

PASCHA SCHEDULES 2024 A. D.

Transfiguration of Our Lord Church – 2022 A. D.

240 Center St, Nanticoke, PA

Holy Monday, March 25

6:30 PM The Presanctified Divine Liturgy. Confessions Before/After

Holy Wednesday, March 27

6:30 PM The Presanctified Liturgy with General Anointing

Holy Thursday, March 28

6:30 PM Matins of the Holy and Saving Passion of our Lord

Good Friday, March 29

5:30 PM Vespers with Placement of the Holy Shroud

Holy Saturday, March 30

3:00 Blessing of Food

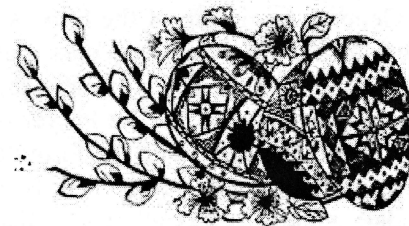
6:30 PM Service at the Grave, Vespers, Divine Liturgy of Saint Basil the Great Blessing of Artos, Myrovania

PASCHA, Sunday, March 31

11:00AM Divine Liturgy, Blessing of Artos, Myrovania

Bright Monday, April 1

10:30 AM Divine Liturgy, Myrovania



SS. Peter and Paul Church-2024 A.D.

20 Nottingham Street, Plymouth, PA

Holy Tuesday, March 26

4:00 PM The Presanctified Liturgy. Confessions Before/After

Holy Thursday, March 28

3:00PM Matins of the Holy and Saving Passion of our Lord

Good Friday, March 29

1:00PM Vespers with the Placement of the Holy Shroud

Holy Saturday, March 30

1:00 Blessing of Food

PASCHA, Sunday, March 31

7:30AM Service at the Grave, Resurrection Matins,
approx.. time 8:30 AM Divine Liturgy
Blessing of Artos, Myrovania

Bright Monday, April 1

8:30AM Divine Liturgy, Myrovania

Please plan your confession, there will be no Confessions After Holy Tuesday. There will be General Anointing on Holy Wednesday at Transfiguration of Our Lord. (See other side.



HOLY WEEK

ANOINTING OF THE SICK ON HOLY WEDNESDAY

The General Anointing of the Sick is done for all baptized Christians present at the Liturgy of Presanctified Gifts on Holy Wednesday. If there are two blessings, the first blessing is done at the end of The Litany of Peace and the second is after the Litany of Supplication. If more than one priest is present the people should be anointed by each of the priests present, up to seven priests in total. The Prayer of Anointing is said first for all present, then each is anointed on the forehead, cheeks and palm of the hands with the formula, "The servant of God is anointed for the healing of soul and body, for the forgiveness of sins and life everlasting." This is the one time each year that this Mystery (Sacrament) is provided to all the faithful in attendance and forgives all sins so that even one who has not "gone to confession" is now freed from sin and if the person remains free from sin, is free to receive of the Eucharist, the Holy Body and Blood of Christ.



ASK FATHER A QUESTION. Father, Lent ends on Lazarus Saturday, now what? Why are we still fasting? We fast because we are in Holy Week, a completely new fast period. Just as the children of Israel fasted before the Passover, we fast during Holy Week. We fast for the Eternal Passover. Passover? What's Passover? Passover is when the Angel of Death came over the nation of Egypt, the 10th plague came, because in vengeance Pharaoh swore death on the first born son of every Jewish Family in Egypt. That night the Angel of Death came and took the first-born male of every household in Egypt that did not have the blood of the lamb on the doorpost and lintel (top of the door frame) of their house, but "passed over" those with the lamb's blood marker. God instructed all the Israelites to slaughter the lamb and to eat the "whole" lamb that night. Nothing was to be left until morning. Because of the speed and the urgency of the Pharaoh's decree, the Israelites did not have time to bake bread and to allow it to rise, hence the unleavened bread, the bread of haste, was made and eaten with bitter herbs and the lamb that evening. This is the Passover Meal. This is a type of resurrection, passing over from death into life, from slavery to freedom, that the bitter herbs are to remind them of 400 years of bondage in Egypt. Pascha has three meanings that are all intended at one and the same time: 1) Pascha is the Greek word, from the Jewish word "Pesach," meaning Passover. 2) Pascha is also translated from the Greek to mean "lamb." 3) Pascha also means "bread." When we celebrate the Feast of Pascha, next Sunday, we are celebrating: the Passover into Eternal Life, the Lamb of God, and the Bread of Eternal Life.

ASK FATHER A QUESTION.....Father, if the focus of our Eastern faith is "Resurrection" and not the "Agony of the Cross" why have Lent at all? The Feast of Resurrection does not come without the journey that precedes it. Lent is a forty day period to remind us that the journey to salvation begins with preparation (i.e. prayer, fasting, alms giving, contemplation...). If you notice the calendar in the back of the church, (printed by Father Walter), this provides all the readings for Matins (morning prayer) and Vespers (evening prayer) throughout all of Lent and Holy Week. You will see that we read the following books almost in completion; Genesis, Exodus, Psalms, Proverbs and Isaiah. Just as you begin a long journey in this life by first looking at a map and charting the path you will take, and perhaps write out your directions, Lent is likewise our spiritual preparation for the journey to heaven. You will notice that in Genesis and Exodus there is part of the history of the salvation of mankind. In Isaiah, you will notice that the history of salvation is told in completion, what has been done, what is being done, and what will be done. If we follow these directions, in humility, we will end up in heaven. If we ignore these directions, in human arrogance, we will end up in hell. Lent, in preparing for our resurrection, is a surrendering of our will to the will of God. We especially prepare for the Feast of all Feasts, Resurrection of Our Blessed Lord and Savior Jesus Christ, just as we are preparing for Judgement Day, our Eternal Feast of Resurrection which is our planned destination of our life's journey.

THE VIEW FROM THE CROSS- Sunday, March 24 from 4:00PM to 6:00PM EST. -A Live Spiritual Retreat
Online Registration open now at League of Ukrainian Catholics.org . Sponsored by League of Ukrainian Catholics and Ukrainian Catholic Bishops in the United States of America

Program:

WELCOME, INTRODUCTION AND OPENING PRAYER: Fr. Marijan Procyk, National Spiritual Director, LUC & Sophia Shchur, National Board President, LUC

DEATH BY CRUCIFIXION: A Historical, Cultural, & Spiritual Perspective: Metropolitan Archbishop Boris Guziak

THE CROSS PARADOX: Suffering, Sacrifice & Salvation: Bishop Paul Chomnycky, Eparchy of Stamford

THEOLOGY OF THE HAND: From Gestures to Healing. A Closer Look at the Hands of Christ:

Bishop Bohdan Danylo, Eparchy of St. Josaphat, Parma

CHANGING OUR VIEW: What did Christ see from the Cross?: Bishop Bohdan Danylo, Eparchy of Chicago

REFLECTIONS, DISCUSSIONS, & CLOSING PRAYERS

