



*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)

Schedule

Today is Tone 5

Sunday, July 16

9:45 am Divine Liturgy
11:15 am Fellowship

Monday, July 17

7:00 pm Council Meeting

Tuesday, July 18

6:30 pm Bible Study Social Hall

Sunday July 23

9:45 am Divine Liturgy
11:15 am Fellowship

Tuesday, July 25

6:30 pm Bible Study Social Hall

Sunday July 30

9:45 am Divine Liturgy
11:15 am Fellowship

Tuesday, Aug 1

6:30 pm Bible Study

Sunday Aug 6

9:45 am Divine Liturgy
11:15 am Fellowship



ANNOUNCEMENTS

The Outreach Ministry has a new project for us to participate in! Beginning Sunday, July 16, and ending on Sunday, August 13, we will be collecting school supplies to help children be prepared for school. Back packs are in high need (can be found inexpensively at Wal-Mart) and we will be distributing the supplies to organizations in the community.

Have you filled out and turned in your personal information sheet? If not, please do so!

Please don't forget that if you want a memorial service to please, in addition to mentioning it, also email both Fr. and Pani (panicarrie@yahoo.com) (she keeps Fr.'s schedule).

Stewardship Teams

July 16 Linda
July 23 Rebecca
July 30 Scottie
Aug 6 Nancy

Readers Schedule

July 16 Brian
July 23 Andrew
July 30 Mike
Aug 6 John

Please remember to follow the preparatory guidelines for communion (see website www.holyorthodox.org for details).

We still need someone for the Youth Ministry, please see one of your council members if you are interested.

We need you for our Lenten Retreat Planning! The theme is "Need for Repentance in an Unsorry World". The dates are February 23-24 at the Bethany Center in Lutz and February 25 at our church. Save the dates now, think of your talents and how you can be a part of this fantastic event. Please see Natalie or a Parish Council member for more information.

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, Geverylyn, 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, Kim, Donnie, Lori, Nancy, George, Sharon, Sylvia, Kristi, Gary

**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.*

The Holy Great Martyr Marina was born in Asia Minor, in the city of Antioch of Pisidia (southern Asia Minor), into the family of a pagan priest. In infancy she lost her mother, and her father gave her into the care of a nursemaid, who raised Marina in the Orthodox Faith. Upon learning that his daughter had become a Christian, the father angrily disowned her. During the time of the persecution against Christians under the emperor Diocletian (284-305), when she was fifteen years old, Saint Marina was arrested and locked up in prison. With firm trust in the will of God and His help, the young prisoner prepared for her impending fate. The governor Olymbrios, charmed with the beautiful girl, tried to persuade her to renounce the Christian Faith and become his wife. But the saint, unswayed, refused his offers. The vexed governor gave the holy martyr over to torture. Having beaten her fiercely, they fastened the saint with nails to a board and tore at her body with tridents. The governor himself, unable to bear the horror of these tortures, hid his face in his hands. But the holy martyr remained unyielding. Thrown for the night into prison, she was granted heavenly aid and healed of her wounds. They stripped her and tied her to a tree, then burned the martyr with fire. Barely alive, the martyr prayed: "Lord, You have granted me to go through fire for Your Name, grant me also to go through the water of holy Baptism."

Hearing the word "water", the governor gave orders to drown the saint in a large cauldron. The martyr besought the Lord that this manner of execution should become for her holy Baptism. When they plunged her into the water, there suddenly shone a light, and a snow-white dove came down from Heaven, bearing in its beak a golden crown. The fetters put upon Saint Marina came apart by themselves. The martyr stood up in the fount of Baptism glorifying the Holy Trinity, Father, Son, and Holy Spirit. Saint Marina emerged from the fount completely healed, without any trace of burns. Amazed at this miracle, the people glorified the True God, and many came to believe. This brought the governor into a rage, and he gave orders to kill anyone who might confess the Name of Christ. 15,000 Christians perished there, and the holy Martyr Marina was beheaded. The sufferings of the Great Martyr Marina were described by an eyewitness of the event, named Theotimos. Up until the taking of Constantinople by Western crusaders in the year 1204, the relics of the Great Martyr Marina were in the Panteponteia monastery. According to other sources, they were located in Antioch until the year 908 and from there transferred to Italy. Now they are in Athens, in a church dedicated to the holy Virgin Martyr. Her venerable hand was transferred to Mount Athos, to the Batopedi monastery.

GUIDELINES FOR HOLY COMMUNION

A baptized and chrismated person becomes and remains a member in good standing of the Orthodox Church by regular and prepared reception of Holy Communion in the unity of the Christian Orthodox Faith. It is important to understand that if you receive Communion in the Orthodox Church, you have met the conditions below and are thereby accepting the teachings of the Orthodox Church and consider yourself an Orthodox Christian.

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 be an Orthodox Christian in good standing (and not in mortal sin) who has been Baptized with a Christian Baptism, and also has received the sacrament of Chrismation (anointing with Holy Chrism).
2. One must believe in God the Father, the Son, and the Holy Spirit, adhering to the Creed and Scriptural precepts of the Orthodox Catholic and Apostolic Christian Faith.
3. One must live a Christian life, abiding by God's commandments and repenting when one fails to do so.
4. One must not be living in a state of mortal or unrepented sin.
5. 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.
6. One must make an effort to live a Christ-centered life, following the precepts of Scripture to the best of one's ability.

Specific Conditions:

Specific conditions for taking Communion are also governed by the Canons of the Church, and these include:

1. For Communion on a regular Sunday, fasting from the night before partaking, which means, for those in reasonable health, not eating or drinking anything through the night (a minimum of 9 hours) until reception of Holy Communion in the morning, while for those with needs, partaking only of drink or food that is enough to maintain health, but still restrained eating. Also, we are to practice restraint in eating (fasting on some level) on Wednesdays and Fridays throughout the year (except for fast-free weeks). Evening Liturgies on fast days have different preparation.
2. Regularly attending Church. The Canons state that those who, without a just cause, miss a month's worth of Church, must come to confession before returning to Communion.
3. Showing up on time. We are to arrive on time for Liturgy, but the canons state that we must arrive to hear the Holy Gospel *unless there is some just or reasonable cause for a delay beyond that*, including legitimate family (such as needs of small children etc.) or travel concerns on a given Sunday. The priest should be made aware of the need for repeated occurrences.
4. Periodic Confession during the periods of repentance (Nativity Preparation, Apostles' fast after All Saints, Dormition fast during August), but above all, Great Lent.
5. No one in a state of mortal sin 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.

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