

St. Basil Catholic Church

A Ruthenian Byzantine Catholic Church of the Eparchy of Passaic
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Served by:

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

~ LITURGY SCHEDULE ~

Sunday before the Exaltation of the Cross

EPISTLE Galatians 6: 11-20
GOSPEL John 3: 13-17

Saturday, September 12, 2026, 10:30 a.m.

Typika "Psalm" Service

Sanctuary Candle:

Health & Blessing of the Parish Family

Sunday after the Exaltation of the Cross

EPISTLE Galatians 2: 16-20
GOSPEL Mark 8: 34-9: 1

Saturday, September 19, 2026, 10:30 a.m.

Typika "Psalm" Service

Sanctuary Candle:

Health & Blessing of the Parish Family

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, Fr. Dcn. Michael Opalka, Fr. Ed Kakaty, Claudia Alarcon, Danny Leckliter, 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.

~ PASTORAL MESSAGE ~

Dear faithful parishioners, and you who have come to our church for the first time – welcome!

The Exaltation of the Venerable and Life-giving Cross: Fast Day on whatever day the Feast falls; A tradition which took shape early and was definitely established in the Sixth century reports that Saint Helen, the mother of Emperor Constantine, rediscovered near Golgotha the three crosses which served to execute Christ and the two thieves. The healing of a dying woman permitted Bishop Makarios to recognize, as being the Lord's Cross, the one whose contact effected the miracle. The Holy Cross was preserved in the Basilica of the Resurrection until May 4, 614, the date on which the Persians carried it away after having taken the city of Jerusalem and destroying the Basilica. In 628, Emperor Heraclius defeated Chosroes and brought the Holy Cross back to Jerusalem. Heraclius took the venerable wood upon his shoulders and carried it back to Calvary with great pomp. According to legend, upon reaching the door of the church, the Emperor, magnificently dressed and wearing gold, was stopped by an invisible force. Zachary, the Bishop of Jerusalem, said to him: "Be careful, Emperor, that with these ornaments of triumph, you don't imitate sufficiently the poverty of Jesus Christ and the humility with which He carried His Cross." The Emperor laid aside his splendid clothes to dress himself in an ordinary cloak, and with bare feet, he was able to continue on his way.

The site where tradition places the discovery of the Holy Cross by Saint Helen is venerated in the crypt of the Holy Resurrection, in Jerusalem. This commemorative chapel was made form part of an ancient drain which existed in the time of Our Lord in Jerusalem. Filled up later on, it was used by Constantine's architects in the crypt of the basilica. A part of the Cross, brought to Rome in the Sixth century, was exposed for the veneration of the faithful by order of the oriental Pope Sergius I (687-701), in the Church of the Savior. That is why, equally in the East and the West, the feast of the Holy Cross had a considerable importance in the liturgical calendar from this epoch. It is made on Good Friday which is a direct reference. But, whereas the feast of Good Friday insists more on the historic event of Christ's Redemption, in His sufferings and death, today's feast more particularly represents for us the glorious aspect of this event, consequently, the instrument of execution on which the Lord died.

The Church calls to mind for us in the Office the Old Testament signs, the heralds of the Cross: the tree of Eden, by which we were lost (the Cross was meant to save us); Noe's ark which accomplished the salvation of the just (the Cross affected the same to sinners); Jacob crossing his hands to bless his son Joseph; Moses extending his arms to open in the Red Sea a door of salvation to the Israelites, then throwing some wood into the waters of Mara to sweeten their bitterness; the same Moses striking the rock with his staff to make life-giving water spring forth, and praying, with hands crossed, for the victory of the Jewish people over Amalec; the rod of Aaron; the brazen serpent, the predisposition in the Cross taken by the Jewish people around the Ark of the covenant. The Cross is the instrument of the passion, the stool upon which the Lord rested His feet, the trophy of victory, the rampart of the Church, the cure of all ills, the honor of Christians. Nevertheless, the texts of the Divine Liturgy maintain still more the spirit of the sorrowful Passion of the Lord, abandoned by His Father on the Cross, "a scandal for the Jews and a folly for the Greeks" (that is, the pagans). This feast places before us the most profound mystery of suffering, which is no longer for us a revolting fatality, but a proof of supernatural love which lies for us in the Lord for the purification of our faults and already, by desire, in the exultation of His Glory.

Rev. Martin Vavrak – Administrator