

Glory to Jesus Christ!
Слава Иисусу Христу!

St. Mary ~ Holy Protection
Byzantine Catholic Church
4480 Route 981 Latrobe, PA 15650

Glory Forever!
Слава на вики!

Administrator: Fr. Paul-Alexander Shutt, OSB
Confession Schedule: Saturday 16:00 – 16:30,
Parish email: st.marytrauger@gmail.com

Parish Office: 724-423-3 673 Hall: 724-423-8838
Sunday 9:00 – 9:30, or by appointment
Website: www.stmarybyzantinecatholic.org

20 SEPTEMBER 2026 / 7535

SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS

The Holy Martyr Eustace and His Companions. The Holy Martyrs and Confessors, the Great Prince Michael and His Counselor Theodore, Wonder-workers of Chernigov.



LITURGY SCHEDULE:

- Sat. Sept. 19 17:00 Vigil: **SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS** Suffrages for **+Mary Lezo** – Children John and Dolores
- Sun. Sept. 20 10:30 **SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS** Suffrages *pro populo*
- Sat. Sept. 26 17:00 Vigil: **18th Sunday after Pentecost**
Suffrages for **+David Rusinko** – Barbara & Patrick Rega
- Sun. Sept. 27 10:30 **18th Sunday after Pentecost** Suffrages *pro populo*



09 / 13 / 2026
COLLECTION

Adult: \$2302
SUB-TOTAL: \$2467

Candles: \$69
Cemetery: \$250

Holy Day: \$95
TOTAL: \$2717



 Cross of Christ, immortal tree on which our Savior died, the world is sheltered by your arms that bore the Crucified. From bitter death and barren wood, the tree of life is made; its branches bear unfailing fruit and leaves that never fade. O faithful Cross, you stand unmoved while ages run their course; foundation of the universe, creation's binding force. Give glory to the risen Christ and to His Cross give praise, the sign of God's unfathomed love, the hope of all our days.

Text from Stanbrook Abbey Hymnal, Benedictine Nuns of Stanbrook Abbey, England

 what a strange mystery! The Cross that carried the Most High as a cluster of life-giving grapes is exalted today high above the earth. We are all drawn to God through it, and death has been forever swallowed up. O spotless Wood, we enjoy the immortal fruit of Eden through you as we give glory to Christ.

 Come all you people, let us venerate the blessed Cross of the Lord through which eternal justice came to us. He who deceived Adam, the first man, was conquered by a tree, and the same who fettered the royal creation by his cunning has been cast down into nothingness. The venom of the serpent has been washed away by the divine Blood of Christ. The curse of the rightful sentence has been lifted when the just Christ was condemned unjustly. By God's plan, death that had come from a tree would be conquered by a Tree, and suffering would be healed by the suffering of the Lord. Glory to the active presence of Your providence in our lives, O Christ, our King. Through it You have brought salvation for all, for You are gracious and the Lover of Mankind.



Gospel Overview: A false relationship with this world cannot be the basis for a true relationship with eternity. To love God and the world equally is to love neither God nor the world. We provoke God's displeasure when we love God's gifts more than God himself. As no one can be a Christian



and remain ashamed of Christ, so can no one both avoid suffering and confess Christ as Lord. Finally it is one's own cruciform body that becomes a cross. We are not called, however, to become more burdened by our own crosses than by His. The right reordering of our earthly loves is made possible only by grace. Believers are made able to fulfill this seemingly heavy requirement because His gifts supply the strength for doing His tasks. Rightly understood, the call to be ready to lose one's life does not encourage masochistic self-hate. The right

enjoyment of things given to us depends upon their virtuous reception. This is the mystery of the incarnation: His glory was hid in His suffering in the flesh and only gradually began to be fully revealed in His resurrection. The glory of the Father is beheld in the crucified Son raised from the dead. The absurdity of the crucifixion shows the radical nature of God's love, proving itself by its very implausibility.



THE HOLY MARTYR EUSTATHIUS before his baptism was an illustrious Roman general named Placidus in the days of the Emperor Trajan. While hunting in the country one day, he was converted to the Faith of Christ through the apparition of an uncommonly majestic stag, between whose antlers he saw the Cross of Christ, and through which the Lord spoke to him with a human voice. Upon returning home, he learned that his wife Tatiana had also had a vision in which she was instructed to become a Christian. They sought out the Bishop of the Christians and were baptized, Placidus receiving the name Eustathius, and Tatiana the name Theopiste; their two sons were baptized Agapius and Theopistus. The family was then subjected to such trials as Job

endured. Their servants died, all their goods were stolen, and on a pilgrimage to Jerusalem they were scattered abroad, each not even knowing if the others were still alive. By the providence of God, they were united again after many years, and returned to Rome in glory. Nevertheless, when they refused to sacrifice to the idols-a public sacrifice from which no Roman general could be absent. the Emperor Hadrian, who had succeeded Trajan, had them put into a large bronze device in the shape of a bull, which was heated with fire until they died. When their holy bodies were removed, they were found to be without harm. They suffered martyrdom about the year 126.



On Monday, 21 September, the continuous reading of the Gospel of the Holy Apostle and Evangelist Luke begins and will be read until the Great Fast of 2027. The Greek Orthodox Church and some Byzantine Catholic Churches, *e.g.*, The Melkites, begin to number the Sundays by the «*Weeks after the Holy Cross*». An historical factor in this practice was that September 23rd was both the birthday of the Emperor Augustus and the beginning of the New Year, so that reading a new Gospel seemed appropriate at this time. Later, for financial reasons (taxing of the population: the Indiction), the New Year was moved to September 1st.



20th ANNUAL CLASSIC CAR AND TRUCK SHOW will be held on **Sunday, 27 September**, rain or shine, at St. John the Baptist Byzantine Catholic Church in the parish's parking lot located at 185 E. Main Street, Uniontown, PA. There will be a 50/50 drawing, Byzantine Auction, and delicious food: sandwiches, soups, haluski, baked goods and more. A golf cart shuttle will be available for on-site transportation. Proceeds will benefit the Church's Maintenance Fund. See the flyer posted in the Narthex for more information and details concerning this event or call 724-438-1382 (leave message).

