



*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 6

Sunday, May 20

9:35 am Memorial Esper & Nancy
Deep
9:45 am Divine Liturgy
11:15 am Fellowship
Youth Education

Sunday, May 27

9:45 am Divine Liturgy
11:15 am Fellowship
Youth Education

Sunday, June 3

9:45 am Divine Liturgy
11:15 am Fellowship
Youth Education

ANNOUNCEMENTS

Today's services are in loving memory of Esper and Nancy Deep, parents of Rebecca Delp. May their memory be eternal!

Next week for Pentecost we are decorating the church in live plants from you! Bring in a plant or tree to be planted here at church. Let us know if you would like it in memory of a loved one.

Do you receive emails? If not and would like to, email pani at panicarrie@yahoo.com

Jewelry sale and orders being taken for Festal Creations, an Orthodox Supplier. 100% of jewelry money goes to the church. Festal, 20% of orders go to the church.

The next Outreach ministry for 2018 is assembling bags for the homeless. We are seeking donations of travel items (toothpaste, tissues, socks, toothbrushes, etc). This will begin on 4/29 and end on 6/3/18. Thank you for your kindness.

May shopping list: hand sanitizer, wasp spray and Lysol spray disinfectant. If you are at the store and pick some up to bring to the church, that would be appreciated!

We are looking for people interested in being a greeter before church. If you are interested, please speak to a council member.

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.

According to ancient tradition and a clear church law, kneeling must not be performed on Sundays and on all days during the week after Pascha and until Pentecost. The brilliant solemnity of the events which the Church commemorates throughout the period of Pentecost and on Sundays precludes, in and of itself, any external manifestation of sorrow or lamentation over one's sins: for ever since Jesus Christ, "blotting out the handwriting of the ordinances that was against us, ... nailing it to His Cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. 2:14-15)—ever since then "there is, therefore, no condemnation to them who are in Jesus Christ" (Rom. 8:1). For this reason, the practice was observed in the Church from the earliest times, beyond a doubt handed down by the apostles, whereby on all these days, in that they are consecrated to the commemoration of the glorious victory of Jesus Christ over sin and death, it was required to perform the public divine service brightly and with solemnity, and in particular without kneeling, which is a sign of repentant grief for one's sins.

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, 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, Beverly, Taylor, Reghyn, Sylvia, Andreas, Josh, Nicole, Joyce, Sandy, Yamileth, Georgina, Kathy, Pam, Ann, Eli, Shay, Ocean, Lauren, Donna, Kim, Lori, Nancy, George, Sharon, Sylvia, Kristi, Gary, Father Basil

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.

Readers Schedule:

May 20 Andrew May 27 Brian

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

After the Midfeast (John 7:14), the Lord Jesus Christ came to the Temple again and taught the people who came to Him (John 8:2). After leaving the Temple, He opened the eyes of a man “who was blind from his birth (John 9:1).

Jesus did not live with His disciples after His resurrection as He had before His death. Filled with the glory of His divinity, He appeared at different times and places to His people, assuring them that it was He, truly alive in His risen and glorified body.

To them He presented Himself alive after His passion by many proofs, appearing to them during forty days, and speaking of the Kingdom of God (Acts 1.3).

It should be noted that the time span of forty days is used many times in the Bible and signifies a temporal period of completeness and sufficiency (Gen 7.17; Ex 16.35, 24.18; Judg 3.11; 1 Sam 17.16; 1 Kg 19.8; Jon 3.4; Mt 4.2).

On the fortieth day after His passover, Jesus ascended into heaven to be glorified on the right hand of God (Acts 1.9–11; Mk 16.19; Lk 24.51). The ascension of Christ is His final physical departure from this world after the resurrection. It is the formal completion of His mission in this world as the Messianic Saviour. It is His glorious return to the Father Who had sent Him into the world to accomplish the work that He had given him to do (Jn 17.4–5).

. . . and lifting His hands He blessed them. While blessing them, He parted from them and was carried up into heaven. And they returned to Jerusalem with great joy (Lk 24.51–52).

The Church’s celebration of the ascension, as all such festal celebrations, is not merely the remembrance of an event in Christ’s life. Indeed, the ascension itself is not to be understood as though it were simply the supernatural event of a man floating up and away into the skies. The holy scripture stresses Christ’s physical departure and His glorification with God the Father, together with the great joy which His disciples had as they received the promise of the Holy Spirit Who was to come to assure the Lord’s presence with them, enabling them to be His witnesses to the ends of earth (Lk 24.48–53; Acts 1.8–11; Mt 28.20; Mk 16.16–14).

In the Church the believers in Christ celebrate these very same realities with the conviction that it is for them and for all men that Christ’s departure from this world has taken place. The Lord leaves in order to be glorified with God the Father and to glorify us with himself. He goes in order to “prepare a place” for and to take us also into the blessedness of God’s presence. He goes to open the way for all flesh into the “heavenly sanctuary . . . the Holy Place not made by hands” (see Hebrews 8–10). He goes in order to send the Holy Spirit, Who proceeds from the Father to bear witness to Him and His gospel in the world, making Him powerfully present in the lives of disciples.