

240 Center Street – Nanticoke, PA 18634

Nanticoke Rectory: (570)735-2262

Church Email: TransfigurationUCC@comcast.net

Website: www.transfigurationucc.org

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

Email: wpasicznyk@ukrcap.org



Divine Liturgy Schedule

February 14, 2021

Saturday, February 13

6:00 PM

SUNDAY OF CHEESEFARE

†John Hoolick- Hoolick Family

Sunday, February 14

10:30 AM

4:00 PM

SUNDAY OF CHEESEFARE

God's Blessings and Good Health on All Parishioners

Forgiveness Vespers

Monday, February 15

FIRST DAY OF LENT- STRICT FAST (Meat & Dairy)

Wednesday, February 17

4:00PM

Saint Peter & Paul Church (**Plymouth**)

Liturgy of Presanctified Gifts

Friday, February 19

6:30PM

Liturgy of Presanctified Gifts (**Transfiguration**)

Saturday, February 20

6:00 PM

SUNDAY OF CHEESEFARE

God's Blessings and Good Health on All Parishioners

Sunday, February 21

10:30 AM

SUNDAY OF CHEESEFARE

†Anna Manosky- M/M Michael Sawczuk



Petitions & Prayers for Our Parishioners: Please pray for our Parishioners Assisted Living: Olga Yurkowski, Anna Hopiak, Mary Hoolick At Home: Anna Kutsup, Helen Bogdan, Dolores Miller, Arlene Czarnecki, Mary Louise Bailey, Sophie Staronka, Andrew Kobela; MaryAnn Kelly **Away:** Leona Kobela **Prayer Request:** Michelle Miller; Kerri; Ellen Kobela, Sister Martin Rodko; Fr. Uriy Markewych; Fr. Peter Waslo; Bishop John Bura Emeritus; Sister Evhenia Prusny MSMG; Mark Jennings; Mary Oresick; Fr. Paul Wolensky.

SUNDAY OF CHEESEFARE
February 14, 2021

TROPAR: When the disciples of the Lord learned from the angel the glorious news of the resurrection and cast off the ancestral condemnation, they proudly told the apostles: "Death has been plundered! Christ our God is risen, granting to the world great mercy."

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

KONDAK: Bestower of prudent counsel, Instructor of the foolish and Defender of the poor ones; make firm my heart and give it understanding. Give me a word, O Word of the Father: Behold, I shall not stop my lips from crying out to You: In Your mercy, have mercy on me who am fallen.

PROKIMEN: Pray and give praise to the Lord our God. In Judea God is known; His name is great in Israel. Precious in the sight of the Lord is the death of His venerable ones. (no repeat)

A reading of the Epistle from the Holy Apostle Paul to the Romans (13:11-14:4):



Brethren, for now our salvation is nearer than when we believed. The night is passed, and the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: But put you on the Lord Jesus Christ and make not provision for the flesh in its concupiscence's. Now him that is weak in faith, take unto you: not in disputes about thoughts. For one believes that he may eat all things: but he that is weak, let him eat herbs. Let not him that eats, despise him that eats not: and he that eats not, let him not judge him that eats. For God has taken him to himself. Who are you that judges another man's servant? To his own lord he stands or falls. And he shall stand for God is able to make him stand.

ALLELUIA: Alleluia (3). It is good to give praise to the Lord, and to sing to Your name, O Most High. Alleluia (3). To announce Your mercy in the morning and Your truth every night. Alleluia (3).

Gospel of Matthew 6:14-21

The Lord said, "If you forgive men their offenses, your heavenly Father will also forgive you your offenses. But if you do not forgive men, neither will your Father forgive you your offenses. And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen I say to you, they have had their reward. But you, when you do fast, anoint your head and wash your face, so that you may not be seen by men to fast, but by your Father, who is in secret; and your Father, who sees in secret, will reward you. Do not lay up for yourselves treasures on earth, where rust and moth consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth consumes, nor thieves break in and steal. For where your treasure is, there also will your heart be."

Communion Hymn

Praise the Lord from the heavens; praise Him in the highest. Alleluia, alleluia, alleluia.

It is pointless for someone to say that he has faith in God if he does not have the works which go with faith. What benefit were their lamps to the foolish virgins who had no oil (Mt. 25:1-13), namely, deeds of love and compassion. - **St. Gregory Palamas**

CHARITABLE CARE ACT 2020 CONTRIBUTIONS: Previously, charitable contributions could only be deducted if a taxpayer itemized their deductions. The Cares Act allows taxpayers who don't itemize deductions to take up to \$300 charitable deductions for contributions made in 2020 to a qualifying organization. Your parish, parish schools, St. Josphat Seminary and the Archeparchy qualify for this charitable deduction. Please consider making an additional donation to your parish, parish school, St. Josaphat Ukrainian Catholic Seminary or the Archeparchy. Your donation will be deductible up to \$300 even if you do not itemize your deductions for 2020. Your donation must be made by cash, check or credit card. "



"O Joyful Light"

O Joyful Light, Holy Glory of the Immortal Father, Heavenly, Holy, Blessed Jesus Christ: Having reached the setting of the sun, having seen the evening light, let us sing of the Father, and the Son, and the Holy Spirit of God. It is proper at all times to praise You with reverent voice of Son of God, the Giver of Life, the whole world glorifies You.

CHURCH NEWS

LENT BEGINS MONDAY



HAPPY ANNIVERSARY: Happy Anniversary to Mark & Arlene Jennings who are celebrating their Wedding Anniversary on Tuesday, February 14! Mnohaya Lita!

HAPPY BIRTHDAY! A happy birthday to Doris Parcel who celebrates her Birthday on Februar20th! Mnohaya Lita! May God grant her and her family many Happy Years!

LENTEN VESPERS: If you would like to do an extra devotional for Lenten on Sunday late afternoon in lieu of Deanery Stations of the Cross, each Sunday of Lent we will have the service of Vespers which is the foundation of the Pre-Sanctified Liturgy. Vespers will not have communion. The first Vespers will be Sunday evening, February 14th with Forgiveness Vespers at 4:00pm. Lent begins at sundown on Sunday, February 14th. Please remember the first day of Lent is a strict day of abstinence from dairy and meat.

MYASOPUSNA: It is indeed very unfortunate that we are unable to have our Meat-fare Dinner prior to this Lenten Season. While we are very grateful for the many blessings that God has given us. We are so very grateful to the support that we have received for this fund raiser for so many years and really appreciate the dedication of every parishioner and their participation in this event. It takes a whole church to run a Myasopusna, pray that with God's help we will have our dinner again next year!



PYROHY PROJECT: Many thanks to everyone who helped make the pyrohy project a success! Thank you for coming to help! **We have 40 dozen frozen potato pyrohy for sale in the church basement at \$8.00 a dozen.**

PRAYERS: Please pray for our Church in America. Keep our Church in your prayers so that we may have an end to this "pandemic" and may once again be able to all worship together.

LINENS: In preparation for the Great Fast we will be changing the linens in the church on Sunday, February 14th immediately following Divine Liturgy.

FLEA MARKET: Weather permitting a Flea Market is planned for **March**. If you have any items to donate for the Flea Market, please contact Johanna at 570-256-7883. Saturdays 9-2 please plan on coming out to help.

DAYLIGHT SAVING TIME: Begins on the Sunday, March 14, 2021. Remember to set your clocks ahead one hour before retiring Saturday evening.

SUNDAY LITURGIES DURING LENT: WHY DO THEY SEEM LONGER?

Our Church prescribes that the Liturgy of St. Basil the Great is to be celebrated on all of the Sundays of Great Fast, instead of the Liturgy of St. John Chrysostom, which is usually celebrated throughout the rest of the church year. St. Basil's Liturgy is older and has longer priestly prayers at the Anaphora than the Liturgy of St. John Chrysostom (which was derived from the Liturgy of St. Basil the Great), and is celebrated ten times during the church year: the five Sundays of Lent (not Palm Sunday), Holy Thursday, Holy Saturday, Christmas Eve, Epiphany Eve, and on the actual Feast of St. Basil which we celebrate January 1.



Psalm 84:10-12

Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked. For the Lord God is a sun and shield; the Lord bestows favor and honor; no good thing does he withhold from those whose walk is blameless. Lord Almighty blessed is the one who trusts in you.

The Prayer of St. Ephraim the Syrian

O Lord and Master of my life. Do not give me the spirit of sloth, despair, lust of power and idle talk, but rather give to your servant the spirit of chastity, humility, patience and love. Yea, O Lord and King, grant me to see my own transgressions and not to judge my brother, for blessed are you for ages of ages, amen.



ASK FATHER A QUESTION? WHAT IS THE LITURGY OF THE PRE-SANCTIFIED GIFTS? The Liturgy of the Presanctified gifts is one of the liturgies of the Easter Church, it is celebrated on the 1st Monday of Lent, all the Wednesdays and Fridays and then on Holy Monday, Holy Tuesday and Holy Wednesday. This is known by two names, The Liturgy of the Presanctified

Gifts or The Divine Liturgy of Pope St. Gregory the Great. The title Presanctified comes from the fact that the Body and Blood of Jesus Christ which is distributed as Communion was “Sanctified on Sunday” i.e. pre-Sanctified to the celebration of this particular Liturgy. The Presanctified is basically Vespers (Evening Prayer) with Holy Communion attached to it, hence the Presanctified Liturgy has no Anaphora, and further during The Great Fast the Eastern Church celebrates no Liturgies during the weekdays, only on Sundays, which are “Little Feasts of ‘Resurrection” i.e. “Little Easters”. During the Great Fast we are journeying through the desert of our lives like the Nation of Israel with Moses, missing and wanting a return to The Garden of Eden from which we were cast out. We need to repent, to turn away from our sins, ask God to forgive us, and then walk in holiness if we desire to return to the Garden of Eden which is Heaven. The “joy” of The Great Fast is that when I put forward an honest effort to grow in holiness, I will. The result of this effort and honesty of my sins and sinfulness, when I leave it behind and follow God, Father, Son and Holy Spirit, I will follow God into Heaven. This is not easy, hence we have to work at it. A further thing to be aware of which was not asked is this; during the Great Fast we read almost in entirety Genesis and Exodus because in this is our lives story, a recapitulation of sin and repentance and redemption. When I grasp the consequence of sin is eternal death and eternal Life comes from leaving behind death and sin, I can then begin my honest effort to cooperate with God and follow Him so that I may hear the good words, “Come, and enter into the Kingdom of God, good and faithful servant.”



Father, I was reading what I could find about the Immaculate Conception, and I found it fascinating. With what I was reading, I came across that one of the popes said he ‘. . . found the Eastern Church’s view on Mary so much kinder, truer to the Church Fathers and more complete than the Western Church today,’ I think it was Pope Benedict, maybe Pope John Paul II. That

sounds like Pope Benedict, and you might be interested to know why and where all this really begins for some background about this. Approximately between 700 A. D. and 1,400 A.D. the Western Church [Roman Catholics] stopped giving the lay people the Blood of Christ during reception of Holy Communion. What this resulted in was that infants and very young children could no longer receive Holy Communion, for the very young received

Holy Communion in the West just as they do today in the Ukrainian Greek Catholic Church. The priest dips his finger into the Blood of Christ and places his finger to the child's lips and recites, "Taste and see how good the Lord is." Because the Western Church distributes the Body of Christ from the unleavened bread of haste, which comes out hard and similar in texture to a cracker, infants and the very young could no longer receive Holy Communion for their inability to take solid food. This is called "exaggerated reverence" in the Church because this limits people from reception of the Sacraments. What was also happening at this time was that the Rites of Initiation were becoming confused and conflated (mixed up). The priest would Baptize the infant and then begin the Rite of Chrismation (Confirmation) but not finish the Rite, only the Bishop can finish the Rite of Confirmation in the Western Church. The Church passed a law that the Bishop must visit every parish of his Diocese every year, with the purpose of finishing all the Confirmations the priests had begun. All the previously listed events are background to the days of Saint Thomas Aquinas who systematized the Catechism of the Catholic Church in a work we call The Summa Theologica, The Sum of All Theology. When he gets to Baptism, which among being a Rite of Initiation, and does several things, ontologically changing a person, Baptism also forgives sins. So he asks, "What sins could a baby, or young infant, have that needs forgiveness?" He finds an answer to this from Saint Augustine's work about mankind having the stain of Eve's and Adam's sin, called "Original Sin." So Thomas says for the infant Baptism removes the stain of Adam's sin from the infant, cleanses the child from "Original Sin." When he gets to infants not receiving Holy Communion, he poses the question as, "Why is it suitable for children to refrain from receiving Holy Communion, the Body and Blood of Jesus Christ, which is a medicine that forgives sins, heals the body, heals the soul and grants eternal life; Saint Thomas says since the child does not have "his own sin" it is acceptable for the child to not receive since the child is still "clean from [personal] sin." This is now background for The Conception of the Holy Anna, when she conceives Mary, which the Western Church would years later give the title, "The Immaculate Conception." The Early Church, as today, believes that Mary never sinned, i.e., is ever pure. The Western Church believes the same but this background idea of "Original Sin" being the stain of Adam's sin on every child born, is a problem and would be a "stain" on the Ever-Pure Mary. How does the West deal with this situation? In short, the claim that Mary was born without the Stain of Original Sin, hence the name Immaculate Conception. What the East holds as orthodox teaching is that no person born has the stain of Adam's sin on their soul, you, me, Saint Joseph and even Mary. What each person is born into is a world where sin has entered and as the consequence of sin, i.e., Original Sin, mankind suffers difficulties and dies a

material death. (Genesis 3: 16-19) Mary inherits this same world as do we. Many people in the West today speak about Mary as if she were a “special creature,” created differently than the manner in which you and I were created, i.e., born. This is not part of the authentic catechism and was not held by the Church Fathers. The East also holds strongly to the point that many of the most faithful people to God had most difficult lives, and some of the greatest prophets and saints were born to “childless couples” in their respective very advanced years, as a sign of God’s providence and love. You can see how one little change in Church life, which does not match Jesus Christ’s teaching, can create a whole plethora of difficulties. Mary is ever pure, born into the same world as us and in need of The Messiah, Jesus Christ, Our Most Blessed Lord and Savior just as are we, for regardless of personal sin we all die and need Jesus Christ for Salvation, i.e. our personal resurrection. Jesus Christ, the Son of God, grants Eternal Life, a free gift to mankind who responds with a “Yes!” to Him. We do this by turning away from sin and Lucifer, and turn to Him, i.e. repentance.

FEBRUARY CANDLES



The **Eternal Light** is given by Irene Hvozda in loving memory of her husband, Michael Hvozda.

The **Altar Candles** are given by Tom & MaryAnn Potsko
For America-One Nation under God.

The **St. Nicholas Candle** is given by the Lee Family
In loving memory of Helen & Clarence “Red” Lee.

The **Proscedia Table** is given by Mark & Arlene Jennings in
loving memory of Helen Melnyk.

Candle Intentions Before the Icon for the Month Of February

The **Candle Before the Icon of Christ** is given by Irene Hvozda for all the deceased members of the **Hvozda & Frankowski Families**.

The **Candle before the Theotokos** is given by Lisa Placek for the deceased members of the Slota & Skordy Families.

The **Candle Before John the Baptist** is given by Joan Cominsky in
Loving memory of John Cominsky.