Sunday, December 15, 2013
9:00 AM Lit. For God’s Blessings on Our Parishioners
11:30 AM Lit. + Joseph Kaczmar r/by Wife, Marie, and the Three Gems

Monday, December 16, 2013
No Liturgy Scheduled

Tuesday, December 17, 2013
7:20 AM Lit. + Mary Baralecki - Legate

Wednesday, December 18, 2013
7:20 AM Lit. + Helen Lykosh Druvos r/by Helen & Jeff Ilek

Thursday, December 19, 2013
7:20 AM Lit. + Yaroslava r/by Oksana Tabaka

Friday, December 20, 2013
8:45 AM Lit. + Barbara Grausam r/by Maschenik Family

Saturday, December 21, 2013
8:00 AM Lit. + Eva & George Radich - Legate
5:00 PM Lit. + Mary Stek r/by Ann Marie Stek

Sunday Before Christmas, December 22, 2013
Epistle - Heb 11:9-10 & 32-40; Gospel - Mt 1:1-25
9:00 AM Lit. + Rev. Augustine Molodowitiz r/by Rev. Roman Dubitsky
11:30 AM Lit. For God’s Blessings on Our Parishioners

School Christmas Program
Please join us for our annual school Christmas Program, Pre-K through 8th grade, on Tuesday, December 17, 2013, at 7:00 p.m. All of the classes have been working hard to give you the best show you’ve seen yet! There will be coffee after the show for your enjoyment.

New Year’s Eve Dance, “Zabava”
The annual New Year’s Eve Zabava, sponsored by our Parish will be held in our school auditorium on Tuesday, December 31, 2013 at 8:00 p.m. Music by “Anna-Maria Entertainment.” A Delicious, Bountiful Buffet Dinner will be served at 8:00 p.m. and will be available all evening. There will be a champagne toast and dessert table. Advanced Ticket Sales: $75.00/adult, $35/Child 5 to 13, after December 25, $85.00/adult, $40/Child. (No tickets at the door.) For Tickets call 732-826-6400. Tickets are also available at Coffee Hour or from committee members.

Confessions Before Christmas
With all the hustle and bustle that revolves around Christmas preparations, let’s not forget to make room for Christ. We will have a special opportunity to do so on Saturday, Dec. 21 between 4 p.m. and 5 p.m. and on Sunday Dec, 22, from 8:00 a.m. and through morning Liturgies. A visiting priest, Fr. John Zeyack, will be with us to administer the Mystery of Reconciliation.

Christmas Schedule of Services
Christmas Eve, Tuesday, December. 24, 2013
4:00 PM - Children’s Liturgy (Eng.)
9:30 PM - Great Complines (Z Namy Boh)
10:00 PM - Divine Liturgy (Eng.)

Christmas Day, Wednesday, December. 25, 2013
9:00 AM - Divine Liturgy (Ukr.)
11:30 AM - Divine Liturgy (Eng.)

Synaxis of the Mother of God,
Thursday, December. 26, 2013
9:00 AM - Divine Liturgy (Ukr/Eng)

Feast of St. Stephen, Friday, December. 27, 2013
9:00 AM - Divine Liturgy (Ukr/Eng)

DIVINE LITURGIES FOR THIS WEEK

Welcome
A warm welcome is extended to all Parishioners, Travelers, Visitors, and Friends sharing in the Parish celebrations today. May the Lord bless and have mercy. We are pleased that you have come to pray with us on this Holy day.

2014 Envelopes, Calendars & Pocket Planners
2014 Donation Envelopes, calendars and pocket planners are available for pickup in the church hall. Please do not use the new envelopes until January 1, 2014. If you cannot find your envelopes, contact Fr. Ivan or the parish secretary.

A Request by Metropolitan Stefan
We are all aware of the unsettling events occurring in Ukraine. Ukrainians are showing great courage to manifest change in their society. We admire their efforts for democracy. Many organizations in our archeparchy are collecting funds to aid those involved. Collection of funds to assist will be done by the respective organizations. Thank you for your anticipated assistance of our brothers and sisters in Christ.

Ukrainian church leaders condemn police violence against protesters.
KIEV, Ukraine - The head of the Ukrainian Catholic Church and other Catholic leaders condemned police violence against “peaceful demonstrations” after President Viktor Yanukovich’s decision not to seek closer ties with the European Union. Archbishop Sviatoslav Shevchuk, of Kiev-Halych, major archbishop of the Ukrainian Catholic Church, also spoke of preventing an “escalation of violence,” which could lead to even more tragic consequences. Demonstrators barricaded Kiev’s Independence Square and urged a general strike to protest the president’s withdrawal from an EU association agreement, which was to have been signed at a Nov. 28-29 summit in Lithuania. Protesters blockaded the Cabinet office and other official buildings in the capital Dec. 2, demanding the resignation of Yanukovich and his prime minister, Mykola Azarov. Meanwhile, Ukrainian newspapers reported police reinforcements were being sent to Kiev after weekend street clashes left at least 100 police and 165 opposition supporters injured. UGCC bishops expressed their support and solidarity with the protesters and condemned the actions aimed at restricting civil rights.

Fast Free Period
During the twelve days of Christmas, Dec. 25th through Theophany, Jan. 6th, we do not fast, even on Wednesday and Fridays. A one day fast is observed on January 5th, the Eve of Theophany.

Thank you
I would like to say thank you to our Parish Seniors Organization for their gift of $1000 to our parish for Christmas. Thank you and May God bless you for your generosity.

Getting Married In 2014 Or 2015?
The PRE-CANA Program for all those who plan to get married this coming year will be held at St. John’s Church in Newark, NJ. The Pre-Cana courses this year will be on the weekend of March 29 & 30, 2014. Pre-Cana is a prerequisite for all those who want to have their wedding here at
Assumption Church. Please see Fr. Ivan for more information.
З Нами БОГ і Україна! У цей нелегкий для нас час піднесені молитви за людей і за Україну, щоб був мир і любов, благослови нашу Батьківщину Україну, долю та щастя мій дай. Премилосердий Господи, усім, хто вдається до Тебе з благанням, милостию Твою подай. Благаємо їй дай. Премилосердний Господи, усім, хто вдається до Тебе з благанням, милостию та допомоги Твоєї потребують. З’єднай нас, брати, славили величне ім’я Твоє завжди, і нині, і найчастіше, переживши життєве потрясіння або зайшов ши в якусь роздратування. На жаль, люди приходять на першу сповідь складно. Адже це не щеплення, в необхідності якого можна відчуття не з’явиться в душі людини, привести її до сповіді дуже неможливо. Припустимо, той, що сповідається, готовий до того, що він з батьками грубо розмовляє, але йому і в голову не прийде розповісти про те, що він з кимось живе плоз шлюп. Проте, перше – це людська неміч, а друге - смертний гріх. Але і «неміч» - побутової, происхождень Гріх - не є чимось нешкідливим. Одного разу преподобний Амвросій Оптин ський послав на берег річки з мішком каміння, наказав висипати їх, а потім з’єднав мішок. Приймати нікого нічого не може знайти в святках нашії. Молитва за Україну Боже Великий, Боже Всесильний! Ми, грішні діти Твоїх, і благослови насліддя Твоє. МОЛЯТЬ В СЕБЕ ВІДЧУВАТИ НЕЧИСТОСТІ І ЗАСТОСУВАТИ НЕБОБОРИТІ І ЗАБРОДІЙ ДОБОВИ Ї ОСІБ, ЯКІ ПОДАЮть СИМВОЛІЗАЦІЮ ТОМІ, КОЯЯ ВІДЭЖНУЮТЬ НЕЧИСТІСТІ І ЗАСТОСУВАТИ НЕБОБОРИТІ І ЗАБРОДІЙ ДОБОВИ Ї ОСІБ, ЯКІ ПОДАЮть СИМВОЛІЗАЦІЮ ТОМІ, КОЯЯ ВІДЭЖНУЮТЬ НЕЧИСТІСТІ ІЗАСТОСУВАТИ НЕБОБОРИТІ І ЗАБРОДІЙ ДОБОВИ Ї ОСІБ, ЯКІ ПОДАЮть СИМВОЛІЗАЦІЮ ТОМІ, КОЯЯ ВІДЭЖНУЮТЬ НЕЧИСТІСТІ ІЗАСТОСУВАТИ НЕБОБОРИТІ І ЗАБРОДІЙ ДОБОВИ Ї ОСІБ, ЯКІ ПОДАЮть СИМВОЛІЗАЦІЮ ТОМІ, КОЯЯ ВІДЭЖНУЮТЬ НЕЧИСТІСТІ ІЗАСТОСУВАТИ НЕБОБОРИТІ І ЗАБРОДІЙ ДОБОВИ Ї ОСІБ, ЯКІ ПОДАЮть СИМВОЛІЗАЦІЮ ТОМІ, КОЯЯ ВІДЭЖНУЮТЬ НЕЧИСТІСТІ ІЗАСТОСУВАТИ НЕБОБОРИТІ І ЗАБРОДІЙ ДОБОВИ Ї ОСІБ, ЯКІ ПОДАЮть СИМВОЛІЗАЦІЮ ТОМІ, КОЯЯ ВІДЭЖНУЮТЬ НЕЧИСТІСТІ ІЗАСТОСУВАТИ НЕБОБОРО
Twelve-Dish Ukrainian Christmas Eve Supper (Sviata Vechevra)

is the central tradition of the beautiful Christmas Eve celebrations in Ukrainian homes. The dinner table sometimes has some hay on an embroidered tablecloth (or strewn under the table), as a reminder of the manger in Bethlehem. Many families wear their Ukrainian embroidered shirts and blouses on this occasion. When the children see the first Star in the eastern evening sky, which symbolizes the trek of the Three Wise Men, the Sviata Vechora or Holy Supper. The Ukrainian Christmas Eve supper consists of 12 traditional foods, symbolizing the 12 apostles. The meal is meatless, but fish is served to symbolize the Icththus (Christ).

- **BREAD** (kolach) braided bread. Kolach is a rich bread (ie. containing sugar, eggs, and fat) that’s braided and curled into a ring. In fact the name derives from kolo, which means “circle”. This is a deeply symbolic bit of baking. Oftentimes three loaves of kolach are stacked on top of each other on the supper table, with a candle stuck into the top loaf.
- **GARLIC** with honey
- **KUTIA** - wheat pudding. This is always the first dish of the Holy Supper. It is a pudding of boiled wheat, sweetened with honey, sometimes stuffed with nuts or poppy seeds. Once everyone is seated at the table, the father of the house raises a spoonful of kutia and greets his family with the words, “Khrystos Razdogetsia,” meaning “Christ is born.” The family responds, “Slavite Yoho,” or “Let us glorify him.” After this call and response, everyone enjoys their kutia. At this point the eldest member of the family raises a spoonful of kutia at the ceiling. “The more kernels that stuck to the ceiling, the greater was the good luck expected in the following year. The number of poppy seeds that stuck indicated the number of new beehives the family would have the following year.”
- **KAPUSNIAK** sauerkraut soup. This is a soup made from sauerkraut and fish.
- **BORSCHT** - red beet soup.
- **VUSHKA** (small boiled “ear shaped” dumplings, filled with sautéd chopped onions and mushrooms), eaten in the borsch.
- **BIB** - beans. Broad beans are a very common Holy Supper dish. They are usually simply boiled and mixed with sautéed onions.
- **PYROHY** (vareniki), with various fillings, such as potato, buckwheat, cabbage/sauerkrout, prunes.
- **HOLUBTSI** (stuffed cabbage rolls). Holubtsi are made with sour cabbage leaves, and almost always accompanied by mushroom cream sauce. The next thing to do is to call the dean, in the case of our parish, that will be a priest from Elizabeth, NJ. (A deaconery is one form of division of a diocese into smaller groupings of parishes. Usually deaneries are named simply by a geographic designation. By the bishop the dean is responsible for each deanery. The dean will inform the bishop of what has happened and will advise you about what to do in your particular situation. If the dean is not available, you may telephone the bishop directly. If the bishop is not available, phone the nearest priest. In any case, NO LAYPERSON is to touch the Altar table or the Oblation table, or anything on them. Once the ambulance crew leaves the church, if there is a deacon, he can complete the service in the form of a reader’s service, if the Liturgy has not gone beyond the consecration of the gifts (the Eucharistic Prayer). The deacon would pronounce the offerings at the end of the service.
- **VUSHKA** (stuffed cabbage rolls). Holubtsi are made with sour cabbage leaves, and almost always accompanied by mushroom cream sauce.
- **FISH** in many varieties, such as baked, broiled, fried, marinated or pickled herring (oseledtsi).
- **UZVAR** or Fruit Compote (dried, pitted prunes with various other dried fruits, simmered with sugar and spices. A spoonful of this dish is served at the end, and is especially beneficial with digestion)
- **PAMPUSHKY** (Ukrainian doughnuts made from a light yeast dough, fried in hot oil, with various fillings of homemade fruit preserves, poppyseed, and nuts.)

At the end of the Sviata Vechera the family often sings Kolyadky, Ukrainian Christmas Carols. In many communities the old Ukrainian tradition of caroling is carried on by groups of young people and members of organizations and churches calling at homes and collecting donations.

Fr. Ivan’s Corner

- **Father, I heard that before a priest is ordained, he makes his last confession. Is that right?**
  It is. Every person who is being considered for the priesthood (deacon, priest or bishop), they go to confession. But there is nothing about this confession which qualifies it as a ‘last’ confession. Most clerergymen go to Confession at least once a month, just like other sinners.

- **If the priest collapsed during services, should people go into the altar to see what happened? If he collapsed during services, what would the people do in regards to the rest of the service?**
  Medical professionals tell us it’s best not to move persons who collapse. But if it’s possible, perhaps the priest could carefully be slid out from in front of the altar to the side, or out of the altar to the solea (the wide step in front of the altar). Not only would this allow more room to emergency medical personnel, but also, liturgical vestments are very constricting, and it would allow for more room for them to tend to the priest.
  Nowadays, there’s no way to control who the emergency medical personnel would be, no way to tell if they would be Christian or not, or male or female. And, as far as the Police go, the same considerations apply. Should we attempt to keep them out of the altar if they aren’t Christian? — yes. But if there’s no alternate priest, and the life of the priest is at stake, then allow them to do their jobs.

  The next thing to do is to call the dean, in the case of our parish, that will be a priest from Elizabeth, NJ. (A deaconery is one form of division of a diocese into smaller groupings of parishes. Usually deaneries are named simply by a geographic designation. By the bishop the dean is responsible for each deanery. The dean will inform the bishop of what has happened and will advise you about what to do in your particular situation. If the dean is not available, you may telephone the bishop directly. If the bishop is not available, phone the nearest priest. In any case, NO LAYPERSON is to touch the Altar table or the Oblation table, or anything on them. Once the ambulance crew leaves the church, if there is a deacon, he can complete the service in the form of a reader’s service, if the Liturgy has not gone beyond the consecration of the gifts (the Eucharistic Prayer). The deacon would pronounce the offerings at the end of the service.

  If the consecration of the gifts was begun, but not completed, the gifts would have to be left exactly the way they are, and the dean or a neighbor priest would have to come to conclude the Liturgy (usually done as soon as possible, but by this time, the congregation has most likely already gone home).

  If the consecration of the gifts had already been completed, the deacon could distribute the gifts, complete the service, and consume the chalice. All this depends on the situation and the dean’s decision. But normally, that’s how things would or could go.

- **Somebody came me to our church and said, about our icon of the Virgin, ‘the Virgin Mary is always dressed in blue, yet your icon has her with a red robe.’ Why is she dressed in red or blue, for that matter?**
  In Exodus 25.4, and 35.6, blue and scarlet (and purple) cloth are the colors of cloth specified for the furnishing of the Tabernacle, veiling the Holy of Holies from the eyes of the impure. In the hymnography of the Church, the Virgin is called the Tabernacle, the Ark bearing the Lord and so on. The Virgin should be portrayed in icons in robes of these holy colors. In Old Testament times, cloth was handmade and represented many hours of work. Fabric dyes were expensive. Most people could afford to use only natural dyes to color cloth. The most expensive dyes were red and blue and so these colors came to be considered colors of royalty. We say Jesus is our King and our God and we call His Mother ‘Queen of Heaven’ — so she would be portrayed in icons in robes of royal colors.

  When the Virgin appeared at certain times, she was reportedly dressed in blue, or appeared surrounded by pale blue light, signifying her heavenly purity and spotlessness. Pale Blue is also the color of high energy, which corresponds to our understanding of the power of the Holy Spirit and His actions.

  So the Virgin, having been filled with the Holy Spirit at the Annunciation and at Pentecost, is appropriately celebrated in the color blue. All these colors are associated with the Virgin. Not to pick flaws with your question, but in most icons (including those in our Church), the Virgin wears two robes; one red, one blue.