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**Divine Liturgy Schedule
February 25, 2024 A. D.**

Slava Isusu Christu! Slava Na Viki!
Glory to Jesus Christ! Glory Forever!



Saturday, February 24

6:00 PM

Sunday, February 25

10:30 AM

SECOND SUNDAY OF THE GREAT FAST

Unity in the Church & Nation- A Concerned Parishioner

SECOND SUNDAY OF THE GREAT FAST

God's Blessings on Joseph Becker - Maria Becker

Wednesday, February 28

6:30 PM

LITURGY OF THE PRESANCTIFIED GIFTS

Saturday, March 2

8:00 AM

†Fr. Daniel Gurovich- Fr. Walter Pasicznyk

9:00 AM

SOROKOUSTY-(3rd)

6:00 PM

THIRD SUNDAY OF THE GREAT FAST

God's Blessings for America- Tom & MaryAnn Potsko

Sunday, March 3

10:30 AM

THIRD SUNDAY OF THE GREAT FAST

†Olympia Pasicznyk-Helen Lipowski

AFTER LITURGY

SOCIAL & SPEAKER

3:00 PM

STATIONS OF THE CROSS

Remember, there are no weekday Liturgies during the
Great Fast. Communion is distributed as part of the
Liturgy of the Presanctified Gifts.

SS. PETER & PAUL CHURCH (20 Nottingham Street, Plymouth)

Saturday Liturgy 4:00 PM

Sunday Liturgy 8:30 AM

LITURGY OF THE PRESANCTIFIED GIFTS Friday 4:00 PM

**SECOND SUNDAY OF LENT
SAINT GREGORY PALAMAS**

February 25, 2024

The Divine Liturgy of our Father among the Saints Basil the Great is celebrated ten times per year: January 1(Feast of Saint Basil); December 24(Christmas Eve); January 5(Theophany Eve); First thru Fifth Sundays of Lent (not Palm Sunday); and Holy Thursday & the Virgil Liturgy of Easter Sunday.}

FIRST ANTIPHON:

Bless the Lord, O my soul and let all that is within me bless His Holy Name. Bless the Lord, O my soul and forget not all His benefits. He forgives you all your iniquities, He heals all your diseases. He redeems your life from corruption, He crowns you with mercy and compassion. Compassionate and merciful is the Lord, long-suffering and abounding in mercy. Bless the Lord, O my soul, and all that is within me bless His Holy name, Blessed are You, O Lord.

GLORY BE: ONLY BEGOTTEN SON:

THIRD ANTIPHON:

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 merciful, for they will be shown mercy.

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

Blessed are the peace-makers, 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: Angelic powers were upon Your tomb and the guards became like dead men; Mary stood before Your tomb seeking Your most pure body. You captured Hades without being overcome by it. You met the Virgin and granted life. O Lord, risen from the dead, glory be to You!

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

KONDAK: The time for action is now revealed; the Judge is at the door. Let us rise and keep the fast, offering tears of contrition with alms and crying aloud: our sins are more numerous than the sands of the sea, but forgive us, O Maker of all, that we may receive incorruptible crowns.

PROKIMEN: You, O Lord, will guard us and will keep us from this generation and forever. Save me, O Lord, for there is no longer left a just man. You, O Lord, will guard us and will keep us from this generation and forever.

A reading of the Epistle from the Holy Apostle Paul to the Hebrews 1:10-2:3:

Brethren, Lord, of old you established the earth, and the heavens are the work of your hands. They will perish, but you remain; all of them will grow old like a garment. You will roll them up like a cloak, like a garment they will be changed. But you remain, and your years will have no end. To which of the angels has God ever said, "Sit at my right hand till I make your enemies your footstool"? Are they not all ministering spirits, sent to serve those who are to inherit salvation? In view of this, we must attend all the more to what we have heard, lest we drift away. For if the word spoken through angels stood unchanged and all transgression and disobedience received its due punishment, how shall we escape if we ignore a salvation as great as ours? Announced first by the Lord, this was confirmed to us by those who heard Him.

ALLELUIA: Alleluia (3). He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven. Alleluia (3). You are my protector and my refuge, my God, in Whom, I hope. Alleluia (3).

A Reading from the Gospel of Mark 2:1-12:



At that time Jesus entered Capharnaum, and it was reported that he was at home. And many gathered together, so that there was no longer room, not even around the door. And he spoke the word to them. And they came bringing to him a paralytic, carried by four. And since they could not bring him to Jesus because of the crowd, they uncovered the roof where he was, and, having made an opening, they let down the pallet on which the paralytic was lying. And Jesus, seeing their faith said to the paralytic, "Son, your sins are forgiven you." Now some of the Scribes were sitting there and reasoning in their hearts, "Why does this man speak thus? He blasphemes. Who can forgive sins, but only God?" And at once Jesus, knowing in his spirit that they so reasoned within themselves, said to them, "Why are you arguing these things in your hearts. Which is easier to say to the paralytic, 'Your sins are forgiven you,' or to say 'Arise, and take up your pallet, and walk'? But that you may know that the Son of Man has power on earth to forgive sins" – He said to the paralytic – "I say to you, arise, take up your pallet, and go to your house." And immediately he arose and, taking up his pallet, went forth in the sight of all, so that they were all amazed, and glorified God, saying, "Never did we see the like."

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. Alleluia, alleluia, alleluia.



PRAYER TO SAINT MICHAEL: Holy Michael, the Archangel, defend us in battle. Be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do you, O Prince of the heavenly host, by the power of God cast into hell Satan and all the evil spirits who wander through the world seeking the ruin of souls. Amen.

CHURCH NEWS Every day is a Holy Day of Opportunity. Pray Always.- Father Daniel Gurovich

HAPPY BIRTHDAY!: Happy Birthday to MaryAnn Jarolen who celebrates her Birthday on Saturday, March 2. Mnohaya Lita! God Bless her and her Family with Many Happy Years!



PYROHY FOR SALE: We have potato pyrohy for sale in the church basement for \$10.00 a dozen.

SOROKOUSTY SERVICE: The Third Sorokousty is the following Saturday, March 2 and will be preceded by liturgy at 8:00am and Sorokousty at 9:00 am. The fourth Sorokousty is March 9 at 8:00 am. The fifth Sorokousty is Saturday, May 18 at 8:00 am.



LENTEN REFLECTION & STATIONS OF THE CROSS: On Sunday, March 3 at 1:00 PM, Walter Camier will give a presentation, "The Grand Return: What it is and Why We Need it." – Come hear the miraculous story about "Our Lady of Boulogne" whose statue arrived in a boat with no oars, sails or men on board in the harbor of the French city, Boulogne-sir-Mer in 636A.D.,

what is the significance of the miraculous arrival and how is it linked to Our Lady's Fatima Message, come and hear the uplifting message, why She came and how it is meant for our century. Don't miss this intriguing story that most of men know nothing about. Immediately following that presentation, we will have Stations of the Cross expected to begin about 3:00 PM. Attend one or both!

A light social will be served prior to the presentation. EVERYONE IS WELCOME.

If anyone would like to help, please contact Lisa at 570-574-1016.



HOAGIE SALE, VEGETABLE SOUP SALE & UKRAINIAN BASKET RAFFLE:

St. Nicholas Ukrainian Catholic Church in Glen Lyon is holding a Vegetable Soup, Turkey Hoagie, Ham & Cheese Hoagie, and Italian Hoagie Sale on Thursday, March 7, 2024 from 11pm to 4pm in the church hall. The cost of each hoagie is \$8.00 and a quart of soup is \$8.00. Orders can be placed by calling Debbie at 570-736-6902 by Sunday, March 3rd. There will also be a bake and a Basket Raffle to Benefit Ukraine.

FLEA MARKET: A **Spring Flea Market Sale** will be held **March 2, 9, 16, 2024** from 9 a.m. to 2 p.m. weather permitting. We have an assortment of Spring Garden Supplies available for purchase such as potting soil, bird seed, grass seed, etc.. There will be ethnic foods available- pyrohy, potato pancakes, clam chowder, etc.

COME OUT AND SUPPORT YOUR CHURCH.

We are collecting "stuff" for the sale at the church hall. PLEASE DO NOT TAKE TO THE CHURCH BASEMENT. Call 570-256-7883 and we will gladly open the hall for you. We are collecting clean & gently used or new books, kitchenware, jewelry, knick-knacks, pictures. curtains, spring decor, tools, electronics, purses, dishes, silverware, vintage. antiques, etc. For questions or information please call 570-256-7883 or 570-592-5776. Help is needed.



February 2024

The Eternal Light is given by the Yanoshak Family in
Loving memory of Ryan Yanoshak.

The Altar Candles are given by the MaryAnn Jarolen in
loving memory of her father, Michael Hvozda.

The St. Nicholas Candle is given by Brian & Joanne Kawczenski
In loving memory of Rev. Dr. Nick Kostiuk.

The Proscmedia Table is given by the Lee Family
In loving memory of Helen & Red Lee.

The Candle Before the Icon of Jesus Christ is given by Donna Lee-Hischak
For God's Blessings & Good Health for Irene Beckwith.

The Candle Before the Theotokos is given by
Pasicznyk Family in loving memory of Anhel Pasicznyk.

The Second Sunday of Lent



FATHER A QUESTION? Father, I have a question, I was working in the church the other day and I noticed on the shield of St. Michael on the deacon door - a triangle with an eye in the middle of the shield. I was surprised by this since the symbol appeared Masonic. Father, what does



this symbol mean? Is it Masonic? I'm confused. In the icon of Saint Michael, the Archangel on the deacon door (which is where must have seen this), you see the iconographic depiction of the Eye of God, also called the **Eye of Providence**, on Saint Michael's shield. Providence is literally interpreted from the Latin as "divine guidance by God [in our lives]." The eye is never written alone but is always depicted within a triangle to impart on the reader of the icon that God is Trinity. Often the Eye of Providence is depicted surrounded by clouds and rays of light coming from the Eye as a way of showing God the Father's active presence in an event, such as the Baptism of Jesus by John in the Jordan. The Church teaches that God is always looking on His creation and guiding it - Providence, and regardless of whether we are doing good or evil, God sees everything. In Ezra 5:5 we read, "but the eye of their God was upon the elders . . ." In Iconography, we are called not to depict anything in heaven that we have not seen such as and most notably God the Father. We are created in the image and likeness of God and God always sees us. The Eye is a pictorial reminder that God the Father always sees us. In Exodus, God tells Moses, "**Indeed I see the suffering of My people in Egypt . . .**" **Exodus 3:7**. God is not sleeping. This symbol ultimately has in its meaning, "do good and God will shower you with blessings, do evil and you will receive correction, if you refuse correction, you will inherit eternal punishment." No, this is not a Masonic symbol in the church. The Masons borrowed this symbol from the church - however, the meaning is very different and is not Catholic. **Father, I remember seeing depictions of God the Father as a man with a beard in white, is this correct?** No, that is a direct violation of God's command and Church Law. You may have seen images of God the Father, but these are a sin.

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.

Prayer For Peace in Ukraine

Heavenly Father, You Son taught us "Blessed are the peacemakers for they shall be called the sons of God." We fervently pray in the name of the Father, Son and Holy Spirit, that you inspire men to become peacemakers. May mankind seek reconciliation and peace as is Your Will in this world. May tranquility be restored to all nations and especially Ukraine. God, Our Father, we beseech You to comfort the suffering, heal the wounded, and accept the souls of the dearly departed into Your heavenly kingdom. May the Most Holy Mother of God extend Her Mantle of Protection over Ukraine and the whole world. May each of us always live our lives as instruments of Your peace, in the name of the Father and the Son and the Holy Spirit. Amen.

ICONS, BUT NOT STATUES

BY BRENT KOSTYNIUK (REPRINTED WWW.ROYAL DOORS.NET)

“Then we went on to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it.” This is how Prince Vladimir’s emissaries described their experience of Byzantine Christianity in 987, leading to the baptism of Kiev in 988. No doubt, the emissaries’ feelings were shaped by the richness of the Byzantine Tradition – they heard the beautiful singing, they smelled the burning incense rising upwards in offering, and above all, they had seen the walls and sanctuary covered in icons, windows to heaven. Icons, from the Greek word *eikōn*, meaning image or likeness, are more theological lessons, rather than simply visual depictions of Christ and the saints. For this reason, icons are said to be written, rather than painted. While a statue (or painting) represents a person or event in a realistic manner, it cannot portray the underlying spiritual reality. In an icon, we see and understand Christ as truly both God and man. Similarly, we see the saints not as they lived their lives on earth, but as they are now in heaven with their glorified bodies, interceding for those who pray to them. Although God the Father cannot be depicted (and never is) in an icon, (“...no man has seen God” — John 1:18), as Christ took human form, He can be shown in icons. The question of whether or not it is permissible to even consider portraying God through art was passionately debated in the early Eastern church and eventually led to two iconoclastic movements, first between about 726 and 787, and again between 814 and 842. Such was the vigor of the Byzantine iconoclasts, that they actively destroyed any image they found. From this comes our modern usage of the term, meaning someone who attacks cherished beliefs or principles. Iconoclasts saw any form of religious art as an offense against the Old Covenant prohibition against worshipping “craven images” (Exodus 20:4, Deuteronomy 5:8). Happily, the iconoclasm heresy was overcome thanks to the work of such defenders as St. John of Damascus. From a religious perspective, a statue (or realistic painting) and an icon are very different things. A statue is meant to be the realistic depiction of a moment in earthly time. Take for example the Nativity scene, or creche, which appears in many Christian homes at Christmas. We see figures of the Baby Jesus, Mary, Joseph, along with magi, shepherds, and animals who came to adore Him. We get a glimpse of what it might have looked like 2000 years ago. On the other hand, the Nativity Icon presents the Birth of Christ, along with the theology of the event. We see the joy of all creation as God became man and entered into our human life as a baby wrapped in swaddling clothes lying in a manger. His presence shines

radically with the black opening of the cave in which He was born. Symbolically, the spiritual light of Christ's birth radiates through the shadow of death encompassing man. The Virgin Mother is shown half-sitting, supported by a hammock-type bed used by the early Jews in their travels. Striking is the absence of the usual sufferings of childbirth, an indication of the virgin birth of Christ. All creation is called to the birth. In the icon, we see an angel announcing the event to two shepherds. As well, three angels attend the birth, while a donkey and ox look on. In the icon, several episodes are grouped together and shown simultaneously. In the bottom left corner, Joseph sits in painful thought, while the devil, under the guise of an old and bent shepherd, suggests new doubts and suspicions to him. In the bottom right corner, two women are seen bathing the new-born infant, to show the true humanity of Jesus. The mountain side is a backdrop to the event. While it bears little correspondence to the terrain of Bethlehem, it parallels a line from the prayer of the Prophet Habakkuk, "God comes from Teman, the Holy One from Mount Paran. Covered are the heavens with His Glory, and with His praise the earth is filled" (Habakkuk 3:3). One final detail is the tree across from the image of Joseph, included not only in its own right as an offering to Christ, but also as the symbol of the Tree of Jesse. In the words of the Prophet Isaiah, "But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon Him" (Isaiah 11:1-2). Icons truly are windows to heaven. Gazing not only at them but through them, we get a glimpse of the eternal reality of God, wondrous in His saints.

Prayer For The Unity of the Church


Heavenly Father, Your Blessed Son asked that His Church be one as You and He are one, but Christians have not been united as He prayed. We have isolated ourselves from each other and failed to listen to You. We have misunderstood and ridiculed, and even gone so far as to attack each other. In so doing we have offended You, against all our brothers in the Church, and against all who have not believed in you because of our scandalous disunity. Forgive us, Father, and make us fully one. Blot out our sins, renew our minds, enkindle our hearts, and guide us by Your Holy Spirit into that oneness which is Your will. We ask in the name of the Father, and the Son, and the Holy Spirit. Amen.

SAINT GREGORY PALAMAS (1296-1357)



On this, the Second Sunday of the Great Lent, Our Ukrainian Catholic Church commemorates the saintly monk, Gregory Palamas. He is venerated not only by the Eastern Catholic and Orthodox Churches, but also by the Anglican Church. Gregory was a monk who resided on Mount Athos, located today in Greece. Gregory was born in Constantinople, modern-day Istanbul, located in Turkey. He died in Thessaloniki, Macedonia. St. Gregory Palamas is noted for his defense of “hesychast spirituality.” Hesychasm is a contemplative monastic

tradition, which is practiced by both Eastern Catholic and Orthodox Churches, even to the present day. Stillness is sought through the uninterrupted recitation of the “Jesus Prayer.” The prayer reads: “Lord, Jesus Christ, Son of God, have mercy on me a sinner.” The prayer is recited holding a “chotky” (prayer beads on a rope) in your hand. The usual number of prayer beads would be 100. The chotky prayer rope is available to order and purchase at Byzantine Church Supplies, located in the basement of our Chancery building. (Address: 810 N. Franklin Street, Philadelphia, PA. 19123). They also have a website: Byzantinechurchsupplies.com.

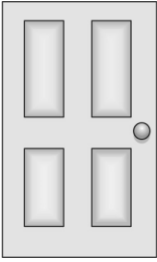


Saint Gregory of Sinai (ca. 1260s-1346 AD) once said, “If you pray with your lips but your mind wanders, how do you benefit? As you labor with your body, so you must labor with your intellect, lest you appear righteous in the body while your heart is filled with every form of injustice and impurity.”



The Memorare

REMEMBER, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired with this confidence, I fly to thee, O Virgin of virgins, my Mother; to thee do I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.



I am the door; by Me if any man enters in, he shall be saved. (John 10:9)

The Lord says the same in another place; ***No man cometh unto the Father, but by Me*** (John 14:6). He even more succinctly confirms this when he says:

Without Me ye can do nothing (John 15:5). A Christian is a person who is wholly in Christ and whose every good quality is from Christ. His justification is by Christ, and his body is also of Christ. He who is being saved is being saved because he is clothed in Christ. The Father is accessible to be him

only when he is in this state. We have fallen away from God and are therefore subject to His wrath. Only when we draw near in Christ, for Christ's sake, does God's judgement recede and His mercy reach out to us and accept us as we draw near. The seal of Christ is imprinted on the entire nature of a Christian, and he who carries this seal will walk through the valley of the shadow of death and fear no evil (cf Ps. 22:4). In order to become this way, we have the Sacraments-Baptism, and Communion-for which confession acts as a mediator for those who sin after Baptism. But this is from the Lord. We must do our part to cultivate the spirit of acceptance: faith which confesses, "I am lost and can be saved only by the Lord Jesus Christ"; sparing nothing; hope that does not hope in itself, but only in its assurance that the Lord will not abandon us and will help us in every way, both internally and externally throughout all our life, until our hope takes us to the place where He Himself abides. - **St. Theophan the Recluse**