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### Divine Liturgy Schedule

July 25, 2021

Saturday, July 24

6:00PM

Sunday, July 25

10:30 AM

Monday, July 26

9:00 AM

Tuesday, July 27

10:00 AM

Wednesday, July 28

9:00 AM

Thursday, July 29

10:00 AM

Saturday, July 31

6:00 PM

Sunday, August 1

10:30 AM

1:00 PM

**NINTH SUNDAY AFTER PENTECOST**

God's Blessings & Good Health on all Parishioners

**DORMITION OF SAINT ANNA, MOTHER OF THE HOLY**

**NINTH SUNDAY AFTER PENTECOST**

God's Blessings & Good Health for Helen Lipowski, Olympia Pasicznyk, Katherine Mash, Leona Kobela & Andrew Kobela on their Birthdays-Lisa Placek

Special Intention- Lisa Placek

**PANTELEIMON-GREAT MARTYR**

Restoration of the Tridentine Mass- Sandy & Angel Ocasio

God's Blessings on Leona Kobela-daughter, Ellen Alqrainy

God's Blessings on America - Tom & MaryAnn Potsko

**TENTH SUNDAY AFTER PENTECOST**

God's Blessings on Tom, MaryAnn & the Potsko Family

**TENTH SUNDAY AFTER PENTECOST**

God's Blessings & Good Health on all Parishioners

**TFP PRESENTATION (CHURCH HALL)**

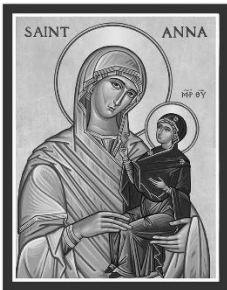


**Petitions & Prayers for Our Parishioners:** Please pray for our Parishioners **Assisted Living:** Olga Yurkowski, Mary Hoolick. **At Home:** Anna Kutsup, Helen Bogdan, Dolores Miller, Arlene Czarnecki, Mary Louise Bailey, Marion Hvozda, Sophie Staronka, Andrew Kobela, Josephine Latoszewski; MaryAnn 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.

Pavlyk Motychka (baby in Ukraine with SMA); Marion Hvozda.

## NINTH SUNDAY AFTER PENTECOST

July 25, 2021



**TROPAR:** You came down from on high, O Merciful One, and accepted three days of burial to free us from our sufferings. O Lord, our life and our resurrection, glory be to You.

**TROPAR:** O godly-minded Anna, you bore in your womb the pure Mother of God, who gave birth to Life. Rejoicing, therefore, in glory you have passed today to a heavenly inheritance, where those who exult have their dwelling. There you intercede for the forgiveness of sins of those who love you, O ever-blessed one.

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

**KONDAK:** We feast the memory of the forebears of Christ as with faith we beseech them to help us and rescue from every affliction those who cry out: Our God is with us, the God whose will it was to glorify them.

**Now and ever and forever. Amen.**

**KONDAK:** When You rose from the tomb, You also raised the dead and resurrected Adam. Eve exults in Your resurrection, and the ends of the world celebrate Your rising from the dead, O most merciful One.

**PROKIMEN:** Pray and give praise to the Lord our God. In Judea God is known; His name is great in Israel. God is wonderful in His saints, the God of Israel.

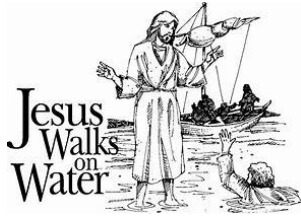
### **A Reading of the First Epistle of the Holy Apostle Paul to the Corinthians (1:10-18):**

Brethren, I beseech you, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment. For it has been told unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you says, 'I indeed am of Paul'; and 'I am of Apollo'; and 'I am of Cephas'; and 'I of Christ'. Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul? I give God thanks, that I baptized none of you but Crispus and Caius; lest any should say that you were baptized in my name. And I baptized also the household of Stephanus; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross

of Christ should be made void. For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God.

**ALLELUIA:** Alleluia (3). Come, let us rejoice in the Lord; let us acclaim God our Savior. Alleluia (3). Let us come before His countenance with praise and acclaim Him with psalms. Alleluia (3). The salvation of the righteous is from the Lord; He is their protector in time of trouble. Alleluia (3).

### **Gospel of Saint Matthew 14:22-34**



At that time, Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone, and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it. Shortly before dawn Jesus went out to them, walking on the lake. When the disciples saw him walking on the lake, they were terrified. “It’s a ghost,” they said, and cried out in fear. But Jesus immediately said to them: “Take courage! It is I. Don’t be afraid.” “Lord, if it’s you,” Peter replied, “tell me to come to you on the water.” “Come,” he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord, save me!” Immediately Jesus reached out his hand and caught him. “You of little faith,” he said, “why did you doubt?” And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.” When they had crossed over, they landed at Gennesaret.

**COMMUNION VERSE:** Praise the Lord from the heavens; Praise him in the highest. Alleluia (3). Rejoice in the Lord, O you just; praise befits the righteous. Alleluia (3).

### **PRAYER TO ARCHANGEL GABRIEL**

Blessed Archangel Gabriel, we beseech you, intercede for us at the throne of Divine Mercy in our present necessities, that as you announced to Mary the mystery of the Incarnation, so through thy prayers and patronage in heaven we may obtain the same benefits, and sing the praise of God forever in the land of the living. Amen. ... **Archangel Gabriel, Pray for Us**

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



**HAPPY BIRTHDAY! It's a BIG WEEK for Birthday's!** Happy Birthday to **Mike Gagliardi** who celebrates his Birthday on July 20<sup>th</sup>! A Very Happy Birthday to our distant parishioner, **Mrs. Leona Kobela** who celebrates her birthday on July 25<sup>th</sup>. (Please keep her in your prayers as she is recovering from surgery.)

A Very Happy Birthday to **Katherine Mash** who celebrates her birthday on July 26! Very Happy Birthday to **Helen Lipowski, Olympia Pasicznyk, & Andrew Kobela** who all celebrate their Birthdays on July 26! Happy Birthday to **Joan Skordy** who celebrates her Birthday on July 31! Mnohaya Lita! May God grant them Many Happy Years!

**HAPPY WEDDING ANNIVERSARY:** A Very Happy Wedding Anniversary to Mr. & Mrs. Mike Gagliardi who celebrate their Wedding Anniversary on August 5. Mnohaya Lita! May God grant you Many, Happy & Blessed Years!

**FEAST OF SAINT ELIJAH:** The Feast of Saint Elijah was Tuesday, July 20<sup>th</sup> in honor of the Feast Day, Father Walter will be blessing cars immediately following Saturday and Sunday Divine Liturgies.

**BLESSING OF FRUIT:** There will be Blessing of Fruit on the Transfiguration of Our Lord, August 6. **PLEASE REMEMBER TO BRING FRUIT TO BE BLESSED.**

**LABOR DAY FOOD FESTIVAL SAVE THE DATE:** The scheduled date for our Labor Day Food Festival is Saturday, September 4, 2021.

**POTATO PYROHY FOR SALE:** We still have pyrohy \$8.00 a dozen for sale... please contact the rectory office.

**TFP LECTURE:** Walter Camier of the TFP will be the guest lecturer at the Transfiguration of Our Lord Luncheon on August 1<sup>st</sup>, 2021, A. D. at 12:30 pm, the first talk is scheduled to begin at 1 pm. He will give two presentations. 1) “The Catholic History of America” and 2) “Revolution and Counter-Revolution” at Transfiguration of Our Lord parish hall on the corner of Bliss Street and Center Street, Nanticoke. Entrance to the parking lot is from Center Street. A light lunch will be served. You are welcome to bring guests. May God bless you with many happy years, peace, health and salvation. Fr. Walter Pasicznyk ([www.tfp.org/the-founder/](http://www.tfp.org/the-founder/)) ([www.tfp.org/revolution-and-counter-revolution/](http://www.tfp.org/revolution-and-counter-revolution/))



### **ASK FATHER A QUESTION? Why are there bells on the incensor?**

The bells represent the apostles calling the people to Jesus Christ. There should be 12 bells with the ringer removed from one, this one represents Judas who lost his voice when he betrayed Jesus and fell silent. We are supposed to be standing when the King, Jesus Christ enters and because the holy doors are supposed to be closed for much of the liturgy, the people would not necessarily be able to see what is happening at the altar, so when the people hear the bells they know it is time to stand. In addition, some people have commented, "Father, we have seen anyone swing the incenser like you do." What the priest does before incensing the church is first stand in front of the altar and make a sign of the cross with the incenser. Some priests do it Roman Catholic style with their hand while holding the incenser, I swing the incenser so that the incenser boat, with the incense, makes the sign of the cross, first the vertical pole swinging up and then the cross beam and now it is time to incense the entire church.

#### **On, Defeating evil**

We must use every endeavor that the "Word of God may dwell in us abundantly" and not merely for one kind of fight must we be prepared – for the contest is many-sided and the enemy is of every sort; and they do not all use the same weapons nor make their onset in the same way. Wherefore it is needful that the man who has to contend against all should be acquainted with the engines and the arts of all – that he should be at once archer and slinger, commandant and officer, general and private soldier, foot-soldier and horseman, skilled in sea-fight and in siege; for unless he knows every trick and turn of war, the devil is well able, if only a single door be left open, to get in his fierce bands and carry off the sheep.- St. John Chrysostom, Patriarch of Constantinople (347-407) Quoted by Bishop of Rome Leo XIII in the encyclical Providentissimus Deus, 18 November 1893, #47.

#### **TRAVELERS' PRAYER**

O Almighty and merciful God, who hast commissioned Thy angels to guide and protect us, command them to be our assiduous companions from our setting out until our return; to clothe us with their invisible protection; to keep from us all danger of collision, of fire, of explosion, of fall and bruises, and finally, having preserved us from all evil, and especially from sin, to guide us to our heavenly home. We ask in the name of the Father, Son and Holy Spirit. Amen.



**DO YOU SAY GRACE BEFORE MEALS?** Praise God, from whom all blessings flow... For food in a world where many walk in hunger; For faith in a world where many walk in fear; For friends in a world where many walk alone; We give you thanks, O Lord. Amen.



**Never be afraid to try, remember...  
Amateurs built the ark; Professionals built the Titanic – Unknown.**

### **JULY CANDLES**

The **Eternal Light** is given by Mark & Arlene Jennings in loving memory of Peter & Anna Wrobel.

The **Altar Candles** are given by Tom & MaryAnn Potsko In loving Memory of Henry, Helen & Joseph Heylek.

The **St. Nicholas Candle** is given by Ed & Mary Schwartz For God's Blessings & Good Health for their grand-daughter, Elizabeth.

The **Proscmedia Table** is given by Brian & Joanne Kawczenski In memory of Peter & Mary Barnoski.

The **Candle Before Christ** is given by MaryAnn Jarolen for All The deceased members of the Hvozda & Frankowski Families.

The **Candle Before the Icon of the Transfiguration** is given by Marianne Sailus in Thanksgiving.

The **Candles before the Icon of the Theotokos** is Given by Lisa Placek in loving memory of John Lipowski.

## TRANSFIGURATION BY BRENT KOSTYNIUK

As a writer, some of the most interesting columns to do are the ones which respond to questions from readers. This is one of them. Marie approached me regarding confusion about the Transfiguration. Was Christ's divinity truly revealed? The question is a timely one. Now, as we prepare for the Nativity, the celebration of Christ entering the world in human form, it is worthwhile to re-examine that moment when He first revealed his divine nature. Celebrated on August 6, The Holy Transfiguration of Our Lord God and Savior Jesus Christ is documented in all three synoptic Gospels. Accompanied by Peter, John and James, Jesus went up a mountain to pray. Then, as we read in Luke 9, "...the appearance of his face changed, and his clothes became as bright as a flash of lightning. Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus." Luke records that the apostles were very sleepy but awoke and "saw his glory and the two men standing with him. As the men were leaving Jesus, Peter said to him, 'Master, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah.'" A cloud then appeared and enveloped them. At that moment a voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him." The Transfiguration was clearly intended to reveal the divinity of Christ to Peter, James, and John so they would understand who it was that would be crucified for them and that his Passion was voluntary. Transfiguration comes forty days before the Feast of the Exaltation of the Holy Cross. The two feasts are thus connected to remind *us* of Christ's voluntary suffering. Eastern theology also tells us that the Transfiguration shows the possibility of our own *theosis*, or transformative process whose goal is likeness to or union with God. We accomplish this through the effects of *katharsis*, the purification of mind and body. Moreover, we are taught that *theosis* is the purpose of human life. Interestingly, the Transfiguration was witnessed by three disciples and three heavenly witnesses, Moses, Elijah, and the voice of God from heaven. This was in keeping with the Old Testament law of three witnesses required to attest to any fact. "A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established" (Deuteronomy 19:15). Thus, Jesus' divinity was authenticated both in earth and in heaven. The Greek word for transfigured is *metamorpho*. It is a verb that means to change into another form, also to change the outside to match the inward reality. Until the Transfiguration, Jesus' divine nature had been "veiled" (Hebrews 10:20) in human. At the Transfiguration, Peter, James, and John were shown a unique display of Jesus' divine character and a glimpse of the glory, which Jesus had before all time. How was this possible? How could human eyes gaze upon God? What form did Jesus take to reveal His

divinity? One explanation came from Gregory Palamas (1296–1359) a monk who lived at Mount Athos in Greece, later becoming Archbishop of Thessaloniki. While some theologians believed the light shining from Jesus was created light, Gregory had a different explanation which explained how the apostles were able to actually see God. Gregory maintained Peter, James, and John were given the grace to perceive the uncreated light of God. This theology is in keeping with a further argument of Gregory's that although we cannot know God in His *essence*, we can know Him in his *energies*, as He reveals Himself. Moreover, Gregory held that the prophets in fact had greater knowledge of God, because they had actually seen or heard God himself. Moses and the burning bush is a case in point. In the Divine Liturgy, shortly before the consecration, the priest prays, "...for you are God—ineffable, inconceivable, invisible, incomprehensible, always existing and ever the same." Yet for the three apostles and, according to Gregory Palamas, the unknowable was made known. In keeping with Eastern theology, he maintained it remains impossible to know God in his essence—God in himself. However, it is possible to know God in his energies (to know what God does, and who he is in relation to the creation and to man), as God reveals himself to humanity. At the Transfiguration, the three apostles experienced the uncreated light of God as Jesus revealed his true divine nature. It was an experience so powerful Peter wanted to set up camp and never leave the spot. The theology of *theosis* calls us all to transform ourselves and seek to be god-like. Ultimately, according to Gregory Palamas, it is possible to see that same uncreated light of God with the help of repentance, spiritual discipline and contemplative prayer, and according to God's will. During this season of preparation for the Nativity, it is worthwhile to reflect on the Transfiguration and our own transformation, our own *theosis*. (reprinted [www.royaldoors.com](http://www.royaldoors.com))