

# St. Basil Catholic Church

A Ruthenian Byzantine Catholic Church of the Eparchy of Passaic  
1475 NE 199 Street, Miami, FL 33179  
www.MiamiByzantine.org

## ~ PASTORAL MESSAGE ~

Served by:

- ❖ **Rev. Martin Vavrak, Administrator**  
fr.martin@SouthFloridaByzantine.org 732.501.2810
- ❖ **Mr. Fred Wilson, Parish Manager & Cantor**  
fwilson@SouthFloridaByzantine.org 631.974.1011
- ❖ **Fr. Deacon Michael Opalka**  
mno333@comcast.net 954.232.9179

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

### ~ LITURGY SCHEDULE ~

#### Sunday of All Saints

EPISTLE Hebrews 11: 32-12: 2a  
GOSPEL Matthew 10: 32-33, 37-38 & 19: 27-30

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

#### Saturday, May 30, 2026, 10:30 a.m.

Health & Blessing of Anna Vavrak  
by F. Wilson Family

*A brief parish meeting will be held  
Immediately following Liturgy*

#### Second Sunday after Pentecost

EPISTLE Romans 2 10-16  
GOSPEL Matthew 4: 18-23

*Sanctuary Candle:*  
*Health & Blessing of Anna Vavrak*

#### Saturday, June 6, 2026, 10:30 a.m.

For the Faithful of the Parish

### THE SACRAMENT OF RECONCILIATION (CONFESSION)

Fr. Martin is available to hear confession immediately following each Divine Liturgy, or by appointment.

### ~ 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, Helena Huk, Lillian Weir and George Stojkovic. 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.

### ALL SAINTS SUNDAY Synaxarion

On this Sunday, which follows immediately after Holy Pentecost, the Divine Fathers ordained that we should celebrate the memory of all the Saints who have existed throughout the world. Initially, the most ancient Fathers made this a Feast solely of the Martyrs who suffered throughout the world, as attested by the encomium of St. John Chrysostomos, in which he praises only the Martyrs. The later Fathers, however, made this Feast more general, calling it the “Sunday of All Saints,” including in it Patriarchs, Prophets, Apostles, Martyrs, Hierarchs, Ascetics, and all the Righteous together, of every age and race. The reason for the present Feast is, as our Lord Jesus Christ said, before His Suffering, “And I, if I be lifted up from the earth, will draw all men unto Me” (St. John 12:32)—which was the whole purpose of His descending to earth, taking flesh, and becoming perfect Man, while Himself remaining perfect God, namely, to save human nature and exalt it to Heavenly blessedness. The nature, therefore, that He assumed in His Divine Hypostasis He raised up to the Heavens through His Divine Ascension and made it sit at the right hand of God the Father. But even so, the promise that He gave when He said, “I will draw all men unto Me,” was not fulfilled. For this reason, He sent the All-Holy Spirit to His Holy Apostles, so that they might go and preach the one Godhead to all the nations through His power, and gather the elect into the Kingdom of Heaven, which His good and faithful servants did with all zeal, with all their soul and heart, and unto the shedding of their blood. In this way, the world above, from which the apostate angels had fallen, was replenished. This is what we celebrate today, that is, the fruit of the Apostolic preaching. It is said that there is another reason for this common Feast: that many, very many, and almost innumerable persons have become sanctified in different places and regions, whom, on account of their multitude and anonymity, it was not possible for us to honor individually. Therefore, in order to honor them appropriately and to gain their help and succor, our Mother, the Church, decreed that we should observe a common Feast of all the Saints in general, and that at the same time this Feast should be celebrated also for those who would hereafter either suffer martyrdom or in general be sanctified.

### The Early Church Fathers on Intercession of the Saints

Asking those who have gone before us for their prayers is an ancient practice. Examples can be found in the catacombs as well as the writings of the Early Fathers. This is a part of the doctrine of the communion of saints. The saints in heaven are not worshipped or thought to have any power in and of themselves. They are merely asked to pray for and with us. We believe they can do this in part because of what we read Scripture. We know that those in heaven care for us (Luke 15:7). We also know that they present our prayers to Jesus (Revelation 5:8). Finally we see that they add their own prayers to ours (Revelation 8:3-4).

Rev. Martin Vavrak  
Administrator