



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)
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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, June 9, 2024

3rd Sunday After Pentecost

Tone: 2

Epistle: Romans 5:1-10

Gospel: Matthew 6:22-34

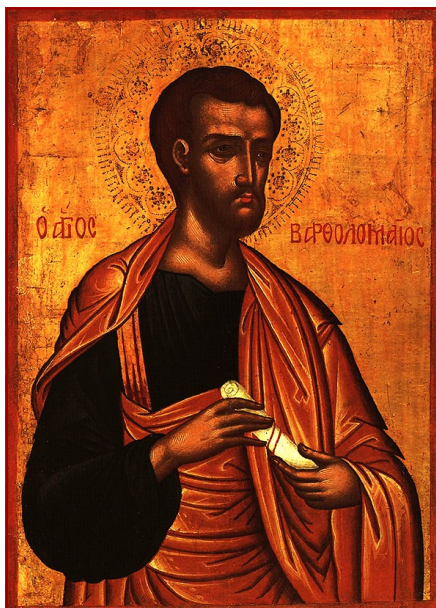
Liturgical Greeting

Greeting:

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

Response:

"Glory Forever!"
"Slava Na Veeky!"



Next Sunday:

June 16, 2024

4th Sunday
After Pentecost

Tone: 3

Epistle: Romans 6:18-23
Gospel: Matthew 8:5-13

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

Holy Apostles Bartholomew and Barnabas (June 11th)

| Day: | Date: | Place: | Time: | Intention: | Offered/Requested By: | Cantor(s)/Reader(s): |
|-----------------------------------|----------|--------------------|-------|--|-----------------------|----------------------|
| 3rd Sunday After Pentecost | | | | | | |
| Sun-Fri | Jun 9-14 | No Services | | | | |
| | | | 3:30p | Praying of the Holy Rosary | | J. Bodak |
| Sat | Jun 15 | SA | 4:00p | Vigil of the 4th Sunday After Pentecost - Divine Liturgy of St. John Chrysostom for the Parishioners of Both Parishes (<u>fulfills Sunday obligation</u>) followed by the Moleben to Christ the Lover of Mankind for God's Peace in Ukraine | | |
| 4th Sunday After Pentecost | | | | | | |
| Sun | Jun 16 | No Services | | | | |

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 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, Vasyl, Isaiah, and Priscilla.

St. Vladimir's Parish Collection

Based on the information in last week's bulletin regarding the rebuilding of St. Vladimir Ukrainian Catholic Church, Bishop Danylo is requesting a special collection on June 23 to send to St. Vladimir's parish. If you are inclined to donate, please use a special envelope indicating "St. Vladimir" on the envelope face.

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

Holy Trinity Church

Jun 10: **Russ Antonczak** Jun 10: **Wayne Saupp**
 Jun 13: **Svyatoslav Zhybak** Jun 16: **Kit Kreuzwieser**

St. Anne Church

Jun 11: **John and Arnie Fromel (64)**

На Мнoгoгaя ee Блaгoгaя Лeетa!

Holy Trinity and St. Anne Churches again welcome back

Fr. Andrew Clarke

who will be serving as the main celebrant again during this week's Divine Liturgies!

Welcome Back and Thank You!

Sunday Liturgy Adjustments (Above)

There will be no Sunday Liturgy on June 16th; instead, there will be a vigil Liturgy for Sunday (which fulfills Sunday obligations) at 4pm on Saturday, June 15th, at St. Anne Church. Thank you.

*** IMPORTANT ***

Due to a change in Fr. Lubomir's USAF training, as of now, it looks like he will not be back in Ohio until July 20th - although there is a possibility that he might be briefly back in the parishes between June 21st and 23rd. As a result, the PAC meetings at both parishes that were originally scheduled for June 9th have been rescheduled for **August 11th**. Thank you, and apologies for any inconvenience.

Holy Trinity 50/50 Club May Winner:

Irene Dreboty

The May total was \$50.00.

The church and Irene each receive \$25.00.

Holy Trinity Church Financials for the Week Ending June 2, 2024

| | |
|-----------------------------|----------------------------|
| Candles/Offering: \$2.00 | Memorial Donation: \$50.00 |
| Weekly Offering: \$617.00 | Repairs/Maint: \$10.00 |
| Dues: \$70.00 | 50/50: \$10.00 |
| Diocesan: \$10.00 | Deposit: \$789.00 |
| Mission Fund: \$10.00 | Sunday Attendance: 22 |
| Descent/Holy Spirit: \$5.00 | June 50/50: \$10.00 |
| Ss. Peter and Paul: \$5.00 | |

МОЛІТЬСЯ ЗА УКРАЇНУ!

PRAY FOR UKRAINE!

Spes Non Confundit

BULL OF INDICATION OF THE ORDINARY JUBILEE OF THE YEAR 2025

FRANCIS

BISHOP OF ROME

SERVANT OF THE SERVANTS OF GOD

TO ALL WHO READ THIS LETTER MAY HOPE FILL YOUR HEARTS

1. SPES NON CONFUNDIT. "Hope does not disappoint" (Rom 5:5). In the spirit of hope, the Apostle Paul addressed these words of encouragement to the Christian community of Rome. Hope is also the central message of the coming Jubilee that, in accordance with an ancient tradition, the Pope proclaims every twenty-five years. My thoughts turn to all those pilgrims of hope who will travel to Rome in order to experience the Holy Year and to all those others who, though unable to visit the City of the Apostles Peter and Paul, will celebrate it in their local Churches. For everyone, may the Jubilee be a moment of genuine, personal encounter with the Lord Jesus, the "door" (cf. Jn 10:7.9) of our salvation, whom the Church is charged to proclaim always, everywhere and to all as "our hope" (1 Tim 1:1).

Everyone knows what it is to hope. In the heart of each person, hope dwells as the desire and expectation of good things to come, despite our not knowing what the future may bring. Even so, uncertainty about the future may at times give rise to conflicting feelings, ranging from confident trust to apprehensiveness, from serenity to anxiety, from firm conviction to hesitation and doubt. Often we come across people who are discouraged, pessimistic and cynical about the future, as if nothing could possibly bring them happiness. For all of us, may the Jubilee be an opportunity to be renewed in hope. God's word helps us find reasons for that hope. Taking it as our guide, let us return to the message that the Apostle Paul wished to communicate to the Christians of Rome.

A word of hope

2. "Since we are justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing in the glory of God... Hope does not disappoint, because God's love has been poured into our hearts through the Holy Spirit that has been given to us" (Rom 5:1-2.5). In this passage, Saint Paul gives us much to reflect upon. We know that the Letter to the Romans marked a decisive turning point in his work of evangelization. Until then, he had carried out his activity in the

eastern part of the Empire, but now he turns to Rome and all that Rome meant in the eyes of the world. Before him lay a great challenge, which he took up for the sake of preaching the Gospel, which knows no barriers or confines. The Church of Rome was not founded by Paul, yet he felt impelled to hasten there in order to bring to everyone the Gospel of Jesus Christ, crucified and risen from the dead, a message of hope that fulfils the ancient promises, leads to glory and, grounded in love, does not disappoint.

3. Hope is born of love and based on the love springing from the pierced heart of Jesus upon the cross: "For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life" (Rom 5:19). That life becomes manifest in our own life of faith, which begins with Baptism, develops in openness to God's grace and is enlivened by a hope constantly renewed and confirmed by the working of the Holy Spirit.

By his perennial presence in the life of the pilgrim Church, the Holy Spirit illumines all believers with the light of hope. He keeps that light burning, like an ever-burning lamp, to sustain and invigorate our lives. Christian hope does not deceive or disappoint because it is grounded in the certainty that nothing and no one may ever separate us from God's love: "Who will separate us from the love of Christ? Hardship, or distress, or persecution, or famine, or nakedness, or peril or the sword? No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom 8:35.37-39). Here we see the reason why this hope perseveres in the midst of trials: founded on faith and nurtured by charity, it enables us to press forward in life. As Saint Augustine observes: "Whatever our state of life, we cannot live without these three dispositions of the soul, namely, to believe, to hope and to love".

4. Saint Paul is a realist. He knows that life has its joys and
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sorrows, that love is tested amid trials, and that hope can falter in the face of suffering. Even so, he can write: "We boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope" (Rom 5:3-4). For the Apostle, trials and tribulations mark the lives of those who preach the Gospel amid incomprehension and persecution (cf. 2 Cor 6:3-10). Yet in those very contexts, beyond the darkness we glimpse a light: we come to realize that evangelization is sustained by the power flowing from Christ's cross and resurrection. In this way, we learn to practice a virtue closely linked to hope, namely patience. In our fast-paced world, we are used to wanting everything now. We no longer have time simply to be with others; even families find it hard to get together and enjoy one another's company. Patience has been put to flight by frenetic haste, and this has proved detrimental, since it leads to impatience, anxiety and even gratuitous violence, resulting in more unhappiness and self-centeredness.

Nor is there much place for patience in this age of the Internet, as space and time yield to an ever-present "now". Were we still able to contemplate creation with a sense of awe, we might better understand the importance of patience. We could appreciate the changes of the seasons and their harvests, observe the life of animals and their cycles of growth, and enjoy the clarity of vision of Saint Francis. In his *Canticle of the Creatures*, written exactly eight hundred years ago, Francis saw all creation as a great family and could call the sun his "brother" and the moon his "sister". [2] A renewed appreciation of the value of patience could only prove beneficial for ourselves and for others. Saint Paul often speaks of patience in the context of our need for perseverance and confident trust in God's promises. Yet, before all else, he testifies to God's own patience, as "the God of all patience and encouragement" (Rom 15:5). Patience, one of the fruits of the Holy Spirit, sustains our hope and strengthens it as a virtue and a way of life. May we learn to pray frequently for the grace of patience, which is both the daughter of hope and at the same time its firm foundation.

A journey of hope

5. This interplay of hope and patience makes us see clearly that the Christian life is a journey calling for moments of greater intensity to encourage and sustain hope as the constant companion that guides our steps towards the goal of our encounter with the Lord Jesus. I like to think that the proclamation of the first Jubilee, in the year 1300, was pre-

ceded by a journey of grace inspired by popular spirituality. How can we fail to recall the various ways by which the grace of forgiveness had been poured out upon God's holy and faithful People? We are reminded, for example, of the great "Pardon" that Saint Celestine V granted to all those who visited the Basilica of Santa Maria di Collemaggio in Aquila on the 28th and 29th days of August 1294, six years before Pope Boniface VIII instituted the Holy Year. The Church was already experiencing the grace of the Jubilee as an outpouring of divine mercy. Even earlier, in 1216, Pope Honorius III granted the plea of Saint Francis for an indulgence for all those visiting the Porziuncola on the first two days of August. The same can be said of the pilgrimage to Santiago de Compostela: in 1222, Pope Callistus II allowed the Jubilee to be celebrated there whenever the Feast of the Apostle James fell on a Sunday. It is good that such "dispersed" celebrations of the Jubilee continue, so that the power of God's forgiveness can support and accompany communities and individuals on their pilgrim way.

Pilgrimage is of course a fundamental element of every Jubilee event. Setting out on a journey is traditionally associated with our human quest for meaning in life. A pilgrimage on foot is a great aid for rediscovering the value of silence, effort and simplicity of life. In the coming year, pilgrims of hope will surely travel the ancient and more modern routes in order to experience the Jubilee to the full. In Rome itself, along with the usual visits to the catacombs and the Seven Churches, other itineraries of faith will be proposed. Journeying from one country to another as if borders no longer mattered, and passing from one city to another in contemplating the beauty of creation and masterpieces of art, we learn to treasure the richness of different experiences and cultures, and are inspired to lift up that beauty, in prayer, to God, in thanksgiving for his wondrous works. The Jubilee Churches along the pilgrimage routes and in the city of Rome can serve as oases of spirituality and places of rest on the pilgrimage of faith, where we can drink from the wellsprings of hope, above all by approaching the sacrament of Reconciliation, the essential starting-point of any true journey of conversion. In the particular Churches, special care should be taken to prepare priests and the faithful to celebrate the sacrament of Confession and to make it readily available in its individual form.

In a particular way, I would like to invite the faithful of the Eastern Churches, particularly those already in full communion with the Successor of Peter, to take part in this pilgrimage.

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They have suffered greatly, often even unto death, for their fidelity to Christ and the Church, and so they should feel themselves especially welcome in this City of Rome that is also their Mother and cherishes so many memories of their presence. The Catholic Church, enriched by their ancient liturgies and the theology and spirituality of their Fathers, monks and theologians, wants to give symbolic expression to its embrace of them and their Orthodox brothers and sisters in these times when they endure their own Way of the Cross, often forced by violence and instability to leave their homelands, their holy lands, for safer places. For them, the hope born of the knowledge that they are loved by the Church, which does not abandon them but follows them wherever they go, will make the symbolism of the Jubilee all the more powerful.

6. The Holy Year of 2025 is itself in continuity with preceding celebrations of grace. In the last Ordinary Jubilee, we crossed the threshold of two millennia from the birth of Jesus Christ. Then, on 13 March 2015, I proclaimed an Extraordinary Jubilee for the sake of making known and encouraging an encounter with the “merciful face of God”, [3] the core message of the Gospel for every man and woman of every time and place. Now the time has come for a new Jubilee, when once more the Holy Door will be flung open to invite everyone to an intense experience of the love of God that awakens in hearts the sure hope of salvation in Christ. The Holy Year will also guide our steps towards yet another fundamental celebration for all Christians: 2033 will mark the two thousandth anniversary of the redemption won by the passion, death and resurrection of the Lord Jesus. We are about to make a pilgrimage marked by great events, in which the grace of God precedes and accompanies his people as they press forward firm in faith, active in charity and steadfast in hope (cf. 1 Thess 1:3) .

Sustained by this great tradition, and certain that the Jubilee Year will be for the entire Church a lively experience of grace and hope, I hereby decree that the Holy Door of the

Commemoration of St. Anthony of Padua

In addition to commemorating on June 13th the Holy Martyr Aquilina (martyred in 117 A.D.) as well as Saint Trephilus (died ca. 370 A.D.) (see the 2024 Byzantine Seminary Press church calendar), we'll likewise be commemorating from now on in our Church Saint Anthony of Padua (XII-XIII centuries A.D.), a saint of the Roman Catholic Church, who was approved to be added to our church calendar by our bishops at the 2023 Synod of the Ukrainian Catholic Bishops in Rome.

Basilica of Saint Peter in the Vatican will be opened on 24 December 2024, thus inaugurating the Ordinary Jubilee. On the following Sunday, 29 December 2024, I will open the Holy Door of my cathedral, Saint John Lateran, which on 9 November this year will celebrate the 1700th anniversary of its dedication. Then, on 1 January 2025, the Solemnity of Mary, Mother of God, the Holy Door of the Papal Basilica of Saint Mary Major will be opened. Finally, Sunday, 5 January 2025, will mark the opening of the Holy Door of the Papal Basilica of Saint Paul Outside the Walls. These last three Holy Doors will be closed on Sunday, 28 December 2025. I further decree that on Sunday, 29 December 2024, in every cathedral and co-cathedral, diocesan bishops are to celebrate Holy Mass as the solemn opening of the Jubilee Year, using the ritual indications that will be provided for that occasion. For celebrations in co-cathedrals, the bishop's place can be taken by a suitably designated delegate. A pilgrimage that sets out from a church chosen for the collection and then proceeds to the cathedral can serve to symbolize the journey of hope that, illumined by the word of God, unites all the faithful. In the course of this pilgrimage, passages from the present Document can be read, along with the announcement of the Jubilee Indulgence to be gained in accordance with the prescriptions found in the ritual indications mentioned above. The Holy Year will conclude in the particular Churches on Sunday, 28 December 2025; in the course of the year, every effort should be made to enable the People of God to participate fully in its proclamation of hope in God's grace and in the signs that attest to its efficacy.

The Ordinary Jubilee will conclude with the closing of the Holy Door in the Papal Basilica of Saint Peter in the Vatican on 6 January 2026, the Solemnity of the Epiphany of the Lord. During the Holy Year, may the light of Christian hope illumine every man and woman, as a message of God's love addressed to all! And may the Church bear faithful witness to this message in every part of the world!

(to be continued...)

Prayer Request for Fr. Lorance

Father Douglas Lorance of St. Michael Parish in Lyndora, Pennsylvania, has recently undergone open-heart surgery. Bishop Danylo has requested your prayers. To send a get well card, it may be sent to:

Rev. Douglas Lorance
St. Michael Parish
610 Hansen Ave.
Lyndora, PA 16045-1325

The International Pilgrim Virgin Statue Tour

August 1 – 21, 2024 – Youngstown, OH Diocese

“Seeing the Pilgrim Virgin Statue is like going to Fatima.”



In 1947, this world famous statue was sculpted according to the specifications of Ven. Sister Lucia, seer of Fatima, by Jose Thedim, the Michelangelo of Portugal. The statue was blest by Ven. Pope Pius XII on May 13, 1947, causing him to refer to this image as the “messenger of her royalty,” thus becoming the famous “Pilgrim Virgin Statue” known as the “Weeping Madonna”. The last time this famous image toured the diocese was in 1986. The custodian of this statue is Patrick Sabat.

Let us welcome with immense joy and happiness this beautiful image of the Mother of Our Lord. Our Lady grants many graces and blessings during a visitation. The Blessed Mother through the image of Our Lady of Fatima eagerly awaits your visit so that she may shower you with an abundance of graces as she pleads your cause with her Son Jesus.

“To Jesus thru Mary”

For more information call: Katie Moran 330-647-3833 or Connie Liptak: 330-507-3880

Sponsored by: World Apostolate of Fatima, Our Lady’s Blue Army, Byzantine Division

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|---|--|--|---|---|
| <p><u>Aug. 1 – Thurs.</u> Blessed Sacrament Warren, OH 3020 Reeves Rd NE, Warren, OH 44483 (330) 372-2215 A: Noon D: after 6 pm mass</p> | <p><u>Aug. 2 Friday</u> Basilica of St. John the Baptist 627 McKinley Ave NW, Canton, OH 44703 A: 9 Am DL after 6 PM Mass</p> | <p><u>Aug. 3 – Sat.</u> St. Columba Cathedral – 159 W. Rayen Ave, Yg, OH 44503 Welcome with Bishop Bonnar A: 9:30 AM D: After 4PM vigil mass</p> | <p><u>Aug. 4 - Sun</u> St. Charles 7345 Westview Dr, Boardman, OH 44512 A: 7:30 Mass D: 5 PM</p> | <p><u>Aug 5. - Mon</u> St. Andrews Byz Church 7700 Hoertz Rd, Parma, OH 44134 (440) 843-9149 A: 9 AM D: 9 PM</p> |
| <p><u>Aug. 6 – Tues</u> St. Michael’s Byz Church 463 Robinson Rd, Campbell, OH 44405 A: Noon D: 7:30 After 6 PM Liturgy</p> | <p><u>Aug. 7 – Wed.</u> Adventura: 1. Humility Nursing Home - 755 Ohltown Rd, Austintown, OH 44515 A: 9:30 D:11 2. Assumption Village 9800 Market St, North Lima, OH 44452 A: 3:45 D: 5</p> | <p><u>Aug. 8 Thurs.</u> Comforter of the Afflicted Franciscan Shrine 517 S. Bella Vista, Yg, OH 44509 A: 7 AM mass D:6 PM</p> | <p><u>Aug. 9 – Fri.</u> Sacred Heart Church 3049 OH-45, Rock Creek, OH 44084 A: 10 AM for Noon mass D:7 PM</p> | <p><u>Aug. 10 – Sat.</u> St. Rose Church 48 East Main Street, Girard, Ohio 44420 A:9 am D: After 4 pm mass</p> |
| <p><u>Aug. 11 - Sun</u> Basilica & National Shrine of O.,L. of Lebanon 2759 N. Lipkey Road , North Jackson, OH 44451 A: 9 AM for 10 Liurgy D:7 PM after 5 PM Liturgy</p> | <p><u>Aug. 12 – Mon</u> St. Josaphat Ukrainian Catholic Cathedral - 5720 State Rd, Cleveland, OH 44134 A 9 AM D: 9 PM</p> | <p><u>Aug. 13 Tues</u> 1. Poland village assisted Living -- 335 W. McKinley Way, Yg, OH A: 10- D: 11:30 2. Ohio Ilving Lake Vista 303 N. Park St Cortland, OH 44410 A: 1:30 pm D:6:00pm</p> | <p><u>Aug. 14 – Wed.</u> St. Paul’s Church –241 S. Main St., N. Canton, OH 44720 A: 7:15 Mass D: after 7 pm mass Poor Clares (Private) All night</p> | <p><u>Aug. 15 - Thurs.</u> Basilica of O. L. of Mt. Carmel, 343 Via Mt. Carmel Ave. Youngstown, OH 44505 A: 10 or 11 for Noon Mass D: 9 pm after 7 PM Mass</p> |
| <p><u>Aug. 16 - Fri.</u> St. Patrick’s, Church 313 North DePeyster Street, Kent OH 44240 A: 8:30 for mass D: 8 PM</p> | <p><u>Aug. 17 – Sat.</u> St. Maron’ Church 1555 S. Meridian Rd., Yg, Oh 44511 A: 8 AM D: 8:30 PM</p> | <p><u>Aug. 18 – Sun.</u> Holy Trinity Ukrainian Byz. Catholic Church 526 W Rayen Ave, Youngstown, OH 44502 A: 10 am D: 3 pm</p> | <p><u>Aug. 19 - Mon</u> Mother of Sorrows 1464 W. 6th Street, Astabula ,Oh A: 11 AM D: A: 7 pm</p> | <p><u>Aug. 20 - Tues</u> St. Dominic’s Church 77 E. Lucis Ave, Yg, OH 44507 A: 10am D: 6pm</p> |
| <p><u>Aug. 21 - Wed</u> St. Patrick’s Church 357 N Main St, Hubbard, OH 44425 A: 8:30 Mass D: 8 PM</p> | | | | <p>A: Arrival D: Departure</p> |

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 to 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! We thank You for the gift of salvation that we received from You! 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!

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 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.