

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

Sunday Services

6:00 pm (Sat) - Great Vespers

8:00 am - Ukrainian

10:00 am - English

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

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

HOLY EUCHARIST

UKRAINIAN CATHOLIC CHURCH

Українська Католицька Церква Пресвятої Євхаристії

Sunday, January 29, 2023



Sunday of the Publican and the Pharisee; Octoechos Tone 1
Transfer of the Relics of the Great-Martyr Ignatius the God-bearer

Troparia and Kontakia

Troparion, Tone 1: Though the stone was sealed by the Judeans,* and soldiers guarded Your most pure body,* You arose, O Saviour, on the third day,* and gave life to the world.* And so the heavenly powers cried out to You, O Giver of Life:* Glory to Your resurrection, O Christ!* Glory to Your kingdom!* Glory to Your saving plan,* O only Lover of mankind.

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

Kontakion, Tone 3: Let us bring sighs of sorrow to the Lord as did the Publican* and approach the Master as sinners,* for He desires salvation for everyone.* He grants forgiveness to all who repent.* For as God, the One-who-is, co-eternal with the Father, He became flesh for us.

Prokeimenon, Tone 1

Let Your mercy, O Lord, be upon us, as we have hoped in You.

verse: Rejoice in the Lord, O you just; praise befits the righteous. (Psalm 32:22,1)

Epistle - 2 Timothy 3:10-15

Timothy, my son, you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of them all the Lord delivered me. Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

Alleluia, Tone 1

verse: God gives me vindication, and has subdued people under me.

verse: Making great the salvation of the king, and showing mercy to His anointed, to David, and to His posterity forever. (Psalm 17:48,51)

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

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

Cinema Divina

Monthly.
Contact Fr. Michael

Cantor Course

Contact Fr. Michael

Gospel - Luke 18:10-14

The Lord told this parable: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.' And the tax collector, standing afar off, would not

so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Communion Hymn

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

ANNOUNCEMENTS

Envelopes and calendars for 2023 are now available at the parish office.

All remaining **2022 Tax Receipts** have been mailed out to parishioners.

We are **collecting dry goods** every Sunday for our **Welcome Home**. Please drop them in the bin in the narthex.

There is a meeting of the **UCWLC Holy Eucharist Branch** on Wednesday, February 1 at 7:00 pm in the Parish Centre.

The first All Souls Saturday is February 11. Please update your **Sorokousty lists** today.

As we commit to not forgetting our brothers and sisters in Ukraine being mercilessly ravaged by war (as well as the millions who have been forced to flee), a good daily routine would be to tune into the daily message and blessing that the Father and Head of the Ukrainian Catholic Church, **His Beatitude Sviatoslav**. He gives **daily**

spiritual messages of encouragement and teaching. You can find the videos at youtube.com/@ugcctv and go to Playlists and look for "Daily Briefings."

There is an incredibly good podcast that you should consider following. **The Catechism in a Year with Fr. Mike Schmitz** started just three weeks ago. You will be able to follow in reading the *Catechism of the Catholic Church* in one year with some small and insightful remarks and teachings by Fr. Mike. Each episode is about 15-18 minutes long. You can find it easily on You Tube and almost any other podcast website.



The Sunday of the Publican and the Pharisee

Whoever lives like the Pharisee, lives far away from the Church
(Synaxary of Matins)

Before the soldier goes to battle, he undergoes a long period of military training to prepare himself physically and psychologically for combat and to enable him to bear the burdens and inconveniences of military life.

In like manner, holy Church, our good Mother, prepares us, her children, spiritually for the struggles we must undergo before she imposes upon us the strict Great Fast (Forty-Days Fast). This is precisely the aim of the four pre-lenten Sundays which begin with the Sunday of the

Publican and the Pharisee and end with Cheesefare Sunday. In the Church services of those Sundays, holy Church places before our eyes several biblical scenes: the proud Pharisee and the humble Publican, the conversion of the Prodigal Son, the scene of the Last Judgement and the expulsion of our First Parents from Paradise. These dramatic scenes have the power to move us to the depths; they reveal God's mercy and justice, and convince us of the need for conversion

(Continued on page 3)

and penance for our salvation. Meditation on these events should evoke in us a serious attitude toward fasting, convincing us of its necessity and benefit as it gradually prepares us for the Fast itself.

The above pre-lenten Sundays historically were incorporated into our Church Calendar in the later centuries; it was not until then that the Great Fast assumed its present-day form. First to be added before the Great Fast were the Sundays of Meatfare and Cheesefare; only later, sometime in the eighth or ninth centuries, the Sundays of the Publican and the Pharisee and the Sunday of the Prodigal Son were added.

The Parable of the Publican and the Pharisee

The Sunday of the Publican and the Pharisee received its name from the parable of the Publican and the Pharisee, recorded in the Gospel of St. Luke (18,10-14). In this parable, Jesus Christ gives us two contrasts: the proud Pharisee and the humble Publican. Using these two types of people, He points out the ugliness of pride and the significance of humility.

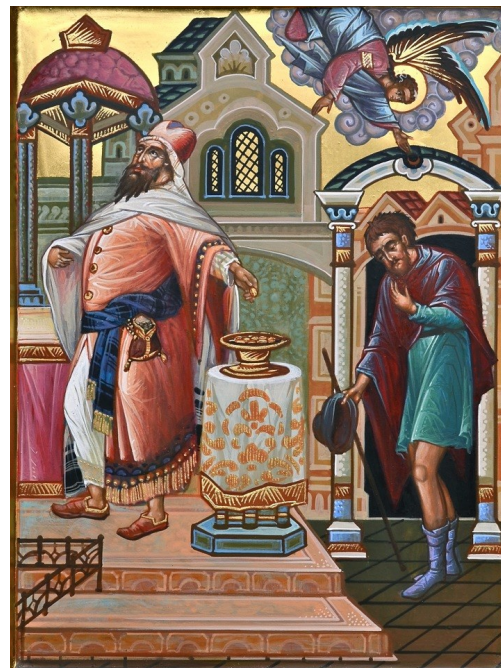
During the times of Jesus Christ the Pharisees constituted a religious sect which insisted upon the strict and legalistic observance of the Mosaic Law and traditions. They esteemed the letter of the law more highly than the spirit of the law. Their righteousness was based on the external observance of the Law and the various petty regulations rather than in the practice of the virtues which the Law prescribed. They regarded themselves as champions and zealous followers of the Law, they boasted of their false zeal, and looked down upon those who did not belong to their sect. Jesus Christ frequently rebuked them for their pettiness and dissimulation and publicly exposed their hypocrisy. "The Scribes and Pharisees have sat on the chair of Moses," He said. "All things, therefore, that they command you, observe and do. But do not act according to their works; for they talk and do nothing... Woe to you, Scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men. For you yourselves do not go in, nor do you allow those going in to enter... Blind guides who strain out the gnat and swallow the camel... Whited sepulchres...who outwardly appear just to men but within you are full of hypocrisy and iniquity." (Matthew 23)

The parable portrays a typical Pharisee. Although he came to the temple to pray, he praised, not God but himself. He does not ask God to pardon his sins. On the contrary, being sure of his righteousness, he even thanks God that he is not a sinner. He brags about his fasting and the tithes he gives to the temple of God, while at the same time, he looks down upon the Publican as upon a great sinner.

The Publican, conscious of his own sinfulness, does not even dare raise his eyes to heaven, but prays humbly and strikes his breast, saying: "God, be merciful to me, a sinner." (Luke 18,13) His short prayer, full of sorrow and humility, remains to this day, a most beautiful and sincere act of sorrow for our sins.

Jesus Christ ends this parable with the words: "I tell you, this man went back to his home justified rather than the other; for everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted." (Luke 18)

The publicans were tax-gatherers who collected the various state taxes during the Roman occupation of Palestine. The Roman government had two types of state taxes: direct and indirect. Direct taxes were property and income taxes, while the indirect taxes were fees on sales and purchases as well as on imports and exports. The direct taxes were collected by the Roman government, while the indirect taxes were auctioned off to wealthy merchants who collected these revenues themselves. This system of collecting taxes led to every kind of extortion and injustice, for these wealthy merchants, called publicans, having received the right to collect taxes from the government, exacted them without mercy. Whatever they gathered above and beyond what they owed the government, they kept for themselves as personal profit. One can easily see why they were so hated by the people. Not only were they hated and despised persons who worked for foreign overlords, but they also were regarded as renegade Jews who incurred ritual defilement because of their contact with pagans. The people classified them with robbers, public sinners and pagans and despised them. Their testimony was not accepted in a court of justice because, since they had the reputation of dishonest men, their word could not be relied on.



The Spiritual Significance of the Parable

This parable teaches us clearly that God does not look at the person or his position in life, but at the person's heart and soul. This enables us to understand the truth of the words of Holy Scripture: "God resists the proud, and gives grace to the humble." (1 Peter 5,5) It is understandable then why God rejected the prayer of the vaunting and arrogant Pharisee but heard the prayer of the humble Publican. Since pride is one of the capital sins, it is the greatest obstacle to conversion and penance, while humility is the beginning of true conversion and the foundation of sincere penance and fasting.

For this reason, holy Church desires that we also, as we approach the Great Fast, prepare ourselves for it with great humility, mindful of our sinfulness, for only then will we experience compunction of heart and possess the courage and goodwill to undertake fasting and penance. Without humility there is no conversion, no sorrow for sin, and no return to God.

This is the spirit in which our liturgical services and prayers were composed for this Sunday. The troparia, sticheras and the canon, time and again, emphasize and praise the virtue of humility and reproach Pharisaical pride:

"Let us run away from the words of the boastful Pharisee," says the Kontakion of this day, "and learn the humility of the Publican, crying with sighs to the Saviour: Have mercy on us; O Saviour of the world, purify your servants."

Parish Schedule Jan 29 – Feb 5, 2023

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Holy Eucharist
Parish presents

**Cinema
Divina**

Seeing movies
through the lens
of scripture



**7:00 pm Sunday
February 12**

460 Munroe Ave, Winnipeg
Telephone: 204 881-3150

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*On the Feast of the Encounter of our Lord, February 2,
we bless candles. Please bring your candles to be
blessed at the Divine Liturgy at 9:00 am that day.*

Please remember in your prayers our parishioners!

Lavinia Aftanas, Metro Bodnar, Jane Budzen, Sophie Demjanew, Jennie Huchko, Jack Kisil, Nadia Kowal, Olga (Ollie) Kowalski, Milly Manitowich, Jean Rotinsky, Fr. Victor Yakowchuk.

Offerings	Sunday, Jan 15	Sunday, Jan 22
Envelopes	\$ 1335.00	\$ 935.00
Open collection	\$ 20.00	\$ 17.00
Candles	\$ 24.00	\$ 27.20
Flowers	\$ 0.00	\$ 0.00
Initial Offering	\$ 30.00	\$ 20.00
Christmas Offering	\$ 0.00	\$ 0.00
Sorokousty	\$ 20.00	\$ 20.00
Sacred Art	\$ 10.00	\$ 0.00
CCCB	\$ 0.00	\$ 0.00
Total	\$ 1439.00	\$ 999.20

Sunday, January 29

Sunday of the Publican and the Pharisee; Octoechos Tone 1; Transfer of the Relics of the Great-Martyr Ignatius the God-bearer.

2 Tim 3:10-15; Lk 18:10-14.

08:00 am Divine Liturgy (for parishioners) (Ukr)

10:00 am Divine Liturgy (for parishioners) (Eng)

Monday, January 30

Three Holy and Great Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom.

Heb 13:7-16; Mt 5:14-19.

No Services.

Tuesday, January 31

Holy Wonderworkers & Unmercenaries Cyrus & John.

2 Pt 2:9-22; Mk 13:14-23.

09:00 am Divine Liturgy (+Tony Skochylas by
Knights of Columbus Council 10551)

07:00 pm Cantor Course

Wednesday, February 1

Fore-feast of the Encounter; Holy Martyr Tryphon.
Rm 8:28-39; Lk 10:19-21.

12:30 pm Seniors Club

05:30 pm Great Vespers with Lytia

07:00 pm UCWLC Meeting

Thursday, February 2

Encounter of Our Lord God and Saviour Jesus Christ.

Feast of Our Lord. Holy Day of Obligation.

Heb 7:7-17; Lk 2:22-40.

09:00 am Divine Liturgy (for parishioners)

Friday, February 3

Post-feast of the Encounter; the Holy and Just Simeon Who Received God and the Prophetess Anna

No fasting today. Meat permitted.

Heb 9:11-14; Lk 2:25-38.

No Services.

Saturday, February 4

Post-feast of the Encounter; Our Venerable Father Isidore of Pelusium (408-50)

2 Tim 3:1-9; Lk 20:45-21:4.

09:00 am Divine Liturgy

04:30 pm Confessions

06:00 pm Great Vespers

Sunday, February 5

Sunday of the Prodigal Son, Octoechos Tone 2; Post-feast of the Encounter; Holy Martyr Agatha (249-51)
1 Cor 6:12-20; Lk 15:11-32.

08:00 am Divine Liturgy (for parishioners) (Ukr)

10:00 am Divine Liturgy (for parishioners) (Eng)