



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)

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

Sunday, March 31, 2024

Resurrection of Our Lord

Tones: Festive **Epistle: Acts 1:1-8** **Gospel: John 1:1-17**

Liturgical Greeting

Greeting:
"Christ is Risen!"
"Khrystos Voskres!"

Response:
"Indeed He is Risen"
"Voistynu Voskres!"



Next Sunday:
April 7, 2024
Thomas Sunday

Tones: Festive
Epistle: Acts 5:12-20
Gospel: John 20:19-31

Image: photo of the stained-glass window of the Resurrection of Our Lord at Holy Trinity Ukrainian Catholic Church in Youngstown, OH (2020).

Resurrection of Our Lord (March 31st)

Day:	Date:	Place:	Time:	Intention:	Offered/Requested By:	Cantor(s)/Reader(s):
Resurrection of Our Lord						
Sun	Mar 31	HT	7:30a		Resurrection Matins	Choir
		HT	8:30a	Divine Liturgy of St. John Chrysostom for the Parishioners of Holy Trinity Church followed by <i>myrovannia</i> (anointing with the blessed oil)		J. Kicz
Mon	Apr 1	HT	8:30a	Bright Monday Divine Liturgy of St. John Chrysostom in private intention(s)*		J. Bodak
Tue	Apr 2	SA	8:30a	Bright Tuesday Divine Liturgy of St. John Chrysostom for †James Allen Stevens (40 Days)		J. Bodak
Wed	Apr 3	SA	8:30a	Bright Wednesday Divine Liturgy of St. John Chrysostom for †Michael Demetra (9 Days)		M. Woloszyn
Thu	Apr 4	SA	8:30a	Bright Thursday Divine Liturgy of St. John Chrysostom for †Nicholas W. "Sonny" Mamrich (40 Days)		M. Woloszyn
Fri	Apr 5	SA	8:30a	Bright Friday Divine Liturgy of St. John Chrysostom for †Mary Ann Belasco (9 Days)		J. Bodak/J. Billy
Sat	Apr 6	HT	8:30a	Bright Saturday Divine Liturgy of St. John Chrysostom in private intention(s)*		J. Bodak
Thomas Sunday						
Sun	Apr 7	SA	10:30a	Praying of the Holy Rosary		J. Bodak
			11:00a	Divine Liturgy of St. John Chrysostom for the Parishioners of Both Churches followed by <i>myrovannia</i> (anointing with the blessed oil)		P. Nachim
*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, 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 Eater, 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.

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

Holy Trinity Church

Apr 1: Tom Lesigonich
Apr 5: Marlene Antonchak
Apr 7: Linda Terlesky
St. Anne Church
Apr 6: Angela Fetchet

Na Mnohaya ee Blahaya Leeta!

Holy Trinity Church
Eternal Light

Doug, Donna, Trevor, and Marshall Beck are sponsoring
the week of March 31st-April 6th in loving memory of

†Ann Karnofel

МОЛІТЬСЯ ЗА УКРАЇНУ!

PRAY FOR UKRAINE!

My dear Friends,

Christ is Risen!

I greet all of you and your loved ones wholeheartedly with this joyful Easter greeting wishing you to have a truly joyful and peaceful celebration of the Resurrection of our Lord God and Savior Jesus Christ! The day we have been anticipating for so long is finally here! Our Lord Jesus allowed us to see another celebration of His glorious and life-giving resurrection! It's the celebration of life and hope! It's the celebration of faith and love! It's the celebration of Life defying death!

As a reminder, the faithful in St. Josaphat Eparchy (baptized adults and children) have the obligation to attend a Catholic Church service on the following days, participating in a Divine Liturgy or Vespers the night before or a Roman Mass if need be (including vigil services in all three instances) unless absent due to a legitimate reason (if a person, for example, sings in the choir of a non-Catholic church on Sunday and/or holy day of obligation, this is not considered a legitimate reason not to attend a Catholic Church service on that day, hence, the person still has to fulfill his or her Sunday/holy day obligation on that day):

all Sundays of the entire year;

Theophany of Our Lord (January 6th);

Annunciation of the Most Holy Theotokos (March 25th);

Ascension of Our Lord (40th day (Thursday) after Easter);

Holy Apostles Peter & Paul (June 29th);

Dormition of the Most Holy Theotokos (August 15th);

Nativity of Our Lord (December 25th).

In our eparchy, the "obligation for March 25 and August 15 is dispensed only if the feast occurs on a Saturday or Monday; the obligation remains when these feasts occur on any other day of the week" (statute 332, The Statutes of the Ukrainian Catholic Eparchy of St. Josaphat in Parma, 19 August 1994). Therefore, since the feast of the Annunciation fell on a Monday this year, it was actually not obligatory for the faithful, which is contrary to the information that was published in the bulletin previously as well as to what I announced at both churches last Sunday; consequently, since I was not aware of it until recently, my sincere apologies for the inadvertent misinformation (I also needed to change the liturgical intention for March 25th of this year from 'for God's Peace in Ukraine' to 'for the Parishioners of Both Parishes'; my sincere apologies for this as well). In any event, please also keep in mind that if a person does not attend church on these days, he or she commits a mortal sin (with the exception of children who did not reach the age of reason yet and hence cannot commit a sin), provided of course all three conditions for a mortal sin are present: grave matter (Ten Commandments), which it is, full knowledge, and deliberate consent, and, hence, is forbidden to receive Holy Communion until the person goes to confession, which is applicable to any mortal sin. On all other feast days, the faithful are encouraged to attend church service(s).

Sadly, the situation in our beloved Ukraine continues to remain grave. The country is still under a heavy attack from the side of Russia and whoever else sides with it in this horrible war... So many victims, including innocent children... How much longer will this bloodshed last? Right now, the People of Ukraine are being crucified... in fact, it is Christ Himself Who is being crucified again... Yet, life does not end with death! After the crucifixion and death comes resurrection! The resurrection will come for Ukraine as well! Today our risen Lord is embracing all people, who grieve due to having lost their loved ones because of the war in Ukraine, asking them to have faith in Him and not be afraid, for one day they will see their loved ones again, as this is a temporary absence. Today Jesus is telling the whole world just as He addressed His beloved friend Lazarus' sister Martha before Christ brought Lazarus back to life: "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" (John 11:25-26 (NRSVCE)). Lord Jesus, we believe in You, give us life eternal!

In the meantime, 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; (con't)

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**.
- **Special thanks to John Luciw from Holy Trinity Church** for providing the willows for both Holy Trinity and St. Anne Parishes for this year's Palm Sunday.
- I likewise would like **thank everyone who helped with getting both of our churches ready for the Holy Week and the Easter season** this year. Thank you all!
- **Please be advised that next Sunday (Thomas Sunday), April 7th, there will be only one Liturgy for the two parishes at 11:00 am at St. Anne Church followed by the Sviachene – Easter Luncheon, sponsored this year by St. Anne Church, in the church's parish hall; no Liturgy at Holy Trinity Church.**
- We are continuing collecting at both parishes for a local branch of the **Society of St. Vincent de Paul**. You'll find a special box for the donations 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.

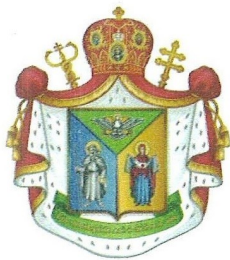
Truly, there is no place for fear or sadness in our hearts today despite the current wars in the world, especially in our beloved Ukraine, for Christ is risen! May the celebration of our Lord's resurrection these days be for each and every one of us a time to thank the Lord for the immense gift of salvation that He accomplished for us through His death and resurrection! May our joyful "Christ is risen!" during this Easter season resonate throughout the entire earth, announcing to all that our Savior has been raised from the dead, having opened for us the gates of Heaven as well as having given us an opportunity to reunite forever with our Triune God: Father, Son, and Holy Spirit Whose love for us has no boundaries! Let us share with one another the joyful news of Christ's resurrection, repeating over and over again: "Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life"!

A very blessed Pascha to you and your loved ones and may our risen Lord God and Savior Jesus Christ 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!

Христос Воскрес! Слава Україні!

With prayers in the risen Lord Jesus,

Fr. Lubomir



UKRAINIAN GREEK CATHOLIC CHURCH
SVIATOSLAV SHEVCHUK
MAJOR ARCHBISHOP OF KYIV-HALYCH

Prot. BA 24/075 ENG

EASTER PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV

**Most Reverend Archbishops and Bishops, Very Reverend and Reverend Fathers,
Venerable Brothers and Sisters in Monastic and Religious Life,
Dearly Beloved Laity in Christ of the Ukrainian Greek-Catholic Church**

*O my Saviour, living and unconsumed sacrifice!
As God, you offered yourself willingly to the Father,
And you raised with you the forefather of all, Adam,
Having risen from the tomb.
Ode 6, Paschal Canon*

Christ is Risen!

Beloved in Christ!

As we celebrate Christ's Pascha again amid the horrors of a full-scale war, now in its third year, we enter ever deeper into the great mystery of sacrifice offered by the Lord Jesus for our salvation. The Son of God, becoming man, gives back to the Father that which is the most precious—his life! The essence of Pascha's power, the only thing capable of overcoming violence, abuse, and death, is revealed to us in the voluntary self-sacrifice of Christ. This is beautifully stated in the anaphora of the Divine Liturgy of St. Basil the Great: "And when He had descended through the Cross into Hades, so that He might fill all things with Himself, He loosed the pangs of death, and rose on the third day, and paved the way for all flesh by the resurrection from the dead, for it was not possible for the Prince of life to be mastered by corruption."

O my Saviour, living and unconsumed sacrifice!

Today, our hearts are filled with the joy of the resurrection of Christ, who emerges in radiance from the grave. The empty tomb reveals to us the fullness of life in the Lord to which we are called in the joy of God's children. This joy is given to all who see in the wood of the cross the door to renewed life in the resurrection. Because Christ, being the living God, out of great love for us, chose to voluntarily accept suffering, crucifixion, and death, in order to resurrect fallen human nature with himself, and to give us eternal life in his resurrection. By uniting with Christ crucified on the cross, we receive the fruit of his sacrifice in the resurrection from the dead.

In proclaiming this Paschal Mystery, the Church today also directs us to our forefather Adam, whom Christ, in his resurrection, frees from the shackles of hell, and reveals to us the truth—that for humankind life after death really exists! In the person of Adam all humanity is depicted—past, present, and future. The risen Christ is the one who gives meaning to the fullness of human history, which leads from sin and the fall, slavery and

bondage, to repentance, conversion, liberation, and salvation. In celebrating Christ's Pascha, today we reach beyond the limits of our time and space, and enter into the eternity of God. In the Risen Christ, we can boldly say: "Behold, now is a favourable time, behold, now is the day of salvation" (2 Cor. 6:2).

As God, you offered yourself willingly to the Father!

The resurrection of the Son of God demonstrates that his voluntary self-sacrifice is not the end but a new beginning of life for each of us. Christ's voluntary death on the cross is terrible, real, but life-giving, because it is a "living and unconsumed sacrifice." Indeed, we are not called to death and nothingness but to life and joy in God. Whoever sacrifices oneself not for the purpose of fulfilling one's own ambitions, personal goals, or human intentions but gives oneself voluntarily to the Father—is already risen! In this is found the essence of every true sacrifice—to give the Creator one's everything, that is, to return to God that which is God's because we are the creation of his hands! That is the meaning of human life itself: we received it as a gift from God and we are called to return it to him alone! By sacrificing ourselves to the Father, we complete ourselves fully in God's eternal love. By giving ourselves we do not lose anything, but on the contrary, we rise together with Christ! That is why we often repeat in our liturgical services: "let us commend ourselves, and one another, and our whole life to Christ our God." In the Risen Christ, the value and purpose of every human self-sacrifice is revealed.

Today, Ukraine is a victim-sacrifice of Russia's criminal war against our people. We often ask ourselves: is our fight really worth such a high price? Over these past years for what do we sacrifice that which for us is the most precious: our sons and daughters, brothers and sisters, fathers and mothers; our cities and villages, our land and everything we possess? For what purpose do we live and die today? In response to this cry of anguish and tears of Ukraine, today the Risen Saviour comes forth from the empty tomb as a "living and unconsumed Sacrifice." It is He, the Victor, who speaks to us today in the voice of fallen heroes: "We fell so that you may live! We sacrificed our lives as an offering to God and to you! In our sacrifice the Lord's Pascha is proclaimed!" Our victory over the enemy is as certain and inevitable as the day that always follows the night, as the dawn of that morning when Christ was risen, changing the weeping and tears of the myrrh-bearers into the peace and joy of every person who today proclaims to the whole universe: "Christ is risen from the dead, trampling down death by death, and to those in the tombs giving life!"

You raised with you the forefather of all, Adam, having risen from the tomb!

In his resurrection, Christ destroyed death and fear before those who carry it. The Apostle to the Nations states that it was through the fear of death that the devil held the human race in his slavery: "Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery" (Heb. 2:14-15). The Lord destroyed this fear once and for all, destroyed the power of the devil, the bearer of death, and that is why we call out to him today: My Saviour!

Today Ukrainians sense that in the third full-scale year of a ten-year war, which, in fact, has been going on for centuries, the time has come to destroy once and for all, in Europe

and the world, the realm of deathly fear, carried by the insatiable Russian slavemaster and colonizer, to destroy the rule of those who for centuries kept in this slavery to fear our people and other enslaved nations. Today in Ukraine, the one who rains death onto the field of life is losing power. The power of Christ's Pascha put an end to the power of the devil, the author of slavery, insolence, falsehood, and violence. Indeed, in Christ we voluntarily give ourselves to the Father as a living and life-giving sacrifice. Today in the Paschal Victory the pascha of Ukraine is fulfilled. Today, Christ rises in our struggle against evil, in our efforts, in the flesh and blood of our people, in order to raise up humanity of the third millennium and give hope to the world – for in Ukraine, Christ is Risen!

Dear Brothers and Sisters in Christ! On this radiant day, one of victory of life over death, good over evil, truth over falsehood, I urge you to abide in the faith, hope, and love that the Risen Lord brings us. In the joy of the Resurrection, I greet our military heroes, sons and daughters of Ukraine, who defend us at the frontlines, are ready to sacrifice everything out of love for their land and their people. We believe in your God-given strength, we revere your resistance to evil, over which we shall inevitably prevail.

I greet all those who have suffered from the war – physically, materially, morally. Let today's feast above all feasts, and festival of festivals, be for you a balm in your suffering. In a special way, I embrace with my paternal love the families of the fallen, expressing my personal gratitude and the gratitude of all God's people to you, as you bear in the depths of your heart the indescribable pain of losing your son or daughter, brother or sister, husband or wife, father or mother. I embrace the wounded. You carry the seeds of resurrection together with Christ, for He too carried the wounds of the crucifixion on His hands and feet. May the joy of Pascha pave the way to your physical and moral healing. To the families of our prisoners and those missing in action, who are celebrating Easter today in tears, I express my compassion, support and prayerful closeness. To all those who have been deprived of their homes by the war and expelled from their hometowns or villages, to all internally displaced persons, and to all those who found temporary sanctuary outside their homeland, I wish you spiritual comfort and confidence, that where the Risen Lord is, there we are always at home.

I embrace all children, adults and the elderly, men and women – and my wish for you is that in sharing the Easter basket, you may experience profound joy, God's mercy and blessings. I embrace with a fatherly love all the volunteers and workers involved in works of charity, our clergy, religious, and faithful in Ukraine and throughout the world, and I sincerely wish you all a blessed Easter feast, a tasty sharing of our traditional blessed egg, and a Paschal joy that is full of light.

The grace of our Risen Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all!

Christ is risen! Truly, He is risen!

Source: Ukrainian Catholic Eparchy of St. Josaphat in Parma: https://stjosaphateparchy.com/easter-pastoral-letter-of-his-beatitude-sviatoslav-5/?mc_cid=f1600072c8&mc_eid=d5728b89c0. Edited for space.



Given in Kyiv

at the Patriarchal Cathedral of the Resurrection of Christ, on the Feastday of the Annunciation of the Most Holy Theotokos March 25, 2024 A.D.



METROPOLIA OF PHILADELPHIA
Ukrainian Catholic Church in the United States

**EASTER PASTORAL LETTER OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A. TO OUR
CLERGY, HIEROMONKS AND BROTHERS, RELIGIOUS SISTERS, SEMINARIANS & BELOVED FAITHFUL**

*“Did not our hearts burn within us
as he talked to us on the road and explained the scriptures to us?” -Luke 24:32*

The scene of Cleopas and his companion hurrying to Emmaus following the crucifixion and death of Jesus is one of the most evocative in all of Holy Scripture. In a vain attempt to forget everything they had witnessed in the last few days, the pair had attempted to put as much physical distance as possible between themselves and the horrific events in Jerusalem.

Doubtless, many emotions were coursing through their hearts as they walked that lonely road: confusion, fear, sorrow, but above all, hopelessness and despair. All their aspirations and desires for the future had been dashed with the death of Jesus. There was nothing left to hope for.

The hopelessness and despair experienced by Cleopas and his companion are not strangers to us who live two thousand years later. People of every generation have been afflicted by these same emotions. Today's information and consumer driven lifestyle exacerbate them even more. In fact, psychologists have called the “malaise of hopelessness” the most pervasive illness of modern humanity.

We stumble into the abyss of hopelessness for many reasons: when we fail at endeavors we undertake, when we feel excluded or isolated from others, when we are constrained by illness or the circumstances of life, when we feel helpless to control our own destiny, and especially, when we fall continually into sin.

For Ukrainians, the feelings of hopelessness have been intensified by the ravages of the Russian invasion of our homeland. After living through two years of death and destruction, there seems to be no light at the end of the tunnel. When will it all end? How much more suffering are we called to endure?

Cleopas and his companion provide an answer to all of us who suffer from hopelessness and despair, no matter what form they take. And that answer is Christ Resurrected!

The Resurrected Christ meets them on the road in the midst of the darkness of their despair and, as they walk, he speaks to them and begins to shed light into the darkness. Later, in Emmaus, at the breaking of the bread, their transformation is complete. Their lives are radically changed. Jesus offers them His Body, and with it, the light of hope and a bright and certain path to the future.

All their doubts, their pain, their sorrow, their fear, melt like morning dew in the sun. So much so, that after He disappears from their sight they exclaim to one another: “Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?” And with renewed courage and determination to face the future they return to Jerusalem to give witness to the Risen Christ.

Dearly beloved in Christ! Today, the Resurrected Christ meets each one of us as well, just as He met Cleopas and his companion, and He walks with us on the road of our lives just as He walked with them. He meets us

Dearly beloved in Christ! Today, the Resurrected Christ meets each one of us as well, just as He met Cleopas and his companion, and He walks with us on the road of our lives just as He walked with them. He meets us wherever we are, under whatever circumstances we find ourselves. He meets us in the proclamation of the Word of His Holy Gospel. And He comes to us in His Body and Blood in the Holy Eucharist, which He offers to us during the celebration of every Divine Liturgy. Jesus transforms our lives just as He transformed the lives of Cleopas and his companion on the road to Emmaus.

With His glorious Resurrection from the darkness of the grave and eternal death, Jesus gifts us with renewed hope in eternal life, and light for the road that lies ahead of us. He gives us the confidence and courage to overcome any challenges we are called to face in our lives. And He promises to walk with us, just as he walked with Cleopas and his companion, and to never abandon us, wherever our road may lead.

May the hope and light of our Resurrected Lord be upon all of you and upon our long-suffering homeland of Ukraine during this Paschal season and always!

**Christ is Risen!
Indeed He is Risen!**

+Borys Gudziak
Archbishop of Philadelphia for Ukrainians
Metropolitan of Ukrainian Catholics in the United States

+Benedict Aleksiychuk
Eparch of St. Nicholas in Chicago

+Paul Chomnycky, OSBM (author)
Eparch of Stamford

+Bohdan J. Danylo
Eparch of St. Josaphat in Parma

Easter 2024

Edited for space.

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

Statement of religious leaders regarding Russian attacks on the Ukrainian power grid

March 24, 2024

“For you Lord, give light to my lamp, my God brightens my darkness.”
[Psalm 18, 29]

On the night of March 22, Russia launched its largest attack against Ukraine’s energy system, deploying over 60 kamikaze drones and almost 90 missiles. Dozens of power facilities were damaged, including thermal and hydroelectric power stations, high-voltage networks, and regional energy grids.

Millions of civilians across the Vinnytsia, Ivano-Frankivsk, Lviv, Khmelnytskyi, Zaporizhzhia, Sumy, Odesa, Dnipropetrovsk, Donetsk, and Kharkiv regions now face massive power outages and crippling energy shortages, endangering the most vulnerable and threatening all life-support systems. Kharkiv, a city of 1.5 million inhabitants, is particularly stricken as Russian attacks targeted its main energy facilities, leaving residents without electricity, heat, and hot water on a night when temperatures will plummet below freezing.

(con’t)

We, leaders of religious organizations in the United States, condemn these Russian attacks against civilians and civilian infrastructure as war crimes. We beseech the religious leaders of Russia, especially Patriarch Kirill of the Russian Orthodox Church, to stop supporting the Russian invasion of Ukraine and to urge President Putin to halt terror attacks aimed at innocent civilians. We likewise urge our government and civic authorities to utilize all available just means to protect Ukraine and its people from this brutal aggression.

"The light shines in the darkness, and the darkness has not overcome it."

[John 1:5]

We stand firm in our resolve: do not allow the darkness to prevail over the light.

His Excellency Archbishop Timothy P. Broglio

President of the United States Conference of Catholic Bishops, Archbishop for the Military Services, USA

His Eminence Metropolitan Anthony

Ukrainian Orthodox Church of USA and Diaspora

His Eminence Archbishop Elpidophoros of America

Greek Orthodox Archdiocese of America

His Grace Metropolitan Borys Gudziak

Ukrainian Catholic Archeparchy of Philadelphia

His Excellency Bishop Gregory John Mansour

Eparchy of Saint Maron of Brooklyn

His Eminence Archbishop *Daniel*

Ukrainian Orthodox Church of USA and Diaspora

His Excellency Bishop Elias Zaidan

Eparchy of Our Lady of Lebanon of Los Angeles, Chairman of the U.S. Conference of Catholic Bishops' Committee on International Justice and Peace

His Excellency Bishop Paul Chomnycky

Ukrainian Catholic Eparchy of Stamford

His Excellency Bishop John Alappatt

St. Thomas Eparchy of Chicago, Syro-Malabar Catholic Church

His Excellency Bishop Benedict Aleksiychuk

Ukrainian Catholic Eparchy of St. Nicholas in Chicago

His Excellency Bishop François Beyrouiti

Diocese of Newton for the Melkite Catholic Church in the US

His Excellency Bishop Bohdan Danylo

Ukrainian Catholic Eparchy of Saint Josaphat in Parma

His Excellency Bishop Robert M. Pipta

Byzantine Catholic Eparchy of Parma

Rev. Viktor Prokhor

Superintendent at Slavic District of the Assemblies of God, Senior Pastor at Life Christian Church in Tacoma, WA, Chair at the Council of Ukrainian Christian Churches of Washington State

His Excellency Bishop Nicholas Samra

Bishop Emeritus of Newton Melkite Church, USA

Source: Ukrainian Catholic Archeparchy of Philadelphia: (<https://ukrcatholic.org/news-and-updates/statement-of-religious-leaders-regarding-russian-attacks-on-the-ukrainian-power-grid>).

**“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.**

(continued...)

III. Nonviolent resistance

23. Looking to Christ and following the encouragement of his disciples and apostles, many early Christians chose a spiritual path that today is described as nonviolent resistance. They were convinced that Jesus' example of forgiveness and mercy, his refusal to defend his life through physical resistance was an ethical call that precluded discipleship that accepted the shedding of blood. This was the path taken by the ancient Kyiv princes Borys and Hlib, who refused to engage in dynastic struggle and defended themselves by violent means (cf. Matt. 26:52). For this spiritual feat, the Kyiv Church proclaimed them one of the first saints of the Kyiv land.

(con't)

24. Throughout history, this form of opposition to aggression has taken on different forms and practical implementation. In particular, in the Middle Ages, those who sought to renew the Church called for a return to the “pre-Constantine” abstinence from any form of self-defense that involved the use of weapons. Nonviolent movements of the twentieth century are also widely known today.

25. In the Pastoral Constitution on the Church in the Modern World, “*Gaudium et Spes*”, the Fathers of the Second Vatican Council affirmed: “Motivated by this same spirit, we cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties too, provided this can be done without injury to the rights and duties of others or of the community itself” [6]. Similar thoughts are found in the Catechism of the Catholic Church [7]. And in the Catechism of the UGCC “Christ is our Pascha” we read: “War is a crime against life because it brings suffering and death, grief, and injustice. War cannot be considered a way to resolve conflict issues. For this purpose, other means are consistent with human dignity: international law, honest dialogue, solidarity between states, diplomacy” [8]. Therefore, since the time of this Council, the Church has emphasized the right of every person to moral choice and discernment in wartime.

26. This tradition of nonviolent resistance has become an important part of the spiritual experience of humanity, but it cannot be considered the only one with evangelical legitimization. St. Augustine rightly noted: “If Christian doctrine defined all wars as sin, then soldiers who asked for advice on how to save their souls would have been told in the Gospel that they should lay down their arms and refuse to serve in the military. But they were told do not practice extortion, do not falsely accuse anyone, and be satisfied with your wages” [9] (cf. Luke 3:14). In other words, military service should be a service of peace and justice for the common good.

27. The Gospel is peace-loving and peacemaking, but not pacifist (in the modern sense of the term). It does not eliminate the duty of the state to protect the life and freedom of its citizens. After all, as St. Paul states, the state “does not bear the sword without purpose; it is the servant of God to inflict wrath on the evildoer”. (Rom. 13:4). A person has the right to a fair trial, to self-defense, to the inviolability of his or her health and life, and the state’s task is to provide all the conditions for the realization of these rights. That is why God has given the state the power to stop violence, protect the innocent, preserve peace, and bring criminals to justice. For this purpose, power structures and armed forces exist. We need to distinguish between force and violence because not all use of force is violence. The state must ensure a fair trial because its task is to ensure that justice is done. If the state encourages people to do things that are contrary to their conscience, then we must be guided by what the Scriptures teach: “We must obey God rather than men” (Acts 5:29) [10].

28. It is extremely important to understand Jesus’ words about turning the other cheek (Matthew 5:39) and loving our enemies (Matthew 5:44) in context and correctly. We can forgive personal insults, but we do not have the right to remain silent when we see violence directed against other people. Moreover, there is evidence in the Scriptures that the offended did not remain silent when violence was directed against him. For example, Jesus said: “Why do you strike me?” (John 18:23), and St. Paul warned his offender: “God will strike you, you whitewashed wall!” (Acts 23:3). Therefore, forgiveness does not mean tacit approval of the offender’s actions and submission to evil, but rather overcoming them by the power of Christ. It only indicates that the Christian entrusts God with the restoration of justice, for “Vengeance is mine, I will repay, says the Lord” (Rom. 12:19).

29. Contemporary pacifists, completely ignoring the gospel foundations of the objectivity of Truth, often see peace as the fruit of appeasement of evil or compromise with it. However, in 1979, in Ireland, St. Pope John Paul II affirmed that peace is the result of adherence to “ethical principles” [11]. This is fully in line with the prophetic tradition: “Justice will bring about peace; right will produce calm and security” (Isaiah 32:17). And in 1981, the same pope expressed his conviction that “wars arise as a result of invasions or as a result of ideological imperialism, exploitation and other forms of injustice” [12].

30. In order to achieve a fictional peace, pacifists are often willing — consciously or unconsciously — to withdraw the perpetrators of peace from responsibility. The arguments vary and sometimes are even highly moral, such as the desire to avoid further human losses. This is the argument that is often raised in the context of Russia’s large-scale aggression against Ukraine. The words of the Apostle Paul should serve as a warning to the creators of a false peace: “When people are

(con’t)

saying, 'Peace and security', then sudden disaster comes upon them. . ." (I Thessalonians 5:3). Because the aggressor concludes that its violence becomes its legal right and tries by all means to achieve recognition of this "right to crime" under the guise of legitimizing geopolitical interests and justifying them. The lack of proper condemnation and opposition to such actions by the international community and church leaders creates the illusion of the success of this model of the behavior of an entire state, which [model] not only does not find fair opposition but is rapidly spreading as a legitimate model of international relations. The force of international law is being replaced by the blind law of the strong one. Instead of respect for the dignity and inviolability of the sovereignty of the subject of international law, exclusive and special "rights" of modern world powers are affirmed, which impose themselves in international relations as those who may have the right to "patronize" other sovereign states or directly declare the loss of the right of a certain state and a certain nation to exist. This undermines the credibility of international law and any international peace agreement based on it. International cooperation and mutual trust come to a standstill, the world begins to arm itself and plunges deeper and deeper into an atmosphere of fear, mutual threats, and ultimatums. This way of imposing international relations today, when the sovereignty of international law subjects is sacrificed in the name of appeasing the claims of global power, is very similar to the international climate in Europe and the world before the outbreak of World War II. Indeed, the aggressor again feels impunity and plays on this fear. Thus, the experience of the current Russian aggression demonstrates that unprincipled pacifist slogans of pacification encourage the aggressor to further violence. In this historical context, the prophetic gesture of Ukraine thirty years ago — its renunciation of nuclear weapons and its trust in the signatories of the Budapest Memorandum, an international agreement concluded on December 5, 1994, between Ukraine, Russia, the United Kingdom, and the United States on security guarantees for Ukraine in connection with its acquisition of a non-nuclear status — is a prophetic gesture of trust in the power of international law on the part of the Christian people and a manifest of their national aspirations for just security and peace. Today, this gesture deserves special attention and a new comprehension.

31. One of the main reasons for the current commitment to the ideas of pacifism is also the growing danger of war with the use of nuclear weapons. Often, instead of proclaiming the inadmissibility of such a war and searching for ways to abandon it altogether, one can now find theories about the "limits of legitimate self-defense" of non-nuclear-weapon states and "legitimate surrender" in order to avoid possible casualties. However, is it really possible to prevent this by laying down arms in front of the aggressor? This is a question that has become acute in the context of Russia's aggression against Ukraine, and the entire international community must answer it. The hypothetical avoidance by Russia, a nuclear power, of responsibility for a criminal violation of international law and an attack on a sovereign state will only accelerate the growth of the number of nuclear powers on the planet. Now, after the start of Russia's full-scale aggression against Ukraine, non-nuclear states feel more vulnerable than ever before to the possessors of deadly warheads. And if we consider Russia's seizure and shelling of Ukrainian nuclear power plants, the situation becomes even more alarming. How can we talk about international security today when a state that is a member of the UN Security Council and possesses one of the largest nuclear arsenals in the world, in order to achieve its aggressive goals, itself poses a threat to this security and resorts to outright nuclear blackmail of the entire international community? The prophet Micah wrote about such brutal behavior: "They covet fields, and seize them; houses, and they take them; They cheat an owner of his house, a man of his inheritance" (2:2).

32. Adherence to the Decalogue is a prerequisite for a just society, and war is a brutal violation of God's commandments. As the above-mentioned constitution "Gaudium et Spes" emphasizes, "Any act of war aimed indiscriminately at the destruction of entire cities of extensive areas along with their population is a crime against God and the man himself. It merits unequivocal and unhesitating condemnation" [13]. Can the human community leave without condemnation and responsibility for the genocide of Ukrainians that the Russian army has organized in Bucha, Borodyanka, Irpin, Mariupol, and many other occupied territories of Ukraine? Who will stand up for the victims and their families? The current cry of Ukrainians to the international community for justice has the full support of the Church, as it has always made and continues to choose favor of the offended. This is the essence of her mandate from our Lord Jesus Christ and her warning against injustice, which does not come by itself: "He made a pit, digging it out, and falls into the hole that he has made". (Psalm 7:15). *(To be continued...)*

Next Week - IV. Defensive war and legitimate defense

Holy Trinity Easter Flower Memorial Sponsors

Protodeacon Don and Jeanne Billy (5)	<p>In loving memory of parents †Frank and †Mary Bodak</p> <p>In loving memory of parents †John and †Mary Billy</p> <p>In loving memory of aunt †Annie Bodak and uncle †John “Ace” Serroka</p> <p>In loving memory of son †Matthew Stephen Billy</p> <p>In loving memory of brother †Frank Wesley and sister-in-law †Patty Bodak</p>
Joan Marie Bodak, O.F.S. (2)	<p>In loving memory of parents †Frank and †Mary (nee Murosko) Bodak; nephew †Matthew Stephen Billy; brother and sister-in-law †Frank and †Patricia (nee Fedina) Bodak; grandparents †Michael and †Krystyna Bodak and †John and †Catherine Murosko; and friends †“Stefano” Katchmar and †Norman Notarina</p> <p>In loving memory: Holy Father †Pope Emeritus Benedict XVI; †Metropolitan Archbishop Basil Schott, O.F.M., D.D.; †Fr. Anthony Skurla, O.F.M., †Mother Philomena, B.N.S.C., and †George G. Gulis, O.F.S.</p>
Steve and Arelda Bury (2)	<p>In loving memory of †Stephen and †Catherine Bury</p> <p>In loving memory of †Kenneth and †Doris Beeson</p>
Andrea Curran	<p>In loving memory of †Frank and †Pauline Orzechowski</p>
Jack and Irene Fedak (2)	<p>In loving memory of †Deceased Members of the Fedak Family</p> <p>In loving memory of †Deceased Members of the Zatwarnyckyj Family</p>
The Humeniuk Family (2)	<p>In loving memory of †Harry and †Anna Humeniuk</p>
Ralph and Irene Kinloch	<p>In loving memory of †Wasył, †Maria, and †Walter Hawrylko</p>
John Kowal and Family	<p>In loving memory of parents and grandparents †Nick and †Eva Kowal</p>
Karen Kowal and Family	<p>In loving memory of parents and grandparents †Stephen and †Betty Genetta</p>
The Kozlow Family	<p>In loving memory of †Nick, †Helen, and †Philip Kozlow</p>
Richard and Mary Mines	<p>In loving memory of parents †Julia and †Stefan Syvanych & sister †Lidia and †Fred Pellin</p>
Mary Ann Popovich/Elaine Mamrich & Family	<p>In loving memory of mom, dad, and grandparents †Nick and †Olga Mamrich</p>
Mary Ann Popovich	<p>In loving memory of husband †George W. Popovich and brother †Nicholas W. “Sonny” Mamrich</p>
Steve and Lori Riwniak (2)	<p>In loving memory of †Ilko and †Eva Riwniak</p>
J.R. Scrip	<p>In loving memory of parents †John and †Irma Scrip</p>
Delores Shuluga	<p>In loving memory of husband, father, and grandfather †Paul M. Shuluga</p>
JoAnn Stokowski (3)	<p>In loving memory of †Peter and †Ann Karnofel</p> <p>In loving memory of †Charles and †Helen Stokowski</p> <p>In loving memory of †Charles and †Julia Rodomsky</p>
Fred Jr., Cheri, Matt, and Tyler Woak (2)	<p>In loving memory of dad and grandpa †Fred Woak Sr.</p> <p>In loving memory of grandparents and great-grandparents †Mike Woak Sr. and †Anna Woak</p>

St. Anne Easter Flower Memorial Sponsors

Joyce Budinsky, Carol & Keith Kalosky	In loving memory of parents †Andrew and †Ann Budinsky and brother †Charles
Brian and Fran Chadwick & Family (4)	In loving memory of parents †William and †Olga Kurylak In loving memory of parents †Reginald and †Shirley Chadwick In loving memory of family members †Laura Kurylak, †Ted Jennings, and †Ron Rossetti Jr. In loving memory of grandparents †Maria and †John Smerechansky
Mr. and Mrs. Joseph Chance	In loving memory of †Farkas and †Chance Family
Angie Fetchet (2)	In loving memory of husband, father, and grandfather †Michael Fetchet In loving memory of parents, grandparents, and great-grandparents †Michael and †Mary DeSantis
Nick, Leda, Nickey and Lisa Kasnevich (2)	In loving memory of grandparents †Paul, †Anna, and †Pauly Kasnevich In loving memory of †Halya (Helen), †Dmytro, and †Michael Senko
Kathy Kurach	In loving memory of deceased †Bagan and †Kurach family
Myron and Tamara Lischak	In loving memory of parents †John and †Myroslava Lischak
John and Margaret Machingo (2)	In Thanksgiving for loving parents †John and †Ann Panko In Thanksgiving for loving parents †John and †Margaret Machingo
Elaine Mamrich & Family (4)	In loving memory of husband, father, and grandfather †Nicholas Mamrich In loving memory of parents and grandparents †Nick and †Olga Mamrich In loving memory of parents and grandparents †John and †Helen Tych In loving memory of †Robert, †John, †Sandra Tych and †George Popovich
Kathy Martynyszyn	In loving memory of parents, grandparents, and great-grandparents †Michael and †Tania Martynyszyn
Halyna Mural	In loving memory of †Yaroslav, †Olha, and †Yevhen
Paul Nachim	In loving memory of mother †Pauline Nachim
Joan Natyshak (4)	In loving memory of husband †Walter Natyshak In loving memory of parents †Walter and †Ann Natyshak and parents †John and †Margaret Simko In loving memory of stepmom †Sophia Simko In loving memory of brother †Andrew Simko and sister †Margaret Granchie
David and Roseann Stackhouse & Family	In loving memory of parents and grandparents †John and †Anna Sitnick
Ann Stevens (2)	In loving memory of parents †John and †Ann Panko In loving memory of parents †Edward and †Eunice Stevens
Harry and Joann Yankowski & Family	In loving memory of parents and grandparents †John and †Mary Suhar
Fred and Lil Yasnowski (2)	In loving memory of father and Dido †Joseph Yasnowski In loving memory of mother and Baka †Mary Golec

(con't)


Joanne Yukon & Family (2) In loving memory of husband, father, and grandfather †Frank Yukon Jr.
 In loving memory of parents †Tillie and †Frank Yukon

Olga, Andrew, and Andy Ziobert (2) In loving memory of †Julia and †Stefan Syvanych
 In loving memory of †Lidia and †Fred Pellin

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:
FEAST OF FEASTS! MARCH 31ST NO FASTING!  BRIGHT WEEK HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

Source: Ukrainian Catholic Eparchy of St. Josaphat in Parma.

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.

Holy Trinity Church Financials for the Week Ending March 24, 2024

Candle/Offering: \$56.00	Annunciation: \$15.00	Super Bonanza Tickets: \$56.00	Deposit: \$2,164.90
Weekly Offering: \$645.00	Holy Thursday: \$60.00	KeyCorp Dividends: \$3.90	Sunday Att: 46
Diocesan: \$5.00	Good Friday: \$55.00	Ukraine Human. Fund: \$83.00	March 20/20: \$55.00
Palm Sunday: \$66.00	Easter: \$1,060.00	Repairs/Maint: \$60.00	3/21 Pyrohy (Gr): N/A

St. Anne Church Financials for the Week Ending March 24, 2024

Attendance: 37	Ukraine Donations (Fri. Pyrohy): \$50.00	Good Friday: \$20.00
Loose Offering: \$21.00	Easter Basket Blessing: \$(5.00)	Easter Offering: \$50.00
Weekly Offerings: \$957.00	Easter Flowers: \$20.00	Annunciation/Theotokos: \$5.00
Weekly Candle Offering (Box): \$230.80	Palm Sunday: \$170.00	Holy Land: \$50.00
Pyrohy (gross sales): \$1,970.00		

"Giving Voice to Peace V"

The Stambaugh Chorus and Stambaugh Festival Chamber Orchestra are proud to present "Giving Voice to Peace V" featuring The Armed Man in a Mass for Peace. This concert will take place Sunday, April 14, 2024, at 4:00pm at St. Joseph Roman Catholic Parish, located at 4545 New Rd. in Austintown.

Guest ensembles include the Dana Chorale and Thiel Choir. While admission is free, free will donations are more than welcome. This event is sponsored by the Ohio Arts Council.

Prayer Corner

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

Lord Jesus, 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! We thank You for the gift of salvation that we received from You through Your death and glorious resurrection that we celebrate during the Easter season! We humbly ask You 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!

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

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

Originally composed by Fr. Lubomir Zhybak in 2020 and revised on March 26, 2024.

Image: photo of the stained-glass window of the Resurrection of Our Lord at Holy Trinity Ukrainian Catholic Church in Youngstown, OH (2020).