

Transfiguration of Our Lord Ukrainian Catholic Church

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Divine Liturgy Schedule

September 1, 2019

Saturday, August 31

6:00PM

TWELFTH SUNDAY AFTER PENTECOST

†Michael & Dolores Grozio - Brian & Beth Franks
& Wyatt and Riley

Sunday, September 1

10:30AM

INDICTION-Beginning of the Church Year

TWELFTH SUNDAY AFTER PENTECOST

God's Blessings and Good Health for All Parishioners

Friday, September 6

9:30AM

God's Blessings & Good Health for Bobby Miles -
Transfiguration Parishioners

Saturday, September 7

6:00PM

BIRTH OF THE THEOTOKOS

THIRTEENTH SUNDAY AFTER PENTECOST

†Dolores Grozio- Arden & Michelle Miller

Sunday, September 8

10:30AM

BIRTH OF THE THEOTOKOS

THIRTEENTH SUNDAY AFTER PENTECOST

God's Blessings and Good Health for All Parishioners



Petitions & Prayers for Our Parishioners: Please pray for our Parishioners **Assisted Living:** Olga Yurkowski, Mary Manson, Anna Hopiak, Mary Hoolick **At Home:** Anna Kutsup, Helen Bogdan, Dolores Miller, Arlene Czarnecki, Mary Louise Bailey, Sophie Staronka, Andrew Kobela **Away:** Leona Kobela **Prayer Request:** Mike Sawczuk; Michelle Miller; Kerri; Ellen Kobela, Sister Martin Rodko; Fr. Uriy Markewych; Fr. Peter Waslo.

TWELFTH SUNDAY AFTER PENTECOST
September 1, 2019

TROPAR: Let the heavens be glad, let the earth rejoice, for the Lord has done a mighty deed with His arm. He trampled death by death. He became the first-born of the dead; He saved us from the abyss of Hades and granted great mercy to the world.

TROPAR: Fashioner of all creation, you fixed times and seasons by Your own authority; bless the crown of the year, O Lord, with Your goodness, preserving our nation and Your city in **peace**; and save us through the prayers of the Mother of God.

TROPAR: O venerable saint, you became a pillar of endurance, rivaling the forefathers: Job in afflictions and Joseph in trials, and while still in the body you lived the life of the Bodiless ones. O Symeon our father, entreat Christ God to save our souls.

Glory be to the Father and to the Son and to the Holy Spirit.

KONDAK: With His life-giving hand Christ our God, the Giver of life, raised all the dead from the murky abyss and bestowed resurrection upon mankind. He is for all, the Savior, the resurrection and the life, and the God of all.

Now and for ever and ever. Amen.

KONDAK: You dwell on high, O Christ the King, Creator and Builder of all that is visible and invisible. You made seasons and time and the day and night. Now bless the crown of the year. Guard and protect our country, this city and your people, O Lord, so rich in mercy.

PROKEIMON: Great is our Lord and great is His strength; and of His knowledge there is no end. Praise the Lord for He is good; sing to our God for He is loving. Sing to our God, sing; sing to our King, sing. (no repeat due to the Holy Day.)

A reading of the first letter of the Holy Apostle Paul to the Corinthians:

Brethren, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he

appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one born out of time. For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me. Whether, then, it is I or they, this is what we preach, and this is what you believed. I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people— for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people. This has now been witnessed to at the proper time. And for this purpose, I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a true and faithful teacher of the Gentiles

ALLELUIA: ALLELUIA (3) To You, O God, is due a hymn in Zion, and to You shall a vow be paid in Jerusalem. ALLELUIA (3) You will bless the crown of the year with Your goodness. ALLELUIA (3) In You, O Lord, have I hoped that I may not be put to shame for ever. ALLELUIA (3).

Gospel (Matthew 19:16-26; Luke 4:16-22)

At that time a certain man came to Jesus and said, “Good Master, what good work shall I do to have eternal life?” He said to him, “Why do you ask me about what is good? There is One who is good, and he is God. But if you will enter into life, keep the commandments.” He said to him, “Which ones?” and Jesus said, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and, you shall love your neighbor as yourself.” The young man said to him, “All these I have kept; what is yet wanting in me?” Jesus said to him, “If you will be perfect, go, sell what you have, and give to the poor, and you shall have treasure in heaven; and come, follow me.” But when the young man heard the saying, he went away sad, for he had great possessions. But Jesus said to his disciples, “Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. And further I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven.” The disciples, hearing this, were exceedingly astonished and said, “Who then

can be saved?" And looking upon them, Jesus said to them, "With men this is impossible, but with God all things are possible."

COMMUNION HYMN: You will bless the crown of the year with Your goodness. Praise the Lord from the heavens; praise Him in the highest. The just man shall be in everlasting remembrance; of evil hearsay he shall have no fear. Alleluia, alleluia, alleluia.

An Orthodox View of the Virgin Mary

A Protestant preacher recently said that devotion to the Mother of God is the cause of all bad in the world, since she was not a virgin after she gave birth to Christ and was just another woman. This really has upset me. Why do we worship the Virgin Mary and how do we answer those who say that she was nothing but another woman? What significance does she have for us Orthodox?

One cannot react to every opinion and idea about Christianity. At some point, common sense must prevail. In the first place, the idea that devotion to the *Theotokos*, or Bearer of God, is the cause of the world's ills is a ridiculous proposition. One must look at such an idea with the same passivity that we show towards so-called scholarly attempt to prove that Christian devotion to the Virgin Mary derives from the pagan cult of the earth goddess. This does not deserve a response. Secondly, while non-Authentic Catholic and Orthodox denominations may differ with regard to their assessment of the significance of the Mother of God, this does not explain the views of those who would like to believe—an incredible, if not demonic thing—that a woman chosen by the God of the universe to bear His Incarnate Son would simply return, after this miraculous event, to the world of the flesh. If St. Paul praises the chaste life, if Christians are called to become eunuchs for the sake of the Kingdom, and if, at least in the Catholic, Orthodox, Anglican, and Lutheran Churches, monks and nuns are called to uphold the standard of virginity and purity,* how could any rational person suggest that the woman called to bear the Son of God would be exempt from such a pious commitment? We will not, here, comment on the mistranslation and misuse of Scripture by which some heterodox try to claim that the Virgin Mary was a virgin only "up to the time" of the Virgin Birth and not after, or by which they rather naïvely understand the children of St. Joseph (the Virgin Mary's step-children) and their cousins to be the *literal* "brothers and sisters" of Christ. The Fathers of the Church have written at length on these matters. Suffice it to say that ancient Christian tradition supported the idea that the Mother of God was ever-virgin, just as Church Fathers and Councils condemned heretics in the early Church who, like their counterparts today, questioned the spiritual eminence of the *Theotokos*. As for the very eminence of

the Mother of God, let us turn to Scripture. Going to the house of Zacharias, the Virgin Mary greeted his wife, Elizabeth. "Filled with the Holy Spirit," St. Elizabeth cried out, "Blessed art thou among women..." (St. Luke 1: 40-42). In response, the *Theotokos* observes that "...henceforth all generations shall call me blessed." It would, again, suggest a psychological or spiritual problem of no small dimensions for anyone to believe that, after these statements, the Virgin Mary would simply return to the life of the flesh and set aside her spiritual role in the salvation brought to mankind by Jesus Christ. Finally, we Orthodox Catholics do not "worship" the Virgin Mary. We "venerate" her and show her great honor. Nor have the Orthodox ever, like the Latins, developed the idea that the *Theotokos* was born without sin (the Roman Catholic dogma of the Immaculate Conception), this alone is a deep issue that we don't have time for now or here. Mary was born into the same world we are born in to and she is fully human just as we are human. Authentic Catholic teaching also does not teach that Mary is a co-redemptor with Christ (the cult of the Redemtrix in the Latin Church). The consensus of the Church Fathers rejects such ideas, and the Orthodox Church adheres to that consensus. However, we do believe that the Virgin Mary is an image, as St. Maximos the Confessor says, of the Christian goal of becoming Christ-like, of *theosis*. Just as the *Theotokos* gave birth to Christ in a bodily way, so we must, St. Maximos tells us, give birth to Christ in an unbodily or spiritual way. In so doing, we imitate her practical spiritual life, including the purity and humility by which she formed her free will into perfect obedience to the Will of God. Of this practical image of the Virgin Mary, one of our readers, Archdeacon Basil Kuretich, D.D., has written some words that bear repeating here. They give us a clear picture of the importance of the model which she presents for every Orthodox Catholic believer: "We...are aware of the part played by Divine Grace in the Virgin Mary's life and are aware of the perfection of her virtue. However, we cannot lose sight of the importance of free will in the development and expression of her rich personality. After the Annunciation, she kept the secret of God's plan for her; she faced misunderstanding and accusation from others. She quickly visited her cousin, Elizabeth, not thinking of her own needs, but only the need of Elizabeth to share her joy. She endured the journey to Bethlehem; she humbly prepared for the birth of her Child and obediently accepted the command to flee into Egypt. The Virgin Mary, aided by Divine Grace, carried out these actions in a real world—with real effort and sacrifice. Thus, she is for us a model of many virtues." From the "Question and Answer" section of *Orthodox Tradition*, Vol. IX, No. 4, pp. 8-9. Originally titled "The Theotokos."



HAPPY BIRTHDAY! A Very Happy Birthday to Bobby Miles who celebrates his Birthday on Friday, September 6th! Mnohaya Lita!! May God Grant Him Many Happy Years! And Salvation!

THANK YOU! Our great appreciation is expressed to Bobby Miles for diligently and expertly cutting our church grass all summer! Thank You!

CAKE AND COFFEE: Please join us for Cake & Coffee after the Divine Liturgy on September 8th hosted by Mike & Jill Gagliardi to celebrate Bobby's Birthday! Mnohaya Lita!!

FOOD FESTIVAL & FLEA MARKET & BAKE SALE: We held our first ever "Annual" Food Festival yesterday and it can be pronounced a great success. Super Job Everyone! (The Official Announcement will be next week... We ARE so blessed to have so many talented hard-working people in our Parish. A great big Thank YOU!)

NOTABLE DATES:

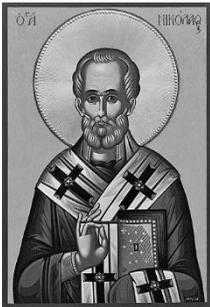
SEPTEMBER 8TH – Birth of the Theotokos (Birth-Giver Mary).

SEPTEMBER 14th -Exaltation of the Holy Cross. If any of the parishioners would like to decorate the cross with red flowers for the feast please let Fr. Walter know.

SEPTEMBER 16 – 19 – Exaltation of the Holy Cross Archeparchial Priestly Retreat, Fr. Walter will be away from Monday the 16th until Friday the 20th for the Archeparchial Retreat. If you have an emergency please contact a local Ruthenian priest or a Roman Catholic Priest. If you prefer Fr. Walter for a grave situation call Father's cell phone, he will be happy to come to your assistance.

LOTTERY TICKETS: Ss. Peter & Paul Church, Plymouth, is selling Lottery Tickets for the month of November Evening Numbers. The tickets are \$5.00 and are in the back of the church.

FINANCIAL STATEMENT: The Financial Statement for 2018 is READY and available in the back of the church. Any questions regarding the statement should be addressed to Father Walter at 570-735-2262.



125th ANNIVERSARY OF SAINT NICHOLAS CHURCH: St. Nicholas Ukrainian Catholic Church is celebrating its' 125th anniversary. A Hierarchical Divine Liturgy will be celebrated on **Sunday, October 6, 2019** at 1:30PM at St. Nicholas Church. A banquet will follow at 4:00pm at Transfiguration of Our Lord Church Hall. The cost per adult is \$45.00. Children ages 7-15 is \$15.00 and under 7 are free. Beer, wine, & soda are included. No tickets will be available at the door & there are no refunds. Please make your check out to "St. Nicholas Ukrainian Catholic Church"

along with number of tickets you are requesting and the names of the people attending to St. Nicholas Church, 153 East Main Street, Glen Lyon, PA 18617 by **September 1, 2019.- THAT'S TODAY!!!!**



PASTIE SALE: Saints Peter & Paul, Ukrainian Greek Catholic Church, North Wilkes-Barre is taking orders for Pasties for **pick-up on Saturday, September 14th, 2019**. 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 \$7.00 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 1:30 to 3:30pm in our School Hall, corner of North River and West Chestnut Streets, Wilkes-Barre. Remember, when Baba cooks... everybody's happy!

EDUCATIONAL PRESENTATION: "The Divine Liturgy and You: Deepening our Understanding of Community and the Individual in Prayer" will be the topic of the afternoon presentation by Father Morozowich on **Sunday, September 22, 2019** beginning at 3:00pm in Scranton's St. Vladimir Ukrainian Greek Catholic Church, 430 North Seventh Avenue. Cosponsored by the nine Ukrainian Catholic parishes of Northeastern Pennsylvania's Anthracite Deanery and the North Anthracite Council of the League of Ukrainian Catholics, the event is of special interest to the faithful of both the Catholic and Orthodox traditions. The educational event is open to the general public - everyone is welcome to attend. Light refreshments will be served following the presentation.



MOVIE: As fall looms ahead..... **WHY** not have another movie afternoon? What will the movie be? Let's not let Father pick! Your suggestions are **NEEDED**. Date to be announced...

SEPTEMBER CANDLES

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

The Altar Candles are given by MaryAnn Jarolen
For the Good Health of Irene Hvozda.

The St. Nicholas Candle is given by the Alberola Family
For All the Deceased Members of the Weron Family.

The Proscomedia Table is given by Joan Cominsky
In loving memory of John (Sonny) Petrochko.

Candle Intentions Before the Icon for the Month of September

The Candles on the Tetrapod are given Anna Kutsup
In loving memory of Mary Kressel.

The Candle Before Christ is given by the Lee Family
in loving memory of Helen Lee.

The Candle Before the Theotokos is given by
the Slota Family in loving memory of Peter & Pauline Slota.

The Candle Before John the Baptist is given by
the Slota Family in loving memory of Peter & Pauline Slota.