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**ЩО ПРО НАС ПИСАЛИ**



## CHURCH TO CONSECRATE ICONASTAS

# Ukrainian Artistry to Be Displayed in St. Paul

By FALSUM RUSSELL  
Staff Writer

An artistic bit of the Old World will be unveiled to the people of St. Paul today in a holy setting.

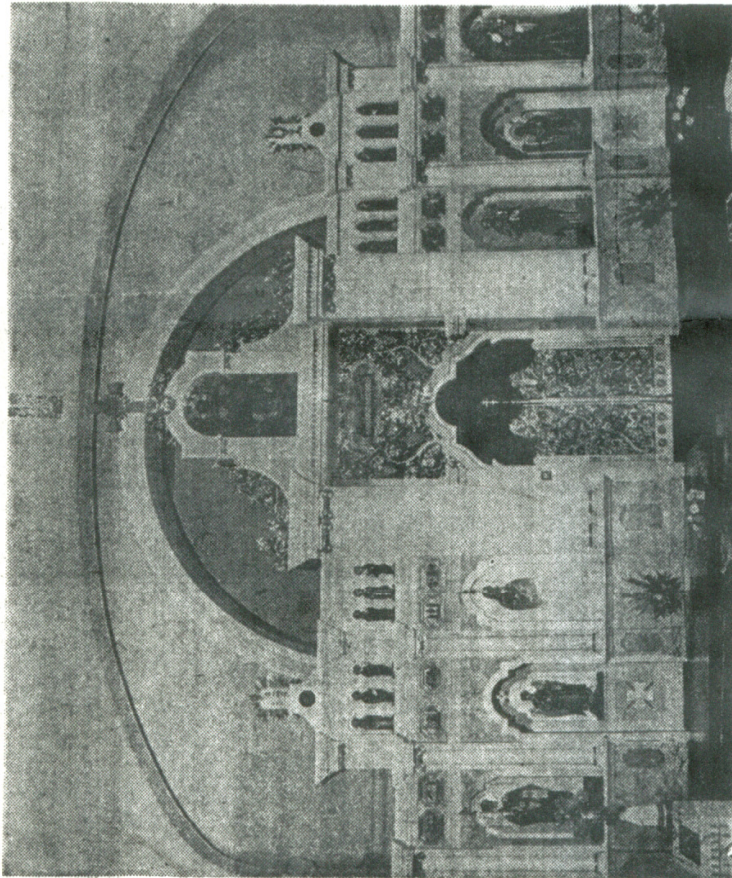
The place is the Ukrainian Orthodox church of Saints Volodymyr and Olga, 873 Portland ave.

The occasion, starting at 9:30 a. m., is the consecration of the iconastas or partition adorned by holy images, an integral part of that house of worship, by Archbishop John Theodorovich of Philadelphia, the Metropolitan of the Ukrainian Orthodox Church of the United States.

Taking place on its annual patron saints' day (Volodymyr and Olga were early rulers of the Ukraine later sainted by the church), the event is a sacred one for the small congregation and their pastor, the Rev. Wasyl Umanetz.

But to the 200 members, many of whom came here as displaced persons, it is more than that.

They look upon their church as a gift of their cultural heritage to the community.



EVERY INCH of this ornate iconastas, including the icons which adorn the Ukrainian Orthodox church, 873 Portland ave., was designed and fashioned by its members. —Pioneer Press Photos by Don Church.



THE REV. WASYL UMANETZ, pastor of the Ukrainian Orthodox church.

Purchased in 1906, the edifice, formerly the First Methodist church, has been transformed into one more in keeping with the traditions of Eastern Orthodox churches.

The beautiful, colorful and ornate iconostas — the partition separating the altar and sanctuary from the rest of the church—is the only one in the Twin Cities done in authentic Orthodox Byzantine style.

And every bit of the renovation, from the elaborate chandelier with its 500 prisms to the intricate carvings and brightly painted icons on the iconostas, has been done by members of the church.

Skilled artists and craftsmen among them donated their time, talents and creativity. Those who could not help by actual work made contributions to cover the cost of necessary materials and supplies.

Main promoter of the project was Michael Mychalewytch, 915 Ohio st., an artist-painter employed by a St. Paul architectural and engineering firm. He was one of more than 100 displaced persons who came to Minnesota under the sponsorship of Dr. and Mrs. A. A. Granovsky, 2101 Scudder st., friends of the church.

Mychalewytch not only planned and supervised the renovation project but also designed the huge iconostas to meet all the religious

other members of the parish.

The iconostas is 35 feet wide and nearly ceiling high. Its focal points is the heavenly door, beyond which no layman may pass. Hand-carved in a stylized grape vine pattern symbolizing the essence of life, it carries six icons, four of them hand painted, and two carved into the wood.

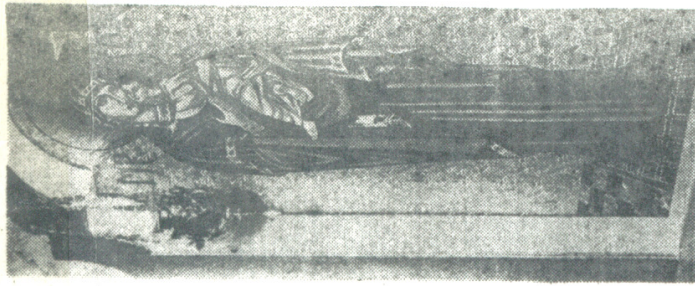
Flanking the heavenly door are two side doors, used by the acolytes, and tiers of images of holy personages. The largest are those of Jesus and Saints Mary, Michael, Gabriel, Volodymyr and Nicholas.

Above these are small paintings depicting the principal holidays in the Orthodox church based on the life of Christ and above them are larger ones of the 12 apostles.

Over the heavenly door is a painting of Christ holding the globe in His hands, symbolizing Him as the ruler of the universe. Topping the center of the iconostas is a cross. On one side is the tablet of the Ten Commandments and on the other a chalice, hand-carved to symbolize the Old and New Testaments.

Back of the iconostas and beyond the altar is one of the largest icons, a painting of Christ and a repentant sinner, the work of another artist and church member, Volodymyr Myroniuk, 807 Ottawa ave.

The general painting and ornamental decoration in gold and appropriate colors



CLOSE-UP of one of the icons, painted by Michael Mychalewytch, that adorn the iconostas.

of the iconostas, as well as the entire interior of the church, was done by Eugene Pysarsky, 818 Winslow ave.

The large and sparkling candelabrum hanging from the ceiling in the center of the church was made by Alexander Paczkowski, 1367 E. Arlington ave., a butcher by trade and metal worker hobbyist.

A year ago, when the iconostas project was started, Kubik shut down his contracting business for 2½ weeks and moved his shop into the church. Since then many of the parishioners have spent week ends and after-job hours working toward completion of their debt-free church. Estimated cost of the iconostas alone, if they had not designed and executed it, is at least \$35,000.

Now that is completed, they are extending an open invitation to all persons, regardless of faith, to attend the consecration service. To them, their church is a sort of tribute to freedom and the community that provided many of them a new opportunity in life.



INTRICATE DESIGN of the heavenly or main door in the iconostas was carved by Igor Kubik, who is examining his handiwork.

art requirements of the Orthodox church and painted 41 icons according to the traditional requirements of the Ukrainian church.

Working from Mychalewytch's minutely detailed design, another charter

member of the 13-year-old parish, Igor Kubik, 30 Somerset rd., Mendota Heights, a skillful wood carver and master wood finisher, built the partition and fashioned it into a structure of exquisite beauty with the help of

# 5 historic churches in area cry out for major renovation

By Linda Mack/Staff Writer

The churches and synagogues of the Twin Cities form a rich architectural treasure. Here are five gems in need of renovation.

**Stewart Memorial Church (now Redeemer Missionary Baptist Church) — 116 E. 32nd St., Minneapolis**

Stewart Memorial Church, the only church in the state and one of a handful in the country designed in the Prairie School style, used to be visible just west of Interstate Hwy. 35W near Lake St. Then the freeway sound wall went up and the flat-roofed brick building seemed to disappear.

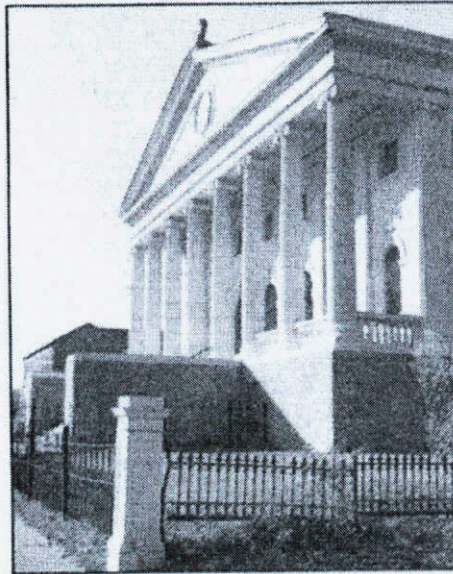
If the Redeemer Missionary Baptist congregation hadn't bought the church a year ago, its disappearance might have been real. The original Presbyterian congregation had left after the freeway cut the church off from its neighborhood. Window frames rotted, brick cracked

**Sts. Volodymyr and Olga Ukrainian Orthodox Church — Portland Av. and Victoria St., St. Paul.**

This massive white church looks like a Roman temple but it's a bastion of Ukrainian culture near Summit Av. The congregation bought the building from Methodists in 1927, painted the domed ceiling blue with gold angels and stars, and built, carved and painted with their own hands an *iconstatis*, a traditional Orthodox altar screen.

The congregation of 75 families still loves the sanctuary, the school rooms where Ukrainian is taught, and the big fellowship hall below the sanctuary where Sunday smorgasbords raise money to help run the church.

But *piroshki* and *kielbasa* aren't going to raise the \$500,000 that may be needed to renovate the 80-year-old church. The walls of solid block aren't so solid anymore. Water damage has raised questions about the building's stability. The congregation built a brick facing to reinforce the foundation but it, too, is



**Sts. Volodymyr and Olga Ukrainian Orthodox Church, Portland Av. and Victoria St., St. Paul, is 80 years old and needs \$500,000 in repairs.**

now bowing. The front steps need work — and there are a lot of them. The frames around the stained-glass windows are rotting, and it's time for a new furnace and electrical system.

"We've been patching and patching," says Ivan Buhajenko, president of the church board. "It's no good for us anymore."

The congregation would like to sell the church or tear it down and build another. Demolition is not likely to meet with neighborhood or preservationists' support. Sts. Volodymyr and Olga is part of the Historic Hill District on the National Register of Historic Places but does not have local historic designation and thus is not protected from demolition.

**Basilica of St. Mary — Hennepin Av. at 16th St., Minneapolis.**

Roman Catholics in Minneapolis should be as visible as those in St. Paul, Bishop John Ireland decided at the turn of the century, and he

# Unique Ukrainian Church will open in fall

## Arden Hills

By Laurel Rudd

By next year, Arden Hills will be home to a church that is architecturally one-of-a-kind in the Twin Cities – though it would be commonplace in Ukraine.

Representatives of St. Volodymyr and St. Olga Ukrainian Orthodox Church, located At 873 Portland Ave. in St. Paul, were granted A special use permit by the Arden Hills City Council Sept. 26 in order to build St. Katherine Ukrainian Orthodox Church and Parish Hall at Highway 96 and Snelling Avenue. If everything goes according to plan in the next month with consecration slated for next fall.

The church has also purchased the one house on the northwest corner of the 4,8 acre site. It will serve as the priest's residence.

THE EASTERN Orthodox-style church Will reach 90 feet in height at the top of the cross On the central dome, which is surrounded by four smaller cupolas. According to Architect Oleg Gregoret, chair of the building committee, the cupolas will be made of copper, and will quickly darken to a dark brown color.

The 4,600 square-foot church will have Pews for 150 people, and the 6,200-square-foot Parish hall and cultural center will hold approximately 300 people. The two facilities, which are connected by a 3,120-square-foot structure housing a lobby and classrooms, will be used simultaneously. The building surrounds a central



**Architect's sketch of St. Katherine's Ukrainian Orthodox Church and Parish Hall to be built on a site near Highway 96 and Snelling Avenue. If everything goes according to plan, construction will begin in the next month with consecration**

ALTHOUGH St. Katherine's will be one of three Ukrainian Orthodox churches in the Twin Cities, the Rev. Stefan Zencuch said that the other two are very concerned with protecting the Ukrainian language and culture. The new church will cater to baby boomers – the first generation of parishioners born in the United States.

According to Church President John Buhajenko the congregation plans to sell the St. Paul Church building where they currently hold services.

**THE BULLETIN – Shoreview –  
Arden Hills, October 5, 1994**

# East Side serves congregation during church construction

by Tom Conlon

Transitions and changes can be difficult — especially when it's a church meeting in temporary locations while striving to meet the needs of its first and third generation Americans' language and cultural traditions.

For Saints Volodymyr and Olga Ukrainian Orthodox Church, these challenges surfaced later than many of the East Side's ethnic Catholic and Lutheran congregations — which long ago made the transition to English services from the native languages and traditions of their ethnic founders.

While the East Side's St. Casimir's Roman Catholic Church shares a common Slavic heritage (Polish immigrants founded the church and worshipped in the native language in the late 1800s) with the Ukrainians, it has different religious and cultural traditions. But for St. Casimir's occasional Polka mass and recognition of

While most western European immigration ended after World War I, and second generation Americans gradually adapted to the new American language and culture by the 1950s, much of the local Ukrainian community is now undergoing that challenge.

"The East Side played a major role for many Ukrainian-Americans in St. Paul," said Eastsider Philip Shayda, a founding member of Sts. Volodymyr and Olga who serves as a church trustee and is its official historian. "By 1953, we moved to a permanent building at Jenks and Greenbrier Streets, which today is a house. In 1960, we bought a church at Portland and Victoria Streets in the

Summit-University neighborhood until selling it in late 1994 for construction of a new Twin Cities Ukrainian Orthodox Church, St. Stephen's was gracious enough to share their church with us during construction — and brought us back to the East Side."

St. Stephen's was gracious enough to share their church with us during construction — and brought us back to the East Side."



Standing outside the East Side's St. Stephen's Ukrainian Catholic Church, the temporary home of Sts. Volodymyr and Olga Ukrainian Orthodox Church, are from left: The Rev. Hryhorij Podhurec (rector at Sts. Volodymyr and Olga); Alex Chorewycz (church building committee treasurer); Philip Shayda (church historian and trustee); and Oleg Gregoret (architect and chair of building committee).

its Polish language, you're unlikely to find a mass or religious service in German, Norwegian, Swedish, Italian or any other European language on the East Side anymore.

### East Side church hosts Ukrainian parish

However, in December 1994, Ukrainian Orthodox liturgies (or services) at Sts. Volodymyr and Olga Ukrainian Orthodox Church came to the East Side. Actually, the church returned to the East Side temporarily

while its new church is being built in Arden Hills. Currently meeting Sunday mornings at St. Stephan's Ukrainian Catholic Church on Orange and Greenbrier Streets, the Ukrainian Orthodox

congregation began in 1950 at several East Side locations to meet new waves of immigrants — many of them refugees from the communist and occupying German Nazi forces during World War II in their native Ukraine.

### New church, cultural center

The new church will be known as St. Katherine Ukrainian Orthodox Church and Cultural Center, currently under construction at Highway 96 and Snelling Avenues in Arden Hills. Upon its grand opening in the summer of 1996, Sts. Volodymyr and Olga will leave the East Side for good and join other Orthodox Ukrainians from throughout the Twin Cities to build a new church community with many new features.

"We are at the point where we have third-generation Ukrainian Orthodox members who are less likely to speak fluent Ukrainian or participate solely in Ukrainian community social functions," said Alex Chorewycz, treasurer of the church building and fundraising committee. "We want to keep them connected to both the Orthodox faith and their Ukrainian heritage, but realize it means addressing different needs. Adding an additional

### committee).

church service or religious/cultural school class in the English language are strategies to meet both first, second and third-generation Ukrainians' needs without losing their identity. We want to be more inclusive, including reaching out to non-Ukrainian Orthodox and other Christian believers with an interest in our faith."

### Other Ukrainian churches

Currently there are two other Ukrainian Orthodox churches in the Twin Cities — St. Michael's and St. George's — both older congregations in Minneapolis founded prior to World War II but also serving first-generation Ukrainians. "Our challenges are to unite these peoples and build on our common heritage for the needs of future generations," Chorewycz said. "For some, change means uncertainty and leaving behind fond memories. But we won't take anything away from anyone. This church will serve spiritual, cultural and social purposes under one roof — without woes of funding capitol repairs, lack of parking and proximity to members."

### Church design began in 1980s

Oleg Gregoret, design architect and chairman of the church's building committee, said the concept of a united church began in the early 1980s — with the current land purchased and donated by two families in 1987. "Like any major project, land use permits, raising needed capitol and a number of other preparations take time," he said. "The \$2.5 million church still needs money, so we'd welcome any tax-deductible contributions from interested persons. We're very proud of what this building will offer and contribute to the community — spiritually, socially and architecturally."

The Rev. Hryhorij Podhurec, Sis. Volodymyr and Olga's new rector, oversaw a similar church construction project in Silver Spring, Maryland and brings needed experience to the project. The Rev. Stefan Zencuch, Podhurec's predecessor, along with recently-deceased member John Buhajenko, played key roles in the project's development as well. Zencuch now is the rector at St. Andrew's

St. Katherine, designed in Ukrainian Baroque architectural style common to the mid-17th century, will likely become one of the Twin Cities' most unique architectural structures. The church will consist of five copper domes (known as cupolas) and copper-standing seam roofs. With time, the copper will turn to green and appear like the Cathedral of St. Sophia in Kiev, Ukraine — which provided the inspiration for this church's design. The St. Paul Cathedral is also a copper dome turned green.

The 4000-square foot church will reach 90 feet at the height of the center cupola. A library, classrooms, kitchen and great hall (with capacity for 350 in a banquet setting) are all part of the 14,000 square-foot total project. The church will be fully handicapped accessible and is surrounded by beautiful wetland and wooded areas. The iconostasis (or altar) from the Portland Avenue church will be reconstructed, which, along with the interior paintings, will complete the aesthetics of the new church.



# Testament to tenacious faith

*Daughters credit immigrant mother for lessons learned about faith, hope and charity*

BY  
**CYNTHIA BOYD**  
STAFF WRITER

Only \$150,000 is needed to cover construction of St. Katherine's Ukrainian Orthodox Church. Donations may be sent to: Saints Volodymyr and Olga Ukrainian Orthodox Church Building Fund, 1600 W. Highway 96, Arden Hills, Minn. 55112.

Every Sunday she was there, a small woman in a white pillbox hat with a spray of pink flowers. There in God's house to light her candles, say her prayers and kiss the icon of her beloved Jesus.

"Whatever you do," the little seamstress would tell her three daughters, "you cannot have any plans for Sunday. We're going to church."

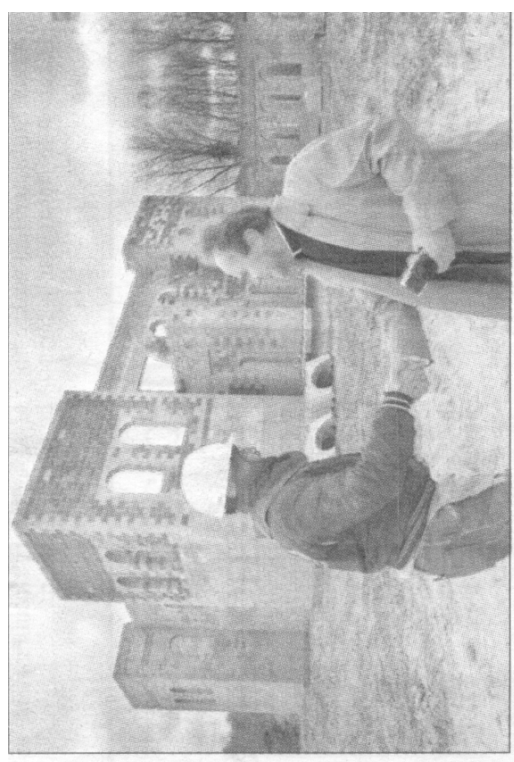
The church was Katherine Zaslavetz's lifeline in a rapidly changing world, her island. There, at Saints Volodymyr and Olga Ukrainian Orthodox Church in St. Paul, this Ukrainian immigrant came to pray, to socialize, to hear sermons in her native language.

And it was there, about two decades ago, that tragedy struck.

At 62, Katherine stood in the church kitchen helping prepare a congregational dinner, peeling potatoes for her famous borscht, plopping them in a kettle standing ready on the big, black, gas stove.

Then, without warning, she collapsed.

**CHURCH** CONTINUED ON 5B ▶



CRAIG BORCK/ PIONEER PRESS

Father Stefan Zencuch greets job superintendent Bob Fitzsimons on the construction site of St. Katherine's Ukrainian Orthodox Church on Highway 96 in Arden Hills. The church will be topped with the traditional copper domes.

# CHURCH/Mother's faith was inspiring

▼ CONTINUED FROM 1A

Katherine had suffered a stroke, the first of several. She was left silent, able to speak only with her eyes and sometimes with her tears.

Partially paralyzed and confined to a wheelchair, she had to be carried the 67 steps to the entrance of the stately Ukrainian Orthodox church on Portland Avenue and Victoria Street in St. Paul.

The aged church had no wheelchair ramp and the church couldn't afford to build one. Regardless, builders said church steps couldn't support such a ramp anyway.

And so, this woman who had cooked and cleaned and sewn to pay her family's way from the Ukraine to America in 1949, this woman could neither grasp a needle nor walk the steps to worship her God.

Her daughters cried. Her husband, Andrij, grieved.

Sadly, they recalled the joy she felt at coming to America, how Katherine and Andrij had worked for a year in Minnesota's lake country at a resort to repay its owner for sponsoring their immigration to America.

When the year had passed, they sought city life and a Ukrainian Orthodox church. They moved to 1125 Bush St. on St. Paul's East Side, to a duplex with a big front porch facing the street on a block where other Ukrainian families had settled.

And they lived happily there, Katherine sewing for Star Garment, Andrij working as a baker then turning to industry to make a living.

Katherine's girls, Neonilla, Val and Vera, did their share too, keeping the customs of the old country and learning the customs of the new. They danced traditional folk dances. They became American citizens.

Most of all, they remained faithful to their parents' religious beliefs.

"The family that prays together, stays together," Katherine always reminded them.

So her daughters did as their mother had wished, praying they would find a way to get Katherine easily into the church to worship and to hear its beautiful choir.

The answer to those prayers would come more than 20 years later, amid tall trees and beautiful wetlands along Highway 96 in Arden Hills.

It is there where the soaring towers and copper domes of her namesake St. Katherine's Ukrainian Orthodox Church are rising, testifying to Katherine's faith as she no longer can.

It is testimony, too, to the love and faith of her youngest daughter, Vera Tanasichuk, who nearly a decade ago had offered \$40,000 to pay for the handicapped-accessible entrance ramp. When it couldn't be built, Vera, wealthy from real estate earnings, gave \$1 million to build the church.

Then, she and her sister Neonilla Mae-

ser together bought the 4¼-acre site where the \$2.5 million church with a handicapped-accessible ramp is expected to be completed next year.

Church council president Alex Chorewycz credits Katherine's girls, as well as John Buhajenko, former council president who died recently, and the 87 families who are members of the congregation.

Katherine's girls credit their mother, their faith and the lessons she instilled.

"My mother," Vera says with a pronounced Ukrainian accent "taught me, 'You just don't take no for an answer when you have to do something in life.'"

Katherine is 83 now, and her health worsens. She may not even live to visit the church when it opens next summer.

But when they see their mother at a nursing home, the sisters tell her of the gift she inspired. Vera shows her the model of the 4,000-square-foot church and cultural center. Neonilla offers progress reports.

"I tell her a lot about the new church," Neonilla says, "that it's named after her. I keep on telling her."

She pauses. "I don't know how much she really understands."

But Vera believes with all her heart that her mother does understand the answers to their prayers.

She sees it in her eyes.

Cynthia Boyd writes about people and places unique to northern Ramsey County. If you have ideas, call her at 481-0406.

# New church unites Ukrainians

Features Polices

Ukrainian Orthodox Church — the Maryland congregation in Silver Spring — unique in its own right.

"When we completed St. Andrew's in 1987, we were the first church in the world to dedicate our building to the victims of Chernobyl," Podhurec said. "Likewise, we want our new church to have special meaning to all in our community."

Podhurec resides in the rectory adjacent to the new church. Inside, his numerous Ukrainian decorations include traditional tapestries and painted Easter eggs of different sizes — from chickens, geese and ostriches.

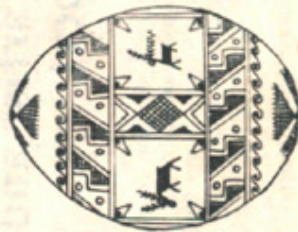
Of the approximately 5,000 known Ukrainian-Americans in the Twin Cities, roughly one-third come from the Orthodox heritage; the remainder from the Ukrainian Catholic (common in western Ukraine) or other religious traditions. Many still live on St. Paul's East Side. Sts. Volodymyr and Olga's members include Svitlana Pavlov and Wanda Bahmet, both volunteer Russian and/or Ukrainian language teachers at 3M's language society (Pavlov also

teaches community education language classes at Harding High School); Mary Chorewycz, principal at Phalen Elementary School; and the late John Buhajenko, who was an internationally-recognized engineer during his years at 3M (and is in its engineering hall of fame.)

"Our church may say goodbye to St. Paul's East Side, but we will continue to live and contribute to this community," Shayda said. "It has been a part of our history that we will never forget, and it helped many of us reach our successes in life."

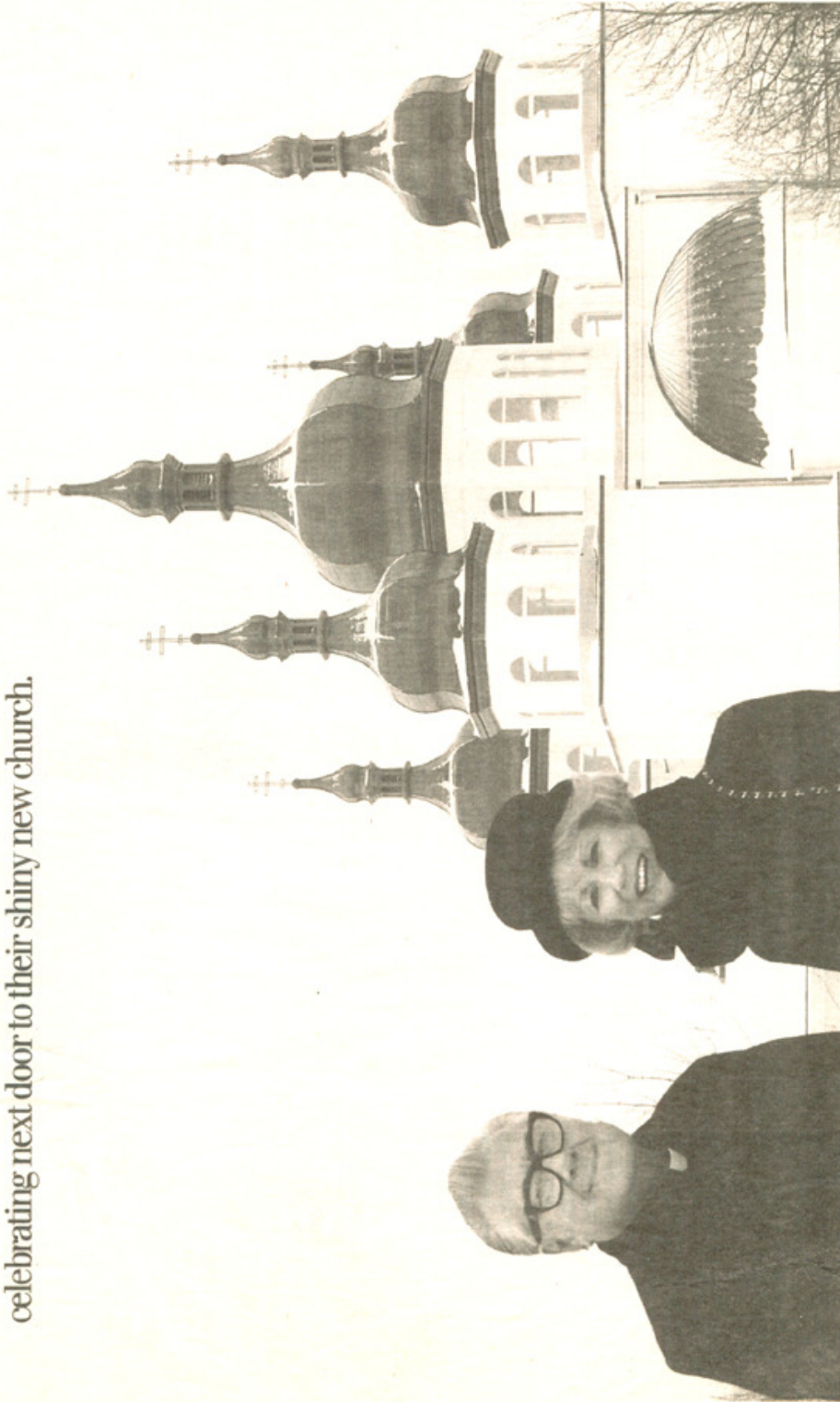


Gregoret, Rev. Podhurec, Chorewycz and Shayda pose by sign showing the design of the new St. Katherine church close to the construction site.



Tuesday is Christmas!

On the Julian Calendar, that is. While Western Christians celebrate the birth of their savior on Dec. 25, Eastern Orthodox Christians celebrate it on Jan. 7. Some Ukrainians will be celebrating next door to their shiny new church.



Vera Tanasichuk contributed \$1 million toward the project to build St. Katherine's Ukrainian Orthodox Church in Arden Hills, of which Rev. Gregory Podhurec is pastor. "I had so much faith we could build a new church," she said.

Star Tribune Photo by Duane Braley

# Short on cash but long on optimism, St. Katherine's struggles to open

By Nolan Zavoral  
Star Tribune Staff Writer

They drove through the whipping snow and took their places on folding chairs in a paneled basement in Arden Hills. They knelt on a patterned rug, inhaled incense that floated like a kite tail above them and listened to the priest speak in Ukrainian and occasionally in English.

For the moment, they were a congregation without a home. Their new church, St. Katherine's Ukrainian Orthodox, 15,000 square feet of Byzantine-baroque architecture, sat less than a half-mile east of them. Five copper cupolas crowned the main building, looming there off Hwy. 96 like a bit of downtown Kiev, or a set piece from "Dr. Zhivago."

Except for carpeting in the sanctuary, the \$2.5 million church — connected by a passageway to a huge parish hall, all of it framing an outdoor courtyard — is finished and ready for occupancy. Problem is, there is

no one to occupy it.

The congregation, which formerly attended Sts. Volodymyr and Olga Ukrainian Orthodox Church of St. Paul, still owes the builder more than \$550,000. Until it is paid, worshippers will continue assembling Sundays at 10 a.m. in the basement of Rev. Gregory Podhurec's house.

## Optimism prevails

It's a daunting task, attempting to raise that amount of money from a shrinking congregation, but there is one thing that parishioners are not short of: confidence.

"I thought the money would be there, but it'll happen," said Vera Tanasichuk, a St. Paul con-

tributor of \$1 million who initiated the project. "My mother taught me not to take no for an answer — to just do it, like the commercial says.

"Sometimes it's not easy, is all." Speaking in Ukrainian to 25 parishioners who turned out in a snowstorm for church, Podhurec issued a call for financial help. Earlier he said, "We must keep the church in our hands, and we will."

The congregation, approximately 140 parishioners, formed in 1953 and was home to many Ukrainian immigrants who fled persecution in what was then part of the Soviet Union. Tanasichuk (pronounced *tuh-nah-SHEH-*

*chuck*) and an older sister, Nionela, were youngsters when they arrived in the United States in 1949 with their parents. Their father found work at a northern Minnesota lodge, but later the family moved to St. Paul and joined Sts. Volodymyr and Olga Ukrainian Orthodox Church.

The church, where Ukrainians shared their stories, religion and songs and dances, became a home away from home for families like Vera's. Vera, singing in the choir, even met her late husband, Murray, a physician, in church.

## Saga of \$1 million

When her mother was disabled by a cerebral hemorrhage, Vera put down \$40,000 to pay for a handicap entrance at the church, to serve her mother and others.

**"People in my generation came here with hardly anything. We had the opportunity to get a higher education and be successful. And this church — this is what we have to show for it."**

— Vera Tanasichuk, who donated \$1 million to build the new St. Katherine's Ukrainian Orthodox Church.

**Turn to CHURCH on B8 for:**  
— Church was named after the fourth-century martyr.

## CHURCH from B5

# In 1988, Tanasichuk pledged \$1 million to build church

But the building at Victoria St. and Portland Av. in St. Paul lacked structural soundness beneath its 60 steps to accommodate such construction — so Tanasichuk expanded her vision.

In 1988 she pledged \$1 million to build a new church, and challenged the congregation to raise the rest. "I had so much faith we could build a new church," said Tanasichuk, who accumulated her wealth from her husband's estate, investments and her former interior design business.

"I feared . . . that if we left the Ukrainian language and religion for others [to preserve], the younger generation wouldn't do it."

Part of the amount, \$165,000, went to purchase the priest's house adjoining the 4¼-acre building site, which cost \$180,000 and was paid for by Tanasichuk and her sister. Ground was broken in July 1995, and the church began taking the shape of St. Sophia's Cathedral in Kiev.

"It was requested by the con-

gregation, especially the major contributors, that the church be designed in the Ukrainian style, to reflect the Ukrainian heritage," said architect Oleg Gregoret, a member of the church who worked free of charge.

"I feel I have been amply rewarded by acceptance of the design and the praise everybody piles on me. It was the most satisfying work I have ever done — so different from what I've done."

### Naming of church

The church was named St. Katherine after the fourth-century martyr. It was coincidence, Podhurec said, that Tanasichuk's mother's name is Katherine.

A hulking man with a mane of snowy hair, Podhurec arrived in the Twin Cities on Jan. 6, 1995 — Christmas Eve by the Julian calendar, which Eastern Orthodox churches follow. He had served for 10 years in Washington, D.C., and had overseen construction of St. Andrew Ukrainian Orthodox Church there.

This assignment was tougher.

By last August, St. Katherine's was finished but no one in the congregation was dancing. The builder — Dick Naughton, owner and president of the James Steele Construction Company of St. Paul — said he still had to be paid \$660,000, although church officials put the debt at \$550,000.

Builder and renovator of more than 100 churches, Naughton has been patient. "I trust these people 100 percent. Vera is a wonderful lady," he said.

"I've had numerous conversations with her and others at the church, and they are down-to-earth, old-fashioned people. No question they're going to pay me."

### Loan applied for

The church has applied for a loan from First Bank, and Podhurec has urged parishioners from the pulpit to make personal guarantee to get the loan. Tanasichuk is considering a guarantee.

"But it's not fair for me to take the rest of the responsibility," she said. "The parishioners also have to fill the obligation."

Tanasichuk also is spearheading a drive to unite St. Katherine's with the two other Ukrainian Orthodox churches in the Twin Cit-

They are located within 10 blocks of each other in Minneapolis. St. George's, approximately 30 years old, has 120 parishioners. St. Michael's, in its 72nd year, is one of the oldest Orthodox churches in the United States and boasts a membership of 500.

Representatives of both congregations met earlier this month at Podhurec's house to discuss unification, a move that would improve St. Katherine's income base and, according to Tanasichuk, "revitalize community life by attracting youth who had left the parishes."

### Unification vote

St. George's and St. Michael's will vote on unification in the next two months, with three-fourths of membership required for approval. Officials at both churches expect a close vote, but they say that lack of public transportation to the northern suburb of Arden Hills will harm passage, as will the debt.

"I don't support it because the church belongs to [working-class] people and not millionaires," said George Pasichnyk, president of the board at St. Michael's. "It's [the donation] very kind of her, but I wish more people were do-

### Orthodox teachings

First off, "orthodox" means "right doctrine."

Eastern Orthodoxy, formed in eastern Europe and the Middle East, developed from the church of the Byzantine Empire.

Orthodoxy developed its own identity after 1054, when it broke with the Roman Catholic church over primacy of the pope. The Orthodox Church recognized the pope as the chief bishop in Christendom, but held he was "first among equals" with other bishops. The Patriarch of Constantinople, also called the Ecumenical Patriarch, is venerated most highly.

Orthodoxy honors seven sacraments, or mysteries. **Baptism** requires immersion. **Chrismation**, or confirmation, is performed by a priest immediately after baptism. **Communion** means that bread and wine are changed into the body and blood of Christ through the Holy Spirit. **Confession**, the sacrament of reconciliation, is heard by a priest who is witness and not judge. **Marriage** requires the priest to place crowns on the couples' heads, symbolizing God's blessing. **Holy unction** is given to the sick through anointment of the head while the priest forgives sins. **Holy orders** permit the ordination of deacons, priests and bishops.

Orthodoxy is marked by the use of icons, or flat pictures, of Jesus, "Theotokos" (mother of God) or saints.

— Nolan Zavoral

ing it. Is she saying the church is hers or ours?"

It's everyone's, Tanasichuk said, a place for pride as well as prayer. "People in my generation came here with hardly anything," she said. "We had the opportunity to get a higher education and be successful. And this church — this is what we have to show for

it."

### If you want to give

To contribute to the church fund, send a check made out to the Sts. Volodymyr and Olga Fund, c/o 1660 Hwy. 96, Arden Hills MN 55112. For more information, call 636-0206.

# METRO

## Bills keep church's doors closed

### ■ Rising construction costs caught parish unaware

CLARK MORPHEW STAFF WRITER

**A** brand-new \$3 million church in Arden Hills is standing empty because the congregation cannot find \$550,000 to pay off the last bills.

St. Katherine's Ukrainian Orthodox Church, known as Sts. Volodymyr and Olga Ukrainian Orthodox when it was located in St. Paul, has spent five years and almost \$2.5 million to build the five-domed worship and fellowship space just off Minnesota 96.

But because of price increases

resulting from the long planning and construction timetable, the 140-member congregation doesn't have the extra funds to complete payments to the contractor and subcontractors.

As a result, the completion of the church and its opening date are still up in the air, according to its pastor, the Rev. Gregory Podhurec. The congregation had hoped to be in the church in December.

"We will open as soon as the bank gives us the money," Podhurec said. "In my opinion, a couple of weeks, maybe a month. I'm not sure."

"We try to raise the money or borrow from the bank," said parishioner Alexander Paczkowski, "but they want to have co-signers — five or six people with a lot of

money. But our congregation has a lot of people on Social Security. We have a small congregation."

The new church building will seat 250, about five times the number who normally attend worship. It also has a large space for weddings and other gatherings.

Each year, the congregation holds festivals at Christmas and Easter featuring ethnic foods and crafts, such as Ukrainian Easter eggs. That's one of the ways the congregation raises money.

The trouble is, they can't get into the new kitchen until they pay the last bills, church leaders say.

"The contractor keeps the key in his pocket," Paczkowski said. "When we pay him, he will open

CHURCH CONTINUED ON 6B ▶

## CHURCH

▼ CONTINUED FROM 1B

and let us in. As soon as we can use the kitchen, we could raise some money."

The church building project was started by two sisters, Vera Tanasichuk and Neonilla Maeser, who gave the congregation more than \$1.5 million to buy land and begin construction. Their only stipulation was that the building and grounds be handicapped-accessible so their mother, longtime parishioner Katherine Zaslavetz, could attend worship.

The congregation raised another

\$1 million, but price increases raised the cost considerably.

The congregation "planned five years ago and waited too long, and everything went up," Podhurec said. "That is the problem."

Over the years as its numbers dwindled, the church tried to unite with other area Ukrainian congregations, but to no avail. Now that St. Katherine's has an opportunity for growth and new life, the debt stands as a massive barrier to the future.

"We tried to talk to our creditors," Paczkowski said. "You look across the parking lot and the church is finished outside but inside it's not. I don't know what will happen."

# St. Katherine's parish overcomes obstacles, now open for services

by Leah Cochenet

Staff Writer

The little engine that could. Vera Tanasichuk uses that phrase to describe the 70-plus members of St. Katherine's Ukrainian Orthodox Church in Arden Hills.

"It's amazing how much people rallied together. When they were needed, they got the work done," she said. "Everything was done so quickly."

## ACROSS THE BORDER

Tanasichuk, the small congregation's president, still is in awe over the last few weeks as congregation members and Rector Gregory Podhurec busily prepared for the church's consecration on Aug. 3.

St. Katherine's has been long in the making — beginning in 1987 when Tanasichuk first thought about constructing a handicap-accessible entrance to St. Stephen's Ukrainian Orthodox church in St. Paul. She soon found out though that the early 20th Century building's steps were deteriorating so much that they

could not be built upon.

"My mother had to be transported by two Metro Mobility staff members every Sunday, up unsafe steps, just to get to church," Tanasichuk said. "Nobody should be denied the opportunity to get to church."

So she came up with a plan for the three Ukrainian Orthodox parishes to unite into one and build a new church. She and her sister sped up the process when they bought the church property in Arden Hills, right next door to North Heights Lutheran Church.

"I felt if our generation didn't build the church, it would never happen," said Tanasichuk. "Membership was dwindling, people were intermarrying and moving out to the suburbs. We thought it would be a good idea for one common location."

But the unification did not happen. Tanasichuk and her fellow parishioners were left to decide whether to continue the project.

"Since we had come so far, I asked our parishioners, 'Should we move on our own, with the hope that if we built it they will come?' The answer was 'yes.'"

But raising money for the \$3 million dollar church wasn't easy. Earlier this year, the congregation debated whether to

St. Katherine's/back page



Father Gregory Podurec and Vera Tanasichuk stand at the front of the elaborately decorated sanctuary in St. Katherine's Russian Orthodox Church in Arden Hills. (photo by Paul Dols)

## St. Katherine's

Continued from page 1

add the parish hall, a 300-seat banquet hall and kitchen area.

"We had incurred costs we didn't expect, but if we didn't finish the hall and kitchen, we would lose the option of generating some money," Tanasichuk said.

The banquet hall and church are expected to be popular wedding sites for those seeking an Orthodox ceremony. Tanasichuk said however that cultural events and programs that will be open to public are other possibilities in the church's future.

"We not only wanted a place for youth to have Bible studies, pray and worship, but to learn about Ukrainian culture, history and language," she said.

But another \$2 million needs to be raised to have all the church's decor in place. Items left to be funded are a large chandelier and intricate iconostasis paintings of saints and scenes from Jesus' life.

"Those items are in line with our tradition but are very expensive because they are made with such intricate detail," said Podhurec. "We'll leave some of it for the next generation to complete."

Most of the St. Katherine's parishioners are first-generation immigrants from Ukraine. Many of them fled the country during World War II when their religious freedom became threatened. Soon that freedom vanished. Orthodox churches became storage houses under Communism.

Tanasichuk has visited her homeland since it gained its independence. The churches are falling apart on the outside. But not on the inside.

"People are there because it's the only hope they have," she said.

"The churches are bigger than ours though. Ours is pretty small," Podhurec added.

Nonetheless, the building's architecture and sanctuary continue to draw those of Orthodox faith and those of no faith at all to see this onion-domed building tucked behind the trees off Highway 96.

What is back behind the trees



The five copper domes are visible from Highway 96. But the rest of the Ukrainian Baroque architectural style is better seen upon closer inspection. What visitors will see is an exterior of white stucco walls with precast artstone trim and arch head design windows. (Photo by Paul Dols)

is a 4,000-square foot church that is 90 feet high, with five domes. St. Katherine's is designed in a Ukrainian Baroque style, fashioned after St. Sophia's Orthodox Church in Kiev."

The sanctuary seats up to 200 people. The choir loft holds another 40-plus parishioners. The church is also flooded with natural light through the many windows in each cupolas that support

the domes. At the front of the sanctuary, intricate iconostasis line the wall, along with ornate wood carving, covered in gold paint.

Other church features are a conference room and library and three rooms for Sunday school and office use. And of course, two handicap-accessible ramps await disabled visitors on Sunday mornings.

## **DR. ALEXANDER GRANOVSKY BEGINNING OF A NEW LIFE**

*Maya Gregoret – Aug. 5, 1998  
"Voice" #45 July –August 1998*



While looking through old books and manuscripts I ran into a newspaper article titled, "Egg Is Beginning Of A New Life..." in the *St. Paul Life* for April 5, 1966. It had a picture of 78 year old Dr. A. Granovsky showing off his collection of Ukrainian Easter Eggs.

Today, August 5<sup>th</sup> is the 48<sup>th</sup> anniversary since my family arrived in St. Paul in 1950 thanks to Prof. Alexander Granovsky sponsoring us as new immigrants.

To me, like to many other Ukrainian immigrants into the St. Paul-Minneapolis area, Dr. Granovsky means the Beginning Of A New Life in the United States. Dr. Alexander Granovsky, professor emeritus at the University of Minnesota, taught entomology for many years. He has also been very active in Ukrainian-American community in Minneapolis-St. Paul.

He was instrumental in personally signing emigration papers for dozens of Ukrainians who came to this area to find new life. Often new immigrants lived at the Granovsky residence for several days, weeks or months until they found work and a place to live. Once they housed 23 newly arrived refugees in their home! His wife Irene and their five children were always so kind, thoughtful and helpful in working with the Ukrainian community and especially new immigrants. Here are some excerpts from the above mentioned newspaper which describe the ideology of this wonderful man and his family.

"In all sincerity my life has been one which I hoped to be of service to man and my community.

"It has been closely interwoven with the ideological dream of freedom for those who have been denied it, such as my own people, from which I sprang.

"I have always felt I would be a poor American citizen if I would enjoy all the privileges and blessings this wonderful country provides, and would forsake my own people, whom I left in my motherland."

He has been back to Europe four times – in 1939, 1949 and twice in 1964.

"Ever since the Second World War, I have been very vociferous, talking everywhere to help the refugees," said Dr. Granovsky his interview for the newspaper. "I am known even in South America."

He himself came to the United States in 1913 at the age of 25, "without any English and having no money."

In spite of the fact, he obtained a bachelor's degree from the University of Colorado, and a masters and doctors degree from the University of Wisconsin.

One of his greatest concerns was that the various Ethnic groups in "the melting pot that is America" retain their own spiritual and cultural beginnings.

"So many of them brought national traditions, artistic handicrafts, literature, songs, dance and countless mementoes that were dear to them," he explained. "All of these things can add much to the new land to which they came."

Neither Dr. Granovsky himself, nor his wife Irene, whose ancestors have been in the United States since the time of the Mayflower, have ever let their five children forget their own Ukrainian heritage.

Noticing that one of his daughters, Sandra, sometime ago made a donation towards our new St. Katherine Church I am sure that he succeeded in having his children remember their Ukrainian heritage and that he would be proud to see this church built by people many of whom came to this country thanks to his efforts and caring.

**We are very thankful to Dr. Alexander Granovsky and his family for helping many of us to Begin our New Life in the United States.**

## **ДР. ОЛЕКСАНДЕР ГРАНОВСЬКИЙ ПОЧАТОК НОВОГО ЖИТТЯ**

*Майя Грегорет – 5-го серпня 1998 р.  
«Голос» № 45- липень-серпень 1998 р.*

Переглядаючи старі книжки та інші папери я натрапила на вирізку з газети під назвою "Яйце Це Початок Нового Життя..." з газети *St. Paul Life* з 5-го квітня 1966 р. Ця стаття починалася фотографією Д-ра О. Грановського, коли йому було 78 років. Він мав перед собою тарілку на якій були писанки з його колекції українських писанок.

В цей день, 5-го серпня якраз 48 років тому назад, наша родина прибула в Сейнт Пол в 1950 р. завдяки старанням проф. Грановського спонсорувати нас як нових імігрантів.

Для мене, як і для багатьох інших українських імігрантів в Сейнт Полі та Міннеаполісі та околицях Проф. Грановський означає Нове Життя в Сполучених Штатах Америки. Др. Грановський, професор емерітус Університету Міннесоти, багато років викладав ентомологію. Він приймав дуже активну участь в житті Українсько-Американської громади в Сейнт Полі та Міннеаполісі.

Він персонально підписав еміграційні документи багатьом десяткам українців які прибули до цих околиць щоб розпочати нове життя. Часто ці нові імігранти жили декілька днів, тижнів, а може й пару місяців в невеличкому будинку родини Грановських аж доки вони знаходили працю та помешкання для своїх родин. Одного разу в їхній хаті жили деякий час 23 новоприбулих! Його дружина Ірина та п'ятеро дітей були завжди дуже приємні, лагідні, і у великій допомозі в їхній праці при українській громаді, особливо присвячуючи багато свого часу новим імігрантам. Нижче подано декілька цитат та описів з газети які пояснюють ідеологію цієї чудової людини та всієї його родини.

"Щиро кажучи, моє життя так як я і бажав було присвячене допомозі людям та моїй громаді.

"Воно завжди було пов'язане з ідеологією свободи для тих людей у яких вона була забрана, як наприклад у мого народу, до якого я належу.

"Я завжди почував, що я був би невартим громадянином Америки якби я сам користався всіма привілеями та благословеннями, які нам забезпечує ця чудова країна, забуваючи мій власний нарід, який я лишив на батьківщині."

Він їздив до Європи чотири рази - в 1939, 1949, та двічі в 1964 році.

"Зразу ж після Другої Світової Війни я дуже настирливо піднімаю питання і старався розповісти у всіляких можливих місцях про допомогу біженцям в справах еміграції," сказав Др. Грановський під час інтерв'ю для цієї газети. "Мене знають навіть в Південній Африці."



Сам він прибув до Америки в 1913 році, коли йому було 25 років, "не знаючи англійської мови і не маючи ні копійки грошей." Не зважаючи на це, він закінчив Колорадський Університет і дістав диплом бакалавра, а пізніша диплом мастера та докторат Віскансінського Університету в галузі ентомології.

Його дуже турбувало питання так званого "мелтінг поту (розтоплюючого горщика)" яким була Америка для різних етнічних груп. Він вважав, що імігрантам дуже важливо затримати їхню власну традиції, культуру та духовні походження.

"Багато етнічних груп принесли з собою їхні традиції, малярство, танці, співи та багато інших сродків, якими вони дуже дорожили," пояснив він. "Всі ці речі можуть додати багато цінних звичаїв цій новій для них країні."

Др. Грановський, та його дружина Ірина, предки якої прибули до Америки ще за часів перших пілігримів які прибули на човні Майфлавер, завжди намагались передати своїм п'ятьом дітям їхні українські традиції і не забувати їхнього українського походження.

Помітивши, що одна з їхніх дочок, Сандра, колись прислала пожертву на будову нашої нової Церкви Св. Еатерини, я певна, що їхні старання не пропали і що їхні діти пам'ятають, що вони українці. Я також думаю, що професор Грановський напевно дуже б гордився цією церквою, побудованою українцями, бо багатьом з них він персонально допоміг дістатися до Америки, і опікувався ними.

**Ми всі дуже вдячні Професорові Грановському, та всій їхній родині за та, що вони допомогли нам Почати Наше Нове Життя в Сполучених Штатах Америки.**

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**В.Ш. ПРОФ. ДР. О. НЕПРИЦЬКИЙ ГРАНОВСЬКИЙ**

*Пилип Шайда – 4 листопада 1976 р.*

Професор є добрий, Професор є милий,  
Професор до мене одвертий та щирий.  
Буду пам'ятати скільки буду жити,  
Професора свого від серця любити.

В тих кількох словах хочу Вам сказати,  
Щастя, здоров'я та многих літ Вам побажати,  
Щоб Ви докінчили книжку з писанками,  
Щоб народ український пам'ятав Вас віками.

Немало Ви праці за свої літа вложили,  
А все це на славу нашій любій Батьківщині.  
Ви показали як то треба жити,  
Свою Україну сердечно любити.

**RESPECTED PROF. DR.A. NIEPRITZKY-GRANOVSKY**

*Philip Shayda – November 4, 1976*

Professor is kind, professor is sweet and nice,  
I will always remember him during my entire life,  
We will love Professor, everyone says and agrees.  
Professor is always sincere and open-hearted we see.

In a few words, Professor, I want to tell You here,  
Wish you happiness and good health for many years,  
So you will finish your book on Ukrainian Easter Eggs  
And Ukrainians about knowing you will always brag.

During your life you put in quite a lot of work,  
All of it for our Motherland's glory and support.  
You showed us how we should live wherever we are,  
How to love Ukraine and keep it always in our hearts.

# St. Paul Pioneer Press

FRIDAY, APRIL 5, 1968

☆

NINETEEN



TOUCH OF THE OLD WORLD enveloped Tamara Lylov, 4, of 650 Portland Ave., Thursday as she thoughtfully studied these masterpieces of brilliant color. Patient hour upon hour was spent weaving the intricate designs of these Ukrainian Easter eggs so they would be for the annual Ukrainian Easter egg and Easter

bake sale from noon to 5 p. m. Sunday in Sts. Volodymyr and Olga Ukrainian Orthodox Church, 873 Portland Ave. The brilliant colors of the eggs are matched by Tamara's native dress, typical of the festive costumes worn by Ukrainian children through the ages.

—Pioneer Press Photo.

Fair Entries In...

## NEEDLE EXPERTS READY

The needle and thread magicians of the 1955 Minnesota State Fair – a group of Ukrainian women now living in St. Paul – are again submitting several entries in the embroidery show.

They are Mrs. Vera Rosinka and Miss Oksana Solovey of 1000 Hague and Mrs. Olga Petrenko, who lives with her daughter, Maria, at 997 Hague. All are originally from Kharkov and all are now U.S. citizens except Mrs. Rosinka.

Mrs. Rosinka, 71, is responsible for developing the skills of the group, which last year won a triple sweepstake.

Mrs. Rosinka won a set of three pieces of needlework for buffet, chair or davenport; all gray-blue embroidery on off-white linen.

Miss Solovey won with an embroidered lunch cloth, as did Mrs. Petrenko. Maria won no major prizes in 1955 but has taken first premiums at past fairs. She entered carved wooden articles last year.

The state fair plays an important part in their lives, according to Mrs. Petrenko.

“We feel we are better Americans when we exhibit at such a thoroughly American institution as State Fair,” she said. We used to exhibit articles at fairs in Kharkov, but they didn’t award prizes. They were mostly bazaars, with emphasis on sales and not exhibits.”



**NEEDLEWORK EXPERTS**, who dominated last year’s Minnesota State Fair embroidery show, are, from left: Miss Maria Petrenko, Miss Oksana Solovey, Mrs. Olga Petrenko and Mrs. Vera Rosinka.

## State Fair

### Winners

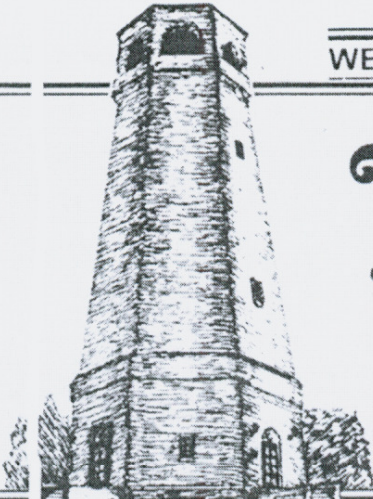
### Announced

Seven sweepstake winners in the home activities department of the 1955 Minnesota State Fair were announced Thursday.

They are Mrs. E. A. Sanderson, 4100 Madalyn place, Robbinsdale, in the home art crafts division; Mrs. HULDAH Olson, 3804 Thirty-eighth avenue S., toys and dolls classification; and Ada Todnem, Pipestone, Minn., in the table linen grouping.

**Olga Petrenko**, 497 Dayton avenue, St. Paul, was sweepstake award winner in **the lunch cloth**, length under 40 inches class; **Oksana Solovey**, 1000 Hague avenue, St. Paul, in the lunch or breakfast cloth length over 40 inches and under two yards. Mrs. W. J. Johnson, 5020 Richmond drive. Was awarded sweepstakes in the dinner cloth, two yards or over, embroidery, and Mrs. G. B. Benson, Austin, Minn., was sweepstakes winner in the crochet cloth classification.

WEDNESDAY, NOVEMBER 10, 1982



# THE HIGHLAND Villager

VOLUME 30, NUMBER 17

YOUR COMMUNITY NEWSPAPER SINCE 1953



Sts. Volodymyr and Olga Ukrainian Orthodox Church member Carla Grott extends a ceremonial "Welcome!" with bread and salt as her parish prepares for its annual Ukrainian Smorgasbord, to be held from 11:00 a.m. to 3:00 p.m. Sunday, November 14 at the church, located at the corner of Portland Avenue and Victoria Streets.

## *Ukrainian Orthodox Church plans smorgasbord fundraiser*

"Vitaie mo!" the Ukrainian word for welcome, will be the theme of the Ukrainian Smorgasbord sponsored by Saints Volodymyr and Olga Ukrainian Orthodox Church from 11:00 a.m. to 3:00 p.m. Sunday, November 14.

The annual event will be held in the parish hall of the church, located on the corner of Portland Avenue and Victoria Street.

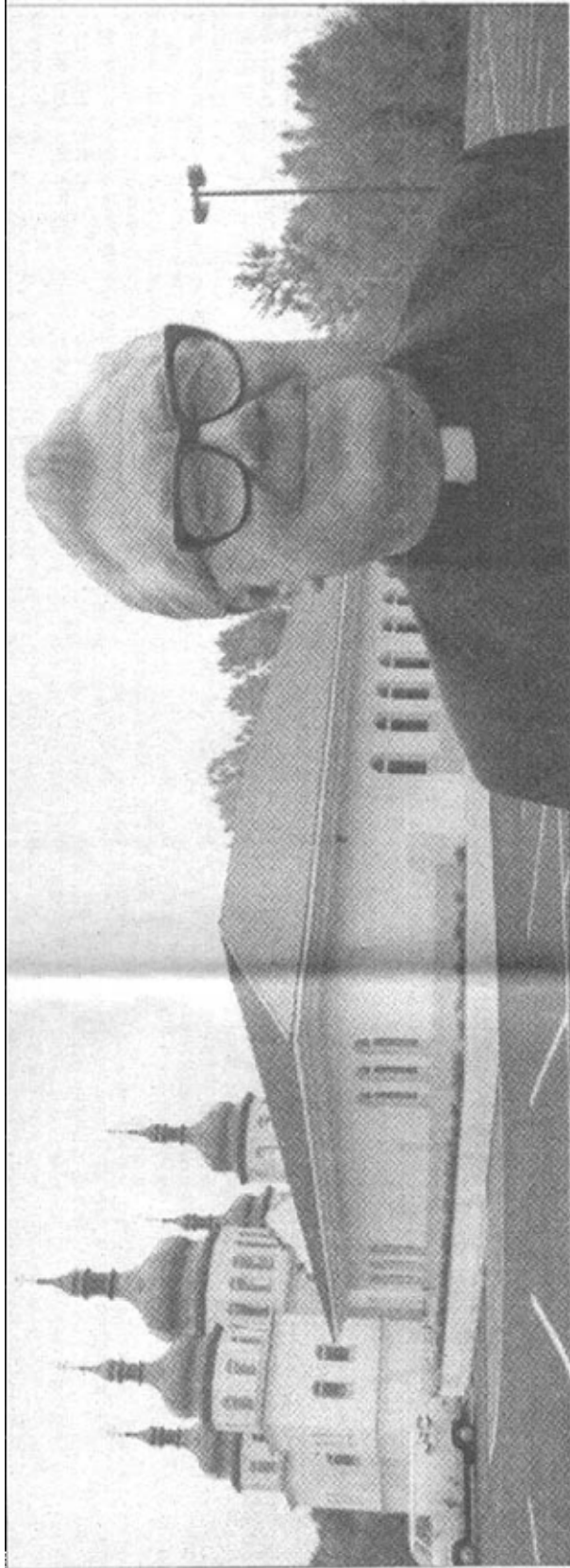
It is Ukrainian custom to greet honored guests with the traditional welcome and an ornamental bread and mound of salt carried on a beautifully embroidered runner. This greeting is an expression of sincere welcome and hospitality.

Church members hope to carry the "welcome" theme through all the events planned for the day. The smorgasbord meal will have only freshly made food (it is considered disrespectful to

use prepackaged foods by traditional Ukrainian cooks). The bake sale will feature European tortes and pastries not found in any commercial bakery.

Another of the day's events will be an exhibit and slide presentation of Ukrainian folk art. Guest artist Oleksander Kaniuka will demonstrate the style of painting known as "The Petrykivsky Ornament." There will also be a Ukrainian boutique with handmade items and a raffle with prizes ranging from a camera to a hand-embroidered doily and pillow.

The 87-member Sts. Volodymyr and Olga Ukrainian Orthodox Church, which is housed in the historical Methodist Church building, holds this event each year to raise funds to maintain its large and expensive building.



PIONEER PRESS PHOTOS BY CRAIG BORCK

In December, the Rev. Gregory Podhurec and members of the renamed St. Katherine's Ukrainian Orthodox Church will begin worship in their new Arden Hills facility.

# UKRAINIAN UPDATE

**BY CLARK MORPHEW**

STAFF WRITER

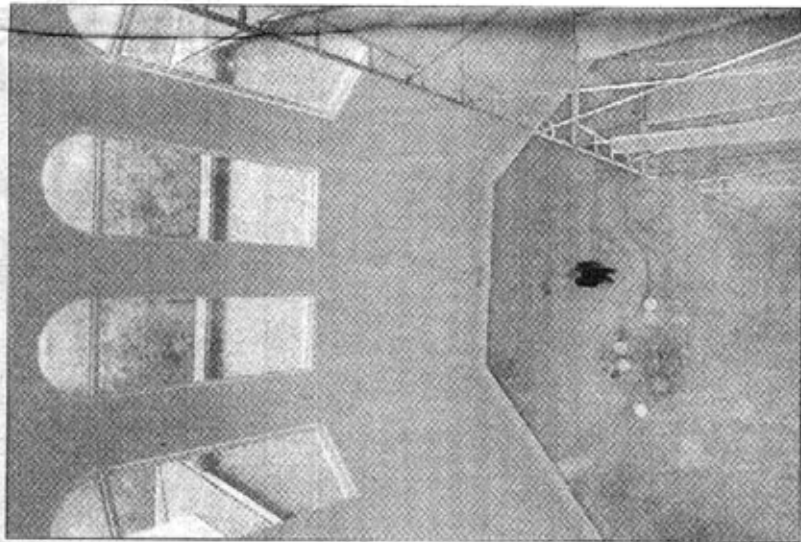
A few years back, the fear at Sts. Volodymyr and Olga Ukrainian Orthodox Church was that the 140-member St. Paul congregation would grow stagnant and eventually die a slow, agonizing death.

But suddenly church members focused on the future and a new optimism set in, thanks to a \$1.5 million gift from two sisters in honor of their mother, Katherine Zaslavetz, a longtime member who still attends worship when she is able.

**A**

A small St. Paul Ukrainian Orthodox congregation with deep roots looks to the future with a new name and a magnificent new church building in the suburbs.

**A small St. Paul Ukrainian Orthodox congregation with deep roots looks to the future with a new name and a magnificent new church building in the suburbs.**



Seen from a dome of his nearly completed \$3 million church, the Rev. Gregory Podhurec looks diminutive.

**BY CLARK MORPHEW**  
STAFF WRITER

A few years back, the fear at Sts. Volodymyr and Olga Ukrainian Orthodox Church was that the 140-member St. Paul congregation would grow stagnant and eventually die a slow, agonizing death.

But suddenly church members focused on the future and a new optimism set in, thanks to a \$1.5 million gift from two sisters in honor of their mother, Katherine Zaslavetz, a longtime member who still attends worship when she is able.

The result is a new church building on Highway 96 in Arden Hills. Sometime in December, the congregation will move into a magnificent worship space with five copper domes, seating for 250 and a great hall big enough to serve a banquet to an Army regiment.

The congregation is now called St. Katherine's Ukrainian Orthodox Church — partly in honor of Katherine Zaslavetz, an immigrant who came to America from Ukraine in 1949, but also for a fourth-century martyr who refused to renounce her faith.

The cost for the new church totals \$3 million, according to its pastor, the Rev. Gregory Podhurec. Although fund-raising continues, the church is nearly paid off. About \$250,000 will be spent for decorative items inside the sanctuary.

Nina Chorewycz, a member of the congregation's board of directors, said the feeling in the congregation goes "beyond excited."

"We are aware we're in transition," Chorewycz said. "And we're very excited to undertake this challenge. It's not just the challenge but the anticipation of a new congregation. We're more excited than nervous."

But the building's story isn't just about physical dimensions and raising vast amounts of money.

The story started nearly 20 years ago, when Katherine Zaslavetz collapsed in the church kitchen while preparing her famed borscht for a congregational dinner. Having suffered a stroke, she could neither speak nor walk.

But months later, after her recuperation, she was back with the congregation every Sunday for worship.

Every week, however, Zaslavetz had to be carried in her

UKRAINIAN CONTINUED ON 2D ▶

# UKRAINIAN

▼ CONTINUED FROM 1D

wheelchair up the 67 steps of Sts. Volodymyr and Olga Ukrainian Orthodox church on Holly Avenue in St. Paul. Finally the humiliation of that procedure began to irritate Zaslavetz's daughters, Neonilla Maeser, Val Neprycky and Vera Tanasichuk. Together, they asked the church board of directors to build a wheelchair ramp and they offered \$40,000 to cover the cost.

But consultants said the front steps of the church wouldn't support a ramp, and the plan was dropped.

Years later, after becoming wealthy from real estate earnings, Vera Tanasichuk offered the congregation \$1 million to relocate the church in a handicapped-accessible building. Then she and her sister, Neonilla Maeser, bought the 4¼-acre parcel of land in Arden Hills.

The congregation asked Oleg Gregoret, a design architect who is also a member of the congregation, to design a building that would be easily recognized as an Orthodox worship space. Gregoret not only agreed to design the building but gave his services without pay. He says the building is unique in the United States, a style he calls Ukrainian Baroque.

Gregoret said many of the churches built in Ukraine were constructed during the 12th century, mostly in the Byzantine style. By the 17th century many of those buildings had deteriorated and were in serious need of repair.

As the churches in Eastern Europe set out to rehabilitate their buildings, the Baroque style of architecture was flourishing in Western Europe. Ukrainians looked to the West and decided to modernize their

Byzantine buildings with the more up-to-date Baroque style.

The five domes on St. Katherine's church are also a Western twist on the traditional onion domes found on Orthodox churches all over the world. Gregoret said the Western-style domes were used because the onion domes can also be found on some Muslim mosques.

The opportunity to work on St. Katherine's, Gregoret said, was one of the highlights of his career and the most satisfying single piece of work he has ever done.

As the building nears completion, the governing board of the church is busy planning the opening celebrations. The board, looking at the long haul, also is making plans for an endowment fund to cover maintenance costs.

Alex Chorewycz, the congregation's president, said the 140 members have always found a way to persevere in style.

"It's always a challenge," Chorewycz said. "But the attitude is there. We'll get it done. As a whole, we have a very energetic group of people."

Every fall, the congregation invites the community for a smorgasbord of Ukrainian food, and in the spring, the church will have a traditional Easter sale

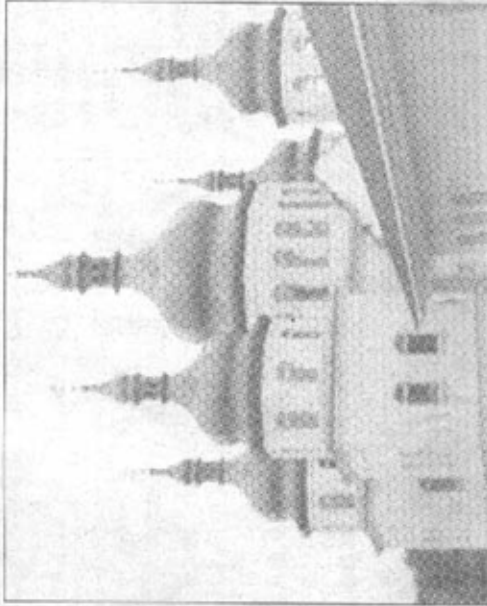
with hand-painted Ukrainian Easter eggs and holiday bread.

The congregation also plans to rent its great hall for weddings and other gatherings and to cater the food through the women's organization.

But the immediate need is to complete the church and open it before the Orthodox Christmas. In a few weeks, the gold and icon-laden iconostasis, the hand-carved screen that separates the altar from the worshippers, will be taken out of storage and installed in the new worship space.

Podhurec said the congregation will petition His All-Holiness Bartholomeo, Patriarch of Constantinople, for a relic of St. Katherine to embed in the altar.

Then, all that will be left is painting and the installation of icons that will



adorn the inside walls of the sanctuary.

In December, with the help of Archbishop Antony of Southbound Brook, N.J., and His Grace, Bishop Paisij of Minneapolis, Podhurec will say the first Divine Liturgy in the new building, making St. Katherine's Ukrainian Orthodox Church a physical and spiritual reality.

Motria Kolotij paints Ukrainian eggs that have sold at her church's sale for 36 years. And she says she's not finished yet.

# Ukrainian eggs dressed up for Easter

By Michele Cook  
Staff Writer

Maybe you've seen her at the grocery store, snooping at eggs, mixing and matching until she has a dozen that meet her standard.

"When nobody's looking, I maybe open three or four cartons and exchange," Motria Kolotij said. "I want the smooth ones."

The smooth ones are important, but not because they make a better poached egg or a better bundt cake. In fact, Kolotij doesn't even eat them.

She wants the egg for its shell.

At 81, Kolotij is one of the senior makers of Ukrainian eggs at Sts. Volodymyr and Olga Ukrainian Orthodox Church on Portland Avenue in St. Paul. Her eggs were among 25 dozen blessed and sold last weekend.

For Kolotij, it was her 36th appearance in the church's annual Easter season sale.

This year, from January to March, she decorated almost 200 eggs, each with a different, detailed design. They come in many colors, but she especially likes maroon.

"This is not much. I used to make more," she said, showing off two dozen eggs she planned to give as Easter presents. "I'm getting too old."

But Kolotij's self-effacing manner doesn't hide the pride she takes in her work. She is enthusiastic



A different, detailed design distinguishes every one of Motria Kolotij's egg designs.

about each new egg she decorates, and says she will continue the craft as long as her eyesight is good.

Ukrainian eggs are, in a sense, the descendants of eggs decorated by Slavic tribes as early as 8,000 B.C. Later, when Christianity flourished, Slavs began decorating eggs at Easter time with Christian symbols such as crosses and triangles representing the Holy Trinity.

Kolotij learned the skill rather late in life, at age

45, after she and her husband, Stefan, emigrated to the United States from the Ukraine, one of 15 republics in the Soviet Union.

As a child, she had decorated eggs with dyes and crayons, but after the Bolshevik Revolution in 1917, the craft nearly disappeared.

"After the revolution, you never wasted one egg on painting, and besides the Bolsheviks ridicule religion," she said.

Volodymyr Wovk, another member of Sts. Volodymyr and Olga Church and an emigre from the Ukraine, also remembers how the craft he practices with his wife, Maria, was scorned by the Soviet government.

"After the Bolsheviks took over, this was a forbidden art because it was seen as a part of religion and a sign of nationalism," Wovk said.

Today, some people in the Ukraine decorate eggs at Easter time, but they avoid Christian symbols, he said.

Like many families who make up the parish of Sts. Volodymyr and Olga, the Wovks and Kolotij came to the United States following World War II. Their homeland's economy had all but collapsed and they wanted to escape communist rule.

Motria Kolotij had been a physician in the Ukraine; her late husband, Stefan, an agricultural

Please see Eggs/2

PAUL PIONEER PRESS DISPATCH



Photos by Jean Pieri/Staff Photographer

Motria Kolotij paints Ukrainian eggs that have sold at her church's sale for 36 years. And she says she's not finished yet.

Pioneer Press/Dispatch - March 30, 1988



**Dick Youngblood**

## Wannabe filmmaker has gone commercials

*Executive producer, one-third owner of production firm finds way to shine*

In the spring of 1985, a 23-year-old dreamer named Michael Bodnarchek packed up his bright yellow '81 Dodge Charger and, armed with \$1,100 in savings, headed for Hollywood to become a famous filmmaker.

Eleven years later, he hasn't made it — at least as a producer of feature films.

But as executive producer and one-third owner of a year-old production company specializing in TV commercials, he's come a far piece from his home on St. Paul's East Side, I'd say.

Since its startup in September 1995, the company — dubbed A Band Apart Commercials — has depicted folks biking, jogging and playing basketball across Michael Jordan's bald pate, all in the promotional name of Gatorade.

It has manipulated a computer to distort the faces of an actor and a monkey, the better to register their "permanent surprise" at the taste of a Doritos corn chip.

And it has shaken shingles off the roof and awakened the baby with a daddy's whoop of delight over a Pizza Hut offering.

Throw in a few projects involving the likes of actress Candice Bergen for Sprint and basketball player Charles Barkley for Perfec TV, add it all up and you've got first-year billings of more than \$15 million. Depending on the deals cut by the

directors of the commercials, that means a revenue stream of \$1 million to \$2 million to A Band Apart.

*In the first year?* Of course, it helped a mite that Bodnarchek's partners include Quentin Tarantino, who directed the film hit "Pulp Fiction." And Lawrence Bender, who produced the flick. Not to mention the big William Morris talent agency and Miramax Films, the film producer and distributor.

In short, Bodnarchek apparently was listening carefully in 1985 when a sympathetic receptionist at Warner Brothers gave him the best advice of his career: "It's not what you know in this business; it's *who* you know."

### A slow start

So, let's do a flashback to his arrival in Southern California, where he had no job prospects, no contacts in the filmmaking community and no clue about what to do about it. All of which explains why he wound up clerking at an MGM Liquor Warehouse in Fullerton, dozens of traffic-clogged miles west of Tinseltown.

"I'd buy a copy of the Hollywood Reporter, and every few days I'd make the 160-mile round trip to one of the studios, where I got absolutely nowhere," said Bodnarchek on a recent visit to the Twin Cities. He had returned to Minnesota to present his alma mater,

Augsburg College in Minneapolis, with a \$10,000 check and to close on the purchase of a vacation home in Duluth.

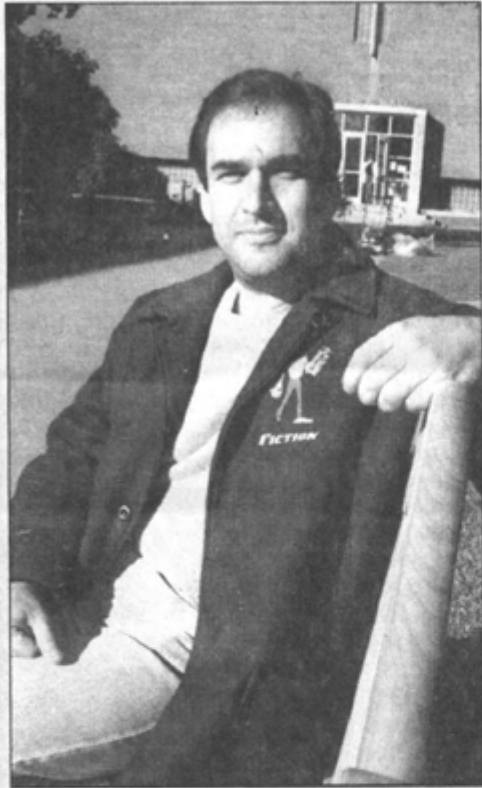
That Warner Brothers receptionist injected a note of reality into the process: "She asked me, 'Do you know anyone here who might help you?' And when I told her no, she just shook her head. 'Are you crazy? There are people with contacts here who can't get in.'"

Bodnarchek promptly set a course that has turned him into the most accomplished celebrity name-dropper this side of everybody's close personal friend, Star Tribune sports columnist Sid Hartman.

First, he accepted a job as an unpaid gofer — officially, a production assistant — on a student film being produced by the prestigious American Film Institute and starring Ally Sheedy of "The Breakfast Club" fame. It was there that he met and befriended Bender, another young production assistant on the project, who seven years later would go into partnership with Tarantino in a film production company.

An assistant director on the movie project who was active in the emerging music video business also took a liking to the lad and helped him land a job as production assistant on Lionel Richie's "Say You, Say Me" video.

"It paid \$50 a day, which was \$50



Star Tribune Photo by Dick Youngblood

**Michael Bodnarchek, executive producer and one-third owner of a year-old production company specializing in TV commercials.**

more than I made on the Film Institute project," Bodnarchek said. "But it didn't go very far toward paying my \$700-a-month rent."

### Seeing stars

That project, however, led to a higher paying job as assistant director on a Janet Jackson video, the cast of which included a young dancer named Paula Abdul.

It was during that assignment, in the summer of 1986, that another of his growing roster of contacts paid off: Taylor Hackford, who directed 1982's "An Officer and a Gentleman," had directed the

Richie video and invited Bodnarchek to work as production assistant on "La Bamba," a feature film Hackford was producing. A few months later, "La Bamba" star Lou Diamond Phillips was cast in the film "Stand and Deliver" and helped Bodnarchek land a job as assistant director.

It was in this fashion — one job's leading to important contacts, which led to another job and more contacts — that Bodnarchek kept busy for the next four years, mostly as a music video producer working with such stars as Mick Jagger, Tina Turner, Melissa Etheridge, U2 and Vanilla Ice. In the process, he produced Don Henley's "The End of the Innocence," which won an MTV award as best male video of 1990.

By the end of 1991 Bodnarchek had produced more than 200 videos, but by that time the trend was toward rap music, in which he had little interest. So, he shifted to freelance production of TV commercials and discovered that he could keep his schedule about as full as he wished.

Nevertheless, it was a grueling, often precarious existence: "You can't plan a vacation or make a major purchase without worrying," said Bodnarchek, who had a growing family by then. "I wanted more security." So, he wrote a business plan for the commercial production company and went to his friend Bender, who by that time had the money and the clout Bodnarchek needed.

It took some persistence, but Bender finally agreed to participate and even to help line up partners, Bodnarchek said.

Despite the success, his father — Wally Bodnarchek, a retired railroad brakeman who died in 1995 — never quite came to terms with his son's bemusing career.

"I remember when I was making \$750 a day [as a freelance commercial producer], and he still was saying something like, 'Seriously, now, when are you gonna get a *real* job?'"



This peaceful scene of a goatherd watching his flock was painted by Ivan Ilievsky during his 13 years in Brazil. It's done in oils.

## Ukrainian-born Ivan Ilievsky paints walls - and canvases too

"I could speak almost no English, and was so happy to get the job!" recalls Ivan Ilievsky, a painter in the General Services department at United Hospitals. His language problem may have held Ivan up when he first came to America 15 years ago, but it certainly didn't stop him. Ivan, whose background reads like a novel, has a range of talents and accomplishments that few can equal.

Born in the Ukraine in 1916, Ivan excelled in school and pursued a teaching career. Graduating in 1938, he taught elementary school, then history, science and geography at the junior high level. Eventually he became the principal of a school, then an "inspector" (superintendent) for six elementary schools.

While he obviously managed to move up in his field, Ivan experienced difficulties with the Communist government, which labeled him a "class element" because his father had been a Catholic priest. He fought in the Russian army during World War II, and spent time in a German prisoner-of-war camp. When he was finally freed he launched a struggle to get his wife and first child out of Russia. The family — with three children by this time — fled to Brazil in 1948.

Page 6

Ivan ran a barber shop and worked as a painter in Brazil for 13 years, until new immigration laws were passed and he and his family were able to come to America in 1961.

Ivan's son's godmother, whom the family had known in Brazil, lived in West St. Paul, so the family came directly here. Ivan was hired as a painter at St. Luke's soon after, and works primarily at that division today. His knowledge of Russian and Portuguese comes in handy when translation is needed for a patient who speaks one of those languages.

And he's developed a fine skill as a painter. "Ivan is a craftsman, in the true sense of the word," comments Ralph Dickinson, Assistant Director of General Services.

In his spare time, Ivan enjoys fishing ("anywhere and everywhere!") and making movies. You may have spotted him with his camera at the Ground-breaking ceremony last October.

During his training to become a teacher, he studied both music and art and obviously took to both. Ivan plays several instruments, including the guitar and mandolin. He's also a

talented artist, working primarily with oil paints, and he looks forward to doing more of this brand of painting when he retires.

Ivan and his wife Tatiana still live in West St. Paul, with their grown-up children nearby. Daughters Tamara and Ludmila are both married and located in South St. Paul. Son Alexander, a resident of Cottage Grove, works as an architectural designer for the 3M company. Tatiana, who worked as a medical assistant in her native country, is a teller at Montgomery Ward's today.

The couple are active in the Saints Volodymyr and Olga Ukrainian Orthodox Church, and do what they can to pass on the Ukrainian heritage they still hold dear to their children and ex-grandchildren.

Although he misses his homeland and the friends and relatives there, Ivan derives great pleasure from being in America. "I often say I think of my life as having been 15 years long, not 61, for the only part I wish to remember is the time I've spent in this country," he says.



Ivan on the job as a painter at St. Luke's.

February, 1977

UNISCOPE

\*UNIS

COPE, publications of United Hospital in St. Paul, MN — Mr. Ivan Ilievsky informed us that there is an error in the Above article — his father was an Orthodox priest (not Catholic).

Fair Entries In...

## NEEDLE EXPERTS READY

The needle and thread magicians of the 1955 Minnesota State Fair – a group of Ukrainian women now living in St. Paul – are again submitting several entries in the embroidery show.

They are Mrs. Vera Rosinka and Miss Oksana Solovey of 1000 Hague and Mrs. Olga Petrenko, who lives with her daughter, Maria, at 997 Hague. All are originally from Kharkov and all are now U.S. citizens except Mrs. Rosinka.

Mrs. Rosinka, 71, is responsible for developing the skills of the group, which last year won a triple sweepstake.

Mrs. Rosinka won a set of three pieces of needlework for buffet, chair or davenport; all gray-blue embroidery on off-white linen.

Miss Solovey won with an embroidered lunch cloth, as did Mrs. Petrenko. Maria won no major prizes in 1955 but has taken first premiums at past fairs. She entered carved wooden articles last year.

The state fair plays an important part in their lives, according to Mrs. Petrenko.

“We feel we are better Americans when we exhibit at such a thoroughly American institution as State Fair,” she said. We used to exhibit articles at fairs in Kharkov, but they didn’t award prizes. They were mostly bazaars, with emphasis on sales and not exhibits.”



**NEEDLEWORK EXPERTS**, who dominated last year’s Minnesota State Fair embroidery show, are, from left: Miss Maria Petrenko, Miss Oksana Solovey, Mrs. Olga Petrenko and Mrs. Vera Rosinka.

## State Fair

### Winners

### Announced

Seven sweepstake winners in the home activities department of the 1955 Minnesota State Fair were announced Thursday.

They are Mrs. E. A. Sanderson, 4100 Madalyn place, Robbinsdale, in the home art crafts division; Mrs. HULDAH Olson, 3804 Thirty-eighth avenue S., toys and dolls classification; and Ada Todnem, Pipestone, Minn., in the table linen grouping.

**Olga Petrenko**, 497 Dayton avenue, St. Paul, was sweepstake award winner in **the lunch cloth**, length under 40 inches class; **Oksana Solovey**, 1000 Hague avenue, St. Paul, in the lunch or breakfast cloth length over 40 inches and under two yards. Mrs. W. J. Johnson, 5020 Richmond drive. Was awarded sweepstakes in the dinner cloth, two yards or over, embroidery, and Mrs. G. B. Benson, Austin, Minn., was sweepstakes winner in the crochet cloth classification.

# grand gazette

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Natasha Ilievsky (left) and Tanya Anaya create Ukrainian Easter eggs in preparation for the annual Easter egg and bake sale to be held from 11:00 a.m. to 3:00 p.m. on March 24 and 31 at Sts. Volodymyr and Olga Ukrainian Orthodox Church, Portland Avenue and Victoria Street. Events each Sunday will include a dinner, raffle and art exhibit.

# St. Paul Dispatch

ST. PAUL, MINN., WEDNESDAY, MARCH 11, 1964



PAINTING traditional Ukrainian Easter eggs are Halyna Myroniuk, of 807 Ottawa Avenue and Ludmyla Ilievsky, of 1066 Harmon Avenue, West St. Paul, whose art work on the eggs will be a feature of the Easter Egg and Easter Bread sale March 22 at St. Volodymyr and St. Olga Ukrainian Orthodox Church, Portland and Victoria. The egg painting dates back to the year 988 when the Ukraine accepted Christianity and decorated Easter eggs became an important symbol of the Ukrainian rituals of the new religion, a church member said.

*-Staff Photo*

# УКРАЇНЦІ МІННЕАПОЛІСУ ПЛЕКАЮТЬ ДАВНІ ТРАДИЦІЇ

*Зореслав Байдюк – "Голос Америки" – 12 жовтня, 2005 р.*



**Українська Католицька Церква Св. Константина  
St. Constantine Ukrainian Catholic Church in Minneapolis, Minnesota**

Українська іміграція у Сполучених Штатах веде своє коріння з кінця 19-го століття. Перша хвиля українців складалась переважно з селян Західної України. З того часу відбулося чотири хвилі імміграції українців до Америки. Якщо зараз доля розкидає українців по всій країні, попередні поселенці жили переважно скупчено. Одне з таких поселень було засноване у другій половині 19-го сторіччя і досі існує в Міннеаполісі, штат Міннесота, що на кордоні з Канадою.



**Д-р. Михайло Козак  
Dr. Michael Kozak**

Українські громади у США завжди об'єднують церкви. Ось і у Міннеаполісі сучасне громадське життя українців зав'язано навколо чотирьох церков. Найстарішій з них – греко-католицькій церкві святого Константина -- у серпні цього року виповнилося дев'яносто два роки. Як говорить прихожан церкви і знавець історії української громади Міннеаполісу доктор Михайло Козак, церкву збудували 1913 року, її першим парохом був отець Константин Курило, і так її віддали під покров святого Константина.

При церкві працює невеликий музей українського мистецтва з цікавою колекцією фотографій українських церков з усього світу. Як розповідає Михайло Козак, дуже часто учнів місцевих шкіл ведуть туди, коли вони вивчають історію різних етнічних груп в Америці: «Приходять сюди і відразу бачать, і їм пояснюється, що таке українське мистецтво», каже пан Козак.

Церква святого Константина була перебудована у середині сімдесятих років, оскільки старе приміщення не відповідало потребам зростаючої громади.



**Українська Православна Церква Святої Катерини, Арден Гіллс, Міннесота  
St. Katherine Ukrainian Orthodox Church, Arden Hills, Minnesota**

У 1925 році через дорогу від церкви Святого Константина з'явилась українська православна церква святого Михаїла, яка збирає навколо себе місцевих православних. Взагалі, порівняно з іншими громадами українців в США, у Міннеаполісі багато православних. І хоча чимало громад в Америці переживають не найкращі часи, місцеві православні у 1995 році збудували нову церкву Святої Катерини. Як говорить її архітектор Олег Грегорет, церква будувалася в традиційному стилі:



**Олег Грегорет, Архітектор  
Oleh Gregoret, Architect**

«Ми хотіли мати церкву, яка нагадує українські церкви, особливо по селах, не в містах. Але також ми хотіли мати принаймні маленький натяк на українське барокко. Тут дуже трудно зробити чисте українське барокко -- через то, що дуже

багато деталей там. Але старалися зробити подібне до українського барокко».

Щороку у вересні при українському культурному центрі Міннеаполісу відбувається український фестиваль Міннесоти. Таким чином українці популяризують свою культуру та традиції.

Українська громада запустила глибоке коріння у громадському житті Міннеаполісу. Тож цього разу привітати українців на фестиваль прийшов навіть мер міста Ар Ті Райбак:

«Українська громада у нас має свою ідентичність, але не тримається осторонь. Це громада яка відкрито інтегрувалась у наше суспільство. Вона не загубила свою культуру і крокує в ногу з містом». Свято для українців не просто нагода покуштувати солодощі, але і спосіб заробити гроші на підтримку власних церков, установ та на допомогу Україні. Наприклад, місцева жителька Люба Левицька на фестивалі привертає увагу до фонду імені своїх батьків. Ось уже п'ять років фонд щороку фінансово підтримує тридцятьох студентів-семінаристів на Тернопільщині та Івано-Франківщині. Як говорить вона, фонд покликаний підтримати інтелектуальний розвиток майбутніх душпастирів:

«Хоча ми народилися в Америці, але ми відчуваємо, що Україна це наша Батьківщина. Ми вважаємо, коли ми підтримуємо інтелектуальне розвинення цих молодих священиків в православній церкві, і в Автокефальній і Київського Патріархату, ці молоді хлопці зуміють допомогти нашій державі вийти на відповідне місце. Щоби світ на Україну дивився, як [має] дивитися».



Як і кожна українська громада в Америці, осередок у Міннеаполісі



*Д-р Анатоль Лисий*  
*Dr. Anatol Lysyj*

переживає період інтеграції третьої та четвертої хвиль імміграції. Саме на новоприбулих покладають надію іммігранти післявоєнної хвилі. Адже, хтось має перебрати у свої руки та зберегти набуте за довгі роки на чужині. Процес просувається повільно, але різні покоління, схоже, почали знаходити спільну мову. І це дуже важливо, вважає доктор Анатолій Лисий – голова Фондації імені Івана Багряного та Комітету допомоги Україні в Міннесоті: «Були моменти, коли була деяка розбіжність. Було не так-то гарно. Бо особливо новоприбулі українці трохи залишалися позаду, трохи за бортом, як кажуть, української громади. Але тепер я бачу їх все більше і більше. Це дуже важливо для нас, бо нам треба нову силу, нову кров».



*Люба Левицька*  
*Luba Lewytkyj*

Ніхто точно не знає, скільки українців мешкає у Міннеаполісі. Дехто говорить п'ять, а дехто десять тисяч. Однак майже всі погоджуються, що після певного періоду сповільнення громада знову активізувалась і почала збільшуватись завдяки новоприбулим іммігрантам.

## **UKRAINIANS OF MINNEAPOLIS CARRY ON THEIR OLD TRADITIONS**

*Zoreslav Baydiuk "Voice of America" – October 12, 2005*

Ukrainian immigration in United States of America has its roots here since the end of 19<sup>th</sup> century. The first wave of Ukrainians consisted mostly of farmers from Western Ukraine. Since that time there were four more waves of Ukrainian immigration to U.S.A. Although today fate scatters Ukrainians all over the country, previous settlers used to live mostly together in "their" areas. One of such settlements was established in the second half of 19<sup>th</sup> century and it exists to these days in Minneapolis, Minnesota, the state which borders with Canada.

Ukrainian communities of U.S.A. are always united by their churches. For example, in Minneapolis contemporary life of Ukrainians is around the four churches. The oldest one of these is St. Constantine's Greek-Catholic Church, which in August of this year (2005) marks its ninety-second anniversary. As stated by the parishioners and the expert on the history of the Ukrainian community in Minneapolis Dr. Michael Kozak, the church was built in 1913, and its first rector was Father Constantine Kurylo - thus it was assigned to the protection of Saint Constantine.

The church buildings include a small museum of Ukrainian Art and boasts an interesting collection of photographs of Ukrainian churches from the entire state. As Dr. Michael Kozak explained, very often students of local schools are make a trip there from their schools when they study history of various ethnic groups in America. "They come here and right away they see, and they are told just what Ukrainian art is all about," said Dr. Kozak.

Saint Constantine's Church was remodeled and rebuilt in mid-seventies, because the old building no longer fulfilled the needs of the growing congregation.

In 1925, across the street from St. Constantine's Church was built St. Michael's Ukrainian Orthodox Church, which brought together local Orthodox. In general, compared to other Ukrainian communities in U.S.A., there are quite a few Orthodox in Minneapolis. And although some communities in America are surviving through not the years, which are not their best years, local Orthodox, in 1995, built a new St. Katherine Ukrainian Orthodox Church.

As states its architect Oleh Gregoret, the church was built in traditional style: "We wanted to have a Church which would remind us of Ukrainian churches, in particular village churches, rather than the ones in large cities. And we also wanted to have at least a little taste of Ukrainian baroque. It is very difficult to build here in true Ukrainian baroque style, because there are too much details. But we managed to build something similar to Ukrainian baroque."

Each and every year, in September, there a Ukrainian heritage festival of Minnesota is held at the Ukrainian Cultural Center in Minneapolis. In this way Ukrainian popularize their culture and traditions.

Ukrainian community grew deep roots into community life in Minneapolis. This year (2005) even the Mayor of Minneapolis R. T. Rybak attended the festival and extended his greetings to the community. He said: "Here Ukrainian community has its own identity, but it does not keep itself separate. This is a community which openly integrated into our society. It has not lost its culture and strides along with the city." This festival for Ukrainians is not only an opportunity to taste sweets, it is also the means of making some money to support its own churches, enterprises and assistance to Ukraine. For example local resident Luba Lewytkyj at the festival turned our attention to the Fund in the name of her parents. For already five years the fund annually finances thirty students of seminaries in the Ternopil and Ivano-Frankivsk regions. As she states the fund is designated for support of intellectual development of future pastors.

"Although we were born in America, we feel that Ukraine is our true Fatherland. And we know that when we support intellectual development of these young pastors of the Orthodox church, as well as the Autocephalic churches and those under Kyiv Patriarchate, these young men will be able to help our country to attain its appropriate place. So that the world would see Ukraine as it should be seen."

As every Ukrainian community in America, Ukrainians in Minneapolis are going through a period of integration of the third and fourth waves of immigration. So that immigrants put their hopes into the immigrants of the after-war wave, because someone has to take over and preserve what has been achieved over the long years in immigration.

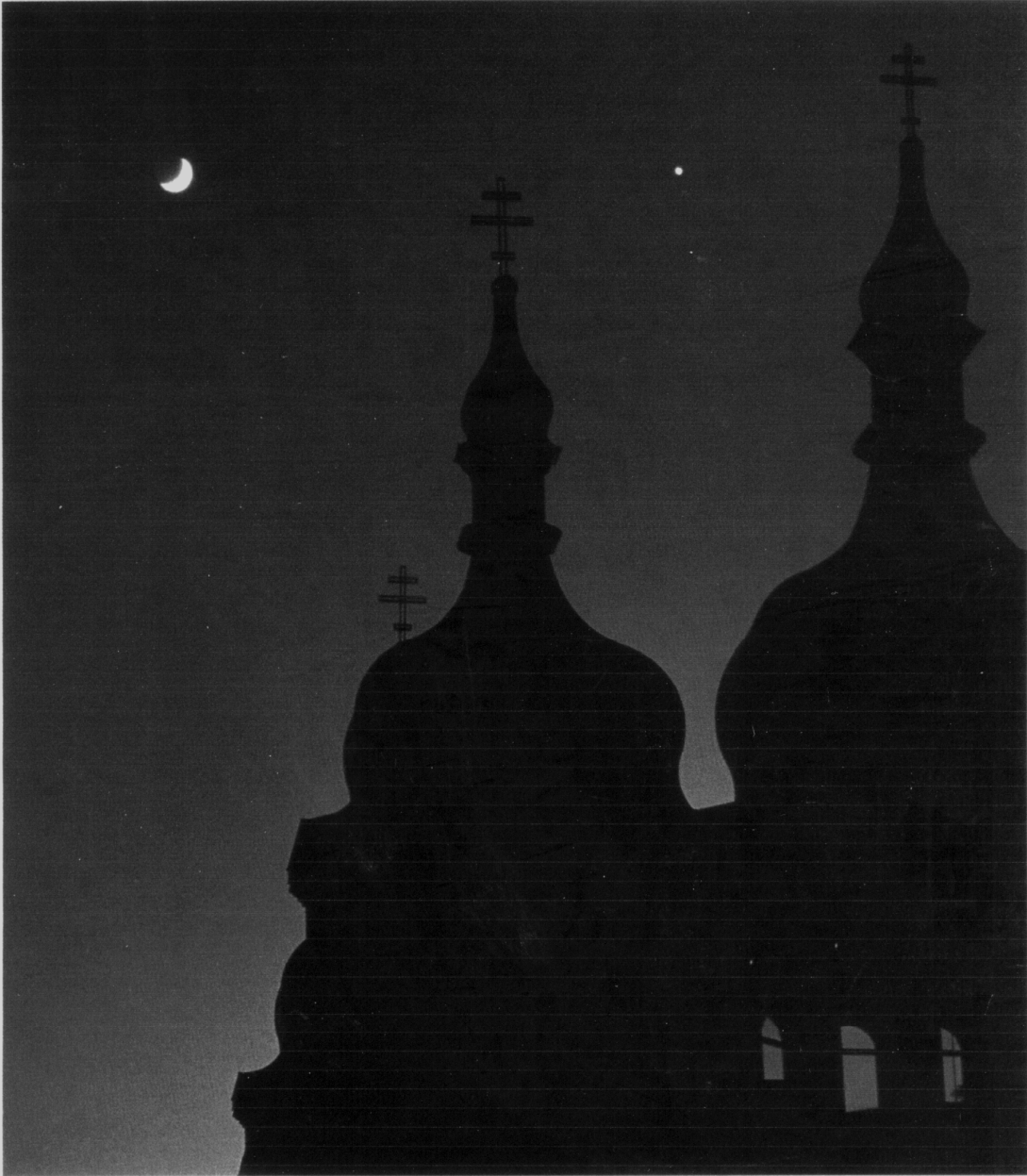
The process is moving along quite slowly, but it looks that various generations started finding their common language. And this is very important, says Dr. Anatol Lysyj – the head of the Ivan Bahryanyj Foundation and the Committee for Assistance to Ukraine in Minnesota:

"There were some moments when there was some kind of difference and this was not nice. Because especially the newly arrived Ukrainians seemed to stay behind, a little over the edge, of the state's Ukrainian communities. But now I see more and more of them. And this is very important for us, because we need new power, new blood."

No-one knows exactly just how many Ukrainians live in Minneapolis. Some people say it is five and some say it is ten thousand. However, almost everyone agrees that after a certain period of slowdown the community is alive and active again, and it started growing thanks to the newly arrived immigrants. The process is moving along rather slowly, but various generations, as it looks, started finding common language. And this is very important," states Dr. Lysyj.



This month's best astrophoto



Venus Competes with the Moon's Earthshine

DENNIS ZERWAS JR.

(28mm lens at f/2.8, Elitechrome 200 film, 23-second exposure taken May 20, 1999, at Saint Katherine Ukrainian Orthodox Church, Arden Hills, Minnesota)

**ЦЕРКВА СВЯТОЇ КАТЕРИНИ ЗАЦІКАВИЛА БАГАТЬОХ ФОТОГРАФІВ – в журналі «Астрономія» за червень 2000 року, на стор. 134, фотографія Денніса Зерваса, Мол., була дістала місце «найкращого астрофота цього місяця». В журналі фото було в кольорі – темний силует церкви на фоні пурпурного неба – чудово!**

**ST. KATHERINE CHURCH INTRIGUED MANY PHOTOGRAPHERS – in the magazine “Astronomy”, June 2000 issue, on page 134, Dennis Zerwas, Jr. photo won “This month’s best astrophoto”. In the magazine the color photo titled “Venus Competes with the Moon’s Earthshine” showed the dark church silhouette against deep purple sky – beautiful!**

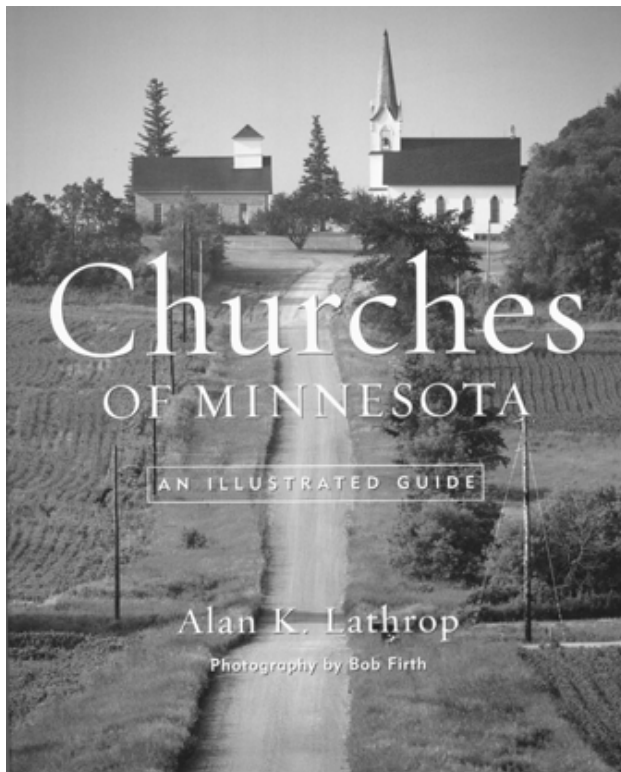
## УНІКАЛЬНИЙ АРХІТЕКТУРНИЙ СТИЛЬ УКРАЇНСЬКОГО БАРОККО ЦЕРКВИ СВЯТОЇ КАТЕРИНИ В АРДЕН ГІЛЛС, МІННЕСОТА

Майя ГРЕГОРЕТ

Ще в листопаді 1991 року Українська Православна Церква Святих Володимира і Ольги в Сейнт Полі, Міннесота, вислала парафіянам церкви та багатьом іншим, особливо парафіянам інших православних церков Сейнт Полу та Міннеаполісу та багатьом іншим українцям, свій перший заклик підтримати цю величезну нагоду - пожертви більш ніж півтора мільйона доларів двома сестрами з родини Заславців, пані Вірою Танасійчук та пані Неонілою Мейзер з її чоловіком Діном Мейзером на побудову нової української православної церкви в Арден Гілліс, МН, де була вже куплена ними земля для цієї цілі - і таки збудувати вже заплановану прекрасну українську православну церкву в стилі українського барокко і цим підвищити нашу українську національну присутність в Містах Близнятах.

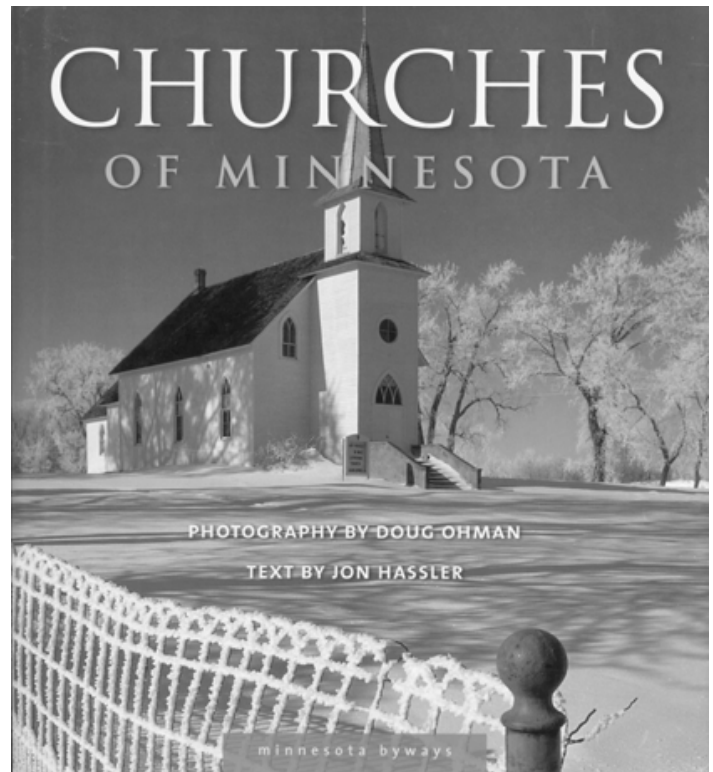
Церкву таки збудувала власними силами в 1995 році Парафія Святих Володимира і Ольги. Тому що тоді деякий час ще мали надію, що всі три українські православні церкви збудують цю нову церкву разом і об'єднаються в одну більшу парафію, вирішили назвати нову церкву і парафію відмінною від усіх трьох церков іншою назвою. Запропонована була назва: **Українська Православна Церква Святої Катерини**. Погодилися на цю назву і офіційно проголосували за неї на Парафіяльних Зборах. Об'єднання церков не відбулося, але **українська національна присутність в Твін Сітіс, як також принаймні у всьому штаті Міннесоти, таки значно підвищилась!**

Цьому свідчать дві книжки, в яких серед порівняно невеликого вибору незвичайних церков в Міннесоті, зфотографована та описана Українська Православна Церква Святої Катерини в Арден Гілліс - містечко якраз посередині поміж Сейнт Полом та Міннеаполісом. Нижче подані фотографії обкладинок цих двох книжок – їх можна купити в такій книгарні як Барнс енд Нобелс, як також і в інших більших книгарнях, або через Інтернет.



*Published by the University of Minnesota Press,  
111 Third Ave. S., Minneapolis, Minnesota 55401  
in 2003*

St. Katherine Ukrainian Orthodox Church in Arden Hills MN is featured on page 6 with a detailed description on page 7.



*Published by The Minnesota Historical Society  
345 Kellogg Blvd. W., St. Paul, MN 55102 in 2006*

St. Katherine Ukrainian Orthodox Church in Arden Hills MN is featured by a centerfold photo on pages 118-119.

## UNIQUE ST KATHERINE UKRAINIAN ORTHODOX CHURCH IN ARDEN HILLS, MINNESOTA, BUILT IN UKRAINIAN BOROQUE STYLE

*Maya GREGORET*

In November 1991, Saints Volodymyr and Olga Ukrainian Orthodox Church in Saint Paul, Minnesota, mailed to its parishioners and many other Ukrainians, particularly to parishioners of other Ukrainian Orthodox churches in St. Paul and Minneapolis its first “letter of appeal” to support the great opportunity – a donation of more than one-and-a-half million dollars by two sisters from the Zaslavets family (Mrs. Vera Tanasichuk and Mrs. Neonila Maeser with her husband Mr. Dean Maeser) towards construction of a new Ukrainian Orthodox Church in Arden Hills, MN, where they purchased the land – and build the new magnificent church, already designed in the Ukrainian Baroque architectural style. The letter stated that this would create a visible Ukrainian presence in the Twin Cities.

The church was built in 1995 by Saints Volodymyr and Olga Parish. For some time there was still some hope that all three Ukrainian Orthodox churches in St. Paul and Minneapolis would unite into one larger church here, in Arden Hills, a suburb right between the cities of St. Paul and Minneapolis. Therefore, at one of the Parish Membership Meetings, it has been decided and voted in by those present at the meeting to give this new church a new different name, rather than favoring any one of the three churches. The new church would bear the name of **St. Katherine Ukrainian Orthodox Church**. The unification of the three churches did not happen, but **the greater visibility of the Ukrainian presence in the Twin Cities did happen!** Many people know this church, it is a new landmark in the Twin Cities. The first several years after it opened many people alone, or in groups, were anxious to see this new church. They visited the church for the, so called tours, during which Maya Gregoret explained to them the many interesting things about the Church, as well as about our Orthodox Faith, in general.

Two books about Churches of Minnesota were published, and in both of them, among the relatively few particularly noticeable churches in Minnesota that were chosen, is our magnificent St. Katherine Ukrainian Orthodox Church in Arden Hills, MN. Photo copies of the two book covers included in this article provide a better description of the two books. One was published by the University of Minnesota Press, Minneapolis, MN, in 2003, and the other by The Minnesota Historical Society in St. Paul, MN, in 2006. The books may be purchased at such large book stores as Barnes and Noble and other larger bookstores, or through the Internet.

