

WAD



DEVELOPMENT AND PEACE, ARMS AND WEAPONRY

R In the early hours of April 24 2025, a Russian missile struck a residential building in Kyiv' Sviatoshynskiy district. The sudden explosion shattered the pre-dawn silence, turning a place of rest into a scene of devastation.

The impact extended beyond a single building. The blast damaged 54 apartment buildings, affecting over 700 apartments and displacing numerous families. The neighborhood, once bustling with life, was left in ruins.

The attack resulted in the deaths of 13 civilians, including a child, and injured 87 others, among them six children and a pregnant woman. The community now mourns the loss of neighbors, friends, and loved ones.



HOPEFUL *ITS BREATH* HOLD

R More than a dozen friends stood frozen near the rubble, hands trembling, eyes scanning every brick, every shout from the rescue workers. They were waiting for him, their friend who had once lit up every room, who laughed too loud, who never missed a birthday. Now, they waited in silence, not just from shock, but to make it easier to hear any sound, any tapping, any voice, that might mean he was still alive beneath the rubble. Across Kyiv, hundreds of people were waiting for news of missing relatives and friends, refusing to give up hope. You are what you do. These people are not just mourners. They are friends, siblings, sons and daughters who chose to stay, to care, to believe in life. In a world that often teaches detachment, their loyalty is resistance. Their actions, staying, hoping, refusing to leave. To wait in hope is to act with love.

The rescue operation lasted for over 12 hours, with teams digging by hand, listening for voices, calling out names. More than 30 people were pulled from the ruins. It was a fight against time, against dust, against the possibility that another missile could fall at any moment. For the emergency workers, the danger wasn't over. Double strikes, hitting the same area twice, are a known Russian tactic. Still, the rescuers moved forward. They are moral agents. They could have chosen safety. But they chose action, even with their own lives at risk. Their bravery shows that identity is not just given, it is built through action. These are people who define themselves through courage, through sacrifice. In choosing to help others, they show us what peace looks like in practice, even when the world is at war.

You cannot build peace with someone who keeps launching rockets. The attack on April 24 was not a mistake. It was a deliberate strike on a civilian neighborhood, far from any military base. This proves something terrifying: the aggressor has no intention of stopping. Diplomacy cannot work when one side targets apartment blocks and calls it strategy. In a just world, peace requires both justice and goodwill. But here, we see a nation under fire from a regime that ignores both. The citizens of Kyiv are forced to become symbols of resistance, not by choice, but by necessity. The world talks about peace, but Ukraine shows what it means to fight for the right to live without fear. And those who wait in rubble, those who dig through dust, they are not just victims. They are the ones acting, shaping what peace could look like, even while the bombs still fall.

STOLEN CHILDHOOD



Some of them are only ten, some seventeen. But the way they sit, silently holding each other's shoulders, they could be fifty. War does that, it steals childhood and replaces it with grief. These kids don't talk about cartoons or games anymore. They talk about which hospital their friend might be in. They watch the news. They understand words like "air alert" and "casualty." In this moment, they are older than most adults will ever be. And that is what war is, it's the theft of time, innocence, and the right to be young.

A quiet hug. A shoulder to lean on. Their friend is missing, but they hold each other like lifelines. They don't have answers. They don't even know how to process what happened. But still, they're here. Still showing up. Still hoping. At an age when they should be talking about birthdays and school trips, these kids now talk with their parents and each other about death, as if it's not a distant idea, but something just around the corner. It's part of everyday conversation now. They ask where they would hide if a missile came. They ask if it hurts to die. War tries to isolate people in fear. But here, grief becomes the reason to stay close. And that is what war is, it forces people into terrible moments, but also reveals how deep our need for each other truly is.



Jesus said, "Where your treasure is, there your heart will be also." These children's treasure is clear. It's not things. It's not safety. It's people. Their friend under the rubble. Their classmates, now gone. Their parents, their memories, their little hand-drawn cards, they are all treasures. And when war takes those away, the heart breaks, but it doesn't stop loving. This is what Liberation Theology speaks to: a God who stands with the brokenhearted, a faith that stays in the middle of pain, and a belief that healing must come not from silence, but from justice and truth.

BEYOND THE WEAPONRY



WEAPONS WEAPONS WEAPONS



This person was the most sincere, joyful and cheerful I have ever met in my 18 years. I am proud that I had a friend like Danylo. ~ Friend

These words reflect the vibrant spirit of Danylo Khudia, a 17-year-old whose life was cut short by a missile strike. His body was taken from the rubble unconscious. His friends, in shock, later returned to the ruins to lay flowers where his home once stood, a final gesture of love in a moment too heavy for words. A goodbye in a war that rarely allows time for one.

Danylo Khudia with his mother and father. All three were killed instantly when a Russian missile struck their home. Their apartment, on the first floor of a residential building in Kyiv, was reduced to rubble. Danylo's sister survived but remains hospitalized. This wasn't a military site, it was a family home. Yet modern weapons, launched from afar, destroyed it in seconds. The line between soldier and civilian has vanished. But the problem isn't just the weapons, it's the hate behind them. Missiles don't choose their targets, people do. And when hate pulls the trigger, no one is safe. The Khudia family's story reminds us that the most dangerous weapon in war is the human heart poisoned by hatred.



ALYONA ZAVADSKA

PEACE
WEAPONORY
ARMS

Their story began on a cold winter day in Kyiv. Danylo, a food delivery worker, met Alyona, a manicurist, in a local park. Their bond was immediate, something deep and comforting amid the chaos of war. He called her “my baby girl,” she called him “my boy.” Alyona helped Danylo study and cheered him on at basketball games. He supported her through struggles with self-esteem and an eating disorder, helping her rebuild confidence. Their love was obvious. Danylo’s face lit up when he spoke about her, and friends saw the quiet strength and maturity in how they loved each other.



PEACE
WEAPONORY
ARMS

RDanylo and Alyona began to talk about a future together. They dreamed of getting married once Alyona turned 18, and Danylo had secretly planned to propose on her birthday in the coming summer, something he had quietly shared with her mother. They imagined a life where Alyona would study medicine and Danylo would become an engineer. They spoke about renting an apartment near her family and starting their life together step by step. But their future ended before it began. At the funeral, Alyona was inconsolable, kneeling at his coffin in grief. “He was the most precious thing I have ever had,” she later said. Since that day, she struggles to sleep, haunted by dreams of the life they never got to build.

499 DAYS TOGETHER

PEACE

*

WAR

*

ARMS

*

WEAPONORY



ETHICS SHATTERED

R She sits in front of the flowers. The boy she loved is under the ground, and with him, her sense of safety, of future, of meaning. How can you talk about ethics, morality, or peace, when your world has been destroyed in a second? For Alyona, justice isn't abstract, it's personal. Her life now exists in the space between love remembered and justice denied.

Would it be ethical for her to wish pain on those who caused hers? She doesn't want justice from a courtroom. She wants it from her grief. Would it be ethical to want those responsible to feel the same pain? To answer death with death? In moments like this, the idea of ethics becomes a battlefield too, between what's right and what's human. In her heart, the line between justice and revenge blurs. And who could blame her?

Philosophers like Kant teach that our actions must come from duty, not emotion. Levinas says that morality starts when we see the face of the other. But Alyona has seen too many faces covered by ash, buried beneath rubble. She asks a question few textbooks answer: how can I stay ethical when ethics didn't protect him? The tragedy forces us to ask not just why be ethical, but is it even possible when love has been killed by hate?

CATHOLIC TEARS, GLOBAL ECHO



R Hundreds gathered, three coffins, one family gone. Danylo, his mother, his father. Grief repeats, but never becomes easier. It is already something more ordinary, but never simpler. And yet, even in this familiar sorrow, the Catholic faith teaches that every life is sacred, every death a wound to the body of Christ. These people don't just mourn, they testify. In their tears, we see the Church's call to stand with the grieving, to comfort the brokenhearted, and to never grow numb to injustice. Ethics is not abstract. For thinkers like Levinas, morality begins when we face the suffering of others. To look at these coffins and still believe in peace, that is the heart of ethical courage.

The Catholic Church teaches that peace is not just an idea, it is a responsibility. War must be a last resort, and even then, only to protect the innocent and restore justice. From the Vatican to local parishes, Catholic leaders have warned against the normalization of violence and the arms trade. This funeral is not just a tragedy, it is a call to action. We are called to resist war not with hate, but with truth, love, and justice. In a world broken by conflict, faith asks us to help rebuild it. We are defined by our choices. Mourning publicly, standing for peace, or simply refusing to look away, these are all actions. They shape not just who we are, but the kind of world we choose to create.

Catholic social teaching reminds us that we must always stand with the victims, not just in thought, but in action. We are called to walk beside the suffering, to speak for the silenced, and to mourn as a community. That crowd behind the coffins isn't just grieving, they are witnessing. And as Catholics, witnessing should lead to responsibility. Compassion is not passive. It is active. It means working toward a world where funerals like this no longer happen, not just by praying for peace, but by living it. Liberation Theology, God is closest to the poor and the broken. Like the Israelites in the Exodus, the people behind these coffins cry out, and we are called to listen, act, and walk with them until justice comes.

VOL. 10, NO. 8

MORAL ISSUES

24 APRIL 2025

NAMED NUMBER



Between April 1 and 24, the UN recorded 848 civilian casualties in Ukraine, 151 killed, 697 injured. Every one of them had a story. A mother. A student. A couple like Danylo and Alyona. Entire lives ended or broken in seconds. This is not the cost of progress. This is the cost of ignoring peace. Aristotle believed that human flourishing, the good life, comes from fulfilling our purpose through just and virtuous actions. But how can a society flourish when its people are reduced to targets? According to social and religious determinism, people are often shaped by culture and institutions. But institutions that choose war over peace become agents of destruction, not formation. You are what you do. Nations, governments, and leaders define themselves by their actions. Launching missiles, justifying civilian deaths, these are choices. But so is staying, helping, and rebuilding. The Catholic Church calls on every person to act, not with hate, but with justice, truth, and compassion.



That one missile, just one, killed 13 people and injured over 90 others, including six children and a pregnant woman in Kyiv on April 24, 2025. One of those lives was Danylo Khudi, a teenager with dreams, a family, and a future. These are not numbers. They are names. They are worlds gone silent. Why be ethical? In the face of destruction, it's because we must defend human dignity. Catholic teaching reminds us that arms and weaponry should never target the innocent, and war must never be normalized. This missile was not an error, it was a choice. And behind every choice, there is moral responsibility.



War doesn't stop at borders. Globally, an estimated 5,000 people are physically injured each month because of armed conflicts. That's 5,000 personal tragedies, 5,000 Danylos. Peace isn't a slogan. It's a demand of the human heart, and the world keeps failing to meet it. According to Naturalism, everything, including violence, can be explained by cause and effect. But Catholic belief, shaped through Exegesis and the teachings of Matthew's Gospel, says we are more than systems. We are souls. We are called to act with mercy, and to be righteous in a world of cruelty. Through Liberation Theology it's shown that God is present in suffering, and calls us to action. From Exodus to today, faith demands not silence, but action. We are called to side with the oppressed, to break the cycle of violence, and to fight with truth, not weapons. Every injury is a wound to humanity. Every number is a face. Every face has a name. Every name has a story.

WORKS CITED

ABC News, ABC News Network, abcnews.go.com/International/wireStory/young-couple-ukraine-delighted-love-war-121305781. Accessed 13 May 2025.

CBC News, CBC/Radio Canada, "At Least 12 Killed, 90 Injured in Russian Airstrikes on Kyiv", 24 Apr. 2025, www.cbc.ca/news/world/ukraine-kyiv-attacks-1.7517194.

Lukiv, Jaroslav. "Kyiv Hit by Deadly Russian Missile and Drone Attack - Officials." BBC News, BBC, 24 Apr. 2025, www.bbc.com/news/articles/cd7v0lgg18xo.

Picheta, Rob. "Trump Writes 'Vladimir, Stop!' after Russia Launches Deadliest Strikes on Kyiv since Last Summer." CNN, Cable News Network, 24 Apr. 2025, amp.cnn.com/2025/04/24/europe/russia-strikes-kyiv-trump-zelensky-crimea-intl-hnk/index.html.

Staff, News. "A Young Couple in Ukraine Delighted in First Love. Then the War Came for Them." CityNews Halifax, 30 Apr. 2025, halifax.citynews.ca/2025/04/30/a-young-couple-in-ukraine-delighted-in-first-love-then-the-war-came-for-them/.

"UNITED24 - the Initiative of the President of Ukraine." UNITED24 - The Initiative of the President of Ukraine, u24.gov.ua/. Accessed 13 May 2025.