

THE PARABLE OF
THE PUBLICAN and PHARISEE

A LESSON ON PRAYER

Prayer is important to our religious life. In general, there are two forms of prayer – Private and Public, that is alone or together in community.

During the course of His earthly life, Jesus taught us about both forms. He Himself went up to a mount and prayed alone with His Heavenly Father, as He did also in Gethsemane. He taught people to pray “in secret,” to close the door and commune with God. But He also urged people to pray publicly, especially at worship. “Where two or three are together in My Name, there am I amongst them.” Christ went regularly to the temple in sanctification of the Sabbath. And so we, too, gather each Lord’s Day, to pray together as the Family of God.

But there are ingredients to TRUE prayer, whether private or public. The parable of the Publican and the Pharisee points to a factor that, on the one hand, kills effective prayer; and a factor, on the other hand, that facilitates true communion with the Lord.

We see the pride, the hypocrisy, the failure of love in the example of the Pharisee, who stood before the crowd in the temple and bragged about his righteousness. We also see the true humility, the need for God and forgiveness on the part of the Publican who stood back and beat his breast praying “God, be merciful to me a sinner!”

Christ ended his teaching with this: “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” May we heed this warning against hypocrisy.



HOLY RESURRECTION ORTHODOX CHURCH

A Parish of the Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate

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Very Rev. Peter Zarynow, Pastor
Protopresbyter John Fedornock

Subdeacons Anastasios Davis & Theodoros Zarynow Reader Stephen Sudik



Sunday 21 February 2021

Publican & Pharisee Sunday

Great-martyr Theodore Stratelates ("the General")

Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14

Tone Four

21 Feb (SUN) Publican & Pharisee Sunday

Chanting of the 3rd Hour 9:10am

Divine Liturgy of St John Chrysostom 9:30am/Group A

Panachida: Pañi Deborah Dahulich (48th Anniv of repose)-
brother-in-law George

Socially distanced Coffee Social to follow

24 Feb (Wed) 38th Sunday after Pentecost

Divine Liturgy of St John Chrysostom 9:30am

(attendance limited to those 65+)

28 Feb (SUN) Sunday of the Prodigal Son

Chanting of the 3rd Hour 9:10am

Divine Liturgy of St John Chrysostom 9:30am/Group B

Socially distanced Coffee Social to follow



Announcements:

Confessions be heard by appointment. Please contact Fr Peter to schedule. All faithful are encouraged to come to the Sacrament every 8-10 weeks, on average, to help maintain spiritual health.

The Annual Meeting of the Parish of Holy Resurrection Orthodox Church will take place, via Zoom Conference, today, Sunday 21 February from 1-2pm. Link to connect to the meeting was sent out during the week. All parishioners in good spiritual and financial standing will have a voice and a vote at the meeting. Reports from Committee Chairs were emailed the week of 8 February. This is the third of three announcements.

Because of the week of the Publican & the Pharisee there is no fasting this week. All foods are permitted.

Congratulations and God's choicest blessings to Sbdn Alex and Nadya Breno on their Marriage! The wedding took place yesterday, 20 February, at St Anna Greek Orthodox Church in Flemington, NJ. The Sacrament was celebrated by their grandfathers, Proto John Fedornock and V Rev Robert Lucas. The newlyweds will reside in New Hope, PA. To them we send our prayers: *Many Years! Mnohaja L'ita!*

Grocery Gift cards from Giant are still available. Contact Mark or Marie Sudik to have them mailed to you.

ACRY Cash Day Tickets are now available from Nick Dzubak during Coffee Social. Cash Day (probably virtual this year) will be held on 07 March. Tickets are again \$10 each. All 300 tickets need to be sold for Cash Day to work.

DATE CHANGE: The next ACRY Soup Sale will be next Sunday 28 February. Each ACRY household is asked to make at least one 5-qt batch of soup. Containers can be found in the ACRY closet. If it is not "your Sunday" to be in attendance, please make sure your soup is here before Divine Services begin. Call FrPeter to set up early drop offs

REMINDER --- 2021 DIOCESAN ASSESSMENT

Being our parish, and we as its faithful, are a part of the American Carpatho-Russian Orthodox Diocese (ACROD), each adult parish member (who is over 18 years of age and not a full-time undergraduate student or first enlistment military) has been assessed \$75 .00 in 2021 to support the work of the Diocese (Seminary, Camp Nazareth, etc.) and administration. A special envelope, Diocesan Assessment, is included as the first envelope in your box. The parish receives the invoice from the Diocese in January, so please try to submit the assessment as soon as possible after the first of the year. If there are any questions, or if you want to break up the assessment into payments, please see Debi Myers after Divine Services.

Follow Your Diocese On-Line

Diocesan Website: <http://www.acrod.org> Camp Nazareth: <http://www.campnazareth.org>

Facebook: <https://www.facebook.com/acroddiocese> Twitter: <https://twitter.com/acrodnews>

NOTE: While we are in the situation where we are not able to meet fully, if you are able, please continue to make your regular tithe/offering to the parish. Even though we are not together, the bills continue to come in (electric, water, communications, etc.) Your continued support is necessary and appreciated. Your offering can simply be made through the PayPal button on our parish website homepage or by sending it in the mail to the church.

During this time of Covid-19, if you have any candle requests, please email or text them to Fr Peter by no later than Wednesday evening. Candles will be lit as requested.

CANDLE OFFERINGS

Eternal Light: Many Blessings to Nadya & Alex Breno on your wedding-love Mom & Dad (*Mnohaja L'ita!*); Happy 20th Birthday Hayley-Lois (*Many Years!*); Happy Birthday Amy Koval-Lois (*Mnohaja L'ita!*);

Vigil Candles Offered For the Living (*Many Years! Mnohaja L'ita!*)

- 1-health of Mom-your loving family- Chrysa, Taina & Craig
- 1-health father Michael-love Alex & Melanie
- 2-for health-love Mom & Dad
Jonathan & Lara; Stephanie
- 2-for health-John & Sheila
HROC parishioners; Family members
- 3-special intention-John & Sheila
Fr. Peter & family; Diocesan Priests & their families; OCMC Missionaries
- 1-health of Chris Fallon-Michael, Kathleen, John & Anna
- 1-special intention Lee Roby-Scott
- 2-special intention-brother George
Archbishop Michael; Barbara Knighton
- 2-special intention-George Dahulich
Metropolitan Gregory; Bishop Matthias
- 8-for health-George Dahulich
Fr Tom Kadlec; Fr Jim Dutko; Chris Fallon; Charlie Myers; Barbara Knighton; Pañi Kathy Dutko Kamilah Wimberly; Randy Wimberly
- 5-happy birthday-George Dahulich
Shanise Kent; Gina Verbrugge; Amy Koval; Sela Kent; Dn. Michael Suvak
- 1-specail intention Pa i Bernadette-George Dahulich
- 1-health of Savannah, Chloe, Caroline, Christopher, Natalie, Cole-love Grandparents
- 5-for health-Ray & Georgene
Lois Erhard; John & Marie Smith; Mark & Marie Sudik; John Homick; Marge Tomasevich
- 20-health & healing-John & Marie Smith
Irene Dzubak; Melanie Samson; Fr Tom Kadlec; John & Barbara Homick; Chris Hudack; Ray & Georgene Ammon; Marge Tomasevich; Carol Miller; Marie Skasko; Pañi Eleanor Pribish; Lois Erhard; Chris Fallon; Emilia Zak; Stephen Brancho; Charlie Myers; Debbie & Tom Delare; Rose Marie Jung; Pañi Jean Hutnyan; Tim Dzubak; Jessica Kadlec-Krchmar
- 6-special intentions-the Breno Family
Breno Family; Fedornock Families; Peart Family; Nakonecznyj Family; Zankej Family; Fabian Family
- 1-happy birthday Rachel Fedornock-the Breno Family
- 2-specail intention-Mom & Dad
Angela & Brian; Stephen
- 1-special intention Mark-love Marie
- 1-special intention Marie-love Mark
- 8-for health-Mark & Marie
Mom/Baba; Ann Thear; Verna Czap; Nancy Shields; Mike & Josie Czap; Skeets; Williams Family; Charlene Myers
- 12-health & special intention- Mark & Marie
Chris Hudack; Ray & Georgene Ammon; Marge Tomasevich; Irene Dzubak; Carol Miller; Alex & Eleanor Breno; Fr John & Pañi Marge; James Battaglini; Bridget Myers; Charlie Myers; Pañi Bernadette; Fr Peter
- 1-health of Charlie-love Debi
- 2-for health-Charlie, Debi, Jacob & Joey
Grammy; Skeets
- 2-specail intention-love Mom & Dad
Jacob; Joey
- 1-health & healing Hayley, Bob, Chris Hudack, John Homick, Peggy and Bruce, Andrea, Lorraine and all who are sick-Lois
- 1-for health Savanah, Caroline, Natalie, Karen K, Elizabeth Michel, Marge Tomasevich-Lois
- 2-special intention-Lois
Pañi Bernadette; Jeanne & Jim
- 3-full recovery from Covid-Rose Plowchin
Carole Plowchin; Scott Plowchin; Tessa Plowchin
- 1-wedding blessings Alex & Nadya Breno-Rose Plowchin
- 1-happy birthday Rachel-Pa i Marge Fedornock
- 1-blessings Alex & Nadya on your Wedding Day-Pa i Marge F
- 1-safe trip-Pa i Marge Fedornock
- 2-for health-Pa i Marge Fedornock
all my children; sister Ann & Mary

Vigil Candles In Loving Memory: (*Memory Eternal! Vicnaja Pamjat!*)

- 1+in loving memory of Les-love Carol
- 1+in memory Mother & Father. Carol Miller
- 1+loving memory of my husband Tom-your loving wife Ann
- 1+in loving memory of our father-Chrysa, Taina and Craig
- 1+in memory of Steve Sheftic-love your family
- 2+loving memory-the Fallons
Pañi Jeannette; Anna & John Luchok
- 1+in memory of Marion Fallon-Diane
- 1+in loving memory of Helen Rowland-Diane
- 1+in loving memory Parents & Grandparents-Diane & Brian
- 1+Memory Eternal Parents/Grandparents-Koval Family
- 2+Memory Eternal-Koval Family
Uncle George & Uncle Tony
- 3+Memory Eternal . love Alex, Melanie
mother Katherine; father John; mother Elaine
- 5+in memory-John & Sheila
Dad Kraynok; Mom Kraynok; Charles Hrapchak; Anna Hrapchak; Evelyn Hrapchak
- 1+In loving memory of Metro-Love, Joan and Family
- 1+in loving memory of parents Peter & Ann Dahulich-love son George
- 1+in memory Helen Beveridge-Mark & Marie
- 1+Eternal Memory to father George Plowchin-daughter Rose
- 1+Eternal Memory Alan Reid-Rose Plowchin
- 1+in memory of Parents & Brother-Pa i Marge Fedornock
- 1+in memory of Lillian Kulick-Lois
- 1+in memory of Helen Pinckney on her birthday-Steve Ellis

Please pray for the following: Metropolitan Gregory, Bishop Matthias, Fr. Frank & Pa i Connie Miloro; Pa i Betty Jean Baranik, Fr. John Fencik, Fr. Paul Stoll, Fr. Robert Teklinski, Fr. John Gido, Dn. Peter Skoog & family, Pañi Kathy Dutko, Fr. Gregory Allard, Fr. Lawrence Barriger, Fr. James Gleason, Fr. Luke Mihaly, Fr. Ted & Pa i Marjorie Mozes, Fr. Thomas Blaschak, Hieromonk Michael, Fr Thomas Kadlec; Pa i Donna Smoley, Fr. Michael & Pa i Annamarie Slovesko, Fr John & Pa i Patricia Duranko, Fr. Christopher Rozdilski, Fr John & Pa i Cindy Zboyovski, Fr. Jonathan & Pa i Marsha Tobias, Fr Robert Lucas, Pañi Delores Zuder; Pa i Amy George, Pa i Dorothy Hutnyan, Fr Michael & Pa i Elenore Polanichka; Presbytera Tulla Pateras, Elisa Castilla, Ann Thear, Beth & Ed SkeetsqWilliams, Carol Miller, Cindy Russell, Michael Buchko, Dorothy Mastronicola, Angie Wali, Nancy Lynn Arthur, Tony Zankej, Justin Popek, Karen Ogden, Joshua, Faye & Tess, Emilie Dixon, Shirley Miree, Michael Rake, Olga Vasconez, Diane Dupere-Lindell, Gerry Sadler, Ann Eckert, Lois Hall, Marshal Smith, Dave Stanton, Florence Gregoric, James & Melody Peyton, Louann Giger, Daniel Ward, Jennifer Brady, Carol Blum, Katie Bleeker, Alexi Williams, Missy Johns, Susan Buckley, Constance Amey, James Lazor, Debbie Dell, Rose & Douglas Eade, Grace Yoon, Michael Dinneen, Kellie Barrett, Joan Detwiler, Joan Kondratick, John Homick, Jim David, Melanie Samson, Mary West, Laura Gary; Richard & Wendy Sulich; James Durachko, Julia Rapach, Randi Caffalle, Hayley Marshall, Jon Green, Aleia Dick, MaryJane, Kyle & Rosie Brant, Mary Agnes, Alicia, Lisa Chernob, Stephen Brancho, Emily, MaryMargaret, Leslie Perez, Thomas & Deborah Delare, Diana Hannan; Ed Murphy; LeLe Luu; Bridget Myers; Devan Merrill; Joann Wiant; Bob Fitzurka;; Richard, Kari, Nicholas & Daniel Zarynow; Olga Vovk; infant Emilia Zak; Susan B.; Gregory Naugle; Dorothea Fotis; Daniel Winsky; Lela; Vladimir; Carly; Robert; Anna Fallon & baby; Brittany Arata & twins; Pa i Kathryn Dutko & baby

May Our Lord Jesus Christ Touch Them with His Healing Hand!

All of the end of year contribution statements were mailed out in the first week of February.

If you do not receive yours by 24 February, please contact Marie Smith.



Fifth Issue of SPF50 NOW AVAILABLE!!

Scripture – Prayer - Family

Thank you to all our families who have participated in the SPF50 Ministry. Together we have completed 4 of the SPF50 publications!!

The fifth edition of SPF50 is now available. The reading schedule began on **January 10, 2021.**



We are excited for the NEW reading program in the fifth edition!! The NEW reading program will highlight many **ESSENTIAL Biblical Stories** like Creation, Noah and the Ark, the Exodus, the call of the Prophet Samuel, and many others throughout the Old and New Testaments. If you haven't joined SPF50 yet, the new year is a great time to start! Make a commitment to reading Scripture and praying together with your family. Even the busiest of families can make a commitment to read from the Bible and pray together for 50 minutes a month. Don't forget to fill out the Commitment Card which is available in the SPF50 Section of the Diocesan Website, and then return the Card to your parish priest. **To access this material or to find out more about how SPF50 can help your family grow in Christ, visit the Diocesan Website at acrod.org and look for the SPF50 logo.**

DIOCESAN "HOMEROOM" MINISTRY

Calling all youth ages 5-18! If you signed up for the new Diocesan "Homeroom" Ministry, don't forget to PARTICIPATE online each week by posting comments, pictures and videos. Parents, if you signed your child up for the "Homerooms", help them to participate. We have 65 youth from 27 parishes across the Diocese signed up for the "Homerooms", but not all are participating yet. If you need any help logging on, downloading the app, or posting, or have any questions, please email fr.stephen.loposky@gmail.com. Thank you!!

If you are truly interested in the welfare of your children, why do you not watch as strictly, but once a week, how they attend to their lessons in the study of the Law of God, as you do in some home-work, which the children seemed to be forced to have prepared within the next twelve hours for their public school? You must obey God, above the public and all other masters, or lose your souls for the responsibility which rests upon you for the present and future welfare of your children. + St Sebastian Dabovich



Sunday of the Publican and Pharisee: Triodion Begins Today

The Pharisees were an ancient and outstanding sect among the Jews known for their diligent observance of the outward matters of the Law. Although, according to the word of our Lord, they "did all their works to be seen of men" (Matt. 23:5), and were hypocrites (ibid. 23: 13, 14, 15, etc.), because of the apparent holiness of their lives they were thought by all to be righteous, and separate from others, which is what the name Pharisee means. On the other hand, Publicans, collectors of the royal taxes, committed many injustices and extortions for filthy lucre's sake, and all held them to be sinners and unjust. It was therefore according to common opinion that the Lord Jesus in His parable signified a virtuous person by a Pharisee, and a sinner by a Publican, to teach His disciples the harm of pride and the profit of humble-mindedness.

Since the chief weapon for virtue is humility, and the greatest hindrance to it is pride, the divine Fathers have set these three weeks before the Forty-day Fast as a preparation for the spiritual struggles of virtue. This present week they have called Harbinger, since it declares that the Fast is approaching; and they set humility as the foundation for all our spiritual labors by appointing that the parable of the Publican and the Pharisee be read today, even before the Fast begins, to teach, through the vaunting of the Pharisee, that the foul smoke of self-esteem and the stench of boasting drives away the grace of the Spirit, strips man of all his virtue, and casts him into the pits of Hades; and, through the repentance and contrite prayer of the Publican, that humility confers upon the sinner forgiveness of all his wicked deeds and raises him up to the greatest heights.

All foods are allowed the week that follows this Sunday.



BEATITUDES PART IV & V:

MEEKNESS AND

THEY WHO HUNGER AND THIRST FOR RIGHTEOUSNESS

“Blessed are the meek, for they shall inherit the earth” (Mt 5.5). Meekness is an essential possession of the spiritual person. Jesus Himself was meek.

All things have been delivered to me by My Father; and no one knows the Son except the Father, and no one knows the Father except the Son, and any one to whom the Son chooses to reveal Him. Come to Me, all who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me; for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light (Mt 11.27–30).

The apostles of Christ taught meekness. Saint Paul mentions it in all his writings and Saint James insists upon it.

Who is wise and understanding among you? By his good life let him show his works in the meekness of wisdom. But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This wisdom is not such as it comes down from above, but is earthly, unspiritual, devilish. For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits... (Jas 3.13–17).

To be meek means to be gentle and kind, to be empty of all selfishness and earthly ambition. It means, in a word, never to return evil for evil, but always in everything to overcome evil by good (cf. Rom 12.14–21).

Meekness means to distrust and reject every thought and action of external coercion and violence, which in any case can never produce fruitful, genuine and lasting results.

Meekness is to have the firm and calm conviction that the good is more powerful than evil, and that the good ultimately is always victorious.

To refer once more to Saint John Climacus: *Meekness is an unchangeable state of mind which remains the same in honor and dishonor. Meekness is the rock overlooking the sea of irritability which breaks all the waves that dash against it, remaining itself unmoved. Meekness is the buttress of patience, the mother of love and the foundation of wisdom, for it is said, “The Lord will teach the meek His way” (Ps 24.9). It prepares the forgiveness of sins; it is boldness in prayer, an abode of the Holy Spirit. “But to whom shall I look,” says the Lord, “to him who is meek and quiet and trembles at my word” (Is 66.2). In meek hearts the Lord finds rest, but a turbulent soul is the seat of the devil* (The Ladder of Divine Ascent, Step 24).

“Blessed are they who hunger and thirst for righteousness, for they shall be satisfied” (Mt 5.6). Strictly speaking, this beatitude of the Lord blesses, not the righteous, but the seekers of righteousness. It is those who are hungry and thirsty for what is just and good who receive the blessings of God, who also says:

Do not be anxious, saying “*What shall we eat?*” or “*What shall we wear?*” *For the heathen seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and its righteousness, and all these things shall be yours as well* (Mt 6.31–33).

Man’s life consists in seeking, in hungering and in thirsting for righteousness. This is the spiritual teaching of the scriptures and the saints. The satisfaction and rest comes from God, but is a satisfaction and rest which itself always and for eternity becomes the basis of a new hunger and thirst. This is not in contradiction to Christ’s teaching that “he who comes to Me shall not hunger, and he who believes in Me shall never thirst” (Jn 6.35). It is rather the affirmation that the “inquiet” of man’s heart, as Saint Augustine (5th c.) has said, is created “toward God,” and that the “rest” which is found in Him is itself, as Saint Maximus (7th c.) has said, an “ever-dynamic rest,” always growing and developing in ever greater union with the uncontainable and inexhaustible richness and fullness of divine being and life.

Saint Gregory of Nyssa (4th c.) said it this way: *...the human mind... constantly flowing and dispersing to whatever pleases the senses... will never have any notable force in its progress towards the True Good [i.e., God].*

For it is impossible for our human nature ever to stop moving; it has been made of its Creator ever to keep changing. Hence when we prevent it from using its energy on trifles, and keep it on all sides from doing what it should not, it must necessarily move in a straight path towards truth (On Virginity).

Thus, in a certain sense, it [our humanity] is constantly being created, ever changing for the better in its growth in perfection; along these lines no limit can be envisaged, nor can its progressive growth in perfection be limited by any term. In this way, in its state of perfection, no matter how great and perfect it may be, it is merely the beginning of a greater and superior stage (Commentary on the Song of Songs).

This spiritual teaching means that the truly spiritual person will not merely move from unrighteousness to righteousness, but will move for all eternity in God to ever-greater righteousness and perfection, The hunger and thirst in this way is an essential characteristic of the living soul of the righteous person; it is the essential dynamic of spiritual life. The Apostle Paul has given this very doctrine: *...But one thing I do, forgetting what lies behind, and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded!* (Phil 3.13–16).

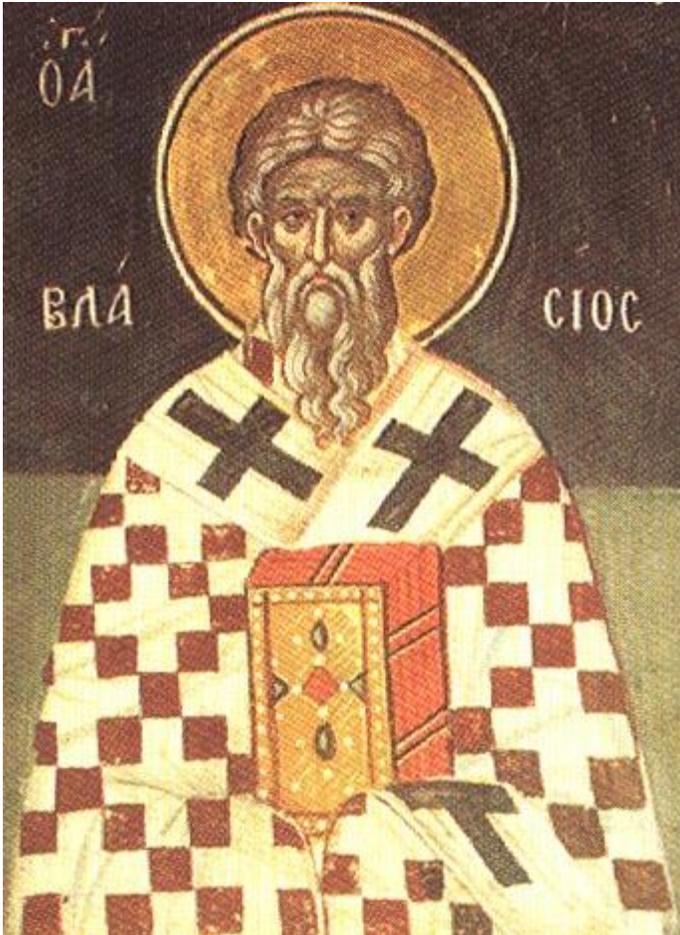
And we all, with unveiled faces, reflecting the glory of the Lord, are being changed into His likeness from one degree of glory to another; for this comes from the Lord who is the spirit (2 Cor 3.18).

There is no satisfaction for man’s spirit but God. It is the satisfaction of perpetual growth in union with God. To hunger and thirst for God, “for the living God” (Ps 42.2) is spiritual life. To be filled and contented with anything else is death for the soul.

Hiero-martyr Blaise, Bishop of Sebaste

Commemorated 11/24 February

The Hiero-martyr Blaise (Blasius), Bishop of Sebaste, was known for his righteous and devout life. Unanimously chosen by the people, he was consecrated Bishop of Sebaste. This occurred during the reign of the Roman emperors Diocletian (284-305) and Licinius (307-324), fierce persecutors of Christians. Saint Blaise encouraged his flock, visited the imprisoned, and gave support to the martyrs.



Many hid themselves from the persecutors by going off to desolate and solitary places. Saint Blaise also hid himself away on Mount Argeos, where he lived in a cave. Wild beasts came up to him and meekly waited until the saint finished his prayer and blessed them. The saint also healed sick animals by laying his hands upon them.

The refuge of the saint was discovered by servants of the governor Agrilaus, who had come to capture wild beasts to loose on the Christian martyrs. The servants reported to their master that Christians were hiding on the mountain, and he gave orders to arrest them. But those sent out found there only the Bishop of Sebaste. Glorifying God Who had summoned him to this exploit, Saint Blaise followed the soldiers.

Along the way the saint healed the sick and worked other miracles. Thus, a destitute widow complained to him of her misfortune. A wolf had carried off a small pig, her only possession. The bishop smiled and said to her, "Do not weep, your pig will be returned to you..." To the astonishment of everyone, the wolf came running back and returned his prey unharmed.

Agrilaus, greeting the bishop with words of deceit, called him a companion of the gods. The saint answered the greeting, but he called the gods devils. Then they beat him and led him off to prison.

On the next day, they subjected the saint to tortures again. When they led him back to the prison, seven women followed behind and gathered up the drops of blood. They arrested them and tried to compel them to worship the idols. The women pretended to consent to this and said that first they needed to wash the idols in the waters of a lake. They took the idols and threw them in a very deep part of the lake, and after this the Christians were fiercely tortured. The saints stoically endured the torments, strengthened by the grace of God, their bodies were transformed and became white as snow. One of the women had two young sons, who implored their mother to help them attain the Kingdom of Heaven, and she entrusted them to the care of Saint Blaise. The seven holy women were beheaded.

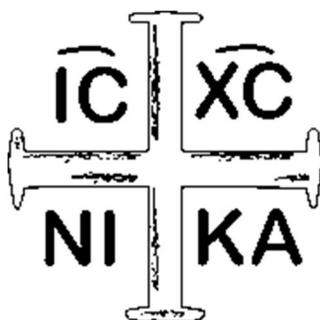
Saint Blaise was again brought before Agrilaus, and again he unflinchingly confessed his faith in Christ. The governor ordered that the martyr be thrown into a lake. The saint, going down to the water, signed himself with the Sign of the Cross, and he walked on it as though on dry land.

Addressing the pagans standing about on shore, he challenged them to come to him while calling on the help of their gods. Sixty-eight men of the governor's retinue entered the water, and immediately drowned. The saint, however, heeding the angel who had appeared to him, returned to shore.

Agrilaus was in a rage over losing his finest servants, and he gave orders to behead Saint Blaise, and the two sons of the woman martyr entrusted to him. Before his death, the martyr prayed for the whole world, and especially for those honoring his memory. This occurred in about the year 316.

The relics of the Hiero-martyr Blaise were brought to the West during the time of the Crusades, and portions of the relics are preserved in many of the lands of Europe [and his memory traditionally honored there on February 3].

We pray to Saint Blaise for the health of domestic animals, and for protection from wild beasts.



DIOCESAN LENTEN RETREAT

Saturday April 3, 2021

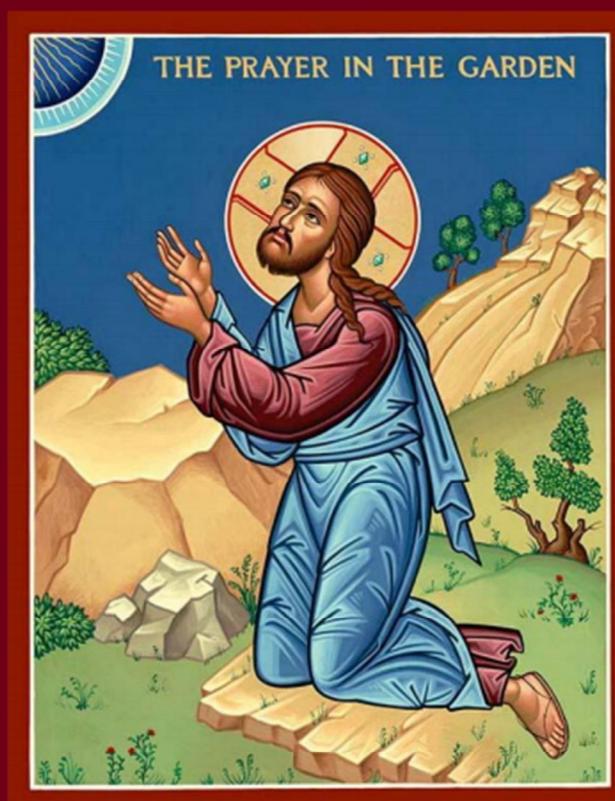
12:00 PM – 1:30 PM

NEPSIS-WATCHFULNESS: BEING ATTENTIVE IN A DISTRACTED AGE

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Bannon



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21 March 2021

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