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Divine Liturgy Schedule

March 14, 2021

Saturday, March 13

6:00 PM

Sunday, March 14

10:30 AM

3:00PM

4:00 PM

Wednesday, March 17

4:00PM

Friday, March 19

6:30PM

Saturday, March 20

6:00 PM

Sunday, March 21

10:30 AM

3:00PM

4:00 PM

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

Saint Peter & Paul Church (Plymouth)

Liturgy of PreSanctified Gifts

Liturgy of PreSanctified Gifts (Transfiguration)

FIFTH SUNDAY OF LENT

God's Blessings and Good Health on All Parishioners

FIFTH SUNDAY OF LENT

†Katherine Ford- Lee Family

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:** 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.**

FOURTH SUNDAY OF LENT
ST. JOHN CLIMACUS-LADDER OF DIVINE ASCENT
March 14, 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: You came down from on high, O Merciful One, and accepted three days of burial to free us from our sufferings. O Lord, our life and our resurrection, glory be to You.

TROPAR: O John, our God-bearing father, you were shown to be a citizen of the desert, an angel in bodily form, and a worker of miracles. Through fasting, prayers and vigils you received heavenly gifts to heal the sick and the souls of those who, in faith, run to you. Glory to Him who gives you strength. Glory to Him who crowned you. Glory to Him who works healing for all through you.

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

KONDAK: On the heights of true abstinence, the Lord established you as a reliable star, giving light for guidance to the ends of the earth, O father John, our teacher.

PROKEIMENON: Pray and give praise to the Lord our God. In Judea God is known; His name is great in Israel. The venerable ones will exult in glory and they shall be joyful in their beds (no repeat.)

A reading of the Epistle from the Holy Apostle Paul to the Hebrews 6:13-20:

Brethren, when God made his promise to Abraham, since there was no one greater for him to swear by, he swore to himself, saying, "I will surely bless you and give you many descendants." And so, after waiting patiently, Abraham received what was promised. People swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument. Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be greatly encouraged. We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where our forerunner, Jesus, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

ALLELUIA: Alleluia (3). Come, let us rejoice in the Lord; let us acclaim God our Savior. Alleluia (3). Let us come before His countenance with praise and acclaim Him with psalms. Alleluia (3). They who are planted in the house of the Lord shall flourish in the courts of our God. Alleluia (3).

A reading from the Gospel of Mark 9:16-30:



The Lord said: "If anyone wishes to come after me, let him deny himself, at that time one of the crowd came to Jesus and bowed to him saying, "Master, I have brought to you my son, who has a dumb spirit; and whenever it seizes him it throws him down, and he foams and grinds his teeth; and he is wasting away. And I told your disciples to cast it out, but they could not." And he answered and said to them, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me." And they brought him to him; and the spirit, when it saw Jesus, immediately threw the boy into convulsions, and he fell down on the ground and rolled about foaming at the mouth. So, he asked his father, "How long is it since this has come upon him?" And he said, "From his infancy. Oftentimes it has thrown him into the fire and into the waters to destroy him. But if you can do anything, have compassion on us and help us." But Jesus said to him, "If you can believe, all things are possible to him who believes." At once the father of the boy cried out and said with tears, "I do believe; help my unbelief." Now when Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, "You deaf and dumb spirit, I command you, go out of him and enter him no more." And crying out and violently convulsing him, it went out of him, and he became like one dead, so that

many said, "He is dead." But Jesus took him by the hand and raised him and he stood up. And when he had come into the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind can be cast out in no way except by prayer and fasting." And leaving that place they were passing through Galilee, and he did not wish anyone to know it. For he was teaching his disciples, and saying to them, "The Son of Man is to be betrayed into the hands of men, and they will kill him; and having been killed, he will rise again on the third day."

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: Praise the Lord from the heavens; praise Him in the highest. The just man shall be in everlasting remembrance; of evil hearsay he shall have no fear. Alleluia (3).

PRAYER TO ST. BENEDICT: O glorious St. Benedict, sublime model of virtue, pure vessel of God's grace! Behold me humbly kneeling at thy feet. I implore thee, in thy loving kindness, to pray for me before the throne of God. To thee do I have recourse in the dangers that daily surround me. Amen.



"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.

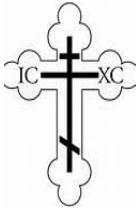
Set, O Lord, a watch before my mouth and a door of enclosure around my lips.

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 Private Funeral Service will be held at Saint Nicholas Cemetery.



SAINT NICHOLAS HOAGIE SALE: REMEMBER SUNDAY IS THE LAST DAY TO ORDER!! 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 March 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.

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



ASK FATHER A QUESTION..... Father, I was looking at the Icon of St. John Climacus, The

Ladder of Divine Ascent, I noticed one of the men being pulled off by a demon looks like a bishop.... Am I seeing this correctly? Why?

Your eyes do not deceive you indeed that is a Bishop being pulled off the ladder in the icon. This is a reminder to us to be Holy and further to recognize that not only does the devil pull all men by temptation, but even and especially, bishops, priests and deacons. For if the devil can lead a cleric astray, the cleric will then lead many people astray. This is



why we pray so many times in the Liturgy for our bishops. This is a reminder to us to remain Holy in the eyes of God. Many times in our human eyes we will view a higher ranking cleric as “holier than us,” but it that truly correct in the eyes of God? In this icon we are reminded of this. If we desire heaven for ourselves, that is salvation, it is not based on our state of life or office in human terms, but our obedience to our heavenly Father. It is a reminder that we are judged by God’s laws not the rules of man.

Psalm 90

A prayer of Moses the man of God.



Lord, you have been our dwelling place throughout all generations. Before the mountains were born or you brought forth the whole world, from everlasting to everlasting you are God. You turn people back to dust, saying, “Return to dust, you mortals.” A thousand years in your sight are like a day that has just gone by, or like a watch in the night. Yet you sweep people away in the sleep of death— they are like the new grass of the morning: In the morning it springs up new, but by evening it is dry and

withered. We are consumed by your anger and terrified by your indignation. You have set our iniquities before you, our secret sins in the light of your presence. All our days pass away under your wrath; we finish our years with a moan. Our days may come to seventy years, or eighty, if our strength endures; yet the best of them are but trouble and sorrow, for they quickly pass, and we fly away. If only we knew the power of your anger! Your wrath is as great as the fear that is your due. Teach us to number our days, that we may gain a heart of wisdom. Relent, Lord! How long will it be? Have compassion on your servants. Satisfy us in the morning with your unfailing love, that we may sing for joy and be glad all our days. Make us glad for as many days as you have afflicted us, for as many years as we have seen trouble. May your deeds be shown to your servants, your splendor to their children. May the favor of the Lord our God rest on us; establish the work of our hands for us— yes, establish the work of our hands.



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.



THE PROPHET ISAIAH: “MORE AN EVANGELIST THAN A PROPHET”

By Fr. Roman Planchak (REPRINTED WWW.ROYAL DOORS.NET)

Of all the Old Testament Prophets quoted in the New Testament, the most frequently cited is Isaiah, who is remembered on our Church’s calendar on May 9. Isaiah’s prophecies are referenced 66 times in the New Testament; only the Psalms are more frequently quoted. Isaiah lived in the eighth century B.C., a time of great political upheaval in the Holy Land. The Assyrian Empire was poised to engulf the northern kingdom, Israel, (which it would succeed in doing) and threatened the southern kingdom, Judah, as well. While the rulers’ response was to seek military alliances with neighboring pagan kingdoms, Isaiah’s response was decidedly apolitical: only faithfulness to God and His way would save His people. Isaiah insisted that the Jews reject the idolatry of their pagan neighbors rather than flirt with it for political ends. He preached the need for rediscovering justice and charity as the distinctive signs of God’s people at a time when the godly way of life was being forgotten. Otherwise, God would use His people’s enemies to chastise them for their infidelities. While some modern scholars suggest otherwise, ancient authors claim that Isaiah prophesied for over sixty years and died in the reign of Manasseh. The Martyrdom of Isaiah, a first-century AD Jewish work, reflects the tradition that Isaiah was killed by order of Manasseh. Manasseh would later repent and author the prayer which bears his name. Isaiah describes the religious experience which launched his prophetic activity: “In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!’ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. “So, I said: ‘Woe is me, for I am undone. Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts.’ “Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said: ‘Behold, this has touched your lips; your iniquity is taken away, and your sin purged’” (Isaiah 6:1-7). Isaiah’s vision has become an icon of our liturgical experience of the glory of God. We depict the six-winged seraphim hovering over the throne of God on the rhipidia which are poised over our churches’ holy tables. We quote their description (“with two he covered...”) in our Liturgy of St. Basil. In every Liturgy of East and West the angels’ cry (“Holy, holy, holy...”) introduces the anaphora, its central prayer. Finally, the live coal from the altar has become an image of the Eucharist

which touches our lips, takes away our iniquities and purges our sins. Isaiah foretold the coming of a Messiah who would deliver God's people from their oppressors. In Isaiah 45 this Messiah is identified as Cyrus the Great, the Persian monarch who defeated the Babylonians in the sixth century B.C. and allowed the Jews to return to the Holy Land and rebuild Jerusalem. "Thus says the Lord to His anointed, to Cyrus, whose right hand I have held... 'I have raised him up in righteousness, and I will direct all his ways; he shall build My city And let My exiles go free, not for price nor reward,' says the Lord of hosts" ([Isaiah 45:13](#)). Nevertheless, Jewish scholars saw that this prophecy would reach its ultimate fulfillment in Another who was to come in the future. The first Christians recognized that Jesus was the long-awaited One who fulfilled these prophecies: "Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel" ([Isaiah 7:14](#)). "The land of Zebulun and the land of Naphtali... the way of the sea, beyond the Jordan, in Galilee of the Gentiles: the people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined" ([Isaiah 9:1, 2](#)). "There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the Lord shall rest upon Him..." ([Isaiah 11:1, 2](#)). "For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, Upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever" ([Isaiah 9:6, 7](#)). "And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious" ([Isaiah 11:10](#)). "The voice of one crying in the wilderness: 'Prepare the way of the Lord; make straight in the desert a highway for our God'" ([Isaiah 40:3](#)). "The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound..." ([Isaiah 61:1](#)). Perhaps the first prophecies of Isaiah to resonate among the followers of Jesus were the following which Jewish texts like the Babylonian Talmud attributed to a Messiah who conquered through suffering: "I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting" ([Isaiah 50:6](#)). "He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our

transgressions, He was bruised for our iniquities. The chastisement for our peace was upon Him, and by His stripes we are healed... He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth” (Isaiah 53:2-5, 7). Most rabbis today see these prophecies as describing the suffering people of Israel. St Jerome (c. 342–420) expressed the thought of many Christian commentators since when he said, “[Isaiah] was more of an Evangelist than a Prophet, because he described all of the Mysteries of the Church of Christ so vividly that you would assume he was not prophesying about the future, but rather was composing a history of past events