



**St. John the Baptist
Byzantine Catholic Church**

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Father Jan Maturkanic, administrator

(440-526-0016)

Parish coordinator: Lory Nemeth

The Propers for today: Troparion of Resurrection, Tone 7 (page 156), Troparion of the Dedication, Tone 4 (page 250), Troparion of the Pre-Feast, Tone 4 (page 250); Kontakion of the Pre-Feast, Tone 8 (page 251); Prokeimenon, Tone 6, and Alleluia, Tone 1, of the Sunday before the Exaltation (page 251).

Glory to Jesus Christ! Glory to him forever!

Scripture readings: Epistle: Gal 6:11-18 Gospel: Jn 3:13-17
Heb 3:1-4 Mt 16:16-18

Sunday, Sept. 13 Sunday before the Exaltation of the Cross / Dedication of the Church of the Resurrection
8:30 a.m. +Chengyou Zheng, by the Nemeth family

Mon., Sept. 14 Exaltation of the Cross (solemn holy day)
9 a.m. Matins (celebrated by Bishop Robert)
10 a.m. Divine Liturgy (celebrated by Bishop Robert)

at Holy Resurrection, Euclid:
7 p.m. Liturgy

Sunday, Sept. 20 Sunday after the Exaltation of the Cross
8:30 a.m. Divine Liturgy



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After separating the historical facts from the legendary elements, it is most probable that the first public veneration of the Holy Cross took place in Jerusalem on September 14, 335, at the time of the solemn dedication of the two Constantinian basilicas, the Martyrion on Calvary and the Anastasis over the Holy Sepulchre.

The annual observance of the dedication of the basilicas together with the exposition of the Holy Cross attracted a great multitude of pilgrims.

Because of the great number of people, all were not able to venerate the relics of the True Cross individually. This prompted them to petition the bishop to have the holy relics elevated so

Welcome to new parishioners and visitors: The faithful of St. John the Baptist Parish would like to welcome new parishioners and visitors. We are happy that you have joined us on our spiritual journey and we hope that you feel welcome.

Please remember in prayer all parishioners of St. John Parish, especially sick and shut-in parishioners and friends: Christine Boros, Steve Boros, Bob Dirda, Chris Hannes, Daryl Hannes, Linda Hritz, Mike Hritz, George Homa, Father Michael Huszti, Frances Koleszar, Lynn Ann Lepole, Mark Lepole, Mary Jane Molnar, Jonna Nesbella, Linda Parker, Allen Potoma, Mitzi Sauvinsky, Pat Schabel and Bunny Stanislaw. And please pray for Bishop Robert Pipta and our administrator, Father Jan Maturkanic.

PRAYERS TO OUR BEATIFIED BISHOPS: Please use the handout prayer cards in the bookrack for text.

Nut roll baking dates: The dates for our fall nut roll bakings are Saturdays, Sept 19; Oct 10 and 31; Nov 21; and Dec 5. Help is needed all day from 9 a.m. to 3 p.m.

that they would be able to at least see them if they were unable to personally venerate them. (cf. St. Sophronius, *Life of St. Mary of Egypt, ch. 21-24*)

It was then that the bishop decided to elevate the relics of the Holy Cross for the benefit of the pilgrims who spontaneously fell on their knees and, with compunction in their heart, cried out "Lord have mercy!" incessantly. (cf. *Greek Menologion in Migne, P.G., 117, col. 48*)

This was the beginning of the feast of The Exaltation of the Holy Cross, which the "Fathers under the emperor's order established to celebrate on the 14th of September." (cf. *Alexander the Monk, in Migne, P.G., 87, 4072*)

Until the XIII century, the Exaltation of the Holy Cross was reserved to the cathedral churches since they usually had the relics of the True Cross. It was only in 1276 that the Ritual of the Exaltation was permitted to be introduced into all churches, even in those in the small villages.

Thus, by natural development, in those churches where they had no relics of the True Cross, they used an ordinary wooden cross, a crucifix, for the ceremony. Being a symbol of victory (Christ's victory over the devil and over sin and death) the cross was crowned or decorated with laurels, garlands and flowers and accompanied by lighted candles during the exposition.

According to liturgical custom, the Cross used

Weekly collection for September 6, 2026, will appear in next week's bulletin.

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for veneration in our churches should be a wooden cross, since it is a symbol of the "life-giving tree." The decorations should have branches of basil or some other fragrant herbs to symbolize the sweet fragrance of the spiritual life secured for us by the Cross. In cases where the periwinkle wreath is used, some live flowers should be inserted into the periwinkle to provide the sweet fragrance.

Covering the tetrapod or table where the exposition will take place with a red aer or *vozduch*, the Cross is placed on a golden plate which symbolizes the high spiritual value of the Cross, referred to in the Greek as *timios* – Precious Cross. The burning of candles by the cross reminds the faithful that the Cross of Christ rather "enlightens than obscures" the life of Christians on their way to salvation. (comp. St. Theodore Studite, *P.G., 88, 691*) The red liturgical vestments used symbolize the precious blood of Christ paid as a ransom for our redemption. (comp. *1 Pet. 1 :18-19*)

In honor of Christ's passion, the Fathers prescribed a strict fast for the Feast of the Exaltation of the Holy Cross even if the feast coincided with Sunday.

The Holy Cross remains on the tetrapod for public veneration throughout the entire week. (Excerpted from Seminary Press; Byzantine Leaflet Series: *The Veneration of the Precious and Life-Giving Cross according to the Byzantine Tradition*)