Assumption of the Blessed Virgin Mary
Ukrainian Catholic Church
2301 South 16th Street, Omaha, NE 68108

Mailing Address: 1513 Martha Street, Omaha, NE 68108
Rectory Telephone: 402-345-1552
Website: www.ukrainiancatholicbvm.org Email: ukrainianomaha@gmail.com

Fr. Petro Kozar
Email: o.petro.kozar@gmail.com Phone: 312-607-2909

Right Rev. Archimandrite Ivan A. Krotec (In residence)
Email: ikrotec@yahoo.com Phone: 312-933-3820

DIVINE LITURGIES FOR THE WEEK

Sunday, Dec. 24, 2023
9:30 am – Health and Blessings for all Parishioners

Monday – Dec. 25, 2023 (Christmas)
9:30 am – Health and Blessings for all Parishioners

Saturday – Dec. 30, 2023
9:00 am – Liturgy

Sunday – Dec. 31, 2023
9:30 am – Health and Blessing for all Parishioners

12 DAYS OF CHRISTMAS
The Twelve Days of Christmas are probably the most misunderstood part of the Ecclesiastical Year among Christians who are not part of liturgical church traditions. Contrary to much popular belief, these are not the twelve days before Christmas, but refer to the twelve days from Christmas until the beginning of Epiphany (January 6th; the 12 days count from December 25th until January 5th).

The popular song “The Twelve Days of Christmas” is usually seen as simply a nonsense song for children. However, some have suggested that it is a song of Christian instruction dating to the 16th century religious wars in England, with hidden references to the basic teachings of the Faith. They contend that it was a mnemonic device to teach the catechism to youngsters. The “true love” mentioned in the song is not an earthly suitor, but refers to God Himself. The “me” who receives the presents refers to every baptized person who is part of the Christian Faith. Each of the “days” represents some aspect of the Christian Faith that was important for children to learn.

From 1558 until 1829, Roman Catholics in England were not allowed to practice their faith openly. Someone during that era wrote this carol as a catechism song for young members of the church. Each element in the carol has a code word for a religious reality which the children could remember:

1. The partridge in a pear tree was Jesus Christ, the Son of God. In the song, Christ is symbolically presented as a mother partridge which feigns injury to decoy predators from her helpless nestlings, much in memory of the expression of Christ’s sadness over the fate of Jerusalem: “Jerusalem! Jerusalem! How often would I have sheltered you under my wings, as a hen does her chicks, but you would not have it so…” 2. Two turtle doves were the Old & New Testament. 3. Three French hens stood for faith, hope and love. 4. Four calling birds were the four gospels of Matthew, Mark, Luke and John. 5. Five golden rings recalled the Torah -- the first five books of the Old Testament. 6. Six geese-a-laying stood for the six days of creation. 7. Seven swans-a-swimming represented the sevenfold gifts of the Holy Spirit. 8. Eight maids-a-milking were the eight Beatitudes. 9. Nine ladies dancing? These were the nine truths of the Holy Spirit (Love, Joy, Peace, Longsuffering, Kindness, Goodness, Faithfulness, Gentleness and Self-control.) 10. Ten lords-a-leaping were the Ten Commandments. 11. Eleven pipers piping stood for the 11 faithful disciples. 12. The “twelve drummers drumming” were the twelve points of belief expressed in the Apostles’ Creed: belief in God the Father, the Son and the Holy Spirit, that Jesus Christ was born of the Virgin Mary, made man, crucified, died and arose on the third day, that he sits at the right hand of the father and will come again, the resurrection of the dead and life everlasting.

Relief Fund
Food Sale - Dec. 16, 2023 - $8,133

Traditional Christmas Eve Supper (Prosphora)
Sunday, January 7, 2024 after Divine Liturgy.

Collection $1,087.00
Candles $ 28.00
Coffee $ 18.00
Maintenance $ 20.00
Rent $ 600.00
TOTAL $1,753.00
Sunday Before Christmas – Eve of the Nativity of Our Lord
(Sunday of the Holy Fathers)

Трапарі і Кондаки:

Трапар (5): Рівнобезначальне з Отцем і Духом Слово, що від Діви народилося на спасіння наше, прославя, вірні, і поклонімся, бо Воно благозволило тілом зійти на хрест і смерть перетерпіти, і воскресити померлих славним воскресінням Своїм.

Трапар (2): Величні діла вірі! Три юнаки посеред полум’я раділи, немов на водах відпочинку, а пророк Даниїл, ніби овечкам, появився пастир левами. Іхніми молитвами, Христе Боже, спаси душі наші.

Трапар (4): Записувалась колись у Вифлеємі Марія з праведним Йосифом, була бо з роду Давида. Вона носила в лоні Своєм безсмійно Зачатого. Коли настав їй час родити, і не знайшлося жадного місця у заїзді, тоді вертеп став Цариці пишною палатою. Христос родиться, щоб воскресити впалу колись людську природу.

Слава Отцю, і Сину, і Святому Духові.

Кондак (6): Рукотворному ідолові не поклонившись, але озброївшись неохопним буттям, прехвальні, Ви подвигом вогненним прославилися. Стоячи посеред полум’я нестерпного, Ви призвавали Бога: Поспіші, о Щедрий, посліпи, Милосердний, нам на поміч, бо Ти можеш, якщо схочеш.

І нині, і повсякчас, і на віках вічні. Амінь.

Кондак (3): Діва сьогодені йде, щоб невимовно родити у вертепі споконвічне Слово. Радійте на світі всі, почувши це, і разом з ангелами й пастирями прославляйте споконвічного Бога, що бажає появитися дитятком.

Прокімен:

Прокімен (4): Благословен есся, Господи, Боже батьків наших, і хвали достойний; ім’я Твое преславне на всі віки.

Стих: Бо Ти праведный у всякому, що вчинив есся нам.

Прокімен (4): Благословен есся, Господи, Боже батьків наших, і хвали достойний; ім’я Твое преславне на всі віки.

Troparion and Kontakion:

Трапар (5): 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.

Трапар (2): Great are the deeds performed with faith: three youths rejoiced in the flaming furnace as if they stood in refreshing waters; and Daniel the Prophet faced lions as though they were sheep. Through their prayers, O Christ our God, save our souls.

Трапар (4): At that time Mary registered with the venerable Joseph in Bethlehem since she was of the house of David. She was with child, having conceived without seed. When the time for her delivery drew near, they could find no room in the inn, but the cave seemed a joyful palace for the Queen. Christ is born to renew the likeness that had been lost of old.

Glory be to the Father, and to the Son, and to the Holy Spirit.

Контакіон (6): You did not worship a man-made image, O Thrice-blessed Youths, but were glorified in the test of fire, protected by a power beyond description. From the searing flames you cried out to God, saying: Hasten to help us, O merciful Lord, for, in Your greatness, You can do whatever You will.

Now and for ever and ever: Amen.

Контакіон (3): Today the Virgin is on her way to the cave where she will give birth in a manner beyond understanding to the Word Who is in all eternity. Rejoice, therefore, universe, when you hear it heralded. With the angels and the shepherds, glorify Him Who chose to be seen as a newborn babe while remaining God in all eternity.

Прокіменон:

Прокіменон (4): Blessed are You and praiseworthy, O Lord, the God of our fathers, and glorious forever is Your name.

Верс: In all that You have done Your justice is apparent.

Прокіменон (4): Blessed are You and praiseworthy, O Lord, the God of our fathers, and glorios forever is Your name.