

**Sunday of Meatfare**  
**February 20, 2022**

8:40 AM Rosary  
9:00 AM **H/B for All Parishioners**

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**DIVINE SERVICES/EVENTS FOR THE WEEK**

Monday, February 21<sup>st</sup> NO SERVICES

Tuesday, February 22<sup>nd</sup>

9:30AM **+ Steve Szijarto**– by Laszlo & Emily Szijarto

Wednesday, February 23<sup>rd</sup>

5:00PM Confessions in the Sacristy (or by appointment)

6:30PM BIBLE STUDY

Thursday, February 24<sup>th</sup>

9:30AM **H/B for Vasyl Babiy** – by a friend

Friday, February 25<sup>th</sup>

9:30AM **+ Larry Kozak** – by Chris & Cindy Ross

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Saturday, February 26<sup>th</sup>

5:00PM **Vespers**

**Sunday, February 27<sup>th</sup> Sunday of Cheesefare**

8:40 AM Rosary  
9:00 AM **H/B for All Parishioners**

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Our parish is pleased to announce we will be hosting a one day Liturgical Music Convention on **Saturday, March 12, 2022**. The theme will be: **Make a Joyful Noise...Music of the Divine Liturgy!** Music presented will be of the Galician, Carpathian (Ruthenian) and Kiyivan traditions. Any cantors, priests and singers interested are encouraged to attend! The tentative schedule will be as follows:

10:00am - Noon Morning session

Noon - 1:00pm. Lunch and fellowship

1:00pm - 3:00pm Afternoon session

3:00pm - 3:15pm Break

3:15pm - 4:30pm Recap/Review and discussion/feedback on the day's events

5:00pm Divine Liturgy for the Second Sunday of the Great Fast (Convention participants will lead the congregation in the responses featuring music learned that day) Contact **Greg Jindra**

**CONGRATULATIONS:**

This week **Aleksy Wlaszyn (2/22)** celebrates his birthday. We wish you two a wonderful celebration, and a year of health and blessings flavored with pure joy, and **many blessed years... mnohaya i blahaya lita!**

**ALL SOULS SATURDAYS**

**(SOROKOUSTY):**

The first All Souls Saturday of 2022 will be on **March 12th**. There will be a general **Divine Liturgy** at **9:00 AM with Panakhyda for All +Souls** submitted to the pastor for prayers. The corresponding green envelope is in your new envelope boxes. *These days remind us that love is stronger than death, that Christ's death for us means that our beloved deceased who believed in Christ are very much alive.*

**Book Study:**

Our Book study group is excited to announce a new season, which starts Saturday, March 5<sup>th</sup> at 3:30pm in the Church hall. Our book this time is by Fr. Charles Arminjon "The End of the Present World." Favorite book of St. Therese of Lisieux. All things pass. Glory fades. Nature groans in labor. The day of the Lord is coming, and with it will come the end of the entire created order.

And yet so many live with our eyes fixed on this passing world only, rather than on the everlasting world to come. Preoccupied with the earthly pleasures and cares, we ignore our eternal destiny.

**PRAY FOR PEACE AND JUSTICE**

**FOR UKRAINE:**

Our Ukrainian Catholic Bishops of the United States appeal for your prayers for peace and justice for Ukraine. Copies of their appeal, in Ukrainian and English, are available in the vestibule.

**MISSION SUNDAY IN SOLON:**

Protection Blessed Virgin Mary Ukrainian Catholic Church invites everyone to join them for a Mission Sunday on **March 20, 2022**, at 11:30. Father Fr. David Bline will be our special guest. Afterwards, everyone is welcome to the church hall for fellowship while enjoying a delicious lunch of soup, salad, bread, and dessert. A free-will donation for the lunch is welcome.

**Tips for Lent by Mother Theresa:**

While she was the head of the Missionaries of Charity, Mother Teresa kept a list of ways to cultivate humility for the sisters in her care.

1. Speak as little as possible about yourself.
2. Keep busy with your own affairs and not those of others.
3. Avoid curiosity of the things which are not your concern
4. Do not interfere in the affairs of others
5. Accept small irritations with good humor.
6. Do not dwell on the faults of others
7. Accept censures even if unmerited
8. Give in to the will of others
9. Accept insults and injuries
10. Accept contempt, being forgotten and disregarded
11. Do not seek to be admired and loved.
12. Give in, in discussions, even when you are right.

### **Emergency Relief Fund:**

Parishioners can contact Father Sal with total confidentiality to request assistance along with prayers and counseling. Thank you everyone for contributing to this cause!

*The Church was a mother to you in life, providing for your spiritual needs; please remember the Eparchy of Saint Josaphat in Parma in your last will and testament. The wording to do this is as follows: “I give and bequeath to the Ukrainian Catholic Diocese of St. Josaphat in Parma, located in Parma, Ohio, \_\_\_\_\_% of the residue of my estate [or: the sum of \$\_\_\_\_\_].”Thank you!*

### **SAFE ENVIRONMENT:**

Please, be advised that any instance of sexual abuse by a cleric, lay employee or lay volunteer within the boundaries of our parish should be immediately reported to the local police department, child protection services of the county, the pastor of the parish and the Chancery of St. Josaphat Eparchy. A sexual abuser report form is available in the church’s vestibule and/or the parish office in English and Ukrainian. The bishop can be reached at the Chancery at 440-888-1522 or by writing to: Most Rev. Bishop Bohdan J. Danylo, Ukrainian Catholic Eparchy of St. Josaphat in Parma, P.O. Box 347180, Parma OH 44134. You may also file a report with Ms. Marika Zaliszczuk, Victim Assistance Coordinator of St. Josaphat Eparchy (412-215-5372). For more information on St. Josaphat Eparchy’s safe environment policy and procedures and other pertinent info, please, log onto: <http://stjosaphateparchy.com>

### **DIRECT TO YOUR EMAIL BOX:**

Don't miss the weekend bulletin because you are out of town, ill, or unable to come to Holy Ghost. Fr. Sal will be happy to deliver your bulletin via email. Just send your request to [info@hgucc.org](mailto:info@hgucc.org).

### **SYNODAL PROCESS**

Our Holy Father, Pope Francis, has invited the Catholic Church across the world to begin a journey of listening attentively to the Lord and to each other. We want to deepen our understanding of what it means to live together, in union with Christ, as fellow disciples called to announce His Gospel. This experience of encounter is called a Synod and follows a Synodal process.

There are three key words for this Synodal process: communion, participation, and mission. Put simply: What does it mean for us to belong to Christ and be in relationship

with His Church? What does it mean for us to be engaged and involved with Christ in His Church? What does it mean for us to be sent out, in proclamation and service, by Christ and His Church?

We are being asked to rediscover together – laity, clergy, and religious – what it means to be a servant-Church, rooted in Christ. The Synod is an opportunity for everyone baptized into Christ to consider what it means to be a missionary disciple. It begins at the grassroots and leads, through a national and continental phase, to a gathering in Rome in 2023.

Between Sunday of the Prodigal Son (Feb. 13) and Sunday, March 20 please hold parish level meetings to reflect on what it means to be a Synodal Church.

***An Appeal of the Ukrainian Catholic Bishops of the United States:***  
**“Pray for peace and justice for Ukraine. Be informed. Support the suffering.”**

*“Herod is going to search for the child to destroy him” (Mt 2,13)*

In our Eastern Christian Christmas traditions, we rejoice and celebrate that “God is with us,” singing the praises of the Prince of Peace in hymns and carols. Yet as we reread the Nativity account, we encounter the homelessness of the Mother of God, the anguish of Joseph, and the refugee status of the newborn Jesus. Herod appears, a homicidal tyrant craving hegemony, who massacres innocent children in Bethlehem in order to kill the Messiah— a vivid image of the lust for power. Herod’s determination to dominate was so overpowering that he even murdered three of his own sons. The Holy Infant bringing salvation to all was a menace to a tyrant pathetically clinging to his self-importance.

During the Christmas season, some 100,000 Russian troops have been positioned on three sides of Ukraine: a nascent democracy, a country on a pilgrimage to freedom and dignity from the fear of a totalitarian past in which 15 million people were killed on Ukrainian territory.

Today, the world watches and wonders: Are religious liberty, a free press, a robust public debate, and accountable government in a sovereign state to be punished through the

escalation of an invasion that began in 2014? Is the Ukrainian people's exercise of their God-given dignity a threat to a modern Herod's thirst for power and hegemony?

This is a question of life and death, as nostalgia for an empire lost has led to senseless slaughter and immense suffering throughout Ukraine.

God-given human dignity and freedom threaten rulers who seek to dominate others, build empires, enslave, and colonize. Those with the audacity to resist, who dare to move from the fear of totalitarianism to freedom and dignity are mercilessly punished.

“A voice was heard in Ramah, sobbing and loud lamentation; Rachel weeping for her children, and she would not be consoled, since they were no more.” (Mt 2,18) After eight years of war initiated by Russia, Ukraine has lost a substantial part of its territory. 14,000 people, including children, have been killed, 1.5 million have been internally displaced, several hundred thousand agonize near the frontline, and millions suffer from post-traumatic stress. There are 400,000 traumatized Ukrainian veterans of the Russian war and thousands who have lost their loved-ones.

How long will this continue? How many more shattered families, destitute widows and orphans, grieving parents and grandparents? How many more destroyed churches, mosques, and synagogues, schools and hospitals, roads and bridges, homes and apartment buildings, factories and airports? How many more homeless, jobless, and impoverished millions forced to flee their country? How much more mindless, devastating pillaging by foreign-controlled organized crime? How many more devious, paralyzing international cyberattacks? How much more torment of freedom loving citizens and torture of prisoners seized by terrorists? When will this stop?!

Since February 2014, when more than 100 peaceful protestors were killed in cold blood in the heart of Kyiv, Ukraine's capital, to quash demands for dignity, Ukrainian society has lived under a cloud of mourning and grief. Every city and town, and hundreds of villages, have fresh graves—sons and sisters, husbands and daughters, fathers, and grandfathers who gave their lives for what God promises to every human being: freedom and dignity.

The war in Ukraine is real. It kills, maims, and destroys daily. An escalated Russian invasion will generate additional millions of refugees, more dead and injured, more tears and pain. Still, the people of Ukraine courageously endure. As they stand with a gun to their head, they ask for our solidarity.

What can *we* do?

**Pray.** Pray for peace and justice in Ukraine. God is the Lord of history and the Lover of Humankind. His grace changes the most hardened hearts. Ukraine was brutally invaded, its territory annexed, the society traumatized. May God convert the promoters of violence. May God protect Ukraine and its people from further harm.

**Be informed.** Know the facts and fight falsehood in a post-truth public debate being warped by Russian disinformation. Inform others. The world cannot look away; you should not look away. Seek and share the truth, which gives authentic freedom and wisdom.

**Support.** There is a huge humanitarian crisis in Ukraine. People near the frontline often lack the basics—clean water, food, clothes, medicine. Heal the wounds. Help the victims of this senseless invasion. Donations can be sent to: <https://ukrarcheparchy.us/donate>.

**May God's gift of human dignity and freedom be honoured and protected in Ukraine and throughout the world!**

*Give ear to my prayer, O God;*

*And hide not thyself from my supplication...*

*I am distraught by the noise of the enemy,*

*Because of the oppression of the wicked...*

*But I will trust in thee. (Ps. 55, 1,2-3; 23)*

**+Borys Gudziak**

Archbishop of Philadelphia, Metropolitan of Ukrainian Catholics in the United States

Head of the Department of External Church Relations, Ukrainian Greek Catholic Church

**+Paul Chomnycky, OSBM**

Eparch of Stamford

+**Benedict Aleksiychuk**

Eparch of St. Nicholas in Chicago

+ **Bohdan J. Danylo**

Eparch of St. Josaphat in Parma

+**Andriy Rabi**

Auxiliary Bishop of Philadelphia

# **Звернення Українських католицьких єпископів у Сполучених Штатах Америки**

**Моліться за мир і справедливість в Україні Відстоюйте правду. Підтримайте тих, хто страждає”**

*“бо Ірод розшукуватиме дитя, щоб його вбити” (Мт 2,13)*

У нашій східно-християнській традиції Різдва ми радіємо і святкуємо, що “з нами Бог”, прославляючи Христа, Князя миру, у піснях і колядках. Однак, коли перечитуємо різдвяну оповідь, то дізнаємося про Богородицю, якій не знайшлося місця в заїзді, страждання і сумніви Йосифа та про Ісуса, що у немовлячому віці стає біженцем в Єгипті. У цій історії з’являється Ірод, кровожерливий тиран, який наказує вбити невинних дітей у Вифлеємі, щоб серед них знищити Месію. Який яскравий образ жадоби всевладдя! Бажання панувати для Ірода було настільки великим, що він навіть убив трьох рідних синів. Святе Дитя, що дарує спасіння всьому світові, виглядало загрозливим для цього сатрапа, який жалюгідно чіплявся за власну важливість.

Протягом різдвяного часу Росія розмістила більше 100,000 своїх військових на кордонах з Україною — молодого демократичною державою, що саме здійснює

непросте паломництво до свободи і гідності після років тоталітаризму, що жорстоко знищив 15 мільйонів людей на українських землях.

Сьогодні весь світ спостерігає і запитує: як можна карати війною незалежну державу за її бажання свободи слова, совісті, розвитку громадянського суспільства, відповідального урядування та інших свобод? Невже той факт, що український народ прагне жити згідно зі своєю Богом даною гідністю, може бути загрозою для сучасних іродів, що жадають влади і панування?

Це питання життя і смерті, адже ностальгія за втраченою імперією призводить до масових вбивств і безмірних страждань в Україні.

Богом дана гідність і свобода є загрозливими для правителів, що бажають панувати над іншими, будувати імперії, підкоряти і поневолювати. Тих, хто відчайдушно опирається і насмілюється відходити від страху тоталітаризму до свободи і гідності безжально карають.

*“В Рамі чути голос, плач і тяжке ридання: то Рахиль плаче за дітьми своїми й не хоче, щоб її втішити, бо їх немає” (Мт 2,18).* За вісім років війни, яку розпочала Росія, Україна втратила значну частину територій, загинуло більше 14 тисяч людей, серед яких — діти, 1,5 мільйони осіб були змушені покинути свої домівки і переселитися у інші частини України, сотні тисяч живуть безпосередньо біля лінії зіткнення під постійними обстрілами, мільйони страждають від посттравматичного шоку. Вже тепер в Україні нараховується близько 400 тисяч ветеранів російської війни, і є тисячі тих, хто втратив рідних і близьких.

Скільки це ще триватиме? Скільки ще буде розбитих сімей, знедолених вдів і сиріт, згорьованих батьків і матерів, бабусь і дідусів? Скільки ще буде зруйнованих церков, мечетей і синагог, шкіл і лікарень, мостів і доріг, будинків і квартир, заводів і летовищ? Ще скільки мільйонів людей в Україні збідніють, втратять роботу і домівки і будуть змушені тікати зі своєї країни? Як довго кримінальні угруповання, керовані агресором, бездумно спустошуватимуть і плюндруватимуть? Скільки ще підступних кібератак, що паралізують цілу країну? Ще скільки триватиме знущання над волелюбним народом та як довго терористи катуватимуть захоплених заручників? Коли це припиниться?!

Починаючи з лютого 2014 року, коли у центрі Києва при спробі придушити прагнення народу до гідності були жорстоко розстріляні більше 100 мирних протестувальників, українське суспільство живе під пеленою болю і скорботи. У

кожному місті і містечку, у сотнях сіл є свіжі могили загиблих — синів і дочок, сестер і чоловіків, батьків, дідусів. Вони віддали своє життя за те, що Господь дарував кожній людині — свободу і гідність.

Війна в Україні реальна. Вона вбиває, калічить і знищує щодня. Якщо російське вторгнення посиляться, воно принесе мільйони біженців, ще більше вбитих і поранених, ще більше сліз і болю. Проте, народ України сміливо переносить терпіння. Їхнє життя під загрозою, і вони потребують нашої підтримки і солідарності.

Що *ми* можемо зробити?

**Молитися.** Моліться за мир і справедливість в Україні. Бог є Господом історії і Чоловіколюбцем. Його благодать перемінює найчерствіші серця. На Україну жорстоко напали, захопили її територію, травмували її суспільство. Нехай Бог наверне серця тих, хто чинить насильство. Господь дивом визволив народи Радянського Союзу, який розпався без кровопролитних воєн. Нехай Бог оберігає Україну та її людей від лиха.

**Відстоювати правду.** Дізнавайтеся факти та боріться з брехнею та російською дезінформацією у світі постправди. Діліться правдою з іншими. Світ не повинен відвертатися, ви не повинні відводити погляд. Шукайте і діліться правдою, яка визволяє та дає мудрість.

**Підтримувати.** Україна переживає глибоку гуманітарну кризу. Людям на лінії розмежування бракує найнеобхіднішого — питної води, пального, продуктів харчування, одягу, ліків. Загоюйте рани. Допомагайте жертвам цього жорстокого вторгнення. Пожертви можна скласти за посиланням — <https://ukrarcheparchy.us/donate>.

**Нехай Божий дар людської гідності і свободи захищають та шанують в Україні і по всьому світі!**

*Вислухай, Боже, мою молитву,*

*і не ховайся від благання мого...*

*Я мучуся у моїм болі*

*й хвилююся ворожим гуком,*

*Залиши на Господа твою турботу,*

*і він тебе підтримає*

(Пс. 55, 1,2-3, 23)

**+Борис Гудзяк**

Митрополит Української Католицької Церкви у США, Архієпископ Філадельфійський

Голова Відділу зовнішніх зв'язків Української Греко-Католицької Церкви

**+ Павло Хомницький, ЧСВВ**

Єпископ Стемфордської єпархії

**+ Венедикт Алексійчук**

Єпископ Чиказької єпархії святого Миколая

**+ Богдан Данило**

Єпископ Пармської єпархії святого Йосафата

**+ Андрій Рабій**

Єпископ-Помічник Філадельфійський

**A READING FROM THE SYNAXARION  
FOR THE SUNDAY OF THE LAST JUDGEMENT  
Meatfare Sunday<sup>34</sup>**

On this day we commemorate the Second Coming of our Lord Jesus Christ, the righteous Judge.

The most-godly Fathers placed the present commemoration of the Second Coming of Christ after the two parables of the preceding Sundays so that no one, having learned of God's love for mankind, might lead a life of negligence, saying to himself, "God loves mankind, and when I finally cease sinning, everything will go easily."

Hence, they appointed the remembrance of that fearful day in order to frighten the negligent with the thought of death and the anticipation of the future torments and rouse them to the acquisition of virtue so that they will not merely trust in God's love for man but also bear in mind that He is a just Judge who rewards everyone according to his deeds.

Another reason is that, since "yesterday" (*First All Soul's Saturday*) the Holy Fathers celebrated the commemoration of the souls of the departed, it was necessary today for the Judge to come. In a way, this feast is observed today as the end of all feasts, as this will be the final event of all things concerning us. This Sunday concludes the festal series of the preparatory period of the *Triodion* and makes the circle of life complete. For we should consider that on the following Sunday, the Holy Fathers shall appoint the commemoration of the beginning of the world and Adam's fall from Paradise; whereas this feast is the end of all our endeavors and of this world, for on the Day of Judgment, everything in this world will end.

The Holy Fathers placed this feast on Meatfare Sunday in order to check the indulgence and gluttony, that usually occurs just before Lent, by means of the fear this observance inspires and to urge us on to sympathy for our neighbor. We can also understand this another way: by indulging ourselves, we were expelled from Eden and came under judgment and the curse — hence the present feast was placed here. And on the next Sunday, in the person of Adam, we shall be removed from the delight of eating many foods, corresponding to the model of Eden, until Christ comes and brings us back to Paradise.

We must also remember that today is the last day to consume meat and meat products. 12 Therefore, as we partially proceed into the full fasting that is to begin on the Monday following next Sunday, the constant remembrance of the harmful results of eating shall assist us on our Lenten journey.

The term "Second Coming" is used because the Lord once came physically, though quietly and without glory. Now He shall come from heaven with supernatural wonders and manifest brightness. He will come with His body, so that He will be recognized as the One who has come before and freed the human race and will come again to judge whether [or not] it has well preserved what it has been given.

No one knows exactly when the Lord's Second Coming will occur. The Lord kept this hidden even from the Apostles. But He did allow for some visible signs to take place in the meantime. Some of the Saints have expanded on the description of these signs. In any case, it is said that it will occur after the passage of seven thousand years of human history. Prior to the Lord's reappearance, the Antichrist will come. He will be born, as St. Hippolytus of Rome says, of a

defiled woman who will appear to be a virgin and will be from the Jewish race, from the tribe of Dan, one of Jacob's sons. He will live a life imitating that of Christ. He will perform miracles, such as the ones Christ did, and will even raise the dead. Yet, all that he shall do will be an illusion: his birth, his flesh, and so on, as the Apostle Paul says: "The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved" (2 Thess. 2:9-10). But, as St. John of Damascus says, Satan will not himself be transformed into flesh, but a man born of fornication will accept into himself all the activity of Satan. He will suddenly rise up in rebellion. Then he will appear to be kind and accommodating to all. There will be a great famine and he will supply the people with food. He will study the holy Scriptures and practice fasting. Forced by the people, he will be proclaimed king. He will greatly love the Jewish race, restore them to Jerusalem, and build their temple.

According to the Holy Prophet Daniel, seven years before the end, St. Enoch and St. Elijah will come preaching to the people not to accept the Antichrist. He will imprison them, torture them, and then behead them. Those people who choose to live piously, keeping their true religion, will flee far away. Finding them in the mountains, the Antichrist will tempt them by means of demons. But those seven years will be shortened for the sake of the elect. There will be a great famine, with all the elements undergoing a change, such that almost all living creatures will be obliterated.

After this, suddenly, like lightning from heaven, the Lord will appear, preceded by His precious Cross. A boiling river of fire will go before Him, purifying all the earth of its defilements. The Antichrist will immediately be captured, together with those who have served him, and will be delivered over to the eternal fire.

When the angels have sounded the trumpets, then the entire human race will at once come together from the ends of the earth and from all the elements to Jerusalem — for Jerusalem is the center of the world. Here thrones will have been set for judgment. Yet each person will be with his own body and soul, all of which will have been transfigured and made incorruptible, and all will have one appearance. The elements themselves will have undergone an alteration for the better.

With a single word, the Lord will separate the righteous from the sinners. The workers of good will go to receive eternal life and the sinners eternal torment. We ought to know that when He comes again, Christ will not require fasting or miracles, though these are good, but rather works of mercy and compassion, which are far better. According to the Gospel of St. Matthew, both the righteous and the sinners will be judged according to six requirements: giving food to the hungry, providing drink to the thirsty, showing hospitality to the stranger, clothing the naked, visiting the sick, and visiting prisoners. By rendering these acts of compassion to the least of our brothers, we perform them for Christ Himself. Since these six requirements can be carried out by everyone, anywhere on earth, it can be understood why His judgment shall be a just one. Through this realization that God is manifested in love, every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. (See Philippians 2:9-11.)

The torments, as the Holy Gospel has handed down, are the following: the wailing and the gnashing of teeth from despair, being consumed by the worm that never dies, the agony from the unquenchable fire, and being cast into the outer darkness.

The Church of God accepts all these doctrines without any concealment. In addition, she holds that the "delight" and the "kingdom of heaven" inherited by the saved are their life together

with God and the saints and their continuous illumination and ascent; whereas “torments” and “darkness” are the estrangement from God and the wasting away of the souls of the damned, tormented by an evil conscience. They are deprived of the illumination that comes from God because of their negligence and desire for fleeting pleasures.

**O Christ our God, through Your unutterable love for mankind, count us worthy to hear Your desired voice, and number us with the righteous, and have mercy on us and save us. Amen.**

<sup>34</sup> Translated from Greek in *Synaxarion of the Lenten Triodion and Pentecostarion*, edited by Fr. David (Kidd) and Mother Gabriella (Ursache), First Edition, (Rives Junction, MI: Holy Dormition Monastery Press, 1999), pp. 33-37.

<sup>12</sup> After this Sunday, no more meat is eaten until the Sunday of Pascha, but otherwise there is no fasting this week, so that eggs, cheese, butter, milk, and fish are permitted each day, including Wednesday and Friday.