

Parish Priest:	Rev. Michael Hayes	Cell Phone: 705-297-7489 pastor.soostmaryukr@outlook.com
Office Manager:	Charlotte Conrad	
Office Hours: Tuesday and Wednesday 11am-3pm		
Thursday and Friday 10am-2pm		
Parish Phone: 705-942-1377 Parish Email: soostmaryukr@outlook.com Website: www.stmarysukrussm.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

January 11, 2026 – Sunday after Theophany; Octoechos Tone 6; + Our Venerable Father Theodosius, Founder of the Coenobitic Monastic Life.

Intentions this Sunday

Saturday at 4:15pm: Parishioners; Sunday at 10am: Parishioners.

First Antiphon

When Israel came forth from Egypt, the house of Jacob from an alien people.* *Through the prayers of the Mother of God, * O Saviour, save us.*

Judah became His sanctuary, Israel His dominion.* *Through the prayers of the Mother of God, * O Saviour, save us.*

The sea beheld this and fled,* the Jordan turned back on its course.* *Through the prayers of the Mother of God, * O Saviour, save us.*

Why was it, O sea, that you fled,* that you, O Jordan, turned back on your course? *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, baptized by John in the Jordan, save us who sing to You: Alleluia.*

Let us come before His face with praise,* and acclaim Him in psalms.* *Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.*

For God is the great Lord,* and the great king over all the earth.* *Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia..*

Entrance

Come, let us worship* and fall down before Christ.* *Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.*

Troparia and Kontakia

Troparion, Tone 6: Angelic powers were upon Your tomb* and the guards became like dead men;* Mary stood before Your tomb* seeking Your most pure body.* You captured Hades without being overcome by it.* You met the Virgin and granted

Перший антифон

Во ісході Ізраїлевім із Єгипту, * до му Якова із людéй вárvarív.* *Молитвами Богородицї, * Спасе, спаси нас.*

Стала Юдéя святýня Йогó, * Ізраїль — володíння Йогó. *Молитвами Богородицї, * Спасе, спаси нас.*

Мóре віділо і побігло, * Йордáн повернúвся назáд. *Молитвами Богородицї, * Спасе, спаси нас.*

Що з тобóю, мóре, що ти побігло, * і з тобóю, Йордáне, що ти повернúвся назáд? *Молитвами Богородицї, * Спасе, спаси нас.*

Слава. І нині. Єдинорóдний Сýну.

Третíй антифон

Прийдіте, возвáдуємся Господéві, восклýкнім Богу, Спасítелеві нáшому. *Спасу́ нас, Сýну Бóжий, * що хрестýвся в Йордáні від Івáна, співáємо Тобí: Алилýя.*

Ідім перéд лицéм Йогó з ісповéданням, і псалмáми восклýкнім Йомý. *Спасу́ нас, Сýну Бóжий, * що хрестýвся в Йордáні від Івáна, співáємо Тобí: Алилýя.*

Бо Бог — великий Господý і цар великий по всíй землї. *Спасу́ нас, Сýну Бóжий, * що хрестýвся в Йордáні від Івáна, співáємо Тобí: Алилýя..*

Вхідне

Прийдіте поклонíмся* і припадíм до Христá.* *Спасу́ нас, Сýну Бóжий, * що хрестýвся в Йордáні від Івáна, співáємо Тобí: Алилýя.*

Тропарí й кондакí

Тропар воскресний (г. 6): Áнгельські сýли – на грóбі Твоíм,* а сторóжа омертвíла.* Máрія ж стóяла у грóбі,* шукаючи пречíстого тíла Твого.* Полонíв Ти ад, та не перемóжений ним,* зустрíв Ти Дíву, дарýючи життý.* Воскрéсlyй з

life.* O Lord, risen from the dead,* glory be to You!

Troparion, Tone 1: When You, O Lord, were baptized in the Jordan,* worship of the Trinity was revealed;* the voice of the Father bore witness to You,* naming You the beloved Son,* and the Spirit in the form of a dove confirmed the word's certainty.* Glory to You, O Christ God,* who appeared and enlightened the world.

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

Kontakion, Tone 6: With His life-giving hand* Christ our God, the Giver of life,* raised all the dead from the murky abyss* and bestowed resurrection upon humanity.* He is for all the Saviour,* the resurrection and the life, and the God of all.

Now and forever and ever. Amen.

Kontakion, Tone 4: who with knowledge sing Your praises.* You have come, You have appeared, O unapproachable Light..

Prokeimenon

Tone 6: Save Your people, O Lord,* and bless Your inheritance.

Repeat: Save Your people, O Lord,* and bless Your inheritance.

verse: Unto You I will cry, O Lord my God, lest You turn from me in silence.

Repeat: Save Your people, O Lord,* and bless Your inheritance.

Epistle Ephesians 4:7-13

Alleluia, Tone 6

verse: He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven.

verse: He says to the Lord: You are my protector and my refuge, my God, in Whom I hope.

Gospel Matthew 4:12-17

Hymn to the Mother of God, in the place of It is truly right

O my soul, magnify Christ the King, baptized in the Jordan.

Every tongue is at a loss to praise you as is your due, O Mother of God. Even a spirit from above is filled with dizziness when seeking to sing your praises. But since you are good accept our faith, for you know well our love inspired by God. For it is you who protect all Christians; therefore, we magnify you.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* The grace of God has appeared* bringing salvation to all.* Alleluia, alleluia,* alleluia.

мертвих Господи, слава Тобі.

Тропар (г. 1): Коли в Йордані хрестився Ти, Господи, * Тройчне явилось поклоніння: * бо Родителя голос свідчить Тобі, * возлюбленим Сином Тебе називаючи; * і Дух у від голубинім засвідчив твердість слова. * Явився Ти, Христе Боже, * і світ просвітив, слава Тобі.

Слава Отцю, і Сину, і Святому Духові.

Кондак воскресний (г. 6): Життедайною долоною* умерлих із мрічних долін* воскресів усіх Життедаєвець – Христос Бог, * воскресіння подає людському родові.* Він бо всіх Спаситель, воскресіння, і життя, і Бог усіх.

І нині, і повсякчас, і на віки віків. Амінь.

Кондак (г. 4): Явився єсій днесь вселеній * і світло Твоє, Господи, знаменувається на нас, * що зі зрозумінням оспівуємо Тебе: * Прийшов єсій і явився єсій – Світло неприступне.

Прокімен

(г. 6): Спаси, Господи, людей твоїх і благослови насліддя твоє.

Bci: Спаси, Господи, людей твоїх і благослови насліддя твоє..

Стих: До Тебе, Господи, взвищатиму, Боже мій, щоб не відвертався Ти мовчкі від мене

Bci: Спаси, Господи, людей твоїх і благослови насліддя твоє.

Апостол Еф. 4, 7-13.

Алилуя (г. 6)

Стих: Хто живе в помочі Всевишнього, під покровом Бóга небесного оселиться.

Стих: Скаже Господеві: Ти – заступник мій і прибіжище моє, Бог мій, і надіюся на Нього.

Євангеліс Мт. 4, 12-17

Замість Достойно

Величай, душé мої, Царя – Христá, що хрестився в Йордані.

Не зуміє ніякий язик достойно благохвалити, тривожиться ї ум, і то надсвітній, коли оспівує тебе, Богородице, однáче ти, благая, приймі віру, бо любов нашу божествену знаєш, бо ти є християн заступниця, Тебе величаемо.

Причастний

Хваліте Господа з небес,* хваліте Його во вишніх.* Явилася благодать Бóжа * спасительна всім ліодям.* Алилуя, алилуя,* алилуя.

Liturgical Schedule

Monday, Jan 12 The Holy Martyr Tatiana.	James 2:14-26 Mark 10:46-52			
Tuesday, Jan 13 The Holy Martyrs Hermylus and Stratonicus.	James 3:1-10 Mark 11:11-23			
Wednesday Jan 14 Our Venerable Fathers Massacred in Sinai and Rhaithu	James 3:11-4:6 Mark 11:23-26			
Thursday, Jan 15 Our Venerable Fathers Paul of Thebes and John the Hut-Dweller.	James 4:7-5:9 Mark 11:27-33			
Friday, Jan 16 The Veneration of the Precious Chains of the Holy and All-praiseworthy Apostle Peter.	1 Peter 1:1-2, 10-12; 2:6-10 Mark 12:1-12			<i>Abstention from meat and foods that contain meat.</i>
Saturday, Jan 17 Our Venerable and God-bearing Father Anthony the Great.	Hebrews 13: 17-21 Luke 6: 17-23	4:15pm 5:30pm	Divine Liturgy (English) Great Vespers	Intention: +Mary, Steve, Dennis and Jack Tarasuk
Sunday, Jan 18 Thirty-second Sunday after Pentecost	1 Timothy 4:9-15 Luke 19:1-10	9:30am 11am	Divine Liturgy (Ukrainian) Divine Liturgy (English)	Intention: Parishioners Intention: Parishioners

Other Events This Week

Monday, January 12 at 11am: Senior Exercise Class

Wednesday, January 14 at 11am: Senior Exercise Class

Thursday, January 15 at 7am: Perogy and Cabbage roll making. Lunch provided.

Sunday, January 18: All-You-Can-Eat Brunch 10am-12:30pm.

ANNOUNCEMENTS

1. We welcome our guests and visitors. Thank you for worshiping with us!
2. JORDAN MEAL: Our annual parish Jordan meal is today (Sunday) after the Divine Liturgy.
3. THEOPHANY HOUSE BLESSINGS AVAILABLE as of January 6th until February 2nd. Please contact Fr. Michael to arrange.
4. KITCHEN UP AND RUNNING AGAIN: We start a new year of perogies and cabbage rolls this week. Please consider coming in on Thursday, January 15th to help with this. Food production is our parish's largest source of income.

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, 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, Irene O, Paul M, June, Bob, Dustin Wenmany, 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, Olena Hankivsky, David Bell, Andre Tessier.

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 – January 4, 2026

Collection: \$1565; Building Fund: \$310
Initial: \$155; New Year: \$255; Christmas: \$130

THANK YOU!!

“On Call Priest”

A priest is available in the city for emergencies 24/7 at 705-256-6675.

On the Significance of the Feast of Theophany

The Feast of the Holy Theophany (Epiphany) of our Lord God and Savior Jesus Christ is celebrated each year on January 6. The Feast commemorates the Baptism of Christ and the divine revelation of the Holy Trinity. At the Baptism of Christ, all three Persons of the Holy Trinity—Father, Son, and Holy Spirit—were made manifest. Thus, the name of the Feast is Epiphany, meaning manifestation, or Theophany, meaning manifestation of God.

The theme of “manifestation” or “revelation” is also expressed in Scripture with the symbolism of light. In the hymn of the Feast we sing, “Christ has appeared and enlightened the world.” Thus, January 6 is also known as the Feast of Lights. The Church celebrates on this day the illumination of the world by the light of Christ.

Our life on earth is especially dependent upon water and light. Water covers most of the earth and interacts with the entire cycle of nature to help things grow. In a comparable way, light is essential to photosynthesis, the miracle behind everything that is green. It causes creative changes in the atmosphere and on the surface of the earth. Light allows us to appreciate nature’s rich colours. And these two elements—water and light—are the chief symbols for the Feast of Theophany.

Until the time of Christ, the whole world lay in the darkness of evil. By His immersion in the Jordan, Christ sanctified not only the waters of the Jordan, but the whole nature of the waters. Since there is water everywhere, by sanctifying the waters, Christ sanctified all of creation and the entire universe. He gave the waters the power to cleanse human sin.

The baptism of John was only a sign of repentance. Christian Baptism is a new birth and the forgiveness of all sins. God punished the sin of the first world with water, destroying it in a flood of waters. Now God saves people with water in the Mystery of Baptism.

Christ’s Baptism was the beginning of the purging of the world from evil. Those who reject Baptism unknowingly allow the world to be filled with evil once more. We baptise the new-born child, before the seeds of evil can come to lurk in his soul.

On this Feast it is traditional to bless water. The holy water from the church is given to the faithful to consume and to use in blessing their homes. In the weeks following the Feast, clergy visit the homes of parishioners and conduct a service of blessing using the holy water that was blessed on the Feast of

Theophany. We sprinkle our homes and work-places, our cars – with holy water so that no evil can lurk in them.

Today's Feast could also be called the Feast of Theophanies, as it also proves to the world that Christ is both God and man, that He has two natures. On the one hand, the Father calls Him 'My beloved Son' and the Spirit bears witness. On the other hand, St John the Baptist shows in his humility that he is unworthy even to undo Christ's shoelaces, recognizing that the sinless human nature of Christ did not need baptism. We know that the water did not cleanse Him, the most holy and sinless One; but it was He who sanctified the water by deigning to be washed by it. Christ underwent baptism in his human nature only because He needed to set us an example, to undergo all that we must undergo in order to be worthy of the Kingdom of God. It is the will of God that all be baptised.

As we celebrate Jesus' baptism, we are reminded that baptism is a sign of death and resurrection. As death came into the world by sin, so in baptism we are cleansed from sin and freed from the bonds of death. In baptism we die and are resurrected in Christ, beginning the life of grace, receiving the gift of the Holy Spirit, being released from the power of death through communion in the body and blood of Christ. We are reborn.

We are made in the image of God and baptism regenerates this image. . . (A good and sincere confession too is a baptism of sorts, restoring the original images of God in us!) We wish to be like Christ, to whom we turn. We share in the royal priesthood of Christ. The foundation of our salvation is here in baptism. The seed of the Kingdom of God is sown, to be watered by the tears of repentance.

Source: Sts. Peter and Paul Ukrainian Catholic Church, Saskatoon, SK

"There would be no need for sermons, if our lives were shining.
There would be no need for words, if we bore witness with our deeds.
There would be no pagans, if we were true Christians."

~ St. John Chrysostom

A Sunday school teacher decided to have her young class memorize the most quoted passage in the Bible -Psalm 23. She gave the youngsters a month to learn the verse. Little Bobby was excited about the task, but he just couldn't remember the Psalm. After much practice, he could barely get past the first line. On the day that the kids were scheduled to recite Psalm 23 in front of the congregation, Bobby was so nervous. When it was his turn, he stepped up to the microphone and said proudly, "The Lord is my shepherd...and that's all I need to know!"

The Ice Cross in the picture on the cabinet in the foyer was made by Fr. Roman at Sts Cyril & Methodius Ukrainian Catholic Church in St. Catherines. Pieces were frozen separately and then put together to make this beautiful Ice Cross. The following is from his Facebook post that accompanies a picture of this Cross;

"Our beautiful Ice cross now glows softly in blue, illuminated by candlelight – a quiet yet powerful symbol of our Ukrainian heritage.

In the stillness of the night, its light speaks of faith that endures, traditions passed from generation to generation, and a people who continue to stand firm in hope and prayer.

The blue light reminds us of our roots, our resilience, and unity that binds us together as a community.

May this Ice cross be a beacon of peace, remembrance, and unwavering faith for all who see it.

Christ is Born! Glorify Him!"