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Saturday, March 16

10:00 AM

6:00 PM

Sunday, March 17

10:30 AM

Wednesday, March 6

6:30 PM

Saturday, March 23

6:00 PM

Sunday, March 24

10:30 AM

Divine Liturgy Schedule

March 17, 2024, A. D.

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



God's Blessings for America- Tom & MaryAnn Potsko

FIFTH SUNDAY OF THE GREAT FAST

God's Blessings & Health for Lukas Carr

-Tom & MaryAnn Potsko

FIFTH SUNDAY OF THE GREAT FAST

†Theodore Weron- Elias, Rich & Sharon Grevera

(1 yr. Anniversary)

LITURGY OF THE PRESANCTIFIED GIFTS

LAZARUS SATURDAY

PALM SUNDAY

God's Blessings & Health for America

-Tom & MaryAnn Potsko

PALM SUNDAY

†Stanley Vincent II & Helen Bogdan

-Stanley Bogdan

**Remember, there are no weekday Liturgies during the
Great Fast. Communion is distributed as part of the
Liturgy of the Presanctified Gifts.**

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

Saturday Liturgy 4:00 PM

Sunday Liturgy 8:30 AM

LITURGY OF THE PRESANCTIFIED GIFTS Friday 4:00 PM

**FIFTH SUNDAY OF LENT
ST. MARY OF EGYPT
March 17, 2024**

The Divine Liturgy of our Father among the Saints Basil the Great is celebrated ten times per year: January 1st (Feast of Saint Basil); December 24th (Christmas Eve); January 5th (Theophany Eve); First thru Fifth Sundays of Lent (not Palm Sunday); and Holy Thursday & the Vigil Liturgy of Easter Sunday.

FIRST ANTIPHON:

Bless the Lord, O my soul and let all that is within me bless His Holy Name. Bless the Lord, O my soul and forget not all His benefits. He forgives you all your iniquities, He heals all your diseases. He redeems your life from corruption, He crowns you with mercy and compassion. Compassionate and merciful is the Lord, long-suffering and abounding in mercy. Bless the Lord, O my soul, and all that is within me bless His Holy name, Blessed are You, O Lord.

GLORY BE: ONLY BEGOTTEN SON:

THIRD ANTIPHON:

Remember us, O Lord, in Your Kingdom.

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

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

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

Blessed are they who hunger and thirst for righteousness,

For they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

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

Blessed are the peace-makers, for they will be called sons of God.

Blessed are they who are persecuted for the sake of righteousness,

For theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you, and utter every kind of evil word against you falsely because of Me.

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

TROPAR: Though the stone was sealed by the Judeans, and soldiers guarded Your most pure body, You arose, O Savior, on the third day, and gave life to the world. And so the heavenly powers cried out to You, O Giver of Life: Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your saving plan, O only Lover of mankind.

TROPAR: The divine image was faithfully preserved in you, O mother, for taking up the Cross, you followed Christ. By your deeds you have taught us to see beyond the flesh, which passes, and care for the soul, a thing immortal. And so, O venerable Mary, your spirit rejoices with the angels.

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

KONDAK: Once you were filled with every impurity, now through repentance you have been revealed as a bride of Christ, following the angelic life, you crushed demons with the weapon of the Cross. Therefore, O glorious Mary, you have been shown to be a bride of the kingdom.

PROKEIMENON: Let Your mercy, O Lord, be upon us, as we have hoped in You. Rejoice in the Lord, O you just; praise befits the righteous. God is wonderful in His saints, the God of Israel. (no repeat.)

A reading of the Epistle from the Holy Apostle Paul to the Hebrews 9:11-14:



Brethren, when Christ came as high priest of the good things that are to come, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!



ALLELUIA: Alleluia (3). God gives me vindication and has subdued peoples under me. Alleluia (3). Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever. Alleluia (3).

A Reading from the Gospel of Mark 10:32-45:



At that time Jesus took the twelve, and began to tell them what would happen to him, saying “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, and will deliver him to the Gentiles; and they will mock him, and spit upon him and scourge him, and put him to death; and on the third day he will rise again.” And James and John, the sons of Zebedee, came to him, saying, “Master, we want you to do for us whatever we ask.” But Jesus said to them, “What do you want me to do for you?” And they said, “Grant to us that we may sit, one at the Your right hand and the other at Your left hand, in Your glory.” But Jesus said to them, “You do not know for what you are asking. Can you drink of the cup of which I drink, or be baptized with the baptism with which I am to be baptized?” And they said to him, “We can.” And Jesus said to them “Of the cup that I drink, you shall drink; and with the baptism with which I am to be baptized, you shall be baptized; but as for sitting at my right hand or at my left, that is not mine to give, but it belongs to those for whom it has been prepared.” And when the ten heard this, they were at first indignant at James and John. But Jesus called them and said to them, “You know that those who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them. But it is not so among you. On the contrary, whoever wishes to become great shall be first among you shall be the slave of all; for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many.”

INSTEAD OF “IT US TRULY RIGHT...”: In you, O Full of Grace, all creation rejoices: the angelic ranks and all mankind. 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. The just man shall be in everlasting remembrance; of evil hearsay he shall have no fear. Alleluia (3).

CHURCH NEWS Every day is a Holy Day of Opportunity. Pray Always.- Father Daniel Gurovich

Please pray for all clergy both in America and Ukraine. Please keep Ukraine in your prayers.



PRAYERS: Please keep in your prayers Mike Oresick who is currently experiencing health problems. May God help and heal him.

PYROHY FOR SALE: We have potato pyrohy for sale in the church basement for \$10.00 a dozen.

SOROKOUSTY SERVICE: The fifth Sorokousty is Saturday, May 18 at 8:00 am.

FLEA MARKET: A **Spring Flea Market Sale BAG DAY WILL BE ON** March 23rd from 10am - 2pm - weather permitting. We have an assortment of Spring Garden Supplies available for purchase such as potting soil, bird seed, grass seed, etc. **COME OUT AND SUPPORT YOUR CHURCH.**

CONFESSION: Let us prepare our souls by making a good Confession and receiving Communion. Holy Confession will be held about 30 minutes before Divine Liturgy. Please make a good confession before Holy Week, do not wait until the last minute, there will be no confessions after Holy Tuesday. Holy Wednesday will be the General Anointing.

EARTH DAY CLEANUP: The Nanticoke Conservation Club will have it's City Wide Earth Day Clean-up on Saturday, April 20th. Please come out and help. Details to follow.

ZONING VARIANCE: Please note that on Wednesday, March 27, the City of Nanticoke will hold a meeting at 6:00PM to discuss an application for a zoning variance which is required to establish 4 apartment buildings (12 Units each) "behind Birchwood Nursing," which is the general location of this apartment complex. (See the pink sign outside our Parking Lot.)



Petitions & Prayers for Our Parishioners: Please pray for our Parishioners

Assisted Living: Mary Hoolick. At Home: Geraldine Adamchak; Shirley Kozar, Dolores Miller, Rita Kurtz, Diane Petry, Mary Louise Bailey. Away: Leona Kobela
Prayer Request: Michelle Miller; Kerri; Ellen Kobela, Fr. Peter Waslo; Sister Evhenia Prusnay MSMG; Mary Oresick; Fr. Paul Wolensky, Pavlyk Motychka (baby in Ukraine with SMA); Joyce Kishbaugh, Ken Weber; Marie Slota; Fr. Gregory Maslak, Angel Ocasio, Elizabeth Biasci, Dolores Jennings, Barnett Kurtz, Mike Oresick., Debbie Schwartz.



PRAYER TO SAINT MICHAEL: Holy Michael, the Archangel, defend us in battle. Be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do you, O Prince of the heavenly host, by the power of God cast into hell Satan and all the evil spirits who wander through the world seeking the ruin of souls. Amen.



March 2024

The **Candles on the Tetrapod** are given by Joan Cominsky for a Special Intention.

The **Eternal Light** is given by Parish in For God's Blessings on Rev. Fr. Walter Pasicznyk.

The **Proscomedie Table** is given by Bob Matosky in loving memory of his parents, Mike & Lillian, and his brother, Ron.

The **Candle Before the Theotokos** is given by Lisa Placek for Nicholas & Benjamin Placek.

The **Candle before the Icon of Jesus Christ** is given by the Pasicznyk Family for Ihor Pasicznyk.

The **Icon Table Candle of the Transfiguration of Our Lord** is by Joan Cominsky in loving memory of her parents, John & Marion, and her brother, Sonny.

The **Candle before John the Baptist** is given by Joan Cominsky in Memory of John Cominsky.

HOLY SATURDAY



Great and Holy Saturday is the day on which Christ reposed in the tomb. The Church calls this day the Blessed Sabbath. “The great Moses mystically foreshadowed this day when he said: God blessed the seventh day. This is the blessed Sabbath, This is the day of rest, on which the only-begotten Son of God rested from all His works....” (Vespers Liturgy of Holy Saturday) By using this title the Church links Holy Saturday with the creative act of God. In the initial account of creation as found in the Book of Genesis, God made man in His own image and likeness. To be truly himself, man was to live in constant communion with the source and dynamic

power of that image: God. Man fell from God. Now Christ, the Son of God through whom all things were created, has come to restore man to communion with God. He thereby completes creation. All things are again as they should be. His mission is consummated. On the Blessed Sabbath He rests from all His works.

Holy Saturday is a neglected day in parish life. Few people attend the Services. Popular piety usually reduces Holy Week to one day—Holy Friday. This day is quickly replaced by another—Easter Sunday. Christ is dead and then suddenly alive. Great sorrow is suddenly replaced by great joy. In such a scheme Holy Saturday is lost. In the understanding of the Church, sorrow is not replaced by joy; it is transformed into joy. This distinction indicates that it is precisely within death that Christ continues to effect triumph. We sing that Christ is “...trampling down death by death” in the troparion of Easter. This phrase gives great meaning to Holy Saturday. **Christ’s repose in the tomb is an “active” repose. He comes in search of His fallen friend, Adam, who is all men. Not finding him on earth, he descends to the realm of death, translated Hades* in the Holy Scriptures. There He finds him and brings him life once again.** This is the victory: the dead are given life. The tomb is no longer a forsaken, lifeless place. By His death Christ tramples down death by death. The traditional icon used by the Church on the feast of Easter is an icon of Holy Saturday: the descent of Christ into Hades. It is a painting of theology, for no one has ever seen this event. It depicts Christ, radiant in hues of white and blue, standing on the shattered gates of Hades. With arms outstretched He is joining hands with Adam and all the other Old Testament righteous whom He has found there. He leads them from the kingdom of death. By His death He tramples death.

“Today Hades cries out groaning:
I should not have accepted the Man born of Mary.
He came and destroyed my power.
He shattered the gates of brass.
As God, He raised the souls I had held captive.
Glory to Thy cross and resurrection, O Lord!”
(Vesperal Liturgy of Holy Saturday)

****Hades is not “Hell,” but where the souls of the dead wait for judgement.**

THE VESPERAL LITURGY

The Vespers of Holy Saturday inaugurates the Paschal celebration, for the liturgical cycle of the day always begins in the evening. In the past, this service constituted the first part of the great Paschal vigil during which the catechumens were baptized in the “baptisterion” and led in procession back into the church for participation in their first Divine Liturgy, the Paschal Eucharist. Later, with the number of catechumens increasing, the first baptismal part of the Paschal celebration was disconnected from the liturgy of the Paschal night and formed our pre-paschal service: Vespers and the Liturgy of Saint Basil the Great which follows it. It still keeps the marks of the early celebration of Pascha as baptismal feast and that of Baptism as Paschal sacrament (death and resurrection with Jesus Christ—Romans 6). On “O Lord I Call” the Saturday Resurrectional stichiras of Tone 1 are sung, followed by the special stichiras of Holy Saturday, which stress the death of Christ as descent into Hades, the region of death, for its destruction. But the pivotal point of the service occurs after the Entrance, when fifteen lessons from the Old Testament are read, all centered on the promise of the Resurrection, all glorifying the ultimate Victory of God, prophesied in the victorious Song of Moses after the crossing of the Red Sea (“Let us sing to the Lord, for gloriously has He been glorified”), the salvation of Jonah, and that of the three youths in the furnace. Then the Epistle is read, the same Epistle that is still read at Baptism (Romans 6:3-11), in which Christ’s death and resurrection become the source of the death in us of the “old man,” the resurrection of the new, whose life is in the Risen Lord. During the special verses sung after the epistle, “Arise, O God, and judge the earth,” the dark Lenten vestments are put aside and the clergy vest in the bright white ones, so that when the celebrant appears with the Gospel the Light of Resurrection is truly made visible to us, the “Rejoice” with which the Risen Christ greeted the women at the grave is experienced as being directed at us. The Liturgy of Saint Basil continues in this white and joyful light, revealing the Tomb of Christ as the Life-giving Tomb,

introducing us into the ultimate reality of Christ's Resurrection, communicating His life to us, the children of fallen Adam. One can and must say that of all services of the Church that are inspiring, meaningful, revealing, this one: **the Vespers and Liturgy of Saint Basil the Great and Holy Saturday is truly the liturgical climax of the Church.** If one opens one's heart and mind to it and accepts its meaning and its light, the very truth of Orthodoxy is given by it, the taste and the joy of that new life which shines forth from the grave. - **Rev. Fr. Alexander Schmemmann**

HOLY WEEK

ANOINTING OF THE SICK ON HOLY WEDNESDAY

The General Anointing of the Sick is done for all baptized Christians present at the Liturgy of Presanctified Gifts on Holy Wednesday. If there are two blessings, the first blessing is done at the end of The Litany of Peace and the second is after the Litany of Supplication. If more than one priest is present the people should be anointed by each of the priests present, up to seven priests in total. The Prayer of Anointing is said first for all present, then each is anointed on the forehead, cheeks and palm of the hands with the formula, "The servant of God is anointed for the healing of soul and body, for the forgiveness of sins and life everlasting." This is the one time each year that this Mystery (Sacrament) is provided to all the faithful in attendance and forgives all sins so that even one who has not "gone to confession" is now freed from sin and if the person remains free from sin, is free to receive of the Eucharist, the Holy Body and Blood of Christ.

8 Prayers from St. John Chrysostom

The following eight "arrow" prayers are attributed to St. John Chrysostom. The description arrow prayers, refers to short, frequent thoughts that we direct to God, as a reminder that we are constantly in his presence, and to call down his grace. In the long tradition of the Church, various names have been given to these short prayers — **our little hellos** — that we speak to Our Lord throughout the day. They are called aspirations, or ejaculatory prayers (from the Latin for *bursting forth*), or as well, "arrow" prayers. **Here are eight from St. John Chrysostom: O Lord, enlighten my heart that evil desires have darkened.** O Lord, send down Thy grace to help me, that I may glorify Thy name. **O Lord Jesus Christ, write me in the book of life and grant unto me a good end.** O Lord, sprinkle into my heart the dew of Thy grace. **O Lord, quicken in me a good thought.** O Lord, give me tears and remembrance of death, and contrition. **O Lord, implant in me the root of all good: Thy fear in my heart.** O Lord, grant that I may love Thee from all my soul and mind, and in everything do Thy will.

PRAYER by St. John Climacus

Prayer is by its very nature a dialogue and a union with God. Its effect is to hold the world together and to achieve a reconciliation with God. Prayer is the mother and daughter of tears. It is expiation of sin, a bridge over temptation, a barrier against affliction. It wipes out conflict, is the work of Angels and the nourishment of all bodiless beings. Prayer is the future gladness, an endless work, a wellspring of virtues, a source of grace, hidden progress, food for the soul, an illumination of the mind, an axe against despair, a proof of hope, sorrow done away with, the wealth of monks, the treasure of hesychasts, the reduction of anger, the mirror of progress, a demonstration of success, evidence of one's condition, the future revealed, and a sign of glory. For him who truly prays, prayer is the court, the judgment hall and the tribunal of the Lord before the judgment to come. Let us rise and listen to what the holy queen of the virtues cries with a loud voice and says to us: Come to me, all you who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and you shall find rest for your souls and healing for your wounds. For my yoke is easy and is sovereign remedy for great sins. Those of us about to stand before our King and God in order to speak with Him should not move into this without preparation, lest, seeing us from afar without weapons and clothing suitable for those who stand before the King, He should order his servants and slaves to bind us, to drive us out of His sight and to tear up our petitions and throw them in our face. When you are going to stand before the Lord, let the garment of your soul be woven throughout with the thread of wrongs suffered but forgotten. Otherwise, prayer will be of no benefit to you. Pray in all simplicity. For both the tax collector and the prodigal son were reconciled to God by a single phrase. The work of prayer is one and the same for all, but there are various and many different kinds of prayer. Some converse with God as with a friend and master, interceding with praise and petition, not for themselves but for others. Some strive for greater [spiritual] treasures and glory and for confidence in prayer. Others ask for complete deliverance from their adversary. Some beg to receive some kind of rank; others for complete forgiveness of debts. Some ask to be released from prison; others for remission from offences. Before all else, let us list sincere thanksgiving first on the scroll of our prayer. On the second line, we should put confession and heartfelt contrition of soul. Then let us present our petition to the King of all. This is the best way of prayer, as it was shown to one of the monks by an angel of the Lord... Do not be over-complicated in the words you use when praying, because the simple and unadorned lisping of the children has often won the heart of their Heavenly Father. Try not to talk excessively when you pray, lest your mind be distracted in searching for words. One word of the tax collector appeased God, and one cry of faith saved the thief. Talkative prayer often

distracts the mind and leads to fantasy, whereas brevity makes for concentration. You cannot learn to see just because someone tell you to do so. You require your own natural power of sight. In the same way, you cannot discover from the teachings of others the beauty of prayer. Prayer has its own teacher in God, Who 'teaches us knowledge' (Ps 93:10) and grants prayer to those who pray and blesses the years of the just. Amen. **from**

The Ladder of Divine Ascent; Step 28