



HOLY EUCHARIST

UKRAINIAN CATHOLIC CHURCH

Українська Католицька Церква Пресвятої Євхаристії

Sunday, November 6, 2022

22nd Sunday after Pentecost. Octoechos Tone 5

Holy Father Paul, Archbishop of Constantinople and Confessor

Church Address

505 Watt Street

Office & Mailing Address

460 Munroe Avenue
Winnipeg, MB R2K 1H4

Office Hours

Mon-Fri 9:00 am - 3:00 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

Troparia and Kontakia

Troparion, Tone 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.

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

Kontakion, Tone 5: You, my Saviour, descended to Hades,* and as the Almighty, You shattered its gates.* With Yourself You, as the Creator, raised the dead and shattered the sting of death,* and delivered Adam from the curse, O Lover of Mankind.* And so we cry out: "Save us, O Lord."

Now and for ever and ever. Amen.

Theotokion, Tone 5: Rejoice, O impassable door of the Lord!* Rejoice, O rampart and protection of those who have recourse to you!* Rejoice, O tranquil haven and Virgin,* who gave birth in the flesh to your Maker and God!* Fail not to intercede for those* who sing and worship the Child you bore.

Prokeimenon, Tone 5

You, O Lord, will guard us and will keep us* from this generation and for ever.

verse: Save me, O Lord, for there is no longer left a just man. (Psalm 11:8,2)

Epistle - Galatians 6:11-18

Brothers and Sisters, see with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But

God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brothers and Sisters, the grace of our Lord Jesus Christ be with your spirit. Amen.

Alleluia, Tone 5

verse: Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth.

verse: For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared. (Psalm 88:2,3)

Gospel - Luke 16:19-31

The Lord told this parable: "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise

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 Pastor

Catechism

Contact forthcoming

Pastor

Fr. Michael Winn

Office: 204-667-8866

Parish Office Administration

Carlene Deptuch

Office: 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

Travelling Icon

Evelyn Tymchak

204-667-6791

Millennium Seniors' Club

Bernice Hrehirchuk

204-669-2068

Wednesday, 12:30 pm

Young Adults (18-35)

Contact forthcoming

Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Mo-

ses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

Communion Verse

Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia. (Psalm 148:1)

ANNOUNCEMENTS

Our **Drive-Thru Fall Supper** is today. If you are able to help, please do—right after the 10:00 am Divine Liturgy and through the afternoon.

Our **Final Bingo** was held last Monday evening. We had about 165 guests. Special thanks to all our dedicated volunteers over the last 76 years; some have helped run this bingo for many decades. May the Lord bless you a hundredfold. There will be a special event to honour our volunteers in the future. Stay tuned.

Our last **Adult Faith Inquiry Class** will meet this Tuesday, November 8. We will be looking at #911-1001 of *Christ Our Pascha*. Please use the Winterton Avenue door for entrance.

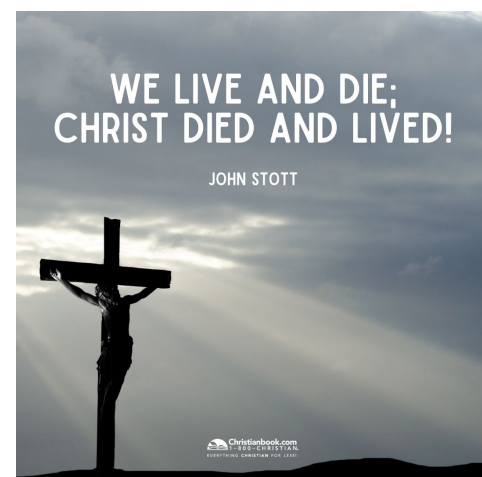
Remembrance Day. We will have a special Divine Liturgy at 8:00 am on Friday, November 11 and then join the local public commemoration hosted by the Prince Edward Legion 81 starting shortly before 11:00 am at St. Alphonsus Parish Centre on Munroe Ave.

Samaritan's Purse Operation Christmas Child shoeboxes is taking place again this year. Shoeboxes can be picked up at the back of the Church or at the Parish Office. Anyone wishing to pack a shoebox for a child in need, can drop it off at the Parish Office, along with \$10.00 to cover shipping costs. Pamphlets with instructions on how to pack a shoebox are included in each box. The deadline for shoeboxes will be November 15, 2022.

Immaculate Heart of Mary School is preparing to hold its **Annual Fund Raising Raffle** on Wednesday, November 30, 2022 in the school gymnasium. Immaculate Heart of Mary School is the only Ukrainian Catholic School in Manitoba. It is administered by the Sisters Servants of Mary Immaculate. IHMS provides a Christian education for children and youth from Sadochok to Grade Eight. For tickets, please call 204-582-5698.

There will be a meeting of the **UCWLC Holy Eucharist Branch** this Wednesday at 7:00 pm in the Multi-Purpose Room at the Parish Centre.

We continue every Thursday morning, 6:30-7:00 am, with a special time for **Prayer for Families**. This special gathering is aimed at young men and fathers who can gather to pray for their families before heading off to work (but anyone is welcome to come and pray with us).



The Personal Prayer of the Christian

From Christ Our Pascha Catechism.

The Practice of Prayer

Prayer with the Psalms

With gratitude in your hearts sing psalms.
(Col 3:16)

684 The practice of praying with the words of Holy Scripture reaches back to Old Testament times. An example of such prayer is the psalms—a model and school of prayer. Psalms are spiritual songs. The Old Testament prophets, kings, priests, as well as the entire people of God prayed the psalms. Jesus Christ prayed the psalms and was brought up on them. He prayed with the words of the psalms even on the cross. As we pray the psalms we become aware of God’s majesty and beauty, his wisdom and power. At the same time we recognize our frailty and sinfulness before him. We grow in simplicity, humility, sincerity, trust, acceptance, and love.

A psalm implies serenity of soul; it is the author of peace, which calms bewildering and seething thoughts. ... A psalm forms friendships, unites those separated, conciliates those at enmity. ... A psalm is a city of refuge from the demons; a means of inducing help from the angels. ... It is the elementary exposition for beginners, the improvement of those advancing, the solid support of the perfect, the voice of the Church. It brightens the feast days; it creates a sorrow that is in accordance with God ... A psalm is the work of angels, a heavenly institution, the spiritual incense [Basil the Great, Homily on Psalm 1, 2].

685 As the Christian abides in the presence of God, he or she is seized with rapture and an admiration expressed in short prayerful exclamations. Such exclamations are the conclusions of all liturgical prayers, when we praise God, “the Father, and the Son, and the Holy Spirit.” The very mention of the Persons of the Most Holy Trinity, accompanied by the sign of the holy Cross, is an example of a short prayer. Likewise, the sign of the Cross is one. The invocation of each of the Divine Persons by name—“Lord,” “God,” “Father,” “Son of God,” “Jesus Christ,” “Spirit of truth”—all of these are also prayers of this kind. Pronouncing in such short prayers the names of the Divine Persons, we express our joy or our anxiety, and we commend ourselves to God’s protection. The invocation of God’s name is never futile. However, we must beware never to “take the name of the Lord our God in vain,” that is, irreverently, or in jest, or worse, in order to blaspheme.

686 Christian greetings are also brief prayers. We say: “Glory to Jesus Christ!—Glory forever!” “Christ is ris-



en!—Truly he is risen!” “Christ is born!—Glorify him!” With such greetings Christians sanctify their encounters and their farewells. “Everlasting (or eternal) memory” is a prayer the living raise to God for the dead. Some brief prayers were so important from the very beginnings of Christianity that they have been preserved to this day in the languages of the first Christian communities. For example, the prayer “Alleluia!” (from the Hebrew meaning *Praise the Lord!*) is still used by all Christians without translation. “Amen” (from the Hebrew meaning *so be it*) is a brief prayer that expresses the readiness of those praying to accept in peace all that the Lord might send.

687 Besides short prayers or exclamations, there are also short prayers that are petitions: “Lord, have mercy,” and “Grant this, O Lord,” for example. These petitions to the Lord are joined to a conviction that the mercy of God contains all that we need. Another short prayer, “To you, O Lord,” is the prayer of dedication of ourselves, one another, and our whole life to Christ our God. The simplicity of brief prayers is an expression of our renunciation of “extraneous words,” trusting in the Lord who knows all that we need (see *Mt* 6:32).

The Gift of Tears in Prayer

Prayers and supplications,
with loud cries and tears
(Heb 5:7)

688 Saint Gregory of Nyssa taught: “Tears are like the blood of the soul’s wounds.” Prayer with tears is God’s gift to us. It enables us to lament our sins and feel inner longing for God. It is a deep sensation that descends upon us when God reveals his Divine beauty on the one hand, and our own imperfection on the other. It is the tension between the Divine perfect and the human imperfect. Shedding tears over our imperfection, we commiserate with all creation which, due to our sin, “groans and suffers.”

(Continued on page 4)

689 The spiritual ascetics teach that the fear of God yields tears of repentance. Tears bring spiritual joy while joy gives strength. In virtue of this the soul bears fruit. Thus, pain, suffering, and tears culminate in blessedness. The gift of tears cleanses our spiritual eyes and enables us to see everything around us the way that God sees it. We then do not judge our neighbour but are filled with merciful love, having become capable of feeling the suffering and needs of others.

Vocal Prayer

Hear my voice, O Lord, when I cry aloud!
(Ps 26[27]:7)

690 We pray with our lips, our mind, and our heart. Usually in the beginning, prayer is only verbal. But such prayer should be joined to the prayer of mind and heart, aroused and upheld by verbal prayer. The prayer of the lips is spiritually fruitful when it is united with inner attention. The masters of the spiritual life stress that if one's attention is distracted from the words of prayer, one should bring it back to the place where it was lost and repeat the words of the prayer until we are able to recite the whole prayer from beginning to end without distraction. Distraction may be caused by lack of experience or by an external temptation. If we are insistent, even temptations will not impair our prayer. Those who pray vocally are similar to the angels and together with them participate in the praise of God.

691 Throughout their lives, the Holy Fathers and Mothers joined vocal prayer to prayer of the mind and heart. This kind of union causes prayer to permeate the soul and body of the one who prays. When the heart is joined to the mind in prayer, the words truly communicate their meaning and the heart feels that which the mind is pondering.

The Role of Silence in Prayer

Pay heed, Job, listen to me;
be silent, and I will speak.
(Job 33: 31)

692 A prerequisite for prayer is the silence that we achieve with God's help once we have rebuffed troubling thoughts. Achieving silence within us is a requirement for hearing God and conversing with him. The closer God is to us, the deeper our prayer becomes. There comes a moment when our remaining, or dwelling, in God's presence no longer requires words. We fall silent once again, though this silence indicates the kind of communication that transcends words and concepts [See Pseudo-Dionysius the Areopagite, *On the Divine Names*, 11, 1]. Such remaining, or dwelling, in God's presence

is called authentic, vigilant devotion. As the Holy Fathers teach, [See John Climacus, *The Ladder of Divine Ascent*, 27.] silence is both the beginning of our prayer and an expression of a prayerful contemplation of God.

The Jesus Prayer and Prayer on the Rosary

There is no other name under heaven
given among mortals by which we must be saved.
(Acts 4:12)

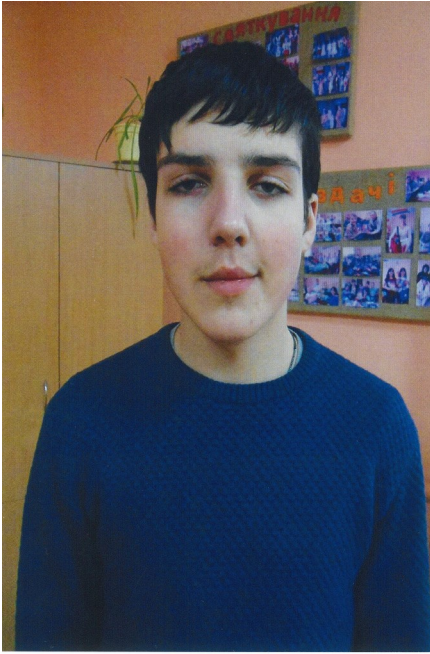
Rejoice, full of grace, the Lord is with you!
(see Lk 1:28)

693 Down through the ages and to our own day our spiritual tradition has transmitted the experience of a profound and yet simple prayer. It consists in a continual repetition of the words, "Lord, Jesus Christ, Son of God, have mercy on me, a sinner." It is called the *Jesus Prayer* because of the continual invocation of the name of Jesus Christ. The practice of the Jesus Prayer aims at rooting within us, within our heart, a continual and vivid consciousness of God's presence [See *Beneath the Mantle of your Mercy Prayerbook*, On the Jesus Prayer, 239].

694 The Jesus Prayer is recited on a prayer cord (the Ukrainian *verytsia* comes from the Slavonic *verv* meaning a cord), which frequently comprises a circle of one hundred knots for a hundredfold repetition of the words, "Lord, Jesus Christ, Son of God, have mercy on me, a sinner." The Jesus Prayer on the prayer cord begins, as do the Daily Prayers, with the *Usual Beginning* (Heavenly King, the Thrice-Holy Hymn, Most Holy Trinity, Our Father) up to and including the Creed. After this beginning, we start the first hundred prayers (or *century*). One may recite a single century, or two or more. Every century concludes with the hymn to the Mother of God, "It is truly right to bless you, O God-bearing one." The subsequent century begins with "Come, let us bow in worship." However, the number of repetitions is not an aim in itself; it is a means to implant in the heart an awareness of the Saviour's presence.

695 Together with the Jesus Prayer, some in our Church also pray the Marian Rosary. The Rosary, or Psalter of the Most Pure Virgin Mary is a pious form of prayer to God, easy and accessible to all. It consists in extolling the most holy Mother of God through the repetition of the prayer "Rejoice, Mother of God, Virgin Mary" 150 times. This is the number of the Psalms of David. Within these 150 prayers, every decade is measured off by the "Our Father" and by appropriate meditations on the life of our Lord Jesus Christ (or mysteries) [Pius V, *Consueverunt Romani* [*Call to Prayer*]]. The Roman Pontiff Saint John Paul II added to the traditional fifteen mysteries of the Rosary five more Luminous Mysteries [John Paul II, Apostolic Letter *Rosarium Virginis Mariae* [*On the Most Holy Rosary*], 21].

Our Chalice Children in Ukraine



Mykhailo Kropyva
"Misha"

15 years old
Loves to fish and draw
Favourite sport: Soccer
Career Goal: Car Mechanic



Dmytro Biliy
"Dima"

14 years old
Loves to play basketball
Favourite sport: Soccer
Career Goal: Dentist



Davyd Zygmund

8 years old
Loves to draw
Favourite sport: Soccer
Career Goal: Firefighter

We would like to send a special Christmas Card to our Sponsored Children.

Please sign the card at the entrance of the church.

You can include a little message in English or Ukrainian.

The Parish Pastoral Council will be sending some extra monies
to our Sponsored Children to assist them this Christmas
especially in this time of war.

The Council also asks that all parishioners to remember in their daily prayers
our Sponsored Children

Chalice is a Catholic international aid charity focused on child, family, and community development. They work closely with lay people, religious missionaries, and local communities to provide care for the many children and families caught in the dehumanizing grip of poverty. Since its inception, Chalice has been restoring hope and dignity to people in developing countries through our sponsorship program. Children and elders are selected for sponsorship based on need and family circumstances, regardless of race, age, ability, gender, or religion. Each of their 52 sponsor sites, spanning across 14 developing countries, is under local direction. By working closely with those who live and experience the difficulties of poverty, they gain knowledge and insight on how to best respond to challenges. They assist their religious and lay partner organizations in caring for impoverished children, the homeless, sick, infirmed, and aged by providing health, education, shelter, water, and nutritional benefits. They assist in the construction, repair or expansion of schools, clinics, hospitals, orphanages, homes and other constructions that benefit the financially poor. Chalice commits 90.2 percent of its spending in support of programs. See www.chalice.ca for more information

The thief comes only to
steal and kill and destroy;
I came that they may
have **life**, and have it
abundantly.

John 10:10 (RSV)



Holy Eucharist Parish Cantor Course

10-session course on
singing the Divine Liturgy
and Resurrectional Tones

Open to all parishes

Starting November 22, 2022

Register at
www.holyeucharist.ca



Please remember in your prayers our parishioners!

Lavinia Aftanas, Jane Budzen, Jennie Huchko, Jack Kisil,
Nadia Kowal, Olga (Ollie) Kowalski, Milly Manitowich, Fr.
Victor Yakowchuk.

Offerings	Sunday, Oct 23	Sunday, Oct 30
Envelopes	\$ 1690.00	\$ 0.00
Open collection	\$ 51.75	\$ 0.00
Candles	\$ 10.25	\$ 0.00
Baptism Donation	\$ 0.00	\$ 0.00
Andrew's Pence	\$ 0.00	\$ 0.00
Coffee House	\$ 32.45	\$ 0.00
Direct Deposit	\$ 0.00	\$ 0.00
IHMS/HFH	\$ 0.00	\$ 0.00
CCCB	\$ 30.00	\$ 0.00
Total	\$ 1824.45	\$ 0.00

Parish Schedule November 6-13, 2022

*The Sunday 10 am Divine Liturgies are live-streamed
and are available at holyeucharist.ca*

Sunday, November 6

22 Sunday after Pentecost. Octoechos Tone 5. Holy
Father Paul, Archbishop of Constantinople
Gal 6:11-18; Lk 16:19-31
08:00 am Divine Liturgy [Ukr] (for parishioners)
10:00 am Divine Liturgy [Eng] (for parishioners)
11:30 am Preparation for Annual Fall Supper

Monday, November 7

Thirty-Three Holy Martyrs of Militene; Venerable
Father and Wonderworker Lazarus
1 Thes 1:1-5; Lk 10:22-24
No Services

Tuesday, November 8

Synaxis of the Archangel Michael and the Other
Bodiless Powers of Heaven.
*A day when the faithful are highly encouraged to
participate in the Divine Liturgy*
Heb 2:2-10; Lk 10:16-21
09:00 am Divine Liturgy (for parishioners)
07:00 pm Adult Faith Inquiry Class

Wednesday, November 9

Holy Martyrs Onisiphorus and Porphyry
1 Thes 2:1-8; Lk 11:9-13
12:30 pm Seniors Club
07:00 pm UCWLC Meeting

Thursday, November 10

Holy Apostles Erastus, Olympus, Rodion and others
1 Thes 2:9-14; Lk 11:14-23
06:30 am Prayer for Families

Friday, November 11

Holy Martyrs Menas, Victor and Vincent
Abstinence from meat and foods that contain meat
1 Thes 2:14-19; Lk 11:23-26
08:00 am Divine Liturgy - Remembrance Day

Saturday, November 12

Holy Priest-Martyr Josaphat, Archbishop of Polotsk
*A day when the faithful are highly encouraged to
participate in the Divine Liturgy*
Heb 4:14-5:10; Jn 10:9-16
09:00 am Divine Liturgy (for parishioners)
04:30 pm Confessions
06:00 pm Great Vespers

Sunday, November 13

23 Sunday after Pentecost. Octoechos Tone 6. Holy
Father John Chrysostom. *Polyeleos Feast.*
Eph 2:4-10; Heb 7:26-8:2; Lk 8:26-39; Jn 10:9-16
08:00 am Divine Liturgy [Ukr] (for parishioners)
10:00 am Divine Liturgy [Eng] (for parishioners)