

Transfiguration of Our Lord Church
240 Center Street – Nanticoke, PA 18634
Nanticoke Rectory: (570) 735-2262



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Slava Isusu Christu! Slava Na Viki!
Glory to Jesus Christ! Glory Forever!
Divine Liturgy Schedule
April 6, 2025, A. D.

Saturday, April 5

8:00 AM

6:00 PM

Divine Liturgy

God's Blessings for America- Tom & MaryAnn Potsko

Sunday, April 6

10:30 AM

5th SUNDAY OF THE GREAT FAST

✠Connie Yanoshak – Yanoshak Family

Wednesday, April 9

6:30 PM

LITURGY OF THE PRESANCTIFIED GIFTS

Saturday, April 12

6:00 PM

God's Blessings for America- Tom & MaryAnn Potsko

Sunday, April 13

10:30 AM

PALM SUNDAY (w/Myrovania)

✠Anna Bukoski- Tom Bukoski



Saint Peter & Paul Church (Plymouth)

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

LITURGY OF THE PRESANCTIFIED GIFTS Friday 5:00 PM

**Transfiguration of Our Lord Church – 2025 A. D.
240 Center St, Nanticoke, PA**

Holy Monday, April 14

6:30 PM The Presanctified Liturgy. Confessions Before/After

Holy Wednesday, April 16

5:00 PM The Presanctified Liturgy with General Anointing

Holy Thursday, April 17

6:30 PM Matins of the Holy and Saving Passion of our Lord

Good Friday, April 18

5:30 PM Vespers with Placement of the Holy Shroud

Holy Saturday, April 19

1:00 Blessing of Food

PASCHA, Sunday, April 20

7:30AM Service at the Grave, Resurrection Matins,

8:30 AM Divine Liturgy (approximate time)

Blessing of Artos, Myrovania

Bright Monday, April 21

10:30 AM Divine Liturgy, Myrovania



**SS. Peter and Paul Church-2025 A.D.
20 Nottingham Street, Plymouth, PA**

Holy Tuesday, April 15

5:00 PM Presanctified Liturgy. Confessions Before/After

Holy Thursday, April 17

3:00PM Matins of the Holy and Saving Passion of our Lord

Good Friday, April 18

1:00PM Vespers with the Placement of the Holy Shroud

Holy Saturday, March 19

2:30 Blessing of Food

4:00 PM Service at the Grave, Vespers, Divine Liturgy of Saint Basil the Great

Blessing of Artos, Myrovania

PASCHA, Sunday, April 20

11:00AM Divine Liturgy, Blessing of Artos, Myrovania

Bright Monday, April 21

8:30AM Divine Liturgy, Myrovania



FIFTH SUNDAY OF LENT
MARY OF EGYPT
April 6, 2025

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 peacemakers, 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: Let us the faithful acclaim and worship the Word, co-eternal with the Father and the Spirit, and born of the Virgin for our salvation. For He willed to be lifted up on the cross in the flesh, to suffer death and to raise the dead by His glorious resurrection.

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 for ever 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.

PROKIMEN: You, O Lord, will guard us and will keep us from this generation and forever. Save me, O Lord, for there is no longer left a just man. God is wonderful in His saints, the God of Israel.

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 now already here, 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). Your mercies, O Lord, I will sing forever; from generation to generation, I will announce Your truth with my mouth. Alleluia (3). For You have said: Mercy shall be built up forever; in the heavens Your truth shall be prepared. 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 IF "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, alleluia, alleluia.

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

THANK YOU: Thank you to everyone who attended, helped and donated to make last Sunday's activities a success!



PYROHY FOR SALE: We have potato pyrohy for sale in the church basement for \$12.00 a dozen.



CONFESSION: Let us prepare our souls by making a good Confession and receiving Communion. Holy Confession will be held before Divine Liturgy or after Divine Liturgy, if necessary. Confessions will be held before the Pre-Sanctified Liturgy and by appointment. Reminder, the Church decrees that you make at least one good confession a year before Easter. **Reminder this are no confessions after Holy Wednesday.**



LENTEN LIBRARY: The Lenten library is available to Parishioners for reading in the Lenten Season and during Adoration. Please make sure you sign out the books if you remove them from church and return them in good condition.



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, Paulette Parcel & all Parishioners who are experiencing health issues.

ADORATION SCHEDULES: Adoration schedules are in the back of the church. Please plan to spend time with Christ.

BOOK(S) OF THE MONTH FOR APRIL:
The Lives of the Desert Fathers
Norman Russell/Benedicta Ward ISBN: 978-0879079345
The Screwtape Letters
C.S. Lewis ISBN: 979-8343951851

“Virtues are formed by prayer. Prayer preserves temperance. Prayer suppresses anger. Prayer prevents emotions of pride and envy. Prayer draws into the soul the Holy Spirit, and raises man to Heaven.”-- Ephrem the Syrian



APRIL CANDLES

The **Candles on the Tetrapod** are given

By Mary Schwartz for a Special Intention.

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

In loving memory of Shirley & Connie Yanoshak.

The **Altar Candles** are given by M/M Brian Kawczenski

In loving memory of Leo & Mary Kawczenski.

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 John the Baptist** is given

By Lisa Placek for God’s Blessings & Good Health

For Nikolas & Benjamin Placek.

The **Candle Before the Icon of the Theotokos** is given
By the Father Walter for God’s Blessings on Natalie Smith.

The **Candle Before St. Nicholas** is given by Mary Schwartz
For God’s Blessings on her grandchildren Samantha & Christopher.



ASK FATHER A QUESTION.....Father, why is Lazarus Saturday (Saturday before Palm Sunday) important? Is it just another miracle of Jesus Christ?

Lazarus being raised from the dead is a pre-hinge (think I am the Door.) to the hinge of Holy Saturday that ALL of Salvation History pivots. Jesus comes for the lost so that we could return to the Garden of Eden which God created for us in the beginning, for God did not intend that we should die. We did this to ourselves by sin. So when Jesus says, this bad circumstance that Lazarus is going through – and Martha and Mary, the friends of Jesus-this is being done so that the glory of God will be shown to all men, including the Pharisees and the Sadducees. Even Mary and Martha who are very close to Jesus, and they understand His teaching, they still don't fully grasp that God, Jesus, can do anything! So those people who started to grasp Jesus is God, and the Messiah, begin to truly believe and follow Him and live a life of Holiness. On the other hand, the priests in the temple, the Pharisees and Sadducees, who prefer their humanistic re-interpretation of God's Law and did not like being corrected by Jesus, sought to put Him to death so that they would no longer have to deal with Him. (They did not believe Jesus was God. He blasphemes because He makes Himself God.) They claim to be experts on the Scriptures, but they deny the Scriptures. This Gospel Chapter is not read in its entirety at Liturgy on Lazarus Saturday, because the message of the Gospel Reading is the Glory of God, not the plotting of the enemies of Jesus. Lazarus Saturday is the Saturday before Palm Sunday, because Jesus raises Lazarus shortly before entering Jerusalem (Palm Sunday) on Holy Week, revealing to the whole world whom He truly is.

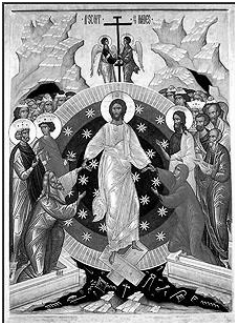


HOLY WEEK

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.

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....” (Vespertine 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 Eve 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!"
(Vespereal 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 sticheras 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