

*Church Capital of
North America*

LAMONT COUNTY

*The strange new world
did not deter them
To build a church
they could ill afford
Their way of life
was not complete
Without an edifice
to the Lord.*

Welcome to
**LAMONT COUNTY'S
SELF-GUIDED
CHURCH TOURS**



*Lamont County has 47 churches—
more per capita than anywhere else
in North America.*

Lamont County has a proud legacy as the birthplace of the oldest and largest agricultural settlement of Ukrainians in Canada. The nucleus of the pioneer Ukrainian colony was in the vicinity of Star, some seven miles (11.6 km) north-east of the modern-day town of Lamont. There, in 1894, four immigrant families filed for adjacent homesteads at what became the centre of a thriving bloc settlement that eventually encompassed the region that now comprises the Kalyna Country Ecomuseum. Not surprisingly, the historic Star district was also the site where organized Christian life first took root among the Ukrainians of Alberta, about the same time that the sod huts originally put up as temporary shelters by the pioneers began to be replaced by modest, thatched-roofed houses.

As more and more newcomers from Europe made East Central Alberta their home, Lamont County experienced a remarkable church-building boom expressive of the deep Christian faith brought over from the Old World by the settlers. This rich spiritual heritage is still very much in evidence today, in the numerous churches that can be found in the towns and villages and on country roads in virtually every part of the municipality. Embracing several Eastern Rite confessions as well as an array of other Christian denominations, the churches of Lamont County include both sanctuaries of historical significance and uniquely beautiful structures that are representative of the ancient architectural traditions that were imported to the New World by turn-of-century immigrants from Slavic Europe.

Especially renowned are the Orthodox and Catholic churches built by Ukrainian pioneers in the Byzantine style. With their distinctive “onion domes” and freestanding bell towers, these churches have an iconic presence on the Canadian prairies akin to that of the celebrated grain elevators that once were a familiar sight on every horizon. Unfortunately, like the latter, the future of many of these spiritual treasures is increasingly under threat due to the

relentless tide of changes transforming the Canadian countryside at the dawn of the third Christian millennium. It is partly to help preserve these inspiring monuments to the faith of the early settlers that Lamont County has prepared these self-guided driving tours to the churches and shrines bequeathed by previous generations for all to cherish as part of the religious inheritance of Alberta.

CONTENTS

PAGE

Etiquette Tips for Church Visitors	1
Bruderheim & Area Tour	2
Lamont, Chipman, St. Michael & Area Tour	15
County Map & List of Churches	24
Mundare & Area Tour	28
Andrew & Area Tour	38
Ukrainian Cultural Heritage Village	47
Glossary	48

Pictured on the front cover:

Russo-Greek Orthodox Catholic Church of St. James

ETIQUETTE TIPS FOR CHURCH VISITS

- ❖ Please remember that places of worship are sanctified structures and visitors are requested to keep their voices lowered, refrain from unnecessary conversation and remove hats (if they are male).
- ❖ Do not enter the sanctuary (the area behind the iconostasis where the priest conducts the Mass) unless you are specifically invited to do so by a priest or parishioner.
- ❖ Although it is not expected, a small donation towards the upkeep of the church would be greatly appreciated, as maintenance of these sanctuaries is expensive.
- ❖ If you would like to see the church interior, please call 24 hours ahead and make an appointment—please make sure to call and cancel if you change your mind!
- ❖ Watch for people in the churchyard—they'll often be happy to show you around.

BRUDERHEIM & AREA CHURCH TOUR

Total Tour Length – 44 miles (70.8 km)

Travel to Bruderheim:

From Edmonton, via Highway 15 East

From the East (Vegreville), via Highway 15 West

Travel to junction with Hwy 45, then north to Town of Bruderheim

WELCOME TO THE TOWN OF BRUDERHEIM



Ten years before Alberta became a province, a number of German families from the Ukrainian province of Volhynia in Tsarist Russia homesteaded on a tract of land set aside for them in the Bruderheim area by the Canadian government. In 1895, under the leadership of Andreas Lilge, a Moravian lay-pastor, they organized the first congregation of the Moravian Church in Western Canada, naming it Bruderheim—Home of the Brethren. Two years later, in 1897, the Bethlehem Lutheran Church was organized. The Moravians and Lutherans soon mastered the new language in an exciting new and promising environment. In company with other Lutherans and Moravians in Alberta they have contributed substantially to the cultural mosaic of the province over the years. Today Bruderheim is a prosperous farming centre that is known worldwide for its prize livestock and grain.

As you drive around town you will see many of the original homes dating from the 1900s that are still in use today. Victoria Hotel, although it has undergone many changes, is the original hotel building constructed in 1900. The old Walker School building, located just west of the four-way stop, was built in 1928, and now contains a historical room where visitors can obtain an in-depth history of the Town. Travel and tourism information can also be obtained here. Before starting your tour, enjoy coffee and breakfast at one of the Town's several facilities.

To arrive at Church #1, turn left (west) at 49th Avenue, travel for two blocks and then turn right (north) on 50th Street.

1. Bethlehem Lutheran Church

Town of Bruderheim, Junction 50th Avenue & 50th Street

The historical beginnings of this church are intertwined with the history of the Moravian Church (see Church #2). By 1897 a small group of Lutherans, led by Andreas Lilge, were holding services in his log and sod home. A new ministry was begun which culminated in the forming of the Bethlehem Lutheran Church of *Bruederheim* in 1898. The first log church was built in 1904, one mile east of the village of



Bruderheim. In 1905 it was moved into town and this small building became the place of worship for thirty-four years. The existing church was completed in 1938. The altar, chairs, bells, chimes, lectern, baptismal font, altar Bible and hymnal and guest book are all gifts to the church from members of the congregation. There are some beautiful stained glass windows inside this sanctuary.

Continue north on 50th Street to the T-intersection.

Turn right (east) to the four-way stop. Note the old Walker School on the left. Church #2 is on the southeast corner of the intersection.

2. Bruderheim Moravian Church

Town of Bruderheim, Hwy 45 at Four-Way Stop

Imperial Russia in the late 18th century was rife with religious intolerance, preventing Moravian congregations from obtaining legal status and making them vulnerable to persecution. For Moravians living in the Volhynia (Volyn) region of Tsarist-ruled Ukraine, this left emigration as the only alternative. Sheer determination on the part of the founding lay pastor, Andreas Lilge, succeeded in bringing Volhynian Moravians to this part of Canada in 1883–86. At *Bruederheim*, the Home of the Brethren, as the early colonists called their settlement, a congregation was established in 1895 with 111 members. Most were impoverished and it was only due to the supreme effort of Andreas Lilge that they survived. Services were initially held in private homes, but by the end of 1886 a log structure had been built on the forty acres donated by the federal government.



In 1897, a small group objected strongly to Andreas Lilge being granted a renewal of his license to preach. This led to Lilge separating

from the congregation and beginning a new ministry, which culminated in the establishment of the Bethlehem Lutheran Church of *Bruederheim* in 1898 (see Church #1). The Moravian church membership grew; in 1944 it had a total of 449 members—the largest among the Moravian churches in Canada. Many improvements were made to the church over the years: in 1973 it was enlarged, and in 1975 two new stained glass windows were installed. In 1995, Phase One of the new church was dedicated. This new building is located behind (south of) the 1896 sanctuary.

Continue on Hwy 45 as it bends east and then north, to the junction with Hwy 38. Turn left (west) and travel 1 mile on Hwy 38. Church #3 is on the right (north) side of the road.

3. Descent of the Holy Spirit Ukrainian Catholic Church (Jaroslaw)

SW 3-57-20-W4, Hwy 38 East of Rge Rd 203

The reorganization of the Jaroslaw Parish as a Ukrainian Orthodox Parish in 1925 (see Church #4) resulted in the establishment of a new Ukrainian Catholic parish. The church at this location was constructed in the early 1950s.



Church #4 is just ahead, at the intersection with Rge Rd 203.

4. St. Demetrius Ukrainian Orthodox Church (Jaroslaw)

NE 33-56-20-W4, Junction of Rge Rd 203 & Hwy 38

The first log church at this location was completed in 1904 and registered as “The Congregation of the Greek Catholic Church at Beaver Lake in the District of Alberta in the North West Territories of Canada”. On July 29,



1908, the name was changed to include the chosen patron saint, “The Congregation of St. Dimitry Greek Catholic Church at Beaver Creek on the River”. The parish was originally Ukrainian Catholic and was served by the Basilian fathers from Mundare until 1923. However, religious differences developed in the Jaroslaw community and in 1925 the congregation was reorganized as the Ukrainian Orthodox Parish of St. Demetrius the Martyr. In the wake of this, a new Ukrainian Catholic Church was eventually built across the road (see Church #3). The present cruciform sanctuary was constructed in 1939–1940 utilizing some of the logs and part of the foundation from the original church, with volunteers working under the direction of executive member and carpenter George Doskoch. Inside, St. Demetrius’ intimate beauty emanates from its stark simplicity. The walls are adorned with hung icons and Edmonton artist Wadym Dobrolige (1913–1973) painted the two-tiered iconostasis in 1959. Ukrainian embroidery work accentuates many of the church artifacts. North of the church is a cemetery that serves both the Ukrainian Orthodox and Ukrainian Catholic communities at Jaroslaw.

Return east on Hwy 38 to Hwy 45. Continue east on Hwy 45 for 2 miles (3.2 km) to Rge Rd 200. Church #5 is .5 miles (.8 km) north on Rge Rd 200 on the left (west) side of the road.

5. Exaltation of the Holy Cross Ukrainian Catholic Church (Skaro)

SE 1-57-20-W4, Rge Rd 200 North of Hwy 45

This parish, originally known as the “Ruthenian Greek Catholic Church of Chesnoho Khresta at Skaro”, was initiated on May 25, 1900. The first church, which was completed in 1917,



was destroyed by fire in 1942. The present Holy Cross Church, built in 1945, is **one of the three magnificent churches of the rural community of Skaro** (see also Churches #6 and #11). It is a cruciform structure with four smaller rooms added to the angles between the arms of the cross so that the plan consists of nine distinct parts. The result is a rectangular building with domed towers on each of the corners. The parish retained the original bell tower, constructed in 1920, which stands immediately to the northwest of the present church.

Continue a short distance north on Rge Rd 200. Church #6 is on the left (west) side of the road.

6. Holy Ascension Russo-Greek Orthodox Church (Skaro)

NE 1-57-20-W4, Rge Rd 200 North of Hwy 45

The origins of this Skaro congregation can be traced back to 1897–1898, making it one of the **first Russo-Greek Orthodox parishes in Canada**. The initial government grant of forty acres of land was subdivided into two twenty-acre parcels, one for Ukrainian Catholics, the other



for Orthodox believers. The first log church was constructed by the latter under the direction of two of the very first pioneers, Ivan Sachman and Wasyl Lopushinsky, and

subsequently was consecrated in honour of the Protection of the Mother of God. This modest structure served the Skaro Orthodox community until 1920, when it was dismantled and had its logs sawn into lumber for a new church, which was built in the same year. The second church was formally blessed during a 1927 episcopal visitation and was sanctified in the name of the Holy Ascension. In 1942 the parish purchased a large church bell, which was installed in a 20-foot high tower built of local fieldstones. A tripartite structure with a large central dome and two small cupolas over the nave and sanctuary, the church is beautifully decorated inside in traditional Byzantine style. The interior boasts a breathtaking four-tiered iconostasis painted a sky-blue colour, with a framed icon to the right depicting the Ascension, which was commissioned in 1947 from the artist Peter Lipinski, a famous church painter from Edmonton. The church is lit by an impressive chandelier suspended from the central dome, creating an inspiring setting for services that have long featured the beautiful singing of the celebrated congregational choir.

*Continue north on Rge Rd 200 for 6.5 miles (10.4 km).
Church #7 is on the left (west) side of the road.*

7. Nativity of the Mother of God Ukrainian Catholic Church (Leeshore)

SE 12-58-20-W4, Rge Rd 200 North of Twp Rd 580

In 1914 a small chapel was built on this land. Construction of the present sanctuary (pictured on our front cover) began in 1918 and it was officially incorporated eight years later as the



“Ruthenian Greek Catholic Parish of the Nativity of the Blessed Virgin Mary at Leeshore”. The church was constructed in the Byzantine style, using the stone that was plentiful in this area. In 1924 the inside of the church, including the side altars, was finished by Phillip Pawliuk, and the painting of the icons and walls was completed in 1928 by Peter Lipinski. A church bell was donated in 1930 and the bell tower was erected in 1938.

Continue north to Twp Rd 582. Turn right (east) and travel 6 miles (9.6 km) to Rge Rd 190. Turn left (north) and travel on Rge Rd 190 for .5 miles (.8 km). Church #8 is on the right (east) side of the road.

8. Presentation of the Blessed Virgin Mary Ukrainian Catholic Church (Delph)

NW 18-58-18-W4, Rge Rd 190 North of Twp Rd 582

Three acres of donated land at this location were incorporated as a church site in 1911. The church, designed in the shape of a cross, was constructed in 1917. Peter Lipinski painted the beautiful church interior in



1925. Also inside are three altars, pews, icons, portable banners and many other sacred items. From the time the church was built to the present, church services have been held regularly at least once every month. A bell tower and cemetery are situated on the church property.

Travel south on Rge Rd 190 for 6.5 miles (10.4 km). Church #9 is on the left (east) side of the road.

9. Russo Greek Orthodox Church of St. Michael the Archangel (Peno)

SW 18-57-18-W4, Junction of Rge Rd 190 & Twp Rd 572



Although the pioneer settlers took up their homesteads in the Peno district in the years 1899–1903, construction of a church did not start until 1909. Logs were cut locally and hauled to the site, and the work was done with volunteer labour by the founding members. This church is one of the earliest examples of an open-dome cruciform church in the settlement area. The cross-gable roof has a single large central

dome on an octagonal base. Inside, there is a delicately crafted, three-tiered iconostasis. Peter Lipinski painted the walls and ceilings in 1918. Characteristic of his work, the dome was originally painted sky blue, adorned with angels and brilliant stars. The dome and stars have since been repainted but the angels have not been altered. The gold frames around the icons are painted to imitate plaster-moulded frames. A bell tower built from split fieldstone stands in front of the church.

*Continue south on Rge Rd 190 for 2 miles (3.2 km).
Church #10 is at the intersection with Hwy 45.*

10. St. John the Baptist Ukrainian Orthodox Church (Peno)

NW 31-56-18-W4, Junction of Rge Rd 190 & Hwy 45

Until 1924 the Christian faithful of the Peno area were largely members of the local Catholic Church. Becoming disenchanted with that church, several residents resolved to pursue the possibility of joining the Ukrainian Greek Orthodox Church of Canada, and their first service was held in a local home in 1925. In 1936 an executive committee was struck to formally organize a Ukrainian congregation in Peno, with the inaugural church



service being held on April 7, 1937. The original place of worship, a *Narodnyi Dim* or National Hall, constructed between 1938 and 1941, served also as a meeting place for the community. In 1950 the parish purchased the former Uwin United Church building (see Church #33) for \$350 and moved it to a site adjacent to the Ivan Franko Narodnyi Dim. An Orthodox cross was added to the steeple, but otherwise the exterior has retained its Protestant appearance.

Travel west on Hwy 45 for 4 miles (6.4 km) to junction with SH 831. The entrance to Church #11 and the Shrine is just north on SH 831.

11. Our Lady of Good Counsel Roman Catholic Church (Skaro)

SE 5-57-19-W4, Junction of SH 831 & Hwy 45

Bishop Vital Grandin, OMI, of St. Albert, invited the closest priests from the Polish parish in Winnipeg to serve Strathcona and vicinity. The first priest to arrive was Fr. Wojciech Kulaway, on March 18, 1899. He stayed for eleven days, baptizing children and celebrating Mass at local homes. These soon became too small to hold the many people who attended Mass, so it was



decided to build a chapel. Construction began in 1901 and by 1904 the exterior of the church was completed. The building committee decided to dedicate the chapel under the patronage of “Our Lady of Good Counsel”. With the continued growth of the community, a larger church was planned. The cornerstone for the new sanctuary was blessed on September 30, 1917 and the first Mass was celebrated on Christmas Day, 1917. On August 15, 1918, almost a thousand people gathered to witness the consecration of the church by Archbishop Emile Legal. In the years 1945–51 a fund was started to build a new church, the campaign intensifying with the arrival of Fr. Ignatius Lenkowski in 1958. The old building was dismantled in 1959 and the present structure was completed in the fall of 1960.

Church Fact #1

Traditionally, Orthodox churches are aligned so that their sanctuary doors open to the west—this is so that, when the priest faces the altar, he will be looking eastward towards the dawn which symbolizes the Resurrection.

Grotto of Our Lady of Lourdes (Skaro Shrine)

SE 5-57-19-W4, Junction of SH 831 & Hwy 45

In the fall of 1918, Fr. Antoni Sylla proposed the building of a small grotto. This idea appealed to the pioneer immigrants who were accustomed to wayside chapels in their mother country. Fr. Sylla approached Fr. Philip Ruh (1883–1963), who was then doing missionary work in Eldorena, as he was familiar with the Grotto of Lourdes in France. An Oblate of the Latin Rite and a native of Alsace-Lorraine, Fr. Ruh was allowed to serve Eastern Rite Catholics after he learned to speak Ukrainian. Fr. Ruh consented to make plans and to construct the grotto, provided the people supplied the materials and labour. A small grotto was intended, but Fr. Ruh would not agree as he envisioned a large monument. “If I build it, it must be big, otherwise, I do not start at all,” were his words. During the winter months each parishioner was asked to bring ten to fifteen loads of rocks and in June 1919 the work began. The Shrine site was soon buzzing with activity, with the entire community, young and old, working together on the project. People were of the opinion that the undertaking would be finished in several days, but the rocks quickly ran out and their enthusiasm waned. Fr. Sylla urged the area residents to finish the grotto and slowly they came back with their plows and fresnos. It took two solid months, 600 loads of rocks and 300 sacks of cement to complete this replica of Lourdes. On August 14, 1919, pilgrims arrived to offer their special prayers, and at sunset they gathered in procession to celebrate at the Grotto. Pilgrimages at the Shrine continue to this day; they are held each year on the evening of August 14 and during the day on August 15, drawing 3,500–4,000 people.



Return to Hwy 45 and travel east 1 mile (1.6 km) to junction with Rge Rd 193. Turn right (south) and travel 1 mile (1.6 km). Church #12 is on the right (west) side of the road.

12. Assumption of the Blessed Virgin Mary Ukrainian Catholic Church (Star-Peno)

NE 28-56-19-W4 , Rge Rd 193 South of Hwy 45



The history of the present church dates back to the late 1890s when a group of early settlers, under the leadership of Fr. Nestor Dmytriw (1863–1925), formed **the first Ukrainian Catholic Parish in Alberta on May 2, 1897** (see Church #13 for early history and information leading up to Privy Council decision). Following the Privy Council judgement awarding the original, jointly built Star Church to the Orthodox followers, two parcels of land nearby were donated specifically for a Catholic Church and cemetery. The Catholic followers built their church on one of these parcels, approximately one half-mile south of the present sanctuary. Completed in 1911, this structure went up in flames on Holy Thursday, 1922. Construction of the present cruciform church was completed in 1927 on what had been the second parcel of donated land. The interior painting was done in 1930 by Peter Lipinski and remains in its original form to this day. Note his skillfully painted wall motifs, including the imitation stonework, faux marble columns and the embroidery-inspired design, which runs along the upper portions of the walls. Also on display in the church are some items saved from the 1922 fire—on the Tetrapodium are enamelled paintings of Christ, the Blessed Virgin Mary and four evangelists, along with two brass clamps from the main Gospel Book. The cross from the dome of the second church was found in the ashes and can be seen hanging as you enter the church. A stone belfry was built in 1949 under the direction of European stonemason M. Setina. To commemorate Fr. Basil Laba's mission in 1954, a "Mission Cross" was erected northwest of the church.

Continue south on Rge Rd 193 to the junction with Twp Rd 564, turn left (east) and travel 1 mile (1.6 km) to Rge Rd 192. Church #13 is on the left (north) side of the road.

13. Holy Transfiguration Orthodox Church (Russo-Greek Catholic Orthodox Church of Transfiguration of Star) (Star-Edna)

SE 27-56-19-W4, Junction of Rge Rd 192 & Twp Rd 564

The origins of this historic church are linked with the simultaneous formation of the congregation that founded the Assumption of the Blessed Virgin Mary Ukrainian Catholic Church at Star-Peno (see Church #12). In 1897 the Edna-Star colony, northeast of the present day town of Lamont, was visited by a Ukrainian Catholic priest, Fr. Nestor Dmytriw. He held the first Eastern Rite services in the fledgling



colony, at which time he called upon the settlers to undertake the construction of a church and manse. Ten weeks later, two Russian Orthodox missionaries arrived from Seattle and likewise encouraged the newcomers to build a place of worship (see Church #23). This was an endeavour which the entire community enthusiastically supported and everyone worked together to construct the original Star church, though some intended for it to be served by Catholic priests, while others wanted it to be served by Orthodox clerics. The sanctuary was completed in September 1899, and consecrated by a Ukrainian Catholic missionary priest, Fr. Ivan Zaklynsky, in August of the following year. However, the church was subsequently also used by Orthodox priests sent to minister in the Star colony. This uneasy and ultimately untenable situation continued until both groups wanted to use the church at the same time to celebrate Easter in 1901, resulting in a protracted court battle that was only resolved in 1907 when the Privy Council in London finally gave possession of the church to the Orthodox. The Catholic followers left the congregation and built their own church (Church #12) nearby. By 1913 the original log structure had been outgrown by the Holy Transfiguration Orthodox congregation. It was dismantled and its logs were cut into timber

that was then used to construct the present church. An early cruciform structure, this sanctuary has a large central dome on an octagonal base and round headed windows, features common to Ukrainian Canadian churches. A tower was put up to house the church bells, and in recent years a finished basement was added beneath the church. The richly decorated interior features an ornate, three-tiered iconostasis. Of interest is the cemetery behind the church, which is the burial place of the four founding families of the Star colony, including that of Ivan Pylypiw, one of the two initiators of Ukrainian emigration to Canada. Also noteworthy is the shrine built in the form of a small church by the Pullishy family in 1998 to commemorate the 100th anniversary of the Star church. The church was registered as a historic resource in 1991.

To return via the Town of Lamont, travel west on Twp Rd 564 for 2 miles (3.2 km) to SH 831, then turn left (south) and travel 6 miles (9.6 km) to the Town of Lamont.

There are several excellent restaurants in the Town of Lamont, so take your pick for a hearty supper!

We hope you enjoyed this tour.

Church Fact #2

Crosses on Ukrainian Orthodox churches customarily have a third angled bar at the bottom. This form of the cross became popular in 18th century Ukraine and Russia to underscore the difference between Orthodox and Catholic sanctuaries.

Various explanations exist as to what the third bar represents. Some sources indicate that it depicts the footrest where Christ's feet were nailed during the crucifixion, others suggest it symbolizes the ascent into heaven of one of the criminals crucified with Christ and the descent to hell of the other.

Another interpretation is that the third bar alludes to the "X" cross on which the Apostle Andrew was said to have been crucified.

LAMONT, CHIPMAN, ST. MICHAEL & AREA CHURCH TOUR

Total Tour Length – 45 miles (72 km)

Travel to the Town of Lamont:

From Edmonton, via Highway 15 East—take the first exit into the Town of Lamont

From the East (Vegreville) via Highway 15 West—take the second exit into the Town of Lamont

WELCOME TO THE TOWN OF LAMONT



Lamont was first founded in 1892 by James and William Hackett who named the settlement “Bloomfield” after their home district in Ontario. By the turn of the century they had been joined by many immigrants from Europe. In 1905 the Canadian Northern Railway surveyed the area for their right-of-way and also for a town site. When the settlers showed no preference for a name, the railroad company called the town Lamont, after the Hon. Mr. Justice Lamont, formerly of the Supreme Court of Canada. The railways opened this land and it became the most densely settled area by the early pioneers. Out of the wilderness a new society was carved where schools, churches and towns sprouted up and flourished. More detailed information on the Town’s history can be found in the local history book *Lamont and District—Along Victoria Trail*.

While in Lamont, take the opportunity to visit the Mohyla, located north of town at the junction of Secondary Highways 831 and 637. The Mohyla was constructed to mark the centenary of Ukrainian settlement in Canada, 1891–1991 and is dedicated to the Ukrainian people ...

*“WHO CAST THEMSELVES LIKE SEEDS UNTO THE WIND
TO SETTLE, AND TAKE ROOT UPON THIS LAND
SO GENERATIONS MIGHT FLOURISH.”*

Before starting your tour, take the time to relax and enjoy breakfast and coffee at one of the Town’s several facilities.

From Hwy 15 you will have entered the Town along 50th Avenue. Turn left (north) at 53rd Street and travel one block. Church #14 is at the junction of 51st Avenue and 53rd Street.

14. Lamont United Church

Town of Lamont, Junction of 51st Avenue & 53rd Street



With the arrival of the Canadian National Railway, the township of Lamont began to take shape. Methodists and Presbyterians joined forces to erect a church building in 1906 and came to agreement on how they would share the church time. The Lamont Union Church was formed in 1922 with a different minister serving each congregation; a single hymn book was chosen and ministers were to be called alternately from the two churches. On June 10, 1925 the United Church of Canada was created and the Lamont congregation became a member. In 1936 the church and its contents were destroyed by fire. Money was scarce in these Depression years and it was decided to build the new church of fieldstone, which was common to the area and therefore 'free'. It became routine for farm folk of all faiths to bring stones for the new church on their regular trips to town. Many also volunteered their assistance with the construction. Frank Rupchuck, a local farmer and master stonemason who supervised the building of the church, expressed his feeling that it would be incomplete without a cross. The church board agreed and a discrete stone cross now graces the top of the bell tower. Noteworthy features of the building include the massive supporting stone buttresses, the open beam wooden roof trussing, the beautifully carved interior woodwork and the stained glass windows. The congregation is active and regular Sunday worship services are held.

Return to 50th Avenue. Turn left (east) and continue through the Town of Lamont to the four-way stop (junction of 50th Avenue and 48th Street). Church #15 is on the northeast corner of the junction.

15. St. John The Baptist Ukrainian Catholic Church

Town of Lamont, 50th Avenue & 48th Street



The parish was initiated in 1937 when Father M. Sianchuk, O.S.B.M., first came to Lamont to celebrate Liturgy at a local home. The nine families making up the congregation thought it would be practical to establish a Ukrainian Catholic Church in town, which was rapidly developing as a regional centre. In 1941, following the purchase of a three-acre lot, the former Deep Creek School was acquired and moved to the site, serving the congregation as its place of worship for several years. The parish soon expanded and it was decided that a new church was required to serve the growing community. Built in 1947, the present St. John's represents one of the last attempts in the settlement area to build a simple cruciform church, as opposed to a more architecturally sophisticated sanctuary. One of the interesting features of the current structure is the twin-tower configuration on the façade, indicating a French Canadian architectural influence. St. John's is capped by onion domes, and the windows are round-headed. The cupolas over the twin towers and on top of the main dome have false windows on each side of their octagonal bases, which were painted in the same pattern as the structure's real windows.

Continue east on 50th Avenue. Turn left (north) on 44th Street. Church #16 is at the junction of 44th Street and 50A Avenue.

16. Lamont Alliance Church

Town of Lamont, 44th Street & 50A Avenue

Lamont Alliance Church is one of 396 Christian and Missionary Alliance churches in Canada. Worldwide, the Christian and Missionary Alliance consists of over 15,000 organized churches, unorganized churches and preaching points. Lamont Alliance has existed in Lamont since 1944, when meetings began in a remodelled funeral home. In

1947 a larger building was purchased in Star and moved into Lamont. On August 16, 1950, the church became



officially incorporated as the Lamont Alliance Tabernacle with thirteen charter members. The present church building was completed in 1983. Lamont Alliance Church is a healthy, active church that is dedicated to being an important part of the community.

Return to the 4-way stop and turn left (south) on SH 831 to Hwy 15. Turn left (east) and travel for 7 miles (11.2 km) on Hwy 15 to the Village of Chipman.

WELCOME TO THE VILLAGE OF CHIPMAN



The town site of Chipman was surveyed in 1905 and incorporated as a village in 1913. Chipman was named after Clarence Campbell Chipman, who at one time was private secretary to Sir Charles Tupper, the Commissioner of Railways, and was later appointed Chief Commissioner to the Hudson's Bay Company. Two distinct groups of settlers played an important role in the growth of the community. The first settlers arrived from Parry Sound, Ontario in 1892. The second group arrived from the Ukraine, anxious for land and a better way of life. Amongst these was Wasyl Eleniak, one of the first Ukrainian settlers to arrive in the west, whose memory is honoured with a monument by his grave in the St. Mary's Ukrainian Catholic Church cemetery. Today, the Village of Chipman proudly proclaims itself as the capital of "Coyote Country", this hardy, intelligent creature being a fitting symbol for the residents of the Village. More detailed information on the history of Chipman and St. Michael can be found in the local history book *Pride in Progress*.

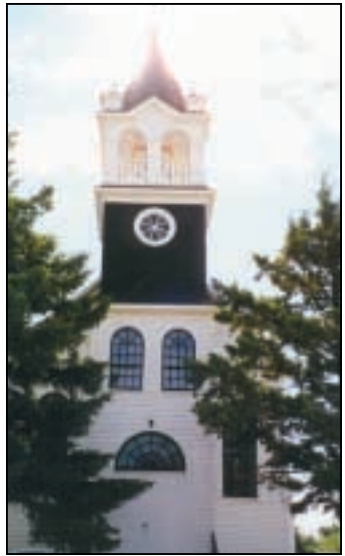
Take a while to explore the Village and maybe drop by the Hotel for lunch, where you can be assured of a warm welcome.

To arrive at the next church, turn right (south) on 50th (Main) Street. Church #17 is located at the junction with 48th Avenue.

17. St. Bonaventure Roman Catholic Church

Village of Chipman, Junction of 50th Street & 48th Avenue

With the sale of the church building in Ross Creek in 1918, permission was given to build a new Roman Catholic Church in Chipman. The present sanctuary was blessed on the feast of St. Bonaventure, July 14, 1919. Although the church has been closed since 1987, the few parishioners that are left take great pride in keeping up the church and cemetery. Funerals are still held and the church is available for viewing by visitors. St. Bonaventure's tall and stately form on Main



Street is a cherished Chipman landmark to the present day.

Continue one block south on Main Street to Church #18.

18. Nativity of the Mother of God (St. Mary's) Ukrainian Catholic Church

Village of Chipman, 50th Street South of 48th Avenue

St. Mary's was founded as a Ukrainian Catholic Parish in 1900-1 and its first church was erected about two miles east of Chipman seven years later. In 1915, a split developed in the congregation, with several members deciding that they wanted to join the Russo-Orthodox Church (see Church #19). Based on a legal precedent set ten years earlier, the proponents of Orthodoxy were allowed to continue holding their services in the original church. Those who were committed to remaining Ukrainian Catholic constructed the present St. Mary's, in a three-domed Byzantine style, in 1916. The iconostasis was



built in 1922 by Phillip Pawliuk of Lamont, and was painted in 1928 by Peter Lipinski, who also adorned the interior with a wealth of religious pictures and traditional borders. Highlights of his

work include the imitation cut stone on the walls, the decorative borders, the angels on the ceiling of the main dome and the oil paintings with integrated painted frames on canvas glued directly to the walls. Wasyl Eleniak, one of the first Ukrainian settlers to arrive in Canada in 1891, was a founding member of this congregation and is buried in the cemetery beside the church.

Return north on Main Street and turn right (east) on 49th Avenue. Church #19 is at the junction with 48th Street.

19. Russo-Greek Catholic Orthodox Church of St. John the Baptist

Village of Chipman, Junction of 49th Avenue & 48th Street

Homesteaders who settled in the vicinity of Chipman in the late 19th century began organizing their religious life in 1901–1902. Seven years later a church was built two miles east of the present-day village and



dedicated to the Nativity of The Virgin Mary. However, a division subsequently developed within the congregation, with some of the faithful wanting to be affiliated with the Ukrainian Catholic Church, and others wanting to be under the jurisdiction of the Russian Orthodox Church. In 1915, reinforced by support from ten Orthodox families living closer to Chipman, the latter group obtained legal title to St. Mary's. The Catholic followers withdrew and constructed their own place of worship (see Church #18). The Orthodox believers continued using the original sanctuary until it was destroyed by fire in 1923. Steps were then immediately taken to erect a new church in the village itself, a task that was completed two years later. This sanctuary was an impressive structure, with a particularly beautiful interior, and was consecrated under the patronage of St. John the Baptist to honour the three members of the building committee who shared the name John. Tragically, this imposing three-domed edifice was also consumed by fire in 1963. The parishioners commissioned a design for another sanctuary, and the present church was constructed in 1965. This rectangular structure is crowned with a large central dome that is open to the interior and four cupolas that are mounted over the corners. An iconostasis of carved wood, imported from Greece, was installed and blessed in 1976.

Continue on 48th Street to T-intersection. Turn right (east), then jog north to Hwy 15. Turn right (east) on Hwy 15 and travel to Rge Rd 182. Turn right (south) on Rge Rd 182 and travel for 3.5 miles (5.6 km). Church #20 is on the right (west) side of the road.

20. St. Mary's Holy Dormition Russo-Greek Orthodox Catholic Church (Shishkovitzi)

SE 34-53-18-W4, Rge Rd 182 South of Twp Rd 540

The name Shishkovitzi is derived from the village of Shyshkivtsi, Bukowina, in Western Ukraine, where some of the founders of this church emigrated from at the end of the 19th century. In 1903 local settlers arranged for forty acres of land to be set aside by the Hrehirczuk home-



stead in preparation for the construction of a church. Logs were cut the following year and volunteers began working on the sanctuary in 1905. Shingles for the roof were obtained from a Chipman grocery store in exchange for eggs supplied by members of the congregation. After the Second World War it became increasingly obvious that the original church was inadequate for the needs of the community. In 1953 a fundraising campaign was inaugurated, and a new sanctuary was finally completed on the church property a decade later. In 1965, the first Shishkovitzi church was relocated to the Shandro Historical Museum and Village on Secondary Highway 857, north of Willingdon. The cross from the dome was kept as a memorial and placed as a marker on the site of the original church. Andrew Firchuk built the iconostasis in the new church, which preserved the chandelier from the first St. Mary's and many of its treasures brought over from the Old Country, including the chalice, the cross on the altar table and an icon depicting the Grave of the Blessed Virgin. Among the unmarked graves in the cemetery adjacent to the church is that of pioneer Stefan Diduch (1839–1911), whose immigration to Canada in 1899 helped to inspire a famous short story entitled "The Stone Cross," by the renowned Ukrainian author, Vasyl Stefanyk.

Return north on Rge Rd 182. Cross Hwy 15 and continue north on Rge Rd 182 for 3 miles (4.8 km) to Twp Rd 550. Jog right, then left and continue north on Rge Rd 181 for

6 miles (9.6 km) to the junction with Twp Rd 560. Turn left (west) and travel for 1 mile (1.6 km). Church #21 is on the left (south) side of the road.

21. St. Nicholas Ukrainian Catholic Church of St. Michael

NW 35-55-18-W4, Junction of Rge Rd 182 & Twp Rd 560

By 1904, with local volunteer labour, a small traditional church had been constructed at this location and priests from the Basilian Order in Mundare began ministering to the people. However, by 1911, Russo Orthodox and Greek



Catholic adherents were both claiming the right to hold services. They could not reach an agreement and the church was closed until 1918. Several searches of the title made between 1906 and 1918 resulted in a series of certificates being issued and cancelled, each giving possession to a different group. The dispute was resolved when the last title was issued in the name of “Ruthenian Greek Catholic Church of St. Nicholas of Wostok”. Divine Liturgies resumed at the church in 1918 and the small sanctuary soon became overcrowded. In 1922 members started planning a larger building, and the present red brick structure, designed in the Byzantine style with one large dome in the centre and two smaller domes at the front and back, was completed the following year. A new bell tower was also built containing three fine-toned bells.

Return east on Twp Rd 560 for 2 miles (3.2 km). At the junction with Rge Rd 180 turn left (north) and travel for 6 miles (9.6 km) to Hwy 45. Church #22 is on the right (southeast) corner of the intersection.

22. St. Michael the Archangel Ukrainian Catholic Church (Limestone Lake)

NW 31-56-17-W4, Junction of Rge Rd 180 & Hwy 45

The Limestone Lake congregation of the Ukrainian Catholic Church of St. Michael the Archangel was formed in 1898 by a handful of early settlers. Services were held in private homes for six years until a humble place of worship was completed. All of the faithful members volunteered,

helping to haul and trim logs, raising the walls then filling the spaces between with moss and clay. The roof was framed with lumber and shingles and a metal dome was added. This small pioneer structure served the congregation until it burned down in the late 1930s. In 1939 the present church was built, once again with the hard work of its committed members.



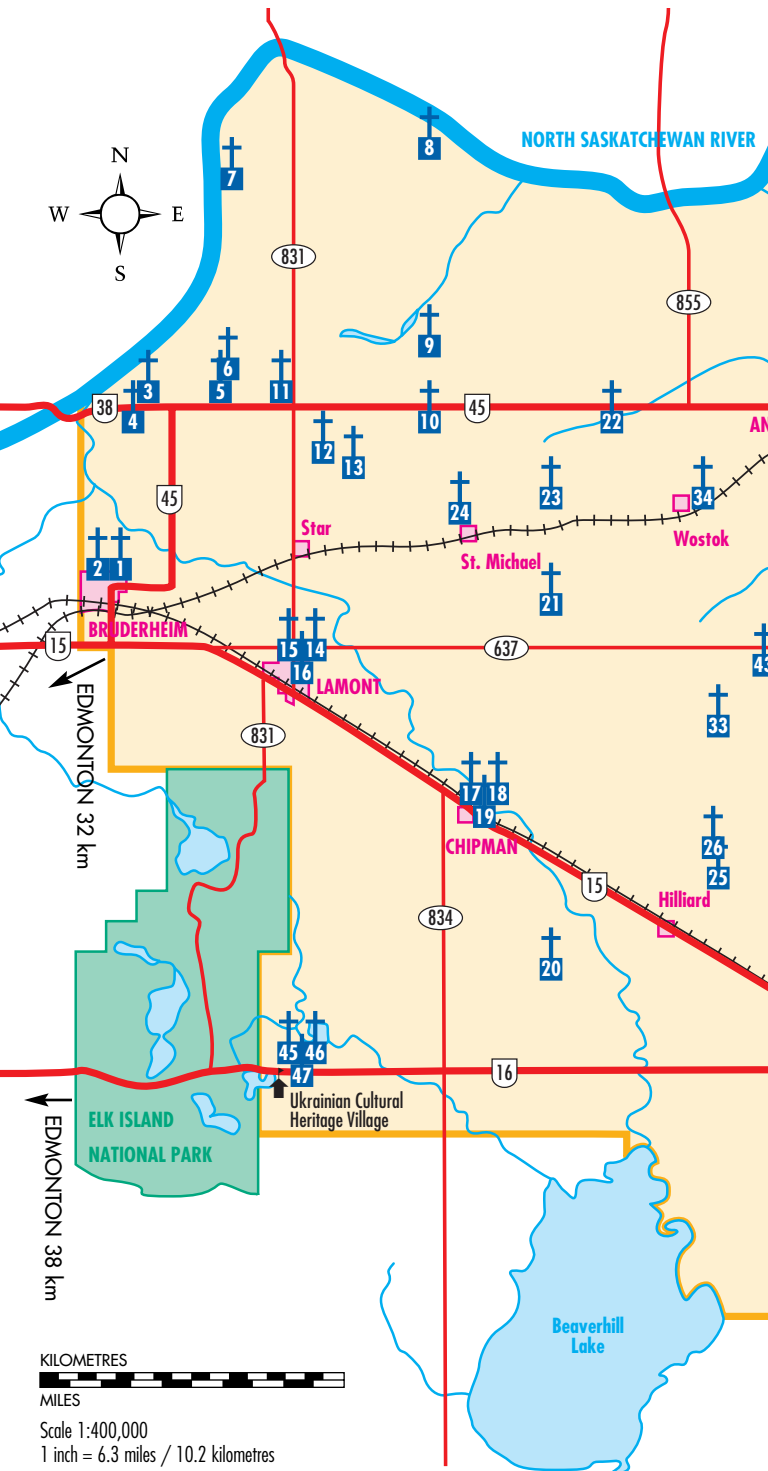
Travel west on Hwy 45 for 2 miles (3.2 km). At the junction with Rge Rd 182 turn left (south) and travel for 3 miles (4.8 km). Church #23 is on the left (east) side of the road.

23. Holy Trinity Russo Orthodox Church (Old Wostok)

SW 23-56-18-W4, Rge Rd 182 South of Twp Rd 564

During the winter of 1896–1897, settlers in the recently established Star colony began meeting to discuss the need to obtain a priest. A farmer named Anton Sawka was urged by some of his neighbours to write to the bishop overseeing the Russian Orthodox Mission in San Francisco with a request that he provide pastoral care for the young immigrant community. In response to this petition, two Russian Orthodox clerics were dispatched to the settlement from Seattle the following summer: Reverend Dimitri Kamnev and Deacon Vladimir Alexandroff. On July 18, 1897, they celebrated the **first Orthodox liturgy sung on Canadian soil** for some 380 settlers who gathered at the homestead of Theodore Nemirsky opposite the site of the present Holy Trinity Russo Orthodox Church. A stand of trees still marks the spot in the field where the historic service was held. Inspired and encouraged by a follow-up visit made the next spring by the same missionaries, a group of settlers northeast of Star secured a forty acre land grant at the location of the present Holy Trinity church, where in 1899 they completed a log sanctuary and set aside space for a cemetery. This was the foundation of the first Orthodox Church in Canada. That same year this district became known as Wostok, after the Old Church Slavonic word for “east”, *vostok*. Tragically, the first Wostok Church caught fire following a memorial service in 1907 and was completely

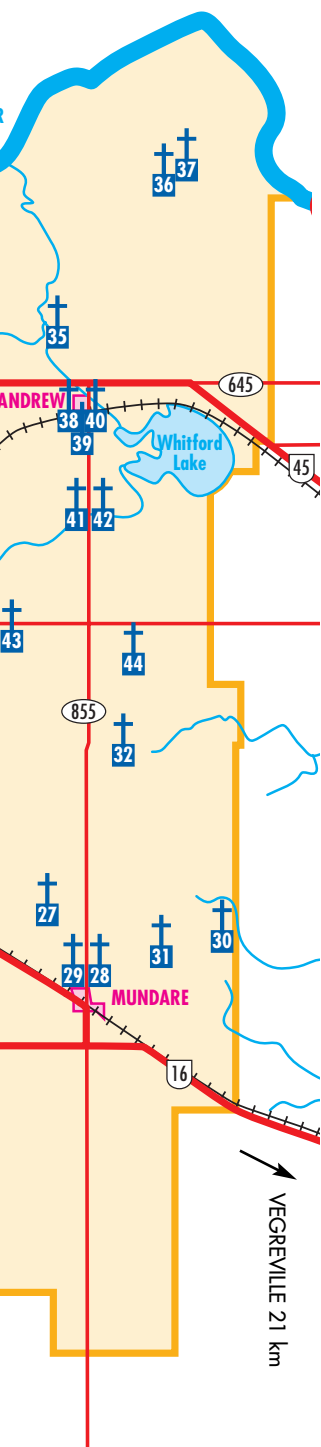
CHURCHES OF LAMONT



COUNTY

INDEX

PAGE



1. Bethlehem Lutheran Church	3
2. Bruderheim Moravian Church	3
3. Descent of the Holy Spirit Ukrainian Catholic Church (Jaroslaw)	4
4. St. Demetrius Ukrainian Orthodox Church (Jaroslaw) ..	5
5. Exaltation of the Holy Cross Ukrainian Catholic Church (Skaro)	6
6. Holy Ascension Russo-Greek Orthodox Church (Skaro) ..	6
7. Nativity of the Mother of God Ukrainian Catholic Church (Leeshore)	7
8. Presentation of the Blessed Virgin Mary Ukrainian Catholic Church (Delph)	8
9. Russo Greek Orthodox Church of St. Michael the Archangel (Peno)	8
10. St. John the Baptist Ukrainian Orthodox Church (Peno)	9
11. Our Lady of Good Counsel Roman Catholic Church & Shrine (Skaro)	10
12. Assumption of the Blessed Virgin Mary Ukrainian Catholic Church (Star-Peno)	12
13. Holy Transfiguration Orthodox Church (Star-Edna)	13
14. Lamont United Church	16
15. St. John the Baptist Ukrainian Catholic Church	17
16. Lamont Alliance Church	17
17. St. Bonaventure Roman Catholic Church	19
18. Nativity of the Mother of God Ukrainian Catholic Church	19
19. Russo-Greek Catholic Orthodox Church of St. John the Baptist	20
20. St. Mary's Holy Dormition Russo-Greek Orthodox Catholic Church (Shishkovitzi)	21
21. St. Nicholas Ukrainian Catholic Church of St. Michael ..	22
22. St. Michael the Archangel Ukrainian Catholic Church (Limestone Lake)	22
23. Holy Trinity Russo-Orthodox Church (Old Wostok)	23
24. St. Michael the Archangel Roman Catholic Church	27
25. St. Demetro Ukrainian Catholic Church	28
26. Roman Catholic Church of the Precious Blood (Krakow)	29
27. Russo-Greek Orthodox Catholic Church of St. James ..	29
28. Ss. Peter and Paul Ukrainian Catholic Church, Grotto, Basilian Fathers Monastery & Museum, Sister Servants Convent	31
29. Our Lady of Perpetual Help Roman Catholic Church	34
30. Transfiguration of Our Lord Ukrainian Catholic Church (Spas Moskalyk)	35
31. Siracky Chapel	35
32. St. Demetrius Russo-Greek Orthodox Church	36
33. United Church of Canada (Uwin)	37
34. St. Nicholas Orthodox Church (Bukowina)	38
35. Nativity of the Holy Virgin (Kysylew)	38
36. Holy Trinity Ukrainian Orthodox Church (Kahwin)	39
37. Holy Trinity Orthodox Church (Sunland)	40
38. Ss. Peter and Paul Ukrainian Orthodox Church	41
39. Andrew Full Gospel Church	42
40. Bissell Memorial United Church	42
41. St. John Ukrainian Orthodox Church (Sachava)	43
42. Church of the Archangel St. Michael	44
43. Protection of the Mother of God Ukrainian Catholic Church (Krakow)	45
44. St. John the Baptist Russo-Greek Catholic Orthodox Church (Farus)	46
45. St. Nicholas Russo-Greek Orthodox Church	47
46. St. Nicholas Ukrainian Greek Catholic Church (Hlus) ...	47
47. St. Vladimir's Ukrainian Greek Orthodox Church	48

destroyed. As the structure was insured the congregation was able to rebound quickly from their loss. However, a decision was made to build the replacement church approximately one mile south of the original place of worship, much to the chagrin of some members of the congregation. Nevertheless, everyone united behind the effort to build the new church, which was larger and more impressive than its humble predecessor. This second Holy Trinity Church served the Wostok community until 1932, when it too was consumed by fire. Now in the Great Depression years, it took longer for the congregation to recover from the blow of losing their church. The Orthodox faithful of the area (which in 1928 became known as “Old Wostok” after the relocation of local businesses further east, on the new railway line) gradually rallied to the difficult task at hand, and in 1938 resolved to rebuild their church on the site of the original sanctuary where it today serves as a memorial to the founders of the congregation.



Continue south on Rge Rd 182 for 1 mile (1.6 km). At Twp Rd 562 turn right (west) and travel for 2 miles (3.2 km) to Church #24 located on the right (north) side of the road in the Hamlet of St. Michael.

Church Fact #3

Most Ukrainian Canadian churches share a distinctive feature with their Ukrainian predecessors—a separate bell tower. The development of bell towers can be traced back to medieval times in Ukraine when these structures were used as watchtowers and defensive fortifications.

24. St. Michael The Archangel Roman Catholic Church

Hamlet of St. Michael,
Junction of Rge Rd 184 & Twp Rd 562

The first Polish settlers arrived in the Wostok area in 1896 and for several years services were held in local homes. Construction of a log chapel started in 1900 and was completed five years later. Without



a bell the church did not seem complete, so a bell was bought and a belfry built in close proximity to the chapel. By 1914 work had commenced on a larger and more elaborate place of worship. The outside was finished by 1915, after which the parishioners began raising money to complete the interior. To remind the parishioners that the old chapel was dedicated to St. John Kantius, the picture of this Polish Saint adorns the right wall in the sanctuary, while the picture of St. Michael the Archangel is on the left. Paintings of the Coat of Arms of the Oblates and of Archbishop O'Leary indicate that the church was both under the administration of the Oblate Order and blessed by the Archbishop. At the request of the faithful the church was dedicated to St. Michael. The church committee asked the Canadian Pacific Railroad Company to give the local station the same name, and in this way the Village of St. Michael (now a hamlet) came into being. In 1940 the parish built a Cenotaph (Pomnik) in memory of the first chapel, erected by the pioneers in 1905.

To return to Lamont, continue west on Twp Rd 562 for 6 miles (9.6 km) to SH 831. Turn left (south) and travel 4 miles (6.4 km) to the Town of Lamont.

Enjoy a good supper at one of the excellent eating establishments in the Town of Lamont.

We hope you enjoyed this tour.

MUNDARE AND AREA CHURCH TOUR

Total Tour Length – 35 miles (56.3 km)

Travel to the first church on the tour:

From Edmonton, via Hwy 15 East to Rge Rd 173

From the East, via Hwy 16 West, take Hwy 15 West at Town of Mundare and travel to Rge Rd 173

Travel north on Rge Rd 173 for 2 miles (3.2 km) to Twp Rd 542. Church #25 is on the northeast corner of the intersection.

25. St. Demetro Ukrainian Catholic Church (The Farm Church)

SW 15-54-17-W4, Junction of Rge Rd 173 & Twp Rd 542

This church is often referred to as the “Seniuk” church due to its proximity to the homestead of an early pioneering family. The first church, erected in 1903 on forty acres of land granted by the government, was a functional two-room



structure. Plans were initiated in 1922 to build a larger church in the traditional Byzantine style, and construction of the present sanctuary was completed in 1926. The interior was painted by Peter Lipinski and has been preserved in its original condition. In 1935 a belfry was placed on the site of the first chapel. To this day, the parish is served by the Basilian Fathers of Mundare.

Continue north on Rge Rd 173 for 1 mile (1.6 km). Church #26 is on the right (east) side of the road.

Peter Lipinski (1888–1975)

Peter Lipinski, a trained church painter from Galicia, arrived in Canada just before the First World War. Over a period of 35 years he painted as many as 45 churches in Alberta. His work was mostly done on open-dome style churches; wall paintings were often tailored to the wishes of the church members. Usually residing in the local community until a project was complete, he was hampered by the Canadian climate which limited him to one or two churches per year.

26. Roman Catholic Church of the Precious Blood (Krakow)

SW 22-54-17-W4, Rge Rd 173 South of Twp Rd 544

This area was originally served by a Polish missionary priest, Rev. Francis Olszewski, who made his home in the centre of the Polish and Ukrainian settlements that are now known as Krakow. This is the **oldest Polish parish in Alberta** and



was dedicated to St. Kasimir. A small church was erected in 1907, then replaced with the present sanctuary, built in 1934–35 and consecrated in the name of “The Precious Blood”. Peter Lipinski painted the main altar. Currently Mass is celebrated once a year.

Return south on Rge Rd 173 to the junction with Twp Rd 542. Turn left (east) and travel 3 miles (4.8 km) east, then turn right (south) and travel on Rge Rd 170 for 2 miles (3.2 km). Church #27 is at the intersection with Twp Rd 540.

27. Russo-Greek Orthodox Catholic Church of St. James

SE 1-54-17-W4, Junction of Rge Rd 170 & Twp Rd 540

The Ukrainian settlers who homesteaded the area immediately north of the modern-day town of Mundare referred to this district as Beaver Lake, because at the end of the 19th century an arm of Beaverhill Lake extended nearby. In 1901, Beaver Lake residents embarked upon the construction of St. Jacob’s Church (now commonly known as St. James), which they completed the following year. In 1903 the sanctuary was consecrated by Bishop Tikhon of the



Russian Orthodox Mission who, from 1917–1925, served as the Patriarch of Moscow and All Russia. Renovated and placed on a concrete foundation in 1942, the church, one of the oldest sanctuaries in

Lamont County, is adorned with hung icons painted by the artist, Peter Lipinski. The age of this well-maintained structure is reflected in the fact that it is based on a tripartite plan, rather than on the more architecturally sophisticated cruciform pattern that was usually adopted for later churches. St. James is unusual because the belfry, which is situated over the narthex, is an integral part of the church, whereas the majority of the churches built by the Ukrainian pioneers have freestanding bell towers, as was the tradition in the Old Country.

Travel east on Twp Rd 540 to SH 855. Turn right (south) and travel for 2 miles (3.2 km) to the Town of Mundare.

WELCOME TO THE TOWN OF MUNDARE



The first settlers came to the Mundare area from Scotland and Ontario and were soon followed by eastern Europeans. The Ukrainian homesteaders, arriving in the late 1800s, welcomed Mundare's rich black soil, so similar to that of the Steppes of the Ukraine. This fertile soil drew them to seek out homesteads in the wooded areas of Mundare's aspen parklands. Intermingled with the Ukrainians were Polish, German, French, English, Irish, Jewish, Scandinavian and American settlers. In 1902, the Basilian Fathers arrived in Canada and soon established a religious community in the area surrounding Mundare. The Sister Servants of Mary Immaculate, who arrived in 1903, ran a school and much-needed orphanage. The Canadian Northern Railway was built through Mundare in 1905 and the community began to prosper and grow. With a population of approximately one hundred, Mundare was incorporated as a village in 1906 and was named after one of the earliest station agents, Mr. W. Mundare. On October 23, 1910, one thousand people received Holy Communion in the unfinished church at Mundare village. The largest parish was the Ukrainian Catholic. There were also Russian Orthodox, Ukrainian Orthodox and others. In 1912, there were two automobiles in the village! The complete story of Mundare's History can be read in *Memories of Mundare*, published by the Mundare Historical Society, 1980.

Take your lunch break in town. There are many excellent eating establishments where visitors are always made welcome in this "Small Town with a Big Heart". Overnight campers would be well recommended to check out

“Ukraina Park” on the town’s northern boundary, which is an excellent, full service facility.

For enthusiastic photographers visiting when the harvest is in full bloom, take the opportunity to “snap” the red barn, located on the east side of Hwy 15 just before it joins with Hwy 16.

Church #28 is located on the left (east) side of SH 855 (which becomes Sawchuk Street through the Town).

28. Sts. Peter and Paul Ukrainian Catholic Church

Town of Mundare, 5420 Sawchuk Street

The first Sts. Peter and Paul chapel, built in 1903, was located a few miles southeast of present-day Mundare in the original Beaver Lake district. Following the construction of



the Canadian Northern Railway through the area, Mundare began to grow and in 1910 it was decided to build a church on the village outskirts. On August 8, 1910 the cornerstone was blessed at a ceremony attended by the Canadian Prime Minister, Sir Wilfred Laurier (who changed his travel plans to participate) and Premier Arthur Sifton of the Province of Alberta. In October 1910 the church was consecrated by visiting Metropolitan Andrew Sheptytsky, O.S.B.M., from Ukraine. This place of worship served the Mundare community until late 1969 when it was replaced by the existing sanctuary. The present church contains a beautiful series of frescoes by the Ukrainian iconographer Mykola Denysenko, stained glass windows depicting religious and historical events, a chandelier imported from Greece and a much-venerated icon, the Mother of God of Pochaiv, painted by the Italian artist, De Filippi. In 1984 the original Pioneer Chapel was moved to its present location between Sts. Peter and Paul Church and the Basilian Fathers Museum.

Basilian Fathers and Sister Servants of Mary Immaculate

The community of Mundare is home to an important centre in the history of Ukrainian settlement in Canada. In 1902, when the Mundare area was known as the Beaver Lake district, the first members of the Order of St. Basil the Great and the Sister Servants of Mary Immaculate arrived

from Ukraine to begin missionary work among their countrymen who had begun to settle in Canada ten years earlier.

Basilian Fathers Museum

Town of Mundare, 5419 Sawchuk Street

The Museum, established in 1953, was first housed in the former printing press building located behind the present Sts. Peter and Paul Ukrainian Catholic Church. A new museum building was opened in 1991 to mark the 100th anniversary of Ukrainian settlement in Canada. The museum features the history of Ukrainian settlement in Canada and the missionary work of the Basilian Fathers. It boasts an extensive collection of photographs and religious and cultural artifacts in a modern facility consisting of three galleries covering approximately 3,172 square feet. Contact the Museum at (780) 764-3887 for further information.

Basilian Fathers Monastery

Town of Mundare,
Sawchuk Street,
North of 50th
Street

As their numbers began to grow, the Basilian priests and brothers required



larger and more permanent living quarters. Constructed in 1922, this is the **oldest Basilian Monastery in Canada**. The Belgian missionary priest, Reverend Phillip Ruh, one of the best-known Ukrainian Canadian church architects of his time, designed the two-storey brick structure. At its peak it housed over fifty members while today it is home to over a dozen Basilian Fathers. These include young novices who begin their training here, and some of the oldest members of the Order who live a quiet life in prayer after years of hard work throughout Canada. From this monastery, the priests serve over twenty churches, hospitals, convents and senior citizens' homes in East Central Alberta, where they celebrate the Divine Liturgy and minister to the faithful. In earlier years, this was the central motherhouse for the Basilian clergy who provided pastoral care not only throughout Alberta, but also Canada and the United States.

Please note: the Monastery is not open to public viewing.

Grotto

Town of Mundare,
Sawchuk Street,
immediately North of the Monastery

This fascinating structure is designed so

that the faithful can visit in order to pray and meditate privately. Although it has a main outdoor altar that is occasionally used to celebrate Divine Liturgies, the Grotto is essentially a complex of small chapels, prayer stations and catacombs designed to convey and emphasize the mystical element in the Ukrainian Catholic religious tradition. Reverend Porfirius Bodnar conceived the idea, after which construction began in 1932 with the creation of a small hill to symbolically represent Mount Calvary. A series of fourteen Stations of the Cross lead up the hill, through trimmed hedges, to the summit. Constructed from a combination of fieldstone, masonry and concrete, the Grotto took approximately a decade to complete. An 8.5-metre steel cross, erected in 1938 to mark the 950th anniversary of the Baptism of Ukraine, lights up the night sky. Every year, to mark the feast of the local patrons, Sts. Peter and Paul, an outdoor Divine Liturgy is celebrated at the grotto with the participation of the bishop, local clergy and over a thousand faithful.



Return north on SH 855 just to the Town limits and turn left (west) on Twp Rd 534.

Sister Servants Convent is located less than a block from here on the right (north) side of the road.

Church Fact #4

The Latin-origin word “catholic” means “universal”, which in its Greek-origin form is rendered “ecumenical”.

This is the source of churches named “Russo-Greek Catholic Orthodox”.

Sister Servants Convent

Twp Rd 534 West of Junction with SH 855

The first building at this location was constructed in 1928 and used as an orphanage until 1968 when the occupancy changed to a novitiate for training of young girls.



In 1978 the original orphanage was demolished and the present structure was erected two years later. In 1994 the building was converted and now provides housing for approximately twenty-two senior sisters.

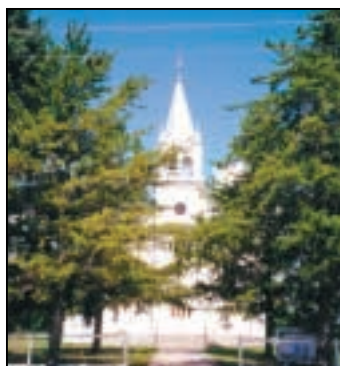
Please note: the Convent is not open to public viewing.

Continue west on Twp Rd 534. Church #29 is located on Twp Rd 534 at the junction with Hawryluk Street.

29. Our Lady of Perpetual Help Roman Catholic Church

Twp Rd 534, 1.5 miles (2.5 km) West of SH 855

Construction of this church began in 1915 and was completed in 1919. Archbishop O'Leary dedicated the sanctuary to "Our Lady of Perpetual Help" during his visit in 1921. A cement cross, which still stands in front of the church, was erected in 1924 to commemorate a mission from Fr. Aloysius Staskiewicz. Wall paintings were done by Peter Lipinski and the painting of our Blessed Mother on the large altar was done by B. Imhoff of St. Walburg.



Also of interest is the "Dombrova" graveyard, named after an earlier church located southwest of Mundare, which in turn was named after a famous cathedral in Europe. A large, white concrete stone was erected here on which are engraved the fifty-five names of those buried in the cemetery.

Return to SH 855 and continue east on Twp Rd 534 for 5 miles (8 km). Turn left (north) and travel on Rge Rd 160 for 1.5 miles (2.4 km). Church #30 is on the left (west) side of the road.

30. Transfiguration of Our Lord Ukrainian Catholic Church (Spas Moskalyk)

NE 36-53-16-W4, Rge Rd 160 South of Twp Rd 540

This church is often referred to as “Moskalyk’s”, after the pioneering family whose quarter section was subdivided to create a churchyard. The Basilian Fathers provided pastoral care in the district, with the founder of the mission, Fr. Platonid Filas (1864–1930), travelling back and forth from the Order’s early mission to hold services in people’s homes. The settlers soon decided a proper place of worship was needed and erected a small chapel in 1904. This burned to the ground in 1924 while the present church was being built. This second sanctuary, constructed in the shape of a cross, with one large dome in the middle and one smaller dome on each side of the facade, was officially blessed in 1926. A wooden belfry was put up in 1938, and the mission cross beside the church was erected in 1964. The interior of this sanctuary, which now holds only one major service at the end of May each year, is maintained in its original condition. The “Spas” church, as it is also known, was registered as an official historic resource in 1994.



Fr. Platonid Filas (1864–1930), travelling back and forth from the Order’s early mission to hold services in people’s homes. The settlers soon decided a proper place of worship was needed and erected a small chapel in 1904. This burned to the ground in 1924 while the present church was being built. This second sanctuary, constructed in the shape of a cross, with one large dome in the middle and one smaller dome on each side of the facade, was officially blessed in 1926. A wooden belfry was put up in 1938, and the mission cross beside the church was erected in 1964. The interior of this sanctuary, which now holds only one major service at the end of May each year, is maintained in its original condition. The “Spas” church, as it is also known, was registered as an official historic resource in 1994.

Continue north on Rge Rd 160 to Twp Rd 540. Turn left (west) and travel for 2 miles (3.2 km) on Twp Rd 540, turn left (south) on Rge Rd 162 for .5 miles (.8 km). Church #31 is on the right (west) side of the road.

31. Siracky Chapel

SE 34-53-16-W4, Rge Rd 162 South of Twp Rd 540

Before the first log church was constructed at Moskalyk’s (Church #30), Peter Siracky, a founding member of that church, often hosted religious services in his home for family and neighbours. In 1940, in appreciation of their new-found freedom and love of the church, he commissioned three stonemasons to build an all-stone chapel on a 0.04-acre parcel of land on the northeast corner of his property. The chapel, constructed in traditional European style, is known as the “Church of the Weary Traveller” or the “Church of the Road”. It is a walk-in chapel, about eight feet wide by twelve feet long with a round domed (stone)



ceiling. Upon the altar is a statue of St. Bernadette as she saw the Blessed Virgin Mary at Lourdes. The chapel was consecrated by Fr. Marko Romanowich, O.S.B.M., on August 28, 1940 and was dedicated to the 50th anniversary of the arrival of Ukrainian pioneers to Canada (1891–1941). On August 5,

1990, the chapel was rededicated to the 100th anniversary of Ukrainian settlers in Canada with the ceremony being officiated by the Basilian Fathers.

Return north to Twp Rd 540, turn left (west) and travel for 2 miles (3.2 km), then turn right (north) on Rge Rd 164. Church #32 is 6 miles (9.6 km) north at the junction with Twp Rd 550 (south east corner of intersection).

32. St. Demetrius Russo-Greek Orthodox Church

NW 33-54-16-W4, Junction of Rge Rd 164 & Twp Rd 550

This sanctuary is often referred to as the “Serediak” Church, since there were several Serediak families living in the area when the district was first homesteaded by immigrants from Bukovina, in Western



Ukraine. After forming a congregation, local residents acquired ten acres of land eight miles north and one mile east of present day Mundare, where they constructed a place of worship in 1905. Sometime in 1919–1920 this pioneer era sanctuary was struck by lightning and burned to the ground, after which a larger church was erected on the same site in 1923. This second sanctuary served the St. Demetrius congregation until 1967, when it too was destroyed by fire. The present church was built in 1968. The original bell tower, housing two bells, still stands on the site.

Travel west on Twp Rd 550 for 1 mile (1.6 km) to SH 855. Turn right (north) on SH 855 and travel for 2 miles (3.2 km), then turn left (west) on Twp Rd 552 and travel for 4 miles (6.4 km). Church #33 is on the north (right) side of the road at the junction with Rge Rd 172.

33. United Church of Canada (Uwin)

SE 15-55-17-W4, Junction of Rge Rd 172 & Twp Rd 552

The first church in the Uwin district, the Ukrainian Presbyterian Church of Krakow, was constructed in 1917. Following the establishment of the United Church of Canada, the Uwin congregation joined with the Andrew congregation, in 1933, to form one pastoral charge. On July 30, 1936, the official name of the Uwin Congregation of the United Church of Canada was incorporated. The building was sold to St. John's church at Peno in 1950 (see Church #10) when the present sanctuary was constructed. This is one of the few United Churches in Canada that is owned by the local board of church trustees.



To return via Mundare, return to SH 855 then travel 10 miles (16 km) south to Mundare.

Enjoy a tasty supper at one of the several fine eating establishments in the Town of Mundare.

We hope you enjoyed this tour.

John (Ivan) Mnoholitny (1890–1962)

John Mnoholitny was born in Lankivtsi, Bukovyna, and came to Canada in 1908. After marrying Helen Bandura in 1912, he eventually bought a farm north of Andrew. A gifted carpenter with a special love for building churches, he constructed over twenty Ukrainian sanctuaries, most of them Orthodox, including six in Lamont County.

ANDREW AND AREA CHURCH TOUR

Total Tour Length 46 miles (74 km)

Travel to the first church on the tour:

From Edmonton, via Hwy 15 East, follow the sign for SH 637 and travel for 15 miles (24 km). Turn left (north) on Rge Rd 173 and travel for 5 miles (8 km).

From the East, via Hwy 16 West, follow signs for Hwy 15 West, travel north on SH 855 (through the Town of Mundare) for 12 miles (19.2 km) to SH 637. Turn left (west) and travel for 5 miles (8 km) on SH 637 to Rge Rd 173. Turn right (north) and travel for 5 miles (8 km) on Rge Rd 173.

Church #34 is on the right (east) side of the road.

34. St. Nicholas Orthodox Church (Bukowina)

NW 15-56-17-W4, Rge Rd 173 North of Twp Rd 562

The Ukrainian pioneers who settled the area which eventually became the village of Wostok began construction of their church in 1900, erecting a simple log structure with a small central dome adorning the peak



of its shingled roof. In the early years the Bukowina faithful were served by priests from the Russian Orthodox Mission at Sachava. Although priests with the newly formed Ukrainian Greek Orthodox Church of Canada held a mission at St. Nicholas in July 1920, the congregation remained loyal to the Russian Orthodox Church. Part of the Orthodox Church in America since 1970, St. Nicholas has the honour of being the **oldest original church in Lamont County**.

Continue north on Rge Rd 173 for 3 miles (4.8 km) to Hwy 45. Turn right (east) and travel for 4 miles (6.4 km). Turn left (north) on Rge Rd 165 and travel for 1.5 miles (2.4 km). Church #35 is on the left (west) side of the road.

35. Nativity of the Holy Virgin (Kysylew)

NE 7-57-16-W4, Rge Rd 165 South of Twp Rd 572

Orthodox congregational life was initiated at Kysylew in 1898–1899 by Ukrainian settlers from the village of Kyseliv,



Bukowina who had only recently homesteaded the district. Work on a church was begun in 1902 and two years later the completed sanctuary was formally dedicated to the Nativity of St. Mary by priests from the Russian Orthodox Mission. Church bells were donated in 1911 and an

extension to the sanctuary was constructed in 1921. This church served the Kysylew faithful until it was destroyed by fire at the end of the 1940s. In 1950 the congregation embarked on the construction of the present church, a more elaborate cruciform structure that was erected about 100 feet east of the original sanctuary and adorned with two large domes and three smaller cupolas. Most of the iconography in the church was done by Father John Wasil, the icon of St. Nicholas being especially notable because its inscription is in both Old Church Slavonic and Hungarian. Also noteworthy is the bridge over the small creek that separates the church from its cemetery at the back of the congregational property. The original bridge at this location was put up by the government to serve the traffic along the South Victoria Trail.

Continue north on Rge Rd 165 for 4.5 miles (7.2 km). At Twp Rd 580 turn right (east) and travel 3 miles (4.8 km), then turn left (north) on Rge Rd 162. Church #36 is on the right (east) side of the road.

36. Holy Trinity Ukrainian Orthodox Church (Kahwin)

SW 2-58-16-W4, Rge Rd 162 North of Twp Rd 580

Upon separating from the nearby Holy Trinity Church at Sunland in 1929 (see Church #37), the Ukrainian Orthodox followers organized the Parochial Committee of the Ukrainian Greek Orthodox Church of the Holy Trinity at Kahwin. In 1931, several acres of land were purchased at this location and a church was built in 1932.



This was destroyed by fire in 1933 and construction of the present church began the following year. Both sanctuaries were built under the direction of John Mnoholitny, a congregation member living in the area, who became renowned across Canada as a church builder. The second Holy Trinity church was a cruciform structure topped by a central dome, with two cupolas on towers that flanked the façade. In 1960 the interior was thoroughly remodeled and a beautiful new iconostasis was installed. The dome is a glorious hand-painted bronze colour.

Return to Twp Rd 580, turn left (east) and travel 1 mile (1.6 km) to Rge Rd 161. Turn left (north) on Rge Rd 161. Church #37 is 1 mile (1.6 km) north on the right (east) side of the road.

37. Holy Trinity Orthodox Church (Sunland)

NW 1-58-16-W4, Rge Rd 161 North of Twp Rd 580

Construction of a log church at this location started in 1912, with all church members donating labour, money and material. Among those working on the project was John Mnoholitny, who later became a renowned church builder. Ensuing years saw the addition of a bell tower and hall, both of which were replaced by newer structures in 1962–63. In the 1920s dissension arose



within the community and a significant number of the Sunland congregation decided they wanted to join the Ukrainian Greek Orthodox Church of Canada. The pro-Ukrainian Orthodox group subsequently left the church, following a legal battle, and erected their own sanctuary nearby (see Church #36). Those who remained loyal to Sunland rededicated themselves to congregational activity, gradually restoring it to its former vitality. Although the interior and exterior have been thoroughly modernized, the initial concept of the church has been retained and most of the early icons and artifacts still grace the altar and walls.

Travel south on Rge Rd 161 for 7 miles (11.26 km) to SH 645. Turn right (west) and travel for .5 miles (.8 km) to Hwy 45. Continue west on Hwy 45 for 2.5 miles (4 km), then turn left (south) on SH 855 to the Village of Andrew.

WELCOME TO THE VILLAGE OF ANDREW



The Village of Andrew is named after Andrew Whitford, one of two brothers who had served as guides in the Riel Rebellion. Both were given military homesteads, one of Andrew's later becoming the site of the present village. By 1898 the Ukrainian settlement had reached as far east as Whitford Lake. By 1902 Andrew had a post office and slowly the little settlement turned into a hamlet with a few stores, a telegraph line, hotel and several residences. In 1928 construction of the CPR line through Andrew was completed, creating much excitement in the hamlet. A whole new townsite was surveyed and by 1929 businesses were springing up on a new "Main Street". In 1930 the hamlet was incorporated as a village and has continued to prosper. Today, the village boasts the world's largest duck—a giant mallard dominating the skyline—and the province's first combined school/village office, a modern facility that provides library, recreational and community amenities to both students and area residents. More detailed information on the Village's history can be found in the local history book *Dreams & Destinies*.

Take your lunch break in town. There are many excellent eating establishments and visitors are made very welcome in this small village where life is always "ducky".

As you enter the Village, travelling south on SH 855 (50th Street), turn right on 52nd Avenue. Church #38 is one block west.

38. Sts. Peter and Paul Ukrainian Orthodox Church

Village of Andrew, 5110 - 51 Ave

This church was built in 1939, with volunteer help, under the supervision of John Mnoholitny, a farmer from the Kahwin district north of Andrew who is remembered for constructing many fine dome-capped structures in Alberta and other parts of Canada. The sanctuary boasts a large central dome topped



by a cupola, set amid four additional cupolas, three of which adorn the façade. The church was admitted into the Ukrainian Greek Orthodox Church of Canada in 1940, but was not consecrated until 1952. An iconostasis was installed in the mid-1950s and an iron bell stand, which was donated by members of the Zawale congregation in the 1980s after their own sanctuary had been abandoned, was erected adjacent to the entrance of the church.

Return to 50th Street, turn right (south), then left (east) on 52nd Avenue for one block. Church #39 is located on the right (south) side at the junction with 48th Avenue.

39. Andrew Full Gospel Church

Village of Andrew, 4829 - 52nd Avenue



Return to 50th Street and turn left (south). Church #40 is located half a block south on the left (east) side of the road. Adjacent to it is the Village/School complex and across the road is the famous mallard.

40. Bissell Memorial United Church

Village of Andrew, 50th Street South of 52nd Avenue

The roots of Bissell Memorial Church can be traced to the establishment of an Independent Church congregation in the Zawale district in 1903. The Independent Church was later absorbed by the Presbyterian Church of Canada, which subsequently merged with the Methodist Church to create the United Church. In the course of these developments, some members of the original Zawale congregation decided to become part of the Ukrainian Greek Orthodox Church, while others chose to remain Protestant. The Zawale church burned to the ground in 1927 and was never rebuilt. Subsequently, the United Church of Canada obtained six acres of land in Andrew. A grant of \$2,200 was received and, through much voluntary labour and many private donations, construction of a church began. The United Church was dedicated on December 20, 1936 and is known as the Bissell Memorial United Church due to the donation of a pulpit, pews, communion table, memorial



window and sign by the Bissell family. Currently, church services are held on alternate Sundays with pastoral care being provided by a visiting minister.

Continue south on Hwy 855 for 3 miles (4.8 km). Church #41 is located on the right (west) side of the road at the junction with Twp Rd 562.

41. St. John Ukrainian Orthodox Church (Sachava or Suchava)

NE 8-56-16-W4, SH 855 South of Twp Rd 562

The history of this church is intertwined with that of St. Michael's Russo-Greek Orthodox Church, located across the road on the east side of Secondary Highway 855 (see Church #42), and it is at that church that several "firsts" for the Ukrainian Greek Orthodox Church ("UGOC") were celebrated. After the inauguration of the Ukrainian Greek Orthodox Church of Canada in 1918, some of the members of the St. Michael's congregation took it upon themselves to invite the new formation to supply a priest to the Orthodox faithful of the Suchava community. The proponents of Ukrainian Orthodox affiliation were inspired by patriotic sentiment and emboldened by the fact that the Russian Orthodox Mission was unable to provide regular pastoral care to St. Michael's. In anticipation of the imminent arrival of the first missionary cleric from the UGOC in the spring of 1920, the initiative group formally organized themselves as the Ukrainian Greek Orthodox Church of St. John of Suchava, the **first organized Ukrainian Greek**



Orthodox Church in Alberta. One week later, on March 29, 1920, Rev. Dmytro Stratyuk arrived from Saskatoon and officiated at the **first Divine Liturgy celebrated by the Ukrainian Greek Orthodox Church in Alberta**

in St. Michael's Church. Following the emotionally-charged service attended by a large number of area inhabitants, Rev. Stratyckuk visited two other nearby districts and settled into the manse attached to St. Michael's, which henceforth became the early missionary base of the UGOC in the province. However, staunch supporters of the Russian Mission were not won over to the new church, and in 1924 successfully pressured the Ukrainian Orthodox followers to vacate St. Michael's and to instead undertake the construction of a separate church. Four acres of land were subsequently donated for this purpose across the road from St. Michael's, but financial constraints prevented the UGOC congregation from starting work on their sanctuary until 1934. The present St. John's Church, an impressive cruciform structure, with a large central dome, two cupolas and two smaller domes over the towers flanking the façade, was completed the following year.

Church #42 is located across the road to the east.

42. Church of the Archangel St. Michael

NW 9-56-16-W4, SH 855 South of Twp Rd 562

The origins of the Sachava district Orthodox community can be traced back to the beginning of the twentieth century, when priests attached to the Russian Mission in nearby Wostok began providing pastoral care to local settlers.



In 1904 title was obtained to forty acres of land at the site of the present church, where a simple log sanctuary was subsequently erected and dedicated to St. Michael. This church was destroyed by fire in 1914, but the congregation quickly rallied and, with some financial help from the American Diocese of the Russian Orthodox Church, was able to construct a much more luxurious edifice featuring a majestically carved iconostasis that had woodwork and pillars of stained mahogany and was trimmed with gold leaf. A large residence was also built at this time in the hopes of accommodating a permanent priest, and in 1916 a hermitage was opened and consecrated in honour of the Great Martyr, St. John of Suceava (Sachava or Suchava), the patron saint of Bukowina—where most of the local homesteaders had immigrated from in the late 1890s. However, after war and revolution in Eastern Europe shook the foundations of the Russian Orthodox Church overseas and

severely undermined its missionary efforts in North America, the congregation found itself without the regular services of a priest. The concomitant establishment of the Ukrainian Greek Orthodox Church in Saskatoon also had serious repercussions at St. Michael's, as the new formation attracted support from those members who were more conscious of their Ukrainian heritage and regarded Russian spiritual leadership as oppressive. From late March 1920 to February 1924 the congregation was served by Ukrainian Orthodox priests, despite several attempts by Russian clerics and their supporters to regain control over the church. This struggle, which divided families and friends, finally ended when the Ukrainian Orthodox proponents withdrew from the congregation, and eventually built their own church across the road from St. Michael's (see Church #41). Unfortunately, tragedy later befell the second St. Michael's church when it was struck by lightning and consumed by fire in June 1978. The present sanctuary was constructed in 1980–81.

Continue south on SH 855 for 4 miles (6.4 km) to SH 637. Turn right (west) and travel for 3 miles (4.8 km) to Rge Rd 171, then turn left (south) and travel .5 miles (.8 km) to Church #43, located on the left (east) side of the road.

43. Protection of The Mother of God (Protection of the Blessed Virgin Mary) Ukrainian Catholic Church (Krakow)

NW 24-55-17-W4, Rge Rd 171 South of SH 637

From 1898 to 1915 about forty immigrant families settled in the area now known as Krakow. Most of them were from the Western Ukrainian villages of Brody and Chortkiv and were devout Catholics. In 1911 a group of families



resolved to purchase four acres of land to be used as a cemetery. In 1917 this land was incorporated as the "Ruthenian Catholic Church of Zawale", named after the nearest rural post office, and was blessed by the Basilian Fathers that same year. A *chytalnia* (cultural centre or hall), built in 1915 four miles away from this cemetery, was sold to the newly formed church group and moved to its present location, where alterations were made to convert it into a place of worship. The Basilian Fathers conducted services in this

sanctuary for an annual payment of \$15.00. The church was expanded in 1924 and a cupola added. The following year Peter Lipinski and Phillip Matiash painted the interior and exterior. A stainless steel cross was erected in 1981 and a monument to the original founders and pioneers was also dedicated.

Return to SH 637, turn right (east) and travel 4 miles (6.4 km). Turn right (south) on Rge Rd 163 for 1 mile (1.6 km). Church #44 is on the left (east) side of the road.

44. St. John The Baptist Russo-Greek Catholic Orthodox Church (Farus)

SW 22-55-16-W4, Rge Rd 163 South of SH 637

Located on a small hill, this sanctuary is known locally as “Farus” after the original owner of the land on which the church is situated. The parish was incorporated in 1904 and the church was built three years later. By 1920 the congregation had more than forty members. The church’s tripartite



shape points to its early construction date, as does the closed dome and the absence of a choir loft, both of which required sophisticated construction methods that were not readily available. The octagonal-based domes and round-headed windows are typical of rural Ukrainian churches. The church’s interior has been thoroughly renovated over the years. A cemetery and wooden bell tower stand adjacent to the structure.

From this point travel either north or south to the next intersection, then 1 mile (1.6 km) west to SH 855. Travel either north to Andrew or south to Mundare for a well-deserved supper.

We hope you enjoyed this tour.

UKRAINIAN CULTURAL HERITAGE VILLAGE

Highway 16, East of Elk Island National Park

At the turn of the century east central Alberta was home to the largest bloc settlement of Ukrainian pioneers in Canada. The Ukrainian Cultural Heritage Village is a \$15 million provincial historic site and Alberta's premier Ukrainian-themed attraction. The site depicts Ukrainian settlement in Alberta from 1892–1930. Visitors can explore over thirty buildings relocated from the surrounding community, including three churches of Eastern Byzantine Rite, and become time travellers as they meet costumed role players and learn first-hand what life was like for these early settlers.

45. St. Nicholas Russo-Greek Orthodox Church

St. Nicholas church was built in 1908 in the rural community of Kiew, Alberta, by Ukrainian settlers from Galicia. The church was one of many served by the Russo-Orthodox mission at Wostok.



46. St. Nicholas Ukrainian Greek Catholic Church (Hlus)

This church was built in 1912 in the rural community of Buczacz. In 1917 Peter Lipinski painted the interior of the church with traditional images of the Eastern Byzantine Rite. During the 1920s the church was served about once a month by the Basilian Fathers.



47. St. Vladimir's Ukrainian Greek Orthodox Church

St. Vladimir's, built in Vegreville in 1934, has a large open dome and distinct cross-shaped floor plan, which are typical features of traditional churches in Ukraine. The church interior contains paintings by artist Vadym Dobrolige.



GLOSSARY

CROSS GABLE: Two intersecting gable roofs, the ridges of which form a cross.

CRUCIFORM PLAN: A cross-shaped building; in Ukrainian churches, a five-part design.

CUPOLA: A small dome.

DOME: A hemispherical roof; in Ukrainian churches the shape is varied to the characteristic Baroque “onion” shape. Symbolizes the heavens.

FAÇADE: The main front of a building.

GABLE ROOF: A roof with two sloping surfaces and an inverted V-shaped cross-section

ICONOSTASIS: Icon wall separating nave from sanctuary in many Eastern-rite churches; symbolizes the division between God and man.

NARTHEX: The antechamber to the nave where those not permitted to take part in the service may stand. In Ukrainian churches, it is usually located on the west end and is called a *prytvor* or *babynets*.

NAVE: The main part of a church where the congregation gathers to take part in the service; the large area between the narthex and the sanctuary.

SANCTUARY: The area in a church in which the altar is located and the priest conducts the Mass; usually located at the east end of a Ukrainian church and occasionally separated from the nave by an iconostasis.

TRIPARTITE PLAN: A plan made up of three parts or units corresponding to the narthex, nave and sanctuary.

Included with this booklet is an insert listing names and telephone numbers of people you may wish to contact to view the church interiors. If the insert is missing please contact the County Office.

Plan to visit the County for a few days and enjoy all our tours. Pack your bags/camper and stay overnight at one of the many facilities in Lamont County. Check our web site for further information or call the County Office.

If you would like to purchase a full-scale County map to accompany you on your tour, please drop by the County Office during regular office hours or mail in a request. At time of printing, maps are \$12 at the counter, with relevant postage charges for mailing.

We would like your feedback. Please let us know if you enjoyed this tour. We would also welcome your suggestions for improvements.

You may contact Lamont County as follows:

Tel: (780) 895-2233

Fax: (780) 895-7404

E-Mail: info@tclamont.ca

Website: <http://www.countylamont.ab.ca>

Lamont County would like to thank the following whose contributions and support have made this booklet possible:

Alberta Historical Resources Foundation

Jars Balan, Kalyna Country Ecomuseum

Towns of Bruderheim, Lamont and Mundare

Villages of Andrew and Chipman

Second Edition



Produced by Tina Hunt

Economic Development / Tourism Coordinator

Lamont County

SOURCES: *Dreams and Destinies – Andrew and District*

From Bush to Bushels – A History of Bruderheim and District

Memories of Mundare – History of Mundare and Districts

Pride in Progress – Chipman, St. Michael, Edna/Star and Districts

Congregational Representatives

These tours contain excerpts from the booklet, *Historical Driving Tour: Ukrainian Churches in East Central Alberta*, published by the Heritage Inventory Program of Alberta Community Development and the Canadian Institute of Ukrainian Studies. For more information call (780) 431-2300.



Lamont County is a member of Kalyna Country.

- ❖ First Ukrainian Rural Settlement in Canada – 1892
- ❖ First Ukrainian Catholic Service in Alberta – 1897
- ❖ First Orthodox Liturgy Celebrated On Canadian Soil – 1897
- ❖ First Ukrainian Catholic Parish in Alberta – 1897
- ❖ First Divine Liturgy Celebrated by the Ukrainian Greek Orthodox Church in Alberta – 1920
- ❖ First Ukrainian Greek Orthodox Church in Alberta – 1920

