



HOLY EUCHARIST UKRAINIAN CATHOLIC CHURCH

Українська Католицька Церква Пресвятої Євхаристії

Sunday, March 02, 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

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

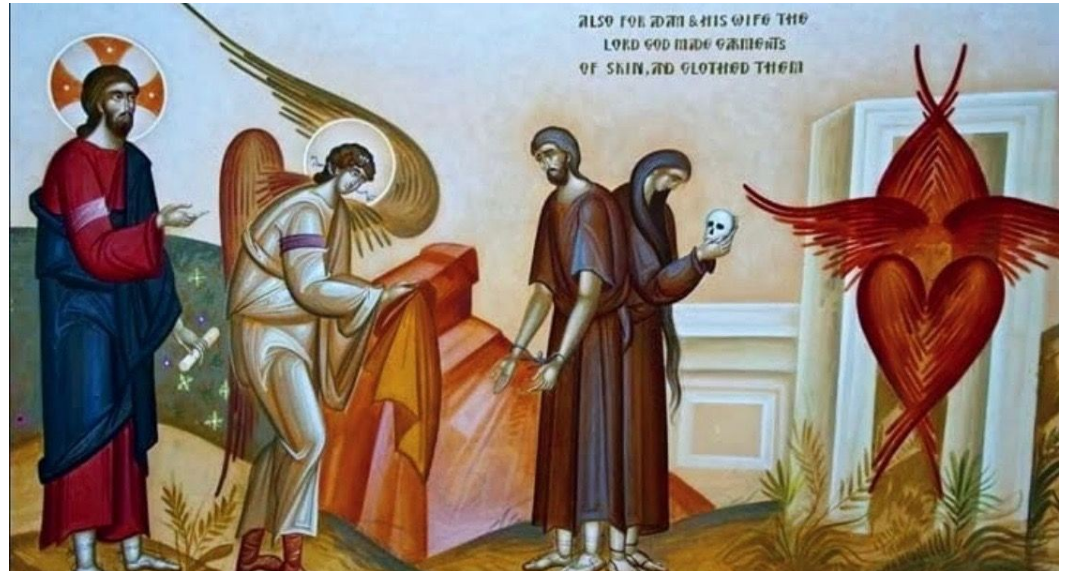
10:00 am - English/Ukrainian

Confessions

Sundays before Divine Liturgy or
by appointment

Great Vespers

5:00 pm Saturdays



Sunday of Cheesefare; Octoechos Tone 8.

The Holy Hieromartyr Theodotus, Bishop of Cyrenia.

Тропарі й кондаки

Тропар, глас 8: З висоти зійшов Ти, Милосердний,* і триденне погребення прийняв Ти,* щоб нас звільнити від страждань.* Життя і воскресіння наше,* Господи, слава Тобі.

Кондак, глас 6: Премудрости наставнику, розуму подателю, немудрих учителю і нищих захиснику, утверди, врозуми серце моє, Владико. Ти дай мені слово. Отче Слово, бо оце устами моїми не забороню, щоб звали тобі:* Милостивий, помилуй мене, падшого.

Прокімен, глас 8

Помоліться і воздайте Господеві,* Богу нашому.

стих: Відомий у Юдеї Бог, в Ізраїлі велике ім'я його.

Апостол - до Римлян 13,11-14,4

Браття і Сестри, тепер ближче нас спасіння, ніж тоді як ми увірували. Ніч проминула, день наблизився. Відкиньмо, отже, вчинки темряви і одягнімось у зброю світла. Як день, поведьмося чесно: не в ненажерстві

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... Now...

Kontakion, Tone 6: O Master, Guide to Wisdom*, Bestower of prudent counsel,* Instructor of the foolish and Defender of the poor ones;* make firm my heart and give it understanding.* Give me a word, O Word of the Father:* Behold, I shall not stop my lips from crying out to You.* In Your mercy, have mercy on me who am fallen.

Prokeimenon, Tone 8

Pray and give praise to the Lord our God.* Pray and give praise to the Lord our God.

verse: In Judea God is known; His name is great in Israel.

Epistle - Romans 13:11-14:4

Brothers and Sisters, do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first be-

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

та пияцтві, не в перелюбі та розпусті, не у сварні та заздросках; але вдягніться у Господа Ісуса Христа і не дбайте про тіло в похотях. Слабкого в вірі приймайте, не вступаючи з ним у суперечки. Одн вірить, що можна все їсти, а слабкий їсть горідину. Хто їсть, хай тим, що не їсть, не гордує; а хто не їсть, хай того, що їсть, не судить, бо Бог його прийняв.*Ти хто, що судиш чужого слугу? Своєму господаві стоїть він або падає; але він стоятиме, бо Господь може підтримати його.

Алилуя, глас 6

стих: Благо є сповідуватися Господеві і співати імені твоєму, Всевишній.

стих: Сповідати зарання милість твою і істину твою на всяку ніч.

Євангеліє - від Маттея 6,14-21

Сказав Господь: Коли ви прощатимете людям їхні провини, Отець ваш небесний простить і вам. А коли ви не будете прощати людям, і Отець ваш небесний не простить вам провин ваших. Коли постите, не будьте сумні, як лицеміри: бо вони виснажують своє лице, щоб було видно людям, що вони постять. Істинно кажу вам: Вони вже мають свою нагороду. Ти ж, коли постиш, намасти свою голову і вмий своє лице, щоб не показати людям, що ти постиш, але Отцеві твоєму, що в тайні; і Отець твій, що бачить у тайні, віддасть тобі. Не збирайте собі скарбів на землі, де міль і хробаки нищать і де злодії підкопують і крадуть. Збирайте собі скарби на небі, де ні міль, ні хробаки не точать і де злодії не проломлюють стін і не крадуть. Бо де твій скарб, там і твоє серце буде.

Причасний

Хваліте Господа з небес,* хваліте Його на висотах.* Алилуя, алилуя,* алилуя.

lieved. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Alleluia, Tone 6

verse: It is good to give praise to the Lord, and to sing to Your name, O Most High.

verse: To announce Your mercy in the morning and Your truth every night.

Gospel - Matthew 6:14-21

The Lord said to His disciples, "If you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

Communion Hymn

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

ANNOUNCEMENTS



This Week on Formed

Jubilee: 700 Years Seeking Forgiveness

Travel with some of the great experts and cultural leaders of the Church to the four Basilicas in Rome, where pilgrims have visited for centuries. Join the experts as they teach us how each of the four Holy Doors has something to teach us about the Jubilee Year. The documentary focuses especially on the main jubilee of the Church's history, the Great Jubilee of the Year 2000. Joaquin Navarro-Valls, who was the spokesman for Pope John Paul II, gives firsthand details and fresh insight about this great celebration.

UCWLC – March Meeting will be held on Wednesday, March 5 at 7 pm at the Parish Centre Multi-Purpose Room. New members are always welcome! Food Preparation for our upcoming Spring Craft & Ukrainian Food Sale will begin this week. Cabbage Roll making will occur over 2 days in the Parish Centre Kitchen: Wednesday, March 5 beginning at 8 am, preparing the filling. Thursday, March 6, rice cooking starts at 8 am and cabbage roll makers/assemblers beginning at 9:30 am. Bring an apron and let's make cabbage rolls! Stay tuned for more information for pyrohy and perishke making ... “many hands make light work.” Crafters and Vendors may submit applications for the Spring Craft & Ukrainian Food Sale, to be held on Saturday, April 5 from 10 am-3 pm in the Parish Centre. For more information, please contact Pat Sirski or Cathy Evanyshyn directly.

St. Joseph's Ukrainian Catholic Church Employment Opportunity - **Church Hall/Kitchen Coordinator**. Knowledge and skills include but not limited to: ability to meet the needs of a wide variety of clients and other stakeholders with effective customer service skills; excellent administrative, organizational, scheduling, and time management skills with attention to detail and accuracy, ability to manage tight deadlines while balancing multiple priorities; strong interpersonal and communication skills; a well-defined sense of diplomacy, conflict resolution, and people management skills, knowledge of the operation of all the kitchen appliances and equipment, availability to be on site for events as booked/required, have a valid Food Handlers Certificate. Remuneration for this position will be based on an hourly payment of \$25 per hour with a minimum of 10 hours per month. For more information or to submit an resume please contact Michael Dudar, Parish President at dudarpeters@shaw.ca.

Holy Eucharist UCWLC Presents it's

Spring **CRAFT**

and

Ukrainian Food Sale

(Perogies, Perishke & Cabbage Rolls)

* Payment by cash only *

Saturday, April 5, 2025

10am-3pm

460 Munroe Ave

[HOLY EUCHARIST PARISH CENTRE]

CANTEEN Available All Day (cash only)

ADMISSION: Adults \$1.00 / Children free

To reserve your table ...

Contact: Pat (204) 453-4489 or Cathy (204) 669-6479

Fasting in Great Lent for the UGCC

Abstinence means that we do not eat a certain type of food or any other foods that have that as an ingredient.

Fasting means that we eat less food. A general rule is that the amount of food of the main meal is less than the other two meals combined.

Those exempt from fasting and abstinence are: children under the age of 14, adults over the age of 60, those who are gravely ill, pregnant women, post-partum mothers, breast-feeding mothers, travellers (if travel time exceeds 8 hours), those engaged in heavy labour, those who eat from the table of others, the poor who live from charity.

First Day of the Great Fast (Clean Monday) - Abstention from meat, dairy and eggs, and foods that contain these ingredients.

First Week of the Great Fast - Abstention from meat and foods that contain these ingredients.

Mondays, Wednesdays, Friday of the Great Fast - Abstention from meat and foods that contain these ingredients.

Great and Holy Week - Obligation to Fast during this period. To abstention from meat and foods that contain these ingredients.

Great and Holy Friday - Abstention from meat, dairy and eggs, and foods that contain these ingredients.



A Fastless Fast?

Cheesefare Sunday is traditionally the last day for eating dairy products until Pascha, as the Great Fast begins tomorrow. This poses a problem in our society where meat and dairy are the substance of every meal. Some people say that they cannot do without meat and so they only fast sporadically. By this they may mean they need protein and are not aware of other sources of protein, such as beans, peas, soy products (tofu), as well as seeds and nuts. But it is perhaps more likely that people miss the taste of meat, fish or dairy products more than their protein content.

As a result many people replace these foods, not with vegetables and grains, but with meat and dairy substitutes made to taste like meat and dairy products. Technically these foods are not meat or dairy – they only taste like them – so they don't break the Fast. Or do they?

Christian fasting is not based on an avoidance of any foods because they are unclean or taboo in any way. Neither do we abstain from meat or dairy during the Fast for health reasons, out of respect for the creatures that produce them or for environmental concerns, legitimate as they may be. We do not even fast during this season to lament Christ's suffering and death. As St John Chrysostom wrote, "The Passion is not a reason for fasting or mourning but one for joy and exultation" (Sixteenth Homily on Matthew).

Fasting in the Eastern Churches is a tool for retraining the ego. It is a way of curbing the "I crave" in each of us and doing it together as a community. Fasting is a type of self-denial, an imitation of Christ's own emptying Himself in order to share our human condition. The liturgy expresses

this poetically: "The flower of abstinence grows for the entire world from the tree of the Cross. Let us then accept the Fast with love and take pleasure in the fruit of Christ's divine commandments" (Orthros, First Wednesday of the Fast). The self-emptying of the cross bears fruit in us when we strive to empty ourselves through fasting.

People with real health issues will always receive a blessing to eat meat or dairy during the Fast but for most people, their reluctance to avoid these foods – and for forty days, at that – is because they don't want to give up the taste. If we look to the Fast in the way that the Church does, as an exercise in curbing our ego, we may well decide to avoid meat and dairy "look-alikes" as well.

The teaching on fasting in the Sermon on the Mount, read at today's Liturgy, concludes with the admonition, "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal" (Matthew 6:19). Fasting is a school in which we try to live by this precept. In our affluent society most of us have some "treasures on earth" which we are reluctant to give up. Fasting helps us learn that we can in fact live without some of the things on which we base our way of life.

Fasting and Compassion

In the Gospel Christ admonishes us to avoid making a show of our fasting. In ancient Israel people often manifested their sorrow or repentance by tearing their garments or wearing sackcloth and smearing their faces with ashes. Christ taught the opposite: "But you, when you

(Continued on page 5)

(Continued from page 4)

fast, anoint your head and wash your face, so that you do not appear to men to be fasting” (Matthew 6:17-18).

The Church encourages us to do the same, and specifies the ointment we should use: “Let us anoint the head of our soul with the oil of loving compassion” (Canon, First Monday of the Fast). In Greek the words for oil and mercy are virtually identical, giving rise to the idea that the joy of the season is to be found in extending compassion to the needy. “When you give, give generously, your face lit up with joy. And give more than you were asked for...” (Isaac the Syrian, *Ascetic Treatises*, 23).

The frequency of Lenten charity suppers or alms boxes in our churches are expressions of this sentiment.

Compassion has been defined as “the deep awareness of the suffering of others coupled with the desire to relieve it.” It is much more personal than writing a check or dropping off a donation to the local thrift store. Compassion is what motivates the coming of Christ in the flesh. “If He came down to earth, it was out of compassion for the human race. He suffered our sufferings before suffering the cross, even before taking our flesh. If He had not suffered, He would not have come down to share our life with us” (Origen, *Sixth Homily on Ezekiel 6,6*). Imitating the compassion of Christ, then, means becoming personally involved with those you seek to help, even to the extent of sharing their condition. For most of us, learning to do so might take a lifetime of Lents.

It has long been the custom to speak of the Corporal and Spiritual Works of Mercy, ways of showing compassion that are within the reach of every believer. They are:

Corporal (physical) Works of Mercy: Feeding the hungry, giving drink to the thirsty, sheltering the homeless, clothing the naked, visiting the sick, visiting the impris-



[image: detail of Molchanie painting by ©Patrick Stewart, Madonna House.]

oned, and burying the dead.

Spiritual Works of Mercy: admonishing the sinner, instructing the ignorant, counselling the unsettled, comforting the sorrowful, bearing wrongs patiently, forgiving all injuries, and praying for the living and the dead.

Can at least one of these form part of your exercise of the Great Fast?

St Theodore the Studite on Fasting

Fasting then is a renewal of the soul, for the holy Apostle says, Even though our outward man is perishing, yet the inward is being renewed day by day. And if it is being renewed, clearly it is being made beautiful according to its original beauty; made beautiful in itself it is being drawn lovingly to the one who said, I and the Father will come and make our dwelling with him. If then such is the grace of fasting, that it makes us into a dwelling place of God, we must welcome it, brethren, gladly, not grieving at the plainness of the diet, for we know that the Lord, though he is able to nourish lavishly, made a banquet for thousands in the wilderness from bread and water. Also because what is unusual, with enthusiasm becomes acceptable and painless. Fasting is not defined by foods alone, but by every abstinence from evil, as our godly fathers have explained. And so, I beg you, let us abstain from despondency, idleness, sluggishness, jealousy, strife, maliciousness, self-indulgence, self-reliance; let us abstain from destructive desire which the many-shaped serpent lays before us when we are fasting. Let us listen to the one who says, ‘The fruit which slew me was beautiful to behold and fair to eat’. ..This is what our forefather Adam suffered when he was tricked by the serpent; for when he touched the forbidden food, he found death instead of life. (*Catechesis 54*)



Photo by Julien-Pier Belanger on Unsplash.

Lent is Time of 'Joy' for Eastern Catholics

"Joy" is not a word people usually associate with strict fasting and penance — unless they are Eastern-rite Catholics.

In the Eastern church, the penitential period that prepares believers to celebrate Easter, is called "Great Lent," and its prayers invite the faithful to recognize their "need for forgiveness" and to "delight in the joy" of the fast.

Mother Theodora, the "hegumena" or abbess of the Byzantine Catholic Christ the Bridegroom Monastery in Burton, Ohio, describes the Lenten disposition as "bright sadness."

"We recognize our weakness and sinfulness, but rejoice in the mercy of God," she told Catholic News Service.

Unlike Lent for Latin-rite Catholics, Great Lent does not begin on Ash Wednesday, but after Forgiveness Vespers. For Eastern churches using the Gregorian calendar, the vespers are held on the Sunday before the Roman church's Ash Wednesday. During Forgiveness Vespers, the clergy and the congregation ask forgiveness of each other, one person at a time, for offenses they committed, knowingly or not, and exchange a kiss of peace.

While all Catholics, East and West, are called to fasting, prayer and almsgiving during Lent, fasting and prayer are accentuated and lived more intensely in the Eastern church.

Benedictine Father Michel Van Parys, abbot of the Byzantine-rite Abbey of St. Mary of Grottaferrata, outside of Rome, said the "dimension of spiritual warfare" and the belief in Jesus' words that "some demons can only be cast out by prayer and fasting" are fundamental to Great Lent.

"The Great Fast is meant to be a challenge which brings out the real struggles of the spiritual life, so that they can be confronted," said Mother Theodora.

In addition to "emptying ourselves in order to be filled with God," the purpose of fasting is also "to discipline ourselves and to gain control of our passions," she continued. "Fasting liberates us from worldly dependence and helps us to realize our dependence on God."

The fast has two aspects: spiritual and physical. The spiritual "involves abstaining

from evil thoughts, words and deeds," she said. The physical fast traditionally includes eating less (or nothing at all during set periods) and abstaining from meat, fish with backbones, all dairy products, eggs, oil and wine for all of Great Lent.

However, fasting varies by degrees, depending on one's state of health and type of work, said Father Van Parys. In addition, Eastern Catholics determine their fasting with their spiritual director, who accompanies them on their Lenten journey, he said.

Unlike in the West, fasting is "a cultural fact" in the Near East and in predominantly Orthodox countries, he noted. "There is some fear to fast (in the West). But you have to take small steps because fasting is not the goal in itself. It is opening your heart to God and to neighbor," he said.

Stefano Parenti, a liturgy professor at the Pontifical University of St. Anselm in Rome, said, "at one time, fasting was also common in western Christianity." However, historical events, such as war, led church leaders to grant dispensations from fasting.

"Then the war would end, but the dispensation would remain, so that dietary abstinence became perceived in the West as no longer characteristic of Lent," he explained. Eventually, fasting and abstinence diminished in the West as a church-wide practice and became personal. Today, Western Catholics can choose when to fast and from which foods to abstain, except for on Ash Wednesday and Good Friday, when fasting and abstinence are obligatory, and on the Fridays of Lent when they abstain from meat.

In the Byzantine church, fasting is not individual but ecclesial, Parenti said. The entire church fasts together and the food restrictions are set by the church, offering a context that encourages growing in obedience and humility for one's own good and the good of others, he said.

The communal aspect is emphasized in the liturgies and prayers, found in a book called the Lenten Triodion, which accompany the faithful through Great Lent and explain the meaning of the fast, said Parenti. Prayer services and liturgies are

longer and more frequent and the faithful are called to additional personal prayer at home.

The readings during Great Lent draw heavily from the Book of Genesis, highlighting the Lenten call to conversion, which requires a "going back to the beginning" and to a "state of harmony and peace with all creation," said Parenti.

In the Byzantine church, the fast also extends to the Eucharist, so that the liturgical sacrifice of the Eucharist is reserved only for Sundays. To emphasize the fast, the Liturgy of the Pre-Sanctified Gifts (comparable to a Communion service in the West) is held every Wednesday and Friday and the faithful receive the Eucharist that was consecrated on the previous Sunday.

The Prayer of St. Ephrem, which asks God for mercy and for the spiritual gifts of integrity, humility, patience and love, is also characteristic of Great Lent. Using the prayer, people also ask for the grace not to judge others.

"In this prayer, we ask to become aware of our sins and ... to lose our illusions about ourselves," said Father Van Parys.

The prayer is accompanied by three prostrations, which is "a physical expression of one's openness to conversion," explained Parenti. The entire congregation crouching on the floor and touching their heads to the ground "is an expression of our smallness before God," he said.

All Catholics are urged to give alms during Lent. In the East, Father Van Parys said, the emphasis is perhaps less on material goods than on giving of one's time: being more present to others, devoting oneself to the needy and visiting the sick.

Giving alms is "being Christ to others," said Mother Theodora.

Drawing on the eastern theology of iconography, Parenti offered a metaphor: "Great Lent is about diving into reality, putting yourself in front of a mirror that gives you the honest image of what you are seeking to restore — this icon that time, sin, mistakes and fatigue have blurred. This is a time to restore the icon of the one who created us, that is, the icon we are called to be in the world. That is the meaning of Great Lent."

by Laura Ieraci, *The Catholic Telegraph*, March 6, 2015

CAMP NEWS

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. **Apply by March 15.**

STAFF AND VOLUNTEERS WANTED FOR CAMP. Ukrainian Park Catholic Children's Camp is building its team of staff and volunteers. Want to spend a week or two immersed in Ukrainian Catholic faith, fun, and nature? Remember how amazing camp was when you were a kid and ready to pay it forward? You might be a perfect fit! We are currently accepting staff applications for **Adult Volunteers, Assistant Directors, Lifeguards, Counselors, and Counselors in Training**. Ukrainian and English language skills are an asset. 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. **Apply by April 5.**

CAMP DRIVE. Help support Ukrainian Park Catholic Children's Camp by participating in our **CAMP DRIVE!** We are collecting **new and gently used items** that will enhance our campers experience. Requested items include: lego, board games, shoe boxes, life jackets, and mini prizes (\$2 or less). We are also creating a "Rainy Day Activity Library." To add to our library, select an indoor activity for one or more campers that fits inside a large Ziploc bag. Possibilities are endless, but ideas include a card game, craft, comic book, brain teaser, ice breaker, creative challenge, etc. Donations can be brought to the parish and will be collected on **Sunday, March 30**. Want to help send a child to camp? Donate on the Archeparchy website, send an e-transfer to finance@archeparchy.ca or write a cheque to "Archeparchy of Winnipeg" with the memo **Children's Camp Fee Donation**. If you have questions please contact: childrenscamp@archeparchy.ca.

CANTOR WORKSHOP

Learn the
SAMOHLASNY TONES

Saturdays, 4-5 pm
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.

CASTING

CALL

2025

Manitoba's
Passion Play

Looking for
Volunteer actors,
musicians, crew
& promotions

Auditions begin February
Email us for an audition

audition@passionplay.ca
www.passionplay.ca

Parish Schedule March 2-9, 2025

According to liturgical prescriptions, the Divine Liturgy is not celebrated on the weekdays of the Great Fast.

Sunday, March 2

Sunday of Cheese-fare; 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)

Monday, March 3

The Holy Martyrs Eutropius, Cleonicus, and Basiliscus.

Day 1 of the Great Fast. Abstention from meat, dairy, and eggs, and foods that contain these ingredients.

Is 1:1-20; Gn 1:1-13; Prov 1:1-20.

08:00 am Lenten Matins

Tuesday, March 4

Our Venerable Father Gerasimus of the Jordan.

Day 2 of the Great Fast. Abstention from meat and foods that contain these ingredients.

Is 1:19-2:3; Gn 1:14-23; Prov 1:20-33.

08:00 am Lenten Matins

Wednesday, March 5

The Holy Martyr Conon. *Day 3 of the Great Fast.*

Abstention from meat and foods that contain these ingredients.

Is 2:3-11; Gn 1:24-2:3; Prov 2:1-22.

08:00 am Lenten Matins

12:30 pm Seniors Club

07:00 pm Inquirer's' Class

07:00 pm UCWLC Meeting

Thursday, March 6

The Holy Forty-Two Martyrs of Ammorium.

Day 4 of the Great Fast. Abstention from meat and foods that contain these ingredients.

Is 2:11-21; Gn 2:4-19; Prov 3:1-19.

08:00 am Lenten Matins

07:00 pm Marriage Preparation Class

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.

Offerings	February 16	February 23
Envelopes	\$ 685.00	\$ 1065.00
Open collection	\$ 20.30	\$ 18.85
Candles	\$ 14.40	\$ 15.90
Initial Offering	\$ 10.00	\$ 0.00
Coffee House	\$ 53.10	\$ 0.00
Total	\$ 782.80	\$ 1099.75
Budgeted Collection	\$2500.00	\$2500.00
Over/Under Budget	\$ -1717.20	\$ -1400.25

Friday, March 7

The Holy Hieromartyrs & Bishops of Cherson: Basil, Ephrem, Capiton, Eugene, Etherius & others; Blessed Hieromartyr Leonid Fedorov, Exarch of the Russian Catholic Church.

Day 5 of the Great Fast. Abstention from meat and foods that contain these ingredients.

Is 3:1-14; Gn 2:20-3:20; Prov 3:19-34.

08:00 am Lenten Matins

05:30 pm Liturgy of the Presanctified Gifts

Saturday, March 8

First Saturday of the Great Fast: Great Martyr Theodore the Recruit; Our Venerable Father and Confessor Theophilactus, Bishop of Nicomedia. *Day 6 of the Great Fast. Abstention from meat and foods that contain these ingredients.*

Heb 1:1-12; 2 Tm 2:1-10; Mk 2:23-3:5; Jn 15:17-16:2.

08:00 am Divine Liturgy (Health and Salvation for Curtis Shupenia by Kaitlyn Little)

04:00 pm Cantor Class

05:00 pm Great Vespers

Sunday, March 9

First Sunday of the Great Fast: Sunday of Orthodoxy; Octoechos Tone 1; The Holy Forty Martyrs of Sebaste. *Polyeleos Feast. Day 7 of the Great Fast.*

Heb 11:24-26,32-40; 12:1-2; 12:1-10; Jn 1:43-51; Mt 20:1-16.

10:00 am Divine Liturgy (for parishioners)

06:00 pm Cinema Divina

Holy Eucharist Parish presents x x x x

CINEMA DIVINA

Potluck - 5:00 pm
Movie - 6:00 pm

OF GODS AND MEN

SUNDAY
MARCH 09

460 MUNROE AVE

holyeucharist.ca

