preparedly to sacramental confession before returning to Communion.
2. Showing up on time. We are to arrive on time for Liturgy, but if we are late must be in Church to hear the Holy Gospel in order to take Communion. This is *unless there is an irregular legitimate delay beyond that*, including travel issues, if coming from work, or urgent family concerns (such as needs of small children, elderly, disabled, etc.) on a given Sunday or other day. The priest should be made aware of the need for repeated occurrences, since he is responsible before God for dispensing against the canons, and I'm sure you would not want him to go to hell because you broke the rules and wanted him to do it anyway.
3. Those who work during a midweek Liturgy if coming directly may show up

after the Gospel and still partake if otherwise prepared.

4. Periodic Confession during the periods of repentance (Nativity Preparation, Apostles' fast after All Saints, Dormition fast during August), but above all, Great Lent (i.e. BEFORE Lazarus Saturday).
5. No one in a state of mortal sin (generally speaking full violation of one of the ten commandments) should partake of Communion without first partaking of confession and fulfilling the spiritual acts of reparation for the restoration of the state of the soul.
6. Also, one should practice fasting on some level (at least some restraint in eating) on most Wednesdays and Fridays throughout the year (with the exception of Fast-Free weeks). Those who live with non-Orthodox family or are travelling can still perhaps do one meal a day that is in accordance with fasting practices on these Wednesdays and Fridays.

#### UOC YOUTH MINISTRY SURVEY

<https://www.uoc youth.org/youthministrysurvey>

The UOC of the USA Youth Ministry office has put together several surveys that they are using to identify areas of opportunity for our youth members. Once you go to the survey page, you will be presented with a choice of surveys to complete. There is a survey for clergy and for parents. There is also age-appropriate surveys for your children to complete. Please take a few moments to give this feedback to the leadership of the UOCofUSA.

You can scan the QR code here or go to the website listed.

