

*St. Basil the Great
Byzantine Catholic Church*

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Contribute

**SLAVA ISUSU CHRISTU! SLAVA NA VIKI!
GLORY TO JESUS CHRIST! GLORY FOREVER!**

LITURGY SCHEDULE

Fourth Sunday after Pentecost

EPISTLE Romans 6: 18-23
GOSPEL Matthew 8: 5-13

Saturday, July 5, 2025, 10:30 a.m.
Health and Blessing of the Parish Family

*Sanctuary Candle:
Health & Blessing of the Parish Family*

**Fifth Sunday After Pentecost
Sunday of the Fathers of the Six Ecumenical Councils**
Epistle Hebrews 13: 7-16
GOSPEL John 17: 1-13

Saturday, July 12, 2025, 10:30 a.m.
Health and Blessing of the Parish Family

*Sanctuary Candle:
Health & Blessing of the Parish Family*

CONFESSION SCHEDULE

Fr. Martin is available to hear confession immediately before and after each Divine Liturgy.

WELCOME!

We welcome our guests and visitors, and are happy to have them join us in prayer. If you have not officially registered in the parish, and would like to, please speak with Fred.

REMEMBER IN YOUR PRAYERS Please continue to remember in our prayers all the needs of the parish family, the sick and suffering, those who have asked for our prayers, especially Frantisek Vavrak, George Stojkovic, Helena Hukova, Mateo Stojkovic, Serena Bravo, Stella Bravo, Gabriela Machado, and Laura McKenzie. Let us remember the priests and bishops of the Catholic Church, those people who have been denied their basic human rights and dignity, the oppressed, the lonely, the homeless and those who suffer, and those who have no peace of mind or heart. Please contact Fred to have a name added or removed.

Summer Eparchy Events

If you are interested in attending any of the following, please speak with Fr. Marti or Fred

- July 13-17: Camp Theotokos—Girls Camp, Ages 6-17
- July 16-20: Metropolia Assembly 2025 at Saint Mary Byzantine Catholic Church - Whiting, Indiana
- July 20-24: Altar Server Congress—Ages 6-17
- August 3: Annual Saint Nicholas Pilgrimage at Carpathian Village/Saint Nicholas Shrine

Summer Eparchy Events continued...

Aug 10-14: Camp St Nicholas—Preteen Co-ed Camp, Ages 6-12

Pastoral Message

Dear Friends, Glory to Jesus Christ!

The Lord’s signs and wonders prove Him to be what He claimed to be, the Son of God. But the present miracle account, like all others, is not intended solely to demonstrate the Lord’s power to heal. The healing of the centurion’s servant contains a number of short lessons concerning characteristics of the life in Christ. Christians who hear this short section of the Gospel must be attentive to the way in which these instructions may be applied to their own lives.

The basic elements of the story are few. The centurion, a Roman, has complete confidence that Jesus is able to heal his servant. When the Lord expresses willingness to go to his house, the centurion humbly objects, declaring himself unworthy of such a visit. At the same time, he reveals his profound faith in Jesus: “Speak the word only, and my servant shall be healed.” He then explains his status as a centurion – he has soldiers under him and is himself under authority. The Lord’s reaction must have surprised those who witnessed the scene. He declares that He has not found such great faith in Israel; those chosen to be the children of the kingdom would be cast out and replaced by others. Finally, He tells the centurion to go his way and that his servant is healed. St. Ambrose sees the healing by the Lord’s word alone as proof of His equality with the Father, saying: “... as the Father spoke the Son made, so, too, the Father works and the Son speaks”. And St. Basil the Great emphasizes that it was the Savior’s word and not His presence that healed the sick man.

The centurion is a striking figure. He enters the narrative as a man already possessed of a deep faith in Jesus’ power to heal, even by a word. He asks nothing for himself but only for his servant, his social and military inferior. His status notwithstanding, he feels profoundly his own unworthiness.

How the centurion came to his faith is not explained by St. Matthew, but details in St. Luke’s account of the same miracle may offer a clue. It should be recalled at this point that although the synoptic Gospels – Matthew, Mark and Luke – sometimes differ in detail when reporting the same incident, those differences do not diminish their authenticity. In the present case, St. Matthew simply relates what went on between Jesus and the centurion. St. Luke tells us of certain preliminary steps, such as the centurion’s dispatching his Jewish friends to plead his case. “Neither thought I myself worthy to come unto thee”, he says (Luke 7:7). The centurion’s frequent contact with the Jews must have given him some familiarity with their faith; perhaps he was aware of their messianic expectations. It is unlikely that Jesus and His work among the people could have escaped his attention. His own faith, so forcefully portrayed in just a few words, may have arisen from a strong sense that Jesus was the very one awaited by the nation he had come to love.

***In Christ,
Fr. Martin Vavrak - Administrator***