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Divine Liturgy Schedule
June 16, 2024 A. D.



Saturday, June 15
6:00 PM

FOURTH SUNDAY AFTER PENTECOST
For All Fathers Living & Deceased
†Elvira Gagliardi—Mike & Jill Gagliardi
Petitions to the Sacred Heart of Jesus

Sunday, June 16
10:30 AM

FATHER'S DAY
FOURTH SUNDAY AFTER PENTECOST
For All Fathers Living & Deceased
Petitions to the Sacred Heart of Jesus

Tuesday, June 18
9:00AM

Generational healing for the Robel Family Tree –
Diane Petry

Thursday, June 20
10:00AM

God's Blessings on America- Tom & MaryAnn Potsko

Saturday, June 22
6:00 PM

FIFTH SUNDAY AFTER PENTECOST
†Jennifer Wetzel- Helen Lipowski
Petitions to the Sacred Heart of Jesus

Sunday, June 23
9:30 AM

CELEBRATION OF 10th YEAR OF ORDINATION
FIFTH SUNDAY AFTER PENTECOST
God's Blessings for the Magisterium of the Church

Monday, June 24

BIRTH OF JOHN THE BAPTIST

Saint Peter & Paul Church (Plymouth)

Divine Liturgy: Saturday 4:00 PM; Sunday 8:30 AM
Weekday Liturgy: M, W, F: 9:00 AM
20 Nottingham Street, Plymouth, PA

FOURTH SUNDAY AFTER PENTECOST
FATHER'S DAY
June 16, 2024



TROPAR: Let the heavens be glad, let the earth rejoice, for the Lord has done a mighty deed with His arm. He trampled death by death. He became the first-born of the dead; He saved us from the abyss of Hades and granted great mercy to the world.

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

KONDAK: You rose from the tomb, O compassionate Lord, and led us out from the gates of death. Today Adam exults and Eve rejoices, and the prophets together with the patriarchs unceasingly acclaim the divine might of Your power.

PROKEIMON: Sing to our God, sing; sing to our King, sing. Clap your hands, all you nations; shout unto God with the voice of joy. Sing to our God, sing; sing to our King, sing.

A Reading from the Epistle of the Holy Apostle Paul to the Romans 6:18-23:

Brethren, freed from sin, you have become slaves of righteousness. I am speaking in human terms because of the weakness of your nature. For just as you presented parts of your bodies as slaves to impurity and to licentiousness for their degradation, so now present them as slaves to righteousness for sanctification. For when you were slaves of sin, you were free from righteousness. But what profit did you get then from the things of which you are now ashamed? For the end of those things is death. But now that you have been freed from sin and have become slaves of God, the benefit that you have leads to sanctification, and its end is eternal life. For the wages of sin is death, but the gift of God is eternal life, in Christ Jesus our Lord.

ALLELUIA: Alleluia (3). In You, O Lord, have I hoped that I may not be put to shame for ever. Alleluia (3). Be a protector unto me, O God, and a house of refuge to save me. Alleluia (3).

Gospel Matthew 8:5-13

At that time, Jesus entered Capernaum, a centurion came to him, asking for help. "Lord," he said, "my servant lies at home paralyzed and in terrible suffering." Jesus said to him, "I will go and heal him." The centurion replied, "Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." When Jesus heard this, he was astonished and said to those following him, "I tell you the truth, I have not found anyone in Israel with such great faith. I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go! It will be done just as you believed it would." And his servant was healed at that very hour.

COMMUNION HYMN: Praise the Lord from the heavens: Praise Him in the highest. Alleluia (3). Praise from the upright is fitting. Alleluia (3).



Prayer For Peace in Ukraine

Heavenly Father, Your Son taught us "Blessed are the peacemakers for they shall be called the sons of God." We fervently pray in the name of the Father, Son and Holy Spirit, that you inspire men to become peacemakers. May mankind seek reconciliation and peace as is Your will in this world. May tranquility be restored to all nations, and especially Ukraine. Heavenly Father, we beseech You to comfort the suffering, heal the wounded, and accept the souls of the dearly departed into Your heavenly kingdom. May the Most Holy Mother of God extend Her Mantle of Protection over Ukraine and the whole world. May each of us always live our lives as instruments of Your peace, in the name of the Father and the Son and the Holy Spirit. Amen.

CHURCH NEWS

HAPPY FATHER'S DAY TO ALL OUR LIVING CHURCH FATHERS AND VICHNAYA PAMYAT TO ALL OUR DECEASED FATHERS!!

LOCK ON WATER AT CEMETERY: The combination lock at the cemetery is 12-38-12.

ORDINATION PICNIC: Next Sunday, June 23, Father Walter will celebrate 10 years of his priestly ordination with a Celebration Liturgy & Picnic (FYI- Father chose a picnic and the date of his ordination is June 22, 2014.) We, as a Parish Community (Ss. Peter & Paul & Transfiguration of Our Lord Church), are organizing the events of this coming Sunday June 23. **The Liturgy will start at 9:30 AM and the Social Hour will be from the end of Liturgy until about 11:30 AM at Transfiguration of Our Lord Church. There will be NO SUNDAY LITURGY AT Saint Peter & Paul Church in Plymouth on June 23. Everyone is welcome. Sign-up is optional, but not required.**

FOOD AND ATTENDANCE: There are 59 people tentatively signed up for the celebration and all lists in the back of the churches have been UPDATED. Multiples of items are okay, and any additional items are the givers choice. We will plan for at least 70. The attendance sheet is just to get an idea.

If you signed up for FOOD OR OTHER ITEMS, Non-Perishable Items also may be dropped off during the week around the Liturgy Schedule or by calling Father at 570-406-5882. The hall also will be open Saturday afternoon, you can call Lisa at 570-574-1016 and Saturday night from 5:00PM to 7:30 PM to drop off items. Last minute Perishable items may be dropped off Sunday between 8:30AM and 9:00AM before church. If you would like to make a monetary donation, it is always welcome.

<p>HELP IS NEEDED: If anyone is available to help with the food set-up and clean-up on Sunday, we would be extremely grateful. Many hands make light work. The basement tables, kitchen and tablecloths are set-up and ready.</p>

JOINT CHOIR: There will be a Liturgy Program printed. ALL VOICES ARE NEEDED. **THE CHOIR IS THE CHURCH COMMUNITY.** Stephan Udiski volunteered to help lead the service with the changeable parts for this event. Please help us.

LASAGNA DINNER: "Saints Peter & Paul Ukrainian Greek Catholic Church will hold a Lasagna Dinner on **Wednesday, June 19, 2024**, in their school hall on the corner of North River and West Chestnut Streets, near the General Hospital Parkade in Wilkes-Barre. This dinner will be Take-Out Only and Pre-Orders are strongly encouraged. Dinners will be \$15 and will include a generous portion of meat lasagna, garden salad, bread and dessert. Place your order by calling the School Hall Kitchen (570) 829-3051. Pick-Ups will be from 4:00 to 7:00pm. Tickets will also be sold for a Basket Raffle. Remember...When Baba Cooks, Everybody's Happy!



June 2024

The **Altar Candles** are given by Mark & Arlene Jennings in loving memory of Peter Wrobel.

The **Eternal Light** is given by Gerry Adamchak in loving memory of Daniel Adamchak.

The **Candle Before the Icon of the Theotokos** is given by Mary Ann Jarolen for God's blessings on Jenn and Tom Jones.

The **Candles on the Proscomedia Table** are given by the Pasicznyk Family in loving memory of Olympia Pasicznyk.

The **Candle before St. Nicholas** is given by Ed & Mary Schwartz For God's Blessings on their Granddaughter Elizabeth.

PRAYER FOR PRIESTS

Gracious and loving God, we thank you for the gift of our priests.
Through them, we experience your presence in the sacraments.

Help our priests to be strong in their vocation.
Set their souls on fire with love for your people.

Grant them the wisdom, understanding, and strength they need to follow in the footsteps of
Jesus.

Inspire them with the vision of your Kingdom.

Give them the words they need to spread the Gospel.
Allow them to experience joy in their ministry.

Help them to become instruments of your divine grace.

We Pray in the name of the Father, and the Son, and the Holy Spirit. Amen.

PRAYER FOR THE CHURCH

We pray to You, O almighty and eternal God! Who through Jesus Christ hast revealed Your glory to all nations, to preserve the works of Your mercy, that Your Church, being spread through the whole world, may continue with unchanging faith, in the name of the Father, Son, and Holy Spirit. Amen

A PRAYER FOR VOCATIONS

O God, Father of all Mercies,
Provider of a bountiful Harvest,
Send Your Graces upon those
You have called to gather the fruits of Your labor;
preserve and strengthen them in their lifelong service of you.
Open the hearts of Your children
that they may discern Your Holy Will;
inspire in them a love and desire to surrender themselves
to serving others in the name of Your son, Jesus Christ.
Teach all Your faithful to follow their respective paths in life
guided by Your Divine Word and Truth.
Through the intercession of the Most Blessed Virgin Mary,
all the Angels, and the Saints, humbly hear our prayers
and grant Your Church's needs, through Christ, our Lord. Amen.

PETROVKA (St. Peter & Paul Fast): St. Peter & Paul Fast begins on Monday after the Sunday of All Saints, 16th of June, and continues until Friday, June 28th. The Apostles' Fast is not as severe as Lent or the Dormition Fast, but entails fasting from red meat, poultry, meat products, eggs, dairy products, fish, oil, and wine. Fasting also partners with prayer, almsgiving and confession, readying the whole person like an athlete; body, mind, and soul, for an upcoming feast, similar to the way in which orthodox Catholics would hope to be properly prepared for the Second Coming. For this reason, during fasting seasons, no marriages should take place. Another important part of any fasting period is going to Confession.

“With Fear of God” - The fear of God is often misunderstood. “Why should we fear God, when our God is the God of love?” some say. Of course, He is the God of love but if we don’t have the fear of God in us, we won’t have the love of God either, but only a deceptive feeling, which will lull our conscience into permissiveness, laxity and a stagnant spiritual life. And if they further retort, “I don’t fear God, because I love God,” quoting the Scripture, which says, “There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears, has not reached perfection in love” they forget one thing, that few reach this stage of perfection.

The Scripture says, “Fear God, and keep His commandments; for that is the whole duty of everyone. For God will bring every deed into judgement, including every secret thing, whether good or evil.: Fear of God is not instructed only in the Old Testament. The Apostle Peter is very direct and straightforward: “Fear God”. Also, the Angel of the Apocalypse shouts, “Fear God and give Him glory, for the hour of judgement has come.” The Lord Himself warned us, “I tell you, my friends, do not fear those who kill the body, and after that can do nothing more. But I will warn you whom to fear: fear Him who, after He has killed, has authority to cast into Gehenna. Yes, I tell you fear Him.” The fear keeps us on the right path and gives birth to other virtues.

St. Tikhon of Zadonsk couples fear of God with faith, and tells us that, “Without living faith and the fear of God it is impossible to live in a godly way... The fear of God will guard you and correct you everywhere and, in all things, and will turn you away from every evil deed, and confirm you in every good deed. Thus, day by day you will become better. Let us draw near to Him, then, with fevor and burning charity, so that we will not have to endure punishment,” St. John Chrysostom prompts us. And he continues: “Let us, then rouse ourselves up and be filled with awe... that we may not, by approaching thoughtlessly and carelessly heap fire upon our heads...For this table is the sinews of our soul, the bond of our mind, the foundation of our confidence, our hope, our salvation, our light, our life. (The Heavenly Banquet; Father Emmanuel Hatzidakis...Page 334)

Sacraments and Sacramentals

We recognize that the Sacraments have a visible and invisible reality, a reality open to all the human senses but grasped in its God-given depths with the eyes of faith. When parents hug their children, for example, the visible reality we see is the hug. The invisible reality the hug conveys is love. We cannot "see" the love the hug expresses, though sometimes we can see its nurturing effect in the child. The visible reality we see in the Sacraments is their outward expression, the form they take, and the way in which they are administered and received. The invisible reality we cannot "see" is God's grace, his gracious initiative in redeeming us through the death and Resurrection of his Son. His initiative is called *grace* because it is the free and loving gift by which he offers people a share in his life, and shows us his will for our salvation. The saving words and deeds of Jesus Christ are the foundation of what he would communicate in the Sacraments through the ministers of the Church. Guided by the Holy Spirit, the Church recognizes the existence of Seven Sacraments instituted by the Lord. They are the Sacraments of Initiation (Baptism, Confirmation, the Eucharist), the Sacraments of Healing (Penance and the Anointing of the Sick), and the Sacraments at the Service of Communion (Marriage and Holy Orders). Through the Sacraments, God shares his holiness with us so that we, in turn, can spread God's grace in the world.

BAPTISM- By Baptism we become members of the Church, the Body of Christ. The origin and foundation of Catholic Baptism is Jesus. Before starting his public ministry, Jesus submitted himself to the baptism given by John the Baptist. The waters did not purify him; he cleansed the waters. . . . Jesus did not need to be baptized because he was totally faithful to the will of his Father and free from sin. By commanding his disciples to baptize all nations, he established the means by which people would die to sin and begin to live a new life with God. In Baptism, the Holy Spirit moves us to answer Christ's call to holiness. In Baptism, we are asked to walk by the light of Christ and to trust in his wisdom. We are invited to submit our hearts to Christ with ever deeper love.

CONFIRMATION, CHRISMATION: In the Sacrament of Chrismation, the baptized person is "sealed with the gift of the Holy Spirit" and is strengthened for service to the Body of Christ. The prophets of the Old Testament foretold that God's Spirit would rest upon the Messiah to sustain his mission. Their prophecy was fulfilled when Jesus the Messiah was conceived by the Spirit and born of the Virgin Mary. The Holy Spirit descended on Jesus on the occasion of his baptism by John. Jesus' entire mission occurred in communion with the Holy Spirit. Before he died, Jesus promised that the Holy Spirit would be given to the

Apostles and to the entire Church. After his death, he was raised by the Father in the power of the Holy Spirit. Chrismation deepens our baptismal life that calls us to be witnesses of Jesus Christ in the world.

EUCCHARIST: in the celebration of the Eucharist, the bread and wine we present to God as our sacrifice becomes the Body and Blood of Jesus Christ through the power of the Holy Spirit. **Jesus Christ is truly present -- body, blood, soul, and divinity** -- the glorified Christ who rose from the dead. This is what the Church means when she speaks of the "Real Presence" of Christ in the Eucharist. **The transformed bread and wine are truly the Body and Blood of Christ and are not merely symbols.** When Christ said "This is My body" and "This is My blood," the bread and wine are transubstantiated. Though the bread and wine appear the same to our human faculties, they are actually the real body and blood of Jesus; further, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you." -John 6

PENANCE: Penance is an experience of the gift of God's boundless mercy. **Not only does it [the Sacrament of Penance] free us from our sins but it also challenges us to have the same kind of compassion and forgiveness for those who sin against us. We are liberated by being forgivers. We obtain new insight into the words of the Prayer of St. Francis: "It is in pardoning that we are pardoned."** Jesus entrusted the ministry of reconciliation to the Church. In confession we have the opportunity to recover the friendship with God. It is a holy moment in which we place ourselves in his presence and honestly acknowledge our sins, especially mortal sins. In absolution, you are untied from Lucifer and reconciled to God and the Church. **The Sacrament helps us stay close to the truth that we cannot live without God. "In him we live and move and have our being" (Acts 17:28).**

ANOINTING OF THE SICK: **Jesus came to heal the whole person, body and soul.** In the Church's Sacrament of Anointing of the Sick, through the ministry of the priest, it is Jesus who touches the sick to heal them from sin – and sometimes even from physical ailment. His cures are an indication of the presence of the Kingdom of God. The core message of his healing tells us of his plan to conquer sin and death by his dying and rising. The Rite of Anointing tells us there is no need to wait until a person is at the point of death to receive the Sacrament. This is one of those Sacraments a person can receive many times in their life just as Eucharist and Penance are received many times.

MARRIAGE: **Sacred Scripture begins with the creation and union of man and woman and ends with "the wedding feast of the Lamb"** (Rev 19:7, 9). Scripture often refers to marriage, its origin and purpose, the meaning God gave to it, and its renewal in the

covenant made by Jesus with His Church. Man and woman were created for each other, and this sacrament has a public aspect to it. This covenant is between the man, the woman, God and the community. By their marriage, the couple witnesses Christ's spousal love for the Church. One of the Nuptial Blessings in the liturgical celebration of marriage refers to this in saying, "Father, you have made the union of man and wife so holy a mystery that it symbolizes the marriage of Christ and His Church." The Sacrament of Marriage is a covenant, which is more than a contract. Covenant always expresses a close special relationship between persons. The marriage covenant refers to the relationship between the husband and wife, a permanent union of knowing and loving each other and God. The celebration of marriage is also a liturgical act, appropriately held in a public Liturgy at church. Catholics are urged to celebrate their marriage within the Eucharistic Liturgy.

HOLY ORDERS: "Here I am, send me." (Is 6:8). From the moment of Jesus' conception in the womb of Mary until his Resurrection, he was filled with the Holy Spirit. In Scriptural language, he was anointed by the Holy Spirit and thus established by God the Father as our High Priest. As Risen Lord, he remains our High Priest. . . . While all the baptized share in Christ's priesthood, the Ministerial Priesthood shares this through the Sacrament of Holy Orders in a unique way. Ordination to the priesthood begins with a call and a gift from God. Christ reminded his Apostles that they needed to ask the Lord of the harvest to send laborers into the harvest. Those who seek priesthood respond generously to God's call using the words of the prophet, "Here I am, send me" (Is 6:8). This call from God can be recognized and understood from the daily signs that disclose His will to those in charge of discerning the vocation of the candidate.

HOLY SPIRIT PARISH WALKING PILGRIMAGE: You are cordially invited to the second annual Holy Spirit Parish Walking Pilgrimage on **Saturday, July 13**. Sing and pray through beautiful forest land as we walk from St. Mary's Church in Mocanaqua to St. Adalbert's Church in Glen Lyon. Participants will ask God's blessing on our diocese, our country, and our world, and witness to those we meet along the way. The pilgrimage begins at 8:00 a.m. with Confessions and prayer at St. Mary's Church. A pilgrim brigade will then form and walk approximately 6 miles through the Mocanaqua Tract of the Pinchot State Forest, culminating with Holy Mass around 12:00 noon at St. Adalbert's Church. Lunch will be served and transportation will be available back to Mocanaqua. We will walk rain or shine; please dress accordingly and modestly. All are invited to participate in the pilgrimage either by walking or by submitting prayer requests. Call Raphael Micca at 570-301-9253 or email.