

**Church Address**

505 Watt Street

**Office & Mailing Address**

460 Munroe Avenue  
Winnipeg, MB R2K 1H4

**Office Hours**

Tue-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**

Call 204-667-8866, Tue-Thu

for inquiries and to make  
appointment for viewing

**Perogy Hotline**

204-667-6304

**Parish Bookstore**

204-334-2081

**Sunday Services (Jun-Aug)**

10:00 am - English/Ukrainian

**Confessions**

4:00-5:00 pm Saturdays

or by appointment

**Great Vespers**

5:00 pm Saturdays

# HOLY EUCHARIST

## UKRAINIAN CATHOLIC CHURCH

### Українська Католицька Церква Пресвятої Євхаристії

Sunday, July 30, 2023

**Ninth Sunday after Pentecost. Octoechos Tone 8.**

*Holy Apostles Silas and Silvanus and those with them.*

***Troparia and Kontakia***

*Troparion, Tone 8:* You came down from on high, O Merciful One,\* and accepted three days of burial\* to free us from our sufferings.\* O Lord, our life and our resurrection,\* glory be to You.

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

*Kontakion, Tone 8:* When You rose from the tomb,\* You also raised the dead and resurrected Adam.\* Eve exults in Your resurrection,\* and the ends of the world celebrate Your rising from the dead,\* O most merciful One.

Now and for ever and ever. Amen.

*Theotokion, Tone 8:* To you, O Mother of God,\* the invincible leader,\* we, your servants, ascribe these victory hymns\* in thanksgiving for our deliverance from evil.\* With your invincible power free us from all dangers\* that we may cry out to you:\* "Hail, O bride, and pure Virgin!"

***Prokeimenon, Tone 8***

Pray and give praise to the Lord our God.

verse: In Judea God is known; His name is great in Israel. (Psalm 75:12,2)

***Epistle - 1 Corinthians 3:9-17***

Brothers and Sisters, we are God's fellow workers; you are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit

of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

***Alleluia, Tone 8***

verse: Come, let us rejoice in the Lord; let us acclaim God our Saviour.

verse: Let us come before His countenance with praise and acclaim Him with psalms. (Psalm 94:1,2)

***Gospel - Matthew 14:22-34***

At that time, Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. Now in the fourth watch of the night Jesus went to them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid." And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water." So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!" And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God." When they had crossed over, they came to the land of Gennesaret.

***Communion Hymn***

Praise the Lord from the heavens,\* praise Him in the highest.\* Alleluia (3)

### **Marriage**

Please make arrangements with the Pastor

### **Baptism, Chrismation, Eucharist**

Please make arrangements with the Pastor

### **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**

Please contact the Pastor

### **Parish Pastoral Council**

Donna Korban  
204-667-8866

### **UCWLC**

Cathy Evanyshyn  
204-669-6479  
*Travelling Icon*  
Evelyn Tymchak  
204-667-6791

### **Millennium Seniors' Club**

Bernice Hrehirchuk  
204-669-2068  
Wednesday, 12:30 pm

### **Young Adults (18-35)**

Please contact the Pastor

### **Cinema Divina**

Monthly (Sep-Jun)  
Contact Fr. Michael

## **The Dormition Fast**

*From the book, A Byzantine Rite Liturgical Year, by Fr. Julian Katrij, OSBM, translated by Fr. Demtrius Wysochansky, OSBM.*

Christians of the first centuries always prepared themselves for great feasts with fasting and prayer. Gradually shorter or longer fasts developed from this sacred practice. The Great Fast before the glorious feast of the Pasch occupies first place among the fasts. Soon before the feast of the Nativity, the fast of St. Philip came into practice. From a special cult in honour of SS. Peter and Paul, there arose a fast called *Petriwka* or Peter's Fast. And finally, came the most recent of the four yearly fasts, the Fast of the Dormition. With this fast we prepare ourselves for the greatest of all the Marian feasts – the holy Dormition of the Most Holy Mother of God. In this manner, we imitate the fasting and prayers of the Most Pure Virgin Mary by which she prepared herself for her encounter with her Divine Son in her holy Dormition (falling asleep). The Fast of the Dormition is called by our people the Fast of the Mother of God or *Spasiwka*. *Spasiwka* derives its name from the feast of *Spas* (Saviour) or Transfiguration which falls during the period of this fast. We shall consider the history of this fast, its duration, and its practice in the first centuries of Christian Rus'-Ukraine.

### **History of the Fast of the Dormition**

The first mention made of the Fast of the Dormition occurs only in the ninth century. Just as the *Petriwka* and *Pylypiwka*, so too, this fast came into practice not by way of ecclesiastical legislation, but by way of custom. For this reason, many disputes arose in Greece regarding its existence, prescriptions, and duration.

The Evergetes Typicon of the eleventh century does not mention this fast, nor does the Typicon of the year 1136 of the Pantocrator Monastery in Constantinople. Similarly, the Typicons of St. Theodore the Studite and St. Athanasius of Athos up to the fourteenth century do not speak of the Fast of the Dormition. Of the ancient typicons, the first to mention the Fast of the Dormition was the Typicon of the Greek Nicolo-Casulan Monastery of the twelfth century in Calabria, Italy. Here, on the first of August, there is this following note: "Patriarch of Constantinople, Nicholas I (895-925), concerning the Forty Days Fast of the Dormition of the Most Holy



Mother of God says: 'We have another fast, called the fast of the Most Holy Mother of God, beginning on the first of August, which is mentioned by the Seventh Council of Nicea (920).'"

We find one earlier mention of the Fast of the Mother of God in the letter of Pope Nicholas I (858-867) to the Bulgarians. In this letter, he writes: "The holy Roman Church has from earliest times the custom of observing the following fasts: the Forty Days Fast before the Pasch, after Pentecost, before the Assumption of Mary the Mother of God, and also before the Nativity of our Lord." This letter is regarded by some to be of dubious authority.

In the work "On Three Forty Days Fasts," which is credited to the Antiochian Patriarch, Anastasius Sinaite (6th century), mention is made of the Fast of the Dormition as a fast that was separated from the Fast of St. Peter, for originally it extended from the Sunday of All Saints to the feast of the Dormition; later the month of July was eliminated from the Fast of St. Peter.

The monks of Athos, around 1085, queried the Patriarch of Constantinople, Michael the Grammaricus, about the various fasts and in particular about the Fast of the Dormition. His answer was: "In the month of August there was a fast at one time, but it was transferred so that it would not coincide with a pagan fast. Even now, however, many people fast at that time, in order to protect themselves from sicknesses."

During the eleventh and twelfth centuries the fast of the Dormition came to be observed in the Byzantine empire more and more frequently. In order to encourage the faithful to observe this fast, Archbishop Athanasius of Caesarea, Palestine (c. 1090), published the results of his special research concerning this fast. In this he writes, "The holy Fathers and the holy



patriarchs had handed down to us the fast before the Dormition of the Most Holy Mother of God, which is observed by all the cities and countries of the orthodox, especially the blessed and great city of Constantinople, as well as the Great Church.” Finally, this author concludes that this fast was already practiced up to the time of Emperor Leo the Wise (886-911). The issue of the fast of the Dormition was the theme for discussion at the Council of Constantinople (1166) during the reign of Patriarch Luke Chrysobergas (1156-1169) and Emperor Emmanual Comnen (1143-1180). The Council approved the practice of this fast.

Nikon, a monk of the Black Mountain near Antioch, who lived in the second half of the eleventh century, says in regard to the Fast of the Dormition that those who keep it have no basis in antiquity; nor do those who observe it have the support of apostolic tradition, but rather have the support of a custom of very ancient origin.

### ***Duration and Prescriptions of the Fast of the Dormition***

In the Greek Church, for a long time no uniformity existed in regard to the duration of the Peter and Philip Fasts, as well as the Fast of the Dormition. Patriarch Balsamon (+1204) says that during his time some kept all three fasts – Peter’s (*Petriwka*), Philip’s (*Pylypiwka*) and Dormition (*Spasiwka*) – and that the duration was the same as today, while others observed only the *Petriwka* and *Pylypiwka* and did not even want to hear about the Fast of the Dormition. In his letters he defends the Fast of the Mother of God and orders that it be kept. He even appeals to the Council of Constantinople of 1166, which not only approved this fast but also determined its duration from the first to the 15th of August.

The Fast of the Dormition in ancient times was stricter than the *Petriwka* and the *Pylypiwka*, but was more mitigated than the Great Fast. On Monday, Wednesday, and Friday of this fast, dry food – that is, bread, water and dried fruits – were prescribed, and on Tuesday and Thursday cooked food was permitted but without oil. On Saturday and Sunday wine and oil were allowed, while on the day of the Transfiguration of the Lord, fish was also permitted.

The Synod of Lviv (1891) gives the same prescriptions for the three fasts – *Petriwka*, *Pylypiwka*, *Spasiwka* – namely, on Monday, Wednesday, and Friday the Synod permits dairy products, while on the other days of the week it permits meat. On these four days, the clergy must recite Psalm 50 before the noonday meal and supper, and the faithful are obliged to recite five Our Fathers and five times O Mother of God, Virgin.

### ***The Fast of the Dormition in Rus-Ukraine***

As among the Greeks, so too, in our Church there was disagreement regarding the above-mentioned fasts. It is true that we have documents concerning these fasts from the second half of the eleventh century, but they are not clear and sometimes they contradict one another. The Kievan Metropolitan, George (1072), in his “Rules” for priests and laity, informs us that during his times all three fasts were kept. The *Petriwka* and *Pylypiwka* began at the same time as today, and the Fast of the Dormition was shortened by some. Metropolitan George commands that

the Fast of the Mother of God be kept from the first to the 15th of August, but he does not mention anything about its prescriptions. However, the Studite Typicon of Patriarch Alexis, which St. Theodosius Pechersky introduced in our Church during the time of Metropolitan George, speaks only of the Christmas fast and does not mention the fasts of St. Peter and Dormition. Precisely because this Typicon does not say anything about the Dormition fast, some not only shortened it, but did not observe it at all. Similarly, the three anonymous authors of the work “Words of Instruction” of the pre-Mongolian period mention only the *Petriwka* and *Pylypiwka* fasts, and say nothing of the *Spasiwka*.

Following the invasion of the Mongols, two documents relating to these three fasts have come down to us, namely: the work of Metropolitan Maxim (1283-1305) and Metropolitan Photius (1408-1431). Metropolitan Maxim in his “Rules” for the entire Rus Church gives detailed prescriptions regarding the various fasts and their times. Regarding the three fasts, he writes: “The holy Councils gave us still another fast – the fast of the Apostles. When the feast of the holy Apostles falls on Wednesday or Friday, then the faithful are not permitted to eat meat, but must keep the holy day and eat fish... They also instituted a fast in the month of August before the feast of the Dormition of the Mother of God. No matter on what day the first of August falls, meat and fish are not allowed. Should the feast of the Most Holy Mother of God fall on Wednesday or Friday, then meat is not to be eaten; however, because it is the feast of the Most Holy Mother of God, fish may be eaten... And they instituted a forty day fast before the holy and great mystery of the Birth in the flesh of Our Lord Jesus Christ.” Metropolitan Maxim does not mention the Great Fast, for there were no doubts about it or controversies over it. The “Rule” of Metropolitan Maxim which was sent out throughout the Rus Church had binding force on all; for almost a whole century there was no disagreement in this matter.

Metropolitan Photius in his circular letter to all the clergy exhorts the priests to teach the people to religiously observe the following fasts: the Great Fast, the *Petriwka*, the Fast of the Dormition and the Christmas fast.

**Note** – the present Particular Law of the UGCC (2018) prescribes that we abstain from meat and foods that contain meat on Wednesdays and Fridays from August 1-14.



**Blessing of Fruit  
on the Feast of the Transfiguration  
Next Sunday, August 6**

**Bishop Andriy will bless your fruit after the Divine Liturgy**

## ANNOUNCEMENTS

**Socrates' Children. The Great Debates in Philosophy** continues this Thursday, August 3 from 7:00-9:00 pm in the parish centre.

The **Munroe Farmer's Market** continues this Wednesday from 3:00-7:00 pm in our parish centre parking lot. Please support local farmers and artisans.

Join Fr. Michael in **100 Days of Dante**, an online reading group that will read through Dante's Divine Comedy from August 23, 2023 to Easter 2024. See the following website: [100daysofdante.com](http://100daysofdante.com) to join.

Fr. Michael will be away from the parish from August 3 -8 for a family event. Bishop Andriy will be here on Sunday, August 6 to serve the 10:00 am Divine Liturgy.

## Parish Schedule July 30 - August 6, 2023

### Sunday, July 30

Ninth Sunday after Pentecost. Octoechos Tone 8. Holy Apostles Silas and Silvanus and those with them.  
1 Cor 3:9-17; Mt 14:22-34.

10:00 am Divine Liturgy [Eng/Ukr] (for parishioners)

### Monday, July 31

Fore-feast of the Procession of the Precious and Life-Giving Cross of the Lord; Holy and Just Eudocimus.  
1 Cor 15:12-19; Mt 21:18-22.

*No Services*

### Tuesday, August 1

The Procession with the Holy Relics of the Precious and Life-Giving Cross of the Lord; Seven Holy Martyred Maccabees, their Mother Solome and their Teacher Eleazar.

*Beginning of the Dormition Fast (Spasivka).*

1 Cor 1:18-24; Jn 19:6-11; 13-20, 25-28, 30-35.

08:00 am Divine Liturgy

### Wednesday, August 2

Transfer of the Holy Relics of the First-martyr and Archdeacon Stephen. *Dormition Fast. Abstention from meat and foods that contain meat.*

1 Cor 16:4-12; Mt 21:28-32.

03:00 pm Munroe Farmer's Market

### Thursday, August 3

Our Venerable Fathers Isaac, Dalmatus and Faustus. *Dormition Fast.*

2 Cor 1:1-7; Mt 21:43-46.

07:00 pm Great Debates in Philosophy

### Friday, August 4

The Seven Holy Youths of Ephesus; Holy Venerable-Martyr Eudocia. *Dormition Fast. Abstention from meat and foods that contain meat.*

2 Cor 1:12-20; Mt 22:23-33.

*No Services.*

### Saturday, August 5

Fore-feast of the Transfiguration of Our Lord Jesus Christ; **Commemoration of the Consecration of the Holy Resurrection Patriarchal Sobor**; Holy Martyr Eusebius. *Dormition Fast. A day when the faithful are highly encouraged to participate in the Divine Liturgy.*  
Heb 3:1-14; Mt 16:13-18.

*No Services.*

### Sunday, August 6

**Holy Transfiguration of Our Lord, God and Saviour Jesus Christ.**

*Feast of our Lord. Holy Day of Obligation.*

2 Pt 1:10-19; Mt 17:1-9.

10:00 am Divine Liturgy [Eng/Ukr] (for parishioners)

11:15 am Blessing of Fruits

## Munroe Farmer's Market

Holy Eucharist Parish Centre, 460 Munroe Avenue  
brought to you by Chalmers Neighbourhood Renewal Corporation

Wednesdays

Jul 19 - Aug 23, 3-7 pm



### Please remember in your prayers our parishioners!

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

Offerings	Sunday, Jul 16	Sunday, Jul 23
Envelopes	\$ 1465.00	\$ 980.00
Open collection	\$ 48.00	\$ 55.00
Candles	\$ 16.25	\$ 22.30
Mission	\$ 0.00	\$ 20.00
Andrew's Pence	\$ 0.00	\$ 20.00
Seminary	\$ 0.00	\$ 20.00
CCCB	\$ 0.00	\$ 40.00
<b>Total</b>	<b>\$ 1529.25</b>	<b>\$ 1157.30</b>