



# ST. NICHOLAS ALBANIAN ORTHODOX CHURCH

UNDER THE JURISDICTION OF THE ECUMENICAL PATRIARCHATE

## SHRINE OF THE HOLY VIRGIN MARY

2701 NORTH NARRAGANSETT AVENUE • CHICAGO, IL 60639 • 773-889-4282  
[stnicholasalbanianchicago.org](http://stnicholasalbanianchicago.org)



**Welcome!**

**Welcome to all worshipping here today with a special welcome to those who are visitors or newcomers.**



*April 2024*

**The miraculous Weeping Icon of the Blessed Virgin**

**Welcome to St. Nicholas Albanian Orthodox Church in Chicago! Please join us on Sundays for Divine Liturgy at 10:00 a.m.**

**Miresevini ne kishen Orthodokse te Shen Kollit ne Chicago! Ju lutemi beni te mundur pjesmarrjen tuaj cdo te Diele ne Liturgjine Hyjnore ne oren 10.00 a.m.**

**Our parish was founded in 1944 by Albanians from the southeastern part of the country, near the city of Korca. The current church building was built in 1961 and the beautiful interior is filled with wonderful icons, including the miraculous Icon of the**

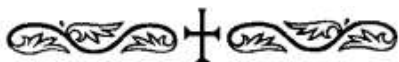
**Blessed Virgin.**



**WELCOME FR. IGNATIUS!**

**- FR. IGNATIUS INSTALLATION CEREMONY TOOK PLACE ON MARCH 3, 2024, OFFICIATED BY BISHOP THEOPHAN.**







**St. Nicholas Albanian Orthodox Church**  
**Schedule of Services / Programi i Sherbesave**

**APRIL / PRILL 2023**

***In-Person and Live Streamed Services***

***(LS Denotes Service Live Streamed on Facebook)***

**Monday, April 1/ E Hene, 1 Prill**

(St. Mary of Egypt/ Shen Maria e Egjyptit)

6:30 P.M.- Great Compline/ Pasdarka e Madhe

**Wednesday, April 3/ E Merkure, 3 Prill**

(St. Joseph, the Hymnographer)

6:30 P.M. Presanctified Liturgy/ Mesha e Parashejteruar

**Friday, April 5/ E Premte, 5 Prill**

(St. Theodora of Thessaloniki/ Shen Theodhora e Selanikut)

7:00 P.M. Akathist Hymn (Third Stanza)/ Himni Akathist (Stanca e Trete)

**Sunday, April 7/ E Diele, 7 Prill**

(Holy Cross/ Falja e Kryqit te Shenjte)

9:00 A.M. Orthros and Divine Liturgy/ Mengjezore dhe Meshe Hyjnore)

**Monday, April 8/ E Hene, 8 Prill**

(St. Rufus the Obidient)

6:30 P.M. Great Compline/ Pasdarka e Madhe

**Wednesday, April 10/ E Merkure, 10 Prill**

(St. Gregory V Patriarch of Costantinopole/ Shen Gregori V Patriarku i Kostandinopjes)

6:30 P.M. Presanctified Liturgy/ Mesha e Parashenjteruar

**Friday, April 12/ E Premte, 12 Prill**

(St. Basil the Confesor/ Shen Vasil Refyesi)

7:00 P.M. Akathist Hymn (Fourth Stanza)/ Himni Akathist (Stanca e Katert)

**Sunday, April 14/ E Diele, 14 Prill**

(St. John of Climacus)

9:00 A.M. Orthros and Divine Liturgy/ Mengjezore dhe Meshe e Madhe

**Monday, April 15/ E Hene, 15 Prill**

(St. Leonidas Bishop of Athens)

6:30 P.M. Great Compline/ Pasdarka e Madhe

**Wednesday, April 17/ E Merkure, 17 Prill**

(St. Symeon Bishop of Persia)

6:30 P.M. Presanctified Liturgy/ Mesha e Parashenjteruar

**Friday, April 19/ E Merkure, 19 Prill**

(St. George the Confesor/ Shen Gjergji Refyesi)

7:00 P.M. Akathist Hymn/ Himni Akathist (i plote)

**Sunday, April 21/ E Diele, 21 Prill**

(St. Mary of Egypt/ Shen Maria e Egjyptit)

9:00 A.M. Presanctified Liturgy/ Mesha e Parashenjteruar

**Monday, April 22/ E Hene, 22 Prill**

(Apostle Nathaniel)

6:30 P.M. Great Compline/ Pasdarka e Madhe

**Wednesday, April 24/ E Merkure, 24 Prill**

(St.Savvas the General of Rome/ Shen Savas Gjenerali i Romes)

6:30 P.M. Presanctified Liturgy/ Mesha e Parashenjteruar

**Saturday, April 27/ E Shtune, 27 Prill**

(The Resurrection of Lazarus/ Ngjallja e Llazarit)

9:00 A.M. Orthros and Divine Liturgy/ Mengjezore dhe Meshe e Madhe

**DATES TO REMEMBER**



**March General Meeting – Sunday,  
April 7, 2024**

**Sunday, April 28 – Palm Sunday Lunch**





**SAVE THE DATE!!!**

ST. NICHOLAS ALBANIAN ORTHODOX  
CHURCH

**PALM SUNDAY LUNCHEON**

**SUNDAY, April 28, 2024**

IN THE CHURCH HALL  
IMMEDIATELY FOLLOWING LITURGY  
COME JOIN US FOR A DELICIOUS  
FISH Lunch  
AND WONDERFUL FELLOWSHIP  
SPONSORED BY THE ST. NICHOLAS LADIES  
AUXILIARY

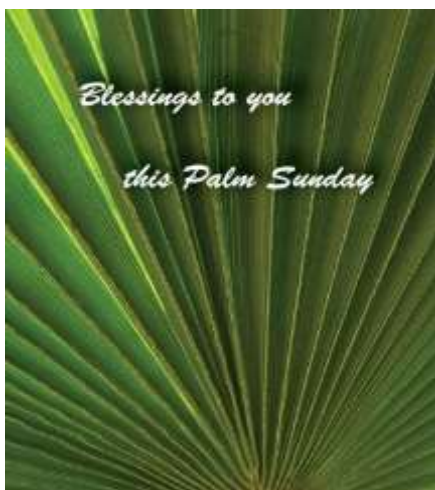
**Tickets will be sold in the church hall  
on Sundays.**



"The Ladies Auxiliary is delighted to announce that they will be hosting our traditional Palm Sunday Luncheon on Sunday, April 28th. A delicious fish lunch with potatoes, vegetables and salad will be provided in the church hall after the liturgy. The suggested donation for adults is \$30, children 12-6 years old \$15, and children 5 and under are free.

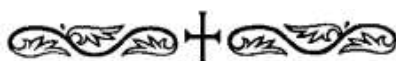
There will be no tickets sold at the door. If you cannot make it to church to purchase your tickets in person,

please send an email or call the church office at 773-889-4282 and leave your name and the number of tickets desired. Someone will reply to confirm your reservation. Reserved tickets can be picked up the day of the event when you check in after Liturgy in the hall. Purchase your tickets before they sell out!



"Shoqeria e Grave ju njofton se te Dielen ne daten 28 Prill do te organizohet ne hollin e kishes dreka tradicionale e te Dieles se Dafinave. Menuja eshte peshk me patate, perime te zgares dhe sallate. Dreka do te filloje pas Liturgjise Hyjnore. Biletat shiten cdo te diele ne hollin a kishes por nuk do te shiten ne ditën e eventit. Nese nuk mund t'i blini biletat personalisht ne kishë, ju lutem merrni ne telefon zyren e kishes per te rezervuar biletat tuaja, ne nr. 773-889-4282 ose dergoni email. Ju lutem jepni emrin, nr. e telefonit tuaj dhe nr.

e biletave qe deshironi. Cmimi i biletave eshte \$30 per te rritur, \$15 per femije 12-6 vjec, dhe falas per femije 5 vjec e poshte.



## EASTER FOOD DRIVE

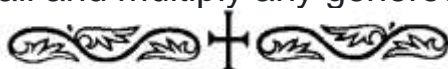


"With great joy and heartfelt thanksgiving, the Ladies Auxiliary are happy to announce that for our annual St. Nicholas Holiday Food Drive "Turn Hunger into Hope", our parish families were able to donate a double cart-load of non-perishable food items which were dropped off at the Addison Township Community Food Pantry to help other families in need in our neighbourhoods. This would have not been possible without your faithful act of stewardship and almsgiving, so THANK YOU to all the supporters of this charity project!!

Our work isn't done here thou. As we approach this Lenten Season and start preparing for Christ's passion and His glorious resurrection, the Ladies Auxiliary, once again, invite everyone to partake in our annual Easter Food Drive, and experience the communal joy of selfless giving. As usual, any non-perishable food items in cans, jars and sealed packets can be dropped off in the church hall, by the table next to the hall entry door, between Cheesefare Sunday, March 17 and Bright Monday, May 6.

Let each of us keep our Lord's words in mind as we journey together through this holy season in our church life: 'For I was hungry and you gave me food; I was thirsty and you gave me drink... Assuredly I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me'. (Matthew 25:35)

May God bless you all and multiply any generous act of almsgiving!"



ST. NICHOLAS ANNUAL

# Easter Food Drive

CHEESEFARE SUNDAY, MARCH 17  
THRU BRIGHT MONDAY, MAY 6

"Turn Hunger into Hope" Charity Program  
Organized by the Ladies Auxiliary

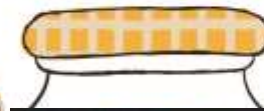
Food is a human right and is an immediate and tangible way to help someone. We accept donations of non-perishable food items in jars, cans and sealed packets to benefit families in need, residing in our local communities.

Please make sure to check the expiration dates!

May God bless and multiply your generous alms in preparation for Christ's passion and His glorious resurrection!

*'For I was hungry and you gave me food; I was thirsty and you gave me drink... Assuredly I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me'.*

*(Matthew 25:35)*







## E DIELA E DAFINAVE



"Hyrja e Krishtit në Jerusalem", Joan Çetiri, 1812-1814, Berat, Muzeu "Onufri"

Festa e Hyrjes triumfale të Krishtit në Jerusalem. E Diela e Dafinave, është një nga dymbëdhjetë festat e mëdha të Kishës. Shërbesat e kësaj të Diele pasojnë direkt ato të së Shtunës së Llazarit. Kisha vazhdon të jetë e veshur me shkëlqimin ngjallësor, e mbushur me himne që vazhdimisht përsërisin **Hosana**, blatur Krishtit si Mesia - Mbret, i Cili vjen në emrin e Perëndisë Atë, për shpëtimin e botës.

Tropari kryesor i së Dielës së Dafinave është i njëjti me atë të së Shtunës së Llazarit. Ai këndohet gjatë gjithë shërbesave dhe në Meshën Hyjnore është përdorur si antifoni i tretë, që pason vargje psalmorë të tjerë të veçantë, të cilët këndohen si antifone liturgjike në vend të atyre që këndohen normalisht. Tropari i dytë i festës, si edhe shkurtorja dhe himne e vargje të tjera, vazhdojnë të lavdërojnë manifestimin triumfal të Krishtit "gjashtë ditë para Pashkës", kur ai do e jepte vetveten në Darkën dhe në Kryqin për jetën e botës.

**Hiri i Shpirtit të Shenjtë na mblodhi sot; edhe të gjithë e ngremë kryqin dhe themi: I bekuar është ai që vjen në emrin e Zotit, hosana në më të lartat! (Vargu i parë i Mbrëmësore).**

**U varrosëm me pagëzimin bashkë me ty, o Krisht Perëndia ynë, u vlerësuam për jetën pa vdekje me Ngjalljen tënde dhe të thërrasim me lavdi: Hosana në më të lartat, i bekuar është ai që vjen në emrin e Zotit! (Tropari i Dytë).**

**Në qiell si Mbret mbi fron, në dhenë si rob mbi pulisht, na je shfaqur, o Krisht Perëndi, prano lavdërimin e engjëjve dhe këngët e fëmijëve që këndojnë: I bekuar është ai që vjen të shpëtojë Adamin! (Shkurtorja).**

Në Mbrëmësoren e festës të së Dielës së Dafinave - profecitë nga Dhiata e Vjetër rreth Mesias-Mbret dhe Ungjilli i Mëngjesit tregon hyrjen e Krishtit në Jerusalem. Përpara ose pas meshës bëhet bekimi i degëve të gjelbra dhe pastaj ato iu shpërndahen besnikëve. Ata i mbajnë ato në duar, si shenjë e lavdërimit të Jisuit si Mbret e Shpëtimtar. Këto degë zakonisht janë palma ose dafina. Në mungesë të tyre mund të përdoren degë të tjera të gjelbra.

Kur populli mban nëpër duar degët dhe i këndon Zotit të Dielën e Dafinës, ata janë gjykuar së bashku me turmën e Jerusalemit. Sepse ishin të njëjtët zëra që i thirrën "**Hosana**" Krishtit dhe disa ditë më vonë thirrën për Krishtin tek Pilati "**Kryqëzoje**". Kështu, në liturgjinë e Kishës jetë e njerëzve vazhdojnë të gjykohen kur ata e përshëndesin Krishtin me "degët e fitores" dhe hynë me Të në ditët e "pësimit të vullnetshëm".



# MEMBERSHIP



## †2024 Memberships

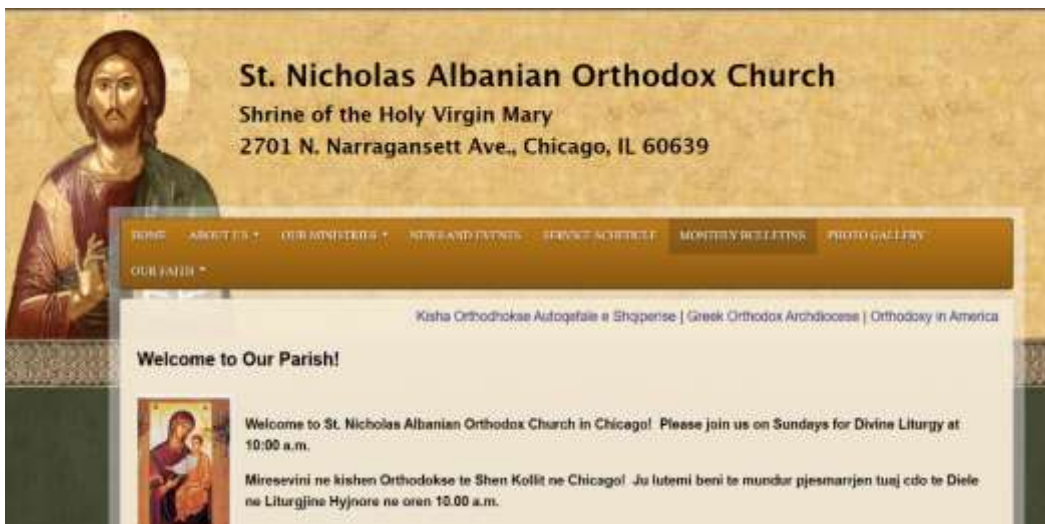
Please send in or drop off your dues for 2024 and 2023 if you still have not done it; \$150 per individual over 21 years or old, \$250 for family membership covering both husband and wife plus children under 21 yrs. of age. Please note "2024 dues" on your check.

If you are not yet a member but would like to join our parish, please speak to a member of the Parish Council for information. There is no initiation membership fee anymore.

**Member directory**-If you need to update or correct your address or phone number for the next membership directory, please contact our church at **773-889-4282** or [stnicholaschurch2701@gmail.com](mailto:stnicholaschurch2701@gmail.com). You can also contact Maria Barbachi if you want to give us your e-mail address to receive communication from our church. Also, if you are moving, please inform the church in regard to the forwarding address for future church communication.

Membership payment now can be done on our church website under donate button. The drop down list has "Membership" option you can use and make membership payments.

## [St. Nicholas Albanian Orthodox Church](#)



*Ju lutemi sillni ose dergoni pagesen e anetaresise se Kishes per vitin 2024 dhe 2023 ne rast se nuk e keni bere akoma. Ajo eshte \$150 per personat mbi 21 vjet dhe \$250 per familjet qe mbulon burrin, gruan si dhe*

*femijet e tyre ne moshen nen 21 vjet.*

*Ju lutem shenoni "2024 dues" ne cekun tuaj. Ne rast se ju nuk jeni anetar i kishes dhe deshironi te beheni, kontaktoni zyren e kishes apo nje nga anetaret e Keshillit te Kishes per informacionin e duhur. Ju lutem njoftoni Kishen ne rast se keni ndryshuar adresen e banimit apo numrin e telefonit per te bere korrigjimet e duhura ne listat e Kishes.*

**773-889-4282** or [stnicholaschurch2701@gmail.com](mailto:stnicholaschurch2701@gmail.com).

## Metropolitan Ilia, of blessed memory



† **From the Bishop's Throne Solemn Processions** There are two solemn processions during Great Lent. The first one is on the Sunday of Orthodoxy and always on the first Sunday in Lent. Holy Icons are carried around the church in remembrance of their restoration to Orthodox use in 843 AD on the first Sunday in Lent following the controversy over their use which lasted about 150 years. The Church

understands the use of Holy Icons to be for veneration and the honor given passes to the prototype depicted.

The second solemn procession takes place on the third Sunday in Lent when the faithful are called upon to offer adoration to the Holy Cross, It is the midpoint of Great Lent and by offering the Holy Cross for adoration the faithful are encouraged to persevere in spiritual struggles toward the glory and joy of the Holy Resurrection of Christ. Each person receives a flower, a symbol of beauty and fragrance, from the tray upon which the Cross of Christ stands, a symbol of faith and victory.



**Dy Procesionet-** Gjatë periudhës së Kreshmës zhvillohen dy procesione në kohën e Liturgjisë Hynore. E para i takon të Dielës së Parë të Orthodhoksisë kur ikonat e shenjtat mbahen nëpër duart të besimtarëve dhe parakalojnë rreth e përçark Kishës duke përkujtuar evenimentin e vitit 843, të Dielën e Parë të Kreshmës kur ikonat u restaruan nëpër Kishat për përdorim fetar. Festa e restaurimit të ikonave përfundoi sherrin 150

vjeçar në lidhje me vëndin e ikonave në adhurimin Orthodhoks.

Procesion i dyte praktikohet të Dielën e Tretë të Kreshmës kur besimtarët ftohen ti falen Kryqit të nderuar që çarkullon me ceremoninë në Kishë dhe shënon gjysmën e Kreshmës. Kjo bëhet për ti dhenë kurrajo dhe shpresë besimtarëve dhe simboli i besimit dhe i fitores është Kryqi i Zotit. Kryqi lartësohet në një disk të stolisur me lule të bukura. Me shpresë besimtarët puthin Kryqin dhe marrin një lule për kujtim të ditës, e çojnë në shtëpi dhe e vendosin me ikonat për hirësi dhe bekim.

**+Metropolitan Ilia**



## **LIFE OF THE MONTH'S SAINTS AND MAIN EVENT**



**† Agjërimi në Kreshmën e Madhe**  
Diçka e veçantë duhet thënë për agjërimin gjatë Kreshmës së Madhe. Duke folur në përgjithësi, agjërimi është një element themelor i

jetës së krishterë. Krishti agjëroi dhe i mësoi njerëzit të agjërojnë. Agjërimi i bekuar bëhet në sekret, pa e shfaqur dhe pa kritikuar të tjerët (Mattheu 6:16; Romanët 14). Ai ka për qëllim pastrimin e jetëve tona, çlirimin e shpirtave dhe trupave tanë prej mëkatit, fuqizimin e fuqive tona njerëzore për të dashur Perëndinë dhe njerëzit, ndriçimin e tërë qenies sonë për Kungimim me Trininë e Bekuar. Rregullat e Kishës Orthodhokse për agjërimin gjatë Kreshmës së Madhe janë rregullat murgërore. Mishi nuk lejohet të hahet mbas së Dielës së të Lidhurave dhe nuk hahen më vezë dhe produktet blegtorale mbas së Dielës së Bardhë. Këto rregulla nuk janë një "barrë e rëndë për t'u mbajtur", siç bënin farisejtë (Lluka 11:46), por si një përpjekje drejt një ideali; jo si një qëllim në veteve, por si një mjet për përsosje shpirtërore, të kurorëzuar në dashuri. Shërbesat e Kreshmës na kujtojnë për këtë. **E Enjtja e Madhe** E Enjtja e Madhe i kushtohet Darkës Mistike që Krishti kremtoi me dymbëdhjetë apostujt e tij. Tema kryesore e ditës është darka vetë, për të cilën Krishti porositi që Pashka e Dhiatës së Re të hahej në kujtim të tij, të trupit të tij që thyhet dhe gjakut të tij, që

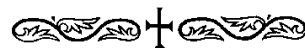
Gjithashtu, në shërbesat e kësaj dite kujtohet tradhëtia e Judës dhe larja e këmbëve të nxënësve. Në kishat katedrale është zakoni që peshkopi bën larjen e këmbëve në një ceremoni të veçantë mbas Meshës. Ungjilli në Meshën Hyjnore përbëhet nga një kombinim i të gjithë tregimeve të ungjillorëve për të njëjtën ngjarje. Himnet dhe leximet e ditës i referohen të njëjtit mister qendror. Kur nxënësit me lavdi, në lanjëtoren e darkës po ndriçoheshin, Juda i pabesë dhe tradhëtar, nga argjendashja u errësua nga lakmia dhe tek gjyqtarët e paligjshëm, të dorëzon Ty Gjykatësin e Drejtë. Ti që lakmon argjend shiko, se ky njeri prej lakmisë vari veten; largohu nga shpirti i pangopur që guxoi të tilla gjëra kundër Mësuesit. O Zot gjithmonë i mirë, lavdi më ty! (Përlëshorja). Atje ku është Zoti, në Tryezën e Pavdekësisë, në vendin e lartë, me mendjet e ngritura lart, le të hamë me gëzim o besnikë... (Kënga e nëntë e Kanonit të Mëngjesores).

**E Premtja e Zezë-Shërbesa e Mëngjesit e të Premtes së Zezë**, kryhet në përgjithësi të Enjten në darkë. Tipari kryesor i kësaj shërbesë është këndimi i dymbëdhjetë pjesëve nga Ungjijtë\*. Të gjitha pjesët tregojnë pësimin e Krishtit. Këndimi i parë është nga Ungjilli sipas Joanit 13:31-18:1. Ky është fjalimi i gjatë i Krishtit me nxënësit, që përfundon me të ashtuquajturën lutje kryepriiftërore. Ungjilli i fundit tregon vulosjen e varrit dhe vendosjen e rojeve (Mattheu 27:62-66). Të dymbëdhjetë këndimet e Ungjijve të pësimit të Krishtit janë vendosur ndërmjet pjesëve të ndryshme të shërbesës. E tërë himnologjia është e lidhur me vuajtjet e Shpëtimtarit dhe huazon shumë nga ungjijtë, nga shkrimet profetike dhe psalmet. Lumërimet e Zotit këndohen

e njohu Mbretërinë e Krishtit. Orët e së Premtes së Zezë përsërisin Ungjijtë e pësimin të Krishtit, por kanë si shtesë në çdo Orë, këndime prej profecive të Dhiatës së Vjetër, në lidhje me çlirimin e njerëzimit, nëpërmjet vuajtjeve të Krishtit. Psalmet e përdorura janë gjithashtu të një karakteri të veçantë profetik, p.sh. Psalmet 2, 5, 22, 109, 139 dhe në vazhdim. Të Premten e Zezë nuk ka Meshë Hyjnore për të njëjtat arsye që ndalojnë kremtimin e Eukaristisë në ditët agjërimore të Kreshmës. (Shih më lart në "Agjërimi në Kreshmët e Mëdha").

**E Shtuna e Madhe**-Shërbesa e parë që i përket të Shtunës së Madhe, quajtur në Kishë Sabati i Bekuar, kryhet në mbrëmjen e së Premtes së Zezë. Zakonisht kryhet mbasdite për të përkujtuar varrimin e Krishtit.<sup>1</sup> Përpara se të fillojë shërbesa, është përgatitur një "varr" (Kuvuklion) në mes të Kishës dhe është zbukuruar me lule. Gjithashtu një ikonë e veçantë e pikturuar ose e qëndisur në një pëlhurë (në greqisht epitafios<sup>2</sup> dhe në sllavisht plashanica), ku paraqitet Shpëtimtari i vdekur, është e vendosur në Tryezën e Shenjtë. Shërbesa e Mbrëmësore, si zakonisht fillon me himne rreth vuajtjes

Ungjillin dhe këndimin e "Dritë Gazmore", lexohen pjesë prej Eksodit, Jobit dhe Isaisë 52. Apostulli është 1 Korinthianët (1:18-31) dhe Ungjilli përbëhet nga pjesët e katër Ungjijve, që tregojnë kryqëzimin dhe varrimin e Krishtit. Paravargu dhe vargjet që thuhën para këndimeve nga Shkrimi i Shenjtë, janë prej psalmeve, të cilat janë tashmë dëgjuar gjatë shërbesave të së Premtes së Zezë. Ata janë vargje me një kuptim profetik: Ata ndanë midis tyre rrobat e mia dhe hodhën short për tunikën time (Psalmi 22:18) Perëndia im, Perëndia im, përse më braktise (Psalmi 22:1). Më vunë në gropën më të poshtme, më të errët dhe më të thellë (Psalmi 88:6).



Each of the Sundays of Great Lent has its own special theme. The first Sunday is called the Feast of the Triumph of Orthodoxy. It is a historical feast commemorating the return of the icons to the churches in the year 843 after the heresy of iconoclasm was overcome. The spiritual theme of the day is first of all the victory of the True Faith. "This is the victory that overcomes the world, our faith" (1 Jn 5:4). Secondly, the icons of the saints bear witness that man, "created in the image and likeness of God" (Gen 1:26), becomes holy and godlike

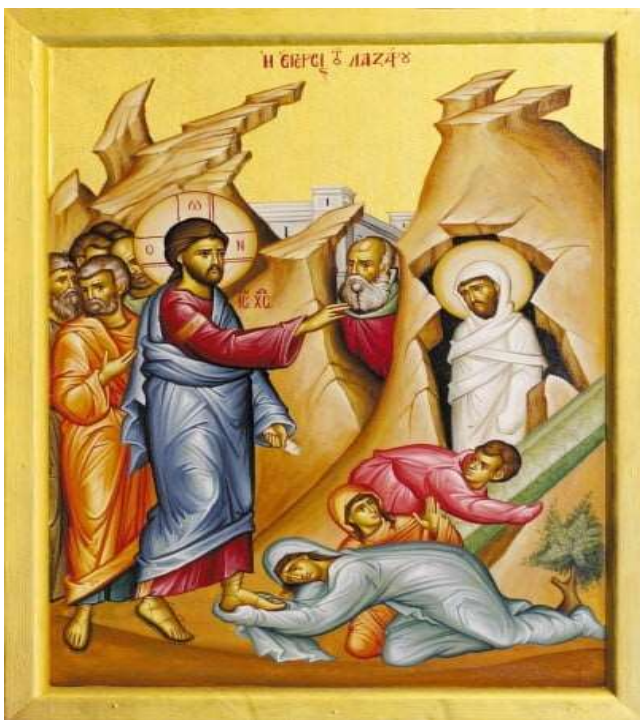
The Second Sunday of Lent is the commemoration of St Gregory Palamas.

It was St. Gregory (d.1359) who bore living witness that men can become divine through the grace of God in the Holy Spirit; and that even in this life, by prayer and fasting, human beings become participants of the uncreated light of God's divine glory.

The Third Sunday of Lent is that of the Veneration of the Cross. The cross stands in the midst of the church in the middle of the lenten season not merely to remind men of Christ's redemption and to keep before them the goal of their efforts, but also to be venerated as that reality by which man must live to be saved. "He who does not take up his cross and follow me is not worthy of me" (*Mt 10:38*). For in the Cross of Christ Crucified lies both "the power of God and the wisdom of God" for those being saved (*1 Cor 1:24*).

The Fourth Sunday of Lent is dedicated to St John of the Ladder (Climacus), the author of the work, *The Ladder of Divine Ascent*. The abbot of St Catherine's Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God's Kingdom (*Mt 10: 12*). The spiritual struggle of the Christian life is a real one, "not against flesh and blood, but against... the rulers of the present darkness... the hosts of wickedness in heavenly places ..." (*Eph 6:12*). Saint John encourages the faithful in their efforts for, according to the Lord, only "he who endures to the end will be saved" (*Mt 24:13*). The Fifth Sunday recalls the memory of Saint Mary of Egypt, the repentant harlot. Mary tells us, first of all, that no amount of sin and wickedness can keep a person from God if he truly repents. Christ himself has come "to call sinners to repentance" and to save them from their sins (*Lk 5:32*). In addition, Saint Mary tells us that it is never too late in life—or in Lent—to repent. Christ will gladly receive all who come to him even at the eleventh hour of their lives. But their coming must be in serious and sincere repentance. [Source: www.goarch.org](http://www.goarch.org)

## Lazarus Saturday



Lazarus and his sisters Martha and Mary, the friends of the Lord Jesus, had given Him hospitality and served Him many times (Luke 10:38-42; John 12:2-3). They were from Bethany, a village of Judea. This village is situated

in the eastern parts by the foothills of the Mount of Olives, about two Roman miles from Jerusalem. When Lazarus - whose name is a Hellenized form of "Eleazar," which means "God has helped," became ill some days before the saving Passion, his sisters had this report taken to our Saviour, Who was then in Galilee. Nonetheless, He tarried yet two more days until Lazarus died; then He said to His disciples, "Let us go into Judea that I might awake My friend who sleepeth." By this, of course, He meant the deep sleep of death. On arriving at Bethany, He consoled the sisters of Lazarus, who was already four days dead. Jesus groaned in spirit and was troubled at the death of His beloved friend. He asked, "Where have ye laid his body?" and He wept over him. When He drew

nigh to the tomb, He commanded that they remove the stone, and He lifted up His eyes, and giving thanks to God the Father, He cried out with a loud voice, "Lazarus, come forth." And he that had been dead four days came forth immediately, bound hand and foot with the grave clothes, and Jesus said to those standing there, "Loose him, and let him go." This is the supernatural wonder wrought by the Saviour that we celebrate on this day.

According to an ancient tradition, it is said that Lazarus was thirty years old when the Lord raised him; then he lived another thirty years on Cyprus and there reposed in the Lord. It is furthermore related that after he was raised from the dead, he never laughed till the end of his life, but that once only, when he saw someone stealing a clay vessel, he smiled and said, "Clay stealing clay." His grave is situated in the city of Kition, having the inscription: "Lazarus the four days dead and friend of Christ." In 890 his sacred relics were transferred to Constantinople by Emperor Leo the Wise, at which time undoubtedly the Emperor composed his stichera for Vespers, "Wishing to behold the tomb of Lazarus . . ."

## Sunday of St. Mary of Egypt

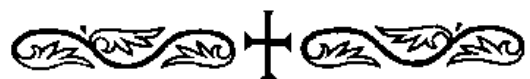
The memory of this Saint is celebrated on April 1, where her life is recorded. Since the end of the holy Forty Days is drawing nigh, it has been appointed for this day also, so

be roused by the heroism of her who fasted in the wilderness forty-seven years; and also that the great loving-kindness of God, and His readiness to receive the repentant, might be demonstrated in very deed.

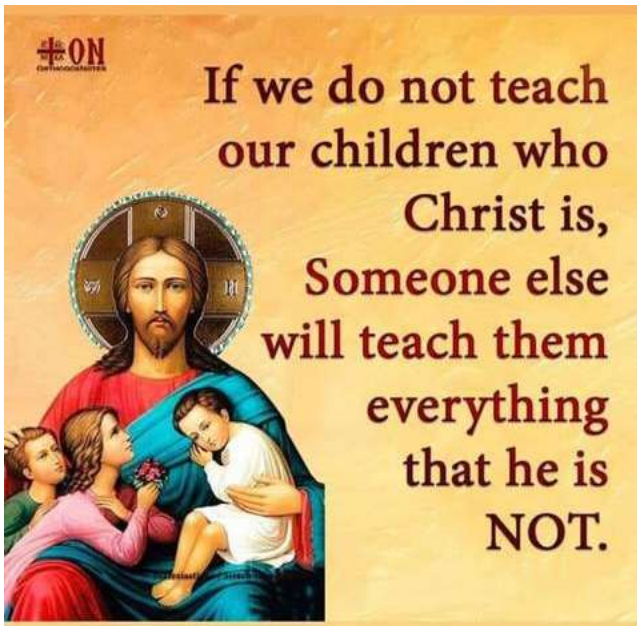
Apolytikion of Sun. of St. Mary of Egypt  
The image of God, was faithfully preserved in you, O Mother. For you took up the Cross and followed Christ. By Your actions you taught us to look beyond the flesh for it passes, rather to be concerned about the soul which is immortal. Wherefore, O Holy Mary, your soul rejoices with the angels.



Source: [www.goarch.org](http://www.goarch.org)



**†RELIGIOUS EDUCATION**  
**ALBANIAN SCHOOL PROGRAM NEWS**  
**LAJME NGA PROGRAMI I EDUKIMIT FETAR**



**The Importance of Religious Education**

Christian education is a permanent challenge to the work of the Church. Not only did our Lord and Savior continuously teach the word of God during His early mission, but the Church as well from the earliest times looked upon Christian education as one of its essential ministries. The greatest gift, the most precious inheritance that we have to give to our children is our Orthodox Faith. The Lord makes it clear that He wants children to come to know Him, and that

He considers it a grave offence for an adult to hinder this process or lead the child astray: "Let the children come to me, so not to hinder them; for to such belongs the Kingdom of God.

The focus of our efforts to educate our beloved children in the Orthodox Christian Faith must remain in our Religious Education program. When we bring our children regularly to classes of Religious Education, we provide them with a gift of knowledge that has lifelong value and significance.



Parents: Bring your children to the Religious Education. Your personal example and involvement in the religious education of your children are extremely important. The priest and teachers cannot do the job alone. Here is how you can help develop the spiritual life and moral upbringing of your children.

Register your child to our Religious Education Program. Bring them to Church on time and stay and worship at the Divine Liturgy. Be positive about Church and put Church before every other activity on Sunday. Discuss with them what they learned each Sunday and give your personal example of Christian living.

Let your love for Our Lord Jesus Christ radiate.





## NOTICES

### DID YOU KNOW?

Prompt payment of your Church dues and donations help us maintain our beautiful, historic Church. Without you, there would not be any St. Nicholas. Won't you please consider donating while paying your dues online? You may now donate to St. Nicholas Church by visiting our website: [stnicholasalbanianchicago.org](http://stnicholasalbanianchicago.org). Simply click on the DONATE button towards the bottom of the home page on our website and follow the directions. \*Please note: when using the DONATE button for memberships, you must scroll down and check the "Cover Fees" box so the church receives the entire membership dues amount. You may also mail a check to the church or stop by the church office in person **AFTER** Liturgy. **PLEASE NOTE:** The office is **CLOSED** during Orthros and Divine Liturgy.

### ANNUAL DUES

*Do you have a suggestion, a comment, a question, or concern? We have established a new email for your use to express any concerns, ask a question or just make a comment. It is:*

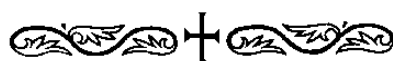
*talktous@[stnicholasalbanianchicago.org](mailto:talktous@stnicholasalbanianchicago.org). This is a confidential mailbox and will be monitored very closely to be sure all confidentiality is maintained.*



### **BRICK PROGRAM**

Donations for our Commemorative Brick Program are still being taken. Bricks can be made to honor a memory, mark a special occasion or to show support. A 4 inch by 8 inch brick with up to 3 lines of engraving can be ordered for a donation of \$250.00. Forms can be found at the candle stand or you may also request a

form be sent to you via email or US mail. To ensure the wording and spelling are printed correctly on the brick, a form must accompany payment.





JOIN US FOR  
**32ND ANNUAL IOCC  
CHICAGO GRAND BANQUET**

Thursday, May 16, 2024

Cocktails 6:00 pm | Dinner 7:00 pm

NEW  
LOCATION

**GEORGIO'S BANQUETS**

8800 West 159th Street, Orland Park, IL 60462

Learn how your generosity helps those in need in places like Greece, the Holy Land, Ukraine, and right here in the US. Please consider contributing to IOCC by becoming an IOCC Banquet Benefactor, Sponsor, Patron, or Friend.

\$125 per person | \$1,250 per table

RSVP by Tuesday, April 30

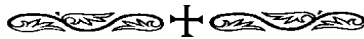


Register online at [iocc.org/Chicago](http://iocc.org/Chicago)

The fair market value (FMV) for each ticket is \$55. Only the portion of the payment that exceeds the FMV is deductible as a charitable contribution.

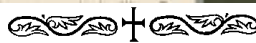
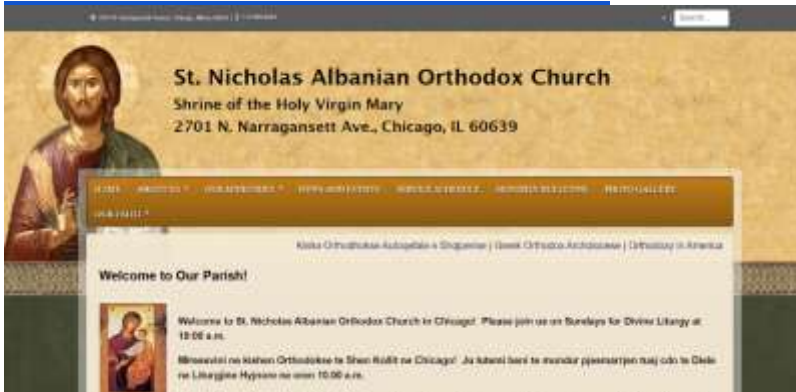
***If you would like to attend, please contact Janet Papajani.***





## LINKS

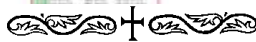
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### [Greek Orthodox Archdiocese of America Website](#)

