

**Transfiguration of Our Lord Church**  
**240 Center Street – Nanticoke, PA 18634**  
**Nanticoke Rectory: (570)735-2262**



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**Pastor; Fr. Walter Pasicznyk CELL PHONE NUMBER: (570)-406-5882**

**Slava Isusu Christu! Slava Na Viki!**  
**Glory to Jesus Christ! Glory Forever!**  
**September 21, 2025, A. D.**



**Saturday, September 20**  
**6:00 PM**

**SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS**

†William Vincent- Lipowski Family

**Sunday, September 21**

**SUNDAY AFTER THE EXALTATION &  
LEAVE-TAKING OF THE HOLY CROSS**

**10:30 AM**

†Geraldine Adamchak- Leona Kobela & Ellen Algrainy

**Thursday, September 25**  
**9:00 AM**

†Henry, Helen & Joseph Heylek-Tom & MaryAnn Potsko

**Friday, September 26**  
**9:00 AM**

God's Blessings for America- Tom & MaryAnn Potsko

**Saturday, September 27**  
**6:00 PM**

**SIXTEENTH AFTER SUNDAY PENTECOST**

†Jeanette Sims- Lipowski Family

**Sunday, September 28**  
**10:30 AM**

**SIXTEENTH AFTER SUNDAY PENTECOST**

†Geri Adamchak- Doris Parcel



**Saint Peter & Paul Church (Plymouth)**  
Divine Liturgy: Saturday 4:00 PM; Sunday 8:30 AM

## **SUNDAY AFTER EXALTATION OF THE HOLY CROSS**

**September 21, 2025**

**ANTIPHON 1:** O God, my God, hear me; why have You forsaken me? The words of my transgressions put salvation far from me.

**Through the prayers of the Mother of God, O Savior, save us.**

O God, I will call to You by day, but You will not answer me; and by night, yet it will not be foolish of me.

**Through the prayers of the Mother of God, O Savior, save us.**

But You, the praise of Israel, dwell in the holy place.

**Through the prayers of the Mother of God, O Savior, save us.**

**Glory... Now... Only begotten Son...**

**ANTIPHON 3:** The Lord reigns, let the peoples tremble; He is enthroned upon the cherubim, let the earthquake.

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

Great is the Lord in Sion and supreme above all peoples.

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

Let them profess Your great name for it is awesome and holy.

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

**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!

**TROPAR OF THE CROSS:** 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 for ever and ever. Amen.**

**KONDAK OF THE CROSS:** By Your own choice, O Christ our God, You were lifted on the cross. Grant Your mercies to Your new community that bears Your Name. By Your power gladden the faithful people, and grant them victory against enemies. May they have the help of Your instrument of peace, the invincible sign of victory.

**PROKIMEN:** Exalt the Lord our God, and bow in worship at the footstool of his feet, for it is holy. verse: The Lord reigns, let the peoples tremble. Exalt the Lord our God, and bow in worship at the footstool of his feet, for it is holy.

**A Reading from Epistle of the Holy Apostle Paul to the Galatians (2: 16-20):**

Brethren, know that a man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified. But if while we seek to be justified in Christ, we ourselves also are found sinners; is Christ then the minister of sin? God forbid. For if I build up again the things which I have destroyed, I make myself a liar. For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross. And I live, now not I; but Christ lives in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me.

**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).

**Gospel of Mark 8: 34 – 9: 1;**



The Lord called the multitude together with his disciples, he said to them: If any man will follow me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake and the gospel, shall save it. For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul? Or what shall a man give in exchange for his soul? For he that shall be ashamed of me, and of my words, in this adulterous and sinful generation: the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels. And he said to them: Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power. And after six days Jesus took with him Peter and James and John, and led them up into a high mountain apart by themselves, and was transfigured before them.

**INSTEAD OF “IT IUS TRULY RIGHT...”:** O my soul, magnify the most precious cross of the Lord. Irmos: You are a mystical Paradise, O Mother of God, who though untilled, have brought forth Christ. He has planted upon earth the life-giving Tree of the Cross. Therefore today as we raise it on high we bow low and we magnify you.

**COMMUNION HYMN:** Praise the Lord from the heavens; praise Him in the highest. Let the light of Your countenance, O Lord, shine upon us. Alleluia, alleluia, alleluia.



**At the end of Liturgy, we sing: To Your Cross, O Master, we bow in veneration, and we glorify Your holy Resurrection (3). Krestu tvoyemu pokli-nya-yem-sya, Vladiko, I svyatoye voskreseniye tvoye slavim (3x).**



### SEPTEMBER CANDLES

The **Eternal Light** is given by Brian & Joanne Kawczenski  
In loving memory of Joseph & Mary Englot.

The **Altar Candles** are given by MaryAnn Jarolin in  
Loving memory of her mother, Irene Hvozda.

The Candle **Before the Icon of Jesus Christ** is given by  
Lisa Placek for Special Intention.

The **Candle Before the Icon of the Theotokos** is given by  
Tom & MaryAnn Potsko in loving memory of Theodore Kulmatiski.



**Petitions & Prayers for Our Parishioners:** Please pray for our Parishioners **Assisted Living:** Mary Hoolick. **At Home:** Shirley Kozar, Dolores Miller, Rita Kurtz, Diane Petry, Mary Louise Bailey. **Away:** Leona Kobela. **Prayer Request:** Michelle Miller; Kerri; Ellen Kobela, Fr. Peter

Waslo; Sister Evhenia Prusnay MSMG; Mary Oresick; Fr. Paul Wolensky, Pavlyk Motychka (baby in Ukraine with SMA); Joyce Kishbaugh, Ken Weber; Marie Slota; Fr. Gregory Maslak, Angel Ocasio, Elizabeth Biasci, Dolores Jennings, Mike Oresick, Mark & Debbie Schwartz, Mary Schwartz, Helen Lipowski, Raquel Camelia, Marie Neimeyer, Paulette Parcel & all Parishioners who are experiencing health issues.

## CHURCH NEWS ....



**HAPPY BIRTHDAYS!!!:** On Monday, September 29, Dolores & John Barno will celebrate their Birthdays!!! Mnohaya Lita!! May God Grant Them Many Happy Years and Salvation!

**CLOTHING FLEA MARKET:** We are planning on having a **clothing only** rummage sale. **Clean out your closets!** We will take new or gently used clean clothing, belts & shoes only at this time! Call Johanna at 570-592-5776 for any questions or arrangements for items. The tentative date for the Rummage Sale is October 17th or 18<sup>th</sup>. Please place your donations in the church basement as the hall is rented.

**"PASTIE SALE.** Saints Peter & Paul, Ukrainian Greek Catholic Church, North Wilkes-Barre is taking orders for Pasties for pick-up on Saturday, October 4<sup>th</sup>, 2025. Our Pasties are made with seasoned ground beef and potatoes wrapped in a pie crust pastry and are available with or without onions. Pasties are \$9.00 each and Gravy is available for \$1.00 for an 8 oz. cup. Call (570) 829-3051 to place your order. (Please specify with or without onions.) Pick-up from 2:00 to 4:00pm in our School Hall, corner of North River and West Chestnut Streets, Wilkes-Barre. Remember, when Baba cooks... everybody's happy!"

**REVIVED SOLDIERS OF UKRAINE PRESENTATION:** An invitation is extended to the public on **September 29 at 6:30PM** on Railroad Street, Room 105 Lock Haven University Campus. Ukraine at War: A Personal Perspective from a severely wounded Ukrainian soldier. For more information contact Dr. Rick Schulze, Retired Professor, Lock Haven, [fschulze@comcast.net](mailto:fschulze@comcast.net).

**BOOK(S) OF THE MONTH FOR SEPTEMBER:**  
**Angels (and Demons) What do we really know?**  
by Peter Kreeft  
ISBN: 978-0-89870-550-8

**SISTERS OF THE ORDER OF ST: BASIL THE GREAT 94th ANNUAL PILGRIMAGE:** This year's 92<sup>nd</sup> Pilgrimage honoring the Mother of God will be held on Sunday, October 5, 2025, on the grounds of the Motherhouse of the Sisters of St. Basil the Great in Fox Chase Manor. The theme of this year's Pilgrimage is "Mary, Mother of Hope."



**PYROHY SALE:** There are potato pyrohy for sale in the church basement. The cost is \$12.00 per dozen. If you would like to purchase pyrohy please contact the church rectory or call Lisa at 570-574-1016.

**Veneration and Removal of the Cross (Sunday only):** At the end of the Divine Liturgy, the priest exits through the Royal Doors to the tretrapod and incenses around the Cross three times, as the Tropar of the Cross is sung three times. Then we sing, “Krestu tvoyemu . . .” three times and the Cross is venerated with the singing of the stichera for the Exaltation. Then the Kondak of the Cross is sung while the priest takes the Cross in procession through the Royal Doors and places it on the Proskomide.

#### **PRAYER FOR THE PROTECTION OF THE CHURCH**

O glorious St. Michael, guardian and defender of the Church of Jesus Christ, come to the assistance of the Church, against which the powers of hell are unchained, guard with especial care her august Head, and obtain that for Him and for us the hour of triumph may speedily arrive. O glorious Archangel St. Michael, watch over us during life, defend us against the assaults of the devil, assist us especially at the hour of death; obtain for us a favorable judgement, and the happiness of beholding God face to face for endless ages. Amen.

*Never hide any of the evil thoughts which arise in your heart or the evils you commit in secret. Instead, reveal them to someone you trust. For Scripture says: “Commit your way to the Lord; trust in Him.” - PS 37:5*

#### **God Speaks to the Quiet Heart**

**A day in Your court is better than a thousand outside. Psalm 84:2, 10**

If the pace and the push, the noise and the crowds are getting to you, it’s time to stop the nonsense and find a place of solace to refresh your spirit. Deliberately say “no” more often. This will leave room for you to slow down, get alone, pour out your overburdened heart, and admit your desperate need for inner refreshment. The good news is God will hear, and He will help. The bad news is this: If you wait for someone else to bring about change, things will only deteriorate. All of us can testify, God does not speak to the hurried, worried mind. It takes time alone with Him and His Word before we can expect our spiritual strength to recover. From Wise Words for Busy People

It was pride that changed angels into devils; it is humility that makes men as angels.

**Saint Augustine**

**REAL PRESENCE** from The Heavenly Banquet by Fr. Emmanuel Hatzzidakis

The faith of the Church, from the very beginning, has been that the bread and wine offered are changed into the Body and Blood of the Lord. The Church has always understood the words of the Lord, “This is My Body... This is My Blood...” quite literally, because her Divine Founder meant it that way. How do we know? He said clearly in public: “Truly. Truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.” And to drive this point across He repeated these words a few times over. Justifiably, “many of His disciples” that did not trust fully in Him took offense at His words, and so “drew back and no longer went about with Him.” Not only did He not make any effort to all them back saying, “You have misunderstood Me; I just meant it in a metaphorical way,” but turning to the twelve, He said, “Do you wish to go away?” He meant it the way they took it, and the Church has always taken these words at their face value.

“This is My Body...This is My Blood.” This was not allegorical talk. It was not a parable in action. It was not a figure of speech. It was not symbolic language. It was realistic talk. “This is what I received from the Lord, and in turn passed it on to you,” St. Paul writes to the Corinthians. And in order to drive the point across he warns them: “Whoever eats and drinks from the Cup of the Lord in an unworthy manner will be guilty of profaning the Body and the Blood of the Lord. Let man examine himself and so eat of the body and drink of the Cup. For any one who eats and drinks unworthily casts judgement upon himself. That is why many of you are weak and ill, and some have fallen asleep [i.e. died]. Elsewhere the Apostle says forcefully: “The Cup of blessing which we bless, is it not a communion in the blood of Christ? The bread which we break, is it not a communion in the body of Christ? “Against the Protestant interpretation, the phrase ‘eating the flesh of Christ’ cannot be identical to ‘believing in Christ’ ... [and] the verb ‘is’ cannot be equated with ‘represents’ or ‘signifies’ because we are not dealing with a parable, a metaphor, but a concrete fact.

What took place in the Upper Room was passed on by the Apostles to their disciples: “I received” (parelavon) and “I delivered” (I passed on, paredoka).” We continue to do what was handed down to us: “This is what has been believed always, everywhere, and by everyone.” The Church has always attributed the full impact of the verb “is” in, “This is My Body... This is My Blood.” This is the strongest belief of the Church without any rational deviation or any theory of explanation. It is a revealed fact and a truth which no

faithful can miss or neglect.” This has been the unshakable faith of the Church, in the mystical yet real presence of Christ in the Holy Mysteries, cherished, proclaimed and defended against rationalizations and interpretations of a firm tradition of the Church. The Eucharistic Christ is not “another Jesus” nor an image or a symbol of Christ - a teaching condemned by the Church during the iconoclastic struggle. St. Ignatius the God-bearer, who may be called the theologian of the Eucharistic realism, confronted the Docetist opinions that had penetrated the Church circles, according to which Christ suffered only seemingly. According to him the Eucharist is the same flesh of the Savior that suffered on the Cross: “They abstain from the Eucharist and from prayer, because they do not confess that the Eucharist is the Flesh of our Savior Jesus Christ, Flesh which suffered for our sins and which the Father, in His goodness, raised up again. They who deny the gift of God are perishing in their disputes.” St. Nicholas Cavasilas, too, conveys the change with the most realistic language possible. The material, earthly food we brought in was transformed into spiritual, heavenly nourishment. The bread and wine have become the Body and Blood of Christ, while retaining their properties and characteristics. When the Son and Word of God took on our human nature, the human nature existed alongside with the divine nature. Similarly, here the material offering is not annihilated, obliterated by the divine energy, but coexists with it in an ineffable manner. We should keep in mind that “what is rendered present on the altar is not only the Body and Blood of Christ-it is His sacrifice itself, that is to say, the mystery of His passion, His Resurrection and His Ascension, of which the Eucharist is the anamnesis, the efficacious commemoration. The saving acts of the Lord are remembered immediately before the Holy Gifts are elevated: “the Tomb, the Resurrection on the third day, the Ascension into heaven, the Enthronement at the right hand of the Father, and the second, glorious Coming.”