

THE ORTHODOX POST

April 2020

Volume XVI, Issue 4



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Pastor's Message

by Fr. Nikodhim



Each year over the course of this past decade has begun for me similarly. On the feast of Theophany, January 6, and amid large crowd or no crowd at all, I've sung the hymns, prayed the prayers, reached with a Cross into the water, and blessed. Thereafter, for months my evenings and weekends were full of visits. Homes and businesses, sprinkling this fresh holy water in bedrooms and on pets, in retirement homes, first homes, basement apartments, and penthouses, and at each stop I've enjoyed the company of families and single people, the old and the young, the pious and skeptical alike. And at nearly each stop I've also enjoyed the gift of hospitality, rendered to me as a sacred duty whether with simple cup of coffee or lavish meal leaned over for hours. Every year I've learned to ready vegetables in my own refrigerator and little else in order to offset the toll hospitality could take to this waistline. It is joy of routine, it is joy of community, so to do for this last decade.

Right now in late March 2020, as I write this here in New York, this city and region that we are rapidly seeing become an epicenter for a new threat of virus and

President's Message

by Lou Foundos

The last 2 weeks have been a major adjustment for all of us. We have had to stop our lives and put everything on hold. This is something that we never even considered was possible. However, the fear of an unseen enemy, Coronavirus, has made the impossible possible. The number of days due to unusual weather or other circumstance that our church was closed, that I can remember over the last 70 years, you could count on one hand. This past Sunday we watched the liturgy streamed from the Monastery for the nuns in Ellwood City, NY. It was quite beautiful, and if this continues into next month, I would recommend it highly.

Red Eggs and Radio

fear, I am thinking of all those evenings we have

spent together, all those meals, those cups of coffee and wine and raki. And I am recalling how, beyond food and drink, I have been fed also on the nourishing wealth of memory and story, those things told to me, your priest, of your families' pasts. Right now, the Church is closed. Right now, most businesses also closed. And now, too, as we come closer to the feast of Holy Pashka, most of us are wondering how? How will we celebrate apart from Church? How will we mark this day as holy? How will we stay with each other as we are confined to the close quarters of quarantine and separation? Right now, I am waiting for word from our bishop and from our city about what Holy Week and Palm Sunday and Easter may look like. But right now, too, I am being strengthened by your stories of harder times past and the stubbornness of our people and how there is a blessing in this also. How many of you come to Church because of gjyshja? How many of you carried the lessons of your grandparents to this new land, became planted here and baptized here because of the faith that was forced to burn in secret? The red eggs dyed under night's veil, their shells hidden carefully away. And this despite the forced oppression of tyrants and the risk of renunciation from neighbors. (continues)

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This is a good time for reflection and also to practice our Christian faith. If we have some neighbors that need assistance, especially elderly ones, we should do what we can to help them. Whether that means doing some shopping for them or sharing what we have. The longer this goes on, the more assistance our elders will need. They have always been there for us and this is the time we should be there for them.

Everybody, PLEASE following the guidelines that the government has provided and minimize time outside your house or apartment, keep the 6 foot separation, and if you have to go out and always remember to wash your hands.

Pastor's Message

by Fr. Nikodhim (continued)

How many remember the radio tuned low to receive Paschal tidings in Italian or Greek? How many hold onto books and icons as prized relics preserved from the perishing hand of violent atheists and the militancy of destructive politicians? Certainly, the Church existed even then despite the rubble that was made of its buildings. Certainly, Christ was present in comfort even to those who had good cause for fear and secrecy. That same One stands with us now.

Whatever comes in this next month, I ask you to be strengthened and nourished, as I have been, by these stories, our history which helps to tell us who we are and

what we can be. In this time of crisis, remember gjyshja and her red eggs and her radio on late at night. Remember these things to your children. Remember them to yourselves. What we do now and how we live now, our kids will recall when they are grown and when they, despite our best wishes, must face challenges and worry and crises of their own. I pray they tell some future priest, as he does his annual rounds of house blessings, how it was when New York City was shut down but faith stayed, warming the homes of the hopeful. *Christ is in our midst! Krishti midis nesh! He is and ever shall be! Ai është dhe do të jetë!*

Vezët e Kuqe dhe Radio

(shqiperori: Adriana Topore)

Çdo vit i kësaj dekade të fundit për mua ka filluar njësoj. Në festën e Ujit të Bekuar, në 6 Janar, me njerëz ose jo, unë kam kënduar hymnet, kam bërë lutjet, kam futur kryqin në ujin e bekuar dhe kam bekuar. Pas kësaj kohe, për disa muaj, mbrëmjet dhe fundjavat e mia janë plot me vizita. Shtëpите dhe bizneset, bodrumet dhe kafshët e shtëpise, shtëpите e pleqve, apartamentet apo shtëpите luksoze, janë sperkatur me ujin e shenjtë. Kudo ku kam vajtur jam kënaqur me shoqërinë që më kanë afruar familjet dhe njerëzit e vetmuar, te vjetrit dhe të rinjtë, besimtarët dhe skeptikët. Dhe në çdo vizitë jam kënaqur me mikpritjen, afruar si detyrë e shenjtë dhe e shoqëruar me nje kafe të thjeshtë ose me ushqime të shkëlqyera që kanë zgjatur për orë të tëra. Çdo vit kam mësuar si të përgatis perimet në frigoriferin tim në mënyre që të përballoj atë që mund të shkaktoje mikpritja dhe ushqimi i bollshëm. Është gëzim rutine, është gëzim që komuniteti më ka dhënë këtë dekadën e fundit.



Ndërkohë që po shkruaj, këtu në New York, qyteti dhe rajoni që po bëhet epiqendra e një kërcënimi dhe frikë nga virusi, po çoj nëpër mëndje të gjitha mbrëmjet që kaluam bashkë, të gjitha ushqimet e shijshme, kupat e kafes, verën dhe rakinë. Dhe po kujtoj se si mbrapa ushqimit dhe pijeve janë shumë tregime dhe kujtime që ju më treguat mua, priftit tuaj. Keto jane historitë e të kaluares tuaj. Tani, Kisha është e mbyllur. Tani, shumica e dyqaneve janë të mbyllura. Dhe tani, ndërsa i afrohem festës së Pashkëve, shumë nga ne pyesim se si do të festojmë pa qenë në Kishë? Si do ta shënojmë këtë ditë si të shenjtë? Si mund të qëndrojmë me njëri-tjetrin kur jemi të mbyllur në karantinë. Tani, unë po pres të dëgjoj nga Bishopi dhe nga qyteti i New York-ut se si do t'ia

bëjmë për Javën e Shenjtë, të Djelën e Dafinave dhe Pashkët. Por në të njëjtën kohë, historitë tuaja të së kaluarës së vështirë e kokëfortësia e njerëve tanë më kanë dhënë force e si dhe kjo është një bekim.

Sa nga ju vijnë në Kishë për arsye të gjyshes? Sa nga ju sollën mësimet e gjyshërve në këtë tokë të re, i mbollët këtu dhe u pagëzuar këtu për shkak të besimit që ishit të detyruar ta mbanit të fshehur? Ju i lyenit vezët e kuqe kur binte nata dhe i fshihnit lëvozhgat me kujdes. Dhe të gjitha

këto i keni bërë nën presionin e tiranëve dhe rrezikut për tu spiunuar nga fqinjët. Sa nga ju kujtojnë radion me zë të ulët për të dëgjuar lajme në italisht ose greqisht gjatë pashkëve? Sa nga ju mbajtën libra dhe ikona të çmuara, i ruajtët nga ateistët dhe politikanët e asaj kohe? Me siguri që Kisha egzistonte edhe pse ndërtesat ishin prishur. Me siguri Krishti ishte i pranishëm edhe tek ata që për arsye të mirë kishin frikë dhe ruheshin. Ai është prap me ne.

Çfarëdo që të ndodhi këtë muaj, ju kerkoj të bëheni të fortë dhe të ushqeheni, siç kam bërë unë, nga këto tregime, nga historia jonë që na ndihmon te kuptojmë se kush jemi dhe çfarë mund të bëhemi. Në këto kohë krizash, kujtoni gjyshen dhe vezët e saj të kuqe. Kujtoni gjyshen dhe radion e saj në netët e vona. Thuajini këto fëmijëve. Thuajini këto vetes tuaj. Ajo që po bëjmë dhe pëjetojmë tani do jenë kujtime për fëmijët tanë, që kur të rriten, pavarësisht nga urimet tona më të mira, të përballojnë situatat e krizat e tyre. Lutem që këto fëmijë ti thonë një prifti në të ardhmen, kur te bëjë vizitat e radhës për të bekuar shtëpите, se kur New York City u mbyll nga virusi, besimi mbeti duke ngrohur shtëpitë e besimtarëve.

Krishti është midis nesh! Ai është dhe do të jetë!

St Nicholas in The Digital World

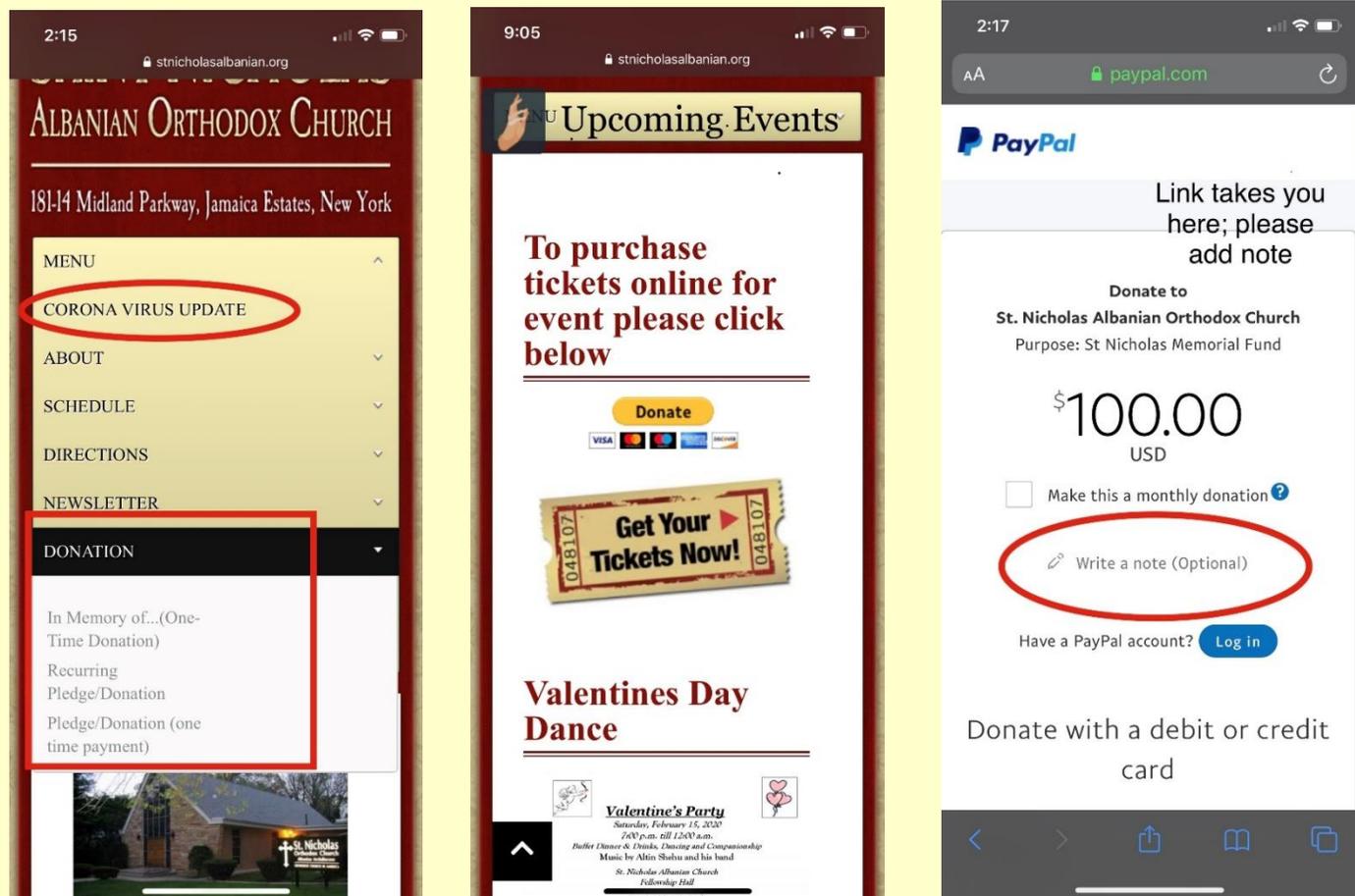
I hope this finds everyone safe and doing well. Businesses, and life itself, have already moved to a digital world. Though we have had a website at St Nicholas for some time now, have we truly utilized it to its maximum capabilities? Are we getting the best out of its potential functionality?

We have undertaken the challenge and successfully built and brought our community closer together through social media platforms such as Instagram and Facebook. These platforms continue to remain our staple for disseminating the most up to date information, schedules, photos and happenings within the life of St Nicholas. I strongly urge participation. More recently we have put energy into enhancing our website, www.stnicholasalbanian.org. Some of the recent changes include:

1. Adjustments so the site is more user friendly when accessing via our mobile devices.
2. You can reserve and purchase tickets for church events directly online now (i.e. Valentine's Day Dance, Halloween Party, Golf Outing, St Nicholas Day Luncheon, etc.)
3. Ability to utilize Paypal or credit card for submitting your recurring pledge, online donations, or "In memory of..." when considering St Nicholas for "In lieu of".
4. Lastly, in extraordinary times of need, such as today's Corona Virus environment, we have added a section with church guidance and resources to help us stay strong both spiritually and physically as a community.

Below are some screen shots of what this looks like from your cell phone. We are open to any feedback or suggestions you would like to see. I hope these enhanced features come in handy!

-Damian Peters



APRIL NAME DAYS AND PASCHA

11 - St. Lazarus

Llazaraq Pano

15 - St. Leonidas

Leonard Ndreu, Blendi Koroveshi

23 - St. George

George Beno, Jorgo Celu, Jorgji Coka, Gjergj Klimi, Orges Llupa, Gjergji Terova, George Vangjel, Gjergji Jano, Ermir Alla

23 - St. Alexandra

Alexandra Kehoe, Alyssa Aleko, Alexandra Ladd

25 - St. Mark

Mark Papalexis, Mark Chenoweth, Marc Ladd

26 - St. Thomas

Tomi Beno, Thomaq Fundo, Thomas Fundo, Tommy Ligor, Thomas DiTullio, Thomas Mitre

If you don't see your name please contact Fr. Nikodhim.

Nese nuk sheh emrin tend, te lutem lajmero priftin.

HOLY PASCHA: The Resurrection of Our Lord

Commemorated on April 19

Source: www.oca.org

Pascha (Easter)

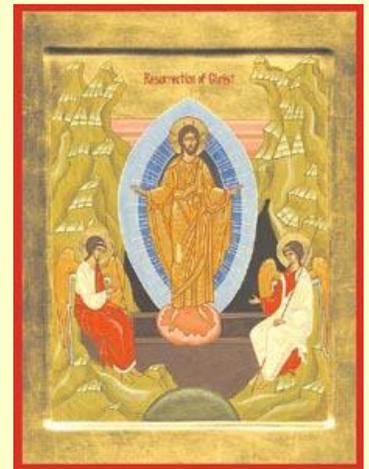
Enjoy ye all the feast of faith; receive ye all the riches of loving-kindness.
(*Sermon of Saint John Chrysostom, read at Paschal Matins*)

The resurrection of Jesus Christ from the dead is the center of the Christian faith. Saint Paul says that if Christ is not raised from the dead, then our preaching and faith are in vain (I Cor. 15:14). Indeed, without the resurrection there would be no Christian preaching or faith. The disciples of Christ would have remained the broken and hopeless band which the Gospel of John describes as being in hiding behind locked doors for fear of the Jews. They went nowhere and preached nothing until they met the risen Christ, the doors being shut (John 20: 19). Then they touched the wounds of the nails and the spear; they ate and drank with Him. The resurrection became the basis of everything they said and did (Acts 2-4): “. . . for a spirit has not flesh and bones as you see that I have” (Luke 24:39).

The resurrection reveals Jesus of Nazareth as not only the expected Messiah of Israel, but as the King and Lord of a new Jerusalem: a new heaven and a new earth.

Then I saw a new heaven and a new earth. . . the holy city, new Jerusalem. And I heard a great voice from the throne saying “Behold, the dwelling place of God is with men. He will dwell with them, and they shall be his people. . . He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away (Rev. 21:1-4).

In His death and resurrection, Christ defeats the last enemy, death, and thereby fulfills the mandate of His Father to subject all things under His feet (I Cor. 15:24-26).



Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing (Rev. 5: 12)

THE FEAST OF FEASTS

The Christian faith is celebrated in the liturgy of the Church. True celebration is always a living participation. It is not a mere attendance at services. It is communion in the power of the event being celebrated. It is God's free gift of joy given to spiritual men as a reward for their self-denial. It is the fulfillment of spiritual and physical effort and preparation. The resurrection of Christ, being the center of the Christian faith, is the basis of the Church's liturgical life and the true model for all celebration. This is the chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore (Irmos 8, Paschal Canon).

PREPARATION

Twelve weeks of preparation precede the "feast of feasts." A long journey which includes five pre-lenten Sundays, six weeks of Great Lent and finally Holy Week is made. The journey moves from the self-willed exile of the prodigal son to the grace-filled entrance into the new Jerusalem, coming down as a bride beautifully adorned for her husband (Rev. 21:2) Repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study are the means by which this long journey is made.

Focusing on the veneration of the Cross at its midpoint, the lenten voyage itself reveals that the joy of the resurrection is achieved only through the Cross. "Through the cross joy has come into all the world," we sing in one paschal hymn. And in the paschal troparion, we repeat again and again that Christ has trampled down death—by death! Saint Paul writes that the name of Jesus is exalted above every name because He first emptied Himself, taking on the lowly form of a servant and being obedient even to death on the Cross (Phil. 2:5-11). The road to the celebration of the resurrection is the self-emptying crucifixion of Lent. Pascha is the passover from death to life.

Yesterday I was buried with Thee, O Christ.

Today I arise with Thee in Thy resurrection.

Yesterday I was crucified with Thee:

Glorify me with Thee, O Savior, in Thy kingdom (Ode 3, Paschal Canon).

THE PROCESSION

The divine services of the night of Pascha commence near midnight of Holy Saturday. At the Ninth Ode of the Canon of Nocturn, the priest, already vested in his brightest robes, removes the Holy Shroud from the tomb and carries it to the altar table, where it remains until the leave-taking of Pascha. The faithful stand in darkness. Then, one by one, they light their candles from the candle held by the priest and form a great procession out of the church. Choir, servers, priest and people, led by the bearers of the cross, banners, icons and Gospel book, circle the church. The bells are rung incessantly and the angelic hymn of the resurrection is chanted.

The procession comes to a stop before the principal doors of the church. Before the closed doors the priest and the people sing the troparion of Pascha, "Christ is risen from the dead...", many times. Even before entering the church the priest and people exchange the paschal greeting: "Christ is risen! Indeed He is risen!" This segment of the paschal services is extremely important. It preserves in the experience of the Church the primitive accounts of the resurrection of Christ as recorded in the Gospels. The angel rolled away the stone from the tomb not to let a biologically revived but physically entrapped Christ walk out, but to reveal that "He is not here; for He has risen, as He said" (Matt. 28:6).

In the paschal canon we sing:

Thou didst arise, O Christ, and yet the tomb remained sealed, as at Thy birth the Virgin's womb remained unharmed; and Thou has opened for us the gates of paradise (Ode 6).

Finally, the procession of light and song in the darkness of night, and the thunderous proclamation that, indeed, Christ is risen, fulfill the words of the Evangelist John: “The light shines in darkness, and the darkness has not overcome it” (John 1:5).

The doors are opened and the faithful re-enter. The church is bathed in light and adorned with flowers. It is the heavenly bride and the symbol of the empty tomb:

Bearing life and more fruitful than paradise
Brighter than any royal chamber,
Thy tomb, O Christ, is the fountain of our resurrection (Paschal Hours).

The V. Rev. Paul Lazor
New York, 1977

Source: www.oca.org

Part of a sermon from Fr. Luke Veronis – Aleksander Solzhenitsyn

(brought by Lou Foundos)

On the 3rd Sunday of Lenten, we venerate the Cross. Although we all have our own cross to bear, the power of the Cross is always with us and this short story exemplifies that.

Alexander Solzhenitsyn, the Russian author who spent eight years in the gulag of Siberia during the Soviet period, shared his experience in the power of the Cross. After suffering in the death camp of that frozen wasteland, one day he fell into utter despair. Like other prisoners, he worked in the fields day after day, in snow, rain or sun, throughout the summer and winter. Backbreaking labor and slow starvation filled his days. On one particular day, the hopelessness and meaninglessness of his situation became too much. He saw no reason to continue living. He thought that life had no purpose since he would most likely die a miserable death in this Siberian prison. His life made no difference in the world. So he gave up.

Laying his shovel on the ground, he slowly walked to a crude work-site bench and sat down. He knew that at any moment a guard would order him to stand up, and when he failed to respond, the guard would beat him to death, probably with his own shovel. He had seen it happen to many other prisoners.

As he waited, head down, he felt a presence. Slowly, he lifted his eyes and saw a skinny, old prisoner squat down next to him. The man said nothing. Instead, he drew a stick through the ground at Solzhenitsyn's feet, tracing the sign of the Cross. The man then got back up and returned to his work.

As Solzhenitsyn stared at the sign of the Cross, his entire perspective changed. He knew that he was only one man against the all-powerful Soviet empire. Yet in that moment, he realized that there was something greater than the evil he saw in prison, something greater than the totalitarian atheistic state. He knew that the Cross represented hope and meaning for all humankind. And through the love and power of the Cross, anything was possible.

Solzhenitsyn slowly got up, picked up his shovel, and went back to work. Nothing outward changed, but inside, he received hope and rediscovered the meaning of life.

Years later, Solzhenitsyn's prophetic writings and life would enlighten the entire world, telling us not only about the horrors of the Soviet system, but also witnessing to the love and power of God, the hope that comes through living the Life of the Cross.



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Very Rev Arthur E. Liolin
Chancellor

March 30, 2020

To the Clergy and Laity of the Albanian Orthodox Archdiocese in America:

We are in an unprecedented time, with the spread of the coronavirus/COVID-19 around the world. You have received multiple communications regarding the prudent actions taken by our church in response to the crisis. Linked here is a new message from Metropolitan Tikhon:
<https://www.youtube.com/watch?v=e2bdM4O7OrM&feature=youtu.be>

The current pandemic has fundamentally, if temporarily, changed every aspect of our lives - home, work, school, and especially parish life. While we struggle to understand the appropriate next steps, and while we wait for the crisis to pass, it is important to understand that we are all in this together.

It is also important to keep up an approximation of our parish life, so we do not lose the connection to something so integral to our existence. To that end, we encourage each parish to utilize technology to stream and record services, to the extent directed by Metropolitan Tikhon. There are many software products (Zoom, etc.) which will allow the broadcast of and remote participation in our liturgical life. We also encourage using technology for two-way interaction, including ideas like "virtual coffee hours" after services, where parishioners can connect with clergy and each other.

We encourage each parishioner to reach out to the most vulnerable in our church family, including those living alone and the elderly. Social distancing does not prevent a call or an email. Reaching out at this time allows you to live out your faith and demonstrates that the church is not limited to a physical building or gathering.

Please also keep in mind the financial well-being of your parish. With the current closure impacting everything from candle sales to collections to fundraisers, it is important to remember to support your parish. Of course some parishioners may be financially impacted by the crisis, and we keep them in our thoughts and prayers, but for those who are able please try to keep up with your usual pattern of giving.

This pandemic will end, and we will again gather together to celebrate the Divine Liturgy and to give thanks for coming through the crisis. We pray for a quick end to the pandemic, and for the continued health and safety of all of you.

Very Rev. Arthur E. Liolin, Chancellor

Michael A. Gregory, Lay Vice-Chairman

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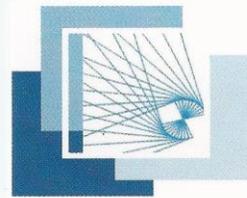
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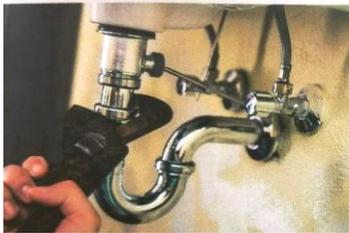


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Easter is the time to remember the sacrifice made by Lord Christ and his unconditional love. Let us follow the right path shown by the Son of God. Happy Easter.

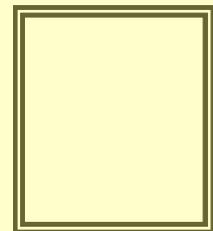
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