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Divine Liturgy Schedule

March 7, 2021

Saturday, March 6

6:00 PM

Sunday, March 7

10:30 AM

3:00PM

4:00 PM

Wednesday, March 10

4:00PM

Friday, March 12

6:30PM

Saturday, March 13

6:00 PM

Sunday, March 14

10:30 AM

3:00PM

4:00 PM

THIRD SUNDAY OF LENT

God's Blessings and Good Health on All Parishioners

THIRD SUNDAY OF LENT

†Ihor Pasicznyk- Pasicznyk Family

Stations of the Cross

*requested by TOL Parishioners as a private devotion

Lenten Vespers

Saint Peter & Paul Church (Plymouth)

Liturgy of PreSanctified Gifts

Liturgy of PreSanctified Gifts (Transfiguration)

FOURTH SUNDAY OF LENT

God's Blessings and Good Health on All Parishioners

FOURTH SUNDAY OF LENT

DAYLIGHT SAVINGS TIME BEGINS *****

†John Hoolick- daughter, Peggy Hoolick

Stations of the Cross

*requested by TOL Parishioners as a private devotion

Lenten Vespers



Petitions & Prayers for Our Parishioners: Please pray for our Parishioners: **Assisted Living:** Olga Yurkowski, Anna Hopiak, Mary Hoolick. **At Home:** Anna Kutsup, Helen Bogdan, Dolores Miller, Arlene Czarnecki, Mary Louise Bailey, Sophie Staronka, Andrew Kobela, Josephine Latoszewski; MaryAnn Kelly **Away:** Leona Kobela. **Prayer Request:** Michelle Miller; Kerri; Ellen Kobela, Sister Martin Rodko; Fr. Uriy Markewych; Fr. Peter Waslo; Bishop John Bura Emeritus; Sister Evhenia

Prusnay MSMG; Mary Oresick; Fr. Paul Wolensky, Fr. Daniel Gurovich. **Please keep in your prayers Anna Kutsup who is currently at Guardian Nursing Home.**

THIRD SUNDAY OF LENT
VENERATION OF THE HOLY CROSS
March 7, 2021



THIRD ANTIPHON:

IN PLACE OF “COME, LET US SING JOYFULLY” ...

Remember us, O Lord, in Your Kingdom,

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the pure of heart, for they will see God.

Blessed are the peacemakers, for they will be called sons of God.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

**Blessed are you when they insult you and persecute you
and utter every kind of evil word against you falsely because of Me.**

Rejoice and be glad for your reward will be great in heaven.

TROPAR: By Your cross You destroyed death; You opened Paradise to the thief; You changed the lamentation of the myrrh-bearers to joy and charged the apostles to proclaim that You are risen, O Christ our God, offering great mercy to the world.

TROPAR: Save Your people, O Lord, and bless Your inheritance. Grant victory to Your faithful people against enemies and protect Your community by Your cross.

**Glory be to the Father and to the Son and to the Holy Spirit now and forever and ever.
Amen.**

KONDAK: No longer does the flaming sword guard the gate of Eden; the tree of the Cross has quenched its flames gloriously. The sting of death and the victory of Hades are banished, and You O my Saviour came and called to those in Hades: “Return again to Paradise!”

INSTEAD OF “HOLY GOD”: To your cross, O Master, we bow in veneration, and we glorify your holy resurrection. (3x.) Glory be to the Father and to the Son and to the Holy Spirit, now and forever and ever. Amen. And we glorify Your Holy Resurrection. To your cross, O Master, we bow in veneration, and we glorify your holy resurrection.

PROKEIMENON: Save Your people, O Lord, and bless Your inheritance. *verse:* Unto You I will cry, O Lord my God, lest You turn from me in silence. They will give strength to his people; the Lord will bless his people with peace. (no repeat.)

A reading of the Epistle from the Holy Apostle Paul to the Hebrews 4:14-5:6:

Brethren, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. Let us then approach God’s throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. Every high priest is selected from among the people and is appointed to represent the people in matters related to God, to offer gifts and sacrifices for sins. He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness. This is why he has to offer sacrifices for his own sins, as well as for the sins of the people. And no one takes this honor on himself, but he receives it when called by God, just as Aaron was. In the same way, Christ did not take on himself the glory of becoming a high priest. But God said to him, “You are my Son; today I have become your Father.” And he says in another place, “You are a priest forever, in the order of Melchizedek.”

ALLELUIA: Alleluia (3). Remember Your congregation which You acquired from the beginning. Alleluia (3). But God is our king before the ages; He has wrought salvation in the midst of the earth. Alleluia (3).

A reading from the Gospel of Mark 3:34-39:



The Lord said: “If anyone wishes to come after me, let him deny himself, and take up his cross and follow me. For he who would save his life will lose it; but he who loses his life for my sake and for the gospel’s sake will save it. For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father.” And he said to them, “Amen I say to you, there are some of those standing here who will not taste of death, till they have seen the kingdom of God coming in power.”

INSTEAD OF “IT US TRULY RIGHT...”: In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins’ pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

COMMUNION HYMN: Let the light of Your countenance, O Lord shine upon us.
Alleluia (3).

Krestu Tvojemu poklanajemsja Vladyko,
I svjatoje voskressenije tvoje slavim.(3 times)

To your cross, O Master, we bow in veneration, and we glorify your holy resurrection.



MARCH CANDLES

The **Altar Candles** are given by Tom & MaryAnn Potsko
In loving memory of Theodore Kulmatiski.

The **St. Nicholas Candle** is given by Brian & Joanne Kawczenski
In loving memory of Michael & Anna Yanoschak.

The **Proscomedial Table** is given by Brian & Joanne Kawczenski
In loving memory of Julius & Lottie Kawczenski,

Candle Intentions Before the Icon for the Month of March

The **Candle Before the Icon of Christ** is given by Donna Davis for
all the deceased members of the **Hvozda & Frankowski Families**.

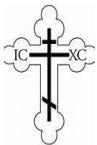
The **Candle Before John the Baptist** is given in loving memory of John Hook.





“Let My Prayer Rise up”

Let my prayer rise up, Like incense before You; The lifting of my hands, As an evening sacrifice. Lord, I call to You, hear me; attend to the voice of my prayer when I cry to You. Let my prayer rise up, Like incense before You, The lifting of my hands, As an evening sacrifice. Set, O Lord, a watch before my mouth and a door of enclosure around my lips. Let my prayer rise up, Like incense before You, The lifting of my hands, As an evening sacrifice. Incline not my heart unto words of evil, to make excuses for my sins. Let my prayer rise up, Like incense before You, The lifting of my hands, As an evening sacrifice.



SYMPATHY: It is with deep sorrow that we remember in our prayers the soul of John Hook who fell asleep in the Lord on Friday, February 19. May Our Lord grant him rest in the bosom of Abraham, may he be numbered among the saints, and may his memory be eternal. John was preceded in death by his wife Helen of 58 years. John will be remembered as caretaker of Saint Nicholas Cemetery and for his work as Cantor at Saint Nicholas Church. He will be very fondly remembered for his singing in The Holy Year Choir at Transfiguration of Our Lord Church. Vichnaya Pamyat. May His Memory Be Eternal. Our deepest sympathies are extended to the Hook Family. A Funeral Service is scheduled for Wednesday, May 19th at Saint Nicholas Cemetery.

HAPPY BIRTHDAY! Happy Birthday to **Father Walter Pasicznyk** who celebrates his Birthday on Sunday, March 7! Mnohaya Lita! God Bless Him & His Family with Many Happy Years!



SAINT NICHOLAS HOAGIE SALE: Saint Nicholas Ukrainian Catholic Church, Glen Lyon is holding a vegetable soup and Turkey hoagie & Italian hoagie sale on Thursday, March 18 from 11AM to 4PM in Church Hall. The cost of a hoagie is \$7.00 and for a quart of soup is \$7.00. Orders can be placed by calling Debbie at 570-736-6908 by Match 14, 2021. There will also be a Bake Sale in the Church Hall.



PYROHY PROJECT: We have dozen frozen potato pyrohy for sale in the church basement at \$8.00 a dozen. Please contact the rectory if you would like pyrohy.

FLEA MARKET: Weather permitting a Flea Market is planned for **March 13, 20, & 27, Saturdays 9am-2pm.** If you have any items to donate for the Flea Market, please contact Johanna at 570-256-7883. Please try to plan on bringing donated items early enough so that they may be displayed and priced appropriately. Take-Out Food Weather permitting. CDC guidelines will be followed.

DAYLIGHT SAVING TIME: Begins on the Sunday, March 14, 2021. Remember to set your clocks ahead one hour before retiring Saturday evening.

SUNDAY LITURGIES DURING LENT: WHY DO THEY SEEM LONGER?

Our Church prescribes that the Liturgy of St. Basil the Great is to be celebrated on all of the Sundays of Great Fast, instead of the Liturgy of St. John Chrysostom, which is usually celebrated throughout the rest of the church year. St. Basil's Liturgy is older and has longer priestly prayers at the Anaphora than the Liturgy of St. John Chrysostom.

In the beginning You made man in Your image and Likeness and placed him in paradise, to reign over Your creation. But he was deceived by the envy of the devil, ate the forbidden fruit and disobeyed Your command. For this, O Lord, you sentenced him to return to the earth from which he had been taken, and to ask for repose.

What pleasure is there in our life that is not mixed with sorrow? What glory on earth that lasts forever? All are more fleeting than shadows and are more deceitful than a dream. In one moment, death takes all of them away. But, You, O Christ, in the light of Your face and the sweetness of Your beauty give repose to (him,her) that you have chosen for you love mankind.

I remembered the prophet who cried out, "I am dust and ashes." I also looked into the graves and saw bare bones and said: "Which is the king or the soldier, the rich or the poor, the righteous or the sinner?" Still, O Lord, grant rest to your servant with the just.

Truly, all things are vanity. Life is but a shadow and a dream. Every man troubles himself in vain, for Scripture says, "Even though we gain the whole world, we still end up in the grave, where both kings and the lowly rest together." Wherefore O Christ our God, give rest to your departed servants because You love mankind. – Sorokousty Service (Service Remembering the Deceased.)



ASK FATHER A QUESTION..... Father, I notice during the Communion Prayer some people bless themselves and some people beat their breasts. I was once told that “beating your breast” is an influence from the Roman Catholic Church-it that true? What should we be doing? Yes, it is true that beating

the breast is an influence of the Roman Catholic Church over our Ukrainian Catholic Church’s tradition of blessing yourself with the sign of the cross. The beating of the breast is a sign of mortification of the body and growth in spiritual life as the penitent did in the Parable of the Publican and the Pharisee which Jesus told. Our church teaches that the sign of the cross is a sign of mortification of the flesh, choosing to take on and carry our cross as Jesus instructs us to, which we heard in today’s Gospel. The blessing of ourselves is done by our own to choosing to truly follow in Christ’s footsteps and is always a sign of that true and free gift that Christ gave us on the Cross, His body and blood to atone for all of mankind’s sins. Signing ourselves with the Cross is a sign of our choosing to accept that free gift.

Mortification- “The term originated with St. Paul, who traces an instructive analogy between Christ dying to a mortal and rising to an immortal life, and His followers who renounce their past life of sin and rise through grace to a new life of holiness. "If you live after the flesh", says the apostle, "you shall die, but if through the spirit you mortify the deeds of the flesh, you shall live" (Romans 8:13; cf. also Colossians 3:5, and Galatians 5:24).” -Taken from NewAdvent.com

PRAYERS: Please pray for our Church in America. Keep our Church in your prayers so that we may have an end to this “pandemic”.

PRAYER IN OUR PARISHES AND IN OUR FAMILIES(AN EXCERPT)

BY FR. MICHAEL WINN (REPRINTED WWW.ROYAL DOORS.NET)

....In speaking about our prayer life, we have to admit that we all have difficulty. Very often we imagine an image of God that is incorrect and generates a fear of Him within us; a fear that the Lord will make demands of us or take something we possess away from us. Often, we don’t want to pray because prayer is an encounter with God, like a mirror in which we are afraid to see ourselves in the reality of our true state. In a similar way, a sick person is often afraid to visit his doctor because he is afraid of the diagnosis he may make. In the Ukrainian language, there is a saying that “what the eyes don’t see will not pain the heart”. From our experience, it is possible to analyze and measure everything that

touches our physical life. It is the same with prayer, inasmuch as we can measure how much time we dedicate to praying. We have 24 hours in our day, and seven days in our week, totaling 168 hours. The average parishioner in our church spends around 1.5 hours in church on Sunday. Hopefully, he also spends at least 5 – 7 minutes in prayer morning and evening – another 1.5 hours. Together this makes 3 hours of prayer in a week. However, is this truly the case? If so, this paints a sad picture of our prayer life. According to this measure, we give only 2% of our time to God, while we devote 98% of our time to our earthly life and cares, which sooner or later we will have to leave behind at any rate. The average Protestant Christian, by example, spends 4 hours a week in church, not counting private prayer at home. Yet, for us, if the Sunday Divine Liturgy stretches a little beyond an hour, we complain that it is too long! An observant Jew spends a half hour in prayer in the morning and another half hour in the evening in addition to six hours in the synagogue on the Sabbath. We know also that the majority of Muslims pray 5 – 7 times daily from ten to 30 minutes. Just think – all of this comprises from one to three and a half hours daily. How often and how long do we pray on a daily basis? In fact, Muslims adopted the practice of praying 7 times a day from Christians. Today in our Church, the practice of praying 7 times during the course of a day remains only in monasteries. Are we faithfully investing our time? Certainly, if our prayer life was our personal business, we wouldn't be so lax. No thinking person would invest his money in an unprofitable venture, yet we invest almost all our life and our time in something that has no prospects for the future. We realize this, yet we still persist in investing our unique life in something that is completely unprofitable. Yet, sadly, statistics show us that in reality, it is our earthly life that captures our interest and attention and not God or abiding with Him. From this, we can clearly understand that we are not very interested in living our lives with God. What will eternity be like then, where we will spend "24 hours a day, seven days a week" with God, forever? Therefore, in order that we learn to love God more, it is imperative that we learn to love less that which is of the earth, to spend less time tied to earthly things, and more time to things that are eternal. What must we do? We must find time for God, and that is time for prayer, both personal and communal. God is a living God, and when we encounter God – and prayer is an encounter with God – it follows that our parishes, our monasteries, our eparchies, will be alive as well. Dear friends, when we pray everything in us becomes revived. Catechism will be revived, missionary outreach will take place, our parishes will be alive with social and charitable service. Again, I emphasize, we will have vibrant parishes and a vibrant eparchy only when we maintain a constant relationship with the Fountain of Life. The Lord is alive and therefore only He can enliven us. Forgive me for stating categorically that without personal prayer and communal

prayer in our parishes, we can achieve nothing good. Even the best thought out plans, decisions and strategies will not produce the desired fruit. They will be dead. It is worthwhile here to recall the words of His Beatitude Lubomyr Husar, which he often repeated: "Work as if everything depended on you, and pray as if everything depended on God." We can't do much using a computer that is "offline"; a car no matter how shiny and expensive, won't go anyplace without gas; even the latest model of the iPhone, if we don't charge up the battery, will be useless to us before too long. So it is with each of us: if we are "offline" as far as God is concerned, we won't be able to achieve anything really good. In my view, saints are those who were and have always managed to be "online" with God. Many times the saints, without having access to many resources, or any outside aid, and having minimal influence on the powers that be, did great things that under normal circumstances would have cost millions of dollars. Why were these individuals successful? Because they were truly "poor" in God. Our brain does not have the capacity to be certain we are always making good and wise decisions. What can the telephone or a computer do without the Internet? Even with "ДивенСвіт (Divensvit)" we will not pray for long without renewal. Therefore, we must unite ourselves to God through prayer to draw strength and energy from Him. In my humble opinion, both Europe and America will be able to function for a while yet on the foundation of those "batteries" that were formed in the last century thanks to Christianity. However, this cannot continue for much longer. If there is no unity with God, then inevitably, new ideologies will appear. Examples from history readily come to mind: Nazism, communism and others. We see growing signs of this in our modern society again today. Because if we do not believe in the One Living God, we will create other gods for ourselves.... Therefore, my belief is very simple: if we desire a vibrant Church and vibrant parishes we must begin to pray. We must all do this beginning with me, the bishop, and the priests, deacons, religious and faithful. When we place prayer and liturgy in their rightful place of first priority, then everything else will fall into place....