

Transfiguration of Our Lord Church
240 Center Street – Nanticoke, PA 18634
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Pastor; Fr. Walter Pasicznyk CELL PHONE NUMBER: (570)-406-5882

Divine Liturgy Schedule

December 8, 2024, A. D.

Slava Isusu Christu! Slava Na Viki!

Glory to Jesus Christ! Glory Forever!

Saturday, December 7

6:00 PM

Sunday, December 8

10:30 PM

Monday, December 9

10:30 AM

Thursday, December 12

9:00 AM

Friday, December 13

10:00 AM

Saturday, December 14

6:00 PM

Sunday, December 15

10:30 PM

TWENTY-NINTH SUNDAY AFTER PENTECOST

†Ed Schwartz - Christine Ferrato

TWENTY-NINTH SUNDAY AFTER PENTECOST

†Ryan Yanoshak - Yanoshak Family

CHRISTMAS TEA

MATERNITY OF THE HOLY ANNA (w/Myrovania)

God's Blessings on Natalia Becker- Becker Family

OUR LADY OF GUADALUPE

Conversion of Sinners-Diane, Janice & Rita

God's Blessings for America - Tom & MaryAnn Potsko

TWENTY-NINTH SUNDAY AFTER PENTECOST

†Helen Heylek- Tom & MaryAnn Potsko

TWENTY-NINTH SUNDAY AFTER PENTECOST

†Ihor & Olympia Pasicznyk –Pasicznyk Family

Saint Peter & Paul Church (Plymouth)

Divine Liturgy: Saturday 4:00 PM; Sunday 8:30 AM





TWENTY-NINTH SUNDAY AFTER PENTECOST
December 8, 2024



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 forever and ever. Amen.

KONDAK: My Savior and Deliverer from the grave as God raised out of bondage the children of the earth and shattered the gates of Hades; and as Master, He rose on the third day.

PROKIMEN: How great are Your works O Lord, You have made all things in wisdom. Bless the Lord, O my soul: O Lord my God, You are exceedingly great. How great are Your works O Lord, You have made all things in wisdom.

A Reading from the Epistle of the Holy Apostle Paul to the Colossians 3:12-16:



Brethren, therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive one another if any of you have a grievance against someone. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.

ALLELUIA: (3). Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice. (3). You have loved justice and hated iniquity. Alleluia (3).

Gospel of St. Luke 17:12-19



At that time as Jesus was entering a certain village, there met him ten lepers, who stood afar off and lifted up their voice, crying, "Jesus, master, have pity on us." And when he saw them, he said, "Go, show yourselves to the priests."

And it came to pass as they were on their way, that they were made clean. But one of them, seeing that he was made clean, returned, with a loud voice glorifying God, and he fell on his face at his feet, giving thanks; and he was a Samaritan. But Jesus answered and said, "Were not the ten made clean? But where are the nine? Has no one been found to return and give glory to God except this foreigner?" And he said to him, "Arise, go your way, for your faith has saved you."



COMMUNION VERSE: Praise the Lord from the heavens; praise Him in the highest. Alleluia (3).

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, Mike Oresick, Mark & Debbie Schwartz, Mary Schwartz, Helen Lipowski, Raquel Camelia, Marie Neimeyer & all Parishioners who are experiencing health issues.

Wake up, O man! For it was for you that God was made man. Rise up and realize it was all for you. Eternal death would have awaited you had He not been born in time. Never would you be freed from your sinful flesh had He not taken to Himself the likeness of sinful flesh. Everlasting would be your misery had He not performed this act of mercy. You would not have come to life again had He not come to die your death. You would have perished had He not come. – St. Augustine

HYMN TO SAINT NICHOLAS

O kto, kto Nikolaja l'ubit,
O kto, kto Nikolaja sluzhit,

:Tomu svjatyj Nikolaj
Na vsjakij chas pomahaj,
Nikolaj, Nikolaj.:

O' who loves Nicholas the saintly,
O' who serves Nicholas the saintly.

Him will Nicholas receive,
And give help in time of need. Saint Nicholas!



DECEMBER CANDLES

The **Candles on the Tetrapod** are given by Father Walter Pasicznyk

In living memory of Ihor & Olympia Pasicznyk.

The **Eternal Light** is given by the Yanoshak Family

In loving memory of Randy Yanoshak.

The **Altar Candles** are given by Tom & MaryAnn Potsko

in loving memory of Helen Heylek.

The **Candle Before St. Nicholas** is given by Gerry Adamchak

In loving memory of Nicholas & Julia Salonski.

The **Candle Before the Icon of the Theotokos**

is given by the by MaryMae Alberola for

God's Blessings & Good Health for J.D. & Josh Alberola.

The **Candle Before the Icon of Jesus Christ** is given by

is given by Lisa Placek for God's Blessings on Helen & Marc Lipowski.

The **Candle Before the Icon of the Transfiguration** is

Given by the Slota Family in loving memory of

Peter & Pauline Slota and their granddaughter, Jennifer Wetzel.

The **Candle Before the Icon of John the Baptist** is given

By Lisa Placek for God's Blessings & Good Health

For Nikolas & Benjamin Placek.

CHURCH NEWS Every day is a Holy Day of Opportunity. Pray Always.



CHRISTMAS TEA: We will have a Christmas Tea this Sunday, December 8th at Transfiguration of Our Lord Church Basement immediately following Divine Liturgy. The Tea will start at noon. Everyone is welcome. **The children will deliver home-made cookies & a Christmas carol to all of the homebound parishioners. If you know of a parishioner at home, make sure they are on the list that is available. Everyone is welcome! There was no R.S.V.P. Bring a friend.**



HAPPY BIRTHDAY: A Very Happy Birthday to MaryAnn Kelly who celebrates her Birthday on December 1st! A Very Happy Birthday to Christine Ferrato who celebrates her Birthday on December 15th. Mnohaya Lita! May God Grant them and their Families Many Happy Blessed Years!

PYROHY: Our church will be selling frozen Potato Pyrohy for \$12.00/dozen, call the rectory at 570-735-2262. **EAT MORE PYROHY.**

FLEA MARKET & PYROHY: BAG DAY will be December 14 from 11-2. Only frozen pyrohy will be sold. WHAT A DEAL! COME OUT AND CHANGE UP YOUR CHRISTMAS DECORATIONS!

CHRISTMAS CONFESSION: Father Walter will have confession before EACH/AFTER Liturgy, time permitting- please stand by the confessional. Confessions can also be heard by appointment, which many parishioners have done to accommodate their schedule. Please plan your confession.

CHRISTMAS CHILDREN'S ROSARY: Ss. Peter & Paul (Plymouth) will hold the Children's Rosary on Saturday, December 21 at 3:40PM. Everyone is welcome!

CHURCH DECORATING: We will be decorating the church for Christmas on Tuesday December 10, 2024 at 5:30 PM.

VISITING THE SICK & HOMEBOUND: If you know someone who would like to be visited and receive Holy Communion and they were not, please contact Father Walter at the rectory at 570-735-2262. Also, please check the homebound list to make sure they get a visit from the Children with cookies.

James 1:19-27; Mark 10:17-27

Someone turned to the Lord with a question: Good Master, what shall I do that I may inherit eternal life?(Mark 10:17) What necessitated this question? Was there no Scripture? Was the law not read every Saturday for everyone? There was everything—both the Scripture and its interpreters—but differences of opinion went around in society and muddled everyone. The Pharisees said one thing, the Sadducees another, the Essenes had their own opinion, and the Samaritans theirs. In Galilee, perhaps even pagan teachings were heard, and each side put forth its own teachings with a tone of conviction. Anyone who was zealous for salvation naturally came to the question: What should I do? What should I follow, so as to not lose my soul? Our situation now is very similar to that of those times. How many teachings are circulating in our schools, in society, and in literature! For the indifferent it is nothing, but those concerned over which teaching to follow cannot help but seek a resolution; “What should I do?” And so what is the solution? The one which the Savior gave: Believe and live as God commanded, and do not listen to people’s talk; let them talk. The talk of scholars too is like rumors and fashion; today one thing, tomorrow another. But you should heed only God’s Word, which abides onto the ages. What Lord commanded, no philosophizing can revoke. Everything must done, and cannot be put off. The Judgement indeed will be according to the Word of the Lord, and not according to our philosophizing.

- St. Theophan the Recluse



Bethlehem: Receiving the Bread of Life

Giza built pyramids fit for a king. Athens gloried in the Acropolis envied by the wise. Rome boasted of her Colosseum and her military might. Jerusalem took pride in her Temple, the place of the worship of the true God. Yet, not one of these receives as much praise in songs and hymns as the little town of Bethlehem. David was born in Bethlehem. Here Samuel anointed him king in place of Saul. And, from the well of Bethlehem, three of David's bravest soldiers at the risk of their own lives brought him water to refresh him in the midst of battle. Micah, eight centuries before the coming of Christ, predicted that an honor greater than David's fame would crown this tiny hamlet. Moved by the Holy Spirit, Micah prophesied, "But you, Bethlehem-Ephrathah, least among the clans of Judah, from you shall come forth...one who is to be ruler in Israel,

whose origin is from of old, from ancient times" (Micah 5:2). The birth of Jesus bathes Bethlehem with the splendor of heaven's glory.

In biblical times, the fields surrounding Bethlehem produced an abundance of grain, figs, vines, almonds and olives. It was here that Naomi and her daughter-in-law returned at a time of famine in Moab. Ruth went to glean the grain in the fields of Boaz, whom she married and then became the great-grandmother of David. Because of its rich fertility, the whole region was called "Ephrathah." The name means "fruitfulness" or "abundance." How fitting that such a place would be the birthplace of Jesus who brings the abundance of grace to the world. "Bethlehem" literally means "House of Bread." It has this name of its location in the grain producing region of Old Testament times. How appropriate that Jesus is born here. After the multiplication of the loaves and fish, Jesus identified himself as "the bread that came down from heaven," (Jn 6:41). As bread satisfies our hunger and strengthens us physically, Jesus fills our empty hearts with the love and wisdom of God. We feast on his every word. As Scripture says, "Not by bread alone does man live but by every word that comes forth from the mouth of the Lord" (Dt 8:3). In his great discourse in chapter six of John's gospel, Jesus goes even farther in identifying himself as the bread of life. He says, "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world" (Jn 6:51). With these words, he promised the Eucharist, his very body and blood as our food and drink.

Jesus did not mean his words to be taken merely symbolically or spiritually. He meant us to take them literally. Many objected to this literal meaning of his words and walked away. But, Jesus did not change what he said. He did not accommodate his words to their lack of belief. He meant exactly what he said. How blessed we are that the Church has always held true to the reality of the Eucharist as the very Body and Blood, Soul and Divinity of Jesus. Famished by the world, we can be nourished and satisfied by Christ himself. Bethlehem is not an event lost in the faded light of the distant past. Its glory still shines bright upon us. In every Eucharist, Jesus offers himself to us as the Bread of Life. Thus, every Eucharist is Bethlehem for us. As the shepherds said to each other on the night Jesus was born, we say to one another each time we go to Mass, " Let us go, then,

to Bethlehem to see this thing that has taken place, which the Lord has made known to us" (Lk 2:15). We go to receive the Bread of Life. Jesus' own invitation "Take and eat, 'this is my body" (Mt 26:26) requires a worthy response on our part. As St. Paul tells us, we should examine ourselves before receiving Holy Communion. His words are strong: "Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for

the Body and Blood of the Lord. ...For anyone who eats and drinks without discerning the body eats and drinks judgment on himself" (1 Cor 11: 27 and 29). When St. Paul speaks about "discerning the body," he is telling us two very important conditions for the worthy reception of the Eucharist. First, we must recognize the Eucharist for what it is. We must hold firm that this is no ordinary bread, no blessed bread, no sacred sign. We must believe that the Eucharist is truly the Bread of Life. It is Jesus, Body and Blood, Soul and Divinity, whole and entire, before whom the angels bow in adoration. Without such Catholic faith, no one should dare receive the Eucharist.

Secondly, we need to recognize the holiness of Christ who comes to be our food and drink. Thus, we should approach Holy Communion in the state of grace. As the Catechism of the Council of Trent beautifully expresses, "Before [Jesus] gave to His Apostles the Sacrament of His precious Body and Blood, although they were already clean, He washed their feet to show that we must use extreme diligence before Holy Communion in order to approach it with the greatest purity and innocence of soul." Therefore, anyone whose life objectively stands in serious, public contradiction to any one of the Ten Commandments needs first to repent with a firm purpose to sin no more before receiving Holy Communion. Anyone who has committed a mortal sin needs to approach the Sacrament of Reconciliation, make a good confession and be absolved before receiving. As St. Paul solemnly warns us, "Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord" (1 Cor 11:27). The Sacrament of Reconciliation cleanses us of our sins, whether mortal or venial, thus disposing us for the proper reception of Holy Communion. We are all sinners. Thus, we need the humility of the shepherds to whom the angel brought the glad tidings of our Savior's birth. When the angel announced to them that "In the city of David a savior has been born for you who is Messiah and Lord" (Lk 2:11), they rejoiced. They knew that they were sinners. They recognized that Jesus had come to save them from their sins. And so they hastened to the manger. We, too, need to acknowledge our sins, seek forgiveness and hasten to Bethlehem. Jesus, the Bread of Life, longs to be our food and drink. He comes to the weakest and the strongest among us. The repentant sinner and the struggling saint find in him, "the true bread come down from heaven" (Jn 6:32). Before so great a sacrament, we humbly echo with ardent faith the words of the Centurion . . . "Lord, I am not worthy." Repenting of our sins and receiving the Eucharist, we come to Bethlehem and Jesus makes our soul his manger and our home his dwelling place. By **Bishop Arthur Serratelli**

Micah 5:1-4

Marshal your troops now, city of troops,
for a siege is laid against us.
They will strike Israel's ruler
on the cheek with a rod.

“But you, Bethlehem Ephrathah,
though you are small among the clans of Judah,
out of you will come for me
one who will be ruler over Israel,
whose origins are from of old,
from ancient times.”

Therefore, Israel will be abandoned
until the time when she who is in labor bears a son,
and the rest of his brothers return to join the Israelites.

He will stand and shepherd his flock
in the strength of the Lord,
in the majesty of the name of the Lord his God.
And they will live securely, for then his greatness
will reach to the ends of the earth.