

Ukrainian Rite Catholic Church

*An Account of Church Activities
in Calgary*

Stella Niedzwicki



FC
3697.3
C46
1975a
v. 4
pt. 6

Ukrainian Rite Catholic Church

*An Account of Church Activities
in Calgary*

Stella Niedzwiecki

To - Dick Watson

*With sincere thanks
for the co-operation,
support and encouragement
in making this
book possible!*

Stella Niedzwiecki



Century Calgary Publications

Contents

Acknowledgements iv

Dedication 2

Foreword 3

Introduction 5

Pioneer Beginnings 13

Growth of a Ukrainian Catholic Community in Calgary 17

Expansion of the Ukrainian Catholic Community 35

Ukrainian Canadian Socio-Cultural Structure 47

Ukrainian Canadians as Citizens of Calgary 59

Bibliography 63

Acknowledgements

I wish to acknowledge my indebtedness and thanks to the following in connection with the preparation of this work: to Rev. Basil Martynyk, Pastor of Assumption of the Blessed Virgin Mary Ukrainian Catholic Church, for his friendly encouragement and tireless advice and information; to Monsignor N. R. Anderson, Archivist of the Roman Catholic Diocese of Calgary, for making available to my use the early records of the Catholic Church in Calgary, and for his kind assistance and supportive encouragement; to Rev. Andrew Muzyka, Pastor of St. Stephen Proto-Martyr Ukrainian Catholic Church, for his co-operation and assistance; to Dr. Myroslav Hladyshevsky for permission to use his book — *A Jubilee Souvenir*, a bilingual Ukrainian and English history of the Ukrainian Catholic Parish in Calgary to 1962; to Mrs. M. B. Venini Byrne for permission to use her book — *From the Buffalo to the Cross*, a history of the Roman Catholic Diocese of Calgary; to Mr. T. Jang of the Central Library for his generous help in providing valuable references and statistics; to the Glenbow-Alberta Institute for historic background information and photographs; to the Calgary Herald Library and Photo Departments for their assistance and copies of pictures; to contributors of photographs and pictures designated for the beginning of a local Ukrainian Catholic Archives.

I wish to express my gratitude and thanks to Mrs. Eleanor Rudd for her generous and thoughtful consideration in typing a manuscript under pressure of a time limit; to my family, relatives and friends, for their co-operation, constructive criticism, and supportive encouragement.

Ukrainian Rite Catholic Church

Ukrainian Rite Catholic Church

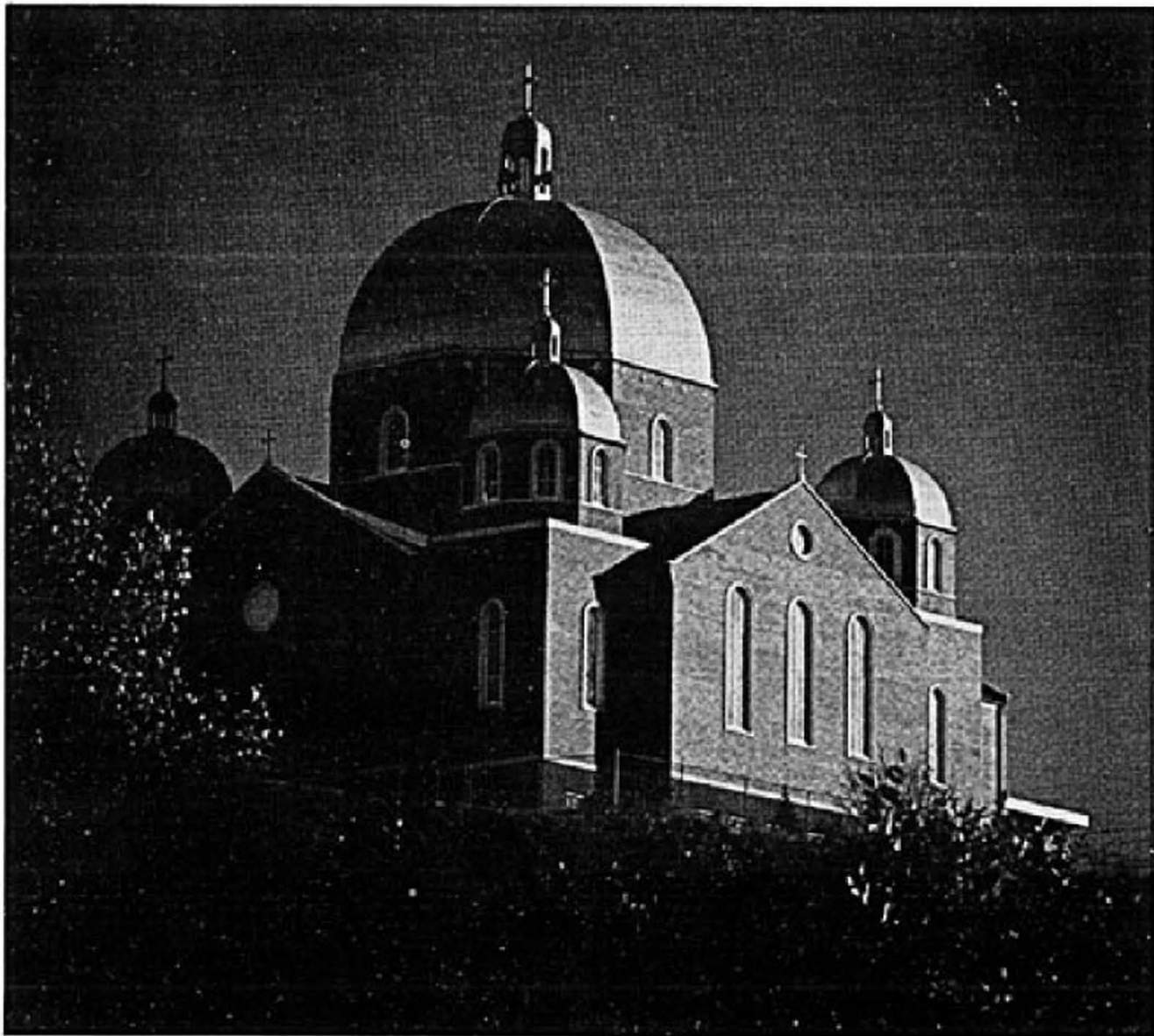
Dedication

To my mother and father

Foreword

This work is not intended to be a full and comprehensive history of the Ukrainian Rite Catholic Churches in Calgary. In the very limited time of less than one month for research and writing, a more modest and less ambitious work was attempted, the purpose of which, was to merely give a brief outline of some of the more important events and developments in the story of the Ukrainian Catholic community in Calgary, during the past one hundred years. I am aware that there are gaps in this story; that few quotes from documented references are noted; and therefore recommend to the reader interested in the settlement of this ethnic group, the resource books referred to in this work.

Ukrainian Rite Catholic Church



Assumption of the Blessed Virgin Mary Ukrainian Catholic Church, 7 Ave. N.E. 1963
PICTURE CREDIT: Glenbow Alberta Institute

Introduction

"The Church of Jesus Christ since she is neither Latin nor Greek nor Slav but Catholic, makes no distinction between her children, and these, whether they are Greek, Latin, Slav or members of the other nation groups, all occupy the same rank in the eyes of the Apostolic See."

Pope Benedict XV

The Church had its beginnings in Palestine whence it quickly spread to other parts of the Roman Empire. The empire, at the time of Christ, was nearly at its greatest extent, ruling over the Mediterranean areas of Europe and beyond to Britain, over Palestine, Syria, and much of the Near East, and in most of North Africa. It was a conglomerate of nations and tongues, prepared by God's providence to receive the Gospel which Christ said was to be preached to the whole world. It is remarkable that on Pentecost, when Peter preached the first sermon, in his audience were people "from every nation under heaven" (Acts 2), assembled at Jerusalem for the feast, and they were amazed that every one heard the Gospel message "in his own tongue". We may presume too that on that day, each of the newly baptized prayed to God in his own tongue.

It was only natural, as the Gospel spread throughout the Roman Empire, that some cities, because of their association with the beginnings of the Church, such as Jerusalem and Antioch, or through their international and political importance, such as Alexandria and Rome, should assume importance as centres of Christianity. Jerusalem was the scene of Christ's death and resurrection, and the place where the Church took its first visible steps by Peter's preaching when "about three thousand were added to the number of the disciples." (Acts 2:41) Antioch, too,

was highly regarded because many of Christ's followers sought refuge there from the persecution which broke out in Jerusalem and because St. Paul spent a year there making converts before setting out on his world missionary journeys. "It was at Antioch that the disciples were first called 'Christians,'" (Acts 11:26) Alexandria, in North Africa, a great cultural and intellectual metropolis, drew Christians to it in great numbers; and mighty Rome, the imperial capital and the See of Peter the chief Apostle, whom Christ had made the Rock and to whom He had given the keys, the symbol of authority, surpassed all other places in religious significance. During more than three centuries, largely a period of persecution, these cities were the source of strength, faith and leadership for the suffering, yet ever-growing, Church of Christ.

In the 4th century, after persecution had ceased, a new centre of Christianity arose—Constantinople (Byzantium). Constantinople emerged from insignificance and achieved greatness when the Emperor Constantine the Great made the East-West division of Empire and chose that city as the capital of the East. It soon attained a status and size second only to Rome itself, so that the term Byzantine eventually began to be applied to the culture of the entire East.

These notable centres, which came to be known as Patriarchates, exerted much influence on the spread of Christianity in general and on the languages of worship and the form of liturgical rites in particular. The usages, customs and languages of the Patriarchates were adopted throughout their spheres of influence. Thus, the Latin language and rite became the form of Christian worship and liturgy in the Western Empire, although there were a few exceptions in France and Britain and in Italy itself, e.g. in Milan, where the Ambrosian rite was followed. In the East, Greek was used in the liturgy and prayer in Constantinople and its vast territory; other forms which had developed at Antioch, Jerusalem and Alexandria in the first centuries were maintained there. As might be expected, the Greek (Byzantine) liturgy of Constantinople with its huge population and large number of adherents and its rank as the capital city became the dominant influence in the East.

Although politically divided into East and West, the Christians of the entire empire remained united in faith and teaching. There was no East-West division in the Church; the Bishop of Rome—the Pope and Patriarch of the West was universally acknowledged

as the head of the Church, and as the supreme authority and the source of unity of all Christians. Heresies such as Arianism and Nestorianism disturbed the Church both in the East and West but did not break its unity; and the Church continued to spread to other nations.

Foremost among the Slavonic peoples who embraced the faith in the late 9th century through the preaching of Sts. Cyril and Methodius were the Ukrainians. When the two saints journeyed to Rome to report on the success of their mission, the Pope approved of the celebration of the liturgy by the Ukrainians according to the Eastern forms and in the Slavonic language. Geographically these people were in the East.

It was only in the 11th century that communion between Eastern and Western Christians was ruptured by the Great Schism led by the Patriarch of Constantinople. Many Catholic groups and nations, including the Ukrainians, were forcibly detached from allegiance to the Pope and from the unity of the Church. Because the roots of the break were more political than religious it has been particularly difficult to heal, although recent personal meetings between the Pope and the Patriarch of Constantinople and current broader discussions augur well for the end of more than 900 years of separation.

Over the centuries, members of some Oriental Churches — those of Antioch, Jerusalem and Alexandria — have returned to the maternal Church. Numerically and historically most important was the reunion of the Ukrainian Church with Rome in 1596 after five centuries of forced separation and constant persecution. Many efforts have been made since then, by deception, by force and even by attempts at extermination, to tear them away again from communion with the Pope; and more than most peoples they have suffered harassment, deprivation, oppression and martyrdom itself for their faith and their loyalty to the See of Peter. Even Catholic governments to which they have been subject in recent centuries are guilty of having been insensitive to their rights. But they have remained firm in their adherence to Rome.

Steadfast resistance to tyranny in any of its forms has marked the history of the Ukrainian people. In the arts and literature they hold an honored place in the civilized world; and their language has been used by writers of international repute, the greatest of whom is the poet Shevchenko.

The Holy See has strongly protected the right of the Oriental

Churches to preserve and use their historic rites, liturgies, customs and languages. It maintains a special office in Rome known as the Congregation of the Oriental Church which is charged with the duty of safeguarding these rights. When people of Oriental rites emigrate to other countries, the Latin bishops of the places where they settle are obliged by Church law to provide spiritual care for them through Latin priests while respecting their traditional religious practices and observances. The Latin bishop must make every effort to procure priests of the other rite to minister to them, to celebrate their proper liturgy and to encourage the building of their churches when opportune. Whenever people of a particular rite, resident in a new country, reach sufficient numbers to warrant their own hierarchy (bishops) the Holy See takes steps to appoint bishops for them.

This is the pattern we see developing in Canada after the Ukrainians began to settle in our country. The first arrivals in the Diocese of St. Albert were cared for by the Latin priests; most of whom at that time were Oblate Fathers. As the number of immigrants increased, the Bishop of St. Albert joined with other western bishops to procure a few Ukrainian priests from Europe for their spiritual care in their scattered settlements. To place the mission to the Ukrainians on a more permanent basis in his diocese, Bishop Grandin, in 1902, invited the Fathers of St. Basil the Great to establish monasteries at Edmonton and Mundare from where a more regular visitation could be inaugurated for all communities. Ukrainian churches were built by the settlers in some larger missions. In other places, where they were still few in numbers, the bishop placed Latin churches, parish halls and other facilities at the disposal of the Basilian Fathers. In this way the Ukrainian Catholic people began to be organized into homogeneous groups ready to make plans for their future.

It is worth noting here an ordinance was drawn up by Bishop Grandin to have the parishes and missions of his diocese legally incorporated in 1895, i.e. only four years after the first Ukrainians had arrived in Canada. Item No. 4 of this document, which was presented for ratification to the Legislature of the North West Territories, states:

“The Patents applied for in the name of the Catholic Missions shall become the property of the said Parishes and Missions to which the lands have been donated or granted, provided that the property of a

Catholic parish or mission of the Greek, Ruthenian or other Oriental rite, as the case may be, shall remain separate and distinct from that of the parishes and missions of the Latin rite, and provided that when a hierarchy of such Greek, Ruthenian or other Oriental rite, as the case may be, shall be organized for this Province by the Holy See, such hierarchy shall have the separate and distinct control and management of their respective parishes and missions thus created, instead of His Lordship the Bishop of St. Albert."

This shows that from the very beginning of the Ukrainian immigration to Canada, the Canadian bishops, prompted by the Holy See, were preparing for the building up of the Ukrainian Catholic Church in our country and looking to the establishment of a Ukrainian hierarchy here.

Pope Pius X was thoroughly aware, through the reports of the Canadian bishops and those of the Congregation of the Oriental Church, of the phenomenal growth of Canada's Ukrainian population. Preparations were made to appoint a resident bishop for them. To accomplish this, delicate negotiations had to be undertaken with the British government (Canada at that time was not yet fully independent and had no Ministry of External Affairs) and with the Emperor of the Austro-Hungarian Empire. Consultations also had to be made with the Canadian bishops to facilitate matters for the new bishop.

Some preparatory work was undoubtedly done at the International Eucharistic Congress held at Montreal in 1910 at which were assembled most of the Canadian bishops and many prelates from overseas. Foremost among the latter was Archbishop (later Cardinal) Bourne, the Primate of England, who was in continual touch with British officials about the Ukrainian question in Canada and who would have much information and advice to offer to the Canadian bishops on this matter. In 1910 the Ukrainian Metropolitan of Lemberg, (Lviv) Austria, the renowned Archbishop Sheptytsky, toured Canada with the full approval of Emperor Franz Josef.

By 1912 all matters had been attended to. In July of that year, Pope Pius formally created a Ukrainian Ordinate embracing all of Canada with headquarters at Winnipeg, and he named Most Rev. Nikita Budka as the first bishop. Bishop Budka was consecrated as the first bishop, by Archbishop Sheptytsky at Lemberg (Lviv) on October 13, 1912.

Bishop Budka's task was almost superhuman — bishop of a vast

country with all too few priests, a paucity of financial resources, and lacking organization. The administrative work of making legal arrangements for transferring churches and properties to the episcopal corporation was, in itself, an arduous, time-consuming operation. Days almost without end were spent travelling constantly across Canada to visit major centres of his people and to penetrate to remote settlements. He was also handicapped at the beginning by his lack of understanding of the English language. (He sometimes laughingly referred to his earlier attempts to master the language under the tuition of a Sister of St. Joseph procured for him by Archbishop McNeil of Toronto, and his difficulties in trying to fathom the vagaries of the rules of pronunciation.) To add to his concerns, World War I broke out two years after his arrival in Canada and brought suspicion of being enemy aliens on his people; some of his priests were actually interned and a number of Ukrainian churches were closed. The story of his journeyings, his devoted zeal and love for his people, and his courage in facing almost insuperable obstacles deserves to be better known.

Among the encouragements of his extremely difficult episcopate were the manifest loyalty of his people and their whole-hearted response to his zeal on their behalf. Bishop Budka spoke feelingly of the joys he experienced from time to time at his receptions in the hinterland settlements of British Columbia and at isolated prairie communities. He also appreciated the kindness accorded to him by his brother bishops, with special gratitude to the Archbishop of Toronto and Archbishops Langevin and Beliveau of St. Boniface. And he undoubtedly felt very much at home with Bishop Kidd at the bishop's residence in Calgary which he referred to as "my home away from home".

Bishop Budka resigned his office in 1928 and returned to Europe. He was succeeded by Bishop Basil Ladyka, OSBM.

In 1948 separate Eparchates were created for Western and Eastern Canada at Edmonton and Toronto respectively, and Bishop Ladyka was named Archbishop at Winnipeg. Eight years later a fully constituted hierarchy was established with the Metropolitan at Winnipeg which became an Archeparchy, while Toronto, Edmonton and the newly created Saskatoon became Eparchies. In 1974 another Eparchy was formed for British Columbia based in New Westminster; and at the same time Father Demetrius Martin Greschuk, pastor of St. Stephen Proto-Martyr, Calgary, was named Auxiliary Bishop to Bishop Savaryn of Edmonton.

In this tentative ecumenical age Latin Catholics are reaching out in brotherhood to Anglican and Protestant Christians. While they do so, they should not forget their brother Catholics, the Ukrainians, who have fully shared the Catholic faith for over a thousand years and who have suffered greatly to preserve it.

Rt. Rev. N. R. Anderson P.D.
Director of Calgary Diocesan Archives



Stephen Halas, first Ukrainian Pioneer with a connective history in the growth of the Ukrainian Catholic Community in Calgary.

PICTURE CREDIT: Mrs. Annie (Halas) Zawalykut

Pioneer Beginnings

Settlement in Canada

The arrival in Calgary of Ukrainians of the Greek-Catholic Rite – their settlement, their difficulties, their contributions, their attitudes towards assimilation – is part of the history of the total Ukrainian ethnic group in Canada. It is therefore necessary, in that context, to make some reference to the arrival of the first Ukrainians in this country.

The cornerstone of the history of Ukrainians in Canada is the year 1891, which has been accepted by historiographers of the Ukrainian Canadian community as the beginning of a connective history of the sociological integration of this ethnic group.

On September 7, 1891, Wasył Elyniak and Ivan Pylypiw landed in Montreal, a landing that could be paralleled to that of Cabot and Cartier, for these two newcomers – the first of tens of thousands Ukrainians to emigrate to Canada – were the forerunners of a distinct cultural group which in three decades would number over 200,000. Some significance of the effect of their coming, and of their culture, on the future development of Canada, can be realized by referring to the history of French Canadians. Two hundred years after cession to England and representing about a third of the population, the French Canadian culture is felt in every aspect of national life. In 1961, the percentage of the French ethnic group in terms of being Canadian citizens, was the highest, with the Ukrainian ethnic group the next highest.

In his book "The Ukrainian Canadians: A History", M. H. Marunchak traces the settling of Elyniak and Pylypiw first in Manitoba and then in the region of Edna in northern Alberta. Within the next few years they were joined by a group of 33 fellow countrymen and the colony of Edna (later called Star) was established.

Ukrainian Rite Catholic Church

The name of Dr. Josef Oleskow, Professor of Agriculture in Galacia, a province of the Ukraine, became an integral part of the history of Ukrainians in Canada. Through the tireless efforts of this dedicated humanist, groups of farmer-peasant immigrants were settled on homesteads in the West. Dr. Oleskow had visited the colony at Edna-Star in 1895, and a year later the first group-transport of 107 steamship passengers arrived for settlement in that area. This colony, some fifty miles northeast of Edmonton, became the most populous and oldest colony in Canada.

Settlement in Calgary

One of the first printed records of Ukrainians in Calgary appeared in the spring of 1893 in the local newspaper *The Daily Herald* which referred to them as Austrians. This reference would in years to come cause considerable confusion and frustration for statisticians wherever Ukrainians settled. In 1911, the population in Calgary listed 968 Russians, 1,377 Austro-Hungarians, with no mention of Ukrainians. However, on record in the documents of St. Mary's Catholic Church is the marriage in 1910 of Fred Grabas and Mary Bilenka, both registered as Austrians, who were known to be members of the Ukrainian Catholic community in Calgary.

The partition of the Ukraine by Russia, Poland, and Austria made the Ukrainians subjects of several states yet national patriots of none, for the Ukraine as a nation had ceased to exist. Official reports listed them in varied ways: "Little Russians" within the Russian Empire, "Ruthenians" within the Austro-Hungarian Empire where they were also designated as "Galician" and "Bukovinian" according to geographic provinces, and others were listed as Polish and Russian. Revolutionary events in Europe after the First World War and the patient insistence of these stateless immigrants to be called Ukrainians led to the gradual acceptance of this term both officially and unofficially.

The result of this clarification can be seen on succeeding census figures for Calgary which showed 153 Ukrainians listed in 1921, 807 in 1931, and 959 in 1941, while the figure for Austrians which had declined from 1,377 to 435 (1911 to 1921) remained in the 400 figure bracket from 1921 to 1951.

In August 1895, *The Daily Herald* gave some mention to the brief visit in Calgary of Dr. Oleskow who was on tour across

Canada to inspect areas suitable for settlement by homesteaders. An interesting account of this visit is given in Vladimir J. Kaye's book "Early Ukrainian Settlements in Canada: 1895-1900." The events of that particular visit included a drive, by a NWMP team, to see the farm of Mr. W. Pearce, the superintendent of mines.

Of special significance to the heretofore sketchy, and traditional familial-type accounts of the early settlement of Ukrainians in Canada, is the above mentioned book by Vladimir Kaye, published in 1964. Files of documents pertaining to the Galician immigration were not located until 1960 — a period of sixty-three years after they were turned over to Clifford Sifton by Dr. Oleskow. Material in the files which included Dr. Oleskow's original letters, correspondence from immigration officers, and other memoranda, was as yet unknown to Canadian historians. Dr. Kaye who was in the service of the Canadian Department of Citizenship and Immigration and was a scholar of specialized studies in Slavic History, undertook a study of the documents. In his book he gives an accurate account of the settlement of this ethnic group in Canada based on existing records in the public archives, and, by including with his studied compilation the letters of Dr. Oleskow and others, introduces a warm and realistic human element.

One of the first indications of Ukrainians as a numerical group in Calgary is a newspaper reference in July 1898, to 46 "Galicians" being housed at the city's immigration centre. Senior members of the Ukrainian community in later years recalled the names of Petro Gelych, Wasyl Worobetz, Osep Osetsky, Petro Trubchak, and Ivan Bruchal, as being settled in Calgary before the turn of the century.

A connective link became evident between the Ukrainian settlers of the Edna-Star settlement in the north and those in Calgary, in 1900. Records show that 96 settlers from this colony came to join the labor force in the south on the CPR main rail line. In the development of railroad networks in western Canada, Ukrainian settlers proved to be the inexhaustible source of human energy. Earnings of between \$30.00 and \$50.00 a month provided basic family needs, but also meant much needed capital for establishment of homesteads.

It is the opinion of Dr. Kaye that several misconceptions have led to erroneous comparisons and conclusions with regard to the early Ukrainian agricultural immigrants. They were not evicted,

Ukrainian Rite Catholic Church

starving paupers as some of the immigrants from western Europe, but were small land owners whose small holdings could no longer provide a living. The average family possessed about 7½ acres of land which was shared through inheritance, providing less and less income for a growing number of family members. Of still others Kaye writes: "A considerable proportion of the immigrants were peasants of means, and in their number was an admixture of the descendants of a very old, but in the course of centuries impoverished Ukrainian gentry, a fact that is not generally known". Full titles of nobility were noticed on lists of settler homesteaders.

The early Ukrainian settlers brought farming experience, a love of the soil, an intelligence and wit sharpened by generations of subjection as a minority nationality, and a strength of mind, spirit, and will to transform bush lands and wooded areas into some of the finest farmland in the West.

Growth of a Ukrainian Catholic Community in Calgary

Early Formation

An indication of the strengthening of the link drawing together the settlers from the colony at Edna and the immigrants in Calgary, was further evident in the first visit of a Ukrainian priest to the city in 1901. Rev. Ivan Zaklinsky had spent some time at Edna where in 1899 the settlers had built a Ukrainian Greek-Catholic Church – the first erected in Canada. The movement of some of the settlers to job locations in the south in all probability brought Father Zaklinsky to Calgary to visit the small community of Ukrainians in the city.

As the movement of European emigration continued, the number of Ukrainians in Calgary continued to increase. By 1905, there were between 30 and 40 families who had come from the provinces of Galicia and Bukovina in western Ukraine, the majority of whom were members of the Ukrainian Greek-Catholic Rite.

Concern for the religious life of settled Ukrainians was a matter of discussion and decision for church authorities on both sides of the Atlantic. In his book “The Ukrainian Canadians: A History”, M. H. Marunchak describes the arrival and dedicated efforts of the first priests from the Ukraine who were sent by the Ukrainian bishops to serve the settlers in North America. Of this group was Rev. Nestor Dmytriw, who travelled from Pennsylvania U.S.A. in 1897 to become the first Ukrainian priest to visit the Ukrainian settlements in Manitoba, Saskatchewan and Alberta. On his visit to the colony at Edna-Star he was accompanied by Most Rev. Emil Legal, Roman Catholic Bishop of St. Albert, of the Oblate Order of Mary Immaculate.

At the time when Ukrainians began settling in the West, the Catholics in the area known as the Northwest Territories – which

Ukrainian Rite Catholic Church

included Calgary – were under the jurisdiction of the Bishop of St. Albert. According to the book "From the Buffalo to the Cross," a history of the Roman Catholic Diocese of Calgary by Mrs. Paul Byrne, the responsibility of mission activity in this area rested entirely with the Oblate Order. Missionary priests of the Roman Catholic Rite, were therefore sent to visit Ukrainian settlers to provide for the spiritual needs of members of the Greek-Catholic Rite.

For these Ukrainians whose total philosophy was centred in faith in God and whose expression of that faith was in the ancient and traditional Ukrainian church ritual, the unknown language and unfamiliar customs of the Latin Rite ritual could not satisfy their spiritual hunger. The equally unfamiliar religious practices and liturgical ceremonies of the Eastern-oriented, Greek-Catholic Rite, were considered by some of the Latin Rite community to be "non-Catholic" resulting in misunderstanding, and incidents of prejudice. Caused by a limited knowledge of the various rites of the Church, this misunderstanding has continued in a gradually lessening degree even to the present time. As late as 1963, Rev. Basil Martynuk commented on this misunderstanding of the rites in a sermon at the National Convention of the Catholic Women's League of Canada, being held in Calgary. "All Catholics should be acquainted with the different rites in the Catholic Church which would help them to understand each other and which would create the foundation for the unity of all Christians.

"The Christian faith came to the Ukraine through the East, bearing the distinctive Byzantine culture of Constantinople, and the Greek language. The early Ukrainian Christians known originally as Ruthenians, adapted and modified the Byzantine framework to their own particular culture, tradition and history. This modification was blessed by the Holy See, and became known as the Ukrainian Rite. Established by Pope Innocent IV in 1247, it was confirmed by future Popes in 1596, 1615 and 1841. Also known as the Ruthenian Rite and the Greek-Catholic Rite, its members today are known as Ukrainian Catholics.

"The rites of the Catholic Church may be divided into two main groups – the rites of the Western or Roman Church of which the Latin Rite Catholics are the most numerous, and the rites of the Eastern or Oriental Church of which the Ukrainian Rite Catholics are the most numerous. The essentials of Catholic worship, which are of divine origin, are present in every rite and

have remained unchanged through two thousand years of church development. The framework into which these essentials are fitted and developed, is of ecclesiastical origin, and is enlarged, changed, and at times disposed of under the influence of religious environment, historical incidents and diversity of temperaments."

In his book "Jubilee Souvenir", a history of the establishment of the Ukrainian Catholic Parish in Calgary, Dr. M. Illadyshevsky refers to a meeting of the three Roman Catholic bishops of the Metropolitan Province of St. Boniface, held in Calgary, Mar. 4, 1899. The first consideration at this meeting was the problem of providing for the Ukrainian settlers, priests who could speak their language and who understood their customs and traditions. The possibility of Polish Oblates being assigned to the area was submitted as a suggestion to the Oblate General Representation to Rome, Austria and Lviv (the seat of the Metropolitan in the Ukraine) had been made earlier by the Oblates, requesting aid to bring Ukrainian priests to Canada. In 1900 Rev. Albert Lacombe O.M.I., visited Europe on a similar mission.

In 1902 the Ukrainian Order of Basilians became established in Edmonton and for periods of time from 1903 to 1938, made monthly visits to the faithful in Calgary when a priest was not in residence. Among the early Basilians in the years 1903-1912 were: Fathers Sozont Dydyk, Platonid Filas, Anton Strotsky, Ivan Tymochko, Matthew Hura. Religious services were held in St. Mary's Hall (later the CNR station) in St. Mary's Girls School and in St. Anne's Church in East Calgary.

In the absence of their own clergy, the Ukrainians attended Mass at St. Mary's Roman Catholic Church where Oblate Fathers E. Nelz, D. Dubois and others looked after their spiritual needs – baptisms, marriages and burials, and the blessing of the Easter "Paska". One of the early marriages recorded at St. Mary's is that of Nick Zurawel and Pawlena Hossa who were married in 1911, with later records of the baptism of their children John and Caroline.

The number of baptisms of Ukrainian infants on record in the Roman Catholic Church Archives in Calgary, is an indication of the strong Catholic faith of the parents who were also aware that their children – baptized by a priest of another rite – would nevertheless according to Church law, belong to the rite of the Ukrainian father. The name of Rev. Paul Kulawy a Polish Oblate appears on a number of the marriage and baptismal records.

Building of St. Stephen's Church

In 1909, with the encouragement of Rev. M. Hura, the Ukrainian Catholic families in Calgary organized to form a parish unit. Having reached a community group of over 40 families, uppermost in their consideration was the possibility of building a church. The pastoral visit of the hierarchic head of the Ukrainian Greek-Catholic Church, Metropolitan Andrew Sheptytsky, was to further intensify their longing and deep resolve to provide a house of worship for their community. Present in Canada to attend the International Eucharistic Congress in Montreal, Metropolitan Sheptytsky had welcomed the opportunity to visit the larger Ukrainian settlements across Canada to learn first hand the needs and difficulties of his people, in particular the religious problems of which he was keenly aware.

On October 13, 1910, the Metropolitan arrived in Calgary to be greeted at the CPR station by Rev. Lewis and Rev. E. Nelz of the Roman Catholic Church, other dignitaries, and a crowd of 500 - 600 Ukrainians and other nationalities. A guest at the residence of the Roman Catholic clergy, the following morning the Metropolitan offered a Pontifical Mass for his people at St. Mary's Church — filled to capacity by Catholics of both rites. Though a Prince of the Church, his attitude of humble pastorship was reflected as he heard early morning confession for two hours before Mass, and removed his ceremonial vestments of position to address the congregation in the black cassock of a simple priest and servant of God.

In Calgary as in other centres, the prestige of the Ukrainians was raised in the eyes of their fellow Canadians by this distinguished and respected church dignity. A noted authority of the Ukrainian Catholic Church, Metropolitan Sheptytsky helped to solve the religious problems of his people that had remained unsettled for a number of years. In 1912, the Holy See in Rome created a separate Ecclesiastical Diocese (Eparchy) for the Ukrainian Greek-Catholic Church in Canada, and Bishop Nikita Budka, Lviv, was appointed the first bishop.

Plans to build a church were begun in 1911, and a building committee was chosen with Fred Onischuk as chairman and Michael Novak, Dmytro Stayura, Steve Bahan, Fred Grabas, Basil Syrnyk and Andrew Semkowicz as members. Mr. Onischuk donated lots at 1st St. and 23rd Ave. N.E. in the Tuxedo Park district and pledges were made by about thirty of the most active



Metropolitan of Western Ukraine and Archbishop of Lviv, 1865-1944.

PICTURE CREDIT: Calgary Roman Catholic Diocesan Archives

St. Stephen's Church and parishioners in 1915, at the Tuxedo Park location.

Courtesy: Ukrainian Catholic Archives.



members. A contribution of \$1000 was made by Bishop Budka and donations of \$500 were received from Senator Patrick Burns, and from a woman in Edmonton.

An indication of the desire and determination to have a church of their own was evident in the initial pledges, which offered not only physical labor but also the equivalent of a week or a month's wages of \$1.50 and \$2.00 per day.

Construction of St. Stephen's Ukrainian Greek-Catholic Church was completed in 1912 at an approximate cost of \$4500. Fifty years later at the Golden Jubilee celebration of the establishment of the parish, ten of the original pioneer members were honored for their steadfastness and zeal and their active exemplary membership – Andrew Semkowicz (1903) Fred Grabas (1905) Harry Kozicky (1906) Alex Burak (1907) Michael Warecki, Michael Plecan, Alex Soroka (1908) Steve Bahan, Sam Solodky, Theodore Yurchyshyn (1910).

From 1912 until 1915, St. Stephen's was also used by the Roman Catholics of the newly-formed St. Benedict's parish on the North Hill, who as yet had no church. Building of a church began in 1914, at which time the parish was re-named St. Joseph's. This area of north Calgary was open prairie, sparsely settled, with unpaved streets, no sidewalks, and an irregular and infrequent street car service on 16th avenue.

Catholics of other nationalities such as the Slovaks, Hungarians, Czecho-Slovaks, and Polish, became members of St. Stephen's congregation in the earlier years as did some of the Greek-Orthodox who had no church of their own.

From the early years of the establishment of a Ukrainian Catholic Parish in Calgary, the affairs of the parish were conducted through an elected Church Committee or Parish Council. Actively involved in the growth and development of the church through the years, the members of this committee made a lasting contribution to the Ukrainian Catholic community. In his history of the parish, M. Hladyshevsky gives recognition to those who served long terms as president: Fred Onischuk, Harry Kozicky, John Cozick, and Anton Lipko; and to others who held this responsible position – Michael Schwaga, Andrew Semcowicz, Anton Boyko, Paul Buczkovsky, John Shpak, Steve Kurezaba, Onufrey Derenivsky, Daniel Skibo, Joseph Bycio, Anton Solodky, Peter Bartman, Anton Hawryluk, and Sam Sweet. In more recent years

Mykola Farion, Steve Nahirney and Wsevelod Shpytkowsky have served as president of the Church Committee.

Growth of the Parish, 1912-1930

The first resident priest of the parish, Rev. Ivan Dumych, came to Calgary in 1913. During that same year Bishop Budka, the first bishop of the newly formed Ecclesiastical Eparchy of the Greek Catholic Church in Canada, made his first official visit to St. Stephen's Church. Bishop Budka visited Calgary again in 1923 and 1926.

The war years of 1914-1918 were tragic years for the Ukrainian immigrants who had the misfortune of being under Austrian rule when they left their homeland and were considered aliens in Canada at the outbreak of hostilities. Men, women and children, suffered discrimination and persecution by authorities and Anglo-Saxon settlers, who became suspicious of newcomers from countries at war with England.

Some of the Ukrainians in Calgary were interned at concentration camps; others were under police surveillance, and jobs were closed to them. Strife and incidents were inevitable, leading to arrests and court cases in some instances. St. Stephen's Church was closed by authorities and remained closed for nearly two years. The parish dwindled to a handful of families whose faithful devotion to their religion preserved the nucleus of a Catholic community. The majority became indifferent, some of whom became nationalistic, while others adopted socialistic and communistic ideas and became hostile towards the church.

Following the end of the First World War, the Canadian government was strongly interested in the renewal of Ukrainian emigration to Canada. The postwar situation in the Ukraine had created a social and political climate that led to an immigration of some 59,895 Ukrainians to Canada between the years of 1924-1934.

This second wave of immigration brought more settlers to western farm lands and to cities such as Calgary. Although among them were many whose only resource was the iron will to work, others arrived with financial security enabling them to purchase better land or to become tradesmen or businessmen.

From 1912 to 1925, Ukrainians began to settle in the Riverside district on both north and south sides of the Bow River. The concentration of Ukrainian families in this area led to the moving

of St. Stephen's Church in 1926, from Tuxedo Park to a new location at 1st Ave. and 6th St. N.E. in Riverside. The financial problem of this transaction was undertaken by Most Rev. John T. Kidd, the Roman Catholic Bishop of Calgary (1925-31), who became an understanding and devoted friend and benefactor of the Ukrainian Catholics in Calgary. On a number of occasions he officiated at services in St. Stephen's Church and when the need arose sent one of his priests to serve the Ukrainians.

One of these priests was Rev. N. R. Anderson whose association with the parishioners began with his service as escort to Bishop Budka on his rare visits to Calgary, and on the bishop's instructions, worked with the people in the moving of the church. As pastor of the neighboring St. Angela's parish, Father Anderson became acquainted with the Ukrainian children attending St. Angela's Separate School and with their parents.

Through the co-operation of the principal, Miss Mary English, the religious customs and traditions of the Greek-Catholic rite were honored and respected — a happy consideration for the children, for it meant "extra" Holy Days because of the Julian calendar followed by Ukrainians at that time, with Christmas celebrated on January 7, and Easter usually falling on a later date. (In 1940 a parish decision was made to convert from the Julian to the Gregorian calendar).

The deep concern and sincere sense of Catholic community which Bishop Kidd felt towards the Ukrainians, was clearly seen on a number of occasions. Recognizing their basic need to have a priest of their own and having been informed by Bishop Budka of the impossible financial burden this would impose on the small parish, Bishop Kidd offered to keep the Ukrainian priest as his guest, at the Bishop's Residence.

Rev. Ambrose Redkevich D.D. a professor and scholar served St. Stephen's under this arrangement for over a year, rejuvenating and strengthening the parish. He was followed by Rev. Antony Luhovy (1927-1929). On the occasion of the blessing of Holy Trinity Church, Forest Lawn, the new Ukrainian priest accompanied Bishop Kidd and Rev. N. R. Anderson. Following the Latin Rite Mass, Father Luhovy offered Mass in the Ukrainian Greek-Catholic Rite. In this district on the eastern outskirts of Calgary were a significant number of Ukrainian families, a fact which had not escaped the bishop's pastoral concern.

Among these families were active members of St. Stephen's

Parish — Steve Bahan, Nick Ewazko, Peter Paliwoda, Wasyl Zwizdaryk, Wasyl Samson, Steve Nahajowski, and others. Settling in the hamlets of Hubalta, Forest Lawn and Albert Park, as early as 1912, these Ukrainian pioneers were visited by the priests serving St. Stephen's Church. It is of interest to note that Father Redkevich had been a professor under Monsignor (later Bishop) Kidd at St. Augustine's Seminary, Toronto. His residence at the bishop's house in Calgary brought Bishop Kidd into close contact with the cares of Ukrainians in the Calgary area. Dr. Illadyshevsky in his book notes that Father Luhovy organized classes at Holy Trinity Church giving instruction in Ukrainian and English.

The three years of Father Luhovy's pastorate were active ones for St. Stephen's culturally as well as religiously. Bishop Kidd encouraged public-spirited Catholic and Protestant laymen of the city in helping the social life and civic welfare of the Ukrainians. Foremost among the latter was Major General Sir Archibald MacDonnell who frequently appeared with Bishop Kidd at concerts held at the Ukrainian Catholic hall on 7th Avenue East. Retired from the Supreme Command of the Canadian Army, Sir Archibald encouraged the Ukrainians in becoming Canadian citizens.

St. Stephen's Parish was to be affected by the economic depression of the thirties in Canada, the postwar political, social and economic changes in the Ukraine, and the resultant changed ideologies of a number of the Ukrainians in Calgary. The rise of a strong nationalistic movement in Canada led to the organization of the Ukrainian Greek-Orthodox Church. In 1933 a small group of nationalists in Calgary separated from St. Stephen's parish, and joined with several families of the original Orthodox faith from Bukovina, to form a local group of the newly organized church.

The formation of a dominion-wide association called "The Ukrainian Labor and Farmer's Temple Association", (ULFTA) attracted a strong following in Calgary. Intended to give moral and material aid to workers and farmers, the association also provided classes in Ukrainian culture for the children. However, according to historian and writer Marunchak, the ULFTA in Canada was also a political action group which began to orient itself with Communist USSR spreading false propoganda about conditions in the Ukraine and raising funds to strengthen the work of the Communist party in the Western Ukraine.

In Calgary as in centres across Canada, a great injustice was

Ukrainian Rite Catholic Church

done to Ukrainian Canadians who were all thought to be, and referred to, as Communists or "Bolsheviks". Further injustice was created by the press which failed to acknowledge that differences in religious, social, and political views, often resulting in confrontation and conflict, were not limited to Ukrainians alone but were common to all ethnic groups.

From a section on Ukrainians in the book "Notes on the Canadian Family Tree", Canadian Citizenship Branch, Department of Citizenship and Immigration, 1960, is noted the following: "In 1941, a degree of unity was attained when five of the large organizations agreed to come together to form an official co-ordinating body consisting of representatives from each organization. This body known as the Ukrainian Canadian Committee upholds the ideals of Canadian democracy and represents the opinions of the majority of Ukrainians in Canada.

"The association of United Ukrainian Canadians, to which only a small minority belong, represents the extreme left wing of the Ukrainian group in Canada."

New Growth and Development, 1939-1951

The struggle of the Ukrainians in Calgary to establish a viable Catholic community was influenced by factors over which they had little control. Population figures for 1931 showed Calgary with 807 Ukrainians to be a small centre as compared to Edmonton with 4,625, Winnipeg with 18,358, Toronto with 4,434, and others. To these large centres located in areas adjacent to Ukrainian homestead settlements, were appointed the few available Ukrainian priests.

St. Stephen's parish was without the ministrations of a resident priest from 1930-1937 during which time the church became a mission of the Basilians out of Edmonton and Mundare. On yearly assignments to St. Stephen's, the priests travelled to Calgary once a month. Among them were Fathers G. Zydan, B. Kamenetzky, D. Popovich, S. Diakovich, T. Dobko, P. Hewko, M. Sianchuk and M. Hanas. In 1937 Rev. Paul Reshetylo came to Calgary to serve as the resident priest for one year.

The appointment of Rev. Yaroslav Chyz to Calgary in 1939, marked the beginning of a period of consecutive, resident pastorates, from which the parish was to benefit. An appropriate beginning was the redecorating and renovating of the twenty-seven year old church. During his four-year pastorate Father Chyz

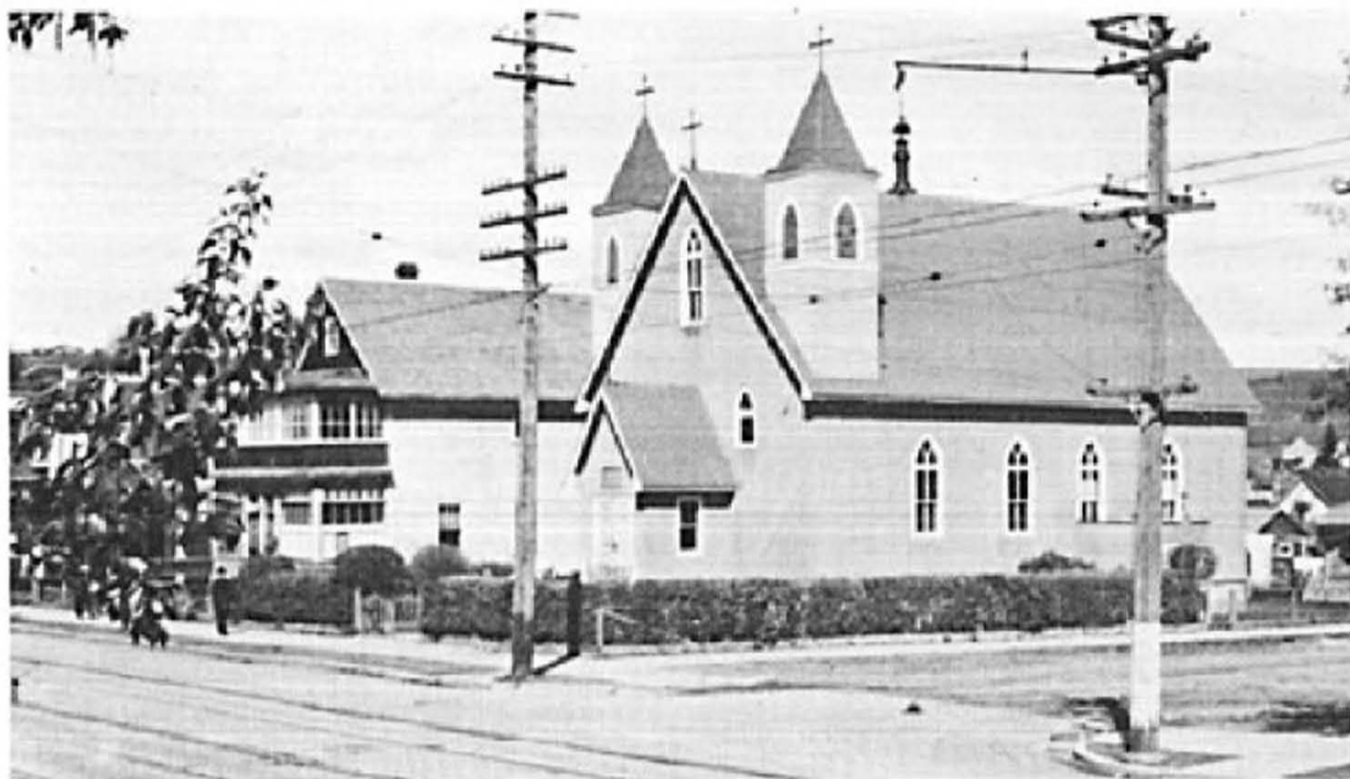


Rev. Yaroslav Chyz. Pastor 1939-1942

Summer School Class and first Communicants, 1935. Instructors: Sr. Marcella, Rev. P. Hewko, OSBM; Sr. Epiphany. PICTURE CREDIT: Stella Niedzwiecki



Ukrainian Rite Catholic Church



St. Stephen's Church in 1940; 1st Ave. and 6th St. N.E. Riverside.
PICTURE CREDIT: Ukrainian Catholic Archives.

Interior St. Stephen's Church, prior to fire in
1942. PICTURE CREDIT: Stella Niedzwiecki



established a sound parish base by organizing lay associations to involve the parishioners. A branch of the Ukrainian Catholic Brotherhood (UCB) was formed for the men, and a Women's section organized for the women. The aims of the UCB are to promote spiritual growth, to preserve the culture of the Ukraine, and to form an action group of Ukrainian Canadians. Through the efforts of the Brotherhood, the Congregation of the Sister Servants of Mary Immaculate established a convent in Calgary in 1952.

The Sister Servants in earlier years of the parish had provided "summer school" classes for the children of the parish, giving religious instruction and Ukrainian language and culture classes. Established in Canada in 1902 with the arrival of the first four Ukrainian nuns from the Ukraine, this Congregation of Sisters had convents in Edmonton, Mundare, and other Ukrainian centres. In 1964, Sister Joanne, daughter of Mr. and Mrs. Frank Gawlicki, parishioners of St. Stephen's church, entered the order of Sister Servants and is serving on the nursing staff at St. Mary's Hospital in Mundare.

Father Chyz was concerned for the children and young people of the parish who had not had the benefit of regular instruction in religion and Ukrainian culture. Providing instruction for such classes himself, he went on further to organize the Marian Association, which in later years formed the nucleus for a branch of the Ukrainian Catholic Youth organization (UCY). In July 1941, Bishop Basil Ladyka visited St. Stephen's to find an active, growing, and invigorated parish, a sharp contrast to the parish he had first visited in 1929.

St. Stephen's in the 1940s had reached a plateau of growth and development. An era of "new" pioneers appeared on the scene as the Canadian-born children of the pioneer settlers became involved in the work of the church. As members of the UCY organized by the new pastor Rev. M. Syrnyk (1942-1944) these resourceful young people promoted religious, educational and cultural development programs. They became ambassadors of a new image of the Ukrainian ethnic group as they participated in the Calgary Citizenship Council annual concerts, performed at civic gatherings, and became involved in civic community fund drives. At a time when the entries in the decorated float section of the Calgary Stampede Parade were not funded by the promoters

Ukrainian Rite Catholic Church

concerned, the Ukrainian Catholic Youth raised funds to enter the contest several times. In 1952 their entry placed first in the New Canadian or ethnic class.

A local printed publication, "The Ukrainian Catholic Youth Lore", was financed by the UCY and mailed to young people's groups across Canada. An interesting multigraphed publication, the "Lore" was edited by a senior member, Walter Barabash – writer and poet, who later distinguished himself as a bi-lingual interpreter and translator of Ukrainian and English writings and volumes.

In 1942, an early morning fire of unknown origin, gutted St. Stephen's Church causing extensive damage. The incident gave emphasis to the need of a priest's residence in the vicinity of the church. Building of a rectory adjacent to the church was initiated by Father Syrnyk and was completed during the pastorate of Rev. Andrew Choronzy.

The growth and development of St. Stephen's parish was clearly evident by the appointment of a second priest to share the responsibilities. Rev. Nestor Drohomiretsky, a pioneer-priest who had arrived in Canada in 1913, cared for the needs of the parishioners from 1945-1951. In 1950 Rev. George Kowalsky, newly arrived from Europe, was appointed as his assistant.

The third wave of immigration to Canada followed the Second World War, which left in its wake the greatest displacement of civilization in the history of mankind. Numbered among the refugees were some 5 million Ukrainians, 32,347 of whom emigrated to Canada between 1946 and 1951. Through the efforts of Anthony Hlynka, M.P. and the Ukrainian Canadian Relief Fund they began to arrive in 1946 reaching a peak of 10,041 in the year 1948.

The first displaced persons began to arrive in Calgary in 1947. Among them were skilled craftsmen, professionals, qualified farmers, writers, laborers and artists – who brought to St. Stephen's parish a new spirit and vitality, and a deep and abiding love for the Ukraine. The concern of the Roman Catholic community for these "new Canadians" was shown by the provision of the first English classes, supported financially by a local school board.

Outlines, possible approaches and content of such courses had not at that time been formulated. In 1948, Mr. J. V. Van Tighem of the Calgary Separate School Board approached Mrs. Stella

(Kozicky) Niedzwiecki, a teacher by profession and the daughter of pioneers of the parish, to develop and conduct such a course at St. Stephen's Church. Supplies (school readers, spellers, scribblers, etc.) were provided by the School Board and Mrs. Niedzwiecki was paid for her services.

The twice-weekly evening classes held in the basement hall of the church, were attended by 29 "students", including Sam Puszczynsky, an early pioneer of the parish, who had never had the opportunity to attend English classes. (In later years Mr. Puszczynsky became the first parishioner to bequeath his estate to St. Stephen's Church).

Among those enrolled in the original class were: Anna and Steve Nahirney, Sophia Kucher (Atamaniuk), Peter Modney, Steven Lypsky, Sophie Broschuk (Lewicki), Pearl Chushak (Andryczyn), Joe Fedak, Katherine Hmyloska Olijnyk, Peter Snozyk, Marko Troicky, Stephen Lypsky, Jack Lasz, Eugene Kozak, Olga Olshavska (Mushenska), Joseph Bedrylo, Oleksa Mostovy, Steven Lupyczuk. In 1950 the classes were conducted by Mrs. Ann (Kumka) Leight, also the daughter of pioneers of the parish, and a schoolteacher.

Among the first New Canadians to arrive in Calgary was Oleksa Mostovy who immediately involved himself in the work of the church by organizing and training a mixed choir. In 1949 the choir placed first in the Folk Song Section of the Alberta Music Festival. An elementary teacher in Polish-occupied Ukraine, Mr. Mostovy began conducting choirs as a student in high school. When his talent was recognized he was sponsored by the local "Prosvita" (an educational society) for a year's study in Lviv at the Mikola Lesenko Musical School, and returned to share his experience with others - directing choirs and training others. One of the many members of the intelligentsia who were forcibly deported and sent to prison and concentration camps, Mr. Mostovy was able to join the Allied Forces in 1943, and later came to Calgary.

Our Lady of the Assumption Parish took pride and joy as for one of their own, in a young New Canadian who entered the Ukrainian Seminary in Rome after spending several years in Calgary. The first priestly vocation from the parish, Father Andrew Roman Kowch was ordained in Rome March 3, 1962 and returned to say his first Mass at Our Lady of the Assumption Church.

Ukrainian Rite Catholic Church

A year later, while on his way to give the last rites of the Church to a traffic victim near Mundare, Alberta, Father Kowch was killed in a tragic accident, June 26, 1963.



Calgary Pioneer Ukrainians honored Sept. 1951 as part of a nation-wide celebration marking the 60th anniversary of the arrival of the first Ukrainians in Canada.

PICTURE CREDIT: Ukrainian Catholic Archives

Pioneer Mother with three generation family; Mrs. Annie Kozicky and husband Harry, one of the original members of St. Stephen's Church.

PICTURE CREDIT: Ukrainian Catholic Archives

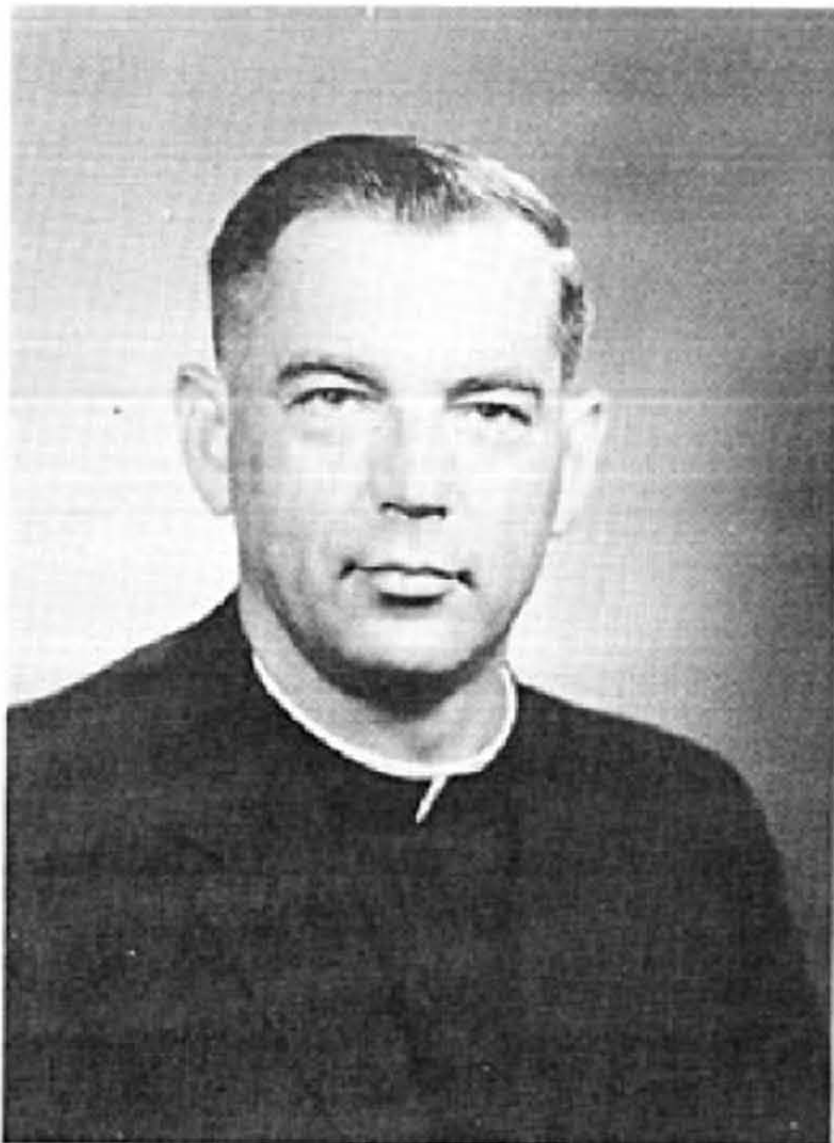


Ukrainian Rite Catholic Church



St. Stephen's Parish Choir under direction of Oleska Mostovy. 1949.

PICTURE CREDIT: Ukrainian Catholic Archives.



Rev. Basil Martynyk, Pastor
Assumption Parish, 1959.

Expansion of the Ukrainian Catholic Community

Building of Assumption of the Blessed Virgin Mary Church

By 1951 the number of Ukrainians in Calgary had reached 3,033, an increase of 2,226 in twenty years. Of the total figure for 1951, 830 were listed as Greek-Catholic. It was evident the foundation of the Catholic community in Calgary was firm – its base rooted in the persevering faith, the undaunted courage and the determination of the early pioneers. The structure was sound – guided and nurtured by dedicated priests, selfless and devoted in their service to God. With a total of over 140 families in St. Stephen's parish in 1951, the small church was no longer adequate for the congregation. Plans were begun to erect a new Ukrainian church at 6th Street and 7th Avenue N.E. in the Crescent Heights district.

In 1953 John Cozick was named chairman of the building committee with Peter Bartman, Oleksa Mostovy, Anton Hawrelak, Sam Sweet, John Shpak, and Frank Gawlicki as members. Voluntary contributions of \$100 from a majority of the parishioners initiated a drive for funds. Proceeds from the sale of the parish cultural-educational centre, ("Narodny Dim") on 7th Ave. and 5th St. East, the sale of a lot adjoining St. Stephen's Church, a bequest from a parishioner, and contributions from generous donors, brought the building fund to a workable level.

The cornerstone for the projected new church was laid September 1955, by Most Rev. Neil Savaryn OSBM, Bishop of the Ukrainian Catholic Eparchy of Edmonton, under whose jurisdiction were the Ukrainian Catholics in the provinces of Alberta and British Columbia. In commemoration of the Marian Year of 1954, the church was named "Assumption of the Blessed Virgin Mary." By December of 1955, high masses were being

Ukrainian Rite Catholic Church

held in the completed basement of the church which had been constructed to serve as a parish hall and auditorium. St. Stephen's Church continued to be used temporarily for low masses and evening services.

The planning and building of the new church was demanding of patience, volunteer effort, never-ending hope and positive encouragement. The force behind these requirements was Rev. George Kowalsky who was appointed pastor, following the retirement of Father Drohomiretsky due to ill health. In warm appreciation of his tireless efforts the parishioners honored Father Kowalsky in 1956 on the occasion of the 25th Jubilee of his ordination.

The year 1957 was for the parishioners, a year of joy, and sadness. With Ukrainians across Canada they rejoiced in the appointment by the Holy See, of His Grace Maxim Hermaniuk, Archbishop of Winnipeg, as the first Metropolitan of the newly created, Ukrainian Catholic Metropolitan Province of Canada. But there was a feeling of sadness in the selling of St. Stephen's Church which for 45 years had been their house of worship, a sadness not unlike the parting with an old and treasured friend. In September, 1957, the Roman Catholic Diocese of Calgary took possession of St. Stephen's for the Polish congregation of the Latin Rite, who named the church "Our Lady Queen of Poland."

Destined to be a church of pioneers, the former Ukrainian Church, in 1967, became the first mission church of the Croatian Roman Catholic community, and was renamed Our Lady of Mercy. From this simple little church, which forty years earlier had received the ministrations of visiting Ukrainian priests from Edmonton, the Croatian priest would visit his people in Edmonton and Lethbridge.

On December 8, 1957, the holy day of the Solemnity of the Immaculate Conception, the name of the Ukrainian parish was formally changed from "St. Stephen's" to "Assumption of the Blessed Virgin Mary." The parish was raised to the dignity of a deanery and Father Kowalsky appointed the first dean.

Construction of the main structure of the new church began in the spring of 1958. Designed by Edmonton Architect, Nicholas Flak, with structural features typified in Ukrainian-Byzantine architecture, the church was to become an outstanding landmark of the north skyline. The historic site of the location of the church was noted by Mayor Don Mackay who at the cornerstone laying

and official opening of the church auditorium in 1955, shared a moment in early history, as he told of the arrival of Colonel Macleod at the north escarpment of the Bow River from which point could be seen the wide unsettled valley below. Noting the junction of the Bow and Elbow Rivers, Macleod selected the site for the building of a police post, which he later named "Calgary".

It is a point of interest to note that Architect Nicholas Flak, designed the commemorative monument at Elk Island Park, 17 miles east of Edmonton, which was erected in 1963 to honor the Ukrainian Pioneers of Western Canada. Symbolizing the history of the first settlers, the design depicts the breaking of the soil with oxen, driven by a young and muscular plowman. In the background are the Rocky Mountains and a rising sun – a symbol of hope. On the face of the sun is a composite of the crest of Canada, the maple leaf, and a trident, the emblem of the Ukraine.

Rev. Basil Martynyk was appointed to serve the Ukrainian community in Calgary in April 1959, and was immediately faced with the responsibility of furthering the completion of the church. In December of that year the altar and sacred articles were removed from the auditorium and placed in the church proper. On Christmas Day 1959, the first High Mass in Assumption of the Blessed Virgin Mary Church was offered by Vicar-General Right Rev. Basil Laba D.D. assisted by Father Martynyk.

The total church edifice – with its impressive exterior structure of red brick walls and shining domes, its interior of quiet dignity and functional design, its parish auditorium of efficient planning for an active community – was a monument to the perseverance and dedication of the Catholics of the Ukrainian community in Calgary.

Parish growth became evident as the congregation increased, bringing into focus the need for a second priest. The 1961 city census listed 1,437 Ukrainian Greek-Catholics in Calgary. Between the years of 1960-1962, Rev. George Spolitakevych, Rev. Basil Galarnyk and Rev. George Maly served as assistants, with the latter visiting the Ukrainian community in Medicine Hat once a month.

In 1962 the parishioners of Assumption church celebrated the 50th Jubilee of the establishment of a Ukrainian Catholic Parish in Calgary. In commemoration of this special event, Dr. Myroslav Hladyshevsky compiled a bi-lingual history of the parish in book form, titled – "Jubilee Souvenir". A Pontifical High Mass was



Ukrainian Catholic youth dance group, 1940-50.

PICTURE CREDIT: Ukrainian Catholic Archives.

First prize entry by UCY in 1952 Stampede parade.

PICTURE CREDIT: Ukrainian Catholic Archives.





Ethnic choir under R.A. Dalton (front centre). Calgary commemoration services, Victoria Park, June 2, 1953, on the occasion of the Coronation of Her Majesty Queen Elizabeth II. PICTURE CREDIT: Mary Kozicky.

Ukrainian Rite Catholic Church

offered with Most Rev. Neil Savaryn D.D. as celebrant, assisted by Rev. B. Martynyk, Rev. M. Diadio – Pastor, Ukrainian Parish, Lethbridge, Rev. G. Maly – Pastor, Medicine Hat Mission, and Rev. A. Roman Kowch – Representative of the Basilian Order in Mundare. Directing the mixed choir was Dr. Ilarion Chechowskyj.

Among the honored guests at the parish banquet, including the above members of the hierarchy and clergy, were Rt. Rev. N.R. Anderson, representing the Roman Catholic Diocese of Calgary, Judge H. Bartman – Vancouver, Guest Speaker, Albert Ludwig – provincial government representative, and Mrs. Hermon Stevens, national president of the Catholic Women's League of Canada.

In the years 1962-75 the Ukrainian Catholic community has continued its growth in numbers and involvement in parish development. A gold leaf Iconostas (golden gate) has been provided for the altar, completing the traditional fittings considered essential for the Ukrainian Rite Liturgy. Of historic religious significance, the Iconostas divides the sanctuary from the main body of the church. The contribution of the Sisters Servants to the life of the parish as teachers of classes for religious instruction, Ukrainian language, music and drama, is evident, Generous support was given by the parishioners for the erection of a new convent in 1967, at 802 - 7 Avenue N.E.

While there have been numerous highlights in the life of the Ukrainian Catholic community in Calgary, the supreme moment of deep joy for many was the visit in 1968 of revered and beloved Josef Cardinal Slipyi, Archbishop Major, Primate of Ukrainian Catholics. Referred to as "a living Confessor of Faith" the Cardinal had spent 18 years in forced labor camps in Siberia, refusing to reject his allegiance to the Pope of Rome for allegiance to the Orthodox Church of Russia. Through the joint efforts of Pope John XXIII and President John Kennedy, Cardinal Slipyi was released from prison in 1963 and became a resident of Rome. Since his release he has visited Ukrainians in Canada, the United States, Latin America and Australia.

In 1969 Rev. Bohdan Lozynsky, Pastor of the Ukrainian Church at Holden, Alberta, was appointed assistant to Father Martynyk. The arrival of Father Lozynsky, his wife Sophia and their four sons, brought to Calgarians of both rites, the accepted respected practice of married clergy. The point of privilege in the Ukrainian Rite to elect to choose between married priesthood or celibate priesthood rests with the individual priest before ordination. The

misinterpretation of this privilege has led to the incorrect opinion that ordained Ukrainian priests are free to marry.

The parish centre of Assumption of the Blessed Virgin Mary Church became a completed functioning unit with the building of a new rectory in 1974. Designed to provide two private residences in a single structure, the rectory is conveniently located immediately west of the parish church. Father Martynyk, whose sixteen-year pastorate is the longest period of priestly service in the parish, was named a dean in 1974.

Building of St. Stephen Proto-Martyr Parish Centre

The residential development in the southern districts of Calgary and the subsequent settling in these districts of younger Ukrainian Catholic families, was to lead to the establishment of a new parish and the construction of a second Ukrainian Catholic Church in Calgary. Following a meeting held April 1967, of interested members of the Ukrainian community in the area, representation was made to Bishop Savaryn expressing the concerns of the group and the need of a Ukrainian parish in south Calgary.

In June 1967, approval for the establishment of a mission was given and Rev. Philip Shinduke was appointed as mission priest. To preserve the name of the first Ukrainian Church in Calgary, the mission was to be known as St. Stephen's Mission and was to be ministered to out of Assumption of the Blessed Virgin Mary Church.

Through the understanding and co-operation of Rt. Rev. J. Q. Killen, pastor of St. James Roman Catholic Church, rented facilities were made available in the parish hall, an arrangement that was to continue for five years. On June 5, 1967, the small community of 18 Ukrainian families attended the first mass in St. Stephen's Mission.

A church committee was organized to manage the affairs of the growing mission with Mr. Jerry Jumaga the first president, followed by Mr. Walter Krysak. Membership increased and by the summer of 1968, St. Stephen's Mission was in a position to provide financial support for a resident priest. Representation was made to the Bishop's Chancery for parish status, and confirmation arrived in September. Rev. Martin Greschuk was appointed the first priest of St. Stephen Proto-Martyr Ukrainian Parish.

With the realization that to grow the parish must have a church building of its own, property was purchased in 1970 in the Glamorgan area, the debt burden lifted by the generosity of Bishop

Ukrainian Rite Catholic Church



Interior Assumption Church showing pictures which date to early days of Christianity. PICTURE CREDIT: Glenbow-Alberta Institute.



Josyf Cardinal Slipyi,
Archbishop Major, Primate
of Ukrainian Catholics,
Calgary, 1968.

CREDIT: Western Catholic
Reporter.

Savaryn. Plans were begun to design a structure that would meet both the spiritual and social needs of the parishioners. The contribution of Mr. John Zuk was of inestimable value as the concept of the desired multi-purpose structure was designed and continued through to completed construction.

On February 20, 1972 the sod was turned by Bishop Savaryn and on July 2nd of that same year, the first mass was offered in the new parish centre.

Located at 4903 - 45 St. S.W., St. Stephen's Ukrainian Catholic Parish Centre is designed to fill the function of church, parish hall and rectory. The \$150,000 L-shaped building is of brick and concrete block construction with three distinct brick columns – set apart from the church – representing the Trinity. The Ukrainian Centre was officially opened on October 15, 1972 by Most Rev. Neil Savaryn, OSBM, Bishop of the Ukrainian Catholic Eparchy of Edmonton. Also participating in the opening ceremonies were Most Rev. Paul J. O'Byrne, Roman Catholic Bishop of Calgary, Rev. I. Kratko, Rev. P. Shinduke, Rev. B. Martynyk, Rev. M. Greschuk, Rev. P. Zubak.

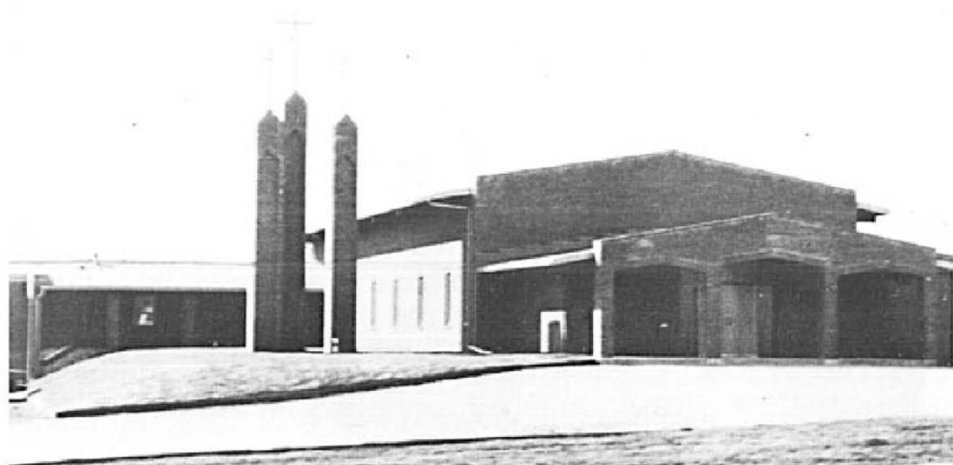
Two years later members of St. Stephen's parish were among the large congregation at St. Josaphat's Cathedral in Edmonton, for the consecration of their pastor as a bishop of the church. On October 3, 1974 His Excellency Demetrius Martin Greschuk was ordained to the Ukrainian Catholic episcopate and installed as auxiliary to Bishop Savaryn of the Edmonton Eparchy. In a ceremony rich in the traditional ritual of the Ukrainian Catholic Rite, the new bishop was consecrated by the bishops of three eparchies in Canada – Bishop Savaryn of Edmonton, Bishop Andrew Roborecki of Saskatoon, and Bishop Isidore Borecky of Toronto.

It is a point of interest here to note that the organizational structure of the Ukrainian Catholic Church in Canada was changed by the Vatican in 1948. The one large ecclesiastical diocese created in 1912 and placed first under the care of Bishop Budka, and in 1929 under Bishop Ladyka, had remained the single jurisdictional body for Ukrainian Catholics across Canada. (1961 census listed 157,559). The impressive organizational achievement of the Ukrainians was confirmed on a visit to Canada by Cardinal Eugene Tisserant head of the Congregation for Eastern Churches in the Vatican resulting in the division of the single diocese into one Archeparchy and three Eparchies. In 1974, a further division was

made to form the new Eparchy of New Westminster, with Bishop Jerome Isidore Chimy OSBM – consecrated on September 5, 1974 – appointed the first bishop.

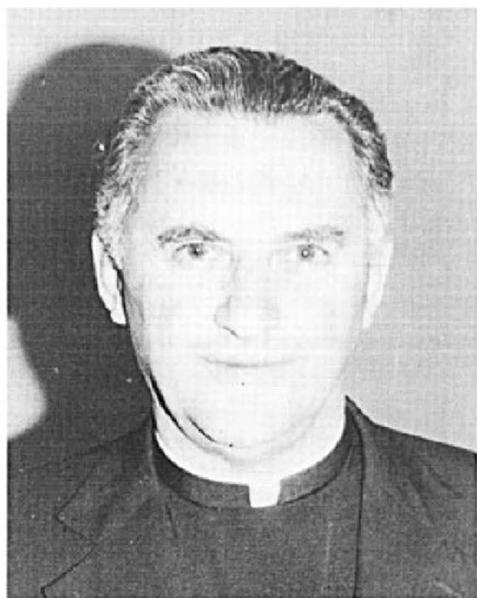
In the history of the Ukrainian Church in Canada, the consecration in 1974 of Bishop Chimy and Bishop Greschuk, was of particular significance for it marked the consecration of the first Canadian-born bishops. The Ukrainian Rite Church had passed through sixty-two years of struggle and success to reach this joyous point of fulfillment.

The present pastor at St. Stephen's is Rev. Andrew Muzyka who is continuing the foundation of parish activity and involvement set by his predecessor. The community of young Ukrainians in this area, numbering about 90 families, is proud of its historical background and the culture of its ethnic origin. Ukrainian language and history classes are sponsored for the younger members together with folk dancing and music. Classes are also held to teach the art of Easter egg painting, and authentic Ukrainian cross-stitch embroidery.



St. Stephen Proto-Martyr Ukrainian Parish Centre, 4903-45th St. S.W. 1972.

PICTURE CREDIT: Calgary Home Portraits.



**Rev. Martin Greschuk, first pastor of
St. Stephen Proto-Martyr parish, 1972-74.**

PICTURE CREDIT: Western Catholic Reporter.



Consecration of Bishop Dmetrius Martin Greschuk, Auxiliary to Bishop Neil Savaryn, OSBM, of the Edmonton Eparchy.
PICTURE CREDIT: Western Catholic Reporter.

Ukrainian Canadian Socio-Cultural Structure

Conditions Leading to It's Evolvement

The history of the Ukrainian Catholics in Calgary would lack an essential human element without some reflection on the socio-cultural dimension of the Ukrainian ethnic group as a whole. In the city of Calgary in 1971 with a total group of 15,850, the Ukrainians represented only 3.1% of the total population, yet their presence was known, through the projection into the Calgary community of their traditional customs and culture.

Reference to the composite image of the ethnic groups in the term "mosaic", was first used in 1922. In his book "Ukrainians in Canada" – a statistical study of the struggle of Ukrainians to retain their identity – William Darcovich, Ph.D., presents many provocative facts of interest to all Canadians. By recognizing the diversity of some 35 identifiable ethnic groups, Canada is unique among countries of the Western hemisphere, in classifying the ethnic origin of citizens on each ten-year census. The "melting pot" approach in the United States has resulted in a race and color classification with little of the mosaic of ethnic coloration.

The gradual development of a Ukrainian social ethnic group in Calgary began with the first settlers who gathered in private homes to share news from the Old Country, to read Ukrainian newspapers and books and to be with their own people. As their numbers increased they formed an unofficial "Chytalnia" (reading room) at St. Mary's Parish Hall, which had also been made available to them for religious services. The hall became a community centre for Ukrainians as they met to attend English classes, to hear Mass, and to share their cultural heritage.

It is important to note that at this time (1904-1908) there was as yet no organized structure of a Ukrainian Catholic parish in

Ukrainian Rite Catholic Church

Calgary. Equally important is the fact that between the Greek-Catholic immigrants from Galicia and Carpatho-Ukraine, and the Greek-Orthodox immigrants from Bukovina and Eastern Ukraine, the Ukrainians made no distinction in their church rituals – both acknowledged the Byzantine Rite which had behind it a well established and typically Ukrainian identity.

While the Ukrainian Catholics adhered to Rome, and the Ukrainian Orthodox had to pay their allegiance to the Russian Orthodox Church, this matter at the upper levels of the organized church created no discriminative differences amongst the early settlers. Pioneer churches built by the mutual effort of Catholic and Orthodox, still stand today – monuments of the primal harmony of the first Ukrainian settlers in Canada, which was a reflection of the religious twin-division of the Ukrainians in the Old Country. This early harmony was to be sorely tried in a religious and nationalistic struggle that lasted for a quarter of a century.

In 1905 the first official “Chytalnia Postup” (Progress) was organized in Calgary with members from the total Ukrainian group – Catholics and Orthodox. The function or purpose of a “chytalnia” is given in writer M.H. Marunchak’s reference to a similar reading centre in Lethbridge, founded in 1904, which sent a voluntarily contributed total of \$400.00 to Lviv, for the purchase of books and subscriptions to Ukrainian newspapers. These libraries provided the source material for cultural development – literature, music, and drama.

The organization of a “chytalnia” in rural and urban centres was one way in which the immigrants attempted to overcome the difficult process of adjustment, with its accompanying feelings of deep frustration and insecurity. By reconstructing in their new homeland a social structure which in their former environment had provided needed assistance, the immigrants realized a degree of psychological balance to their hardships. “Chytalnia”, “Chytalnia Postup”, “Chytalnia Prosvita” were varied names for one social structure – an association that resembled the “Prosvita” Society in the Ukraine.

The “Prosvita” Society in Galicia, was an organization whose aims were to educate and improve the economic conditions of the peasant-farmers. Reading halls were established in villages that had no schools, to teach the illiterate, and through educational booklets, self-help instruction was given in establishing

co-operatives, setting up and managing a village store, and advice was given in legal and other matters. Dr. Oleskow and other intellectuals were members of the "Prosvita" Society and through this society offered some protection to the villagers from exploiting emigration agents.

Among the pioneer Ukrainians in Calgary involved as founders of the first chytalnia in 1905 were: W. Kalytchuk, M. Vorobetz, F. Pylypchuk, and Y.D. Kravetz. Records of the early Ukrainian scene in the city and area refer to the organization by Mr. Kravetz in 1907, of the "Brotherhood of St. Vasyly" – a branch of the Canadian Ruthenian National Association – in Bankhead, near Banff. In his account of the visit in 1910 of Metropolitan Sheptytsky, writer Hladyshevsky mentions that a delegation of members of the local Ruthenian Association travelled to Edmonton to escort the Metropolitan to Calgary.

Bankhead was the centre of a large coal mining operation that employed many Ukrainian and Polish immigrants. Accidents were an everyday occurrence which led the labourers to provide security for their families through the Brotherhood Association. In the book "From the Buffalo to the Cross", Mrs. Byrne notes that Rev. A. Sylla, a Polish Oblate, was appointed to Canmore in 1908, and had missions in the mining areas of Exshaw, Kananaskis, Seebe, and Bankhead. Records for the Ukrainian Church show that Father Sylla also visited the Ukrainians in Calgary between 1911 and 1914. It is an interesting observation that among the early parishioners of Holy Trinity Church in Forest Lawn – once the abandoned church in Bankhead – would be Ukrainians who had worked in the mines at Bankhead.

The number of Galician, Ruthenian and Bukovinian immigrants admitted at ocean ports for the years 1910-1914 inclusive, was 67,274. Charles H. Young in his book "The Ukrainian Canadians" notes that of this group 72.6% were adult males, and 5.8% (3,896) were women admitted as housekeepers. While the excessive proportion of males was a general characteristic of all migrations, the large number in the Ukrainian group included a minority of unaccompanied males who had travelled alone, the wife and children to follow later – sometimes not at all.

The early Galician agricultural immigrants (1895-1900) who settled on homesteads and in colonies, represented the ideal unit for immigration – the family unit, which was a more or less self-sustaining social and economic centre for pioneer life in a

Ukrainian Rite Catholic Church



"Narodny Dim", cultural-educational centre,
7th Ave. and 5th St. S.E. Built 1925

PICTURE CREDIT: - Ukrainian Catholic Archives

Children's group at the cultural educational centre, "Narodny Dim", conducted
by Andrew Darmitz, about 1933. PICTURE CREDIT: Stella Niedzwiecki.





St. Stephen's Catholic Choir, 1928, with Michael Warecki, director for over twenty years.
PICTURE CREDIT: Mrs. Annie (Halas) Zawalykut

new world, and provided a certain moral wholesomeness and solidarity in a new and strange environment. The wave of immigrants that followed later represented a new type of Ukrainian settler from an economic and social point of view. Unable to sell small holdings of land and anxious to emigrate, many borrowed money from Jewish shop-keepers at exorbitant rates of interest, and arrived in Canada with little capital, under heavy obligation for borrowed money, and for a number – as a broken family unit. As they moved to settle in centres across Canada, the Ukrainians did what the French before them had done in Quebec and Acadia, the Scots in Cape Breton, and the English in Barr Colony. In an age-old instinct that had endured through time, they sought out their own people who in a strange environment provided a measure of security, and settled in these areas.

The 1911 census for Calgary listed 1,377 Austro-Hungarians, which gave an indication that the Ukrainian element of the ethnic population had become an identifiable group.

Development of the Structure in the Catholic Community

The appointment of Rev. Nicholas Shumsky to St. Stephen's Church in 1915, marked the beginning of a church-centred, socio-cultural development in the parish. Initiated by Father Shumsky, the basement of the church was converted into a parish hall and became an active Ukrainian community centre.

The basic factor in the development of such a community, was the desire to retain cultural identity and values, and to mold itself as a separate, cultural, national entity. At a gathering of Ukrainians at Frazerwood, Manitoba in 1936, Lord Tweedsmuir, Governor-General of Canada, said in part – "I do not believe that any people can be strong unless they remember and keep in touch with all the past. . . . You will all be better Canadians for being also good Ukrainians."

An inseparable part of the community life of Ukrainians is choral art which finds expression in all aspects of life, and in particular in the liturgy of the Church. In a self-help approach similar to that of the Ukrainians in the Old Country, Kerelo Biduza arrived from Galicia in 1913 to spend a year in the parish, and trained several younger men to serve as cantors (diak) and choir directors. In this group were: Michael Warecki, Dmytro Chikinda, Fred Panchyshyn, Andrew Dembitsky, George Fedewich, Matthew Marchyshyn and Mr. Ziombra. By 1915, St. Stephen's

Church had an organized, mixed-choir of twenty-five voices, under the direction of Mr. Ziombra.

The name of Michael Warecki was to become synonymous with St. Stephen's Ukrainian Choir in the city of Calgary. Under the dedicated and capable direction of Mr. Warecki for over twenty years, the choir performed at civic gatherings and special events, and for five consecutive years (1935-1939) the Easter High Mass was aired by Radio Station CFCN. The choir also appeared on radio programs on the former CJCJ.

Father Shumsky during his brief pastorate 1915-1916 took an active interest in the cultural development of the Ukrainian Catholic community and lent his active support to the organization of the Boyan Choral Society in Calgary. The activities of the society included: a mixed choir under the direction of Michael Warecki, an amateur theatrical group that performed locally and visited Canmore, a Ukrainian language class for children conducted by Daniel Dombrowski, a reading library of Ukrainian books and newspapers, a sick-visiting committee, and a charitable fund in aid of poverty-stricken, starving countrymen in the Ukraine – victims of war and political upheaval. Presidents of the Boyan Society were: Alex Burak, Mykola Pasechka, Mykola Tesluk, Michael Sobesky, Stephen Kurezaba and I. Paschuk.

With the outbreak of the war, the Boyan Society was banned as the result of suspicions directed towards "Austrian aliens." Even Father Shumsky was under arrest for a short period of time. In 1920 the society was reactivated, and with an increased membership found it necessary to rent premises for its social and cultural activities.

It was at this time that the left-wing faction of the Ukrainians in Calgary organized an active branch of the Ukrainian Labor Temple Association in the city, thereby bringing about the first ideological and social division in the Ukrainian community in Calgary. Historian M.H. Marunchak outlines the imposing growth across Canada of this Communist-aligned organization with its inroads into Ukrainian communities, and the resultant dissent and hostility among Ukrainians.

In 1923, with the encouragement of Bishop Budka, the Catholic Ukrainian community in Calgary built a cultural-educational centre on 7th Ave. and 5th St. E., to provide facilities for social functions and activities that could not be accommodated in the basement hall of the church. Known as the Narodny Dim (National Home)

Ukrainian Rite Catholic Church

the affairs of the centre were managed through a newly-organized association bearing the same name. The Boyan Society joined the association in 1923, transferring its library and other assets to the new centre.

The national and cultural activities begun in the National Home by Rev. Michael Kuzmak in 1923, increased and developed through the years and included: a mixed choir; classes in folk dancing, mandolin instruction, the Ukrainian language; amateur stage productions; lectures, debates, and concerts. The hall was also rented by a number of Ukrainian religious and secular organizations. M. Hladyshesky gives recognition to those who served long terms as president of the Narodny Dim Association: Alex Burak, Steve Kurczaba, and Sam Solodky, and to Anton Boyko, Michael Tesluk, John Midlowski, Michael Danylovich, T. Novak, Paul Myscovech, Alex Soroka, John Cozick, Joseph Kushnir, Bill Sawicki, Andrew Darmitz, Michael Magega, and Peter Bartman.

Some idea of the activity of the cultural-educational centre becomes obvious from this account of the year 1928: 25 theatrical plays, 19 concerts, 4 debates, 22 general meetings of organizations, 19 meetings of the Narodny Dim Association, concerts at the Legion Hall, and Paget Hall, a radio program, and concert and stage presentation taken to Edmonton, Lethbridge and Canmore.

The second ideological and social division of the Ukrainian community in Calgary came in the 1930s as the result of the organization of a parish of Ukrainian Greek-Orthodox adherents. Religio - church affairs in the early pioneer era of Ukrainian settlement, had caused serious religious upheavals which were resolved in part, by the establishment of a separate jurisdiction for Greek-Catholics under a Ukrainian Rite Bishop, and by the organization of a new church structure known as the Ukrainian Greek-Orthodox Church, an independent self-governed church.

As mentioned earlier, the "thirties" were difficult years for St. Stephen's Catholic parish. The division of the original Ukrainian community into three distinct social structures and the outbreak of World War II with armed forces enlistments and transient family units, also affected the activities at the cultural-educational centre. In 1942, unable to meet necessary expenses, the centre became the responsibility of the Church Committee, and was sold later the same year. The nostalgia of reminiscences was felt by all members as this "National Home" passed into other hands to



Special observance of Easter, with the blessing of foods symbolic of new life illustrates the significance of Easter in the Ukrainian Catholic Rite.

PICTURE CREDIT: The Calgary Herald

become "Boys' Town" – a home for others searching for identity and growth.

Present Socio-cultural Structures

The growth and development of the community of Ukrainian Catholics in Calgary is in no small measure due to the active involvement of its members in the lay organizations of the church and the secular societies of the people. Through these organizations they have attempted with some success to preserve the essential characteristics of their own culture, and to establish themselves as a constituent element in the mosaic concept of Canadian nationality.

The Ukrainian Catholic Brotherhood, an active organization for men, encourages and sponsors religious, cultural and educational activities. In 1961 the brotherhood organized a banquet to honor local pioneers, on the occasion of the national observance of the 70th anniversary of the settlement of Ukrainians in Canada. Guest speaker was Michael Luchcovich B.A., the first Ukrainian Member of Parliament (1926-1935), who in 1967 received a Centennial Medal for long public service. As the representative unit of all Catholic action groups within the parish, the brotherhood sends delegates to the meetings of the local Ukrainian Canadian Committee. Those who have served as president of this organization are: Peter Bartman, Dr. M. Hladyshevsky, Paul Bayrock, and Andrew Ilyckj.

The women's section of the brotherhood has provided the necessary supportive activities for a functioning parish. Mrs. Stella Simon was elected the first president. In 1950 the members of this organization formed a local branch of the newly-organized Ukrainian Catholic Women's League of Canada. The UCWL has given outstanding service to the church and parish in many areas. Through the dedication and continued involvement of Mrs. Nettie Robak, the league has contributed annual support to the Canadian Citizenship Council Food Fair. Presidents of the league include: Mrs. Mary Solodky, Mrs. Nettie Robak, Mrs. Anna Iwasyszyn, Mrs. Anna Szun, Mrs. Katherine Papirchuk, and Mrs. Helen Hladyshevsky.

Providing a religious, cultural and educational dimension in the parish are the Sister Servants of Mary Immaculate, who conduct religion classes, give instruction in an organized program of Ukrainian language classes, and present stage performances by the children several times during the year.

The Ukrainian Catholic Youth Organization which was organized in 1942, continues to play a role in the life of the parish of Assumption Church. In its earlier years, through activities such as concerts, social evenings and carnivals, the UCY contributed to the cultural life of the parish and raised \$3500 for the church building fund. At the 25th anniversary of the founding of the organization in Calgary, recognition was given to presidents: Nora Antoniuk (Stayura), Joseph Bartman, Polly Zurawel (Misur), Joseph Krawec, Mary Bolinski (Lysak), Steve Powlowski, Elsie Polichuk (Snozyk), Mary Kozicky, Edward Samoil, Doreen Sawicki (Wurzer) and Josie Blazenko (Kosten).

Several secular organizations function out of the parish community, among them: the Credit Union, Veterans' Association – Brotherhood of the 1st Division of the Ukrainian National Army, Ukrainian Youth Association (SUM), and the League for the Liberation of the Ukraine.



Calgary Ukrainians observe anniversary of Ukrainian Declaration of independence, 1918. M.L.A. Roy Farran and Mayor Rod Sykes raise Ukrainian flag, January 1972, to commemorate the event.

Ukrainian Canadians as Citizens of Calgary

The last ten-year census, taken in 1971, listed a total of 15,850 Ukrainians in the city of Calgary. Of this group, 3,830 were listed as Catholics and 4,730 as Orthodox. Figures for the same year for the national census showed 580,655 Ukrainians, who represented the third largest ethnic group in the "third force" – a term used in reference to the combined ethnic groups other than British and French.

As part of the national group, the Ukrainians in Calgary are also part of the involvement process that contributed to the development of the Ukrainian Canadian community, and share in its growth and in the reflections of the total group.

The centre or "home" of Ukrainian Canadians is the city of Winnipeg which can readily be called the capital. As the gateway through which the pioneer settlers passed and adjacent to early homestead settlements, Winnipeg early became a population centre, and gradually the educational and cultural centre of the Ukrainian community in Canada. Of similar significance is the development of Edmonton as a Ukrainian centre. Census figures for 1971 list 64,305 Ukrainians in Winnipeg and 62,650 in Edmonton.

Canada's Centennial in 1967 brought into focus the mosaic concept of this nation and the contributions made to its development and growth by ethnic groups. On an earlier occasion, in 1966, Prime Minister Lester B. Pearson addressed a gathering in Alberta, and said, "Ukrainian Canadians with other Canadians, will have an important part to play in the future – a more important part even than in the past – in the shaping of the policies which govern us."

On the foundations laid by the sturdy pioneers, Ukrainian Canadians have helped build the present structure of Canadian

Ukrainian Rite Catholic Church

life. They have brought under cultivation about 10 million acres of Canadian soil and have contributed in the building of railroads and highways, in mines, forests and factories.

The early settlers saw the great possibilities of achievement and enlightenment in the new land and often at great sacrifice to themselves encouraged their children to higher levels of learning. Ukrainian Canadians are to be found in every area of education. The acceptance of Ukrainian studies has been gaining recognition, universities in six provinces are offering Ukrainian as a fully accredited subject.

The Ukrainian pioneers transmitted to their sons and daughters a high regard for freedom and justice and the meaning of human dignity. Thousands of Ukrainian Canadians died for Canada during two World Wars. Today many are working to uphold the values of human dignity through public service and in the field of politics.

Drawing inspiration from a culture rooted a thousand years in love of God and of His creation, the Ukrainian Canadians have won wide acclaim for their artistry in its many forms: songs, dances, handicrafts and culinary art. An important link with the old culture is maintained through the publication of newspapers, books and periodicals, in both English and Ukrainian.

To co-ordinate the activities of Ukrainians across Canada, the Ukrainian Canadian Committee, formed in 1940, has representatives from 29 Ukrainian organizations. Through this organization, Ukrainians in Canada preserve their identity within the mainstream of Canada's life, furthering at the same time, as Canadian citizens, the historical goals of the Ukraine.

As Ukrainian Catholics in Calgary pause on the threshold of a new era marked by the observance of Calgary's Centennial, they stand "in the PRESENT – of the FUTURE – that Ukrainian pioneers dreamed about in the PAST". Theirs – the right to call this their homeland. And theirs – the right to be called sons and daughters of pioneers.

In 1966 at Elk Island National Park, Alberta, on the occasion of the 75th Anniversary of Ukrainian settlement in Canada, the Prime Minister of Canada, Lester B. Pearson, made the following statement:

"You have continued the faith of your forefathers. Through the years you have maintained your own identity, your culture and your institutions, inside the Canadian nation. You have enriched Canada

greatly by your contributions to its political, cultural, agricultural, industrial, professional and educational development. Your love of the land, your passion for freedom, personal and national, your belief in democracy – these have been captured and expressed in your poetry, your songs and dances. These are now part of Canada's heritage. By preserving your own identity, your language and traditions, you have added something of value, of strength and color, to the Canadian character."



Hon. Horst Schmid (centre), Prov. Minister of Government Services and Culture, unveils bust of Ukrainian composer and conductor Andrew Koshetz (1875-1944) at Commemorative concert, April, 1975, in the Jubilee Auditorium, sponsored by the local branch of the Ukrainian Committee to mark Calgary's Centennial.

Bibliography

- Kaye, Vladimir J., *Early Ukrainian Settlements in Canada, 1895-1900*. Toronto: University of Toronto Press, 1964 (The Ukrainian Canadian Research Foundation)
- Darcovich, William Ph.D., *Ukrainians in Canada: The Struggle to Retain Their Identity*. Ottawa: Ukrainian Self-Reliance Association, 1967.
- Marunchak, Michael H., *The Ukrainian Canadians: A History*. The Ukrainian Canadian Foundation of Taras Shevchenko, Yorkton. Ukrainian Free Academy of Sciences, Winnipeg, Ottawa, 1970.
- Young, Charles H., *The Ukrainian Canadians*. Toronto: Thomas Nelson & Sons, 1931.
- Byrne, M.B. Venini, *From the Buffalo to the Cross, A History of the Roman Catholic Diocese of Calgary*. Calgary: Calgary Archives and Historical Publishers, 1973.
- MacGregor, J.G., *Vilni Zemi — Free Lands*. Toronto: The Canadian Publishers, 1969 (The Ukrainian Settlement of Alberta)
- Kirkconnell, Watson, *Canadians All, A Primer of Canadian National Unity*. Ottawa, 1941.
- Hladyshevsky, Myroslav, *Jubilee Souvenir, A History of the Ukrainian Catholic Parish in Calgary*. 1962.
- Editorial Committee in Edmonton, *The Ukrainian Pioneers in Alberta*. Ukrainian Pioneers Association of Edmonton, 1970.
- Canadian Citizenship Branch, *Notes on the Canadian Family Tree*. Queen's Printer, 1960.
- Ukrainian Canadian Committee, *Ukrainian Canadians*. 1967.

The Century Calgary Historical Series

Books about Calgary, by Calgary authors

The illustrated historical accounts listed below are available either as complete hardcover volumes or as single-title paperback books.

Volume 1: Past and Present

People, Places and Events in Calgary

Bands by the Bow

A History of Band Music in Calgary

Good Morning, Your Worship

Mayors of Calgary, 1884-1975

Once upon a Chinook

Municipal Affairs in Calgary

Reminiscences

Life in Calgary, Then and Now

Vignettes of Old South Calgary

Growing Up in the Early Days

Buckboard to Brotherhood

The Baptist Church in Calgary

The Lutheran Legacy

Growth of Calgary's Lutheran Churches

Blue Flame in the Foothills

Presbyterian Activities in the Calgary Region

Oblate Fathers in Calgary

Roman Catholic Church, 1875-1889

Ukrainian Rite Catholic Church

An Account of Church Activities in Calgary

United Church in Calgary

Activities and Events, 1875-1970

First Spiritualist Church

A Short Account of Spiritualism in Calgary

Volume II: Communities of Calgary

From Scattered Towns to a Major City

Bowness

Country Homes and Amusements West of Calgary

Communities Six

Calgary Grows to the Northeast and Southwest

Hub of Three Hamlets

Community Cooperation East of Calgary

Inglewood and Ramsay

Cradle of Calgary

Victoria Park

Calgary's Urban Centre Moves West of the Elbow

Volume III: Young People of All Ages

Sports, Schools and Youth Groups in Calgary

Boots, Tents and Miniskirts

Girl Guides in Calgary

From Slate Pencil to Instant Ink

Calgary's Public, Separate and Private Schools

Scouting in Calgary

Boy Scout Groups and Activities, 1910-1974

Now There Was an Athlete

Amateur Sports in Calgary

Volume IV: The Search for Souls

Histories of Calgary Churches

The Anglican Church in Calgary

Church Activities, 1878-1974

Volume V: At Your Service, Part One

Calgary's Library, Parks Department, Military, Medical Services and Fire Department

Calgary's 'Temple of Knowledge'

A History of the Public Library

From Prairie to Park

Green Spaces in Calgary

Scarlet, Riflegreen and Khaki

The Military in Calgary

The Science, the Art and the Spirit

Hospitals, Medicine and Nursing in Calgary

Sirens and Cinders

A History of the Calgary Fire Department

Volume VI: At Your Service, Part Two

Calgary's Police Force, Navy Base, Post Office, Transit System and Private Service Groups

Calgary's Finest

A History of the City Police Force

Calgary's Stone Frigate

HMCS Tecumseh, 1923-1973

Moving the Mail and Moving the People

The Post Office and Transit Systems in Calgary

A Friend in Need

St. John Ambulance in Calgary

The Providence Child Development Centre

Help for Calgary's Children in Need

In addition to the regular series, two photographic collections are available:

A Walk Through Old Calgary

Early Buildings Extant in 1975

Be it Ever So Humble

A Photoessay on Calgary's Old Homes



Century Calgary Publications, Calgary, Alberta