

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



Church Email: TransfigurationUCC@comcast.net

WebSite: www.transfigurationucc.org

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



Slava Isusu Christu! Slava Na Viki!
Glory to Jesus Christ! Glory Forever!
March 29, 2026 A. D.

Saturday, March 28

6:00 PM

PALM SUNDAY (Myrovania)
Blessing of Palms/Pussywillows
God's Blessings & Good Health for All Parishioners

Sunday, March 29

10:30 AM

Monday, March 30

6:30 PM

PALM SUNDAY (Myrovania)
Blessing of Palms/Pussywillows
☒Anna Bukoski- Tom Bukoski

HOLY MONDAY

LITURGY OF THE PRESANCTIFIED GIFTS

Confession before/after service

Wednesday, April 1

5:30 PM

HOLY WEDNESDAY***Abstinence from Meat *****

LITURGY OF THE PRESANCTIFIED GIFTS

******General Anointing of Parish Congregation**

Thursday, April 2

6:30 PM

Friday, April 3

5:30 PM

Saturday, April 4

3:00 PM

6:30 PM

HOLY THURSDAY

Matins of the Holy and Saving Passion of our Lord

GOOD FRIDAY*Abstinence from Meat&Dairy*

Vespers with Placement of the Holy Shroud

HOLY SATURDAY***Abstinence from Meat *****

Blessing of Easter Food

Resurrectional Vespers/Divine Liturgy (Myrovania)

God's blessings for America and families - Potsko

Sunday, April 5

11:00 AM

PASCHA- EASTER SUNDAY (w/Myrovania)

Divine Liturgy /Blessing of Easter Baskets

Blessing of Artos, Myrovania



SS. Peter and Paul Church-2026 A.D.

20 Nottingham Street, Plymouth, PA

Holy Tuesday, March 31

4:00 PM Presanctified Liturgy, Confessions
Confession before/after service

Holy Thursday, April 2

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

Good Friday, April 3

1:00PM Vespers with the Placement of the Holy Shroud
*******Abstinence from Meat & Dairy Products*****

Holy Saturday, April 4

1:00 Blessing of Food
*******Abstinence from Meat *****

Pascha, Sunday, April 5

7:30AM Resurrection Matins, Divine Liturgy, Blessing of Artos
Blessing of Paschal Food, Myrovania



ANOINTING OF THE SICK ON HOLY WEDNESDAY

The General Anointing of the Sick is done for all baptized Catholics 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.

PALM SUNDAY- THE LORD'S ENTRANCE INTO JERUSALEM

March 29, 2026, A. D.

Pick up your Palms as you enter the church. Hold your Palms when Father Walter incenses the church-following that Father will bless the Palms while you hold them.



FIRST ANTIPHON: IN PLACE OF "SHOUT TO THE LORD"

I am filled with love, for the Lord will hear the voice of my plea.

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

For He has inclined His ear to me, and I will call to Him all the days of my life.

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

The pangs of death encircled me; the trials of Hades befell me.

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

I met with anguish and pain and called upon the name of the Lord.

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

GLORY BE TO THE FATHER...

O ONLY BEGOTTEN SON...

ANTIPHON 3: Give praise to the Lord for He is good, for His mercy is forever.

Assuring us before Your Passion of the general resurrection, You raised Lazarus from the dead, O Christ God: and so, like the children we also carry signs of victory and cry to You, the conqueror of death: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

Therefore, Let the house of Israel say He is good, for His mercy is forever.

Assuring us before Your Passion of the general resurrection, You raised Lazarus from the dead, O Christ God: and so, like the children we also carry signs of victory and cry to You, the conqueror of death: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

Therefore, Let the house of Aaron say He is good, for His mercy is forever.

Assuring us before Your Passion of the general resurrection, You raised Lazarus from the dead, O Christ God: and so, like the children we also carry signs of victory and cry to You, the conqueror of death: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

Let all who fear the Lord say He is good, and that his mercy endures forever.

Assuring us before Your Passion of the general resurrection, You raised Lazarus from the dead, O Christ God: and so, like the children we also carry signs of victory and cry to You, the conqueror of death: Hosanna in the highest! Blessed is He who comes in the name of the Lord.



**WELCOMING JESUS WITH PALMS -Now is the time to hold up your palms/
willows.**

ENTRANCE HYMN: Blessed is He who comes in the name of the Lord; we bless You from the house of the Lord, God is Lord and has appeared to us.

TROPAR: Assuring us before Your Passion of the general resurrection, You raised Lazarus from the dead, O Christ God: and so, like the children we also carry signs of victory and cry to You, the conqueror of death: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

TROPAR: Buried with You through Baptism, O Christ our God, we have been granted immortal life by Your resurrection, and we sing Your praises, crying out: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

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

KONDAK: Mounted on the throne in heaven, O Christ God, and on a colt here on earth, You accepted the praise of the angels, and the hymn of the children who cried to You: Blessed are You, who have come to call Adam back.

PROKIMEN: Blessed is He who comes in the name of the Lord; God the Lord has appeared to us. Give thanks to the Lord for He is good, for His mercy endures forever. Blessed is He who comes in the name of the Lord; God the Lord has appeared to us.

A Reading of the Epistle from the Holy Apostle Paul to the Philippians 4:4-9:

Brethren, Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me or seen in me — put it into practice. And the God of peace will be with you.

ALLELUIA: Alleluia (3). Sing to the Lord a new song for the Lord has done wondrous things. Alleluia (3). All the ends of the earth saw the salvation of our God. Alleluia (3).



**WELCOMING JESUS WITH PALMS -Now is the time to hold up your palms/ willows.
A Reading from the Gospel of Saint John 12:1-18:**



Six days before the Passover, Jesus came to Bethany where Lazarus, whom he had raised to life, had died. And they made him a supper there; and Martha served, while Lazarus was one of those reclining at table with him. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment. Then one of his disciples, Judas Iscariot, he who was about to betray him, said, "Why was this ointment not sold for three hundred denarii, and given to the poor?" Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. Jesus therefore said, "Let her be that she may keep it for the day of my burial. For the poor you have always with you, but you do not always have me." Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, whom he had raised from the dead. But the chief priests planned to put Lazarus to death also. For on his account many of the Jews began to leave them and to believe in Jesus. Now the next day the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of palms and went forth to meet him. And they cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel!" And Jesus found a young ass, and sat upon it, as it is written, "Fear not, daughter of Zion; behold, your king comes, sitting upon the colt of an ass." These things his disciples did not at first understand. But when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. The crowd, therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. And the reason why the crowd also went to meet him was that they heard that he had worked this sign.



**AFTER.....Let us who mystically represent the Cherubim..... DURING THE
ENTRANCE OF GIFTS: WELCOMING JESUS WITH PALMS-Now is the time to hold
up your palms/willows.**

INSTEAD OF “IT TRULY RIGHT.”: O my soul, magnify Christ who was seated on a foal. Irmos: The Lord is God and has appeared to us: together let us celebrate. Come with great rejoicing; let us magnify Christ with palms and olive branches, and with songs let us cry aloud to Him: Blessed is He who comes in the name of the Lord.

COMMUNION HYMN: Blessed is He who comes in the name of the Lord; God the Lord has appeared to us. Alleluia (3).

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.

Petitions & Prayers for Our Parishioners: Please pray for our Parishioners: **At Home:** Shirley Kozar, Dolores Miller, Rita Kurtz, Diane Petry, Mary Louise Bailey. **Prayer Request:** Michelle Miller; Kerri; Ellen Kobela, Fr. George Worschak; Fr. Peter Waslo; Fr. Paul Wolensky, Pavlyk Motychka (baby in Ukraine with SMA); Joyce Kishbaugh, Ken Weber; Marie Slota; Angel Ocasio, Elizabeth Biasci, Dolores Jennings, Mark & Debbie Schwartz, Mary Schwartz, Helen Lipowski, Raquel Camelia, Marie Neimeyer, Leona Kobela, Paulette Parcel, Josh Alberola, Sister Evhenia Prusnay & Mother Maria M.S.M.G. & all Parishioners who are experiencing health issues. Please pray for all clergy both in America and Ukraine. Please keep Ukraine in your prayers.



MARCH CANDLES

The **Eternal Light** is given by the Pasicznyk Family
In loving memory of Kuczeriawa & Roguzinska.

The **Candle Before St. Nicholas** is by Lisa Placek
For God’s Blessings on the Placek Family.

The **Candle before Jesus Christ** is given
by Lisa Placek for all Parishioners experiencing
Health Difficulties.

CHURCH NEWS “Every day is a Holy Day of Opportunity. Pray Without Ceasing.”



CONFESSION: Let us prepare our souls by making a good Confession and receiving Communion. Holy Confession will be held before Divine Liturgy or after Divine Liturgy, if necessary. Confessions will be held before the Pre-Sanctified Liturgy and by appointment. Reminder, the Church decrees that you make at least one good confession a year before Easter. **Reminder there are no confessions after Holy Wednesday and the General Anointing before or after services because of lack of time for the priest.**

SETTING UP GRAVE: We will be setting up the grave immediately following services on Holy Thursday. Everyone is invited and encouraged to help prepare for Good Friday Services.

CHANGING LINENS: We will be changing the linens immediately following the blessing of Easter Baskets on Holy Saturday.

ADORATION SCHEDULES: Adoration schedules are in the back of the church. Please sign up to spend time with Christ.



ADORATION USE LIBRARY: We are again “borrowing” books of faith to be used during the adoration of the grave from Good Friday until Easter morning. Please make sure your name is on the cover so we can return it to you. The library will be in the back of the church for meditation and use during the Lenten/adoration period.

SVIACHENNE: The Family Sviachenne will be on **Sunday, April 19, 2026, 12:15PM**. Plans are being constructed to have a Covered Dish Sviachenne between Transfiguration of Our Lord Church & Ss. Peter & Paul Church! We have hams donated. We will put out a list for other items and attendees. There is no charge for the Sviachenne Dinner, and it will be held at Transfiguration of Our Lord Church basement. Covered dishes and help is needed—particularly set up and clean up help. Please see signup sheet at back of church.

PYROHY FOR SALE: We have potato pyrohy for sale in the church basement for \$12.00 a dozen.

THE VESPERAL LITURGY

The Vespers of Holy Saturday inaugurates the Paschal celebration, for the liturgical cycle of the day always begins in the evening (sunset). In the past, this service constituted the first part of the great Paschal vigil during which the catechumens were baptized in the “baptisterion” and led in procession back into the church for participation in their first Divine Liturgy, the Paschal Eucharist. Later, with the number of catechumens increasing, the first baptismal part of the Paschal celebration was disconnected from the liturgy of the Paschal night and formed our pre-paschal service: Vespers and the Liturgy of Saint Basil the Great which follows it. It still keeps the marks of the early celebration of Pascha as baptismal feast and that of Baptism as Paschal sacrament (death and resurrection with Jesus Christ—Romans 6). On “O Lord I Call” the Saturday Resurrectional stichiras of Tone 1 are sung, followed by the special stichiras of Holy Saturday, which stress the death of Christ as descent into Hades, the region of death, for its destruction. But the pivotal point of the service occurs after the Entrance, when fifteen lessons from the Old Testament are read, all centered on the promise of the Resurrection, all glorifying the ultimate Victory of God, prophesied in the victorious Song of Moses after the crossing of the Red Sea (“Let us sing to the Lord, for gloriously has He been glorified”), the salvation of Jonah, and that of the three youths in the furnace. Then the Epistle is read, the same Epistle that is still read at Baptism (Romans 6:3-11), in which Christ’s death and resurrection become the source of the death in us of the “old man,” the resurrection of the new, whose life is in the Risen Lord. During the special verses sung after the epistle, “Arise, O God, and judge the earth,” the dark Lenten vestments are put aside and the clergy vest in the bright white ones, so that when the celebrant appears with the Gospel, the Light of Resurrection is truly made visible to us, the “Rejoice” with which the Risen Christ greeted the women at the grave is experienced as being directed at us. The Liturgy of Saint Basil continues in this white and joyful light, revealing the Tomb of Christ as the Life-giving Tomb, introducing us into the ultimate reality of Christ’s Resurrection, communicating His life to us, the children of fallen Adam. One can and must say that of all services of the Church that are inspiring, meaningful, revealing, this one: **the Vespers and Liturgy of Saint Basil the Great and Holy Saturday is truly the liturgical climax of the Church.** If one opens one’s heart and mind to it and accepts its meaning and its light, the very truth of [The Church] is given by it, the taste and the joy of that new life which shines forth from the grave. - **Rev. Fr. Alexander Schmemmann**

Great and Holy Saturday is the day on which Christ reposed in the tomb. The Church calls this day the Blessed Sabbath.

“The great Moses mystically foreshadowed this day when he said: God blessed the seventh day. This is the blessed Sabbath. This is the day of rest, on which the only begotten Son of God rested from all His works.” (Orthros and Vesperal Liturgy of Holy Saturday)

By using this title, the Church links Holy Saturday with the creative act of God. In the initial account of creation as found in the Book of Genesis, God made man in His own image and likeness. To be truly himself, man was to live in constant communion with the source and dynamic power of that image: God. Man fell from God. Now Christ, the Son of God through whom all things were created, has come to restore man to communion with God. He thereby completes creation. All things are again as they should be. His mission is consummated. On the Blessed Sabbath, He rests from all His works. Holy Saturday is a neglected day in parish life. Popular piety usually reduces Holy Week to one day – Holy Friday. This day is quickly replaced by another – Easter Sunday. Christ is dead and then suddenly alive. Great sorrow is suddenly replaced by great joy. In such a scheme, Holy Saturday is lost. **In the understanding of the Church, sorrow is not replaced by joy; it is transformed into joy. This distinction indicates that it is precisely within death the Christ continues to effect triumph.** We sing that Christ is “trampling down death by death” in the troparion of Easter. This phrase gives great meaning to Holy Saturday. Christ’s repose in the tomb is an “active” repose. He comes in search of His fallen friend, Adam, who represents all men. Not finding him on earth, He descends to the realm of death, known as Hades in the Old Testament. There, He finds him and brings him life once again. This is the victory: the dead are given life. The tomb is no longer a forsaken, lifeless place. By His death, Christ tramples down death. The traditional icon used by the Church on the feast of Easter is an icon of Holy Saturday: the descent of Christ into Hades. It is a painting of theology, for no one has ever seen this event. It depicts Christ, radiant in hues of white and blue, standing on the shattered gates of Hades. With arms outstretched, He is joining hands with Adam and all the other Old Testament righteous ones whom He has found there. He leads them from the kingdom of death. By His death He tramples death. **“Today Hades cries out groaning: I should not have accepted the Man born of Mary. He came and destroyed my power. He shattered the gates of brass. As God, He raised the souls I had held captive. Glory to Thy cross and resurrection, O Lord!” (Vesperal Liturgy of Holy Saturday)**... On “Lord I call,” the Sunday Resurrectional stichera of tone one are sung, followed by the special stichera of Holy Saturday, which stress the death of Christ as descent into Hades, the region of death, for its destruction. But the pivotal point of the service occurs after the Entrance, when fifteen lessons from the Old Testament are read, all centered on the promise of the Resurrection, all glorifying the ultimate victory of God,

prophesied in the victorious Song of Moses after the crossing of the Red Sea (“Let us sing to the Lord for gloriously has He been glorified”), plus the salvation of Jonah, and that of the three youths in the furnace. Then the epistle is read, the same epistle that is still read at baptism (Romans 6:3-11), in which Christ’s death and resurrection become the source of the death in us of the “old man,” and the resurrection of the new, whose life is in the Risen Lord. During the special verses sung after the epistle, “Arise, O God, and judge the earth,” the dark Lenten vestments are put aside and the clergy vest in the bright white ones, so that when the celebrant appears with the Gospel the light of Resurrection is truly made visible to us. The “rejoice” with which the Risen Christ greeted the women at the grave is experienced as being directed to us. The Liturgy of St. Basil continues in this white and joyful light, revealing the Tomb of Christ as the Life-giving Tomb, introducing us into the ultimate of Christ’s Resurrection, communicating His life to us, the children of fallen Adam. One can and must say that of all services of the Church that are inspiring, meaningful, revealing, this one – the Vespers and Liturgy of St. Basil the Great on the Great and Holy Saturday – is truly the liturgical climax of the Church. If one opens one’s heart and mind to it and accepts its meaning and its light, the very truth of Orthodoxy is given by it, the taste and the joy of that new, life which shown forth from the grave.