

**Українська Католицька
Церква Св.Родина**

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**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

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Parish Center: (631) 225 - 1203

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Trustees: Silvia Smith (516) 712 - 5526

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Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Advisor: Gloria Tolopka (631) 667-6483

Sunday Divine Liturgies: 9:00 am - English / 10:15 am - Ukrainian

Weekday Divine Liturgies: 8:00 am or 9:00 am or 7:00 pm

Holy Days Liturgy: 9:00 am or Previous Day at 7:00 pm

No. 25/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

June 25, 2017 / Червень 25, 2017

DIVINE LITURGIES SCHEDULE:

June 25, 2017, 3rd Sunday after Pentecost. *The Holy Venerable Martyr Febronia.*

Tone 2: Epistle: Romans 5:1–10. / **Gospel:** Matthew 6:22–33.

9:00 am – Pro Populo – English.

10:00 am – (†) Myroslav Chornomydza {Anniv.},
req. Nadia Chornomydza) – **Ukrainian.**

Note: This week Sanctuary Candle Light will be in Memory of
† Yuriy Hudziy, req. Nataliya Popovici

8:00 p.m. – Akatistos to Jesus Christ

Note: This Devotion is prayed every evening at 8:00 p.m.

Monday, June 26, 2017. *David of Thessalonica Venerable.*

7:00 p.m. - Thanksgiving to God for Tulba Family, req. Family

Tuesday, June 27, 2017 – *Methodius Bishop Martyr.*

9:00 a.m. – God's Blessings upon children and youth of our parish

Wednesday, June 28, 2017 – *Julian Martyr.*

9:00 a.m. – Thanksgiving to God for Martin & Silvia Smith,
req. Smith Family

8:15 p.m. – Ukrainian Bible Study (Reading, Explanation, etc.)

Thursday, June 29, 2017 – **STS Peter and Paul Preeminent Apostles.**

Note: It's a Holy Day of Obligation.

9:00 am – Pro Populo – English.

Friday, June 30, 2017 – *Synaxis of the Twelve Apostles.*

9:00 a.m. – God's Blessings upon Donors and Benefactors of our parish

8:00 p.m. – Ending Devotion to Jesus Christ (Moleben)

Saturday, July 1, 2017. – *Cosmas and Damian Unmercenaries.*

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. – † 9th day for Yuriy Hudziy, req. Nataliya Popovici

July 2, 2017, 4th Sunday after Pentecost. (All Saints of Rus' – Ukraine). The Placing of the Precious Robe of Our Mother of God in the Church of Blachemae in Constantinople.

9:00 am – Pro Populo – English.

10:00 am – (God's Blessing upon Anastasia, Oksana & Seredniy Family,
req. Nadia Chornomydza) – **Ukrainian.**

Confessions: Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

Baptism and Chrismation: By appointment. Sponsors must be practicing Catholics.

Marriage: Please contact the Pastor at least six (6) months in advance.

Attendance at pre - Cana is required.

Ukrainian Culture School will be closed for the summer and will resume on September 9, 2017. For more information please call the Rectory at (631) 225 -1203 or visit our web page: ukrainskaschkola.com.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 9) 1:35 p.m. – 3:05 p.m.; ages (9 – 12) 3:05 p.m. – 4:35p.m.; ages (13 – 18) 4:35 p.m. – 6:10p.m.

Religious Education: Classes for religious education will resume on September 11th, 2017 and will be held every Monday from 5:00 p.m. until 6:00 p.m. Please contact the rectory for further information.

Ministry to the Sick: Rev. Popovici will make visits to the sick on the first Friday of the month. It is the responsibility of an immediate family member to kindly notify Rev. Popovici at the Rectory office about any sick or aged individual who is hospitalized or confined at home or in a nursing home, and he will gladly visit and administer the sacraments. In case of emergencies please call any time.

Pray the Rosary: The Apostleship of Prayer requests members and parishioners pray the Rosary on the **First Sunday** of each month, beginning 20 minutes before Divine Liturgy. The Rosary Society requests members and parishioners pray the Rosary on the **Third Sunday** of the Month beginning at 10:00 a.m. before Ukrainian Divine Liturgy.

Mothers in Prayer: Next prayer group will be held on **July 7, 2017 at 8:00 p.m.**

Rectory Office Hours: Tuesday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm; Evenings by appointment. **Attention: Monday** is a free day for the priest. In case of an emergency, please call at any time.

Divine Liturgy: Dear Parishioners! Remember your faith; please come every Sunday and Holy Days to Church.

Divine Liturgy for Children: Special Divine Liturgy (English/Ukrainian language) for family/children will be held on **Sunday July 9, 2017 at 11:30 a.m.** All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy.

Sunday Bulletin Deadline: Notices should be phoned in or brought to the Parish Office **NO LATER** than 12:00 noon on the Friday prior to the Sunday of publication.

Bequests: In making out your will, kindly remember your church. Holy Family Ukrainian Catholic Church of Lindenhurst, N.Y. is our legal title.

New Parishioners: Welcome to Holy Family Church! To all who are tired and need rest, to all who mourn and need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all who are hopeless and need sheltering love, to all who sin and need a Savior, this Church opens wide its doors in the name of the Lord Jesus Christ. Please stop by the Rectory to introduce yourselves and register. We look forward to meeting you.

Change in address or telephone? Parishioners, kindly provide the rectory with your new address and telephone numbers as soon as possible.

Parishioners and guests: after each Divine Liturgy, coffee, rolls, & cakes are served in the Parish Center for a donation of \$3.00 per person.

Sunday Collection – June 18, 2017.

"Give to the Most High as He has given to you, generously, for the Lord is one who always repays, and He will give back to you sevenfold." (Sir. 35: 9 – 10).

Candles: \$170, Tetrapod: \$2, Fathers Day: \$90, Pyrohy: \$30, Refund: \$15,
Donation: \$150, Luncheon: \$130, Holy Days: \$37, **Bishop's Appeal - \$190.00.**
Pledge: \$85.00, Sunday Offering: \$900.00, Total - \$1,799.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, June 18, 2017. May God bless you all for your generosity.

Our Prayer: Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.

Attention: To all who celebrate their birthday during the month of June, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:**1. Upcoming events:**

A. June collections: Regular church cleaning: The next free will donation will be collected today Sunday, June 25, 2017.

B. August 12 – 13, 2017 - pilgrimage to Sloatsburg, N.Y

C. August 27, 2017 - our Parish Picnic

2. We wish to express our sincere thanks to:

a. those members of the Apostleship of Prayer (7 ladies) and two gentlemen from the Parish who organized and prepared the Father's Day Breakfast/Luncheon, last Sunday. The net profit accumulated was \$110.00, which was donated to the church.

b. Mr. Sergey Shelestov and Mr. Martin, who recently volunteered necessary work needed for our Church/Parish center.

c. Mr. Michael Kubarich, who has continued to voluntarily prune and take care of all the rose bushes around the front and sides of our church.

God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

3. The Next Stewardship Council Meeting: Tuesday June 27, 2017 at 7:15 p.m. Please make plans to attend!

4. Bible study: Dear Parishioners for the month of July and August, we will not offer Bible study classes. Classes will resume immediately after Labor Day. Thank you.

5. Reminder: Today Sunday, June 25, 2017 there will be an extra collection for the Holy Father – Peter's Pence Collection; an envelope for this purpose is in your boxed envelopes.

6. Next Sunday on July 2, 2017 at 2:00 p.m. we will go to E. Moriches to the Mother of the Island Shrine to celebrate ending Devotion(Moleben) to Jesus Christ. Everyone is invited to attend.

7. We extend our sympathy to: Mrs. Nataliya Popovici and her Family for her brother † Yuriy Hudziy, a resident of Ukraine who has suddenly fallen asleep in the Lord. May his soul rest in peace.

The 2017 Stamford Bishop's Appeal. Each member of our Parish is also a member of the Eparchy (Diocese) and should participate by supporting the Stamford Eparchy. The following parishioners have already contributed:

\$99.00 – M/M Thomas & Valerie Laraia

\$50.00 – M/M James & Susan Fromel

\$20.00 – Mr. Taras Borykailo

M/M Mykhaylo & Nadiya Moskalyuk

\$1.00 – Anonymous.

(To date - \$1,575.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

A special prayer: "Go now and know that the Spirit of Jesus will be watching over you. Go now and enjoy God's summer gifts of warm sun, cooling waters, and long, light days. Go now with the gift of faith, that you might see God's hand in all your work and play. Go now with the gift of hope, that you may know God's guidance, which is keeping you safe. Go now with the gift of love that you might offer kindness and care to all you meet. Go now with the gift of knowledge, remembering all that you have learned. With God's help, try to live it. Go now with these words of Jesus in your hearts and minds: "I will not leave you; I am with you always."

The Symbol of Faith - Holy Spirit ... continued from previous bulletin....

... you are a letter from Christ, delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. ... our sufficiency is from God who has qualified us to be ministers of a new covenant, not in written code but in the Spirit, for the written code kills, but the Spirit gives life (2 Cor 3.2-6). Do you not know that you are God's temple and that God's Spirit dwells in you ... For God's temple is holy, and that temple you are (1 Cor 3.16; also Rom 6.19).

... through him [Christ] we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners but you are fellow citizens with the saints and members of the household of God, built upon the foundation of apostles and the prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows in a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit (Eph 2.18-22; also 1 Pet 2.4-9).

In the Holy Spirit men have the possibility of receiving every gift from God, of sharing His divine nature and life, of doing what Christ has done by fulfilling His "new commandment" to love one another even as He has loved us, "because God's love has been poured into our hearts through the Holy Spirit which He has given us" (Rom 5.5). *The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit . . . he who sows to the Spirit will from the Spirit reap eternal life (Gal 5.22-25; 6.8).*

Prayers: O glorious Saint Peter, who, in return for thy strong and generous faith, thy profound and sincere humility, and thy burning love, wast rewarded by Jesus Christ with singular privileges, and, in particular, with the leadership of the other Apostles and the primacy of the whole Church, of which thou wast made the foundation stone, do thou obtain for us the grace of a lively faith, that shall not fear to profess itself openly, in its entirety and in all of its manifestations, even to the shedding of blood, if occasion should demand it, and to sacrifice of life itself rather than surrender. Obtain for us likewise, a sincere loyalty to our holy mother, the Church; grant that we may ever remain most closely and sincerely united to the Roman Pontiff, who is the heir of thy faith and of thy authority, the one, true, visible Head of the Catholic Church, that mystic ark outside of which there is no salvation. Grant, moreover, that we may follow, in all humility and meekness, her teaching and her advice, and may be obedient to all her precepts, in order to be able here on earth to enjoy a peace that is sure and undisturbed, and to attain one day in heaven to everlasting happiness.

V. Pray for us, Saint Peter the Apostle, R. That we may be made worthy of the promises of Christ. Amen.

O glorious St. Paul, after persecuting the Church you became by God's grace its most zealous Apostle. To carry the knowledge of Jesus, our Divine Savior, to the uttermost parts of the earth. You joyfully endured prison, scourgings, stonings, and shipwreck, as well as all manner of persecutions culminating in the shedding of the last drop of your blood for our Lord Jesus Christ. Obtain for us the grace to labor strenuously to bring the faith to others and to accept any trials and tribulations that may come our way. Help us to be inspired by your Epistles and to partake of your indomitable love for Jesus, so that after we have finished our course we may join you in praising Him in heaven for all eternity.

V. Pray for us, Saint Paul the Apostle, R. That we may be made worthy of the promises of Christ. Amen.

The Eastern Rite Church

by Fr. William P. Saunders

As are many Latin Rite Catholics, I am a bit ignorant about the Eastern Rite Church. What is the differences between the rites? Can Latin Rite Catholics fulfill their Sunday obligation by attending an Eastern Rite Mass? Can Latin Rite Catholics receive Holy Communion in an Eastern Rite Catholic Mass? Is the Eastern Rite Catholic Church the same as the Orthodox church?

....continued from previous issue....

The **Byzantine Rite**, the largest Eastern Rite, is based on the Rite of St. James of Jerusalem with the later reforms of St. Basil and St. John Chrysostom. These rites employ the Liturgy of St. John Chrysostom. This parent rite comprises many rites, which are themselves highly ethnic oriented. The Albanian Rite, centered in Albania, reunited with Rome in 1628 and uses Albanian as its liturgical language. The Belarussian (formerly titled Byelorussian) Rite, centered in Belarussia with large populations in Europe, North and South America, and Australia, reunited with Rome in the 1600s and uses Old Slavonic as their liturgical language. The Bulgarian Rite, centered in Bulgaria, reunited with Rome in 1861 and uses the Old Slavonic language in the liturgy. The Croatian Rite, based primarily in Croatia with a significant population in the United States, reunited with Rome in 1611 and employs Old Slavonic as a liturgical language. The Greek Rite, which is centered in Greece and Turkey with congregations also in Asia Minor and Europe, reunited with Rome in 1829 and uses the Greek language in the liturgy. The Hungarian Rite, situated in Hungary with significant populations throughout Europe and North and South America, reunited with Rome in 1646 and uses Greek, Hungarian, and English in their liturgies. The Italo-Albanian Rite, mainly in Italy with congregations in North and South America, never separated from Rome and uses the Greek and Italo-Albanian languages in the liturgy. The Romanian Rite, centered in Romania with a significant population in the United States, reunited with Rome in 1697 and use Modern Romanian in their liturgy; in 1948, they were forced to join the Romanian Orthodox Church in Romania, but since the fall of communism, the Catholic Romanian Rite has regained independence. The Russian Rite, located mainly in Russia and China with congregations in Europe, Australia, and North and South America, reunited with Rome in 1905 and use Old Slavonic as a liturgical language. The Georgian Rite, based in the former Soviet Republic of Georgia, reunited with Rome in 1329, severed ties in 1507, then in 1917 broke with the Russian Orthodox Church and again reunited with Rome as the Georgian Byzantine Rite, and has struggled for survival ever since, especially during Communist oppression; the Georgian language is used in their liturgy. The Slovak Rite is based in Slovakia, the Czech Republic and Canada, and uses Old Slavonic in its liturgy. The three largest of the Byzantine Rites are the Melkite, Ruthenian and Ukrainian. The Melkite Rite has strong congregations in Syria, Lebanon, Jordan, Israel, United States, Brazil, Venezuela, Canada, Australia, and Mexico. The Melkites reunited with Rome during the Crusades but due to impediments caused by the Moslem occupations more officially reunited in the early 1700s and use Greek, Arabic, English, Portuguese, and Spanish in the liturgy. The Ruthenian or Carpatho-Russian Rite is based in the Ukraine and the United States with strong congregations in Ukraine, United States, Hungary, Slovakia, the Czech Republic, Australia, and North and South America. The Ruthenians reunited with Rome in the Union of Brest-Litovsk in 1596 and the Union of Uzhorod in 1646. They employ Old Slavonic and English in the liturgy. Finally, the Ukrainian Rite has large populations in the Ukraine, Poland, the United States, Canada,

England, Australia, Germany, France, Brazil and Argentina. The Ukrainians reunited with Rome about 1595. However, Stalin forced the Ukrainian Rite Catholics to enter the Russian Orthodox Church in 1945, but since the independence of the Ukraine, they have reunited with Rome. This rite uses Old Slavonic and Ukrainian.

All Roman Catholics are welcome to attend the Divine Liturgy at these Eastern Rite Churches (which does indeed fulfill the Sunday obligation) and may receive Holy Communion.

Particulars of Canon Law, however, do regulate marriages between a Latin Rite and an Eastern Rite Catholic. In all, these rites remind us of the universality of our Roman Catholic Church and the rich liturgical traditions we share as Catholics.

Solemnity of Sts. Peter and Paul, apostles- June 29th

Veneration of the two great Apostles, Peter and Paul, has its roots in the very foundations of the Church. They are the solid rock on which the Church is built. They are at the origin of her faith and will forever remain her protectors and her guides. To them Rome owes her true greatness, for it was under God's providential guidance that they were led to make the capital of the Empire, sanctified by their martyrdom, the center of the Christian world whence should radiate the preaching of the Gospel. St. Peter suffered martyrdom under Nero, in A.D. 66 or 67. He was buried on the hill of the Vatican where recent excavations have revealed his tomb on the very site of the basilica of St. Peter's. St. Paul was beheaded in the via Ostia on the spot where now stands the basilica bearing his name. Down the centuries Christian people in their thousands have gone on pilgrimage to the tombs of these Apostles. In the second and third centuries the Roman Church already stood pre-eminent by reason of her apostolicity, the infallible truth of her teaching and her two great figures, Sts. Peter and Paul. Christ Himself gave him the name Cephas or Peter when they first met and later confirmed it. This name change was meant to show both Peter's rank as leader of the apostles and the outstanding trait of his character — Peter (in Hebrew Kephah) the Rock. Peter was born in Bethsaida on the Sea of Galilee. Like his younger brother Andrew, he was a fisherman and dwelt at Capernaum. Peter's house often became the scene of miracles, since the Master would stay there whenever He was teaching in that locality. Together with his brothers John and Andrew, Peter belonged to the first of Jesus' disciples (John 1:40-50). After the miraculous draught of fish on the Sea of Galilee, Peter received his definitive call and left wife, family, and occupation to take his place as leader of the Twelve. Thereafter we find him continually at Jesus' side, whether it be as spokesman of the apostolic college (John 6:68; Matt. 16:16), or as one specially favored (e.g., at the restoration to life of Jairus' daughter, at the transfiguration, during the agony in the garden). His sanguine temperament often led him into hasty, unpremeditated words and actions; his denial of Jesus during the passion was a salutary lesson. It accentuated a weakness in his character and made him humble. After the ascension, Peter always took the leading role, exercising the office of chief shepherd that Christ had entrusted to him. He delivered the first sermon on Pentecost and received the first Gentiles into the Church (Cornelius; Acts 10:1). Paul went to Jerusalem "to see Peter." After his miraculous deliverance from prison (Easter, 42 A.D.), Peter "went to a different place," most

probably to Rome. Details now become scanty; we hear of his presence at the Council of Jerusalem (Acts 15:1), and of his journey to Antioch (Gal. 2:11). It is certain that Peter labored in Rome as an apostle, that he was the city's first bishop, and that he died there as a martyr, bound to a cross (67 A.D.). According to tradition he also was the first bishop of Antioch. He is the author of two letters, the first Christian encyclicals. His burial place is Christendom's most famous shrine, an edifice around whose dome are inscribed the words: Tu es Petrus, et super hanc petram aedificabo ecclesiam meam. St. Paul, known as Saul (his Roman name) before his conversion, was born at Tarsus in the Roman province of Cilicia about two or three years after the advent of the Redeemer. He was the son of Jewish parents who belonged to the tribe of Benjamin, was reared according to the strict religious-nationalistic party of the Pharisees, and enjoyed the high distinction of Roman citizenship. As a youth he went to Jerusalem to become immersed in the Law and had as a teacher the celebrated Gamaliel. He acquired skill as a tent-maker, a work he continued even as an apostle. At the time of Jesus' ministry he no longer was at Jerusalem; neither did he see the Lord during His earthly-life. Upon returning to the Holy City, Paul discovered a flourishing Christian community and at once became its bitter opponent. When Stephen impugned Law and temple, Paul was one of the first at his stoning; thereafter his fiery personality would lead the persecution. Breathing threats of slaughter against the disciples of Jesus, he was hurrying to Damascus when the grace of God effected his conversion (about the year 34 A.D.; see January 25, Conversion of St. Paul). After receiving baptism and making some initial attempts at preaching, Paul withdrew into the Arabian desert (c. 34-37 A.D.), where he prepared himself for his future mission. During this retreat he was favored with special revelations, Christ appearing to him personally. Upon his return to Damascus he began to preach but was forced to leave when the Jews sought to kill him. Then he went to Jerusalem "to see Peter." Barnabas introduced him to the Christian community, but the hatred of the Jews again obliged him to take secret flight. The following years (38-42 A.D.) he spent at Tarsus until Barnabas brought him to the newly founded Christian community at Antioch, where both worked a year for the cause of Christ; in the year 44 he made another journey to Jerusalem with the money collected for that famine stricken community. The first major missionary journey (45-48) began upon his return as he and Barnabas brought the Gospel to Cyprus and Asia Minor (Acts 13-14). The Council of Jerusalem occasioned Paul's reappearance in Jerusalem (50). Spurred on by the decisions of the Council, he began the second missionary journey (51-53), traveling through Asia Minor and then crossing over to Europe and founding churches at Philippi, Thessalonica (his favorite), Berea, Athens, Corinth. He remained almost two years at Corinth, establishing a very flourishing and important community. In 54 he returned to Jerusalem for the fourth time. Paul's third missionary journey (54-58) took him to Ephesus, where he labored three years with good success; after visiting his European communities, he returned to Jerusalem for a fifth time (Pentecost, 58). There he was seized by the Jews and accused of condemning the Law. After being held as a prisoner for two years at Caesarea, he appealed to Caesar and was sent by sea to Rome (60 A.D.). Shipwrecked and delayed on the island of Malta, he arrived at Rome in the spring of 61 and passed the next two years in easy confinement before being released. The last years of the saint's life were devoted to missionary excursions, probably including Spain, and to revisiting his

first foundations. In 66 he returned to Rome, was taken prisoner, and beheaded a year later. His fourteen letters are a precious legacy; they afford a deep insight into a great soul.

Saints Cosmas and Damian – July 1st

There are some saints of whom we know very little. People from all over the world may honor them. Shrines and churches may be built in their names. But the facts and details of their lives have faded from our memories or their stories may never have been recorded. Cosmas and Damian are saints like these. Little is known about them except that they suffered martyrdom for their faith in Syria sometime during the persecutions of Diocletian (around 303). We may never know exactly what happened, but we do know that their witness to the faith was so strong that people turned to them for prayerful help and passed their story on to others. Legends about these two saints abound. According to these stories, Cosmas and Damian were twin brothers, born in Arabia, who went to Syria to study and practice medicine. But they were concerned about more than healing bodies. They brought their belief in Christ to those to whom they ministered. Not only that, but they also served people without charging any fees. Lysias, the governor of Cilicia, heard about these two brothers and he summoned them before him. In 287, they were captured and ordered to deny their faith in Christ. They refused and underwent a series of tortures, including Crucifixion, from which, miraculously, they remained unscathed. The torturers, weary of what they realized was the impossible task of forcing apostasy from their mouths, finally beheaded them both. When Cosmas and Damian proclaimed they were Christians, Lysias had them tortured and finally beheaded. Devotion to these two brothers grew, and many cures were said to have been worked through their intercessions. Later a church in their honor was constructed over the site of their burial. When the Emperor Justinian was sick, he prayed to Saints Cosmas and Damian for a cure. Out of gratitude for receiving this favor, he enlarged the city of Cyr and its church. Numerous other churches were erected for them at Constantinople and Rome. Their names are also included in the First Eucharistic Prayer. If so little about these saints is actually known, why do we honor them? Part of the answer can be found in tradition. When so many believers continue to honor the memory of martyrs, year after year and all over the world, there is good reason to believe that their lives were true witnesses to the Gospel. People who live and die according to their convictions and faith give hope to the world long after their deaths. Their lives can inspire us and encourage us to be faithful during our little trials and sorrows.

Prayer to Saints Cosmas and Damian

O Saints Cosmas and Damian, we honor and venerate you with all the humility and interior affection of our hearts. We invoke you, glorious martyrs of Jesus Christ, who during life exercised the art of healing with admirable charity and sacrifice, curing the incurable and ministering to dangerous illnesses, not so much with the aid of medicine and skill, but by the invocation of the all powerful Name of Jesus Christ. Now that you are more powerful in heaven, graciously bestow your merciful glance upon us miserable and afflicted souls; and at the sight of the many ills which oppress us, the many spiritual and corporal diseases that surround us, hasten your help. Assist us, we pray, in every distress. We do not ask for ourselves only, but for all our relatives, families, friends, and enemies, so that, restored to health of soul and body, we can give glory to God, and honor to you, our saintly protectors. Amen.
