

100 Years



*Architect's Rendering of St. Nicholas Ukrainian Catholic Church
Drawn by Bernhardt J. Noack 1906*

History is a great and wise teacher. The study of our past sharpens our vision for the future. As we celebrate our centennial year, we are proud to present to you the history of St. Nicholas Ukrainian Catholic Church. This is where our story begins.

In the third quarter of the 19th century, the first Ukrainians began arriving in Troy, New York. Many of these early immigrants came to the United States to work, save money and then return to their homeland. They were primarily from the western part of Ukraine, on both sides of the Carpathian Mountains, known as the Lemko region, then part of the vast Austro-Hungarian Empire.¹ Some stayed in the area, and in 1895 the Brotherhood of St. Nicholas was founded in Troy to take care of their spiritual, social and material needs. To fulfill the spiritual needs of this new community, made up of citizens of South Troy, West Troy (now known as Watervliet) and Cohoes, a Methodist church was purchased on Third Street in Troy in 1897. After alterations were completed, the first Divine Liturgy was held on September 5, 1897, by Father Ivan Zaklinsky, the first pastor of this newly formed church.² The Certificate of

Incorporation for St. Nicholas Greek Catholic Church of Troy was filed in the Rensselaer County Clerk's office on January 6, 1900. The place of worship was listed as being on the corner of Monroe and Third Streets in Troy. Over the next few years, the Ukrainian population in the area outgrew this small structure and by 1904 it was decided to raise funds for a brick building in a more centralized location. By the end of 1905, an astounding amount of \$4,608.04 had been raised.

Land on the corner of Burlington Street (now 4th Ave.) and Utica Street (now 24th St.) in Watervliet was purchased by St. Nicholas Greek Catholic Church of Troy, New York, for \$1,650.00 in February 1906.³ The lot was 120 feet deep and 105 feet wide and was only two blocks from the Erie Canal. After the existing structures were torn down, the lot was

blessed by Father Ivan Dorozhynsky. A building committee of four men had already been established: Gustaf Krynicky, Lazar Tsar, Michael Madarash and Philip Telep.⁴ They chose architect Bernhardt J. Noack to design the new church.⁵ Construction of the church and adjacent rectory probably began in the fall of 1906 with the estimated cost of both buildings being \$35,000.00. In November 1906, Father John Fekula became the first resident pastor.

circular altar recess and sacristies on each side. The ceiling is twenty-five feet high. The parsonage which is also being built is 24 x 36 feet...The church and parsonage are considered fine specimens of architecture and reflect credit on Bernhardt J. Noack, who is the architect in charge of the work. Michael Nolan is the contractor for the mason work,

Thomas Sheehan, carpenter work, James Kennedy plumbing



In the spring of 1907, the basement level was sufficiently completed to have a ceremony featuring the laying of the cornerstone. This event took place on Thursday, May 30, 1907, which happened to be Decoration Day (now known as Memorial Day).⁶

and James Hamil roofing. The officers of the church are: Rev. John Fecula, rector; Gustav Krynicky, President, Lazon Car, Vice-President; Michael Madarash, Secretary; Philip Tilen, Treasurer”.⁹

The Troy Times reported, “The corner-stone⁷ of the new Greek Catholic Church at the corner of Twenty-fourth Street and Fourth Avenue, Watervliet, was laid this morning. The Greeks of the vicinity* first attended mass in the Greek Catholic Church after which a column was formed and headed by Doring’s Band marched to the new church.⁸ The ceremony of laying the corner stone was conducted by Bishop Burke of Albany, assisted by Vicar General Swift and Rev. John Fecula, the pastor. Bishop Burke made a short address. The church is completed as far as the first story. It is being built of brick, with buff colored firebrick and Warsaw bluestone trimmings. The building will be 51 x 108 feet. In the basement there is a large meeting room, an entrance hall, and ladies room. The kitchen and bathrooms are also located there. The first story contains the main entrance halls and the stairway to the main floor, gallery and main audience room, which contains 595 sittings. There is a

The same day, *The Troy Daily Press* reported a similar story with additional information saying that the impressive ceremonies included a high mass celebrated in the Troy church by the Right Rev. Thomas A. Burke, Bishop of Albany.

Shortly after this celebration, the people of Cohoes and Troy decided that they wanted a church in their own cities and broke away from the Watervliet community. A deed dated December 26, 1907 states that for the sum of \$1.00 St. Nicholas Greek Catholic Church of Troy, N.Y., sold to St. Nicholas Greek Catholic Church of Watervliet, N.Y., the lands on which the church, rectory and cemetery exist.¹⁰ This left the people of Watervliet carrying the financial burden for the completion of the church.¹¹

Another fund drive was necessary to supplement decreasing resources. Parishioners made donations, and some extended

personal interest-free loans to keep the building project going. Father Fekula appealed to the parishioners: All of you should add a brick to the building of the church. Help us with your humble contributions. Do not send our bonded collector, Peter Renchkowsky, away empty handed. God, who sees it all, will make a note of your generosity.¹² Despite this plea, the financial goal was not reached, requiring the building committee to approach the Most Reverend Thomas Burke, Roman Catholic Bishop of Albany for a loan. A \$20,000.00 mortgage for the church was obtained through the Troy Savings Bank on February 1, 1908, allowing work to continue and be completed before the summer of 1908.

On July 4, 1908, the new church was officially blessed by Father Joseph Zaklinsky at the direction of the Most Reverend Stephen Soter Ortynsky, the first Ukrainian Catholic Bishop for the United States.¹³ Total cost of the new building and rectory was \$40,337.92. In the early years, the church fulfilled more than just the spiritual needs of its community. A school was founded, evening classes in religion and the Ukrainian language were taught as well as a choir, and a theatrical group was organized. The church hall was the meeting place for these groups as well as the Brotherhood of St. Nicholas.

In these early years of the parish, because of a shortage of priests, there were frequent changes of pastors. Between 1906 and 1926, more than 20 different priests served the church; few stayed more than one year. This lack of stability and leadership hindered the growth and activity planning within the parish. The priest was not only the spiritual leader, but also could be the choir director, schoolteacher or even cheerleader for the parish baseball team.

No one could predict when 33-year-old Father Andrew Chlystun was appointed pastor by Bishop Constantine Bohachevsky on March 15, 1926, that a new era was to begin. His first goal was to revitalize parish life. Frequent reception of the sacraments soon became a general practice. He organized the Children of Mary and the Senior Sodality. The Apostleship of Prayer took on a renewed existence and once again became active in fostering life in the parish. In a few years, religious vocations began to appear, attesting to the growth, vigor and vitality of the congregation. Father Chylstun stayed for 27 years, and the parish blossomed under his care.¹⁴

From 1906, the church choir played a prominent role in the community. A 1907 photograph of the choir with Father John Fekula shows 40 members, representing all ages. With the guidance of Father Chlystun and under the direction of Theodore Yaworski, the choir not only sang in church but also performed for the local community and helped popularize Ukrainian choral music.

By the time the parish celebrated its 25th anniversary in 1932, Father Chlystun had organized several groups that enhanced the lives of the parishioners. In just six years he organized the Ukrainian Catholic Mothers, Ukrainian Catholic Daughters and Ukrainian Catholic Sons. The Mothers and Daughters groups later merged to become the Catholic Daughters of Mary.¹⁵ All of these organizations engaged in fundraising campaigns through their social events and suppers to help pay off the mortgage and for the continual upkeep of the church buildings.

As the parish grew, so did the need for more space. In 1927, the church purchased seven acres of land adjacent to the old cemetery at a cost of \$2,235.00. The Sisters of St. Basil the Great conducted an evening school in the early 1930s, and in 1939 a neighborhood house was purchased for use as a convent.¹⁶ The following year, the former annex to Public School 8 was bought and renovated to become St. Nicholas Parochial School. This school was recognized as the first Ukrainian Catholic School in the State of New York. At the time of the school closing in 1970, records indicate that well over 300 students attended, with 206 graduating. Unfortunately, students in the lower grades did not have the opportunity to graduate due to the closing.

Father Chlystun never ceased to worry about the condition of the church property. After the mortgage was finally paid off on May 4, 1944, additional money was raised to begin repairs on the church building and interior redecoration. By this time, it was felt that the church had lost its original splendor and beauty. However, before these projects were completed, Father Chlystun was transferred to another parish in July of 1949. Father George Dubitsky was assigned for a few weeks until Father Bohdan Volosin's arrival in August.

Father Volosin continued the projects and completed the interior renovation, as well as the other necessary repairs that were underway. Total cost of this work was \$25,000.00. The school building was also repaired and painted during the 1950s and in the next few years furnishings and items were purchased for the school and convent. The newly refurbished church was rededicated on February 12, 1950, and blessed by The Most Reverend Ambrose Senyshyn, Auxiliary Bishop of the Ukrainian Catholic Diocese of the United States and in the presence of The Most Reverend Edmund F. Gibbons, Bishop of Albany.¹⁷

The years following World War II saw a rise in parishioners as new immigrants made the Capital District their home. These Ukrainians arrived from Displaced Persons Camps and were permitted to enter the United States under the Displaced Persons Act signed by President Harry S. Truman on June 25, 1948. Many joined relatives or friends from their home villages who were already living in Watervliet.¹⁸

On Sunday, October 27, 1957, the parish celebrated its 50th anniversary. During the week leading up to the Golden Jubilee event, a mission was conducted by a parish vocation, Father Marianus Horishny, OSBM. At 10:00 a.m. on Sunday, parishioners and organizations met at St. Nicholas School where a procession was formed, leading to the church. A Solemn Liturgy of Thanksgiving was celebrated by The Very Reverend Monsignor Joseph Batza with Very Reverend Marianus Horishny, OSBM, and Reverend Marion Kawola acting as concelebrants. Serving as Deacons were The Very Reverend Stephen Chrepta and Reverend Constantine Berdar.¹⁹ Officiating was His Excellency the Most Reverend Ambrose Senyshyn, Bishop of Stamford, and presiding was His Excellency the Most Reverend William A. Scully, Bishop of Albany. An afternoon banquet was held in the church hall, which had been remodeled six years earlier. Under the direction of Eugene Utrysko, the St. Nicholas Church Choir began the program with the singing of the Star Spangled Banner and concluded with the singing of the Ukrainian National Anthem. The glorious day ended with a Golden Jubilee Dance at the Ukrainian-American Citizens Club.²⁰



During Father Volosin's 30 years as pastor (August 1949 - July 1979), numerous projects were undertaken that enriched the spiritual and civic lives of the parishioners. The church interior and exterior continued to be maintained, and the cemetery was expanded and re-landscaped in 1958. An additional lot was purchased next to the school property in 1963 for \$2,000. An Iconostasis was installed in 1964 along with new murals throughout the interior, while in 1966 repairs to the exterior of the church were completed.

A house on Broadway in Watervliet was purchased for \$11,300.00 in 1966 and rented to the new cantor, Yaroslav Kushnir, and his family.

A highlight of the 1960s was the visit of the head of the Ukrainian Catholic Church, His Beatitude Josyf Cardinal Slipyj on August 6, 1968. Countless faithful and priests from the area joined Albany Bishop Edward J. Maginn and

Ukrainian Bishop Joseph Schmondiuk to honor the man who had spent 17 years in a Soviet labor camp in Siberia. He had been released in 1963 and elevated to the rank of Cardinal in 1965. Following the Moleben, a concert was held at LaSalle Institute in Troy. City and state dignitaries, along with various Ukrainian organizations, extended their best wishes to Cardinal Slipyj at the concert. It concluded with the third act of the Ukrainian opera *Kozaks Beyond the Danube* performed by the Lesiw Ukrainian Theatrical Group.

Although the parish thrived, the school closed in 1970 due to a shortage of teaching nuns. Since the convent was no longer needed by the sisters, the cantor and his family moved in, and the house on Broadway was sold. In 1973, an addition was built to the back of the rectory to house a parish office, and first floor bedroom and bathroom at a cost of \$15,000.00.

Another distinguished Ukrainian church leader, Bishop Vasyl Velychkovsky, visited the parish in 1973. Bishop Vasyl had been the chief hierarch of our Church in the catacombs in Ukraine after the exile of Josyf Cardinal Slipyj. He, too, had spent time in slave labor camps in the former Soviet Union.

During Father Volosin's tenure, parishioner Maxym Krause (Kravets) passed away in 1974 leaving a bequest of \$20,000.00. This money was invested and the Maxym Krause Scholarship Fund was created with the interest from this fund used to award annual scholarships to students. Through the years other parishioners followed Maxym's example and have added to the fund. This scholarship is available to this day.

Under Father Volosin's leadership, the Boy Scouts and Altar Boy Society were organized, and a Ukrainian Dance Group (Verchovyna) was formed. The use of the English language in liturgies began during his service. Father Volosin encouraged parish participation in the nation's Bicentennial Celebration in 1976. He served on the Watervliet bicentennial committee acting as chairman of the Ukrainian parade committee.

The spiritual life of the parish was enhanced during Father Volosin's tenure. Missions were conducted during Lent by visiting priests and parishioners had opportunities to take part in pilgrimages to Sloatsburg, Auriesville and Rome, Italy. Four additional vocations originated in the parish: Father James D. Steele, Sister Joel (Haitko), Sister Gerard (Jesep), and Sister Irene (Sacala).

Father Volosin's 30 years of service to our parish ended in July 1979 when he was transferred to another parish. Father Theodore Humanitzki took over the role of pastor in August 1979 and served for 12 years. It was during Father Ted's time that the first all English liturgy was celebrated. Former vocations from the parish were invited back for a Day of

Prayer and Thanksgiving on November 18, 1981. Fathers Batza, Berdar, Chrepta, Kawola and Steele joined Sisters Leonida and Gerard and over 200 faithful on that special day. Father Humanitzki made a huge effort to connect with other non-Ukrainian churches in the area. Contributing to the local food pantry and outreach to the area poor were the results of his ties to other Christians. In January 1982, Ukrainian, English, Armenian and Lithuanian languages were heard in a Service for Christian Unity, held in our church for the first time.

The parish celebrated its 75th anniversary in 1982. Many Ukrainian Catholic and Roman Catholic clergy, along with Ukrainian Bishop Basil H. Losten of Stamford, Connecticut, celebrated a Diamond Jubilee Liturgy on October 24, 1982. A banquet at Michael's Banquet House followed. A week of prayer preceded the special day, and the day before parishioners had the opportunity to renew their baptismal vows and wedding promises. A commemorative book was published, documenting our church history with 75 years of accomplishments.

In the early 1980s, parishioners and parents of children attending the Saturday School of Ukrainian Studies and Religious Education started the first Ukrainian Street Festival. Parishioners of all ages worked together to create a very successful fundraising event on the grounds of the parish school. Festival-goers were able to enjoy Ukrainian food, try their luck at games of skill and simply enjoy the family-friendly event. In 1998, the Festival moved to the church hall and became known as the Harvest Festival. This event has become our biggest fundraiser.

During the 1980s, many improvements to the church building were made. These improvements included the repair of the rose window; a heating system with new boilers, converting from oil to gas and the installation of new windows in the church hall. A renovation fund was established in 1986 to help cover these costs. The old convent building and school also received attention. New roofs were placed on both for a total of \$8,220.00; the school facade was also re-pointed, and the interior painted for an additional \$16,000.00. Also in the 1980's bible classes continued and a Parish Council was established.

By 1987, the parish was already in the midst of planning the commemoration of the Millennium of Christianity in Ukraine. A regional committee was formed with members representing the Ukrainian Orthodox and Catholic churches of Amsterdam, Cohoes, Hudson, Little Falls, Pittsfield, Troy and Watervliet. Activities were organized at parishes throughout the region with the main celebration taking place on May 21, 1988, in the Convention Center at the Empire State Plaza in Albany. Guests were invited to Celebrate with Us! 1000 Years of Christianity in Ukraine, 988 - 1988." A special service of the renewal of Baptismal Grace was con celebrated. At the end of the service, balloons carrying messages about the Millennium were released by

school children. A cultural program followed. As part of Christian Unity in the church, the Albany Roman Catholic Diocese requested that our liturgy be recorded in English to be televised on their religious program "Table of the Lord". Preceding the liturgy, an explanation of the arrival of Christianity in Ukraine, 1000 years ago, was given. Governor Mario Cuomo also signed a proclamation honoring Americans of Ukrainian descent residing in the State of New York for their rich thousand-year-old spiritual and cultural legacy. A bronze plaque commemorating this event was installed in the vestibule of the church. In October the year of millennial celebrations concluded with a visit by Myroslav-Ivan Cardinal Lubachivsky, the head of the Ukrainian Catholic Church.



In 1989, Josyp Terelya, a Ukrainian religious activist who survived 23 years of torture in Soviet prisons for his religious beliefs, was a guest speaker. At this time, Father Humanitzki had been experiencing declining health. On November 1, 1989, Father Edward Czudak arrived to assist Father Ted. Despite Father Humanitzki's health, the Our Mother of Perpetual Help Society was organized in 1990 under his guidance and much needed improvements to the rectory completed.

In 1991, after realizing he could no longer perform all the duties necessary to keep the parish thriving, Father Humanitzski resigned. A warm farewell reception was held on January 12, 1992. Father Edward Czudak was named pastor and served for four years. During this time, several major projects were completed in the rectory: new windows were installed, ceilings were replaced and the furnishings were updated. A subcommittee of the Parish Council, known as the Cemetery Committee, was organized. They developed the "Cemetery Regulations" to ensure that the final resting place of our loved ones would be appropriately maintained. Two pilgrimages to the Holy Land were also organized as well as bus trips.

Visiting priests served the parish during the months of June and July, while Father Czudak continued his studies in Washington, D.C. In 1993, the Divine Liturgy was recorded in Ukrainian, and the service aired several times on

the local Roman Catholic television station. Viewers were now able to enjoy the liturgy with the responses sung by the choir. Duplicate videotapes were made, distributed to the shut-ins, sold and sent to family members who were living out of state.

In September 1995, Father Czudak was transferred. Father Mikhail Myshchuk, who had been substituting for Father Edward while he was studying in Washington, was assigned to replace him. With this appointment, Father Myshchuk and his family were welcomed.

During Father Myshchuk's first few years of service, he encouraged parishioners to volunteer in a local soup kitchen and the Youth Group to participate in a winter walk for the homeless in honor of St. Nicholas. To acknowledge the 90th anniversary of the parish, a new tabernacle was purchased and blessed on November 23, 1997, by Bishop Basil H. Losten.²¹ Father Myshchuk inaugurated a Children's Liturgy in 1998. Since then, the first Sunday of every month has been designated as a special Liturgy, during which children sit in the front pews and take turns with the readings. The Religious Education Youth Group sponsored a Valentines Day party for seniors that year, which has become an annual event.



Initially, an annual Memorial Day service remembering five of our parishioners who lost their lives serving our country in World War II was held. This tradition continues today with the addition of naming all deceased veterans from our parish.

According to new church policies established by Bishop Losten, the Church Council was dissolved on January 1, 2000. In its place, two new councils were formed. Members were elected to serve on the newly created Pastoral and Stewardship Councils on November 14, 1999. Each council is charged with specific tasks, and is responsible for changes and additions over the years. While the Stewardship Council addressed the roof repair, as well

as renovation projects, the Pastoral Council organized greeters for the Liturgies and planned the first parish family picnic. New songbooks and liturgical service books were printed in Ukrainian and English, allowing all parishioners to participate. Since 2001, the parish has had its own website with an address of www.cerkva.com.

In 2002, the addition of a luncheon to the annual and very popular St. Nicholas Program was overwhelmingly received. That same year, after much deliberation, the Stewardship Council voted to replace the copper roof. The anticipated costs were higher than expected, necessitating a new fundraising plan. Work on the church building progressed throughout 2003, and fundraising efforts continued in the form of a church-sponsored dance, garage sales, and the eagerly awaited and highly successful pyrohy sales. The year concluded with a visit from the Head of the Ukrainian Greek Catholic Church, His Beatitude Patriarch Lubomyr Cardinal Husar, on December 11, 2003, who was traveling throughout the United States on a mission to raise funds for building a cathedral in Kyiv, Ukraine.

On April 15, 2004, St. Nicholas Ukrainian Catholic Church was recognized as a building of historical significance and placed on the National Register of Historic Places.²² Also in 2004, a lending library featuring books and videos about our Eastern Rite traditions, Ukrainian culture and other topics of interest was established, and new Liturgy books were purchased and placed in the pews.

After many years without a religious vocation, a young parishioner was called to the ministry of deacon. His Excellency Bishop Paul P. Chomnycky, OSBM, at the 2006 Annual Dormition Assumption Pilgrimage in Sloatsburg, N.Y., ordained sub deacon Thomas Gutch to Reverend Deacon Thomas Gutch, making him the first permanent deacon in the church's history.

During the past few years, Father Myschuk has continued to guide the ongoing church renovations including the redecoration of the interior by Makarenko Studios, Inc. (Sviatoslav Makarenko) of Yonkers, New York, and MarkArt (Roman Markovych) of Stamford, Connecticut. This was done in preparation for the centennial celebrations.

Our beautiful church has proudly stood for one hundred years as a landmark in the city of Watervliet. Even when the glistening copper domes oxidized to a blue/green patina and then again were clad with new copper, the distinctive outline of our domes has marked our place of worship in the Capital District. Our church has witnessed world wars and embraced generations of immigrants throughout its history, which now has brought us into our 2007 Centennial Celebration.

ENDNOTES

¹ According to the 1972 book, *The Ukrainians in America* by Myron Kuropas, 67,218 Ukrainians came to the United States between 1899 and 1906. Catholics that followed the Byzantine tradition in the Austro-Hungarian Empire were known as Ruthenians. That is how they were recorded by the American Bureau of Immigration.

² This information is found in the Ukrainian text of the history of the parish on page 12 of the 50th anniversary book, *Golden Jubilee of St. Nicholas Ukrainian Catholic Church, Watervliet, New York, Sunday, October 27, 1957*. The 75th Anniversary book published in 1982 states that the date of the first Liturgy was celebrated on May 9, 1897 by Father Wolansky (page 16). According to the history of St. Nicholas Ukrainian Orthodox Church, Troy available on their website, www.stnicholasuoc.org, between 1897-1902, Father Nestro Dmytrov served their church and he bought the old Methodist church on the corner of 3rd and Monroe Streets, Troy. This was the parish from which our Watervliet church evolved. The Troy church separated from the Greek Catholic Church in 1920-1921. Since that time forward it has been associated with the Ukrainian Orthodox Church.

³ This is the information published in the 1957 and 1982 anniversary books. Recent research in the Albany County Clerk's Office and the Abstract of Title to lot numbers 83, 85 and 87 does not show this dollar amount. Lots 83 and 85 were used for the church building, while Lot 87 was purchased for the rectory. It is difficult to understand the logistics described in the four notarized documents. The first document shows that on February 15, 1906 the Troy Cemetery Association (TCA) sold Lot 83 to St. Nicholas Greek Catholic Church (SNGCC) of Troy, NY for \$1.00. The TCA had acquired the lot in 1879 from the Schuyler family, rented it out and when Mary McDonough defaulted on the rent payments, repossessed the property in 1899. A separate indenture bearing the same date lists the sale of Lots 83 and 85 to SNGCC by Visscher and Mary Van Rensselaer and William and Grace Gurley for \$1.00. Lot 85 is listed as being sold to SNGCC by the Van Rensselaers on February 21, 1906 for \$1.00. Lot 87 was sold to SNGCC by William H. VanSchoonhoven of Troy for \$2.00 on March 5, 1906. This would make the purchase price only \$5.00 for all 3 lots.

⁴ It is interesting to note the occupations of these men who were directly responsible for the building of the new church. The spelling of names is not consistent in any of the documentation found. This is a common problem with last names of Eastern European origin. The Watervliet City Directory for 1906 (much like today's telephone book) lists Gustaf Krynicky as a grocer living at 2423 3rd Ave. while Philip Telep as working in a saloon on Archibald St.; his home was at the same location. A listing for Lazar Tsar (or Car, or Czar or any possible variation) was not found in the directory. Michael Madarash was listed as Michael Madray, laborer residing at 2303 3rd Ave in 1906 and then at 2317 4th Ave. in 1907. By 1908 he is listed at the same address, but his last name is Madarash.

⁵ Bernhardt J. Noack (1850-1908) was a well-known architect who practiced in Troy and Albany. The 1905 and 1906 Albany city directories list his office as Room 409 in the Capitol and his home in Watervliet. He died on September 6, 1908 a few months after the church was finished. His obituary listed his home at 204 13th St., Watervliet. The 1897 book, *The Landmarks of Rensselaer County, New York* by George Baker Anderson says that Noack "was born in Zittau, Saxony, in 1850 and came to this country in 1868. He received his architectural education in Germany, where he also learned the carpenter and mason trade at which he worked for five years...in 1871 came to Troy and entered the office of M.F. Cummings where he remained until 1892 when he opened an office for himself at 257 Broadway." His original watercolor rendering of the church and rectory survives in the parish archive.

⁶ Although neither Troy newspaper listed Father John Obushkewycz as the main celebrant of the ceremony, both the 50th and 75th anniversary books state he was.

⁷ *The Mason Specifications, including Cut Stone and Iron Work* written by architect Bernhardt J. Noack specifies: *A corner stone 2 ft. 4 in. long - 16 in. high and 20 in. thick to be provided and built in and to have pocket for copper box and inscription on face and end as will be directed by the Trustees.* All of the building specifications written by the architect are in the church archive.

* With the church having the name of Greek Catholic, we only believe that the reporter, because of his lack of knowledge, assumed that the parish was comprised of people of Greek Origin. The "Greeks of the vicinity" were Ukrainians who followed the rich cultures and traditions of the Byzantium, or "Eastern" Rite. People of Eastern Europe started some American churches. In the early days there were several rich cultures and each has given rise to a different Church tradition. The customs and traditions of this church reflect the Greek or Byzantium culture, and so are called **Greek Catholics or Byzantium Catholic** (from Byzantium, the ancient name for Constantinople). Many Greek Catholic churches are identified by their national origin, such as Romanian, Ukrainian or Ruthenian.

⁸ The assembled group walked a little over 1.5 miles to the site in Watervliet and probably crossed the Congress Street Bridge that had been constructed in 1872. The other way to cross the Hudson River would have been to take the Troy and Watervliet Ferry that sailed between 23rd St., Watervliet and Broadway, Troy.

⁹ Transcribed exactly as written including all errors. The newspapers are available on microfilm at the Troy Public Library.

¹⁰This was recorded in the Albany County Clerk's Office on January 2, 1908 in Book of Deeds No. 560 on Page 530. The indenture was signed by Gustaf Krynicky, President of the Board of Trustees of St. Nicholas Greek Catholic Church of Troy, N.Y. Krynicky lived in Watervliet and was on the building committee for the new church. The Troy church had purchased land for a cemetery between Watervliet and Maplewood during the leadership of Father Dobrotwor who served from 1903-1906 according to their website, www.stnicholasuoc.org.

¹¹In 1907 the United States suffered two stock market crashes (March and October). The economic conditions of the country changed for the worse.

¹²This quote appears on page 23 of the 75th anniversary book. The original source for the quote is unknown.

¹³This is the date cited in the 1982 75th anniversary book on page 24. July 4, 1908 fell on a Saturday. None of the 3 daily Troy newspapers published an edition on that holiday or on Sunday. The event was not mentioned in the July 3 or 6 editions of *The Troy Times*, *The Troy Record* or the *Troy Daily Press*. On July 6, *The Troy Record* reported that "The Fourth of July passed off very quietly in Watervliet. There were but few minor accidents reported from the physicians. Many residents from this city witnessed the parade in Troy in the morning." *The Troy Northern Budget* did publish a Sunday edition, but did not mention the blessing of the church. On page 15 of the 50th anniversary book it is stated that Bishop Ortynsky himself blessed the church in the spring of 1908. Ortynsky had arrived in the United States on August 27, 1907 and was the first Greek Catholic Bishop to serve the United States so it is possible he was in Watervliet for the event. Father Zaklinsky may actually be Joseph Czaplynsky, the pastor listed in the 1908 Watervliet City Directory.

¹⁴This information is taken from the 50th anniversary book published by the parish in 1957.

¹⁵The 50th anniversary book published in 1957 includes photographs of a few of these groups taken in 1932. They include: Sodality of Blessed Virgin Mary, Ukrainian Catholic Mothers, Ukrainian Catholic Sons - Baseball Team and the St. Nicholas Choir.

¹⁶The house at 2416 Fourth Ave. was purchased from the estate of Gustaf Krynicky for \$2,600. Mr. Krynicky was one of the original founders of the parish and served as president of the founding church committee.

¹⁷In the booklet, *Rededication of St. Nicholas Ukrainian Catholic Church, Watervliet, New York, Sunday February 12, 1950*, Father Volosin wrote: *Today, this House of God, once again, is a worthy place for the divine services in our magnificent Eastern Rite, and simultaneously, a strong proof of the dauntless loyalty of the second and third generations of the Ukrainian people here in America...I take the opportunity to congratulate Rev. Andrew Chlystun, former pastor, and the good parishioners whose indefatigable efforts and sacrifices cheerfully rendered for the greater glory of God made possible the realization of this cherished dream and ideal.*

¹⁸Historians chart Ukrainian immigration to the United States as coming in four distinct waves. The first wave of immigrants came to the US for economic reasons before World War I; the second wave followed between the world wars and included people-fleeing communism and primarily included intellectuals and writers. The third wave came as a result of the Displaced Persons Act of 1948. This Act authorized admission to the United States of 205,000 European displaced persons in the following two years. The fall of the Soviet Union resulted in the most recent wave of Ukrainian immigration.

¹⁹All five men listed were members of St. Nicholas Parish who entered the priesthood.

²⁰A commemorative book was published for the celebration. The book contains two essays, one in English and one in Ukrainian that document the first 50 years of parish history. The Ukrainian version has a few more specific historical facts that were not included in the English writings.

²¹During his time as Bishop of Stamford, 1977-2006, Bishop Losten regularly visited our church to celebrate memorable events including his own 25th anniversary as Bishop. He was the guest of honor at a special Liturgy held in our church on September 29, 2002 to celebrate that milestone in his life.

²²The church is also listed on the New York State Register of Historic Places. In the nomination application submitted to the United States Department of the Interior/National Park Service, the preservation officer concluded: *St. Nicholas Ukrainian Catholic Church is the preeminent architectural site of this ethnic group's presence in the Capital District.*