



Holy Trinity and St. Anne Ukrainian Catholic Churches



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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, April 14, 2024

Sunday of the Myrrh-Bearing Women

Tones: **Festive**

Epistle: Acts 6:1-7

Gospel: Mark 15:43-16:8

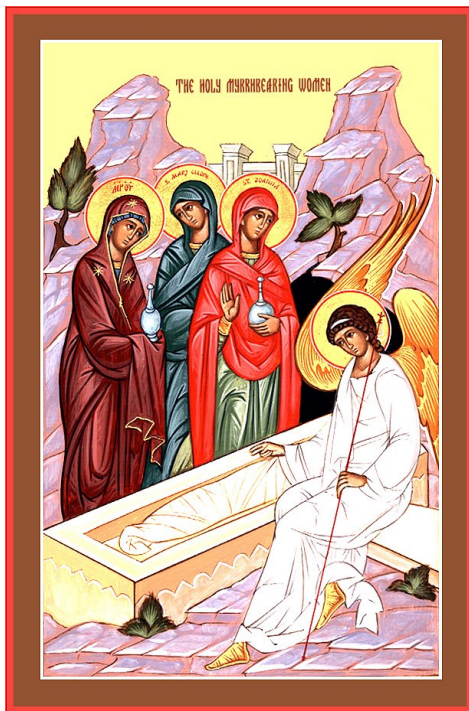
Liturgical Greeting

Greeting:

"Christ is Risen!"
"Khrystos Voskres!"

Response:

"Indeed He is Risen"
"Voistynu Voskres!"



Next Sunday:
April 21, 2024
Sunday of the Paralytic Man

Tones: Festive
Epistle: Acts 9:32-42
Gospel: John 5:1-15

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

Sunday of the Myrrh-Bearing Women (April 14th)

Day:	Date:	Place:	Time:	Intention:	Offered/Requested By:	Cantor(s)/Reader(s):
Sunday of the Myrrh-Bearing Women						
Sun	Apr 14	SA	8:30a	Divine Liturgy of St. John Chrysostom for the Parishioners of St. Anne Church		K. Scenna
			10:30a	Praying of the Holy Rosary		J. Bodak
			11:00a	Divine Liturgy of St. John Chrysostom for the Parishioners of Holy Trinity Church		J. Bodak
Mon-Sat Apr 15-20		No Services				
Sunday of the Paralytic Man						
Sun	Apr 21	SA	8:30a	Divine Liturgy of St. John Chrysostom for the Parishioners of St. Anne Church		P. Nachim
			10:30a	Praying of the Holy Rosary		J. Bodak
			11:00a	Divine Liturgy of St. John Chrysostom for the Parishioners of Holy Trinity Church		M. Marcyszyn

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, Jim 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, Vasyl, Isaiah, and Priscilla.

Mahoning Valley Association of Churches Sacred Music Fest

The Mahoning Valley Association of Churches (MVAC) is hosting a Sacred Music Fest featuring music from Church Congregations around the valley on Sunday, April 21, 2024, at 4:00 p.m. at New Bethel Baptist Church in Youngstown, OH.

The Fest is an interdenominational celebration of the sacred music of local churches followed by a cookie reception. A free will offering will be received to benefit MVAC. Please join us for a night of music from churches around the Mahoning Valley!

This is a **Free** event and all are welcome!

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

Holy Trinity Church

Apr 16: Natalia Zhybak Apr 18: Marissa Yourstowsky
 Apr 20: Nicholas Patoray Apr 21: Lorraine Fedak

St. Anne Church

Apr 20: John Fromel

Na Mnohaya ee Blahaya Leeta!

Holy Trinity and St. Anne Churches welcome back

Fr. Andrew Clarke

who will be serving as the main celebrant during today's Divine Liturgies!

Welcome Back and Thank You!

Easter Luncheon Messages of Appreciation

I'd like to thank everyone who helped with and attended last Sunday's Easter Luncheon (Sviachene) at St. Anne Church: both parishioners and non-parishioners. In a special way, a big thank-you to St. Anne Church's parishioners for having sponsored it. It was a nice event. Thank you all! *Fr. Subunit*

"I would like to thank Peggy Machingo for chairing the Reservations Committee and Diane Behmer for chairing the Catering Committee for our Easter Banquet. Also, thanks to John Terlesky for taking reservations at Holy Trinity, and additional thanks to Jim Behmer for the great musical entertainment." - Brian Chadwick

МОЛІТЬСЯ ЗА УКРАЇНУ!

PRAY FOR UKRAINE!



Українська Католицька Єпархія св. Євщм. Йосафата у Пармі
UKRAINIAN CATHOLIC EPARCHY OF SAINT JOSAPHAT IN PARMA

April 5, 2024

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Dear Brothers & Sisters,

Christ is Risen!

Starting on the feast of the Ascension May 9th to Pentecost, May 19th we will once again pray that the Lord might renew our life through the Holy Spirit. Throughout these ten Mission Days let us pray for our own parish, mission parishes in St. Josaphat Eparchy and our beloved Church in Ukraine. This year we especially pray for the ceasefire and peace in Ukraine.

Once again, we are called upon to discover and understand anew that our parish communities and families are missionary in nature. As a sign of unity with the **entire Church the Synod of Ukrainian Catholic Bishops is asking us to help with collection for the UGCC Mission Fund.**

The fund collected in our parishes throughout St. Josaphat Eparchy will support pastoral ministry for our faithful in Eastern Ukraine, Kazakhstan, Siberia and places where we do not have established church structures.

In addition, a portion of these funds will be designated for our own mission activities within our Eparchy in Tennessee, Georgia, North Carolina and to establish mission parishes in South Carolina and Kentucky.

By supporting the Missionary Fund, we support our own mission activities in our Eparchy. Thank you again for your goodness and generosity! Please remember the Eparchy in your prayers during the Mission Days, together with our clergy, young people and me.

You are in my prayers! Sincerely yours in Christ,

+Bohdan J. Danylo
Bishop of St. Josaphat Eparchy

“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...)

VI. The goal of legal defense is a just peace

49. In this message to all people of goodwill, we want to emphasize that it is our Christian and civic duty to defend the lives of our neighbors, especially children, women, and the elderly, most courageously and radically possible — by taking up arms and willingly laying down our own lives, as Jesus taught: “No one has greater love than this, to lay down one’s life for one’s friends” (John 15:13). We are in a situation where we must defend people from non-humans.

50. In Christian ethics, a just peace means more than just a victory over aggression. The ethics of just war, which prevails in the Christian understanding of war and peace, was formed in the Middle Ages when the Church used the concept of justice, a constant desire to give everyone his or her due. This concept became the basis of modern international law, which means the right of nations and peoples to independence. The roots of the understanding of justice can be found in the Bible — here it means all-embracing right relationships, which are expressed by the Hebrew term “tzadik” and the Greek term “dikaiosine”. This justice is consistent with rights and the law, but it is broader than that, as it also includes virtues such as giving and mercy. It reaches its climax in God’s reconciliation of the world to himself through the cross and resurrection, which the apostle Paul calls the justice of God (cf. Rom. 3:21–26; II Thess. 1:6).

51. Ukrainians, of course, want the war to end as soon as possible and the long-awaited peace to come. Saints Augustine and Thomas Aquinas believed that the goal of a just war is a just peace. Pope Paul VI reiterated this thesis on the Day of Peace in 1972 [26]. However, the end of war is not true peace if it means the end of Ukraine.

52. The purpose of legitimate defense of one’s own people and statehood is to ensure a just peace for all parties, so revenge, conquest, economic gain, and subordination are unacceptable. A just peace can neither be the “appeasement” of the aggressor nor the so-called “minimal peace” that implies recognition of the territories occupied by the aggressor. Such a [just] peace must be long-lasting and permanent, with the restoration of the principles of international law. It involves not only defeating the aggressor and restoring Ukraine’s territorial integrity, but also

measures aimed at restoring proper relations between Ukraine and Russia and healing the wounds caused by the war: disclosure of the truth and recognition of criminals, international criminal courts, reparations, political apologies and forgiveness, memorials, new constitutions, and local reconciliation forums.

53. In order to achieve a just peace in Ukraine, Christian churches, international organizations, and political institutions must be able to use very clear rhetoric to condemn Russia’s military aggression and genocidal acts against Ukraine, and to ensure that war criminals are prosecuted. Unpunished evil continues to cause even more damage.

54. The numerous victims that Russia has caused in Ukraine throughout history, particularly in the 20th century, as well as after the full-scale invasion on February 24, 2022, should be the focus of the international community’s attention to properly assess these ongoing atrocities.

55. Russia’s aggression in Ukraine has forced the world to live through new experiences and new traumas similar to those that humanity experienced during World War II. The terrible consequences of this Russian invasion need to be addressed now and considered when working to strengthen the security architecture of Ukraine and the world. This global and sustainable security architecture should be based on the principles of a just peace, and the efforts of states, international organizations, and Christian churches should be directed to this end.

Conclusion

56. There is “a time to scatter stones and a time to gather them”, said Ecclesiastes (Ecc. 3:5), and our time confirms this. The current regime in Russia has set out to dismantle the recent international security structure, redraw the world, and establish its own rules. The international institutions and mechanisms that supported this order are now showing their powerlessness in the face of the attack of the destroyers of this order.

57. All this was not only a shock to the international community, but also a challenge to the Church of Christ. After all, its teachings, which, on the initiative of the Christian democrats of Europe, set the paradigm for the half-century development of its peaceful civilization, have largely adapted to the conventional rules. Today, we need

(con’t)

to remember that the Gospel is not so much a collection of postulates from which Christian doctrine is built as God's word, which encourages us to eternally renew our spirit and rethink the realities of this world.

58. The same Ecclesiastes reminds us: "There is a time to be silent and a time to speak" (cf. Ecc. 3:7). So, there is a time when the Church speaks with a pastoral voice, fulfilling the commandment of the Lord: "Feed my sheep" (John 21:16–17). There is a time when the Church speaks with a teacher's voice, giving instruction: "Go therefore and make disciples of all nations" (Matt. 28:20). And there is a time when the Church must speak with her prophetic voice, giving sick people a ray of hope on how to overcome evil: "They conquered him by the blood of the Lamb and by the word of their testimony; love for life did not deter them from death" (Revelation 12:11). We, Christians, must pray a lot so that the prophetic voice of Christ's Church becomes convincing.

59. Ukraine has become a center of global change and is facing terrible challenges today. The evil is real — we have seen its face. The voices of the innocently murdered and ruthlessly tortured, brutally raped, and forcibly deported are calling out to the world's conscience. Ukrainians do not question the importance of soberly weighing threats and carefully calibrating political steps. However, it is equally important to maintain the ability to look at current events through the eyes of a victim.

60. The world has failed to stop the Moscow tyrant and warn him that "sin is a demon lurking at the door: his urge is toward you, yet you can be his master" (Genesis 4:7). Today, when genocide is being performed online, it is a good time to openly tell this tyrant that he has brought a curse from Heaven upon himself, dooming himself to "You shall become a restless wanderer on the earth", (cf. Genesis 4:12).

61. How should Christians around the world act now? First of all, we need to realize the global nature of the current threat and to affirm and develop the power of just international law. The belief of some world societies that this war is a purely local conflict between two nations is wrong, and therefore, after reconciling them, it will be possible to return to the usual comfort. Today, all the foundations of human civilization are under threat.

62. For many years, Russia has been using the so-called hybrid warfare as a tool to achieve its imperial, human-hating goals, which includes the creation of economic dependence in individual countries, information warfare through the

spread of propaganda and fakes, bribing heads of international organizations and politicians, intimidation and destruction of its own dissident citizens who managed to leave for other countries, and so on. Russia's goal is to cause threats and chaos in order to annex the territories of other countries or offer them its "help" in order to gain control over them. Such an insidious and destructive policy requires the international community to quickly recognize global threats and a clear moral assessment by the Church.

63. By launching a hybrid war against Ukraine, Russia has actually challenged the entire civilized world. It has stirred it up so much that many people have ceased to distinguish between truth and deception, and thus between good and evil. Before our eyes, a terrible substitution is taking place: what is evil is dressed in the dress of good, and what is good is stamped with the stigma of hell. In such a distorted world, it will be impossible to avoid or stop wars. Blurred verbal declarations and vague political language will be powerless, and diplomatic neutrality without clear values and guidelines will gradually turn into moral relativism or even weakness, which already prevents many politicians in the civilized world from recognizing the atrocities of Russian troops in Ukraine as genocide of the Ukrainian people because it would require their intervention. At present, many Christians who belong to the postmodern generation of the Western world simply do not see the genocide of the Ukrainian people and do not hear the cries of the victims, but in order not to lose face, they continue to express their worry and deep concern.

64. All of this can be overcome only by a clear and distinct proclamation of the Gospel Truth. If modern humanity — the humanity of the "post-truth era" — does not recognize objective truth, it will gradually turn into a "post-justice world". If it does not develop and establish social justice based on the main principles of human dignity, sanctity and inviolability of human life, common good, and solidarity, it will end up in societies where the concept of *law* is replaced by the *concept of interests* of certain individuals or criminal groups, the right of the strong prevails over the rule of law, the law is not the same for everyone, and the foundations of international law and the inviolability of state sovereignty fall victim to the geopolitical and economic interests of the world powers of today.

65. The voice of the eternal Gospel Truth, and its implementation in social and international relations, (con't)

has its own unique history in the tradition of the Kyivan Church and our millennial tradition of state-building. This eternal Truth and Justice is reflected in the light of our St. Sophia, the Divine Wisdom, the unchanging matrix of the development of the Ukrainian people and our native state and is precisely formulated as a guideline for social and international relations in the millennial slogan “Do not let the powerful destroy a man!” from the immortal “Teaching to Children” by Prince Volodymyr Monomakh of Kyiv (1053–1125). “Do not let the powerful destroy a man!” is the call of the Kyivan Church to the conscience of the modern Christian and its vision of the development of the Church’s social teaching on justice and peace in the modern world. “Do not let the powerful destroy a man!” is the call of the suffering Ukraine to the international community to proclaim the objective values of just social construction and international cooperation.

66. The righteous Metropolitan Andrey Sheptytsky, during the madness of World War II, called at archeparchial synods for a new understanding of God’s commandments as a way to implement the life-giving principles of the truth of God’s law in building a just society. For only by restoring the legislative effect of the Decalogue can we expect the restoration of God’s peace. Without this, the next threat facing humanity may be the last. This call is especially relevant in the con-

text of Russian aggression today.

67. “Jesus Christ yesterday and today is the same forever” (Hebrews 13:8). The Lord wants His disciples to be like they were at the beginning of Christianity — courageous in their faithfulness to the truth; not to turn a blind eye to terrible injustice, seeking economic gain and peace of mind. The life of Jesus — His teachings and deeds — are an example and a gracious light for us to be true human beings, created in the image and likeness of God and carrying the peacemaking power of the Holy Spirit. They testify to His wise and just rule in the world. This example is so pure and clear that it cannot be replaced by any opportunistic diplomacy or politics that disregards the dignity and rights of individuals and nations.

The blessing of the Lord be upon you!

On behalf of the Synod of Bishops of the Ukrainian Greek Catholic Church in Ukraine

† SVIATOSLAV

Given in Kyiv, at the Patriarchal Cathedral of the Resurrection of Christ, on the day of the Repose of our holy father Constantine, philosopher, in the monks named Cyril, teacher of the Slavs; Holy Venerable Father Auxentius; St. Maron, hermit and miracle worker, February 14, 2024

Source: Ukrainian Greek Catholic Church: <https://ugcc.ua/en/data/rescue-the-oppressed-from-the-hand-of-the-oppressor-ier-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.

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.

ШОСТА
ВСЕАМЕРИКАНСЬКА
МОЛОДІЖНА
ПРОЩА

SIXTH
ALL AMERICAN
YOUTH
PILGRIMAGE

40th Anniversary of passing into Eternity of Patriarch Josyf Slipyi

June 13–16, 2024
Pokrova Ukrainian Catholic Church
Parma, Ohio

“...Gathering the scattered”
Patriarch Josyf Slipyi

YOUTH between FAITH and reason

THE PROGRAM INCLUDE:

- ▶ DIVINE LITURGY
- ▶ SACRAMENTS: Priests will offer the Holy Mystery of Reconciliation and Eucharist.
- ▶ GUEST LECTURERS: Conversations on timely topics
- ▶ BIBLE STUDY: Readings and Reflections on the Holy Scriptures
 - ▶ RECREATION: Hiking in the beautiful State Park
 - ▶ MUSICAL PRAISE: Taize prayers and prayers of adoration
- ▶ FELLOWSHIP: Sports games, competitions, bonfires and much more

Mandatory REGISTRATION for all 5 and older

Holy Trinity Church Financials for the Week Ending March 31, 2024

Candle/Offering: \$218.00	Annunciation: \$35.00	Resurrection/Our Lord: \$2,475.00	Deposit: \$3,611.00
Weekly Offering: \$635.00	Holy Thursday: \$35.00	Holy Shroud: \$17.00	Good Friday/Easter Att: 28/68
Dues: \$20.00	Good Friday: \$76.00	Easter Basket Blessing: \$30.00	March 50/50: \$55.00
Palm Sunday: \$10.00	Aid/Holy Land: \$30.00	Seminary: \$30.00	

Holy Trinity Church Financials for the Week Ending April 7, 2024

Weekly Offering: \$386.50	Resurrection/Our Lord: \$50.00	Repairs/Maint: \$20.00	Deposit: \$526.50
Dues: \$30.00	Bright Monday: \$5.00	50/50: \$15.00	Sunday Attend: N/A
Diocesan: \$15.00	Bright Tuesday: \$5.00		April 50/50: \$15.00

United for Ukraine - Welcome Circles

In response to the war in Ukraine, the US Government has created the Uniting for Ukraine (U4U) program. This pathway allows individual US residents to support displaced Ukrainians to come to the US and receive two years of humanitarian parole, which means they can live and work in the US for up to two years.

USCCB's Department of Migration and Refugee Services is launching a new initiative to support Ukrainians -- Welcome Circles. Across the country, we hope to see Catholic parishes, other houses of worship, and local organizations meet the

needs of displaced Ukrainians through collective action. Welcome Circles are groups of 5 or more adults who agree to financially support Ukrainians through the U4U program and to help them navigate their new community in the US. For more information, visit:

www.uscis.gov/ukraine
<https://ukraine.welcome.us>
<https://www.sponsorcircles.org/program>



STAMBAUGH FESTIVAL
CHAMBER ORCHESTRA

PRESENTS

GIVING VOICE TO PEACE V
FEATURING

The Armed Man

MASS FOR PEACE

Date: Sunday, April 14, 2024

Time: 4:00 PM

St. Joseph Roman Catholic Parish
4545 New Road
Austintown, OH 44515

GUEST ENSEMBLES



THIEL
CHOIR



**FREE
ADMISSION**
FREE WILL
DONATIONS
WELCOME



Around the World

WINE AND BEER TASTING TOUR

Sunday, April 28, 2024

4:00 PM - 6:00 PM

\$25/ Person

Food available from the menu

Basket Raffle - 50/50 Drawing

All proceeds benefit Stambaugh Chorus

The Barrel Room at Five Points

9065 Springfield Rd, Poland OH 44514

Wines from Ohio, Washington, Oregon,
California, & Argentina
Beers from Germany, Belgium, Michigan, & Ohio



CONTACT/TICKETING:
CANDIE ORR :330 207 0868

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).