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Pastor's Message

While it is probable that time has addled my memory and that many of those truths I recall from childhood were of the half-known or only somewhat understood variety, still I remember some things and these vividly: spats with my siblings, unwelcome chores, homework I dreaded and sought to escape, and punishments I did my best to convince my parents I had not earned. I am not persuaded that children's minds are less preoccupied with worry than their parents' but that it is rather easy to take their fears lightly for us as adults. Small things bother them, yet in truth, only sometimes slightly larger ones accost us as daily nuisances. The sliding scale of fear or worry is not dependent upon height.

Every few months, it seemed to me, though it may have been only annually or even just occasionally in my youth, my mother would insist on rearranging the furniture. While this was disconcerting enough in the living room or other communal spaces, it extended even into the bedrooms. And great was my resentment to this or, as it was then called, my pouting and grumping around. I don't recall this as an affront. That my mom had the authority to reconfigure the landscape of her home was then unquestioned. Only I found it deeply unnerving. The wonted details of life were shifted. Without my consent and no doubt with my numerous and voluble comments unheeded, the little space that was mine alone, filled with my things, expressing my conveniences and routines, became otherwise, shaped by a different hand, a different desire. In the weeks that followed, I would settle in again, and those disjunctions that memory retained grew smooth by the mere practice of living. Normal returned anew.

I suspect that these forays into restructuring the household were as much a part of my mother's cleaning strategy as anything else. How else find all the stray socks, missing toys, and truly disgusting caches of secreted snacks than to heft furniture from place to new place? But for me they came as an early awakening to the discomfiting nature of change. I don't like it; I don't want it; yet here it is.

Living alone for nearly half my life now, most of my furniture stays in the same spots. Dust marks as imprints and well-worn paths in the carpets prove this. But for books, little moves in my apartment and what does is quickly put back into place. These are the small avenues in which I exercise my control. But change comes regardless and the need to adapt is a constant for every living thing.

Christ's parables are full of agrarian preoccupations: sowing and reaping, plowing and planting, tender new life springing green from last season's shriveled and saved grains. Those He would have spoken to would have recognized such essential truths as part of their experience, Gospel written into the activities of each week. But for most of us now, gardeners aside, these can seem almost antiquarian interests. Who plows behind an ox or broadcasts seed by hand these days? Yet a fundament of truth grounds these tales for us too. It must.

Life is precarious. Change, inevitable. And what we do not choose often proves us. How we weather the uncertainties, the transitions, the many and varied shifts of our lives' courses can be an activity of faith. Few welcome such discomfort, but fleeing from this doesn't help. And I can assure you from experience that bemoaning this and "grumping around" does not either.

What we often call fear is unease. What we think of as bravery is too often just a swaggering tendency to be brash. Endurance is a better bravery, the ability to walk in again on our lives being remade and to stay. St. John recounts this for us as the Christ of his gospel says, "Truly, truly, I say to you, unless a kernel of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." We do not apprise the transformations of seeds and grains as wrong; their sacrifices feed us with the community that springs forth from them. We do not reflect upon the loneliness of the kernel and how it bursts under the earth. Eating bread, we little question where this has come from or by whose change or by what strife it arrives as nourishment. Change is coming; it ever has done, and worry, unease, and adaptation must come with this. What accompanies growth can be faith, brave endurance together that will feed us all in time.

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Mesazhi i Priftit

Ndërsa është e mundur që koha t'i ketë shtuar kujtesës sime dhe shumë nga ato të vërteta që mbaj mend nga fëmijëria ishin pjesë e gjysmënjohjes, apo vetëm të kuptuara ndryshe, ende mbaj mend disa nga ato gjëra dhe këto në mënyrë vizive: grindjet me vëllezërit dhe motrat, detyra të padëshirueshme, detyra shtëpie që nuk i duroja dot dhe mundohesha t'u largohesha, dhe dënime për të cilat përpiqesha t'u mbushja mendjen prindërve që nuk i meritoja. Nuk mund të bindem që fëmijët kanë mendje më pak të preokupuara sesa prindërit, përkundërazi, si të rritur e kemi me e lehtë ta marrim frikën e tyre me lehtësi. Gjëra të vogla i shqetësojnë, por në të vërtetë, edhe neve, vetëm nganjëherë, ato më të mëdhatë na kushtojnë bezdisje në përditshmëri. Peshorja e frikës apo shqetësimit nuk varet nga lartësia.

Në çdo disa muaj, më dukej, ndonëse mund të ketë qenë një here në vit apo dhe vetëm rrallë here në vegjëli, që mamaja këmbëngulte në rirregullimin e mobiljeve. E ndërsa rrëmuja pushtonte dhomën e ndenjes apo hapësira të tjera të përbashkëta, herë herë arrinte dhe dhomat e gjumit. Dhe sa i madh ishte zemërimi im, që në atë kohë quhej varje buzësh. Por nuk e kujtoj këtë gjë si përplasje, sepse që mamaja kishte autoritetin të ndryshonte dizenjon e shtëpisë siç të donte, nuk kishte dyshim. Vetëm se për mua ishte shqetësuese situata. Gjithë detajet e jetës lëviznin pa më pyetur njeri dhe patjetër pa marrë parasysh asnjë nga komentet e mia të shumta dhe të papërfillshme. Ai pak vend që ishte vetëm i imi dhe i mbushur vetëm me gjërat e mia që shprehnin rehatin dhe rutinën time, ndryshohej dhe formohej nga një tjetër dorë me tjetër dëshirë. Në javët që pasonin, shtrohesha dhe gjithë mospranimet që ajo memorije mbante, lëmoheshin nga praktika e thjeshtë e jetës. Normaliteti rikthehej i ri.

Ma do mendja që këto mënyra të rirregullimit të shtëpisë po aq pjesë e strategjisë të pastrimit sad he të çdo gjëje tjetër. Si do të mund të gjendeshin ndryshe çorapet teke, lodrat e humbura, dhe mbeturinat e neveritshme të snakeve të ngrëna fshehurazi, përveçse me lëvizjen e mobiljeve nga një vënd në tjetër? Por për mua këto vinin si një zgjim i hershëm tek natyra e papëlqyer e ndryshimit. Nuk më pëlqen, nuk e dua, e megjithatë ja ku është.

Tani që kam gjysmën e jetës që jetoj vetë, shumicën e mobiljeve i kam në një vend. Shenjat e pluhurit dhe të vendeve të ngrëna të qilimave e provojnë këtë gjë. Përveç librave, shumë pak lëviz në apartamentin tim, dhe çlëviz shkon menjëherë në vënd. Këto janë rrugicat e vogla në të cilat mund të ushtroj kontrollin tim. Por ndryshimi vjen, pavarësisht dhe nevoja për t'u përshtatur është konstante për çdo gjë të gjallë.

Shembulltyrat e Krishtit janë plot zanate agrare: hedhje të farës dhe korrje, plugim dhe mbjellje, jetëzë e re që çel e gjelbërt nga drithërat e ruajtur dhe rrudhosur nga stina e kaluar. Ata të cilëve Ai u foli, i kanë njohur këto të vërteta thelbësore si pjesë të përvojës së tyre, Ungjill i shkruar në veprimtaritë e çdo jave. Por për shumë prej nesh sot, me përjashtim të kopshtarëve, këto janë interesa jashtëkohore. Kush plugon prapa kaut apo demit apo kush hedh farë me dorë këto ditë? Ja që një bazë të vërtetë kanë këto tregime edhe për ne. Kështu duhet.

Jeta është e pasigurt. Ndryshimi i paevitueshëm. Dhe çfarë nuk zgjedhim, shpesh na sprovon. Si i kalojmë pasiguritë, tranzicionet, dhe ndryshimet e shumta të drejtimit të jetës, tregon veprimin e besimit. Pak i mirëpresin këto përplasje, por dhe largimi nuk ndihmon. Dhe, ju siguroj nga përvoja ime, se nuk ndihmon as të varësh buzët dhe të përkëdhelesh.

Ajo që shpesh quajmë frikë, është bezdisje. Ç'mendojmë trimëri është shpesh herë një tendencë fodulle mendjemadhësie. Durimi është trimëria më e mirë, aftësia të ecim përsëri në jetët që na rindërtohen dhe të qëndrojmë. Shën Joani e përforcon këtë për ne sepse Krishti në ungjillin e tij thotë: "Me të vërtetë ju them, nëse një farë bie në tokë dhe nuk vdes, ajo mbetet vetë, por nëse vdes, ajo jep shumë frut." Ne nuk e shohim transformimin e farave dhe drithërave si gabim, sepse sakrificat e tyre na ushqen me komunitetin që buron prej tyre. Ne nuk marrim parasysh vetminë e sinapit dhe si ajo shpërthen nga gjiri i tokës. Kur hamë bukë, pak vemë në pyetje nga erdhi, apo me ç'ndryshim, apo ç'përpjekje kaloi të bëhej ushqim. Ndryshimi po vjen, siç vjen gjithnjë, dhe shqetësimi, bezdisja, dhe përshtatja vijnë me të. Çfarë shoqëron rritjen do të jetë besimi bashke me këmbëngulje të duruar që do të na ushqejë të gjithëve në kohë.

President's Message

October was a very active month starting with our first in-person Church School classes. We had a fantastic turnout with over 15 kids learning about their religion! A reminder that in-person **Church School is on the second and fourth Sundays of the month starting at 10:15 a.m.** Parents should put this in their calendar so that the kids can continue their religious education. The material is prepared by a professional ahead of time so the teachers can concentrate on teaching rather than preparing the material. **If you would like to assist with the classes, even once a month, or whatever your schedule allows, please contact me.** The excellent prepared material makes it easily manageable to step in to teach, so please don't feel intimidated or unqualified. It's quite a rewarding experience working with the children. We were fortunate to also have an unusually large number of baptisms in October.

We will be having our semi-annual General Meeting on November 20th. You will be receiving the agenda by mail. As many of you know, Fr. Niko will be leaving us since he is now waiting to be officially elevated to a Bishop. However this is your time to be heard, for us to update you on the latest developments with Fr. Nikodhim. We will also discuss our search for a new priest.

Tetori ishte një muaj shumë aktiv që filloi me klasën e parë të Shkollës të së Dielës në-person. Patëm pjesëmarrje fantastike me mbi 15 fëmijë që mësuan për fenë e tyre. Ju kujtojmë se **Shkolla e së Dielës është të dielën e dytë dhe të katërt të muajit, dhe fillon në orën 10:15am.** Prindërit të bëjnë shënim në kalendar që fëmijët të vazhdojnë edukimin fetar. Materiali përgatitet nga profesionistë përpara kohe, kështu që mësuesit përqëndrohen në mësimdhënia më tepër sesa në përgatitje. **Nëse do të dëshironit të ndihmoni me klasat, një herë në muaj, apo sido që të keni kohë, më kontaktoni.** Materiali i parapërgatitur është i përkryer dhe e bën të lehtë mësimdhënien, prandaj të mos keni ndrojtje dhe të mos u ndjeni të pakualifikuar. Puna me fëmijët jep çmimin e vet. Po ashtu, në Tetor, patëm një numër jashtëzakonisht të madh pagëzimesh.

Në 20-Nëntor do të kemi Mbledhjen e Përgjithshme të gjysmë-vitit. Planin e mbledhjes priteni në email. Shumë prej jush e dini që At Nikodhimi do të largohet, pasi ai është në pritje të zyrtarizimit të zgjedhjes së tij si peshkop. Prandaj, kjo është koha të bëni zërin t'ju dëgjohet, dhe për ne t'ju japim të rehat për At Nikodhimin. Do të diskutojmë, gjithashtu dhe për kërkimin e priftit të ri.



Semiannual Parish General Meeting Sunday, November 20

Please plan to stay after coffee hour that day in order to discuss the ongoing needs of our community. As you know, we are getting ready to face some significant changes, and it will be important for everyone's voice to be heard. Come, listen, and be ready to speak about the future of your parish.



SAINTS AND FEAST DAYS OF THE MONTH - November: Saint Nectarius Kephalas

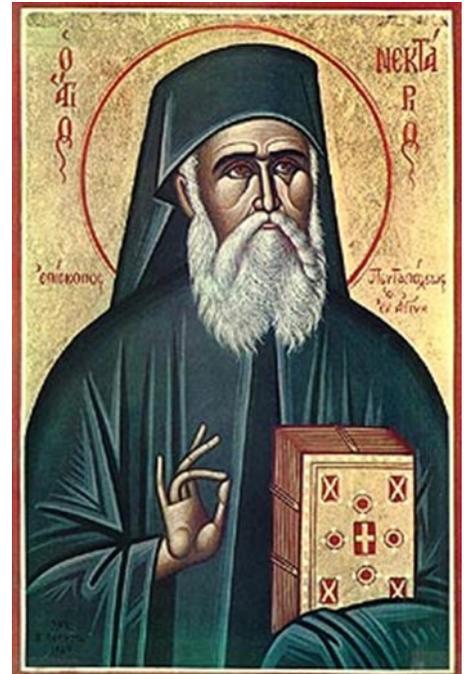
Commemorated on November 9th. Edited Reading and Icon courtesy of the OCA

Saint Nectarius, the great wonderworker of modern times, was born Anastasius Kephalas in Selebria, Thrace on October 1, 1846. Since his family was poor, Anastasius went to Constantinople when he was 14 in order to find work. Although he had no money, he asked the captain of a boat to take him. The captain told him to take a walk and then come back. Anastasius understood, and sadly walked away. The captain gave the order to start the engines, but nothing happened. After several unsuccessful attempts, he looked up into the eyes of Anastasius who stood on the dock. Taking pity on the boy, the captain told him to come aboard. Immediately, the engines started and the boat began to move. When he was still a young man, Anastasius made a pilgrimage to the Holy Land. During the voyage, the ship was in danger of sinking in a storm. Anastasius looked at the raging sea, and then at the captain. He went and stood beside the captain and took the helm, praying for God to save them. Then he took off the cross his grandmother had given him (containing a piece of the Cross of Christ) and tied it to his belt. Leaning over the side, he dipped the cross into the water three times and commanded the sea, "Silence! Be still." At once, the wind died down and the sea became calm.

Anastasius was saddened, however, because his cross had fallen into the sea and was lost. As the boat sailed on, sounds of knocking seemed to come from the hull below the water line. When the ship docked, the young man got off and started to walk away. Suddenly, the captain began shouting, "Kephalas, Kephalas, come back here." The captain had ordered some men into a small boat to examine the hull in order to discover the source of the knocking, and they discovered the cross stuck to the hull. Anastasius was elated to receive his "Treasure," and always wore it from that time forward. There is a photograph taken many years later where the cross is clearly visible. On November 7, 1875, Anastasius received monastic tonsure, and 2 years later, he was ordained a deacon, when his name was changed to Nectarius. Later, when he was a priest, Father Nectarius went to Egypt, where he was elected Metropolitan of Pentapolis. Some of his colleagues became jealous of him because of his great virtues, his inspiring sermons, and everything else which distinguished Saint Nectarius from them. Other Metropolitans and bishops of the Patriarchate of Alexandria became filled with malice toward the saint, so they told Patriarch Sophronius that Nectarius was plotting to become patriarch himself. They told the patriarch that the Metropolitan of Pentapolis merely made an outward show of piety in order to win favor with the people. So the patriarch and his synod removed Saint Nectarius from his See. Patriarch Sophronius wrote an ambiguous letter of suspension which provoked scandal and speculation about the true reasons for the saint's removal from his position. Saint Nectarius was not deposed from his rank, however. He was still allowed to function as a bishop. If anyone invited him to perform a wedding or a baptism he could do so, as long as he obtained permission from the local bishop.

Saint Nectarius bore his trials with great patience, but those who loved him began to demand to know why he had been removed. Seeing that this was causing a disturbance in the Church of Alexandria, he decided to go to Greece. He arrived in Athens to find that false rumors about him had already reached that city. His letter of suspension said only that he had been removed "for reasons known to the Patriarchate," and so all the slanders about him were believed. The saint celebrated the services in the seminary church, taught the students, and wrote several books. Since he was a quiet man, Saint Nectarius did not care for the noise and bustle of Athens. He wanted to retire somewhere where he could pray. On the island of Aegina he found an abandoned monastery dedicated to the Holy Trinity, which he began to repair.

On September 20, 1920 the nun Euphemia brought an old man in black robes, who was obviously in pain, to the Aretaieion Hospital in Athens. This was a state hospital for the poor. The intern asked the nun for information about the patient. "Is he a monk?" he asked. "No, he is a bishop," said the nun. The intern laughed and said, "Stop joking and tell me his name, Mother, so that I can enter it in the register." And the nun replied "He is indeed a bishop, my child. He is the Most Reverend Metropolitan of Pentapolis." The intern muttered, "For the first time in my life I see a bishop without a panagia or cross, and more significantly, without money." Then the nun showed the saint's credentials to the astonished intern who then admitted him. For two months Saint Nectarius suffered from a disease of the bladder. On the evening of November 8, 1920, he surrendered his holy soul to God. He died in peace at the age of seventy-four. In the bed next to Saint Nectarius was a man who was paralyzed. As soon as the saint had breathed his last, the nurse and the nun who sat with him began to dress him in clean clothing to prepare him for burial at Aegina. They removed his sweater and placed it on the paralyzed man's bed. Immediately, the paralytic got up from his bed, glorifying God.



HISTORY OF THE ALBANIAN ORTHODOX CHURCH IN AMERICA

Part One

"And Our Eyes Were Filled With Tears"

"When Fan Noli celebrated the first Divine Liturgy in the Albanian language - after five centuries of the oppression of our people - our eyes were filled with tears ... " With these words Konstandin Demo, one of the faithful elders of the Albanian Orthodox Church, described that Divine Liturgy on March 22, 1908, at the Knights of Honor Hall in Boston. For in the person of that singular man and priest and later hierarch Metropolitan Theofan, the Albanian people had reversed an ethnic pattern characteristic of most immigrant peoples in America. In most cases, Orthodox immigrants brought the Divine Liturgy in their native language with them to America, but the Albanians, who for centuries were prohibited the use of their own language in both church and schools, established their church first in Boston, later transplanting it to their homeland.

The Beginnings

The first Albanian to arrive on America's shores was Father Kole Kristofer. Born in the village of Katundi, a parish of Korcha, he arrived in 1884; later, in 1917, he was ordained an Orthodox priest. He was one of the founding fathers. as it were, of the Albanian Orthodox Church in this country. Most immigrants of the first decades were males who lived in "konaks" -simple dwellings where 10 or more men would live and share domestic duties while earning their living. It was not until the 1920's that Albanian women - as wives and mothers - came and settled, and thus gave to the community a sense of being "at home" in the new land.

America's opportunity for religious freedom enabled immigrants from Albania to be Orthodox and Albanian for the first time in five centuries. Fraternal societies formed, the first of which was called "Malli i Memedheut" ("Longing for the Motherland") in Jamestown, New York, in 1905. and to which Fan Noli first gravitated when he arrived in 1906. In Boston, Sotir Peci -one of the great pioneers of the Albanian renaissance - published the first newspaper in Albanian, Kombi (The Nation), in 1906, as numerous national organizations began to spring up throughout New England, the Mid-Atlantic and Great Lakes states. Now regarded with the golden aura of nostalgia, those were humble days: it was rumored that Fan Noli and Peci between them shared a single overcoat and took turns wearing it! A year later, they formed a new society "Besa Bessen" ("Word of Honor") and published the newspaper Dielli (The Sun), now the oldest Albanian newspaper in America, which was also edited by Faik Konitza, the preeminent Albanian literary stylist.

While the spirit was now mounting for Orthodox worship in a language they could understand, it was the so called "Hudson Incident" which coalesced the Albanians in America and thrust Fan Noli into the forefront of that effort. A young man, Kristaq Dishnica, died in Hudson, Massachusetts, in 1907, and his death was pivotal in the formation of the Albanian Orthodox Church. Nini Demo tells us the story:

Four deaths had occurred in our midst in the years 1901-1907: one from Treska, one from Katundi and two from Stratoberdha - and the Greek Church refused to bury our dead. One could, not be Orthodox and an Albanian patriot at the same time, we were told. We were forced to take our departed brothers to Lowell, Massachusetts, and in those days, Lowell seemed very far away. There, a Syrian Orthodox priest performed the funeral. When another death occurred in Hudson, Mass., the Greek Church went so far not only to refuse to bury the man, but to persuade other Orthodox churches of other nationalities to do likewise. And the young patriotic Albanian Kristaq Dishnica, was laid to rest in a Worcester cemetery without benefit of clergy from the church of his belief ... This incident was to trigger events which not only sponsored the formation of the Albanian Orthodox Church, but would help to reshape Balkan history for the next three decades. The Albanians of New England rallied around Fan Noli and a leader was born.



Priest Fan Noli with friends in Boston, 1908.

HISTORY OF THE ALBANIAN ORTHODOX CHURCH IN AMERICA

Part One—Continued

The Ordination of Fan Noli

Due to the lack of Albanian clergy, Noli decided that God was calling him to minister to the Albanian Orthodox faithful in America. Therefore he journeyed to New York several times, not an easy trip in those days, and petitioned Archbishop Platon, then ruling bishop of the Russian Archdiocese of North America, to ordain him to the priesthood and to take the Albanian communities under his spiritual care. Following an investigatory commission headed by Father Jacob Grigorieff, Archbishop Platon consented to this, and the rest is well documented history. Fan Noli was ordained to the Holy Priesthood on March 18, 1908, after receiving monastic tonsure. Father Theofan had already prepared the definitive Albanian translation of the Liturgy. On March 22: of that year, the "Sunday of Orthodoxy", he celebrated the Divine Liturgy in Boston and organized the Church of Saint George. Faik Konitza wrote: "The day on which he conducted his first Albanian Liturgy is a turning point in the history of the Albanian renaissance. We cannot forget it and we cannot let others forget it ... "

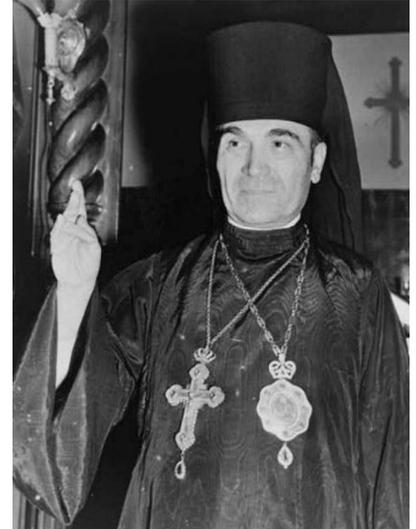


Photo from fannolibrary.org

On March 24, 1918, ten years later, Bishop Alexander, ruling bishop in North America, raised Fan Noli to the rank of Mitred Archirmandrite and appointed him Administrator of the Albanian Orthodox Mission in America. Thus, he acquired the same status that Bishop Raphael (Hawaweeny) had for the Syrians, that Archimandrite Sebastian Dabovich had for the Serbs, and that Archpriest Michael Andreades had for the Greeks in the western part of the United States.

Fan Noli the Statesman

While it is often assumed that, in his early years, Fan Noli saw the Albanian Orthodox Church as a way of rescuing Albania, it may be said also that the Church rescued Fan Noli as a public servant and as a man. In an interview in 1958, in his library in Boston, he writes: "Of all my activities, my first love is Christ and His Church ... and.... my first introduction to the Albanian movement was reading the New Testament translated into Albanian in 1872 by Konstandin Kristoforidhi, which I began to read at the age of 10."

Fan Noli's role as spiritual leader coincided with, but rarely intruded upon, his work as a spokesman for the cause of Albanian independence. On April 28, 1912 he had helped to found the Pan-Albanian Federation of America--Vatra, which during the First World War would serve as Albania's Government-in-Exile. On July 4, 1917, he met with President Woodrow Wilson and secured the American President's pledge that he would support Albania's cause at the Paris Peace Conference. But it was on December 20, 1917, that Fan Noli attained what he called: "my greatest political achievement ... the admission of Albania to the League of Nations. This established once and for all the boundaries of Albania and gave her world-wide recognition." Although Albania had proclaimed her independence in 1912, it is quite possible that without Fan Noli's dynamic efforts in Geneva in 1920, the Albanian nation as a cohesive entity might never have survived its inauspicious beginning. In an editorial in England's prestigious Manchester Guardian, the following tribute was made: "Fan Noli is a man who would have been remarkable in any country. A learned clergyman, an accomplished diplomat, an expert in international politics, a skillful debater; from the outset he made a deep impression on Geneva. He knocked down his opponents from the Balkans in masterly fashion, but always with courtesy and a smile. He is a man of vast culture who has read everything worth reading in English and French."

Fan Noli's efforts earned him the appointment of Albania's Minister of Foreign Affairs in 1923, and on June 17, 1921, he was elected Premier. He attempted various measures of agrarian reform from the patterns he had come to admire in the United States, but his efforts were cut short by his overthrow on Christmas Day, 1924. Like Thomas Jefferson, he was an articulate humanitarian and an energetic reformer, cerebral, concise and anxious to liberate his people from centuries of feudal servitude.

Community News

During the month of October, not only the colors of nature have changed, we have changed too. We notice it every Sunday when we frequently hear someone comment, "Wow, a lot of people today! Is there any special event? No, just a normal Sunday service, but more people." It is beautiful to see and hear such reactions. We should have more Sundays like this. Not only adults, but voices of children too, are bringing a lot of joy each Sunday. Sunday School is in full swing. More kids are coming to church. A big shout-out to Sunday School teachers, Alexandra Kehoe, Laura DiTullio, Alison Ladd, Jonida Dervishi, and the coordinator Shelby Giokas. We look forward to even more parents volunteering in the future. It is easily done with the wonderful, easy-to-follow material provided by Shelby.

There were several parishioner birthdays in October. Happy Birthday to Iliana Rehova, Miriam Mukasa, Anthony Aleko, Livia and Juxhin Shkurti, Adriana Korovesi. We wish them all so many more years of good health & happiness. We always enjoy a community sing-along with birthday wishes.

Congratulation to baby boy Ayden Spiro, baptized on October 22nd. Best wishes to parents Iris and Andi Spiro, and grandparents Irma & Ardian Mile. Aunt Angela Mile is very proud of her nephew Ayden.

More good news in our community..... Kimberly Oswald & Diego Villa are getting married on Saturday, November 5th. Congratulations to parents Donna and James Oswald. A beautiful new chapter begins.

With baptism, birthdays, and weddings, we have had memorials for our loved ones. We got together on October 23rd during the coffee hour. We had a nice service in memory of Aida Bode's grandfather. May his memory be eternal.

Dhimitraq Guma, a long-time member of our church, lost his mother recently. We will have a memorial service on November 6th. Let us get together to offer the family our condolences and comfort them especially during these difficult times.

The last but not the least bit of news for this issue..... Andrea Topore, long-time worker at St. Nicholas Church, will retire on November 15th, 2022. Let's wish him a joyful and healthy retirement. Thank you to Andrea for all the years of dedicated work at St. Nicholas.

And as always, we all enjoy having a cup of coffee when we get together after a beautiful service with Father Niko. Thank you to all the families that have sponsored coffee hour. The coffee list below includes some of the families that have offered to host coffee hour in the coming weeks. The response has been great. Therefore, the month of December is booked too. Your cooperation is greatly appreciated.

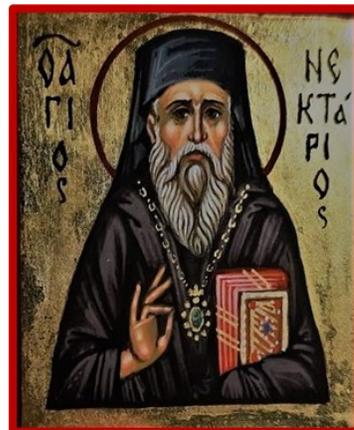


St. Nektarios Pilgrimage—Peligrinazh i Shen Nektarit
Sunday, November 13, @ 4pm—Te Diele, 13 Nentor, ora 4pm
Christ the Savior Orthodox Church
1070 Roxbury Road
Southbury, CT 06488

The relics of the saint will be available for veneration. Prayers for health and healing will be offered and an anointing will take place at the vespers service. All are invited to attend and to stay for refreshments afterward.

**

Lipsanet e shenjtit do te paraqiten per nderim. Lutje per shendet dhe sherim do te ofrohen, dhe gjate sherbese do te kryhet vajosje. Te gjithet jane te ftuar te marrin pjese dhe te qendrojne pas sherbese.



Prayers and Support for the

People of Ukraine
 Donate now to help those in crisis: those in need in Ukraine. International Orthodox Christian Charities is there, lending a helping hand. Make your donation [here](http://ioccc.org) or go to: ioccc.org

November 2022—Church Schedule

Sat. 5—Vespers is cancelled.
 Sun. 6—Liturgy, 10am
 Sat. 12—Vespers is cancelled.
 Sun. 13—Liturgy, 10am
 Nativity Fast
 Fri. 18—Nativity Paraklesis, 7pm
 Sat. 19—Vespers, 5pm
 Sun. 20—Liturgy, 10am
 —Vespers, 5pm: Entrance of
 the Theotokos
 Mon. 21—Liturgy, 10am: Entrance of
 the Theotokos
 Thur. 24—Thanksgiving Prayers, 10am
 Sat. 26—Vespers, 5pm
 Sun. 27—Liturgy, 10am

November 2022—Name Days

1—Sts. Cosmas and Damian / Damian Pe-
 ters
 8—St. Michael and Archangels / Rafaela
 Pifti, Michael Kehoe, Michael Kelapire,
 Michelle Kildunne, Mikel Rembeci, Arben
 Aleko, Anxhela Mile, Vito-Michael Inter-
 rante, Anxhela Fundo, Mishel Panariti
 11—**St. Menas** —**St. Victor** / Victoria Mer-
 tiri, Victor Tahiri —**St. Vincent** / Vincent
 Soriano
 14—St. Phillip / Phillip Foundos
 16—St. Matthew / Matthew Foundos
 24—St. Catherine / Keti Kirka, Katherine
 Preftes, Ketrin Celso, Keti Pecani, Isabella
 Rehova, Iris Mile, Claire Wollocko, Klodja-
 na Bode
 30—St. Andrew / Andrew Foundos, Andrea
 Topore, Andrea Kutali

Is your name missing from this list? If so, please call the parish office: (718-380-5684) and let us know.

Fellowship Hall

COFFEE LIST FOR THE MONTH OF NOVEMBER

November 6 MEMORIAL, DHIMITRAQ & MARSELA
 GUMA FAMILY

November 13 ALICE DIACOSAVVAS

November 20 JOANNE HEISER

November 27 ELI TROJA & ALMA VESHO



Please be advised that any family can have the pleasure of sponsoring the coffee at any Sunday OPEN
 Contact the office at 718 380 5684

Or

email Adriana Topore at adrianatopore60@gmail.com or Christina Liolin at cliolin@comcast.com.

Thank you so much to all the families for your support.

In addition, many people have inquired about parties at church. **Yes, our Fellowship Hall is available for party rental.** Plan your party with family and friends, and let us know if you would like to rent the Fellowship Hall.



Ads from Merchants Who Support the Church

Please look at the Ads and support these Merchants by buying goods and services from them, whenever possible.

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For new ads please contact Lou Foundos



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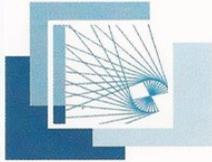
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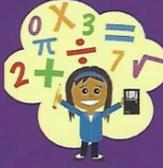
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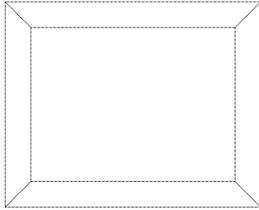
stnicholas_alb_oca or visit us at:
www.stnicholasalbanian.org

St. Nicholas Church is fully open! Come and pray and have a cup of coffee with friends.

If you're not feeling well, though, stay at home. We'll be here, ready for you when you're healthy.



St. Nicholas Albanian Orthodox Church
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