



# HOLY EUCHARIST

## UKRAINIAN CATHOLIC CHURCH

Українська Католицька Церква Пресвятої Євхаристії

Sunday, January 9, 2022

### Sunday after Theophany; Octoechos Tone 8

*Holy Martyr Polyeuctus*

#### Church Address

505 Watt Street  
Winnipeg, MB

#### Office & Mailing Address

460 Munroe Avenue  
Winnipeg, MB R2K 1H4

#### Office Hours

Mon-Fri 8:00 am - 4:00 pm

#### Office Telephone

204-667-8866

#### Pastoral Emergencies

204-881-3150

#### Email

heparish@gmail.com

#### Parish Website

holyeucharist.ca

#### Facebook

holyeucharistwinnipeg

#### Archeparchy Website

archeparchy.ca

#### LITURGICAL SERVICES

##### Sunday Services

6:00 pm (Sat) - Great Vespers  
8:00 am - Ukrainian  
10:00 am - English

#### HOLY MYSTERIES

##### Confessions

4:30-6:00 pm Saturdays  
or by appointment

##### Marriage

Please make arrangements with  
the Pastor

##### Baptism, Chrismation, Eucharist

Please make arrangements with  
the Pastor

#### *Antiphon 1*

When Israel came forth from Egypt, the house of Jacob from an alien people.

Through the prayers of the Mother of God,\* O Saviour, save us.

Judah became His sanctuary, Israel His dominion.

Through the prayers of the Mother of God,\* O Saviour, save us.

The sea beheld this and fled,\* the Jordan turned back on its course.

Through the prayers of the Mother of God,\* O Saviour, save us.

Why was it, O sea, that you fled,\* that you, O Jordan, turned back on your course?

Through the prayers of the Mother of God,\* O Saviour, save us.

Glory... Now... Only-Begotten Son...

#### *Antiphon 3*

Come, let us sing joyfully to the Lord, let us acclaim God, our Saviour.

Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.

Let us come before His face with praise, and acclaim Him in psalms.

Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.

For God is the great Lord, and the great king over all the earth.

Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.

#### *Entrance*

Come, let us worship and fall down before Christ.

Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.

#### *Troparia and Kontakia*

*Troparion, Tone 1:* When You, O Lord, were baptized in the Jordan,\* worship of the Trinity was revealed;\* the voice of the Father bore witness to You,\* naming You the beloved Son,\* and the Spirit in the form of a dove confirmed the word's certainty.\* Glory to You, O Christ God,\* who appeared and enlightened the world.

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

*Kontakion, Tone 4:* Today, You have appeared to the world\* and Your light, O Lord, has been signed on us,\* who with knowledge sing Your praises.\* You have come, You have appeared, O unapproachable Light.

#### *Prokeimenon, Tone 4*

Blessed is He who comes in the Name of the Lord; God the Lord has appeared to us.

*verse:* Give thanks to the Lord for He is good for His mercy endures forever.

#### *Epistle - Ephesians 4:7-13*

Brethren, to each one of us grace was given according to the measure of Christ's gift. Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men." (Now this, "He ascended"—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.

#### *Alleluia, Tone 4*

*verse:* Bring to the Lord, you sons of God; bring to the Lord young rams.

*verse:* The voice of the Lord is over the waters, the God of glory has thundered, the Lord reigns over vast waters.

#### *Gospel - Matthew 4:12-17*

At that time, Jesus heard that John had been put in prison, He departed to Galilee. And leaving Nazareth, He came and dwelt

### **Anointing of the Sick**

Please make arrangements with the Pastor

### **Funerals**

Please make arrangements with the Pastor

### **Divine Liturgy Intentions**

Please make arrangements with the Office

### **Catechism**

Pat Sirski  
204-453-4489

### **Pastor**

Fr. Michael Winn  
Office: 204-667-8866  
Local Cell: 204-881-3150  
Main Cell: 587-937-5756  
winn.heparish@gmail.com

### **Parish Office Manager**

Carlene Deptuch  
204-667-8866  
heparish@gmail.com

### **Parish Facility Rentals**

204-667-8866

### **Perogy Hotline**

204-667-6304

### **Parish Bookstore**

204-334-2081

### **ORGANIZATIONS**

#### **Parish Pastoral Council**

Curtis Shupenia  
204-667-8866

#### **UCWLC**

Emily Hawrysh  
204-668-8013

#### **UCBC**

Contact forthcoming

#### **Millennium Seniors' Club**

Bernice Hrehirchuk  
204-669-2068

#### **Bingo**

Contact forthcoming

in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: the people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned." From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

#### **Hymn to the Mother of God**

*O my soul, magnify Christ the King, baptized in the Jordan.*

*and the Irmos:* Every tongue is at a loss to praise you as is your due, O Mother of God. Even a spirit from above is filled

with dizziness when seeking to sing your praises. But since you are good accept our faith, for you know well our love inspired by God. For it is you who protect all Christians; therefore, we magnify you.

#### **Communion Hymn**

The grace of God has appeared\* bringing salvation to all.\* Alleluia, alleluia,\* alleluia. (Titus 2:11)

**Instead of "We have seen the true light..." we sing:**

All creation is filled with rejoicing today, for Christ is baptized in the Jordan.

**Instead of "May our mouths..." and "Blessed be the Name..." we sing three times:**

All creation is filled with rejoicing today, for Christ is baptized in the Jordan.

## **ANNOUNCEMENTS**

**Jordan Home Blessings** will go ahead this year with some modifications due to current restrictions. If you would like to have your home blessed this year, please contact Fr. Michael.

The **Holy Eucharist Social Club** is looking towards the future and bringing Bingo back! They plan to re-open in the new year and are looking for volunteers. Anyone interested or if you know anyone interested in volunteering Tuesday nights between 5pm and 10 pm please give Bernice a call 204-669-2068.

**Parish Event Workers.** Our parish is getting busy again with many inquiries and events being booked at our facilities. Please help your parish out by providing your name and contact info and willingness to work at some events. This will make scheduling of events much easier. We do need more of you so as to be able to spread out the work load. Due to government regulations, some events require workers to have current, full Covid-19 immunization status, and some events don't have this requirement. For this reason alone, your Covid-19 immunization status will be required. As before, you will be paid for your time.

**Perogy-making** - will be on a well deserved break until January 19, 2022. We thank all our Perogy Volunteers for all the hard work they do for our parish. A reminder Perogies are now \$7/dozen.

We have some sad news about perogy making—the sheeter is almost fully broke! It's quite old (well over 35 years). For those wondering, a sheeter is a dough roller. We have had to order a new one and it will be on its way soon. Even though we are still in a pandemic, our parish is making and selling perogies (although less than outside the pandemic) and we need to continue with this endeavour. If you would like to make a donation toward the new sheeter, please make the cheque payable to the parish and mark it "Sheeter" or contact Fr. Michael.

Heartfelt thanks to all who contributed to the **Dar Lubovy** (Gift of Love) to the Clergy at the Feast of the Nativity of our Lord. A total of \$1220 was collected of which half will be sent to Metropolitan Lawrence..

**Please remember in your prayers,  
call, or write  
to our isolated parishioners!**

**Middle Church** - Olga Hnatiuk,  
Margaret Sawchuk

**Holy Family Home** - Jane Budzen,  
Mary Horbal, Irene Omeniuk, Jennie  
Huchko, Elizabeth Boychuk, Fr. Victor  
Yakowchuk, Milly Manitowich

**Pre-registration required for all services—even on Sundays!**

**Call the Parish Office!**

# Where were the Disciples First Called Christians?

Beginning with chapter 8, the Acts of the Apostles tells how the message of Christ's resurrection spread from Jerusalem to surrounding areas. We see the deacon Philip evangelizing and baptizing in Samaria, where he is joined by the apostles Peter and John. Philip then travels westward, as far as Caesarea, the Roman provincial capital. In chapter 9 we learn that there are believers in Damascus whom Saul goes to capture. Peter also travels, healing Aeneas in Lydda (Lod) and raising Dorcas in Joppa, both today suburbs of Tel Aviv. He then goes some 75 miles up the coast to Caesarea where he ministers in the house of Cornelius.

As often happens, persecution in one place led to the spread of the Gospel in another, Chapter 11 tells how persecution scattered the disciples even further: "as far as Phoenicia, Cyprus and Antioch" (Acts 11:19), The Gospel had now gone over 300 miles in its journey around the world.

## ANTIOCH THE GREAT

Called "the Great" to distinguish it from cities in other provinces called Antioch, the city was founded in the 4th century BC by Seleucus I Nicator as a "court city" of his Seleucid Empire. In 64 BC Syria became part of the Roman Empire. Antioch eventually rivaled Alexandria as the chief city of the Middle East and played a particularly strong role in the Roman Empire.

Syria had a sizeable contingent of Jews who had full status as citizens. It is likely that the believers fleeing Jerusalem established themselves in the midst of this prosperous colony. We are told in Acts that these believers preached the Gospel, "only among Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord's hand was with them, and a great number of people believed and turned to the Lord" (Acts 11:19-21). These first Gentile converts were called "Christians," probably not a complement at first.

The new community was instructed by Barnabas, himself a Levite, who was one of the first disciples in Jerusalem. He brought Saul – now Paul – with him and they remained there about a year. After that, Barnabas and Paul were sent by the Church of Antioch to spread the Gospel, first in Cyprus, and then in Asia Minor.

Towards the end of the third century

Rome created a "super-province" called the "diocese of the East," with Antioch as its capital. Thus, when the principal local Churches were recognized at the First Council of Nicaea (ad 325), "Antioch and all the East" was placed third in rank, after Rome and Alexandria.

## 1ST-3RD CENTURIES – MARTYRS AND ASCETICS

While St Stephen the Deacon, killed in Jerusalem, is recognized as the Church's first Martyr, its first woman-martyr was St Takla. Converted by St Paul in Iconium, Asia Minor, she lived for many years in Syria's Isaurian Mountains. She was killed by pagan sorcerers, jealous of her influence over the local population.

The Church of Antioch numbers many martyrs from the official persecution of Christians in the Roman Empire. Among them its early bishops, Evodios (who died c. AD 68) and St Ignatius of Antioch, called "Theophoros" (the God-bearer), taken to Rome and martyred c. AD 107. Other much-revered martyrs of the age are Saints Lucian, a second century priest and catechist, Babylas, its third-century bishop, and the martyred soldiers Sergius and Bacchos.

Syria was one of the first areas in which asceticism began to thrive. A group of virgins settled near St Takla's dwelling after her death. It still exists as the Monastery of St Takla, near Maaloula, Syria. Another historic monastery still in existence is the nearby Mar Sarkis (St. Sergios) Monastery. Built in the fourth century on the remains of a pagan temple, it is one of the oldest monasteries in the Christian world. It is thought to have been built prior to the First Council of Nicaea (ad 325) because it has a round (originally pagan) altar, a practice prohibited at that Council.

Antioch's most famous ascetics were its fifth-century Stylites, Symeon and his disciples who spent their lives on platforms built on columns in a deserted area near today's Aleppo. Devotees – even including legates of the Byzantine emperors Theodosius II and Leo I – consulted Symeon from a ladder placed against the column. Ruins of the column and the church built around it remain today.

## 4TH-6TH CENTURIES – COUNCILS AND DISPUTES

Syria was also a center of the theological controversies with the Arians over the divinity of Christ, with the Monophysites,

over how He could be both God and man and with the Monotheletes, over how He could be perfect man if He had no human will – all of which led to the early Ecumenical Councils. A lasting division in the Church arose between those who accepted the fifth century Council of Chalcedon and those who did not.

This council based its decisions on Greek philosophical expressions which differed from the terminology used previously, notably by St Cyril of Alexandria. This caused the non-Greek communities in the East – Armenians, Copts, and the Syriac-speaking part of the Antiochian Church – to reject this council. The patriarchates of Alexandria and Antioch were divided into Chalcedonian Greek (Melkite) and non-Greek Churches. These non-Chalcedonian Churches are today called "Oriental Orthodox".

Thus by the seventh century Christians of the Middle East were divided into "Roum" (Romans, i.e. Greeks), Jacobites (Copts and non-Chalcedonian Syrians), and Nestorians (the Church of the East).

## 7TH-13TH CENTURIES – OCCUPATION & EXILE

The weakened Chalcedonian or Greek patriarchate of Antioch was diminished further in succeeding centuries. The Arab conquerors saw the Greek Christians as allies of their enemies, the Byzantine Empire. They were persecuted more for being Romans than for being Christians. Many fled to places like Cyprus and Sicily.

During this time there was often no patriarch or one living outside the area. The Empire recaptured Antioch in 969 and provided the Church with 115 years of security and peace. This was shattered in 1085 when the Seljuk Turks conquered the area, soon followed by western Crusaders.

In 1098, Crusaders took the city, and set up a Latin kingdom with a Latin patriarchate. The Greek patriarchate continued in exile in Constantinople. During the nearly two centuries of Crusader rule, the Greek patriarchs of Antioch in exile gradually adopted their hosts' Byzantine rite in place of their own Antiochian usage. Finally, in 1268, Egyptian Mamelukes seized Antioch from the Latins and the Greek patriarch was able to return to the region. By this point, a series of earthquakes and economic changes had reduced the importance of Antioch and the patriarchs relocated their headquarters to Damascus, the new capital of Syria.

Source: Eparchy of Newton

## UPDATED GUIDELINES

- FACE MASKS ARE MANDATORY FOR PLACES OF WORSHIP.** You must wear a face mask to participate in liturgical services. If you have a medical condition and a doctor's note, please confer with Fr. Michael.
- Hand-sanitization** at the entrance to the church is required.
- Capacity Limitation.** Attendance at any Divine Service or faith-based gathering is currently restricted to 25 people.
- Maintain Physical Distancing** of 2 metres (6 feet). Members of the same household may sit together.
- Singing.** A maximum of two cantors are permitted to respond at Divine Services. The faithful are able to sing quietly with their masks on.
- No Policing** – (A parish request). Please, no policing of restrictions is to take place. Please be mindful that some people have exemptions. If you have concerns, please contact Fr. Michael. We want to maintain the spirit of a welcoming and vibrant parish.
- Entrance and Exit** – (A parish request). Please enter by the south side door and exit by the main doors.
- Non-parish events** (e.g., rentals) are to adhere to the current Provincial Public Health Order of December 27, 2021.

Offerings	Sunday, Dec 26	Sunday, Jan 2
Envelopes	\$ 1585.00	\$ 1395.00
Open collection	\$ 30.00	\$ 0.00
Vigil lights	\$ 6.15	\$ 5.00
Christmas Offering	\$ 25 635.00	\$ 20.00
Christmas Flowers	\$ 194.00	\$ 0.00
Perogy Sheeter	\$ 629.88	\$ 40.00
Sacred Art	\$ 0.00	\$ 45.00
Calendar	\$ 0.00	\$ 0.00
Carolling	\$ 185.00	\$ 20.00
Initial Offering	\$ 0.00	\$ 90.00
<b>Total</b>	<b>\$ 28 722.23</b>	<b>\$ 1615.00</b>

### Pope Frances monthly intention

#### True Human Fraternity

We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognized, which originate from being brothers and sisters in the human family.

## Schedule of Services January 9-16, 2022

*Sunday and Feast Day services are live-streamed and are available at [holyeucharist.ca](http://holyeucharist.ca)*

*The Rosary is often prayed before Divine Liturgy*

### Sunday, January 9

Sunday after Theophany; Octoechos Tone 8; Holy Martyr Polyeuctus

Eph 4:7-13; Mt 4:12-17

08:00 am Divine Liturgy (for parishioners)

10:00 am Divine Liturgy (for parishioners)

### Monday, January 10

Post-feast of Theophany; Our Holy Father Gregory of Nyssa; Venerable Dometian, Bishop of Miletene; Venerable Father Marcian; Holy Martyrs of Pratulyn.

Heb 8:7-13; Mk 8:11-21

*No Services*

### Tuesday, January 11

Post-feast of Theophany; Venerable Father Theodosius, Founder of the Cenoebitic Monastic Life

*Polyeleos Feast*

2 Cor 4:6-15; Matthew 11:27-30

09:00 am Divine Liturgy (+Mary Kuz by Joan Tataryn and family)

### Wednesday, January 12

Post-feast of Theophany; Holy Martyr Tatiana

Heb 10:1-18; Mk 8:30-34

09:00 am Divine Liturgy (+Mike and + Lena Kukurudz by Linda Kadeschuk and family)

### Thursday, January 13

Post-feast of Theophany; Holy Martyrs Hermylus and Stratonicus

Heb 10:35-11:7; Mk 9:10-16

09:00 am Divine Liturgy

### Friday, January 14

Leave-taking of the Feast of the Holy Theophany; Venerable Fathers Massacred in Sinai and Rhaithu

*Abstention from meat and foods that contain meat.*

Heb 11:8,11-16; Mk 9:33-41

09:00 am Divine Liturgy

### Saturday, January 15

Venerable Fathers Paul of Thebes and John the Hut-Dweller

Eph 5:1-8; Lk 14:1-11

06:00 pm Great Vespers

### Sunday, January 16

30th Sunday after Pentecost; Octoechos, Tone 1; Veneration of the Precious Chains of the Holy and Illustrious Apostle Peter

Col 3:12-16; Lk 18:18-27

08:00 am Divine Liturgy (for parishioners)

10:00 am Divine Liturgy (for parishioners)

**Pre-registration required for all services**

**—even on Sundays! Call the Parish Office!**



*Our Parish 50/50 Raffle AND Prize Draw will be starting on January 1, 2022! The raffle and draw will take place on Sun, February 20. Stay tuned for more details.*