



Holy Trinity and St. Anne Ukrainian Catholic Churches



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

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

Rev. Protodeacon Donald Billy

Administrative Assistant:
Dean Chance

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

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

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

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

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

Sunday, June 23, 2024

5th Sunday After Pentecost

Tone: 4

Epistle: Romans 10:1-10

Gospel: Matthew 8:28-9:1

Liturgical Greeting

Greeting:

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

Response:

"Glory Forever!"
"Slava Na Veeky!"



Next Sunday:

June 30, 2024

6th Sunday After Pentecost -
Synaxis of the
Holy Twelve Apostles

Tone: 5

Epistle: Romans 12:6-14

Gospel: Matthew 9:1-8

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

Holy Apostles Peter and Paul (June 29th)

Day:	Date:	Place:	Time:	Intention:	Offered/Requested By:	Cantor(s)/Reader(s):
5th Sunday After Pentecost						
			8:10a	Moleben to Christ the Lover of Mankind for God's Peace in Ukraine		
			8:30a	Divine Liturgy of St. John Chrysostom for the Parishioners of St. Anne Church		P. Machingo
Sun	Jun 23	SA	10:20a	Praying of the Holy Rosary		J. Bodak
			10:40a	Moleben to Christ the Lover of Mankind for God's Peace in Ukraine		
			11:00a	Divine Liturgy of St. John Chrysostom for the Parishioners of Holy Trinity Church		J. Kicz
M	Jun 24	Nativity of St. John the Baptist - No Service				
Tue-Thu	Jun 25-27	No Services				
Fri	Jun 28	SA	6:00p	vigil of the Feast of Holy Apostles Peter and Paul Divine Liturgy of St. John Chrysostom for the Parishioners of Both Churches followed by the Moleben to Christ the Lover of Mankind for God's Peace in Ukraine		
Sat	Jun 29	Feast of Holy Apostles Peter and Paul - No Service				
6th Sunday After Pentecost - Synaxis of the Holy Twelve Apostles						
			8:10a	Moleben to Christ the Lover of Mankind for God's Peace in Ukraine		
			8:30a	Divine Liturgy of St. John Chrysostom for the Parishioners of St. Anne Church		P. Nachim
Sun	Jun 30	SA	10:20a	Praying of the Holy Rosary		J. Bodak
			10:40a	Moleben to Christ the Lover of Mankind for God's Peace in Ukraine		
			11:00a	Divine Liturgy of St. John Chrysostom for the Parishioners of Holy Trinity Church		K. Kreuzwieser

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, Vasyl, Isaiah, and Priscilla.

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

Holy Trinity Church

Jun 29: Michael Riwniak

St. Anne Church

Jun 24: Brian and Fran Chadwick (46)

Jun 24: Leda Kasnevič Jun 25: Nancy Pirko

Na Mnohaya ee Blahaya Leeta!

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!

***** Holy Trinity Church Construction Update *****

Barring any unforeseen setbacks, Sunday Divine Liturgies will **resume** at Holy Trinity Church **next Sunday**, June 30th.

Should any late issues arise, a message will be posted on the Holy Trinity website (www.holytrinityucc.com) prior to that date. *Thank you!*

St. Vladimir's Parish Collection

Based on the information in the bulletin from several weeks ago regarding the rebuilding of St. Vladimir Ukrainian Catholic Church, Bishop Danylo is requesting a special collection **TODAY** 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.

МОЛІТЬСЯ ЗА УКРАЇНУ!

PRAY FOR UKRAINE!

Happy Layperson's Day

Since on June 26th we observe in our Ukrainian Catholic Church the Layperson's Day, a very blessed Layperson's Day to all the laity in our two parishes! The patron saint of all the lay people in our Church is Blessed Martyr Volodymyr Pryima, who is one of the 27 Blessed Martyrs of our Church all of whom, together with Venerable Sampson, we commemorate in our Church on June 27th.

Holy Trinity Church Financials for the Week Ending June 16, 2024

Weekly Offering: \$270.00	Deposit: \$325.00
Dues: \$25.00	Sunday Attendance: 38
St. Vladimir Fund: \$25.00	June 50/50: \$25.00
50/50: \$5.00	

Happy 57th Anniversary, St. Anne Church!

This year, on June 25th, St. Anne Church celebrates its 57th anniversary. On such a notable occasion, let us thank our Lord for the over-centennial existence of our parish community, for all of His richly bestowed graces during all of those years! Despite our community getting smaller, let us not lose hope, but rather entrust ourselves completely to our Lord's Providence, surrendering ourselves to His most holy will and confidently moving forward. Our Lord is with us and He is the One Who leads us, His Church, on the path of holiness towards His Eternal Kingdom. May the Most Holy Theotokos and all the Holy Angels and Saints continue to be with us! As we like to sing in our Church, God is with us!

З нами Бог! Happy Anniversary, St. Anne Church!
Many more blessed years! **Многая літа!**

NOTE ON SUNDAYS AND HOLY DAYS OF OBLIGATION

Under ordinary circumstances, 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); and

- 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). 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).

HEALING
of
WOUNDS
of the war in Ukraine
FUND

A CALL TO ACTION!

The Healing of Wounds of the War in Ukraine Fund (HWF) is a continuation of the legacy of the Metropia Humanitarian Aid Fund of the Ukrainian Catholic Church in the US, which distributed over **\$7.2 million** since the full-scale Russian invasion of Ukraine. **103 projects** were supported in helping internally displaced persons and refugees, providing medical aid and emergency food assistance, supporting military and hospital chaplains.

**YOU CAN HELP HEAL
THE WOUNDS OF WAR
IN UKRAINE THROUGH
YOUR SUPPORT**



THE FUND'S MISSION

HWF supports projects that address the physical, emotional, and spiritual consequences of the war waged against Ukraine. The Fund seeks to respond quickly to urgent needs of our beneficiaries showing our solidarity and Christian love to our brothers and sisters in Ukraine.



DONATE

Please Give Today, personally, however you prefer:



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or



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SCAN

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Ukrainian Catholic
Archeparchy of Philadelphia

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PA 19123

Help Ukraine

Checks Payable to: "Ukrainian
Catholic Archeparchy of Phila."

Memo: "Healing of Wounds of the
War in Ukraine Fund"



**Thank you for Your Generosity!
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

(con't)

Appeals for hope

16. Echoing the age-old message of the prophets, the Jubilee reminds us that *the goods of the earth* are not destined for a privileged few, but for everyone. The rich must be generous and not avert their eyes from the faces of their brothers and sisters in need. Here I think especially of those who lack water and food: hunger is a scandal, an open wound on the body of our humanity, and it summons all of us to a serious examination of conscience. I renew my appeal that “with the money spent on weapons and other military expenditures, let us establish a global fund that can finally put an end to hunger and favour development in the most impoverished countries, so that their citizens will not resort to violent or illusory situations, or have to leave their countries in order to seek a more dignified life”.

Another heartfelt appeal that I would make in light of the coming Jubilee is directed to the more affluent nations. I ask that they acknowledge the gravity of so many of their past decisions and determine to *forgive the debts* of countries that will never be able to repay them. More than a question of generosity, this is a matter of justice. It is made all the more serious today by a new form of injustice which we increasingly recognize, namely, that “a true ‘ecological debt’ exists, particularly between the global North and South, connected to commercial imbalances with effects on the environment and the disproportionate use of natural resources by certain countries over long periods of time”. As sacred Scripture teaches, the earth is the Lord’s and all of us dwell in it as “aliens and tenants” (*Lev*25:23). If we really wish to prepare a path to peace in our world, let us commit ourselves to remedying the remote causes of injustice, settling unjust and unpayable debts, and feeding the hungry.

17. The coming Jubilee Year will also coincide with a significant date for all Christians, namely, *the 1700th anniversary of the celebration of the first great Ecumenical Council, that of Nicaea*. It is worth noting that, from apostolic times, bishops have gathered on various occasions in order to discuss doctrinal questions and disciplinary mat-

ters. In the first centuries of Christianity, synods frequently took place in both East and West, showing the importance of ensuring the unity of God’s People and the faithful proclamation of the Gospel. The Jubilee can serve as an important occasion for giving concrete expression to this form of synodality, which the Christian community today considers increasingly necessary for responding to the urgent need for evangelization. All the baptized, with their respective charisms and ministries, are co-responsible for ensuring that manifold signs of hope bear witness to God’s presence in the world.

The Council of Nicaea sought to preserve the Church’s unity, which was seriously threatened by the denial of the full divinity of Jesus Christ and hence his consubstantiality with the Father. Some three hundred bishops took part, convoked at the behest of the Emperor Constantine; their first meeting took place in the Imperial Palace on 20 May 325. After various debates, by the grace of the Spirit they unanimously approved the Creed that we still recite each Sunday at the celebration of the Eucharist. The Council Fathers chose to begin that Creed by using for the first time the expression “ *We believe*”, as a sign that all the Churches were in communion and that all Christians professed the same faith.

The Council of Nicaea was a milestone in the Church’s history. The celebration of its anniversary invites Christians to join in a hymn of praise and thanksgiving to the Blessed Trinity and in particular to Jesus Christ, the Son of God, “consubstantial with the Father”, who revealed to us that mystery of love. At the same time, Nicaea represents a summons to all Churches and Ecclesial Communities to persevere on the path to visible unity and in the quest of fitting ways to respond fully to the prayer of Jesus “that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me” (*Jn* 17:21).

The Council of Nicaea also discussed the date of Easter. To this day, different approaches to this question prevent celebrating the fundamental event of our faith on

(con't)

the same day. Providentially, a common celebration will take place in the year 2025. May this serve as an appeal to all Christians, East and West, to take a decisive step forward towards unity around a common date for Easter. We do well to remind ourselves that many people, unaware of the controversies of the past, fail to understand how divisions in this regard can continue to exist.

Anchored in hope

18. Hope, together with faith and charity, makes up the triptych of the “theological virtues” that express the heart of the Christian life (cf. 1 Cor 13:13; 1 Thess 1:3). In their inseparable unity, hope is the virtue that, so to speak, gives inward direction and purpose to the life of believers. For this reason, the Apostle Paul encourages us to “rejoice in hope, be patient in suffering, and persevere in prayer” (Rom 12:12). Surely we need to “abound in hope” (cf. Rom 15:13), so that we may bear credible and attractive witness to the faith and love that dwell in our hearts; that our faith may be joyful and our charity enthusiastic; and that each of us may be able to offer a smile, a small gesture of friendship, a kind look, a ready ear, a good deed, in the knowledge that, in the Spirit of Jesus, these can become, for those who receive them, rich seeds of hope. Yet what is the basis of our hope? To understand this, let us stop and reflect on “the reasons for our hope” (cf. 1 Pet 3:15).

19. “I believe in life everlasting”. [12] So our faith professes. Christian hope finds in these words an essential foundation. For hope is “that theological virtue by which we desire... eternal life as our happiness”. [13] The Second Vatican Council says of hope that, “when people are deprived of this divine support, and lack hope in eternal life, their dignity is deeply impaired, as may so often be seen today. The problems of life and death, of guilt and suffering, remain unsolved, so that people are frequently thrown into despair”. [14] We, however, by virtue of the hope in which we were saved, can view the passage of time with the certainty that the history of humanity and our own individual history are not doomed to a dead end or a dark abyss, but directed to an encounter with the Lord of glory. As a result, we live our lives in expectation of his return and in the hope of living forever in him. In this spirit, we make our own the heartfelt prayer of the first Christians with which sacred Scripture ends: “Come, Lord Jesus!” (Rev 22:20).

20. The death and resurrection of Jesus is the heart of our faith and the basis of our hope. Saint Paul states this succinctly by the use of four verbs: “I handed on to you as of

first importance what I in turn had received, that Christ died for our sins in accordance with the Scriptures, and that he was buried, and that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas and then to the twelve” (1 Cor 15:3-5). Christ died, was buried, was raised and appeared. For our sake, Jesus experienced the drama of death. The Father’s love raised him in the power of the Spirit, and made of his humanity the first fruits of our eternal salvation. Christian hope consists precisely in this: that in facing death, which appears to be the end of everything, we have the certainty that, thanks to the grace of Christ imparted to us in Baptism, “life is changed, not ended”, [15] forever. Buried with Christ in Baptism, we receive in his resurrection the gift of a new life that breaks down the walls of death, making it a passage to eternity.

The reality of death, as a painful separation from those dearest to us, cannot be mitigated by empty rhetoric. The Jubilee, however, offers us the opportunity to appreciate anew, and with immense gratitude, the gift of the new life that we have received in Baptism, a life capable of transfiguring death’s drama. It is worth reflecting, in the context of the Jubilee, on how that mystery has been understood from the earliest centuries of the Church’s life. An example would be the tradition of building baptismal fonts in the shape of an octagon, as seen in many ancient baptisteries, like that of Saint John Lateran in Rome. This was intended to symbolize that Baptism is the dawn of the “eighth day”, the day of the resurrection, a day that transcends the normal, weekly passage of time, opening it to the dimension of eternity and to life everlasting: the goal to which we tend on our earthly pilgrimage (cf. Rom 6:22).

The most convincing testimony to this hope is provided by the martyrs. Steadfast in their faith in the risen Christ, they renounced life itself here below, rather than betray their Lord. Martyrs, as confessors of the life that knows no end, are present and numerous in every age, and perhaps even more so in our own day. We need to treasure their testimony, in order to confirm our hope and allow it to bear good fruit.

The martyrs, coming as they do from different Christian traditions, are also seeds of unity, expressions of the ecumenism of blood. I greatly hope that the Jubilee will also include ecumenical celebrations as a way of highlighting the richness of the testimony of these martyrs.

(to be continued)

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

<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>



LAINY MASON Benefit Golf Open

Sponsored by
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Olde Dutch Mill Golf Course
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330-654-4100

Iconography Retreat

.....
July 8-12, 2024
Mon-Fri

\$650 (includes meals and supplies)
\$550 for commuters

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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.