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Divine Liturgy Schedule

February 21, 2021

Saturday, February 20

6:00 PM

Sunday, February 21

10:30 AM

3:00PM

4:00 PM

Wednesday, February 24

4:00PM

Friday, February 26

6:30PM

Saturday, February 27

6:00 PM

Sunday, February 28

10:30 AM

3:00PM

4:00 PM

FIRST SUNDAY OF LENT/SUNDAY OF ORTHODOXY

God's Blessings and Good Health on All Parishioners

FIRST SUNDAY OF LENT/SUNDAY OF ORTHODOXY

†Anna Manosky- M/M Michael Sawczuk

Stations of the Cross

*requested by TOL Parishioners as a private devotion

Lenten Vespers

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

Liturgy of PreSanctified Gifts

Liturgy of PreSanctified Gifts/Sorokousty

(Transfiguration)

SECOND SUNDAY OF LENT

†Gary Greenfield- Jack & July Lee

SECOND SUNDAY OF LENT

God's Blessings and Good Health on All Parishioners

Stations of the Cross

*requested by TOL Parishioners as a private devotion

Lenten Vespers



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, Josephine Latoszewski; 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; Mary Oresick; Fr. Paul Wolensky, Fr. Daniel Gurovich.

SUNDAY OF ORTHODOXY

February 21, 2021



THIRD ANTIPHON: Remember us O Lord in Your Kingdom... Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land... Blessed are they that mourn: for they shall be comforted... Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy... Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called children of God... Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven... Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake... Be glad and rejoice, for your reward is very great in heaven.

TROPAR: Let us the faithful acclaim and worship the Word, co-eternal with the Father and the Spirit, and born of the Virgin for our salvation. For He willed to be lifted up on the cross in the flesh, to suffer death and to raise the dead by His glorious resurrection.

TROPAR: We bow before Your most pure image, O kind Lord, and beg pardon for our sins, O Christ our God. Of Your own will You consented to ascend the Cross in the flesh to free Your handiwork from enslavement to the enemy. In thanksgiving we cry aloud to You: by coming to save the world, our Savior, You filled all things with joy.

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

KONDAK: The uncircumscribed Word of the Father became circumscribed when He took flesh of you, O Mother of God, and when He restored the divine image to its ancient glory, He suffused it with the beauty of God. Therefore, confessing our salvation in deed and word, we portray it in images.

PROKEIMENON: Blessed are You, Lord God of our fathers, and praised and glorified is Your Name for ever. verse: For You are righteous in everything You have done to us. Blessed are You, Lord God of our fathers, and praised and glorified is Your Name for ever.

A reading of the Epistle from the Holy Apostle Paul to the Hebrews 11:24-26,32-40; 12:1-2:

Brethren, by faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward. And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets, who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies. Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection. Some faced jeers and flogging, and even chains and imprisonment. They were put to death by stoning; they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted, and mistreated—the world was not worthy of them. They wandered in deserts and mountains, living in caves and in holes in the ground.

ALLELUIA: Alleluia (3). Moses and Aaron are among His priests and Samuel among those who call upon His name. Alleluia (3). They called on the Lord, and He heard them. Alleluia (3).

A reading from the Gospel of Saint John 1:43-51:



At that time Jesus desired to set out for Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him and said of him, "Behold a true Israelite in whom there is no guile." Nathanael said to him, "From where do you know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him and said, "Rabbi, you are the Son of God, you are the King of Israel." Answering, Jesus said to him, "Because I said to you that I saw you under the fig tree, you do believe. Greater things than these shall you see." And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

INSTEAD OF “IT US TRULY RIGHT...”: In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins’ pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

COMMUNION HYMN: Praise the Lord from the heavens; praise Him in the highest. Rejoice in the Lord, O you just; praise befits the righteous. Alleluia, alleluia, alleluia.



“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.

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.

“Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, all I have and call my own. You have given all to me. To you, Lord, I return it. Everything is yours; do with it what you will. Give me only your love and your grace, that is enough for me.”

— **St. Ignatius of Loyola**

“Love is shown more in deeds than in words.”

— **St. Ignatius of Loyola**

CHURCH NEWS



DEANERY STATIONS OF THE CROSS: Father Iwasiw consulted with Father Wolensky and the Lenten Stations will not take place this year. Father Nestor said that it is just too risky for our elderly faithful.

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 does not have Communion.



PYROHY PROJECT: We have 35 dozen frozen potato pyrohy for sale in the church basement at \$8.00 a dozen. Please contact the rectory if you would like pyrohy.

PRAYERS: Please pray for our Church in America. Keep our Church in your prayers so that we may have an end to this “pandemic”.

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. Dates will be announced, weather permitting.

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



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, placed 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 being 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 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 last step of our life's journey.

Psalm 51

For the director of music. A psalm of David. When the prophet Nathan came to him after David had committed adultery with Bathsheba.

Have mercy on me, O God according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge. Surely I was sinful at birth, sinful from the time my mother conceived me. Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place. Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. Let me hear joy and gladness; let the bones you have crushed rejoice. Hide your face from my sins and blot out all my iniquity. Create in me a pure heart, O God, and renew a steadfast spirit within me. Do not cast me from your presence or take your Holy Spirit from me. Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. Then I will teach transgressors your ways, so that sinners will turn back to you. Deliver me from the guilt of bloodshed, O God, you who are God my Savior, and my tongue will sing of your righteousness. Open my lips, Lord, and my mouth will declare your praise. You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise. May it please you to prosper Zion, to build up the walls of Jerusalem. Then you will delight in the sacrifices of the righteous, in burnt offerings offered whole; then bulls will be offered on your altar.

THE JESUS PRAYER

(reprinted www.royaldoors.net) by Brent Kostyniuk

When Peter Pan wants to teach Wendy and the other children how to fly, one of the prerequisites is the need to think a happy thought. A happy thought, it is said, will give you wings. For me, there is a happy thought which gives wings to my spirit – it is the Jesus Prayer. One of the hallmarks of Eastern spirituality is meditation; a discipline brought to near-perfection by the Desert Fathers. The Jesus Prayer is a short repetitive prayer, which is profound and deeply mystical. Indeed, in a few short words, it expresses all of our Christian belief, including the need to be humble before God. Although there are minor variations, the most common form of the prayer is “Lord, Jesus Christ, Son of the living God, have mercy on me a sinner.” The words stem from a number of biblical passages. It was Peter who first acknowledged Jesus. “Simon Peter replied, ‘You are the Christ, the Son of the living God.’” ([Matthew 16:16](#)) In the parable of the Publican and the Pharisee it is the publican’s prayer which is pleasing to God. “Lord have mercy on me, a (in some translations the) sinner.” ([Luke 18: 13](#)) Also in Luke, Jesus encounters ten lepers who call out to Him from a distance. “Jesus, Master, have mercy on us.” ([Luke 17:13](#)) In the Jesus Prayer, we call on Him to be merciful. Of course, Jesus does not need to be reminded to be merciful. Just as the prodigal son’s father ran out to greet and forgive his lost son before he had reached home, so too does Jesus constantly shower His mercy without us asking. It is not He who needs reminding, it is we who must be reminded that we are in need of His mercy. The Jesus Prayer does just that. Through constant repetition, it instills the humility needed seek God’s mercy. Like Peter when he began to sink into the sea, we call out to Jesus, “Lord, save me.” ([Matthew 14:30](#)) The Jesus prayer can be our hand reaching out to Jesus in time of distress. The Jesus Prayer is often recited with the aid of a **chotki** (prayer rope) having anywhere from 50 to 500 knots. When not in use, the prayer rope is traditionally wrapped around the left wrist so that it continues to remind one to pray without ceasing. As well, the Jesus Prayer may be accompanied by the sign of the cross each time it is prayed. As a more profound expression of humility, great prostrations (kneeling down and lowering one’s forehead to the ground) may be done. In this sense, we pray with not only our mind, but our body as well. This action reinforces our goal of humility. The second goal of the Jesus Prayer stems from Saint Paul’s appeal to the Christians in Thessalonica. “Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.” ([1 Thessalonians 5:16-18](#)) Ultimately, the Jesus Prayer can lead to this. Through persistent use, it is internalized; it becomes a part of your very being. This may seem an impossible goal. However, like all

good things, it may come about through habit and perseverance. Many years ago, when I first decided to take up running, my initial goal was to be able to run around the block without stopping. The first time I went out I had to stop twice. A few days later I managed it and within a month could run a mile. I continue to run every day (yes in -35° blizzards) and a strange thing has happened to my body. If, for some reason, I have not gone for my daily run by about 6:00, I get a strange feeling, which, apparently, is similar to the withdrawal symptoms drug users experience. Running has become a part of my essence. Like the physical discipline of running, the Jesus Prayer is a spiritual discipline. Eventually it can enter into your heart, so there is no longer any effort in reciting it, but it recites itself spontaneously. In this way, we are told, prayer will become as natural as breathing. "Let His most sweet name be joined to your breath; and then you will know the profit of silence," wrote Gregory the Theologian. So how does a prayer that is intended to instill humility uplift one's spirit? Luckily Both Lungs is written from an Eastern perspective, so, like much else, the answer to that question will be consigned to the realm of mysteries.

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 **Proscomedial 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.