

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 February 23, 2025 A. D.

Saturday, February 22

6:00 PM

Sunday, February 23

10:30 AM

NOON

Monday, February 24

10:00 AM

Wednesday, February 26

8:00 AM

Thursday, February 27

8:00 AM

Friday, February, 28

8:00 AM

Saturday, March 1

8:00 AM

6:00 PM

Sunday, March 2

10:30 AM

3:00 PM

Monday, March 3

SUNDAY OF MEATFARE

✠ Jerry Meehan- Mike & Jill Gagliardi

SUNDAY OF MEATFARE

✠ Ted Weron- Joshua Alberola

MYASOPUSNA

✠ Barnett Kurtz- Janice Lee

God's Blessings for James & Mary Campbell

-Ulana Campbell

God's Blessings for America- Tom & MaryAnn Potsko

God's Blessings on Nancy Marshall & Family

-Living in the Divine Will Prayer Group

SUNDAY OF CHEESEFARE

✠ Pavlo & Francis Kuczeriawie- Pasicznyk Family

✠ Billie Johnson- Barno Family

SUNDAY OF CHEESEFARE

God's Blessings for James Campbell Sr.

-Ulana Campbell

FORGIVENESS VESPER

LENT BEGINS

****The Daily Liturgies will now be at 8:00 AM, except for Holy Days
or unless otherwise requested.****



Saint Peter & Paul Church (Plymouth)

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

SUNDAY OF MEATFARE

February 23, 2025

TROPAR: By Your cross You destroyed death; You opened Paradise to the thief; You changed the lamentation of the myrrh-bearers to joy, and charged the apostles to proclaim that You are risen, O Christ our God, offering 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: When You come on earth, O God, in glory, and the universe trembles, while the river of fire flows before the seat of judgement, and the books are opened and all secrets disclosed, then deliver me from the unquenchable fire, and count me worthy to stand at Your right hand, O Judge who are most just.

PROKIMEN: Great is our Lord and great is His strength; and of His knowledge there is no end. Praise the Lord, for a psalm is good; may praise be sweet to Him. Great is our Lord and great is His strength; and of His knowledge there is no end.

A Reading of the First Letter the Holy Apostle Paul to the Corinthians 8:8-9:2:

Brethren, food does not bring us near to God; we are no worse if we do not eat, and no better if we do. Be careful, however, that the exercise of your rights does not become a stumbling block to the weak. For if someone with a weak conscience sees you, with all your knowledge, eating in an idol's temple, won't that person be emboldened to eat what is sacrificed to idols? So this weak brother or sister, for whom Christ died, is destroyed by your knowledge. When you sin against them in this way and wound their weak conscience, you sin against Christ. Therefore, if what I eat causes my brother or sister to fall into sin, I will never eat meat again, so that I will not cause them to fall.

BOOK(s) OF THE MONTH FOR FEBRUARY - Suggested Reading Material:

HUMILITY RULES St. Benedict's 12-Step Guide to Genuine Self-Esteem

J. Augustine Wetta, O.S.B.

ISBN: 978-1-62164-149-0

BOOK(S) OF THE MONTH FOR MARCH:

GREAT LENT- Journey to Pascha

Alexander Schmemmann ISBN: 0-913836-04-4

UNFINISHED BUSINESS: On The Road To Pascha

Marianne C. Sailus Eastern Christian Publications www.ecpubs.com

PUT GOD FIRST.



ALLELUIA: Alleluia(3). Come, let us rejoice in the Lord; let us acclaim God our Saviour. Alleluia(3). Let us come before His face with praise, and acclaim Him in psalms. Alleluia(3).

A reading from the Gospel of Matthew 25:31-46:



The Lord said, "At that time when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, but the goats on the left. Then the king will say to those on his right hand, 'Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me.' Then the just will answer him saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you drink? And when did we see you a stranger, and take you in; or naked, and clothe you? Or when did we see you sick, or in prison, and come to you?' And answering, the King will say to them, 'Amen I say to you as long as you did it for one of these, the least of my brethren, you did it for me.' Then he will say to those on his left hand, 'Depart from me, accursed ones, into the everlasting fire which was prepared for the devil and his angels. For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; I was a stranger and you did not take me in; naked, and you did not clothe me; sick, and in prison, and you did not visit me.' Then they also will answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?' Then he will answer them, saying, 'Amen, I say to you, as long as you did not do it for one of these least ones, you did not do it for me.' And these will go into everlasting punishment, but the just into everlasting life."

COMMUNION HYMN: Praise the Lord from the heavens; praise Him in the highest. Rejoice in the Lord, O you just; praise befits the righteous. Alleluia, Alleluia, Alleluia.



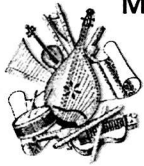
Petitions & Prayers for Our Parishioners: Please pray for our Parishioners Assisted Living: Mary Hoolick. At Home: Geraldine Adamchak; Shirley Kozar, Dolores Miller, Rita Kurtz, Diane Petry, Mary Louise Bailey. Away: Leona Kobela Prayer Request: Michelle Miller; Kerri; Ellen Kobela, Fr. Peter Waslo; 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.

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



HAPPY BIRTHDAY: A Happy Birthday to Doris Parcel who celebrates her Birthday on February 20th! Mnohaya Lita! May God Grant Them Many Happy Years, Peace, Health and Salvation. In the name of the Father, and the Son, and the Holy Spirit. Amen!



MYOSOPUSNA PROJECT 2025: Transfiguration of Our Lord Church is pleased to announce that dinner tickets are now available for our Annual Myasopusna Festival, held at the church's banquet hall, 240 Center Street, Nanticoke, on Sunday, February 23, from noon to 4 pm. The Myasopusna (Meatfare) **Dinner tickets are \$25 and must be purchased in advance.**



UKRAINIAN PYSANKY CLASSES: Classes are being offered by St. Cyril's Church in Olyphant. March 2nd and March 16th, with two classes each day: 12:00 noon and 3:00 p.m. Students will learn about this beautiful Ukrainian tradition. The cost is \$25 per person, with supplies included. Class size is limited, and registration is required.

Contact: Tammy Budnovitch 570-766-1919 to register for this parish fundraiser held at St. Cyril's Parish Hall, 207 River St., Olyphant.

LENT: Remember, the first day of Lent is a day of fast from Meat and Dairy Products. Lent begins with Forgiveness Vespers, Sunday, March 2nd at 3:00 PM at Transfiguration of Our Lord Church. The first full day of Lent is Monday, March 3rd. The Liturgy of the Pre-Sanctified Gifts at Ss. Peter & Paul Church will be on Fridays at 5:00pm and at Transfiguration of Our Lord Church on Wednesdays at 6:30pm.

"THE GRAND RETURN": An event at Leggio's Restaurant, DALLAS, Pa on Sunday, March 2, at 1:00PM. The Grand Return is our greatest hope and way to bring about the Reign of Peace in the world that the Blessed Mother promised at Fatima. Please RSVP by February 24th to Nancy Restaino at 570-239-3363.

THE FIVE SATURDAYS OF THE DECEASED (SOROKUSTY or Сорокоусти): The Church Typikon designates the five Sorokousty/ Saturdays of the Deceased for 2025 as February 22nd; March 15th, March 22nd, March 29th and June 7th. It is a tradition of our Holy Church to commemorate the memories of our beloved deceased at Matins of the Deceased (Parastas) on these five Saturdays of the year. There is an envelope in your box or in back for Sorokousty. Or write a note and put it in the basket.

HOAGIE & SOUP SALE: St. Nicholas Ukrainian Catholic Church is holding a Vegetable Soup, Turkey Hoagie, Ham & Cheese Hoagie, Italian Hoagie and Bake Sale on Thursday, March 13th from 11AM to 4PM. The cost of the hoagie and quart of soup is \$8.00. Orders can be placed by calling Debbie at 570-736-6908 by Sunday, March 9th. A Basket Raffle to benefit Ukraine and the Church will be held at the same time.

The Great Fast By Protopresbyter Alexander Schmemmann

The Great Fast, or Lent, is the period of preparation leading up to Holy Week and Pascha. The Lenten Triodion governs the divine services of The Great Fast as well as those of the Weeks of Preparation preceding The Great Fast. Lent is a Middle English word meaning "spring." The Great Fast has come to be called Lent by association; it is called "great" to distinguish it from the other fasts. Observance of The Great Fast is characterized by abstention from many foods, intensified private and public prayer, personal improvement [according to God's Law], and almsgiving. The foods traditionally abstained from are meat and dairy products, fish, wine and oil. (According to some traditions, only olive oil is abstained from; in others, all vegetable oils). Since strict fasting is canonically forbidden on the Sabbath and the Lord's Day, wine and oil are permitted on Saturdays and Sundays. If the Feast of the Annunciation falls during The Great Fast, then fish, wine and oil are permitted on that day.

Besides the additional liturgical celebrations described below, Catholics are expected to pay closer attention to their private prayers and to say more of them and more often. The Fathers have referred to fasting without prayer as "the fast of the demons" since the demons do not eat according to their incorporeal nature, but neither do they pray. During the weekdays of The Great Fast, there is a liturgical fast when the Eucharistic Divine Liturgy is not celebrated. However, since it is considered especially important to receive the Holy Mysteries during this season, the Liturgy of the Presanctified Gifts, also called the Liturgy of St. Gregory the Dialogist, may be celebrated on Wednesdays and Fridays. At this vesperal service some of the Body and Blood of Christ, reserved from the previous Sunday, is distributed. On Saturday and Sunday the Divine Liturgy may be celebrated as usual, although on Sundays the more solemn Liturgy of St. Basil the Great is used in place of that of St. John Chrysostom.

Like the observation of Lent in the West, The Great Fast itself lasts for forty days, but unlike the West, Sundays are included in the count. It officially begins on a Monday, seven weeks before Pascha, and concludes on the eve of Lazarus Saturday, the day before Palm Sunday. However, fasting continues for the following week, known as Passion Week, Great Week or Holy Week, up until Pascha.

Structure of The Great Fast

Monday following Forgiveness Sunday (also called Cheesefare Sunday) and the Canon of St Andrew of Crete. The Sundays each have a specific focus:

1. Sunday of Orthodoxy (John 1:43-51)
2. Sunday of St. Gregory Palamas
3. Sunday of the Holy Cross
4. Sunday of St. John Climacus
5. Sunday of St. Mary of Egypt. During The Great Fast, the weekday readings are taken only from the Old Testament, focusing on Genesis, Proverbs, and Isaiah. The Great Fast is followed by Holy Week, the week beginning with Palm Sunday and preceding Pascha.

Great Lent By Protopresbyter Alexander Schmemmann (contd.)

Purpose of The Great Fast

The original purpose of the pre-Pascha fast (now known as Lent) was the fasting of catechumens who were being prepared for baptism and entry into the Church. However, it quickly became a time for those who were already Christian to prepare for the feast of the Resurrection of Christ. It is the living symbol of man's entire life which is to be fulfilled in his own resurrection from the dead with Christ [our journey through life to our resurrection and judgement]. It is a time of renewed devotion: of prayer, fasting, and almsgiving. It is a time of repentance, a real renewal of minds, hearts and deeds in conformity with Christ and his teachings. It is the time, most of all, of return to the great commandments of loving God and neighbors.

The Liturgical Structure of Lent

To understand the various liturgical particularities of the Lenten period, we must remember that they express and convey to us the spiritual meaning of Lent and are related to the central idea of Lent, to its function in the liturgical life of the Church. It is the idea of repentance. In the teaching of the Church however, repentance means much more than a mere enumeration of sins and transgressions to the priest. Confession and absolution are but the result, the fruit, the "climax" of true repentance. And, before this result can be reached, become truly authentic and meaningful, one must make a spiritual effort, go through a long period of preparation and purification. Repentance, in the Catholic acceptance of this word, means a deep, radical reevaluation of our whole life, of all our ideas, judgments, worries, mutual relations, etc. It applies not only to some "bad actions," but to the whole of life, and is a Christian judgment passed on it, on its basic presuppositions. At every moment of our life, but especially during Lent, the Church invites us to concentrate our attention on the ultimate values and goals, to measure ourselves by the criteria of Christian teaching, to contemplate our existence in its relation to God. This is repentance and it consists therefore, before everything else, in the acquisition of the Spirit of repentance, i.e., of a special state of mind, a special disposition of our conscience and spiritual vision.

The Lenten worship is thus a school of repentance. It teaches us what is repentance and how to acquire the spirit of repentance. It prepares us for and leads us to the spiritual regeneration, without which "absolution" remains meaningless. It is, in short, both teaching about repentance and the way of repentance. And, since there can be no real Christian life without repentance, without this constant "reevaluation" of life, the Lenten worship is an essential part of the liturgical tradition of the Church. The neglect of it, its reduction to a few purely formal obligations and customs, the deformation of its basic rules constitute one of the major deficiencies of our Church life today. The aim of this article is to outline at least the most important structures of Lenten worship, and thus to help Catholics to recover a more proper idea of Lent.



FEBRUARY CANDLES

The **Eternal Light** is given by MaryAnn Jarolen & Donna Davis
In loving memory of their father, Michael Hvozda.

The **Altar Candles** are given by the Lee Family
in loving memory of Red & Helen Lee.

The **Candle Before the Icon of Jesus Christ** is given by
by Lisa Placek for God's Blessings on Helen & Marc Lipowski.

The **Candle Before the Icon of the Transfiguration** is
Given by the Pasicznyk Family in
loving memory of Anhel Pasicznyk.

The **Candles Before the Icon of the Theotokos** is given
By the Pasicznyk Family in loving memory of Irene Jaworskyj.

The **Candle Before the Icon of John the Baptist** is given
By Lisa Placek for God's Blessings & Good Health
For Nikolas & Benjamin Placek.

The Twofold Coming of Christ

We do not preach only one coming of Christ, but a second as well, much more glorious than the first. The first coming was marked by patience; the second will bring the crown of a divine kingdom.

In general, whatever relates to our Lord Jesus Christ has two aspects. There is a birth from God before the ages, and a birth from a virgin at the fullness of time. There is a hidden coming, like that of rain on fleece, and a coming before all eyes, still in the future.

At the first coming He was wrapped in swaddling clothes in a manger. At His second coming He will be clothed in light as in a garment. In the first coming He endured

the cross, despising the shame; in the second coming He will be in glory, escorted by an army of angels.

We look then beyond the first coming and await the second. At the first coming we said: Blessed is He who comes in the name of the Lord. At the second we shall say it again; we shall go out with the angels to meet the Lord and cry out in adoration: Blessed is He who comes in the name of the Lord.

St. Cyril of Jerusalem