



*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 home 813-719-6266 (home), or 813-451-9829 (Pani's cell)

Schedule

Today is Tone 6

Sunday May 28
Afterfeast of Ascension
9:45 am Divine Liturgy
11:15 am Fellowship

Sunday June 4
Pentecost.
Green Sunday!
9:45 am Divine Liturgy
11:15 am Fellowship

Sunday June 11
9:45 am Divine Liturgy
11:15 am Fellowship

Sunday June 18
9:45 am Divine Liturgy
11:15 am Fellowship

Sunday June 25
9:45 am Divine Liturgy
11:15 am Fellowship

ANNOUNCEMENTS

Please join us in the hall to say goodbye to Alexis, today is her last Sunday!

We would like to fill our church with green again on Pentecost! On Sunday, June 4, bring a small tree to be planted on the church grounds. We currently have 4 trees near the bell tower, and 2 out front from the last time we did this on Pentecost. It can be planted in memory of a departed love one or with prayers for the living.

The first 40 days after Pascha is Paschal tide. On the Feast of Ascension, we enter Ascensiontide for 9 days, then the 50th day is the Feast of Pentecost

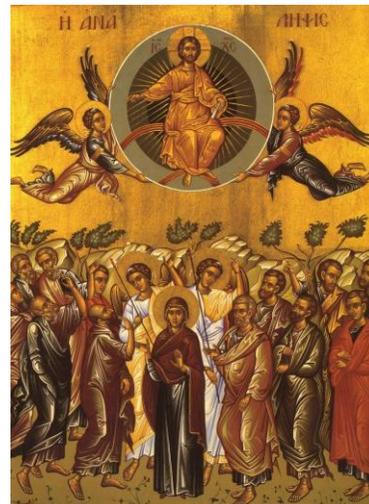
With all your donations, the Outreach Ministry brought over 130 pounds to the food bank!

We need a coordinator for the Orthodox Men's group to plan activities for the men of the parish.

We need volunteers for a Christian Education committee. See Mike Gursky if interested.

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

We need 39-gallon trash bags for the hall.



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, Geveryln, 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

**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.

Stewardship Teams

May 28 Rebecca

June 4 Scottie

June 11 Nancy

June 18 Linda

Readers Schedule

May 28 Andrew

June 4 Mike

June 11 John

June 18 Brian

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

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.

The liturgical hymns of the feast of the Ascension sing of all of these things.