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Divine Liturgy Schedule

February 28, 2021

Saturday, February 27

6:00 PM

SECOND SUNDAY OF LENT

†Gary Greenfield- Jack & July Lee

Sunday, February 28

10:30 AM

3:00PM

SECOND SUNDAY OF LENT

God's Blessings and Good Health on All Parishioners

Stations of the Cross

*requested by TOL Parishioners.

Wednesday, March 3

4:00PM

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

Liturgy of PreSanctified Gifts

Friday, March 5

6:30PM

Liturgy of PreSanctified Gifts/Sorokousty (3rd)

(Transfiguration)

Saturday, March 6

6:00 PM

THIRD SUNDAY OF LENT

God's Blessings and Good Health on All Parishioners

Sunday, March 7

10:30 AM

3:00PM

THIRD SUNDAY OF LENT

†Ihor Pasicznyk- Pasicznyk Family

Stations of the Cross

*requested by TOL Parishioners as a private devotion.

4:00 PM

Lenten Vespers



Petitions & Prayers for Our Parishioners: Please pray for our Parishioners: **Assisted Living:** Olga Yurkowski, Anna Hopyak, 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 Prusnay MSMG; Mary Oresick; Fr. Paul Wolensky, Fr. Daniel Gurovich.

SECOND SUNDAY OF LENT
SUNDAY OF SAINT GREGORY PALAMAS
February 28, 2021

THIRD ANTIPHON:

IN PLACE OF "COME, LET US SING JOYFULLY" ...

Remember us, O Lord, in Your Kingdom,

Vo tsarstviy Tvoyem pomyani nas, Hospodi,

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blazheni nishchin dukhom, yako tekh yest' tsarstvo nebesnoye.

Blessed are they who mourn, for they will be comforted.

Blazheni plachushchiy, yako tiy uteshatsya.

Blessed are the meek, for they will inherit the land.

Blazheni krotkiy, yako tiy nasledyat zemlyu.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blazheni alchushchii i zhazhdushiy pravdy, yako tiy nasytyatsya.

Blessed are the pure of heart, for they will see God.

Blazheni milostiviy, yako tiy pomnlovani budut.

Blessed are the peacemakers, for they will be called sons of God.

Blazheni mirotvortsy, yako tiy Synove Bozhiy narekutsya.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Blazheni izgnani pravdy radi, yako tekh yest' tsarstvo nebesnoye.

Blessed are you when they insult you and persecute you

Blazheni yeste, yegda ponosyat vam i izhdenut,

and utter every kind of evil word against you falsely because of Me.

i rekut vsyak zol' glagol na vylzhushche Mene radi,

Rejoice and be glad for your reward will be great in heaven.

raduytesya i veselitesya, yako mzda vasha mnoga na nebesekh.

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!

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

KONDAK: The time for action is now revealed; the Judge is at the door. Let us rise and keep the fast, offering tears of contrition with alms and crying aloud: our sins are more numerous than the sands of the sea, but forgive us, O Maker of all, that we may receive incorruptible crowns.

PROKEIMENON: You, O Lord, will guard us and will keep us from this generation and forever. verse: Save me, O Lord, for there is no longer left a just man. You, O Lord, will guard us and will keep us from this generation and forever.

A reading of the Epistle from the Holy Apostle Paul to the Hebrews 1:10-2:3:

Brethren, Lord, of old you established the earth, and the heavens are the work of your hands. They will perish, but you remain; all of them will grow old like a garment. You will roll them up like a cloak, like a garment they will be changed. But you are same, and your years will have no end. To which of the angels has God ever said, "Sit at my right hand till I make your enemies your footstool"? Are they not all ministering spirits, sent to serve those who are to inherit salvation? In view of this, we must attend all the more to what we have heard, lest we drift away. For if the word spoken through angels stood unchanged and all transgression and disobedience received its due punishment, how shall we escape if we ignore a salvation as great as ours?

ALLELUIA: Alleluia (3). He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven. Alleluia (3). He says to the Lord: You are my protector and my refuge, my God, in Whom, I hope. Alleluia (3).

A reading from the Gospel of Mark 2:1-12:



At that time Jesus entered Capharnaum, and it was reported that he was at home. And many gathered together, so that there was no longer room, not even around the door. And he spoke the word to them. And they came bringing to him a paralytic, carried by four. And since they could not bring him to Jesus because of the crowd, they uncovered the roof where he was, and , having made an opening, they let down the pallet on which the paralytic was lying. And Jesus, seeing their faith said to the paralytic, "Son, your sins are forgiven you." Now some of the Scribes were sitting there and reasoning in their hearts, "Why does this man speak thus? He blasphemes. Who can forgive sins, but only God?" And at once Jesus, knowing in his spirit that they so reasoned within themselves, said to them, "Why are you arguing these things in your hearts? Which is easier to say to the paralytic, 'Your sins are forgiven

you,' or to say 'Arise, and take up your pallet, and walk'? But that you may know that the Son of Man has power on earth to forgive sins" – He said to the paralytic – "I say to you, arise, take up your pallet, and go to your house." And immediately he arose and, taking up his pallet, went forth in the sight of all, so that they were all amazed, and glorified God, saying, "Never did we see the like."

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. 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.

CHURCH NEWS



SAINT NICHOLAS HOAGIE SALE: Saint Nicholas Ukrainian Catholic Church, Glen Lyon is holding a vegetable soup and Turkey hoagie & Italian hoagie sale on Thursday, March 18 from 11AM to 4PM in Church Hall. The cost of a hoagie is \$7.00 and for a quart of soup is \$7.00. Orders can be placed by calling Debbie at 570-736-6908 by March 14, 2021. There will also be a Bake Sale in the Church Hall.

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 30 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 **Saturdays in March 13, 20, & 27 from 9am-2pm**. If you have any items to donate for the Flea Market please contact Johanna at 570-256-7883. Please try to plan on bringing donated items early enough so that they may be displayed and priced appropriately. Take-Out Food Weather permitting. CDC guidelines will be followed.

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, what is the difference between a Saint and a Prophet? What are some examples of each? Are all Disciples of Christ also called Saints? Prophets in the Old Testament were not primarily foretellers. Simply read through the book of Amos at one sitting and you will hear how little Amos is concerned to predict. Most of his "words" are addressed to criticizing present wrongdoing. Injustice, oppression, and rich, even luxurious, worship while the poor starve, are the issues he speaks about most. Where he looks to the future most often it is to warn: if you act like this God's punishment will come. On the punishment itself his descriptions vary, from seeming to envisage invasion (3:11; 4:10; 5:3; 6:7-14 etc.) through earthquake (8:8) and drought (4:7-8) to God's personal intervention (4:13). In short, a prophet is a man called by God to act as an intercessor, a go-between, between 'the people' and God. This was because the people, even the priests, were being disobedient to God so God was no longer communicating to them directly because "they" were refusing Him. There are many aspects to a prophet, much more than "predicting the future," Indeed, the prophet does not predict the future but rather he is delivering God's message to the people. The message was always the same, "Turn away from your sins and turn back to God or else evil things will happen to you. If you continue in this, "x" bad things will follow." So, among the aspects of prophet are; the man is called by God and does not 'call down God', the man is an intercessor between the people and God (able to bring messages from the people to God and trusted by God to deliver His message to the people, plainly and directly). Now a saint, by the 1917 A. D. Code of Canon Law, is a person who has died and when prayed to for intercession, delivers the asked for help from God and the first 2 rules of the 1917 A. D. code are: 1) wait 50 years after their death, 2) Three (3) miracles are to be confirmed. So, a saint is a person of whom we cannot believe does not have "God's ear," i.e. we do not understand it that this person will not inherit heaven. So, just because many of the Old Testament prophets, and patriarchs, might not be called "saints" it does not mean we fail to believe that they will not inherit heaven. Even though many Old Testament figures were not canonically titled "saint" we call them saint none-the-less. In other words, many of the New Testament era saints are a type of prophet, delivering God's message to people. The big difference is that now that God had entered the world Himself, The Son of God, Jesus Christ, the Old Testament way of the "prophet" is no longer occurring because God has come Himself.



ASK FATHER A QUESTION... Father, who are the men on the Iconostas? I know there are 12 disciples- who are the rest? Do we have a diagram to our Iconostas so that we can identify them? In asking who the “men on the iconostas are” I assume you mean the upper two rows. The lower of the two rows of 12 men are the Apostles (those called by Jesus) and the upper row of 12 men are the prophets and patriarchs, of which are typically these men; Moses, Saul, Elisha, Elijah, Jeremiah, Ezekiel, Zechariah, King David, Jonah, Isaiah, Daniel and Habakkuk. When the icons were written they should have had the man’s name written also, at least their initials. This was not done, and I am still trying to determine who is in which icon. Some I can identify and others I have not figured out yet. If you number the icons 1 through 12 from left to right, these are those I am certain of: Apostles #5, John son of Zebedee whom Christ loved, #6 Peter, #9 Andrew; Prophets and Patriarchs, #5 Moses, #6 King David. More information to follow..... Are you interested to help?



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 **Proscomedia 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.



ICONS, BUT NOT STATUES

BY BRENT KOSTYNIUK (REPRINTED WWW.ROYAL DOORS.NET)

“Then we went on to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it.” This is how Prince Vladimir’s emissaries described their experience of Byzantine Christianity in 987, leading to the baptism of Kiev in 988. No doubt, the emissaries’ feelings were shaped by the richness of the Byzantine Tradition – they heard the beautiful singing, they smelled the burning incense rising upwards in offering, and above all, they had seen the walls and sanctuary covered in icons, windows to heaven. Icons, from the Greek word *eikōn*, meaning image or likeness, are more theological lessons, rather than simply visual depictions of Christ and the saints. For this reason, icons are said to be written, rather than painted. While a statue (or painting) represents a person or event in a realistic manner, it cannot portray the underlying spiritual reality. In an icon, we see and understand Christ as truly both God and man. Similarly, we see the saints not as they lived their lives on earth, but as they are now in heaven with their glorified bodies, interceding for those who pray to them. Although God the Father cannot be depicted (and never is) in an icon, (“...no man has seen God” — [John 1:18](#)), as Christ took human form, He can be shown in icons. The question of whether or not it is permissible to even consider portraying God through art was passionately debated in the early Eastern church and eventually led to two iconoclastic movements, first between about 726 and 787, and again between 814 and 842. Such was the vigor of the Byzantine iconoclasts, that they actively destroyed any image they found. From this comes our modern usage of the term, meaning someone who attacks cherished beliefs or principles. Iconoclasts saw any form of religious art as an offense against the Old Covenant prohibition against worshipping “craven images” ([Exodus 20:4](#), [Deuteronomy 5:8](#)). Happily, the iconoclasm heresy was overcome thanks to the work of such defenders as St. John of Damascus. From a religious perspective, a statue (or realistic painting) and an icon are very different things. A statue is meant to be the realistic depiction of a moment in earthly time. Take for example the Nativity scene, or creche, which appears in many Christian homes at Christmas. We see figures of the Baby Jesus, Mary, Joseph, along with magi, shepherds, and animals who came to adore Him. We get a glimpse of what it might have looked like 2000 years ago. On the other hand, the Nativity Icon presents the Birth of Christ, along with the theology of the event. We see the joy of all creation as God became man and entered into our human life as a baby wrapped in swaddling clothes lying in a manger. His presence shines

radically with the black opening of the cave in which He was born. Symbolically, the spiritual light of Christ's birth radiates through the shadow of death encompassing man. The Virgin Mother is shown half-sitting, supported by a hammock-type bed used by the early Jews in their travels. Striking is the absence of the usual sufferings of childbirth, an indication of the virgin birth of Christ. All creation is called to the birth. In the icon, we see an angel announcing the event to two shepherds. As well, three angels attend the birth, while a donkey and ox look on. In the icon, several episodes are grouped together and shown simultaneously. In the bottom left corner, Joseph sits in painful thought, while the devil, under the guise of an old and bent shepherd, suggests new doubts and suspicions to him. In the bottom right corner, two women are seen bathing the new-born infant, to show the true humanity of Jesus. The mountain side is a backdrop to the event. While it bears little correspondence to the terrain of Bethlehem, it parallels a line from the prayer of the Prophet Habakkuk, "God comes from Teman, the Holy One from Mount Paran. Covered are the heavens with His Glory, and with His praise the earth is filled" ([Habakkuk 3:3](#)). One final detail is the tree across from the image of Joseph, included not only in its own right as an offering to Christ, but also as the symbol of the Tree of Jesse. In the words of the Prophet Isaiah, "But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon Him" ([Isaiah 11:1-2](#)). Icons truly are windows to heaven. Gazing not only at them but through them, we get a glimpse of the eternal reality of God, wondrous in His saints.