

SECTION II

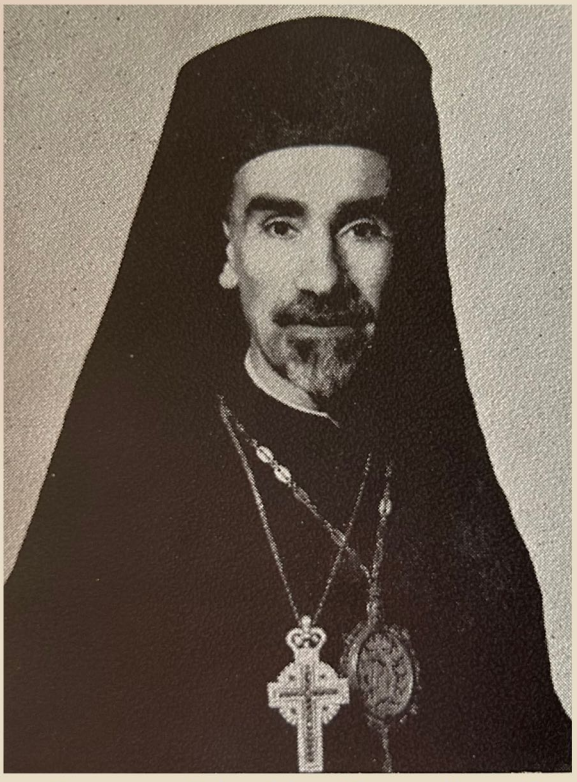
OUR CHURCH



PARISH HISTORY

In the early decades of the 20th century, many Greek immigrants settled in neighborhoods across New York, including Corona, Queens. Like other immigrant communities, they brought with them not only their language and customs, but also a deep commitment to their religious life in the Greek Orthodox tradition. However, in those early years, they lacked a formal church and the institutional structure needed to support their spiritual and cultural identity.

A small but determined group of Greek pioneers in Corona recognized this gap. Though the idea of forming an official Greek Orthodox community had been discussed informally for several years, it wasn't until March 28, 1926, that decisive action was taken. On that day, Germanos Polyzoides, Metropolitan of Hieropolis, drew up a temporary Constitution so that the community would be free to pursue the matter of founding a church structure and move forward with establishing a formal parish.



Germanos Polyzoides, Metropolitan of Hieropolis

At the time, the Greek population in Corona consisted of approximately fifty to sixty families. Despite their modest numbers and limited resources, they were united by a shared vision: to build a permanent church that would serve as both a place of worship and a cultural anchor for future generations. Until that goal could be realized, they were being churched in a converted grocery store. This humble setting underscores both the challenges they faced and their resilience and dedication. The creation of the temporary constitution marked a turning point. It formalized their intentions, allowed them to organize fundraising efforts, and laid the groundwork for acquiring land and eventually constructing a proper church building.

On Palm Sunday, April 25, 1926, the community celebrated its first Divine Liturgy in that modest space that had been transformed into a church from a former grocery store at the corner of Roosevelt Avenue and 94th Street. The Greek immigrants who had settled in Corona and the surrounding neighborhoods were deeply rooted in their Orthodox faith. For them, the Church was central not only to worship, but also to community life, cultural continuity, and mutual support. Across the United States during this period, Greek Orthodox parishes were being established in growing numbers as Greek immigrant communities sought to preserve their religious heritage while adapting to life in a new country.

Inspired by this broader movement, the Greeks of Corona recognized that it was their turn to act and create a spiritual home of their own. Their efforts led to the founding of what would become the Transfiguration of Christ Church, a landmark institution that holds the distinction of being the oldest Greek Orthodox community in Queens. From its humble beginnings in a converted storefront, the church grew into a lasting symbol of faith, resilience, and unity —reflecting the determination of its founders to establish a permanent presence for their Greek Orthodox traditions and beliefs in their new homeland.

In September 1926, the community made the important decision to purchase a house located between 38th Avenue and 99th Street. Once acquired, this space was carefully adapted and transformed into a functioning church. Though still modest, this second location offered a more dedicated and organized space for worship, gatherings, and community life. It became the center of religious activity for the parish, serving the faithful for many years as the community continued to grow in size and strength.

The decision to name the church Transfiguration of Christ was made by Mr. Galenes, Mr. Lakas, Mr. Politis, Mrs. Sisa, and Mr. Voutiras. It was their privilege since they were the first ones to stimulate action and to encourage the others to follow.

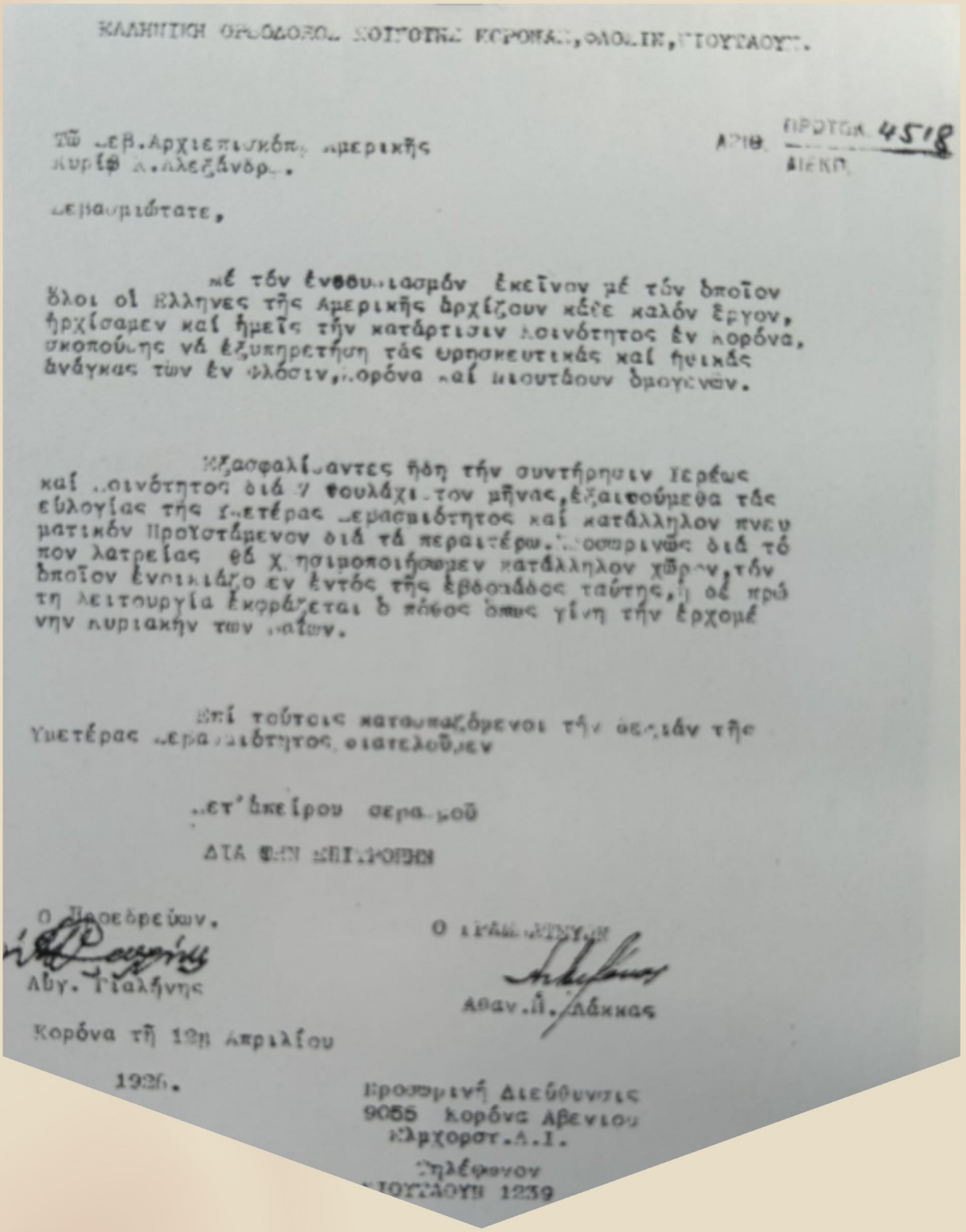
The first priests who served the community were the Archimandrites Daniel Skarpas and Constantas Statheros, who remained for a short time; and Fr. Nikolaos Andriopoulos who stayed until 1928, at which time Archimandrite Alexandros Gerontidakis assumed the duties of parish priest and teacher for 28 years.



At the entrance of the new (second) community Church of the Transfiguration of Christ in Corona, NY, celebrating March 25th, 1927.



The second Church



ΚΑΛΛΙΤΕΧΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΚΟΙΝΟΤΗΣ ΚΟΡΩΝΕΙΑΣ, ΦΙΛΟΛΙΘ, ΠΙΟΥΤΑΟΥΤ.

Τῷ Σεβ. Ἀρχιεπισκόπῳ Ἀμερικῆς
Κυρίῳ Κ. Ἀλεξάνδρῳ.

ΑΡΙΘ. ΠΡΩΤΟΚ. 4518
ΔΙΕΚΠ.

Σεβασμιώτατε,

Μὲ τὸν ἐνθουσιασμὸν ἐκεῖνον μὲ τὸν ὁποῖον ὅλοι οἱ Ἕλληνες τῆς Ἀμερικῆς ἀρχίζουν κάτι καλὸν ἔργον, ἠρχίσαμεν καὶ ἡμεῖς τὴν κατάρτισιν Κοινότητος ἐν Κορόνα, σκοποῦσες νὰ ἐξυπηρετήσῃ τὰς θρησκευτικὰς καὶ ἠθικὰς ἀνάγκας τῶν ἐν Φλόσιν, Κορόνα καὶ Πιουτάουν ὁμογενῶν.

Κἀφοῦ ἐξασφαλίσαντες ἤδη τὴν συντήρησιν Ἱερέως καὶ Κοινότητος διὰ τὴν ἑπομένην μῆνας, ἐξαιτούμεθα τὰς εὐλογίας τῆς Ὑμετέρας Σεβασμιότητος καὶ κατάλληλον πνευματικὸν Προστάμενον διὰ τὰ περαιτέρω. Ἐπισημαίνομεν διὰ τὸ ὁποῖον λατρείας θὰ χρησιμοποιήσωμεν κατάλληλον χῶρον, τὸν ὁποῖον ἐνοικιάζομεν ἐν ἐντὸς τῆς ἑβδομάδος ταύτης, ἡ δὲ πρώτη λειτουργία ἐκφράζεται ὁ πόθος ὅπως γίνῃ τὴν ἐρχομένην κυριακὴν τῶν Βαΐων.

Ἐπὶ τούτοις καταπιαζόμενοι τὴν ἀδειάν τῆς Ὑμετέρας Σεβασμιότητος διατελοῦμεν

Μετ' ἀκείρου σεβασμοῦ

ΔΙΑ ΤΗΝ ΕΠΙΤΡΟΠΗΝ

Ὁ Γραμματεύων.
Λάζ. Γιαλήνης

Ὁ Πρόεδρος
Ἀθαν. Π. Λάκκας

Κορόνα τῇ 12ῃ Ἀπριλίου
1926.

Προσωρινὴ Διεύθυνσις
9055 Κορόνα Ἀβενίου
Λόνγκ Ἰσλαντ Ν.Υ.
Τηλέφωνον
ΠΙΟΥΤΑΟΥΤ 1239

The first official document that was sent to the Archbishop of America Alexander on April 12, 1926 regarding the foundation of the Transfiguration of Christ Church.



Fr. Alexandros Gerontidakis with members of the parish council.



Archbishop of America Athenagoras with members of the community of Transfiguration of Christ at the entrance of the Church, August 6, 1935.



August Galenes
Founding Member and
Vice-President of the First
Council.

The Community's First Council consisted of

G. Tsitseras, President
Augustus Galenes, Vice-President
G. Varvaritis, Treasurer
Athanasios Lakas, General Secretary



Kyriakos Tsiklakos
former
Council Member



Nick Thalasinos
Community Founder and
Board Vice-President



Matthew Kanaris
former
Council Member



As William Poll, one of the Founders, had noted "*the lack of proper design and art and an absence of rich adornments mattered not at all to the sixty-four church service-starved Greek men and women who could not wait until their eyes rested on the Holy Table and the Book of Gospels and partook of Holy Communion again.*"



Anthony Balabous
one of the Grand Donors



An early photograph of the Board of Trustees with Father Gerontidakis

Board of Trustees

Th. Kokkinos
N. Vassilaros
N. Georgakopoulos
Ch. Haritopoulos
K. Politis
B. Voutiras
K. Theodoropoulos
Ath. Sisas



A gathering of early members of our Church.

Over time, as more families settled in the area and the parish flourished, the need for a larger, purpose-built church became evident. The year 1955 marked a turning point in the history of the community, as plans for a new, permanent church finally took shape. After years of growth and preparation, a privately owned lot at the corner of 38th Avenue and 98th Street was selected as the site for construction. This led to the eventual construction of a new and more expansive church building, which officially opened in April 1957. It is considered the third church in the community's history and it remains the present-day home of the parish. This decision represented not only practical progress, but also the fulfillment of a long-held vision shared by generations of parishioners.

The building of the new church was truly a collective effort. In their determined and far-reaching effort to raise the funds needed for the construction of the new church, the community left no stone unturned. Every possible avenue for generating income was explored, reflecting both their urgency and their deep commitment to achieving their goal. Fundraising was not limited to a single method; instead, it became a coordinated, community-wide campaign that drew on creativity, persistence, and collective sacrifice. The campaign, for example, included the publication of a special journal that helped generate both financial support and a sense of shared purpose. The official committee for the purpose of raising funds consisted of William Poll, President; James Anthros, Secretary; and Philip Mastros, Treasurer.

Every member of the community contributed in some way—whether through donations, labor, or organizing efforts. These individuals, often described as tireless workers in the "Lord's vineyard," dedicated themselves wholeheartedly to the project, embodying a spirit of unity, sacrifice, and faith. One particularly striking example of this dedication was a single raffle that raised fourteen thousand dollars—a substantial sum at the time. This achievement stood as a testament to what could be accomplished when a united group worked tirelessly toward a common and deeply valued goal. What made these efforts especially remarkable was the spirit in which they were carried out. Each initiative—whether large or small—was met with enthusiasm and a strong sense of purpose. The response from the community was not only supportive but deeply conscientious, with individuals stepping forward in meaningful ways to ensure success. Parishioners gave generously of their time, energy, and financial resources, encouraged by the visible progress being made and the shared vision of building a lasting spiritual home. After years of planning and construction, that vision became reality.

On Palm Sunday in 1957, the new Church of the Transfiguration officially opened in a joyful and celebratory atmosphere, with the blessings of the then Archbishop of America Michael. For the thousands of faithful who had supported the effort over the years, the moment was deeply emotional—the realization of dreams built on decades of perseverance and devotion.



The opening of the (third) Transfiguration of Christ Church on April 14, 1957.

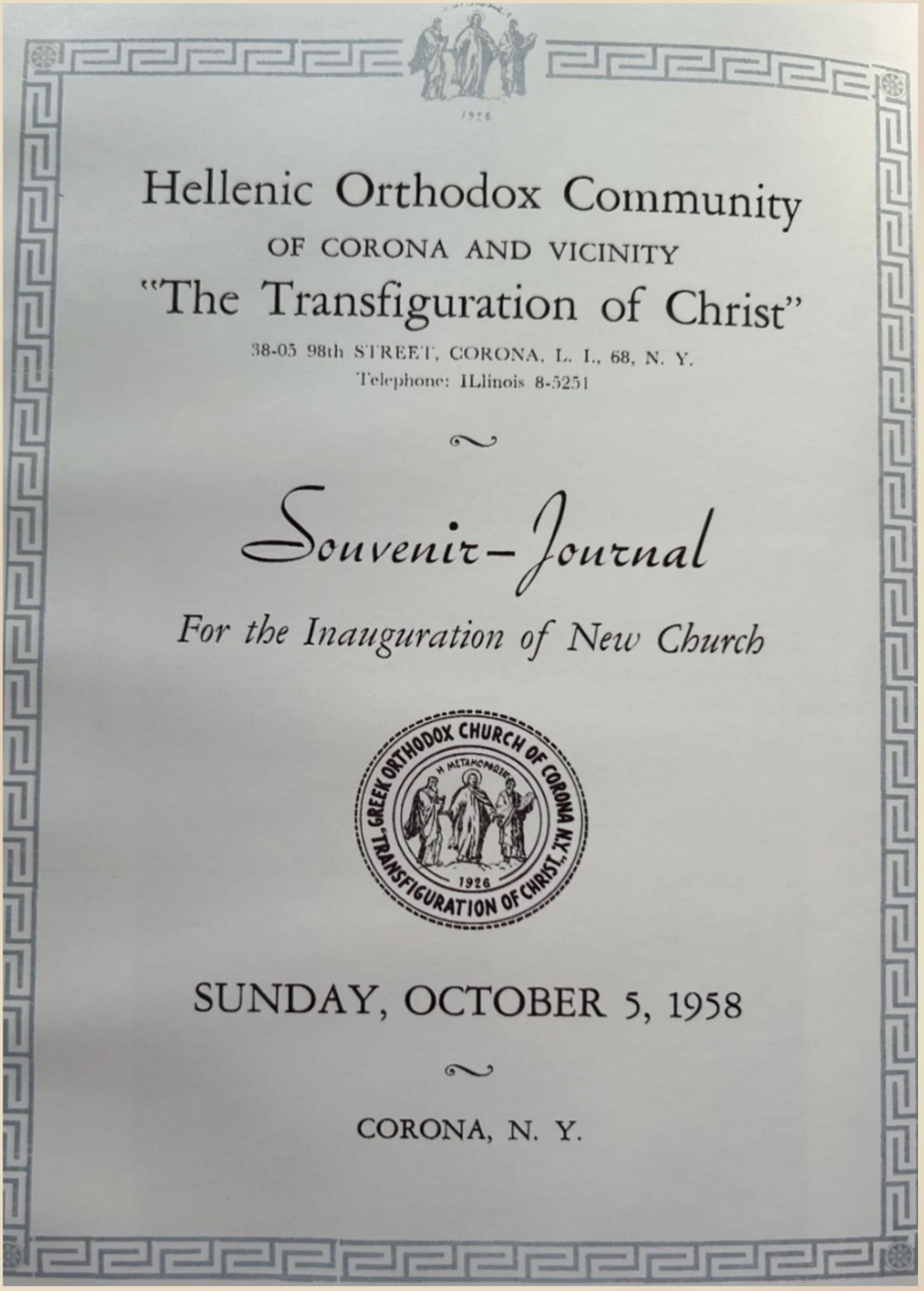
The newly constructed church, designed in the beautiful Byzantine style, stood as both a spiritual sanctuary and a cultural landmark. It became a place where the Greek community of Corona and the greater New York area could gather to worship, celebrate traditions, and pass their heritage on to future generations. Every icon, every detail of its architecture, reflected the love and dedication of those who had worked to bring it into existence. To this day, the church remains a treasured centerpiece of the neighborhood - a source of pride for the Greek community that built, adorned, and continues to care for it with reverence. Even for those who have moved away, but whose roots trace back to Corona, the Church of the Transfiguration of Christ endures as a powerful symbol of identity, faith, and belonging; a spiritual home that continues to unite generations across time and distance.

Archimandrite Evmenios Tselentakis assumed the duties of the parish priest on December 1, 1956. Fr. Evmenios served the community for 27 years and it was during this period that the new church and school were built. On that Palm Sunday one hundred years ago in the first Transfiguration of Christ Church in Corona the parishioners made the sign of the cross and lit their candles. From these two acts alone they were aware of drawing on the truth of Christianity. On that day amid their tears of joy and sadness for the departed, there was an all-out reaching for God. The Church of The Transfiguration of Christ in Corona located at 38-05 98th Street was but one more monumental tribute to Almighty God in the name of Jesus Christ who was transfigured on the Mount of Tabor.





Archbishop of America Michael at the opening of the Church on April 14, 1957.



Hellenic Orthodox Community

OF CORONA AND VICINITY

"The Transfiguration of Christ"

38-05 98th STREET, CORONA, L. I., 68, N. Y.

Telephone: ILlinois 8-5251

Souvenir-Journal

For the Inauguration of New Church

GREEK ORTHODOX CHURCH OF CORONA N.Y. TRANSFIGURATION OF CHRIST

1926

SUNDAY, OCTOBER 5, 1958

CORONA, N. Y.

A commemorative album issued in 1958, following the opening of the Transfiguration of Christ Church on April 14, 1957.





The first community banners





The second community banners



Sunday School instructors with Fr.Tselentakis, 1959-1960

The church's Sunday School traces its origins back to the time when the parish was still at its second location. Even then, in an improvised environment, devoted Greek parents were determined that their children's religious education would not be delayed. In 1950s, Mr. William Poll reflecting on those earlier years - though already a young adult and past the age for basic Sunday School - remembered how the children of friends and relatives were taught in a small room above the church nave. As he recalled, although the community and church were small, the instruction was complete. Children learned the history of the Church, studied the Holy Bible, and came to understand the meaning of the Sacraments; everything connected to the Greek Orthodox faith. At that time, only a few children attended Sunday School. In 1976, enrollment had grown to 240 students and the program was supported by two directors (Christine Poll, Athena Papadopoulos), nine teachers, and nine assistant teachers.



Sunday School Committee, Teaching Staff, and Assistants in 1971

The Choir

The choir of the church of the Transfiguration of Christ was an essential and cherished part of the parish's spiritual life for many decades. Over the years, the voices of countless men and women from the Corona community came together in harmony, enriching the Divine Liturgy and other services with solemnity, beauty, and devotion. Their singing did not only elevated worship but also strengthened the sense of unity and shared identity within the congregation.

The roots of the choir trace back to the period when the church was still located at its second site, in the converted house between 38th Avenue and 99th Street. Even in those earlier, more modest surroundings, music played a central role in religious expression. A key figure in this early history was Nicholas Roubanis, the church's first choir director. Under his leadership, the choir developed both discipline and artistic depth. The choir members, many of whom were not formally trained but deeply passionate, dedicated themselves to learning and preserving the traditional hymns of the Greek Orthodox faith. Their commitment laid the foundation for a lasting musical tradition within the parish which lasted until 1978.
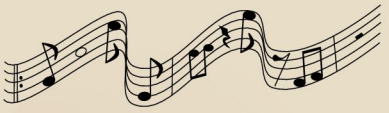


The Church Choir in 1939.



The Church Choir in 1958.





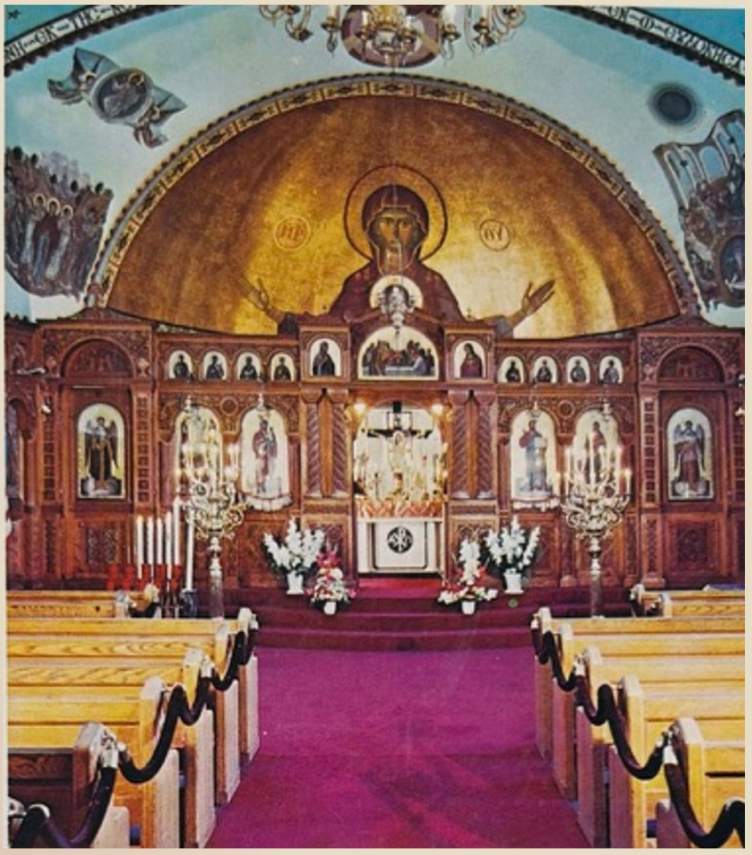
The Church Choir in 1959.



The Church Choir in 1976.

The choir's history was not only a story of music within the church, but also a reflection of the community's dedication to preserving its cultural heritage. Through generations, the voices of its members continued to resonate—carrying tradition forward while honoring those who first gave song to their faith. Different voices had come and gone, yet each group of singers contributed to the same shared purpose: maintaining and passing down a rich cultural and spiritual legacy.





The interior of the Transfiguration of Christ Church prior to the fire in 1988.



The pulpit after the fire of 1988.

A damaging fire that struck the parish in 1988 caused severe and widespread destruction, especially to the most sacred and important parts of the church. At the heart of the damage was the holy sanctuary—the most sacred space within the church—which was almost entirely destroyed, with its magnificent iconostasis. Among the most heartbreaking loss was the destruction of the mosaic of the Theotokos—depicted as Panagia Platytera, traditionally shown in the dome with her hands outstretched in prayer, symbolizing her role as intercessor and protector of the faithful. This image traditionally overlooks the congregation and holds deep spiritual meaning, making its destruction especially painful for the faithful. Yet, even in the face of a such tragic event, the fire became a defining moment—not only of loss, but of resilience. The parish would once again draw upon its deep faith and unity to rebuild, restore, and continue its spiritual mission, much as it had done from its earliest beginnings.

















The Chapel of St.Nectarios

St. Nectarios — the patron saint of the island of Aegina - is widely regarded as one of the most beloved miracle-working saints of the 20th century. The deep love and reverence that the faithful held for St. Nectarios found a meaningful expression within the Church of the Transfiguration in early 1997. At that time, a thoughtful proposal was put forward and warmly embraced by the community: to transform a small, under-utilized room located to the right of the holy sanctuary into a dedicated chapel in his honor. Until then, the space had served no specific purpose, but the decision to convert it marked a new chapter in the spiritual life of the parish.

The creation of the chapel was not simply a physical renovation; it was an act of devotion. To support this effort, a special community fund was established, inviting parishioners to contribute toward the beautification and sacred adornment of the space. As with earlier efforts in the church's history, the response reflected a spirit of generosity, unity, and faith. An especially meaningful aspect of the chapel's development was the incorporation of treasured icons from the parish's past. The devastating fire of 2017 destroyed the St. Nectarios chapel completely. It was then rebuilt during the restoration and reopened in 2021.



The Chapel of St.Nectarios, established in 1997.







A silver blessing - cross containing a piece of the Precious Holy Cross of Christ.

His Eminence Archbishop Demetrios with Fr.Cleopas at the St.Nectarios Chapel.

The year 1998 stands out as a significant milestone in the history of the Transfiguration community. Building upon the momentum of earlier efforts - such as the creation of the Chapel of Nectarios of Aegina - the parish expanded its devotional life with the establishment of a wood-carved icon stand of St. Matrona of Chios. This meaningful development was made possible through the generosity and dedication of the "Anagennisis" Ladies Philoptochos Society of Corona. Under the inspired leadership of its former president, Christine Poll, who was also a major benefactor of the community, the society donated $5,000 to fund the creation of the icon stand. The decision to create this icon stand of St.Matrona further emphasized the community's devotion to the saints and the desire to create places of prayer and reflection dedicated to their memory.







Museum of Greek Heritage

Seventy-five years after the establishment of the historic Community of Corona, the official opening of the Museum of Greek Heritage took place on the day after Palm Sunday 2001. The museum's collection, consisting primarily of sacred and historical items used in church services over the years, held deep meaning as symbols of faith, memory, and tradition. Dedicated to the founders of the community, the museum created a living connection between past generations and those yet to come. It stood as both a tribute to the parish's heritage and a lasting reminder of remembrance, continuity, and renewal. Tragically, the devastating fire of 2017 destroyed all of the museum's articles and collectibles. Though these treasured items were lost forever, their memory and significance remain enduring in the life of the parish.



The opening ceremony of the Museum of Greek Heritage presided by His Eminence Archbishop Demetrios of America, in 2001.







On December 14, 2001, the Transfiguration of Christ Church took a significant and deeply symbolic step by erecting the first monument in New York City dedicated to the victims of the September 11th terrorist attacks. Coming just three months after the tragedy, this act demonstrated the parish's desire to respond with a visible and lasting tribute that honored those who had lost their lives.

At the heart of the memorial stands an eight-foot cross crafted from metal alloy, firmly set upon a marble pedestal. Positioned prominently in the church's courtyard, the monument became an immediate focal point for reflection, prayer, and remembrance. The cross, a central symbol of the Christian faith, representing sacrifice, hope, and resurrection, offered spiritual comfort during a time of immense grief and uncertainty.

The monument reflected the church's role as not just a place of worship, but as a sanctuary for the broader public during moments of collective tragedy. It created a sacred space where memory and healing could begin.

After the devastating fire of 2017, the monument was restored and it still remains a powerful reminder of the tragic events on September 11, 2001, preserving the memory of the victims while standing as a testament to unity, faith, and resilience in the face of loss.




Η ΜΕΤΑΜΟΡΦΩΣΙΣ ΤΟΥ ΣΩΤΗΡΟΣ






Η ΜΕΤΑΜΟΡΦΩΣΙΣ ΤΟΥ ΣΩΤΗΡΟΣ

The Devastating Fire of May 19, 2017

The Transfiguration of Christ Greek Orthodox Church in Corona, NY, was devastated by a major fire on Friday, May 19, 2017. The three-alarm blaze broke out shortly before noon, causing extensive damage to the interior of the historic church, including the ceiling, the iconostasis, and much of the religious art decorating the walls. While the building remained standing, the interior was largerly "gutted" and suffered "substantial destruction". Miraculously, despite the intensity of the fire, several sacred items in the altar survived the flames.

























Restoration of the Church from the Devastating Fire of 2017

Following the devastating fire of 2017, the faithful community of the Transfiguration of Christ demonstrated remarkable resilience and devotion. For several years, the congregation continued its liturgical life by holding services in the school gymnasium located across the street from the church. Although the loss of their historic sanctuary was deeply felt, the congregation remained united, gathering faithfully for the Divine Liturgy, feast days, and other services while planning for the future restoration of their beloved church.







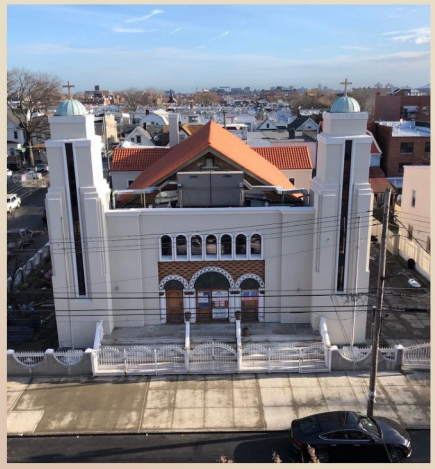


The rebuilding process of the church that followed was extensive and complex. Because of the severe damage caused by the fire, the restoration required not simply repairs but what many described as a complete rebuilding of the church's interior. Over several years, the parish's presiding priests, the parish councils, parishioners, architects and artisans, all worked together to restore the sacred space while preserving its historical and spiritual character, to rebuild the *home* that had served generations of faithful in Corona.







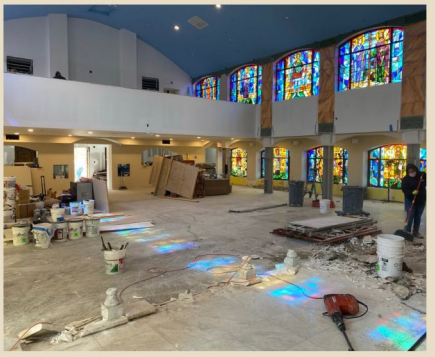










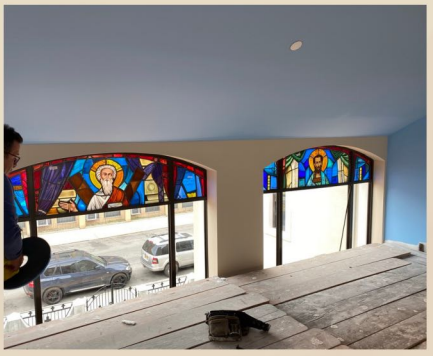














The Reopening of the Church

After an extensive multi-year renovation process that effectively involved "rebuilding the church" due to the level of devastation, the church officially reopened its doors in late 2021, with a formal ceremony presided over by His Eminence Archbishop Elpidophoros of America on September 18, 2021. The ceremony marked a joyful and emotional moment for the parish, symbolizing the rebirth of the church after years of hardship.















Clergy, parishioners, and community members gathered to celebrate the reopening of the sacred space, giving thanks for the perseverance of the faithful and the successful restoration of a church that continues to serve as a spiritual center for Orthodox Christians in the community.







Following the devastating fire that struck our church in 2017, the community of Transfiguration of Christ came together with unwavering faith and determination to rebuild and restore not only the physical structure, but also our mission of serving Christ and the faithful. From the very beginning of this journey, it has been our guiding intention to preserve this church's sacred identity by maintaining its original appearance. Great care has been taken to retain, restore, or faithfully replicate the original elements that gave this church its distinctive character. Every effort has been made to honor the craftsmanship, design, and atmosphere that once filled the space, so that those who enter may once again experience the same sense of reverence, beauty, and continuity that existed prior to the fire.

Therefore, the beautiful terrazzo floor—an enduring feature of the church's interior for many decades—was thoughtfully preserved as part of the restoration. Recognizing both its historical significance and the character it lends to the sacred space, great care was taken to ensure its longevity. After a meticulous cleaning process and only minimal, carefully executed repairs, the floor was retained in its original form.



The wood work for the interior of the church including the iconostasis, bishop's throne, chanter's stand, and pulpit were completed and installed with great care, along with the installation of the pews. Each element was thoughtfully designed to reflect the sacred character and traditional aesthetic of the space. Particular attention was devoted to faithfully replicating the original pews, ensuring that their form, detail, and arrangement remained consistent with what parishioners had known for generations.

Special consideration was given to the iconography, within the church. The placement and selection of the icons were undertaken with deep reverence and intention, aligning the depiction of key events from the life of Christ—including the Feast Days of the Lord and of the Theotokos—along the main interior walls.



The church's beautiful stained glass windows—an integral feature since 1973—have been meticulously recreated and reinstalled. Depicting various saints, these windows have been restored to their former beauty, allowing light once again to filter through their vibrant colors and sacred images, enriching the worship environment and honoring the legacy of the past. Lastly, the main entrance to the church above the center doors in the exterior has been beautified by a mosaic depicting the Transfiguration of Christ.





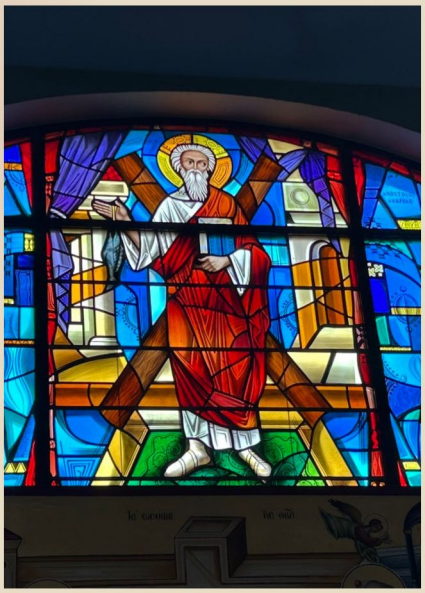


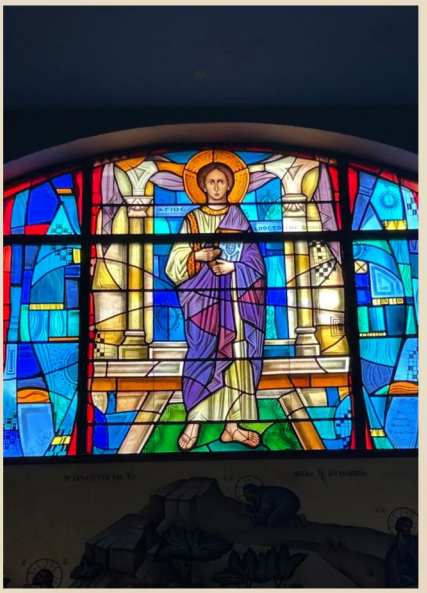
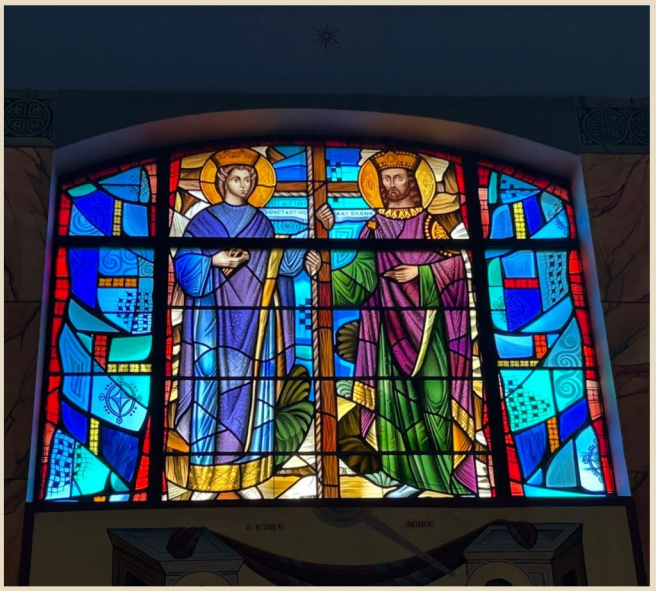


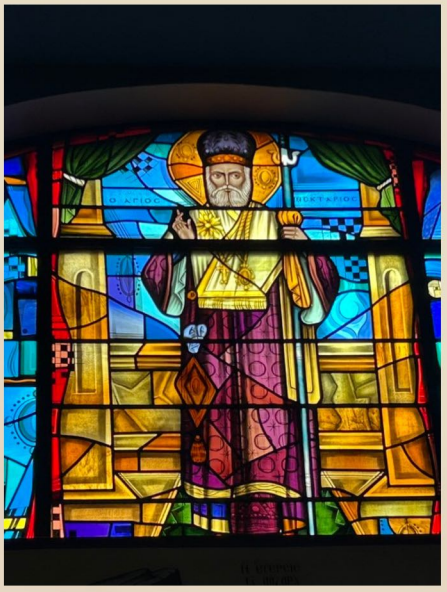
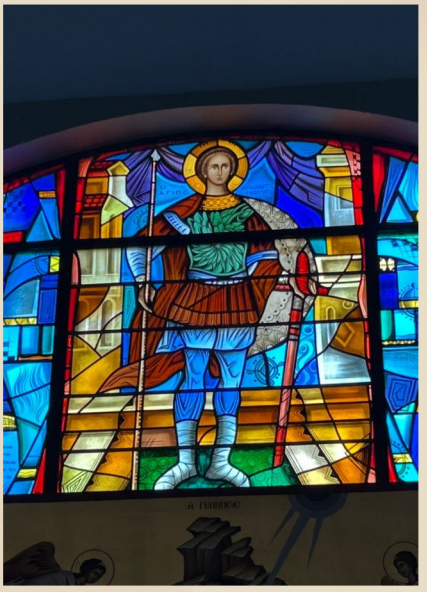







Η ΠΑΝΑΓΙΑ
Η ΓΟΡΓΟΥΠΗΚΟΟΣ


Ο ΑΓΙΟΣ
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Η ΑΓΙΑ
ΣΟΦΙΑ


Ο ΟΣΙΟΣ
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ΜΗ ΑΠΑΤΑ ΤΕ ΜΟΝΑΧΕ
ΧΟΡΤΑΣΙΑ ΚΟΙΛΙΑΣ ΥΠΟΤΑΓΗ ΜΕΤΕΤΙΚΡΑΤΕΙΑΣ ΥΠΟΤΑΣΣΕΙ ΤΟΥΣ ΔΑΙΜΟΝΑΣ


Ο ΑΓΙΟΣ
ΑΘΑΝΑΣΙΟΣ



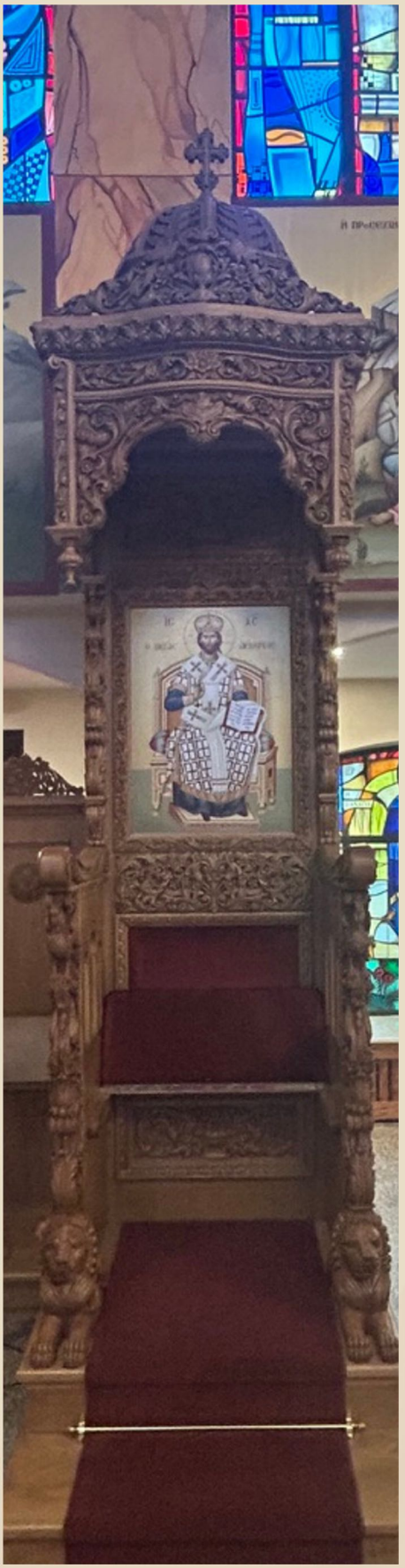

Ο ΑΓΙΟΣ
ΙΩΑΝΝΗΣ
Ο ΠΡΟΔΡΟΜΟΣ


Ο
ΑΓΙΟΣ
ΔΗΜΗΤΡΙΟΣ


Ο ΑΓΙΟΣ
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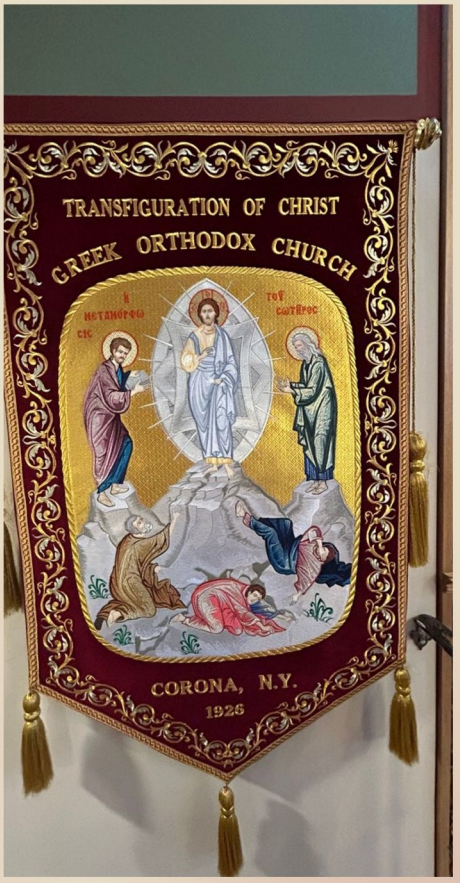

Η ΑΓΙΑ



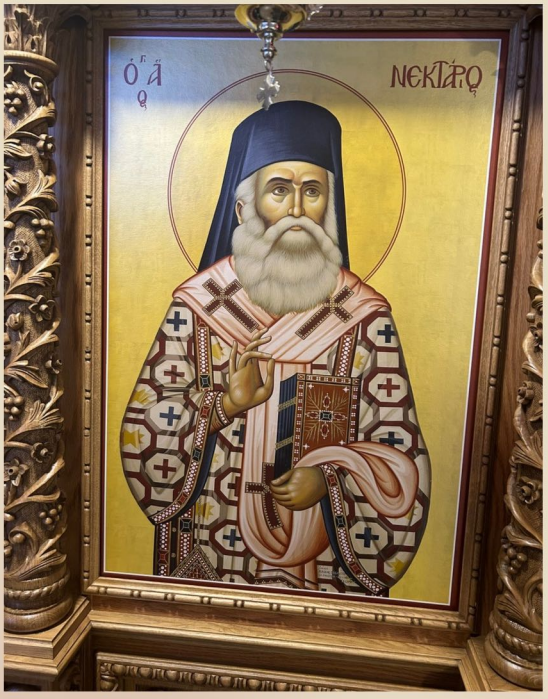



Η Α ΜΑΤΡΩΝΑ


ΙΕΡΟΣ ΝΑΟΣ
ΜΕΤΑΜΟΡΦΩΣΕΩΣ ΤΟΥ ΣΩΤΗΡΟΣ
ΚΟΡΩΝΑΣ
ΝΕΑΣ ΥΟΡΚΗΣ
1926


TRANSFIGURATION OF CHRIST
GREEK ORTHODOX CHURCH
CORONA, N.Y.
1926









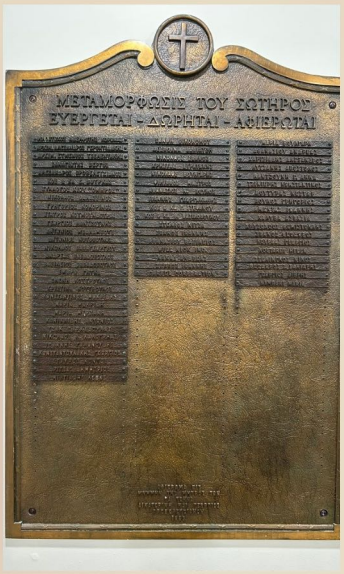


The St.Nectarios chapel restored after the fire.

The Community Hall















Linen shroud which was used to wrap Christ's body on Holy Friday and survived the devastating fire of 2017.



LITURGICAL AND SPIRITUAL LIFE

Various Services





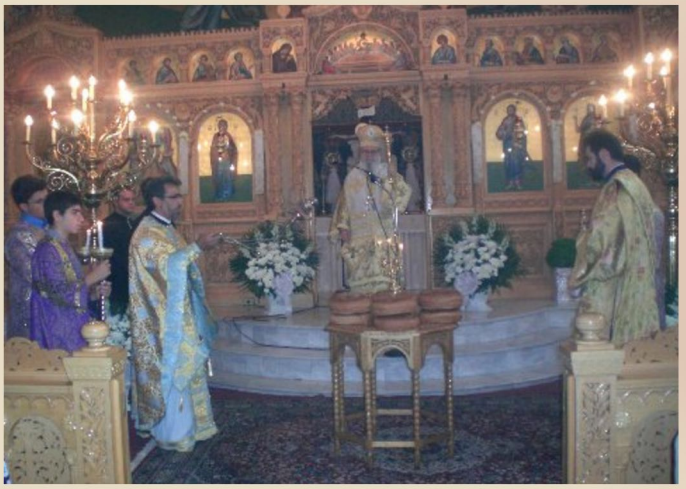






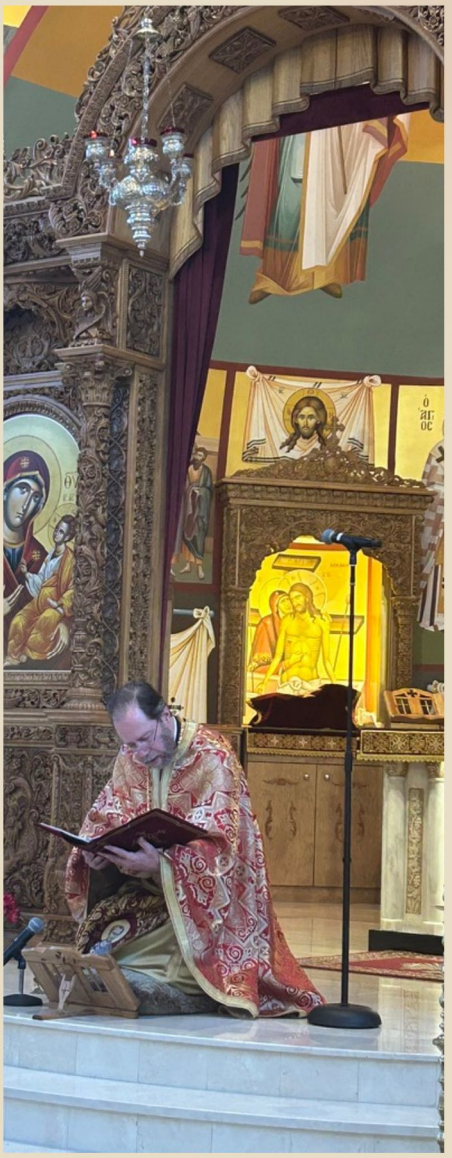









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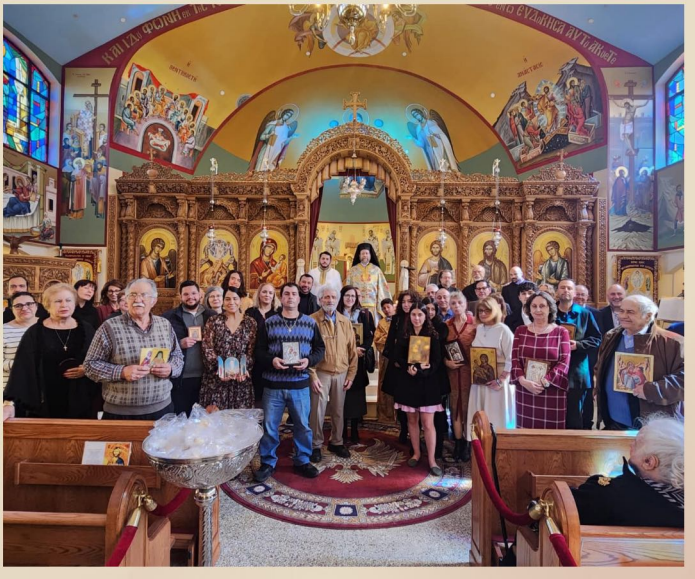


ΙΣ Ο ΝΙ ΧΣ
ὁ Παντο κράτωρ
ἐξ οὐρανοῦ ἐπέβλεψεν ὁ Κύριος ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν
ὁ ἅγ εὐαγ Ματθαῖος
ὁ ἅγ εὐαγ Ἰωάννης

Holy Lent - Holy Week - Paschal Services










ΑΝΤΩΝΙΟΣ
ΜΗ ΑΠΑΤΑ ΣΕ ΜΟΝΑΧΕ
ΧΟΡΤΑΣΙΑ ΚΟΙΛΙΑΣ ΥΠΟΤΑΓΗ ΜΕΤΕΤΑΡ-ΑΤΕΙΑΣ ΥΠΟΤΑΣΣΕΙ ΤΟΥΣ ΔΑΙΜΟΝΑΣ






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The procession of the epitaphios exiting the second Transfiguration of Christ Church in 1943.

The procession of the epitaphios on Holy Friday in Corona streets (1958).









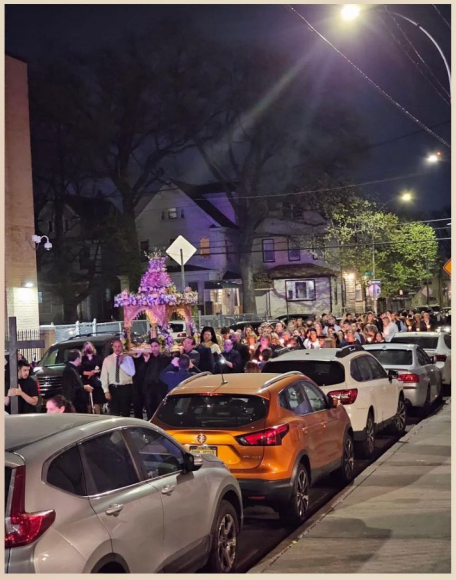















Η ΜΕΤΑΜΟΡΦΩΣΙΣ ΤΟΥ ΣΩΤΗΡΟΣ














Η ΜΕΤΑΜΟΡΦΩΣΙΣ ΤΟΥ ΣΩΤΗΡΟΣ







Agiasmos









40-day Blessings











Holy Sacraments

Holy Unction







Holy Eucharist







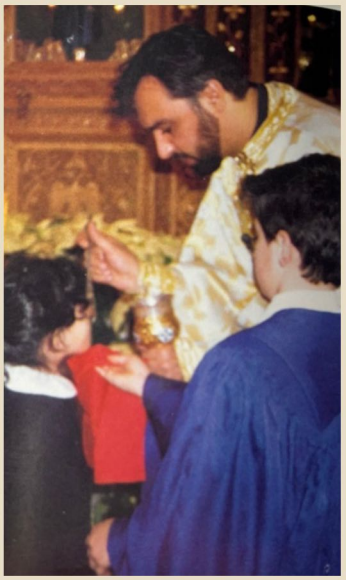








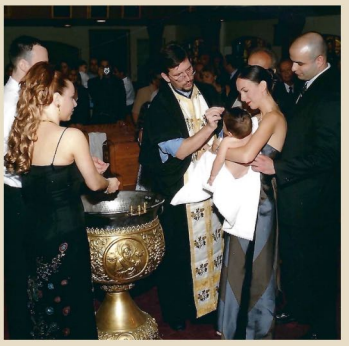








Baptisms






Chrismations





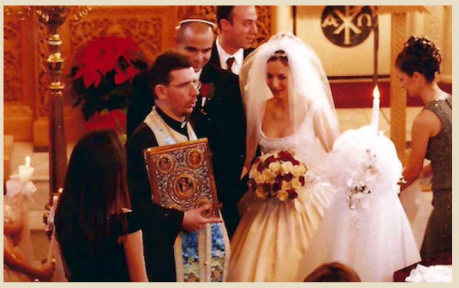




Weddings









Ordinations





The ordination of Fr. Demetrios Calogrides (Church of Transfiguration, 1975).



His Eminence Archbishop Spyridon ordaining Demetrios Moraitis as a deacon (Church of Transfiguration, late 1990s).



It is with great joy and nostalgia that I vividly recall that on November 23, 1975, I was ordained to the Sacred & lofty degree of the Holy Priesthood by His Grace, the then Bishop of Amphipolis, Rt. Rev. Silas of Blessed memory at the Transfiguration of Christ Church. From that point onward, I began to devote my life towards preaching the Word of the Lord, sanctifying the faithful through the administration of the Holy Sacraments, and educating the parishioners about our most precious Greek Orthodox Faith. I served the Transfiguration Church from 1975-77 under the Spiritual Guidance of the Very Reverend Evmenios Tselentakis, the Head Pastor who was my humble and compassionate Mentor. It was he who helped me cultivate my liturgical skills in order to serve well the need of the parish. In 1975 the church consisted of over 1000 members. Fr. Evmenios told me that the Transfiguration Church was the first Greek Orthodox Church on Long Island built in 1926!

I am forever grateful for this priceless experience which enhanced my Priesthood. I have many fond memories of my years at Transfiguration which I will treasure for the rest of my life. In my travels, I have encountered many former parishioners who now have grown up, married, with children & even grandchildren. When I see you, this evokes beautiful memories of my first years serving at the Church. I pray for the continued success & progress of Transfiguration Church. May the Good Lord grant you and your families good health and happiness always May the succeeding generations of the Faithful celebrate with love and exuberance the next 100 years!

With Love In Christ,
Rev. Demetrios N. Calogredes



His Eminence Archbishop Demetrios ordaining Dn. Chrysostom Panos as a presbyter (Church of Transfiguration, Aug. 6, 2015).





Feast of the Transfiguration of Christ


























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EXIT






GREEK ORTHODOX COMMUNITY OF TRANSFIGURATION
CORONA • 1926 • NEW YORK






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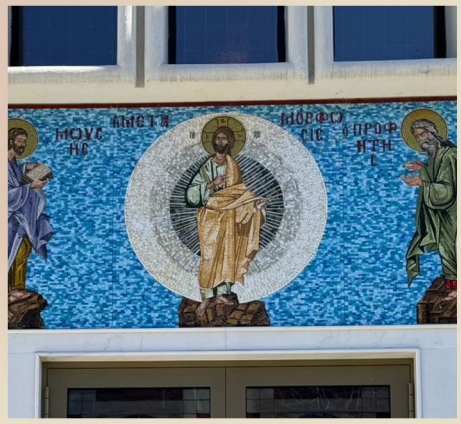






The exterior of the Church in 2026.









Notable Chanters Having Passed Through Our Church



Mr. Nicholaos Steliaros was an extraordinary figure whose influence extended well beyond the chanter's stand. Renowned as both a master chanter and a devoted teacher of Byzantine music, he guided countless students throughout the New York tri-state area and in Chios, Greece, where he served as lambadarios (left chanter) at the Metropolis of Chios. Through decades of tireless dedication to teaching and chanting, he played a vital role in preserving and revitalizing the sacred tradition of Byzantine music in the United States. Upon arriving in America in the 1960s, he was immediately appointed to the Transfiguration of Christ Church in Corona, New York. He was the full time Protopsalti or head chanter at Transfiguration for two decades, where he served diligently all the services, sacraments and funerals.

At a time when Byzantine music was in danger of fading from the liturgical life of the Greek Orthodox Church, he remained steadfast. With determination and passion, he sustained the tradition - educating and inspiring a new generation of chanters. Thanks in large part to his efforts, Byzantine music today is experiencing a genuine revival across the United States.



Apostolos (Paul) Combitsis was the first-chanter ("Protopsaltis") of the Transfiguration of Christ Greek Orthodox Church since 2021. He holds a music teacher's Diploma in Byzantine Music from the music conservatory Μουσικό Κολλέγιο ("Mousiko Kollegio") in Thessaloniki, Greece. He has chanted both throughout the United States and Greece and is the founder and director of the Byzantine Choir of Greater Philadelphia "Romanos o Melodos", the core group to the Byzantine Choir of the Metropolis of New Jersey.

Our Caretaker



Our dedicated caretaker, Mr. Dimosthenis Papaioannou, affectionately known as Dimo has been serving our parish faithfully since the reopening of the Transfiguration of Christ Church in 2021. Dimo has been instrumental in maintaining the beauty and sanctity of our spiritual home. His responsibilities extend far beyond simple cleaning; he ensures that both the church building and all associated properties are kept in top-tier condition. Whether handling intricate maintenance, managing groundskeeping, or preparing the facilities for our numerous services and community events Dimo does an excellent job with unwavering commitment.

Our Office Administrator



Aidee has faithfully served the Transfiguration of Christ Church for more than 15 years. Her duties as church office secretary include overseeing the operation of the church office and assisting the clergy and staff with a variety of administrative duties. As the church secretary, her responsibilities include managing schedules, and filing. She is also responsible for recording personal data regarding new members of the congregation, visitors, and a variety of other issues affecting the church. Some of this data involves church finances where Aidee is a whiz with her bookkeeping skills. She does a tremendous job to ensure that the church is running efficiently, accurately, and with discretion for people's personal information.

The Centennial Banner

