

Memories of Alberta

UKRAINIAN ORTHODOX CHURCHES



Sawchuk | Balan | Demchinsky

Memories of Alberta Ukrainian Orthodox Churches



*Sts. Peter and Paul Ukrainian Orthodox Church
Sarrail, Alberta – Founded 1932*

*Russell Sawchuk
Jars Balan
Sterling Demchinsky*

MEMORIES OF ALBERTA UKRAINIAN ORTHODOX CHURCHES

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Photographs and histories of 66 Ukrainian Orthodox churches established in the twentieth century by Ukrainian pioneers in Alberta. Information for each church includes a history, founders, clergy and cemetery data as well as colour photographs of their exteriors and interiors. Lists are included of all Alberta Ukrainian Orthodox parishes and cemeteries that existed between 1900 and 2000.

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Dedication

Ukrainians began arriving in Canada from Bukovyna and Halychyna in 1891. These immigrants brought with them their strong religious faith. From Bukovyna came the Ukrainian Orthodox Church beliefs and traditions.

Some churches were founded before Alberta became a province in 1905, and before there was a Ukrainian Orthodox Church of Canada (1918). Over the succeeding years, some 90 Ukrainian Orthodox Churches were established, many with their own cemeteries. (See pages 293 and 296 for lists of these.)

As our parish histories describe, building and keeping these churches open was at times challenging. There was often a shortage of priests, ongoing conflicts and disagreements, and competition from other religious denominations. Despite these difficulties, the Ukrainian Orthodox faithful persevered. Declining rural members and increasing costs are slowly taking their toll. Regular services are less frequent. Many parishes are now inactive and/or at risk of closing.

This book is dedicated to the memories and preservation of the histories of the Alberta Ukrainian Orthodox Parishes that served the faithful in the twentieth century. We are eternally grateful and thankful to the founders, clergy and Orthodox members for the strength of their Faith and their dedication.

Western Eparchy Leaders

Rev. Yeronim Hrycyna (1955–1958)

Rev. Hryhory Metiuk (1958)

Archbishop Andrew (1959–1975)

Archbishop Boris (1975–1984)

Archbishop John (1984–2005)

Bishop Ilarion (2008–2022)

Earliest UOC Parishes

St. Pokrova at Borovich (1902)

St. Demetrius at Jaroslaw (1902)

St. Elias at Luzan Toporiwtzi (1904)

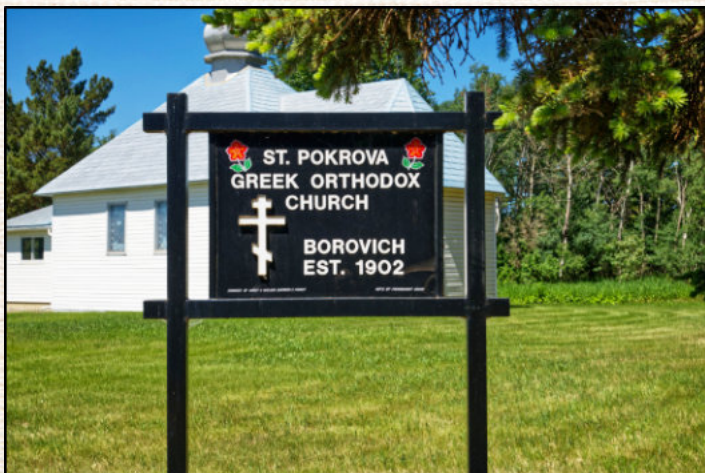
Holy Ascension at Ispas (1906)

St. Mary at Edwand (1906)

St. Mary at Szypenitz (1907)

St. Demetrius at Luzan (1908)

St. Mary at Slawa (1910)



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Supplementary Information

Here is some explanatory information regarding the contents and structure of this book.

- Based on our research, there were approximately 90 Ukrainian Orthodox parishes established in Alberta in the 1900s. (See the list at the end of this book.) The 66 churches selected for inclusion were the ones that had compiled a history.
- Under the organizational structure of the Ukrainian Orthodox Church of Canada, the individual parishes were independently owned and operated. As a result, the availability of historical data varies greatly. Since some parishes were closed and there were no living members left, obtaining access to their records was difficult. This is the reason why some parish histories are short, while others are more detailed. This is also why there are no photographs for a few of the churches.
- The other challenge was that much of the early church documents and records were in Ukrainian. This made locating, translating and interpreting historic data problematic.
- Translation from Ukrainian to English often resulted in different versions of names for parishes, priests and founding members. We tried to be consistent, but some variations in spelling may still exist.
- The parish history collection project ended in about 2016. Therefore, the histories for active churches ends there. However, we were able to extend the list of priests that served in the active parishes to 2024. Most of the interior photos were taken in 2013.
- The Feast dates listed in the book are based on the “Traditional” or “Julian” calendar. In recent years, the Ukrainian Orthodox Church in Canada and many of their parishes have switched to the “Gregorian” calendar.
- All attempts have been made to verify the information contained in this book, but the authors and publisher do not bear any responsibility for errors or omissions.

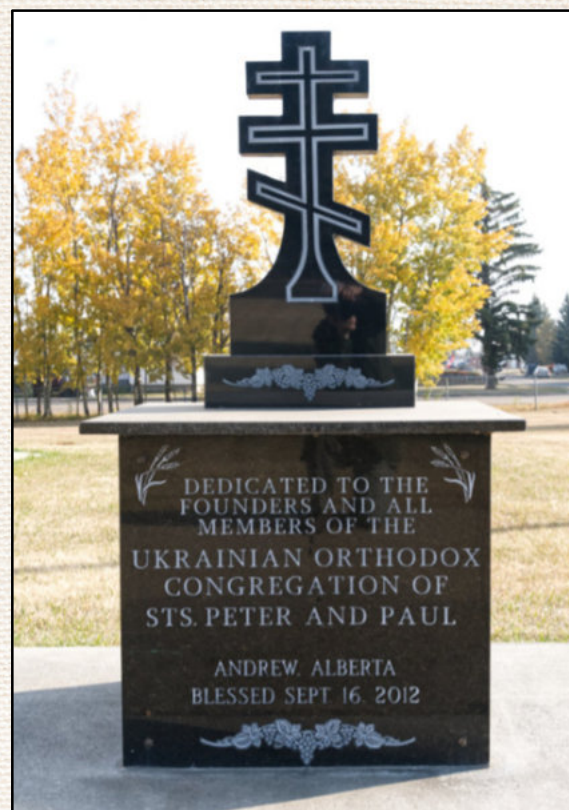
1. ANDREW

Saints Peter and Paul Ukrainian Orthodox Church

The foundation of *Saints Peter and Paul Ukrainian Orthodox Church* in Andrew can be traced back to the early 1930s. The interest originated from religious activities in the Suchava district, located several miles south of the village. In 1934, members of the St. John of Suchava parish proposed building a place of worship on their land opposite St. Michael's Russo-Greek Orthodox Church. However, this initiative faced opposition from some members, including the resident priest. Father Timotei Horbay argued that Andrew would be a more suitable location. This division was noted in a March 21, 1934, report in the *Vegreville Observer*: "It is understood from fairly good information that two churches will be built in Andrew this year. It is evident the people of Andrew and district believe the church must go hand in hand with the school to make good citizens."

Ultimately, the decision was made to erect the sanctuary in Suchava. The construction was completed between 1934 and 1935. Despite their disappointment, the pro-Andrew supporters contributed both money and labor to this project. Both groups were united in their allegiance to the Ukrainian Greek Orthodox Church of Canada, and their ongoing rivalry with those who remained part of the Russian Orthodox Church.

By 1936, a small group of activists initiated efforts to establish a congregation in Andrew. Four acres of land were purchased in the village that summer. An official organizational meeting was held on November 23 at the home of William and Mrs. Melenka, attended by six individuals. The Consistory of the Ukrainian Greek Orthodox Church of Canada issued a formal certificate of admission on July 28, 1941. During its formative years, Reverend I. Hykawy of St. John of Suchava celebrated the first liturgy in Andrew. Archbishop Ioan Theodorovich visited the community during his tours of east-central Alberta.



Andrew: Saints Peter and Paul Ukrainian Orthodox Church

Construction of the sanctuary began on July 4, 1939. It was led by volunteers under the supervision of Ivan (John) Mnoholitny, a skilled builder of Ukrainian churches. The structure, that featured a large central dome and several cupolas, was first used for services in September 1940. Over time, the church basement was developed into a multipurpose hall for meetings, dinners, and other parish activities. An iron bell stand was later installed near the church entrance. The bell was donated by members of the Zawale congregation after their sanctuary was abandoned.

Initially, the congregation consisted of 28 members, but by 1940, only half remained active. Between 1941 and 1946, membership stabilized at 12 to 14 families. By 1948, the church hosted 13 services and reported 16 paid members. Sunday school attendance exceeded 60 children in 1949, reflecting a vibrant parish life. Membership grew to 24 families by 1951 and continued to increase during the postwar years, driven by the baby boom and migration from surrounding farms into rural towns.

The church was formally consecrated by Metropolitan Ilarion on June 12, 1952. Around this time, discussions began regarding the installation of an ikonostasis. While financial

concerns divided the congregation, the majority eventually approved the project. By 1954, an icon screen was underway, and the exterior of the church had been stuccoed. These developments marked the maturation of the parish, supported by the community's growing prosperity.

During the mid-1950s, the congregation peaked, benefiting from an influx of retirees from surrounding farms and the declining activity at St. Michael's Church in Zawale. By this time, the church's congregation included 30 families, with 40 additional families identified as sympathizers – a total of 210 individuals. The church continued to host an average of 13 services per year.

A significant moment in the church's history occurred in July 1972 with the ordination of Rev. Henry Lakusta, a son of a former member. His brother Victor had been ordained earlier and serves at St. Andrew's Sobor in Edmonton. Over the years, the church underwent several renovations, including re-shingling the roof, replacing windows, repainting the dome and cupolas, and selling portions of its original land for residential development. Today, the church property consists of less than two acres. It shares ownership of a manse in Willingdon with other area churches.



Andrew: Saints Peter and Paul Ukrainian Orthodox

Priests

Fr. T.M. Kisiliuk (1929–1933)
Fr. T. Horbay (1936–1938 – as pastor of nearby St. John of Suchava Church, he consulted on the formation of the parish)
Fr. I. Hykawy (1938–1940)
Fr. S. Symchych (1940–1944)
Fr. M. Fyk (1944–1945)
Fr. H. Wasyliv (1945–1950)
Fr. I. Triska (1950–1954)
Fr. D. Luchak (1954–1957)
Fr. S. Stolarchuk (1957–1963)
Fr. I. Hykawy (1963–1969)
Fr. O. Olekshy (1969–1971)
Fr. P. Hnatiw (1971–1974)
Fr. S. Semotiuk (1974–1980)
Fr. S. Soroka (1980–1981)
Fr. P. Bodnar (1981–1982)
Fr. M. Bawa (1982–1984)
Fr. O. Hudema (1985–1987)
Fr. J. Puk (1988–1994)
Fr. E. Maximimuk (1997–2003)
Fr. B. Ambrosie (2003– 2023)
Fr. E. Panchuk (2024–)

Cemetery

A one-acre parcel of land, likely acquired in 1925, serves as the church cemetery. It is located on the southern edge of the town along Secondary Highway 855 (GPS co-ordinates: [53.869420](#), [-112.331297](#)). The earliest burial was William Lesick, the church's founding president, in December 1952. Notable burials include Tom Matichuk, Andrew's first mayor, and Gregory Moisey, the first Justice of the Peace.



Location and Feast Day

Situated at the north end of the main street in the Village of Andrew, 5110-51 Avenue, County of Lamont. GPS Co-ordinates: [53.881432](#), [-112.335769](#)
Their Feast Day is July 12.

Founding Members

William Lesick
John Filipchuk
Roman Bratkiw
Steve Lesick

Prominent Members

William Melenka
John Hunka
Nick Ewasiuk
P. Andruk
John Huculak was President for 25 years



Andrew: Saints Peter and Paul Ukrainian Orthodox



Royal Doors



St. Michael on the Iconostas

Andrew: Saints Peter and Paul Ukrainian Orthodox



2. Anshaw

Saint Vladimir Ukrainian Orthodox Church

The history of St. Vladimir's Ukrainian Orthodox Church in Anshaw (now Dupr s) is marked by dedication, community effort, and eventual decline. An Orthodox congregation was reportedly organized in the community in 1942. In 1943, the congregation secured a two-acre government land allowance to establish a cemetery. Four years later, construction of the church began. The project was driven by volunteer labor and donated materials. Timber for the structure was harvested by Steve and Walter Zuck, along with Tom Antoniuk. They processed the logs into lumber for construction. Harry Osoba, likely the chief carpenter, played a significant role in crafting the church's impressive central dome. This feature complemented the building's compact yet well-proportioned design.

In 1950, an intricate ikonostasis was installed. It was created by the renowned craftsman Philip Pawliuk of Lamont. The sanctuary was further enhanced with richly adorned ikons and ornamental decorations. Externally, the church was painted a cream color with red trim, reflecting the congregation's commitment to beautifying their place of worship.

Although the exact timeline of the congregation's affiliation with the Ukrainian Greek Orthodox Church of Canada is unclear, it is likely that services were sporadic in the early years. The congregation may have relied on priests from the Russian Orthodox Mission. However, on June 18, 1951, during a meeting in Bonnyville led by Father Petro Satsevich, the congregation formally adopted the constitution and bylaws of the Ukrainian Greek Orthodox Church of Canada. Signatories of the document included M. Kostyshyn, G. Tiahlo, and Dmytro Pasichnyk.

Despite this affiliation, records indicate limited religious activity. In 1954, no liturgies were celebrated in the community. A letter written in August 1955 by Father Ivan Kulish, following a memorial service for the Tiahlo family, provides insight into the parish's challenges. Father Kulish noted that the congregation consisted of only five members:

- Dmytro Pasichnyk
- Yuri Welechka
- Stefan Tiahlo
- widows of Yuri and Jacob Tiahlo.

Of these, only Yuri Tiahlo's widow actively participated in church services at Lessard. The others exhibited indifference toward religion. Father Kulish remarked that prospects for revitalizing the congregation were minimal, despite his efforts to encourage engagement.

Communications from the Consistory suggest that the parish maintained some activity until 1970. However, as time passed, the community's involvement dwindled. The church was eventually abandoned. By 1995, the Bonnyville and District Historical Society initiated efforts to preserve the sanctuary, possibly by relocating it to Bonnyville.

Unfortunately, these efforts did not materialize. The church was left to succumb to the elements.



Anshaw: Saint Vladimir Ukrainian Orthodox Church



Priests

Fr. H. Wasyliv (1936–1943)
Fr. W. Woytowich (1943–1944)
Fr. W. Senishen (1945–1949)
Fr. W. Boychuk (1949–1950)
Fr. P. Satsevich (1950–1951)
Fr. Iov Skakalsky (1952–1953)
Fr. I. Kulish (1955)



Cemetery

Located adjacent to the church, the cemetery remains a testament to the community's history, even as the church itself has been long abandoned.

Location and Feast Day

Situated south of Bonnyville and east of Gifford, NE 8-62-6 W4, Municipal District of Bonnyville. Their Feast Day is July 28.

Founding Members

B. Antoniuk
J. Antoniuk
Tom Antoniuk
Troi
Jim Krawiec
John Krawiec
S. Krawiec
S. Philipchuk
J. Shewchuk
G. Tiahlo
J. Tiahlo
G. Welechka
J. Zuck
L. Zuck
W. Zuck



3. Athabasca

Saints Peter and Paul Ukrainian Orthodox Church

The Ukrainian settlement in the Athabasca area began in 1912. However, the organization of Saints Peter and Paul Ukrainian Orthodox Church only commenced after World War I, following a significant influx of settlers. By the late 1940s, Father W. Seneshen had begun visiting the community, conducting liturgies in a log chapel that was initially used by Athabasca's Anglican congregation. On June 24, 1951, an inaugural meeting was held after a church service. Members contributed six dollars each to support the priest and cover chapel rental costs. An executive committee was formed, and membership fees were set at \$1.50. Later that year, on November 1, the parish resolved to acquire land for building a church. A building fund was initiated, and each family was asked for a five-dollar voluntary donation.

By July 1952, the congregation had grown to 23 families and 17 individual members. They purchased three adjoining lots from the Town of Athabasca. Construction began in 1953 with the acquisition of materials. Henry Koffler was hired to build the basement for \$609.50. That same year, the congregation formally affiliated with the Ukrainian Greek Orthodox Church of Canada. The basement was completed in 1954. It was first used on August 1 for the wedding of Olia Kowalchuk and Peter Marchuk. Over the next decade, the basement served as the primary place of worship.

In 1957, the congregation requested to be included in the Lac La Biche parish district for convenience. However, this request was denied, and Athabasca remained under the care of clergy from Westlock. Despite this, the congregation contributed \$1,200 to build a manse in Westlock through installment payments over two years. By this time, the parish consisted of 15 families and 35 paid members.





Athabasca: Saints Peter and Paul Ukrainian Orthodox Church

Encouraged by Father H. Udod in 1961, the congregation began constructing the upper sanctuary. Walter Gasiorek won the contract to frame the church for \$900. After completing the exterior, he received an additional \$400 to build the domes and commence interior work. Three domes were erected: two smaller ones flanking the façade and a larger central dome over the entrance. Volunteers played a key role in finishing the sanctuary, making gradual progress over five years. The exterior walls were stuccoed in 1964. By 1965, the upper-level subfloor and electrical work were completed.

In 1967, the congregation committed to completing the church's interior. Walter Gasiorek was contracted to build an ikonostas for \$90 plus materials. Women of the parish painted and decorated it. Additional work included installing ductwork, paneling, and ceiling tiles, with total costs reaching \$1,133.67. Volunteers, coordinated by Paul Krawec, installed pews purchased from the Roman Catholic Church for \$200. The sanctuary was consecrated on June 1, 1967, during a special Vespers service. The tabernacle and sacred items were transferred from the basement. The first Divine Liturgy in the upper sanctuary was celebrated on July 16, 1967, marking the Feast Day of Saints Peter and Paul, with over 70 people in attendance.

The congregation incorporated under the *Societies Act* in 1969. Documentation under the *Religious Societies Lands Act* was received in October 1971. In 1974, running water was installed in the basement, which was transformed into a multi-purpose hall with a kitchen and bathrooms. On July 12, 1975, Archbishop Andrew consecrated the church during a well-attended visitation. This also marked the final service of Father Kubin before his reassignment.

Membership remained stable through the 1970s but declined from 37 members in 1976

to 30 by 1980. In the late 1980s, the congregation undertook major renovations to commemorate the Millennium of Ukrainian Christianity. Improvements included re-shingling and repainting the church, insulating the structure, refinishing windows, and remodeling the choir loft. A new red carpet was laid, the pews were repainted, and the ikonostas was restored. These efforts culminated in 1989. That year, 14 liturgies were celebrated, and membership grew to 45 in 1990.

In 1990, the congregation marked the 100th anniversary of Ukrainian settlement in Canada with further renovations to the basement hall. Despite delays caused by local opposition, the project was completed by fall 1991. It featured a new kitchen, bathrooms, and a northeast entrance. The church was re-stuccoed. A telephone and sound system were installed, donated in memory of Arsen Rys. Funding for these improvements came from a combination of Alberta government grants and member contributions.

To celebrate the Ukrainian Canadian Centennial in 1992, the congregation partnered with the Ukrainian Catholic Church to erect a memorial cairn at the site of the Immigration Hall. Over 500 people attended the dedication ceremony, that included a prayer service, dinner, and concert. Additional enhancements followed, including commissioning Marvin Dzenkiw in 1993 to paint icons of the twelve apostles for the ikonostas. Further improvements to the sanctuary and hall continued throughout the decade, supported by ongoing fundraising efforts.

By 1999, the congregation's membership had declined to 22 due to an aging population and smaller family sizes. Nevertheless, the parish remained dedicated to maintaining and enhancing the church. Projects included adding processional icon stands, constructing an oblation table, and installing extra pews.

Athabasca: Saints Peter and Paul Ukrainian Orthodox Church

Priests

Fr. W. Senishen (1950–1955)
Fr. H. Wasyliw (1955–1957)
Fr. P. Blazuk (1957–1959)
Fr. H. Udod (1959–1960)
Fr. D. Denesiuk (1960–1962)
Fr. P. Zubrytsky (May–August 1962)
Fr. E. Stefaniuk (1962–1967)
Fr. S. Hredil (1967–1970)
Fr. L. Kubin (1970–1975, 1981–1982)
Fr. L. Diachina (1975–August 1979)
Fr. D. Maceluch (1979–1981)
Fr. S. Soroka (1982–1986)
Fr. H. Fil' (1986–2000)
Fr. M. Domaradz (2006–2018)
Fr. R. Shiyan (2019–)



Location and Feast Day

On the east side of the town of Athabasca, south of Secondary Highway 55, on the southwest corner of 43rd Street and 50th Avenue (approx. 4919-43 Street). GPS Coordinates: [54.721180](#), [-113.273174](#) | Their Feast Day is July 12.

Founding Members

M. Fotty
M. Kowalchuk
P. Kowalchuk
W. Masciuch
G. Rosychuk
A. Wasylyk
K. Zaskewich

Notable Contributors

Fred Chrusch: Choir director and cantor (1966–1986)

Volodymyr Masciuch: Treasurer and secretary from the church's inception to 1986

Konrad Radomsky: Hospodar and cantor (1951–1962)



Athabasca: Saints Peter and Paul Ukrainian Orthodox Church



Shrine to the Pantocrator



An icon of St. Paul

Athabasca: Saints Peter and Paul Ukrainian Orthodox Church



4. Bellis

All Saints Ukrainian Orthodox Church

The origins of the Bellis Orthodox community date back to the pioneer era, preceding the 1918 establishment of the Ukrainian Greek Orthodox Church of Canada. During this period, a cemetery was established on the North Bellis farm of Andrew Klymchuk, who later became a founding member of the *All Saints* congregation. By November 25, 1927, this cemetery had been legally incorporated as the property of St. John's Ukrainian Orthodox Church, marking the development of a formal congregation.

From 1926 to 1932, Reverend Timotei Horbay occasionally served the community, conducting services in the hall of the Ivan Franko Educational Society of Bellis. This hall, built in 1926, became a focal point for Ukrainian cultural, political, and spiritual life in the district. Before 1926, some liturgies were likely held in residents' homes. Historical records also indicate that Reverend Ivan Kusy visited Bellis as early as 1923.

The first documented election of a congregational president occurred on January 25, 1931, during a meeting following a church service. However, correspondence with the consistory in March of that year suggested that Krizon Chornovliuk headed a different executive committee. Regardless, by this time, the Bellis congregation had established communication with the Ukrainian Greek Orthodox administration in Winnipeg.

On January 5, 1932, the Bellis congregation purchased land for a church from the Canadian National Railway (CNR) for \$100. This left only five cents in its bank account. Undeterred by the economic challenges of the Great Depression, the community began constructing their sanctuary the following year. The church was consecrated



Bellis: All Saints Ukrainian Orthodox Church

on May 5, 1933, by Reverend Ivan Mayba, who had succeeded Father Horbay as pastor. The date of consecration is inscribed on a cross that still stands in front of the church's eastern wall. Initially dedicated to St. John of Suchava, a popular Bukovynian saint, the church's feast day was celebrated annually on June 15.

The congregation faced significant hardships during the Depression. Services were briefly suspended in 1936 due to financial struggles. A severe snowstorm on September 12, 1936, further complicated matters by damaging crops still in the fields. Despite these challenges, the community experienced a moment of pride when Hryhory Wasyliw was ordained as a deacon on September 27, 1936. Two weeks later, he was consecrated as a priest in Smoky Lake and went on to serve the district for nearly a decade.

In the late 1940s, the congregation adopted St. Demetrius as its patron saint, though records suggest earlier designations may have varied. On January 25, 1956, the Bellis Ukrainian Orthodox Church formally requested to be renamed All Saints Ukrainian Orthodox Church. This change was approved by Metropolitan Ilarion, primate of the Ukrainian Greek Orthodox Church of Canada.

The Bellis congregation also produced a notable figure in the Ukrainian Orthodox Church of Canada. Father Ihor Kutash, the son of Bukovynian immigrants Yuri and Anna Kutash, was ordained as a priest in 1969.

All Saints was destroyed in an arson fire early on the morning of Sunday September 2025. Items stolen from inside the church were subsequently found in the possession of one of the individuals arrested and charged with setting the fire. Both the church and the belltower were burned to the ground.



Bellis: All Saints Ukrainian Orthodox Church

Priests

Fr. T. Horbay (1926–1932)
Fr. I. Mayba (1932–1936)
Fr. H. Wasyliv (1936–1945)
Fr. W. Senishen (1945–1949)
Fr. D. Foty (1949–1950)
Fr. F. Kulchynsky (1950–1951)
Fr. P. Satsevich (1951–1961)
Fr. S. Hrebenuk (1961–1962)
Fr. J. Rybalka (1962–1965)
Fr. Y. Turzansky (1965–1969)
Fr. W. Melnychuk (1969–1970)
Fr. S. Hredil (1970–1973)
Fr. L. Diachina (1973–1975)
Fr. L. Kubin (1975–1987)
Fr. J. Puk (1987–1988: supply)
Fr. V. Lakusta (1987–1988: supply)
Fr. O. Hudema (1988–1991)
Fr. G. Turzansky (1991–1992: supply)
Fr. P. Kosacki (1992)
Fr. T. Udod (1992–1995)
Fr. J. Plewa (1995–2003)
Fr. B. Ambrosie (2003–2023)
Fr. E. Panchuk (2024–)

Cemetery

Established on the North Bellis farm of Andrew Klymchuk (NE 9-60-15 W4), the cemetery was legally registered on November 25, 1927, as belonging to St. John's Ukrainian Orthodox Church. Later, a second cemetery was registered as belonging to All Saints Ukrainian Orthodox Church at SE 3-60-15 W4, with 39 recorded burials in 1992. A third cemetery is also listed at this site, associated with St. John's Ukrainian Orthodox Church, with 81 recorded burials in 1992.

Cemetery GPS: [54.153133](#), [-112.152434](#)

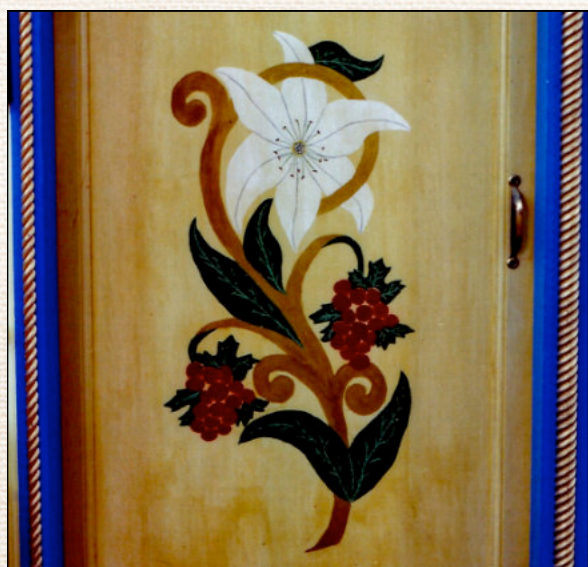
Location and Feast Day

Northeast corner of 49 Avenue and 49 Street in the town of Bellis, 15174 Township Road 595A, County of Smoky Lake. GPS Coordinates: [54.143117](#), [-112.148241](#) | Their Feast Day is November 8 (formerly June 15).

Founding Members

Anani Kovaluk
Teodor Krawchysyn
Michael Sadoway
Peter Repka
Philip Kutash
Oleksa Yaremchuk
Peter Klymok
Antin Clementovich
Myron Lemiskha
Hryhory Repka
Wasyl Zawadiuk
Michael Verbitsky
Peter Dudra
Levko (Leon) Kondratiuk
Andrew Shewchuk
Dmytro (Metro) Cherniwchan
Krizon Chornoluk
John Taschuk
Peter Ogurian
Andrew Cherniwchan
John Goruk
Wasyl Ogurian
Dmytro (Metro) Lupul
Joseph Yasenchuk
Dmytro Zacharuk
Hrynko Lesiuk
Andrew Klymchuk
Ivan (Omelian?) Danchuk
Sidor Kutash

Bellis: All Saints Ukrainian Orthodox Church

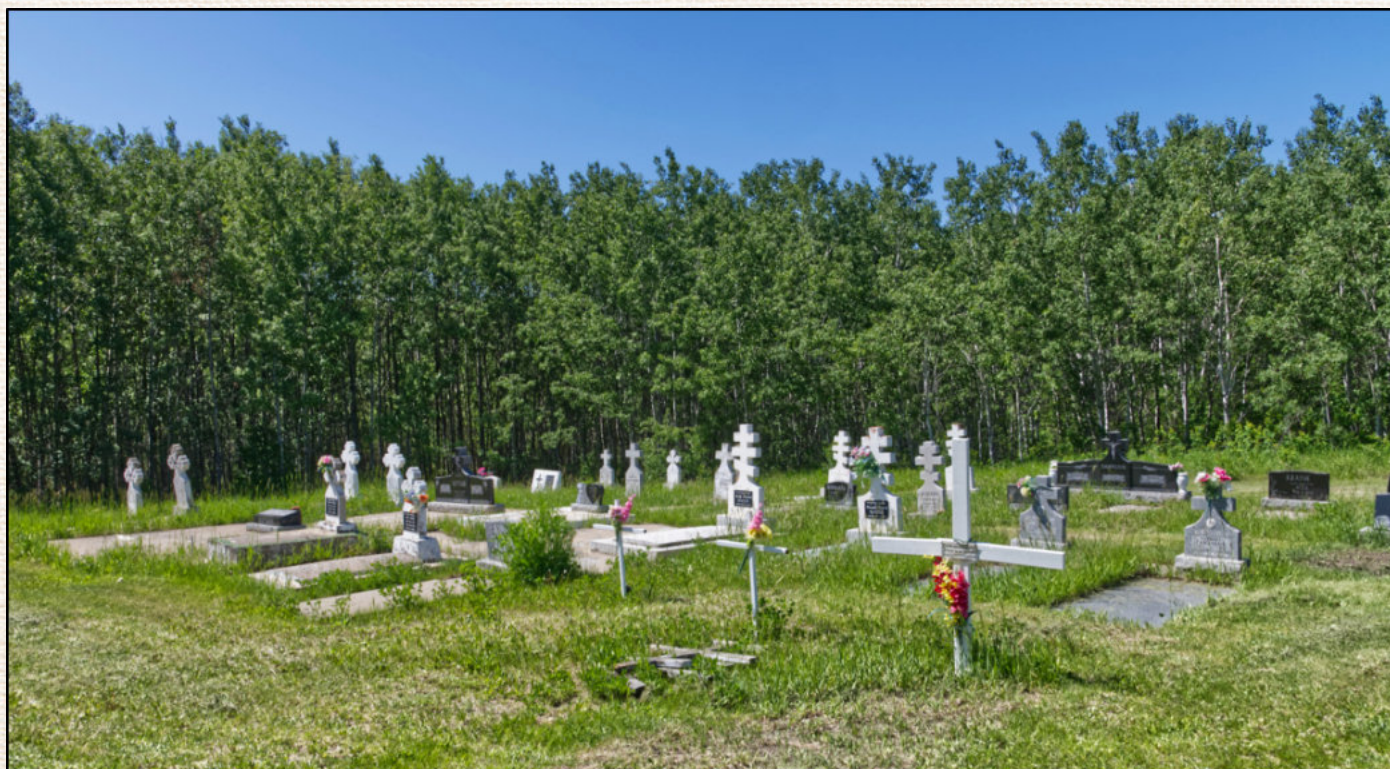


Motif on the deacons door



Royal Doors

Bellis: All Saints Ukrainian Orthodox Church



5. Big Meadow

Saint John the Baptist Ukrainian Orthodox Church

The settlement of the Big Meadow area began in 1918–1919 with the arrival of immigrants from Bukovyna, including Metro Denys and Peter Yarema. In 1926, a two-acre cemetery was established and registered under the Lessard Community Cemetery Company. Interestingly, two non-Ukrainians, Johnny Levesque and Jack Walter, were listed on the land title. Although they did not wish to join the church, they supported the establishment of a community graveyard. Provincial regulations required a structure to be erected at the site to house bodies before burial. In 1927, Reverend Ivan Mayba dedicated a cross at the cemetery following the first Ukrainian Orthodox Divine Liturgy in the community, which was celebrated at a local residence.

A small 16' x 16' log church was constructed on the cemetery site in 1930 by community volunteers. In 1933, the cemetery was blessed by Reverend Tymofei Horbay. He advised the congregation to apply for official admission into the Ukrainian Greek Orthodox Church of Canada (UGOC). By 1936, correspondence from the congregation indicated that St. John's Church had 15 members and 11 graves. The same letter detailed the founding and early years of the congregation.

In 1937 or 1938, the original church was enlarged and adorned with traditional Orthodox features. Monthly services were held by visiting priests. On August 26, 1941, during a meeting attended by 12 members, the congregation formally adopted the UGOC constitution and bylaws. Archbishop Ioan Theodorovich signed the papers as a witness. Two days later, he consecrated the church during a Hierarchical Divine Liturgy.



Big Meadow: Saint John the Baptist Ukrainian Orthodox Church

By 1943, the congregation had grown to seven families. A post-war influx of new members tripled its size. However, this growth led to internal tensions, particularly concerning financial obligations to the Diocesan Pension Fund. In 1948, conflicts arose between the old and new church executives over unpaid dues and leadership. Father Senishen attributed the unrest to poor communication about financial responsibilities and personal rivalries. Despite these challenges, the congregation resolved its issues and fulfilled its financial obligations by 1949, when membership reached 16.

The early 1950s saw further declines in membership, that dropped to seven by 1952. Financial struggles persisted, exacerbated by a lack of clergy and competition from the Russian Orthodox Mission. Correspondence from the Consistory in 1954 encouraged the congregation to recruit young men for theological studies to address the clergy shortage. By the end of 1954, the congregation reported hosting seven Divine Liturgies, supported by 10 members and four sympathizers.

The late 1950s and early 1960s brought a resurgence in activity. Membership exceeded 20, and monthly Sunday services were reinstated. However, in 1961, a decision to

establish a new congregation in Bonnyville led to another period of upheaval. Disputes arose over financial allocations and leadership, culminating in legal threats and intervention by the Consistory. The conflict was eventually resolved, but lingering grievances affected the congregation's morale and finances.

By 1967, membership had dwindled significantly, with few willing to register as members. Although the congregation ceased budgetary contributions and curtailed activities by the 1970s, the church remained a site for occasional services, weddings, funerals, and annual cemetery commemorations (provody). In 1980, Father Sawchenko reported that the congregation had approximately five members and had been largely inactive. The church property, excluding the building, was valued at \$20,000, while the hall was estimated at \$15,000.

Today, the original log church, which was enlarged and renovated during the 1930s and 1940s, still stands on its original site. The church, painted in 1952, continues to host rare services and annual provody at the cemetery, which is listed among the churches served by Father Lipinski.



Big Meadow: Saint John the Baptist Ukrainian Orthodox Church

Priests

Fr. I. Mayba (1927)
Fr. T. Horbay (1933)
Fr. H. Wasyliv (1936–1943)
Fr. W. Woytowich (1943–1944)
Fr. W. Senishen (1944–1949)
Fr. W. Boychuk (1949–1950)
Fr. P. Satsevich (1950–1951)
Fr. Iov Skakalsky (1952–1953)
Fr. I. Magas (1953)
Fr. S. Hredil' (1954)
Fr. I. Kulish (1955)
Fr. E. Trufyn (1956–1958)
Fr. P. Dorosh-Zmiyiwsky (1958–1961)
Fr. J. Vitenko (1961–1962)
Fr. P. Zubrytsky (1962–1963)
Fr. E. Stefaniuk (1963–1964)
Fr. O. Sorochnik (1964–1970)
Fr. L. Kubin (1970–1972)
Fr. S. Semotiuk (1972–1974)
Fr. S. Shcherban (1972–1975)
Fr. A. Chrystawka (1975–1978)
Fr. M. Sawchenko (1979–1985)
Fr. D. Hohol (1985–1994)
Fr. J. Lipinski (1994–2011)
Fr. P. Haugen (2012–)



Location and Feast Day

Big Meadow is 13 miles northeast of Bonnyville on the highway to Lessard. The church is a few miles further north and due east of La Corey, situated on the south bank of the Beaver River in the Municipal District of Bonnyville. GPS Coordinates: [54.35561, -110.65599](#) | Their Feast Day is July 7.

Founding Members

A. Demko	J. Laschuk
D. Denys	J. Necaui
M. Ilchuk	N. Ogrodniuk
S. Marchuk	M. Slewinsky
A. Ogrodniuk	A. Stusiak
P. Yarema	M. Yakowiniuk
P. Yurak	H. Yarema
W. Chyz	A. Yurak
J. Ilchuk	

Cemetery

Located on the church property.



Big Meadow: Saint John the Baptist Ukrainian Orthodox Church



Big Meadow: Saint John the Baptist Ukrainian Orthodox Church



6. Bonnyville

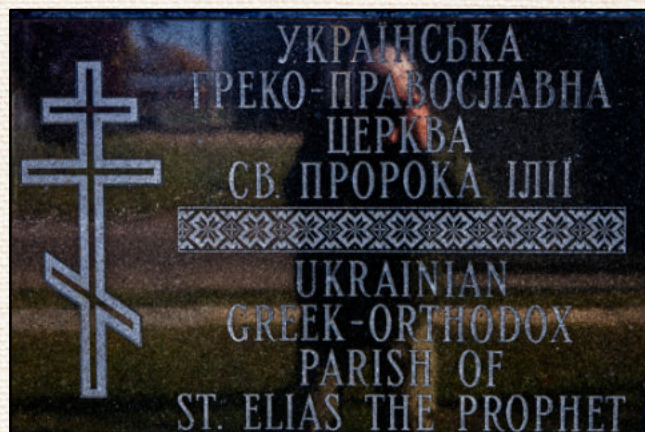
Saint Elias Ukrainian Orthodox Church

In 1959, members of St. John the Baptist Church in Big Meadow, along with residents from Bonnyville and surrounding communities, began planning to establish a new Ukrainian Orthodox congregation in Bonnyville. As the farming population in rural areas declined and urban centers grew, Bonnyville emerged as a regional hub, reflecting broader changes in rural Alberta.

Initial discussions led to a founding meeting at the Huren family home in Bonnyville. Father P. Dorosh-Zmyiivsky and members of the Big Meadow congregation attended. They formed an executive and a building committee to guide the establishment of a new church. At an annual meeting in Big Meadow on December 4, 1959, the St. John's executive allocated funds raised from Christmas caroling to the Bonnyville project. They believed the older, smaller church at Big Meadow had limited prospects for growth.

However, this decision proved controversial. On January 17, 1960, an extraordinary meeting replaced the original St. John's executive with new members. The incoming group accused their predecessors of neglecting their duties by trying to serve two congregations simultaneously. Allegations arose that funds from caroling and hall rentals had been used for Bonnyville without proper approval. Despite these disputes, the Bonnyville group separated from Big Meadow and chose St. Elias as the patron saint of their new congregation.

On February 7, 1960, the newly formed Bonnyville parish purchased a two-acre parcel of land. Later that year, they celebrated their first feast day service. At the time, the St. Elias congregation had 14 members, many of whom were also members of St. John's Church. To register their land with provincial authorities, the



Bonnyville: Saint Elias Ukrainian Orthodox Church

congregation incorporated under the Ukrainian Greek Orthodox Church of Canada (UGOC) charter on August 5, 1961. They were officially admitted in November of that year.

Construction of a two-domed sanctuary began in the spring of 1961. By April 30, 1962, the church was ready to be blessed and became a regular place of worship. Although tensions between Bonnyville and Big Meadow persisted for years, the two congregations, sharing clergy and a district, eventually found ways to cooperate. Over time, these early conflicts faded into memory.

By 1964, Bonnyville replaced Glendon as the preferred base for clergy serving the northeast Alberta congregations. A new manse was built in Bonnyville with funds raised from all the district's congregations. In 1965, the Bonnyville parish district secured a ten-year lease on a church camp property at Moose Lake. This reflected a growing optimism among Ukrainian Orthodox adherents in the region.

The church experienced stability during the late 1960s. However, in 1970, unsettled pastoral leadership created challenges. For two years, the district was served from Smoky Lake

by Father Kubin, while the Bonnyville manse was rented out. Improvements came with Father Semotiuk's appointment in 1972. However, district reorganization added new congregations, increasing administrative complexity. By the end of 1973, the district's combined membership was approximately 60, making it difficult to sustain a resident clergy.

Despite these challenges, St. Elias and its sister congregations – Big Meadow, Gifford, Glendon, Sandy Rapids, and St. Paul – formed a viable district by 1978. Membership at Bonnyville grew to 16 by 1984. However, financial difficulties persisted, as many parishioners were pensioners on fixed incomes. In 1988, the Bonnyville and District Council sold the parish manse for \$69,000. The funds were redirected to build a residence in St. Paul for Father Hohol. This marked Bonnyville's transition from district seat, a role it had assumed two decades earlier.

Despite this change, St. Elias continued to thrive. By 1994, the congregation reported 40 members – 15 families and 10 individuals. This growth reflected its resilience and ability to adapt to changing circumstances.



Bonnyville: Saint Elias Ukrainian Orthodox Church



Bonnyville: Saint Elias Ukrainian Orthodox Church



Priests

Fr. P. Dorosh-Zmiiwsky (1959–1961)
Fr. J. Vitenko (1961–1962)
Fr. P. Zubrytsky (1962–1963)
Fr. E. Stefaniuk (1963–1964)
Fr. O. Sorochnik (1964–1970)
Fr. L. Kubin (1970–1972)
Fr. S. Semotiuk (1972–1974)
Fr. S. Shcherban (1972–1975)
Fr. A. Chrustawka (1975–1978)
Fr. L. Kubin (1978–1979)
Fr. M. Sawchenko (1979–1985)
Fr. D. Hohol (1985–1994)
Fr. J. Lipinski (1994–2011)
Fr. P. Haugen (2013–)

Location and Feast Day

Town of Bonnyville, 4801-46 Street,
Municipal District of Bonnyville. GPS
Coordinates: [54.266138](#), [-110.729885](#) |
Their Feast Day is August 2.

Founding Members

M. Boychuk	A. Kril
I. Chubey	K. Lakhovetsky
M. Fediuk	M. Lutsiw
K. Hordynsky	O. Moskaliuk
Y. Hodskal	I. Nykula
Volodymyr Hudyma	M. Ogrydiuk
Wasyl Hudyma	N. Ulanysky

Cemetery

GPS Coordinates: [54.32647](#), [-110.48105](#)



7. Borowich / Boriwtzi

Saint Mary the Protectress Ukrainian Orthodox Church

The origins of St. Mary the Protectress Ukrainian Orthodox Church in Borowich date back to 1902. That year, local homesteaders selected a site for a cemetery. A Dominion land grant (No. 1179) was issued to the Russo-Greek Catholic Orthodox parish of Shandro to establish a church and cemetery for the Borowich district.

In 1903, 35 settlers gathered at Hryhory Kowalchuk's home to plan the construction of a sanctuary. They elected an executive and trustees, securing a 20-acre plot. Since no large trees were available nearby, timber had to be hauled from a forest 20 miles away, north of Andrew.

Construction of the church began in the summer of 1904 under the supervision of Oleksa Morris. Dionysy Lastiwka assisted in the work. The 26' x 44' log structure was built on a stone foundation, with parishioners contributing their time as available. In 1906, Michael Zukiwski completed the exterior siding. That winter, he and Peter Gudsovaty, along with other members, finished the interior and built the altar.

On October 14, 1906, the Feast Day of St. Mary the Protectress, Reverend Antony Pechinsky consecrated the church. Russian Orthodox clergy assisted in the service, and the sanctuary was formally adopted under its patron's name.

Although construction was completed in 1906, clear title to the property was not obtained until 1910, following a government inspection. In 1908, Nikolai Lukian donated a set of four clarion bells, hauling them from Fort Saskatchewan by oxen-drawn sleigh. By 1911, the parish had 33 members, many of whom had emigrated from Borivtsi, Bukovyna.



Borowich: Saint Mary the Protectress Ukrainian Orthodox Church

In 1920, the congregation joined the Ukrainian Greek Orthodox Church of Canada (UGOC), making their sanctuary the oldest church structure in Alberta to belong to the UGOC. The construction of the CPR rail line through Willingdon in 1928 shifted the district's focal point. Despite this, many loyal parishioners continued to use St. Mary the Protectress as their family sanctuary. The Borowich cemetery also remained a significant burial site.

During the early to mid-1940s, a prairie fire destroyed the original bell tower and many wooden grave markers. The church itself was saved. In 1947, Harry M. Zukiwski and John Shemko built a new bell tower. In 1955, a larger dome was added to the sanctuary roof. That year, the congregation hosted four Divine Liturgies, serving 11 families. However, only four were registered as paid members. By 1960, the church had 21 member families, comprising 69 individuals. Many worshipers attended services at neighboring parishes.

The church's original registration as part of the Russo-Greek Catholic Orthodox parish of Shandro led to ownership disputes. In 1958–1959, the Catholic Church claimed the property. This prompted the congregation to incorporate under the Religious Societies Lands Act as the “Ukrainian Greek Orthodox Church of St. Pokrova.” The legal battle concluded in 1973, with ownership officially transferred to the Ukrainian Orthodox Church.

In 1980, the Zukiwski family donated a memorial commemorating the church's founders to mark Alberta's 75th anniversary. Reverends Soroka and Semotiuk blessed the memorial on August 2, 1980. The congregation celebrated its 90th anniversary in September 1997 with an Episcopal Divine Liturgy. Archbishop Ivan led the service, accompanied by Reverends Y. Puk, S. Semotiuk, M. Sawchenko, and Deacon C. Zubritsky. Local dignitaries, including the Honourable Ed Stelmach and Leon Benoit, MP for Vegreville, attended the event.



Borowich: Saint Mary the Protectress Ukrainian Orthodox Church

Priests

Fr. Antony (Phillip?) Pechinsky (1906–?)
Fr. A. Pohrebniak (1916)
Fr. Gregory Soroka (1919–1920)
Fr. I. Kusey (1920–1924)
Fr. I. Mayba (1928–1932)
Fr. T. Kisiliuk (1929–1933)
Fr. T. Horbay (1933–1938)
Fr. D. Stratychuk (1932–1938)
Fr. I. Hykawy (1938–1940)
Fr. S. Symchych (1940–1944)
Fr. M. Fyk (1944–1945)
Fr. H. Wasyliw (1945–1950)
Fr. Y. Triska (1950–1955)
Fr. D. Luchak (1955–1957)
Fr. S. Stoliarchuk (1957–1963)
Fr. I. Hykawy (1963–1968)
Fr. O. Olekshy (1969–1970)
Fr. D. Luchak (1970–1971)
Fr. P. Hnatiw (1971–1974)
Fr. D. Luchak (1974–1977)
Fr. S. Soroka (1977–1980)
Fr. Y. Puk (1988–1994)
Fr. B. Ambrosie (2003–2023)
Fr. E. Panchuk (2024–)



Location and Feast Day

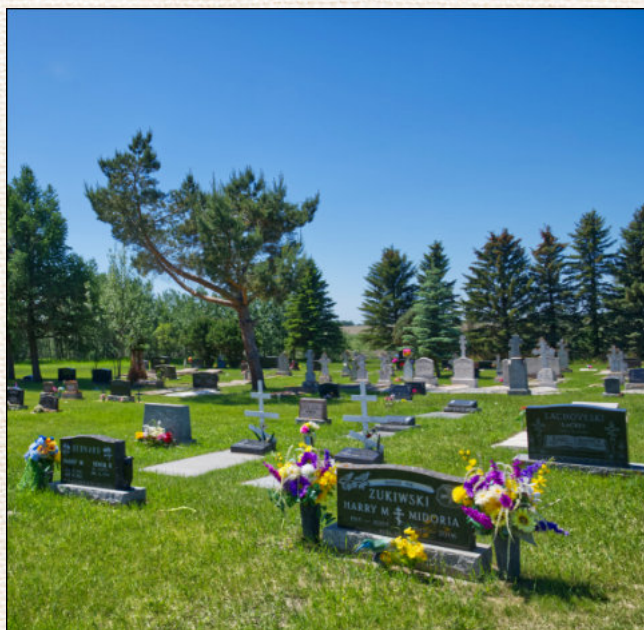
One mile north of Willingdon, on Range Road 153, at NE 14-56-15, County of Two Hills. GPS Coordinates: [53.845508](#), [-112.110012](#) Their Feast Day is October 14.

Founding Members

Hryhory Kowalchuk
Michael Zukiwsky
Michael Gordey
Wasyl Dushenski

Cemetery

Established in 1902 at the church site. The first burial was John Tarangul, who died from a horse kick while shoeing.



Borowich: Saint Mary the Protectress Ukrainian Orthodox Church



The Sanctuary



The Theotokos on the Iconostas

Borowich: Saint Mary the Protectress Ukrainian Orthodox Church



8. Boyle

Holy Trinity Ukrainian Orthodox Church

The first Ukrainian Orthodox Divine Liturgy in Boyle was celebrated by Father M. Fyk at St. Paul's Anglican Church in 1940. Following the service, twelve families paid membership fees to initiate the formation of a Ukrainian Greek Orthodox Church of Canada (UGOC) congregation. Records show that on August 5, 1942, membership dues were collected from six members. Another liturgy was held at St. Paul's on October 11 of the same year.

The next recorded liturgy, officiated by Father H. Wasyliw, took place on March 4, 1945, again at the Anglican Church. The service drew a larger-than-expected crowd, encouraging the congregation's leadership. Following the liturgy, a special meeting was held where annual dues were collected from nine members. Carl Shevoley was tasked with exploring the possibility of uniting with the Holy Resurrection Russian Orthodox Church, located four miles north of Boyle. This congregation, founded by Ukrainian settlers in 1934-1935, had constructed a modest church by 1936 but experienced a decline in membership during the 1940s. Despite initial overtures, the two communities remained separate, although some members eventually joined the UGOC.

Throughout 1945, three more UGOC services were held in Boyle. On July 8 of that year, the congregation resolved to acquire Lots 18, 19, and 20 on Block 7 for a future church and parish hall. Around this time, the parish was officially incorporated into the UGOC and received a Certificate of Incorporation from the Province of Alberta. At the annual meeting on December 30, a motion was passed to adopt the Feast of the Transfiguration (August 19) as the congregation's patronal festival.





Boyle: Holy Trinity Ukrainian Orthodox Church

In early 1946, discussions focused on whether to prioritize constructing a parish hall or church. The congregation decided to proceed with building a church, purchasing \$255 worth of lumber and clearing the lots for \$207.50. However, a request to harvest timber from Crown land was denied due to restrictions on School Land. Construction of the church foundation began in the spring of 1948, with members contributing labor. John Humeny crafted the cross for the dome, while Fred Yaremko made the windows. Even Father Wasyl Melnychuk assisted in laying the church floor.

On March 27, 1949, the congregation voted to rename the church Holy Trinity. That summer, the first Divine Liturgy was celebrated in the partially finished sanctuary on Pentecost (Trinity Sunday), June 12, 1949. The joyous occasion included the wedding of Joe Radmanovich and Joan Douglas. Work on the church continued, and by 1950, the interior was nearing completion. Contractor William Kadiuk installed a choir loft, stairs, and flooring. He received \$370 for materials and \$230 for labor. Members painted the interior in 1951 and landscaped the property, moving the coal shed, planting grass, and adding a caragana hedge.

During this period, discussions arose about locating the parish manse in Boyle or Lac La Biche. A district meeting on August 31, 1952, resolved to build the manse in Lac La Biche due to its more central location and better infrastructure. Meanwhile, Holy Trinity continued improving its facilities. In 1952, Fred Yaremko was hired to build pews. In 1954, a porch was added to the church.

By the late 1950s, the congregation was ready to fully furnish the sanctuary. In 1957, Fred Yaremko built a Kevot (tabernacle) for the altar and later constructed an ikonostas in 1958. That year, the congregation purchased

the former Granville School to serve as a parish hall. It was moved behind the church and fitted with a heater and stove. On July 24, 1960, during a visitation by Bishop Andrew, Holy Trinity was formally blessed. The event included a choir performance by Richmond Park and a dinner prepared by the women of the parish.

Over the years, the congregation made numerous improvements. Electricity was supplied to the church and hall in 1964. The church exterior was stuccoed in 1968. To celebrate the UGOC's 50th anniversary in 1968, a Hierarchical Divine Liturgy was held in Boyle, attended by Archbishop Andrew and priests from Smoky Lake and Edmonton. The celebration featured a concert, speeches, and performances by the Richmond Park choir and a dance group from Lac La Biche.

In 1973, the church interior was renovated with paneling and wall-to-wall carpeting. Attention then shifted to the parish hall, which was re-shingled and fitted with a drop ceiling in 1980. In 1983, the church foundation was repaired, and the hall was repainted. A significant repair occurred in 1987 when the choir loft dropped during a panakhyda service due to rotted joists. Volunteers, led by Peter Danylak, completed the necessary repairs.

By 1990, the Village of Boyle paved and curbed Second Street. The congregation paid \$4,300 for its share. In 1992, the church received additional repairs, including new doors and stucco work. In 1999, the roof was re-shingled, and the dome and cross were painted silver.

Throughout its history, Holy Trinity members donated the accessories and furnishings typical of an Orthodox church. Contributions included a plashchanitsa (burial shroud), chandelier, censer, church banners, processional cross, and candle holders.

Boyle: Holy Trinity Ukrainian Orthodox Church



The Sanctuary



The Mystical Supper Icon

Boyle: Holy Trinity Ukrainian Orthodox Church



Priests

Fr. M. Fyk (1940–1942)
Fr. H. Wasyliv (1945–1948)
Fr. W. Melnychuk (1948–1952)
Fr. P. Zubrytsky (1952–1956)
Fr. A. Teterenko (1956–1957)
Fr. H. Krystanowich (1957–1958)
Fr. M. Chomenko (1958, 1960–1961)
Fr. M. Stetzenko (1958–1960)
Fr. E. Stefaniuk (1962–1967)
Fr. S. Hredil (1967–1970)
Fr. L. Kubin (1970–1975)
Fr. L. Diachina (1975–1979)
Fr. D. Maceluch (1979–1981)
Fr. L. Kubin (1981–1982)
Fr. S. Soroka (1982–1986)
Fr. H. Fil' (1986–2000)
Fr. M. Domaradz (2006–2018)
Fr. R. Shiyan (2019–)



Location and Feast Day

Village of Boyle, 5012 Second Street,
County of Athabasca. GPS Coordinates:
[54.588347](#), [-112.804970](#) | Their Feast Day
was Pentecost, 50 days after Easter.

Founding Members

M. & H. Dubensky
P. & M. Hryniuk
A.M. & P. Humeny
J. & M. Humeny
S. & A. Kushnir
P. & M. Nikipelo
M. & A. Nykipilo
J. & M. Poleschuk
F. & M. Pysyk
J. & P. Sambirsky
W. & A. Scherban
F. & Y. Yaremko

Cemetery

GPS Coordinates: [54.58745](#), [-112.86575](#)



9. Boyne Lake

Holy Cross Ukrainian Orthodox Church

The founding of the Elevation of the Holy Cross Ukrainian Orthodox Church in Boyne Lake began during the tenure of Father Ivan Mayba in Smoky Lake. It remained part of the Smoky Lake Parish District. On November 23, 1933, a letter to the Consistory reported that local residents were purchasing a four-acre parcel of land from the Great West Life Company to establish a church and cemetery. To formalize the land transfer, the congregation needed to be legally incorporated.

A founding meeting was held on December 23, 1933, at the Conrad School. An application for incorporation as the Congregation of the Holy Cross was submitted to the Ukrainian Greek Orthodox Church of Canada (UGOC). The application was approved on February 3, 1934, and the land acquisition was finalized shortly thereafter. By June of the same year, the property had been fenced, a cross was erected, and plans were underway to construct a sanctuary during the coming winter.

The congregation initially consisted of 20 members, including several former Greek Catholics. A modest rectangular church, measuring 20' by 24', was built with two small domes flanking the entryway. While little information exists about the church during the late Depression and 1940s, records show that five liturgies were celebrated in 1951 when the congregation had just five members. By 1956, membership had grown to 11 families, and six Divine Liturgies were celebrated annually. This pattern remained consistent for some time.

In 1958, the financially struggling congregation informed the Consistory that it could not afford its UGOC budget allocation and feared the community might dissolve.



Boyne Lake: Holy Cross Ukrainian Orthodox Church

Membership fluctuated, with 16 families reported in 1960, though only three liturgies were celebrated that year.

In the mid-1960s, the congregation briefly adopted Sts. Peter and Paul as its patrons but later reverted to its original dedication: the Elevation (Vozvyzhennia) of the Holy Cross. Despite these challenges, the community continued to persevere. In July 1980, a cairn was erected on the church property to

commemorate Alberta's 75th anniversary and honor the church's founding members. By the 1990s, the church was supported by only a few families, who lovingly maintained it as a place of worship.

The church features a hall behind the sanctuary and a metal bell tower. Although small, it remains an enduring symbol of faith and community resilience in the Boyne Lake district.

Priests

Fr. I. Mayba (1933–1936)
Fr. H. Wasyliv (1936–1943)
Fr. D. Senyshyn (1944–1949)
Fr. D. Foty (1949–1950)
Fr. F. Kulchynsky (1950–1951)
Fr. P. Satsevich (1951–1961)
Fr. S. Hrebeniuk (1961–1962)
Fr. Y. Rybalka (1962–1965)
Fr. Y. Turzhansky (1965–1970)
Fr. S. Hredil (1970–1973)
Fr. L. Diachina (1973–1975)
Fr. L. Kubin (1975–1977)
Fr. S. Semotiuk (1977)
Fr. L. Kubin (1978–1988)
Fr. O. Hudyma (1988–1991)
Fr. P. Kosacki (1991–1992)
Fr. T. Udod (1992–1995)
Fr. J. Plewa (1995–2003)
Fr. B. Ambrosie (2003–2023)
Fr. E. Panchuk (2024–)



Location and Feast Day

Southeast corner of Secondary Highway 866 and Township Road 610, 11 km north of Highway 28, northwest of the village of Ashmont. NW 36-61-12, County of St. Paul. GPS Coordinates: [54.238197](#), [-111.677424](#) Their Feast Day was September 14.

Founding Members

Ted Bidloch	Mike Lahola
Emil Bodnar	Steve Melenka
Mike Harasym	John Sadlowski
George Hlushko	Alex Wanchuk
Dmytro Huk	John Zawaliy
John Kostrub	John Zawochy
William Kostrub	Mike Zukiwski



Cemetery

The Holy Cross Ukrainian Orthodox Cemetery is located on the church property (NW 36-60-12 W4).

Boyne Lake: Holy Cross Ukrainian Orthodox Church



10. Brinsley

Holy Ghost / All Saints Ukrainian Orthodox Church

The Brinsley church, originally known as the “Kryshchatyk” church, derives its name from the Bukovynian village of Kryshchatyk (Khreshchatyk), situated on the right bank of the Dniester River in Zastavna Raion. Kryshchatyk is notable for its mid-17th-century monastery, which became a renowned pilgrimage site in Bukovyna. The monastery featured a wooden church dedicated to St. John the Theologian. These historical connections may have inspired settlers in Brinsley to name their church after their homeland.

The settlers of the Brinsley area began organizing an Orthodox congregation soon after establishing their homesteads. In 1915, they constructed a rough-hewn log church on land owned by John Hackman (Ivan Hekman). Unfortunately, this structure was destroyed by fire in 1920.

A new sanctuary was built on the same site in 1924, led by volunteer workers with George Deputat serving as the chief contractor. At this time, the congregation joined the Ukrainian Greek Orthodox Church of Canada (UGOC) and renamed their church the Ukrainian Orthodox Church of the Holy Ghost.

The congregation faced periods of flux, briefly seeking pastoral care from the Russian Orthodox Church when Father Horbay fell ill in 1935. Under Father Ambrose Chrustawka, the community returned to the UGOC fold in 1941 when Father Chrustawka himself joined the UGOC.

Architecturally, the Brinsley church is a tripartite structure crowned by a medium-sized central dome on a large octagonal base. It is flanked by smaller domes over the narthex and sanctuary. A clapboard belltower stands northwest of the church. In 2008, the belltower



Brinsley: Holy Ghost / All Saints Ukrainian Orthodox Church

contained two banners with Romanian inscriptions. The church's interior included an icon signed by Peter Lipinski and dated 1929. Although the bell tower suffered damage with broken windows in 2008, it has since been repaired.

Throughout its history, the congregation has preserved the church's legacy through ongoing maintenance and worship. The cemetery, adjacent to the church, serves as a testament to the community's enduring ties to their faith and heritage.

Priests

Fr. F. Pechinsky (ROC, c. 1915–1916)
Fr. W. Bolfun? (ROC, 1916–?)
Fr. L. Gherman (EOC, c. 1918–1920)
Fr. I. Kusey (1920–1924)
Fr. T. Horbay (1933–1935)
Fr. A. Chrustawka (1935–1941, ROC)
Fr. S. Symchych (1941–1943)
Fr. A. Chrustawka (1943–1945, UGOC)
Fr. H. Wasyliv (1945–1951)
Fr. W. Melnychuk (dates unclear)
Fr. H. Kryshthanowich (dates unclear)
Fr. A. Teterenko (1957–1965)
Fr. P. Zubritsky (dates unclear)
Fr. M. Sawchenko (1985–1994)
Fr. W. Sapiha (1994–2014)

Location and Feast Day

Northeast corner of the junction of Township Road 570 and Range Road 130, SW 6-57-12 W4, northwest of Two Hills, County of Two Hills. GPS Coordinates: [53.890256](#), [-111.786451](#) | Their Feast Day is the Monday following Pentecost (Green Holidays).

Founding Members

M. Shepansky
O. Gordy
N. Holowaychuk
I. Hackman
I. Werstiuk
F. Doschiwnik
S. Bodnaruk
W. Zadimersky
H. Bereska

Cemetery

Located adjacent to the church on the same parcel of land.

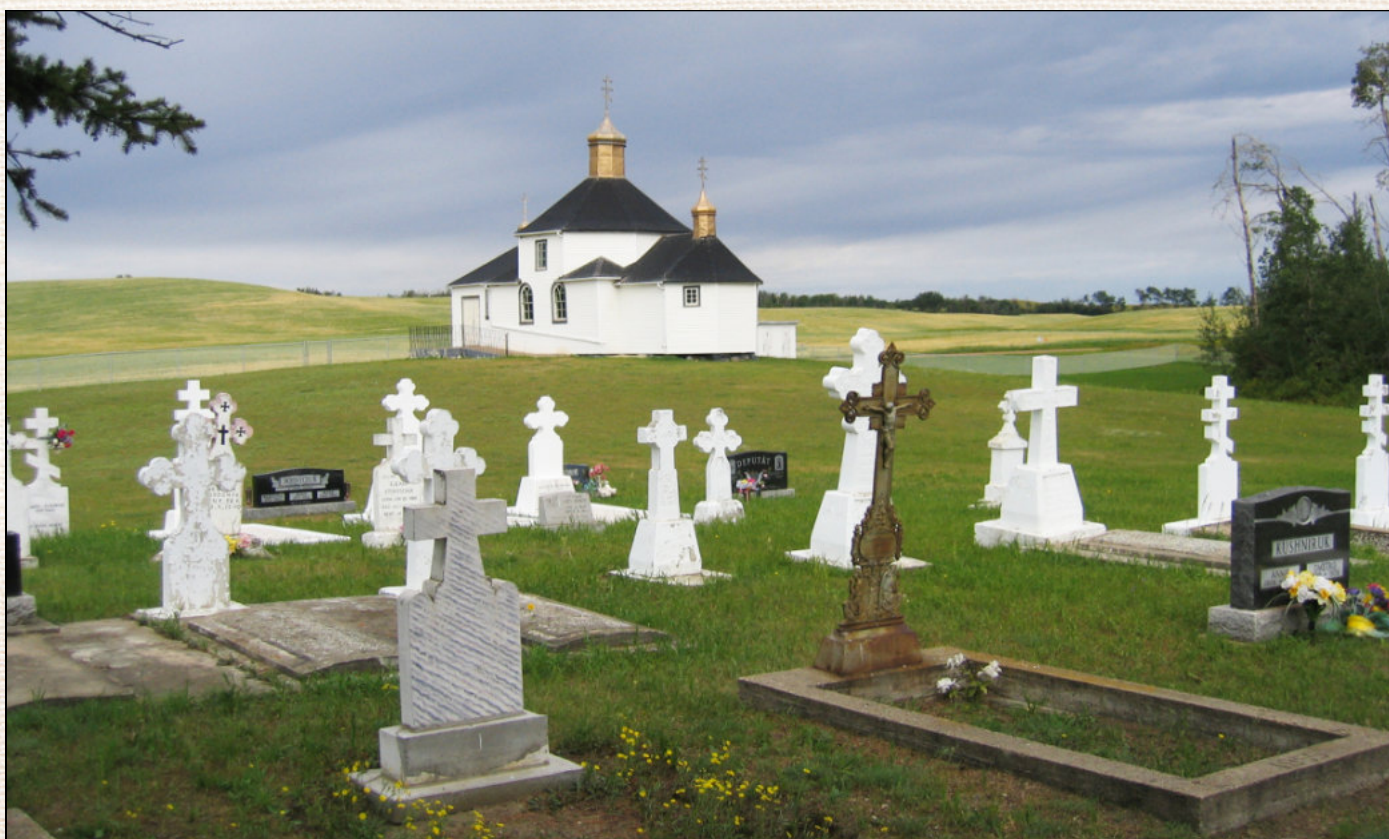


Brinsley: Holy Ghost / All Saints Ukrainian Orthodox Church



Bukovynian folk icon

Brinsley: Holy Ghost / All Saints Ukrainian Orthodox Church



11. Calmar

Holy Trinity Ukrainian Orthodox Church

In early 1927, there were meetings among several families in order to discuss the essential need for baptism, marriages and funerals in the Ukrainian language. This would involve the traditions that the Ukrainian settlers were accustomed to, and comfortable with. The Ukrainian Greek Orthodox Church of Calmar was officially established on February 13, 1927 at a meeting in the home of John Fitzowich. Steve Mryglod served as chairman and Walter Shewkewich served as the secretary.

The first executive was: Dan Karashowski, president; John Fitzowich, treasurer; Steve Mryglod, secretary.

It was unanimously decided to construct a Temple. Pledges of \$5.00 to \$10.00 were taken from members; however, John Fitzowich himself contributed \$100.00.

The building committee sought to build a Temple in the town, but land prices were beyond the reach of the parishioners. Therefore, Dan Karashowski donated 2 acres of land. On February 24, 1927, Mr. W W Carrol of Carrol Agencies completed the legal transaction. All the construction tasks were shared out.

At a meeting in May 1927, it was decided to apply to the Consistory (central office) of the Ukrainian Greek Orthodox Church of Canada for membership and for the provision of regular Sunday services. The first service was held in the home of John Fitzowich on June 2, 1927, the Feast of the Ascension of Christ. The priest who served was the Priest Metro Senata. He named the parish "Holy Trinity Church". He also blessed the cemetery and administered sacraments.

Services continued to be provided at the Fitzowich residence until the construction of the building had proceeded far enough to allow services to be offered in that space.



Calmar: Holy Trinity Ukrainian Orthodox Church

Construction of the Temple began on August 29, 1927, with Peter Turetsky as the hired carpenter. The construction proceeded apace at first. Later in the year, Bishop John Theodorowych and Father Shewchuk visited the community from Winnipeg. However, the cost of construction was great, and the resources were limited. It therefore took until 1936 to complete the construction and to clear any debt. The Cross on this Temple was made by a local blacksmith.

The parish grew in numbers, which produced the awareness that more room was

required in the Temple. On October 10, 1958, there was a general meeting which authorized the construction of a new and larger Temple. The old Temple was dismantled, and a new and rather larger structure was constructed on the same site. The Crosses for this Temple were forged by a local blacksmith, as before.

In June 1960, Archimandrite Alexander (Scherban) served the first Divine Liturgy in the new Temple.

Soon afterwards, a bell was purchased from the Leduc Fire Hall and placed on a metal stand.

Location and Feast Day

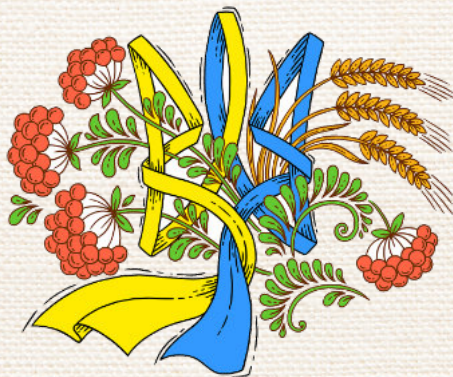
Northeast corner of the junction of Range Road 272 and Highway 39, 1.5 km west of Calmar. GPS Coordinates: [53.265485](#), [-113.854082](#)

Cemetery

The cemetery is located immediately north of the church.

Founding Members

John Fitzowich	Steve Mryglod
Max Fitzowich	Steve Olekshy
Dan Karshowski	Bill Pawlyk
John Kruk	John Pynch
Sergius Lacz	Fred Sych
John Manchak	George Wasuita



Calmar: Holy Trinity Ukrainian Orthodox Church



St. Michael on the Deacon's door

The Pantocrator on the iconostas

Calmar: Holy Trinity Ukrainian Orthodox Church



12. Cappon

Saint Volodymyr Ukrainian Orthodox Church

Cappon, a sparsely populated agricultural community suited for dryland farming, first saw Ukrainian settlers arrive around 1914. Many of these pioneers were farmers relocating from the Stuartburn, Tolstoi, and Zhoda districts in southern Manitoba. Anton Kulyk, one of the early settlers, noted that some of these pioneers were Roman Catholic Ukrainians from Eastern Galicia. They were heavily influenced by Polish culture but retained distinct Ukrainian customs.

Initially, the community received spiritual care from visiting Roman Catholic priests. However, with the establishment of the Ukrainian Greek Orthodox Church of Canada (UGOC) between 1918 and 1920, many local Greek and Roman Catholic Ukrainians supported joining this new Saskatoon-based church. Ivan Kowalchuk, a key pioneer, influenced the founding of the Ukrainian Greek Orthodox Brotherhood of St. Volodymyr in 1919, attracting over 30 members.

In 1918, the community purchased two acres of land from Sam Holoida for \$32 to establish a cemetery. It was fenced, grassed, and marked with a cross. Fr. Ivan Kusey, the first UGOC priest to visit Cappon, conducted services beginning in 1920. During this period, priests traveled by train to Lanfine or Buffalo and were transported to the settlement by local residents. Services were often held in private homes.

By 1925, the Brotherhood built a Narodnyi Dim (Prosvita Hall), which was used for worship and cultural activities. The first church meeting in the hall occurred on February 7, 1926. That same year, the community formally requested four annual services. In 1933, the Brotherhood purchased an unused Norwegian church and

relocated it to the cemetery, transforming it into St. Volodymyr's Orthodox sanctuary. The congregation was officially incorporated under the UGOC charter in 1935.

The Great Depression brought significant challenges. Letters to the Consistory reveal long gaps between priest visits due to economic struggles and the UGOC's clergy shortage. By 1939, the congregation expressed frustration over being neglected, warning that members might turn to clergy from other denominations.

Despite sporadic services and continued appeals, the community's situation did not significantly improve. Correspondence from 1950 shows ongoing efforts to secure pastoral care, with suggestions to contact priests from nearby cities. The congregation remained resilient. However, nearby Sts. Peter and Paul Church in Oyen, established in 1949, began drawing members away due to improved roads and accessibility.

In 1955, the Brotherhood sold the National Home and used the funds to renovate St. Volodymyr's. Though formal meetings ceased in 1964, sporadic services continued. By 1978, the church was reportedly still used annually. However, in 1974, the congregation was officially declared defunct, with most members having joined the Oyen church.



Cappon: Saint Volodymyr Ukrainian Orthodox Church



Priests

Fr. I. Kusey (1920–1922)
Fr. V. Kudryk
Fr. S. Hrebeniuk
Fr. E. Olendy
Fr. D. Volokhatiuk
Fr. I. Mayba
Fr. T. Horbay
Fr. M. Fyk (1938)



Location and Feast Day

Some 35 miles southeast of Oyen, in the Municipal District of Acadia No. 34. Eventually absorbed by Oyen, with most members joining Sts. Peter and Paul Church.

Founding Members

S. Bodnaruk	W. Klym
I. Bzovey	A. Kulyk
M. Danylchuk	J. Kulyk
K.L. Drewniak	N. Malyckiy
P. Drewniak	S. Lupuliak
W. Dziatkewich	M. Snyr
I. Firtash	
S. Holoida (Holiday)	

Cemetery

Established in 1919 and consecrated by Fr. I. Kusey on May 14, 1922.



13. Craigend

Saint Demetrius Ukrainian Orthodox Church

The origins of Saint Demetrius congregation date back to the early years of the Great Depression. On May 11, 1931, approximately 35 Ukrainian settlers, originally from Galicia and Bukovyna, gathered at the home of John and Jennie Palamaruk. They sought to establish a cemetery, as Orthodox Ukrainian burials required permission from local French Catholic residents to use their graveyard. During this meeting, John Palamaruk, Fred Warawa, and John Salahub were selected to acquire land for the cemetery. A total of \$45 was collected in donations. Soon after, a two-acre property adjacent to the French cemetery was purchased from Narcisse L. Mouille.

While registering the cemetery with the provincial government, the organizers decided to affiliate it with the Ukrainian Greek Orthodox Church of Canada. They reached out to the Consistory for documentation, leading to their formal establishment as a congregation.

On January 15, 1933, the congregation was officially named the “Ukrainian Greek Orthodox Church of Craigend, Alberta.” The original land purchasers were designated as trustees for both the cemetery and the congregation. In April 1933, a letter was sent to the Consistory in Winnipeg requesting admission into the Ukrainian Greek Orthodox Church of Canada. After an exchange of correspondence, a formal meeting took place on February 4, 1934, at John Salahub’s home. Twelve members voted to adopt the church’s statutes. Eight days later, on February 12, 1934, the congregation was formally admitted into the UGOC.



Craigend: Saint Demetrius Ukrainian Orthodox Church

Early Pastoral Challenges

In the congregation's early years, access to clergy was a major challenge. On May 10, 1933, several families traveled by horse and wagon to the Venice district for the baptism of their children by Fr. Ivan Wachiuk of the Russian Orthodox Church. Concerned about potential Russian influence, a member wrote to the Consistory in April 1934 requesting a priest for Craigend.

Fr. Ivan Mayba responded, celebrating a Divine Liturgy at Craigend School on the Sunday following Pentecost. He also blessed the newly acquired cemetery land. In early 1935, he held another service at the school. Around this time, the congregation decided to construct a small chapel for funerals. However, they later shifted their focus to building a modest church. Despite financial hardships, members cleared land, raised funds through community events, and secured timber permits. By the fall of 1936, the sanctuary was completed. Fr. H. Wasyliw conducted the first service in November, dedicating the church to Saint Demetrius.

Continued Struggles and Growth

Due to Craigend's remote location and limited resources, securing clergy was difficult. In 1937, responsibility for the church shifted from Fr. Wasyliw in Smoky Lake to Fr. Hykawy in Willingdon. On July 4, 1937, a Divine Liturgy was arranged. A member traveled to Lac La Biche to meet Fr. Hykawy at the train station, but due to a scheduling conflict, he did not arrive.

A similar incident occurred in 1939 when Fr. Sawchenko, head of the Consistory, visited Craigend on August 2 to celebrate the Feast of the Prophet Illia. Poor communication meant no one met him at the train station, forcing

him to arrange transportation to Craigend. Despite the challenges, he conducted a Divine Liturgy at Saint Demetrius Church and another service at Ivan Salahub's home. Fr. Sawchenko noted that, while the church was small and unfinished inside, the property and cemetery were well maintained.

In 1940, heavy rains prevented Fr. Wasyliw from reaching Craigend for a scheduled liturgy, highlighting the ongoing challenges posed by primitive roads. These difficulties persisted into the 1940s.

Improvements and Milestones

Despite many hardships, Saint Demetrius congregation gradually improved its facilities. By 1946, a community hall was constructed. In 1950, the parish reported 12 members, though only two liturgies were held that year due to a shortage of priests.

In 1954, the congregation prepared for a visit from Metropolitan Ilarion, who was to consecrate the church and bless the cemetery. Unfortunately, his illness prevented him from attending. Instead, Frs. Kowalishen, Hrycyna, and Zubrytsky led a service, accompanied by the Richmond Park church choir. That year, the congregation hosted 11 services.

In 1959, volunteers expanded the church by adding a sanctuary and renovating the interior. By 1964, the congregation had eight dedicated members. Renovations continued over the years. A new foundation, windows, cedar shingles, and siding were installed in 1986. A monumental cross was erected in 1991, the porch was renovated in 1997, and a new altar was crafted in 1998. These projects reflected the self-reliant spirit of the pioneers and the commitment of current members.



Craigend: Saint Demetrius Ukrainian Orthodox Church

Priests

Fr. T. M. Kisiliuk (1929–1933)
Fr. T. Horbay (1936–38 – as pastor of nearby St. John of Suchava Church)
Fr. I. Hykawy (1938–1940)
Fr. S. Symchych (1940–1944)
Fr. M. Fyk (1944–1945)
Fr. H. Wasyliv (1945–1950)
Fr. I. Triska (1950–1954)
Fr. D. Luchak (1954–1957)
Fr. S. Stolarchuk (1957–1963)
Fr. I. Hykawy (1963–1969)
Fr. O. Olekshy (1969–1971)
Fr. P. Hnatiw (1971–1974)
Fr. S. Semotiuk (1974–1980)
Fr. S. Soroka (1980–1981)
Fr. P. Bodnar (1981–1982)
Fr. M. Bawa (1982–1984)
Fr. O. Hudema (1985–1987)
Fr. J. Puk (1988–1994)
Fr. E. Maximimuk (1997–2003)
Fr. B. Ambrosie (2003–2005)
Fr. M. Domaradz (2006–2018)
Fr. R. Shiyan (2019–)

Cemetery

A one acre parcel of land was acquired for a church cemetery in 1925 at NW 28-56-16 W4 on the southern approaches to the town, on the east side of Secondary Highway 855. The earliest burial was that of William Lesick (d. 31 December 1952), the founding president of the church. Several local dignitaries such as the first mayor of Andrew (Tom Matichuk) and the first Justice of the Peace (Gregory Moisey) are interred in the church graveyard.

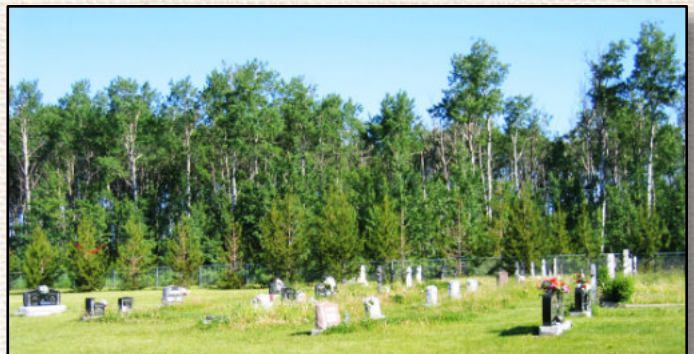
GPS Coordinates: [54.58761](#), [-111.89659](#)

Location and Feast Day

Southeast of Lac La Biche, at SE 4-65-13 W4, east of Highway 36 and on the south side of Highway 55, Lac La Biche County. GPS Coordinates: [54.594211](#), [-111.921945](#)

Founding Members

William Lesick
John Filipchuk
Roman Bratkiw
Steve Lesick



These photos were taken by Fred Alexandruk in the 2000's prior to the latest renovations.



Craigend: Saint Demetrius Ukrainian Orthodox Church



Theotokos of the Passion Icon



Christ Enthroned Icon

Craigend: Saint Demetrius Ukrainian Orthodox Church



14. Downing

Saint Paraskevia Ukrainian Orthodox Church

The congregation in Downing dates back to 1916. However, the church sign suggests a founding year of 1918, while another source indicates 1917. That year, a cemetery was established on six acres of land purchased from Zenovia Kozak. This site would later be used for the construction of the church. Work on the sanctuary began in 1921, relying on donated materials and volunteer labor from parishioners.

By 1924, the tripartite sanctuary was completed. It featured two small cupolas over the narthex and sanctuary, as well as a central galvanized dome. The first liturgy was celebrated in June of that year, purportedly by Rev. T. Horbey. However, records indicate Horbey was affiliated with the Old Catholic Church from 1920 to 1925 and referred to the church as “Saint Elias the Prophet.”

A significant milestone occurred on June 20, 1933, when Archbishop Ioan Theodorovich formally consecrated Saint Paraskeva. The episcopal service was attended by notable figures, including Isidore Goresky, a member of the Alberta legislature, and Michael Luchkowich, a federal parliamentarian.

In 1948, a large wooden bell tower was added to the churchyard. The sanctuary was further enhanced in the early 1950s with the addition of a roofed porch.



Downing: Saint Paroskovia Ukrainian Orthodox Church

Priests

Fr. I. Kusey (1924–1926)
Fr. T. Horbey (1926–1932)
Fr. E. Olendy
Fr. M. Fyk (1944–1945)
Fr. L. Diachina (1973–1975)
Fr. L. Kubin (1975–1987)
Fr. J. Puk (1987–1988, supply)
Fr. V. Lakusta (1987–1988, supply)
Fr. O. Hudema (1988–1991)
Fr. T. Udod (1991)
Fr. P. Kosacki (1992)
Fr. T. Udod (1992–)
Fr. J. Plewa (1995–2003)
Fr. B. Ambrosie (2003–2023)
Fr. E. Panchuk (2024–)



Location and Feast Day

At 58377 Range Road 142, near its junction southwest of Vilna. It is located between Secondary Highways 857 and 859, north of Secondary Highway 652, at NW 23-58-14 W4, County of Smoky Lake. GPS Coordinates: [54.034614](#), [-111.984265](#) | The congregation celebrates its Feast Day on August 2nd.

Cemetery

The church cemetery is located adjacent to the sanctuary on the same parcel of land.



Downing: Saint Paroskovia Ukrainian Orthodox Church



Shrine left of the Iconostas



The Sanctuary

Downing: Saint Paroskovia Ukrainian Orthodox Church



15. Edmonton

Saint Andrew Ukrainian Orthodox Sobor

St Andrew's Ukrainian Orthodox congregation owes its establishment to the dedication of Mrs. Tillie (Teklia) Kurysh. In 1958, she donated three adjacent lots at the southeast corner of 99 Avenue and 75 Street. This generous gift laid the foundation for Edmonton's third Ukrainian Orthodox congregation.

By the late 1950s, it had become evident that the growing Ukrainian Orthodox community in Edmonton required additional churches. St. John's Cathedral was flourishing due to an influx of former Alberta farming community residents and Displaced Persons from war-torn Europe. The diverse needs of this expanded congregation underscored the necessity for new parishes, particularly in east Edmonton, where young Ukrainian Orthodox families were settling.

On December 22, 1959, members of St. John's Cathedral initiated plans for a new parish. John P. Nikiforuk was elected acting president, with Reverends M. Fyk and A. Chomiak providing pastoral care. Although St. Andrew's was incorporated at this meeting, substantial progress began after the first annual meeting in November 1960. Under the leadership of the newly elected president, Russell Dzenick, membership drives and organizational efforts gained momentum. During this early phase, services were occasionally held at the Forest Heights Community League Hall.

In 1961, architect Casey A. (Kassian) Skakun was hired to design a church and parish hall complex. The initial plans proposed a modern, flat-roofed sanctuary rather than a traditional dome-crowned structure. By 1963, the congregation had grown to 107 families.



Edmonton: Saint Andrew Ukrainian Orthodox Sobor

The first phase of the complex, a cultural centre, was constructed. Archbishop Andrew blessed the land on June 23, 1963. Steve Hrudehy Construction built the \$112,000 facility, which was officially opened on February 16, 1964, and served as a temporary worship space.

By 1965, the congregation's growth necessitated a full-time pastor. Reverend Michael Yurkiwsky was appointed, fostering a dynamic Sunday School and cultural program. By 1968, St. Andrew's had 150 families and was well established.

In 1969, Reverend Meroslaw Kryschuk succeeded Rev. Yurkiwsky. His leadership coincided with plans to construct a permanent church. Financial constraints led to a new design by architect David Kobayaski and civil engineer Eugene Krawchuk. The revised plans maintained a modern aesthetic while incorporating a large central dome added during construction. On May 24, 1972, a Moleben and sod-turning ceremony marked the beginning of construction. Archbishop Andrew dedicated the sanctuary on November 5, 1972, although the interior was completed gradually as funds allowed.

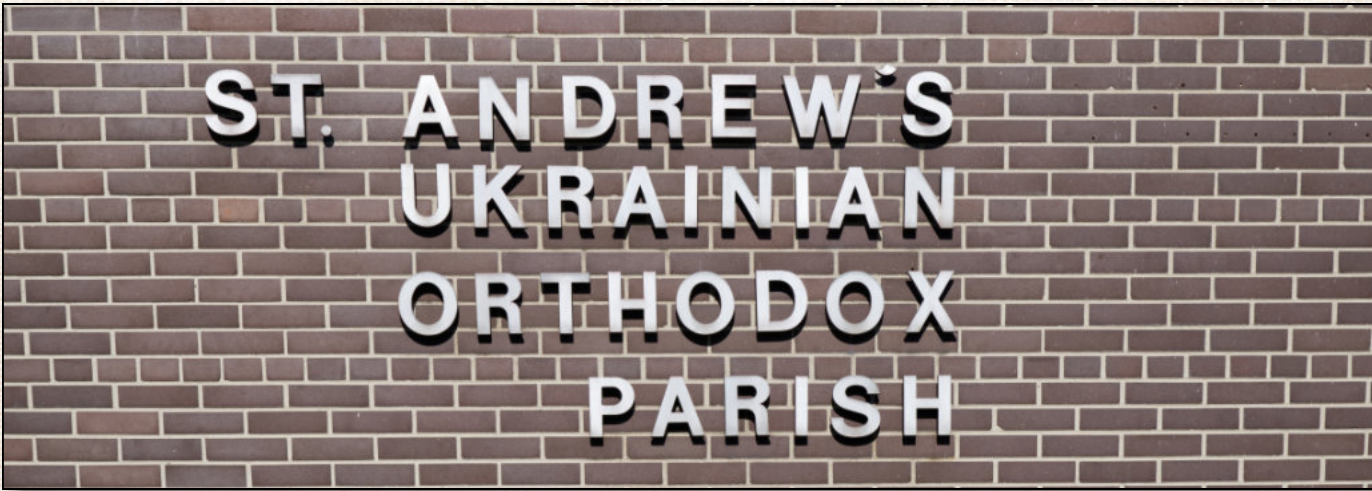
In 1973, the congregation inquired about designation as a sobor, reflecting its growing

confidence and stability. Over the next two decades, St. Andrew's flourished under Rev. Kryschuk's leadership. By 1985, the congregation celebrated the ordination of Demjan Hohol, a former altar boy, as a Deacon in the Ukrainian Orthodox Church of Canada.

To commemorate the 1,000th anniversary of Ukraine's Christianization in 988, the parish installed a \$150,000 ikonostasis and commissioned stained glass windows from the Makarenko Studio of New York. The studio also painted the interior walls.

In 1993–1994, two smaller domes were added to enhance the church's Orthodox silhouette. Although redesigning the central dome was considered, practical concerns limited these plans. By 1994, St. Andrew's membership had grown to 374 individuals.

The patron saint's day celebration in 1996 included the blessing of two new icons for the Confessional Altars. "The Holy Trinity," donated by the Senior CYMK, and "The Crucifixion," gifted by Luba Feduschak and Mrs. Olga Senchyna, were consecrated. A special altar for the Plashchynytsia, donated by the Salamandick family, was also blessed during the liturgy.



ST. ANDREW'S
UKRAINIAN
ORTHODOX
PARISH

Edmonton: Saint Andrew Ukrainian Orthodox Sobor

Priests

Fr. M. Fyk and Fr. A. Chomiak (1959–1963)

Fr. H. Wasyliv (1963–1965)

Fr. M. Yurkiwsky (1965–1969)

Fr. M. Kryschuk (1969–1995)

Fr. V. Lakusta (1995– 2009)

Fr. V. Bilous (2010)

Fr. Y. Sucheivan (2011–)

Location and Feast Day

9831-75 Street, Avonmore District,
Edmonton.GPS Coordinates: [53.539261](#),
[-113.442745](#) Their Feast Day is
December 13.

Founding Members

Russell Dzenick

John Makar

John Nikiforuk

Orest Mulka

Nick Dowhaniuk

Tillie Kurysh

Max Kanasewich

William Dymianiw

Dr. Leo Faryna



Edmonton: Saint Andrew Ukrainian Orthodox Sobor



Edmonton: Saint Andrew Ukrainian Orthodox Sobor



16. Edmonton

Saint Anthony Ukrainian Orthodox Church

The foundation of St. Anthony's Ukrainian Orthodox Church dates back to a meeting held on September 25, 1974. The following day, incorporation papers were filed with the Provincial Registry of Alberta. Stephan Maslo led the interim board, with Nestor Chumer as Secretary and Alex Zwozdesky as Treasurer. The Right Reverend Hryhoriy Wasyliw was appointed Acting Pastor. Archbishop Andrew, Mrs. Tillie (Teklia) Kurysh, and Russell Dzenick served on the advisory committee. Official certification from the Ukrainian Orthodox Church's Consistory was granted on December 3, 1974.

Mrs. Kurysh pledged to donate land for the church, contingent upon the parish attaining charitable status. This was granted shortly thereafter. Her donation underscored her ongoing philanthropy, as she had previously donated land for St. Andrew's Church. By 1979, the 2.4-acre property she donated was valued at \$600,000, despite her continuing to pay \$6,500 in city taxes.

Initial plans to erect the church at an unspecified location were revised. A site at the corner of 172 Street and Callingwood Road (62 Avenue) was selected. This location, in Edmonton's growing Meadowlark district, was ideal for serving the Ukrainian community, particularly young families and inter-denominational couples.

On February 25, 1979, the interim board transitioned to an official executive committee. Key leaders, including Maslo, Chumer, and Zwozdesky, remained in their roles. They were joined by Dr. Alex Omelchuk as Vice President, Walter Hrynychuk as Vice Secretary, Roy Boyko as Vice Treasurer, and Tom Hnatiuk as Auditor. Russell Dzenick continued as Legal Counsel. Membership fees were set at \$10 annually.



Edmonton: Saint Anthony Ukrainian Orthodox Church

Monthly Divine Liturgies began on March 18, 1979, at Hillcrest Junior High School. Reverend Wasyliw and Reverend Lakusta officiated the first service, which was attended by 115 people. The congregation included families, students, and pensioners. Services alternated between the two clergymen. Although construction was initially expected to begin within a year, delays prolonged the process for over a decade.

During its early years, St. Anthony's parish held services at various locations, including St. John's Institute Chapel, St. Mary Elementary School, and Our Lady of the Prairies Catholic Elementary School. By 1984, financial difficulties and slow growth prompted parish president Terry Tymchuk to request that the Consistory appoint Reverend Lakusta as a full-time pastor. This request was approved, and Reverend Lakusta also served the Holy Trinity Ukrainian Orthodox Parish in Calmar, Alberta.

The mid-1980s were challenging. Financial strain and slow membership growth, exacerbated by the economic downturn following Alberta's oil boom, made operations difficult. By mid-1986, the congregation faced a small deficit, necessitating budget cuts and cost-free service locations. St. John's Institute became a viable option despite initial concerns about renovations. Fundraising efforts were contentious, with debates over the use of Bingos and Casinos as revenue sources. Ultimately, these challenges were overcome, stabilizing the parish's finances.

The appointment of Reverend Hupka in 1988 reinvigorated the parish. His arrival coincided with the millennium celebration of Christianity in Ukraine. By 1990, the congregation had raised \$200,000 toward the estimated \$700,000 construction cost of the church. The sanctuary was completed in early 1991 and consecrated in a solemn dedication ceremony on June 2, 1991.



Edmonton: Saint Anthony Ukrainian Orthodox Church

Priests

Fr. H. Wasyliv (1974–1979)
Fr. H. Wasyliv and V. Lakusta (1979–1984)
Fr. V. Lakusta (1985–1988)
Fr. A. Hupka (1988–1992)
Fr. A. Jarmus (1992–1998)
Fr. P. Yamniuk (1998–2019)
Fr. T. Chrapko (2020–)

Founding Members

The organizational or mission committee worked from 1966-1974 and consisted of:

- Very Rev. Hryhorij Wasyliv
- Dobr. Maria Wasyliv
- Tillie Kurysh, land owner
- Peter and Polly Germaniuk
- Filmon Chalupa.

The planning committee consisted of:

- President Stephan Maslo from St. John's
- Secretary Nestor Chumik from St. John's
- Treasurer Alex Zwozdesky from St. Michael's
- Legal adviser Russell Dzenick from St. Andrew's
- Fr. Hryhorji Wasyliv, semi-retired, acting priest
- Archbishop Andrew Metiuk
- Land owner, Tillie Kurysh.



Location and Feast Day

6103-172 Street, Collingwood District,
Edmonton GPS Coordinates: [53.497172](#),
[-113.620639](#)



Edmonton: Saint Anthony Ukrainian Orthodox Church



Edmonton: Saint Anthony Ukrainian Orthodox Church



17. Edmonton

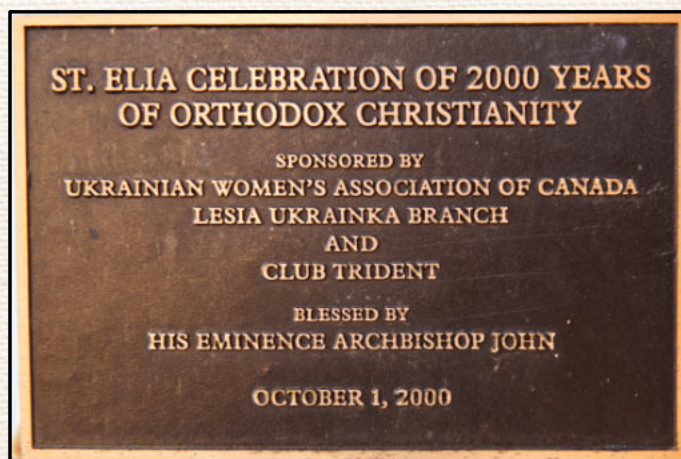
Saint Elia Ukrainian Orthodox Church

Following World War II, Edmonton's expanding Ukrainian population required additional places of worship, particularly in the northeast. On October 13, 1957, Father I. Hrycyna, dean of St. John's Church and administrator of the Western Diocese, convened a meeting to establish a new congregation. Two weeks later, on October 27, the first Divine Liturgy was celebrated by Father M. Fyk at Kendall Hall. He was assisted by St. John's cantor, Peter Paush, and a volunteer choir directed by Alex Dukelsky. Although attendance was modest, interest quickly grew.

Seeking a more accessible venue, the group rented an old United Church at 82 Street and 119 Avenue. Despite its temporary status, the location attracted increasing numbers of worshippers. On December 22, 1957, Father Hrycyna celebrated a well-attended liturgy. Following the service, a meeting was held to officially establish the parish. Sixteen members joined, electing an executive committee led by Nick Brodyk. The parish adopted St. Elia as its patron.

When the United Church lease expired in January 1958, services moved to members' homes, often hosted by Mr. and Mrs. John Ewanciw. During one such gathering, the congregation secured a discounted parcel of land on 66 Street between 118 and 119 Avenues. By April 22, 1958, the property purchase was approved. Legal incorporation was filed with the Province of Alberta on May 2, facilitated by lawyer Peter Lazarowich.

Confident in their mission, the parish initiated a fundraising campaign. The initial collection raised \$1,380. St. John's Church contributed \$5,000, with an additional \$1,000



Edmonton: Saint Elia Ukrainian Orthodox Church

from its Ukrainian Women's Association. However, securing a \$40,000 bank loan required promissory notes from members. On June 20, 1958, the site was sanctified, and Edmonton's Mayor William Hawrelak ceremonially turned the first spade of soil. The Edmonton Journal covered the event. The \$65,000 structure, designed to accommodate 250 worshipers, quickly took shape.

By November 18, 1958, the Board of Directors held their first meeting in the church basement. On November 30, Father H. Metiuk, newly consecrated as Bishop of the Western Diocese, officiated the church's blessing. Initially, the building was unadorned and rectangular, distinguished only by an aluminum cross at its entrance. In January 1959, Sergei Eremenko, a composer, was appointed choir director, serving until 1997. That year also saw the establishment of branches of the Ukrainian Women's Association and the Canadian Ukrainian Youth Association (CYMK). Club Trident was also formed, playing a pivotal role in fundraising.

On March 17, 1959, Metropolitan Ilarion visited St. Elia and blessed the cornerstone.



Later that year, the congregation successfully petitioned for Father Ambrosie Chrustawka to serve as its first resident priest. By then, the parish consisted of 111 families and 18 single members. Despite a controversy in 1960–1961 that led some members to leave, Reverend O. Flak's appointment in 1961 restored stability and growth.

Pews were installed in 1961. By 1963, the mortgage was paid off, celebrated with a dinner following Archbishop Andrew's visitation. In 1965, a tri-bar cross was mounted on the roof. In 1967, an ikonostas by artist Wadym Dobrolige was commissioned for \$5,000 and later blessed during a hierarchical liturgy led by Archbishop Andrew. Additional funds were used to refurbish the altar and acquire vestments.

Improvements continued with the installation of chandeliers and lighting in 1968, a public address system in 1971, and electric chimes in 1983. On March 13, 1983, St. Elia hosted the priesthood consecration of Deacon Alexandre Palamarchuk, celebrated by Bishop Boris.

Marking the millennium of Christianity in Ukraine, the church installed bronze entrance doors in 1988. These were adorned with bas-relief images of Saints Volodymyr and Olha. A major remodeling project began in 1992, including brick siding, new windows, two domes, an elevator, and interior repainting. Completed for \$180,000, the renovations culminated in the church's rededication on October 25, 1992, by Archbishop John.

Throughout the 1990s, further upgrades addressed the needs of an aging congregation, including handicapped parking and restroom renovations. By 1994, membership totaled 179. In 2005, the parish expanded further, adding an atrium and cultural center with classrooms, meeting spaces, and a banquet hall.

Edmonton: Saint Elia Ukrainian Orthodox Church

Priests

Before a permanent priest was assigned, clergy from St. John's Cathedral served the congregation. These included:

Fr. Ie. Hrycyna

Fr. M. Fyk

Fr. M. Kryshtanowych

Fr. A. Chrystawka (1959–1961)

Fr. O. Flak (1961–1989, intermittently)

Fr. M. Derewianka (1991–1999)

Fr. G. Podtepa (1999–2024)

Fr. V. Maskal (2024–)

Location and Feast Day

11833-66 Street, Highlands District,
Edmonton. GPS Coordinates: [53.571522](#),
[-113.442672](#) | Their Feast Day is Aug. 2.

Founding Members

Nick Brodyk

Peter Moroz

John and Rose Stechishin

John and Helen Wynnychuk

Edward Diduck

George Elaschuk

Sam Mykityshyn

Paul Romanko

John Serink



Edmonton: Saint Elia Ukrainian Orthodox Church



Edmonton: Saint Elia Ukrainian Orthodox Church



18. Edmonton

Saint John Ukrainian Orthodox Cathedral

The Ukrainian Greek Orthodox Parish of St. John was founded by twelve individuals (see Founders) in November 11, 1923. Rev. Senata arrived in Canada from Ukraine in 1924. He became the visiting priest of the parish. Prior to that the newly founded parish was served by the visiting priest Rev. Kucey. The first service of the parish was held at the M. Hrushevsky Institute on Easter Sunday of that year. Archbishop Theodorovich, of the United States, was elected Bishop of the Ukrainian Greek Orthodox Church of Canada at a Sobor in Yorkton Saskatchewan. In September of 1924 he made his first visit to Edmonton.

Rev. Senata, the parish priest, celebrated his first Divine Liturgy at St. John's on October 24, 1926. The church was acquired for \$6,500 earlier that year. Renovations were made to modify the church building to meet Orthodox standards. In February 26, 1927, the parish adopted its constitution at an annual general meeting. In July of the same year, a fifth Sobor was being held in Saskatoon. Dmytro Proniuk was the first delegate from St. John's parish to attend.

Between the years of 1928 and 1933, the parish continued to grow. Sunday School classes started on Saturdays. The Women's Organization became affiliated with the Ukrainian Women's Association of Canada (UWAC). A manse for the priest was purchased next to the church. In 1933, Senior CYMK was founded.

On January 21, 1934 a resolution was adopted at an annual general meeting declaring that St. John's parish in Edmonton would become part of the Ukrainian Greek Orthodox Church of Canada. On July 7, 1936, The Ukrainian Greek Orthodox Congregation of St.



John was admitted to, and recognized as a member of, the Ukrainian Greek Orthodox of Canada.

St. John's parish celebrated the 950th anniversary of the acceptance of Christianity in Ukraine in September 1938. Bishop Theodorovich celebrated the Liturgy and blessed the new Iconostas.

On May 7, 1950, Bishop Mystyslaw, head of the Ukrainian Greek Orthodox Church of Canada, blessed the grounds for the building of the new Cathedral. Collection of funds for the new church began the previous year. Actual construction of the church building began on September 14.

St. John was incorporated under Alberta's Religious Societies Land Act on April 4, 1951. The corporation was made under the name "The Ukrainian Greek Orthodox Parish of St. John in Edmonton". In November of that year, Metropolitan Ilarion, the new leader of the Ukrainian Greek Orthodox Church in

Edmonton: Saint John Ukrainian Orthodox Cathedral

Canada, paid his first visit to the Edmonton parish. In August of the following year, Metropolitan Ilarion blessed the cornerstone of the newly built Cathedral. In 1953 (May 17), he officiated at the concertation and official opening of the new St. John's Cathedral.

In 1959, an Extraordinary Sobor of the Ukrainian Greek Orthodox Church of Canada was held in Edmonton. In July, the Very Rev. H. Metiuk was consecrated as Bishop Andrew. He was assigned to the position of Bishop of Edmonton and the Western Diocese. That same year, St. John's became a Cathedral Parish.

A newly completed Auditorium and Ukrainian School were consecrated and officially opened by Bishop Andrew in October 28, 1965. In 1973, a new Iconostas designed and written by artist Wadym Dobrolige was installed in the Cathedral. In October of that

year, the newly built St. John's Ukrainian home for Seniors was consecrated and officially opened. The parish also celebrated its 50th anniversary.

At the 15th Sobor (1975) of the Ukrainian Greek Orthodox Church of Canada, in Winnipeg Archbishop Andrew was elected as the Metropolitan. Bishop Boris was elected as Archbishop of Edmonton and the Western Diocese.

In 1984, the Senior Citizen Home (Dnipro) officially opened. The 17th Sobor elected Bishop John as Bishop of Edmonton and the Western Diocese.

In 1988, the Western Diocese celebrated the 1000th anniversary of the acceptance of Christianity in Ukraine. In celebration of the memorable occasion, a Time Capsule was placed near the cornerstone of the Cathedral. The children of the parish helped release 1000 blue and white balloons. Two large stained-glass windows were installed in the wings of the Cathedral on the large windows.

A resolution was passed to make a change in the corporate name of the parish. This involved removing the word "Greek" from the name. The modified name was "The Ukrainian Orthodox Parish of St. John in Edmonton". In July of 1989, the proposed name change was approved by the Government of Alberta.

In 1990, the 18th Sobor of the Ukrainian Orthodox Church of Canada held in Winnipeg, approved the decision to establish Eucharistic Union between the Ukrainian Orthodox Church of Canada and the Ecumenical Patriarchate in Constantinople.

A major renovation project was completed in 1994. This included the connection of the Church to the Auditorium, the expansion and refurbishing of the kitchen, and the addition of a new seminar room.

(Source credits: This information is from St. John's 100th Anniversary booklet.)



Edmonton: Saint John Ukrainian Orthodox Cathedral

Priests

Fr. Dmytro Senata (1923–1927)
Fr. Peter Bilon (1927–1928)
Fr. Peter Sametz (1928–1933)
Fr. Yeronim Hrycyna (1933–1940)
Fr. Peter Melnychuk (1940–1949)
Fr. Ambrose Chrustawka (1949–1955)
Fr. Thomas Kowalishin (1954–1955)
Fr. Michael Fyk (1956–1962)
Fr. Hryhory Metiuk (1958–1959)
Fr. Oleksander Chomiak (1959–1980)
Fr. Thomas Kowalishin (1962–1963)
Fr. Dmytro Luchak (1963–1970)
Fr. Frank Kernisky (1970–1974)
Fr. Victor Lakusta (1974–1984)
Fr. Dmytro Luchak (1981–1987)
Fr. Nicholas Rauliuk (1987–1992)
Fr. Dr. Ivan Stus (1990–1991)
Fr. Taras Udod (1991–1992)
Fr. Stephan Semotiuk (1992–2022)
Fr. Jaroslav Buciora (1994)
Fr. Brent Kuzuk (1996–1997)
Fr. Mykhail Ozimko (1999–2000)
Fr. Ivan Petrouchtchak (2001–2003)
Fr. Volodymyr Bilous (2003–2006)
Fr. Mykola Petrushchak (2006–2008)
Fr. Cornell Zubritsky (2008–)



Location and Feast Day

The first church opened in 1926 was located at 10601 96th Street in Edmonton. GPS Coordinates: [53.550797, -113.4854516](#)

In May 1953, the new church was consecrated at 10951 107 St NW, Edmonton. GPS Coordinates: [53.556438, -113.504393](#)

Their Feast Day is June 24.

Founding Members

H. Michalyshyn
Dr. G. Dragan
W. Cheladyn
P. Melnyk
E. Bodnaruk
H. Shevchishin
D. Proniuk
J. Yanishevsky
A. Solowan
I. Melnyk
G. Syrotiuk
P. Michalyshyn



Edmonton: Saint John Ukrainian Orthodox Cathedral



Edmonton: Saint John Ukrainian Orthodox Cathedral



19. Edmonton

Edmonton: Saint Michael Ukrainian Orthodox Church

The Ukrainian Orthodox Church of St. Michael the Archangel traces its origins to a meeting held on April 19, 1959, in the home of Hryhorij and Maria Sorochan. A group of committed individuals resolved to establish a new church to serve the spiritual needs of the growing Orthodox community in north Edmonton. Many Ukrainians had settled in this area as the city expanded beyond its traditional ethnic neighborhoods.

The first Divine Liturgy, celebrated by Reverend Mykhailo Fyk, took place on May 29, 1959, at Calder Elementary School. The school served as the congregation's gathering place for two years. Reverend Fyk, occasionally supported by Reverend M. Chomiak, guided the fledgling community as it grew.

On December 18, 1960, parishioners passed a resolution to seek formal membership in the Ukrainian Greek Orthodox Church of Canada. Leadership transitioned to Steve Chornlesky, and discussions began about acquiring a local United Church building. In January 1961, hosted by Petro Popowich, the congregation finalized financing plans. Lawyer Russell Dzenick was retained to negotiate the transaction.

On February 7, 1961, the congregation reaffirmed its intent to affiliate with the Ukrainian Greek Orthodox Church of Canada. This decision was unanimously supported at a special meeting nine days later. Though documentation for incorporation was delayed by twenty years, the congregation successfully acquired Chalmers United Church at 121 Street and 129 Avenue, taking possession on April 5, 1961. With only \$1,794 in its bank account, renovations were postponed, and services commenced immediately. The sanctuary's official opening and blessing took place on November 26, 1961.



Edmonton: Saint Michael Ukrainian Orthodox Church

The establishment of a dedicated worship space spurred the congregation's growth. By the end of 1961, twenty services had been held, generating \$6,300 in income against \$5,000 in expenses. Membership included 36 families, and 32 children attended Sunday school. A Ukrainian Saturday school, launched in September 1961, enrolled 24 students by year-end and operated until the early 1980s. A local branch of the Ukrainian Women's Association of Canada was also established.

In the fall of 1963, Reverend Hryhorii Wasyliw assumed pastoral duties, serving for nine years. During his tenure, the congregation faced challenges but grew stronger. Membership dipped to 18 in 1964 but steadily rebounded. By 1967, preparations began for a new church. The old United Church was demolished after Easter, and construction began in July. Services were held in the new building by October. Designed by John Belzac, a draftsman and church treasurer, the new structure featured a tripartite design with three domes. The church was consecrated in 1968 by Bishop Andrew.

The new church's \$112,000 construction cost created a financial burden, prompting fundraising efforts like bingo nights. By 1972, finances had improved enough to commission a \$22,000 iconostasis painted by renowned artist Sviatoslav Hordynsky of New York.

Parishioners contributed by gilding the ornamental woodwork. The icon screen was blessed on November 21, 1976, by Bishop Boris in a service attended by many local clergy.

In 1977, a parish residence was built north of the church at 12105-130 Avenue for \$108,000. This marked a milestone in the congregation's development. On December 21, 1980, the congregation formally adopted the constitution of the Ukrainian Greek Orthodox Church of Canada to clarify its legal status for grant applications. By 1982, the parish priest also served Holy Trinity Ukrainian Orthodox Church in Calmar. In 1989, the original manse was exchanged for a new residence at 12928-121 Street, closer to the church.

A significant milestone came in 1990 when St. Michael's was proposed as a base for missionary work in northwest Edmonton and St. Albert. That same year, the congregation built a \$500,000 parish hall designed by Paul Garrett, an architect and member of St. John's Cathedral. Officially opened on June 15, 1991, the hall featured a large stage and multipurpose facilities, symbolizing the parish's vitality.

By 1994, St. Michael's had 120 members, reflecting the fulfillment of its founders' vision and decades of perseverance.



Edmonton: Saint Michael Ukrainian Orthodox Church

Priests

Fr. M. Fyk, with support from
Fr. A. Chomiak (1959–1963)
Fr. H. Wasyliv (1963–1972)
Fr. I. Stus (1972–1977, 1983–1989)
Fr. S. Semotiuk (1977–1983)
Fr. I. Furgal (1989–1990)
Fr. M. Parfeniuk (1990–1993)
Fr. P. Hnatiw (1993–1995)
Fr. V. Kouchnir (1995–1999)
Fr. I. Konstant (1999–2000)
Fr. M. Sawchenko (2000–2009)
Fr. N. Rauliuk (2010–2015)
Fr. V. Lakusta (2016–)

Location and Feast Day

12104-129 Avenue, Calder district,
Edmonton. GPS Coordinates: [53.588837](#),
[-113.530964](#) Their Feast Day is Nov. 21.

Founding Members

H. Sorochan | D. Mycak | W. Tacey



Edmonton: Saint Michael Ukrainian Orthodox Church



Edmonton: Saint Michael Ukrainian Orthodox Church



20. Edwand

Saint Mary the Protectress Ukrainian Orthodox Church

The origins of Saint Mary the Protectress Ukrainian Orthodox Church trace back to 1903, when a Russian Orthodox mission established a small chapel south of the current church site. This coincided with the founding of a mission in Smoky Lake. That same year, the necessity for a cemetery arose after the death of a local homesteader. A hilltop site overlooking the White Earth Valley was chosen for the graveyard. Trustees filed a claim for a 40-acre subdivision at the Pine Creek Land Titles Office, funded by donations from area settlers.

Construction of a log church began in 1904. Volunteers assembled stones, logs, and other materials under the direction of master carpenter Todor Billey, a native of Bukovyna. By 1906, services were being held in the partially completed sanctuary. The church was formally consecrated on October 14, 1907, the feast day of Saint Mary the Protectress.

In its early years, priests from the Russian Orthodox mission provided pastoral care to the Bukovynian settlers. During the 1920s and 1930s, liturgies were held two to three times a month, drawing large crowds despite difficult trails and weather conditions. Unfortunately, records from this period were lost in a 1928 fire at Holy Trinity Russo-Orthodox Church in Smoky Lake.

Between 1936 and 1943, Father Hryhori Wasyliw of the Ukrainian Greek Orthodox Church of Canada (UGOC) occasionally served at Edwand. Following the death of Father Cenda in 1958, the congregation was left without regular spiritual care. Parishioners began inviting UGOC priests to serve their needs. At the annual meeting on December 11, 1960, they formally resolved to affiliate with the UGOC. Some members resisted, remaining loyal to the Russian Orthodox Church. By 1965, membership had



Edwand: Saint Mary the Protectress Ukrainian Orthodox Church

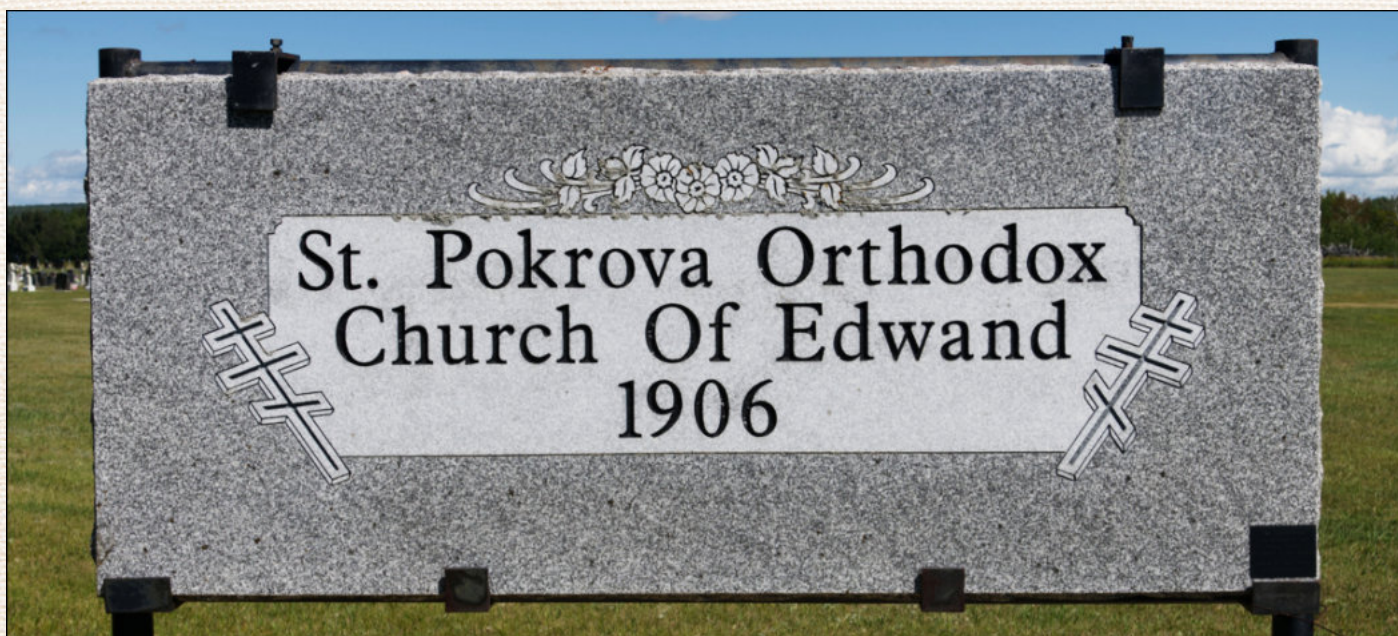
dropped to 15 from its previous 35. However, new members from neighboring communities revitalized the parish.

Over the years, the church underwent significant improvements. In 1966, electricity was installed, funded by a local farmer. The original candle chandelier was electrified in 1969. Rotting windows were replaced in 1972 with materials donated by an Edmonton construction company. Natural gas was brought to the hall in 1977 and extended to the church in 1978 through a visitor's generous efforts. The 75th anniversary of the church was celebrated on October 14, 1979, with a liturgy officiated by Reverends Kubin, Shcherban, and Bishop Andrew. It was attended by 230 people.

In 1993, a new foundation was installed with the help of a government grant. The church was painted the following year, and a fence was erected around the property in 1995. The 90th anniversary celebration in 1997 included a hierarchical liturgy officiated by Archbishop John and other clergy, attended by 170 people.

Saint Mary's features a tripartite design with a hipped roof and three domes. The interior includes an iconostasis adorned with both printed and unique painted icons. Notable works include an undated depiction of Saint Mary the Protectress by Peter Lipinski and a 1911 icon of Saint Barbara, adorned with traditional beads and Austro-Hungarian coins. The church's plashchanytsia, brought by a pioneer, has been preserved along with other original features. Practical updates, such as a new wooden floor and a furnace, have modernized the building. The exterior was later clad in vinyl siding.

Adjacent to the church is a distinctive bell tower. It features a square ground floor transitioning to an octagonal second story through tetrahedron-shaped sails. Originally, it had porthole openings, which were replaced with louvers in 2005 to improve the resonance of the bells. A parish hall, located between the church and cemetery, supports community activities.



Edwand: Saint Mary the Protectress Ukrainian Orthodox Church



Priests

Fr. Ioan Puchalsky (1913–1918)
Fr. Gregory Soroka (1918–1921)
Fr. Ivan Chrustawka (1921–1926)
Fr. Vasili Woytowich (1932–1937)
Fr. Hryhori Wasyliv (1936–1943)
Fr. Mykhailo Cependa (1937–1958)
Fr. P. Satsevich (1951–1961)
Fr. J. Plewa (1995–2003)
Fr. B. Ambrosie (2003–2024)

Cemetery

Established in 1903, the cemetery is the final resting place for nearly 700 individuals, including Todor Billey, who built the church. Many early graves were unmarked or lost due to fires. The cemetery was enclosed with a fence in 2005.

Location and Feast Day

East of Smoky Lake, 3/4 mile north of Highway 28 on the east side of Range Road 162, at SW 26-59-16, County of Smoky Lake. GPS Coordinates: [54.127093](#), [-112.300339](#) | Their Feast Day is October 14.

Founding Members

Trustees:

- Wasyl Chipiniuk
- Nykolay Rosychuk
- George Wolansky

Contributors:

- Hawrylo Billey
- Simeon Bozniak
- Nick Fedorak
- Wasyl Franchuk
- George Melnyk



Edwand: Saint Mary the Protectress Ukrainian Orthodox Church



Folk icon in the Bukovynian style

Edwand: Saint Mary the Protectress Ukrainian Orthodox Church



21. Egremont

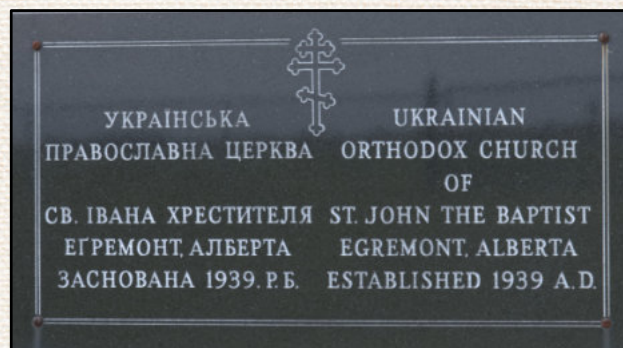
Saint John Ukrainian Orthodox Church

Discussions about establishing a church in the Egremont community began in 1926 during the wedding of a local farmer's daughter, K. Pawluk. Several guests, already involved in founding a district cemetery dedicated to St. George, resolved to send a delegation to Rev. Dmytro Seneta in Edmonton. They sought his blessing for the site and inquired about the possibility of holding Ukrainian Orthodox services for Egremont residents. Among the most committed proponents was Harry Buhay, who donated the land for the cemetery.

On August 10, 1926, Ukrainian Orthodox supporters met at the Buhay home and learned that Rev. Seneta was willing to assist once the Consistory and Archbishop Ioan Theodorovich were officially notified. A formal meeting followed at the nearby M. Hrushevsky Hall, built in 1921. There, Fr. Seneta's agreement to hold a service on the Feast Day of the Elevation of the Cross was announced. The first liturgy took place at Tom Plupek's home on September 27, 1926, coinciding with the cemetery's consecration.

The decision to establish a Ukrainian Orthodox presence led to heated debates among the Greek Catholic, pro-Soviet, and Orthodox inhabitants of the Egremont district. This controversy persisted for nearly three years, with tensions continuing even after the factions split. Despite this, Ukrainian Orthodox priests conducted regular services at Hrushevsky Hall, gradually strengthening the Orthodox presence.

On July 27, 1929, following a liturgy officiated by Rev. T. Horbay, a dinner was held where a large number of attendees formally organized a Ukrainian Orthodox congregation. Ten community members stepped forward to lead the initiative. On August 9, 1929, the congregation



Egremont: Saint John Ukrainian Orthodox Church

officially affiliated with the Ukrainian Orthodox Church. St. John was chosen as the patron saint, and \$35 was raised for constructing a sanctuary. When the Ingleside School became available for \$350 in March 1930, it was purchased, relocated to Tom Plupek's homestead near St. George's Cemetery, and converted into a place of worship. The first liturgy in the modified building took place on April 7, 1930. Soon after, the sanctuary was vandalized, but over time, tensions in the district eased.

A significant milestone in the congregation's early history was Archbishop Ioan Theodorovich's visit on August 2, 1932. He celebrated a liturgy alongside Reverends Horbay and Mayba.

In 1938, recognizing the need for a larger church, parishioners contributed \$25 each to fund the construction of a new sanctuary. Two

Ukrainian brothers with church-building expertise designed a cruciform structure featuring a large central dome and two smaller domes on the towers flanking the porch. The interior, painted by Peter Lipinski, includes distinctive faux block walls. The ikonostasis is attributed to Philip Pawluk. The new church quickly became a landmark for the community.

In 1958, St. John's Church, St. George's Cemetery, and M. Hrushevsky Hall were legally incorporated under parish ownership. The congregation celebrated its 50th anniversary in 1979, the same year its large antique bell, originally brought from Ukraine, was stolen. In 2001, a new bell tower was erected to replace the earlier one.



Egremont: Saint John Ukrainian Orthodox Church

Priests

Fr. D. Seneta (1926–1927)
Fr. T. Horbay (1927–1929)
Fr. T. Kisiliuk (1929–1932)
Fr. D. Stratychuk (1932)
Fr. T. Kisiliuk (1933–1936)
Fr. P. Sametz (1936–1938)
Fr. M. Fyk (1938–43, 1945–1951)
Fr. H. Wasyliv (1943–1945, 1980–1983)
Fr. M. Flak (1958–1961)
Fr. D. Stratychuk (1961–)
Fr. I. Kulish (1967–1970)
Fr. A. Shcherban (1971–1974)
Fr. H. Fil' (1974–1975)
Fr. M. Sawchenko (1975–1980)
Fr. A. Palmarchuk (1993)
Fr. M. Kryschuk (2000–2005)
Fr. Palamarchuk (2006–2015)
Fr. M. Maranchuk (2016–)

Cemetery

St. George's Cemetery was formally established on May 12, 1913, following a meeting at Hrushevsky Hall. The first burial, Mary Stemkowski, took place on March 5, 1913. Initially, Harry Buhay donated one acre of land. In 1915, the cemetery group decided to purchase it along with an additional acre for \$13. In April 1916, the cemetery was incorporated as a non-denominational community initiative. Provincial law later mandated church affiliation, leading to its incorporation under St. John's Ukrainian Orthodox Church. Although Rev. Seneta blessed the cemetery in 1926 before the church's official establishment, it remains dedicated to St. George. Cemetery GPS Coordinates: [54.071923](#), [-113.150451](#)

Location and Feast Day

Northwest of Egremont, one mile west of Sec Hwy 827, on the west side of RR 220, north of Twp Rd 590, at SE 1-59-22 W4, County of Thorhild. GPS Coordinates: [54.071060](#), [-113.150709](#) | Their Feast Day is July 7.

Founding Members

L. Gawalko	H. Chizen
M. Dmytryk	B. Korotash
M. Bilida	M. Yachimec
M. Hryniuka	S. Hunka
J. Wasylynka	T. Stepank
T. Plupek	M. Wakaruk
H. Buha	E. Nedelko



Egremont: Saint John Ukrainian Orthodox Church



Tetrapod



Theotokos of the Passion icon

Egremont: Saint John Ukrainian Orthodox Church



22. Elk Point

Saint Vladimir Ukrainian Orthodox Church

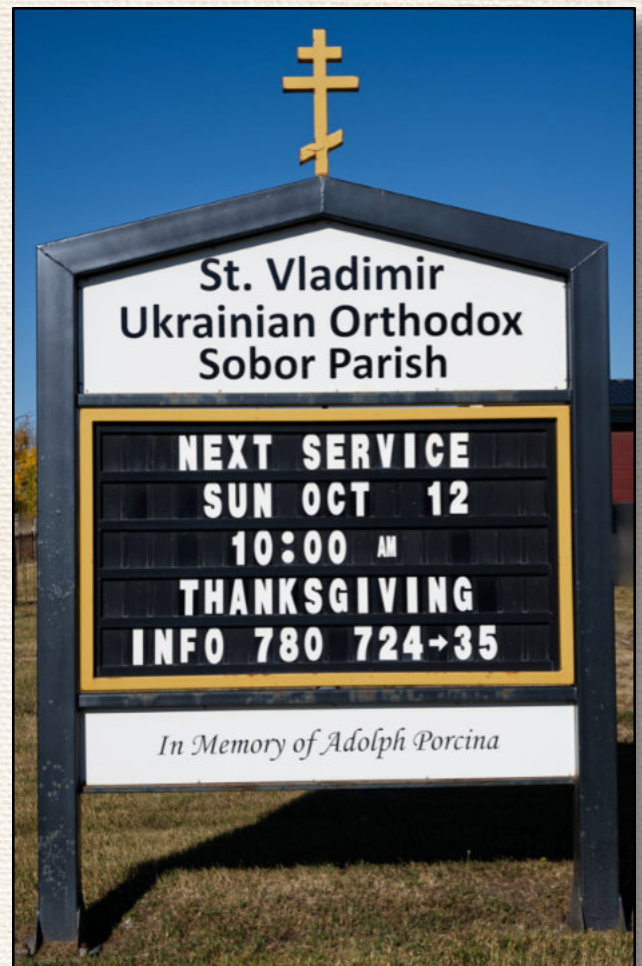
The establishment of a Ukrainian Orthodox parish in Elk Point began in early 1945, initiated by Fr. W. Senishen. The need for an Orthodox Church became evident that spring when Fr. Senishen officiated a wedding at the old United Church alongside Rev. Pringle. Soon after, several Divine Liturgies were celebrated at the Andrishak Hall before services moved to the Fred Shepley Building.

After a 1946 liturgy in the Shepley Building, an organizational meeting was held. William Andrishak was elected as the executive leader. Two years later, the congregation adopted St. Volodymyr as its patron. Members began raising funds to build a church and establish a cemetery.

Initially, two lots behind Markstead's garage were purchased for the church site. In the winter of 1949, volunteers harvested timber from J. Borutsky's land for construction. However, the lots were deemed unsuitable. W. Andrishak then generously donated the property where St. Vladimir's Church now stands. The site was blessed in 1950 by Rev. Wasyl Boychuk, and construction progressed in stages as funds became available.

Around 40 families formed the congregation during these early years. Priests often traveled by train to conduct services, enduring overnight stays and long connections. Clergy received offerings from the collection plate, which typically amounted to about \$7.00 after covering travel expenses.

In 1950, J. Zacharuk excavated a basement with a tractor and frezno, aided by volunteers using picks and shovels. A partial foundation was poured, and by 1952, walls were raised under J. Borutsky's supervision. A roof was added, but construction paused for two years. Work resumed in 1955. The exterior was stuccoed, and



Elk Point: Saint Vladimir Ukrainian Orthodox Church

occasional services were held in the unfinished sanctuary. In 1956-57, the building was leased to the County of St. Paul for use as a classroom. By 1958, the interior was completed with plasterboard walls, a second floor, an altar, pews, and fixtures donated by members. B. Eaton and volunteers painted the interior, and religious pictures were installed.

In 1959, the congregation determined that the church property could not accommodate a cemetery. Mr. and Mrs. F. Shewchuk donated land at another location, where the cemetery was established. In 1961, Bishop Andrew blessed the cornerstone of St. Vladimir's Church during a hierarchical liturgy with Frs. Greschuk and Dorosh. In 1964, parishioners helped purchase a manse in Bonnyville, paying it off within six months through donations and bingo proceeds. St. Vladimir's members also supported the creation of the Kiev-Ski-Hi church camp at Moose Lake, a retreat for cultural, educational, and spiritual programs.

Over the years, the congregation engaged in various community initiatives. In 1967, members participated in forming a joint Ukrainian Catholic and Orthodox all-male Centennial Choir and contributed funds to construct the Elk Point Elk's Hall. The church promoted Ukrainian culture by offering language instruction, singing courses, and other educational programs. Despite financial challenges, including a period in 1974 when the parish considered reducing services, the congregation persevered.

In the summer of 1986, the church underwent extensive renovations. Three domes salvaged from the old St. Vladimir's Church in Calgary were restored and installed atop the Elk Point sanctuary. Bishop John blessed the new domes, cross, and candleholders on September 26, 1986. These were donated by the Sharuga family in memory of Anna Yacyna. The Bishop was accompanied by the All-Edmonton Millennium Choir.



Elk Point: Saint Vladimir Ukrainian Orthodox Church



Priests

Fr. W. Senishen (1943–1949)
Fr. W. Boychuk (1949–1950)
Fr. P. Satsevich (1950–51, 1953–1957)
Fr. Io. Skakalsky (1951–1953)
Fr. I. Magas (1953)
Fr. E. Trufyn (1956–1958)
Fr. P. Dorosh-Zmiyiwksy (1958–1961)
Fr. I. Kulish (1961–1962)
Fr. P. Zubritsky and J. Vitenko (1962–1963)
Fr. O. Sorochuk (1964–1972)
Fr. S. Semotiuk (1972–1974)
Fr. A. Chrustawka (1974–1978)
Fr. D. Hohol (1985–1994)
Fr. J. Lipinski (1994–2011)
Fr. P. Haugen (2014–)

Location and Feast Day

East side of Highway 41, in the town of Elk Point, County of St. Paul.

GPS Coordinates: [53.585768](#), [-113.526971](#)

Their Feast Day is July 28.

Founding Members

W. Andrishak
J. Libich
A. Polinchuk
F. Shpeley
O. Woytowich
Z. Yacyna



23. Fedorah

Saint John the Baptist Ukrainian Orthodox Church

The Fedorah area saw significant Ukrainian settlement in the early 20th century. Orthodox settlers initially traveled to Edmonton for services, as the nearest church was the Ukrainian Catholic Church in Waugh, built in 1904. The first Orthodox liturgy in Fedorah was celebrated in 1928 by Rev. E. Olendy. Later services were held irregularly at the Ivan Franko Prosvita Society's National Home. This hall, constructed in 1917-1918, served cultural and educational purposes, welcoming Orthodox, Catholic, and socialist members.

In 1933, a formal Orthodox congregation was established. M.S. Ferbey was elected as the first executive leader. At a subsequent meeting at Wasyl Kostiw's home, members resolved to acquire land for a church and cemetery. By April 1934, the congregation purchased two acres for a cemetery at NE 31-57-23 W4, three miles north of the current church site. Wasyl Kostiw also offered to donate an adjacent acre for a sanctuary. However, due to the land's rocky terrain and distance from the Prosvita Hall, it was abandoned as a church site.

In 1935, a fire destroyed the original Fedorah hall. This was widely suspected to be arson amidst ideological tensions between nationalist and pro-Communist factions. Despite the Great Depression, the community rallied and rebuilt the hall within months, supported by insurance funds and local volunteers. By the mid-1940s, religious divisions led Ukrainian Catholics to establish their own church across from the rebuilt hall, leaving the Prosvita Hall primarily for Orthodox use.

The congregation persevered and constructed a modest tripartite church in 1947 on land acquired with the assistance of Mike Kuzyk.



Fedorah: Saint John the Baptist Ukrainian Orthodox

Dedicated to St. John the Baptist, the church featured a medium-sized dome over the entryway and two smaller domes flanking the facade. Founding members, including Joseph Kryschuk and Nick Boyko, formalized the church's incorporation in 1946.

The first burial at the original cemetery occurred in 1935. However, dissatisfaction with its location led to the establishment of a new cemetery adjacent to the church. On October 26, 1966, remains from the old cemetery were reinterred at the new site, that had been consecrated earlier that year by Fr. I. Kulish.

Notable events include the 1940 visitation by Archbishop Ioan Theodorovich. He

celebrated a liturgy at the Prosvita Hall, attracting worshippers from across Alberta. In 1958, Fedorah native Meroslaw Kryschuk was ordained into the priesthood at his home church by Metropolitan Ilarion. That same year, the church property was fenced, and interior woodworking was completed by Edmonton cabinetmaker Koss.

By the 1980s, declining membership led to the congregation's reassignment to the Edmonton district. In 1993, only seven families remained active in the parish. Despite this, St. John the Baptist Church remains a cherished spiritual home, with services provided by Fr. Kryschuk, who commutes from Edmonton.



Fedorah: Saint John the Baptist Ukrainian Orthodox Church

Priests

Fr. E. Olendy (c. 1928–1929)
Fr. T. Volokhatiuk (1927–1929)
Fr. T. Kisiliuk (1933–1938)
Fr. M. Fyk (1938–1943, 1945–1951)
Fr. H. Wasyliw (1943–1945, 1951–1955,
1956–1958, 1980–1983, 1983–1993)
Fr. W. Senishen (1955–1956)
Fr. M. Flak (1958–1961)
Fr. D. Stratychuk (1961–1965)
Fr. I. Kulish (1965–1971)
Fr. A. Scherban (1971–1974)
Fr. H. Fil' (1974–1975)
Fr. M. Sawchenko (1975–1979)
Fr. A. Palamarchuk (1983)
Fr. Y. Turzansky (1993–2000)
Fr. M. Kryschuk (2000–2005)
Fr. A. Palamarchuk (2006–2015)
Fr. M. Maranchuk (2016–)

Cemetery

Originally located at NE 31-57-23 W4, the cemetery was moved to the church property in 1966. The new cemetery was consecrated on August 14, and a cross was dedicated by Fr. I. Kulish.



Location and Feast Day

North of Bon Accord, east side of Lily Lake Road (Range Road 235), at SW 20-57-23 W4, County of Sturgeon. GPS Coordinates: [53.936129, -113.396998](#) | Their Feast Day is July 7.

Founding Members

Wasył Belziuk
Nick Boyko
Steve Draginda
Mike S. Ferbey
Joseph Kryschuk
Mike Kuzyk
Paul Kuzyk
Peter Magera



Fedorah: Saint John the Baptist Ukrainian Orthodox Church



Holy Shroud (Plaschynitsa)



The Altar

Fedorah: Saint John the Baptist Ukrainian Orthodox Church



24. Gifford

Saints Peter and Paul Ukrainian Orthodox Church

The district now known as Beacon Corner was originally called “Nova Bukovina” (New Bukovina) by Ukrainian pioneers who settled there in the early 1900s. In 1921, it was renamed Gifford following the creation of a school district. Congregational life began in 1914 when 43 residents registered as members of the Nova Bukovina, St. Peter and St. Paul Russo Orthodox Church, paying a 50-cent annual fee.

Around the same time, a cemetery was established on land filed by Paul Olenick at NW 15-60-8 W4. However, seepage issues led to the creation of a second, four-acre cemetery on higher ground at SW 23-60-8 W4, on land belonging to William Apostoluk, a founding member.

Occasional services were held in private homes, with Fr. P. Dohanko traveling by wagon from Szypenitz, near Two Hills, to minister to the community. Parishioners often waited for these visits to hold weddings and baptisms, though some traveled to Szypenitz or sought the assistance of Roman Catholic clergy in St. Vincent during emergencies.

By 1917, sufficient timber had been prepared for church construction. Under the direction of Tom Onyshko and Metro Morie, the log structure with a small central dome was completed in 1919 and became known locally as “the church on the hill.” The first service, delayed by muddy roads, was celebrated by Fr. Elkowich on Pentecost, marking the church’s initial use. It was officially blessed and dedicated to Saints Peter and Paul on July 12, 1920, followed by a celebratory khram (feast day).

In 1926, the congregation affiliated with the Ukrainian Greek Orthodox Church of Canada (UGOC). As the first Orthodox church

in the Glendon-Bonnyville area, it served as a spiritual center for surrounding communities until they established their own churches. Over time, the original log church was extensively renovated, with painted siding, a vestibule, a wooden bell tower housing a bell donated by the Kostiniuk family, and a concrete floor. In 1960, a hall was added for community functions, and a new access road replaced the original winding trail.

In 1953, the congregation reported only four members and infrequent services, as many local residents attended Holy Trinity Church in Glendon. The situation improved after the congregation formally joined the UGOC in 1959, receiving a certificate of admission. By 1960, Sts. Peter and Paul had 15 families and hosted regular liturgies. Despite a gradual decline in the following decades, the church remained active, hosting events such as a hierarchical liturgy celebrated by Bishop John on July 12, 1986, to commemorate over 60 years of history.



Gifford: Saints Peter and Paul Ukrainian Orthodox Church

Priests

(ROC) Frs. Dohanko, P. Dovheiko, Falovski,
Elkowich Levko (1914–1926)
(UGOC) Fr. T. Horbay (1926–1932)
Fr. I. Mayba (1932–1936)
Fr. H. Wasyliw (1936–1943)
Fr. W. Woytowich (1943–1944)
Fr. W. Senishen (1945–1949)
Fr. W. Boychuk (1949–1950)
Fr. P. Satsevich (1950–1951)
Fr. Iov Skakalsky (1952–1953)
Fr. S. Hredil' (1954)
Fr. I. Kulish (1955)
Fr. E. Trufyn (1956–1958)
Fr. P. Dorosh-Zmiyiwsky (1958–1961)
Fr. J. Vitenko (1961–1962)
Fr. P. Zubrytsky (1962–1963)
Fr. E. Stefaniuk (1963–1964)
Fr. O. Sorochnik (1964–1970)
Fr. L. Kubin (1970–1972)
Fr. S. Semotiuk (1972–1974)
Fr. A. Shcherban (1972–1975)
Fr. A. Chrystawka (1975–1978)
Fr. M. Sawchenko (1979–1985)
Fr. D. Hohol (1985–1994)
Fr. J. Lipinski (1994–2011)
Fr. P. Haugen (2013–)

Location and Feast Day

Situated at SW 23-60-8 W4, south of Glendon, in the Municipal District of Bonnyville. GPS Coordinates: [54.20080, -111.10400](#) | Their Feast Day is July 12.

Founding Members

W. Apostoliuk	P. Lebediuk
N. Beryshan	W. Mack
A. Bodnar	Manolchan
W. Bordeniuk	M. Matichuk
S. Boychuk	K. Morie
Boyko	M. Morie
G. Garichuk	M. Nesimiuk
W. Derkach	T. Onyshko
A. Drapaka	A. Odowichuk
N. Eliuk	T. Onuferchuk
G. Filipchuk	Skhlany
M. Filipchuk	Shymanski
N. Filipchuk	A. Sorowich
N. Gregorchuk	H. Spasiuk
S. Grekul	P. Tkachuk
G. Guzyk	Tuberowich
J. Hyshka	Welychka
M. Janiski	W. Welychka
G. Kostiniuk	M. Werstiuk
N. Kostiniuk	W. Wynychuk
J. Kostura	W. Zebru
M. Kryzanowski	

Cemetery

The first cemetery, established at NW 15-60-8 W4 around 1911, suffered from water seepage but remained in use until 1926. A second cemetery was created in 1915 at SW 23-60-8 W4, where the first recorded interment was Mrs. Hostiuk. Saints Peter and Paul Church was built on the same parcel of land as this second cemetery. GPS Coordinates: [54.20080, -111.10400](#)



Gifford: Saints Peter and Paul Ukrainian Orthodox Church



The Altar



Proskomidia Table

Gifford: Saints Peter and Paul Ukrainian Orthodox Church



25. Glendon

Holy Trinity Ukrainian Orthodox Church

The Glendon area was heavily settled in the early 1900's by Ukrainian immigrants from Galicia, Bukovyna, and Volhynia. The origins of Holy Trinity Ukrainian Orthodox Church are somewhat unclear. Some sources mistakenly claim that the congregation was founded by Fr. T. Horbay in 1920. However, since Fr. Horbay was only ordained in the Old Catholic Church that year, it is more likely that he began providing services to Glendon shortly after his ordination as a Ukrainian Orthodox priest in August 1926. His 1938 memoirs mention that Fr. Mayba had entrusted him with organizing Ukrainian Orthodox supporters in Glendon upon settling in Hamlin.

A 1968 issue of *Ridna Nyva* states that a small church dedicated to Sts. Peter and Paul was built after homesteaders had established themselves. A letter from May 16, 1936, by congregation secretary-treasurer Nykolai Kostyshyn, suggests this church existed by the mid-1930s. The letter lamented the congregation's small size, financial struggles, and the unfinished state of the church, that allowed for only seven services per year. The fate of this early church remains unclear. During these formative years, Orthodox faithful from Glendon also attended services in Gifford, where Fr. Horbay had taken over pastoral duties from the Russian Orthodox clergy. Consequently, Glendon settlers played a role in the history of the Nova Bukovina congregation and its integration into the Ukrainian Greek Orthodox Church of Canada (UGOC).

In 1928, the railway line through Therien and Glendon spurred growth in both communities. As Glendon developed into a vibrant trading center, Orthodox residents found it increasingly inconvenient to travel to Gifford for services. However, constructing their own church took time. Initially, they opted to build a *Narodnyi Dim*





Glendon: Holy Trinity Ukrainian Orthodox Church

(People's Home) for both community events and religious services until a proper church could be constructed.

In 1935, trees were harvested from Orthodox church supporters' lands in the Truman district, north of Glendon. The logs were milled into lumber and transported across rough terrain by horse teams. The following year, a frame structure was completed on Lot 3, Block 4, and a blessing was scheduled for October. Tragically, the hall burned down just hours before the ceremony, likely due to arson, though no charges were ever filed. A hastily relocated Divine Liturgy took place in Gifford, after which a somber meal was held at another community hall.

Undeterred, the congregation spent another winter harvesting and transporting timber to rebuild. Under the supervision of *Narodnyi Dim* president Harry Guzyk, volunteers completed the new hall in 1937. The hall was then used for religious services until a separate church could be built.

Building the Church and Cemetery

In the fall of 1939, the congregation negotiated the purchase of a 210' x 420' parcel of land at NW 4-61-8 W4 for \$70. However, legal complications delayed the registration process. In 1940, Rev. Semen Sawchuk, UGOC administrator, visited Glendon and encouraged the congregation's efforts to build a church. Despite these setbacks, the community remained determined.

In 1941, the congregation purchased a one-acre parcel from Olaf Wiste at SW 4-61-8 W4 for \$40. The land was cleared, plowed, and seeded for use as a cemetery. Plans to construct a church gained momentum in 1944. The congregation faced yet another tragedy when their priest, Fr. Woytowich, died of pneumonia in Bonnyville. He was buried in the newly consecrated Glendon cemetery.

In 1945, the congregation began raising funds for a church. Members were asked to contribute \$25 each. Lumber was procured from Louis Krekoski of St. Paul. That February, the congregation requested the Consistory to assign a permanent priest to serve Glendon, Gifford, Therien, Sandy Rapids, and Lessard. They also rented a house in Glendon as a temporary rectory. By fall, the church was sufficiently completed for Fr. Senishen to bless the sanctuary. Initially, it was dedicated to the Descent of the Holy Ghost, as referenced in Consistory correspondence. The first service likely took place around October 14, 1945.

In a devastating turn, the second *Narodnyi Dim* burned down in November 1945, forcing services to be temporarily held at the local Lutheran Church. Again, arson was suspected but unproven. Despite these hardships, the congregation focused on completing their church, a cruciform structure with a large central dome and two smaller domes on the façade.

Challenges and Growth

In 1946, the Smoky Lake congregation, that had lost its resident priest, was assigned to the Glendon parish. However, Glendon was 70 miles away by rail, and Smoky Lake was only accessible via an arduous 100-mile journey by car. Frustrated by the arrangement, Smoky Lake congregants built a rectory, hoping to relocate Fr. Senishen. In response, Glendon members petitioned the Consistory, arguing that a resident priest was essential due to competing religious groups in the area, including Greek Catholics, Evangelicals, and Baptists. The Consistory advised against rushing to build a rectory, given the congregation's financial obligations. Ultimately, Fr. Senishen chose to remain in Glendon.

By 1947, the congregation rebuilt the *Narodnyi Dim* once again, this time using brick

Glendon: Holy Trinity Ukrainian Orthodox Church

with a full basement. In 1948, they purchased and relocated a house from Maloy to serve as a rectory. It was placed on a foundation in 1950 and was used intermittently until 1963.

By the 1950s, rural depopulation and financial constraints led to instability. The postwar period saw an exodus from farming communities to urban centers. By 1950, Glendon reported only 25 active members. The entire parish district, including Elk Point, Therien, Sandy Rapids, and Lessard, totaled just 58 members.

Priests

Fr. T. Horbay (1926–1932)
Fr. I. Mayba (1932–1936)
Fr. H. Wasyliw (1936–1943)
Fr. W. Woytowich (1943–1944)
Fr. W. Senishen (1945–1949)
Fr. W. Boychuk (1949–1950)
Fr. P. Satsevich (1950–1951)
Fr. Iov Skakalsky (1952–1953)
Fr. I. Magas (1953)
Fr. S. Hredil' (1954)
Fr. I. Kulish (1955)
Fr. E. Trufyn (1956–1958)
Fr. P. Dorosh-Zmiyivsky (1958–1961)
Fr. J. Vitenko (1961–1962)
Fr. J. Rybalka (1962–1965)
Fr. P. Zubrytsky (1962–1963)
Fr. E. Stefaniuk (1963–1964)
Fr. O. Sorochuk (1964–1970)
Fr. L. Kubin (1970–1972)
Fr. S. Semotiuk (1972–1974)
Fr. A. Shcherban (1972–1975)
Fr. A. Chrustawka (1975–1978)
Fr. L. Kubin (1978–1979)
Fr. M. Sawchenko (1979–1985)
Fr. D. Hohol (1985–1994)
Fr. J. Lipinski (1994–)

Decline and Continuation

By 1960, Glendon's membership had dwindled to 16. By 1963, financial constraints made it impossible to support a priest or meet diocesan dues. In 1964, Bonnyville became the base for priests serving the district, further diminishing Glendon's role. The manse was sold in 1965. Membership continued to decline, dropping to just eight by 1973. In 1974, financial difficulties forced the congregation to reduce Divine Liturgies from twelve to six per year.

By 1986, the congregation formally incorporated under the UGOC as *Descent of the Holy Spirit*. Membership rose slightly in the 1990s, reaching 24 members in 1994.

Location and Feast Day

Southeast corner of 2nd Avenue S, west side of Pyrogy or Perogy Drive, Village of Glendon, Municipal District of Bonnyville. GPS Coordinates: [54.248556](#), [-111.153381](#)
The congregation continues to celebrate its Feast Day on Pentecost, the seventh Sunday after Easter.

Founding Members

O. Bodnar	I. Oszust
I. Hyshka	H. Osoba
A. Kindrakewich	H. Spasiuk
V. Kostura	O. Stasyk
P. Luklan	I. Wolanski
D. Mycak	

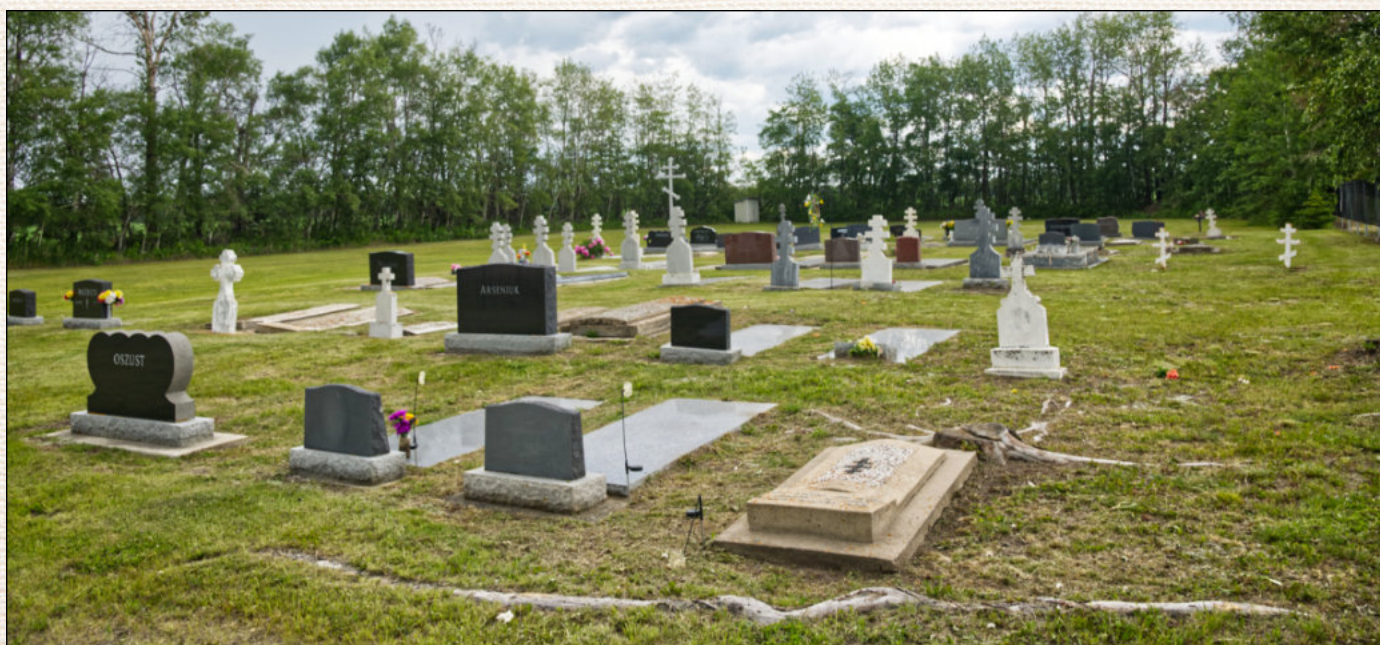
Cemetery

Located 9 km south of the church at SW 4-61-8 W4. GPS coordinates: [54.24010](#), [-111.15389](#)

Glendon: Holy Trinity Ukrainian Orthodox Church



Glendon: Holy Trinity Ukrainian Orthodox Church



26. Grassland

Holy Transfiguration Ukrainian Orthodox Church

The area north of Boyle was settled by Ukrainian immigrants in the late 1920s. Among them were supporters of the Ukrainian Greek Orthodox Church of Canada (UGOC). The first recorded Divine Liturgy in Grassland was celebrated by Rev. Petro Sametz, one of the founding fathers of the UGOC, on December 4, 1936. The next service took place on January 24, 1937, officiated by Fr. I. Hykawy. The third service was held on July 6, 1937, by Fr. D. Kisiliuk. However, there is little documented information on UGOC missionary activity in the area for the next fourteen years.

During this period, records indicate that Fathers H. Wasyliw, M. Fyk, and W. Melnychuk provided pastoral care to the faithful in Grassland, administering sacraments and celebrating occasional liturgies. In 1951, Fr. H. Wasyliw held a service on Holy Transfiguration Sunday, during which Fred Yakowchuk, a long-time activist and future parish president, began advocating for the construction of a church.

A significant event took place on August 19, 1952, when Metropolitan Ilarion officiated a Hierarchical Liturgy at Grassland's Anglican Church, followed by a dinner and program at a local hall. Divine Liturgies continued to be celebrated on the Feast of the Transfiguration, including one in 1952 led by Fr. P. Zubrytsky, who later provided eight services in the community in 1954. Other documented services were held on September 23, 1956 (Fr. A. Teterenko), September 21, 1957 (Fr. Kryshanowych), and April 13, 1958 (Fr. M. Chomenko). During this time, the loosely organized congregation – part of the Lac La Biche parish district – gathered for services at private homes, Green Pine School, Spruce





Grassland: Holy Transfiguration Ukrainian Orthodox Church

Valley Hall, or, when available, the Anglican Church.

Establishing the Church

Finally, with encouragement from Fr. Stetzenko, a founding meeting was held on November 12, 1958. At this meeting, an executive committee was formally elected to oversee the construction of a church. At the time, the congregation had just \$95.03 in its bank account. A decision was made to request permission from educational authorities to build a sanctuary on land west of the Grassland school.

On January 18, 1959, the annual meeting established building and financial committees, moving the project forward. By July 15, an acre of land was purchased from Mike Duniec for \$125. Official approval of the church plans was granted on August 11. The sanctuary, modeled after Sts. Peter and Paul Church in Thorhild (built in 1947), was designed to measure 50' by 28'.

Initially, construction encountered a setback when the foundation footings were mistakenly oriented north-south. Upon realizing that the altar should face east, the trenches were quickly re-dug before work continued. By July 19, the foundation was poured, and materials were assembled. Volunteers, under the supervision of chief carpenter Joe Romanyshyn, constructed the main structure. While construction progressed, fundraising efforts intensified, with women leading initiatives such as bingos, bazaars, catering events, special programs, and Christmas caroling.

Completion and Dedication

In April 1960, the congregation reported having twelve families as members, totaling 46 people. Six additional families identified as sympathizers. Correspondence with the Consistory confirms that the church was

dedicated to the Holy Transfiguration, likely inspired by the earlier pivotal services. By the summer of 1960, the church was sufficiently completed for use. The first wedding held there on July 22. However, it took several more years of fundraising and skilled labor to fully finish the interior and exterior.

The church's façade was adorned with three domes – one large dome over the entryway and two smaller domes on corner columns. By 1964, the congregation had declined to nine members. Yet they remained dedicated to improving and beautifying their place of worship. Walter Gasiorok of Athabasca was commissioned to construct the iconostasis and three domes. They were added to a newly designed façade featuring two flanking towers and a central dome over the entrance.

Fr. Stefaniuk assisted with finishing details, while Fr. Kubin contributed his painting skills to the iconostasis. Additional improvements followed, including the installation of electricity, a gas furnace, and other modernizations. A legal mix-up in registering church property ownership was eventually resolved in 1973. By 1972, Grassland had become a key component of the Lac La Biche parish district, hosting eleven services per year.

During a visit by Archbishop Andrew on the parish feast day in 1973, Holy Transfiguration Church was formally consecrated with the assistance of Fathers L. Kubin, E. Stefaniuk, I. Kutash, and A. Chomiak. Another milestone was the June 18, 1988, commemoration of the Millennium of Christianity in Ukraine, marked by a hierarchical service celebrated by Metropolitan Wasyly and Rev. H. Fil'.

Renovations and Maintenance

Over the years, numerous renovations have enhanced the church. Improvements include the installation of carpeting, the construction

Grassland: Holy Transfiguration Ukrainian Orthodox Church

of a covered porch over the main entrance, and re-shingling of the roof. Rows of spruce trees were planted around the property, and gravel was spread in the churchyard to mitigate flooding issues. In June 1995, a hailstorm damaged the newly installed vinyl siding, necessitating repairs. More recent upgrades include fencing around the churchyard, paving

the area in front of the church for year-round parking, and installing an open bell-stand near the entryway stairs. The front of the church is now marked by an outdoor cross on one side and an arched sign on the other. These reflect the congregation's continued care and dedication to their sacred space.

Priests

Fr. P. Sametz (1936)
Frs. I. Hykawy and D. Kisiliuk (1937)
Fr. H. Wasyliw (1937–1940)
Fr. M. Fyk (c. 1940–1942)
Fr. W. Melnychuk (1948–1952)
Fr. H. Wasyliw (1951)
Fr. P. Zubrytsky (1952–1956)
Fr. A. Teterenko (1956–1957)
Fr. H. Krystanowich (1957–1958)
Fr. M. Chomenko (1958, 1960–1961)
Fr. M. Stetzenko (1958–1960)
Fr. E. Stefaniuk (1962–1967)
Fr. S. Hredil (1967–1970)
Fr. L. Kubin (1970–1975, 1981–1982)
Fr. L. Diachina (1975–1979)
Fr. D. Maceluch (1979–1981)
Fr. S. Soroka (1982–1986)
Fr. H. Fil' (1986–2000)
Fr. M. Domaradz (2006–2018)
Fr. R. Shiyan (2019–)



Location and Feast Day

South side of Highway 63 (Main Avenue), on the western approach to Grassland's commercial strip, County of Athabasca.
GPS Coordinates: [54.819872](#), [-112.693623](#)
Their Feast Day is August 19.

Founding Members

The congregation was formally established in 1958 with the participation of the following individuals:

J. & E. Chromiak	J. & M. Pretula
S. & O. Diatel	W. & A. Pysyk
M. & A. Dutchak	J. & M. Romanyshyn
A. & M. Hula	D. A. Sadownik
J. & J. Kononchuk	D. & M. Semeniuk
A. & S. Kopin	J. & A. Shapka
A. O. Luchka	A. Swityk
O. Luchka	M. & P. Swityk
M. & M. Medwid	P. & J. Sworin
J. & V. Onischuk	F. & A. Yakowchuk

Cemetery

Grassland Cemetery, north side of Highway 63, west of the church.
GPS Coordinates: [54.82046](#), [-112.69755](#)



Grassland: Holy Transfiguration Ukrainian Orthodox Church



The Altar Table



Deacon's Door

Grassland: Holy Transfiguration Ukrainian Orthodox Church



27. Hamlin

Nativity of the Virgin Mary Ukrainian Orthodox Church

The Hamlin area was first settled in 1903 by several families from the village of Ispas in the Carpathian highlands of Bukovyna. By 1910, the pioneering farmers in the district – initially referred to as “North Ispas” to distinguish it from its counterpart across the North Saskatchewan River – formed a congregation that adopted the Nativity of the Virgin Mary as its feast day.

In 1911, homesteader Maftey Malysh donated five acres of land atop a knoll amid rolling hills for an Orthodox church and cemetery. An impressive log structure was built at the site by volunteer laborers under the supervision of congregation member Sydorij Stefiuk. At its inception, the Church of the Nativity of the Virgin had twenty-three members.

The sanctuary followed an abbreviated tripartite plan, omitting the narthex, and was crowned by a small central dome mounted on a large octagonal base. A smaller dome was positioned over the apse, and an enclosed storm porch provided a sheltered entryway. Donated logs were planed on two sides to produce flat interior and exterior walls, and the completed structure was later sheathed with clapboard siding for protection from the elements. Natural light entered through two pairs of windows on each side of the nave and additional windows on the dome and apse. The combination of these elements, along with the church’s picturesque setting, created a visually striking and pleasing structure. A separate clapboard bell tower was also constructed in 1911, fitted with bells donated by Maftey Malysh and Wasyl Luchak.





Hamlin: Nativity of the Virgin Mary Ukrainian Orthodox Church

Early Pastoral Care and Affiliation

Initially, the congregation was occasionally served by priests from the Russian Orthodox mission. In 1918, Rev. Dr. Lazar Gherman, a Romanian priest with experience among Ukrainians in Bukovyna and Bessarabia, began ministering to the congregation. Fr. Gherman, a former theology lecturer at the University of Chernivtsi, had emigrated to the United States in 1916 to join the Consistory of the Russian Orthodox Church. However, he soon became interested in organizing Romanian Orthodox communities in North America under the jurisdiction of the Patriarchate of Bucharest. Realizing the challenges due to the scattered nature of Romanian settlements, Fr. Gherman shifted his focus to the more numerous and cohesive Ukrainian communities in Canada, many of whom were Bukovynian.

By late 1919, Fr. Gherman was recruited into the Ukrainian Greek Orthodox Church of Canada (UGOC), where he was responsible for training the first priests. In 1921, he returned to rural east-central Alberta, celebrating a liturgy in nearby Wahstao and likely visiting the Hamlin congregation. His efforts laid the groundwork for Hamlin's subsequent rejection of Russian Orthodoxy and early affiliation with the UGOC.

During the mid-1920s, Father Ivan Kusey served the spiritual needs of the Hamlin community from his base at St. Peter and Paul Church in Kaleland. On August 21, 1926, Father Kusey transported Rev. Timotei Horbay to Hamlin, where Fr. Horbay was to reside permanently in a home provided by G. Luchak. Although Fr. Horbay was officially ordained a week later in Radway, he had already served six years as a Ukrainian Catholic priest before switching allegiance to the UGOC in 1926.

At Hamlin, Fr. Horbay was paid five dollars per service by the financially constrained yet

generous congregation. Parishioners also took turns transporting him by wagon to the church at Downing, where he received an additional eight dollars for monthly liturgies, and to the railway station at Vilna. With the support of his parishioners, Fr. Horbay expanded his pastoral care to include Orthodox adherents in Glendon, Smoky Lake, Spedden, and Vilna. He later added Flat Lake, Lessard, La Corey, Bellis, Radway, and Egremont to his circuit, significantly extending the UGOC's reach in rural east-central Alberta.

In the spring of 1929, Fr. Horbay relocated to Smoky Lake, leaving the Hamlin district dependent on periodic pastoral visits from priests based in Smoky Lake or Willingdon.

Decline and Resurgence

As rural depopulation began toward the end of the Great Depression, membership at the Nativity of the Virgin Mary Church declined. During World War II, six liturgies were celebrated annually, with the congregation comprising fifteen families. By 1946, this number had plummeted to six families and just five a year later. In 1948, only four Sunday services were held, casting doubt on the church's future viability.

However, the situation stabilized, and membership rebounded in the early 1950s. Hamlin residents were again allotted six liturgies per year. In 1955, Reverend Dmytro Luchak, born in Hamlin on October 29, 1923, assumed pastoral duties at the church. His parents, Petro and Anna Luchak, had farmed in the Hamlin area before relocating to Vernon, British Columbia, in 1943.

Fr. Luchak attended Edmonton Normal School for teacher training before enlisting in the Armed Forces. Following his demobilization, he enrolled at St. Andrew's College in Winnipeg, completing his theological studies. Ordained in Vancouver in 1952, he

Hamlin: Nativity of Virgin Mary Ukrainian Orthodox Church

was assigned to eight churches in the Willingdon district, with Hamlin added to his responsibilities in 1955. When the Western Diocese attempted to transfer jurisdiction over the church back to the Smoky Lake district in 1956, Hamlin parishioners successfully appealed the decision, remaining within Willingdon's sphere of responsibility.

By 1960, the congregation had grown to twenty-six families with ninety-five adherents, and an additional six families identified as sympathizers. This brief resurgence marked a high point in Hamlin church's history. However, by the mid-1960s, the number of active families had

dwindled to six, with only thirteen paid members. Throughout these fluctuations, long-time congregational secretary Steve Ewaniuk faithfully reported on local developments in correspondence with the Winnipeg Consistory from 1936 to 1965.

Later Years and Present Day

As time progressed, the Nativity of the Virgin Mary Church continued to lose long-time supporters. By 1990, only six families maintained the sanctuary, and this number shrank to two families and two individuals by 1994. Although occasional services are still held at the Hamlin church, its prospects for long-term survival appear increasingly bleak.

Priests

Fr. Soroka (ROC, 1919–1920)
Fr. L. Gherman (ROC/EOC, 1918)
Fr. A. Peza (ROC, 1921–1924)
UGOC: Fr. I. Kusey (1924–1926)
Fr. T. Horbay (1926–1932)
Fr. I. Mayba (1932–1936)
Fr. H. Wasyliw (1936–1943)
Fr. S. Symchych (1943–1944)
Fr. W. Senishen (1944–1948)
Fr. A. Chrustawka (1943–1948)
Fr. M. Fyk (1944–1945)
Fr. W. Melnychuk (1951–1954)
Fr. D. Luchak (1955–1957)
Fr. S. Stolarchuk (1957–1963)
Fr. I. Hykawy (1963–1969)
Fr. O. Olekshy (1969–1971)
Fr. P. Hnatiw (1971–1974)
Fr. S. Semotiuk (1974–1977)
Fr. S. Soroka (1980–1981)
Fr. P. Bodnar (1981–1982)
Fr. M. Bowa (1982–1984)
Fr. O. Hudema (1985–1987)
Fr. J. Puk (1988–1994)
Fr. J. Lipinski (1995–)



Location and Feast Day

South of Vilna, east of the Saddle Lake First Nations Reserve, at NE 20-57-13 W4. The church is situated on a small hill between Secondary Highway 652 and the North Saskatchewan River, County of Smoky Lake. GPS Coordinates: [53.946873](#), [-111.897907](#) Celebrate on the “second” feast day of Virgin Mother of God, September 21.

Founding Members

N. Luchak	P. Goruk
N. Malysh	S. Stefiuk
I. Malysh	G. Dary
G. Luchak	P. Prociuk

Cemetery

Located at the northeast corner of the church property. The earliest recorded burial is that of George Koroluk, who died in 1913.

Hamlin: Nativity of the Virgin Mary Ukrainian Orthodox Church



28. Innisfree

Saint John the Baptist Ukrainian Orthodox Church

The establishment of a parish in Innisfree was first discussed by area residents in November 1947.

Congregational life was formally initiated on May 23, 1948, during a general meeting attended by Reverend A. Chrustawka, Mrs. A. Pidruchny, and lawyer John Decore, who was later elected as a Liberal Member of Parliament for the Vegreville constituency.

By September 1948, a lot was acquired for the church on the west side of the town center. Initially, the property was registered under the name of a parishioner until the congregation received official incorporation on November 27, 1948. With eighteen members, the congregation optimistically planned to begin construction the following year. In the meantime, services were held in private homes as fundraising efforts continued to finance the sanctuary.

Construction began in earnest in 1952. The members themselves undertook much of the labor, led by P. Harasym and the elderly I. Velychko. The first service was held in the partially completed sanctuary on the feast day of St. John the Baptist in 1953, with Rev. M. Flak officiating. The event drew many guests from neighboring communities, including Myrnam, Morecambe, Musidora, Two Hills, and Vegreville. The day was marked by tears of joy from the hardworking members of St. John's.

Growth and Challenges

In 1954, the congregation reported fourteen members and five sympathizers, hosting eleven liturgies. By the following year, membership had grown to eighteen, with eight sympathizers. However, the number of

Divine Liturgies dropped to seven due to a shortage of priests. In 1956, a reorganization of rural districts assigned Innisfree to the Vegreville parish, promising the restoration of monthly services.

The sanctuary was fully completed in 1962. At that time, the congregation had seventeen members and enjoyed monthly liturgies. For several years, the parish remained stable. However, by 1966, the congregation began experiencing difficulties in maintaining membership. The situation worsened, and by 1969, the parish had only nine paid members. Although the figure rose to fourteen members within two years, the long-term prospects remained uncertain due to the steady decline of rural communities.

Despite these challenges, the faithful members of St. John's persevered in keeping their parish alive. However, by the late 1980s, the congregation could no longer afford to pay its annual levy to the Consistory, as the small number of members struggled to meet the mounting costs of maintaining the church.



Innisfree: Saint John the Baptist Ukrainian Orthodox Church



Proskomidia Table



The Altar Table

Innisfree: Saint John the Baptist Ukrainian Orthodox Church

Priests

Fr. A. Chrustawka (1948)
Fr. M. Flak (1951–1952)
Fr. D. Seneta (dates unknown)
Fr. D. Stratychuk (dates unknown)
Fr. E. Ulan (dates unknown)
Fr. E. Shwetz (1946–1948, dates uncertain)
Fr. S. Hrebeniuk (1959–1961)
Fr. M. Kryschuk (1962–1969)
Fr. Y. Puk (1978–1988)
Fr. E. Maximiuk (1997–2006)
Fr. M. Maranchuk (2007–2014)



Location and Feast Day

In the town of Innisfree, on Highway 16, County of Minburn. GPS Coordinates: [53.381473](#), [-111.531492](#) | Their Feast Day is July 7.

Founding Members

P. Harasym
M. Chanasiuk (or Khanasiuk)
I. Bohaichuk
I. Tanasichuk
M. Wasyliv
I. Velychko
I. Harasym



29. Ispas

Holy Ascension Ukrainian Orthodox Church

In 1903, a significant number of settlers from Ispas, Bukovyna, established homesteads in the hilly terrain northwest of present-day Two Hills. In 1906, a cemetery was founded on the site that would later host the Ispas church. Two years later, residents formally registered their parish as the “Orthodox Greek Catholic Congregation of Holy Ascension.” Father Jacob Korchinsky of the Russian Orthodox Church blessed the property, and initial services were held in the homes of parishioners.

Construction of a modest log church, later covered with siding, was completed in 1912. The sanctuary was consecrated under the name Holy Ascension. Furnishings were either donated by members or purchased with contributions.

For several decades, priests from the Russo Orthodox Mission served the church. However, on September 11, 1924, Archbishop Ioan Theodorovich celebrated a Divine Liturgy in the Ispas district during a visit to east-central Alberta. Subsequently, Ukrainian Orthodox priests provided pastoral care, including Rev. T. Horbay between 1933 and 1938. Members of the congregation also contributed to re-establishing the Holy Ghost parish in Brinsley after its original sanctuary was destroyed by fire in 1920 and rebuilt in 1924.

The Ispas congregation’s confessional identity was influenced by its diverse members, some of whom identified as Romanian. By the early 1940s, the church became predominantly served by Ukrainian Orthodox clergy, especially after Fr. A. Chrustawka joined the Ukrainian Greek Orthodox Church of Canada (UGOC). The congregation formally ended its relationship with the Russian Orthodox Church in 1960 and officially joined the UGOC in 1962.





Ispas: Holy Ascension Ukrainian Orthodox Church

As the community grew, an addition was built to the original sanctuary, followed by a porch, evolving the structure into its current tripartite form. The sanctuary features a choir loft, an iconostasis adorned with holy images, and three domes on octagonal bases: one central dome and two smaller ones over the narthex and sanctuary. In 1930, artist Peter Lipinski created eight icons, seven of which are on the iconostasis.

The congregation's fortunes varied over the years. In 1965, active membership

dwindled to just five members. However, in 1967, the congregation purchased the former Ispas school and its three-acre property for \$250 to use as a parish hall. Renovations to the sanctuary occurred after 1972. By the late 1980s, membership increased to over twenty, despite many early settlers leaving the district. As of 2014, the church had ten members, with records of burials in the cemetery dating back to 1917 maintained by the current president, Morris Ewanchuk.



Priests

Fr. A. Pohrebniak (ROC, 1916)
Fr. L. Gherman (ROC, 1918)
Fr. Gregory Soroka (ROC, 1918–1921)
Fr. Alexander Peza (ROC, 1921–1928)
Fr. I. Kusey (UGOC, 1924–1928)
Fr. Antonni Zimenoff (ROC, 1928–1936)
Fr. T. Horbay (UGOC, 1933–1938)
Fr. Ivan Kowalchuk (ROC, 1936–1960)
Fr. A. Chrustawka (1943–1949)
Fr. S. Symchych (1940–1944)
Fr. H. Wasyliv (1945–1951)
Frs. W. Melnychuk, H. Kryshtanowych,
O. Ewanchuk, A. Teterenko (1957–1965)
Fr. P. Zubritsky (1965–1985)
Fr. M. Sawchenko (1985–1994)
Fr. W. Sapiha (1994–2014)

Cemetery

Established in 1906 at NE 34-56-13 W4 (on the church property). The first burial was Gora Werstiuk.



Location and Feast Day

Northwest of Two Hills, at the northeast corner of the junction of Range Road 132 and Township Road 570 (NE 34-56-13 W4), County of Two Hills. GPS Coordinates: [53.889293](#), [-111.837428](#) | Their Feast Day is celebrated on the Thursday of the fifth week after Easter.

Founding Members

Jura C. and Wasylyna Buzak
H. Buzak
H. Ewanchuk
N. Hawaleshka
Ivan Holowaychuk
Nick Holowaychuk
Prokip Klym
Jakiw Mynzak
Dmytro Pawliuk
Nikolai Pawluk
Mykhailo Severyn
Mykyta Severyn
Mikhailo Trufyn
Oleksa Yusep

Ispas: Holy Ascension Ukrainian Orthodox Church



The Altar Table



The Diesis Icon

Ispas: Holy Ascension Ukrainian Orthodox Church



30. Jaroslaw

Saint Demetrius Ukrainian Orthodox Church

The origins of Saint Demetrius Ukrainian Orthodox Church trace back to the early 20th century, shortly after Ukrainian homesteaders arrived in the Star-Skaro area. In 1906, a school established north of Bruderheim gave the district its name – Jaroslaw – in honor of the town near present-day Przemysl, Poland, from which many early Ukrainian immigrants to the Beaver Creek area originated. After settling, these pioneering farmers quickly turned to the task of establishing a place of worship.

Construction of a modest log church, capped by a small dome, began in 1902. The sanctuary was completed two years later and registered under the name “Congregation of the Greek Catholic Church at Beaverlake in the District of Alberta, in the North-West Territories of Canada” on December 1, 1904. The community was initially served by Ukrainian Catholic priests of the Basilian Order from Mundare, as the founding members hailed from the traditionally Greek Catholic part of Eastern Galicia under Austro-Hungarian rule. The congregation adopted Saint Demetrius the Martyr as the patron of their church, legally changing the name on the Certificate of Title on July 29, 1908.

Religious Strife and Transition to Orthodoxy

The early decades of Ukrainian settlement in Canada were marked by not only physical hardship but also religious controversy. Catholic, Orthodox, and Protestant missionaries competed vigorously for the allegiance of Ukrainian newcomers. These denominational rivalries were further complicated by political issues, particularly the rise of Ukrainian national consciousness shortly before and during World War I. This often led to divisive disputes within Ukrainian settlements across Canada, including the Beaver Creek colony northeast of Edmonton.





Jaroslav: Saint Demetrius Ukrainian Orthodox Church

At Saint Demetrius, tensions between parishioners and their conservative clergy grew. A significant source of conflict was the Catholic priests' opposition to the pro-Ukrainian movement in Canada. The clergy's continued use of archaic Church Slavonic in Mass, rather than the modern Ukrainian vernacular, further exacerbated tensions. The surge in Ukrainian national sentiment, fueled by the brief establishment of an independent Ukrainian government during the revolution and the founding of the patriotically oriented Ukrainian Greek Orthodox Church of Canada (UGOC) in 1918, deepened the rift.

In Jaroslav, these divisions widened. After 1923, the Basilian Fathers ceased visiting the community from Mundare. Two years later, Rev. D. Seneta was invited to celebrate the patron feast day liturgy at Saint Demetrius, marking the first time the Ukrainian language was used in the sanctuary. That same year, Archbishop Ioan Theodorovich visited nearby Bruderheim, inspiring local support for the Ukrainian Orthodox Church. Theodorovich, a founding bishop of the Autocephalous Orthodox Church in Ukraine, embodied the rebirth of national Orthodox traditions in the homeland.

For several years, tensions persisted at Saint Demetrius as parishioners debated the question of denominational affiliation. The majority favored joining the UGOC, while a small minority wished to remain Catholic. A compromise was reached to buy out the minority faction, allowing them to build their own place of worship or use the funds as they saw fit. A formal memorandum of agreement was signed on March 16, 1928, granting six Catholic loyalists \$400 for their share in the original church's construction and maintenance. Ownership of a strip of land on the north side of the church property, known as the "old graveyard," was transferred to the Catholic parishioners, who relinquished all

claims on the church. The graveyard transfer was finalized on March 20, 1928, and clear title to the church was awarded to the Orthodox adherents on March 11, 1929.

Construction and Community Life

Despite the split, the cemetery continued to be used by both denominations, reflecting the amicable resolution of an otherwise divisive conflict. Unlike many similar disputes, Saint Demetrius Church was not destroyed by arson – a testament to the wisdom and tolerance shown by both sides. Eventually, the Catholic residents of Jaroslav built the Holy Spirit Catholic Church on the opposite side of Highway 38, just east of Saint Demetrius Ukrainian Orthodox Church.

From its inception, Saint Demetrius was central to commemorating significant feast days. The Feast of the Epiphany on January 19 was especially popular. The celebration began with a procession to the North Saskatchewan River, where hundreds gathered around a cross carved from ice for the annual blessing of the water, commemorating Christ's baptism in the Jordan River. The event concluded with the festive firing of shotguns. This outdoor Epiphany celebration continued until the early 1930s, after which it was moved indoors.

By the end of the Great Depression, the original sanctuary was deemed outdated and in need of replacement. Between 1939 and 1940, a new Saint Demetrius Church was constructed under the guidance of carpenter and executive member George Doskoch. To preserve the work of the pioneers, some timber from the original church was reused. Additional logs were donated by Wasyl Rutar and sawn into lumber by Mike Serink, with construction assistance from Anton Tancowny, Hrynko Kochan, George Lewak, Paul Holowach, Andrei Nepiuk, and George Onushko. Seventeen-year-old Russ Pysmeny

Jaroslawn: Saint Demetrius Ukrainian Orthodox Church

served as the “gopher” for the volunteer work crew.

The new cruciform structure was crowned with a large dome and featured a storm porch attached to the apse. Although it was built over the original foundation, the layout was inadvertently reversed, causing the congregation to face west instead of east, contrary to Eastern Church tradition. The completed Saint Demetrius Church was consecrated by Archbishop Ioan Theodorovich during his 1940 visit. At that time, the congregation lacked a permanent priest and was served by clergy from Edmonton and Vegreville.

For many years, the dome from the original church lay at the edge of the cemetery until it was inadvertently destroyed during a property cleanup. Interestingly, neither the original sanctuary nor its successor had a bell or bell tower.

Later Years and Preservation

In 1943, seven Divine Liturgies were celebrated at Saint Demetrius, the same number reported

in 1947 when the congregation had eleven members. By 1951, membership had decreased to eight, though the number of services remained consistent. In 1953, the Consistory suggested assigning a single priest to serve both Saint Demetrius and nearby Saint John’s Church in Peno to strengthen the Ukrainian Orthodox presence in a region. Despite a declining membership due to deaths and rural depopulation, the congregation continued its efforts to preserve the church. In 1959, Saint Demetrius commissioned an iconostasis from Edmonton artist Wadym Dobrolige (1913-1973), a major project costing \$1,200, funded by the commitment of nine active families.

The congregation’s situation remained stable for the next two decades. In 1983, parishioners requested that Saint Demetrius be transferred to the Radway district across the North Saskatchewan River. Three years later, the church officially became a member of the Ukrainian Orthodox Church of Canada, having never previously completed the procedural requirements for formal affiliation.



Jaroslav: Saint Demetrius Ukrainian Orthodox Church

Priests

Fr. Dydyk (UGC)
Fr. Rue Hura (UGC)
Fr. Ladyka (UGC)
Fr. Kryzanowski (UGC)
Fr. D. Seneta (1925–1927)
Fr. E. Olendy (1928–1929)
Fr. I. Dmytriv (1930–1932)
Fr. D. Stratychuk (1932)
Fr. T. Horbay (1932–1933)
Fr. T. Kisiliuk (1933–1936)
Fr. H. Hrycyna (1937–1940)
Fr. P. Sametz (1936–1938)
Fr. L. Berezitsky (1938–1941)
Fr. P. Melnychuk (1940–1943)
Fr. A. Sarmatiuk (1941–1942)
Fr. A. Chrustawka (1943–1949)
Fr. E.S. Ulan (1951)
Fr. M. Flak (1952–1956)
Fr. H. Wasyliv (1956–1958)
Fr. A. Shcherban (1958–1983)
Fr. A. Palamarchuk (1983–2015)
Fr. M. Maranchuk (2016–)



Location and Feast Day

North of Bruderheim, at the southwest corner of the junction of Highway 38 and Range Road 203, NE 33-56-20 W4, County of Lamont. GPS Coordinates: [53.889251, -112.901779](#) | Their Feast Day is November 8.

Founding Members

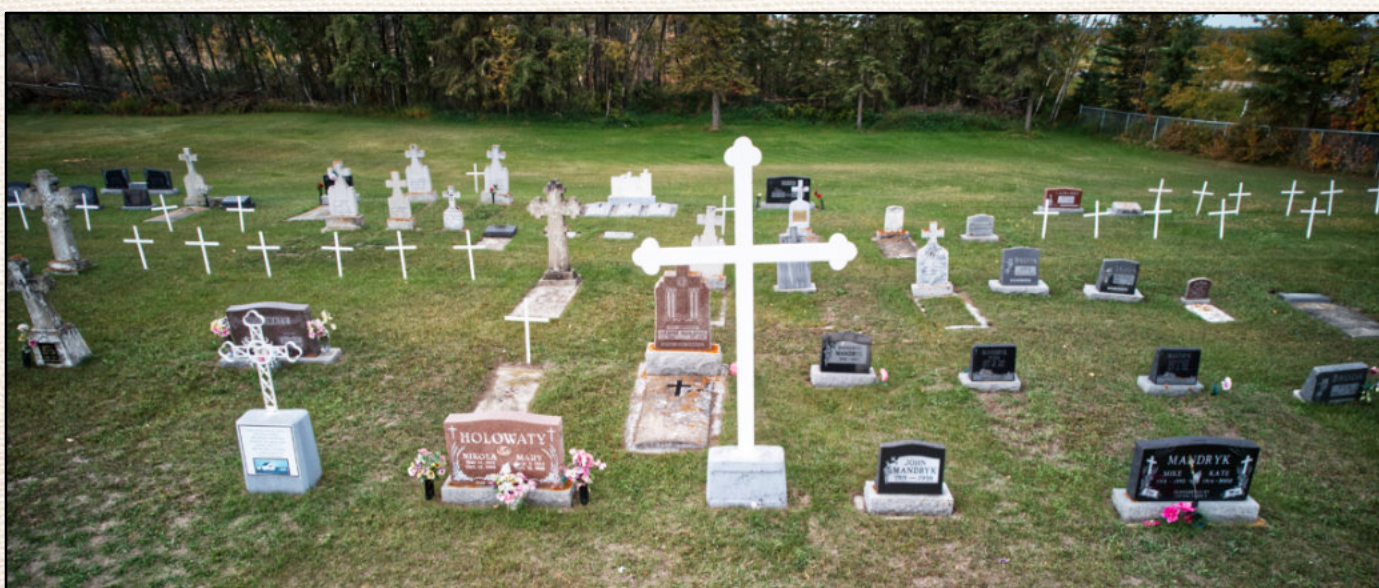
Iwan Berazza
Iwan Danylko
Paul Holowach
Kyrylo Holowaty
Stefan Horhut
Fred Iwaschuk
Jacob Iwaschuk
Hrynko Kochan
Anton Korotash
Harry (Dmytro) Kulmatyski
Hryhory Lewak
Andrew Mandryk Sr.
Andrei Nepiuk
Fedko Nykypilo
George (Panko) Onushko
Jakym Stromesk
Anton (John) Tancowny
Fred Zacharko
Senko Zacharko

Cemetery

Situated on the same parcel of land, north of the church. The first burial was that of Andrew Mandryk Sr. in 1902.



Jaroslawn: Saint Demetrius Ukrainian Orthodox Church



Holy Trinity Ukrainian Orthodox Church

The origins of the Holy Trinity Ukrainian Orthodox congregation trace back to the late 1920s, stemming from a conflict within the Russian Greek Orthodox Church of Holy Trinity at nearby Sunland. Established in 1912, the Sunland church was built on ten acres of land purchased at NW 1-58-16 W4. Ivan (John) Mnoholitny, a local farmer and skilled carpenter, played a key role in its construction. In 1920, he was commissioned to build a hall and bell tower for \$350 and was later elected as the congregation's secretary in 1922.

By 1927-1928, a significant number of Sunland adherents sought to join the Ukrainian Greek Orthodox Church of Canada, which was attracting nationally conscious Orthodox believers uncomfortable with the pro-Russian orientation of their existing church. This division fractured the Bukovynian and Galician farmers who had homesteaded the area north of Andrew in the early 20th century, eventually leading to legal disputes over the ownership and affiliation of the Sunland church. The court ruled in favor of those loyal to Russian Orthodoxy. In response, the pro-Ukrainian group formed a Brotherhood in 1929, composed of nationally aware farmers from the Kahwin district.

The majority of the Holy Trinity congregation sided with the breakaway group. By 1928, membership in the Sunland church had fallen to eighteen from eighty-seven in 1920. The Brotherhood's first goal was to establish a new place of worship. Until then, services were held in private homes and rented community halls.

Establishment and Growth

In 1931, several acres of land were purchased for a cemetery and church, located one and a half miles southwest of the Sunland Holy Trinity Church. The graveyard had previously been





Kahwin: Holy Trinity Ukrainian Orthodox Church

established by the Presbyterian-backed Independent Church, which had an active congregation in the Kahwin district during the 1910s. There were also Independent groups in nearby Sniatyn, with the pastor based in Andrew.

At the time of the land acquisition, the Holy Trinity Ukrainian Orthodox congregation comprised twenty paid family members, totaling ninety-eight individuals. One of the church's founders was the twenty-year-old Ivan (John) Decore, who later served as a Liberal Member of Parliament for Vegreville in 1949 and 1953, and as Chief Judge of the District Court of Northern Alberta from 1965 to 1979. (Justice Decore was the father of the late Edmonton mayor and provincial Liberal leader, Laurence Decore.)

Construction of the Holy Trinity Ukrainian Orthodox Church began on June 7, 1932, under the direction of John Mnoholitny. The exterior was completed by July 26 of the same year. On August 21, 1932 (some sources cite September), Archbishop Ioan Theodorovich blessed the new church during his visitation to the community.

Tragically, the church was destroyed by a mysterious fire the following year, forcing the fledgling parish to rebuild. Undeterred, members began constructing a new church on July 21, 1934, again under the supervision of Ivan Mnoholitny. The second Holy Trinity Church was a cruciform structure topped by a central dome, with two cupolas flanking the facade. Its original exterior walls were covered with clapboard. Mnoholitny, who was responsible for building nineteen churches, was buried in Evergreen Cemetery following his death in 1962.

In 1938, a church choir was established under the leadership of N. Melnyk, who served as conductor for many years. The choir often

sang at services in neighboring churches, including Andrew, Suchava and Zawale.

Challenges and Resilience

In 1947 and 1948, the Kahwin congregation reported eleven registered family members and celebrated five liturgies in 1948. However, in April 1950, the church secretary wrote to the Consistory, expressing frustration that no services had taken place during Lent, and the priest had failed to perform the ritual blessing of Easter baskets as promised. Some parishioners sought the blessing from a Russian Orthodox priest, while others consumed their Easter meal without proper sanctification.

Despite these challenges, the congregation grew to fourteen families in 1951 and added two more the following year. In 1952, the church hosted eleven services. By 1955, seven liturgies and three feast day commemorations were held, with the congregation counting twenty-two paid members and approximately fifteen sympathizers. An article submitted to Winnipeg in the mid-1950s claimed that about seventy Orthodox families lived near the Kahwin sanctuary, indicating potential for further growth despite the general decline in rural population.

By the late 1950s, the church was hosting eight to ten services annually, with membership stable at nineteen. However, a shortage of priests meant that Kahwin, like many small congregations, struggled to arrange services regularly. In 1960, when the Willingdon-based priest could not celebrate the annual feast day, parishioners expressed their dissatisfaction to the Consistory, noting that some members had turned to the Russian cleric at Sunland for weddings and baptisms. These tensions eased when Ihumen Alexander Shcherban was assigned as the congregation's new pastor.

Kahwin: Holy Trinity Ukrainian Orthodox Church

Later Years and Decline

Under Father Shcherban's leadership, the congregation experienced several harmonious and productive years. In 1965, the congregation legally incorporated, further solidifying its presence. However, like many rural parishes, Holy Trinity faced declining membership as the population aged and young people moved to urban areas. By 1981, the church reported thirty individual members, but only six were active. By 1994, just six families remained, all in their seventies and eighties, making it increasingly difficult to sustain the church. Like many other rural churches in Alberta, Holy Trinity faces dim prospects for long-term survival.

Over the years, Holy Trinity underwent several renovations. During Andrew Andriuk's leadership, a basement was dug under the church, the exterior was stuccoed, and new asphalt shingles were installed on the roof. A storm porch was also added, enhancing the church's appearance. In 1960, the interior was remodeled, and a new iconostasis, crafted by William Sawchuk of Edmonton, was installed. The exterior was painted, and the roof reshingled. On August 20, 1972, Archbishop Andrew helped celebrate the fortieth anniversary of the Kahwin Church.



Kahwin: Holy Trinity Ukrainian Orthodox Church

Priests

Fr. T. M. Kisiliuk (1929–1933)
Fr. T. Horbay (1933–1935)
Fr. I. Mayba (1935–1936)
Fr. D. Stratychuk (1936–1938)
Fr. I. Hykawy (1938–1940)
Fr. S. Symchych (1940–1944)
Fr. M. Fyk (1944–1945)
Fr. H. Wasyliw (1945–1950)
Fr. I. Triska (1950–1954)
Fr. D. Luchak (1954–1957)
Fr. S. Stolarchuk (1957–1960)
Fr. A. Shcherban (1960–1966)
Fr. I. Hykawy (1966–1969)
Fr. O. Olekshy (1969–1971)
Fr. P. Hnatiw (1971–1974)
Fr. S. Semotiuk (1974–1980)
Fr. S. Soroka (1980–1981)
Fr. P. Bodnar (1981–1982)
Fr. M. Bawa (1982–1984)
Fr. O. Hudema (1985–1987)
Fr. J. Puk (1988–1994)
Fr. B. Ambrosie (2003–2023)
Fr. E. Panchuk (2024–)



Location and Feast Day

Two miles east and six miles north of the Village of Andrew, at SW 2-58-16 W4, County of Lamont. GPS Coordinates: [53.983992, -112.281533](#) | Their Feast Day is celebrated on Pentecost, the seventh Sunday after Easter.

Founding Members

Ivan Decore
M. Krawchuk
Vasylyna Hushka
Dmytro Wasylyshyn
Akhtemii Melnychuk
Petro Shul'ko
Georgi Voliansky
P. Melnyk
Ivan Mnoholitny
Mikola Bidniak
Il'o Lopatka
A. Kulina
B. Mihai Shkraba
M. Ferbey
N. Voliansky
T. Voichuk
I. Kytso
T. Matichuk
V. Perepelytsky
Paraska Hunka
I. Ferbey

Cemetery

The cemetery is located on the same parcel of land as the church. The earliest burials date back to 1910. A notable controversy arose in 1947 when family members of two children buried in the cemetery sought to erect non-Christian monuments on their graves, sparking opposition from parishioners. The church executive consulted the Consistory, which advised seeking legal counsel on the matter. The final resolution of this conflict remains unknown.



Kahwin: Holy Trinity Ukrainian Orthodox Church

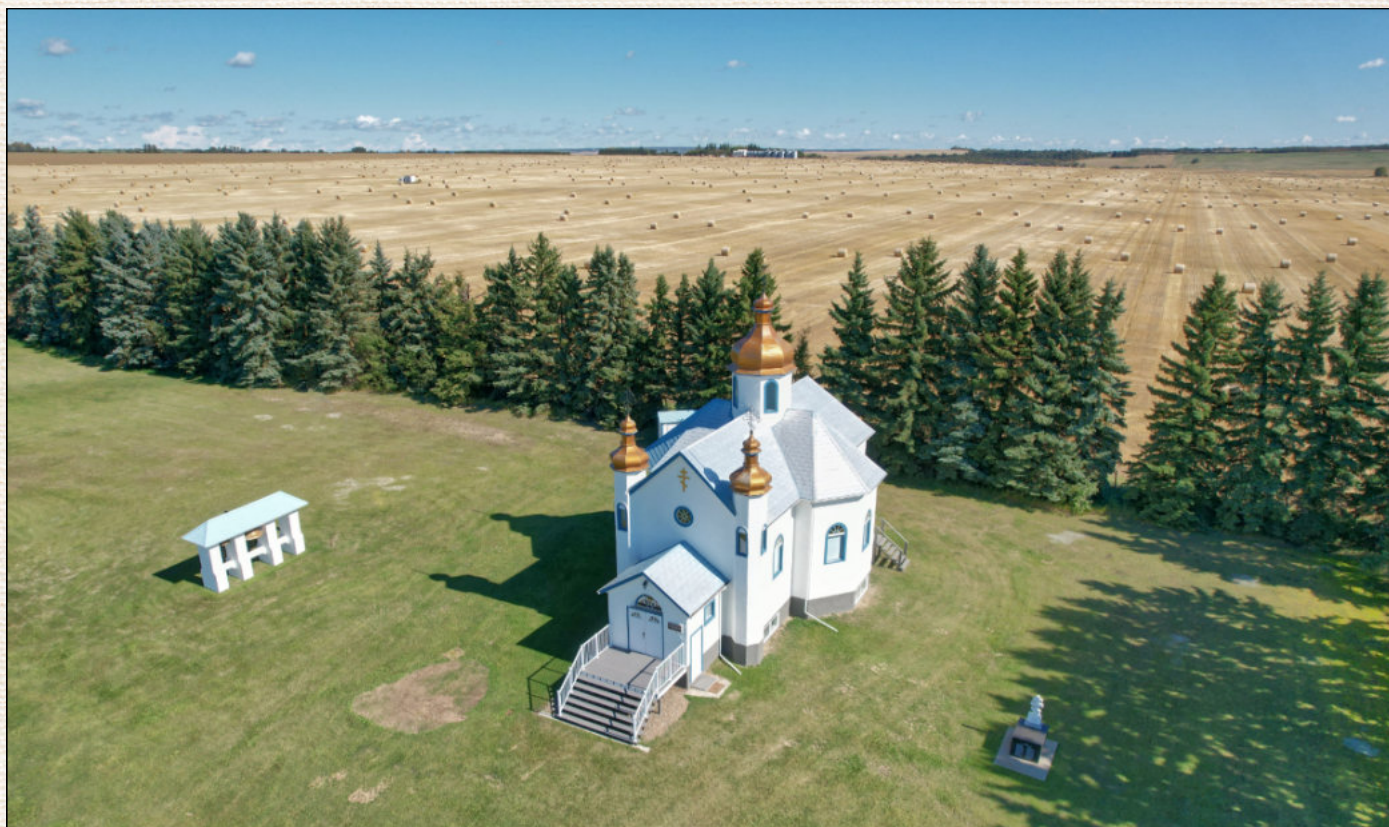


The Sanctuary



The Royal Doors

Kahwin: Holy Trinity Ukrainian Orthodox Church



32. Kaleland

Saints Peter and Paul Ukrainian Orthodox Church

Kaleland holds the unique distinction of being the first community in Canada to organize a specifically Ukrainian Orthodox congregation. The establishment of Saints Peter and Paul Ukrainian Orthodox Church in the Two Hills district predates the founding of the Ukrainian Orthodox Church of Canada by seventeen months. On February 19, 1917, area residents unanimously adopted the name “Ukrainian Congregation of the Greek Eastern Orthodox Church” for their new parish. Prior to this, Orthodox churches built in Canada by Ukrainian immigrants identified themselves as “Ruthenian,” “Russo,” or “Russian” Orthodox. The use of “Ukrainian” by the Kaleland community reflects the strong national consciousness that had developed in this rural settlement, paralleling the rise of the Ukrainian national movement in Austro-Hungarian and Tsarist Ukraine.

The impetus behind the congregation’s formation was the destruction of the nearby Szypenitz Russo Greek-Orthodox Church by fire in 1916 – the second such incident in seven years. Tensions had been growing between loyal Russian Orthodox and increasingly pro-Ukrainian members of the parish. Following the 1916 fire, some parishioners from the pro-Ukrainian camp, joined by patriotically minded Greek Catholics disillusioned with their own formation, discussed organizing a specifically Ukrainian Orthodox Church that would use the Ukrainian language in worship rather than Church Slavonic.

In July 1916, at the suggestion of V. Melnychuk, two acres of land for the future church and adjacent cemetery were donated by Nickolai Olynyk and Michael Grekul. To prevent future fires, it was decided to build the new church from fieldstone, utilizing local rocks. That winter, stones were gathered from John Orleski’s



Kaleland: Saints Peter and Paul Ukrainian Orthodox Church

nearby farm. Stonemasons John Shandro and Herbert Lefe began work on the two-foot-thick sanctuary walls in April 1917, followed by Nick Hrehirchuk constructing the roof. Harry Osietski, a renowned church builder, completed the edifice by crafting four domes.

On June 20, 1917, the church was registered under the Alberta Societies Act as the Ukrainian Orthodox Church of Saints Peter and Paul, legally enshrining the name. The first service was held on the feast day of the patron saints, July 12, 1917, with Reverend Gregory Soroka of New York officiating at the dedication. The first wedding took place on July 25, 1917, and the first funeral and interment occurred in the spring of 1918 with the death of Ivan Lakusta.

Growth and Development

In 1920, Kaleland became the third church in Alberta to host a service officiated by Rev. D. Stratychuk of the newly established Ukrainian Greek Orthodox Church of Canada, making it one of the founding congregations of the Ukrainian Orthodox Church in Alberta. During the mid-1920s, Kaleland benefited from the full-time services of Father Ivan Kusey, who used the district as the base for his successful missionary endeavors in the region.

On August 19, 1940, Kaleland hosted Metropolitan Ioan Theodorovich of New York. At that time, the congregation had twelve members and was reportedly wavering in its loyalty to the UGOC, likely due to the influence of Fr. Ambrose Chrustawka, the priest at nearby Szypenitz. Fr. Stratychuk had informed the Consistory that the local Narodnyi Dim was dominated by adherents of the Russian Orthodox Church loyal to Fr. Chrustawka. However, this issue was resolved when Fr. Chrustawka joined the UGOC in the fall of 1941.

In 1956, a lightning strike dislodged the dome from the church. By 1960, Kaleland had come under the jurisdiction of the Two Hills Parish. In 1965, a new iconostasis was built by Mike J. Chrapko and painted by Wadym Dobrolige. Archbishop Andrew blessed it during the congregation's feast day.

In 1982, the church underwent renovations by Zupet Construction of Edmonton. In 1988, to commemorate the millennium of Ukraine's acceptance of Christianity, parishioner Olga Oreleski painted full-sized portraits of Saints Volodymyr and Olha, that were hung behind the altar.



Kaleland: Saints Peter and Paul Ukrainian Orthodox Church

Priests

Fr. Gregory Soroka (ROC?, 1917–)
Frs. Pavlenko, I. Triska, L. Gherman (1918, RomOC/EOC)
Fr. I. Kusey (1924–1928)
Fr. I. Mayba (1928–1932)
Fr. T. M. Kisiliuk (1929–1933)
Fr. T. Horbay (1933–1938)
Fr. D. Stratychuk (1932–1938)
Fr. I. Hykawy (1936–1938)
Fr. L. Berezitsky (1938–1941)
Fr. A. Sarmatiuk (1941–1942)
Fr. O. Ivaniuk
Fr. S. Symchych (1940–1943)
Fr. L. Diachina (1942–1946)
Fr. A. Chrustawka (1941–1949)
Fr. W. Melnychuk
Fr. M. Kryshtanowich
Fr. A. Teterenko (1957–1965)
Fr. P. Zubritsky
Fr. M. Sawchenko (1985–1994)
Fr. W. Sapiha (1994–2020)
Fr. P. Haugen (2021–)

Cemetery

A cemetery adjoins the church.



Location and Feast Day

East of Hairy Hill, south of Highway 45 near the junction with Secondary Highway 645, at W 16-55-13 W4, County of Two Hills. GPS Coordinates: [53.751410](#), [-111.885429](#) | Their Feast Day is celebrated on July 12.

Founding Members

M. Tkachuk
S. Eliuk
I. Lakusta
O. Ewasiuk
A. Slevinsky
V. Meroniuk
T. Grekul



Kaleland: Saints Peter and Paul Ukrainian Orthodox Church



Royal Doors

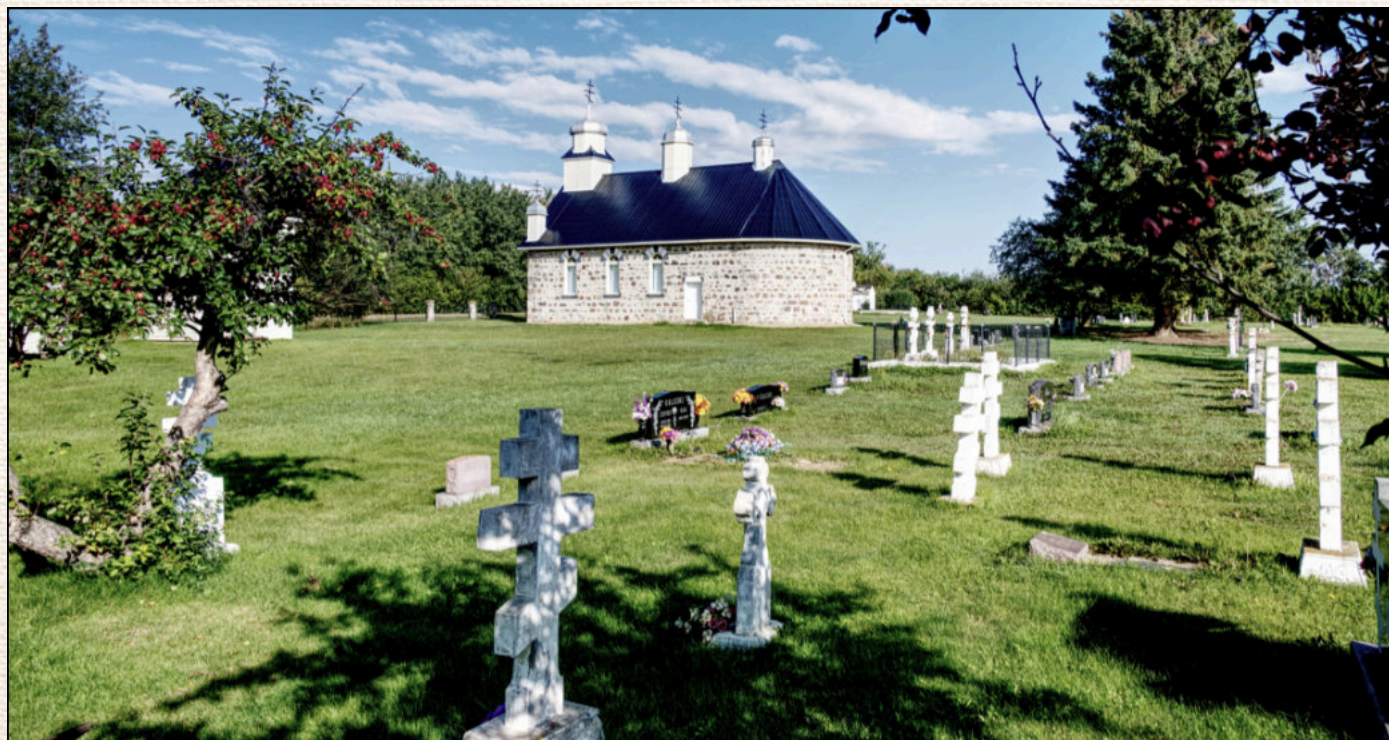


St. Stephen



The Pantocrator

Kaleland: Saints Peter and Paul Ukrainian Orthodox Church



33. Lac La Biche

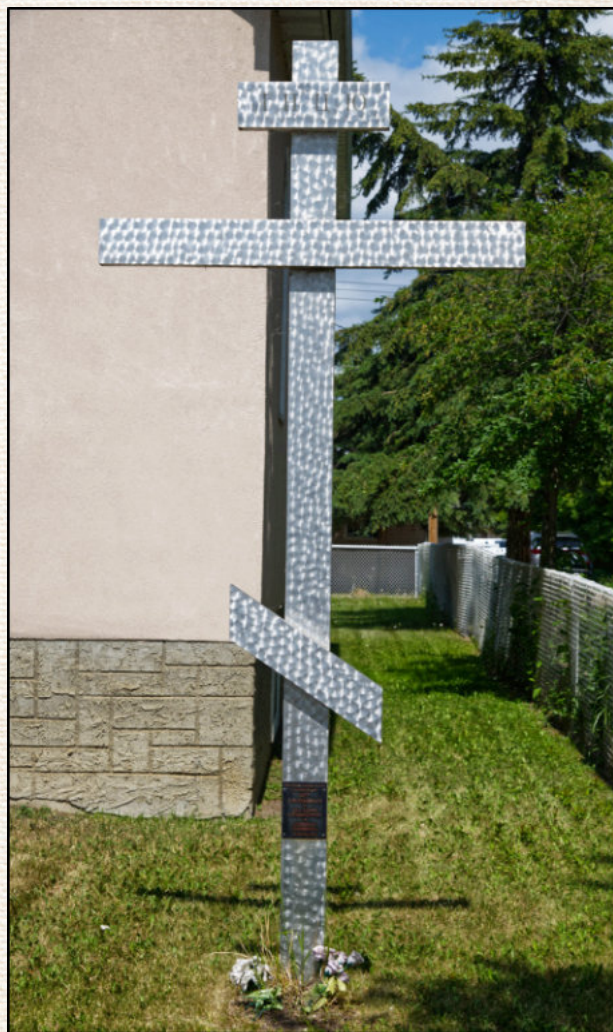
All Saints Ukrainian Orthodox Church

Ukrainian Orthodox priests first visited the Lac La Biche area in the early 1930s, with Fr. Semen Sawchuk conducting services as early as August 1939. During the 1940s, a few services were held in Lac La Biche at the local Anglican Church, which was rented for \$8 to host a Divine Liturgy celebrated by Fr. H. Wasyliv on September 2, 1951. It was during this time that the idea of building a church in the town likely took root.

A pivotal role in mobilizing the Orthodox community was played by the establishment of a branch of the Ukrainian Women's Association, initiated by Alice Gordichuk (originally from Willingdon) on October 13, 1951. On March 2, 1952, the loosely formed congregation elected its founding executive, comprising William Gordichuk, Fred Warawa, and Eli Tkachuk. The group then began recruiting additional members, initially gathering ten families to form the parish.

These early efforts gained momentum with the assignment of Fr. Petro Zubrytsky to serve north-central Alberta in 1952. It was decided that Fr. Zubrytsky would make his home in Lac La Biche while also tending to parishes in Craighend, Boyle, Noral, Sarraile, and Wandering River. Although there were initial plans to establish Boyle as the pastoral base, a meeting held in Lac La Biche on August 3, 1952, resulted in a resolution favoring Lac La Biche due to its better location and water system – a resource Boyle lacked.

A house on two acres of land was purchased for \$1,900 to serve as the manse, but the lack of water forced Fr. Zubrytsky to carry it by hand, even in extreme winter temperatures. Three years later, due to poor insulation and high maintenance costs, the house was sold at a \$200 profit. The parish district, established in 1952, purchased a second, more suitable house, which served as the manse until 1986.





Lac La Biche: All Saints Ukrainian Orthodox Church

Building the Church

In 1954, Fr. Zubrytsky celebrated eleven services at the Lac La Biche Anglican Church, as the congregation did not yet have its own sanctuary. A committee had been formed in March 1953 to find an affordable lot for the church, and in early 1955, land was purchased from T. Cummings for \$1,200. A sod-turning ceremony took place on June 9, and construction began shortly after with the excavation of a full basement.

At a meeting on April 7, 1955, the congregation voted to incorporate under the charter of the Ukrainian Greek Orthodox Church of Canada (UGOC), officially joining three weeks later. The church was initially dedicated to St. Andrew, whose feast day is commemorated on December 13.

Construction progressed through the summer and fall, with Mike Petrowsky and John Seminowich serving as the main carpenters, supported by volunteers and hired labor. Building materials were both purchased and donated, and funds were raised through various means to cover expenses. The first liturgy was celebrated in the partially completed church in late November 1955, and it was used again for a funeral on December 2.

By February 1957, the interior was being finished with fir veneer, poplar plywood, and sky-blue ceiling paint. By the following year, St. Andrew's Church was essentially completed inside and out. Monthly liturgies were celebrated, and the congregation grew to about twenty families, though only a dozen paid memberships.

Community Growth & Rededication

Thanks to the generosity of the Women's Association, a chandelier, epistle books, and service books were acquired in April 1961. In 1962, sixty-five wooden chairs were

purchased for over \$370, and the furnace was converted from oil to natural gas. Mike Tkachuk of Edmonton built royal doors for the iconostasis for \$200, and in 1963, the Women's Auxiliary funded the acquisition of a Holy Shroud and marriage crowns.

The church was consecrated by Archbishop Andrew on June 9, 1963, exactly eight years after the sod-turning ceremony. Four priests participated in the hierarchical Divine Liturgy, accompanied by St. John's Cathedral choir from Edmonton. The celebration continued with lunch and a program at the old Town Hall.

Earlier that year, on January 2, 1963, the congregation voted to request Metropolitan Ilarion's permission to rededicate the church as All Saints. The change was motivated by the desire to hold the feast day during the early summer months when the weather was more favorable than in December.

By 1964, All Saints congregation had twenty-one members. As with many rural congregations, a dedicated core formed the backbone of the parish, while some families, though not official members, turned to the church for weddings, baptisms, and funerals.

Challenges and Renovations

The challenges faced by All Saints and other congregations in the Lac La Biche district intensified in the mid-1960s due to a shortage of priests. Fr. Stefaniuk, assigned to Lac La Biche, was also responsible for the Bonnyville Parish District. Although Bonnyville's vacancy was filled a year later, Fr. Stefaniuk was subsequently tasked with tending congregations in the Peace River area, requiring extensive travel on mostly gravel roads – sometimes exceeding 85,000 miles a year.

Despite these demands, progress continued in Lac La Biche. In 1965, Fr. Stefaniuk painted

Lac La Biche: All Saints Ukrainian Orthodox Church

the church dome, and colored glass was installed in the windows. Over the years, further improvements included stuccoing and painting the exterior, re-shingling the roof, and installing eaves and drainpipes. Electrical and heating systems were also upgraded.

During this time, Fr. Lorne Kubin wrote numerous icons for the church, while angels were painted on the ceiling, and a mosaic of Christ was hung over the main doors. Although the church basement had served as a parish hall since 1961, plumbing was only installed in 1968, and it was fully finished by 1972.

The availability of funds dictated the pace of these projects, but the Lac La Biche community continually pressed forward with the resources they could raise from members and sympathizers. In 1972, sixteen services were held at All Saints, making it the most active congregation in the Lac La Biche parish district. However, the district still struggled to meet financial commitments, a problem that worsened as the decade progressed.

Finding a capable and physically strong priest to meet the needs of the many congregations in the district was increasingly

difficult. A significant blow came with the untimely death of Fr. Danylo Maceluch during surgery, just a year after his assignment to Lac La Biche.

Later Years and Present Day

By the 1980s, All Saints, like most rural congregations, began to experience the effects of an aging and declining membership, along with a reduction in those fluent in the Ukrainian language. A letter to the Consistory in 1982 reported additional challenges, including frequent requests from Fort McMurray for their priest to celebrate Divine Liturgies there.

Despite these pressures, All Saints congregation found the means to repaint and re-varnish the church interior during the 1980s, largely due to the fundraising efforts of the Women's Association.

In 1994, All Saints reported twenty-seven members, comprising eleven families and five individuals. By this time, only the Women's Association maintained an active presence, but the faithful members of the congregation continued to support and care for their place of worship.



Lac La Biche: All Saints Ukrainian Orthodox Church



Entrance Mosaic



The Sanctuary

Lac La Biche: All Saints Ukrainian Orthodox Church



Priests

Fr. P. Melnychuk (1942–1949?)
Fr. W. Melnychuk (1948–1951?)
Fr. H. Wasyliv (1951)
Fr. P. Zubrytsky (1952–1956)
Fr. A. Teterenko (1956–1957)
Fr. H. Kryshatanowich (1957–1958)
Fr. M. Chomenko (Apr–Jun 1958)
Fr. M. Stetzenko (Jul 1958–Aug 1960)
Fr. M. Chomenko (1960–1961)
Fr. P. Zubrytsky (1961–1962)
Fr. E. Stefaniuk (1962–1967)
Fr. S. Hredil (1967–1970)
Fr. L. Kubin (1970–1975)
Fr. L. Diachina (1975–1979)
Fr. D. Maceluch (1979–1981)
Fr. L. Kubin (1981–1982)
Fr. S. Soroka (1982–1986)
Fr. H. Fil' (1986–2000)
Fr. M. Domaradz (2000–2018)
Fr. R. Shiyan (2019–)



Location and Feast Day

In the Hamlet of Lac La Biche, at the northeast corner of 103 Street and 103 Avenue, Lac La Biche County. GPS Coordinates: [53.997944](#), [-111.299021](#)
Their Feast Day is celebrated on the Sunday following Pentecost.

Founding Members

P. & Z. Ewanchuk	H. & A. Lobay
S. Ewanchuk	S. & A. Pawliuk
W. & Z. Gordichuk	B. & M. Salahub
B. & J. Grekul	E. & D. Tkachuk
J. & P. Howirko	F. & M. Warawa



Cemetery

The congregation uses a community cemetery for burials. Four acres of land were donated east of town in 1950 for a cemetery, but it has never been consecrated or used as an Orthodox cemetery. However, there are some older graves at this site. Some members of the congregation also use the St. Demetrious Cemetery in Craighend for family interments.



34. Luzan

Saint Demetrius Ukrainian Orthodox Church

Saint Demetrius (Dymytria) Ukrainian Orthodox Church in Luzan, originally identified as Soda Lake, traces its roots to the early Ukrainian settlers from Luzhany in Bukovyna. Early references to the church sometimes use the name “Old Pruth” to distinguish it from the nearby “New Pruth” Church, built in 1932. The Pruth (Prut) River, originating in the Carpathian Mountains, flows through Bukovyna, connecting the settlers to their homeland.

An organizational meeting was held in late 1904. By December of that year, a request, accompanied by a ten-dollar registration fee, was submitted to the federal government for a land grant to build a church and cemetery. Initially, in June 1905, the request was recommended for denial due to multiple submissions from the same area. However, on July 5, 1905, the Commissioner of Dominion Lands formally approved the grant, and petitioners Wasyl Makowichuk and Ivan Topechka were notified on July 18. The congregation began raising funds and hauling rocks and timber to the forty-acre site.

Construction of the log church, measuring 24 by 32 feet, began in 1906, with congregation members providing the labor. The cruciform structure featured a small dome over the sanctuary and an entryway on the south side, possibly added later. By 1908, doors and windows were installed, and the interior was partially completed, allowing the inaugural service to be held with Rev. L. Zubach of the Russian Orthodox Mission officiating.

The congregation applied for provincial incorporation on May 7, 1910, which was approved on May 18 under the name “The Ruthenian Greek Orthodox Church of Saint Dymytria” at Soda Lake. Between 1911 and





Luzan: Saint Demetrius Ukrainian Orthodox Church

1912, a log belfry was constructed, siding was applied to the exterior, and additional interior improvements were made. As funds allowed, the church was painted inside, and an iconostasis was installed.

Religious Division and the Rise of Ukrainian Orthodoxy

Initially, the congregation was served by itinerant Russian Orthodox priests, but this arrangement became increasingly unsatisfactory for some members of St. Dymytria Church. In July 1920, Rev. D. Stratyчук, newly arrived from Saskatoon, was invited to celebrate a liturgy at St. Dymytria. His presence upset certain members who announced that no more Ukrainian services would be allowed, signaling a growing rift between those loyal to the Russian Orthodox Mission and those desiring affiliation with the newly created Ukrainian Greek Orthodox Church of Canada (UGOC).

The Russian clergy exacerbated tensions by denouncing the spread of Ukrainian national sentiment among Bukovynian settlers and criticizing Ukrainian institutions and the patriotic intelligentsia. Despite this, a general meeting was called, and a new executive was elected, resolving to obtain a Ukrainian priest. On February 12, 1921, Fr. Lazar Gherman and Fr. I. Kusey arrived to celebrate the Feast Day of the Three Saints. However, they were met at the sanctuary by a hostile group of Russophile parishioners who physically barred them from entering. The UGOC supporters, undeterred, held their liturgy at the local Soda Lake school.

Following this confrontation, the community's nationally conscious Ukrainian farmers formed the Yuri Fedkovych Society, dedicated to raising national awareness among Bukovynian settlers. The society built a hall one mile west of St. Dymytria Church, serving as a hub for cultural activities and a temporary worship space for UGOC supporters

until the Holy Ascension Church was built a decade later.

The elders of St. Dymytria responded by locking the church and prohibiting any further use by Ukrainian priests. Russian Orthodox clerics called a meeting to elect new trustees loyal to their mission. Fr. Kusey continued to visit the community, holding services in the homes of UGOC supporters. When Russophile members realized the Ukrainians were not openly challenging them, they reclaimed the sanctuary by breaking the lock while the head elder was away.

A final confrontation occurred on April 24, 1921, when Fr. P. Dovheiko, after celebrating Palm Sunday at the church, was confronted by UGOC supporters demanding that Fr. Kusey be allowed to serve. Fr. Dovheiko, a physically imposing former Kyiv police detective, managed to maintain control, celebrating Easter at the church the following week. Despite occasional acts of vandalism and continued tension, the Russian Orthodox maintained control over St. Dymytria Church.

In 1924, UGOC sympathizers pursued legal action to claim St. Dymytria but lost their case in a Vegreville court. By 1931, the Ukrainophile faction formally broke away, building Holy Ascension Church, known locally as the "New Pruth" Church, while St. Dymytria remained the "Old Pruth" Church.

Reconciliation and Growth

Over time, the rift in the community began to heal. In 1941, Rev. Ambrose Chrustawka's switch to the UGOC prompted many St. Dymytria parishioners to reconsider their allegiance. After considerable debate, the congregation requested that the UGOC's Rev. S. Symchych, based in Willingdon, provide pastoral care. The Consistory agreed, provided they would not be held responsible for any conflicts arising from the arrangement. This

Luzan: Saint Demetrius Ukrainian Orthodox Church

decision marked the gradual integration of St. Dymytria into the Ukrainian Orthodox fold.

By 1960, the congregation reported 66 families, totaling 211 individuals. Tragedy struck on December 5, 1961, when the original St. Dymytria Church was destroyed by fire. Undeterred, the congregation began rebuilding the following summer. A new, larger three-domed structure with a stucco exterior was completed on the same site and consecrated by Archbishop Andrew and Fr. O. Olekshy on November 8, 1970, the parish's feast day.

In 1966, the congregation officially became part of the Willingdon Parochial District, and the church's name was changed from the Ruthenian Greek Orthodox Church of St. Dymytria to St. Demetrius Ukrainian Orthodox Church (Luzan).

Ongoing Development and Legacy

Over the years, various improvements were made to the church and its property. The old Pruth School was relocated to the site in the mid-1960s to serve as a parish hall. A new fence, entry gateway, and cemetery signage were installed, and the cemetery itself was landscaped. On June 26, 2005, a commemorative cairn and an unmarked graves marker were dedicated in the churchyard by Archbishop John in honor of Alberta's centennial.

A unique feature of the area was a small chapel or shrine on the southeast corner of the Wasyl Zelenko family farm, just east of the church. Built before 1920, the chapel was roughly 4' x 4' in size and 10' high, with a dome on top. It contained candles and icons and was reportedly still standing into the 1960s. Some of its remnants were later seen in a St. Albert museum.



Luzan: Saint Demetrius Ukrainian Orthodox Church

Founding Members

George & Zoyitsa Alexandriuk
Metro & Marafta Alexandriuk
Petro & Domka Basaraba
John & Anna Boychuk
Nickolai & Raifta Chrapko
George & Lisavetta Demchuk
Michael & Lisavetta Demchuk
John & Anastasia Duger
Wasył & Oliana Eliuk
Safron Eurchuk
John & Elena Ewaniuk
Simeon & Alaxani Ewaniuk
John & Anastasia Gordey
Ostafy & Anna Gordichuk
Ilia & Anna Hunka
John & Wasylyna Kalancha
Mafty & Annie Kalancha
Safroni & Maria Kozak
John & Staccia Kozniuk
Wasył & Marafta Kryklewetz
Wasył & Paraskevia Labatiuk
John & Gafitza Lakusta
Michael & Warwara Lakusta
Semeon & Gafitza Lakusta
Nickolai & Maria Lazariuk
John E. & Domka Makowichuk
John J. & Warwara Makowichuk
Kost & Makrina Makowichuk
Wasył & Eugenia Makowichuk
George & Likeria Melnychuk
Michael & Pasyna Mohyliuk
Tymofy & Elena Mohyliuk
John & Domka Oleniuk
Petro & Domka Olinek
Hryhory & Paraska Onyschuk
George & Ellina Popowich
John & Maria Ropchan
John & Marea Rubanski
Metro & Mary Sidor
Wasył & Eudokia Sidor
Stefan & Domka Smilar
Stefan & Katerina Sorochan
Elias & Marafta Tkachuk
Olexa & Nastasia Tkachuk
John & Saftena Topechka
John & Katerina Topilnisky
Wasył & Eustenia Werenka
Metro & Irene Woroschuk

Location and Feast Day

Six and a half miles south of Willingdon,
at SE 14-55-15 W4, County of Two Hills.
GPS Coordinates: [53.745932](#), [-112.120832](#)
Their Feast Day is November 8.

Priests

ROC: Fr. L. Zubach (1908)
Fr. Fabion (1910)
Fr. P. Bozyk (1911–1916)
Fr. Dovheiko (1921)
Fr. Antonni Zimenoff (1927)
Fr. A. Chrustawka (1927–1941)
UGOC: Fr. S. Symchych (1942–1944)
Fr. M. Fyk (1944–1945)
Fr. H. Wasyliw (1945–1951)
Fr. I. Triska (1950–1955)
Fr. D. Luchak (1955–1957)
Fr. S. Stoliarchuk (1957–1963)
Fr. M. Kolenych, I. Hykawy (1963–1968)
Fr. O. Olekshy (1969–1971)
Fr. P. Hnatiw (1971–1974)
Fr. S. Semotiuk (1974–1977)
Fr. S. Soroka (1977–1980)
Fr. P. Bodnar (1980–1982)
Fr. P. Zubrytsky, M. Bowa (1982–1984)
Fr. O. Hudema (1984–1988)
Fr. Y. Puk (1988–1994)
Fr. J. Plewa (1995–2003)
Fr. B. Ambrosie (2003–2024)
Fr. E. Panchuk (2024–)



Cemetery

The cemetery is located on a two-acre plot adjacent to the church.



Luzan: Saint Demetrius Ukrainian Orthodox Church

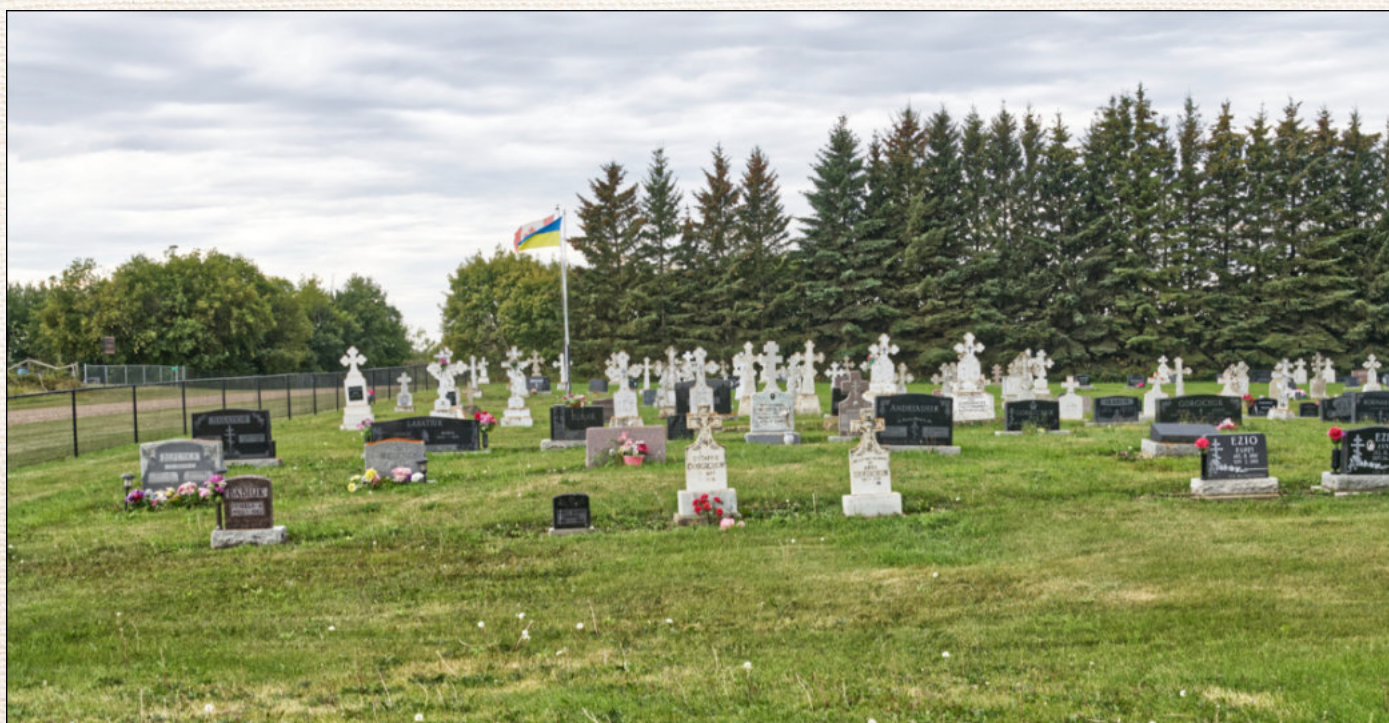


The Sanctuary



The Royal Doors

Luzan: Saint Demetrius Ukrainian Orthodox Church



35. Luzan-Toporiwtsi

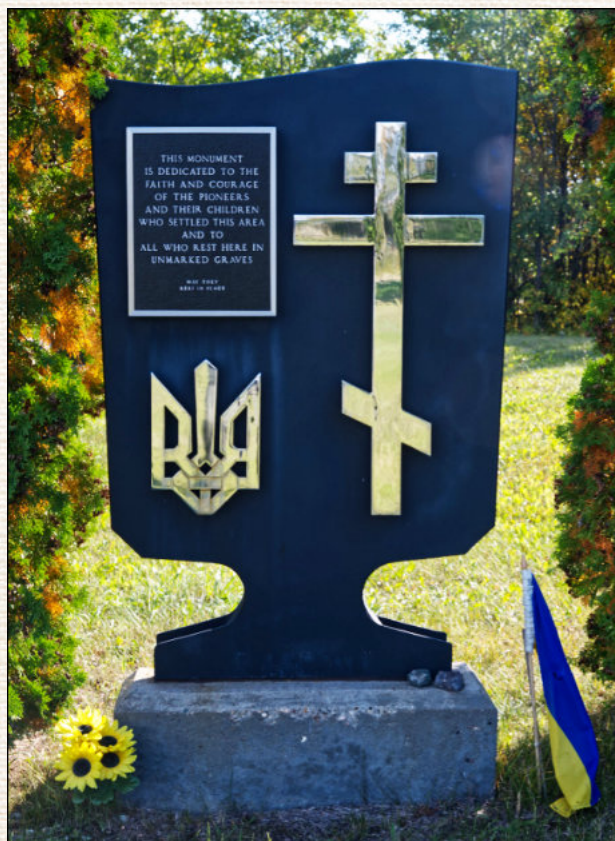
Saint Elias Ukrainian Orthodox Church

Luzhany is a town in Kitsman Raion, Chernivtsi Oblast, Bukovyna, while Toporivtsi is another Bukovynian village now located in Novoseltsi Raion, Chernivtsi Oblast. These two places lent their names to the Saint Elias Ukrainian Orthodox Church in Luzan-Toporiwtsi, reflecting the origins of many settlers in the area.

Congregational life began in 1904, when funds were first collected for the construction of a church. In 1910, George Ponich donated land for the church and cemetery on the crest of a hill. Logs were hauled to the site from the Rannock area, seven miles to the east. While construction was underway, occasional services were held at the nearby Luzan school grounds, conducted by priests from the Russian Orthodox Mission.

Carpenter Eli Antoniuk oversaw the building project, assisted by Demenky Kroytor and volunteer labor from congregation members. The work progressed slowly, and by the following year, the sanctuary was only partially completed. However, once the roof was in place, a service was held, followed by a celebration to commemorate this milestone.

Many settlers came from the Bukovynian village of Toporivtsi, leading to the informal name "Toporivtsi Church." However, with the establishment of Luzan School District No. 2113 on February 8, 1910, the area became more commonly known as Luzan (in Ukrainian, "Luzhany"). Upon construction, St. Elias was adopted as the patron saint, and the church became formally identified as the Russo-Greek Orthodox Church of St. Elias, Luzan-Toporivtsi.



Luzan-Toporiwtsi: Saint Elias Ukrainian Orthodox Church

Transition and Growth

For over a decade, only one or two liturgies were celebrated annually by Russian Orthodox priests. In 1926, Rev. Ambrose Chrustawka began holding services more regularly, becoming the community's pastor for the next nineteen years. During his tenure, the interior woodwork was completed by Elzear Moisin. In 1939, Mr. Lysakowski was commissioned to paint and create ornamental artwork, and icons were ordered from Greece to adorn the church walls.

When Rev. Chrustawka joined the Ukrainian Greek Orthodox Church of Canada (UGOC) in 1945, his congregation followed. From that point, the Luzan-Toporiwtsi Church fell under the jurisdiction of the Consistory in Winnipeg.

Priests

Fr. A. Pohrebniak (Russian Orthodox Church, 1916)
Fr. Gregory Soroka (Russian Orthodox Church, 1918–1921)
Fr. L. Diachina (Ukrainian Greek Orthodox Church of Canada, 1942–1946)
Fr. S. Hredil (UGOC, 1952–1958)
Fr. W. Saphiha (2006–2020)
Fr. P. Haugen (2021–)



The 1950s marked a high point in church activity, with monthly liturgies replacing the previously sporadic services. To accommodate the growing needs of the community, members acquired the old Luzan school (closed in 1948 due to centralization) and converted it into a parish hall. Various improvements followed. Andrew Galichowski was contracted to reshingle the roof and replace the original stone foundation with concrete. A porch and two small sacristies were added to the building. In 1960, Metro Logoza replaced the steeple with two domes and constructed a balcony (likely serving as a choir loft). The women of the church purchased and laid a rug in the altar area, further enhancing the sanctuary's interior.

Originally part of the Myrnam Parochial District, the church was transferred to the Two Hills Parish in 1972.

Location and Feast Day

North of Musidora, east of Highway 36, at NW 16-55-11 W4, County of Two Hills.
GPS Coordinates: [53.755823](#), [-111.588460](#)
Their Feast Day is August 2.

Cemetery

The cemetery is located on the same parcel of land as the church.



Luzan-Toporiwtsi: Saint Elias Ukrainian Orthodox Church



Icon in the Bukovynian folk style



Prophet Elias in stained-glass

Luzan-Toporiwtsi: Saint Elias Ukrainian Orthodox Church



36. Mamaesti / Brosseau

Holy Trinity Ukrainian Orthodox Church

The district of Mamaesti takes its name from the local school organized in August 1911, which in turn was named after the Bukovynian village of Mamaivtsi – now called Novosilka in Kitsman Raion, Chernivtsi Oblast. The establishment of the Holy Trinity Ukrainian Orthodox Church began in 1914, when Nick Taschuk and Dmetro Sherstanko donated land for the church's construction. Logs supplied by congregation members were used to build the sanctuary, with Peter Hnatiuk serving as the main carpenter.

The structure was built on a stone foundation with a log frame, covered by a cedar-shingled, dome-less roof. Notably, one of the squared logs was scavenged from the nearby North Saskatchewan River and hauled to the construction site using oxen. The exterior was later covered with wood siding and painted, while the interior walls and ceiling were finished with V-joint planks and also painted.

Initially named the Holy Trinity Russo-Greek Orthodox Church, the congregation was served sporadically by various priests from the Russian Orthodox Mission. A bronze bell was purchased and hung outside on a wooden trestle. Later, Ignaty Logoza constructed a log bell tower southwest of the church, where the bell was relocated.

Transition to the Ukrainian Greek Orthodox Church of Canada

On January 14, 1942, a pivotal meeting chaired by John Pundick resulted in the congregation's decision to join the Ukrainian Greek Orthodox Church of Canada (UGOC). Rev. Ambrose Chrustawka celebrated the first liturgy sung in the Ukrainian language, officially integrating the congregation into the Ukrainian Orthodox community.



Mamaesti: Holy Trinity Ukrainian Orthodox Church

In 1951, Rev. I. Shwetz reported that the Brosseau congregation had eight members and celebrated four liturgies annually. In 1953, the church underwent significant remodeling under the supervision of Walter Gulka of St. Paul, with materials and labor donated by members. A new foundation was built, and the church was relocated onto it. Additions included a porch, altar, and domes. The interior ceiling was modified to accommodate a dome, enhancing the church's architectural features.

In 1954, an iconostasis was installed, featuring hand-carved altar doors donated by Metro Draginda of Hairy Hill. That same year, the congregation purchased the old Mamaesti School, constructed circa 1910 and closed due to centralization. The school was moved to a site half a mile east of the church at NW 33-11-4 W4, renovated, and adapted for use as a parish hall.

Priests

Fr. A. Pohrebniak (Russian Orthodox Church, 1916)

Fr. Gregory Soroka (Russian Orthodox Church, 1918–1921)

Fr. L. Diachina (Ukrainian Greek Orthodox Church of Canada, 1942–1946)

Fr. D. Denesiuk (UGOC, 1966)

Fr. W. Sapiha (UGOC, 1994–2020)

Fr. P. Haugen (2021–)

Cemetery

The cemetery is located east of the sanctuary on church property. The first burial was that of Wasyl Oneschuk on March 16, 1916. Cemetery GPS Coordinates:

[53.80195, -111.60131](#)

Continued Growth and Renovations

Over the years, members of the Brosseau church made continuous improvements to both the sanctuary and the parish hall. In 1959, Nickola Karpiuk of Two Hills donated a hand-carved altar table. The bell tower was replaced in 1983, although the original bell was retained. The church roof was re-shingled, and the heating system was converted to natural gas in 1986. New windows were installed in 1987, and in 1992, the churchyard was enclosed with an iron fence.

That same year, new icons painted by Brother Simion were obtained for the iconostasis from the Holy Protection Orthodox Monastery in Kansas City. Meanwhile, the parish hall also saw significant upgrades. The old porch was removed in 1971–72, and a kitchen was added. Electric power was connected in 1975, and the roof was re-shingled in 1980. In the 1990s, natural gas was installed to improve heating.

A cenotaph stands at the west entrance of the churchyard, honoring those who contributed to the church's rich history.

Location and Feast Day

Northwest of Two Hills, north of the North Saskatchewan River, three and one-half miles east of Highway 36 on Lac Sante Road at NE 32-55-11 W4, County of Two Hills. GPS Coordinates: [53.802134, -111.602545](#)
Their Feast Day is celebrated on Pentecost, the seventh Sunday after Easter.



Mamaesti: Holy Trinity Ukrainian Orthodox Church



The Holy Shroud (Plaschynitsa)



The Royal Doors

Mamaesti: Holy Trinity Ukrainian Orthodox Church



37. Morecambe

Saint John the Baptist Ukrainian Orthodox Church

An organizational meeting held in 1913, settlers of the Morecambe district decided to proceed with the construction of a church. A ten-acre site was donated for this purpose by P. Melnychuk, and by 1918, the congregation had obtained clear title to the property, with the church formally registered with the government.

The first sanctuary was a modest structure built by volunteers from donated logs. The congregation adopted the name “Russo Orthodox Church of Oshichlib” (Oshykhlib) after the Bukovynian village in Kitsman Raion, Chernivtsi Oblast, where many of Morecambe’s homesteaders traced their roots. The interior and exterior walls were mud-plastered and whitewashed before being adorned with icons brought from the old country by the pioneer founders. Later, a porch was added, and the exterior walls were sheathed to better insulate the building from the elements. Parishioners once again donated their labor and materials, while the women prepared and delivered meals to the work crew.

The Oshichlib church became a focal point for worship and community celebrations, with the annual Resurrection Liturgy drawing people from near and far to have their baskets blessed at Easter.

For many years, the congregation received occasional pastoral care from priests with the Russian Orthodox Mission. When performing services in the community, the Two Hills-based priests stayed overnight at the nearby farm of the Taschuk family.

In 1944, Fr. L. Diachina succeeded in bringing the congregation over to the Ukrainian Greek Orthodox Church of Canada (UGOC), attracting the support of local farmers who had



Morecambe: Saint John the Baptist Ukrainian Orthodox Church

been active in Morecambe's All Saints Ukrainian Catholic parish, established in 1935-36. It was during the early 1940s that members of the Oshichlib church dedicated their sanctuary to St. John the Baptist.

Challenges and Decline

Several difficult years followed. By 1946, membership had dwindled to a handful, and general meetings were no longer being held. A core group of dedicated members persevered, and in 1951-1952, Morecambe reported to the Consistory that it had twelve members (cited as only eight by Fr. Shwetz in a 1951 letter) and was celebrating five to six Divine Liturgies a year. Around this time, the congregation formally became affiliated with the UGOC, though it continued to struggle with declining membership. By 1956, only three families actively supported the church, with most local residents preferring to travel to nearby towns to worship.

In the mid-1950s, the original log church was destroyed by fire, believed to be arson resulting from a community conflict. The bell also disappeared from the bell tower and was never returned. Services were subsequently held in the local Taras Shevchenko National Home, but membership soon fell off so

dramatically that the congregation's executive notified the Consistory that parish life was no longer viable. Migration from the Morecambe district to Edmonton and other areas steadily depleted the congregation, while the proximity of churches in neighboring Musidora and Myrnam further eroded local support.

Revival and Final Years

Despite these challenges, the Morecambe community staged a determined revival. In 1962, they restored the parish cemetery, and in 1963, they purchased and remodeled a former schoolhouse to create a new place of worship. In 1966, Rev. P. Zubrytsky celebrated the patron saint's day liturgy in Morecambe, possibly one of the last such commemorations held in St. John the Baptist Church.

By 1971, it was reported that the congregation had dwindled to the point where "it only existed on paper" and had not celebrated a single liturgy that year. Nevertheless, another major cleaning of the graveyard took place in 1986, and the burial ground remains the site of annual "provody," held in remembrance of deceased church members. The church itself now stands abandoned.



Morecambe: Saint John the Baptist Ukrainian Orthodox Church

Priests

Fr. I. Chrustawka (Russian Orthodox)
Fr. A. Chrustawka (1926–)
Fr. L. Diachina (1942–1946)
Fr. M. Kryschuk (1958–1961)
Fr. M. Kryshchanowich
Fr. A. Teterenko (1957–1965)
Fr. R. Denesiuk (1966)
Fr. W. Melnychuk (1966–1968)
Fr. W. Yurkiwsky
Fr. P. Zubrytsky
Fr. M. Sawchenko (1985–1994)
Fr. W. Sapiha (1994– 2012)



Cemetery

Located on the southwest corner of the church property, with several graves situated apart to the northwest.



Location and Feast Day

East of Musidora, north of Highway 45, at NE 23-54-11 W4. Located in the County of Two Hills, the church sits northwest of the former village of Morecambe, now a ghost town. GPS Coordinates: [53.680112](#), [-111.501834](#) | Their Feast Day is July 7.

Founding Members

I. Tkachuk	S. Mehara
M. Topolinsky	G. Lupul
M. Vegara	W. Maksymiuk
L. Boida	I. Marianych
G. Chomyk	I. Nachey
N. Chomyc	I. Philipiuk
J. Drabiuk	W. Romaiuk
M. Ewasiuk	L. Saganiuk
J. Colowaty	I. Soloniuk
J. Hrehirchuk	V. Semenovich
K. Iskiw	F. Shewchuk
A. Krwenchuk	J. Slywka
S. Krewenchuk	M. Smiliar
O. Lakusta	S. Taschuk
J. Marian	D. Topolinsky



Morecambe: Saint John the Baptist Ukrainian Orthodox Church



The Holy Shroud (Plaschynitsa)



St. Nicholas

Morecambe: Saint John the Baptist Ukrainian Orthodox Church



38. Musidora

Dormition of Saint Mary Ukrainian Orthodox Church

The first attempts to organize a religious community in Musidora occurred between 1916 and 1920. Several meetings were held to establish a congregation, but activities remained informal, with services occasionally conducted at the homes of Safat Bikevich and Stefan Chanasyk. Local residents were divided in their loyalties—some preferred the Basilian Fathers based in Mundare, while others wanted clergy from the Russian Orthodox Mission.

On the initiative of Reverend Kryzanowski, a Catholic church was built on the farm of John Kolisniak. However, the majority of the Musidora faithful decided to sell this structure and pursue membership in the Ukrainian Greek Orthodox Church. Following this split, services were held at the residence of Wasyl Kolisniak or in the local National Hall, officiated by Reverend I. Kusey during occasional visits in 1926.

In 1928-1929, a sanctuary was finally constructed by volunteers working under the supervision of a carpenter, providing a permanent place of worship for the Orthodox faithful. Consecrated in the name of St. Mary, the church was initially served by Reverend Ivan Mayba. In early 1931, a request was made to the Consistory for incorporation under the UGOC charter. However, controversy erupted when some members insisted the parish remain independent due to lingering fears that the church might revert to Catholic control. Another concern was the ownership of the cemetery established in 1906 and blessed by Fr. Tymochko of the Ukrainian Catholic Church, which the congregation wanted to acquire legally.

It took more than four decades to resolve the incorporation issue. While the cemetery continued to be shared by Orthodox and Catholic believers, title ultimately passed to St. Mary's congregation.





Musidora: Dormition of Saint Mary Ukrainian Orthodox Church

Struggles and Stabilization

From the mid-1930s to the outbreak of World War II, there were difficulties securing clergy to provide pastoral care. The construction of All Saints Greek Catholic Church in nearby Morecambe heightened concerns about losing members to the Ukrainian Catholics, emphasizing the need for a regular priest. Although the situation stabilized by 1940, new tensions arose in the late 1940s due to proselytizing efforts by the Russian Orthodox Church.

In 1948, some Musidora members submitted another request to the Consistory for incorporation under the UGOC to ensure the church's allegiance. However, the petition was deemed unrepresentative as it indicated that most adherents were sympathetic to the Russian Orthodox Church. Despite this, UGOC priests faithfully served the congregation, officiating twelve liturgies in 1949.

By 1951, the Musidora congregation had eighteen members, and fifteen Divine Liturgies were celebrated at St. Mary's in 1952. Although the Myrnam district constructed a manse around this time, complications involving clergy assignments made 1952 somewhat unsettled. On July 20, 1953, St. Mary's hosted an evening prayer service with Metropolitan Ilarion, followed by a reception at the National Hall where the community was addressed by Fr. Ie. Hrycyna, head of the Consistory.

In spring 1954, relationships were strained by the executive's decision to charge one dollar per Divine Liturgy from each member, regardless of attendance. Members argued that the priest was being paid \$25 per visit, with no annual contributions collected for the Diocesan Fund or Consistory. Though not a formal membership fee, the levy was seen by eight adherents as arbitrary,

prompting threats to join the church in Two Hills. However, this misunderstanding appears to have resolved without serious consequences, as the congregation still reported nineteen members in 1955.

Between the mid-1950s and early 1960s, Musidora experienced a high point in its history, with membership peaking at 28 families. Reflecting this optimism, in 1959, the artist Wadym Dobrolige was commissioned to produce original icons for the iconostasis and decorate the church interior.

Decline and Attempts at Revival

Shortly afterward, the Musidora area experienced a population decline, naturally affecting St. Mary's. By 1970, the congregation reported just five member families and informed the Consistory that it had lost eight families to the Polish Roman Catholic Church due to the absence of a regular priest in the Myrnam district for much of the previous decade.

In 1974, two liturgies and a feast day service were celebrated at St. Mary's, but it was becoming increasingly clear that the church was no longer viable. The following year, Fr. P. Zubrytsky informed the Consistory that the congregation had ceased functioning, with members dispersing to Two Hills, Vegreville, and Edmonton. The ethnic composition of the rural population was also changing, as retiring Ukrainian farmers sold their land to non-Ukrainians, with their children showing little interest in agricultural careers.

In early 1976, a representative of the Musidora Chamber of Commerce inquired about purchasing the Ivan Kotliarewsky National Home, owned by St. Mary's parish. The few remaining members considered \$6,500 a fair price for the stone building, constructed from materials hauled by church members from surrounding farms. Concerns were expressed that the Chamber intended to

Musidora: Dormition of Saint Mary Ukrainian Orthodox Church

acquire the hall for little or no money, having contributed nothing to either the church or the Kotliarewsky Society. The Consistory advised against rushing into a sale, suggesting that there was still a possibility the congregation could be revived.

However, on February 2, 1978, the Consistory was notified that a special meeting held on January 17 resolved to sell the church property for \$1,800. The proceeds were to be divided equally between the Consistory, St. Andrew's College, and the Two Hills Church, with \$300 set aside for cemetery upkeep. This decision was made due to the deteriorating

condition of the church, including a leaking roof and broken windows that allowed birds to nest and die inside the unused sanctuary.

These developments displeased the Consistory and galvanized support among local residents and former inhabitants now living in Two Hills and neighboring communities. Several dozen individuals signed a petition objecting to the sale of the church property to a private individual. Although Dobrolige's icons were preserved, his interior decorations were subsequently covered when the damaged church interior was renovated.



Musidora: Dormition of Saint Mary Ukrainian Orthodox Church

Priests

Fr. I. Kusey (1926–1928)
Fr. I. Mayba (1928–1932)
Fr. T. Horbay (1932–1933)
Fr. D. Stratychuk (1933–1938)
Fr. I. Hykawy (1938–1940)
Fr. S. Symchych (1940–1943)
Fr. L. Diachina (1942–1946)
Fr. E. Shwetz (1946–1951)
Fr. M. Flak (1951–1952)
Fr. T. Horbay (1952)
Fr. S. Hredil (1952–1958)
Fr. M. Kryschuk (1958–1961)
Fr. A. Chrustawka (1961–)
Fr. D. Denesiuk (1966)
Fr. H. Wasyliv
Fr. P. Hnatiw (1971–1972)
Fr. P. Zubrytsky (1972–)
Fr. No priests (1977–1981)
Fr. M. Sawchenko (1985–1994)
Fr. W. Sapiha (1994–2012)



Location and Feast Day

East of Two Hills, on the west side of Musidora and north of Highway 45, at SE 29-54-11 W4, County of Two Hills. GPS Coordinates: [53.688421](#), [-111.582769](#)
Their Feast Day is August 28. The congregation also owns a community hall, managed by the Ukrainian Educational Society of Ivan Kotliarewsky of Musidora.

Founding Members

Ivan Bohaichuk
Fedir Humeniuk
Andrii Ilkiw
Ivan Ilkiw
Vasyl Kolisniak
Fedir Lyzanchuk

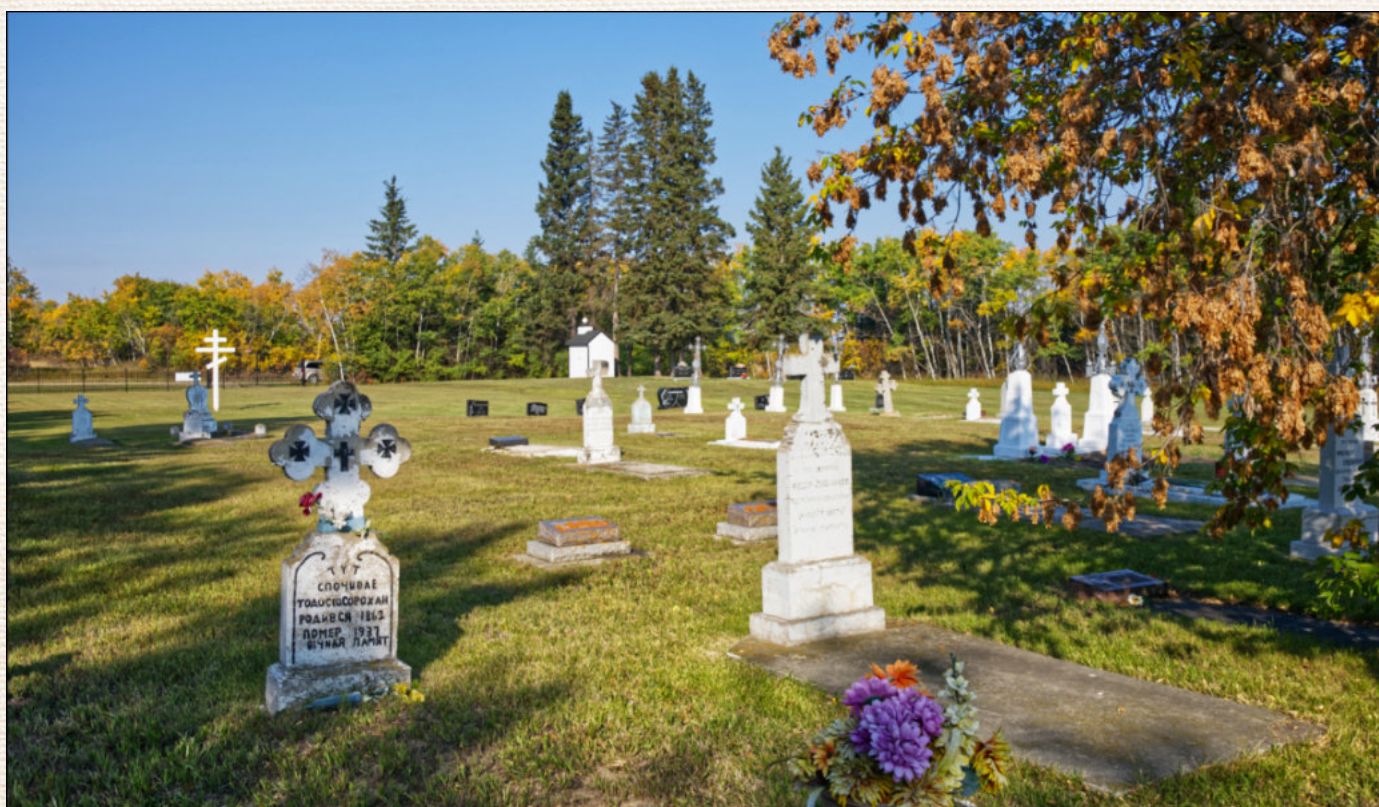


Cemetery

The church shares a cemetery with local Ukrainian Catholics, established southwest of the town site in 1907 at NW/SW 20-54-11 W4. The Alberta Genealogical Society identifies it as belonging to the Orthodox. Cemetery Coordinates: [53.67943](#), [-111.59861](#)



Musidora: Dormition of Saint Mary Ukrainian Orthodox Church



39. Myrnam

Holy Trinity Ukrainian Orthodox Church

The first Ukrainian Orthodox Divine Liturgy in the Myrnam area was celebrated on September 6, 1925, by Rev. I. Kusey, as reported in *Ukrains'kyi Holos* on October 7, 1925. A formal Ukrainian Orthodox congregation was organized in Myrnam in 1930, during a period of growth spurred by the arrival of the railway three years earlier. However, the hardships of the Great Depression delayed the construction of a dedicated place of worship for more than a decade, with services held instead in the New Myrnam School.

As the economy improved at the outset of the Second World War, the Orthodox faithful in Myrnam intensified their activities and took on the challenge of building a church. The congregation officially joined the Ukrainian Greek Orthodox Church of Canada on January 26, 1941, when the necessary documents were filed with the Consistory in Winnipeg. Fundraising efforts began in 1940, and construction of the sanctuary commenced in 1943. The work crew included Wasyl Dolinsky, Michael Kawich, and Philip and Dmytro Hucal, with Wasyl Topolnitsky handling the electrical wiring. The first liturgy in the new church was celebrated by Rev. L. Diachina in 1944.

The rectangular wood-frame structure featured a full basement, a medium-sized dome over an entrance way tower housing the belfry, and two smaller domes at the corners of the facade. The new church quickly became the hub of Ukrainian Orthodox community life in Myrnam, which reached its peak vitality over the next two decades.



Myrnam: Holy Trinity Ukrainian Orthodox Church

Post-War Growth and Development

Between 1941 and 1950, a total of 111 church services were held at Holy Trinity Church. During this period, the congregation had approximately 150 active members when entire families were counted. In 1951, Rev. I. Shwetz, who had served as the resident priest since the end of the war, reported a paid membership of forty, a figure that remained constant for several years.

The Myrnam district of the Ukrainian Orthodox Church included Musidora, Morecambe, South and North Slawa, Brosseau (Mamaesti). At one point, there was even consideration of transferring responsibility for Two Hills to the district. The strong network of sister parishes enabled the district to embark on the construction of a manse. By the summer of 1952, the basement was dug, and a builder was contracted to complete the house by winter. The finished residence was blessed on November 30. One parishioner proudly stating in a letter to the Consistory that “everyone was pleased that it was going to become one of the nicest residences” in the Orthodox Church in Canada.

Although contributions for the manse came from across the district, most funds were raised within the Myrnam congregation, reflecting its vibrant activity. In 1952-1953, eighteen services were celebrated at Holy Trinity, and there were proposals to increase liturgies to twice monthly. In that same period, seventy liturgies were celebrated across the district, including in Gratz and Toporivtsi, marking a high point in the region’s spiritual life.

The formal consecration of Holy Trinity Church took place on July 19, 1953, during a visitation by Metropolitan Ilarion, commemorating the tenth anniversary of the sanctuary’s construction. The ikonostasis was painted in 1958 by the renowned artist Wadym

Dobrolige (1913-1973), funded by a successful \$1,400 fundraising drive.

Challenges and Decline

Rev. M. Kryschuk assumed pastoral duties in the Myrnam area in 1958, marking his first assignment after ordination. His appointment revitalized the local Orthodox community, which was facing increasing competition from other denominations. The congregation had 28 registered members at the time, rising to 34 the following year and reaching 40 by 1962. However, by the late 1960s, the congregation began to shrink due to the migration of young people to cities and the gradual passing of senior members.

In 1969, with the departure of Rev. M. Sawchenko, the manse was left vacant, and the Myrnam district was amalgamated with Two Hills. As part of this reorganization, responsibility for All Saints Church in Lloydminster (established during Rev. Kryschuk’s tenure) was transferred from Myrnam to the Vegreville district. Despite strong protests from the Holy Trinity executive and appeals for a permanent priest, the shortage of clergy prevented this from happening. Consequently, Myrnam became dependent on priests based in Two Hills and later in Edmonton.

By 1974, the church had 29 members and 20 occasional attendees, with nine liturgies and one feast day service celebrated by Fr. Zubrytsky. A lighted cross was added to the exterior of the church in 1978, thanks to a donation by Mr. and Mrs. Zaparyniuk.



Myrnam: Holy Trinity Ukrainian Orthodox Church

Renovations and Modern Era

Several renovations were carried out in the 1980s. The exterior walls were restuccoed, the domes were repaired and repainted, and the cedar shingles were replaced with sheet metal roofing. The interior of the church and the basement hall

were also repainted, and the floors in both areas were refinished.

Despite these efforts, the congregation continued to experience a decline, reflecting broader demographic shifts and the challenges faced by rural parishes.

Priests

Fr. I. Kusey (1925–1928)
Fr. I. Mayba (1928–1932)
Fr. D. Stratychuk (1932–1935)
Fr. T. Horbay (1935–1938)
Fr. S. Symchych (1940–1942)
Fr. L. Diachina (1942–1946)
Fr. J. Shwetz (1946–1951)
Fr. M. Flak (1951–1952)
Fr. T. Horbay (1952)
Fr. S. Hredil (1952–1958)
Fr. M. Kryschuk (1958–1961)
Fr. A. Chrustawka (1961–1966)
Fr. S. Symchych (1965)
Fr. D. Denesiuk (1966)
Fr. W. Melnychuk (1966–1968)
Fr. M. Sawchenko (1969–1972)
Fr. P. Zubrytsky (1969–1974)
Fr. S. Semotiuk (1974–1977)
Fr. P. Zubrytsky (dates unknown)
Fr. M. Sawchenko (1985–1994)
Fr. W. Sapiha (1994–2020)
Fr. P. Haugen (2021–)

Location and Feast Day

East side of the town of Myrnam, north of the railway tracks, at SW 14-54-9 W4, County of Two Hills. GPS Coordinates: [53.662505](#), [-111.225476](#) | Their Feast Day is celebrated on Pentecost, the seventh Sunday after Easter.

Founding Members

W. Kotyshyn	S. Mulka
N. Bednarsky	W. Plishka
P. Bednarsky	J. Maksymiuk
P. Danelovich	T. Plishka
A. Elnitski	V. Sakowsky
P. Koshovsky	L. Yaremchuk
V. Kefiuk	M. Yaremchuk
F. Myshaniuk	J. Yasheyko

Cemetery

Located on the north side of Highway 45, east of Myrnam, one and a half miles from the church, at SE 13-54-9 W4. Cemetery Coordinates: [53.65818](#), [-111.19265](#)



Myrnam: Holy Trinity Ukrainian Orthodox Church



St. Michael



Royal Doors

Myrnam: Holy Trinity Ukrainian Orthodox Church



40. Noral

Saint Mary the Protectress Ukrainian Orthodox Church

Ukrainian settlement in the Noral area began in 1933-1934, and by 1937, the need for a local cemetery became apparent. In December of that year, a meeting of area residents led to the formation of the Ukrainian Greek Orthodox Cemetery Corporation, with 18 members each contributing five cents toward purchasing land. Nick Koshman was elected president, and George Gordey served as secretary. In July 1938, a 1.6-acre parcel of land was generously donated by Mrs. Annie Krumpic. Fundraising efforts among 35 farming families raised \$39.15 to establish the cemetery, and many of these families became founding members of what would be officially designated as the Ukrainian Greek Orthodox Mission of St. Mary the Protectress.



In 1939, while applying to register their cemetery with the Department of Lands and Mines, the congregation discovered the need to affiliate with a legally recognized church. A meeting held on December 5, 1938, resolved to adopt the charter and bylaws of the Ukrainian Greek Orthodox Church of Canada (UGOC), officially gaining admission in March 1939. The government then issued legal title to the cemetery property.

On August 4-5, 1939, Fr. Semen Sawchuk, head of the Consistory, visited the community along with Ivan Danylchuk of the Ukrainian Self-Reliance League. A Divine Liturgy was celebrated, followed by a luncheon where Mr. Danylchuk spoke on community matters. Fr. Sawchuk noted that the congregation, comprised of ten families, faced challenges including limited resources and some local residents with communist views. Despite these challenges, the congregation remained committed to developing their cemetery and establishing a place of worship.

Noral: Saint Mary the Protectress Ukrainian Orthodox

Establishment and Growth

In October 1939, it was discovered that the first burials had mistakenly occurred outside the legal cemetery boundaries. The congregation acquired an additional 0.4 acres in August 1940, bringing their total holdings to two acres. At the 1941 annual meeting, the congregation, with \$2.45 in cash on hand, resolved to charge \$5 for non-member burials and to build a small log church measuring 14' x 18' with a mudded and whitewashed interior. The surrounding grounds were ploughed and seeded with grass.

On September 11, 1944, Fr. H. Wasyliw baptized nine children following a Divine Liturgy held at the local school, as the log church was still under construction. By January 1945, members had donated lumber for the church ceiling, and laborers were paid 50 cents an hour for installation. Those unable to afford the \$5 annual membership fee could work off their dues through construction or cemetery maintenance. The completed sanctuary, resembling a pioneer cabin, was blessed at a Divine Liturgy on August 19, 1945, followed by a congregational dinner.

Over the next decade, the congregation beautified the humble church dedicated to St. Mary the Protectress. Anna Wolansky and Katie Kovaluk created banners and embroidered decorations, while fundraising efforts enabled the purchase of a cross for the church. The cemetery grounds were fenced, and railings were installed to hitch horses, still a common form of transportation.

Expansion and Changes

By 1955, it became clear that the congregation had outgrown their small church. Membership fees were increased to \$2 per family, and a new constitution was developed. In March 1957, the congregation decided to build a new sanctuary. At that time, there were 17

members, but only four had paid their dues in full. Six services were celebrated at St. Mary's in 1957, increasing to eight in 1958. In preparation for the new church, building materials were gathered, and the women of the parish spearheaded fundraising efforts.

In 1958, the congregation wrote to the Consistory to inquire about changing the church's patron from St. Mary the Protectress to St. John the Baptist, whose feast day is on July 7. Throughout the 1960s to 1980s, correspondence referred to the church as St. John's, though the name reverted to St. Mary's around 1992.

Due to the centralization of rural school districts in the 1950s, the Noral school building – which had been used for early services – became available. Rather than build a new church, the congregation purchased and relocated the school to the church property in 1959. The first service in the new sanctuary was the funeral of Eli Cherniwchan. The teacherage was also moved to the cemetery for use as a parish hall, though this led to a court case requiring each member to contribute \$20 toward legal fees.

Despite legal challenges, the congregation continued improving their facilities. In 1960, members resolved to paint the church and finish the interior. While the exterior of the former schoolhouse remained largely unchanged, arched windows and a three-barred cross on the roof reflected its new role as a place of worship.

Modern Era and Challenges

In 1964, the congregation grew modestly, reporting a dozen members. Throughout the 1960s and 1970s, they engaged in various activities, such as raising funds for the Bishop's residence in Edmonton and hosting bingo events for the Crippled Children's Fund. However, the number of services declined, with

Noral: Saint Mary the Protectress Ukrainian Orthodox

only three liturgies requested by 1970. Despite the shrinking population, Christmas carolling and the annual feast day remained popular events.

Maintenance and renovation needs persisted. By 1972, the church floor required repairs, and by 1974, both the church and hall needed painting. The ladies of the congregation funded the paint, while volunteers tackled the project – despite being stung by bees nesting in the sanctuary's attic. This persistent bee problem earned Noral the reputation as the “sweetest little church” in the Lac La Biche Parish District.

The 1980 annual meeting saw membership fees rise to \$10 per family, and the cost of burial plots for non-members set

at \$100. The church required new heaters, ceiling repairs, chimney replacement, and additional cemetery fence work. By 1990, services were reduced to the *Khram* and *provody*, and burial fees for non-members increased to \$300. Around this time, the congregation resumed using the name St. Mary the Protectress.

In 1994, the congregation reported just two families and two individual members. Membership fees were raised to \$20 per family in 1995 to cover escalating insurance and maintenance costs. Despite these challenges, the small but dedicated membership of St. Mary the Protectress remains committed to maintaining their church, cemetery, and Ukrainian Orthodox traditions.



Noral: Saint Mary the Protectress Ukrainian Orthodox Church

Priests

Fr. H. Wasyliv (1937–1940, 1941–1945)
Fr. M. Fyk (1940–1942)
Fr. P. Melnychuk (1942–1949)
Fr. W. Melnychuk (1948–1951)
Fr. P. Zubrytsky (1952–1956, 1961–1962)
Fr. A. Teterenko (1956–1957)
Fr. H. Kryshthanowich (1957–1958)
Fr. M. Chomenko (1958, 1960–1961)
Fr. M. Stetzenko (1958–1960)
Fr. E. Stefaniuk (1962–1967)
Fr. S. Hredil' (1967–1970)
Fr. L. Kubin (1970–1975, 1981–1982)
Fr. L. Diachina (1975–1979)
Fr. D. Maceluch (1979–December 1981)
Fr. S. Soroka (1982–1986)
Fr. H. Fil' (1986–2000)
Fr. M. Domaradz (2000–2018)
Fr. R. Shiyani (2019–)

Cemetery

Established in 1937 at SW 18-65-16 W4.
The first two burials of infants, occurred that year. As of 1998, there were 54 interments. Cemetery coordinates: [54.617192](#), [-112.424790](#)

Location and Feast Day

Southwest of Lac La Biche, between Venice and Caslan, near the junction of Secondary Highways 855 and 663, at SW 18-65-16 W4, Lac La Biche County.
GPS coordinates: [54.617176](#), [-112.424069](#)
Their Feast Day is October 14.

Founding Members

A. & A. Cherniwchan
A. Danyluk
J. Gereliuk
M. Gursky
J. & M. Holosh
F. & K. Kadiuk
G. Kniazky
H. Kironda
P. & K. Korchawski
J. & M. Koshman
N. & V. Koshman
A. Kovaluk
B. & M. Krawchuk
V. & A. Krumpic
M. & J. Popovich
J. & K. Rosa
J. & M. Shelest
W. & M. Skoreyko



Noral: Saint Mary the Protectress Ukrainian Orthodox Church



Kivot (tabernacle)



St. Mary



Noral: Saint Mary the Protectress Ukrainian Orthodox Church



41. North Slawa

All Saints Ukrainian Orthodox Church

No formal records exist documenting the early years of All Saints Ukrainian Orthodox Church in North Slawa. However, oral histories indicate that a congregation had formed by 1912, and construction of a log church began around that year, likely reaching completion by 1915. Metro Rozko, who had donated ten acres of land from his homestead for a cemetery in 1906, served as the master carpenter overseeing the volunteer work crew. The sanctuary, built from hand-hewn logs, was named the Russo-Greek Orthodox Church of All Saints. The congregation obtained the formal title to the property on July 10, 1922.

Liturgies were celebrated at North Slawa on an irregular basis, with priests from the Russo-Orthodox Church ministering to the community. The only regular service was the annual blessing of the graves. During a cemetery clean-up in July 1940, a controlled fire unexpectedly grew out of control, tragically consuming the original church. Despite lacking a place of worship for more than a decade, Provody continued to be held at the cemetery each spring, maintaining a focal point for religious life in the North Slawa district.

Meanwhile, parishioners decided to follow their long-term pastor, Rev. A. Chrustawka, when he left the Russo-Orthodox Church for the Ukrainian Greek Orthodox Church of Canada (UGOC). At a meeting held on September 14, 1941, members voted to request affiliation with the Winnipeg-based UGOC, which thereafter provided priests for the congregation.

Rebuilding and Decline

According to a report submitted to the Consistory by Rev. I. Shwetz, in 1951, the All Saints congregation consisted of five members. On June 1, 1956, through the efforts of Isaac Lypka, the North Slawa parishioners purchased the former Brierfield Schoolhouse from the recently amalgamated Two Hills School Division. It was moved to the ten-acre burial ground and converted into a church. Subsequently, a free-standing enclosed belfry was erected near the church, and the entire property was fenced with the help of a provincial grant. A cairn was also erected in honor of the North Slawa pioneers.

Although two services are known to have been held at the church in the summer of 1966, by 1971, it was reported that the All Saints congregation had been defunct for several years.



North Slawa: All Saints Ukrainian Orthodox Church

Priests

Fr. Ioann Zazuliak (ROC, 1918)
Fr. Aleksandr Kiziun (ROC)
Fr. L. Diachina (1942–1946)
Fr. I. Shwetz (1946–1951)
Fr. M. Flak (1951–1952)
Fr. S. Hredil (1952–1959)
Fr. M. Kryschuk (1959–1961)
Fr. A. Chrustawka (1961–1965)
Fr. R. Denesiuk (1966)
Fr. W. Melnychuk (1966–1968)



Location and Feast Day

Northwest of Derwent, south of the North Saskatchewan River, at SW 18-55-7 W4, County of Two Hills. GPS coordinates: [53.744683](#), [-111.043186](#) | Their Feast Day was on November 8.

Founding Members

Metro Rozko
Mike Lypka
John Kurash
Sam Dutka
Joseph Derwynka
Nick Myshaniuk
Mike Toplnicki
Kost Kalynchuk
Steve Rogich
Peter Zaiec



Cemetery

The cemetery is situated on the church property. Cemetery coordinates: [53.74540](#), [-111.04236](#)



North Slawa: All Saints Ukrainian Orthodox Church





42. Oyen

Saints Peter and Paul Ukrainian Orthodox Church

The countryside around Oyen was settled by a diverse mix of Ukrainian immigrants from Bukovyna, Galicia, and Volhynia, who lived among other dryland farmers of various nationalities. The idea of establishing an Orthodox church in Oyen first surfaced in late 1948 when local Ukrainians informed Fr. Ivan Mayba of their intentions. A preliminary meeting took place on April 3, 1949, during which Mike Hanewich wrote to Winnipeg requesting documents from the Consistory to register a congregation and obtain a plan for building a church.

The formal organizational meeting was held on August 27, 1949, and a declaration of incorporation was notarized and filed with the Province of Alberta on October 14. The Certificate of Incorporation was issued on November 17, 1949. In a letter dated September 20, 1949, the church secretary, Mike Faichuk, informed the Consistory that the new congregation had 14 members and had dedicated their sanctuary to Saints Peter and Paul. About half of the members resided in town, while the rest were farmers from the surrounding district. That same year, the Ukrainian Catholics in Oyen also secured land for their place of worship on 5th Avenue, relocating and adapting a Roman Catholic church from Richdale.

By late fall of 1949, construction of the Orthodox church began on a lot donated by Mike Hanewich, a pioneer who settled in the Oyen district in 1912 and served as the congregation's first president. The Consistory had hoped that Fr. A. Novitsky would provide Paschal services to Oyen during Easter visitations to nearby Prelate and Eatonias in April 1950. However, the congregation responded that the church was not yet ready,

and members traveled to neighboring communities in Saskatchewan to have their baskets blessed.

A local history notes that the first service at Saints Peter and Paul was celebrated by Fr. I. Mayba (then living in Arran, Saskatchewan) on August 6, 1950. The first wedding held in the new church was that of Staffania Faichuk and Alex Hanewich on November 14, 1950. However, correspondence with the Consistory suggests that the "official" opening of the church, with Fr. Mayba performing the blessing, was scheduled for September 1950 but had to be postponed due to a polio outbreak in Oyen, Eatonias, and Kindersley.

By December 8, 1950, Mike Faichuk reported that two Divine Liturgies had been celebrated, though work on the sanctuary remained incomplete. Despite visits from Fr. Tarnawewsky from Kindersley, Saskatchewan in early 1951, the church was still not fully heated, prompting a request to postpone further services until spring.

Struggles for Pastoral Care

Although Fr. O. Flak was designated to provide pastoral care to Oyen in January 1952, his commitments to Calgary and Lethbridge meant his visits were irregular and mid-week. The congregation expressed dissatisfaction and pressed the Consistory for a priest who could offer at least one Sunday liturgy each month. In June 1952, Mike Faichuk warned that members might join the Ukrainian Catholic Church if better pastoral care wasn't provided. The Consistory pledged to address the issue but struggled due to a clergy shortage.

Oyen: Saints Peter and Paul Ukrainian Orthodox Church

On February 27, 1954, Philip Drewniak of Lanfine wrote to the Consistory, emphasizing the need for regular Sunday services to prevent the congregation from losing its youth and vitality. The Consistory suggested that Oyen partner with other Saskatchewan congregations to secure housing for a priest, but logistical and financial difficulties made this challenging.

By 1954, Fr. Michael Tarnowetsky, based in Saskatoon, began serving Oyen, increasing the number of liturgies. However, by March 1957, Mike Faichuk once again wrote to the Consistory requesting more dedicated pastoral care as the congregation continued to decline. Despite efforts to improve the situation, including proposals for housing priests in nearby towns, the congregation remained reliant on occasional visits from priests like Fr. Flak and Fr. Tarnowetsky.

Revival and Decline

In 1958, Fr. W. Senishen took over pastoral duties for Oyen while serving as rector of St. John's Institute in Edmonton. That year, he celebrated eight Divine Liturgies, and the energized congregation grew to 13 members. By 1959, Oyen hosted 11 services and contributed \$132 toward building an Episcopal residence in Edmonton.

However, in January 1960, the Consistory transferred Oyen back to the Saskatoon parish district due to Fr. Senishen's other commitments. Rev. E.T. Prystupa assumed pastoral duties in February 1960, reporting 14 member families and ten "sympathizers." Services remained steady for a time, but by 1963, Fr. I. Mayba's declining health caused disruptions. Membership halved by 1964, and the congregation faced difficulties securing consistent clergy.

Throughout the late 1960s and early 1970s, various priests, including Fr. O. Krawchenko and Fr. O. Olekshy, served Oyen intermittently. Despite the Consistory's efforts to provide pastoral care, the congregation struggled with an aging membership and declining attendance.

In 1974, the congregation considered disbanding or merging with Kindersley but ultimately rejected the idea due to travel difficulties. By 1976, Calgary had assumed responsibility for Oyen's pastoral care, maintaining occasional services.



Oyen: Saints Peter and Paul Ukrainian Orthodox Church



Priests

Fr. I. Mayba (1950)
Fr. M. Tarnowetsky (1951)
Fr. O. Flak (1952–1954)
Fr. M. Tarnowetsky (1954–1957)
Fr. W. Senishen (1958–1959)
Fr. E.T. Prystupa (1960–1961)
Fr. M. Krytiuk (1961–1962?)
Fr. I. Mayba (1962–1963)
Fr. P. Zmiyiwsky (1964)
Fr. M. Fyk (1964–1966)
Fr. O. Krawchenko (1967–1971)
Fr. O. Olekshy (1971–1972)
Fr. H. Lakusta (1983–1993)
Fr. T. Krochak (1993–Oct 2001)
Fr. P. Powalinsky (Nov. 2001–)



Location and Feast Day

Situated in the town of Oyen, on the southeast corner of 2nd Street East and 4th Avenue East, immediately west of the hospital, Municipal District of Acadia No. 34. GPS coordinates: [51.351177, -110.480957](#)
Their Feast Day is June 29.

Founding Members

M. Hanewich
J. Hanewich
M. Faichuk
H. Prysiazny

Cemetery

The first funeral service held in the church was for Stephen Kulyk of Cappon. Cemetery coordinates: [51.351177, -110.480957](#)



43. Peno

Saint John the Baptist Ukrainian Orthodox Church

Peno, an anglicized version of “Pan’ko,” derives its name from a post office established north of St. Michael in 1909 by homesteader Panko Michalchuk (Michalczuk), who managed it until 1926.

The inception of a Ukrainian Orthodox congregation in Peno arose from the disenchantment of some residents with the sectarian intolerance exhibited by Basilian priests serving the community from Mundare. The Basilian fathers’ refusal to give absolution to individuals who confessed to reading *Ukrains’kyi Holos* or *Vistnyk*, and their assertion that it was better to stay home and play cards than attend a Russo or Ukrainian Orthodox Church, only fueled greater interest in these “forbidden” denominations.

Until 1924, most Christian faithful in the Peno area were members of the local Catholic church. However, when a Ukrainian Orthodox priest visited nearby Bruderheim, a small delegation of disaffected Peno farmers met with him to learn more about the newly formed Ukrainian Greek Orthodox Church of Canada (UGOC). Impressed by what they heard, they resolved to pursue membership in the UGOC.

The first Ukrainian Orthodox service in Peno took place in 1925 at the home of Mykhailo and Teodosia Onyschuk, officiated by Reverend D. Seneta. Similar to the neighboring settlement of Jaroslaw, where former Catholics were transitioning to the UGOC, Peno residents were deeply moved to hear the liturgy sung in their native language rather than Church Slavonic. Subsequently, Orthodox supporters in the Peno district attended services in Jaroslaw, though some were also held in local homes, particularly that of Mr. and Mrs. Nykola Rudko.



Peno: Saint John the Baptist Ukrainian Orthodox Church

In 1936, an executive committee was formed to officially organize a Ukrainian Orthodox congregation in Peno. The committee's first goal was to establish a cemetery on one acre of land donated by Trofim Michalchuk, located a quarter mile south of the future church site. The parish's inaugural church service was held on April 7, 1937, with Rev. T. Horbay celebrating Divine Liturgy at the Rudko residence. The burial ground was subsequently blessed by Fr. Horbay on July 25, 1938.

Community Building and Church Acquisition

Following the establishment of the cemetery, the congregation directed its efforts toward building a National Home to serve as a hub for religious and cultural activities. As early as 1934, a youth group, organized by Volodymyr Kupchenko, hosted concerts and bingos to raise funds for a *Narodni Dim* (National Home). Construction of the building began in 1940, with a basement excavated using horse-drawn scrapers. Wood for the frame was donated and partially purchased from Nick Rudko, and the building's exterior was completed by 1941.

That same year, the still-unfinished hall was incorporated as the Ivan Franko Educational Society of Peno, Alberta. Several more years were required to complete the interior, and the facility was officially opened on May 25, 1942, when Rev. Stratyчук celebrated a Divine Liturgy to bless the dedication. The Ivan Franko National Home became the site of numerous religious services until the Peno congregation acquired a dedicated church.

In 1950, the members of St. John the Baptist parish purchased the former Huwen United Church, believed to have been constructed in 1917, for \$350. They also acquired a half-acre of land adjacent to the Ivan Franko Hall from John O. Zazula, where they relocated the sanctuary and modified its interior to suit Orthodox worship. An Orthodox cross was added to the steeple, though the exterior retained its Protestant appearance.

The Ivan Franko National Home continued to host cultural and social events, also serving as the parish hall for church-sponsored functions. In 1964, a dining and kitchen area was added to the building, with further improvements made as funds became available.



Peno: Saint John the Baptist Ukrainian Orthodox Church

Priests

Fr. D. Seneta (1924–1926)
Fr. T. Horbay (1926–1932)
Fr. H. Hrycyna (1933–1937)
Fr. T. Horbay (1937–1938)
Fr. D. Stratychuk (1932–1938)
Fr. I. Hykawy (1938–1940)
Fr. L. Berezitsky (1941)
Fr. L. Diachyna (1942)
Fr. S. Symchych (1943–1944)
Fr. H. Wasyliv (1945–1948)
Fr. D. Luchak (1953–)
Fr. A. Shcherban
Fr. O. Olekshy (1969–1971)
Fr. P. Hnativ
Fr. S. Semotiuk
Fr. S. Soroka (1980–1981)
Fr. P. Bodnar (1981–1982)
Fr. Y. Puk (1988–1994)
Fr. A. Palamarchuk (1995–2015)
Fr. M. Maranchuk (2016–)

Location and Feast Day

West of Andrew, on the south side of Highway 45, at NW 31-56-18 W4, County of Lamont. GPS Coordinates: [53.890001](#), [-112.677852](#) | Their Feast Day is July 7.

Founding Members

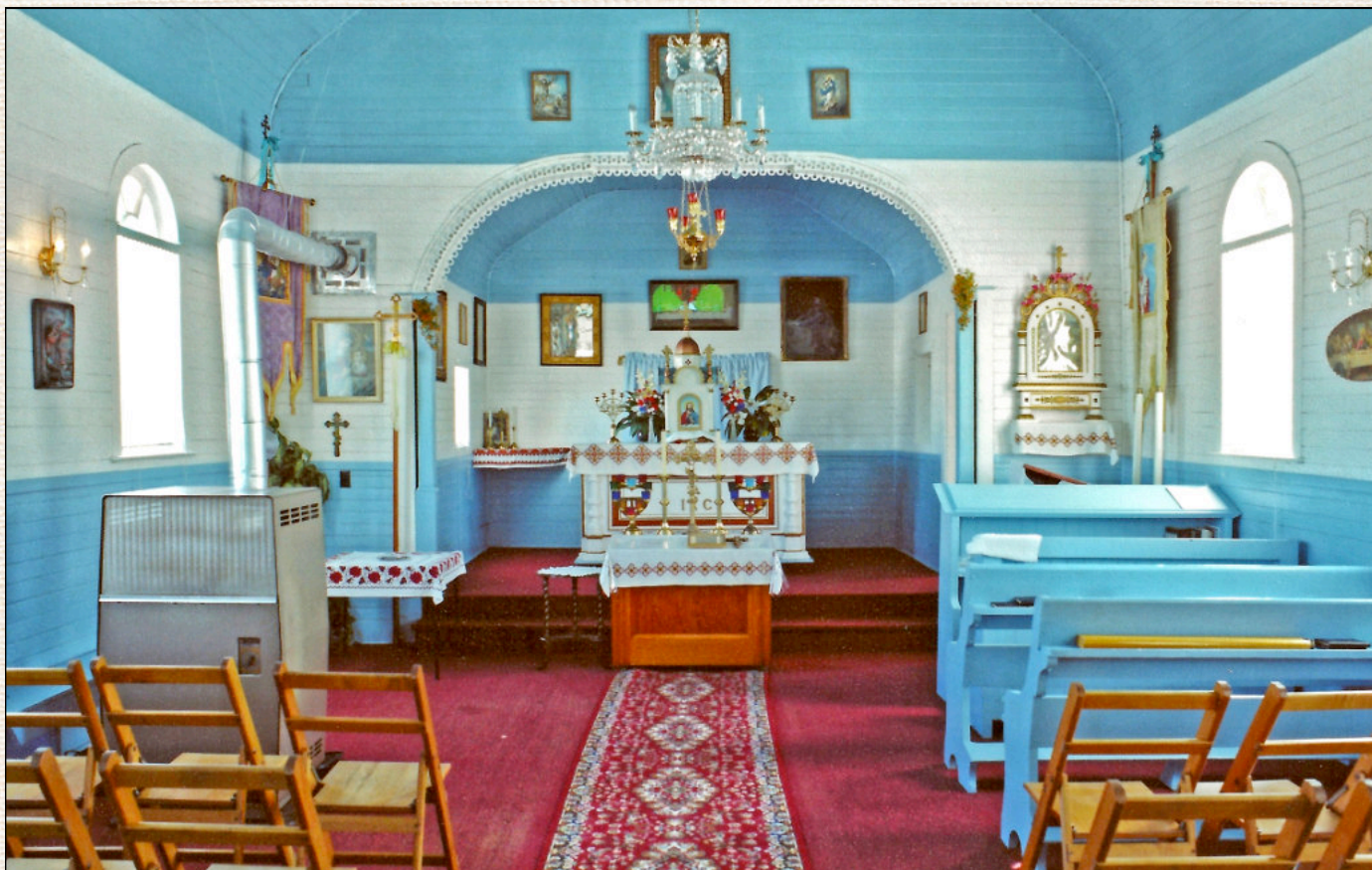
Nick Rudko
Trofim Michalchuk
Pawlo Maciuk

Cemetery

Established in 1938 at SE 34-56-19 W4. Cemetery Coordinates: [53.886559](#), [-112.678935](#)



Peno: Saint John the Baptist Ukrainian Orthodox Church

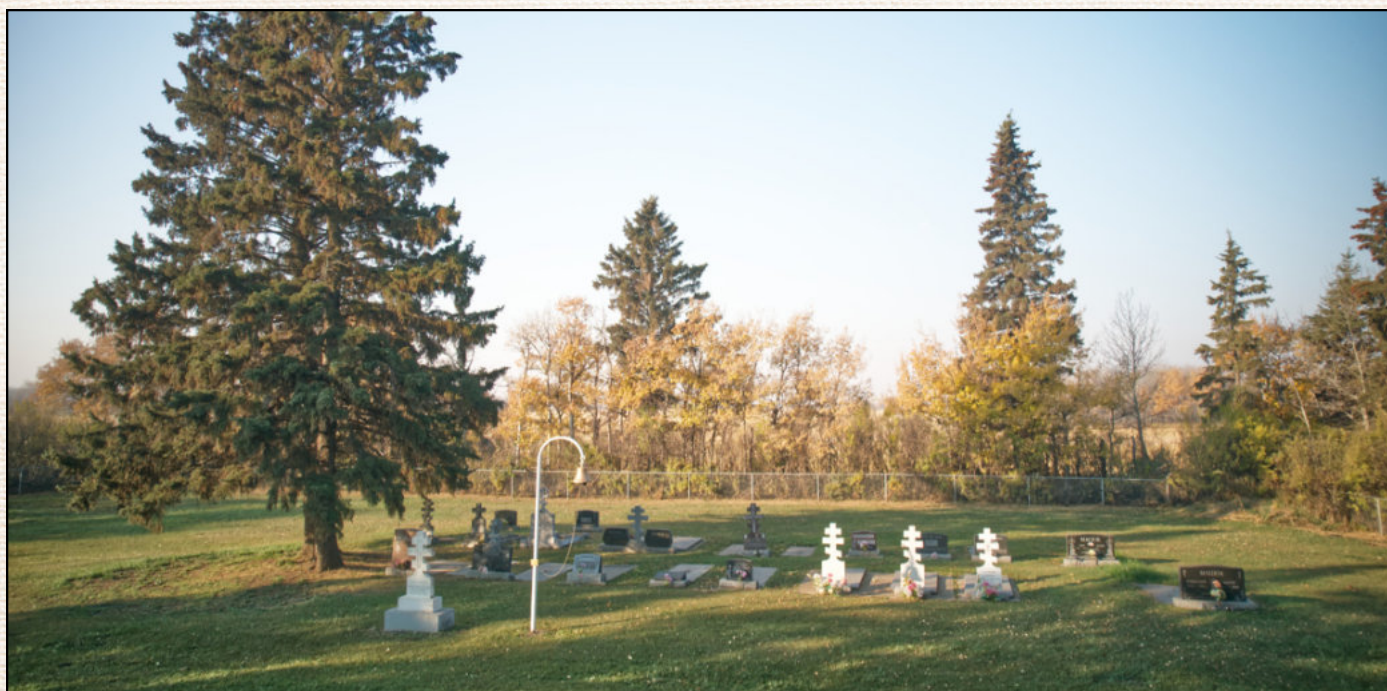


Kivot (tabernacle)



A Shrine

Peno: Saint John the Baptist Ukrainian Orthodox Church



44. Pruth

Holy Ascension Ukrainian Orthodox Church

The Prut River in Western Ukraine originates at the foot of Mount Hoverlia, the highest mountain in the Ukrainian Carpathians, and flows 240 kilometers through southern Galicia and Bukovyna before joining the lower Danube near its Black Sea estuary. The river eventually serves as Ukraine's western border with Romania and Moldova. Holy Ascension Church is located in the Pruth School District, established in 1909 by area pioneers. In some 1950s correspondence with the Consistory, the congregation was referred to as "New Pruth" to distinguish it from the nearby Luzan church, also within the former Pruth School District.

The founders of Holy Ascension Church were pro-Ukrainian members of St. Dymytria Church, then under the jurisdiction of the Russian Orthodox Mission. As early as 1920, Ukrainophile members of the Luzan Church invited Father Dmytro Stratychuk to celebrate a liturgy in their sanctuary. However, the majority opposed having a priest from the newly organized Ukrainian Greek Orthodox Church of Canada (UGOC), leading to a split within the community between the nationally conscious Bukovynian farmers and those influenced by the Russophile ideology promoted by the Russian Orthodox clergy.

On February 12, 1921, Rev. Lazar Gherman and Rev. I. Kusey celebrated a Divine Liturgy at the one-room Pruth schoolhouse after being barred from using St. Dymytria Church by pro-Russian Orthodox members. Subsequently, Fr. Kusey held occasional services at the homes of UGOC sympathizers, gradually strengthening the Ukrainian Orthodox presence at the expense of the Russian Orthodox Church. In 1930, Fr. Kusey's successor, Fr. I. Mayba, celebrated two Divine Liturgies in the Pruth district, demonstrating that divisions within the St. Dymytria congregation persisted.



Pruth: Holy Ascension Ukrainian Orthodox Church

On February 13, 1931, forty-two residents of the Pruth district, not all of whom were members of St. Dymytria Church, initiated the formation of a Ukrainian Orthodox congregation at a meeting held at the Yuri Fedkovych National Home (locally known as Pruth Hall). This hall served as the congregation's worship space until a dedicated church could be constructed.

Land for the church, situated kitty-corner from the Pruth Hall, was purchased from William Prosteby with funds from donations, membership fees, and loans. Steve and Mary Samoil, who began teaching at Pruth School in 1929 and were active in the Fedkovych Society (Steve as President and Mary as a play director), played key roles in fundraising and membership drives. By August 1931, enough funds had been raised to begin construction in late summer. Volunteers worked under the direction of head carpenter Ivan Mnoholitny, with members earning \$1.50 credit per day towards their membership by donating labor.

Construction paused in November due to cold weather but resumed early the following year. An impressive cruciform structure took shape, featuring a large central dome, two small domes over the narthex and sanctuary, and twin towers flanking the facade, each topped with similarly sized domes. The first service, led by Fr. D. Stratyчук, was held in May 1932, even as interior work continued. The sanctuary was completed in June, and Archbishop Ioan Theodorovich consecrated the church on Ascension Day. That same weekend, August 6-7, 1932, the Second All-Alberta Convention of the Ukrainian Orthodox Church convened, attracting some 400 delegates and faithful.

Growth and Challenges

At its inception, the congregation had just seven member families and eighteen sympathizers, though membership later grew to twenty-seven families. In 1936, Rev. I. Hykawy reported that Pruth was among the better-off congregations in Depression-era Alberta.

However, by 1940, formal membership had declined to eight families due to rural depopulation and economic hardship. This decline likely explains why the church's interior was never elaborately decorated. The sanctuary was simply walled off and adorned with icons to create an icon screen. The church's walls and ceiling were left largely unornamented, although at one time, stars decorated the ceiling (since painted over). To this day, the church does not have electrical power.

In 1952, the congregation reported holding five services with six paid members, and in 1953, six services were held despite membership declining to four. Nevertheless, the faithful persevered.

In 1982, Holy Ascension Church celebrated its fiftieth anniversary with a Divine Liturgy officiated by Reverends S. Semotiuk and J. Puk. A plaque honoring the founding members was blessed, with Mrs. Rachel Skakun and Mrs. William Prosteby in attendance. By 1990, the congregation was celebrating eight liturgies annually.



Pruth: Holy Ascension Ukrainian Orthodox Church

Priests

Fr. I. Kusey (1922–1928)
Fr. I. Mayba (1928–1932)
Fr. D. Stratychuk (1932–1936)
Fr. T. Horbay (1936)
Fr. I. Hykawy (1936–1938)
Fr. L. Berezitsky (1938–1941)
Fr. S. Symchych (1941–1943)
Fr. A. Chrustawka (1943–1944)
Fr. M. Fyk (1944–1945)
Fr. H. Wasylw (1945–1950)
Fr. I. Triska (1950–1955)
Fr. D. Luchak (1955–1957)
Fr. S. Stoliarchuk (1957–1963)
Fr. I. Hykawy (1963–1969)
Fr. O. Olekshy (1969–1971)
Fr. P. Hnatiw (1971–1974)
Fr. S. Semotiuk (1974–1977)
Fr. S. Soroka (1970–1980)
Fr. P. Bodnar (1980–1982)
Fr. M. Bowa (1982–1984)
Fr. O. Hudema (1984–1988)
Fr. J. Puk (August 1988–1994)
Fr. J. Plewa (1994–2002)
Fr. B. Ambrosie (2003–2023)
Fr. E. Panchuk (2024–)



Location and Feast Day

South of Willingdon, west of Secondary Highway 857 and south of Secondary Highway 657 at NW 11-55-15 W4, County of Two Hills. GPS Coordinates: [53.744090](#), [-112.133138](#) | Their Feast Day is celebrated on the Thursday of the fifth week after Easter.

Founding Members

William Kalancha
Kassian Skakun
John Orlesky

Cemetery

Located just east of the church.
GPS coordinates: [53.744106](#), [-112.121212](#)



Pruth: Holy Ascension Ukrainian Orthodox Church

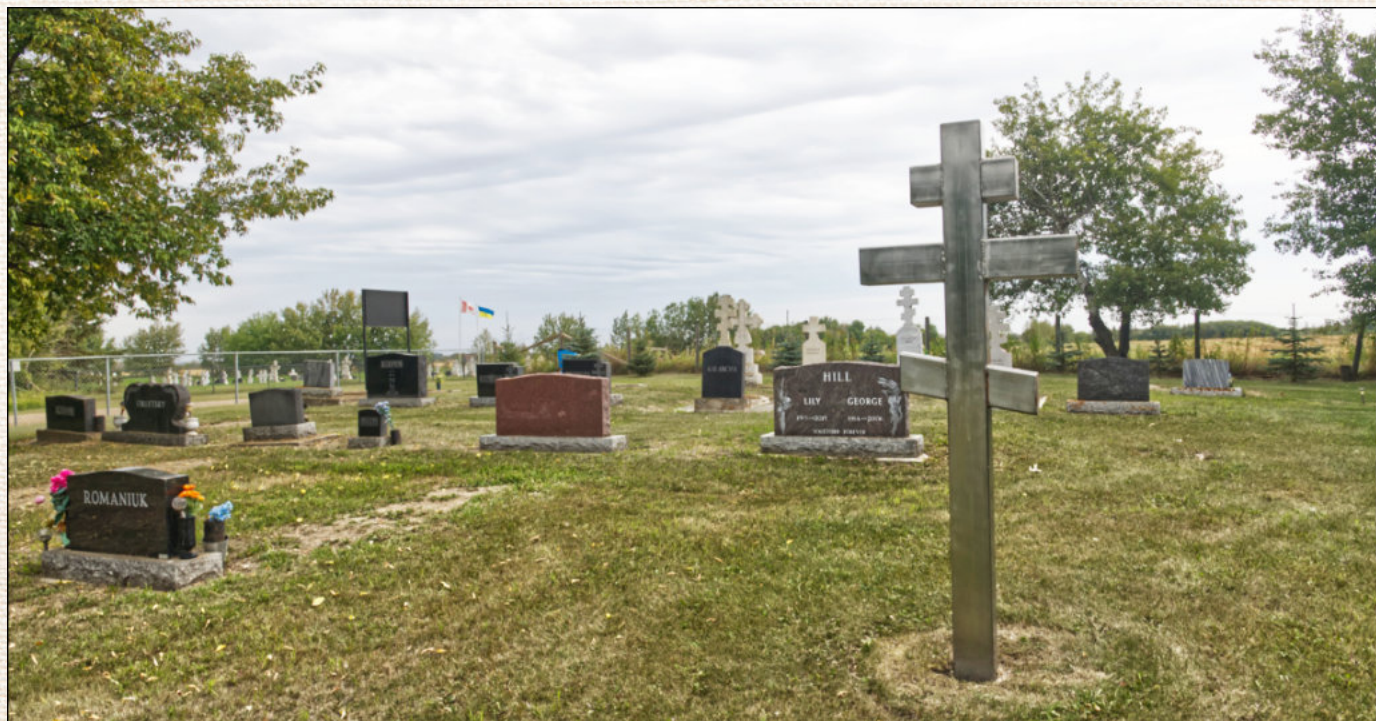


Evangelist Mark on Royal Doors



The Theotokos

Pruth: Holy Ascension Ukrainian Orthodox Church



45. Radway

Holy Ascension Ukrainian Orthodox Church

Religious life in the Radway district began to take shape after the establishment of a Ukrainian National Home in 1917, which became a hub for community discussions and cultural activities. The Ukrainian settlers, who had arrived in the area from 1907 onwards, held diverse religious views, including Catholic, Protestant, Orthodox, and even Communist affiliations.

Early visits by missionary priests from the Redemptorist Order, intended to serve the Catholic Ukrainians, inadvertently alienated some of the faithful. These “foreign” clerics often had poor command of the Ukrainian language, heavily accented and difficult to understand, which reminded many immigrants of the Polish clergy in Galicia. Tensions escalated when a Polish Catholic priest celebrated Mass in Latin for the Polish community in Radway, making tactless remarks about the Ukrainian attendees during his sermon.

Simultaneously, pro-Orthodox sentiment was on the rise, bolstered by the recent establishment of the Ukrainian Greek Orthodox Church of Canada (UGOC). By 1920, sympathizers had successfully petitioned to name the Radway burial ground the “Ukrainian Greek Orthodox Cemetery.”

The Orthodox cause gained significant momentum on December 19, 1920, when Reverend Ivan Kusey celebrated a St. Nicholas Day liturgy at the newly built Mazepa School. A large number of residents attended despite efforts by Father Philip Ruh, a French Oblate priest trained in Galicia, to prevent the service. This event marked the formalization of Orthodox activities in Radway, leading to the organization of a Brotherhood of Orthodox Ukrainians the following year. The establishment of the Orthodox



Radway: Holy Ascension Ukrainian Orthodox Church

faction sparked controversy and heated debates within the community, even reaching the pages of *Ukrains'kyi Holos*.

Initially, services were held at the homes of local supporters, with Andrew Kowal's residence frequently hosting religious gatherings and weddings. The Mazepa School later became a more formal venue for services. Visiting priests typically arrived by train and stayed overnight with community members.

Construction of the Holy Ascension sanctuary began in 1924. Although incomplete, Archbishop Ioan Theodorovich conducted a service there on September 21, 1924, during his fall tour of Alberta congregations. (Some sources suggest this service may have been held at Mazepa School.)

Priests

Fr. I. Kusey (1920–1924)
Fr. D. Seneta (1924–1926)
Fr. T. Horbay (1926–1932)
Fr. E. Olendy (1928–1929)
Fr. I. Mayba (1932–1936)
Fr. P. Sametz (1936–1938)
Fr. M. Fyk (1938–1943)
Fr. H. Wasyliw (1943–1955)
Fr. W. Senishen (1955–1956)
Fr. O. Flak (1956–1961)
Fr. D. Stratychuk (1961–)
Fr. I. Kulish (1966–1971)
Fr. O. Shcherban (1971–1974)
Fr. H. Fil (1974–1975)
Fr. N. Sawchenko (1976–1979)
Fr. L. Kubin (1979–1980)
Fr. H. Wasyliw (1980)
Fr. A. Palamarchuk (1983–2015)
Fr. M. Maranchuk (2016–)



Theodorovich returned on October 25, 1925, further inspiring the congregation. The completed church featured a tripartite structure with a large central dome on an octagonal base.

By 1937, the congregation had twelve members and celebrated nine liturgies annually. A manse was constructed in 1938 to accommodate a resident priest serving the Radway district. In the 1950s or early 1960s, a two-tiered iconostasis, painted by renowned artist Wadym Dobrolige (1913-1973) after his emigration to Canada, was installed in the church.



Location and Feast Day

In the town of Radway, at 32-58-20 W4, County of Thorhild. GPS Coordinates: [54.058674, -112.948718](#) | Their Feast Day is celebrated on the Thursday of the fifth week after Easter.

Founding Members

John Semeniuk	John Pryma
Hnat Pawuk	Mike Meleshko
John Rudyk	John Tataryn
Fred Yurkiw	

Cemetery

The cemetery is situated at NW 29-58-20 W4, half a mile south of the Village of Radway. It was established in 1927, with the first burial being that of Mildred Pysmenny in the spring of 1928. Cemetery Coordinates: [54.049941, -112.951009](#)



Radway: Holy Ascension Ukrainian Orthodox Church



The Pantocrator



Royal Doors



The Patron icon

Radway: Holy Ascension Ukrainian Orthodox Church



46. Redwater

Holy Trinity Ukrainian Orthodox Church

The first Ukrainian Orthodox liturgy in Redwater was celebrated by Rev. Ivan Kusey in 1923, after which Rev. Dmytro Seneta provided spiritual care to the fledgling community on an irregular basis. Early services took place in the *Narodnyi Dim* or occasionally in the home of Mr. Mykhailo Popil, stimulating the eventual founding of a congregation.

In March 1925, the Ukrainian Orthodox faithful decided to purchase two acres of land from William Skolney for \$25 to establish a church and cemetery. At a meeting on December 26, 1926, sixteen members committed to financing the construction of a place of worship by signing individual promissory notes for \$25. John Lemisko dug the basement for the sanctuary, while logs were dragged from the North Saskatchewan River to a sawmill operated by Mr. Serink, where they were cut into lumber and transported to the church site. Volunteers, supervised by Polish carpenter Frank Segal and assisted by John Danko from Ukraine, built a modest cruciform structure with a large central dome.

Nick Bodnarchuk crafted the cross that eventually adorned the church. The exterior of the sanctuary was completed in 1927, after which Rev. Seneta officiated the first service. A propane furnace initially installed to heat the building was later converted to natural gas.

In 1932, the congregation commissioned cabinetmaker Philip Pawliuk to build a two-tiered iconostasis, tetrapod, main altar, and tabernacle. Icons for the church were obtained from Volodmyr Zaluski and renowned church painter Peter Lipinski. Among the highlights of the church's artwork are the depictions over the deacon's doors. One features St. George slaying the dragon and the other, the Archangel Michael



Redwater: Holy Trinity Ukrainian Orthodox Church

casting down a devil with his fiery sword. A beautiful candle chandelier, donated by Mr. and Mrs. Fred Myroon, illuminated the brightly painted sanctuary.

In 1936, Redwater became part of the Radway Central Parish along with Egremont and Fedorah, and two years later, a manse was built in Radway. Holy Trinity was formally blessed during a hierarchical visitation by Archbishop Ioan Theodorich in 1944. Another memorable occasion was the first visit by Metropolitan Ilarion on August 23, 1953, commemorating the thirtieth year of the congregation's history – a reference to Fr. Kusey's groundbreaking 1923 liturgy.

Over the years, the church underwent several remodels. Pews and rugs were eventually installed, windows were repaired, and a tiled ceiling was added to cover the interior of the dome, conserving energy and reducing heating costs. When the candle chandelier was replaced by an electric one, the former was donated to the Redwater Museum.

The congregation also acquired a movie theater for use as a parish hall, but it burned down in the late 1960s or early 1970s. Subsequently, they built a replacement facility at 4719-48th Avenue (on the south side of Highway 38), named Deric Hall.



Redwater: Holy Trinity Ukrainian Orthodox Church

Priests

Fr. I. Kusey (1923)
Fr. D. Seneta (1924–1926)
Fr. D. Volokhatiuk (1927–1929)
Fr. E. Olendy (1929)
Fr. I. Dmytriw (1930–1932)
Fr. D. Stratychuk (1932)
Fr. I. Mayba (1932)
Fr. T. Horbay (1932–1933)
Fr. T. Kisiliuk (1933–1936)
Fr. P. Sametz (1936–1938)
Fr. M. Fyk (1938–1943)
Fr. H. Wasyliv (1943–1945)
Fr. M. Fyk (1945–1951)
Fr. H. Wasyliv (1951–1955)
Fr. W. Senishen (1955–1956)
Fr. O. Flak (1956–1961)
Fr. I. Kulish (1966–1971)
Fr. H. Fil' (1974–1975)
Fr. M. Sawchenko (1975–1978)
Fr. A. Palamarchuk (1983–2015)
Fr. M. Maranchuk (2016–)



Location and Feast Day

Located half a mile southeast of Redwater town center at NE 19-57-21 W4, Municipal District of Sturgeon. GPS Coordinates: [53.946575](#), [-113.100594](#) | Their Feast Day is celebrated on Pentecost, the seventh Sunday after Easter. The congregation owns Deric Hall in Redwater, located at 4719-48th Avenue.

Founding Members

N. Bodnarchuk	F. Myroon
T. Chaba	J. Pasichney
M. Harmocy	M. Popil
D. Hunka	H. Prodaniuk
H. Lakusta	M. Pysmeny
J. Kraychy	M. Salyzyn
N. Kraychy	W. Skolney
P. Luklan	N. Ziniuk
A. Melnychuk	

Cemetery

Situated adjacent to the church, the first burial was that of William Sadlak in the fall of 1925. Rev. and Dobrodiika Kulish, as well as their son, Rusticovich, are buried in the graveyard. Cemetery Coordinates: [53.946575](#), [-113.100594](#)



Redwater: Holy Trinity Ukrainian Orthodox Church



The Sanctuary



St. Michael

Redwater: Holy Trinity Ukrainian Orthodox Church



47. Richmond Park

Holy Trinity Ukrainian Orthodox Church

In the late 1920s and early 1930s, a wave of Ukrainian immigrants from Volhynia and Galicia settled in the Richmond Park area north of the Athabasca River. Within a few years, these settlers recognized the urgent need for spiritual and cultural institutions. Infants required baptism, and the community sought to preserve Ukrainian traditions and values.

Among the pioneers was Fedor (Fred) Chrusch, a nationally conscious individual who spearheaded the establishment of a *Prosvita* enlightenment society in 1930. This organization included a choir and an amateur drama group. At the time, the community had about 20 Orthodox families, eight of whom supported the Ukrainian Greek Orthodox Church (UGOC), while the others aligned with the Russian Orthodox tradition. Ukrainian Catholics also resided in the area.

In 1931, Mr. Chrusch wrote to the UGOC Consistory requesting a priest for this remote settlement. His request was directed to Fr. Peter Sametz in Edmonton, who then dispatched Fr. Ivan Dmytriw to Richmond Park, as he was already tending to congregations in outlying districts around the provincial capital. On July 12, 1931, Fr. Dmytriw celebrated the first Divine Liturgy in Richmond Park in honor of the Feast Day of Saints Peter and Paul. He also christened several children, leaving a strong impression on the attendees. He returned twice more, but his transfer to Saskatchewan the following summer left the community without Orthodox leadership.

Competing Religious Influences

In 1932, Fr. Josaphat Tymochko from the Basilian Fathers Monastery in Mundare was invited to Richmond Park to celebrate a liturgy and baptize infants. His visit, either by

invitation or personal initiative, sought to integrate Orthodox families into the Ukrainian Catholic Church. Around the same time, Russian Orthodox priest Fr. Andrew Kokolsky filed a homestead claim in nearby Laura Park, making periodic visits to serve Orthodox adherents. He continued ministering in the area until the late 1940s, conducting services in Richmond Park School until 1937, when the community built the non-denominational *Narodnyi Dim*, largely due to the efforts of Fedor Chrusch.

The Great Depression exacerbated the difficulty of establishing an Orthodox church. The UGOC congregation was small, priests were scarce, and financial constraints were severe. While Fr. Kokolsky managed to establish a shared Orthodox-Catholic cemetery, he was unable to mobilize his followers to build a separate place of worship.

In 1950, Fred Chrusch reignited Orthodox efforts by inviting Fr. Wasyl Melnychuk to serve Richmond Park from Boyle. The following year, Fr. Wasyl Senishen, rector of St. John's Institute, began officiating services more regularly. On February 8, 1953, after a Divine Liturgy, he convened a meeting to formally organize the congregation under the UGOC. Paul Krawec was elected president, and Fedor Chrusch became secretary-treasurer. Membership dues were set at \$2, and the congregation agreed to pay Fr. Senishen a \$20 honorarium per service.

By 1953, eight liturgies had been celebrated, decreasing to five in 1954 but rising again to six in 1955 under the pastoral care of Fr. Zubrytsky (Lac La Biche) and Fr. Blazuk (Westlock). Recognizing the inadequacy of the *Narodnyi Dim* for religious

Richmond Park: Holy Trinity Ukrainian Orthodox Church

functions, the congregation began considering building a dedicated church.

Construction of Holy Trinity Church

At a general meeting on November 11, 1956, members discussed the feasibility of building a church, despite limited funds. Within weeks, negotiations commenced for land donations from the *Prosvita* Association and a purchase from Mike Bodnar. On February 20, 1957, the congregation resolved to proceed, obtaining a timber permit from the government. The following month, volunteers harvested wood, sawed it at local mills, and hauled it to the building site.

On April 15, 1957, *Prosvita* transferred one acre of land to the church, while another was purchased from Mike Bodnar for \$10. Construction began in June 1957 and continued through 1958, with voluntary labor and donations funding progress. Materials from Holy Trinity Church in Calmar, including windows, doors, a furnace, and a dome cross, were incorporated into the new structure.

In August 1958, Walter Klak was hired to construct the large central dome, which volunteers later sheathed and topped with the salvaged Calmar cross. Over the winter of 1959, wood was cut for finishing touches, and the dome was clad by John Shalapay for \$1.50 per hour. Fundraising efforts included barn dances at Alex and Millie Krawec's farm.

By 1960, the roof was shingled, windows and doors installed, and the exterior wrapped in stucco. Services continued in the *Narodnyi Dim* until 1962, when the first Divine Liturgy was celebrated in the completed Holy Trinity Church on August 12. The following year, the congregation marked their first *khram* in the new sanctuary. Walter Gasiorek was commissioned to build an iconostasis, which was installed in 1964, along with plywood flooring.

In late 1965, Walter Burak was contracted to paint icons for the iconostasis for \$800, but after numerous delays, he completed only four pieces. In 1967, another artist, Mr. Bartoschuk from Winnipeg, was hired to complete 18 additional icons for \$600. The final interior beautification efforts culminated in the church's official consecration on June 17, 1967, during a Hierarchical Divine Liturgy officiated by Bishop Andrew.

Later Years and Decline

In November 1966, Holy Trinity was transferred from the Westlock Parish District to the Lac La Biche Parish District. Although initially met with some resistance, the congregation adapted to the change. Services remained consistent, averaging 7–8 annually until 1987. However, as older members moved to town and youth became scarce, sustaining the church became increasingly difficult.

By 1988, it was decided to wind down operations and place Holy Trinity under the care of Sts. Peter and Paul Church in Athabasca, where many former members had relocated. Though occasional services continue at Richmond Park, the congregation effectively merged with the Athabasca parish.



Richmond Park: Holy Trinity Ukrainian Orthodox Church

Priests

Fr. I. Dmytriw (1931)
Fr. J. Tymochko (1932)
Fr. A. Kokolsky (1933–1950)
Fr. W. Melnychuk (1950)
Fr. W. Senishen (1951–1955)
Fr. P. Zubrytsky (1955)
Fr. P. Blazuk (1955–1959)
Fr. H. Wasyliw (1956)
Fr. M. Stetzenko (1959)
Fr. H. Udod (1959–1960)
Fr. D. Denesiuk (1960–1962)
Fr. S. Sass (1962)
Fr. I. Melnyk (1962–1963)
Fr. W. Melnychuk (1963–1966)
Fr. E. Stefaniuk (1966–1967)
Fr. S. Hredil (1967–1970)
Fr. I. Stus (1970–1972)
Fr. L. Kubin (1973–1975)
Fr. L. Diachina (1975–1978)
Fr. V. Lakusta (1979)
Fr. D. Maceliuch (1979–1981)
Fr. S. Soroka (1982–1986)
Fr. H. Fil (1986–2000)
Fr. M. Domaradz (2000–)



Location and Feast Day

Richmond Park, north of Athabasca, east of Secondary Highway 813, County of Athabasca. GPS Coordinates: [54.907273](#), [-113.207698](#) | Their *Feast Day* is on Pentecost, fifty days after Easter.

Founding Members

M. Babie Sr.
F. Chrusch
A. Krawec
P. Krawec
J. Shalapay
V. Wolanuk
A. Wolchansky



Richmond Park: Holy Trinity Ukrainian Orthodox Church



48. Sandy Rapids

All Saints Ukrainian Orthodox Church

Immigrants from Volhynia, Bukovyna, and Galicia began settling in this remote region in the mid-to-late 1920s, with the largest influx occurring between 1929 and 1931. The settlers represented a diverse range of religious backgrounds, including Ukrainian Catholic, Evangelical, and Pentecostal adherents. Each group established its own congregation and built churches in the neighboring settlements, while the Sandy Rapids area saw the formation of a school district in April 1933.

That same year, local farmers secured a piece of land from the government for use as a community cemetery. Recognizing the growing need for Ukrainian Orthodox services, an organizational meeting was held in April 1935, likely at the suggestion of Rev. Ivan Mayba. The congregation then began inviting priests from Smoky Lake to serve the Orthodox faithful of the Sandy Rapids district. Around this time, the initiative group contacted Edmonton-based lawyer Peter Lazarowich for assistance in incorporating with the Ukrainian Greek Orthodox Church of Canada (UGOC). Official incorporation was necessary to secure the legal registration of their cemetery, which was otherwise at risk of forfeiture.

On June 15, 1935, another meeting was held at the home of Wasyl Karasiuk, where a congregation in the name of the Virgin Mary was formally established. The first known liturgy in the Sandy Rapids district was celebrated by Rev. Mayba, and for over a decade, services continued to be held in private homes.

Challenges and Growth

Due to its isolated location, the Sandy Rapids Orthodox congregation received sporadic pastoral visits from UGOC clergy during its formative years. In late 1940, a congregation member





Sandy Rapids: All Saints Ukrainian Orthodox Church

expressed concerns to the Consistory about some Volhynian settlers (described as supporters of “Tsarodoxy” and “katsapism”) who were allegedly attempting to seize control of the cemetery on behalf of the Russian Orthodox Mission. The Consistory advised that the church property, registered under the UGOC, could not legally be transferred as long as even a minority of members remained committed to the Ukrainian Orthodox Church. The matter, which was attributed to the influence of a Volhynian agitator promoting “White Ruthenian” (Belarusian) identity, did not escalate further.

By late 1942, the congregation began planning for the construction of a church and wrote to the Consistory in December, requesting assistance in securing a government permit to harvest timber for the project. Approval was granted in March 1943, and on June 6, the congregation reaffirmed its commitment to the UGOC, recognizing its charter, bylaws, and Sobor decisions. While the church property remained under the congregation’s ownership, it was legally tied to the Ukrainian Orthodox Church of Canada.

The Second World War exacerbated the UGOC’s longstanding challenge of supplying priests to rural settlements, limiting services in Sandy Rapids during the early 1940s. In recognition of this, the Consistory absolved the congregation of its Diocesan Fund obligations from 1940 to 1945. Pastoral care improved significantly after Rev. Senishen’s permanent appointment to the Glendon parish district in late 1944. By 1946, the congregation reported six member families and five Divine Liturgies, both of which increased the following year.

Construction and Stability

In 1948, the congregation launched efforts to build a church, initially raising \$300. Members collectively donated 3,500 feet of lumber, and the building’s design was modeled after

churches remembered from their Ukrainian homeland. Klym Martyniuk, who had previously served as the founding chairman of the Garth Ukrainian Evangelical Church in 1933, was hired as the carpenter at a wage of \$1 per hour. Volunteers assisted with construction, and his final labor costs totaled \$1,100.

The completed rectangular structure featured a large vestibule and two flanking domes adorning the facade. The project was completed debt-free thanks to the congregation’s diligent fundraising. In early 1949, the congregation requested that their feast day be changed from the Protection of the Mother of God (St. Mary the Protectress) to All Saints Sunday.

Owning a dedicated place of worship helped stabilize and invigorate the congregation. By 1951, membership had increased to 14 families, and eight Divine Liturgies were celebrated. The number of services rose to eleven by 1953, but the ongoing shortage of a permanent priest in the Glendon district led to concerns that some members might transition to the Russian Orthodox Church. By 1955, difficulties in instilling religious values in younger generations and financial struggles prevented the congregation from sending a delegate to the Sobor.

Despite these challenges, the late 1950s marked a period of growth. Between 1955 and 1960, the congregation regularly hosted 12–13 liturgies per year. Membership peaked at 28 families by 1960, when Bishop Andrew of the Western Diocese consecrated the church. By this time, the interior was fully finished and featured a large and elegant iconostasis.

By 1994, the congregation reported 18 adult members, including seven married couples. The church remains an important historical and cultural landmark in the Sandy Rapids district.

Sandy Rapids: All Saints Ukrainian Orthodox Church

Priests

Fr. I. Mayba (1935–1936)
Fr. H. Wasyliw (1936–1943)
Fr. W. Woytowich (1943–1944)
Fr. W. Senishen (1944–1949)
Fr. W. Boychuk (1949–1950)
Fr. P. Satsevich (1950–1951)
Fr. Iov Skakalsky (1952–1953)
Fr. I. Magas (1953)
Fr. S. Hredil (1954)
Fr. I. Kulish (1955)
Fr. E. Trufyn (1956–1958)
Fr. P. Dorosh-Zmyiivsky (1958–1961)
Fr. J. Vitenko (1961–1962)
Fr. P. Zubrytsky (1962–1963)
Fr. E. Stefaniuk (1963–1964)
Fr. O. Sorochuk (1964–1972)
Fr. M. Sawchenko (1970)
Fr. L. Kubin (1970–1972)
Fr. S. Semotiuk (1972–1974)
Fr. A. Shcherban (1972–1975)
Fr. A. Chrustawka (1975–1978)
Fr. M. Sawchenko (1979–1985)
Fr. D. Hohol (1985–1994)
Fr. J. Lipinski (1994–2011)
Fr. P. Haugen (2013–)



Location and Feast Day

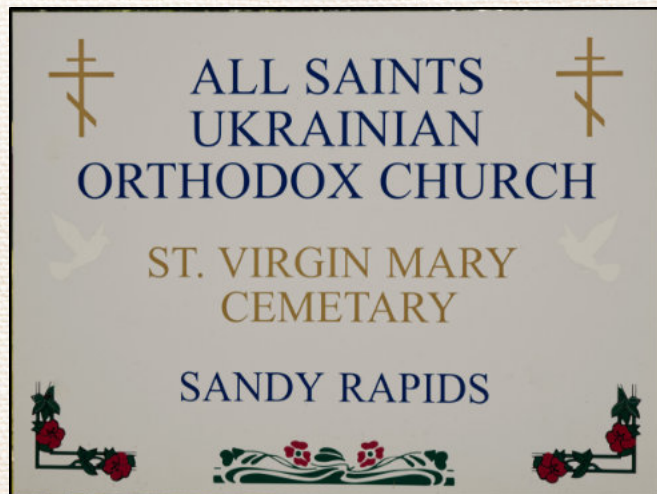
Northwest of Iron River, off Highway 55, at SW 12-63-8 W4, Municipal District of Bonnyville. GPS Coordinates: [54.456690](#), [-111.025846](#) | Their Feast Day is celebrated on the Sunday following Pentecost.

Founding Members

I. Boychuk	E. Karas
J. Charawich	W. Karasiuk
A. Fedchuk	A. Sarawanski
B. Fedir	P. Sarawanski
P. Galiwoda	E. Sokorinski
M. Gurin	W. Shymchuk
I. Haponiuk	J. Woroby
J. Haponiuk	

Cemetery

Located adjacent to the church at SW 12-63-8 W4. Cemetery Coordinates: [54.456690](#), [-111.025846](#)



Sandy Rapids: All Saints Ukrainian Orthodox Church



Sandy Rapids: All Saints Ukrainian Orthodox Church



49. Sarraill

Saints Peter and Paul Ukrainian Orthodox Church

Saints Peter and Paul Ukrainian Orthodox Church in Sarraill is the oldest Orthodox congregation in the Lac La Biche-Boyle region. It was established shortly after Ukrainian settlers arrived in the late 1920s. Fred Holowenko, a recent immigrant from Ukraine, played a key role in rallying the community behind the Ukrainian Greek Orthodox Church of Canada (UGOCC), at a time when Protestant missionary efforts were already underway in the settlement.

Fr. Evhen Olendy, originally ordained by a Russian Orthodox bishop in 1927 but later accepted into the UGOCC in 1928, began organizing and serving the Orthodox faithful in Sarraill in 1929. That year, William Nykolyn donated two acres of land for a church, and the community obtained a government permit to harvest timber. Fred Pysyk was elected the first president of the congregation, with John Sambirsky as secretary-treasurer. In the meantime, services were held in local homes while volunteers harvested and milled trees at Joseph Hewko's sawmill, producing 30,000 feet of board lumber.

Establishing the Cemetery and Church Construction

While the church site was secured, plans for a cemetery faced a challenge. William Nykolyn's wife was uncomfortable with a burial ground near their home, prompting the congregation to seek an alternate location. On July 2, 1932, the UGOCC Consistory formally requested the Province of Alberta to designate a two-acre parcel at NE 29-66-18 W4 for a cemetery. The Consistory also encouraged the Sarraill faithful to officially incorporate as part of the UGOCC.





Sarrail: Saints Peter and Paul Ukrainian Orthodox Church

Construction efforts faced another setback when the earmarked lumber was instead offered for sale, likely due to delays. Fr. Olendy intervened and secured the material on the condition that construction begin by July 1932, despite a lack of funds. Meanwhile, Fr. Olendy's standing with the UGOCC Consistory was uncertain, as he had been suspended two years prior. He insisted that the Sarrail church "belonged to him" and sought to dictate which priests could serve it. However, church authorities in Winnipeg rejected his claim, asserting that the congregation, not an individual priest, determined its religious leadership.

Despite these disputes, a pivotal meeting took place on July 17, 1932, with Fr. Olendy present. A week earlier, Edmonton lawyer P.J. Lazarowich, representing the Ukrainian Self-Reliance League, had attended a community picnic to prepare the necessary legal documents. At the meeting, 23 people formally established the congregation of Saints Peter and Paul and applied for admission into the UGOCC. Fr. Olendy later notarized this declaration in Edmonton on August 22.

Construction of the church proceeded under the supervision of Bill Gerela and Joseph Hewko. The volunteers built a spacious rectangular structure featuring a large dome over the entryway, providing a functional place of worship whenever priests visited from Edmonton, Smoky Lake, or other districts. During this period, reaching the church was challenging, requiring travel by foot, wagon, or sleigh from the nearest railway station, 17 miles away.

Challenges and Growth

The 1930s were difficult years for the Sarrail congregation. Along with the hardships of the Great Depression, membership declined as some members joined the Catholic Church or lost interest, having initially preferred to build

a community hall rather than a church. By 1939, when Fr. Semen Sawchuk visited the parish with writer Ivan Danylchuk, he recorded that the congregation had only seven official members. However, nearly 50 people attended the Divine Liturgy he celebrated on August 6, and he baptized 11 children.

Fr. Sawchuk's notes provide a revealing snapshot of the congregation's struggles. Many attendees displayed a lack of religious awareness – some even walked out when a collection was announced, yielding just \$4.32, which was all he received for his expenses. Meanwhile, Seventh-Day Adventists were gaining followers in the community, even among previously staunch Orthodox families. Despite these challenges, Fr. Sawchuk noted that the congregation still held a deep appreciation for Fr. Olendy, who had organized the community before leaving the UGOCC in 1934.

Yet the Sarrail faithful persisted. In 1943, eight girls and 25 boys were baptized at Saints Peter and Paul, many during the annual Feast Day liturgy on July 12, which attracted worshippers from across the district. By 1944, the congregation had secured the resources to complete the church's interior, contracting George Fleming for finishing work, painting, and installing a chimney. Later, an iconostasis was installed for \$1,500, featuring large icons that cost an additional \$500, reflecting the growing prosperity of local farmers.

Stabilization and Decline

In 1950, the appointment of a resident priest for north-central Alberta was a turning point, granting Saints Peter and Paul more regular access to religious services. In 1951, the congregation contributed \$140 toward furnishing a manse in Boyle. The following year, when Fr. Zubrytsky was assigned to the parish, the residence was relocated to Lac La

Sarrail: Saints Peter and Paul Ukrainian Orthodox Church

Biche, strengthening the congregation's ties to the region.

By 1959, Sarrail had 28 families in its congregation, though only 12 were paid members, and only six were considered truly active. Despite this, 14 Divine Liturgies were celebrated at the church that year. By 1962, paid membership had dwindled to just five, while sympathizers increased to 20, and services rose to 15 annually. However, deaths and rural depopulation increasingly strained the congregation's ability to meet financial obligations.

By 1964, membership had slightly recovered to 11, even as one member relocated to Boyle. That year, 12 services were held, but the congregation faced an \$800 budget shortfall. Reports from the time indicate that firewood was still being used to heat the church.

Throughout the 1970s and 1980s, the Saints Peter and Paul congregation remained an active part of the Lac La Biche parish district despite ongoing hardships. In 1993, they reported 14 members (four individuals and ten families), which grew to 16 the following year.

In the summer of 2000, to commemorate the Second Millennium of Christianity, a special service was held at the church, drawing 175 worshipers. The event included a celebratory banquet and performances by Ukrainian dancers, a church choir, and tsymbaly players. A highlight of the gathering was the presentation of *Sviatkuvannia 2000—A Celebration of Our Faith*, a 142-page hardcover book chronicling the congregation's history.



Sarrail: Saints Peter and Paul Ukrainian Orthodox Church

Priests

Fr. E. Olendy (1928–1932)
Fr. H. Wasyliv
Fr. S. Sawchuk
Fr. H. Hrycyna
Fr. M. Fyk (1940–1942)
Fr. W. Melnychuk
Fr. W. Seneshen (1950–1955)
Fr. H. Wasyliv (1951)
Fr. P. Zubrytsky (1952–1956)
Fr. A. Teterenko (1956–1957)
Fr. M. Domaradz (2000–2018)
Fr. R. Shiyan (2019–)



Location and Feast Day

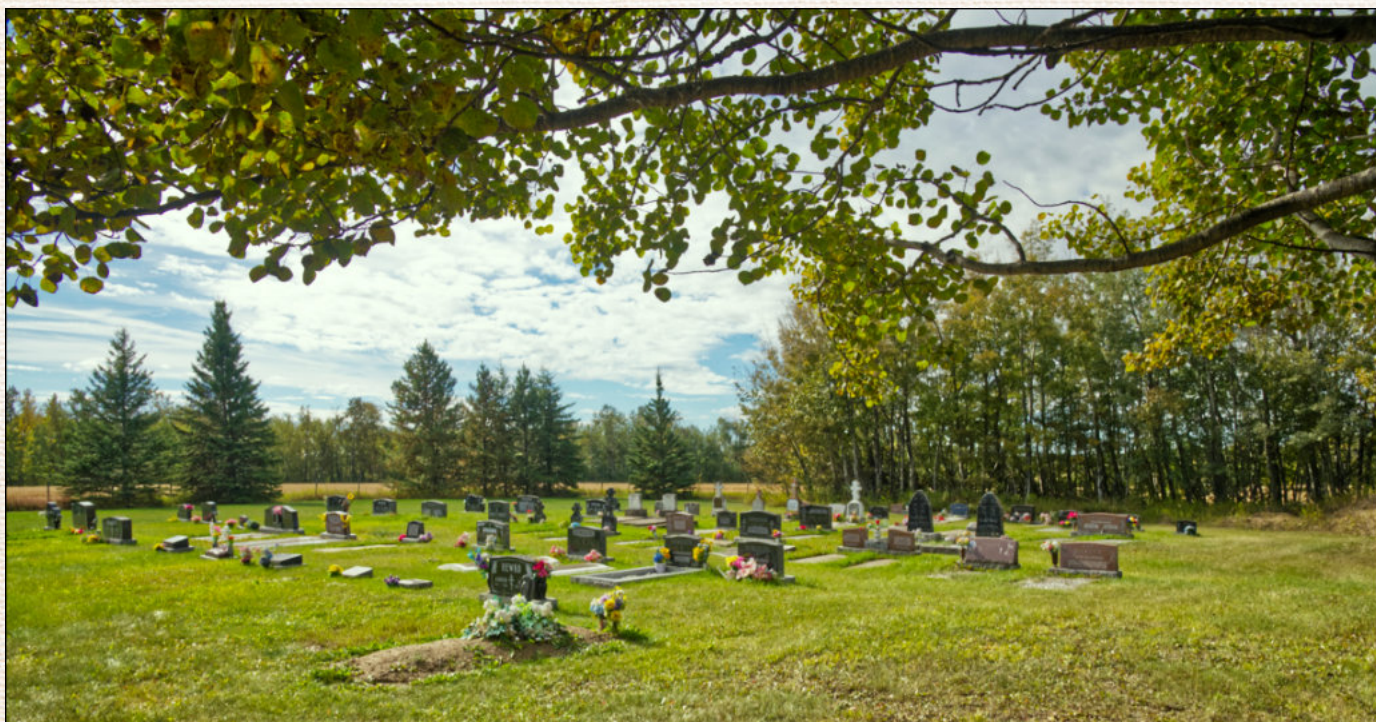
Situated 35 miles (56 km) northeast of Boyle and south of Grassland. GPS Coordinates: [54.753912](#), [-112.703135](#)
Their Feast Day is July 12.

Founding Members

M. Bilon	F. Holowenko
J. Budney	M. Lazarchuk
M. & A. Chamczuk	W. & J. Nykolyn
W. Gerela	J. Pusiarski
Jacob & A. Hewko	F. & M. Pysyk
Joseph Hewko	J. & P. Sambirsky
N. & D. Hewko	A. Sawchuk
S. Hewko	

Cemetery

Located next to the church. The first burial was Joseph Hewko in July 1934, followed by Katherine Sawchuk in 1940. Cemetery coordinates: [54.753469](#), [-112.703379](#)



Sarrail: Saints Peter and Paul Ukrainian Orthodox Church



The Theotokos



Sts. Peter and Paul

Sarrail: Saints Peter and Paul Ukrainian Orthodox Church



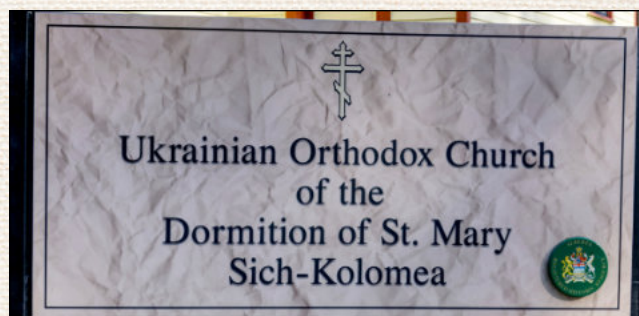
50. Sich-Kolomea

Dormition of Saint Mary Ukrainian Orthodox Church

Sich was the term used by the Cossacks for a permanent military encampment or fortress, several of which were established on the southern reaches of the Dnipro River, the most famous being the Zaporozhian Sich on Khortytsia Island. It was the name given to the Sich school district, established northeast of the Kolomea school in 1907. Kolomyia, a raion (county) center in Ivano-Frankivsk Oblast, Ukraine, provided the name for the school district immediately north of Royal Park, organized in 1906 by Peter Svarich, whose family homesteaded in the area.

The roots of Ukrainian Orthodoxy in the Sich-Kolomea area trace back to the denominational rivalries that emerged as early settlers established organized religious life. In the fall of 1903, the Kolomea district hosted a service by pastors John Bodrug and Alexander Bachynsky of the newly formed Independent Greek Church. The gathering, arranged by Peter Svarich, took place a week after Alberta's first Independent Church service in the Zawale district. The missionaries celebrated a Divine Liturgy at the home of Wasyl and Anna Cherniawsky, who later became strong supporters of the "Seraphimite" movement, named after the controversial Russian Orthodox "bishop" who led the Independent Church.

Many early settlers had emigrated from Greek Catholic villages in Sniatyn County, Western Ukraine. Dissatisfied with sporadic pastoral care from Roman Catholic, Greek Catholic, and Russian Orthodox clergy, they sought alternatives. Some were drawn to the Independent Greek Church due to its progressive social teachings, while others rejected Latin influences in the Uniate Church. In early 1904, Bishop Seraphim visited Alberta and ordained several local settlers as Independent priests, including Joseph Cherniawsky, who briefly served





Sich-Kolomea: Saint Mary Ukrainian Orthodox Church

his home community before being assigned to Saskatchewan.

Formation and Construction of the First Church

Following Bishop Seraphim's visit, a meeting was held at the home of Timofij Worobets, where 14 farmers committed to constructing a church, with four more joining later. The congregation elected Hrytsko Wynnychuk as president, Michael Cherniawsky as secretary, and Yeremij Semotiuk as treasurer. With limited funds, they built a simple log structure with an onion dome on four acres of land donated by the Cherniawsky family, who also set aside part of their property for a cemetery.

The Sich-Kolomea congregation, the second Independent Church in Alberta, faced stiff opposition from Greek Catholic and Russian Orthodox clergy. Despite challenges, the Independent Greek Church gained a foothold in the area, thanks largely to Peter Svarich's promotional efforts. However, clergy ordained by Seraphim often struggled to gain respect in their home communities, prompting many to serve in distant settlements.

Religious Conflicts and Tragic Events

By the early 1910s, tensions within the Independent movement intensified. The 1912 murder of Joseph Cherniawsky, an Independent minister near Goodeve, Saskatchewan, shocked the community. Believed to be a crime of religious passion, his body was found mutilated on railway tracks, allegedly disposed of to conceal evidence. A local Catholic fanatic, Ivan Oryshchuk, was arrested but later acquitted. Widely considered a martyr of the Independent Church, Cherniawsky's remains were later reburied in the Sich-Kolomea cemetery.

By 1919, disillusionment with Protestantizing reforms led many Sich-

Kolomea members to abandon the Independent movement. The Ukrainian Presbyterian Church's increasing influence caused rifts, and Russian Orthodox missionaries were occasionally invited to hold services. Congregational sources suggest that the Independent clergy ultimately abandoned Sich-Kolomea.

Transition to the Ukrainian Orthodox Church of Canada

In March 1920, Rev. Dmytro Stratychuk, a missionary for the newly formed Ukrainian Greek Orthodox Church of Canada (UGOCC), visited Sich-Kolomea, marking its transition from the Independent Church. The first UGOCC liturgy was celebrated in the original Independent church. Later that year, 32 members met at the home of Timofij Worobets to formally reorganize under the UGOCC. Among them was Michael Cherniawsky, a key proponent of the new Orthodox affiliation.

Between 1924 and 1925, the original church was destroyed by fire, possibly due to arson. Archbishop Ioan Theodorovich celebrated the first Hierarchical liturgy in Sich-Kolomea on February 19, 1925. Shortly thereafter, a meeting was held to discuss constructing a new sanctuary.

Construction of the Dormition of St. Mary Church

At the congregation's annual meeting on January 20, 1926, a building committee was formed, and members were delegated to visit The Nativity of the Mother of God Ukrainian Catholic Church in Chipman to assess the work of contractor Joseph (Jarema) Janishewski. On February 1, 1926, the congregation signed a contract with Janishewski to build the church a mile east and half a mile south of the original site. The project, costing \$7,500, was completed by July 31, 1926.

Sich-Kolomea: Saint Mary Ukrainian Orthodox Church

On September 4, 1926, Archbishop Ioan Theodorovich blessed the new sanctuary, assisted by Reverends Dmytro Seneta, Ivan Kusey, and Timothy Horbay. The dedication attracted approximately 1,000 people. Sich-Kolomea remained an integral part of the Vegreville parish district, with some town residents continuing to attend services due to family ties or their preference for worship in a rural setting.

Stabilization and Decline

By 1937, the congregation reported 12 registered members, increasing to 22 by 1939. Membership peaked at 38 in 1951 before gradually declining due to assimilation and rural depopulation. Services remained steady,

averaging 12 to 15 per year through the 1940s and 1950s.

By 1968, membership had fallen to 18. However, the community celebrated when one of its own, Stephan Semotiuk, was ordained as a priest at St. Mary's Church in 1969. Over time, financial constraints led to deterioration, prompting a preservation effort in 2001. The church was designated a Registered Historic Resource of Alberta, and restoration work began in 2002.

Today, Dormition of St. Mary Ukrainian Orthodox Church remains a functioning place of worship and a monument to the resilience of the Sich-Kolomea pioneers and their descendants.

Priests

Fr. Joseph Cherniawsky (Independent)
Fr. D. Stratychuk (1920)
Fr. I. Kusey (1920–1924)
Fr. D. Seneta (1924–1926)
Fr. I. Mayba (1928–1932)
Fr. L. Berezitsky (1938–1941)
Fr. M. Kryschuk (1961–1969)
Fr. E. Maximiuk (1997–2006)
Fr. M. Maranchuk (2007–2014)
Fr. S. Lomazkiewicz (2014–)

Cemetery

One mile west of the church (site of the original Independent Church) at SW 6-54-15 W4. Cemetery coordinates: [53.634326](#), [-112.212720](#)



Location and Feast Day

Northeast of Mundare at SW 5-54-15 W4, on the northeast corner of Range Road 159 and Township Road 540. GPS Coordinates: [53.629311](#), [-112.188451](#) Their Feast Day is celebrated on August 28.



Founding Members

M. Charuk	M. Petruk
W. Charuk	T. Petruk
M. Cherniawsky	Y. Semotiuk
N. Cherniawsky	N. Semotiuk
W. Cherniawsky	I. Semotiuk
T. Didyk	T. Worobets
H. Onyschuk	A. Yermie
M. Orchyk	A. Zaparniuk
I. Petruk	

Sich-Kolomea: Saint Mary Ukrainian Orthodox Church



Sich-Kolomea: Saint Mary Ukrainian Orthodox Church



51. Smoky Lake

Holy Ascension Ukrainian Orthodox Church

The Orthodox presence in Smoky Lake dates back to 1903, when Bukovynian settlers organized a congregation under the Russian Orthodox Mission. However, not all priests serving the area were highly regarded by the more nationally conscious members of the growing Ukrainian community.

Writing to *Ukrains'kyi Holos* in February 1922, local photographer and businessman Nicholas Gavinchuk reported that farmers were becoming increasingly prosperous and more engaged in Ukrainian cultural and national affairs, largely due to the activities of the *Narodnyi Dim* (National Home). He noted the efforts of Rev. Ivan Chrustawka, who had been assigned to Holy Trinity Russo-Orthodox Church in 1921. While Gavinchuk described Chrustawka as supportive of Ukrainian interests, his affiliation with the Russian Orthodox Church made him unacceptable to Smoky Lake leaders who sought to establish a congregation under the Ukrainian Greek Orthodox Church of Canada (UGOCC).

With growing national awareness, figures like Gavinchuk were determined to rally local support for a distinctly Ukrainian Orthodox Church. This vision took shape in 1924 when Rev. Ivan Kusey was invited to celebrate the first Orthodox liturgy in Ukrainian at the home of Joseph Danylevych. This historic service led to the congregation's formal organization on June 9, 1924. Father Kusey returned the following year to celebrate Palm Sunday on April 21, further solidifying the commitment of Orthodox adherents.

Later in 1925, Rev. Dmytro Seneta settled in Smoky Lake, providing regular services for the congregation. Initially, members held services in private homes before utilizing the *Taras Shevchenko Narodnyi Dim*. Besides his religious



Smoky Lake: Holy Ascension Ukrainian Orthodox Church

duties, Fr. Seneta played a key role in developing the community, organizing a church choir, a Ukrainian school, a children's orchestra, and an adult secular choir.

On October 18, 1925, Archbishop Ioan Theodorovich visited Smoky Lake, inspiring parishioners in their efforts. By the following year, the congregation had formally organized, with 32 members. N. Woycenko was elected the first executive head, with N. Gavinchuk as secretary and I. Kinasevich as treasurer. Services were held at Smoky Lake School, but in 1927, Bolshevik sympathizers on the school board prohibited religious gatherings. As a result, no liturgies were held in Smoky Lake during the winter of 1927-1928.

Undeterred, the congregation resolved to build a church. In the spring of 1928, William Czumer was appointed head of the construction committee. Under the supervision of N. Woycenko and a dedicated group of

volunteers, including carpenters S. Tkach and M. Romaniuk, construction moved quickly. By the fall, the new sanctuary, one of the largest Ukrainian Orthodox churches in Western Canada, was completed. The first liturgy was celebrated in the new church by Rev. T. Horbay on November 25, 1928. The following spring, Fr. Horbay relocated to Smoky Lake, making it the base from which Ukrainian Orthodox priests served nearby rural congregations.

Cultural and Artistic Contributions

During his tenure as parish priest, the artistically inclined Father Lorne Kubin enriched the interior of the church with decorative *rozpys* (traditional Ukrainian painting) and crafted stained-glass windows. The interior features a striking mauve color scheme and an impressive three-tiered *ikonostasis* (icon screen). In 1994, the domes of the church were re-clad in copper.



Smoky Lake: Holy Ascension Ukrainian Orthodox Church

Priests

Fr. I. Kusey (1924–1925)
Fr. D. Seneta (1925– c. 1927)
Fr. T. Horbay (1926–1932)
Fr. I. Mayba (1932–1936)
Fr. H. Wasyliw (1936–1943)
Fr. D. Senyshyn (1944–1949)
Fr. D. Foty (1949–1950)
Fr. F. Kulchynsky (1950–1951)
Fr. P. Satsevich (1951–1961)
Fr. S. Hrebeniuk (1961–1962)
Fr. Y. Rybalka (1962–1965)
Fr. Y. Turzhansky (1965–1970)
Fr. S. Hredil (1970–1973)
Fr. L. Diachina (1973–1975)
Fr. L. Kubin (1975–1977)
Fr. S. Semotiuk (1977)
Fr. L. Kubin (1978–1988)
Fr. O. Hudyma (1988–1991)
Fr. T. Udod (1992–1995)
Fr. J. Plewa (1995–2003)
Fr. B. Ambrosie (2003–2023)
Fr. E. Panchuk (2024–)



Location and Feast Day

In the town of Smoky Lake, south of Highway 28 and on the east side of Secondary Highway 855, at the southeast corner of 50th Avenue and White Earth Street. GPS Coordinates: [54.111020, -112.475374](#) Their *Feast Day* is celebrated on the Thursday of the fifth week after Easter. The congregation owns and maintains a National Home.

Founding Members

N. Cherniak
J. Danylovich
H. Faryna
N. Gavinchu
I. Kinasewich
W. Lazaruk
S. Popowich
V. Skoreyko
N. Woycenko



Prominent Members

N. Capovsky
W. Czumer
F. Dmytrov
W. Elaschuk
I. Goresky
D. Grekul
S. Kostyniuk
H. Kotyk
I. Minailo
P. Palichuk
I. Palylyk

V. Radomsky
K. Ramaniuk
W. Ratsoy
W. Romanchuk
G. Socholotsky
I. Stogryn
S. Stogryn
S. Tkach
A. Vylychuk
G. Wasylenchuk
F. Warawa
P. Warwara

Cemetery

Located immediately south of Smoky Lake, on the west side of Secondary Highway 855, at SE 16-59-17 W4. Cemetery GPS: [54.093943, -112.479304](#)



Smoky Lake: Holy Ascension Ukrainian Orthodox Church



Patron Icon



Pantocrator Icon

Smoky Lake: Holy Ascension Ukrainian Orthodox Church



52. South Slawa

Dormition of Saint Mary Ukrainian Orthodox Church

The origins of South Slawa Church trace back to 1909, just two years after the district was settled by immigrants from Galicia, Western Ukraine. At a meeting held in the home of M. Hymanyk, a group of residents decided to build a church to serve the growing community. Completed in 1910, the sanctuary was initially used by ministers of the Presbyterian-backed Independent Greek Church, commonly known as the “Seraphimite” formation after its founding bishop.

Although the Independent clergy initially retained most of the Byzantine liturgical traditions, church leaders intended to gradually replace them with Protestant elements. This shift sparked controversy, especially when Rev. I. Danylczyk declared that vestments, candles, and incensories were unnecessary. Parishioners protested and barred him from officiating in their place of worship. Later, a priest from the Russian Orthodox Mission visited but strongly condemned the congregation for having accepted “Seraphimite” ministers. He proclaimed that a devil had taken residence among them and needed to be exorcised. His remarks alienated the parishioners, and he was forced to leave. The fate of the original South Slawa Church remains unclear, as no further mention of it appears in historical records.

In 1923, devout members of the original South Slawa congregation learned about the activities of Rev. Ivan Kusey, who was organizing Ukrainian Orthodox communities in the Willingdon area. They invited him to celebrate a liturgy, and the service, delivered in Ukrainian, moved many attendees. On September 17, 1923, a meeting was held to formally establish a Ukrainian Greek Orthodox parish. The newly formed executive committee was immediately





South Slawa: Saint Mary Ukrainian Orthodox Church

tasked with constructing a church, and \$102.15 was collected in donations. An additional \$40 was raised to cover clerical services.

A log structure was soon erected by volunteers at a cost of \$119.85 for materials. Vestments and candleholders were purchased in 1924, and on September 27, 1925, Archbishop Ioan Theodorovich officiated a liturgy at the newly completed church. A large crowd attended, contributing \$40 in donations.

Growth and Reconstruction

At the annual meeting held on December 19, 1925, bylaws for the congregation were drafted, and land was purchased from John Hymanyk for \$20 to establish a parish cemetery. As the congregation grew, a decision was made on January 3, 1931, to construct a larger church. Logs were sourced from an island on the North Saskatchewan River, five miles north of the site, near the former location of Fort d'Isle, a Northwest Company trading post from 1801-1804. The logs were squared at John Zalaski's sawmill, and construction was overseen by Andrew Sakowsky and Metro Nahorniak, with a hired chief carpenter leading the work.

When the first rafter was raised on the east wall of the new structure, a wreath of flowers, gathered by 12-year-old Nick Zalaski, was tied to it as a symbolic wish for the church's longevity and prosperity. Completed in 1933, the new sanctuary was named Dormition of St. Mary (*Uspenia*). The cruciform church, situated on a knoll with a commanding view of the surrounding countryside, featured a large central dome with two smaller domes adorning the narthex and sanctuary. In 1938, a bell tower was added to the southwest corner and fitted with a bell. The interior was gradually enhanced with an iconostasis, a chandelier, and other liturgical furnishings.

Peak Years and Challenges

Between the mid-1930s and early 1950s, South Slawa congregation thrived. In 1939, ten liturgies were celebrated at the church. The number dropped to eight in 1946 but increased to twelve in 1947 and 1948, then to thirteen in 1949. Throughout this period, South Slawa was served by priests based in Myrnam, five miles to the south. This arrangement occasionally caused friction. When Rev. M. Flak was assigned to the Myrnam district in 1951, tensions arose due to political differences between the two communities. Myrnam's parishioners supported Rev. Flak's staunch anti-Communist stance, while South Slawa members, seen as more left-leaning, were less welcoming of his rhetoric.

In 1953, the congregation held twelve Divine Liturgies and reported 28 members. By 1955, membership had declined to 20, though the number of Sunday services increased to thirteen. Rural depopulation and an aging congregation gradually eroded the vitality of St. Mary's parish. A chronic shortage of available priests in the Ukrainian Greek Orthodox Church of Canada (UGOC) further exacerbated the challenges, as evidenced by frequent letters from frustrated South Slawa parishioners to the Consistory.

Historic Recognition and Continued Use

In 1982, South Slawa Church was designated a historic site by the Province of Alberta. In 1985, the exterior of the church was repainted, and its doors and windows were replaced. The well-maintained sanctuary remains in use for regular services, weddings, funerals, and the annual Feast of the Dormition of the Virgin Mary.

The South Slawa congregation also owns the Taras Shevchenko Ukrainian National Hall,

South Slawa: Saint Mary Ukrainian Orthodox Church

located half a mile west of the church. This hall has hosted parish functions, concerts, and theatrical performances over the years.

Completely refurbished in 1989, its stage features a beautiful backdrop painted by artist P.W. Romaniuk in 1942.



Priests

Independent Church:

Fr. P. Patserniuk (c. 1909)

Fr. A. Wilczynski

Fr. I. Danylczyk (1917)

Ukrainian Greek Orthodox Church of Canada:

Fr. I. Kusey (1923–1928)

Fr. I. Mayba (1928–1932)

Fr. D. Stratychuk (1932–1933)

Fr. I. Hykawy (1938–1940)

Fr. T. Horbay (1935–1938)

Fr. S. Symchych (1940–1943)

Fr. L. Diachina (1942–1946)

Fr. I. Shvets (1946–1951)

Fr. M. Flak (1952)

Fr. S. Hredil (1952–1958)

Fr. M. Kryschuk (1958–1961)

Fr. A. Chrystawka (1961–)

Fr. W. Melnychuk (1966–1968)

Fr. P. Zubrytsky (1969–1973)

Fr. S. Semotiuk (1973–1974)

Fr. P. Zubrytsky (1965–)

Fr. M. Sawchenko (1985–1994)

Fr. W. Sapiha (1994–2020)

Fr. P. Haugen (2021–)



Location and Feast Day

Northeast of Myrnam, at SW 2-55-8 W4. GPS Coordinates: [53.715864](#), [-111.092719](#) Their Feast Day is August 28.

Founding Members

First Congregation:

M. Hymanyk

V. Zalasky

I. Triska

P. Pookhay

P. Fodchuk

D. Fesyk

W. Cherniavsky

W. Horobec (likely Worobec)

K. Grykuliak

O. Malakhovsky

I. Havrylia

UGOC Parish Initiators:

M. Hymanyk

J. Maksymiuk

M. Solowan



Cemetery

Located adjacent to the church, on land purchased for \$20 in 1925.

South Slawa: Saint Mary Ukrainian Orthodox Church



The Theotokos



The Altar Table

South Slawa: Saint Mary Ukrainian Orthodox Church



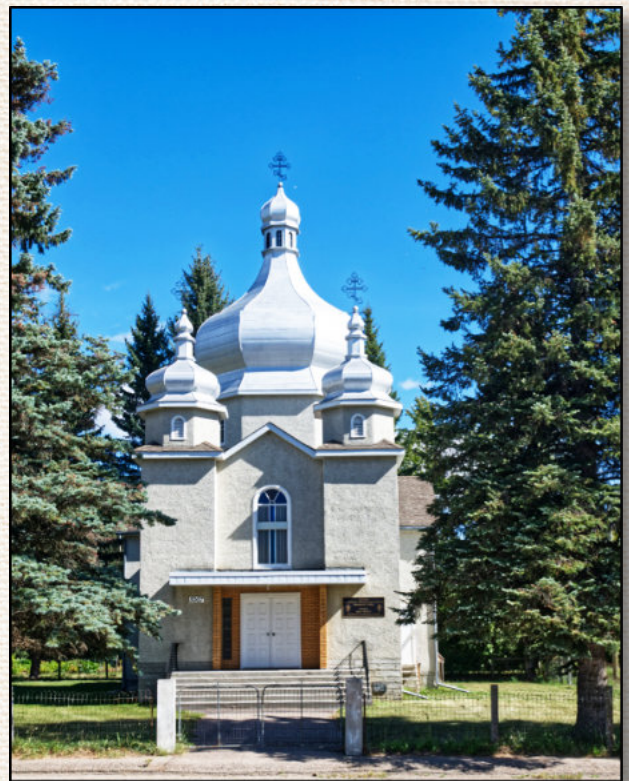
53. Spedden

Holy Trinity Ukrainian Orthodox Church

The first Orthodox liturgies in Spedden were celebrated in the late 1920s at the homes of Ukrainian Greek Orthodox Church of Canada (UGOCC) supporters and at the Spedden *Narodnyi Dim* (National Home). Rev. T. Horbay began visiting the settlement in 1927, laying the groundwork for the eventual establishment of Holy Trinity Church. However, it was not until April 17, 1932 (another source cites January 9, 1932) that a formal founding meeting was held, with sixteen members petitioning the Consistory in Winnipeg for official recognition.

In 1934, lots were purchased from the Canadian National Railway (CNR), though it took another eight years before the congregation was ready to construct a sanctuary. Work began in 1942, with volunteers building under the supervision of John Krusckow and Nick Nickolywich. In 1943, Mike Muzyka took over as head carpenter, leading the congregation as they gradually completed the structure. By July 1943, the crosses and domes were ready to be blessed, indicating the sanctuary was sufficiently completed for use at that time.

From its inception, the Spedden congregation was served by priests based in Smoky Lake, fostering strong ties between the two communities. In 1950, the Consistory attempted to transfer Spedden to the Glendon district to strengthen the latter's parish. This move provoked an immediate revolt among Spedden members, who, along with Smoky Lake leader Nick Gavinchuk, protested the decision. The Spedden faithful threatened to suspend church activities and block the Glendon priest from using their sanctuary – despite holding no ill feelings toward him personally. Ultimately, the Consistory relented, restoring Spedden's original parish alignment.



Spedden: Holy Trinity Ukrainian Orthodox Church

Destruction by Fire and Reconstruction

Tragedy struck on Easter Sunday, April 21, 1957, when the original Holy Trinity Church was destroyed by fire. It is believed that the *kadylo* (incensory) was emptied outside the church, igniting nearby grass and sparking a fire that engulfed the sanctuary. Village members watched helplessly, as no fire department was available to intervene. The only relic saved from the flames was the original *kadylo*.

Determined to rebuild, parishioners initiated reconstruction the following year. Head carpenter Mike Panas, assisted by John and Metro Bodnar, led a team of volunteers in erecting a new cruciform sanctuary. The structure featured a large central dome with two smaller domes over the towers flanking the façade. The new church was formally consecrated in 1962 during a hierarchical service officiated by Bishop Andrew of the Western Diocese.

Cultural and Artistic Enhancements

In 1981, Father Lorne Kubin, with artistic contributions from Larry Wowk, decorated the interior of Holy Trinity Church with traditional *rozpys* (ornamental painting). Inspired by the mission church at Saddle Lake First Nation,

Kubin incorporated a rose motif, while Wowk painted the six-winged cherubim adorning the sanctuary.

In 2000, fundraising efforts commenced to acquire an iconostasis. Deacon Nazari Polataiko, then managing the UOCC church store at the Consistory, and his father Yaremi in Chernivtsi were commissioned to produce the structure. The elaborate iconostasis, featuring gold leaf detailing and icons painted by Tatiana Polataiko, was crafted in Chernivtsi before being shipped to Spedden.

Attempted Arson and Present-Day Status

In late summer 2015, Spedden's Holy Trinity Church narrowly escaped destruction for a second time. On August 27, 2015, the nearby Ukrainian Catholic Church on Highway 28 was struck by lightning and completely destroyed. The following night, at approximately midnight, an arsonist attempted to set fire to Holy Trinity. Miraculously, the fire failed to spread, leaving only the back windows of the sanctuary scorched.

As of 2016, the congregation hosted eight liturgies annually, continuing its long-standing role in the religious and cultural life of Spedden.



Spedden: Holy Trinity Ukrainian Orthodox Church

Priests

Fr. T. Horbay (1927–1932)
Fr. I. Mayba (1932–1936)
Fr. H. Wasyliv (1936–1943)
Fr. W. Senishen (1944–1948)
[Fr. Kapindor? Fr. Rider?]
Fr. Y. Rybalka
Fr. S. Hredil
Fr. Sorochuk
Fr. P. Satsevich
Fr. M. Fyk
Fr. F. Kulchitsky
Fr. L. Diachina
Fr. Y. Turzhansky
Fr. L. Kubin
Fr. Y. Puk
Fr. O. Hudyma (1988–1991)
Fr. T. Udod (1991)
Fr. P. Kosacki (1992)
Fr. T. Udod (1992–)
Fr. J. Plewa (1995–)
Fr. B. Ambrosie (2000–2023)
Fr. E. Panchuk (2024–)



Location and Feast Day

Northeast corner of 50 Avenue and 49 Street in the village of Spedden (Block 2, Lots 6, 7, and 8), at 5007-49 Street. GPS Coordinates: [54.140118](#), [-111.725308](#) Their *Feast Day* is celebrated at Pentecost, the seventh Sunday after Easter.

The *Narodnyi Dim* across the street from the church continues to serve the congregation as a gathering place for religious and community events.

Founding Members

D. Komchyr	S. Leskiw
J. Baron	J. Lobay
M. Krokosh	A. Matwychuk
J. Stelmaschuk	W. Syroid
B. Gordey	A. Galas
J. Huk	D. Prokopiuk
M. Kapicki	O. Ostapiw
Z. Kruk	R. Kuzma
J. Leskiw	J. Tchir
M. Leskiw	M. Shemeluck
P. Leskiw	

Cemetery

Located on two acres of land donated by John Lobay, at SW 5-60-12 W4. Cemetery coordinates: [54.151921](#), [-111.766923](#)



Spedden: Holy Trinity Ukrainian Orthodox Church



The Kivot (tabernacle)



The Sanctuary

Spedden: Holy Trinity Ukrainian Orthodox Church



54. St. Paul

All Saints Ukrainian Orthodox Church

Father Meroslaw Kryschuk first began holding services in St. Paul while serving as pastor of the Myrnam district. It was likely on his initiative that a meeting was convened on September 17, 1960, to adopt the charter and bylaws of the Ukrainian Greek Orthodox Church of Canada (UGOCC), marking the formal incorporation of the All Saints parish.

In 1961, the congregation was attached to the Glendon Parish District, which was then served by Father P. Dorosh-Zmyiivsky, who was succeeded the following year by Archimandrite J. Vitenko. The early years proved challenging, but by 1962, the congregation celebrated ten Divine Liturgies. Parish records from 1968 indicate financial struggles, with only eight active members requesting that their outstanding debt to the Consistory be forgiven. Financial difficulties persisted into the 1970s, as communication with the parish became sporadic. However, by 1973, the executive was finally able to provide membership figures for previous years:

- 1965 – 5 members
- 1966 – 13 members
- 1967 – 12 members
- 1968-1969 – 9 members
- 1970 – 7 members
- 1972 – 12 members

Membership fluctuations were largely due to some members maintaining affiliations with neighboring congregations while also contributing to All Saints. Nevertheless, by 1973-1974, with 11 registered members, the parish was finally able to settle its outstanding debt with the Consistory.

Within a year, the situation worsened when St. Paul was left without a regular priest. During this period, the congregation considered ceasing its membership with the Consistory and instead



St. Paul: All Saints Ukrainian Orthodox Church

supporting neighboring parishes by attending their services. Fortunately, this crisis was averted, and the congregation gradually regained strength, benefiting from its location in a growing town that served as a regional hub.

Expansion and the Ukrainian Cultural Centre

As the 1988 millennium of Ukrainian Christianity approached, the All Saints congregation envisioned an ambitious future. In December 1986, the executive sought the Consistory's support for a multi-use facility designed to serve the cultural and social needs of Ukrainians in St. Paul and surrounding areas. The proposed center would include:

- A library
- Meeting rooms
- Dance training facilities
- Offices
- A theatre
- A hall and kitchen
- A kiosk for Ukrainian arts and crafts sales

The intention was to generate income and sustain the congregation by renting out the facility. While some viewed the project as a financial risk, the majority approved its construction, incorporating a domed area to serve temporarily as a place of worship. At this time, the congregation had been using an old church, though details about its location and acquisition remain unclear. The deteriorating condition of this structure reinforced the need for a modern facility.

Following the completion of the Ukrainian Cultural Centre, the congregation faced

difficulties in recruiting volunteers to staff events and raising funds to pay off the mortgage. Some parishioners who had opposed the project left the congregation, feeling vindicated by the financial struggles that followed. Despite these challenges, a committed core of members persisted in their efforts.

However, it became evident that the center would not attract enough new members to fund the construction of a modern sanctuary. As an alternative, the congregation decided to acquire the decommissioned Holy Ghost Church from Willingdon and relocate it to St. Paul for restoration and use as the parish's new place of worship.

Relocation of Holy Ghost Church and Restoration

Over a two-day period, on March 26-27, 2002, Holy Ghost Church was carefully lifted from its foundation and transported by truck more than 80 kilometers north, across the North Saskatchewan River, to its new location beside the All Saints Ukrainian Cultural Centre. Originally built in 1938 under the direction of master carpenter Ivan Mnoholitny, the five-domed cruciform church was placed on a new foundation adjacent to the center. It was subsequently restored and connected to the cultural complex through a vestibule and walkway.

The first liturgy in the rededicated church was celebrated by Father J. Lipinski on Palm Sunday, April 4, 2004. The sanctuary was officially blessed during a hierarchical service officiated by Archbishop John on September 18, 2004.



St. Paul: All Saints Ukrainian Orthodox Church

Priests

Fr. M. Kryschuk (1960–1961)
Fr. P. Dorosh-Zmiyivsky (1961)
Fr. J. Vitenko (1961–1962)
Fr. P. Zubrytsky (1962–1963)
Fr. E. Stefaniuk (1963–1964)
Fr. O. Sorochuk (1964–1970)
Fr. L. Kubin (1970–1972)
Fr. S. Semotiuk (1972–1974)
Fr. A. Shcherban (1972–1975)
Fr. A. Chrustawka (1975–1978)
Fr. L. Kubin (1978–1979)
Fr. M. Sawchenko (1979–1985)
Fr. D. Hohol (1985–1994)
Fr. J. Lipinski (1994–2011)
Fr. P. Haugen (2013–)



Location and Feast Day

St. Paul at 5601-51 Street, County of St. Paul. GPS Coordinates: [53.998436](#), [-111.298967](#) | Their Feast Day is celebrated on the Sunday following Pentecost.

The All Saints Ukrainian Cultural Centre remains an important community institution, continuing to support the religious, social, and cultural heritage of St. Paul's Ukrainian Orthodox faithful.



St. Paul: All Saints Ukrainian Orthodox Church



55. Stry

Descent of the Holy Spirit Ukrainian Orthodox Church

Congregational life in Stry began with a meeting of local community activists on August 19, 1933. At this gathering, a resolution was passed petitioning the Consistory of the Ukrainian Greek Orthodox Church of Canada (UGOCC) for membership. A reply was received on February 1, 1934, along with the necessary forms to officially register the new parish. On October 30, 1940, the congregation formally requested acceptance into the ranks of the UGOCC, adopting the name Descent of the Holy Spirit Church.

In the meantime, Rev. I. Mayba began providing pastoral care to the Ukrainian Orthodox faithful in Stry. In 1934, the congregation established a cemetery on land adjacent to the future church site. For eight years, services were held at the second Stry National Hall (constructed in 1931). The first hall, built at the same site in 1928-1929 on land donated by Nick Bunda, was destroyed by fire in 1930.

In April 1938, the congregation applied to the Department of Lands and Mines for permission to harvest 20,000 feet of lumber from a nearby timber reserve to construct a place of worship. The lumber was processed at the Kutash sawmills in McRae, Alberta. Church members took turns hauling the materials to the building site using horse-drawn sleighs and wagons. According to a letter sent to the UGOCC Consistory, the sanctuary was largely completed by the end of 1941, built by volunteers under the supervision of master builder Ivan Mnoholitny.

The official blessing of the Descent of the Holy Spirit Church took place on September 30, 1945, during a visit by Archbishop Ioan Theodorovich. However, another source suggests that the church may have been consecrated earlier, in June 1943.



Stry: Descent of the Holy Spirit Ukrainian Orthodox Church

Renovations and Enhancements

During the 1980s, significant renovations were undertaken. The church's interior and exterior were repainted, the floors refinished, and broadloom carpeting was installed along the aisles and around the altar. A new iconostasis and new altars enhanced the sanctuary's

aesthetic, and draperies were added to the windows.

While serving as the parish priest, Rev. Lorne Kubin contributed to the beautification of the church by painting the interior dome and creating large icons behind the altar.

Priests

Fr. I. Mayba (1934–1936)
Fr. T. Horbay
Fr. H. Wasyliw (1936–1943)
Fr. W. Woytowich (1943–1944)
Fr. M. Fyk (1944)
Fr. W. Senishen (1944–1949)
Fr. D. Foty (1949–1950)
Fr. F. Kulchynsky (c. 1950–1951)
Fr. P. Satsevich (1951–1961)
Fr. S. Hrebieniuk (1961–1962)
Fr. Y. Turzansky (1965–1969)
Fr. W. Melnychuk (1969–1970)
Fr. S. Hredil (1970–1973)
Fr. L. Diachina (1973–1975)
Fr. Y. Puk (1987–1988)
Fr. V. Lakusta
Fr. L. Kubin
Fr. O. Hudyma (1988–1991)
Fr. T. Udod (1991)
Fr. P. Kosacki (1992)
Fr. T. Udod (1992–)
Fr. J. Plewa (1996)
Fr. J. Lipinski (1997–2011)
Fr. P. Haugen (2013–)



Location and Feast Day

Southeast of Vilna and west of Saddle Lake Indian Reserve, between Highway 28 and Secondary Highway 652, at SE 28-58-13 W4. GPS Coordinates: [54.035430, -111.862715](#) Their Feast Day is celebrated on the Monday following Pentecost (Green Holidays).

Founding Members

P. Koroluk
I. Tchir
L. Pidluzny
W. Pelech
D. Davydovych
I. Romanchuk
N. Malaiko



Cemetery

Land for the cemetery was donated in 1934 by Yakym and Victoria Mernonenko, located at SW 28-58-13 W4, near the church site. The first burial was that of Maricia Shysh in 1934.

Cemetery GPS: [54.035169, -111.874281](#)

Stry: Descent of the Holy Spirit Ukrainian Orthodox Church



56. Suchava

Suchava: St. John Ukrainian Orthodox Church

Often spelled *Sachava*, this community derives its name from a river and city (*Suceava* in Romanian) in southern Bukovyna, a historically significant region with strong Ukrainian ties. The Ukrainian Orthodox faithful of the Suchava district proudly claim the distinction of forming the first Alberta congregation of the newly established Ukrainian Greek Orthodox Church of Canada (UGOCC).

The roots of the Suchava Orthodox community trace back to 1900-1904 when Russian Orthodox missionaries, based in Wostok (eleven miles west), began ministering to homesteaders in the area south of the present-day village of Andrew. In 1904, Bishop Tikhon of San Francisco secured title to 40 acres at NW 9-56-16 W4, where a log church dedicated to St. Michael was built, likely under the leadership of Stefan Gudsovaty or Alexander Bochanetsky. This church was served by various Russian Orthodox clergy until it was destroyed by fire in 1913 or 1914.

Following the fire, Bishop Tikhon personally visited the congregation, encouraging them to rebuild. Financial aid from the American Diocese helped construct a new St. Michael's Church and a residence for a full-time priest, completed by 1915. On May 23, 1916, Archbishop Evdokim (Meshchersky) of the Aleutians and North America established a hermitage at Suchava in honor of the patron of Bukovyna, St. John of Suchava. He celebrated the Divine Liturgy with all Russian Orthodox clergy in Alberta, marking the area's significance in Orthodox history.

Throughout the Great War, St. Michael's was served by Rev. Nikon Nikulsky and Rev. Afansiy Markowich, though regular pastoral care remained inconsistent. Following Rev. Markowich's departure in early 1919, the church was left without a full-time priest, which,



Suchava: St. John Ukrainian Orthodox Church

combined with awareness of Ukrainian Orthodox developments in Saskatoon, fostered a pro-Ukrainian movement within the congregation.

Transition to the Ukrainian Greek Orthodox Church of Canada

Encouraged by Dmytro Tokaryk and other members of the *Suchava hromada*, a request was sent to the Ukrainian Orthodox Brotherhood in Saskatoon to supply a priest. On March 22, 1920, the Ukrainian Greek Orthodox Church of St. John of Suchava was formally organized in anticipation of the arrival of Rev. Dmytro Stratychuk, one of the first ordained clergy of the UGOCC.

Rev. Stratychuk arrived in the settlement by sleigh, accompanied by his wife, and was deeply moved when three elderly homesteaders welcomed him with the traditional offering of bread and salt. On March 28, 1920 (Palm Sunday), he celebrated the first Orthodox Liturgy in Alberta sung in Ukrainian, drawing a large crowd. Reflecting on this landmark event in *Ridna Nyva* eighteen years later, he noted: “*I sensed that I was still lacking experience in the service and preaching, but I saw spiritual enthusiasm among those present.*”

On July 7, 1920, a mission service was conducted at St. Michael’s Church by Rev. Drs. Lazar Gherman and Kopachuk, alongside Rev. Stratychuk. They blessed ritual water and held a prayer service for Ukrainian soldiers who had fallen in the recent European wars. The mission, attended by a large crowd, was reported in *Ukrains’kyi Holos* (August 11, 1920).

Although Rev. Stratychuk initially committed to one year of service in Suchava, his tenure was brief. By late 1920, Rev. Ivan Kusey took over, dedicating himself to strengthening the UGOC in east-central Alberta. He also established a *Prosvita* society

and worked to raise national consciousness among the district’s Bukovynian settlers.

Conflict with the Russian Orthodox Mission

The transition to Ukrainian Orthodoxy faced resistance from long-time parishioners loyal to the Russian mission. Tensions escalated on May 6, 1921 (St. George’s Day), when three Russian priests – Revs. A. Kiziun (Edmonton), L. Zubach (Wostok), and P. Dovheiko (Szypenitz) – attempted to remove Rev. Kusey from the altar during a service. A dramatic confrontation unfolded as a Russian supporter entered with a steel object, raising fears of violence. However, local leader Dmytro Tokaryk intervened, diffusing the situation. The Russian clergy, embarrassed by the failed takeover, left without further incident.

In 1923, the Russian Orthodox Church formally demanded that Rev. Kusey vacate St. Michael’s Church and its rectory, prompting a legal battle. A court case was filed in Edmonton in early 1924 (*Edmonton Bulletin*, February 16, 1924). Anticipating an unfavorable ruling, UGOC supporters decided to construct their own church. Elia Hotzman donated two acres opposite St. Michael’s for a Ukrainian Orthodox sanctuary, while Alex Bochanesky provided a house to serve as a temporary place of worship. The first service in this adapted structure was held in June 1924.

By 1925, the congregation secured an additional two-acre grant from the *Suchava Ukrainian National Home* for a cemetery. The first burial was that of Vasyl Bochanesky

Construction of St. John of Suchava Church

Discussions about a permanent church were contentious, with some advocating for construction in Andrew instead of Suchava. After intense debate, a June 10, 1934 vote

Suchava: St. John Ukrainian Orthodox Church

resulted in a 13-7 decision to build at Suchava, adjacent to the cemetery. Despite economic hardships during the Great Depression, construction began immediately.

The completed cruciform church featured:

- A large central dome flanked by two smaller cupolas over the narthex and sanctuary.
- A storm porch at the entrance for protection against the elements.
- A bell stand positioned near the southwest corner of the churchyard.

On May 19, 1935, Archbishop Ioan Theodorovich formally consecrated St. John of Suchava Ukrainian Orthodox Church during his first visit to the parish.

Decline and Legacy

Despite early tensions, the establishment of St. John of Suchava Church paved the way for a vibrant cultural and religious community. In November 1936, parish activists initiated plans for a second church in Andrew, leading to the construction of Sts. Peter and Paul Church three years later.

By 1944, due to rural depopulation, the Suchava manse was closed, and Rev. Stefan Symchych relocated to Willingdon. As migration patterns changed, membership in rural churches declined, yet the legacy of St. John's as a foundational UGOCC parish remains significant.

Priests

Fr. N. Nikulsky and Fr. A. Markowich (ROC, 1914–1918)
Fr. D. Stratyckuk (UOC, 1920)
Fr. I. Kusey (UOC, 1920–1924)
Fr. I. Mayba (1928–1932)
Fr. T. Horbay (1933–1938)
Fr. I. Hykawy (1938–1940)
Fr. S. Symchych (1940–1944)
Fr. G. Maximiuk (2006)
Fr. M. Maranchuk (2007–2014)
Fr. S. Lomaszkiewicz (2014–)



Cemetery

Located adjacent to the church, donated in 1925 by the Free Ukraine Association.

Location and Feast Day

Four miles south of Andrew, on the west side of Secondary Highway 855, and four miles north of Secondary Highway 637, at NE 8-56-16 W4. GPS Coordinates: [53.830292](#), [-112.332104](#)
Their Feast Day is November 21.

Founding Members

W. Frunchak	G. Tanasiuk
D. Tokaryk	N. Tanasiuk
A. Bochanesky	W. Yaremie
E. Hotzman	G. Zukiwsky
W. Latchuk	



Suchava: St. John Ukrainian Orthodox Church



Processional Cross



St. Matthew

Suchava: St. John Ukrainian Orthodox Church



57. Szypenitz

Saint Mary Ukrainian Orthodox Church

The Szypenitz Ukrainian Orthodox Church of St. Mary derives its name from the village of Shypyntsi, located in Kitsman Raion, Chernivtsi Oblast, Western Ukraine. This settlement, situated along a tributary of the Prut River, was home to many Bukovynian settlers who emigrated to Canada in the early 20th century, forming the Szypenitz School District in 1906 and the nearby Shepenge Post Office in 1911.

Early Establishment and First Church (1907-1910)

In 1907, Orthodox settlers in Szypenitz purchased 45 acres of land for a cemetery at NW 22-55-13 W4. That same year, they erected a modest log church with a simple gable roof and no dome, finishing the interior with wide boards purchased in Vegreville. Initially, priests from the Russian Orthodox Mission based in Shandro and Boian ministered to the congregation. However, their church mysteriously burned down in 1909-1910.

Second Church (1913-1916)

Undeterred, the congregation constructed a larger church in 1913 under the supervision of Harry Osiecki (Hryhorii Osietski). Each member contributed \$5 toward lumber from Vegreville, providing labor voluntarily. The churchyard became a focal point for community gatherings, including a Russophile assembly on November 21, 1914, featuring MLA Andrew Shandro and Russian nationalist leaders. This period marked increasing tensions between Russophiles and nationally conscious Bukovynians.

On June 14, 1916, just three days after Pentecost, a second fire destroyed St. Mary's Church under suspicious circumstances. Community lore attributes the arson to inter-



Szypenitz: Saint Mary Ukrainian Orthodox Church

denominational tensions, allegedly sparked by a marriage between an Orthodox woman and the son of a Protestant-backed Independent Church supporter. No evidence confirmed the allegations, but religious tensions escalated in the district.

Denominational Split and Third Church (1917-1919)

Following the fire, Szypenitz parishioners split into two factions. Pro-Ukrainian members broke away to establish Saints Peter and Paul Ukrainian Orthodox Church in Kaleland (5.3 km southwest), while those loyal to the Russian Orthodox Church remained. Determined to prevent another fire, the Kaleland group built their sanctuary from local fieldstone, while Szypenitz members opted for brick.

In 1917, Szypenitz parishioners purchased 40 acres from Petro Eliuk for \$80, choosing a new location across the road from the cemetery at SW 27-55-13 to house their third church. Once again, Harry Osiecki led the construction, using volunteer labor and materials from Gordon's Hardware Store in Vegreville. The new structure, completed in 1919, featured:

- A large central dome
- A small dome over the narthex
- An entrance on the southwest side.

A wooden bell tower was later erected in the southeast corner of the churchyard, its three bronze bells historically used to signal emergencies like fires but now reserved for religious observances.

Tragedy and Conflict

Mysterious Death of Rev. Yosyf Yaroshuk (1920)

On October 15, 1920, Szypenitz's resident priest, Rev. Yosyf Yaroshuk, was killed in a hunting accident, possibly after dropping his rifle. His body was discovered near a lake by

Illia Kiriak, a teacher who later became a well-known author (*Syny Zemli*).

Rev. Yaroshuk, a Russophile from Kyiv, had previously served at St. Nicholas Russo-Orthodox Church in Wahstao. Allegedly, he had once considered leaving the priesthood. He was inspired to remain after claiming to have seen a vision of Christ entering his home and walking toward the church.

Some sources, such as Rev. Panteleimon Bozyk's *Tserkov Ukraintsiv Kanady* (pp. 203-204), suggest Yaroshuk may have been murdered amid the escalating rivalry between the Ukrainian Greek Orthodox Church of Canada (UGOCC) and Russian Orthodox Mission. His death was rumored to be linked to his staunch opposition to the UGOC, but no evidence supported a murder investigation. He was buried in the Shypyntsi cemetery, laid out facing the congregation in accordance with Orthodox clerical burial customs.

Conflict with the Ukrainian Greek Orthodox Church

Tensions between Russophiles and Ukrainophiles escalated further under Rev. Petro Dovheiko, Yaroshuk's successor. A former detective in Kyiv, Dovheiko was infamous for his involvement in the 1911 arrest of Dmitri Bogrov, the assassin of Russian Prime Minister Pyotr Stolypin. In Canada, he reportedly physically expelled dissident UGOC supporters from St. Demetrius Church in Soda Lake. He returned from Easter services in 1921 to find his manse at Szypenitz vandalized, likely by pro-Ukrainian activists.

By 1925, however, the Szypenitz congregation increasingly favored the Ukrainian Orthodox Church. This shift became official on September 6, 1941, when church members, under Rev. Ambrose Chrystawka, voted to join the UGOCC, marking an end to decades of division.

Szypenitz: Saint Mary Ukrainian Orthodox Church

Church Beautification and Historic Recognition

Interior Decoration (1929)

In 1929, the congregation commissioned Peter Lipinski (1888-1975), a Catholic Ukrainian patriot, to paint the church interior – a bold move given the previous Russophile affiliations. Lipinski adorned the church with:

- A decorative border
- Angels inside the dome
- Walls painted to resemble cut stone
- A two-tiered iconostasis, considered one of his masterpieces.

Donations from members, including a chandelier from Kiriak Eliuk, further enhanced the church's beauty.

Priests

Fr. A. Pohrebniak (ROC, 1916)
Fr. G. Soroka (ROC, 1918–1921)
Fr. Y. Yaroshuk (ROC, 1920)
Fr. P. Dovheiko (ROC, 1920–1921)
Fr. A. Chrustawka (1926–1948)
Fr. P. Zubritsky (1965–1986)
Fr. M. Sawchenko (1986–1994)
Fr. W. Sapiha (1994–2020)
Fr. P. Haugen (2021–)



Founding Members

P. Mandryk	K. Eliuk
M. Rusnak	I. Towpich (Tovpach)
P. Kereliuk	H. Verenka
P. Eliuk	O. Ruptash
M. Ursuliak	D. Ruptash
V. Ursuliak	Iu. Lutsak
S. Grekul	

Designation as a Historic Site (1987)

In 1987, the Government of Alberta designated St. Mary's Church as a historic site. This recognition spurred restoration efforts, including:

- Trust Fund for Cemetery Perpetual Care (1986), established by John Taschuk
- Installation of two wrought-iron gates, donated by Dan Lutzak and Frank Lakusta.



Location and Feast Day

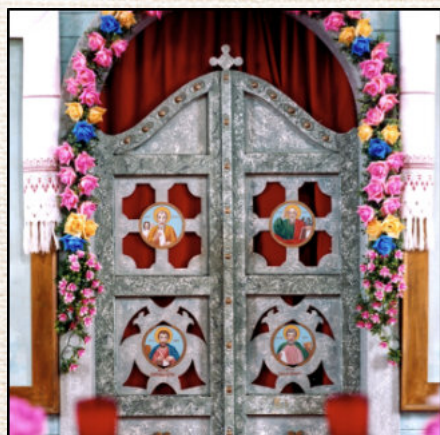
Northwest of Two Hills, on the north side of Secondary Highway 637, half a mile east of Secondary Road 860, at SE 27-55-13 W4. GPS Coordinates: [53.773487](#), [-111.849963](#) Their Feast Day celebrated on September 21, the second feast of the Virgin Mother of God.

Cemetery

Located opposite the church, at NW 22-55-13 W4. GPS coordinates: [53.773487](#), [-111.849963](#)



Szypenitz: Saint Mary Ukrainian Orthodox Church



Royal Doors

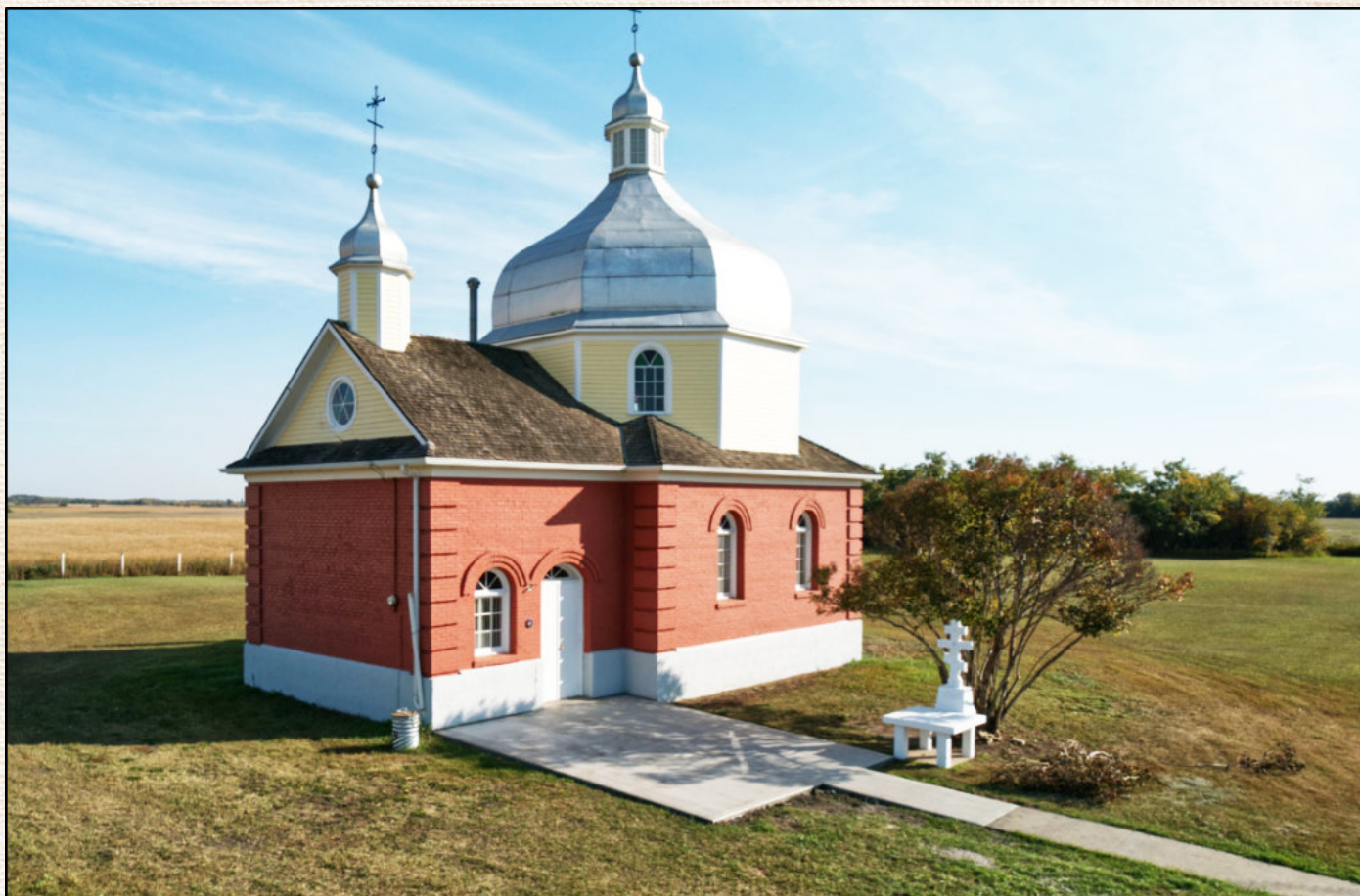


Prophets Tier



Apostles Tier

Szypenitz: Saint Mary Ukrainian Orthodox Church





58. Therien

Saint Michael Ukrainian Orthodox Church

The founding meeting of St. Michael's Ukrainian Orthodox Church was held on August 16, 1936, at the home of John Horiachka. Twelve residents of the Therien district resolved to apply for acceptance as the Ukrainian Greek Orthodox Mission of St. Michael. Around this time, Fr. Ivan Mayba celebrated the first Divine Liturgy in the community. Later that year, in December, the congregation submitted a request to Alberta's Department of Lands and Mines for a two-acre plot on the northeast corner of Matvii Pszyk's unpatented homestead.

On January 14, 1937, Fr. Ieronim Hrycyna in Edmonton wrote to the Consistory, acknowledging that he was unaware of the initiative but encouraged its support, ensuring that the land title would be registered under the church's name. Following extensive correspondence between the Consistory, the congregation, and the Province of Alberta, the necessary legal documents were issued in the spring of 1937.

Construction and Early Years

Within months of securing the land, the congregation constructed a modest cruciform sanctuary, adorned with a single dome. The church was formally blessed by Archbishop Ioan Theodorovich, likely during his late summer 1940 visit to east-central Alberta.

Details of this early period remain scarce, but it is known that Fr. Senishen was responsible for constructing the ikonostasis during his tenure as pastor for the Glendon district. By 1944, St. Michael's had ten paid members, and three liturgies were celebrated. By 1948, the number of liturgies increased to five, and by 1950, services had doubled to ten, despite only six members. However, the number of liturgies shrank back to five over the next two years.

By 1953, the congregation reported losing members to Glendon, making it difficult to contribute to the Diocesan Fund. Despite challenges, an article in *Ridna Nyva* the following year noted that the founding executive still led the church and that ten Orthodox families remained in the district – mostly immigrants from Bukovyna and Galicia. The article expressed optimism, stating: *“Organizational work is developing with us and has good prospects.”*

Decline and Dissolution

Despite optimism, another letter to the Consistory in 1957 revealed a deteriorating situation. With only three remaining members, the congregation considered selling the church and cemetery. Nevertheless, the loyal core persisted. In 1962, they wrote to Winnipeg for guidance on acquiring icons for their ikonostasis, stating that they could only afford prints, not original works, due to financial constraints.

By 1965, membership had grown to seven, but it was clear that the congregation was struggling. A few years later, the decision was made to dissolve the congregation, as members were now attending services in neighboring communities. On January 5, 1970, Mary Borovetz, a former secretary, informed the Consistory that St. Michael's Church had been relocated to Kiev's-K-Hi Ukrainian Orthodox Youth Camp on Moose Lake, northeast of Bonnyville, for preservation and use as a chapel. Though the relocation ended the active existence of the Therien congregation, it continued to retain ownership of the cemetery and original church property.

Therien: Saint Michael Ukrainian Orthodox Church

Final Disbandment and Sale of Property

In 1981, former members decided to sell the church property and divide proceeds between Holy Trinity Church in Glendon and Saints Peter and Paul Church in Gifford, where Therien's faithful now worshipped. Acting on the Consistory's advice and assisted by Fr. Sawchenko, a general meeting was held at Bill and Grace Hyshka's home in Glendon to finalize asset distribution.

During discussions, members expressed concerns about the church relocation process and the Consistory's involvement in disposing of the property. Ultimately, a resolution was passed to formally disband St. Michael's Ukrainian Orthodox Church. A second resolution was also unanimously adopted, specifying that if there were no outstanding debts, the land should be sold only to a former parish member, with proceeds directed to Glendon, Gifford, or Kiev's-K-Hi Camp.

The matter was then assigned to lawyer Russell Dzenik, who was requested to meet with former members and clarify all aspects of the agreed-upon transactions.

Founding Members

J. Horiachka	I. Oshust
A. Kindrakevich	H. Paladichuk
M. Kmet	D. Prociuk
D. Kuchan	M. Pszyk
M. Luhowy	A. Stasyk
H. Masluk	N. Tkachuk

Cemetery

Located at SE 35-61-9 W4, the congregation retained ownership of the cemetery after the church was relocated.

Location and Feast Day

At SE 35-61-9 W4. Their *Feast Day* is November 21.

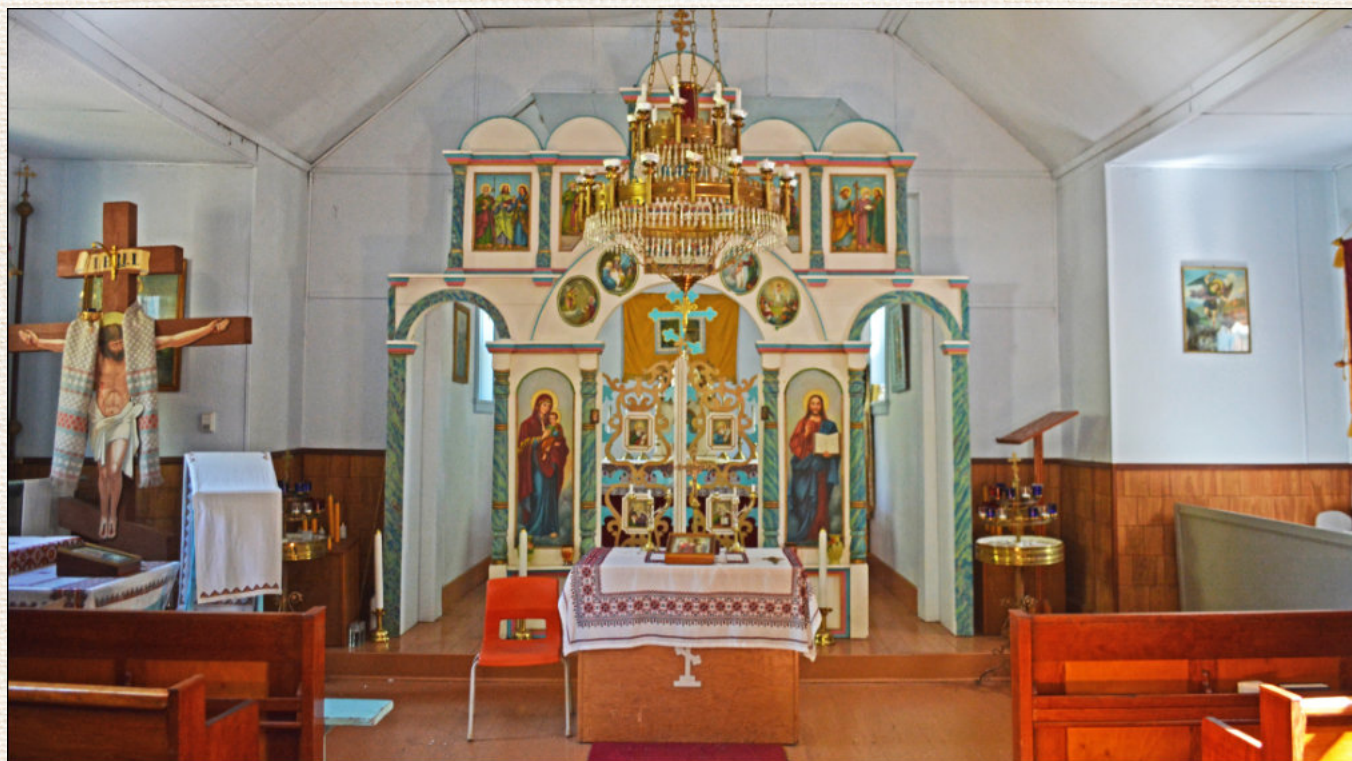
Priests

Fr. I. Mayba (1936)
Fr. H. Wasyliv (1936–1943)
Fr. W. Woytowich (1943–1944)
Fr. W. Senishen (1944–1949)
Fr. W. Boychuk (1949–1950)
Fr. P. Satsevich (1950–1951)
Fr. Iov Skakalsky (1952–1953)
Fr. I. Magas (1953)
Fr. S. Hredil (1954)
Fr. I. Kulish (1955)
Fr. E. Trufyn (1956–1958)
Fr. P. Dorosh-Zmiyiwsky (1958–1961)
Fr. J. Vitenko (1961–1962)
Fr. P. Zubrytsky (1962–1963)
Fr. E. Stefaniuk (1963–1964)
Fr. O. Sorochuk (1964–1970)
Fr. M. Sawchenko (1970–)



Photos on the next page are of St. Michael Church that was relocated from Therien to Kiev's-K-Hi Camp. Photos were taken by S. Demchinsky 2017.

Therien: Saint Michael Ukrainian Orthodox Church



59. Thorhild

Saints Peter and Paul Ukrainian Orthodox Church

The origins of congregational activity in the Thorhild area date back to 1931, when missionary work began in the Tudor district. However, as was common in much of rural Alberta, the focus of church activity gradually shifted from the countryside to the nearest town. Thorhild, being the county seat and regional commercial center, became the natural location for a permanent congregation.

A meeting was held on March 18, 1945, at the home of Anna and Evsey Kovalenko, where sixteen representatives of local families gathered to discuss the formation of a full-fledged parish. Until then, Ukrainian Orthodox faithful in Thorhild had attended services at St. John's Ukrainian Orthodox Church near Egremont, in family homes, at the Tudor Narodnyi Dim north of Thorhild, or in the Thorhild School. Clergy such as Reverends T. Horbay and E. Olendy traveled to Thorhild by train and were transported to services by horse and buggy, sleigh, or Model T Ford, fostering early congregational life.

Although Ukrainian Orthodox residents of the Tudor district had previously obtained land for a cemetery and constructed a Narodnyi Dim, they chose to forgo building a rural church and instead partnered with Thorhild residents to erect a sanctuary in the village. In April 1945, a lot was purchased in Thorhild from Evsey Kovalenko for \$338. Construction began in 1947, and the completed church was formally blessed on August 22, 1948, during a visit by Archbishop Mstyslaw Skrypnyk – who would later become the first Patriarch of Kyiv in 1991.



Thorhild: Saints Peter and Paul Ukrainian Orthodox Church

Fundraising and Community Efforts

To finance the construction of the church, parishioners engaged in various fundraising activities, including:

- Dances
- Bazaars
- Box socials
- Winter carnivals
- Masquerades
- Whist drives
- Catering banquets and weddings
- Christmas caroling, which became an annual tradition.

In 1963, the church basement was developed into a space suitable for dinners, meetings, and cultural events. The following year, the sanctuary was refurbished.

Notably, the investment in the basement proved beneficial when, during the 1966-67 school year, it was used to accommodate an elementary school class due to overcrowding in Thorhild schools. The space was also used for church school and Ukrainian language classes.

By 1976, the congregation introduced the Harvest Ball, which became a popular annual social event in Thorhild.

Tragic Loss and Fire

On February 28, 2015, tragedy struck when Sts. Peter and Paul Ukrainian Orthodox Church was destroyed in an electrical fire while being cleaned in preparation for Sunday services. Although six members of the congregation were inside when the fire began, they were unable to save anything from the interior.

Lost in the fire were:

- The ikonostasis created by Vera Senchuk
- Chalices
- Banners
- Other interior furnishings.

At the time of its destruction, the congregation had 24 members.

See photo below by Fred Alexandruk of the original church that burned in 2015.



Thorhild: Saints Peter and Paul Ukrainian Orthodox Church

Priests

Fr. M. Fyk (1945–1951)
Fr. F. Kernesky (1951)
Fr. H. Wasyliv (1951–1955)
Fr. W. Senishen (1955–1956)
Fr. O. Flak (1956–1961)
Fr. D. Stratyshuk (1961–1965)
Fr. I. Kulish (1965–1971)
Fr. A. Scherban (1972–1974)
Fr. H. Fil (1974–1975)
Fr. M. Sawchenko (1975–1978)
Fr. A. Scherban and Fr. H. Wasyliv (1978–83)
Fr. A. Palamarchuk (1983–2015)
Fr. M. Maranchuk (2016–)



Location and Feast Day

Town of Thorhild, 805 2nd Street, County of Thorhild. GPS Coordinates: [54.160934](#), [-113.125147](#) | Their Feast Day is July 12.

Founding Members

M. Bilak
D. Borko
S. Dowhan
E. Kovalenko
I. Olinyk
A. Ostafijchuk
T. Pinchuk
O. Samyca
I. Shewchuk



Cemetery

Located at SE 6-60-21 W4, within the town of Thorhild. Cemetery GPS: [54.15877](#), [-113.13566](#)

Prominent Members:

Isidore Goresky, an executive member from 1950-1959.



Thorhild: Saints Peter and Paul Ukrainian Orthodox Church



The Altar



St. Nicholas

Thorhild: Saints Peter and Paul Ukrainian Orthodox Church



60. Two Hills

Saint Paraskevia Ukrainian Orthodox Church

The roots of St. Paraskevia Parish date back to 1908, when an organizational meeting was held at the home of Elia Grekul. The settlers decided to establish a local church and cemetery, electing an executive to oversee the project. Shortly thereafter, an application was submitted to the Alberta Government for forty acres of land at NE 2-55-12 W4. Once approved, parishioners began hauling pine logs from a forest six miles away to construct a modest log church.

However, complications arose when the roof was in place and ready to be crowned with a cross. A dispute emerged among members: some favored the traditional tri-bar Orthodox cross, while others preferred the Latin Catholic cross. The disagreement escalated, causing work on the church to halt for several years. Eventually, the project was abandoned, and the log building was dismantled. Instead, parish members attended neighboring Orthodox churches that had been established in the vicinity during the intervening years. Consequently, St. Paraskevia functioned solely as a cemetery.

Land Ownership and Legal Recognition

On October 28, 1909, Wasyl Dochuk purchased the remaining quarter section of land encompassing NE 2-55-12 W4. However, the land proved too rough and stony for viable farming. After expressing his frustration to the provincial government and parish members, an agreement was reached: parishioners relinquished their rights to all but 15.71 acres, which they retained for use as a cemetery.

Although Dochuk obtained the full 160-acre title on June 1, 1920, parishioners registered a caveat on his farm, formally reserving the section already used as a burial ground. In addition to interment services, annual Provody (a Ukrainian Orthodox memorial service) continued to be held at the site, commemorating the deceased. On July 7, 1959, the congregation was officially granted a Duplicate Certificate of Title to the cemetery under the name "Ukrainian Greek Orthodox Parish of St. Paraskevia."

In 1965, the parish executive decided to sell an additional 11.48 acres to Harry Dochuk, the new owner of the original land. The cemetery was later enclosed with a fence made of treated posts and mesh wire, ensuring its preservation.

Ongoing Traditions and Present-Day Status

To this day, annual Provody services continue at the St. Paraskevia cemetery, followed by a memorial dinner. Though the congregation no longer has an active church, a quonset-style building now serves the modest needs of this unique Ukrainian Orthodox community.



Two Hills: Saint Paraskevia Ukrainian Orthodox Church



Priests

Fr. A. Chrustawka (1943–1948)

Fr. S. Hredil

Fr. W. Yurkiwsky

Fr. S. Sass

Fr. R. Denesiuk

Fr. A. Chomiak

Fr. H. Wasyliv (1975–1987)



Location and Feast Day

Northeast of Two Hills, one mile east of Highway 36, and one mile north of Highway 45, at NE 2-55-12 W4, County of Two Hills. | GPS coordinates: [53.727711](#), [-111.667348](#)

Founding Members

N. Dowhaniuk

E. Grekul

Cemetery

The first burials recorded at St. Paraskevia were those of W. Lakusta and I. Grekul.

Cemetery GPS: [53.727711](#), [-111.667348](#)



61. Vegreville

Saint Vladimir Ukrainian Orthodox Church

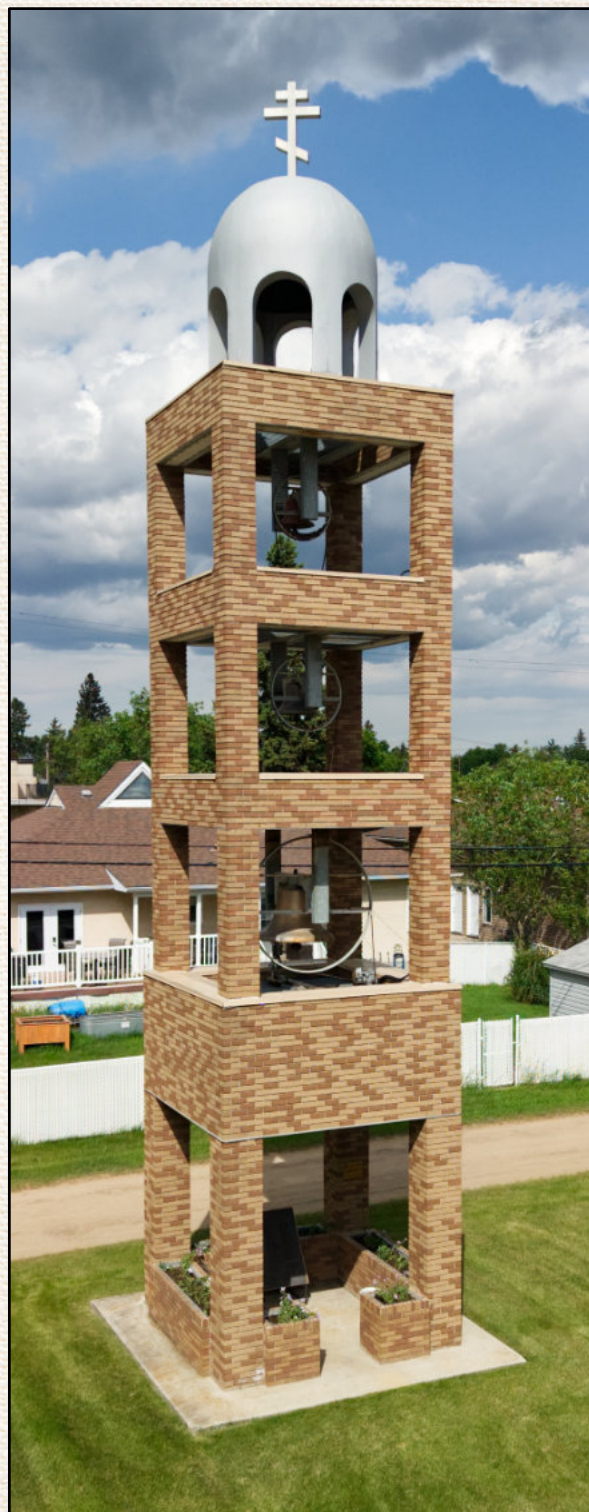
Initially, supporters of the Ukrainian Orthodox Church in Vegreville attended services at the Dormition of St. Mary Church in the Sich Kolomea district, eight miles northeast of Mundare and nine miles northwest of Vegreville. However, the inconvenience of travel, particularly during harsh weather conditions, led to discussions about establishing a Ukrainian Orthodox congregation in Vegreville.

Although a Russo-Orthodox Church dedicated to St. John the Baptist was constructed in 1922-23, it failed to attract Ukrainian Orthodox adherents due to its Russophile orientation and Russian affiliation. Consequently, a meeting was held on March 8, 1928, at the home of William and Anna Pidruchney, where it was decided to form an Orthodox congregation in Vegreville. An interim executive was established, with Peter Svarich as President, William Pidruchney as Secretary, and William Kieryluk as Treasurer.

The first Divine Liturgy was celebrated by Rev. Ivan Mayba on March 31, 1928, at the Vegreville National Home (5146-51 Avenue). A formal general meeting followed on October 13, 1929, attended by thirty-four individuals, leading to the official establishment of the parish. Thirty-four members and eighteen families paid a \$5 membership fee, and fundraising began for the construction of a church.

Construction of the First Church (1935)

Two architectural designs were considered for the church. One was developed by Harry Osiecki, a renowned carpenter known for his mastery in crafting onion-shaped domes. He had previously worked on St. Mary's Ukrainian



Vegreville: Saint Vladimir Ukrainian Orthodox Church

and Holy Ascension Ukrainian Catholic Church in New Kiew (1918-19). However, when Osiecki was unable to complete the work, a second design was created by John Svarich, an engineering graduate from the University of Alberta and brother of Peter Svarich. The congregation ultimately selected John Svarich's design due to lower costs, though Osiecki was initially contracted to oversee the construction. Stanley Bellegay, a former business partner familiar with Osiecki's craftsmanship oversaw construction to completion.

Completed in 1935 at the southeast corner of 52 Street and 49 Avenue, the total cost amounted to \$3,582.68 – a significant sum during the Great Depression. The ikonostasis was carved by Ivan Tkach of Smoky Lake. In 1956, the church underwent expansion, with the nave width doubling and the apse being moved back 18 feet to accommodate a growing congregation.

Construction of the New Church (1973)

As Vegreville expanded in the 1960s, an influx of Ukrainian families from rural areas increased the Orthodox population. It was decided to build a larger, modern sanctuary immediately south of the original church, at 5146-48 Avenue.

After a site blessing in 1972, construction began the following year.

On October 21, 1973, the final service was held at the old St. Vladimir's Church. In a solemn procession, parishioners carried banners, crosses, and sacred objects from the old sanctuary to the new one, with the priest bearing the chalice.

Not everyone agreed with the decision to move. Anna Pidruchney, a long-time member, expressed her disappointment in a 1977 letter to the Consistory, lamenting that the old church was being abandoned. She proposed purchasing and revitalizing the old church with a new congregation focused on preserving traditional values. However, the building remained unused until 1983, when it was relocated to the Ukrainian Cultural Heritage Village and restored to its pre-expansion dimensions. Today, it serves as a venue for weddings and special events.

Artistic Enhancements and the Ikonostasis

In the early 2000s, the congregation commissioned Polytaiko of Chernivtsi, Ukraine, to carve a new ikonostasis. His son, Deacon Nazar Polytaiko of Winnipeg, later adorned it with hand-painted icons.



Vegreville: Saint Vladimir Ukrainian Orthodox Church

Priests

Fr. I. Mayba (1928–1932)
Fr. D. Stratyckuk (1932–1938)
Fr. L. Berezitsky (1938–1941)
Fr. A. Sarmatiuk (1941–1942)
Fr. A. Chrustawka (1943–1949)
Fr. E. Ulan (1949–1952)
Fr. M. Flak (1952–1955)
Fr. S. Hrebenuik (1955–1961)
Fr. M. Kryschuk (1961–1969)
Fr. G. Turzansky (1969–1978)
Fr. J. Puk (1978–)
Fr. E. Maximiuk (1979–2006)
Fr. M. Maranchuk (2007–2014)
Fr. S. Lomaskiewicz (2014–)



Location and Feast Day

5146-48 Avenue, Town of Vegreville, County of Minburn. GPS Coordinates: [53.495498](#), [-112.059188](#) | Their Feast Day is July 28.

Cemetery

Located half a mile south of Highway 16, four miles west of Vegreville, at SW 32-52-15 W4. The congregation also maintains a section of the municipal cemetery. Cemetery coordinates: [53.52804](#), [-112.18853](#)



Founding Members

W. Kieryluk	P. Svarich
W. Pidruchney	W. Zaruby
A. Svarich	E. Zasybida



Vegreville: Saint Vladimir Ukrainian Orthodox Church



Virgin Mary (Annunciation)



St. Olha

Vegreville: Saint Vladimir Ukrainian Orthodox Church



62. Wandering River

Saint Elias Ukrainian Orthodox Church

Ukrainians from the Smoky Lake area, originally from Bukovyna and Belarus, began farming in the Wandering River region in 1929. By November 24, 1930, a meeting was held at the home of John and Annie Skoreyko to establish a Ukrainian Orthodox church and cemetery.

With the guidance of Fr. Tymofii Horbay, a two-acre land application was submitted at NW 30-71-16 W4. However, land ownership became contested several years later when a priest from the pro-Soviet Russian Patriarchal Orthodox Church laid claim to jurisdiction over the property. Despite this, the congregation remained committed to their faith, and on April 23, 1933, after Fr. Horbay's final service, they formally adopted St. Elias as their patron.

Early church services were sporadic, including weddings officiated by Fr. Ivan Mayba in 1934. That same year, parishioners petitioned Fr. Hieronim Hrycyna in Edmonton for more regular services, fearing Anglican and Catholic efforts to recruit Orthodox settlers. Fr. Hrycyna responded by visiting the community, where he likely consecrated the cemetery.

Since no National Hall was built in Wandering River, worship services were often held at George Strembitsky's home. By 1938, work had begun on a small log church, which was blessed by Fr. George Tsukornyk in 1939.

Struggles for Control and Land Rights

In 1938, conflicts arose when sympathizers of Fr. M. N. Cependa, a known supporter of the Soviet-backed Russian Orthodox Church, attempted to seize control of the congregation. They sought to have provincial authorities recognize the Patriarchal Orthodox Church as the rightful owner.



Wandering River: Saint Elias Ukrainian Orthodox Church

Fr. Horbay, writing to the Consistory in December 1938, indicated that some local Communist sympathizers had only superficially professed Orthodoxy and were working to support Fr. Cependa. In response, George Rosychuk, a strong advocate for the Ukrainian Greek Orthodox Church (UGOC), helped to remove the pro-Cependa executive. The congregation's land title was officially secured in their favor on February 21, 1941.

Post-War Period and Division

The congregation struggled financially throughout the 1940s and 1950s. Reports from 1953 indicated that annual services were the norm, but with the assignment of Fr. P. Zubrytsky to Lac La Biche, services at St. Elias increased to six per year.

Despite this growth, Fr. Cependa remained a divisive figure. In 1954, against the Consistory's wishes, some members invited him to hold a service. This defiance persisted until May 25, 1958, when he was once again invited by the parish secretary to lead a memorial service. To prevent this, another member deliberately left with the church keys, yet the service proceeded after the lock was forcefully broken. The Consistory responded legally, sending cease-and-desist letters and warning that Cependa was trespassing.

By August 1959, the parish secretary defiantly wrote to the Consistory:

"We cannot send any money as we didn't borrow any from you. This building was built by the people without any help from you... We do not agree to pay any money anywhere."

Ultimately, Fr. Cependa's death a short time later ended the dispute, allowing the congregation to function without internal divisions.

Later Years and Decline

By 1965, reflecting a shift in demographics, the Consistory allowed Anglican burials in the cemetery. As younger generations moved away, the Orthodox population declined. By 1972, only two services were held, and the year-end balance was \$102.40. Services ceased entirely by the late 1970s, though Fr. Kubin attempted a revival with new executive members in 1978.

With further depopulation, St. Elias Church fell into disrepair, and its entrance was permanently sealed with boards. However, a visit in June 2022 revealed that the roof had been re-shingled and the grounds maintained.

Today, the church remains unused, but annual *Provody* memorial services continue, drawing families from near and far to honor their ancestors.



Wandering River: Saint Elias Ukrainian Orthodox Church

Priests

Fr. T. Horbay (1930–1933)
Fr. Ie. Hrycyna (1934)
Fr. I. Mayba (1935–1936)
Fr. G. Tsukornyk (1938–1939)
Fr. H. Wasyliw (c. 1940–1952)
Fr. W. Senishen (c. 1944–1952)
Fr. P. Zubrytsky (1952–1956)
Fr. A. Teterenko (1956–1957)
Fr. H. Kryshatanowich (1957–1958)
Fr. M. Chomenko (1958–1961)
Fr. M. Stetzenko (1958–1960)
Fr. E. Stefaniuk (1962–1967)
Fr. S. Hredil (1967–1970)
Fr. L. Kubin (1970–1975, 1981–1982)
Fr. L. Diachina (1975–1979)
Fr. V. Lakusta (c. 1979)
Fr. D. Maceluch (1979–1981)
Fr. S. Soroka (1982–1986)
Fr. H. Fil (1986–2000)
Fr. M. Domaradz (2000–2006)
Fr. J. Puk also provided pastoral care.



Location and Feast Day

Southeast of Wandering River 5.5 km, on the south side of Township Road 714, at 714045 Range Road 170, 1.5 km east of Highway 63, at NW 30-71-16 W4. County of Athabasca. GPS coordinates: [55.177714](#), [-112.467743](#) | Their Feast Day was August 2.

Founding Members

N. Antoniuk	F. & A. Rebkowich
H. & P. Bereska	M. & S. Rohalsky
S. & N. Berezka	G. & S. Rosychuk
J. & K. Drebnenki	H. & V. Rosychuk
T. & M. Dwerenchuk	J. & D. Rosychuk
G. & L. Fotty	N. & A. Rosychuk
N. & M. Gawryletz	S. & J. Rosychuk
W. & K. Gawryletz	M. & A. Ruptash
O. & H. Gordey	Z. & S. Senetza
J. & M. Gordichuk	J. & A. Skoreyko
B. & K. Kokotylo	G. & A. Snihur
M. & K. Kostiuik	M. & K. Stogrin
J. & F. Lupul	B. & A. Strembitsky
J. & A. Mykytiuk	G. & M. Strembitsky
B. & E. Ponich	N. & S. Watamaniuk
S. & M. Ponich	P. Watamaniuk
D. & P. Puhatch	G. Wolansky

Cemetery

Adjacent to the church, the first burial dates to 1932. Several non-Ukrainians are interred, including WWII veterans.

Cemetery GPS: [55.177988](#), [-112.467547](#)



Wandering River: Saint Elias Ukrainian Orthodox Church



63. Warspite

Saint John Ukrainian Orthodox Church

The roots of Orthodox congregational life in Warspite trace back to 1936, when local residents – primarily immigrants from western Ukraine – mobilized efforts to build a Ukrainian National Hall. The hall was completed in 1942, serving as a focal point for community gatherings and cultural preservation.

Concurrently, the establishment of a Warspite branch of the Ukrainian Women's Association of Canada by Mrs. L. Feniak, along with the formation of a local CYMK youth organization, paved the way for the eventual introduction of regular religious services.

The first recorded liturgy in Warspite was celebrated by Rev. H. Wasyliw during his tenure as a missionary priest in east-central Alberta. In December 1947, Rev. M. Fyk of Radway convened a meeting with National Hall members to discuss the formation of a church.

By February 1948, the consistory was approached to obtain the necessary documentation for the new congregation. Thirteen families supported this initiative, led by key figures such as P. Danyluk, P. Wynnyk, J. Lopatynski, and P. Timoshenko. By July of the founding year, the first elected executive reported having ten fully paid-up members.

To finance renovations for transforming the National Hall into a sanctuary, the hall was rented to the Smoky Lake School District in 1948 for \$25 per month, increasing to \$31.50 in later years. This arrangement continued until 1952. The simple one-room facility was then remodeled to better serve as a place of worship, with Rev. P. Satsevich officially blessing the sanctuary.

In the early 1950s, the congregation held four to five Divine Liturgies annually. Despite their dedication, the number of adherents never expanded beyond the original circle of families.

By the late 1950s, the dwindling rural population undermined efforts to sustain the church. By 1959, fewer than ten families remained active, leading to financial difficulties. By 1961, discussions emerged about the potential closure of the church, a prospect that members feared as it could affect their standing in the community, particularly among supporters of rival denominations.

For another decade, the congregation struggled to sustain itself, gradually reducing services to an annual patron saint's day commemoration. In the spring of 1971, members ultimately decided to cease operations. The remaining religious artifacts were donated to other churches within the Smoky Lake district. Many former St. John's members joined the Holy Ascension congregation in Smoky Lake, where most of the church's contents were relocated.

The Warspite church remained unused for several years before an opportunity arose to sell the structure. However, complicated legal issues delayed the resolution of its fate.



Warspite: Saint John Ukrainian Orthodox Church

Priests

Fr. M. Fyk (1948)
Fr. D. Senishen (1949)
Fr. D. Foty (1949–1950)
Fr. F. Kulchynsky (1950–1951)
Fr. P. Satsevich (1951–1961)
Fr. S. Hrebeniuk (1961–1962)
Fr. Y. Rybalka (1962–1965)
Fr. Y. Turzhansky (1965–1970)
Fr. S. Hredil (1970–1973)
Fr. L. Diachina (1973–1975)
Fr. L. Kubin (1975–1977)
Fr. S. Semotiuk (1977)
Fr. L. Kubin (1978–1988)



Location and Feast Day

Warspite, County of Smoky Lake (NW 10-59-18 W4). Their Feast Day was July 7.

Founding Members

George Semeniuk
Wasylena Bodner
Nettie Timoshenko
Joe Lopatynski



64. Waskatenau

Saint Volodymyr Ukrainian Orthodox Church

The origins of Ukrainian religious life in Waskatenau were marked by controversy, as allegiances were initially divided between Catholic and Ukrainian Orthodox supporters. On May 25, 1934, local residents collectively purchased six acres of land for a church and burial ground. However, by 1937, divisions became apparent when a pro-Catholic faction invited Rev. Dzigolik of the Basilian Fathers to conduct an outdoor Mass on the commonly held property. That same year, a Ukrainian Orthodox congregation was officially established, with Joseph Mulak, Andrew Shwetz, and John Kobrinko forming the church executive.

In 1938, Rev. M. Fyk celebrated the first Orthodox liturgy in a hall above the Co-op store, a space also used by Catholics before they relocated their services to John Kobrinko's pool hall. Interestingly, despite being a founding member of the Orthodox executive, Kobrinko's family ultimately chose the Catholic faith due to his wife's influence.

Initially, both groups coexisted uneasily. Tensions escalated when a visiting Basilian Father declared his unwillingness to share a church with the Orthodox. This prompted a fierce struggle for denominational control over the property originally obtained from the CNR for \$600. Eventually, the Orthodox secured a two-thirds majority in 1940, paying the Catholic faction \$200 to settle the dispute. The Catholic group subsequently acquired a four-acre parcel northwest of town for a cemetery, allowing the two congregations to part ways and heal divisions over time.

That summer, Archbishop Ioan Theodorovich blessed the Orthodox cemetery and a cross marking the future church site, strengthening the fledgling congregation. By 1940, the Orthodox community began renting the Anglican Church for



Waskatenau: Saint Volodymyr Ukrainian Orthodox Church

periodic services, a practical solution as both denominations lacked full-time pastoral care. The congregation, legally incorporated in 1939, reported 27 adherents. It formally joined the Ukrainian Greek Orthodox Church of Canada in 1944.

In 1946, recognizing the need for a permanent place of worship, the congregation decided to purchase the Anglican Church rather than build anew. At the time, St. Volodymyr's had 22 family memberships and held six services annually, constrained by a shortage of priests in the Radway district. By 1950, with 28 paid members and an increasing demand for monthly liturgies, the Anglican Church became too small.

On March 1, 1952, a resolution was passed to build a new church, with Tekla Dehod and Alex Bozniak leading the initiative. A vigorous fundraising campaign followed, including carolling, pyrohy suppers, teas, concerts, and carnivals. The well-known church builder Ivan Mnoholitny of Kahwin was hired to oversee the project with assistance from Opanas Denesiuk. The entire congregation contributed, with women washing rocks for the foundation and men volunteering as carpenters.

Construction commenced on May 27, 1953. The final liturgy in the old Anglican Church was celebrated on Easter Sunday, April 25, 1954, by Very Rev. H. Wasyliw. The building was later sold and converted into a Masonic Temple. The new cruciform church (40' x 60') featured four small domes and a large central dome with windows over the nave. Thanks to volunteer labor, the total cost remained at a modest \$19,200. The Waskatenau branch of the Ukrainian Women's Association generously contributed to the furnace, chandelier, and furnishings. On July 28, 1954, during the patron saint's day commemorations, the church cornerstone was solemnly blessed by Very Rev. Wasyliw, joined by Very Rev. M. Fyk

and Rev. P. Satsewich of Smoky Lake. A large crowd attended the celebration, which took place on a beautiful midsummer day.

Growth and Challenges

The 1950s and 1960s were marked by growth and consolidation. By 1960, St. Volodymyr's had 45 paid families (149 individuals), with nearly as many sympathizers. The church basement was gradually finished to accommodate a hall and kitchen, supporting the activities of the Ukrainian Self-Reliance League. The congregation flourished, with many young CYMK members filling the pews. A major highlight was Archbishop Andrew's visit in 1967, marking the congregation's 30th anniversary, led by Rev. I. Kulish and Rev. O. Flak.

However, by 1970, a shortage of priests left the Radway district without a resident minister. Clergy commuted from Edmonton as needed, aided by improved rural roads. This challenge led to an unexpected blessing when Rev. A. Scherban facilitated the transfer of the old iconostas from St. John's Cathedral to St. Volodymyr's. Opanas Denesiuk and Paul Dehod oversaw the installation, with additional icons of Sts. Volodymyr and Olga placed flanking the deacons' doors. The new iconostas was consecrated at the 1974 feast day, with Rt. Rev. M. Chomiak and the St. John's Cathedral choir leading the Divine Liturgy.

By the late 1970s, frustrations grew over the lack of a resident priest, and changing rural demographics began affecting membership. In 1983, Rev. Alexander Palamarchuk was assigned to the Radway district, revitalizing the congregation by establishing Ukrainian and religious studies courses at St. Volodymyr's. The church underwent major repainting in 1984–85.

Waskatenau: Saint Volodymyr Ukrainian Orthodox Church

Modern Developments

By 1992, in celebration of the centennial of Ukrainian settlement in Canada, the congregation initiated plans for a bell tower. After extensive deliberation, a 700-pound bell was purchased from Edmonton for \$5,000. A steel, 27-foot-high structure was designed by Paul Dehod to house the new bell, along with two smaller bells donated by Jim and Anne Zynk. The tower was completed on November 13, 1992, at a total cost of \$15,000, with members contributing volunteer labor. The

bells first rang in honor of the 50th wedding anniversary of longtime church activists Steve and Sophie Shwetz and were officially blessed at the 1993 feast day.

In 1996, Peter Mushinsky, a visiting craftsman from Ukraine, restored all the church's windows and replaced the dome windows for \$1,200. At present, ongoing renovations totaling \$16,000 reflect the congregation's commitment to preserving St. Volodymyr's legacy.

Priests

Fr. M. Fyk (1938–1943)
Fr. H. Wasyliw (1943–1945)
Fr. M. Fyk (1945–1948)
Fr. D. Senishen (1948–1949)
Fr. H. Wasyliw (1949–1955)
Fr. O. Flak (1955–1961)
Fr. D. Stratyckuk (1961–1963)
Fr. J. Kulish (1963–1971)
Fr. A. Scherban (1971–1974)
Fr. H. Fil (1974–1975)
Fr. M. Sawchenko (1976)
Fr. A. Scherban (1977–1979)
Fr. L. Kubin (1979–1980)
Fr. A. Scherban (1980–1983)
Fr. A. Palamarchuk (1983–2015)
Fr. M. Maranchuk (2016–)

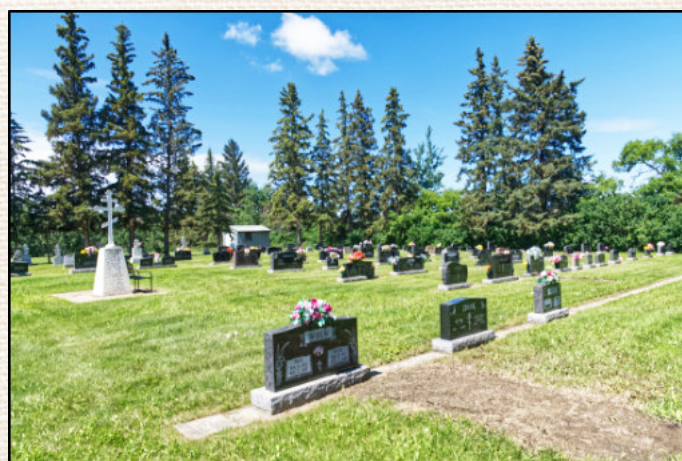


Location and Feast Day

East bank of Waskatenau Creek, north side of 50th (Railway) Avenue (Twp Rd. 590, west of RR 193), in the southeast outskirts of town (Block 11, Plan 33-46), County of Smoky Lake. GPS Coordinates: [54.093654, -112.777331](#) | Their Feast Day is July 28.

Cemetery

Located east of the sanctuary. The first burial was Nick Antoniuk (June 3, 1940).



Waskatenau: Saint Volodymyr Ukrainian Orthodox Church



St. Olha



St. Nicholas



St. Volodymyr

Waskatenau: Saint Volodymyr Ukrainian Orthodox Church





65. Willingdon

Holy Spirit Ukrainian Orthodox Church

The Holy Spirit Ukrainian Orthodox Church in Willingdon traces its origins to the early years of the village, which was established in 1928 with the arrival of the railway. Many of the village's residents were devout Bukovynians, and the need for a church became increasingly evident. On December 17, 1932, a meeting was held to elect a church board and formally establish the congregation. That evening, 29 attendees paid 25 cents each to become official members.

Initially, services were held in private homes or at Willingdon School. By 1935, liturgies were being celebrated there monthly. Due to the economic hardship of the Great Depression, funds were limited, but on December 17, 1936, the congregation purchased a lot for a church. On February 21, 1937, a special meeting was held to initiate the collection of building materials. That winter, members began hauling wood to the site using horse-drawn sleighs from sawmills north of the village. However, progress was slow, as indicated by an exchange of letters in August 1937 between the congregation's secretary, S. Samoil, and the Consistory.

Struggles and Growth

During this period, the shortage of clergy posed significant challenges. Services were conducted from Vegreville, which proved difficult, especially in winter when road travel was nearly impossible. A Sunday liturgy required a four-day commitment from the priest due to train schedules, and arranging last-minute services for funerals was nearly unfeasible. The congregation pleaded for a dedicated priest, even securing a house for lease in mid-August 1937, urgently requesting a decision from the Consistory.

While the Consistory commended the congregation's initiative, it noted that Willingdon did not yet have a church. Encouraged by this response, members wrote again in January 1938, requesting building plans. They were advised to contact Ivan Svarich in Edmonton. Construction of the church foundation finally began on November 3, 1938, under the supervision of Ivan Mnoholitny, who was contracted to oversee the sanctuary's construction. Fundraising efforts were led by the Natalia Kobrynska Branch of the Ukrainian Women's Association of Canada.

The completed cruciform church featured a large central dome, smaller domes over the apse and narthex, and two small domes on the towers flanking the façade. Fr. I. Hykawy celebrated the first liturgy in the new church, which was formally consecrated in July 1939 during an episcopal visitation by Archbishop Ioan Theodorovich on Pentecost Sunday.

Securing a Resident Priest

Determined to establish permanent pastoral care, the congregation purchased a home in the village on April 8, 1943, to serve as a rectory. This investment benefited surrounding congregations as well. Fr. Symchych was relocated to Willingdon shortly afterward, and in August 1943, the Consistory hosted a regional conference attended by Archbishop Ioan Theodorovich. However, Fr. Symchych was soon reassigned as a chaplain in the Canadian Army. Holy Spirit Church began experiencing a decline in membership and services.



Willingdon: Holy Spirit Ukrainian Orthodox Church

In March 1947, the congregation requested Fr. Symchych's return, but he had chosen to continue his pastoral work in Vancouver. By 1951, concerns were raised about declining youth participation, similar to trends at Sts. Peter and Paul Church in nearby Andrew. The situation improved with the appointment of the newly ordained Fr. Dmytro Luchak, whose energy revitalized the congregation. By 1953, Holy Spirit Church reported 25 members, 15 sympathizers, and 15 liturgies that year. That summer, on July 24, they hosted a visitation by Metropolitan Ilarion, marked by an evening prayer service.

With the support of Dobrodiika Jane Luchak, the congregation introduced new cultural and educational programs, enhancing both its appeal and community involvement. In March 1955, the Edmonton Journal featured an article on a dramatic group from Holy Spirit Church performing the three-act play *Youth Will Ne'er Return* in Vilna, starring Fr. and Dobrodiika Luchak. At the time, the church school and *Ridna Shkola* (Native School) held weekly classes attended by 40 students.

Challenges and Adaptation

When the Consistory attempted to transfer Fr. Luchak to Vegreville in 1955, the congregation protested, delaying the move for two years. Even after his departure, Holy Spirit continued thriving. By 1960, membership had grown to 60 families (160 individuals), with 40 children in church school and 24 enrolled in Ukrainian school.

However, the congregation lacked a cemetery, relying on members to make their own burial arrangements. In the late 1950s, Holy Spirit Church negotiated with St. Mary the Protectress in Borowich to share their cemetery. In 1958, an agreement was reached, requiring an annual fee of \$25 for access. However, unexpected complications arose, prompting the Consistory's head, Fr. Semen

Sawchuk, to intervene in October 1959 and resolve the matter.

By 1961, membership declined to 48 paid members. The congregation requested reduced budget allocations, citing overdue membership fees. Monthly liturgies continued, but maintaining a resident priest became increasingly difficult. In 1964, the church celebrated its 25th anniversary, but by 1968, membership had fallen to 15, stabilizing at this level for several years.

Fr. Ivan Hykawy served as resident priest from 1963–1969, despite his family remaining in Vancouver. In 1967, he wrote to the Consistory expressing concern over prolonged separation from his family, but he remained in Willingdon until relieved in 1969.

Final Years and Relocation

By the late 1970s, the congregation had dwindled to a dozen aging members. In 1978, the Willingdon Parochial Committee requested approval to purchase the rectory. The church remained part of a regional parish district but eventually lost its resident priest due to financial constraints and a clergy shortage. In 1983, long-time member Dmytro Karbashewsky warned the Consistory that rival sects and the Russian Orthodox mission posed a growing threat to Ukrainian Orthodox churches in the area.

Despite these challenges, Holy Spirit Church continued holding periodic services into the 1990s. However, maintaining the sanctuary with limited funds and volunteers became increasingly difficult. As demolition loomed, an opportunity arose that preserved the church's legacy.

All Saints Ukrainian Orthodox Church in St. Paul had been conducting services in a cultural complex, intending to build a separate church. Recognizing financial limitations, they opted to purchase and relocate Holy Spirit

Willingdon: Holy Spirit Ukrainian Orthodox Church

Church instead. On March 26–27, 2004, the church was carefully transported to St. Paul, traveling at a maximum speed of 35 km/h. Power lines had to be temporarily lowered along the route, and additional height adjustments were made to clear the North Saskatchewan River bridge. Once placed on its new foundation, the church was linked to the cultural complex with a covered walkway, making winter access easier.

On September 18, 2004, Holy Spirit Church was rededicated and re-blessed at a hierarchical liturgy led by Archbishop John. Today, it stands as a testament to the enduring faith and resilience of Alberta's Ukrainian Orthodox pioneers.

Priests

Priests: (1932–2000) Multiple priests served, including:

Fr. D. Stratychuk

Fr. I. Hykawy

Fr. S. Symchych

Fr. D. Luchak and others



Cemetery

Members used the Borowich / Boriwtzi churchyard cemetery after 1959, as Holy Spirit Church never established its own burial ground. (See photo next page.)

Location and Feast Day

Formerly in the Village of Willingdon, at the southwest corner of 51 Street and 53 Avenue, County of Two Hills. GPS Coordinates: [53.830698](#), [-112.118117](#) | Their Feast Day is the Monday after Pentecost (Green Holidays).

Founding Members

Dr. Boykowich

N. Babiuk

P. Demchuk

Dr. Goresky

J. Kuzuk

W. Lupul

W. Pidruchney

N. Radesh

J. Sembaliuk

N. Shewchuk



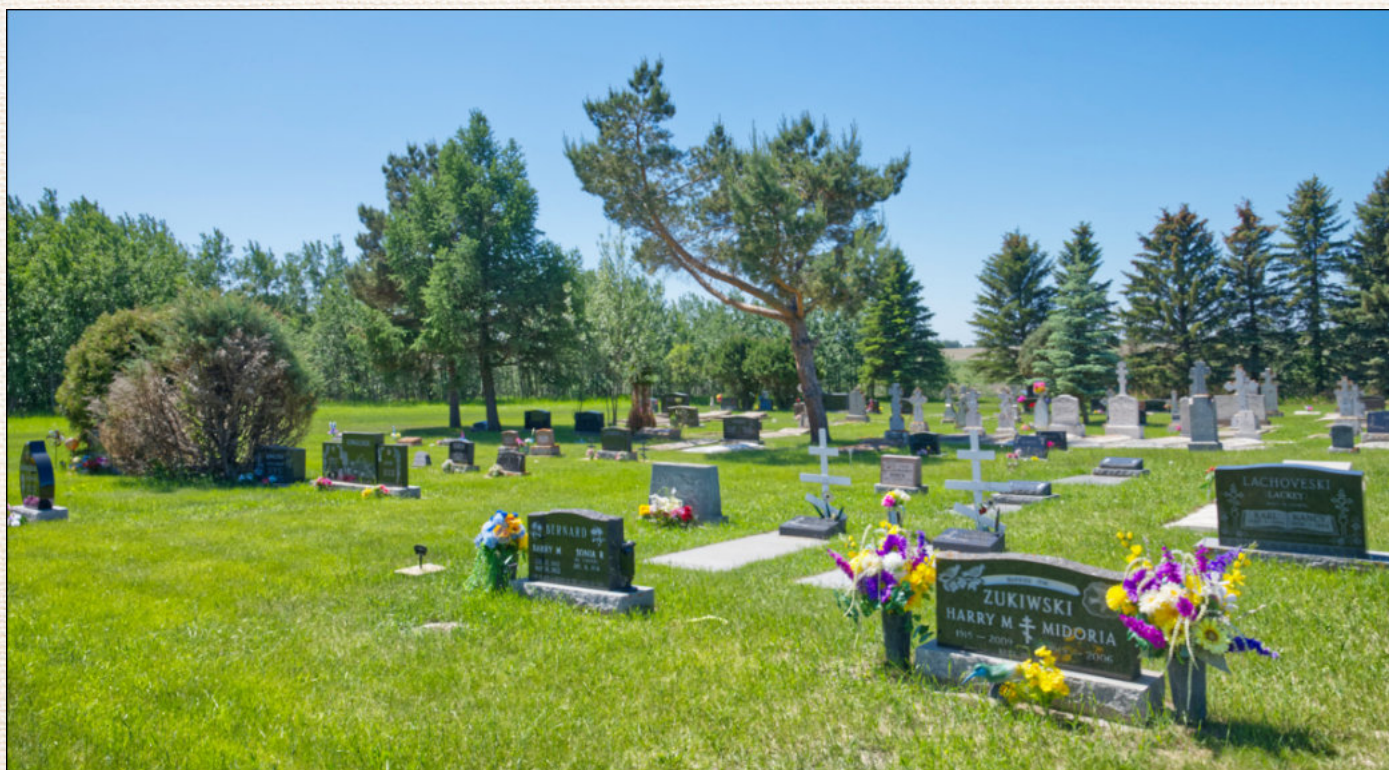
The former *Holy Spirit Church* from Willingdon is now *All Saints* in St. Paul, Alberta.



Willingdon: Holy Spirit Ukrainian Orthodox Church



The original Holy Spirit church at its current location in St. Paul.



The cemetery at the Borowich / Borowtzi church.

66. Zawale

Saint Michael Ukrainian Orthodox Church

The Orthodox presence in the Zawale area dates back to the early development of Ukrainian settlements in the Star-Wostok region northeast of Edmonton. The district was settled by immigrants from Zavallia, a village in the Sniatyn region of Austro-Hungarian Ukraine. As the Ukrainian settlement expanded, competition arose between Orthodox and Catholic missionaries seeking to establish their influence. This rivalry was further intensified by the establishment of the Independent Greek Church in Winnipeg in 1903, which sought to attract followers among Ukrainian settlers in Western Canada.

In late 1903, the Zawale district was visited by Independent Church founders John Bodrug and Alexander Bachynsky, accompanied by Peter Svarich, whom Bodrug hoped to recruit as a fellow clergyman. The first Independent Church service in Alberta took place in the home of Wasyl Hnidan, drawing settlers from the surrounding area. This event marked a significant moment in the religious life of Ukrainians in the province. The new church was immediately criticized by both the Basilian Fathers in Mundare and the Russian Orthodox missionaries in Wostok, adding to the religious tensions in the community.

Following the liturgy, Bodrug and Bachynsky baptized children, performed marriages, and led discussions on forming an Independent Church congregation in Zawale. A second service was held at the Cherniawsky homestead in the Sich-Kolomea district east of Mundare. Soon after, Bishop Seraphim Ustvolsky, a defrocked Russian Orthodox monk and leader of the Independent Greek Church, visited the region and ordained four



All these photographs of St. Michael's were taken at the camp Bar-V-Nok location.





Zawale: Saint Michael Ukrainian Orthodox Church

local men as Independent clergy despite their lack of formal training.

On August 2, 1904, the newly formed congregation, identified as the Independent Greek Church of Wostok, acquired two acres of land at SE 26-55-17 W4 for \$300 from the homestead of Jan Bruchal. This site appears to have been used as a cemetery, with at least five burials recorded. In 1905, a new congregation named St. George Church of Wostok obtained six acres at SW 1-56-17 W4. In 1910, the Zawale congregation built its first church on this property, which was consecrated by Rev. Illia Glowa.

Religious Transformations and Conflicts

During its early years, the Independent Greek Church underwent numerous upheavals, including the removal of Bishop Seraphim and leadership disputes. In 1913, Zawale and other Independent congregations joined the Presbyterian Church of Canada, which pushed for reforms eliminating Byzantine rituals. This led to widespread defections from the Independent Church, as many members had originally believed it to be an Orthodox formation.

In Zawale, Pastor M. Hutney attempted to implement Protestant reforms in 1917, sparking resistance from traditionalists who opposed abandoning Eastern Rite practices. A contemporary report from *Ranok* (April 11, 1917) indicated that, despite successful reform efforts, some members clung to their "grandfatherly faith" and resisted the changes. This internal conflict divided the congregation, leading to the withdrawal of many members.

Pastor Hutney was replaced later in 1917, and the congregation struggled to maintain its identity. Legal battles followed, including a 1920 lawsuit filed by Pastor Zalizniak against pro-Orthodox members for libel. This period of

instability culminated in a 1925 lawsuit over church ownership. Archbishop Ioan Theodorovich visited Zawale that year to support the Orthodox faction, but a district court ruling in 1926 awarded the property to the Independent Church.

A year later, the church was destroyed in a fire. Rather than rebuilding, the remaining Independent Church members shifted their focus to Andrew, where the Bissell Memorial United Church was established in 1936. Meanwhile, ownership of the Zawale cemetery and land at SW 1-56-17 W4 was transferred to the United Church of Canada in 1931.

Establishment of St. Michael's Ukrainian Orthodox Church

Following their legal defeat, the Orthodox supporters of Zawale resolved to build their own church. At a meeting on November 29, 1929, fundraising efforts began, including the purchase of a car for a raffle. On December 28, approximately one acre of land was purchased from Adolph Hennig at NW 36-55-17 W4. Construction began immediately under the supervision of Steve Hrudehy, using materials hauled by Wasyl Nikiforuk.

By the spring of 1930, the cruciform wooden church was nearly complete, featuring a large central dome and two smaller domes over the narthex and sanctuary. The first liturgy was likely celebrated by Fr. Teodor Kisiliuk on June 7, 1930, and the church was formally blessed on November 21, 1931.

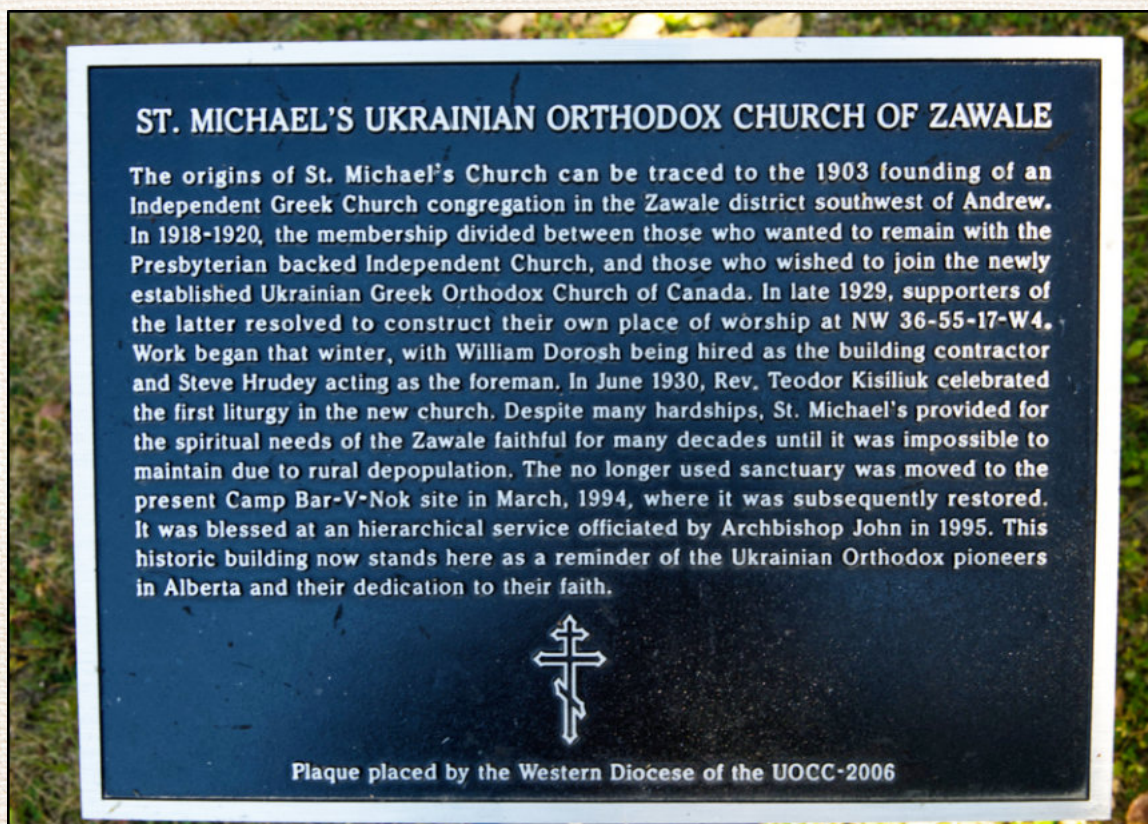
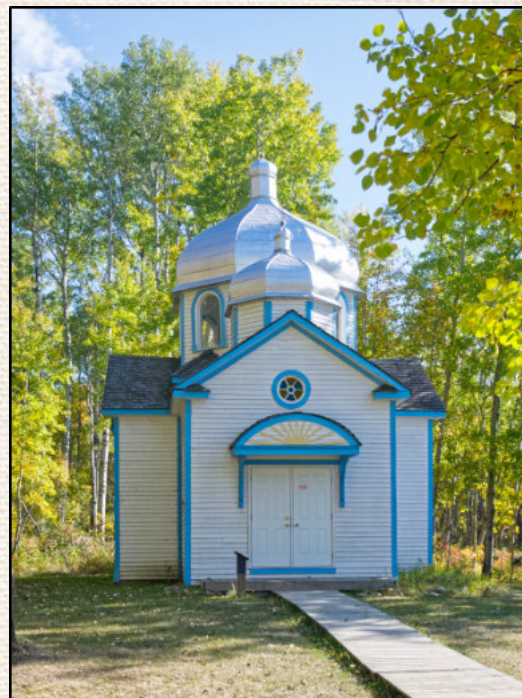
Despite its successful construction, financial difficulties persisted. Disputes arose with contractor William Dorosh over construction quality, leading to a lawsuit in 1932. The court ruled in favor of Dorosh but awarded the congregation damages for needed repairs. Further financial troubles followed, including unpaid debts and legal claims throughout the 1930s.

Zawale: Saint Michael Ukrainian Orthodox Church

Later Years and Relocation

From the 1940s through the early 1960s, St. Michael's held regular liturgies despite declining membership. By 1953, the congregation had only eight members, and by the mid-1970s, just four parishioners remained. The church eventually closed, and the building stood abandoned for years, suffering damage from the elements.

In 1993, the decision was made to relocate the church to Camp Bar-V-Nok on Pigeon Lake. The move took place in March 1994, followed by extensive restoration. Archbishop John officiated at a hierarchical blessing service in 1995. A commemorative plaque was installed at the new site in 2006, ensuring the legacy of Zawale's Ukrainian Orthodox pioneers endures.



Zawale: Saint Michael Ukrainian Orthodox Church



Priests

Independent Church:

Fr. P. Woycenko

Fr. Demian Witiuk (-1917)

Fr. M. Hutney (1917)

Fr. T. Berezowsky

Fr. A.M. Zalizniak (1919)



Ukrainian Orthodox Church of Canada:

Fr. T. Kisiliuk (1929–1933)

Fr. D. Stratychuk (c. 1932–1933)

Fr. T. Horbay (1933–1938)

Fr. I. Hykawy (1938–1940)

Fr. S. Symchych (1940–1944)

Fr. M. Fyk (1944–1945)

Fr. H. Wasyliv (1945–1950)

Fr. I. Triska (1950–1954)

Fr. D. Luchak (1954–1957)

Fr. S. Stolarchuk (1957–1963)

Fr. I. Hykawy (1963–1969)

Fr. O. Olekshy (1969–1971)

Fr. P. Hnatiw (1971–1974)

Fr. S. Semotiuk (1974–1977)

Location and Feast Day

Originally located southwest of Andrew, north of Secondary Highway 637, and east of Secondary Highway 855 at NW 36-55-17 W4, County of Lamont.

In 1994, the church was relocated to Camp Bar-V-Nok, a Ukrainian Orthodox Church-owned site on Pigeon Lake, south of Thorsby. It has since been restored and continues to serve as a sanctuary for the camp. GPS Coordinates: [53.055590](#), [-114.059959](#) | Their Feast Day was November 21.

Founding Members

I. Hnidan

O. Hunka

P. Lakusta

T. Lakusta

O. Matichuk

D. Nikiforuk

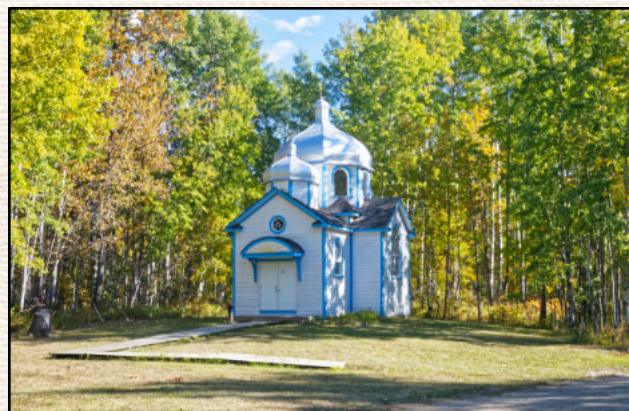
W. Nikiforuk

S. Sorochan



Cemetery

Located at SW 1-56-17 W4, across from the original church site. It was jointly used by Orthodox and Protestant members after the Orthodox group separated from the Independent Church. The cemetery is now administered by the Bissell Memorial United Church in Andrew. Original cemetery GPS: [53.803568](#), [-112.400224](#)



Alberta Ukrainian Orthodox Parishes

Based on our research and the best data that is available, here is a list of the known Ukrainian Orthodox parishes (and their locations) that existed in Alberta between 1900 and 2000. Many are now gone, and many more are inactive.

1. **Andrew** – Sts. Peter and Paul Parish (GPS = [53.881432,-112.335769](#))
2. **Anshaw** (*Dupres*) – St. Vladimir Parish (GPS = *n/a*)
3. **Athabasca** – Sts. Peter and Paul Parish (GPS = [54.721180,-113.273174](#))
4. **Barrhead** – All Saints Parish (GPS = [54.137575,-114.402674](#))
5. **Bellis** – All Saints Parish (GPS = [54.143117,-112.148241](#))
6. **Big Meadow** – St. John the Baptist Parish (GPS = [54.35561,-110.65599](#))
7. **Bonnyville** – St. Elias Parish (GPS = [54.266138,-110.729885](#))
8. **Boriwtzi** (*Borowich*) – St. Mary the Protectress Parish (GPS = [53.845508,-112.110012](#))
9. **Boyle** – Descent of the Holy Spirit Parish (GPS = [54.588347,-112.804970](#))
10. **Boyne Lake** – Sts. Peter and Paul Parish (GPS = [54.238197,-111.677424](#))
11. **Brinsley** – Holy Spirit Parish (GPS = [53.890256,-111.786451](#))
12. **Calgary** – St. Vladimir Sobor (GPS = [51.052344,-114.054462](#))
13. **Cappon** (*Buffalo*) – Saint Wolodymyr Parish (GPS = *n/a*)
14. **Calmar** – Holy Trinity Parish (GPS = [53.265485,-113.854082](#))
15. **Camrose** – All Saints Parish (GPS = [53.029274,-112.831143](#))
16. **Caslan** – St. Michael Parish (GPS = *n/a*)
17. **Craigend** – St. Demetrius Parish (GPS = [54.594211,-111.921945](#))
18. **Downing** – St. Paraskewa Parish (GPS = [54.034614,-111.984265](#))
19. **Edmonton** – St. John Cathedral (GPS = [53.556631,-113.504653](#))
20. **Edmonton** – St. Andrew Sobor (GPS = [53.539427,-113.442649](#))
21. **Edmonton** – St. Anthony Parish (GPS = [53.497281,-113.620693](#))
22. **Edmonton** – St. Elia Parish (GPS = [53.571509,-113.442624](#))
23. **Edmonton** – St. Michael Parish (GPS = [53.588045,-113.530820](#))
24. **Edwand** – St. Mary the Protectress Parish (GPS = [54.127093,-112.300339](#))
25. **Egremont** – St. John the Baptist Parish (GPS = [54.071060,-113.150709](#))
26. **Elk Point** – St. Volodymyr Parish (GPS = [53.585768,-113.526971](#))
27. **Evansburg** – Holy Trinity Parish (GPS = *n/a*)
28. **Fedorah** – St. John Parish (GPS = [53.936129,-113.396998](#))
29. **Flat Lake** (*Rook Valley*) – Flat Lake Parish (GPS = *n/a*)

Alberta Ukrainian Orthodox Parishes

Alberta Ukrainian Orthodox Parishes ... 2

30. **Fort McMurray** – St. Andrew Parish (GPS = *n/a*)
31. **Gifford** – (*Nova Bukovina*) Sts. Peter and Paul Parish (GPS = *54.20080,-111.10400*)
32. **Glendon** – Holy Trinity Parish (GPS = *54.248556,-111.153381*)
33. **Grassland** – Holy Transfiguration Parish (GPS = *54.819872,-112.693623*)
34. **Hamlin** – St. Mary Parish (GPS = *53.946873,-111.897907*)
35. **Heinburg** – St. Volodymyr Parish (GPS = *n/a*)
36. **Innisfree** – St. John Parish (GPS = *53.381473,-111.531492*)
37. **Ispas** – Holy Ascension Parish (GPS = *53.889293,-111.837428*)
38. **Jaroslaw** – St. Demetrius Parish (GPS = *53.889251,-112.901779*)
39. **Kahwin** – Holy Trinity Parish (GPS = *53.983992,-112.281533*)
40. **Kaleland** – Sts. Peter and Paul Parish (GPS = *53.751410,-111.885429*)
41. **Lac La Biche** – All Saints Parish (GPS = *54.771215,-111.981675*)
42. **Lethbridge** – Holy Trinity Parish (GPS = *49.709108,-112.823762*)
43. **Lloydminster** – All Saints Parish (GPS = *53.280491,-110.021504*)
44. **Luzan** – St. Demetrius Parish (GPS = *53.745932,-112.120832*)
45. **Luzan Toporiwtzi** – St. Elias Parish (GPS = *53.755823,-111.588460*)
46. **Mamaetsie** (*Brosseau*) – Holy Trinity Parish (GPS = *53.802134,-111.602545*)
47. **Morecambe** – St. John Parish (GPS = *53.680112,-111.501834*)
48. **Musidora** – Assumption (Dormition) of St. Mary Parish (GPS = *53.688421,-111.582769*)
49. **Myrnam** – Holy Trinity Parish (GPS = *53.662505,-111.225476*)
50. **Newbrook** – Assumption of St. Mary Parish (GPS = *54.334349,-112.950120*)
51. **Noral** – St. Mary the Protectress Parish (GPS = *54.617176,-112.424069*)
52. **North Kotzman** – St. Michael Parish (GPS = *n/a*)
53. **Onoway** – Sts. Peter and Paul Parish (GPS = *53.774371,-114.199211*)
54. **Oyen** – Sts. Peter and Paul Parish (GPS = *51.351177,-110.480957*)
55. **Peno** – St. John Parish (GPS = *53.890001,-112.677852*)
56. **Pruth** – Holy Ascension Parish (GPS = *53.744090,-112.133138*)
57. **Radway** – Holy Ascension Parish (GPS = *54.058674,-112.948718*)
58. **Red Deer** – St. Nicholas Parish (GPS = *52.233278,-113.754066*)
59. **Redwater** – Holy Trinity Parish (GPS = *53.946575,-113.100594*)

Alberta Ukrainian Orthodox Parishes

Alberta Ukrainian Orthodox Parishes ... 3



60. **Reno** – Assumption (Dormition) of St. Mary Parish (GPS = n/a)
61. **Richmond Park** – Holy Trinity Parish (GPS = [54.907273,-113.207698](#))
62. **Round Hill** – St. Mary Parish (GPS = [53.15766,-112.63487](#))
63. **Sandy Rapids** – (*Iron River*) All Saints Parish (GPS = [54.456690,-111.025846](#))
64. **Sangudo** – Assumption of St. Mary Parish (GPS = n/a)
65. **Sarrail** – Sts. Peter and Paul Parish (GPS = [54.753912,-112.703135](#))
66. **Seba Beach** – Sts. Peter and Paul Parish (GPS = [53.542771,-114.739378](#))
67. **Sich-Kolomiya** – Holy Assumption of St. Mary Parish (GPS = [53.629311,-112.188451](#))
68. **Slawa North** – All Saints Parish (GPS = [53.744683,-111.043186](#))
69. **Slawa South** – Holy Assumption of St. Mary Parish (GPS = [53.715864,-111.092719](#))
70. **Smoky Lake** – Holy Ascension Parish (GPS = [54.111020,-112.475374](#))
71. **Spedden** – Holy Trinity Parish (GPS = [54.140118,-111.725308](#))
72. **St. Paul** – All Saints Parish (GPS = [53.998436,-111.298967](#))
73. **Spirit River** – St. Elias Parish (GPS = n/a)
74. **Stry** – Descent of the Holy Spirit Parish (GPS = [54.035430,-111.862715](#))
75. **Suchava** – St. John Parish (GPS = [53.830292,-112.332104](#))
76. **Szypenitz** – St. Mary Parish (GPS = [53.773487,-111.849963](#))
77. **Therien** – St. Michael Parish (GPS = n/a)
78. **Thorhild** – Sts. Peter and Paul Parish (GPS = [54.160934,-113.125147](#))
79. **Thorsby** – Sts. Peter and Paul Parish (GPS = *somewhere near* [53.227247,-114.047959](#))
80. **Two Hills** – Holy Trinity Parish (GPS = [53.712037,-111.746703](#))
81. **Two Hills (Rural)** – St. Paraskevia Parish (GPS = [53.72779,-111.66681](#))
82. **Vegreville** – St. Volodymyr Parish (GPS = [53.712037,-111.746703](#))
83. **Vilna** – St. Demetrius Parish (GPS = *somewhere near* [54.116513,-111.921387](#))
84. **Wandering River** – St. Elias Parish (GPS = [55.177714,-112.467743](#))
85. **Warspite** – St. John Parish (GPS = *somewhere near* [54.093460,-112.615885](#))
86. **Waskatenau** – St. Volodymyr Parish (GPS = [54.093654,-112.777331](#))
87. **Westlock** – St. Volodymyr Parish (GPS = [54.152538,-113.840362](#))
88. **Wildwood** – Holy Fathers Parish (GPS = n/a)
89. **Willingdon** – Holy Spirit Parish (GPS = n/a)
90. **Zawale** – St. Michael Parish (GPS = [53.055590,-114.059959](#))



Alberta Ukrainian Orthodox Cemeteries

The following is a list of known Ukrainian Orthodox cemeteries in Alberta that were established between 1900 and 2000. The GPS locations of the cemetery (not always the same as the church) are provided.

1. **Andrew** – Sts. Peter and Paul UOC Cemetery (GPS = [53.869420,-112.331297](#))
2. **Athabasca** – Athabasca Cemetery (GPS = [54.73322,-113.25552](#))
3. **Barrhead** – All Saints UOC Cemetery (GPS = [54.137325,-114.403067](#))
4. **Bellis** – All Saints UOC Cemetery (GPS = [54.153133,-112.152434](#))
5. **Big Meadow** – St. John the Baptist UOC Cemetery (GPS = [54.35561,-110.65599](#))
6. **Bonnyville** – St. Elias UOC Cemetery (GPS = [54.32647,-110.48105](#))
7. **Boriwtzi** (*Borowich*) – Borowich UOC Cemetery (GPS = [53.845508,-112.110012](#))
8. **Boyle** – Boyle Cemetery (GPS = [54.58745,-112.86575](#))
9. **Boyne Lake** – Holy Cross UOC Cemetery (GPS = [54.238197,-111.677424](#))
10. **Brinsley** – Holy Spirit UOC Cemetery (GPS = [53.890256,-111.786451](#))
11. **Calmar** – Holy Trinity UOC Cemetery (GPS = [53.265485,-113.854082](#))
12. **Craigend** – Craigend UOC Cemetery (GPS = [54.594211,-111.921945](#))
13. **Downing** – St. Paraskeva UOC Cemetery (GPS = [54.034614,-111.984265](#))
14. **Edmonton** – St. Stephens UOC Cemetery (GPS = [53.66625,-113.34272](#))
15. **Edwand** – St. Mary (Pokrova) UOC Cemetery (GPS = [54.127093,-112.300339](#))
16. **Egremont** – St. George UOC Cemetery (GPS = [54.071923,-113.150451](#))
17. **Fedorah** – Fedorah Ukrainian Orthodox Cemetery (GPS = [53.936129,-113.396998](#))
18. **Gifford** – Sts. Peter and Paul UOC Cemetery (GPS = [54.20080,-111.10400](#))
19. **Glendon** – Holy Trinity UOC Cemetery (GPS = [54.249284,-111.176750](#))
20. **Grassland** – Grassland Community Cemetery (GPS = [54.82046,-112.69755](#))
21. **Hamlin** – St. Mary Ukrainian Orthodox Cemetery (GPS = [53.946873,-111.897907](#))
22. **Ispas** – Holy Ascension UOC Cemetery (GPS = [53.88922,-111.83729](#))
23. **Jaroslawn** – St Demetrius UOC Cemetery (GPS = [53.889251,-112.901779](#))
24. **Kahwin** – Holy Trinity UOC Cemetery (GPS = [53.983992,-112.281533](#))
25. **Kaleland** – Sts. Peter and Paul UOC Cemetery (GPS = [53.751410,-111.885429](#))
26. **Luzan** – St. Demetrius UOC Cemetery (GPS = [53.745932,-112.120832](#))
27. **Luzan Toporiwtzi** – St. Elias UOC Cemetery (GPS = [53.755823,-111.588460](#))
28. **Mamaetsie** (*Brosseau*) – Manaestie UOC Cemetery (GPS = [53.80195,-111.60131](#))
29. **Morecambe** – St. John UOC Cemetery (GPS = [53.680112,-111.501834](#))
30. **Musidora** – St. Dmytry UOC Cemetery (GPS = [53.67943,-111.59861](#))

Alberta Ukrainian Orthodox Cemeteries

Ukrainian Orthodox Cemeteries ... 2

31. **Myrnam** – Holy Trinity UOC Cemetery (GPS = [53.65818,-111.19265](#))
32. **Noral** – Casland/Noral UOC Cemetery (GPS = [54.617192,-112.424790](#))
33. **Onoway** – Sts. Peter and Paul UOC Cemetery (GPS = [53.774371,-114.199211](#))
34. **Peno** – St. John UOC Cemetery (GPS = [53.886559,-112.678935](#))
35. **Pruth** – Pruth Ukrainian Orthodox Cemetery (GPS = [53.744106,-112.121212](#))
36. **Radway** – Holy Ascension UOC Cemetery (GPS = [54.049941,-112.951009](#))
37. **Redwater** – Holy Trinity UOC Cemetery (GPS = [53.946575,-113.100594](#))
38. **Round Hill** – St. Mary UOC Cemetery (GPS = [53.15766,-112.63487](#))
39. **Sandy Rapids** – (*Iron River*) St. Virgin Mary Cemetery (GPS = [54.456690,-111.025846](#))
40. **Sarrai** – Sts. Peter and Paul UOC Cemetery (GPS = [54.753469,-112.703379](#))
41. **Seba Beach** – All Saints Cemetery (GPS = [53.54127,-114.75048](#))
42. **Sich-Kolomiya** – Sich-Kolomiya UOC Cemetery (GPS = [53.634326,-112.212720](#))
43. **Slawa North** – Slawa Cemetery (GPS = [53.74540,-111.04236](#))
44. **Slawa South** – St. Mary UOC Cemetery (GPS = [53.715864,-111.092719](#))
45. **Smoky Lake** – Holy Ascension UOC Cemetery (GPS = [54.093943,-112.479304](#))
46. **Spedden** – Spedden Ukrainian Orthodox Cemetery (GPS = [54.151921,-111.766923](#))
47. **Stry** – Stry Ukrainian Orthodox Cemetery (GPS = [54.035169,-111.874281](#))
48. **Suchava** – St. John UOC Cemetery (GPS = [53.830292,-112.332104](#))
49. **Szypenitz** – St. Mary UOC Cemetery (GPS = [53.772789,-111.850125](#))
50. **Thorhild** – Sts. Peter and Paul UOC Cemetery (GPS = [54.15877,-113.13566](#))
51. **Thorsby** – Sts. Peter and Paul UOC Cemetery (GPS = [53.22202,-113.97429](#))
52. **Two Hills** – Two Hills Community Cemetery (GPS = [53.715837,-111.725916](#))
53. **Two Hills (Rural)** – St. Paraskevia Cemetery (GPS = [53.72779,-111.66681](#))
54. **Vegreville** – St. Volodymyr UOC Cemetery (GPS = [53.52804,-112.18853](#))
55. **Vilna** – St. Demetrius UOC Cemetery (GPS = [54.12117,-111.98758](#))
56. **Wandering River** – St. Elias UOC Cemetery (GPS = [55.177988,-112.467547](#))
57. **Waskatenau** – St. Volodymyr UOC Cemetery (GPS = [54.093654,-112.777331](#))
58. **Westlock** – St. Volodymyr UOC Cemetery (GPS = [54.15168,-113.99616](#))
59. **Zawale** – Bissell United Church Cemetery (GPS = [53.803568,-112.400224](#))



Acknowledgements and Sources

The following sources and resources either provided us with valuable information for this book, or inspired us with ideas and possibilities regarding content and formatting of this publication.

A Short Historical Outline of the Ukrainian Orthodox Church of Canada (UOCC). On the occasion of the 90th anniversary of the church (1918-2008) by Prof. Roman Yereniuk.

Monuments to Faith: Ukrainian Churches in Manitoba by Basil Rotoff, Roman Yereniuk, Stella Hryniuk. University of Manitoba Press, 1990.

Reflections of Ukraine: Ukrainian Churches of the Saskatchewan Countryside by Lloyd and Rose Virag (2016). Printed by Friesens Printers, Altona, Manitoba.

100th Anniversary Publication. St. John's Ukrainian Orthodox Cathedral. (1923 - 2023) Edmonton, Alberta.

Documents, records and communications from the archives of the Ukrainian Orthodox Church of Canada in Winnipeg, Manitoba.

Records and information provided by the Western Eparchy of the Ukrainian Orthodox Church of Canada in Edmonton, Alberta.

Past issues of *Visnyk / The Herald* published by the Ukrainian Orthodox Church of Canada in Winnipeg, Manitoba.

Local records, documents and histories as well as interviews with clergy and parish members of the various parishes listed in this book.



About the Authors

Russell Sawchuk



Russell Sawchuk was raised on a farm near Arran, Saskatchewan. The farm was the homestead settled by his grandparents in 1908. For the first four years, he attended a small rural school

(Pasieka) with about 10 students. The school was eventually closed, and all the students were then bused to Arran School.

After graduating from high school, he attended the University of Saskatchewan where he received a BA Honours degree in Psychology. He stayed at Mohyla Institute where he met Sandy, his future and present wife. After graduation, he continued his education at Temple University in Philadelphia, Boston University (Masters in Communication Research) and University of Toronto (Diploma in Business.)

It was in Toronto that he found a passion for photography. After taking photography courses at Ryerson College and the Ontario College of Art, he purchased a photo studio on Yonge Street. (This was in addition to his regular job at Ontario Hydro).

In the late 1970s Russell and Sandy moved to Edmonton to be closer to their families. In Edmonton, he taught at Grant MacEwan College, and later worked at Access Alberta and Alberta Education. In 1989, Russell started his own technology consulting company – *Steppingstones Partnership Inc.* Most of his recent work has consisted of developing and hosting online education courses for the various health professions.

Eventually, both he and his family became involved with various Ukrainian communities and organizations in Edmonton. They became members of St. Anthony's Ukrainian Orthodox Parish in west Edmonton. Russell has developed and hosted websites for various Ukrainian organizations. These include St. Anthony's Parish, St. Stephen's Cemetery, Ukrainian Museum of Canada (Alberta Branch) and the Ukrainian Orthodox Western Eparchy office.

He began taking drone and regular photographs of historic churches in 2021. This became the *Pioneer Churches on the Prairies* project. It is an ongoing initiative to record, document and share information about the historic churches established by early settlers in north central Alberta.

The project objectives are to capture, record and preserve high-quality photographs and videos of these historic churches and their cemeteries. Another objective is to research, record and preserve available historical information about each parish and its cemetery.

He wants to share, promote and inform the general public and the descendants of these pioneers about these important historic churches. This is being done by his dedicated website – *Pioneerchurches.ca* – and exhibits of his photographs.

In 2021 Russell learned about the extensive historical research done by Jars Balan on the region's Ukrainian Orthodox churches. Slavco Demchinsky was able to provide images for the church interiors. They decided to collaborate to combine their photographs and histories into one document. This book is the result.

About the Authors

Jars Balan



Jaroslav “Jars Balan” was born and raised in Toronto. From an early age he took part in Ukrainian community organizations affiliated with the Ukrainian Orthodox Church at St. Volodymyr Cathedral

and St. Vladimir’s Institute. He first travelled to Ukraine as a seventeen-year-old in 1969 with fellow members of the Canadian Ukrainian Youth Association (CYMK).

In the early 1970s he took creative writing courses for three summers at the former Banff School of Fine Arts. In 1974 he spent three months hitch-hiking across Western Canada visiting pioneer-era Ukrainian settlements on a Canada Council grant. He subsequently co-wrote a half-hour musical inspired by the experience called “Song of Leaving.” It was successfully staged in 1976 at the Odessa Pavilion during Toronto’s Caravan Festival.

After obtaining an Honours B.A. from the University of Toronto in 1975, he moved to Edmonton. He completed an M.A. in English (Creative Writing) at the University of Alberta in 1981. During his student days he was involved in the Ukrainian Canadian Students’ Union (SUSK). He was especially active publishing the newspaper, *Student*, promoting multiculturalism and working in support of the dissident movement in the Soviet Union.

For seven summers beginning in the mid-1970s he was part of the leadership and a lecturer in Ukrainian literature at the Selo Cultural Immersion camps sponsored by CYMK. With the establishment of the Canadian Institute of Ukrainian Studies (CIUS) at the University of Alberta in 1976, Jars was

gradually drawn into the scholarly study of Ukrainian Canadian history and culture. He edited books, translated literature and organized conferences on Ukrainian Canadian themes. He is the author of a best-selling illustrated history, *Salt and Braided Bread: Ukrainian Life in Canada*, published in 1984 by Oxford University Press.

In 1988-1989 he taught several courses on Ukrainian history and civilization for the Ukrainian Studies Centre at Macquarie University in Sydney, Australia. In 1991-1992, he spearheaded the creation of the Kalyna Country Ecomuseum on the territory of Canada’s oldest and largest Ukrainian bloc settlement.

In 2000, he was asked to become the coordinator of the Ukrainian Canadian Program at CIUS. It was renamed the Kule Ukrainian Canadian Studies Centre in 2007.

Over the years he has written numerous articles on various aspects of the Ukrainian experience in Canada and overseen research on a wide range of topics. His work documenting the histories of Ukrainian Orthodox churches in Alberta began as a project initiated by the Western Eparchy to mark the 1991-1992 centennial of Ukrainian settlement in Canada. He continues to add to his extensive findings on the subject as new sources come to light. While detailed records are available for some congregations, there is a paucity of accurate information about others. Limited space also required that several accounts be edited for length.

Jars is married to Dr. Lesia Boychuk, whose parents, Rev. Wasyl Boychuk and Dobrodiika Olha (Maslo) Boychuk, immigrated to Canada in 1948 and served their first parishes in the Glendon district in 1949-1950.



About the Authors

Sterling (Slavco) Demchinsky



My ancestors immigrated to Canada during the earliest period of Ukrainian immigration. My great-grandparents were all born in either Galicia or Bukovyna in villages now in the western part of Ukraine. However, these places were then part of the Austro-Hungarian Empire.

My grandparents were born in a frontier land that was then called the Northwest Territories that eventually became the province of Saskatchewan. They grew up living in the typical two-room log houses with thatched roofs based on styles from the old country. When my grandparents married, they built a thatched-roof house for themselves, too. By the mid 1920s they could afford a real wood-frame house with a shingled roof. My family had gone from being Ukrainian peasants to being Canadian farmers.

I was born in the 1950s in Flin Flon, Manitoba. My parents both came from the vicinity of Canora, Saskatchewan. In the 1940s they separately moved to Flin Flon to find work in this mining boomtown. They struck up a relationship and were married in 1950.

The last of four children, I was baptized in St. Mary's Ukrainian Catholic Church in Flin Flon. I flirted with other religions, particularly with the Anglican Church. After considerable meditation, I concluded the Orthodox Church would be the best home for me because I was confident with it on many levels. For me, the Orthodox Church is totally complete.

Many Ukrainian parishes, both Catholic and Orthodox, have dwindled to the point that they may only have one service per year. Many more no longer have services at all. Of those Ukrainian parishes that still do have services regularly, many are facing the question of demographics. If the majority of parish members are over sixty-five years of age now, where will the parish be in ten or twenty years from now?

This brings me to one of the primary reasons that I photograph Ukrainian churches. So many churches are in danger of closing. They deserve to be documented as a symbol of our heritage and as a monument to our pioneer ancestors. Of course, when there are new vibrant Ukrainian churches in Canada, they deserve to be documented too – if for no other reason than that we need to see examples of success more than ever now.

Since 1995, my goal has been photographing every Ukrainian church in Canada. I have photographed over 650 of them. Now retired from my career with the Federal Government, I work as an independent writer and researcher, collaborating with Ukrainian churches, universities, etc. After retiring, I studied the theology of Eastern Rite iconography at St. Paul University in Ottawa. I consider myself to be an “amateur iconologist”.

My photos are housed in the National Archives, the Archives of the Ukrainian Catholic Archeparchy of Winnipeg, and the Archives of the Ukrainian Orthodox Church of Canada.

Working with small churches on the prairies has become my life's joy.

