



WESTERN EPARCHY NEWSLETTER

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THE WESTERN EPARCHY
UKRAINIAN ORTHODOX CHURCH
OF CANADA

WESTERN EPARCHY

Issue 13: Autumn 2014



ORPHANAGE IN UKRAINE

His Grace Bishop Ilarion visited the orphanage in Sambir, Ukraine in August. Once again, he purchased many needed items including school supplies and personal care items.

(see more photos on page 3)



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URGENT APPEAL FOR FINANCIAL ASSISTANCE

For the Orphanage in Ukraine

The Western Eparchy has been supporting the Orphanage in Sambir, Ukraine for three years now. His Grace Bishop Ilarion just visited the orphanage in August. He purchased the regular necessities and basic items that are needed, including school supplies and other personal care items. But he returns with a request for our help.

We are all aware of the war in Ukraine that has been intensifying during the last year. We are aware of the complex hardships that are endured daily, whether it is loss of loved ones, lack of safety and security, or fear of tomorrow and of not knowing what one will wake up to. Due to the serious political turmoil, the people of Ukraine are at constant risk for changes to their circumstances and even for their life.

One of the most vulnerable group of people in Ukraine is the children in the orphanage. Although not affected directly, the children in the orphanage, certainly are at risk indirectly to the troubles in Ukraine. There are none more vulnerable than these children in the orphanage. They have no parents to protect them, and on the list of priorities for government spending, they are low. As a result, they need someone to help them, protect them, and care for them. They do get basic needs met, but there is so much more that a child needs. We can partially fill that gap that exists in their life.

Winter is approaching and that means warmth is necessary. There is a definite possibility that there will be a shortage of gas to fuel the furnaces that heat the orphanage this winter. There is a threat that the children will be cold this winter. **The orphanage has appealed to us to buy them a wood heater so that in the event that the gas is shut off, they can heat the orphanage with wood, and keep the children warm and even provide warm food for them, if it gets to that extreme.** We are appealing to all to help the Western Eparchy buy a wood heater for the orphanage.

As we read in the Holy Gospel: 1 John 3:17 “ But whoever has this world’s goods, and sees his brother in need and shuts up his heart from him, how does the love of God abide in him?” Please show that the love of God which exists in each of us is shown through our actions, and not just through our words. Please be generous in donating to this essential cause. As we sit in our warm houses this winter, remember that the orphans might be shivering, wrapped in their quilts, and eating cold food because we did not find it in our hearts to take some of the money out of our wallets and give it to them so that they too can be warm this winter. Let us generously share what we have in abundance with those who lack so much.

Please make donations to:
The Western Eparchy UOCC
And earmark your donation: **Orphanage Fund**

Thank you for your generous and thoughtful gesture which shows that the love of God exists in your heart and will be shared with the orphans in Ukraine.



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Some Thoughts about Frequent Communion—part 3

(continued from WE Newsletter, Summer 2014 edition)

by Joana Janis, age 93



What was my first step toward more frequent communion?

Five years ago, communion in our parish always had to be preceded by confession. That was in line with what I've been told for over eight decades: no confession, no communion. So, to go more often to communion, I had no choice: I would have to go more often to confession. Another new practice. And one that, again, would occur in public before the beginning of a Divine Liturgy at which I wanted to take communion. Whether or not I found more frequent confession easy or comfortable, going to communion was important enough to me that I'd do whatever was needed.

Shifting from once (or twice) - a - year to monthly to weekly confession took some getting used to. Did I need to change how I've been doing it? Should I be examining my life differently? How detailed did I need to be? Did I have to come up with new sins each week? Should my confessions be getting shorter over time I'm repeating the same things week after week—what does that mean? What if I have nothing to say?...

These and other concerns sorted themselves out over time, and, as with so many things in life, the more we do it, the better we become at it. While it really wasn't that awful, it still took effort and commitment. I found the priests were patient, non-judgemental, and supportive during confession: open, knowledgeable, and willing to talk about my questions and difficulties. And I found that among many blessings, more frequent communion also made it increasingly easier to go to confession. (There is a reason why the church closely links these two sacraments.)

Also in recent years, the Church has changed its position on frequency of confession. Our priests are now saying that there doesn't have to be a one-to-one correlation between confession and communion. I heard one priest explain that it's acceptable to go to communion as many as four times before going again to confession. *That means confession roughly once a month.*

When I think about my experience, and about recent conversations I've had with people and the kinds of questions I'm asked...it occurs to me that confession—or more specifically, *fear* of confession—may be what's holding us back from going to communion, or going more frequently to communion.

It has been a few years, or maybe even decades, since we've been to communion, then crossing the confession bridge to get there can be intimidating—especially if in the past, the sacrament was something that what, by God's grace, it should be (for example, more interrogation.) I've found that talking with understanding, well-informed priests that I trust has been helpful, and they often have suggestions for further reading.

Does more frequent communion make a difference?

Wiser people than me have said it's so. The call to communion on a regular (read: frequent) basis is found in the teachings of Christ and Holy Scripture, of the Church Traditions, and in the writings of our Holy Fathers, theologians, saints, and spiritual leaders. Our clergy draw on these when guiding and urging us that, as Orthodox Christians, to live the fullest life in Christ, we need to change our practice of infrequent communion to one of frequent communion with Him. It's worth whatever we need to do, including a change in our practice of confession.

Heeding the message five years ago—proving it's never too late - has made a difference in my life. I feel not only spiritually but also physically, emotionally, and mentally healthier today that I did thirty-five years ago when I retired from teaching. It is with daily thanksgiving to God for this that I'd like to close with a suggestion.

To my fellow Orthodox Christians, especially the young people: Come to church, sit in a pew with and get to know fellow parishioners, and partake of Holy Communion. In the next twelve months, try going to confession and communion more often. If you've gone once or twice a year, try for once every four (or three or two) months. If you've not gone for many years, try to go this Sunday as a start. When you receive the Body and Blood of Christ for remission of sins, for life everlasting, for the healing of soul and body your life will be different. Your life will be better.





On the Falling Asleep in the Lord



**Rt. Rev. Protopresbyter George Turzansky of Blessed Memory
1923-2014**



Fr. George was born on August 5, 1923 in the village of Bilska-Volya in the Volyn region of Western Ukraine. He completed the Warsaw Orthodox Seminary in 1941. In 1942 he married his partner in life and pastoral work, Zinaida Onufriychuk. They moved to Canada in 1949.

Fr. George was ordained into the diaconate on December 19, 1942 and into the priesthood on December 27, 1942 in the Holy Trinity Cathedral in Lutsk, Ukraine. Serving in the Ukrainian Orthodox Church of Canada since 1949, Fr. George was parish priest at many parishes in Manitoba, Saskatchewan, Alberta and British Columbia. Most recently, Fr. George has been attached to St. John Cathedral in Edmonton.

**Вічна йому пам'ять! Memory Eternal!
May he rest among the saints**

ORPHANAGE PROJECT IN UKRAINE—SUMMER 2014



THE BISHOP'S TEA 2014



Certificate recipients— Women Cantors in our Church
Dobr. Jeannette Rauliuk, Yvonne Panchuk, Iris Blower

**PURCHASES FOR ORPHANAGE
THIS SUMMER**

- 2 Boilers, hot water heaters
- Washing machine; laundry items
- Energy efficient lamps, and lighting
- Microwave oven
- Kitchen appliances and supplies
- Bed linens
- Garbage containers
- School supplies, including 3,000 notebooks
- Foot ware for children
- Warm jackets for children
- Personal care items for 50 children
- Medicine
- Pampers
- Treats for children





PARISH VISITS - His Grace Bishop Ilarion visited parishes in Spirit River, Waskatenau, Thorhild, and Lloydminster during the past few months.



SPIRIT RIVER, AB. The UOC of St. Elias, July 20, 2014

THORHILD—The UOC of Sts Peter and Paul, September 7, 2014



WASKATENAU—The UOC of St. Volodymyr, July 27, 2014

LLOYDMINSTER—The UOC of All Saints, September 28, 2014



SECOND PLATE DONATIONS

The Western Eparchy thanks the following parishes and districts that have donated to the Second Plate appeal during 2014.

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| Lac La Biche Parochial District | Kamloops— All Saints |
| Two Hills Parish District | Edmonton— St. Elia |
| Bonnyville and District Parish | Edmonton—St. John’s Cathedral |
| Lethbridge— Holy Trinity | Edmonton— St. Anthony |
| Chilliwack—St. Demetrios | Edmonton- St. Michael |
| Athabasca— Sts. Peter and Paul | Calgary-St. Vladimir |
| Kelowna— Sts. Peter and Paul | Sich— Kolomea— St. Mary |
| Camrose—All Saints | St. Paul—All Saints |
| Bonnyville— St. Elias | Lloydminster— All Saints |
| Vegreville— St. Vladimir | |