



Holy Trinity and St. Anne Ukrainian Catholic Churches



Holy Trinity Church
526 West Rayen Avenue
Youngstown, Ohio 44502
E-mail: yngholytrinity@att.net
Website: www.holytrinityucc.com

Administrator:
Rev. Fr. Lubomir Zhybak
330-888-8881 (cell)
E-mail: zhybak@hotmail.com

Rev. Protodeacon Donald Billy

Administrative Assistant:
Dean Chance

St. Anne Church
4310 Kirk Road
Austintown, Ohio 44511
E-mail: yngholytrinity@att.net
Website: www.stanneucc.com

Office Hours: M-F in-person
by appointment only
Office: 330-744-5820
Social Hall/Pyrohy: 330-746-9528

Social Hall: 330-799-0084
Operations Manager: 330-792-8555

Confessions: Every Sunday
15 minutes prior to Divine Liturgy
(Other times available by appointment)

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15 minutes prior to Divine Liturgy
(Other times available by appointment)

Sunday, March 17, 2024

5th Sunday of the Great Fast - St. Mary of Egypt

Tones: 1 & Festive

Epistles: Hebrews 9:11-14; Galatians 3:23-29

Gospels: Mark 10:32-45; Luke 7:36-50

Liturgical Greetings

Greeting:

"Glory to Jesus Christ!"
"Slava Isusu Khrystu!"

Response:

"Glory Forever!"
"Slava Na Veeky!"



Next Sunday:

March 24, 2024
Palm Sunday

Tones: 2 & Festive

Epistles: Philippians 4:4-9
Gospels: John 12:1-18

Source: Orthodox Church in America (oca.org). Used with permission.

5th Sunday of the Great Fast - St. Mary of Egypt (March 17th)

Day:	Date:	Place:	Time:	Intention:	Offered/Requested By:	Cantor(s)/Reader(s):
5th Sunday of the Great Fast - St. Mary of Egypt						
Sun	Mar 17	SA	8:30a	Divine Liturgy of St. Basil the Great in private intention(s)*		P. Nachim
		HT	10:30a	Praying of the Holy Rosary		J. Bodak
			11:00a	Divine Liturgy of St. Basil the Great for the Parishioners of Both Churches		J. Bodak
Mon	Mar 18	No Service				
Tue	Mar 19	HT	8:30a	Typica for the Deceased (Sorokousty)		J. Bodak
Wed	Mar 20	SA	5:00p	Liturgy of the Presanctified Gifts for God's Peace in Ukraine		J. Bodak/J. Billy
Thu	Mar 21	HT	8:30a	Typica for the Deceased (Sorokousty)		M. Woloszyn
Fri	Mar 22	HT	5:00p	Liturgy of the Presanctified Gifts for God's Peace in Ukraine		Choir
Sat	Mar 23	HT	8:30a	Lazarus Saturday - Divine Liturgy of St. John Chrysostom for God's Peace in Ukraine		J. Bodak
Palm Sunday						
Sun	Mar 24	SA	8:30a	Divine Liturgy of St. John Chrysostom in private intention(s)*		P. Nachim
		HT	10:30a	Praying of the Holy Rosary		J. Bodak
			11:00a	Divine Liturgy of St. John Chrysostom for the Parishioners of Both Churches		M. Marczyzyn

*Fr. Lubomir Zhybak's private intention(s)

Prayer Requests

Holy Trinity Church: Ann Blazina, Andrea Curran, John Fecych, Dan Malarcik, Yvonne Mudryk, James Pirko, Marie Schuller, and *the health of all of our parishioners.*

St. Anne Church: Joseph Belasco, Mary Ann Belasco, Joyce Budinsky, Carole Elias, Roger Elias, Susan Kurtiak, Joseph Kury, Louis Mancini, Katie Moran, Margaret Rodomsky, Ann Stevens, Josie Timlin, Helen Yurchison, and *the health of all of our parishioners.*

Clergy: Bishop Josyf Milyan, Fr. Louis, Fr. Jeff, and Msgr. Martin Canavan.

Non-Parishioners: Kennedy Eatinger, Mark F., Dawn Howard, Yaroslava, Myroslava, Halyna, Petro, Nadiya, Mylan, Yaremiya, Zoryana, Mariya, Connor, Claire, Mark, Christine, Dave Kishton, Fr. Andrzej, Judy Lepore, Jimi Stevens, Carol Martyn Dow, Tonja Delaine, Joann Panko, Kateryna Bolshahova, William J. Smith, Jim, Ivan M., Nadiya M., Anna F., Alexei Y., Nadiya Y., Volodymyr Y., Joe Beeson, Oleh and Oksana, Olha, Ivan, and Vasyl.

2024 Easter Banquet

Parishioners from both St. Anne and Holy Trinity churches are cordially invited to attend this year's Easter Banquet.

Date: Sunday, April 7, 2024 **Time:** 1:00 pm **Place:** St. Anne Church Social Hall

All donations for this year's banquet are free will.

The banquet includes stuff cabbage, chicken, salad, and cake - all provided by Elmtree Catering. Kolachi and Easter bread will also be provided.

Reservations are required and the **deadline** for reservations is **Easter Sunday, March 31, 2024.**

Signup sheets are available at each church or you may call St. Anne Office at 330-792-8555 and leave a message.

Note: Due to this event, there will be one Divine Liturgy at St. Anne Church on Sunday, April 7, 2024.

Thank you!

Our very Best Wishes and Blessings to our dear Parishioners celebrating their life milestones this week.

Holy Trinity Church

Mar 22: **Mark Moran**

Mar 22: **John Terlesky**

Mar 24: **Irene Kinloch**

Mar 24: **Christina Pierko**

St. Anne Church

Mar 20: **Mary Ann Belasco**

Mar 22: **Marissa Centafanti**

Na Mnohaya ee Blahaya Leeta!

My dear Friends,

Glory to Jesus Christ!

Blessed Fifth Sunday of Lent – the Sunday when we commemorate St. Mary of Egypt – to all of you and your loved ones! I trust that my message found everyone well and sound and that you have been having a spiritually fruitful Lent.

As you know, during Lent as well as the first three days of the Holy Week, we ordinarily celebrate in our Ukrainian Catholic Church **the Divine Liturgy of the Presanctified Gifts**, which I encourage all of you to attend, since Lent and Holy Week are the only times that we celebrate this beautiful Liturgy in our Church. Since there is no consecration of the bread and wine during the Liturgy, ordinarily, the Body of Christ used during this Liturgy is consecrated during the Divine Liturgy of St. John Chrysostom or St. Basil the Great the Sunday before. Consequently, during the Holy Communion time at the Liturgy of the Presanctified Gifts, the faithful receive only the Body of Christ that is mixed in the chalice with the wine, which is not the Blood of Christ. Hence, you still receive the Most Holy Eucharist during this Liturgy, namely the Body of Christ, Which in the teaching of the Catholic Church contains inseparably the Body and Blood, Soul and Divinity of Our Lord and Savior Jesus Christ just like the Blood of Christ does, which means that our Lord is fully present in each of the species of the Most Holy Eucharist.

Some or all of you already know that recently a **Ukrainian documentary** titled **“20 Days in Mariupol”** won an Academy Award (an Oscar) as the Best Documentary Feature. It shows some of the horrible war crimes that were committed in the Eastern Ukrainian city of Mariupol, now occupied by Russia, and it is only one Ukrainian city... You can google it online and see where you can rent/purchase the film. *It's not an easy documentary to watch; hence, viewer discretion is advised.* Although I wish there was never a need for this film, although I wish it was never made, yet, because of this brutal war in Ukraine, I think the world needs to see through this film the “peace” that Russia brought to Ukraine. I wish that all Russians saw this documentary. I wish that all of the anti-Ukrainian people in the world, especially people in this country like, for instance, the U. S. Senator from Ohio J. D. Vance, the Speaker of the U. S. House of Representatives Michael Johnson, and a former Fox News host Tucker Carlson saw this film... Maybe their attitude would change afterwards... We can only hope...

Let us continue to **pray and act for the end of Russia's war against Ukraine as well as for the conversion of Ukraine's aggressors** and, as Ukraine's son, I'd like to tell all of you: THANK YOU FOR YOUR SUPPORT OF OUR SUFFERING BROTHERS AND SISTERS IN UKRAINE! Ukraine direly needs our help right now! If you would like to **help financially** your brothers and sisters in Ukraine, please **see a separate notice in the bulletin of how you can help**. No amount is too small, yet please be generous, and I thank you in advance for your munificence (*if anyone needs a copy of our eparchy's Humanitarian Aid Fund report, please let me know; you can also find it on our eparchy's website: <https://stjosaphateparchy.com/>*). May our Good Lord reward you abundantly for it in this life and in the life to come!

If you are a Ukrainian refugee or know of someone/some people who need(s) legal services in regard to your/his/her/their stay in America, please contact a Cleveland office of a non-profit organization called **US Together**; its services are currently *free* until July of this year:

US Together, 2800 Euclid Ave., Suite 200, Cleveland, OH 44115

Phone: 216-456-9630

Fax: 216-417-5587

Website: <https://www.ustogether.us/>

Let us likewise pray and act for peace in the Middle East, particularly in the Holy Land, keeping also in our prayers those who were killed and died during the past and current wars and conflicts there.

- If any of you, who are homebound, would like to partake in the **Holy Sacraments**, kindly call the parish office number (330-744-5820) or me (330-888-8881) to make arrangements.
- I would like to encourage you to pray (*daily if you can*) the prayers from the **Prayer Corner**.
- If you would like to include your deceased loved ones in the services and prayers for the deceased during Lent (**Sorokousty**), kindly provide their names to me (*please write/print clearly*). Please be advised that most likely there won't be any services on All Souls Saturday on May 18th of this year due to my schedule; apologies for any inconvenience.
- I also would like to **thank everyone who helped with the Easter bread (pascha) baking at Holy Trinity Church yesterday, March 16th**. Thank you all!
- If you would like to participate in a **“Live Virtual Spiritual Retreat”** titled **“The View From the Cross”** on **Sunday, March 24th of this year between 4:00 pm and 6:00 pm (EST)** organized by the League of Ukrainian Catholics of America (LUC) and the Ukrainian Catholic Bishops of USA, please go online to: <https://leagueofukrainiancatholics.org/>.
- We have **Super Cash Bonanza charity tickets** from the Ohio State Council of the Knights of Columbus for sale. They are \$5.00

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each (over \$108,000.00 in cash prizes), and all proceeds will be used towards local charities. **For every ticket sold in our two parishes, \$3.00 will go to the Knights of Columbus and \$2.00 will be kept by a parish. Please purchase your tickets by March 31st; drawing date: May 18, 2024.** Please consider buying them as both of our parishes can benefit from it. Thank you! For more information online, please go to: <https://kofcoho.org/programs/super-cash-bonanza/>.

- We are continuing collecting certain needed items at both parishes for a local branch of the **Society of St. Vincent de Paul**. You'll find a special box for the items at each church. Please be generous and thank you for your benevolence! **Thank you also to those who already donated the needed items!** If you would like to make a monetary donation, you may do so either online at <https://www.mahoningsvdp.com/product-category/donation-levels/> or by mailing your check to:

Mahoning County St. Vincent de Paul Society, P.O. Box 224, Youngstown, OH 44501

The organization likewise offers volunteering opportunities. For more information, please go to <https://www.mahoningsvdp.com/> or call (330) 333-3601.

- Let us continue to **keep in our prayers all people who are on the prayer lists, especially the sick**. May our Triune God: The Father, The Son, and The Holy Spirit bless all of them through the intercession of His and our Most Holy Mother and all the Holy Angels and Saints!
- Our weekly bulletins are available online at both churches' websites (www.holytrinityucc.com and www.stanneucc.com). Thank you!
- Furthermore, I would like to thank those of you, who have been sending us your donations. If you still cannot come to your parish church at this time, please continue to support it by sending us your weekly donations to each respectful church (see the church addresses in the bulletin) and I thank you very much for your support of our parishes!
- Should there be anything else that needs my or Dean's attention, please let us know at once.

May our Triune Lord: The Father, The Son, and The Holy Spirit continue to bless all of us in the world! May He help us stop all wars and conflicts on earth, especially the current war of Russia against Ukraine as well as the wars and conflicts in the Middle East, especially the war in the Holy Land! May He protect everyone who is on the front lines defending his or her country's freedom! May He convert the hearts of all aggressors in the world! May He rest in peace the souls of all people on earth, who already died from these wars and conflicts, giving consolation to the families, relatives, and friends they left behind! Likewise, may our Lord protect each of us from all illnesses, especially the coronavirus disease! May He heal all the people in the world, who are infected with it! May He protect all people on earth who are on the front lines in the fight against it as well as everyone who works in public places! May He rest in peace the souls of all people in the world, who died from this and other diseases, giving consolation to the families, relatives, and friends they left behind! May our Lord our fill your hearts and the hearts of your loved ones with the authentic joy and peace that only He can give and may He always protect all of us here in America as well as our beloved people of Ukraine, helping us to end the war there! Let us present all of these petitions to our Lord through the intercession of the Most Holy Theotokos and all the Holy Angels and Saints, especially St. Anne!

Have a blessed Sunday, blessed week, and a spiritually fruitful Lent! May our Triune Lord: The Father, The Son, and The Holy Spirit always bless America, Ukraine, the Holy Land, and the rest of the world through the intercession of the Most Holy Theotokos and all the Holy Angels and Saints! **Happy St. Patrick's Day!**

Слава Ісусу Христу! Слава Україні!

With prayers in the Triune Lord and the Theotokos,

Fr. Lubomir

МОЛІТЬСЯ ЗА УКРАЇНУ!

PRAY FOR UKRAINE!

Remember Our Shut-Ins

Now, especially, is a time of year to remember our parish family members who are unable to attend Divine Liturgy.

We want them to know that we miss them, we love them, and are praying for them.

Remember them in your prayers. Call them. Send them a note of cheer this Easter season.

Holy Trinity Church

Ann Blazina 980 Lincoln Ave., Girard, Ohio 44420
Dan Malarcik 71 Melbourne Ave., Yo., Ohio 44512
Yvonne Mudryk 1252 Shanafelt Ave., Akron, Ohio 44312
Charlotte Nachim 650 Esme Dr., Girard, Ohio 44420
Delores Shuluga 4160 Bob-O-Link Dr., Yo., Ohio 44511

St. Anne Church

Susan Kurtiak 8064 South Ave. #1, Boardman, Ohio 44512
Mary Ann Malahtaris 634 N. Bon Air Ave., Youngstown, Ohio 44509
Helen Yurchison 2675 N Lipkey Rd., North Jackson, Ohio 44451

Holy Week & Easter Sunday Schedule

March 25-31, 2024

HOLY MONDAY – ANNUNCIATION OF THE MOST HOLY THEOTOKOS

5:00 pm Vespers with the Liturgy of St. John Chrysostom for the Parishioners of Both Parishes (St. Anne Church)

HOLY TUESDAY

5:00 pm Liturgy of the Presanctified Gifts for God's Peace in Ukraine (Holy Trinity Church)

HOLY WEDNESDAY

5:00 pm Liturgy of the Presanctified Gifts for God's Peace in Ukraine (St. Anne Church)

HOLY THURSDAY

8:30 am Vespers with the Divine Liturgy of St. Basil the Great for God's Peace in Ukraine (Holy Trinity Church)

6:00 pm Passion Matins (12 Gospels) (Holy Trinity Church)

GOOD FRIDAY

4:00 pm Vespers with the Placement of the Holy Shroud (Holy Trinity Church)

6:30 pm Service with the Placement of the Holy Shroud (St. Anne Church)

7:00 pm Jerusalem Matins (St. Anne Church)

HOLY SATURDAY

8:30 am Vespers with the Liturgy of St. Basil the Great for God's Peace in Ukraine (St. Anne Church)

10:30 am Basket blessing (St. Anne Church)

11:30 am Basket blessing (St. Anne Church)

12:30 pm Basket blessing (Holy Trinity Church)

1:30 pm Basket blessing (Holy Trinity Church)

2:30 pm Service at the Grave (Removal of the Shroud) (Holy Trinity Church)

6:30 pm Service at the Grave (Removal of the Shroud) (St. Anne Church)

7:30 pm Resurrection Matins (St. Anne Church)

8:30 pm Divine Liturgy of St. John Chrysostom for the Parishioners of St. Anne Church followed by *myrovannia* (anointing with the blessed oil) (St. Anne Church)

EASTER SUNDAY

7:30 am Resurrection Matins (Holy Trinity Church)

8:30 am Divine Liturgy of St. John Chrysostom for the Parishioners of Holy Trinity Church followed by *myrovannia* (anointing with the blessed oil) (Holy Trinity Church)

NOTE ON HOLY SACRAMENTS OF THE EUCHARIST & RECONCILIATION (CONFESSION)

Generally, Catholics (and some non-Catholics under certain conditions) receive Holy Communion worthily if they do not have even one mortal sin on his/her soul (one sins mortally when all of the following three conditions are present: grave matter (10 Commandments), full knowledge, and deliberate consent), and, usually, these are people who go to confession more or less frequently; one is permitted to receive Holy Communion with the venial sins on his/her soul. Otherwise, if one receives Holy Communion unworthily, namely with mortal sin(s) on his/her soul and is aware of it, committing it with deliberate consent, one commits another mortal sin. Although, certainly, it is possible to live one's life without committing even one mortal sin for a long time and, hence, have no need for confession for a long time, such people could be considered exceptions. Also, in accordance with the Church Commandments (also known as the Church Precepts), a minimal requirement is for a person to go to confession at least once a year as well as to receive Holy Communion at least during the Easter season: to go to confession provided one committed at least one mortal sin and to receive Holy Communion provided one did not commit even one mortal sin.

Revised on April 4, 2023.

Ukrainian Catholic Eparchy of St. Josaphat in Parma Held an Annual Lenten Youth Lock-In Retreat

On March 2-3, 2024, Pokrova Ukrainian Catholic Church in Parma, Ohio of the Eparchy of St. Josaphat in Parma hosted an annual Lenten Lock-In Retreat for youth. This year's theme of the spiritual renewal was "The Way Home" based on "I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you" as found in Luke 15:18 (NRSVCE).

About 40 youth, young adults, youth leaders, chaperones, and clergy gathered for the annual youth Lock-In Retreat of the Eparchy of St. Josaphat in Parma under the leadership of its eparch, Bishop Bohdan Danylo at the Pokrova Ukrainian Catholic Church in Parma, OH. The theme, based on the Gospel of Luke 15:18, was focused on "The Way Home." The retreat, organized by the Eparchial Youth Committee (EYC) under the direction of Fr. Lubomir Zhybak, Director of the EYC and pastor of Holy Trinity Ukrainian Catholic Church in Youngstown, OH and St. Anne Ukrainian Catholic Church in Austintown, OH and coordinated by Deacon Myron Spak from Holy Trinity Ukrainian Catholic Church in Carnegie, PA who was not able to be present at the retreat due to certain reason, provided an opportunity for the youth to pray, reflect, meet others, and take time to focus on their Lenten spiritual journey to Pascha.



The retreat began with a group welcome and was followed by an introduction of the youth and adult attendees. The group then came together as they prayed the First Hour with responses led by the newly ordained priest, Fr. Bohdan Nasypanyi, Assistant Pastor of the Pokrova Church, Fr. Ostap Mykytchyn, the Lock-In Retreat's keynote speaker and Assistant Pastor of St. Michael the Archangel Ukrainian Catholic Church in Jenkintown, PA (known as Mykhailivka), and Mr. Michael Levy, member of the EYC and parishioner of St. Andrew Ukrainian Catholic Church in Parma, OH.

The retreat incorporated a service project. Under the supervision of Olena Korendii, a member of the EYC and a parishioner of the Pokrova Church as well as Liudmyla Krushelnytskyy, Iryna Maletska, and Olesya Nasypana (wife of Fr. Bohdan Nasypanyi) – all parishioners of the Pokrova Church – the youth prepared handcrafted cards expressing their solidarity, support, and well wishes to the members of the Ukrainian military who have been injured during the current war in Ukraine.



Bishop Bohdan Danylo with Bishop Andriy Khimyak
Washington, D.C., March 5, 2024



Bishop Bohdan Danylo with Bishop Josaphat Moshchych
Washington, D.C., March 5, 2024

Bishop Bohdan Danylo delivered the cards on March 5th of this year in Washington, D.C. to Bishop Andriy Khimyak, Secretary of the Synod of Bishops of the Ukrainian Catholic Church (Ukraine) and Bishop Josaphat Moshchych, Bishop of the Ukrainian Catholic Eparchy of Chernivtsi (Ukraine) who are members of the Permanent Synod of the Ukrainian Catholic Church that recently held its meetings in the United States under the leadership of the Father and Head of the Ukrainian Catholic Church, His Beatitude Sviatoslav Shevchuk. These cards, filled with warmth, will be passed on to the valiant soldiers recuperating in the hospitals in Ukraine's capital, Kyiv and Western Ukraine's city of Chernivtsi as thoughtful tokens of appreciation and as sources of joy and hope.

Fr. Ostap Mykytchyn, in his presentations, focused on the Parable of the Prodigal Son. He unpacked the message of the Prodigal Son drawing connections between repentance and the mercy of God the Father reflected in the characters of the parable. Fr. Ostap shared his own personal experiences of repentance and connected elements and parallels of the parable to the teenage experience. The presentations were engaging, well received, and helped the youth to more fully understand the Lord's mercy and one's need for repentance.

In between some of the sessions of the presentation, the retreatants participated in fun and engaging team building games supervised and coordinated by the youth leaders and chaperones. The participants likewise partook in a Vespers service on Saturday night in anticipation of the Sunday of the Veneration of the Holy Cross celebrated by Bishop Bohdan J. Danylo who addressed the retreat's participants with a brief sermon afterwards. The responses led by Fr. Bohdan Nasypanyi and Fr. Ostap Mykytchyn were accompanied by the youth, the EYC members, and some other people.

The youth also had an opportunity to participate in the Mystery of Repentance. Fr. Ostap Mykytchyn assisted the retreatants in focusing and preparing their hearts for confession with an examination of conscience.

After confessions, a clergy 'Question and Answer' session was provided. Bishop Bohdan Danylo, Fr. Lubomir Zhybak, Fr. Ostap Mykytchyn, Fr. Bohdan Nasypanyi, and Deacon Andriy Harmatiy from St. Andrew Ukrainian Catholic Church in Parma, OH and member of the EYC tackled some questions submitted by the youth that was met with humor, candor, and catechetical lessons. The session provided an educational, fun, and engaging opportunity for the youth to ask the clergy questions to deepen the understating and knowledge of their faith.

The event concluded on Sunday with a Hierarchical Divine Liturgy celebrated by Bishop Bohdan Danylo and celebrated by some of the present clergy at the Pokrova Church. There was also a special visit on that day by Sr. Lucia Murashko, OSBM, Superior of the Sisters of the Order of St. Basil the Great Monastery in Zaporizhzhia (Southeastern Ukraine) – about 40 miles from the war's front line. The Sisters regularly house women and children, whose husbands and fathers are at war and whose homes and livelihoods have been destroyed. Sr. Lucia shared stories of challenge and struggle, but also stories of love, hope, and courage.

Many helped to make the youth retreat a wonderful, joyful, and uplifting experience. Besides Bishop Bohdan Danylo who led the retreat, special thanks go to Fr. Lubomir Zhybak, Eparchial Youth Committee Director, Deacon Myron Spak, retreat's Coordinator, Fr. Mykhaylo Drozdovskyy, pastor of the Pokrova Ukrainian Catholic Church (Parma, OH) as well as Fr. Bohdan Nasypanyi, the parish's Assistant Pastor together with his wife Olesya, and all parishioners, Fr. Ostap Mykytchyn, retreat's main speaker, Deacon Andriy Harmatiy from St. Andrew Ukrainian Catholic Church (Parma, OH) and an EYC member, Mr. Michael Levy, an EYC member and a parishioner of St. Andrew Ukrainian Catholic Church (Parma, OH), Ms. Olena Korendii, an EYC member and a parishioner of the Pokrova Ukrainian Catholic Church (Parma, OH), Mrs. Liudmyla Krushelnitskyy and Ms. Iryna Maletka, parishioners of the Pokrova Ukrainian Catholic Church (Parma, OH), Mrs. Anna Oriti, a parishioner of St. Andrew Ukrainian Catholic Church (Parma, OH) for all of their help with the retreat.

The 2024 Lock-In Retreat was a wonderful and prayerful event whereby everyone present was able to experience the Lord's love and share this love with one another.

Ukrainian Catholic Eparchy of St. Josaphat in Parma

“Rescue the oppressed from the hand of the oppressor” (Jer. 22:3) The Message of the of the Synod of Bishops of the UGCC in Ukraine on War and Just Peace in the Context of New Ideologies.

The Synod of Bishops of the UGCC in Ukraine issued the Message on War and Just Peace in the Context of New Ideologies “Rescue the oppressed from the hand of the oppressor” (Jer. 22:3). The text of the Message was approved at the 96th session of the Synod, held on February 7–8, 2024 in Lviv.

“Rescue the oppressed from the hand of the oppressor” (Jer. 22:3) The Message of the of the Synod of Bishops of the UGCC in Ukraine on War and Just Peace in the Context of New Ideologies

*“Surely his salvation is near to those who fear him,
that glory may dwell in our land” (Psalm 85:10).*

Dear in Christ!

Introduction

1. For ten years now, we have been living in war, and for two of those years, Ukraine has been plunged into the flames of a liberation war against a full-scale attack by the Russian aggressor. The time of war is extremely painful and cruel: it causes countless traumas to everyone and the whole society. Every day we receive tragic news about the deaths of Ukrainians; many have already lost their family members and friends; we are witnessing the destruction of what is most precious to us — our Homeland, our families’ well-being, our happiness, our dreams. In such circumstances, it is very understandable that a person is inclined to surrender to emotions: to plunge into despair and hopelessness, or to let hate reign in their soul. These feelings, despair, and hatred, enslave us and violate our dignity, which the Creator gave us. These sentiments of many Ukrainians are aptly expressed in the words of the psalmist David: “My soul also is greatly troubled. But you, O Lord, how long?” (Ps. 6:4); “How long shall my enemy be exalted over me? Consider and answer me, O Lord, my God!” (Psalm 13:4). At the same time, a part of society is getting indifferent: some people who are affected by the war, perhaps less than many others, try not to notice it, as if to forget about it. This position can hide itself both as a psychological mechanism of self-defense and as a moral disease of indifference.

2. First and foremost, we need to realize that winning the fight against such an insidious enemy requires perseverance. It has nothing in common with indifference or detachment from what the country and people live for. On the contrary, perseverance is always associated with activity, with a sacrificial love that is ready to serve for a long period: “And let perseverance be perfect, so that you may be perfect and complete” (James 1:4). A short-term explosion of feelings or enthusiasm cannot be sustained for a long distance rather that requires exhausting efforts. For this reason, Metropolitan Andrey Sheptytsky encouraged young people: “It is not by a single minute’s disruptions, but only by constant struggle and unceasing sacrifices, even to the blood and death of many generations, that the nation moves forward” [1]. This is very well realized by our defenders, who keep watch and restrain the aggressor every day, for many weeks and months. That is why we call on everyone to perseverance and to perform an active act of love, and with today’s appeal, we seek to present certain moral foundations and principles on which to build a lasting and just peace in our homeland.

3. Such a clear comprehension of the moral and spiritual principles that guide our actions during the war and on which we will build our future after it ends and the achievement of a just peace is essential to ensure that our persevering efforts are a purposeful movement toward the desired victory. Christianity in general, and the social teaching of the Catholic Church in particular, has a long tradition of theological and philosophical thought on peace and war that is relevant to the current circumstances of our country. Thus, our goal is to share with Ukrainian society and all people of goodwill a relevant part of these treasures.

4. The Russian war against Ukraine raises new challenges and problems for the many centuries of Christian tradition of understanding peace and war. On the international stage, we witness support for our country, but at the same time, we face a lack of understanding of the depth and the seriousness of the events and hope for an easy resolution of the conflict. Sometimes we hear too hasty calls for peace, which, unfortunately, is not always associated with a proper demand for justice. “They have healed the wound of my people lightly, saying, ‘Peace! Peace!’ but there is no peace”, the prophet Jeremiah calls to our conscience (Jer. 6:14).

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Therefore, the Christian doctrine of peace and war should be considered in the context of the contemporary Ukrainian experience, so that it may bring us the desired fruit and illuminate our aspirations and efforts with the truth of the Gospel. This message is aimed, on the one hand, at assisting our people to become wiser and stronger by being enriched by the ancient Christian thought on peace and war, and, on the other hand, at contributing to a better comprehension by the international community of the challenges of our time and the place of Ukraine and Ukrainians on the spiritual map of the modern world.

I. Causes and Origins of Russia's Modern War Against Ukraine

5. It is impossible to comprehend the reasons for Russia's war against Ukraine and to find the proper spiritual means for victory and a just peace without understanding the broader background of current events, without realizing the basic principles of social justice, both in social relations within each state governed by the law and in international relations and the foundations of international law. The roots of what is occurring today date back to at least the last century, or even much earlier. The twentieth century witnessed the emergence of totalitarian regimes in Europe, primarily in Germany and Russia, which caused terrible wars and numerous crimes against humanity. The main characteristic of totalitarianism is disregard for human freedom and dignity. In this sense, totalitarian regimes are forms of state formation that are called tyranny in the Christian intellectual tradition [2]. Tyrants, as well as the struggle against them for freedom, have been known since the earliest times of human history, but in the totalitarianism of the twentieth century, tyranny has acquired unprecedented scales. First, in the struggle against freedom, totalitarianism used modern technical means that did not exist in the past (radio, cinema, modern weapons, means of mass systematic killing, such as gas chambers, etc.) These technical means ensured total control over the subjects and led to an unprecedented number of victims, reaching tens of millions. Secondly, totalitarianism began to monitor not only the social behavior of a human being but also the private sphere of his or her life. This is how it differs from another form of tyranny, authoritarianism. The latter still leaves a person a certain amount of personal space, provided that he or she is loyal to the government. Instead, totalitarian rulers seek to conquer the soul, and completely master the human personality, the subject of a totalitarian state must adore his or her tormentors. Totalitarianism has a pseudo-religious character: the tyrants of the twentieth century destroyed or repressed the Church because they competed with religion and wanted to replace the spiritual values of traditional religions with their own ideology.

6. As a result of the Second World War, one of the two main totalitarian monsters of the twentieth century, National Socialist Germany, was defeated. The Nazi totalitarian ideology and its crimes were put on trial in Nuremberg. In the decades that followed, West Germany went through a difficult and painful process of purification and became a democratic state. In contrast, the second totalitarian monster, the Soviet Union, with communist Russia at its core, was not only not destroyed but also appeared before the world among the winners of the war, claiming to be the main liberator from Nazism. Therefore, one of the four judges at the Nuremberg Tribunal was a representative of the Soviet Union, although the crimes of the communist rulers were no less or even greater than those of the leaders of Nazi Germany. However, Ecclesiastes warned: "Because the sentence against evildoers is not promptly executed, therefore the hearts of men are filled with the desire to commit evil" (Ecclesiastes 8:11). Therefore, after 1945, the USSR even expanded its geographical sphere of influence and conquered the countries of Central and Eastern Europe, creating satellite regimes in them and founding the Eastern Bloc of Communist states, which opposed the countries of the free world. It took more than forty years of the Cold War for the communist and atheist Soviet Union to reach complete ideological, economic, and social decline and eventually cease to exist.

7. The collapse of the USSR in 1991 brought liberation to those countries of Central and Eastern Europe that had been part of the communist bloc. It also gave a chance for freedom and a decent life to the nations that had created socialist republics within the Soviet Union. Among these nations were Ukrainians, who gained the independence and national state they had dreamed of for centuries. It is worth mentioning that it was our Church, which was criminally banned by the communist rulers after World War II, was persecuted and kept underground throughout the Soviet period, that became one of the most important forces for change in Ukraine: the struggle for the legalization of the Ukrainian Greek Catholic Church in 1989–1991 was an important contribution to the destruction of the Soviet atheist empire, and after independence, the faithful of our Church tried to spiritually support the new nation-state and were consistent supporters of its renunciation

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of the totalitarian communist past. The journey to true freedom and liberation from the negative legacy of the twentieth century has been long and difficult for our country. However, we see good achievements along the way, especially in the development of a strong civil society in Ukraine, as evidenced by the Orange Revolution of 2004, the Revolution of Dignity of 2013–2014, and the current heroic struggle against Russian aggression. The Ukrainian Greek Catholic Church is an integral part of civil society and therefore cannot stand aside from its just aspirations to have proper control over state power, build a fair democracy, and protect the rule of law and human dignity.

8. The big mistake of the Free world after the collapse of the communist bloc was that post-Soviet Russia, which was recognized as the successor to the Soviet Union, was not demanded by democratic countries to fully condemn the crimes of the communist period and to force the new Russian rulers to ensure decommunization, lustration, and purification of their state from the consequences of totalitarianism. Nothing similar to what happened in Germany after World War II was done in Russia. The thinking was not focused on spiritual values but on economics: many in the world thought that the process of democratization in Russia would take place as if by itself, under conditions of private enterprise development, strengthening of economic levers, and trade with the Free world. The world's democracies hoped that deepening economic ties with Russia would help build trust and sustainable peace. However, these hopes ultimately proved to be in vain, as the Kremlin used this situation to accumulate resources for another war. The democratic world — perhaps without realizing it — has learned over time to use double standards in its relations with Russia for economic gain, which clearly contradicts Christian teaching, which states: "Let love be sincere; hate what is evil, hold on to what is good" (Romans 12:9). Indeed, the Bible often contains texts that warn of the danger of underestimating the power of evil and naively hoping that evil will simply disappear: "Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour" (I Pet. 5:8; cf. Eph. 5:11; II Tim. 4:3–4). However, these cautions were not considered, so not only did Soviet totalitarianism escape its "Nuremberg", but the international community did not develop mechanisms for quickly identifying the danger and responding to a possible repetition of the tragedies of the twentieth century. All of this has led to fatal consequences: today we are dealing with an attempt to restore aggressive, militaristic totalitarianism in Russia in its new hybrid or postmodern form.

9. The new Russian tyranny of the twenty-first century is similar to the totalitarianism of the twentieth century, primarily because it is a ruthless enemy of human freedom and dignity. Like the totalitarian regimes of the recent past, it uses the latest technical means and seeks to conquer not only the bodies but also the souls of people. At first glance, modern Russian tyranny seems to be less cruel and totalitarian than communist and national socialist totalitarianism. In fact, it transforms the totalitarian features of the past into much more insidious, and therefore even more dangerous forms that can be called hybrid. The first feature of the new Russian totalitarianism is that it does not need ideology in the form that was characteristic of communism and national socialism, with its own "holy scripture", i.e., a body of "canonical" texts by leaders and ideologues that set forth a more or less coherent theory of the future to achieve some utopian "great purpose". Such an ideology, although it was false and ugly, still wanted to have its own "moral code" and used the phraseology of social justice. Instead, modern Russian totalitarianism does not claim to have positive content and a coherent theory; it is propaganda for nihilism in its worst forms, and its goal is the moral corruption of man, his dehumanization to turn him into a weak-willed, indifferent to moral values, an instrument of crimes against humanity. It seeks to undermine faith in any moral principles and tempts his subjects with the opportunity to commit violence against others with impunity. It claims that the whole world is governed only by brutal force, deception, and self-interest. Putting forward various conspiratorial theories of a global conspiracy against Russia, it uses them to justify any crimes committed by the Russian government against other nations. In its cult of the ruler, militarism, corporatism, open propaganda of brutal violence, and emphasis on its own national and racial superiority, the modern tyranny of Moscow has much in common with the fascism of the last century, therefore it is not surprising that the appropriate word "ruscism" was found to describe it.

10. The second feature of modern Russian hybrid totalitarianism is the qualitatively higher level of technical tools. The tools used by the tyrants of the twentieth century have evolved radically in recent decades; culture and technology have risen to many levels. Moscow's ruscism effectively uses the achievements of information technology, including social media. The digital (technological) revolution to some extent helps Russian propaganda to create a different, virtual reality that

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is radically different from reality, and even more, distorts it. In its practical actions, in producing fakes and postulating post-truth, modern Russian propaganda benefits from some of the most radical movements of philosophical postmodernism at the end of the last century, which denied the existence of objective and verifiable truth and claimed that there are no natural foundations of morality and law. That is why modern Russian tyranny can be called not only hybrid but also postmodern totalitarianism.

11. When it comes to Ukraine, all these features of hybrid totalitarianism are superimposed on another extremely important factor: the colonizing legacy of imperial, tsarist Russia. Most of the territory on which Ukrainians lived was conquered and subdued by Moscovia, a state entity that adopted the name “Russian Empire”, between the second half of the seventeenth and mid-eighteenth centuries. Since then, the Russian government has banned and suppressed Ukrainian culture, language, Church, and identity; it has claimed that Ukrainians are only a younger, smaller, secondary part of the Russian population. As indicated by numerous public texts and speeches of contemporary Russian top-level leaders and propagandists, today this traditional Moscow imperial ideology has acquired a radical militant character and calls for the complete destruction of the Ukrainian state and Ukrainian identity as such. The war being waged by Russia against Ukraine has all the features of a neocolonial war on the European continent with clear signs of genocide. The destruction of everything that is Ukrainian has become the political program of the Russian leaders, their mania, which is supported by a large part of the citizens of the aggressor state, which indicates the unhealthy state of Russian society. That is why calls for a compromise with Russia, which Ukraine occasionally hears from some representatives of the international community, even from members of the religious community, have no real basis and demonstrate a lack of understanding of the situation in which Ukrainians find themselves. The problem lies not only in the fact that such calls are immoral, as they disregard the principles of respect for human dignity and just peace but also in the fact that they are simply unrealistic: a compromise cannot be reached if one of the parties denies the very existence of the other. Russia leaves Ukraine no choice but to defend itself militarily. This war is a national liberation struggle of the Ukrainian civilian nation for the right to its own existence and future and the independence, freedom, and dignity of our citizens. *(To be continued...)*

Next Week - Part II: From the “Russian World” (Russkij mir) to “ruscism” — the path of degradation of the aggressor state.

Source: Ukrainian Greek Catholic Church: <https://ugcc.ua/en/data/rescue-the-oppressed-from-the-hand-of-the-oppressor-jer-223-the-message-of-the-of-the-synod-of-bishops-of-the-ugcc-in-ukraine-on-war-and-just-peace-in-the-context-of-new-ideologies-944> (Article Edited)



Rally For Ukraine

On Monday, March 18th, at 5:15pm, a rally for Ukraine will take place across from the Senator Vance and Bernie Moreno Event at Overlook Venue. Location is 5313 Hauserman Rd, Parma, OH 44130.



OUR JOURNEY TO PASCHA! 2024

Created by Fr. Jonathan Bannon (ACROD)

Adapted by Fr Vitalii Stashkevych (BCC) for the Gregorian Calendar

SUNDAYS

THEMES / GOSPEL READING

HOW TO PARTICIPATE:

5TH Sunday of Lent
MARCH 17TH



ST MARY of EGYPT

Epistle: Hebrews 9:11-14
Gospel: Mark 10:32-45

Ask the Theotokos to offer you and the world pure thoughts and ideas this week.

Holy Trinity Church

Financials for the Weeks Ending March 10, 2024

Candle/Offering: \$3.00

Weekly Offering: \$1,065.00

Dues: \$35.00

Diocesan: \$5.00

Memorial Donation: \$100.00

Church in Need: \$10.00

Easter Plant: \$130.00

Palm Sunday: \$50.00

Eternal Light: \$30.00

Annunciation: \$40.00

Holy Thursday: \$45.00

Aid to the Holy Land: \$20.00

Good Friday: \$35.00

Holy Saturday: \$20.00

Easter Basket Blessing: \$25.00

Seminary: \$20.00

Easter: \$250.00

Bright Monday: \$25.00

Bright Tuesday: \$10.00

Holy Prophet Elijah: \$10.00

St. Anne Reimbursement: \$5,759.99

Super Cash Bonanza: \$10.00

Repairs/Maintenance: \$30.00

50/50: \$25.00

Nativity/St. John: \$20.00

Apostles Peter/Paul: \$30.00

Peter's Pence: \$10.00

Mission Fund: \$10.00

Monday/Holy Spirit: \$20.00

Holy Great Martyrs George and Alexandra: \$10.00

Ascension: \$30.00

Solemn Adoration Body/Blood of Jesus Christ: \$20.00

Jesus Christ, Loving Friend of All People: \$20.00

Deposit: \$7,922.99

Sunday Att: 41

March 20/20: \$35.00

3/7 Pyrohy (Gr): \$3,183.00

Kolachi: \$2,830.00



**Knights of
Columbus**

Learn how the Knights of Columbus helps protect Catholic families, proclaims the faith, and helps those most in need in local communities and across the world. With the Knights you can address your family's insurance needs while supporting an organization that contributes to charities that align with our shared Catholic faith. Everyone is invited to join us for a **Fraternal Benefit Event** on April 11, 2024, 07:00 PM, at St. Anne Ukrainian Church, Austintown Ohio. Please reach out to David W. Roberts 330-614-2063 or visit <https://forms.gle/oSy1MmEkaVKV9Dc29> to register.

Knights of Columbus One Columbus Plaza New Haven, CT 06510

Fraternal Benefit Event

Learn more about how you can align your finances with your faith.

Date: April 11, 2024 **Time:** 07:00 PM

Location: St. Anne Ukrainian, 4310 Kirk Rd, Austintown, OH

RSVP: <https://forms.gle/oSy1MmEkaVKV9Dc29>

RSVP by: April 4, 2024

Learn more about:

- Financial protection for your family through life insurance
- Long-term care insurance options
- Annuities that can provide lifetime income in retirement
- A brotherhood that cares for one another, their families and the world

Open to members & non-members.



**Knights of
Columbus**

David W. Roberts, FICF
Field Agent
330-614-2063
david.roberts@kofc.org



This is an insurance sales presentation. No purchase necessary. Products are offered through Knights of Columbus, 1 Columbus Plaza, New Haven, CT 06510, 1-800-380-3995.

FASTING & ABSTINENCE REGULATIONS FOR THE UKRAINIAN CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA

In accordance with statute 403 of *The Statutes of the Ukrainian Catholic Eparchy of St. Josaphat in Parma*, "As each Christian is called to ongoing repentance and amendment of life, the ancient practice of fasting is to be maintained. All those from 14 to 59 years of age, inclusively, must abstain from meat on Holy Saturday and each and every Friday of Lent (the Great Fast), as well as Christmas Eve, December 24 and Theophany Eve, January 5. These faithful must also abstain from meat and all dairy food (including milk, eggs, cheese, etc.) on the first day of the Great Fast (the Monday which follows Cheesefare Sunday) and on Holy and Great Friday. Pregnant and nursing mothers, the ill and infirm, those who work at hard physical labor and the very poor are excused" (statute 403, *The Statutes of the Ukrainian Catholic Eparchy of St. Josaphat in Parma*, 19 August 1994). The statute continues: "The eparch can dispense all the faithful of the eparchy as well as any individuals for a good reason from any of these fasting prescriptions. A pastor may also dispense individual parishioners for a good reason. He cannot, however, dispense the entire parish" (ibid.). Moreover, according the article 472 of the 1999 *Pastoral Guide of the Ukrainian Catholic Church in the United States of America* (the guide that "supplements [and does not contradict] the Statutes of the Eparchy of St. Josaphat in Parma" in our eparchy (see article 4 of the *Pastoral Guide*); the guide's revised version is forthcoming), "[t]he periods of penitence and their respective duration are:

- Great Lent, extending from the Monday after Cheesefare Sunday to the Saturday of Lazarus. And Great and Holy Week, extending from Great Monday to Great and Holy Saturday inclusively.
- The preparation for the Birth of Jesus Christ in the Flesh (*Pylypivka*) begins on the day..." after "... the feast of St. Philip (November 15), and lasts until the Eve of the Nativity of Christ (December 24) inclusively.
- The Apostles' Fast (*[P]etrivka*) extends from the Monday following the Sunday of All Saints, and continues through to the day preceding the Feast of SS. Peter and Paul (June 28), inclusively.
- The Dormition Fast (*Spasivka*) begins on August [1] and lasts until the eve of the Dormition of the Blessed Virgin Mary (August 14), inclusively" (article 472, *Pastoral Guide of the Ukrainian Catholic Church in the United States of America* (Philadelphia, PA, 1999)).

Furthermore, the "[g]eneral rules governing abstinence [are]:

- Meat is to be understood as including not only the flesh but also those parts of warm-blooded animals that cannot be melted down, e.g., the liver, lungs, blood, graves, etc. Although it is not the authentic practice of the Tradition[,] the meat of fish and crustaceans may be eaten, as well of those mammals, that live constantly in water, as, e.g., whales.
- Dairy Products are to be understood as comprising products derived from mammals and birds, but not regarded as meat, e.g., cheese, lard, butter, milk, and its by-products, eggs, etc.
- Fats of plant origin, e.g., those derived from olives, coconuts, seeds of the sunflower and of the pumpkin, may be used.
- Voluntary penance, prayers for the intentions of the hierarchs of the Church, Bishop of Rome, the Major Archbishop, the Metropolitan, and the Eparchial Bishop; voluntary offerings to the Church, the seminaries, the Church in Ukraine, self-denial of alcohol, smoking, attendance at entertainment, etc., may be supplementary only with permission of a confessor. Bread and water alone [are] a good fast.
- Priests who possess a pastoral assignment are empowered to grant dispensations or relaxation from the laws of abstinence to individual persons as well as to individual families.

The following are exempt from abstinence: (1) the poor who live on alms; (2) sick and frail persons; (3) convalescents who are returning to their strength; (4) pregnant women, and mothers who are nursing their children; (5) persons who perform hard labor; (6) children who have not completed their seventh [currently, fourteenth] year of age; (7) [p]ersons have completed their 59th year of age" with permission of their pastor or confessor" [the clause "with permission of their pastor or confessor" is no longer valid...] (article 474, *Pastoral Guide of the Ukrainian Catholic Church in the United States of America* (Philadelphia, PA, 1999)).

Furthermore, in accordance with article 475 of the *Pastoral Guide*, "In virtue of rules enacted by the Synod of Bishops under the presidency of the Major Archbishop in 1969 the following rules of abstinence oblige in the United States:

- Abstinence from meat on all Fridays of the year except those which occur in privileged weeks and on holydays of Our Lord and of the Mother of God.
- Abstinence from meat and all dairy products on the first day of the Great Fast (Lent) and on Good Friday.
- Abstinence from meat, in addition to eating only one full meal and a smaller snack, milk products being permitted in accordance with local custom: on Christmas Eve, Epiphany Eve, Exaltation of the Holy Cross (September 14) and Beheading of St. John the Baptist (August 29).
- During the Great Fast, the faithful may also maintain the tradition of abstaining from meat on Wednesdays" (ibid., article 475).

Compiled by Fr. Lubomir Zhybak on March 3, 2022 and revised on Dec. 22, 2023.

Prayer Corner

+ In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Most Holy Trinity: Father, Son, and Holy Spirit, we adore You, we praise You, we worship You, and we love You! We thank You for Your gift of life to us! We thank You for the overabundance of blessings that You bestow on us every day! You became man, suffered, and died on the cross for our salvation and we thank You for this gift of redemption that we received from You! We humbly ask You during this holy time of Lent to help us to love You wholeheartedly and to love our neighbors as we love ourselves. We ask You to continue to bless us and to help us to be Your authentic adopted children. We ask You to have mercy on us, to cleanse us of our sins, and to fill our hearts with Your life-giving grace. In Your immense kindness, please heed these petitions that we present to You:

- for the end of all wars and conflicts in the world, especially for the end of the current wars in Ukraine and the Middle East, for all who died during them, for the loved ones they left behind as well as for the enlightenment and conversion of the hearts of the aggressors, so that a sincere and truthful dialogue may lead to an authentic and lasting peace and reconciliation between people, we pray to You, O Lord, hear us and have mercy! Lord, have mercy!
- for the end of all abortions in the world, for all the aborted and miscarried babies, for the healing of those who committed or assisted with abortions, for the conversion of all who are planning to commit abortions as well as for all the unborn babies in the world and their parents, we pray to You, O Lord! Lord, have mercy!
- for the end of the child slavery, child abuse, domestic abuse, gender ideology, prostitution, and human trafficking in the world, for all the victims both living and deceased as well as for the conversion of all who perpetrate these grave and heinous sins, we pray to You, O Lord! Lord, have mercy!
- for the vocations to the sacred priesthood, diaconate, and religious life, we pray to You, O Lord! Lord, have mercy!
- for the conversion to the true faith of all people in the world, who did not embrace the light of the Triune God yet, we pray to You, O Lord! Lord, have mercy!
- for the conversion of all sinners in the world, we pray to You, O Lord! Lord, have mercy!
- for the consolation of all persecuted Christians in the world, especially the ones in Asia, Middle East, and Africa and for the conversion of hearts and minds of those, who persecute them, we pray to You, O Lord! Lord, have mercy!
- for the end of all wars, conflicts, and violence in the world, especially for the establishment of the authentic and lasting peace, we pray to You, O Lord! Lord, have mercy!
- for all the refugees, the migrants, the poor, the hungry, the orphans, the half-orphans, the homeless, the missing, and the abducted throughout the world, especially the children, we pray to You, O Lord! Lord, have mercy!
- for all prisoners in the world, especially the ones on death row, we pray to You, O Lord! Lord, have mercy!
- for the liberation of all people in the world who are addicted to drugs, alcohol, smoking, and pornography, we pray to You, O Lord! Lord, have mercy!
- for the conversion of all people in the world, who have difficulty telling the truth and acting truthfully, we pray to You, O Lord! Lord, have mercy!
- for all people in the world, who are hopeless as well as those, who contemplate suicide, that their hearts may be filled with hope, we pray to You, O Lord! Lord, have mercy!
- for all widows and widowers in the world, we pray to You, O Lord! Lord, have mercy!
- for the healing of all sick and handicapped people in the world, for the repose of the souls of all who died from any disease or handicap as well as for the loved ones they left behind, we pray to You, O Lord! Lord, have mercy!
- for all unemployed people in the world and their families that they may find work soon, we pray to You, O Lord! Lord, have mercy!
- for all faithful of the Catholic Church, especially all members of St. Josaphat Eparchy, as well as for all our families, relatives, friends, and acquaintances, we pray to You, O Lord! Lord, have mercy!
- for the deliverance of all souls from Purgatory to Heaven, we pray to You, O Lord! Lord, have mercy!

Most Holy Trinity: Father, Son, and Holy Spirit, we humbly ask You to grant all of these petitions in accordance with Your most holy will through the intercession of the Most Holy Theotokos and all the Holy Angels and Saints, and may You be praised forever and ever! Amen.

+ In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Composed by Fr. Lubomir Zhybak in 2020 and revised on February 24, 2024.

Image: photo of the stained-glass window of Jesus Christ in the Garden of Gethsemane at Holy Trinity Ukrainian Catholic Church in Youngstown, OH (2021).