

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

Parish Website

holyeucharist.ca

Facebook

holyeucharistwinnipeg

Archeparchy Website

archeparchy.ca

Pastor

Fr. Michael Winn

Office: 204-667-8866

Main Cell: 587-937-5756

Local Cell: 204-881-3150

winn.heparish@gmail.com

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

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

HOLY EUCHARIST

UKRAINIAN CATHOLIC CHURCH

Українська Католицька Церква Пресвятої Євхаристії

Sunday, April 30, 2023



Sunday of the Paralytic

Holy Apostle James

After the priest has exclaimed, Blessed be the Kingdom... and the people have responded, Amen, the clergy sing the Paschal Troparion once and the people repeat it. Then, the clergy sing the first half, and the people conclude it.

Paschal Troparion

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Troparia and Kontakia

Troparion, Tone 3: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

Troparion, Tone 3: O James, worthy of all praise,* chosen apostle of Christ and only brother of the beloved theologian.* Ask God to bestow on those who hymn you forgiveness of sins* and to grant our souls great mercy.

Kontakion, Tone 3: Lord, as of old You raised the Paralytic,* lift my soul by Your divine presence,* for by many sins and foolish actions,* I, too, am now afflicted and crippled.* Raise me, that being saved I may cry to You:* Glory to Your power, O merciful Christ.

Glory...

Kontakion, Tone 2: When you heard God's voice calling out to you,* you spurned the love of your father* and fled to Christ with your kinsman, O glorious James.* With him you were favoured to see the Lord's divine transfiguration.

Now...

Kontakion, Tone 8: Though You descended into a tomb, O Immortal One,* yet You destroyed the power of Hades,* and You rose as victor, O Christ God,* calling to the myrrh-bearing women: Rejoice!* and giving peace to Your Apostles:* You, who grant Resurrection to the fallen.

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.

Prokeimenon, Tone 8

Their utterance has gone forth into all the earth, and their word unto the ends of the world.

Epistle - Acts 9:32-42; 12:1-11

In those days, as Peter went through all parts of the country, that he also came down to the saints who dwelt in Lydda. There he found a certain man named Ae-

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

neas, who had been bedridden eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately. So all who dwelt at Lydda and Sharon saw him and turned to the Lord. At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did. But it happened in those days that she became sick and died. When they had washed her, they laid her in an upper room. And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring him not to delay in coming to them. Then Peter arose and went with them. When he had come, they brought him to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them. But Peter put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up. Then he gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive. And it became known throughout all Joppa, and many believed on the Lord.

In those days, Herod the king stretched out his hand to harass some from the church. Then he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was during the Days of Unleavened Bread. So when he had arrested him, he put him in prison, and delivered him to four squads of soldiers to keep him, intending to bring him before the people after Passover. Peter was therefore kept in prison, but constant prayer was offered to God for him by the church. And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison. Now behold, an angel of the Lord stood by him, and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off his hands. Then the angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me." So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision. When they were past the first and the second guard posts, they came to the iron gate that leads

to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him. And when Peter had come to himself, he said, "Now I know for certain that the Lord has sent His angel, and has delivered me from the hand of Herod and from all the expectation of the Jewish people."

Alleluia, Tone 1

verse: Of Your mercies, O Lord, I will sing forever; with my mouth I will proclaim Your truth from generation to generation.

verse: For You have said, "Mercy will be established forever."

verse: The heavens shall confess our wonders, O Lord, and Your truth in the church of the saints.

Gospel - John 5:1-15; Luke 5:1-11

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. Now a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me." Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." He answered them, "He who made me well said to me, 'Take up your bed and walk.'" Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." The man departed and told the Jews that it was Jesus who had made him well.

At that time, as the multitude pressed about Jesus to hear the word of God, He

stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.

Hymn to the Mother of God

The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice! Your Son has risen from the tomb on the third day, and raised the dead. Let all people rejoice! Shine, shine, O new Jerusalem, for the glory of the Lord has risen upon you! Exult now and be glad, O Sion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Hymn

Receive the Body of Christ;* taste the fountain of immortality.* Praise the Lord from the heavens; praise Him in the highest (Psalm 148:1).* Their utterance has gone forth into all the earth,* and their word unto the ends of the world.* Alleluia, alleluia,* alleluia. (Psalm 18:5)

Instead of Blessed is He Who comes... we sing:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

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

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of May our mouths be filled... we sing three times:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of Blessed be the name of the Lord... we sing three times:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

At the dismissal, instead of Glory... now... we chant:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

After the final Amen, the Troparion Christ is risen is sung as at the beginning of the Liturgy, but with the addition:

And to us He has granted life eternal,* we bow down before His resurrection on the third day.



Mudra Sprava

The Patriarchal Foundation's effort, with the help of CNEWA, in the sponsoring of food packages for people forced to live in the war zone in Ukraine. One package consists of 13 food items: a selection of grains, flour, pasta, meat and fish, oil, canned vegetables, sugar, coffee, tea, biscuits, etc. It is sufficient to feed 2 (two) people for 1 (one) week. Cost: \$25

Make online directly to CNEWA ONLINE by credit/debit card. Go to: <https://cnewa.org/ca/work/food-boxes-for-ukraine/> OR mail it directly to CNEWA (223 Main Street, Ottawa ON K1S 1C4). Please write cheques out to CNEWA Canada, OR Drop off your donation at your local parish. Please write a cheque to Holy Eucharist Parish. All donations will be collected to remitted to CNEWA.

ANNOUNCEMENTS

Our **Annual General Meeting** will be held today at 12:30 (we apologize for the confusion caused in last week's bulletin).

The **UCWLC** will meet this Wednesday, May 3 at 7:00 pm in the Parish Centre.

Our **Parish Bookstore** is looking for an assistant to our manager (volunteer position). If you are interested, please contact Fr. Michael.

Two pews were removed from the church due to extreme cracking of the pews which made them hazardous to use.

Ukrainian Park 50/50 Raffle on June 1, 2023. To purchase your tickets, please visit: <https://tinyurl.com/bddnx2uf>

Did you know?

... that all members in good standing of our parish may be a member of Kildonan Horizons (2007) Inc. without any membership fee. It is from the parish membership that we draw the Board of Directors that serve in the operation of Kildonan Horizons, a Manitoba Housing block. We are presently seeking new Directors. If you would like to assist, please contact Fr. Michael.

We thank you for your prayers for Metropolitan Lawrence as he recovers from his surgery. Please continue to hold our spiritual father in your hearts and prayers!

Mid-Pentecost: Shining with the Light of Both Feasts

On most feasts of our Church year we display an icon which depicts the event commemorated and explains its theological meaning. This is not the case on the Feast of Mid-Pentecost which is observed this week. To be sure, the icon shows Christ preaching in the Temple but that does not give us a hint of the depths of meaning contained in this feast.

This feast is observed on the 25th day of our 50 day Paschal season: the actual mid-point of this observance. It serves to turn our minds towards the climax of these fifty days, the outpouring of the Holy Spirit at Pentecost. As the highpoint of the Lord's presence in our midst was His death and resurrection, its climax was the event which brought us to share in His resurrection life: the coming of the Spirit upon mankind in the Church. In the words attributed to St Athanasius, "God became man so that we might receive the Holy Spirit."

The Source of Living Water

In John 7:14-30, read at the Liturgy on this feast, we hear how Jesus taught in the temple "about the middle of the feast" of Tabernacles (v. 14) and confronted the Jewish leaders who challenged Him. This event may have prompted the choice of this day to celebrate His teachings. The heart of His teaching on this occasion, however, would only come as the feast was concluding: "On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified" (John 7:37-39).

In this passage Christ proclaims – and on this feast we celebrate – several connected aspects of the divine plan for our salvation:

- "Rivers of living water" are meant to flow from the hearts of those who believe in Christ.
- This would happen when believers receive the Spirit.
- This would only take place when Jesus was "glorified."

In the theology of St John's Gospel the idea of "exaltation" or "glorification" is used to describe Christ's death and resurrection. This is drawn from Christ's words at Bethany predicting His passion: "The hour is come, that the Son of Man should be glorified" (John 12:23). What would appear to be His humiliation would actually be His glorification. This truth is proclaimed in our icons of the crucifixion where the

charge against Christ dictated by Pilate ("King of the Jews") is replaced by the proclamation "The King of Glory."

The image of "living [that is, running] water" used to describe the power of the Holy Spirit and the Lord as its source is drawn from the prophecy of Jeremiah: "O Lord, the hope of

Israel, all who forsake You shall be put to shame...because they have forsaken the Lord, the fountain of living waters" (Jeremiah 17:13). This image was still powerful in the minds of early Christians who preferred that baptism be given in running ("living") water.

Christ is proclaimed as the Source of this living water in the troparion of the feast: "At the middle point of this festive season give my thirsty soul to drink of the waters of true worship, for You called out to all men, 'Whoever is thirsty, let him come to Me and drink.' O Christ God, Fountain of life, glory to You!"

Christ as the Source of living water is a central theme in the Gospel of John which we read on three Sundays in the Paschal season. Christ heals the paralyzed man at the Pool of Bethesda (cf., Jn 5:1-15). He heals the blind man at the pool of Siloam (cf., John 9:1-38). He tells the Samaritan woman, "whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). All these passages, as well as the reading on Mid-Pentecost, would have been particularly meaningful to those newly baptized in living water at Pascha.

Conduits of the Spirit

Christ's words, "He who believes in Me... out of his heart will flow rivers of living water" (John 7:38) point to another important element in His teaching. Believers are not meant to receive the Holy Spirit as if they were closed vessels. Rather they are meant to be channels by which the grace of the Spirit touches others. Thus when St Seraphim of Sarov showed Nicholas Motovilov what happens when a person acquires the Holy Spirit, he insisted, "This is not given to you alone but through you it is for the whole world!" If a believer has truly received the Holy Spirit, others are affected. As St Seraphim phrased it, "Acquire the Spirit of peace and thousands around you will be saved."



Icon of the Feast

The icon of this feast shown here depicts the Gospel scene of the adult Christ teaching in the temple during the Jewish festival. Often, however, the icon venerated on Mid-Pentecost depicts the twelve year old Jesus “in the midst of the teachers, both listening to them and asking them questions” (Luke 2:46), indicating that at all times and in every way Christ is the Source of wisdom, the Illuminator of our souls.

Development of This Feast

We have no documented witness to the origins of this feast, but it was widely known by the fifth century. The Bishop of Ravenna, Peter Chrysologus (c. 380-c. 450), called it a divine festival from the tradition of the apostolic fathers. It existed in the time of St. John Chrysostom and its observance can be documented in sixth century Antioch and seventh century Jerusalem. Hymns for this feast were written by Ss Elias, Patriarch of Jerusalem from 494 to 513, Anatolius, Patriarch of Constantinople (449-458), Andrew of Crete (seventh century) John of Damascus (eighth century) and Theophan the Confessor (ninth century).

Today this feast is only observed in Byzantine Churches, but this was not always so. Peter Chrysologus, quoted above, was a Western bishop and the feast was observed in the Ambrosian rite and other Western usages.

In some Churches the Lesser Blessing of Waters is conducted on this feast, preferably at a river or stream (“living water”) and the fields and gardens are then blessed as well.

St. Theophan the Recluse on This Feast

“On Mid-Pentecost we hear the call of the Lord: ‘Whosoever is thirsty, let him come to Me and drink’ (John 7:37). If this is so, then let us all run to Him. Whatever you thirst for – so long as it is not contrary to the spirit of the Lord – you will find relief in Him. If you thirst for knowledge, run to the Lord, for He is the one and only Light, enlightening every man. If you thirst for cleansing from sin and quenching of the flames of your conscience, run to the Lord, for He tore asunder the hand-writing of our sins upon the Cross. If you thirst for peace in your heart, run to the Lord, for He is the treasury of all good, whose abundance will teach you to forget all deprivations and despise all earthly good, so as to be filled with Him alone. If you need strength, He is almighty. If you need glory, His glory surpasses the world. If you desire freedom, He gives true freedom. He will resolve all of our doubts, loose the bonds of our passions, dispel all our troubles and difficulties, will enable us to overcome all obstacles, temptations and intrigues of the enemy, and will make smooth the path of our spiritual life. Let us all run to the Lord!”

(Eparchy of Newton)

Our Goal is \$40,000 by December 15!

Holy Eucharist Parish took advantage of the federal government offered CEBA (Canadian Emergency Business Account) interest-free loan program in order to keep the parish and its buildings functioning during the time when our regular means of supporting ourselves financially had been severely restricted (e.g., functions at the Parish Centre, perogy production and sales, regular donations, etc.) during the pandemic. The amount of the loan was \$60,000. The loan was approved by the Parish Pastoral Council, the then-pastor, Fr. Michael Kwiatkowski, and Metropolitan Lawrence.

The government has extended the deadline for the loan repayment to December 31, 2023. If we repay \$40,000 of the CEBA loan prior to December 31, 2023, we will receive \$20,000 loan forgiveness. If we do not repay \$40,000 by December 31, 2023, we will need to repay full \$60,000 plus interest—at 5% per annum that will work out to \$66,296.48—which would be due on December 31, 2025.

This is an appeal to all our parishioners and friends to consider increasing donations. Equally as important, please share your fundraising ideas so we can successfully repay this reduced amount on time. You can place your fundraising ideas in the Sunday collection basket—please address them to the Parish Pastoral Council (please do not place your suggestion in your Sunday offering envelope—use a separate envelope and mark it CEBA).

Please, take this to our Lord in prayer—ask the Lord how you can help; and don’t hesitate to help. We will take care of these things—together.

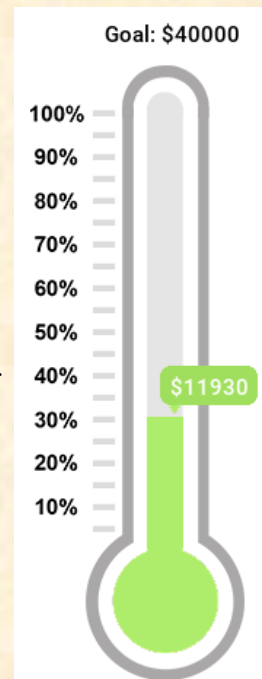
As a reference, \$40,000 spread evenly from April to mid-December equates to about \$1081 per week (or \$155/day), in addition to taking care of regular existing expenses.

We are starting to receive some ideas for fundraising. We thank you!

If each family were to earmark \$10/week from April 23 to December 15, we would easily meet our target... or:

Number of Donors	\$ Amount	\$ Total
1	2500	2500
5	1000	5000
10	750	7500
25	500	12500
50	250	12500
\$ Grand Total:		40000

Donor names, if requested, will be printed at the end of the campaign.





Annual Walk for Mary

The 23rd Annual Walk for Mary will be on Sunday, May 28 at our parish. Registration at 1:30 pm, Walk starts at 2:00 pm. Pledge forms located on bulletin board by church south door. Proceeds from this Walk will go toward The Rosary on CKJS 810 AM Radio.

Did you know?

Our Parish Feast Day (Praznyk) will be on Sunday, June 11. We are excited that our new Auxiliary Bishop, Most Rev. Andriy Rabyi, will be with us. Following the Divine Liturgy, we hope to a community BBQ at our parish centre, Want to help? Call the parish office!

Please remember in your prayers our parishioners!

Lavinia Aftanas, Jane Budzen, Sophie Demjanew, Sophie Gierys, Jennie Huchko, Jack Kisil, Nadia Kowal, Olga Kowalski, Stephanie Kupskey, Milly Manitowich, Jean Rotinsky, Anna Senyk, Fr. Victor Yakowchuk.

Offerings	Sunday, Apr 16	Sunday, Apr 23
Envelopes	\$ 3795.00	\$ 1360.00
Open collection	\$ 48.00	\$ 115.00
Candles	\$ 21.45	\$ 22.55
Flowers	\$ 0.00	\$ 30.00
Easter Sunday	\$ 0.00	\$ 395.00
Property	\$ 0.00	\$ 0.00
Charity Fund	\$ 0.00	\$ 0.00
Good Friday	\$ 40.00	\$ 30.00
Initial Offering	\$ 0.00	\$ 0.00
Easter Meal Gifts	\$ 389.00	\$ 00.00
Total	\$ 4293.45	\$ 2002.55

Parish Schedule April 30 - May 7, 2023

We stand during all prayer and services until Pentecost.

Sunday, April 30

Sunday of the Paralytic; Holy Apostle James, Brother of Saint John the Theologian. *Polyeleos Feast.*

Acts 9:32-42; 12:1-11; Jn 5:1-15; Lk 5:1-11.

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

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

12:30 pm Parish Annual General Meeting

Monday, May 1

Holy Prophet Jeremiah; Repose of Blessed Klymentii Sheptytsky.

Acts 10:1-16; Jn 6:56-69.

No Services.

Tuesday, May 2

Our Father Among the Saints Athanasius the Great.

Acts 10:21-33; Jn 7:1-13.

09:00 am Divine Liturgy

Wednesday, May 3

Mid-Pentecost; Repose of Theodosius, Hegumen of the Monastery of the Caves at Kyiv. *Polyeleos Feast.*

Acts 14:6-18; Heb 13:7-16; Jn 7:14-30; Mt 11:27-30.

09:00 am Divine Liturgy (+Frank and +Anne Pisa and +Peter and +Diane Tchir by Vera Werbeniuk)

12:30 pm Seniors

06:00 pm Moleben to the Mother of God

07:00 pm UCWLC Meeting

Thursday, May 4

Holy Martyr Pelagia.

Acts 10:34-43; Jn 8:12-20.

06:30 am Prayer for Families

Friday, May 5

Holy and Glorious Martyr Irene.

Abstinence from meat and foods that contain meat.

Acts 10:44-11:10; Jn 8:21-30.

09:00 am Divine Liturgy (+Walter Turchyn by Elizabeth Turchyn)

Saturday, May 6

Holy, Just and Long-suffering Job.

Acts 12:1-11; Jn 8:31-42.

09:00 am Divine Liturgy (+Bruce Smallwood by Eleanor Smallwood)

04:30 pm Confessions

06:00 pm Great Vespers

Sunday, May 14

Sunday of the Man Born Blind; Holy Martyr Isidore.

Acts 16:16-34; Jn 9:1-38.

10:00 am Divine Liturgy (for parishioners)

Please note: Fr. Michael will be away from the parish May 7-15 inclusive. He will be participating in the National March for Life in Ottawa on May 11 and will co-host a few segments of the EWTN coverage of the March, and visit with his family. As a result, there will only be only one Divine Liturgy on Sunday, May 14 at 10 am.