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Divine Liturgy Schedule

March 3, 2024, A. D.

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



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

THIRD SUNDAY OF THE GREAT FAST

10:30 AM

†Olympia Pasicznyk-Helen Lipowski

AFTER LITURGY

SOCIAL & SPEAKER

3:00 PM

STATIONS OF THE CROSS

Wednesday, March 6

6:30 PM

LITURGY OF THE PRESANCTIFIED GIFTS

Saturday, March 9

8:00 AM

SOROKOUSTY-(4th)

9:00 AM

God's Blessings for America- Tom & MaryAnn Potsko

FOURTH SUNDAY OF THE GREAT FAST

6:00 PM

†Ihor & Olympia Pasicznyk

Sunday, March 10

FOURTH SUNDAY OF THE GREAT FAST

10:30 AM

†Ihor Pasicznyk- Pasicznyk

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

THIRD SUNDAY OF LENT
VENERATION OF THE HOLY CROSS

March 3, 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: 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 Savior 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.

PROKIMEN: 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. Save Your people, O Lord, and bless Your inheritance.



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 8:34-39:



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 gains 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 mankind. 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, alleluia, alleluia.



**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.



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 2nd. Happy Birthday to Father Walter Pasicznyk who celebrates his Birthday on Thursday, March 7th and Nicholas Pasicznyk who celebrates his birthday on Saturday, March 9th! Mnohaya Lita! God Bless them and their Families with Many Happy Years!

DAYLIGHT SAVINGS TIME: Please keep in mind that Daylight Savings time begins Sunday, March 10th. Please set your clocks ahead one hour on Saturday, March 9th before you go to bed. Clocks will “spring “ forward.

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

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.



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.

SOROKOUSTY SERVICE: 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.



March 2024

The **Eternal Light** is given by Parish in
For God’s Blessings on Rev. Fr. Walter Pasicznyk.

The **Candle Before the Theotokos** is given by
Lisa Placek for Nicholas & Benjamin Placek.

The **Candle before the Icon of Jesus Christ** is given by the
Pasicznyk Family for Ihor Pasicznyk.

Prayer with the Patriarch and the Permanent Synod March 7, 2024, at 6:30 PM:

Pray for Ukraine with Patriarch Sviatoslav and other bishops – members of the Permanent Synod of our Church will be on Thursday, March 7, at 6:30 PM at the Cathedral in Philadelphia. Your presence and support are invaluable, so please spread the word within your parish, extend invitations to your parishioners, and make plans to attend this prayer for Ukraine.

Please keep Ukraine in your prayers.

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.

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.

Whosoever will come after me, let him deny himself, and take up his cross and follow me. - Mark 8:34

It is impossible to follow the Lord as a Cross-Bearer without a cross, and everyone who follows Him unfailingly goes with a cross. What is this Cross? It consists of all sorts of inconveniences, burdens, and sorrows—weighing heavily both internally and externally--along the path of the conscientious fulfillment of the commandments of the Lord, in a life according to the spirit of His instructions and requirements. Such a cross is so much a part of a Christian, that wherever there is a Christian there is this Cross. And where there is no such Cross, there is no Christian. Abundant privileges and a life of pleasure do not suit a true Christian. His task is to cleanse and reform himself. He is like a sick person who needs cauterization and amputation. How can this be without pain? He wants to tear himself away from the captivity of a strong enemy, but how can this be without struggle and wounds? He must walk counter to all the practices that surround him, but how can he sustain this without inconvenience and restraint? Rejoice as you feel the Cross upon yourself, for it is a sign that you are following the Lord on the path of salvation which leads to heaven. Endure a bit. The end and the crowns are just around the corner!

- **St. Theophan the Recluse**

“If you seek patience, you will find no better example than the cross. Great patience occurs in two ways: either when one patiently suffers much, or when one suffers things which one is able to avoid and yet does not avoid. Christ endured much on the cross, and did so patiently, because when he suffered, he did not threaten; he was led like a sheep to the slaughter, and he did not open his mouth.” – **St. Thomas Aquinas**

THE HEALING OF THE PARALYTIC (2nd Sunday of Lent)

Some of the scribes: "Why does this man speak that way? He is blaspheming. Who but God alone can forgive. (Mark 2: 6-7)

All (the crowd were) astounded and glorified God, saying, "We have never seen anything like this." (Mark 2:12)

Today's Gospel for the Second Sunday of Great Lent is an account of the Lord's miraculous healing of a paralyzed man who was unable to walk. It took four men to carry the paralytic to where the Lord was in order to be cured. The love and concern for the paralytic was indeed great and exemplifying. The identity of these four men is not known. But suffice it to say that they stood by their neighbor, friend or acquaintance. When they encountered the obstacle of not being able to bring the paralytic to Jesus because of the great crowd, they made an opening in the roof. They lowered the paralytic on the pallet, placing him in front of the Lord. Jesus sees the faith not only of the individual who was paralyzed, but also of those who brought him to Jesus and also of the crowd assembled. "When Jesus saw their faith, He said to the paralytic, 'Child, your sins are forgiven.'" (v. 5) This account reminds us that the faith of the person and of the community are necessary before any miracle occurs. The Lord, Who is Physician of our souls and bodies, first performs the spiritual healing: "Child, your sins are forgiven." (v. 5) and then goes on to perform the physical healing. The Lord tells the paralytic: "I say to you, rise, pick up your mat, and go home." (v. 11) At once the man who was paralyzed rose and picked up his mat. "(He) went away in the sight of everyone." (v. 12) The crowd of people who followed Jesus and were present that day were astonished, awestruck. They glorified God, saying: "We have never seen anything like this." (v. 12) As Jesus was in the midst of healing the paralytic, He knew what some of the scribes present were thinking. Some scribes were saying to one another: "'Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?'" (v. 7) What the scribes failed to realize, acknowledge, or admit was that Jesus is the Son of God, the Messiah of Whom the Old Testament Prophets had foretold. They were weary of the Lord's following and would later conspire with the Pharisees to crucify the Lord. The Lord Jesus, Who knows what others think in their hearts, turns to the paralytic and asks: "Which is easier to say... Your sins are forgiven or ... Rise, pick up your mat and walk?" (v. 9) The Lord actually does both. Jesus first does the spiritual healing: "that you may know that the Son of Man has authority to forgive sins on earth..." (v. 10) This is then followed by the physical or bodily healing: "I say to

you, rise, pick up your mat, and go home.” (v. 11) The miraculous healing of the paralytic was both spiritual and bodily: sins were forgiven and the man, previously unable to walk, walks home. Some biblical commentators speak of not only a personal individual healing, but also a communal one. Four men care enough about their neighbor in need and carry the man on a pallet – a compassionate work of mercy. They are demonstrating their common belief in Christ Who calls us to love our neighbor as ourselves. They deepen their personal relationship with God by performing acts of kindness, compassion, and mercy. Many witnessed the miracle. We are told that so great was the crowd that “there was no longer room for them, even around the door.” (v. 2) Two different reactions appear: that of the scribes and that of the crowd. When we encounter the Lord God, what will be our reaction. Will we notice the needs of others and perform spiritual and corporal works of mercy? How seriously and diligently shall we spend these days of the Great Fast, Lent? It is an opportunity for each to cleanse our souls of sin through a good confession and resolution to repent. Then by the grace of God we shall live holy and pious lives. The extra time in prayer, fasting, and almsgiving will provide healing and direction in our daily lives. Let the Lord God see our great faith and provide us with a healing of body and soul and so direct our steps on the pathway to the eternal Kingdom of God, Heaven. -**Father D. George Worschak**



ASK FATHER A QUESTION..... **Father, what is the difference between a Saint and a Prophet? What are some examples of each? Are all Disciples of Christ also called Saints?** Prophets in the Old Testament were not primarily foretellers. Simply read through the book of Amos at one sitting and you will hear how little Amos is concerned to predict. Most of his "words" are addressed to criticizing present wrongdoing. Injustice, oppression, and rich, even luxurious, worship while the poor starve, are the issues he speaks about most. Where he looks to the future most often it is to warn: if you act like this God's punishment will come. On the punishment itself his descriptions vary, from seeming to envisage invasion (3:11; 4:10; 5:3; 6:7-14 etc.) through earthquake (8:8) and drought (4:7-8) to God's personal intervention (4:13). In short, a prophet is a man called by God to act as an intercessor, a go-between, between 'the people' and God. This was because the people, even the priests, were being disobedient to God so God was no longer communicating to them directly because "they" were refusing Him. There are many aspects to a prophet, much more than "predicting the future," Indeed, the prophet does not predict the future but rather he is delivering God's message to the people. The message was always the same, "Turn away from your sins and turn back to God or else evil things will happen to you. If

you continue in this, “x” bad things will follow.” So, among the aspects of prophet are; the man is called by God and does not ‘call down God’, the man is an intercessor between the people and God (able to bring messages from the people to God and trusted by God to deliver His message to the people, plainly and directly). Now a saint, by the 1917 A. D. Code of Canon Law, is a person who has died and when prayed to for intercession, delivers the asked for help from God and the first 2 rules of the 1917 A. D. code are: 1) wait 50 years after their death, 2) Three (3) miracles are to be confirmed. So, a saint is a person of whom we cannot believe does not have “God’s ear,” i.e. we do not understand it that this person will not inherit heaven. So, just because many of the Old Testament prophets, and patriarchs, might not be called “saints” it does not mean we fail to believe that they will not inherit heaven. Even though many Old Testament figures were not canonically titled “saint” we call them saint none-the-less. In other words, many of the New Testament era saints are a type of prophet, delivering God’s message to people. The big difference is that now that God had entered the world Himself, The Son of God, Jesus Christ, the Old Testament way of the “prophet” is no longer occurring because God has come Himself.



ASK FATHER A QUESTION? Father, what is a Tropar and a Kondak? A troparion (plural troparia; Slavonic tropar, tropari) is a stanza of liturgical poetry. In the Byzantine Church, the troparion began as a repeated refrain during the singing of psalms. Over time it developed a life of its own, to become the troparion of today. Troparia are sung at most liturgical services.

The most important is the troparion of the day, which is sung: at Vespers, just before the dismissal - hence the alternate name dismissal troparion (Greek: apolytikion); at Matins, at the beginning and the end of the service; (on great feasts) at the Divine Liturgy, as a refrain after each verse of the Third Antiphon - an echo of the troparion's original role in the liturgy; at the Divine Liturgy, at the Little Entrance; at each of the Hours. The troparion of the day thus serves as a "thread" that links the different services on a particular day. If several commemorations coincide (for example, when a feast falls on a Sunday), there may be several troparia "of the day"; the Typikon provides rules for such combinations. Like stichera, troparion may be given special names based on their content, such as:

- theotokion - a troparion in honor of the Mother of God
- stavrotheotokion - a troparion commemorating the suffering of the Mother of God at the Cross
- triadikon - a troparion in honor of the Holy Trinity.

The "middle" stanzas of each ode of a canon (following the irmos) are also called troparia. **Kontakion** comes to us from fifth or sixth century Constantinople, where popular preachers were well-known for their festival sermons - orations or homilies which recounted in detail the events of a feast or saint whose day was being kept. These sermons were considered examples of rhetorical art in God's service - icons for the ear rather than the eye. The original kontakia were essentially festival sermons in poetic form, set to music. They consisted of an initial stanza called a proemium or "prelude", and up to twenty-four additional stanzas or oikoi (oikos is the Greek word for "house"), having the same meter and all ending with the same final line as the proemium. The proemium served as an introduction, establishing the topic to be presented. The oikoi developed this topic, sometimes in story form, using dialog or contrast. The repeated final line served as a refrain, tying the entire hymn together. In many kontakia, the initial letters of the oikoi formed an acrostic. For example, they might spell out the letter of the alphabet (in Greek), or give the name of the poet who wrote the kontakion. Kontakia were sung by skilled soloists, who stood at the ambo - not the solea or raised area before the iconostasis as we have it today, but a raised pulpit in the middle of the church. Due to their length, kontakia were written on scrolls, and unrolled as they were sung. The scrolls were wrapped around a pole (kontax), and the hymn was said to be sung "from the pole". (This is the origin of the word "kontakion", which dates from the ninth century.) The singer was often a deacon, and there is some evidence that the choir or even the entire body of the faithful joined in singing the refrain which concluded each stanza. Unfortunately, the music used to sing kontakia has been lost.