Prepared for:

Christina Wakefield
City Archivist & Chief Heritage Resource Officer
The Corporation of the City of Thunder Bay
500 Donald Street East
Thunder Bay, ON P7E 5V3

Prepared by:

Tara Jenkins, MA, GPCertCHS, CAHP
Egis Cultural Heritage Manager
6240 Highway 7, Suite 200
Woodbridge, ON L4H 4G3

February 27, 2026

SUBJECT: PART IV DESIGNATION UNDER THE ONTARIO HERITAGE ACT OF 716 PACIFIC AVENUE

Dear Christina,

The Corporation of the City of Thunder Bay (the City) has 32 properties Listed on its Heritage Register to be considered for Part IV designation by December 31, 2026, in response to the Bill 23 amendments to the *Ontario Heritage Act*. In August 2025, Egis was retained by the City to complete Statements of Cultural Heritage Value or Interest and the necessary documentation to support the designation of six (6) prioritized properties.

The purpose of this report is to provide the City with an evaluation of the Listed property located at 716 Pacific Avenue (see Location Map, **Attachment 1**). This report determines if the property merits designation under Part IV, Section 29 of the *Ontario Heritage Act*. The evaluation is based on comprehensive research conducted for the property (see **Attachment 2**), application of the criteria of Ontario Regulation 9/06 (in **Attachment 2**), and, if the evaluation determines the property to meet two or more of

the regulation criteria, a draft Statement of Cultural Heritage Value or Interest that can be used for the designation by-law for the property (see **Attachment 3**). If the property is eligible for designation, this report also provides draft Notices of Intention to Designate for the local newspaper, the Ontario Heritage Trust, and the property owner (**Attachment 4** and **Attachment 5**).

The following report demonstrates that the property at 716 Pacific Avenue in the City of Thunder Bay has design value as a representative example of Ukrainian-Canadian architectural fusion style church which combines design sensibilities of the Ternopil nave, Bukovinian, and Cossack Baroque styles of Ukrainian architecture with Western architectural elements. The property has historical associative value through its association with St. Mary's Ukrainian Orthodox Parish, the first Ukrainian Orthodox congregation in Fort William and the first in Northwestern Ontario. Established in 1909, the parish acquired this property in 1911, and construction of the church was completed in 1912. The church served as an important spiritual and cultural centre for early Ukrainian immigrants and was rebuilt in 1937 following a major fire. The property also has historical associative value as it is linked to significant community figures, including Father Luke Solohub, who served the parish for nearly 33 years, and long-time parish leader and businessman George Ostaff, whose leadership and involvement strengthened the parish. The property also has historical value since it yields information that contributes to an understanding of the cultural development of the Ukrainian community in Thunder Bay, reflecting the experiences of early settlers who faced social marginalization and relied on their church as a centre of cultural preservation and community cohesion. Lastly, the property retains contextual value as a long-recognized landmark in the East End neighbourhood, where the presence of a Ukrainian church for more than 110 years and the continued visibility of its domes along Pacific Avenue have ensured its enduring landmark status within the neighbourhood (see **Attachment 3**, Reasons for Designation).

Recommendation

In my professional opinion as Egis' qualified heritage professional,[1] based on the evaluation in this designation report, the property at 716 Pacific Avenue meets four of the nine criteria of Ontario Regulation 9/06 and merits municipal designation under Part

[1] Egis' qualified heritage professional, Tara Jenkins, is a professional member of the Canadian Association of Heritage Professionals who is in good standing and possesses the applied and demonstrated knowledge of accepted standards in heritage conservation, historical research, and the identification and evaluation of cultural heritage value or interest.

IV, Section 29 of the *Ontario Heritage Act.* I recommend that City Council supports the designation of this property to conserve its cultural heritage value or interest. Therefore, I recommend that this designation report be forwarded to Council for consideration and approval to proceed with the Part IV designation of 716 Pacific Avenue.

The draft Statement of Cultural Heritage Value or Interest for 716 Pacific Avenue attached as **Attachment 3** to this report comprises the Reasons for Designation, which have been summarized in the draft public Notices of Intent to Designate provided in **Attachment 4** and **Attachment 5** of this report.

Yours sincerely,



_____
Tara Jenkins, MA, GPCertCHS, CAHP
Egis Cultural Heritage Manager
Water, Environment and Energy Transition

ATTACHMENTS

Attachment 1 –	Location Map and Description, and Current Photograph
Attachment 2 –	Research, Evaluation & Visual Resources
Attachment 3 –	Draft Statement of Cultural Heritage Value or Interest (Reasons for Designation)
Attachment 4 –	Draft Notice of Intention to Designate to be published in a Newspaper and/or Municipal Website
Attachment 5 –	Draft Notice of Intention to Designate for the Ontario Heritage Trust and the Property Owner

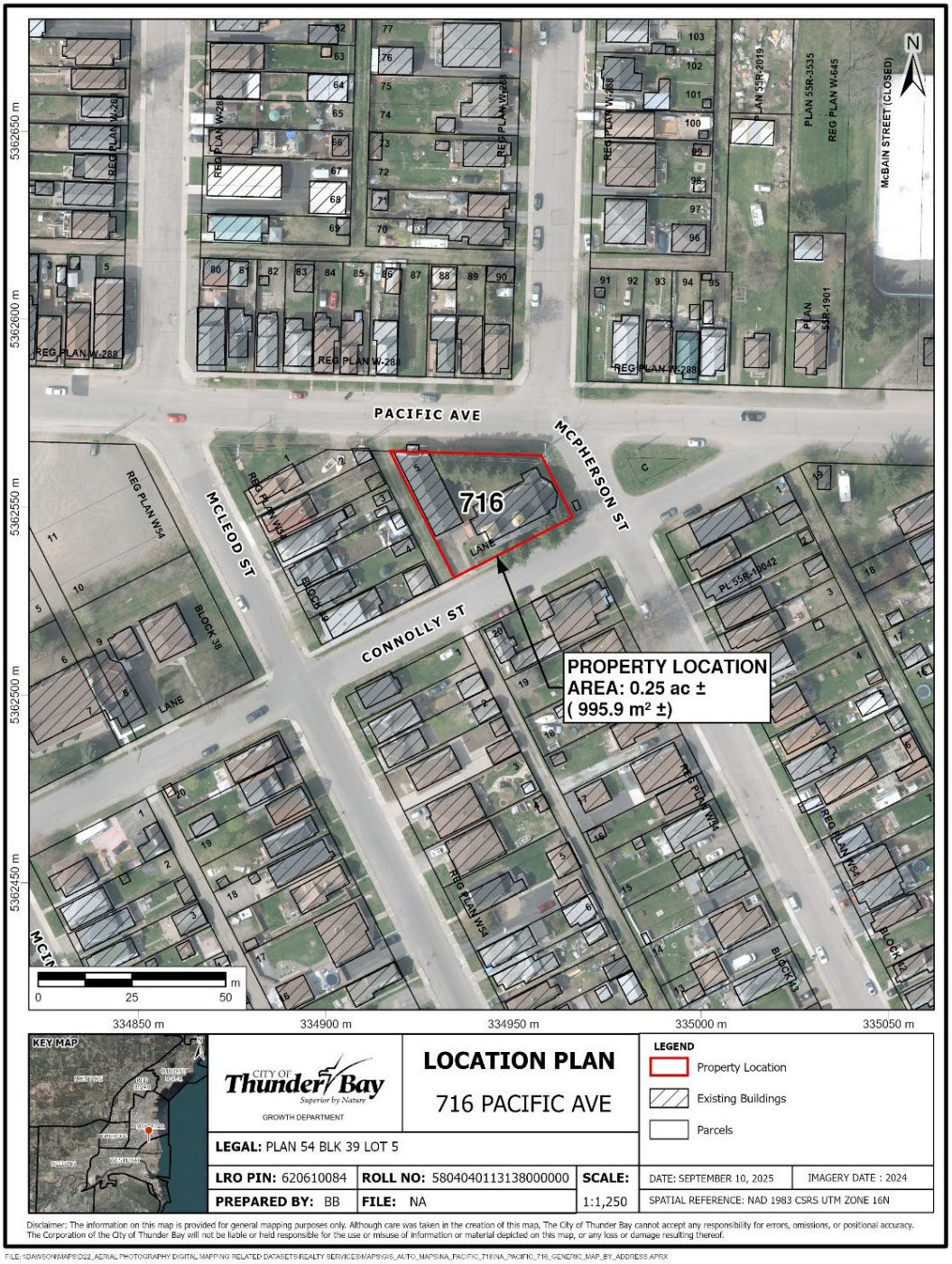
1.0 ATTACHMENT 1 - LOCATION MAP AND CURRENT PHOTOGRAPH

1.1 Location Map

The location map shows the boundary of the property at 716 Pacific Avenue and the existing building within the property (**Figure 1**, below).

In undertaking this research and evaluation, Egis acknowledges that the area now known as the City of Thunder Bay lies within the traditional territory of many First Nations, including the Anishnawbe people, and is part of the Treaty Territory of the Fort William First Nation, signatories to the Robinson-Superior Treaty of 1850. The City is now home to a diverse Indigenous community, including many First Nations and the Métis peoples.

Figure 1: Building location within 716 Pacific Avenue, City of Thunder Bay, Ontario



1.2 Property Description

The following table provides a description of the property.

Table 1: Property Datasheet

Field	Property Data
Municipal Address	716 Pacific Avenue
Common Name	Former Ukrainian Orthodox Church of the Assumption of the Blessed Virgin Mary
Municipality	The Corporation of the City of Thunder Bay
Registered Plan/Lot	PLAN 54 BLK 39 LOT 5
LRO PIN	620610084
Ownership	Private
Location	Corner property at Pacific Avenue, McPherson Street and Connolly Street (See Location Map above)
Current Photograph	See Section 1.3 below
Neighbourhood/Community	East End neighbourhood, former community of Fort William
Date of construction of built resources (known or estimated, and source)	Original Church Built: 1911-1912 (*Daily Times-Journal,* Fort William, April 19, 1911; *Ukrainians in Thunder Bay, 1941-1986*). Rebuilt Church: 1937 (*Daily Times-Journal*, Fort William, Dec. 18, 1937). Church Hall Built: 1937 (*Daily Times-Journal,* Fort William, November 30, 1937).
Date of significant alterations to built resources (known or estimated, and source)	In 1937, the church was ravaged by a fire that began in its east end at the altar and spread through the walls to the east dome (*bani*). The church subsequently underwent major reconstruction later that year. As part of this work, the domes were rebuilt and the church hall was built on the property to serve as a Sunday school hall (*Daily Times-Journal*, Fort William, March 15, 1937; Nov. 30, 1937; Dec. 18, 1937). Sacristy added to the north elevation of the apse of the church, and a kitchen added to the south side of the hall in 1974 (City of Thunder Bay, “716 Pacific Ave. Part 1”). After the fire, the exterior walls were covered in Insulbrick (fake brick tar siding) followed by metal

Field	Property Data
	siding in 1979, which still exists today (City of Thunder Bay, "716 Pacific Ave. Part 1"). Stained glass windows added in 1979 (City of Thunder Bay, "716 Pacific Ave. Part 1").
Architect/designer/builder/contractor/ subcontractor (and source)	**Architect** Unknown **Contractor** Nick Gowacki (Ontario Land Registry Historical Books)
Previous owner(s) or occupants (and source)	The following chronology is drawn from the Ontario Land Registry Historical Books **February 18, 1890** – Registered Plan 54 made by Provincial Land Surveyor W.A. Ducker for the Canadian Pacific Railway Company and Hudson's Bay Company **October 1, 1891** – Lot 5, Block 39 of Plan 54 et al. (and other lands) granted via quitclaim deed to the Canadian Pacific Railway Company by The Governor & Company of Adventurers of England trading into Hudson's Bay for $1 et al. **May 3, 1907** – Lot 5, Block 39 of Plan 54 et al. granted by the Canadian Pacific Railway Company to Robert Henry Neeland for $650. **June 4, 1907** – Lot 5, Block 39 of Plan 54 granted to John Palleck by Robert Henry Neeland and his wife for $400. **February 11, 1910** – Agreement recorded between John Palleck and Ira Dwight Evans to transfer Lot 5, Block 39 of Plan 54 for $1150. **February 24, 1911** – Agreement recorded between Ira Dwight Evans & James McGuire and William Pacaryniuk, Peter Pasker, Michael Bodnar, George Prikaski, George Hoopka, & John Chobin, Trustees for the Orthodox Greek Church, to transfer a portion of Lot 5, Block 39 of Plan 54 consisting of 60 ft. of frontage on Connolly St. at South Easterly corner for $1800. **June 24, 1911** – Declaration of Trust recorded between Peter Paskar, George Hoopka, George Prikaski, Michael Jubenko, Nicholas Yzako, & Onufrey Synsyensky [Starzynsky] and the Reverend Archbishop Platon Rozhdestvensky to transfer the 65-ft. portion of Lot 5, Block 39 of Plan 54 for $1 et al.

Field	Property Data
	February 12, 1912 – John Polleck and his wife granted the whole of Lot 5, Block 39 of Plan 54 to Ira Dwight Evans for $1150. **June 19, 1914** – James McGuire and his wife granted the whole lot via quitclaim deed to Ira Dwight Evans for $1. **March 12, 1915** – The 65-ft. portion of Lot 5, Block 39 of Plan 54 granted by William Pacarynuk and his wife, Peter Pasker, Michael Bodnar, George Prikaski, John Chobin, Nicholas Yzako, the Trustees for the Orthodox Greek Church, via quitclaim deed to Archbishop Alexander Nemolovsky. **September 28, 1915** – Ira Dwight Evans and his wife granted a portion of the property consisting of 85 ft. of frontage on Connolly St. at the South Easterly corner to His Grace, Most Reverend Evdokim Meschersky for $2350. **January 23, 1917** – Ira Dwight Evans granted a portion of the property et al. (and other lands) to Eleanor Maud Evans for $1, et al. **April 23, 1918** – Eleanor Maud Evans granted a portion of the property consisting of 30 ft. of frontage on Connolly Street at S.W. corner by 60 feet deep to Nick Goreski for $300. **April 23, 1918** – Nick Goreski and his wife granted the portion of the property to Achtemi [Artemi] Myroniuk, Wasyl Pytriuk, Aleksei Gutsa, Tanoski Romaniuk, Levon Anotruszka**,** Nykolo Astajijczuk, Georgi Kozak, Wasyl Popowych, Wasyl Bolotennuj [sic], Mytro Bodnar, Mytro Kyryluk, Mytro Sawczuk, Trustees of Bukowinian Orthodox Congregation, for $350. **August 30, 1918** – Eva M. Hurdon, Clara Blennerhassett, Amy Croxton, William V. Hurdon, Nicholas D. Hurdon, the lawful sisters and brothers and only next of kin of Eleanor Maud Evans, deceased, granted via quitclaim deed the portion of the property et al. (and other lands) to Ira Dwight Evans for $1, et al, see judge's order. **July 3, 1919** – Ira Dwight Evans (unmarried) in his personal capacity as administrator of estate of Eleanor Maud Evans, deceased, granted the portion of the property to Nick Goreska [Goreski] for $300.

Field	Property Data
	February 25, 1920 – Nick Goreska [Goreski] and his wife granted the portion of the property to Michael R. Catcher for $700. **March 2, 1920** – Agreement recorded between Michael R. Catcher and James Dell for the portion of the property for $700. **October 18, 1921** – Michael R. Catcher and his wife granted the portion of the property to Alice Maude [sic] Dell for $700. **November 18, 1921** – Tax deed recorded between the Mayor & Treasurer of Fort William and the Municipal Cor. [Corporation] of the City of Fort William pertaining to the west 85 ft. of the property for $98.59 **April 17, 1923** – The Municipal Corporation of the City of Fort William granted the portion of the property via quitclaim deed to Alice Maud Dell for $1. **March 7, 1924** – Alice Maud Dell & James Dell granted the portion of the property to Kostanty Stewko for $450. **December 18, 1924** – The Municipal Corporation of the City of Fort William granted the west 85 ft. of the property, excepting portion granted by the municipality previously to Alice Maud Dell, to Petro Paskar, Teodore Dutchak, Deonis Twasiuk, Ivan Kruk, George Paleuchuk, Oleksa Kruk, Kost Hancharyk, Dmytro Menzak, Michael Bodnar, George Kachan, Oleksa Fedoreniak & Tavasey Irichuk, Trustees of the Ukrainian Greek Orthodox Church of Fort William, for $178. **March 1, 1926** – Kostanty Stewko and his wife granted the portion of the property to John Kruk, Dionizie Twasuk, Jokuc Dowky, Alexander Kruk, Demytro Nenzak, Makarie Pouluk, Andro Semanuk, Nazarie Todorash, Chaly Chehowy, Gabriel Antonuk, Nazarie Chepyshka, Alex Shelysuk, Trustees of the Ukrainian Greek Orthodox Church of Fort William, for $500. **November 3, 1930** – Tax deed recorded between the Mayor & Treasurer of Fort William and Charles Chehowy for the whole lot, less portion transferred on April 17, 1923 (west 85 ft.) for $48.39. **January 7, 1936** – Charles Chehowy and his wife granted the whole property, less west 85 ft. portion, to

Field	Property Data
	Alexander Motzok, John Shapka & Charles Chehowy, Trustees for the Ukrainian Greek Orthodox Church of Fort William for $1. **February 18, 1938** – Mechanic's Lien recorded between Nick Glowacki and John Kruk, Dionizie Twasuk, Jokuc Dowky, Alexander Kruk, Demeytro Nenzak, Makarie Pouluk, Andro Semanuk, Nazarie Todorash, Chaly Chehowy, Gabril Antonuk, Nazarie Chepyshka, Alex Shelysuk, Trustees of the Ukrainian Greek Orthodox Church of Fort William and Alexander Motzok, John Shapka, and Charles Chehowy, Trustees for the Ukrainian Greek Orthodox Church & the said Ukrainian Greek Orthodox Church, of Fort William, pertaining to the whole property, for $1313.18 and an additional $10. **November 19, 1974** – Mechanic's Lien recorded between Aube Painting and Decorating Ltd. And Alexander Motzok, John Shapka, & Charles Chehowy, trustees of the Ukrainian Greek Orthodox Church, for the whole property, less west 85 ft. portion, for $530.
Previous function(s)	Place of Worship (Ukrainian Orthodox Church of the Assumption of the Blessed Virgin Mary)
Current function* *This does not refer to permitted use as defined by the Zoning By-law	Church: Vacant Hall: Residential (Tenant)
Heritage Recognition/Protection/Date (municipal, provincial or federal)	Listed on the Municipal Heritage Register in 2010
Local Heritage Interest	Yes

1.3 Current Photograph(s)

The following photographs were taken on October 15, 2025, by Tara Jenkins, Egis' Cultural Heritage Manager. Permission to enter was not granted by the property owner, and photographs were taken of the exterior elevations from the public rights-of-way of Pacific Avenue, Connolly Street, and McPherson Street to support the assessment of the property's heritage value.



Photograph 1: View of 716 Pacific Avenue looking northeast on Connolly Street (Source: Egis, October 15, 2025).



Photograph 2: Southwest corner of 716 Pacific Avenue from Connolly Street (Source: Egis, October 15, 2025).



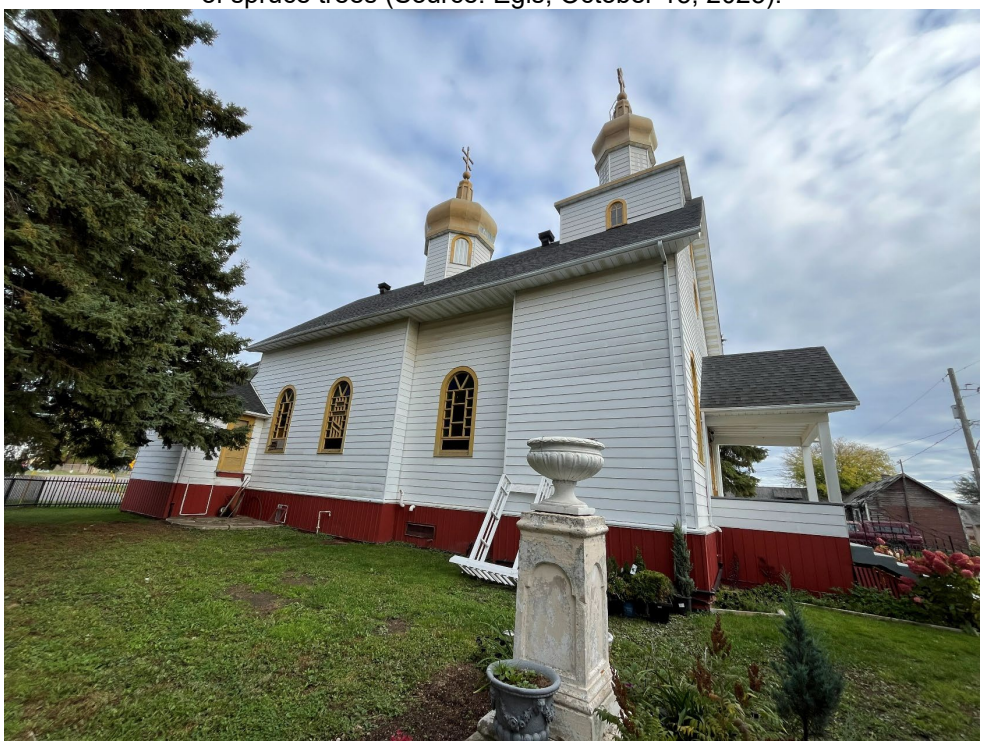
Photograph 3: Close-up of southwest corner of 716 Pacific Avenue (Source: Egis, October 15, 2025).



Photograph 4: East elevation of 716 Pacific Avenue showing the apse end facing McPherson Street between Pacific Avenue and Connolly Street (Source: Egis, October 15, 2025).



Photograph 5: View from Connolly Street of the south elevation of 716 Pacific Avenue screened by row of spruce trees (Source: Egis, October 15, 2025).



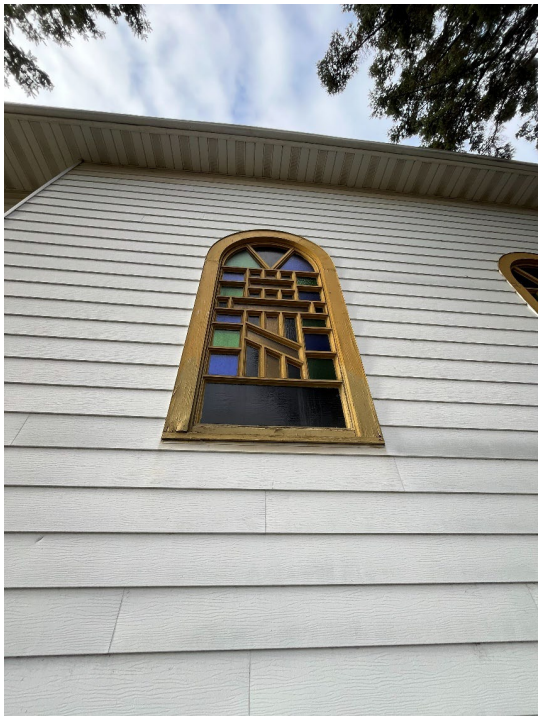
Photograph 6: View of the north elevation of 716 Pacific Avenue showing concrete monument in the garden (Source: Egis, October 15, 2025).



Photograph 7: Close-up of the northwest corner of the church façade (Source: Egis, October 15, 2025).



Photograph 8: West elevation entrance to the church (Source: Egis, October 15, 2025).



Photograph 9: Close-up of stained-glass window on the south elevation (Source: Egis, October 15, 2025).



Photograph 10: Close-up of the south side of the steps leading to the church's front entrance and garden bed (Source: Egis, October 15, 2025).



Photograph 11: View looking west on Pacific Avenue showing the former church hall on the property (Source: Egis, October 15, 2025).



Photograph 12: View looking east on Connolly Street towards the McIntosh Street intersection and St. Peter's Church (Source: Egis, October 15, 2025).



Photograph 13: View of the Ukrainian Catholic Church of Transfiguration at 629 McIntosh Street (Source: Egis, October 15, 2025).



Photograph 14: View of the domes of the church at 716 Pacific Avenue visible at the skyline from the empty lot between McIntosh and McLeod Streets (Source: Egis, October 15, 2025).

2.0 ATTACHMENT 2 - RESEARCH, VISUAL RESOURCES, AND EVALUATION

2.1 Research

This section of the report describes the history, architecture and context of the property at 716 Pacific Avenue and relates that information to the assessment of cultural heritage value or interest utilizing Ontario Regulation 9/06. Visual resources gathered for the report are in **Section 2.2** below. The list of sources, both primary and secondary, used to compile the discussions in this section are found in footnotes.

2.1.1 Discussion of Design or Physical Value

The discussion surrounding the design or physical value of the property centres on the three criteria set out in Ontario Regulation 9/06 as:

- Is the property a rare, unique, representative or early example of a style, type, expression, and material or construction method (criterion 1);
- Does the property display a high degree of craftsmanship or artistic merit (criterion 2); and/or,
- Does the property demonstrate a high degree of technical or scientific achievement (criterion 3)?

Based on the field review, consultation of books and online resources on early-to-mid 20th century Ukrainian church architecture in Canada,[2] and professional judgement and expertise, the property has been determined to retain design value as it includes a representative example of Ukrainian-Canadian architectural fusion style church which combines design sensibilities of the Ternopil nave, Bukovinian, and Cossack Baroque styles of Ukrainian architecture with Western architectural elements.

Multiple sources on the architecture of pioneer Ukrainian churches illustrate that Ukrainian Greek Orthodox and Catholic churches drew heavily from Byzantine architectural traditions. These traditions included onion-shaped domes or cupolas, repetitive arches, and, in some styles, a cruciform or Greek-cross plan with broad

[2] Harold Kalman, *Pioneer Churches* (Toronto: McClelland & Stewart, 1976); Kim Ondaatje, *Small Churches of Canada* (Toronto: Lester & Orpen Dennys Ltd., 1982); Robin Langley Sommer, *The Old Church Book* (New York: Barnes and Noble Books, 1999); Sterling Demchinsky, "Typical Architectural Characteristics of Ukrainian Church Styles," *Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/characteristics.html.

transepts and a large central domed space known as a *bani* or *banya*.[3] The central dome is described as one of the most prominent architectural elements of Ukrainian churches.[4] A typical characteristic of the *bani* is that it is an open dome with windows in the drum that allow natural light to enter and enhance the beauty of the interior.[5] In churches with cruciform plans, the open central dome illuminated the point where the two wings intersect.[6] Another characteristic feature of Ukrainian church architecture is the apse, which is usually semicircular or polygonal in plan and vaulted with a splayed roof.[7] Ukrainian churches typically featured hipped roofs, although some had gabled roofs, which was more commonly associated with the church styles from the Ternopil region, which was part of the historical region of Galicia.[8] The presence of domed twin towers on either side of the façade reflects Western influence and is commonly found on Ukrainian-Canadian churches.[9]

The design of Ukrainian-Canadian churches built by early settlers differed from those in Ukraine, largely because local building materials were not the same as those available in their homeland. The architectural styles of nearby Roman Catholic and Protestant churches also influenced their construction, particularly the use of prefabricated Gothic-arched windows and circular or oculus windows, which were often installed for reasons of convenience.[10] Many Ukrainian-built churches in Canada were based on settlers' memories of church architecture from their homeland, often blending elements from several traditional styles for inspiration.[11]

The existing wood-framed church at 716 Pacific Avenue replaced the original wood framed building, which was constructed between 1911 and 1912 and severely damaged in 1937 when a fire began in the east end and spread through the walls into the east

---

[3] Harold Kalman, *Pioneer Churches* (Toronto: McClelland & Stewart, 1976), 171-173; Robin Langley Sommer, *The Old Church Book* (New York: Barnes and Noble Books, 1999), 39; Neil Bingham and David Butterfield, *Ukrainian Churches of Manitoba: An Architectural History Theme Study* (Winnipeg: Historic Resources Branch, Manitoba Culture, Heritage and Tourism, 1987), accessed online: https://www.gov.mb.ca/chc/hrb/internal_reports/pdfs/ukrainian_churches_full.pdf.

[4] Sterling Demchinsky, *"*Typical Architectural Characteristics of Ukrainian Church Styles*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/characteristics.html

[5] Ibid.

[6] Kim Ondaatje, *Small Churches of Canada* (Toronto: Lester & Orpen Dennys Ltd., 1982), 30; Thunder Bay Museum, Historical Society Papers and Records, 1973, 8. Accessed online: https://archive.org/details/papersrecordsthu0005thun/

[7] Sterling Demchinsky, *"*Typical Architectural Characteristics of Ukrainian Church Styles*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/characteristics.html

[8] Sterling Demchinsky, *"*Ternopil Regional Styles*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/traditional_ternopil.html

[9] Sterling Demchinsky, *"*Ukrainian-Canadian Architectural Fusions*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/ukrainian_canadian_fusions.html

[10] Sterling Demchinsky, *"*Ukrainian-Canadian Architectural Fusions*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/ukrainian_canadian_fusions.html

[11] Sterling Demchinsky, *"*The Early Period of Ukrainian Church History in Canada*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/history/early_period.html

dome, requiring the church's reconstruction that same year.[12] The original church was a vernacular wood-framed structure modeled after a combination of Ukrainian design principles and Western influences, making it an early example of Ukrainian-Canadian architectural fusion. As shown in **Image 2**, the church had a long floor plan oriented west to east and was divided into four distinct parts or chambers, forming a four-frame plan. While Lemko style churches typically feature a long tripartite layout, this plan shows influence from that tradition.[13] Its design incorporated characteristic elements of Ukrainian church architecture, including a hipped roof, a small hall leading from the narthex into the *bani* over the auditorium, a large hexagon-shaped drum surmounted by a low-pitched dome, and a squared apse at the east end with a low-pitched hipped roof. The altar occupied the lowest part of the roofline, while the central dome rose highest. The dome, belfry and apse were each topped with small onion cupolas surmounted by ornate Ukrainian Orthodox crosses featuring central halos and trefoil arms. The overall wood construction reflects the craftsmanship of the original builders, and the splayed roofline beneath the *bani* is a distinctive feature for a Ukrainian church that was likely difficult for the carpenter to construct. The rectangular tracery windows and pediments (hood mouldings) of the *bani* and apse, along with the pointed-arched windows of the belfry shown in **Image 2**, illustrate the influence of Gothic Western church architecture on the original design. The tower belfry itself, a feature commonly associated with Western European churches, housed the bells above the narthex at the west end. [14]

When comparing the rebuilt church to the original church in **Image 2**, it is evident that the design of the church following the 1937 fire was substantially altered during its reconstruction. The most obvious change is the introduction of the gable roof which altered the form, scale, and massing of the structure. The once large central *bani* was transformed from a traditional *bani* into a smaller dome set atop the rebuilt gable-roofed main section or nave of the church.[15] The rebuilt church features highly elongated and layered gold-painted metal domes. Each dome is topped with a lantern, influenced by the Cossack Baroque style, surmounted by a small secondary dome, and in turn crowned by a ball cupola with a cross at the very top.[16] The lanterns have false windows, and the drum of the central dome has rounded-arch false windows. The presence of only two

[12] Thunder Bay Museum. "Around $3000 Havoc Results in Church Fire." *Daily Times-Journal,* Fort William, March 15, 1937.
[13] Sterling Demchinsky, *"*Lemko Style*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/traditional_lemko.html
[14] Sterling Demchinsky, *"*Ukrainian-Canadian Architectural Fusions*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/ukrainian_canadian_fusions.html
[15] See Image 3.
[16] Sterling Demchinsky, *"*Kievan and Cossack Baroque Styles*,"* Ukrainian Churches in Canada, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/traditional_kievan.html

domes on the rebuilt church represents a departure from traditional Ukrainian practice and reflects a distinctly Ukrainian-Canadian architectural fusion. In Ukraine, churches typically feature one, three, five, or seven domes, numbers that carry liturgical meaning, while churches with two or four domes are uncommon.[17]

Another change is the tower belfry. Some sources claim the belfry underwent only cosmetic changes,[18] suggesting that the bell survived the fire because it was located at the west end of the church, opposite the altar where the fire originated.[19] However, the fire also impacted the west end where the belfry was and the walls were described in the local newspaper as covered in a heavy coating of soot and smoke.[20] In comparison to **Image 2**, it is apparent that the church was rebuilt after the fire to have a gable roof, which changed the pitch of the roof, and by cause and effect, necessitated the belfry to be rebuilt. Furthermore, the current belfry consists of a hipped dormer with rounded-arch windows on its north and south sides, surmounted by a hexagonal drum with false windows that is smaller than that supporting the central dome, while the original church belfry was a tall tower with pointed-arched windows. The oculus windows on the front façade of the gable were also added after the fire. The front door beneath the front gable was covered by a portico and features an elliptical fan light with four panels which is not characteristic of Ukrainian church ornamentation.[21]

The east end of the rebuilt church continues to feature an apse which contains the altar. The apse of Ukrainian churches is generally situated at the east end. The new design of the apse is consistent with the Bukovinian style of Ukrainian church as a polygonal apse on the church's east side.[22] However, based on **Images 3**, **4**, and **9**, the apse of the rebuilt church was once crowned with a lantern surmounted by a ball cupola and topped with a cross, which is no longer extant.

It was long believed that the original horizontal plank siding from 1911–1912 survived beneath the metal cladding.[23] The real estate photographs show interior walls stripped to the studs, revealing plank siding in portions of the building.[24] Without an interior assessment, it is difficult to ascertain how much of the original wood elements from the fire-damaged church may have been reused in the rebuilt structure. Given the current

[17] Sterling Demchinsky, *"*Ukrainian-Canadian Architectural Fusions*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/ukrainian_canadian_fusions.html
[18] City of Thunder Bay, "716 Pacific Ave. Part 1." Historical Summary.
[19] Thunder Bay Museum. "Around $3000 Havoc Results in Church Fire." *Daily Times-Journal,* Fort William, March 15, 1937.
[20] Ibid.
[21] See Photograph 8.
[22] City of Thunder Bay, "716 Pacific Ave. Part 1." Historical Summary.
[23] Ibid.
[24] 716 Pacific Ave, Thunder Bay," *Realtor.ca*, accessed online: https://www.realtor.ca/real-estate/28816401/716-pacific-ave-thunder-bay-thunder-bay.

church lacks the discrete chambered floor plan of the original building, it is possible the entire structure was rebuilt. This interpretation aligns with the unusually high cost for "repairs" reported in the historical newspaper account, which suggests that the work involved reconstructing the church on this site rather than merely repairing the original building.[25] On the exterior, it is unclear if the Insulbrick remains beneath the metal siding.

The Sunday school hall was constructed in 1937 alongside the rebuilt church, which served as a venue for plays, socials, weddings, and other events that helped maintain a sense of community.[26] A kitchen was added to the south side of the hall in 1974, and a small box-like sacristy was added to the apse of the church that same year.[27] The church hall, although constructed alongside the rebuilt church in 1937, does not exhibit any architectural style and does not contribute to the overall design value of the property.

In 1979, stained-glass rounded-arch windows with wood frames in geometric patterns were installed on the ground floor of the church,[28] and the exterior was clad in the metal siding, potentially replacing the Insulbrick, and remains today.[29]

A search of other local Ukrainian church examples was conducted as a comparative analysis to determine if the church at 716 Pacific Avenue has design value. Nearby 716 Pacific Avenue in the East End neighbourhood is an example of an Ukrainian Catholic Church of the Transfiguration on the corner of McIntosh and Connolly Streets (629 McIntosh Street) which is constructed of brick.[30] This church was listed on the Municipal Heritage Register in 2009.[31] Built between 1917 and 1918, it features gold-painted domes similar to those of St. Mary's Ukrainian Orthodox Church.[32] However, 629 McIntosh Street follows a traditional design of a Ternopil cruciform style Ukrainian church constructed by local craftsmen using local materials, including red brick.[33] It has a cruciform plan and a brass bell in its belfry.[34] The main and transept roofs are gabled, and a large *bani* rises over the crossing, topped with a small turret.[35] The one-storey gabled narthex with wooden double doors faces the street and is flanked by squared

[25] See Section 2.1.2 for more information on the reconstruction of the church.
[26] City of Thunder Bay. "716 Pacific Ave. Part 1." Historical Summary.
[27] Ibid; see Photograph 4 showing the sacristy.
[28] See Photograph 9.
[29] City of Thunder Bay, "716 Pacific Ave. Part 1." Historical Summary.
[30] Thunder Bay Museum, Historical Society Papers and Records, 1973, 8. Accessed online: https://archive.org/details/papersrecordsthu0005thun/
[31] See Image 11, at the time it was labelled a "Ruthenian Church" at 649 McIntosh Street.
[32] City of Thunder Bay, History and Heritage Records, accessed online: Ukrainian Catholic Church of the Transfiguration, 629 McIntosh Street
[33] City of Thunder Bay, "716 Pacific Ave. Part 2."
[34] Ibid.
[35] Ibid.

corner towers, which are an example of Western influence.[36] Both towers feature brick corbels and the east tower contains a false window.[37] Three domes or cupolas on an Orthodox church, such as those at 629 McIntosh Street, carry spiritual significance because they symbolize the Holy Trinity.[38] A continuous brick stringcourse extends across the exterior, and the domes are clad in galvanized iron painted gold and finished with orbs and crosses.[39] An oculus window with stained glass, another Western-influenced element, appears in the north gable end between the towers.[40] The overall proportions and design of 629 McIntosh Street are consistent with the Ternopil cruciform style with some Canadian design influences, making it different from the church on the subject property.

Another local former Ukrainian church is St. Volodymyr's Ukrainian Orthodox Church at 1502 Mountdale Avenue, located at the corner of Frederica and Mountain Avenue (renamed Mountdale in 1977) in the Westfort neighbourhood of Thunder Bay. Constructed between 1944 and 1946 under the supervisor of designer John Mnoholitny,[41] the church shares with the Ukrainian Catholic Church at 629 McIntosh Street the Ternopil-style cruciform plan while also reflecting a broader pattern of Ukrainian-Canadian architectural fusion.[42] St. Volodymyr's features five onion-domed cupolas, a number with liturgical significance in the Eastern Rite that symbolizes Christ and the four evangelists.[43] The central *bani* has an open hexagonal drum with windows and is surmounted by a large dome topped with a lantern containing false windows, a feature drawn from the Cossack Baroque style. Above the lantern sits a smaller secondary dome, which is in turn crowned by a ball cupola and a three-bar Orthodox cross with trefoil arms. The remaining cupolas are smaller, and their drums repeat the lantern and false window form used in the central dome.

The church at 1502 Mountdale Avenue is of wood frame construction with an exterior of red brick laid in running bond.[44] A post-1980 addition to the west façade altered the original entrance and the church's cruciform plan. Several architectural elements reflect

---

[36] Ibid.
[37] Ibid.
[38] Sterling Demchinsky, *"*Typical Architectural Characteristics of Ukrainian Church Styles*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/characteristics.html
[39] Ibid.
[40] See Photograph 13.
[41] Doors Open Thunder Bay 2016 Booklet (Thunder Bay: City of Thunder Bay, 2016), accessed online: https://www.thunderbay.ca/en/city-hall/resources/Documents/HistoryHeritageandRecords/Doors-Open-2016-Booklet.pdf.
[42] Sterling Demchinsky, *"*Ternopil Regional Styles*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/traditional_ternopil.html
[43] Sterling Demchinsky, *"*Typical Architectural Characteristics of Ukrainian Church Styles*," Ukrainian Churches in Canada*, 2010, accessed online: https://www.ukrainianchurchesofcanada.ca/architectural_styles/characteristics.html
[44] Doors Open Thunder Bay 2016 Booklet (Thunder Bay: City of Thunder Bay, 2016), accessed online: https://www.thunderbay.ca/en/city-hall/resources/Documents/HistoryHeritageandRecords/Doors-Open-2016-Booklet.pdf.

Western church influence, including the oculus windows in the north and west gable ends and the rounded-arch stained-glass windows with concrete hood mouldings. The twin towers marking the original entrance also draw from Western ecclesiastical design. The building was sold to the Lakehead Unitarians in 2024, and the domes and crosses are being removed for shipment to the Ukrainian Orthodox Church of Canada's headquarters in Winnipeg.[45]

Based on the comparative examples discussed above, the wood-framed church at 716 Pacific Avenue has design value as a representative example of Ukrainian-Canadian architectural fusion. Unlike those examples, it combines the Ternopil nave style expressed in the gable roof with the Bukovinian influence evident in the rectangular plan and the polygonal apse on the east side, while the elongated domes surmounted by lanterns were drawn from the Cossack Baroque tradition.[46] In contrast with the church at 629 McIntosh Street, which has three domes, and the church at 1502 Mountdale Avenue, which has five domes, both of which follow Ukrainian liturgical symbolism, the church at 716 Pacific Avenue has only two domes, a configuration not typical in Ukraine and therefore indicative of Ukrainian-Canadian architectural fusion. The church at 716 Pacific Avenue also lacks the traditional large central dome or *bani* typically found in the comparative examples of Ukrainian church architecture. Additional Western ecclesiastical influences are visible in the oculus window added to the front façade gable after the fire, the stained glass rounded-arch ground floor windows installed in 1979, and the hipped dormer of the belfry supporting the drum, all of which reflect design elements more commonly associated with Roman Catholic and Protestant church architecture. However, features such as oculus windows were also present on both local comparative examples of Ukrainian churches, which shows that Western elements were incorporated into local Ukrainian-Canadian church design. Overall, despite the architectural differences between the comparative examples, the church at 716 Pacific Avenue is the only example of a wood-framed Ukrainian church in the City of Thunder Bay that retains architectural influences of the Ternopil nave, Bukovinian, and Cossack Baroque styles of Ukrainian architecture with Western architectural elements.

The property does not exhibit a high degree of craftsmanship in the quality of execution or technical skill, as its materials were assembled using standard construction methods. The design also does not display a high degree of artistic merit since it does not showcase

[45] Gary Rinne, "Historic Thunder Bay Church Changes Hands," *TBNewsWatch*, October 16, 2024, https://www.tbnewswatch.com/local-news/historic-thunder-bay-church-changes-hands-9660424.
[46] City of Thunder Bay, "716 Pacific Ave. Part 1." Historical Summary.

imaginative skill in arrangement or execution for an Orthodox church. As a result of the standard construction techniques and use of materials, the property also does not demonstrate a high degree of technical or scientific achievement.

Overall, based on the discussion above, 716 Pacific Avenue meets criterion 1 of Ontario Regulation 9/06 for design value.

2.1.2 Discussion of Historical or Associative Value

The discussion of the historical or associative value of a property considers three criteria set out in Ontario Regulation 9/06:

- Does the property have direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community (criterion 4);
- Does the property yield, or have the potential to yield, information that contributes to an understanding of a community or culture (criterion 5); and/or,
- Does the property demonstrate or reflect the work or ideas of an architect, artist, builder, designer, or theorist who is significant to a community (criterion 6)?

Data collection, including a review of primary and secondary sources, indicates that the property at 716 Pacific Avenue has historical value because it is directly associated with an organization and institution significant to Fort William, now the City of Thunder Bay, through its connection to St. Mary's Parish and St. Mary's Ukrainian Orthodox Church. The following section provides a chronological account of the establishment of the parish, the construction and reconstruction of the church on the property, and its subsequent ownership, all of which underscore the property's historical significance to the Ukrainian community.

In 1909, the Ukrainian Orthodox community in Fort William organized itself into a parish and, the following year, began raising funds to acquire property for a permanent place of worship.[47] After raising more than $500, the parish trustees entered into a formal agreement to purchase property bounded by Pacific Avenue, McPherson Street, and Connolly Street.[48] The six trustees who signed the agreement on February 24, 1911, were William Pacaryniuk, Peter Paskar, Michael Bodnar, George Prikaski, George Hoopka, and John Chobin.[49]

[47] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[48] Ibid.
[49] Ibid; Land Registry Office 55, Thunder Bay, Book 7, 106, Plan 54; Block 39; Lot 1 to 5. Folio 250. https://www.onland.ca/ui/55/books/76550/viewer/321566752?page=261

On April 19, 1911, the *Fort William Times-Journal* reported that plans for a small but artistically designed church at the corner of Pacific Avenue and Connolly Street had been approved by officers of the Greek Orthodox Church, and that construction would begin shortly.[50] Although the cost was considerable for a congregation of roughly 300 members, parishioners responded generously to a subscription campaign led by George Prikaski, Constantine Babe, and Peter Paskar.[51] Their efforts secured enough funding to proceed, and the parish also invited contributions from the broader public.[52] During construction, a small ice house on the property was modified for temporary use by the congregation, including worship.[53]

On June 24, 1911, a Declaration of Trust was recorded between the trustees and Archbishop Platon Rozhdestvensky,[54] confirming that the land was held in trust by the Orthodox Church in North America for the benefit of the parish.[55] This arrangement also foreshadowed the financial difficulties the parish would soon face.

The church was completed in 1912 and became the first Ukrainian Orthodox church in Fort William and, more broadly, in Northwestern Ontario.[56] Two individuals were remembered as instrumental in its construction: Tanasey Kostyniuk, who immigrated from Vikno, Bukovina, in 1908, and Ivan Osypenko, who arrived from eastern Ukraine.[57] Although the details of their contributions are no longer known, the completed church symbolized the community's cultural identity and religious independence.[58]

Financial hardship followed almost immediately. In 1913, mechanic's liens were filed by Jan Vigars Shear Lumber Company ($1,326.68), Pigeon River Lumber Company ($744.14), and Hollenberg Bros. ($500.50), indicating that these contractors and suppliers

[50] See Image 1: The church plans shown in the newspaper article differ significantly from the building that was actually constructed. This may reflect the parish's financial limitations, or the illustration may simply have been generic church plans used as an accompanying visual. Thunder Bay Museum. *Times-Journal*, Fort William, April 19, 1911.
[51] Thunder Bay Museum. *Times-Journal*, Fort William, April 19, 1911.
[52] Ibid.
[53] See Image 10: The ice house is believed to be the one-storey frame structure shown at 17 Pacific Avenue. However, a duplex located west of the church at 713-715 Connolly Street, which had disappeared by the 1950 reprint of the Fire Insurance Plan, may also have served as the parochial school until the church hall was built in 1937 to fulfill that purpose; Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[54] Archbishop Platon Rozhdestvensky was head of the Orthodox Church for the Aleutian Islands and North America at this time. Source: https://orthodoxcanada.ca/A_Chronological_History_of_the_Archdiocese_of_Canada,_Part_1
[55] City of Thunder Bay, "716 Pacific Ave. Part 1." Historical Summary; Land Registry Office 55, Thunder Bay, Book 7, 106, Plan 54; Block 39; Lot 1 to 5. Folio 250. https://www.onland.ca/ui/55/books/76550/viewer/321566752?page=261
[56] City of Thunder Bay, "716 Pacific Ave. Part 1." Historical Summary.
[57] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[58] Ibid.

had not been fully paid for materials and labour. [59] Lawsuits ensued, placing the property at risk of forced sale. By March 1915, unpaid taxes further encumbered the property, and it was transferred under trust to Archbishop Alexander Nemolovsky.[60] Later that year, Archbishop Ewdowkim Meschersky[61] paid $2,350 to settle the parish's debts, discharge the mechanic's liens, and secure the remainder of the property, becoming its legal owner.[62]

Between 1915 and 1924, the parish was served irregularly by six priests, most of them Russian Orthodox, whose leadership did not satisfy the cultural needs of the Ukrainian congregation.[63] The arrival of Father Peter Bilon in 1924 revitalized parish life and led to the establishment of a parochial school, although internal tensions prompted his departure four years later.[64] Due to a larger and better equipped Ukrainian school on McIntosh Street, which was sponsored by the Prosvita Society, the parochial school gradually fell into disuse.[65] All Ukrainian schools in the city were eventually amalgamated into one school sponsored by the Ukrainian Canadian Committee, located in the Selkirk High School building.[66]

During this period, the Archbishop neglected to pay property taxes, prompting the City of Fort William to take action.[67] In 1921 and 1930, tax deeds were recorded for the property by the Mayor & Treasurer of Fort William, the latter of which for $48.39 was settled by Charles (Kyrylo) Chehowy.[68] With Chehowy's assistance, the parish paid the outstanding taxes and regained title to the property on January 7, 1936, under trustees Alexander Motzok, John Shapka, and Chehowy.[69]

---

[59] Land Registry Office 55, Thunder Bay, Book 7, 106, Plan 54; Block 39; Lot 1 to 5. Folio 250. https://www.onland.ca/ui/55/books/76550/viewer/321566752?page=261

[60] Beginning in 1913, Archbishop Alexander Nemolovsky was responsible for overseeing the Orthodox Church within Canada and was the Temporary Administrator for the North American diocese beginning in 1914, when Archbishop Platon was transferred to serve as Archbishop of Chisinau. Source: Archbishop Alexander (Nemolovsky) - Canadian Orthodox History Project

[61] In 1914, Archbishop Evdokim Meschersky was assigned to the Diocese of the Aleutian Islands and North America, succeeding Archbishop Platon Rozhdestvensky. Source: Archbishop Evdokim (Meschersky) - Canadian Orthodox History Project

[62] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.

[63] Ibid.

[64] Ibid.

[65] City of Thunder Bay, *75th Anniversary, 1909-1984: St. Mary's Ukrainian Orthodox Church (Dormition of the Holy Theotokos)* (Lehto Printers, Thunder Bay, 1984).

[66] Ibid.

[67] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.

[68] Land Registry Office 55, Thunder Bay, Book 7, 106, Plan 54; Block 39; Lot 1 to 5. https://www.onland.ca/ui/55/books/76550/viewer/321566752?page=304; Land Registry Office 55, Thunder Bay, Book 237; Plan 174; Block 60; Lot 17 to 20; Additions of Plan 234. https://www.onland.ca/ui/55/books/78268/viewer/271104274?page=186.

[69] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317; Land Registry Office 55, Thunder Bay, Book 237; Plan 174; Block 60; Lot 17 to 20; Additions of Plan 234. https://www.onland.ca/ui/55/books/78268/viewer/271104274?page=186.

A new group of parish members soon proposed relocating the church north of the railway tracks, arguing that the area already contained several churches, including Slovak, Italian, and Ukrainian Catholic congregations.[70] Older members opposed the move, insisting on retaining the original site, which created significant internal division.[71]

On March 15, 1937, the Fort William *Daily Times-Journal* reported that a fire early that morning had severely damaged the east end of the church.[72] The fire destroyed priestly vestments, altar cloths, religious paintings, and other irreplaceable items.[73] The parish priest, Reverend Father Beryk, who had arrived in Fort William in 1935 and served approximately 150 families in the congregation, described the loss of hand embroidered robes, an 1821 Greek language Bible printed in Kyiv, ceremonial books, a metal chalice, and hand-carved wooden candle pedestals.[74] The fire originated at the altar on the east end, spread to the east end of the auditorium, and rose nearly forty feet through the walls to the east dome above, requiring a two-hour effort by firefighters to contain.[75] Although the flames were confined to the east end and the walls of the east dome, smoke and soot also blackened the interior walls of the west end. Insurance coverage totaled approximately $11,000 dollars.[76] The article also noted that the church had previously been known as St. Mary's Ukrainian Greek Orthodox Church, although it was then referred to simply as the Ukrainian Greek Orthodox Church.[77]

Following the fire, advocates for relocation renewed their efforts, prompting a general membership meeting.[78] The older members prevailed, voting to rebuild on the original site.[79] Those who favoured relocation left the parish, forming a separate congregation and taking all parish records with them.[80] Father Beryk supported the relocation effort and joined the breakaway group, bringing with him the baptismal and marriage registers, which were later destroyed.[81] As a result, no parish records survive from before this period.[82]

---

[70] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[71] Ibid.
[72] Thunder Bay Museum. "Around $3000 Havoc Results in Church Fire." *Daily Times-Journal,* Fort William, March 15, 1937.
[73] Ibid.
[74] Ibid.
[75] Ibid.
[76] Ibid.
[77] Ibid.
[78] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[79] Ibid.
[80] Ibid.
[81] Ibid.
[82] Ibid.

The new church building was completed in 1937 on the same site as the original.[83] The *Daily Times-Journal "*Christmas Edition" of December 18, 1937, listed all construction projects undertaken from January through the end of November, including $5,000 in repairs to the Ukrainian Orthodox church at McPherson Street and Pacific Avenue.[84] Earlier, on November 30, the *Daily Times-Journal* had also reported the construction of a Sunday school hall at a cost of $1,000.[85] Given the significantly higher cost attributed to the church repairs compared to the hall, it is reasonable to conclude that the work on the church was substantial and likely amounted to a complete reconstruction. The hall, built on the site of the former ice house, remains on the property today alongside the former church.[86] The parochial school was later revived in the early part of Father Luke Solohub's tenure, likely in connection with the construction of the Sunday school hall.[87] On February 18, 1938, a mechanic's lien for $1313.18 was recorded between Nick Glowacki and the church trustees.[88] According to the 1931 Census of Canada, Glowacki was a Ukrainian carpenter who lived in Fort William and worked in the cabinet industry.[89] Given the amount claimed, it stands to reason that he worked on both the reconstruction of the church and the construction of the Sunday school hall.

In May 1938, joint meetings were held with the Ukrainian Orthodox Parish in Westfort (St. Volodymyr's), to resolve the problem of pastoral services created by the establishment of a third Ukrainian Orthodox parish in the City of Fort William.[90] Two official letters were sent to the Administrator of the Ukrainian Greek Orthodox Church of Canada requesting assistance, but no reply was received.[91] Members of St. Mary's Parish who sought help from other jurisdictions eventually secured the arrival of Father Luke Solohub, who served the parish for nearly 33 years.[92] Father Solohub was born in Western Ukraine and enlisted in the Austrian army during the First World War.[93] He was taken as a prisoner of war in

[83] City of Thunder Bay, "716 Pacific Ave. Part 1." Historical Summary.
[84] Thunder Bay Museum. *Daily Times-Journal,* Fort William, "Christmas Edition," December 18, 1937.
[85] Thunder Bay Museum. *Daily Times-Journal,* Fort William, November 30, 1937.
[86] See Image 11: City of Thunder Bay Fort William Fire Insurance Plan, January 1919, Sheet 12, Reprinted May 1950, showing the "Hall" in its current location.
[87] City of Thunder Bay, *75th Anniversary, 1909-1984: St. Mary's Ukrainian Orthodox Church (Dormition of the Holy Theotokos)* (Lehto Printers, Thunder Bay, 1984).
[88] Land Registry Office 55, Thunder Bay, Book 237; Plan 174; Block 60; Lot 17 to 20; Additions of Plan 234. https://www.onland.ca/ui/55/books/78268/viewer/271104274?page=186.
[89] Ancestry, *1931 Census of Canada*. Fort William, Ontario; Folder Number: T_27264; Page 32, Family No. 303. 1931 Census of Canada - Ancestry.ca
[90] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[91] Ibid.
[92] Ibid.
[93] City of Thunder Bay, *75th Anniversary, 1909-1984: St. Mary's Ukrainian Orthodox Church (Dormition of the Holy Theotokos)* (Lehto Printers, Thunder Bay, 1984).

1918 and held until late 1920.[94] He came to Canada in 1927 and was ordained in Edmonton.[95] He arrived in Fort William in 1938 to serve as rector of St. Mary's Parish.[96] During his tenure, Father Solohub was elevated to the rank of Protopresbyter, which is the highest rank possible for a priest in the Orthodox faith.[97] In addition to his priestly duties, he was deeply involved in the Ukrainian community as a member of the Ukrainian Canadian Committee, the Prosvita Society, the Veterans Association, and the Ukrainian credit union.[98]

Among the notable early parishioners was George Ostaff, the owner of "Ostaff Grocery and Meat" at 504 Pacific Avenue.[99] He moved to Fort William in 1915 and became a well known and respected businessman who generously supported his Orthodox Church.[100] Ostaff served as Chairman of the Board of the Ukrainian Greek Orthodox Church of the Assumption of the Blessed Virgin Mary in Fort William for more than 25 years, and he held the position of president from 1941 until his death in 1965.[101] During a meeting of the congregation, Ostaff proposed that the name "The Ukrainian Greek Orthodox Church of the Assumption of the Blessed Virgin Mary in Fort William" be adopted as the official name of the parish.[102] This change took effect on December 31, 1950.[103] The organization of the church remained the same and only the name was altered.[104] The previous name had been "The Ukrainian Greek Orthodox Church of Fort William."[105]

Father Solohub entered semi-retirement in early 1971 due to poor health and passed away in October of that year at McKellar Hospital.[106] He was succeeded by Mitred Nicholas Maluzynsky, and under his leadership from 1971 to 1985 the exterior and interior of the church were renovated.[107] A kitchen was added to the hall in 1974.[108] A mechanic's lien recorded that year between Aube Painting and Decorating Limited and the trustees

[94] Ibid.
[95] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[96] Ibid.
[97] City of Thunder Bay, *75th Anniversary, 1909-1984: St. Mary's Ukrainian Orthodox Church (Dormition of the Holy Theotokos)* (Lehto Printers, Thunder Bay, 1984).
[98] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[99] City of Thunder Bay, *75th Anniversary, 1909-1984: St. Mary's Ukrainian Orthodox Church (Dormition of the Holy Theotokos)* (Lehto Printers, Thunder Bay, 1984).
[100] Ibid.
[101] Ibid.
[102] City of Thunder Bay, "716 Pacific Ave. Part 2."
[103] Ibid.
[104] Ibid.
[105] Ibid; see Image 9: By the time of the 75th anniversary in 1984, the church sign read only "St. Mary's Ukrainian Orthodox Church," which suggests that the name had been simplified for public display.
[106] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[107] Ibid.
[108] City of Thunder Bay, "716 Pacific Ave. Part 1." Historical Summary.

of the Ukrainian Greek Orthodox Church for $530 identifies the contractor responsible for the renovations and illustrates the financial challenges the parish faced in maintaining the property.[109] A subsearch of the title provided to the Assistant City Clerk in 2001 revealed that the mechanic's liens from 1938 and 1974 were still registered against the property and had not been discharged.[110]

Spiritual and political leaders across the province congratulated the members of St. Mary's Parish on their 75th anniversary in 1984.[111] The Ukrainian Greek Orthodox Church of Canada officially changed its name to the Ukrainian Orthodox Church of Canada in 1990.[112] This change coincided with the church's formal reception into the jurisdiction of the Ecumenical Patriarchate of Constantinople, which brought an end to its previous independent status.[113] As the 20th century gave way to the 21st, the church continued to serve as an important spiritual and cultural centre for Orthodox Ukrainians in the East End neighbourhood. In recent years, however, the church has closed and has been offered for sale as a residence.[114]

In summary, the property is historically associated with St. Mary's Parish, which was formed in 1909 and completed the construction of St. Mary's Ukrainian Orthodox Church on the site in 1912. Historically, the church was a significant institution to the local Ukrainian community as the first Orthodox Ukrainian church in Fort William. Although the original building was destroyed by fire in 1937, it was rebuilt on the same site along with a church hall, and both structures have survived to the present day. This evaluation also identified Father Luke Solohub, who served the parish for nearly 33 years, and George Ostaff, who served as Chairman of the Board and President, as historically significant figures to the community due to their long-standing leadership, financial support, and active involvement in the church and other Ukrainian cultural organizations.

Furthermore, the property has historical value since its evaluation yields information that contributes a deeper understanding of the history and cultural development of the Ukrainian community in Thunder Bay. Despite representing a significant portion of the

[109] Land Registry Office 55, Thunder Bay, Book 237; Plan 174; Block 60; Lot 17 to 20; Additions of Plan 234. https://www.onland.ca/ui/55/books/78268/viewer/271104274?page=186.
[110] City of Thunder Bay, "716 Pacific Ave. Part 2."
[111] City of Thunder Bay, *75th Anniversary, 1909-1984: St. Mary's Ukrainian Orthodox Church (Dormition of the Holy Theotokos)* (Lehto Printers, Thunder Bay, 1984).
[112] Ukrainian Orthodox Church of Canada, "History," *UOCC*, archived February 6, 2007, accessed online: https://web.archive.org/web/20070206054732/http:/www.uocc.ca/en-ca/about/history
[113] Ibid.
[114] "716 Pacific Ave, Thunder Bay," *Realtor.ca*, accessed online: https://www.realtor.ca/real-estate/28816401/716-pacific-ave-thunder-bay-thunder-bay.

city's population, Ukrainians were historically an underrepresented and marginalized group in both Fort William and Port Arthur. They were often excluded from the social life of the English-speaking community due to their traditional dress, cultural background, customs, and Slavic names.[115]

The Ukrainian Catholic Church traces its origins to the tenth century, when St. Vladimir introduced the Byzantine Christian Church of Constantinople to the Ukrainian people.[116] After the Great Schism of 1054, the Ukrainian Church aligned with Eastern Orthodoxy.[117] In 1596, the Union of Brest brought some Ukrainian bishops back into communion with Rome on the condition that Eastern rites be preserved. Many dioceses, including those in Bukovina, did not accept this union and remained Orthodox under the influence of the Patriarchate of Constantinople.[118] In Bukovina, both Romanian and Ukrainian communities were predominantly Eastern Orthodox.[119]

Historically, Ukraine was not a separate nation but broken into provinces of the Russian Empire and the Austro-Hungarian Empire.[120] Bukovina was incorporated into the Habsburg Empire in 1774, later becoming part of the Austro-Hungarian Empire until 1918.[121] Many minority groups had settled in Russia in the late eighteenth and early nineteenth centuries, attracted by the prospects of religious freedom and free land.[122] Persecution followed beginning in the 1870s under Czar Alexander II, when these privileges were revoked, and Ukrainians were among the groups who left Russia for Canada, especially Manitoba.[123]

From the Austro-Hungarian provinces of Galicia and Bukovina, the first wave of Ukrainian immigration to Canada occurred between 1891 and 1914.[124] These immigrants brought with them their architectural traditions and religious practices.[125] Those from eastern Ukraine tended to be Eastern Orthodox, while immigrants from Galicia were largely Greek

---

[115] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[116] City of Thunder Bay, "716 Pacific Ave. Part 2."
[117] Ibid.
[118] Ibid.
[119] Ibid.
[120] Russell Magnaghi, "Ukrainians in the Lake Superior Basin," *Upper Country: A Journal of the Lake Superior Region* 10 (2022), accessed online: https://commons.nmu.edu/cgi/viewcontent.cgi?article=1081&context=upper_country
[121] City of Thunder Bay, "716 Pacific Ave. Part 2."
[122] Harold Kalman, *Pioneer Churches* (Toronto: McClelland & Stewart, 1976), 146.
[123] Ibid.
[124] Russell Magnaghi, "Ukrainians in the Lake Superior Basin," *Upper Country: A Journal of the Lake Superior Region* 10 (2022), accessed online: https://commons.nmu.edu/cgi/viewcontent.cgi?article=1081&context=upper_country
[125] Thunder Bay Museum, Historical Society Papers and Records, 1973, 8. Accessed online: https://archive.org/details/papersrecordsthu0005thun/

Catholic.[126] In 1895, the Department of the Interior received a letter describing the desire of many Ukrainian farmers to leave their native land due to overpopulation, taxation, land subdivision, and political instability.[127] Large Ukrainian settlements soon formed in Manitoba, followed by Saskatchewan and Alberta.[128] The first Orthodox church in Canada was built in Alberta between 1896 and 1899.[129]

At the turn of the twentieth century, a significant number of Ukrainian immigrants arrived in the Thunder Bay area.[130] Fort William and Port Arthur were major rail hubs connected to the Prairie provinces, where most Ukrainians ultimately settled.[131] Some chose to remain in Thunder Bay and lived within walking distance of the coal and grain docks and the Canadian Pacific Railway yards.[132] After establishing homes, they turned their attention to spiritual and cultural life. Before a church existed, services were held in private homes whenever an Orthodox priest was available, often conducted by travelling missionaries of the Russian Orthodox Mission in the United States.[133]

In 1909, immigrants from Bukovina founded the first Orthodox parish in Fort William and more broadly, the first in Northwestern Ontario.[134] Both Ukrainian Catholic and Orthodox parishes played central roles in preserving Ukrainian language, heritage, and cultural traditions.[135] At the time of the parish's founding, approximately 175 Orthodox families lived in the southeast end of the city, known as the "Coal Docks" or the "East End."[136] Most were from Bukovina and worked as manual labourers in the railway, grain elevators, docks, mining, or pulp industries.[137] By 1911, about 60 percent of Ukrainians in Ontario lived in Fort William or Port Arthur.[138] During the First World War, more than 8,000 men were interned across Canada as enemy aliens, including 5,954 Austro-Hungarian immigrants from Bukovina and Galicia.[139] After the war, Bukovina was ceded to Romania,

[126] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[127] Harold Kalman, *Pioneer Churches* (Toronto: McClelland & Stewart, 1976), 171.
[128] Ibid.
[129] Ibid.
[130] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[131] Russell Magnaghi, "Ukrainians in the Lake Superior Basin," *Upper Country: A Journal of the Lake Superior Region* 10 (2022), accessed online: https://commons.nmu.edu/cgi/viewcontent.cgi?article=1081&context=upper_country
[132] Ibid.
[133] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[134] City of Thunder Bay, *75th Anniversary, 1909-1984: St. Mary's Ukrainian Orthodox Church (Dormition of the Holy Theotokos)* (Lehto Printers, Thunder Bay, 1984).
[135] Russell Magnaghi, "Ukrainians in the Lake Superior Basin," *Upper Country: A Journal of the Lake Superior Region* 10 (2022), accessed online: https://commons.nmu.edu/cgi/viewcontent.cgi?article=1081&context=upper_country
[136] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[137] Thunder Bay Museum. *Ukrainians in Thunder Bay, 1941-1986,* 311-317.
[138] Russell Magnaghi, "Ukrainians in the Lake Superior Basin," *Upper Country: A Journal of the Lake Superior Region* 10 (2022), accessed online: https://commons.nmu.edu/cgi/viewcontent.cgi?article=1081&context=upper_country
[139] Ibid.

and later, northern Bukovina became part of the Soviet Union before joining an independent Ukraine in 1991.[140]

The Ukrainian population in Thunder Bay continued to grow throughout the 20th and into the 21st century. According to the 2016 census, approximately 12,000 residents identified as having Ukrainian heritage out of a total population of just over 91,000.[141] Therefore, the property's association with St. Mary's, the first Ukrainian Orthodox parish in Thunder Bay, is significant. The parish played a foundational role in establishing early Ukrainian cultural and religious traditions in the city, particularly among immigrants from Bukovina. The property therefore contributes to understanding the history, development, and culture of the Ukrainian community in Thunder Bay.

The property is not known to display or present the work or ideas of an architect, artist, builder, designer, or theorist who is significant to the community. The architect responsible for the church has not been identified, and although Tanasey Kostyniuk and Ivan Osypenko were remembered as instrumental in the construction of the original church between 1911 and 1912, their specific roles have been lost to history. Sources also indicate that the 1937 reconstruction of the church and the construction of the Sunday school hall were the work of Nick Glowacki, a Ukrainian carpenter living in Fort William; however, there is no evidence to suggest that he was a builder of particular significance within the community.

Overall, based on the discussion above, 716 Pacific Avenue meets criteria 4 and 5 of Ontario Regulation 9/06 for historical or associative value.

2.1.3 Discussion of Contextual Value

The discussion of the contextual value of a property focuses on the three criteria set out in Ontario Regulation 9/06:

- Is the property important in defining, maintaining or supporting the character of an area (criterion 7);
- Is the property physically, functionally, visually or historically linked to its surroundings (criterion 8); and/or,
- Is the property a landmark (criterion 9)?

[140] "Bukovina," *Encyclopaedia Britannica*, accessed online: https://www.britannica.com/place/Bukovina; "Ukraine," *Encyclopaedia Britannica*, accessed online: https://www.britannica.com/place/Ukraine
[141] "As Ukrainian refugees flee their homes, people in Thunder Bay, Ont., prepare to welcome them," *CBC News*, March 9, 2022, accessed online: https://www.cbc.ca/news/canada/thunder-bay/ukraine-refugees-thunder-bay-resettlement-1.6377457

The property at 716 Pacific Avenue is a quadrilateral-shaped parcel bounded by McPherson Street to the east, Pacific Avenue to the north, and Connolly Street to the south, situated west of where Pacific Avenue and Connolly Street intersect beyond a small traffic island east of McPherson Street. The surrounding context is residential located in the East End neighbourhood of former Fort William, now the City of Thunder Bay, in an area historically referred to as the "Coal Docks."

Today, the East End neighbourhood is characterized primarily by small, one-and-a-half to two-storey vernacular wood frame houses built in the early to mid-20th century.[142] A grassed laneway separates the church from the vernacular mid-twentieth century frame residential homes to the west (700 to 710 McLeod Street). Further east along Pacific Avenue is Frank Charry Park, which was purchased in 1947 as East End Park, then renamed in 1975, and is still frequented by local families.[143] The apse end of the church at 716 Pacific Avenue fronts McPherson Street and faces east, consistent with Orthodox tradition. The front façade is oriented west toward the church hall and the rear garages and sheds of the neighbouring homes along McLeod Street, which reduces the visibility of the façade. Large spruce trees line the north and south sides of the property, screening the sides of the church from Pacific Avenue and Connolly Street. Based on their juvenile appearance in **Image 9**, the trees along the northern perimeter which screen the north (side) elevation of the church are believed to have been planted around 1984, likely as part of the parish's efforts to spruce up the church grounds for their 75th anniversary. The cross monument donated to the church by Joan Kuryliuk of Doroshivci, district of Zastavna, Bukovina, and erected in 1918, as seen in **Images 6** and **8**, has since been removed from the property. A small flowerbed is located at the end of the church hall, and a second concrete monument remains in the garden, however the plaques that once were present have been removed.[144] Therefore, views of the church from Pacific Avenue and Connolly Street, are limited, while the apse end oriented toward McPherson Street does not fall within primary sightlines, causing the church to visually blend into the surrounding residential context.

As mentioned above, the area retains a primarily residential character, but a secondary institutional character is also evident as there is a scattering of early 20th century churches that served the spiritual needs of the growing East End neighbourhood. There are two

[142] See Image 11.
[143] Frank Charry Park History," *City of Thunder Bay*, accessed online: https://www.thunderbay.ca/en/city-hall/frank-charry-park-history.aspx.
[144] See Photograph 6.

other churches in the immediate vicinity of 716 Pacific Avenue that are especially prominent in the landscape. As described in Section 2.1.1 above, at the corner of McIntosh and Connolly Streets stands the Ukrainian Catholic Church of the Transfiguration of Our Lord Jesus Christ at 629 McIntosh Street. Although the east side of that property contains mature coniferous trees, similar to those on the subject property, that obscure the east elevation of the church, the church at 629 McIntosh Street is comparatively more visually prominent in the streetscape, particularly because it is constructed of red brick, which contrasts with the surrounding wood frame character of the residences. Also nearby is St. Peter's Roman Catholic Church (615 Connolly Street, formerly 700 McIntosh Street), which was listed on the Municipal Heritage Register in 2010.[145] While the domes of 716 Pacific Avenue are visible from the vacant lot associated with St. Peter's Church at 615 Connolly Street, this is not considered a meaningful visual relationship, particularly since St. Peter's is a Roman Catholic church with no affiliation to the Ukrainian Orthodox community. Unlike the church at 716 Pacific Avenue, the nearby churches at 629 McIntosh Street and 615 Connolly Street remain open for religious services and as a result, they continue to support the institutional character of the neighbourhood. Overall, given the church's wood-frame construction, which blends in with the surrounding residential character, and its limited prominence in the streetscape due it its orientation and partially obscured elevations, the property at 716 Pacific Avenue is not considered a defining structure within the neighbourhood. Its lack of historical or material connection to the nearby brick churches, which collectively shaped the institutional character of the area, further supports the conclusion that the property does not maintain or support the character of the area.

The property at 716 Pacific Avenue is also not physically, functionally, visually, or historically linked to its surroundings in a meaningful way. Although the wood framed construction of the church shares a material connection with the predominant wood frame construction of the residences surrounding it, the church and residences were constructed at different times, and there is no significant physical relationship between the church and the nearby residential properties. Furthermore, the original function as a Ukrainian Orthodox church has ceased and is not longer functionally fulfilling its intended purpose. Visually, the site also lacks a strong visual connection to significant features in the area. Although located at an intersection, it was not built on elevated ground and does not command views to the other nearby churches which are considered notable landmarks. Mature spruce trees now screen the building from surrounding streets, further

[145] City of Thunder Bay, History and Heritage Records, accessed online: St. Peter's Roman Catholic Church, 700 McIntosh Street

reducing its visibility. Historically, although the existing church and hall were rebuilt in 1937 on the same site as the original structure, the buildings do not have a significant connection to their historical context as the area significantly infilled since the early to mid-20th century. The 1950 Fire Insurance Plan, shown in **Image 11**, indicates that the two brick churches near the subject property at 716 Pacific Avenue occupied comparatively large lots and stood out within their surroundings, which were characterized primarily by smaller frame dwellings. In contrast, the church on the subject property blended more into its context due to its frame construction, making it less visually prominent within the neighbourhood and not historically linked to the other churches that contributed to the area's institutional character.

The property at 716 Pacific Avenue is considered a landmark building in the City of Thunder Bay. Although the former church lacks prominence within its context due to the growth of the spruce trees that have partially obscured it from view, the presence of a Ukrainian church at this location for more than 110 years contributes significantly to the property's landmark status. During that time, the Ukrainian population in Thunder Bay steadily grew, and this church served as an enduring point of reference and cultural marker for the local Orthodox community. The distant views of its domes along Pacific Avenue also contributes to the church's landmark status as a marker and orientation guide in the East End neighbourhood. Overall, it remains a landmark as it is a well-known feature in the community.

Based on the above discussion, 716 Pacific Avenue meets criterion 9 of Ontario Regulation 9/06 for contextual value.

2.2 Select Visual Sources

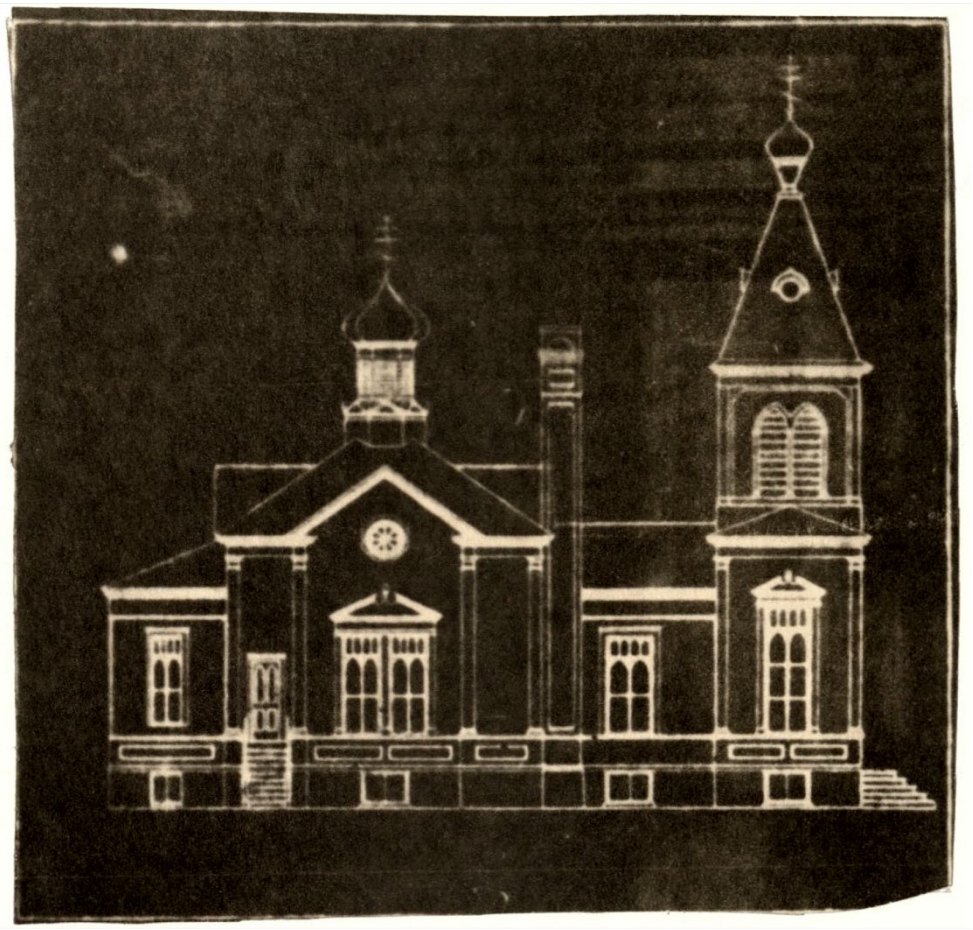


Image 1: Sketch of Proposed Greco Orthodox Church (Source: *Times-Journal*, Fort William, April 19, 1911)



Image 2: Pre-1937 photograph of original church at 716 Pacific Avenue (Source: City of Thunder Bay)



Image 3: Photograph of rebuilt church after the 1974 addition and 1979 stained glass windows (Source: City of Thunder Bay)



Image 4: Colour photograph of the church after renovations (Source: City of Thunder Bay)



Image 5: Colour photograph of church hall (Source: City of Thunder Bay)



Image 6: Colour photograph of the façade of the church after renovations with monument out front (Source: City of Thunder Bay)



Image 7: Colour photograph showing close-up of the church domes (Source: City of Thunder Bay)



Image 8: Former cross monument with inscription which translates as follows: “This cross was donated to the church by Joan Kuryliuk from the village of Doroshivci, district of Zastavna, Bukovina. Erected in the year 1918.” (Source: City of Thunder Bay)



Image 9: View of the church from Pacific Avenue and close-up of sign in 1984, showing juvenile spruce trees along the northern property boundary (Source: City of Thunder Bay, *75th Anniversary, 1909-1984: St. Mary's Ukrainian Orthodox Church)*.

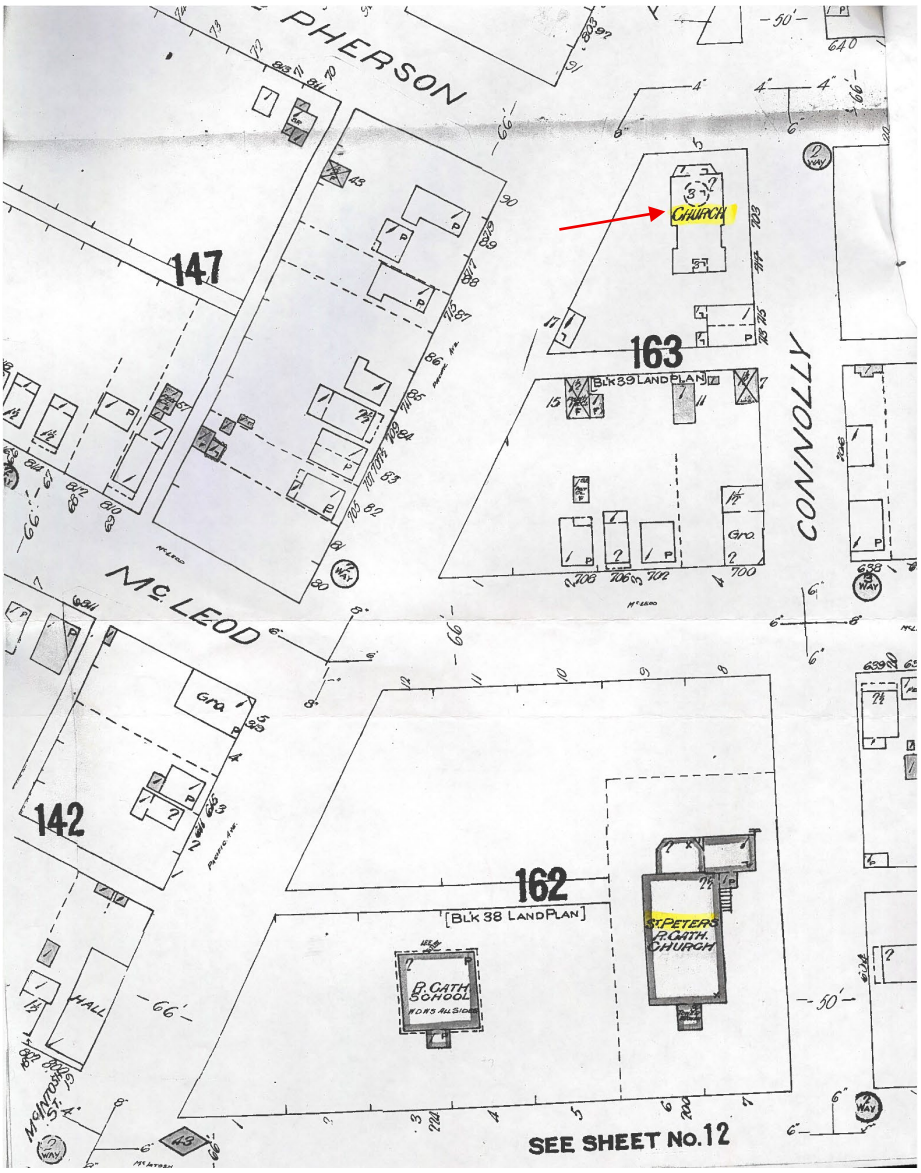


Image 10: Scan of Fort William Fire Insurance Plan, January 1919, showing the original church (red arrow) and ice house prior to construction of the hall (Source: City of Thunder Bay).

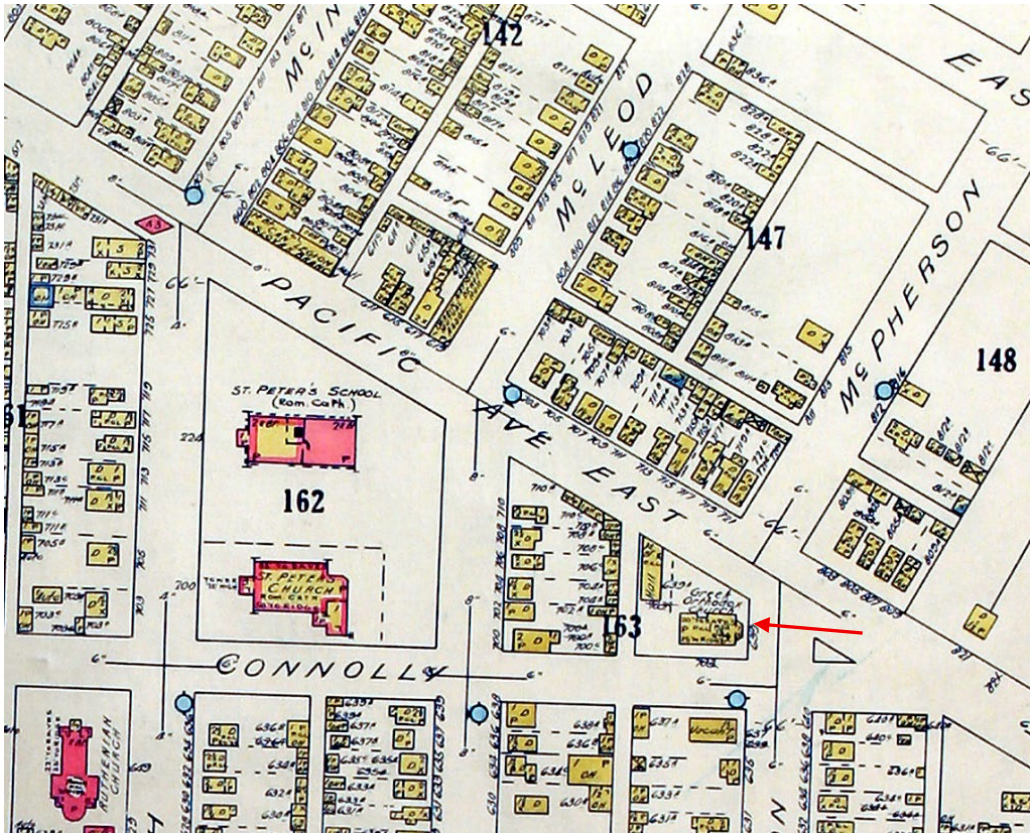


Image 11: Fort William Fire Insurance Plan, January 1919, Sheet 12, Reprinted May 1950, showing the existing church (red arrow) and hall (Source: City of Thunder Bay).

2.3 Ontario Regulation 9/06 Evaluation Checklist

The following checklist identifies the prescribed criteria met by the property at 716 Pacific Avenue for municipal designation under Part IV, Section 29 of the *Ontario Heritage Act*. There is a total of nine criteria under Ontario Regulation 9/06. A property may be designated under Part IV, Section 29 of the *Ontario Heritage Act* if the property meets two or more of the nine criteria for determining whether it is of cultural heritage value or interest. Furthermore, the “Heritage Property Evaluation” main document of the Ontario Heritage Tool Kit (2025) was used for guidance on the process of evaluating a property for cultural heritage value or interest and applying the Ontario Regulation 9/06 criteria.

Using the results of research in Section 2.1 of this report, the evaluation table below (**Table 3**) is marked “X” if the property was not determined to meet the criterion and "✓" if the property meets the criterion.

Table 2: Ontario Regulation 9/06 Evaluation for 716 Pacific Avenue

Criteria	Meets Criteria
1. The property has design value or physical value because it is a rare, unique, representative or early example of a style, type, expression, material or construction method.	✓
2. The property has design value or physical value because it displays a high degree of craftsmanship or artistic merit.	X
3. The property has design value or physical value because it demonstrates a high degree of technical or scientific achievement.	X
4. The property has historical value or associative value because it has direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community.	✓
5. The property has historical value or associative value because it yields, or has the potential to yield, information that contributes to an understanding of a community or culture.	✓
6. The property has historical value or associative value because it demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community.	X
7. The property has contextual value because it is important in defining, maintaining or supporting the character of an area.	X
8. The property has contextual value because it is physically, functionally, visually or historically linked to its surroundings.	X
9. The property has contextual value because it is a landmark.	✓

3.0 ATTACHMENT 3 - STATEMENT OF CULTURAL HERITAGE VALUE OR INTEREST

This section provides the draft Statement of Cultural Heritage Value or Interest that may be considered for the designation by-law. The following presents the mandatory requirements that must be included in the designation by-law in accordance with section 3 of Ontario Regulation 385/21 (as outlined in the Ontario Heritage Tool Kit, 2025).

1. Description of property

- municipal address, if it exists;
- legal description, including the property identifier number that relates to the property;
- general description of where the property is located within the municipality; and,
- a site plan, scale drawing or a description in writing that identifies the area of the property that has cultural heritage value or interest.

2. Statement of Cultural Heritage Value or Interest

- identifies which criteria set out in Ontario Regulation 9/06 under the Ontario Heritage Act are met and explain how each criterion is met.

3. Description of Heritage Attributes

- physical features or elements of the property that must be retained to conserve the property's cultural heritage value or interest.

3.1 Reasons for Designation

The property at 716 Pacific Avenue is worthy of designation under Part IV, Section 29 of the *Ontario Heritage Act* for its cultural heritage value and meets four of the nine Ontario Regulation 9/06 criteria prescribed for municipal designation under the categories of design/physical, historical/associative, and contextual value.

1. Description of Property

The property at 716 Pacific Avenue is quadrilateral-shaped parcel comprising a one-storey wood frame church and one-and-a-half storey wood frame hall constructed in 1937 for the Ukrainian Orthodox church. The church is situated just west of the small traffic island where Pacific Avenue and Connolly Street meet and is bordered by Pacific Avenue to the north, Connolly Street to the south, and McPherson Street to the east.

2. Statement of Cultural Heritage Value or Interest

Design/Physical Value:

The property retains design value as it contains a representative example of a church that is a Ukrainian-Canadian architectural fusion which blends elements from several traditional Ukrainian styles by combining the Bukovinian rectangular plan and polygonal apse with the Ternopil nave form expressed in its gable roof, incorporating elongated Cossack Baroque domes with lanterns, and integrating features of Western church architecture such as an oculus window and a hipped belfry.

Historical/Associative Value:

The property has historical value through its association with the formation and early development of St. Mary's Ukrainian Orthodox Parish, the first Ukrainian Orthodox congregation in Fort William. Organized in 1909 by immigrants from Bukovina, the parish purchased the property in 1911 after a successful fundraising campaign. The original church, completed in 1912, served as a vital spiritual and cultural centre for a growing local Ukrainian population. After a fire in 1937 destroyed the east end of the building, the congregation rebuilt the church in the same location and constructed a Sunday school hall on the property. The property is also associated with Father Luke Solohub, who served the parish for nearly 33 years, and with long-time parish leader and businessman George Ostaff, both of whom were significant to the community for their leadership, financial support, and active involvement in the church and other local Ukrainian cultural organizations.

The property also has historical value because it yields information that contributes to that contributes a deeper understanding of the history and cultural development of the Ukrainian community in Thunder Bay. Ukrainians formed a significant portion of the early population of Fort William but often faced social marginalization due to their language, customs, and Slavic names. Many settled in the East End near the coal docks and railway yards, working in manual labour and relying on their church as a centre of cultural preservation, social support, and community cohesion. As the first Ukrainian Orthodox parish in the region, St. Mary's played a foundational role in maintaining Ukrainian language, traditions, and religious practices among immigrants from Bukovina and other regions of Ukraine. The long-standing presence of the church and hall on the site contributes to a deeper understanding of the cultural development and lived experiences of the Ukrainian community in Thunder Bay.

Contextual Value:

The property has contextual value as a recognized landmark within the community. A Ukrainian church has occupied the property at 716 Pacific Avenue for more than 110 years, and this long-standing presence has contributed significantly to its landmark status within the East End. Although the former church is now partially obscured by mature spruce trees, its distinctive domes remain visible from a distance along Pacific Avenue and continue to serve as a familiar marker and point of orientation in the neighbourhood. Overall, the property remains well known in the community and is regarded as a local landmark.

3. Description of Heritage Attributes

Key exterior heritage attributes that contribute to the design value of the property at 716 Pacific Avenue as a representative example of Ukrainian-Canadian church architectural fusion include:

- Form, scale, and massing as a Ukrainian church with a gable roof;
- An elongated, layered, gold-painted central metal dome over the auditorium topped with a lantern surmounted by a small secondary dome and finished with a ball cupola and cross;
- Hipped-roof dormer belfry at the west end of the church with rounded-arch windows, surmounted by a hexagonal drum with false windows, and an elongated, layered, gold-painted metal dome topped with a lantern surmounted by a small secondary dome and finished with a ball cupola and cross;
- Oculus and rounded-arch window on the front façade of the gable end (west elevation);
- Polygonal apse located at the east end of the building, consistent with Orthodox liturgical orientation;
- Horizontal plank wood siding beneath the exterior metal cladding;
- Gable-roofed portico over the entrance on the front façade (west elevation); and
- Rounded-arch stained glass windows with gold-painted wood frames in geometric patterns on the ground floor across all elevations.

Heritage attributes that contribute to the contextual value of 716 Pacific Avenue include:

- Concrete garden monument associated with the original 1911-1912 built church.