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Divine Liturgy Schedule

February 19, 2023 A. D.

Slava Isusu Christu! Slava Na Viki!
Glory to Jesus Christ! Glory Forever!



Saturday, February 18
6:00 PM

SUNDAY OF CHEESEFARE
God's Blessings for Paulette Parcel
- Doris & Deborah Parcel

Sunday, February 19
10:30 AM
NOON
4:00 PM

SUNDAY OF CHEESEFARE
†Michael Sawczuk- Bob & Johanna Longenberger
TFP PRESENTATION
FORGIVENESS VESPERS

Monday, February 20

FIRST DAY OF LENT- STRICT FAST (No Meat & Dairy)

Wednesday, February 22
6:30 PM

Liturgy of PreSanctified Gifts (Transfiguration)

Friday, February 24
4:00 PM

Saint Peter & Paul Church (Plymouth)
Liturgy of PreSanctified Gifts

Saturday, February 25
6:00 PM

FIRST SUNDAY OF GREAT FAST
†Eugene Joseph & Sheila Lewis Marshall-Nancy Marshall

Sunday, February 26
10:30 AM

FIRST SUNDAY OF GREAT FAST
†Josephine Latoszewski- Helen & Lisa Lipowski

SS. PETER & PAUL CHURCH (20 Nottingham Street, Plymouth)

Saturday Liturgy 4:00 PM

Sunday Liturgy 8:30 AM

SUNDAY OF CHEESEFARE
February 19, 2023

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: O Master, Guide to wisdom, 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. Pray and give praise to the Lord our God. In Judea God is known; His name is great in Israel.

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 concupiscences. 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.

Petitions & Prayers for Our Parishioners: Please pray for our **Parishioners Assisted Living:** Mary Hoolick. **At Home:** Geraldine Adamchak; Helen Bogdan, Dolores Miller, Arlene Czarnecki, Mary Louise Bailey. **Away:** Leona Kobela. **Prayer Request:** Michelle Miller; Kerri; Ellen Kobela, Sister Martin Rodko; Fr. Peter Waslo; Sister Evhenia Prusnay MSMG; Mary Oresick; Fr. Paul Wolensky, Pavlyk Motychka (baby in Ukraine with SMA); Rita Kurtz, Joyce Kishbaugh, Ken Weber; Marie Slota; Ted Weron, Fr. Gregory Maslak, Angel Ocasio, Elizabeth Biasci.

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.

LENTEN SERVICES:

LENTEN ADULT DISCUSSION GROUP: DO YOU WANT TO DO SOME EXTRA SPIRITUAL WORK FOR LENT? There will be a **Topic Based** Lenten Adult Discussion Group available for **both** parishes. The discussion will be topic based and the group will meet for Lent. Come to one group meeting or all the group meetings, each week will be different! **The first Adult Discussion group is next Saturday, February 25th at Holy Transfiguration of Our Lord after Liturgy.** The topic of the first Saturday is the Soul after Death. The 2nd meeting will be a Sunday March 5th at 2:00PM at Transfiguration of Our Lord.

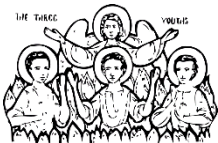
SOROKOUSTY: The next Sorokousty (All Souls Saturday) is Saturday, March 4th at 8:00AM at Transfiguration of Our Lord Church. To remember your loved one at the Service, please use the envelope in your box OR create one to hand in using an envelope and turn in your loved ones names to the collection. The remaining are on the 11th and 18th of March & the May 27th.

TFP TALK AND THE SHOWING OF THE DOCUMENTARY: HOLY EUCHARIST- GOD'S LAMB.

Immediately following Liturgy at Transfiguration of Our Lord Church on Sunday, February 19th there will be a talk in the church hall, provided by Walter Camier and following the talk titled **"The Solution to our Crisis is a Christian Civilization,"** we will be showing of the documentary. Everyone is Welcome, a light lunch will be provided.

FORGIVENESS VESPERS: The Great Fast (Lent) will begin on Monday, February 20. This is a day of strict abstinence from Meat & Dairy Products for all Parishioners who are able between the ages of 14-60. There will be Forgiveness Vespers on Sunday, February 19 at **4:00PM** at Transfiguration of Our Lord Church. Everyone is invited and encouraged to attend. **CONFESSIONS WILL BE HEARD FROM 3:30PM TO 4:00PM BEFORE FORGIVENESS VESPERS.**

LENTEN LIBRARY: Will be available to Parishioners for reading in the Lenten Season. Please make sure you sign out the books and return them in good condition.



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CHURCH NEWS... Lent begins at Sundown on February 19 at the singing of: "O Joyful Light"

HAPPY BIRTHDAY: A Very Happy Birthday to Doris Parcel who celebrates her Birthday on Monday, February 20. Mnohaya Lita! May God Grant Her Many Happy Years!

LINENS: We need to change the church linens to purple on Sunday immediately following Forgiveness Vespers.

DAYLIGHT SAVINGS TIME: Please keep in mind that Daylight Savings time begins Sunday, March 12. Please set your clocks ahead one hour on Saturday, March 11 before you go to bed. Clocks will "spring" forward.

RAFFLE BASKETS: Thank you to Stanley Bodgon, Maryann Jarolen, Donna Kelley, Ketler Florist, Bob Longenberger, Gayle Miles and Bobby, Mary Oreshak, Lisa Placek, Potsko Family, Ed & Mary Schwartz, and David Youells. Our Parishioners donated 16 bottles of wine to the raffle. Thank You EVERYONE for donating to our raffle!

MYASOPUSNA: Myasopusna is **NOT** made possible without the generous donations of many, many parishioners. It is to God that we have great gratitude to for being so generously blessed that we can share our Blessings. Donations of Alcohol, Soda, Food, Raffle Baskets, Pizza, Entertainment, and **TIME** were given generously. **Thank You.** Thank you to Mark & Arlene Jennings and Brian & Joanne Kawczenski who took on the major responsibility of organizing Pyrohy, Halupki, and Haluski Making, and the Myasopusna Bar. Thank you to Bob & Johanna Longenberger who organized the preparation of the hall, Raffle & Ukrainian Table. Thanks to John & Chris Ferrato who organized the publicity & entertainment. Thank you to Kazka & Saint Mary's Ukrainian Dancers who were fabulous! Thank You to Helen Lipowski who took on the big job of selling tickets over the phone. Thank you to our dedicated kitchen team. YOU make it happen and we are so grateful! We had a great group of people serving, waiting & cleaning tables and washing up! Thank you so much!

CHURCH ENVELOPES & CALENDARS: The church calendars are available in the church basement. The church envelope supplier is experiencing a delay in printing the envelopes. Please use a utility envelope in the back of the church or a blank envelope in place of them always putting your full name on the envelope. Please remember dues are \$40 for individuals and \$80 for a family.

2023 CANDLES: The new 2023 Candle List is in the back of the Church.

CLEANING SERVICES: Do you need someone to help with housekeeping or to clean your house? Call Rita at (484)-651-5551. (Rita is one of our parishioners.)



FEBRUARY CANDLES

The **Altar Candles** are given by MaryAnn, Jenn & Tom
In loving memory of Michael Hvozda.

The **Eternal Light** is given by the Yanoshak Family
In loving memory of Ryan Yanoshak.

The **Candle Before the Icon of Christ** is given by the Lee Family
In loving memory of Red & Helen Lee.

The **St. Nicholas Candle** is given by Lisa Placek
In loving memory of Mary Amber-Davis.

The **Candle Before the Icon table of the Theotokos** is given by
Janice Lee for the repose of the soul of Josephine Latoszewski.

The Icon table Candle of the Transfiguration of Our Lord is given by
Mark & Arlene Jennings in loving memory of Peter Wrobel.



ASK FATHER A QUESTION? Father I have a question....When we confess our sins and/or repent from our sins is that the same thing? Does confession/repentance wipe these sins from our soul or do they linger on even after our reconciliation? In the sacrament of reconciliation, there are four

aspects/parts to it: Contrition, repentance, confession, and penance. Contrition is when you feel sorry for a single particular sin you have committed and you realize that you have to do something about that individual sin. Repentance is the second step when you turn away from that sin, which leads you to the devil, and you turn back to God. Confession is when you go to Jesus Christ in the sacrament of confession(the priest) and you tell him the sin which you are contrite for and have repented from and you now ask Jesus Christ(the priest) for you penance. Penance is the Mystical Medicine that Jesus give you to heal you from the consequences of this sin. The priest, persona Christi [in the person of Christ], then says the prayer of absolution over you, untying you from that individual sin and the devil and you finally go up to receive Jesus Christ in Holy Communion and your confession is now total and complete. So you will notice in your confession the four aspects listed above involve some effort on your part. The two other aspects were the Prayer of Absolution and receiving Christ in Holy Communion which is the working of Christ and His church. Now that sin and any power that sin and any power it might have over you are completely removed. You asked if this sin would follow you after your confession and the answer is NO. You also asked where in confession does it say I am not going to repeat this sin?, nowhere in the confession does it say that you are not going to repeat it. But, in your repentance you are promising not to repeat it. If you repeat this sin, now this second occasion of the same sin has power over you and follows you until you go to confession and confess this second instance. Assuming you have no other sins that you failed to confess and repent from.

Father I have a question....is there one day in the church where everyone's sins are forgiven together-without confession? No not really. There are a few special occurrences and these assume that the person is repentant of their sins and when they are able to they will go to confession and confess their sins. One of these special occasions is when a battalion is going into battle and you know everyone is not coming back alive. A general confession is given to the entire battalion to aid those in death that they might obtain heaven. For all of the soldiers who survive injured or not, they must now go to confession. The general confession was for those who would die in battle and we could not predict that. The other time you might be thinking of is Holy Wednesday, when during the Pre-Sanctified Liturgy, the sacrament of Anointing of the Sick or Holy Unction is administered for all baptized Christians that are present if they choose to come up for it. Part of Anointing of the Sick when it is done on an individual basis, first the priest hears the person's confession, the person does penance and they receive Holy Communion. If the person has an illness where death is imminent the priest also gives the Prayer of Plenary Indulgence for the Forgiveness of All the Person's sins. If there is more than one priest on Holy Wednesday, then each faithful person should go to each of the priest's for anointing-up to and including 7 priests. If you are present at the Holy Wednesday Pre-Sanctified Services and receive the Sacrament of Anointing of the Sick then, your sins are forgiven. Assuming, that you are sorry for your sins and are truly repentant.

ALL SOULS SATURDAY (SOROKOUSTY)

The Holy Fathers were convinced that the commemoration of the departed by alms and sacrifices [Divine Liturgies] brings great comfort and benefit to them. (Synaxarion for Meat-fare Saturday)

One of the most venerable traditions in the Church, equally observed in the West as in the East, is the commemoration of the departed in our liturgical prayers. It is the constant teaching of the Church since Apostolic times (cf. *Synaxarion*) that the departed can be helped by our prayers, offerings and good deeds. St. John Chrysostom (+407) in speaking of the faithful departed reminded his people.

Let us assist them according to our power. Let us think of some advantage for them, small though it be, but let us assist them. How and in what way? By praying for them, by asking others to pray for them, and by constantly giving [alms] to the poor in their behalf! (Homily on Philipians 3, 4)

It is of great consolation for us, the surviving friends and relatives of our faithful departed, to be able to help them and thus remain united to them by a bond of everlasting love. St. Ambrose (+397), preaching at the commemoration of Emperor Theodosius on the fortieth day after his death in 395, consoled his survivors with the words:

I love the man [Emperor] and I will not abandon him until, by my tears and prayers, I shall lead him into the Holy Mountain of God ([Ps. 2:6](#)), where there is life eternal! (Funeral Oration on Theodosius, 37)

The custom of offering prayers and sacrifices for the departed comes to us from the Old Testament. Holy Scripture praises the custom as holy and wholesome or pious, as is written in the II Book of Maccabees, ch. 12, v. 45: "It is therefore, a holy and wholesome thought to pray for the dead that they may be loosed from sins." In the Catholic Church, the commemoration of the dead is considered as one of the main works of mercy. St. Paul prayed for his devoted friend Onesiphorus that the Lord "grant him mercy" as he stands before God's judgment seat. ([II Tim. 1:18](#))

All the early Liturgies of the Church, including the most ancient one, the Liturgy of St. James, contain a prayer for the departed. In the Liturgies of St. Basil the Great (+379) and St. John Chrysostom prayers for the deceased are also included. St. John Chrysostom interprets this in these words:

Not in vain did the Apostles order that remembrance should be made of the dead in the awesome Mysteries [i.e. the Liturgy]. They knew that great gain resulted to them (the deceased), and great benefit. For when the whole assembly [of the people] stands with uplifted hands and that awesome Sacrifice lies displayed, how shall we not prevail with God by our entreaty for them? And this we do for those who have departed in faith! (Homily on Philippians 3, 4)

The *Apostolic Constitutions* (4th century) prescribed that during the celebration of the Divine Liturgy, the deacon should remind the faithful to pray for the deceased, saying:

Let us pray for our brethren that are fallen asleep in Christ, that God, the Lover of mankind, Who has received their souls, may forgive them every voluntary and involuntary sin, and may be merciful and gracious to them, placing them in the land of righteousness ... where there is no pain, sorrow or lamentation. (Apostolic Constitutions, VIII, 41)

Therefore, the Fathers of Vatican II rightly decreed that the Church “from the very first centuries of Christianity has cultivated the memory of the dead with great piety” and “offered prayers for them.” (*Constitution on the Church*, n. 50.) In the Byzantine Rite, we commemorate the deceased every day at the Divine Liturgy immediately after the Consecration with the petition: “Remember, O Lord, all those who have departed in the hope of resurrection unto eternal life, N.N., and grant them rest where the light of Your face shines.” (*Liturgy of St. John Chrysostom*) In our liturgical calendar, Saturdays are dedicated, in a special way, to prayer for the deceased. Following St. John Damascene, the Synaxarion supplies us with this reason: “The Sabbath (Saturday) in Hebrew means rest, since on that day God rested from His work. ([Gen. 2:2-3](#)) We make a remembrance of the deceased on that ‘day of rest’ for they are ‘resting’ from all their earthly cares.” When commemorating our departed, we constantly implore God to give them eternal rest since, according to the Scriptures, to enter into God’s rest means to join Him in an eternal life of happiness. ([Heb. 4:3-11](#); [Rev. 14:13](#)) St. Ambrose explains this by saying: “It is a great rest which fulfills the prayer of the living, a most glorious promise.” (*Oration on Theodosius*, 37) In accord with this, the Byzantine Church has, since the ninth century,

established a special day of prayer for the departed known as *psychosabbato* (Greek) which literally translated means Souls Saturday. Since the Synaxarion calls for the “universal commemoration” and prayer for “all the souls departed in the faith,” fittingly then, in English, we call these Saturdays – All Souls Saturdays.

In the Byzantine Liturgical Year there are five All Souls Saturdays namely, Meat Fare Saturday, the Second, Third and Fourth Saturdays of the Great Lent, and the Saturday before Pentecost. *Meat-Fare Saturday* as a special day of prayer for the deceased can be traced down to the sixth and seventh century, the time when the Typikon of St. Saba, known as the Jerusalem Typikon, had developed. The Synaxarion, which is the liturgical description of the feast or commemoration, of this day is based on the oratory treatise, *On Those Who Died in Faith*, which is ascribed to St. John Damascene. On Meat-Fare Sunday we liturgically commemorate the Last Judgment ([Mt. 25:31-46](#)). Therefore, on the previous day, we, in our charity, intercede with the merciful Judge for the deceased that they be placed at His right hand when He will come to judge the living and the dead.

When the Triodion, the liturgical book for the Lenten cycle, was basically compiled during the ninth century, the Second, Third and Fourth Saturdays of Lent were also dedicated to the commemoration of the dead. The reasons for designating these days were: (1) to make up for the a-liturgical days of the Great Lent since in the Liturgy of the Presanctified Gifts, which is prescribed for Lent, there is no commemoration of the dead; (2) to remind us of our own death and make our penitential exercises during Lent more meaningful; and (3) to give us an opportunity to practice good deeds in behalf of our faithful departed and renew our love for them.

On the *Saturday before Pentecost*, we commemorate “all the departed souls since Adam.” By the Descent of the Holy Spirit, commemorated on Pentecost Sunday, the economy of our salvation was completed. Since the will of God is that “all men be saved” ([1 Tim. 2:4](#)), therefore the day preceding this Feast is set aside as a day of prayer for all the deceased so that they be included in the salutary work of Christ.

From the beginning of Christianity, local churches kept registers of their living members as well as those who departed. These registers were folding tablets made of wood, ivory, or precious metals artistically decorated with carvings and bound together by rings. They are known as *diptychs*, taken from the Greek word *diptychon*, which means anything folded in two. These were used in Church to commemorate the living and the dead at the Divine Liturgy since the fourth century.

In the Byzantine Church, these diptychs played an important role since the names of the heretics and the excommunicated were removed from them and, by the same token, these were excluded from the liturgical prayers. They came into disuse sometime during the fourteenth century and, eventually, they were replaced by official lists of the deceased members of individual families issued by the pastor. These were called *Hramoty*, from the Greek: *grammata*, meaning a written letter or document. The list of the deceased members of a family made in booklet form was called a *Pomjanik*, taken from the Old Slavonic: *pomjanuti*, meaning to remember, and was used at the services for the deceased.

The custom of announcing the names of the deceased during the liturgical services, as stated above, can be traced back to the first centuries of Christianity. Already in the fourth century, the practice was strongly defended by St. Epiphanius (+403) as a “firmly established tradition” in the Church. In his *Panarios*, he writes: Concerning the ritual of reading the names of the deceased, what can be more useful or suitable; what can be more worthy of admiration? (*Panarios* 75, 8)

This venerable custom was transmitted to us by our ancestors as a part of our beautiful spiritual heritage. Every year, just before Meat-Fare Saturday, the families give the lists of their departed loved ones to the pastor with the request that they be mentioned at the services held for the deceased on the *All-Souls Saturday*. And St. John Chrysostom assures us that: “It is a great honour to be worthy of mention, while the celebration of the Holy Mysteries is going on.” (*Homily on the Acts* 21, 4) Members of the family are encouraged to attend these services on the All-Souls Saturdays for by their presence and by their personal prayers and receiving Holy Communion they strengthen the bond of love with their departed loved ones and indeed keep their memory everlasting! St. Gregory of Nazianzus (d. 390), after celebrating the funeral services for his brother Caesarius, concluded his eulogy with the following words: “Part of my funeral gift is now completed. The remainder we will pay by offering every year, as long as we live, our honours and memorials for him!” (*Oration VII*, 17) We also should emulate St. Gregory by remembering our departed loved ones, especially during the All-Souls Saturdays, as long as we live, and point out to those coming after us the wholesomeness of this beautiful and praiseworthy custom of praying for and remembering our departed loved ones. In the burial service according to the Byzantine Rite, the Church places the

following words on the lips of the deceased, as we sing the hymns prescribed in bidding our departed loved one our final farewell:

Come all you that love me and bid me farewell, for I shall no longer walk with you nor talk with you, since I am going to my Judge, Who shows no favors and rewards or punishes everyone according to his deeds. Therefore, I beg and implore all of you, pray for me continually to Christ our God that, on account of my sins, I may not be doomed into the place of affliction, but rather be granted a place where the light of life is shining!

Source: Byzantine Leaflet series, Byzantine Seminary Press

DO NOT DESPAIR: Do not fall into despair because of your stumbling. I do not mean that you should not feel pain because of them, but that you should not consider them incurable. For it is better to be wounded than to be dead. There is indeed a healer; he who on the cross asked for mercy on those who were crucifying him, who pardoned murderers as he hung on the cross. Christ came on behalf of sinners, to heal the brokenhearted and to bind up their wounds. The Spirit of the Lord is upon me, he says; for that reason, he has anointed me in order to proclaim good tidings to the poor. “He has sent me to heal the broken-hearted, to proclaim deliverance to the captive, recovery of sight to the blind,” and to strengthen the bruised by forgiveness. And the Apostle says in his Letter, Jesus Christ came into the world to save sinners.” And his Lord also testifies, “I am not come to call the righteous, for they who are in good health have no need of a doctor, only those who are sick.: .- **St. Isaac of Syrian**