



HOLY EUCHARIST UKRAINIAN CATHOLIC CHURCH

Українська Католицька Церква Пресвятої Євхаристії

Sunday, February 23, 2025

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

holyeucharistwinnipeg.ca

Facebook

[holyeucharistwinnipeg](https://www.facebook.com/holyeucharistwinnipeg)

Archeparchy Website

archeparchy.ca

Pastor

Fr. Michael Winn
Office: 204-667-8866
pastor@holyeucharistwinnipeg.ca

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

Sunday Services

10:00 am - English/Ukrainian

Confessions

Sundays before Divine Liturgy or
by appointment

Great Vespers

5:00 pm Saturdays



Sunday of Meatfare; Octoechos Tone 7.

The Holy Hieromartyr Polycarp, Bishop of Smyrna.

Тропарі й кондаки

Тропар, глас 7: Знищив Ти хрестом Твоїм смерть,* відчинив розбійникові рай,* мирноносцям плач на радість перемінив* і апостолам звелів проповідувати,* що воскрес Ти, Христе Боже,* даючи світові велику милість.

Слава... І иніи...

Кондак, глас 1: Коли прийдеш. Боже, на землю зо славою,* і затрепече все, а ріка вогненна потече перед судищем, і книги розгортаються, і таємне з'являється, — тоді избав мене від вогню негасимого і сподоби мене праворуч тебе стати, Судде найправедніший.

Прокімен, глас 3

Великий Господь наш і велика сила його,* і розумові його немає міри.

стих: Хваліте Господа, бо благий псалом, Богові нашому нехай солодке буде хваління.

Апостол - до 1 Корінтян 8,8-9,2

Браття і Сестри, страва не збліжує нас до Бога: ні як не їмо, не тратимо нічого, ні як їмо, не набуваємо нічого. Але глядіть, щоб ця ваша свобода не стала причиною падіння для слабких. Бо коли хтось бачить тебе, що маєш знання, як ти у капищі сидиш за

Troparia and Kontakia

Troparion, Tone 7: By Your cross You destroyed death;* You opened Paradise to the thief;* You changed the lamentation of the myrrh-bearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world.

Glory... Now...

Kontakion, Tone 1: When You come on earth, O God, in glory,* and the universe trembles,* while the river of fire flows before the seat of judgement,* and the books are opened and all secrets disclosed,* then deliver me from the unquenchable fire,* and count me worthy to stand at Your right hand,* O Judge who are most just.

Prokeimenon, Tone 3

Great is our Lord and great is His strength;* and of His knowledge there is no end.

verse: Praise the Lord, for a psalm is good; may praise be sweet to Him.

Epistle - 1 Corinthians 8:8-9:2

Brothers and Sisters, food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. But beware lest somehow this liberty of yours become a stumbling block to those who are weak. For if any-

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
Linda Kadashuk
204-770-5857

Millennium Seniors' Club

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

Young Adults (18-35)

Please contact the Pastor

Cinema Divina

Monthly (Sep-May)
Contact Fr. Michael

Perogy Hotline

204-667-6304

столом, чи його совість, тому що слабкі, не буде заохочена їсти ідоложертівне? І так через твоє знання може загинути німечний брат, за якого помёр Христос. Грішивши так проти братів і ранивши їхню слабку совість, грішити проти Христа. Тому, як страва приводить брата мого до гріха, повік не буду їсти м'яса, щоб не спокушувати мого брата. Хіба Я не апостол? Хіба я не вільний? Хіба я Ісуса, Господа нашого, не бачив? Хіба ви не моє діло у Господі? Коли іншим я не апостол, то бодай вам. Бо ви у Господі є достовірним доказом мого апостольства.

Аллилуя, глас 8

стих: Прийдіте, возрадуємося Господеві, воскликнім Богу, Спасителеві нашому.

стих: Ідім перед лицем його з ісповіданням і псалмами воскликнім йому.

Євангеліє - від Матея 25,31-46

Сказав Господь: Коли Син Чоловічий прийде у славі своїй, і всі ангели з ним, він сяде на престолі своєї слави. І зберуться перед ним усі народи, і він відлучить їх одних від одних, як пастух відлучує овець від козлів; і поставить овець праворуч себе, а козлів ліворуч. Тоді цар скаже тим, що праворуч нього: Ходіте, благословенні Отця мого, візьміть у спадщину Царство, що було приготоване вам від створення світу. Бо я голодував, і ви дали мені їсти; мав спрагу, і ви мене напоїли; чужинцем був, і ви мене прийняли; нагий, і ви мене одягли; хворий, і ви навідались до мене; у тюрмі був, і ви прийшли до мене. Тоді озвуться праведні до нього: Господи, коли ми бачили тебе голодним, і нагодували, спрагненим, і напоїли? Коли ми бачили тебе чужинцем, і прийняли, або нагим, і одягнули? Коли ми бачили тебе недужим чи в тюрмі, і прийшли до тебе? А цар, відповідаючи їм, скаже: Істинно кажу вам: Усе, що ви зробили одному з моїх найменших братів, ви мені зробили. Тоді скаже й тим, що ліворуч: Ідіть від мене геть, прокляті, у вогонь вічний, приготований дияволу й ангелам його; бо я голодував, і ви не дали мені їсти; мав спрагу, і ви мене не напоїли; був чужинцем, і ви мене не прийняли; нагим, і ви мене не одягнули; недужим і в тюрмі, і ви не навідались до мене. Тоді озвуться й ті, кажучи: Господи, коли ми бачили тебе голодним або спраглим, чужинцем або нагим, недужим або в тюрмі, і тобі не послужили? Він відповість їм: Істинно

one sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? And because of your knowledge shall the weak brother perish, for whom Christ died? But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord? If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

Alleluia, Tone 8

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

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

Gospel - Matthew 25:31-46

The Lord said, "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minis-

кажу вам: Те, чого ви не зробили одному з моїх найменших братів, і мені не зробили. І підуть ті на вічну муку, а праведники - на життя вічне.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах.*
Радуйтеся, праведні, у Господі,* правим належить похвала.*
Алилуя, алилуя,* алилуя.

ter to You?' Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' And these will go away into everlasting punishment, but the righteous into eternal life."

Communion Hymn

Praise the Lord from the heavens,* praise Him in the highest.*
Rejoice in the Lord, O you just,* praise befits the righteous.*
Alleluia, alleluia,* alleluia.



Photo: St. Elias Parish, Brampton

The Purpose of the Great Fast

Because we did not fast we were banished from paradise. So then let us fast so as to return back to paradise.
(St. Basil, On Fasting I)

Although our time has brought with it many changes in church laws, traditions, and discipline, and the Second Vatican Council has relaxed the rules for fasting, including the Great Fast, nevertheless, the Forty Days Fast still has significance for our spiritual life. For various reasons, today we may be unable to fast in the same way as our ancestors did; yet even today we are obliged to a spiritual fast - that is, we are obliged to refrain from sin, and from giving in to our evil inclinations. We are also obliged to pray and to practice virtue and good deeds. In reality then, the most important goal of the Great Fast is our spiritual renewal.

We shall speak now about the purpose of the Great Fast as recorded in three different periods of history:

Apostolic Times

For the Apostles and First Christians, the day of the Jewish Pasch was a sorrowful day commemorating the death of Jesus Christ, therefore, they celebrated this day with prayer, contri-

tion and fasting. This association of the Pasch with fasting lasted a long time. Even in the second century one may find the word "Pasch" used to denote "fasting". This practice seems to echo the time when the celebration of the death and resurrection of Jesus Christ took place on one and the same day. This association of the sad event of Christ's death with the joyful event of His resurrection has left its traces in our Great Saturday services in which the lenten service is merged with the resurrection service.

The Paschal Fast and the Catechumenate

The third and fourth centuries witnessed the greatest flourishing of the catechumenate. Catechumens were those who were being prepared for the sacrament of Baptism. This preparation extended over a period of three years and terminated solemnly during the Great Fast. The concluding acts of this preparation were: the giving of a name to the catechumen at the beginning of the Great Fast, an exorcism of evil spirits which took place daily throughout the whole lenten period, the last instructions in the truths of the holy faith, the final examination and then, the Baptism itself which took place on Great Saturday. Some of these acts were incorporated into the daily service.

To become a Christian and a member of the Church through Baptism was regarded as an important event in the life of the newly-baptized and in the life of the Church. For this reason, this joyful event was usually celebrated on the great feasts of the Pasch (Resurrection), Pentecost or the Theophany. In the third century, the rite of baptism was associated above all with the feast of the Pasch. The catechumens prepared themselves for baptism by fasting and prayer. Under the influence of the catechumenate the pre-paschal fast was extended to forty days. As time went on, the rest of the faithful also began to observe this fast together with the catechumens. St. Justin the Martyr (+167) speaks about this custom of the faithful observing the fast together with the catechumens. He says that those who embraced the Christian faith "were taught to implore God by fasting and prayer for the forgiveness of past sins, and we pray and fast together with them." (Apol. 1,61)

The Great Fast - An Endeavor of Soul and Body

The institution of the catechumenate contributed not only to the extension of the Great Fast to forty days, but also to the fact that, in time, all the faithful adopted this fast so that it became the pre-paschal fast for the whole Church. Later, when the institution of the catechumenate lost some of its meaning, the Forty Days Fast became an independent ritual. Today, it is observed by the faithful as a time for special prayer, fasting and penance, and as a spiritual preparation for the feast of the Pasch (Resurrection). This attitude of the Church finds its most beautiful expression in our lenten services, customs and practices. We shall mention certain ones here.

Lenten Services

The lenten services differ from the ordinary church services in that they include more prayers, more psalms and more readings, especially from the Old Testament. During lenten services the entire Psalter is read twice a week. Predominant throughout these services is the spirit of penance and sorrow for sins. The Lenten sticheras in Vespers and Matins either lament the fall of man into sin, summon us to penance and sorrow, extol the benefits of fasting and good works, or inspire us to master our senses and to practice virtue. "Let us fast in a manner pleasing and acceptable to God," says one of the stichera of the aposticha in the Vespers of the first Monday, "genuine fasting is alienating oneself from evil, restraining the tongue, putting aside hatred, parting company with concupiscence, falsehood and the breaking of oaths, - abstaining from all these things is real fasting." In the aposticha of Matins of the first Monday, we sing: "The fast has arrived, the mother of purity, the discoverer of sins, the preacher of penance, the companion of the Angels and the salvation of man: Let us, the faithful, cry out: O God, have mercy on us."

Lenten Penances and Prostrations

In the first centuries of Christianity the practice of public penance for various sins and offences prevailed in the Church. Following the wishes of the Church, many penitents performed their penance during the Great Fast. Just as the faithful adopted the Forty Days Fast from the catechumens, so too, under the influence of Church discipline they began to regard themselves as penitents and to perform various penitential acts during the Great Fast. From this stems the profound penitential spirit of our lenten services.

Closely connected with our lenten services are inclinations. These inclinations are made either by bowing from the waist or

to the ground (the low, profound bow or prostration), and they are performed at all lenten services from Monday through Friday.

The prayer of St. Ephrem (+373) with accompanying prostrations merits special consideration. This prayer, repeated at every lenten service, can be regarded the official lenten penitential prayer of our Church, expressing, as it does, the whole content and purpose of the Great Fast. We give it here in its entirety:

O Lord and Master of my life! Drive from me the spirit of indifference and discouragement, lust for power, and idle chatter. *Prostration*

Instead, grant to me, your servant, the spirit of integrity, humility, patience, and love. *Prostration*

Yes, O Lord and King! Let me see my own sins and not judge my brothers and sisters; for you are blessed for ever and ever. Amen. *Prostration*

The Kievan Metropolitan George (1073) in his "Rules" for priests and laity prescribes for all the faithful to make three hundred prostrations daily (luring the Forty Days Fast).

The Liturgy of the Presanctified Gifts

A typical lenten service is the Liturgy of the Presanctified Gifts. Already in the first centuries there was a custom during the Forty Days Fast to omit the celebration of the Divine Liturgy because, at that time, it was still linked with agape, that is the love banquet, and this was not in keeping with the spirit of fasting. Furthermore, the Divine Liturgy was regarded as a joyful mystery; for this reason, its celebration was limited to Saturday and Sunday. On the other days of the week, to give the faithful an opportunity to receive Holy Communion, the Divine Liturgy was replaced by other services, from which the Liturgy of the Presanctified Gifts developed in time. Actually, this is not a Liturgy in the sense of the word, for it does not have the consecration of bread and wine; but rather, it is a Vespers service combined with the rite of Holy Communion, for which the bread was previously consecrated. Hence the name of Presanctified Gifts.

The Council of Laodicea (c. 364) prescribed: "It is not permitted during the Great Fast to offer up the Bread (that is the Holy Liturgy), except on Saturday and Sunday" (rule 49). The Sixth Ecumenical Council of Trullo (691) decreed: "On all the days of the Great Fast, with the exception of Saturday and Sunday, and the feast of the Annunciation, the Liturgy of the Presanctified Gifts must be celebrated." (rule 52).

When the zeal of the first Christians gradually began to diminish and the custom of daily and frequent Holy Communion was abandoned, the Great Fast became also the time of preparation for a worthy reception of Holy Communion on the feast of the Pasch.

Lenten Sermons

In former times, the faithful attended services even twice a day during the Great Fast. At these services, sermons were delivered. St. Basil the Great, during one week in lent, delivered in nine homilies a series of beautiful discourses on the "Hexameron" that is, on the six days of the creation of the world. It was then that he preached twice a day, in the morning and in the evening. He has left us two beautiful discourses on the meaning and benefits of fasting.

An excerpt from "A Byzantine Rite Liturgical Year" by Julian Katrj, OSBM

Pray ^{FOR}
Ukraine

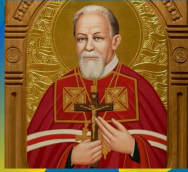
MARKING 3 YEARS SINCE THE FULL-
SCALE WAR AGAINST UKRAINE &
ASKING THE INTERCESSION
OF BLESSED VASYL

MONDAY, FEBRUARY 24
BISHOP VELYCHKOVSKY
NATIONAL SHRINE

ST. JOSEPH CHURCH
250 JEFFERSON AVENUE, WINNIPEG

10 AM
ROSARY
11 AM
CHAPLET TO
BLESSED VASYL
12 PM
MOLEBEN TO THE
MOTHER OF GOD

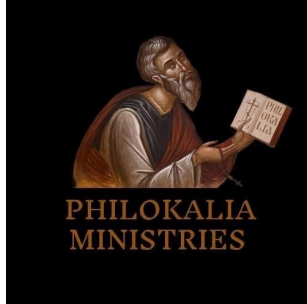
1 PM
JESUS PRAYER
2 PM
CHAPLET TO
BLESSED VASYL
3 PM
ROSARY



To Love Fasting

In this talk we explore an often neglected aspect of the spiritual life; or one might better say an essential part of the spiritual life – Fasting. Throughout the spiritual tradition, we have heard the Saints tell us that “prayer without fasting is weak” or that “where there is no prayer and fasting there are demons.” With the coming of Christ, however, we see a unique and distinctive meaning of fasting emerge. It is not only a discipline to help order the appetites or a form of penitence. It is tied directly to Christ: what we see in His practice and in what He teaches us about it. His own fasting is guided by the Holy Spirit in preparation for embracing the Father’s will, and His desire that it might be accomplished. Beyond this, Christ teaches us that our practice of fasting is forever tied to our desire for Him. He is the Heavenly Bridegroom and each soul the Bride. We see and experience in Him the One alone who can satisfy the deepest desires of the human heart. He is the Bread of Life. The focus of our discussion this night was on recapturing not only the practice of fasting, but seeing it as something that is to be “loved”, precisely because it draws us to Christ. It is not a discipline but a path to draw nearer to the Beloved.

<https://philokalia.podbean.com/e/to-love-fasting>



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March 8 to April 5
HOLY EUCHARIST CHURCH
505 WATT STREET

REGISTER BY EMAIL
PASTOR@HOLYEUCCHARISTWINNIPEG.CA

Come One! Come All!

IMMACULATE HEART OF MARY SCHOOL
FUND RAISING DINNER

UNDER THE BIG TOP

SATURDAY, MARCH 8, 2025

Cocktails & Hors d'Oeuvres at 6:00PM
Dinner at 7:00 PM

\$150 per ticket

Holy Eucharist Parish Centre 460 Munroe Avenue

Tickets available at IHM School Office Phone: 204-582-5698 Email: ihms@ihms.mb.ca

All proceeds support the programs for the children at Immaculate Heart of Mary School.

THE THEOLOGICAL Virtues

This Week on Formed

What are the theological virtues and how do they impact our lives as Christians today? How do we grow in them? Dr. Ben Akers and Dr. Scott Hefelfinger dive into the theological virtues and discuss their place in God's plan for humanity. There are four videos in this series: Introduction, Faith, Hope, Love—each video is approximately 20 minutes long.

ANNOUNCEMENTS

Please pray for the health of Pope Francis.

A special **Divine Liturgy and Panakhyda** on Monday, February 24 at 7:00 pm on the third anniversary of **russia's invasion into Ukraine**—for end of war, for the reign and justice and those fighting for these things, for the healing of those wounded physically, spiritually, and psychologically from effects of war, and for the repose of those that have perished. All are welcome!

His Beatitude Sviatoslav Shevchuk, Father and Head of the Ukrainian Catholic Church, will make a short visit to Winnipeg on **March 1-3, 2025**. A special Hierarchical Divine Liturgy will be on Sunday, March 2, at 11am at the Cathedral of Sts. Volodymyr and Olha. This will be followed by a meeting with the community. You are cordially invited to the Divine Liturgy to pray with the Patriarch and show our unity and solidarity with the Church in Ukraine and the Ukrainian people during this horrific time of the ongoing war!

CAMP REGISTRATION! Join us for **Ukrainian Park Catholic Children's Camp 2025: HOPE!** It's the Jubilee Year of Hope and camp is here for it! This year features more waterplay, fabulous celebrations, and special guests. Get ready for an unforgettable pilgrimage into God's incredible promises! The first week of camp is **June 29 - July 5 for ages 6 to 11**. The second week is **July 6 - 12 for ages 12 to 16**. Cost is \$450/week. Registration opens March 1 at archeparchy.ca under Ministries/Children's Camp. **Interested in being a staff member or volunteer?** Contact Sophia Korban, Camp Administrator, at 204-979-5924 or childrenscamp@archeparchy.ca. Follow us on Facebook and Instagram: @ukrparcamp.

UKRAINIAN PARK KITCHEN TEAM. Ukrainian Park hosts three camps during the first two weeks of July: Ukrainian Park Catholic Children's Camp, Plast, and CYM. That's a lot of hungry people! Will you join the team who feeds them? We are looking for a **cook, kitchen volunteers, and dishwasher**. We are also hiring a **Kitchen Administrator** to help with planning, groceries, and finances. They will have flexible hours and can work from home. Go to www.archeparchy.ca (Ministries/Children's Camp) for job descriptions and application forms or contact Sophia Korban, Camp Director, at 204-979-5924 or childrenscamp@archeparchy.ca. Please **apply by March 15**.

Offerings	February 09	February 16
Envelopes	\$ 1425.00	\$ 685.00
Open collection	\$ 55.00	\$ 20.30
Candles	\$ 22.00	\$ 14.40
Initial Offering	\$ 20.00	\$ 10.00
Coffee House	\$ 21.00	\$ 53.10
Total	\$ 1543.00	\$ 782.80
Budgeted Collection	\$2500.00	\$2500.00
Over/Under Budget	\$ -957.00	\$ -1717.20

Parish Schedule February 23 to March 2, 2025

Sunday, February 23

Sunday of Meatfare; Octoechos Tone 7; The Holy Hieromartyr Polycarp, Bishop of Smyrna.
1 Cor 8:8-9:2; Mt 25:31-46.
10:00 am Divine Liturgy (for parishioners)

Monday, February 24

The First and Second Finding of the Precious Head of the Holy, Glorious Prophet, Forerunner and Baptizer John.
Polyeleos Feast.
2 Cor 4:6-15; Mt 11:2-15.
07:00 pm Divine Liturgy and Panakhyda (3rd anniversary of russia's invasion into Ukraine)

Tuesday, February 25

Our Holy Father Tarasius, Archbishop of Constantinople.
Jude 1-10; Lk 22:39-42; 22:45-23:1.
09:00 am Divine Liturgy (+Jack Kasil [1st anniversary] by Lorraine Kasil)

Wednesday, February 26

Our Holy Father Porphyrius, Bishop of Gaza; Blessed Edigna.
According to liturgical prescriptions, the Divine Liturgy is not celebrated today.
Joel 2:12-26; Joel 4:12-21.
12:30 pm Seniors Club
07:00 pm Inquirer's' Class

Thursday, February 27

Our Venerable Father and Confessor Procopius the Decapolitan.
Jude 11-25; Luke 23:1-34, 44-56
No Services.

Friday, February 28

Our Venerable Father and Confessor Basil, ascetical companion of Procopius.
According to liturgical prescriptions, the Divine Liturgy is not celebrated today. Abstention from meat and foods that contain meat.
Zechariah 8:7-14; Zechariah 8:19-23.
12:30 pm Lenten Sixth Hour

Saturday, March 1

Saturday before Cheesefare; The Holy Venerable-Martyr Eudocia.
Rom 14:19-26; Gal 5:22-6:2; Mt 6:1-13; 11:27-30.
08:00 am Divine Liturgy (+Mary Turkewich [1 year] by Shirley Skochylas)
05:00 pm Great Vespers

Sunday, March 2

Sunday of Cheesefare; Octoechos Tone 8; The Holy Hieromartyr Theodotus, Bishop of Cyrenia.
Rom 13:11-14:4; Mt 6:14-21.
10:00 am Divine Liturgy (for parishioners)

Please Note: As of March 1, all weekdays services will be at 8:00 am

Please remember in your prayers our parishioners!

Lavinia A., Jane B., Al C., Dicie C., Julian C., Sophie G., Margaret H., Jennie H., Tony K., Peter K., Olga K., Stephanie K., Milly M., Jean R., Anna S., Vera W.