



WESTERN EPARCHY NEWSLETTER

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THE WESTERN EPARCHY
UKRAINIAN ORTHODOX CHURCH
OF CANADA

WESTERN EPARCHY

Summer, 2012

Святий Рівноапостольний Великий Князь Володимир Просвітитель України

28 липня

Тропар, голос 4



Уподобився єси купцеві, що шукає доброї перлини, славновладний Володимире, що сидиш на високому престолі матері городів -

Богобереженого Києва. Досліджуючи і посилаючи до царського городу, щоб пізнати православну віру, знайшов ти неоціненну перлину - Христа, що вибрав тебе, як другого Павла, і отряс сліпоту у святій купелі разом душевну і тілесну. Тому святкуємо твоє успіння ми, люди твої. Молися, щоб спастися душам нашим.

HOLY EQUAL - TO - THE - APOSTLES, THE GREAT PRINCE VOLODYMYR

July 28

Тропар, Tone 4

You were like a merchant who searches for a precious pearl, O glorious sovereign Volodymyr, sitting on the high throne of the mother of cities, God protected Kyiv, searching and sending to the imperial city to know the Orthodox faith, you found the priceless pearl - Christ, Who chose you, as a second Paul, and shook off your physical and spiritual blindness in the holy font. Therefore we, your people, celebrate your falling asleep. Pray that our souls be saved.

The Orthodox Perspective on Cremation

Compiled by Fr. Michael Maranchuk

The Orthodox Church has always argued that the burying of the departed is the only choice for her members. The argument for the burying of the departed is the fact that Christ, on whose life, death, and resurrection; the entire Orthodox system of belief and practice is based, was buried and bodily resurrected.

Cremation is prohibited within the Orthodox Church as is stated in the Patriarch's Encyclical of July, 2009. The reasons for the Orthodox Church's prohibition of cremation should be sought in its life and tradition rather than in any dogmatic arguments. The Church has taught since Christ's crucifixion that the proper way to treat the dead is a reverent burying of the body in the ground with proper prayers and funeral services being offered for those who have fallen asleep in the Lord.

Considering this then cremation is nothing but a wilful desecration of God's creation and a destruction of the personal temple of the Holy Spirit. It is the rejection of our belief in a personal and loving God. With this in mind should cremation then be considered a cutting of ties with the Body of Christ?

Cremations are on the rise all across North America. People are choosing cremation for a variety of reasons and these choices are causing some confusion and turmoil for Orthodox Christians. This turmoil affects parish communities, families and the Orthodox Church as a whole. People make choices without fully understanding the Orthodox perspective on this matter.

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CONTACT INFORMATION

The Western Eparchy

Ukrainian Orthodox Church of Canada

11404 - 112 Ave.

Edmonton, AB . T5G 0H6

Ph. 780 - 455 - 1938

Fax. 780 - 454 - 5287

Website:

www.uocc-we.ca

Email:

admin@uocc-we.ca





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The Orthodox Perspective on Cremation ... Compiled by Fr. Michael Maranchuk

Orthodox Understanding of Death - The Origins of Death

From the Book of Genesis, we find that human beings were not created to die. Living in intimate fellowship with God, humanity was to live forever by God's grace. When we became unfaithful to God, disobeying His will through sin, our relationship with Him was severed. Since sin cut us off from Him, who is the very Source of our life, with sin, death came into the world. [Genesis 3:19; Romans 6:23]. The pain we feel concerning the death of a loved one stems from an awareness deep within us that we were made, not for death, but for life. The experience of death is not "natural", but is a part of the fallen world. However, though the loss of a family member or friend is painful, we have the promise that this condition is not permanent.

The Resurrection of the Dead

Because of Christ's death on the Cross, and His victory over death by His Resurrection (see Romans 5 and 6), we need no longer see death as the absolute end to our existence. Rather, death, in the light of Christ's glorious resurrection, is viewed as a time of repose ("resting") in the Lord. Knowing deep within us that death is not part of the world as God intended it, we understand that these situations are worthy of our tears. However, we do not weep as those who have no hope. [1Thess. 4:13-17] We weep for the loss of the relationship we had with the departed, but in our hearts there must be a certain peace—and even joy!—that our deceased loved ones have gone to be at rest with the Lord. Moreover, our faith in our Savior assures us that He will resurrect us once again, reuniting body and soul and granting us transformed or "transfigured"/ "spiritual" bodies that will no longer be vulnerable to pain, sickness and death. [see 1 Corinthians 15:35-44].

Bodily Integrity

Through the Resurrection of Christ, and the promised resurrection of all the departed, death is not viewed as an ending, but as a time of repose — a time to rest from the struggles and temptations of our fallen world. Death, then, is understood by the Orthodox as a "dormition", a time of sleeping. Indeed, the very word "cemetery" comes from a Greek term meaning "a place to sleep." At the funeral service, two things are understood to happen. First, the Saints teach us that our prayers for the departed bring him/her great comfort and joy. Second, through prayers, hymns and music, those who are left behind have a medium through which to express their grief and articulate their faith in everlasting life through Christ Jesus. The funeral ends by the faithful taking the departed to rest, looking forward to the day when the Lord will wake him/her up from his/her repose.

Orthodoxy holds the Biblical view that the body is the temple of the Holy Spirit and as such, it must be treated with honour and dignity.

First, this means keeping it healthy through appropriate nourishment, exercise and rest.

Secondly, it means not allowing damaging, foreign substances into it (such as cigarette smoke, narcotics, and harmful amounts of food or alcohol, etc.)

Thirdly, it means keeping it (the body) as intact and unaltered as possible.... the body must remain intact and be given a proper Orthodox Christian burial.

Why People Choose Cremation

There are psychological and emotional reasons why people pick cremation but they are based on fear and sometimes misinformation. Economic reasons are also sometimes used, but, in actuality, cremation costs are very close to those of a traditional funeral and depending on what is chosen, can cost even more.

Ukrainian Orthodox Church Position on Cremation

For the UOCC, there is nothing specific in Scripture or Orthodox doctrine prohibiting the cremation of the dead, but the philosophical roots of this practice oppose the Orthodox understanding of death. The Orthodox Church understands that the human being is fashioned in the image and likeness of God and is the Temple of the Holy Spirit, and thereby considers burial or entombment to be the most acceptable and appropriate manner of interring mortal remains.

A UOCC priest can only conduct a prayer service and/or a funeral service for an Orthodox Christian. If an Orthodox Christian wants to be cremated, then a funeral service **may not** be conducted at a UOCC Church and **only** a small panahkyda can be done at a funeral home, **if the body is not cremated**. If the body is cremated, then **no service** can be conducted with the cremated remains in any venue.

The cremated remains of a deceased person **cannot** be buried in a UOCC cemetery with any kind of service from a UOCC priest or any other priest/minister from another faith group.

However, it must be noted that in all cases, the Bishop has authority to determine exceptions. The Bishop may allow exceptions in special cases, based on individual circumstances.



RECENT EVENTS IN THE WESTERN EPARCHY

Fr. George Turzansky – 70 Years Anniversary



His Grace BISHOP ILARION and clergy celebrated a Hierarchical Divine Liturgy at The Ukrainian Orthodox Cathedral of St. John in Edmonton on May 6, 2012 and honored

The Rt. Rev. Protopresbyter George TURZANSKY
on the **70th Anniversary of his service in the priesthood.**

CLERGY AWARD



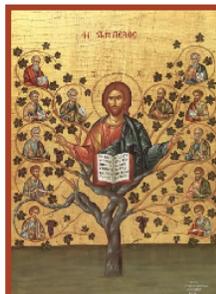
According to the blessing of the Council of Bishops of the Ukrainian Orthodox Church of Canada, His Grace BISHOP ILARION bestowed the Clergy Award of the wearing of two jewelled crosses upon:

The Rt. Rev. Mitred Archbishop Stephan SEMOTIUK during the Hierarchical Divine Liturgy celebrated at the Ukrainian Orthodox Cathedral of St John in Edmonton on April 22, 2012.

UOCC YOUTH RETREAT—BANFF

May 25-27, 2012

With the blessing of His Grace Bishop Ilarion of Edmonton and the Western Eparchy, chaplain of all youth and CYMK, a UOCC Youth Retreat was held in Banff, AB.



“I am the vine,
you are the
branches”
John 15:5



With the Blessing of His Grace Bishop Ilarion of Edmonton and the Western Eparchy, Chaplain of Youth and CYMK. All Youth of the Western Eparchy are invited to attend

“The Life in Christ”
UOCC Western Eparchy
Youth Summit

Edmonton Alberta
October 26-27th, 2012

Day 1 - Laser Quest Edmonton
11271 170th Street NW
Edmonton, AB T5M 0J1
(780) 424-2111

Followed by Movies, Games and a Sleepover at St. John's Cathedral

Day 2 - West Edmonton Mall
Choice Passes - WEM attractions.

CONTACT FATHER TIMOTHY CHRAPKO

403.700.9947 or
fr.t.chrapko@gmail.com

for more information or to register

Or look for
“A Sacrifice of Praise”
Event on Facebook

THANK YOU

TO WHO ALL HAVE MADE DONATIONS TO THE ORPHANAGE PROJECT IN UKRAINE—Your support is much appreciated and valued.

ALL DONATIONS ARE USED EXCLUSIVELY FOR THE BENEFIT OF THE ORPHANS IN UKRAINE

Update on Orphanage Project in Ukraine

His Grace Bishop Ilarion, Fr. Cornell Zubritsky and a group of youth will be traveling to Ukraine July 29 — August 9.

A full report of their trip will be published in the Fall edition of the **WESTERN EPARCHY NEWSLETTER**



PENTECOST - Hierarchical Divine Liturgy and 75th Anniversary, Holy Trinity Cathedral, Vancouver, BC

His Grace BISHOP ILARION and clergy celebrated PENTECOST and attended the parish's 75th Anniversary Program on the weekend of June 2 and 3, 2012



HIERARCHICAL DIVINE LITURGY, 50TH Anniversary of The Ukrainian Orthodox Church of All Saints, Kamloops, BC

His Grace BISHOP ILARION and clergy celebrated a Hierarchical Divine Liturgy and commemorated the 50th Anniversary of the parish of All Saints, Kamloops, BC on Sunday June 10, 2012.



Parish Visits by His Grace Bishop Ilarion



Seba Beach – Sts. Peter and Paul
May 13



Onoway– Sts. Peter and Paul
May 20



Spirit River—St. Elias
June 17

THE BISHOP'S TEA

Date: September 16, 2012, after the Divine Liturgy, noon (approximately)

Place: The Ukrainian Orthodox Church of St. Michael, Edmonton

Donations collected will be used for Mission work and Projects in the Western Eparchy.

WESTERN EPARCHY ASSEMBLY

DATE: October 26 — 28 2012

PLACE: The Cathedral of St. John and St. John's Cultural Centre, Edmonton, AB

Room Available At

St. John's Institute

For people from out of town who may need temporary accommodation in Edmonton due to medical appointments, emergencies or other similar reasons.

Please contact the Western Eparchy office at 780-455-1938 to book room.

