Since winning the “Chapter of the Year” Award at this year’s convention, our Junior UOL has been quite busy! A few weeks ago, we hosted our annual Pancake Flip along with a Fall Festival for the younger kids that attend our church.

We also held a Thanksgiving dinner in our church hall. Some foods served were turkey, mashed potatoes, and stuffing.

That same weekend, a few of our chapter members visited the Ronald McDonald House and served dinner to the families and played with the children. The Ronald McDonald House was first initiated in Philadelphia to help families with children in the Philadelphia area who require medical treatment.

(Continued on page 5)

Eva’s Community Kitchen is part of Eva’s Village, a truly remarkable enterprise in Patterson, NJ. Volunteer Coordinator Angela Vance gave us a tour of the entire campus and explained that “Eva’s Village is the most comprehensive anti-poverty program in the state of NJ.” Among the 20 integrated programs at the Village are: shelters and residences for the homeless and those recovering from addiction or escaping abuse; a comprehensive modern free dental facility; and job training in the culinary arts in a well-equipped professional kitchen that prepares people for careers as chefs.

(Continued on page 4)
What should we be doing to protect this work of God?

In Psalm 100:3 it says “Know that the Lord is God! It is He that made us.” We are a work of God.

**UOL Essay Contest First Place Winners**

Antony Sendeha, Sts. Peter and Paul Palos Park IL, UOL Essay contest first place winner for the 5th-6th graders.

The topic for the 5th and 6th graders: "In Psalm 100:3 it says “Know that the Lord is God! It is He that made us.” We are a work of God. What should we be doing to protect this work of God?"

UOL President

John Holowko

Christ is Born! Glorify Him!

I sincerely hope that you and your families are enjoying a Blessed and Happy Nativity Season and have enjoyed your time with your families. You also should know this time of year can be difficult for so many, for many reasons. I hope all of us can be there for someone who needs some kindness.

A Parish acting as one family, being there for another, reaching out, seeing the sadness that sometimes is hidden and misunderstood underneath the tough exterior is needed by all of us. Things are not easy for many of us. Slowing down, taking the time to demonstrate the love of a family to another; it is just one characteristic of a healthy parish; what better time than Christmas when so many people are in need of it.

With respect to Healthy parishes, we know many of our own parishes are not. It is sad, but the truth. Being part of the Healthy Parishes Committee, our Parishes need to do an honest self-assessment. You will hear more about this in the months ahead, however, there are questions that we should all be asking at home and finding answers and remedies. Is spiritual growth a specific goal of your parish, and are you dedicating the required resources deliberately at all ages? Is our Faith being nurtured? While our active participation in the Divine Liturgy and Holy Eucharist is the expectation, are we providing an environment that is welcoming, and is organized, where it makes one want to return? I could not believe it recently when I heard of a Parish debating the merits of hiring a Choir Director, while they were desperately needing one-thinking of the short term monetary benefit vs. the medium and long-term benefits, spiritually and providing the respect to the words they deserve. Are we drawing visitors? Are we providing opportunities for people to serve? Are we outreach - reaching with our Faith to others and in our local Communities? Is leadership shared effectively in the Parish between the lay people and the Pastor where collegiate leadership is practiced? People have different skill sets and talents, are we effectively involving them as a form of stewardship? Is your Pastor thinking of your parish, and are you dedicating the required resources deliberately at all ages? Is our Faith being nurtured? While our active participation in the Divine Liturgy and Holy Eucharist is the expectation, are we providing an environment that is welcoming, and is organized, where it makes one want to return?

Given all of that, a Church can even appear to be healthy on the outside with much activity and a beautiful Divine Liturgy (form over substance), but for it truly to be healthy, parishioners must be growing spiritually as a family. All of us have much to do.

This February 4th, the UOL will once again be sponsoring its annual “Souper Bowl Sunday” to benefit St. Andrew’s Society, an important part of the Archdiocese that provides humanitarian assistance to Ukraine. Your generous support of the UOL’s “Souper Bowl Sunday” will have a positive impact on the lives of our brothers and sisters in Ukraine. Since 2006, chapters of the UOL and individual faithful have participated and hosted soup meals. Last year, and we hope this year, we even had Parishes without Chapters participate. Please plan now on participating –just one straightforward way of helping others that need so much. More information is provided within this Bulletin. According to the game to be played that night, sorry New York fans, you will need to root for someone else, and for those in Pittsburgh, don’t get ahead of yourself (and no reason to mention Cleveland).

Your UOL Board will be meeting in Philadelphia this month on the 13th. Please, if you have any ideas or matters that you believe should be brought to the Board’s attention, please contact one of us.

Lastly, please start thinking about attending one of the Lenten retreats you have or will read about. Florida is looking very nice right now as I write this, 15 degrees in NJ.

Yours in Christ,

John Holowko
The 71st Annual UOL Convention / 57th Annual Junior UOL Convention will be held this summer from Wednesday evening July 25 to Sunday July 29 at the Metropolia Center of the Ukrainian Orthodox Church of the USA in South Bound Brook (Somerset), New Jersey. The UOL Convention will overlap with the Centennial Celebration of the UOC of USA which is also taking place at the Metropolia Center at the same time. In previous UOL Bulletin articles, I have explained some of the reasons that it is important for you to attend this UOL Convention. I remarked that it is a good occasion for us to introduce the UOC of USA Centennial Celebration attendees to—or reconnect with—the UOL’s ministry. I also pointed out that the UOL Convention affords Senior UOL members with the opportunity to maintain connections with friends from other parishes, and for Juniors to establish friendships that will keep them connected to the Church when they are off on their own. The connections we have with each other beyond the boundaries of our local parishes that are reinforced at the Annual UOL Convention are vitally important for the well-being of our Ukrainian Orthodox Church.

The UOL Convention has another important purpose for the health of the League. Typically proceeds from the Convention account for as much as 50% of the total annual operating income for the National UOL. However, contrary to what you might expect, the Convention profit does not come from the sale of registration packets. The price of a registration packet is usually set to just cover the actual expenses (meals, activities, etc.) of a delegate. Convention Committees make every effort to keep registration costs affordable so as not to present an undue financial barrier to attendance.

So, if not from registrations, how is the Convention profit generated? Most of the profit from a Convention comes from pre-Convention fundraising by the hosting chapter, from ads placed in the Convention Yearbook, from basket raffles and silent auctions at the Convention, and from miscellaneous donations and sponsorships. This makes this year’s Convention especially challenging financially since the 2018 Convention is being organized by a sub-committee of the National Executive Board. As such there is no “hosting chapter.”

Therefore, we need your help to make this year’s Convention a success and to keep the League financially healthy. Please consider having your Chapter organize a fundraising event for the benefit of this summer’s Convention. In addition, remember to place an ad in the Convention Yearbook (personal or business, chapter, and parish ads or memorial tributes). Also let us know if you can donate and bring to the Convention baskets for raffle or items for silent auction. Send us an email at Convention2018@uolnj.org for more information about any of these initiatives.

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Forgiveness
The Path to Healing, Wholeness and Holiness (Practical Applications for Daily Living)

His Eminence, Archbishop Daniel
Ukrainian Orthodox Church of the USA

Fr. Aleksa Patkiewicz
St. George Ukrainian Orthodox Church, North Canton, Ohio

8:30 AM - 5:00 PM: Morning Prayers, Registration, Continental Breakfast, Lectures/Discussion, Snacks, Lunch, Vigils, Pizza and Refreshments. Departure. Registration Fees will be announced in late November.

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“Turn not away Thy face from Thy servant, for I am afflicted, hear me speedily: hasten unto my soul, and deliver it.”

The Ukrainian Orthodox League of the USA
Dedicated to our Church – Devoted to its Youth
http://www.uol.org.us

(Eva’s Kitchen - Continued from page 1)

Why do Orthodox fast on Wednesdays and Fridays?

In early Christianity both Wednesday and Friday were meatless days, basically in honour and commemoration of the crucifixion of Jesus Christ. Liturgically speaking these two days are the commemoration of the sacrificial death of Christ and deemed as a time of abstaining from meat. Weekly, Sunday commemorates the Resurrection and hence we stand throughout the Liturgy and normally there is no hint of fasting. The Christian West followed the same regimen for centuries, but eventually dropped Wednesday and in the last century Friday itself. They now only observe such a fast normally on Ash Wednesday and Good Friday. Some Catholic dioceses recommend the Fridays, but the people rarely make such an observation. One of the Wesley brothers duly exhorted his Methodist brethren to observe Wednesday and Friday as was done in the undivided church. His exhortation is totally disregarded by today’s Methodists and their ministers are embarrassed that their founding fathers would make such a statement.

We Orthodox are alone in abstaining from meat on these days. Jesus Himself said that when the Bridegroom was gone that they should fast, and so we do on these days of commemoration. It should be noted that during the year there are several ‘compact weeks’ when fasting is lifted on these days because we are shortly entering Lenten fasting periods which will take observation throughout the week.

I don’t recall attending the Presanctified Liturgy as a child. I was in church all of the time. Is celebrating Presanctified Liturgy in Lent something new?

Presanctified Liturgy has its origins not as early as the other Liturgies that we celebrate, but it does date back to the early centuries. This originated in the Western Church and until recently in the Catholic church was found only on Good Friday. The idea of Communion given in the form of vespers came to the Christian East, but the bare-bones simplicity of the Latin Rite was amplified by the beautiful complexity that only the Byzantines could achieve.

Over the centuries in all Orthodox churches across the globe, Presanctified Liturgy was prescribed for all Wednesdays and Fridays during Great Lent. Certain major feast days occurring in that period would also have this Liturgy used, as for weekdays in the solemn observance of Lent the normal St. John Chrysostom Liturgy was deemed too celebratory.

Now as to why you may not have seen the Presanctified Liturgy in your local parish while growing up, I have this explanation. The Presanctified Liturgy needs the Triodion, which has the changeable parts of EVERY service in the period of Great Lent. When services began to be translated from Church Slavonic language to Ukrainian in the early part of the 20th century, only the major services for Saturday, Sunday and Holy Week got translated. To do a Presanctified Liturgy properly, the texts in Ukrainian or even Slavonic might have been unavailable.

Going back to the 16th Century, the problem of how to do services in hundreds of village churches, which did not possess a compliment of the needed liturgical texts, was solved by a pragmatic solution by St. Petro Mohyla. So that even poor village churches could have something to have as a simple service for Lent, the Passia service was concocted. It is a compilation of parts that even poor village churches could have something to have as a simple service for Lent, the Passia service was translated from Church Slavonic language to Ukrainian in the early part of the 20th century, only the major services for Saturday, Sunday and Holy Week got translated. To do a Presanctified Liturgy properly, the texts in Ukrainian or even Slavonic might have been unavailable.

When one looks at the wide wealth of poetic and didactic material that one would never experience, if only the Passia was used parishly, the result is a spiritual impoverishment. Passia is nice, but the same material is used time and again for Mission services and for any occasion with no variety.

The Triodion and the Triodion supplement (with all of the weekday services) only became available in English in the 1970s and it is only in the 21st century that such can be had in Ukrainian. With such a late arrival of usable resources, it is no wonder that practical usage in our American parishes ONLY began in the 1980s. The late Metropolitan Constantine popularized this service, by celebrating it in every parish as he made his Lenten pastoral visits. Tying a Lenten pot-luck supper with the Liturgy proved to impress upon the people that this could be a viable family night of worship and fellowship. It is in this way that parishes of our diocese came to favor the Presanctified Liturgy. In many places in the past the service was done in the morning and only retirees could be attracted, which limited its usefulness. The evening celebration has produced the phenomenon of a family oriented gathering combining worship and an agape style meal. If everyone has partaken of Communion it truly becomes a feast of love in which we all bask in the warmth of the presence of Christ!

DEADLINE EXTENDED!

Be a part of UOL History!
Participate in the UOL History Project

When we celebrate the 100th anniversary of our Ukrainian Orthodox Church of the USA in 2018, we plan to have a collection of essays from UOL members answering the question, “Why is the UOL important to me?”

Take sometime during this winter season to reflect on Why the UOL is important to you.

Take a moment now to write your essay. Please submit your essay to morf@aad.com
Jr. UOL Donates to Zoe for Life
Submitted by Orest Mahlay

The Junior Ukrainian Orthodox League, in conjunction with the Youth Ministry of the Ukrainian Orthodox Church of the USA, facilitates the Great Lent Giveaway, which annually promotes a charitable project during Great Lent. The project for 2017 was the support of Zoe for Life. Zoe is a nonprofit Christ-centered support organization, whose mission is to help women who need confidential, emotional and spiritual support during crisis pregnancies, to assist those seeking adoption, and to provide resources for Pure Living.

The President of the National Jr. Ukrainian Orthodox League, Orest Mahlay, presented a check and delivered supplies for the Zoe House in Parma, Ohio. The Junior UOL thanks everyone who took part in this collection during the months of 2017.

Great Lent Giveaway 2018
Submitted by Madeline Zetick

As many may know, the Great Lent Giveaway is a collection that gives back to a specific charity during Great Lent. In past years, the Junior UOL has collected items, such as blankets and diapers, for ZOE for Life, and has collected money for St. Jude Children’s Research Hospital.

This year we have decided to raise money for the St. Andrew’s Ukrainian Orthodox Society. This society focuses on providing assistance to the needy and supporting church-related projects in Ukraine. They aid orphans, the elderly, and refugees; assist seminarians; and offer religious resources to Ukrainians. The Junior UOL, as well as the Youth Ministry of the UOC, is still developing a plan for the project and more information will be available soon. Stay tuned!

Our Juniors prepared a wonderful meal with holubtsi, chicken, varenyky and desserts. Jr. UOL also collected canned goods for Philabundance and helped put together college student care packages. The Junior and Senior UOL went bowling in November.

Although all good things must come to an end, we have many more things to look forward to in the future. In upcoming issues we will write about our annual Cookie Walk, Souper Bowl Sunday and the St. Nicholas Program. Wishing you a blessed Holiday season!!!
Update on the Strategic Plan
Submitted by Gayle Woloschak

During the last month of the Strategic Plan we have had much activity among our teams. I will highlight some of the progress since the last update:

- The healthy parishes team, examining approaches to set the stage for a healthy parish (led by Linda Hnatow and Sonya Lahuta Patronik), has been meeting by phone, discussing best approaches for parish assessments of their healthiness and studying what it takes to make for a healthy parish.

- Fr. Anthony Perkins, who is Task Force Coordinator for the Clergy goals, made a presentation at the Clergy Conference about the goals of the strategic plan to improve clergy wellness and compensation.

- Natalia Honcharenko’s team, working with the Administration team, has made significant progress in developing a skills matching list, which provides contact information for members of the Church with different talents and capabilities so that they can be used by parishes to solicit advice on particular issues of need in the parishes (for example, financial consultants, construction advice, etc.).

- The IT group (Task Force Coordinator Eric Senedak) has been working on developing an App that can be used on smart phones and other devices for Church services, music and other capabilities. This will be made available to all members of the UOC and others who might be interested. The App is nearing completion.

- Fr. John Charest has created a Facebook page for the Strategic Plan that will provide updated information. We hope this will be up and available in the next month.

This month, more conference calls and plans are progressing for all of the task forces and goal teams. It is exciting to see so many people working for the good of the Church.

At the beginning of the Strategic Planning process, a web portal for all members of the Strategic Plan was created called “Basecamp.” We have created a new portion to that portal that has a section where participants can post to anyone. If you are interested in having access to Basecamp and seeing on-going information, please email Dr. Tanja Paunesku (tpaunesku@gmail.com) and ask her to add you to the “Everyone” portion of the portal.

Ask Fr. Harvey - Continued from page 4)

What do the church bestowed titles of Archimandrite and Protopresbyter mean?

In order to understand the awards given to priests for length or quality of priestly service, one must differentiate between the married and the monastic clergy.

After a period of several years’ service in a diocese, the hierarchs may judge to raise a priest to the level of archpriest (protopresbyter in Greek). Beyond this, at the hierarchs’ discretion, other honorifics may be bestowed.

In our metropolia, one may be declared to have the right to wear a mitre (like a bishop’s, but without a cross on top). This is the rank of mitred-archpriest. Those with the top of honorifics have been named as archimandrites and one possibly can be given the right to wear two crosses. Other honour, such as the right to wear a skoffia, may be given on occasion.

Different Orthodox dioceses have different systems of ranking, such as the Serbians whose advancing levels are ranked by different coloured priestly sashes. The Russian Church has a complex system of gradations and orders for its clergy. The monastic clergy has its own system of ranking. One monk who is ordained a priest is a hieromonk. The title of igumen as well as the title of Archimandrite today, in our Metropolia, are given as honorifics mirroring what is given to the married clergy.

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We then have the anomaly that a majority of celibate monastic clergy have gained a ranking as archimandrite, which is akin to an abbot or head of a monastic institution. The anomaly is, that if such clergy were all in a monastery, it would be like having all chiefs and very few Indians. In this century, when, in our diocese, we do not have a monastery, monastic clergy act as parish priests, which in earlier centuries would be limited to the married clergy. I hope this unravels the baffling issue of priestly titles. Always remember that the important thing is service to Jesus Christ and not the acquisition of titles.

When cartons of chicken were delivered by our supplier for a large parish dinner, I noted that the boxes were marked Halal and Tayyib. I think that this is Muslim, should we be eating it?

(Continued on page 7)

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(Continued on page 7)
Seminary Van Campaign Needs Your Support
Submitted by Michael J. Komichak

Just before the 2016 UOL Convention, our St. Sophia Ukrainian Orthodox Theological Seminary purchased a much-needed Ford Econoline 12-passenger van. The UOL subsequently launched a national fundraising campaign to reimburse the Seminary for the van’s entire $16,000 purchase price.

If you’d like to help the UOL reach this goal, please send your contributions to: Ukrainian Orthodox League #SSSVan, c/o Alex Shevchuk, UOL Financial Secretary, 1 Glenbrook Court, Whippany, NJ 07981-2313. You can also make your donation online via the UOL Paypal account at uolofusa.org/donate.html. Just be sure to click on “Project / In Memory of / To Honor” and specify that your donation is for the Van Fund Drive. Many thanks to all of our donors!

__________________________________________________________

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We thank you in advance for your consideration

Make check payable to UOL and send to:

UOL BULLETIN
JANUARY 2018

In olden times, food was often offered to idols and then given to the people to eat and Christians were warned about that. Such eating would be a form of communing or worshipping the pagan deity.

Now as to halal meat, this all has been slaughtered according to Islamic dietary laws. For a Muslim. Even meat from acceptable animals, such as beef, lamb, goat and fowl such as chicken is haram or forbidden. To be able to eat such food at all, it must be slaughtered according to correct Islamic ritual. Strictly speaking, if an observant Muslim were to be driving down the road, he should not order a double stack burger at Wendy’s because the meat is not certified halal.

What then is tayyiḥ? Meat may be slaughtered by a Muslim butcher according to the prescribed ritual, but for many Muslims this is not enough. Many unscrupulous purveyors of feed for animals include meat by products (perhaps even from pork) or the animals may have been raised in an unhealthy environment. For halal meat to get the added certification of tayyiḥ, Muslim authorities must stringently check out the type of feed used to ascertain that the herd has been raised in a healthy environment. What does this all mean for us Orthodox Christians? For example, if you go to a restaurant, chances are that you will never know the source of their meat. Muslim restaurants, such as Pakistani, Arab or Afghan will post that their meat is halal to reassure their Muslim clientele. As we usually do not know, it is always best for us to bless and thank God for our food before we consume it as Christians.

Face it, we live in an increasingly Islamicized America and we should bless all of our food before any meal. Most people only have their food blessed when the priest does so at parish dinners. So, when you take some meat loaf or lasagne out of the refrigerator, even for an informal lunch, one should thank God for it.

In a secularized society it may take an effort to start and maintain a healthy Christian habit of always blessing and thanking God when we eat. Another note is that we may be kept healthy by God, if even the food could cause us distress. Be on the safe side thank God when you eat.

Living in retirement in Florida, I have come to the point of making pre-arrangement for funeral. Through a friend, I have come to the realization that due to certain situations I might no longer be allowed to be buried in the family plot of our church cemetery up north. Aren’t there any sweeping diocesan regulations that are in effect that can modify arcane cemetery regulations?

In point of fact, each of our parishes, each having its own cemetery, have different regulations in their parish constitutions and cemetery by-laws that vary widely from place to place. The truth of the matter is that whatever strange or different regulations exist in the parish cemeteries and the regulations reflect that stance. Who thought of making provision for a non-Orthodox spouse or children.

When parish cemeteries were constituted, say in the 1920s or 1930s, a whole different world existed. In these tightly closed ethnic communities, the idea was to preserve the cemetery only for duly constituted dues-paying members and the regulations reflect that stance. Who thought of making provision for a non-Orthodox spouse or children.

In Depression years, who envisioned retirement in Florida or that offspring would seek jobs in Georgia or Colorado. Most parishes have a list of spiritual authorities must stringently check out the type of feed used to ascertain that the herd has been raised in a healthy environment.

Moving away, without dues payment and continuous membership might be enough to rescind right to burial in plots purchased decades ago. Even though plots were seemingly “bought” like a piece of land for real estate, the cemetery plots often have contingencies involved wherein the use of said plots can be forfeited and returned to the parish for resale if certain conditions are not met.

Let the buyer beware! It is always good to seek out the regulations of your home parish regarding burial in their cemetery. It is better to know ahead and comply then to have the necessity of a funeral arise and find that there is a rude surprise awaiting.

As cemeteries and the regulations regarding their use are totally under the purview of the parish authorities, the diocese does not enter in except the regulations.

As Christians.

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Face it, we live in an increasingly Islamicized America and we should bless all of our food before any meal. Most people only have their food blessed when the priest does so at parish dinners. So, when you take some meat loaf or lasagne out of the refrigerator, even for an informal lunch, one should thank God for it.

In a secularized society it may take an effort to start and maintain a healthy Christian habit of always blessing and thanking God when we eat. Another note is that we may be kept healthy by God, if even the food could cause us distress. Be on the safe side thank God when you eat.

In point of fact, each of our parishes, each having its own cemetery, have different regulations in their parish constitutions and cemetery by-laws that vary widely from place to place. The truth of the matter is that whatever strange or seemingly antiquated regulations are enshrined in their by-laws, they are all legally enforceable.

When parish cemeteries were constituted, say in the 1920s or 1930s, a whole different world existed. In these tightly closed ethnic communities, the idea was to preserve the cemetery only for duly constituted dues-paying members and the regulations reflect that stance. Who thought of making provision for a non-Orthodox spouse or children.

In Depression years, who envisioned retirement in Florida or that offspring would seek jobs in Georgia or Colorado. Most parishes have a list of spiritual authorities must stringently check out the type of feed used to ascertain that the herd has been raised in a healthy environment.

Moving away, without dues payment and continuous membership might be enough to rescind right to burial in plots purchased decades ago. Even though plots were seemingly “bought” like a piece of land for real estate, the cemetery plots often have contingencies involved wherein the use of said plots can be forfeited and returned to the parish for resale if certain conditions are not met.

Let the buyer beware! It is always good to seek out the regulations of your home parish regarding burial in their cemetery. It is better to know ahead and comply then to have the necessity of a funeral arise and find that there is a rude surprise awaiting.

As cemeteries and the regulations regarding their use are totally under the purview of the parish authorities, the diocese does not enter in except the regulations.
Pan-Orthodox Lenten Retreat - Florida
“Need for Repentance in an Uncanny World”

Come, and let us return to the Lord, for he is near, but he will turn and look out for the wrongdoer. For the Lord will espouse the cause of his people, and will intercede for his afflicted.” (Hab 2:13)

February 23-24, 2018
Bethanny Center
19150 Bethany Center Circle
Leesburg, FL 33558

Sunday, February 25, 2018
Holy Protection Orthodox Church
8000 Moore Lake Road
Dover, FL 33527

Registration required for Friday and Saturday sessions. Lodging available.
Friday, February 23
4:30-7:30 Professional Liturgy, Dinner, Workshop $45 pp
Saturday, February 24
8:00-6:00 Breakfast, Lunch, Retreat Sessions $45 pp
6:00-7:00 Dinner, Fellowship $35 pp
Sunday, February 25
9:00 Hierarchical Divine Liturgy, Luncheon $45 pp

Retreat Leaders & Speakers:

Retreat Leaders:
His Eminence Metropolitan ANTONY
His Eminence Archbishop DANIEL
Ukrainian Orthodox Church of the USA
Ukrainian Orthodox Church of the USA

Retreat Speakers:
Rev. Dr. Gregory Edwards: Ass. Prof. at St. Vladimir’s Orthodox Theological Seminary, Priest at St. George Parish in New Port Richey (SOtech), and former Priest and Deacon of the Orthodox Church of Greece.
Rev. Rev. Dr. Harry Linsdingale: Canonist of the UOC of the USA, Adjunct Professor of Theology at St. Sophia Seminary, Consecrated Director of Religious Education, Dean of the Florida Diocese, Parish Priest of Holy Protection in Dover (UOC of the USA)
Rev. Fr. Joseph Czerniakoski, priest of St. Philip Orthodox Church and Attorney at Law.
Rev. Fr. Athanasios Haros: Priestanemos of St Nicholas Cathedral in Tampa Springs.

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www.HolyOrthodox.org or www.UOLofUSA.org

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UOL Tribute

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The Myros, Galvan, Sundland families
In Loving memory of my wife, mother and and grandmother, great grandmother Pani Matka Dorothy Sundland on her recent repose. In loving memory from her children Walter Myros, Mark Myros, Barbara Galvan and Raymond T. Sundland and their spouses, her seven grandchildren and fourteen great grandchildren. Although a convert to Orthodoxy, Dorothy was faithful and hard working in her faith serving in many capacities in the parishes she attended, especially the youth, and served along with her spouse Fr. Raymond Sundland.

It is very easy to submit a Tribute.
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Submit a card that includes your Name and Address, the Name of the Person to Receive the Tribute, the occasion of the Tribute (for example In Memory or To Honor), and the Name and Address of the person to whom an acknowledgment card should be sent.

For a contribution of $20 or more, the name and occasion is printed in the UOL Bulletin.

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