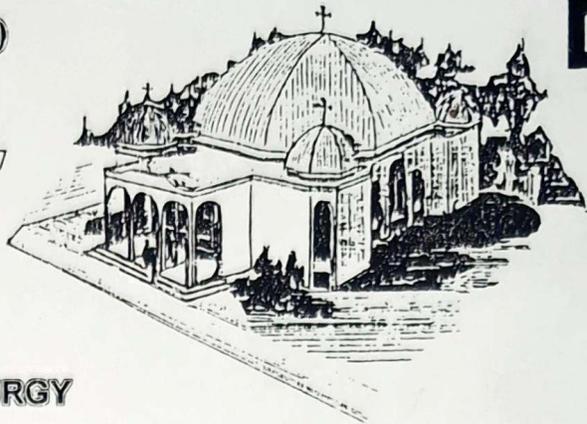


ST. MARY'S CATHOLIC CHURCH

(Byzantine-Ukrainian Rite)

293 St. George's Avenue East
Sault Ste. Marie, Ontario
P6B 6E8 Phone: (705) 942-1377

Established in 1917



DIVINE LITURGY

Saturday: 4:15 pm. - all in English
Sunday: 9:30 am. - all in Ukrainian
11:00 am. - all in English

BAPTISM: by prior arrangement

MARRIAGE: Please call the parish office
3 months notice is required.

RECONCILIATION:

Saturday: 3:15 - 3:45 pm.
Before & after weekday Liturgy
Anytime by appointment

SACRAMENT OF THE SICK

HOME VISITATION:

Please call the parish office to make
arrangements.

WELCOME to our parish...Enter expectantly...

Breathe prayerfully....

Worship reverently...

Relax restfully...

Greet others in love...

Leave touched by God, & come again soon!

Parish Priest: Rev. Michael Hayes Cell Phone: 705-297-7489
pastor.soostmaryukr@outlook.com

Office Manager: Charlotte Conrad

Office Hours: Tuesday-Friday 10am-4pm
Closed on statutory holidays

Parish Phone: 705-942-1377
Parish Email: soostmaryukr@outlook.com
Website: www.stmarysukrsm.ca
Facebook: www.facebook.com/StMarySoo

***We are each of us angels with only one wing...
And we can fly embracing each other...***

Luciano DeCrenzenzo

October 19, 2025 – Nineteenth Sunday after Pentecost; Octoechos Tone 2; The Holy Prophet Joel; The Holy Martyr Varus; ☩ Our Venerable Father John of Rila.

Intentions this Sunday

Saturday at 4:15pm: Parishioners; Sunday at 9:30am: Parishioners; Sunday at 11am: Parishioners.

First Antiphon

Shout to the Lord, all the earth,* sing now to His name, give glory to His praise.* *Through the prayers of the Mother of God,* O Saviour, save us.*

Say unto God, "How awesome are Your works!* Because of the greatness of Your strength Your enemies will flatter You".* *Through the prayers of the Mother of God,* O Saviour, save us.*

Let all the earth worship You and sing to You,* let it sing to Your name, O Most High!* *Through the prayers of the Mother of God,* O Saviour, save us.*

Glory. Now. Only-begotten Son.

Third Antiphon

Come, let us sing joyfully to the Lord,* let us acclaim God, our Saviour. *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

Let us come before His face with praise,* and acclaim Him in psalms.* *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

For God is the great Lord,* and the great king over all the earth.* *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

Entrance

Come, let us worship* and fall down before Christ.* *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

Troparia and Kontakia

Troparion, Tone 2: When You went down to death, O Life Immortal,* You struck Hades dead with the blazing light of Your divinity.* When You raised the dead from the nether world,* all the powers of heaven cried out:* "O Giver of Life, Christ our God, glory be to You!"

Перший антифон

Воскликніте Господеві, вся зємле,* співайте ж імені Його, віддайте славу в хвалі Йому! *Молитвами Богородици,* Спасе, спаси нас.*

Скажіте Бóгові: як страшні діла Твої!* У мно́жестві сили Твоїї леститимуть Тобі ворогі Твої. *Молитвами Богородици,* Спасе, спаси нас.*

Вся земля нехай поклóниться Тобі і співає Тобі,* нехай же співає імені Твоєму, Всеви́шній!* *Молитвами Богородици,* Спасе, спаси нас.*

Слава. І нині. Єдинорóдний Сїну.

Третій антифон

Прийдіте, возра́дуємся Господеві, воскликнім Богу, Спасітелеві на́шому. *Спасі нас, Сїну Бóжий,* що воскрес із мєртвих, співаємо Тобі: Аلیلїя.*

Ідім перєд лицєм Його з ісповіданням, і псалма́ми воскликнім Йому. *Спасі нас, Сїну Бóжий,* що воскрес із мєртвих, співаємо Тобі: Аلیلїя.*

Бо Бог – великий Господь і цар великий по всїй землі. *Спасі нас, Сїну Бóжий,* що воскрес із мєртвих, співаємо Тобі: Аلیلїя.*

Вхідне

Прийдіте поклóнімся* і припадїм до Христá.* *Спасі нас, Сїну Бóжий,* що воскрес із мєртвих, співаємо Тобі: Аلیلїя.*

Тропарі й кондаки

Тропар воскресний (г. 2): Коли зійшов Ти до смєрти, Життя безсмєртне,* тоді ад умертвїв Ти зблїском божества.* Коли ж і умерлих із глибїн підзємних воскресїв Ти,* всї сили небєсні взивали:* Життеда́вче, Христе Бóже наш, слава Тобі.

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

Kontakion, Tone 2: You rose from the tomb, O almighty Saviour;* and Hades, seeing this wonder, was stricken with fear; and the dead arose.* Creation saw and rejoices with You, and Adam exults.* And the world, my Saviour, sings Your praises for ever.

Now and forever and ever. Amen.

Theotokion, Tone 2: The tomb and death could not hold the Mother of God,* unceasing in her intercession and an unflinching hope of patronage,* for as the Mother of Life she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

Prokeimenon

Tone 2: The Lord is my strength and my song of praise, and He has become my salvation.

Repeat: The Lord is my strength and my song of praise, and He has become my salvation.

verse: The Lord has indeed chastised me, but He has not delivered me to death.

Repeat: The Lord is my strength and my song of praise, and He has become my salvation.

Epistle 2 Corinthians 11:31-12:9

Alleluia, Tone 2

verse: The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you.

verse: Lord, grant victory to the king and hear us in the day that we shall call upon You.

Gospel Luke 6:31-36

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia.

Слава Отцю, і Сїну, і Святому Духові.

Кондак воскресний (г. 2): Воскрєс еси з гробу, всесильний Спасє,* і ад, видівши чўдо, вжахнувся, і мєртві возстали,* а творіння, бачачи це, радується разом з Тобю,* і Адам веселиться, і світ, Спасє мій, оспївує Тебє повсякчасно.

І нїні, і повсякчас, і на віки віків. Амїнь.

Богородичний (г. 2): молитвах невспїшу Богородицю* і в заступництвах незамїнне уповання* грїб і умертвіння не втрїмали.* Бо як Матір Життя до життя переставив Той,* Хто вселився в утробу приснодївственну.

Прокімен

(г. 2): Кріпость моя і пісня моя – Господь, і став мені спасінням.

Всі: Кріпость моя і пісня моя – Господь, і став мені спасінням.

Стих: Каряючи покарав мене Господь, та смєрти не передав мене.

Всі: Кріпость моя і пісня моя – Господь, і став мені спасінням.

Апостол 2 Кор. 11, 31 - 12, 9.

Алилуя (г. 2)

Стих: Віслухає тебе Господь у день печалї, захистить тебе ім'я Бóга Якова.

Стих: Гóсподи, спаси царя Свого і почуй нас у день, коли призовемо Тебє.

Євангелїє Лк. 6, 31-36.

Причасний

Хвалїте Гóспода з небєс,* хвалїте Його во вишніх.* Алилуя, алилуя,* алилуя.

Liturgical Schedule

Monday, Oct 20 ☩ The Holy Great-Martyr Artemius.	Philippians 2:12-16 Luke 6:24-30		
Tuesday, Oct 21 ☩ Our Venerable Father Hilarion the Great.	Philippians 2:16-23 Luke 6:37-45		
Wednesday Oct 22 Holy Father John Paul II, Pope of Rome.	Philippians 2:24-30 Luke 6:46-7:1	10am	Rosary and Divine Liturgy
Thursday, Oct 23 ☩ The Holy Apostle and Brother of the Lord in the Flesh James.	Galatians 1:11-19 Matthew 13:54-58		

Friday, Oct 24 The Holy Martyr Aretas and those with him.	Philippians 3:8-19 Luke 7:31-35			
Saturday, Oct 25 The Holy Martyrs and Notaries Marcian and Martyrius.	2 Corinthians 1:8-11 Luke 5:27-32	4:15pm	Divine Liturgy (English)	Intention: Parishioners
		5:30pm	Great Vespers	
Sunday, Oct 26 Twentieth Sunday after Pentecost	Galatians 1:11-19 Luke 7:11-16	9:30am	Divine Liturgy (Ukrainian)	Intention: Parishioners
		11am	Divine Liturgy (English)	Intention: Parishioners

Other Events This Week

Monday, October 20 – Senior Exercise Class from 11-11:30am

Wednesday, Oct 22 – Senior Exercise Class from 11-11:30am.

Thursday, Oct 23 – Cabbage Roll and Perogy making from 7am to noon. Lunch is provided.

ANNOUNCEMENTS

1. We welcome our guests and visitors. Thank you for worshipping with us!
2. Fundraiser: Harvest Takeout Meal. Menu: 3 cabbage rolls, 6 perogies, sausage patty, mixed vegetables, coleslaw, mustard, sour cream. Beer will be available for sale at pickup. Pickup: Friday, October 24 from 4-6:30pm. Cost: \$20/ticket. **Tickets available now!**
3. Brunch today (Sunday)! 10am-12:30pm. Adults \$15; children (6-12) \$6; children 5 and under: free. Tell your friends!
4. Precious Blood Tea, Bazaar, and Bake Sale. Date: Sunday November 9th. Seatings: 12:30 pm and 2:30 pm. Place: Precious Blood Cathedral Hall. Tickets: Adults - \$15, Children 6 to 12 - \$8, Children 5 and under – free. Contact for tickets: Denise (705-949-1442)

Outreach to Homebound Parishioners: Know of someone who might like a priest's visit? Contact the office or Fr. Michael to arrange.

PRAYER LIST OF SICK, SHUT-INS, AND DEAR ONES FAR AND NEAR: Lorraine Wilson, Msgr. Anton Szymychalski, Fr. Jaroslaw Lazoryk, Wanda Duczmal, Debbie Bromeley, Antoinette Blunt, Katherine Pasternak, Walter Borowicz, Pat Stratichuk, Elsie Barrett, Betty Pauliuk, Doris Lebel, Jo-Anne Stone, Denise Jacques, Phil Marinelli, Theresa Barsanti, Patty-Ann Bellerive, Jim Parniak, Connie Sampson, Fr. Oleh Yuryk, Fr. John Barszczyk, Dorothy McIntyre, Andrea Stone Pietramale, Lynn Dunne, Fr. Andrew Kormanik, Ray Robinson, Hunter Stone, Gavin Stone, Gerard Dosko, Anderson Knight, Jann, Ron Barsanti, Peter Harlow, Larisa Pochmursky, Elizabeth Cepecawer, MaryAnn & Art Spadoni, Paul Taillefer, Erin, Dave Kowalyk, Mary Romanchuk, McGill Perry, Tammy Zalewski, Fernando Mannarino, Dave Redfern, Ora, Paul M, June, Bob, Dustin Wenmany and Tracey Burmaster, Mel Stanghetta, Norna Martynuck, Sylvie B, Bill McConnell, Anastasiia Pavliuk, Wanda Featherston, Roger McMillan, Clark Hutton, Gerry, Moira O'Pallie, Chris Applejohn, Barb and Gerry.

Lord, Jesus Christ, You Who travelled throughout Galilee healing the sick, enabling the blind to see and the lame to walk, bring healing to Your people who need it this day. Grant relief to the ones who suffer pain and physical torment. Give peace to those whose minds are tortured by mental illness and anxiety. Comfort those who are alone in their suffering; may Your people reach out to them and to all the needy this day. Send Your grace to the caregivers that they may be gentle and effective agents of Your loving mercy. May our sufferings be joined with Yours to bring healing throughout the world. Amen

DONATIONS – October 12, 2025

Collection: \$608; Building Fund: \$620

Special Collection for Seminary: \$145

THANK YOU!

"On Call Priest"

A priest is available in the city for emergencies 24/7. You can notify the chaplain, nurse or nursing home coordinators to contact the priest ON CALL. (705-256-6675)

A Challenging Contemporary Issue: “Medical Assistance in Dying” (MAiD)

See this article below “What Every Catholic Should Know About Hope, Human Dignity and Dying” from the ministry Hope and Dignity of the Archdiocese of Edmonton.

Why does the Catholic Church teach that Human Life is sacred?

The Catechism of the Catholic Church teaches that “human life is sacred because from its beginning it involves the creative action of God and it remains for ever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right to destroy an innocent human being” (Catechism of the Catholic Church, 2258).

What is Christian Hope?

Hope is the theological virtue by which we desire and expect from God both eternal life and the grace we need to attain it. Thus, it is by Christian Hope that we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. We can, therefore, hope in the glory of heaven promised by God to those who love him and do his will. In every circumstance, each one of us should hope, with the grace of God, to persevere “to the end” (Matthew 10:22).

What is “medical assistance in dying” (MAiD)?

Canadian legislation defines “MAiD” as a process that allows someone who is found eligible to be able to receive assistance from a medical practitioner in ending their life. There are two methods available:

Method 1 – Euthanasia: a physician or nurse practitioner directly administers a substance that causes death, such as an injection of a drug. This is sometimes called clinician-administered medical assistance in dying. More than 90% of “MAiD” deaths in Canada are by euthanasia.

Method 2 – Assisted Suicide: a physician or nurse practitioner provides or prescribes a drug that eligible persons take themselves, in order to bring about their own death. This is sometimes called self-administered medical assistance in dying.

Why might a person request euthanasia or assisted suicide?

Studies show that most people who ask for euthanasia or assisted suicide do so, not because of physical pain, but because of fear or anxiety about their situation. They may feel that they are or will become a burden to others, or believe that their quality of life has diminished or will diminish over time. They may fear losing their autonomy and the ability to make decisions about their own lives. These feelings and the suffering they bring can be much more difficult to deal with than physical pain.

What does the Catholic Church teach about euthanasia and assisted suicide?

Euthanasia and assisted suicide are gravely contrary to the dignity of the human person and to the respect due to the living God, our Creator. As such, the Catholic Church is strongly opposed to any form of euthanasia and assisted suicide. Even when the state legally permits euthanasia and assisted suicide, as it does in Canada, Catholics are not to take part in it, neither for themselves nor with or for another person.

Why does the Catholic Archdiocese of Edmonton (and many others) not use the term “MAiD”?

The term “MAiD” is ambiguous and misleading, since “medical assistance in dying” can also mean – as it always has – accompanying a patient with good medical care as they approach natural death. Euphemisms like “medical assistance in dying” and “dying with dignity” are just that – euphemisms. That is, innocuous words or expressions that veil the truth. Ask yourself: Why do the promoters of euthanasia and assisted suicide use euphemisms like “MAiD” or “dying with dignity,” if euthanasia is such a “beautiful” and “dignified” experience? Why not just call it what it is: the direct killing of a human being.

What does the Catholic Church have against “dying with dignity”?

Catholic teaching against euthanasia and assisted suicide is typically overshadowed by messages that promote “MAiD” as something “merciful” and “beautiful.” The essence of this message is that “dignity” is synonymous with “autonomy.” If you control your life and death, you have dignity; if you lose control, you lose your dignity.

But our human dignity does not come from our ability to control our lives. Rather, it is rooted in our creation in the image and likeness of God. Our dignity shines forth when our will conforms to the will of God and the good He has promised us. Our lives ultimately belong to God. That means we do not have complete autonomy to dispose of them as we wish.

Does the Catholic Church want people to suffer?

No, the Church does not want people to suffer. Since the very beginning, Christians have reached out to those who suffer, bringing to them the healing touch of Jesus Christ. In her concern for those who suffer, the Church established the first hospitals and continues to care for the sick and dying in modern Catholic hospitals, hospices, shelters, and through other care ministries. Suffering is a reality that we as Christians approach in the light of the suffering endured by Jesus Christ. From our Lord we learn that we are never alone in our suffering. His special love for the sick and his acts of healing call us, too, to be close to any who suffer and strive to lessen their pain whenever possible. Although we might not fully understand the mystery of suffering, our Catholic faith provides meaning and hope that our suffering will bear fruit that is everlasting. Christ wants us to share in his suffering so that we, too, may share in his glory. Suffering in no way diminishes human dignity and should never be used to justify an act that is morally wrong.

Why can't I simply follow my own conscience in making decisions about the end-of-life?

You can and should follow your conscience, if it is well-formed. “A well-formed conscience is upright and truthful. It formulates its judgements according to reason, in conformity with the true good willed by the wisdom of the Creator” (Catechism of the Catholic Church, 1798).

A good conscience decision is the best we can do at some points in our lives, and the Church recognizes this fact. As long as we inform our conscience prayerfully and to the best of our ability, then any decision we make will be a good one. At the same time, we must remember that sometimes our conscience decisions can turn out to be wrong. We have to be careful, therefore, not to treat our own conscience decisions as infallible and must accept that there is wisdom in Church teaching, which inevitably surpasses our own.

Moreover, we should not forget that we are interconnected and that what we do as individuals very often has repercussions in society. Our moral actions have further-reaching consequences than may first appear.

Adapted from [Bioethics Matters \(2023\)](#) by Dr. Moira McQueen, pp. 38-39. See also Catechism of the Catholic Church, paragraphs 1776-1802.

For this article and more, see the Hope and Dignity Ministry website at www.hopeanddignity.caedm.ca

Humour for the Week

You know you're getting old when you're entering your birth year online and have to spin that thing like you're on the Wheel of Fortune!!

If a child can work a tablet, phone or game, they can work a broom, mop and dishes!

I burned 3,000 calories yesterday. That's the last time I nap while brownies are in the oven.

A police recruit was asked during an exam, “What would you do if you had to arrest your mother?” the reply, Call for backup!”