



Issue: July – August 2017



A Case for Sunday Rest

For too many people, Orthodox among them, Sunday is no longer observed with attendance at Divine Liturgy and refraining from work. Is it wrong to throw the clothes into the automatic washer? Is it wrong to dress sloppily for Church service? How about sewing on Sunday? Is it really wrong to use scissors on Sundays, as our babas insist? As early as 1491 BC, before Christ was born, we are told in Exodus 20 that God told Moses to tell his people that “Remember to keep the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. . . for in six days the Lord made heaven and earth, the sea and all that is in them, and rested the seventh day: Wherefore the Lord blessed the Sabbath day and hallowed it.” Eusebius in the year 341 wrote about attendance at Divine Liturgy: “We, the children of the New Testament, celebrate our Pascha every Sunday, being established by the Body of the Savior, and always partaking of the Blood of the Lamb.” According to Tertullian, attendance at the Divine Liturgy was regarded as customary duty for all adult Christians by the 3rd century. Following the ancient custom of Jews and pagan Romans, the Christians put on their best

clothes for attendance at worship. This tradition became universal among all Christian nations and has survived until recently, even among those who no longer attend Sunday services. Concerning Sunday rest, the Church naturally avoided what Christ had condemned as a narrow and unreasonable interpretation of the law, as seen in Mark 2:27. But from the beginning the law was observed through the common conviction of Christians that all work must be discontinued which would make attendance of divine worship impossible or impede one’s spiritual contemplation and tranquility on Sunday. The Council of Laodicea held around 343 in its Canon 19 stressed the obligation of Sunday rest for all Christians, as far as possible. The duty of relieving slaves and servants from work so that they could attend worship and instruction, both in the morning and in the afternoon, was universal. As early as the 4th century Christian masters seem to have anticipated our modern weekend practices, for slaves were free from their duties even on Saturday, in preparation for Sunday. The law of Sunday rest imposed the further obligation of abstaining from servile (non-essential) work in household, farm, trade and industry... Professional people, merchants, and civil officials also were required to abstain from their regular work; however there are many exceptions because of necessity, such as duties of doctors, nurses, firemen, etc. The Church has always stressed the positive ideal of Sunday observance. The Resurrection Day, after public worship, should be spent in works of piety and charity, in peaceful relaxation, in the happy union of family life. The first Christian emperor, Constantine, initiated the practice which has continued up to recent times, of honoring Sunday as the Day of the Lord by state laws and regulations. In 321 he forbade the sitting of courts and any legal action on Sunday. He also allowed all Christian soldiers to be excused from

duty in order to attend Sunday services, while the pagan soldiers had to assemble in camp, without arms, and offer a prayer which we would now call nondenominational. As more and more laws allowing rest and prayer on Sunday are being stricken from the books, it does not give Christians license to forget what God told us through Moses: “the seventh day is the sabbath of the Lord our God.” (From The Orthodox Herald)



Services

†Fr. Kostandin had to get a new cell phone number as the problems he was having with the old one were unable to be resolved. You can reach him at his new number: 312-686-3114.
At Kostandini ka numer te ri telefoni. Ju mund ta kontaktoni ate numrin e ri: 312-686-3114.



2017 Memberships

Please send in or drop off your 2017 dues; dues for current members are \$125 per one person, \$200 for husband and wife. Please note “2017 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 any more.
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. You can also contact Maria Barbachi if you want to give us your e-mail address to receive communication from our church.





SAVE THE DATE!!!

ST. NICHOLAS ALBANIAN ORTHODOX CHURCH

Sunday, July 23, 2017

**Join us in celebrating His Grace
Bishop Ilia's 80th Birthday and the 15th
Anniversary of his Ordination**

**Dinner dance will be at Venuti's
Banquet Hall in Addison III**

Tickets: \$60 for adults, \$25 for children
under 12 and children 5 and under are
free

Ruajeni kete date!!!

23 Korrik 2017, e diele-

*Jeni te ftuar per festimin e 80
vjetorit te lindjes te Hiresise se Tij,
Bishop Ilia*

*Darka do te zhvillohet ne
Venuti's Banquet Hall ne Addison, IL*

*Biletat: \$60 per te rritur, \$25 per
femijet nen 12 dhe femijet 5 e poshte nuk
paguajne*

*Po te deshironi me shume
informacion, kontaktoni zyrrin e Kishes.*



†NOTICE

**WEDNESDAY, NOVEMBER 1, 2017 – A
CHRISTIAN PILGRIMAGE TO THE HOLY LAND
LED BY HIS GRACE BISHOP ILIA**

His Grace Bishop Ilia will be leading a 12-day tour to the Holy Land beginning on Wednesday, November 1 and ending on Sunday, November 12A. Participants will visit Nazareth, the Garden of Gethsemane and the original baptismal site of our Lord at the Jordan River. In Jerusalem they will visit the Patriarchate and have a private audience with His Beatitude Theophilos. The all-inclusive cost for the tour is \$3,893.00 per person based on double or triple occupancy. If interested, you can pick up a registration form in the St. Nicholas Church narthex which contains a detailed itinerary.



SAVE THE DATE!!!

Sunday, August 20, 2017

**30 YEAR ANNIVERSARY
CELEBRATION OF THE HOLY
MOTHER OF GOD WEeping ICON**

Please join us at the church hall
Watch for more details as the event
approaches

20 Gusht 2017

*Perkujtimi i 30 vjetorit te dites kur qau
Ikona e Shen Marise ne Kishen e Shen
Kollit*

*Jeni te ftuar te vini ne kishen per te
perkujtuar kete eveniment shume
domethenes per Kishen tone*

*Do te kete me shume informacion per
kete eveniment ne te ardhmen*



**†We Need Your Help/
Kerkohet ndihma tuaj**

We are in the process of collecting memorabilia that reflect the history of our church and its community in years. They will be used to create slide shows to be presented in recognition of 30 years anniversary of weeping of Icon of the Blessed Virgin as well as

for the celebration of 80th birthday of our very own His Grace, Bishop Ilia. Please send any photos, newspaper clips, videos, or any other form of memorabilia either by mail at: 2701 N. Narragansett Avenue, Chicago, IL 60639 or our church e-mail address www.stnicholasalbanianchicago.org. If you have any specific question you can contact Maria Barbachi at 773-889-4282 or at the e-mail address stated above.

Per te kujtuar 30 vjetorin e dites kur qau Ikona e Shen Marise ne kishen tone si dhe per te festuar ditelindjen e Hiresise se Tij, Bishop Ilia po grumbullojme fotografi, artikuj gazetash dhe forma te tjera kujtimi qe reflektojne historine e kishes sone dhe te komunitetit te saj. Ne rast se deshironi te kontriboni per kete projekt, ju lutemi dergoni cdo forme memorabilia qe keni me poste ne adresen e kishes: 2701 N. Narragansett Avenue, Chicago, IL 60639 ose me e-mail ne adresen www.stnicholasalbanianchicago.org. Ne rast se do te doni me shume informacion apo keni pyetje per kete projekt, ju mund te kontaktoni Maria Barbachi ne numrin 773-889-4282 ose ne adresen e e-mail te kishes permendur me lart.



Life of the Month's Saints

Prophet Elias

Commemoration Day, July 20

Elias of great fame was from Thisbe or Thesbe, a town of Galaad (Gilead), beyond the Jordan. He was of priestly lineage, a man of a solitary and ascetical character, clothed in a mantle of sheep skin, and girded about his loins with a leathern belt. His name is



interpreted as "Yah is my God." His zeal for the glory of God was compared to fire, and his speech for teaching and rebuke was likened unto a burning lamp. From this too he received the name Zealot. Therefore, set aflame with such zeal, he sternly reprov'd the impiety and lawlessness of Ahab and his wife Jezebel. He shut up heaven by means of prayer, and it did not rain for three years and six months. Ravens brought him food for his need when, at God's command, he was hiding by the torrent of Horrath. He multiplied the little flour and oil of the poor widow of Sarephtha of Sidon, who had given him hospitality in her home, and when her son died, he raised him up. He brought down fire from Heaven upon Mount Carmel, and it burned up the sacrifice offered to God before all the people of Israel, that they might know the truth. At the torrent of Kisson, he slew 450 false prophets and priests who worshipped idols and led the people astray. He received food wondrously at the hand of an Angel, and being strengthened by this food he walked for forty days and forty nights. He beheld God on Mount Horeb, as far as this is possible for human nature. He foretold the destruction of the house of Ahab, and the death of his son Ohozas; and as for the two captains of fifty that were sent by the king, he burned them for their punishment, bringing fire down from Heaven. He divided the flow of the Jordan, and he and his disciple Elisseus passed through as it were on dry land; and finally, while speaking with him, Elias was suddenly snatched away by a fiery chariot in the year 895 B.C., and he ascended as though into heaven, whither God most certainly translated him alive, as He did Enoch

(Gen. 5:24; IV Kings 2: 11). But from thence also, after seven years, by means of an epistle he reproached Joram, the son of Josaphat, as it is written: "And there came a message in writing to him from Elias the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way," and so forth (II Chron. 21:12). According to the opinion of the majority of the interpreters, this came to pass either through his disciple Elisseus, or through another Prophet when Elias appeared to them, even as he appeared on Mount Tabor to the disciples of Christ (see Aug. 6). Church of Christ.

Source: www.goarch.org



Fjetja e Hyjlindëses

Festa e Fjetjes së Hyjlindëses kremtohet më 15 gusht, e paraprirë nga dy javë agjërimi kreshmor. Ajo përkujton vdekjen, ngjalljen dhe lavdërimin e Nënës së Krishtit. Ajo shpall që Maria "u mor" nga

Perëndia, në mbretërinë qiellore të Krishtit, në të përmbushurit e ekzistencës së saj trupore dhe shpirtërore. Sikurse edhe në Lindjen e Virgjëreshës, dhe në festën e Hyrjes së saj në Tempull, ne nuk kemi burime biblike apo historike as për këtë festë. Tradita e Kishës thotë që Maria vdiq, siç vdesin të gjithë njerëzit, jo "vullnetarisht", si Biri i saj, por, si pasojë e natyrës së vdekshme njerëzore, e cila është e lidhur në mënyrë të padukshme me prishjen e kësaj bote.

Kisha Orthodhokse na mëson se Maria nuk ka mëkate personale. Megjithatë, në Ungjillin e festës, në shërbesat liturgjike dhe në ikonën e Fjetjes, Kisha shpall, se Maria, me të vërtetë kishte nevojë të shpëtohej nga Krishti, ashtu si të gjithë njerëzit janë shpëtuar nga mundimet, vuajtjet dhe vdekja e kësaj bote; dhe mbasi ajo vdiq, ajo u ngjall nga Biri i saj si Nëna e Jetës dhe se tani merr pjesë në jetën e amshuar të Parajsës, e cila është përgatitur dhe i është premtuar të gjithë atyre që "e dëgjojnë fjalën e Perëndisë dhe e ruajnë atë". (Lluka 11;27-28)

Shërbesat e festës përsëritin temën kryesore, atë që Nëna e Jetës ka "kaluar në harenë qiellore, në ngazëllimin hyjnor dhe në gëzimin pambarim" të Mbretërisë së Birit të saj (varg Mbrëmësore). Këndimet e Dhiatës së Vjetër, si edhe këndimet e Ungjillit në Mëngjesoren dhe në Meshën Hyjnore, janë të njëjta me ato të festës së Lindjes dhe të Hyrjes në Tempull. Kështu, festa e Fjetjes së Hyjlindëses është kremtimi i faktit, që të gjithë njerëzit janë "lartësuar" në lumërinë e Krishtit fitimtar dhe që ky lartësim tashmë është kryer tek Maria Hyjlindëse. Festa e Fjetjes është shenja, garancia dhe kremtimi, se fati i Marisë është destinimi i të gjithë atyre "të përunjurve", shpirtat e të cilëve madhërojnë Zotin dhe mendjet e të cilëve ngazëllohen për Perëndinë, Shpëtimtarin e tyre dhe jetët e të cilëve i janë kushtuar krejtësisht dëgjimit dhe ruajtjes së Fjalës së Perëndisë, e cila i është dhënë njerëzve në fëmijën e Marisë, Shpëtimtarin dhe Çlironjësën e botës.

Së fundi, duhet të theksohet, se në të gjitha festat e Virgjëreshës Hyjlindëse, të krishterët orthodhoksë kremtojnë faktet e vetë jetës së tyre, në Krishtin dhe në Shpirtin e Shenjtë. Ajo që ndodhi me Marinë, ndodh me të gjithë ata që imitojnë jetën e saj të shenjtë plot përunjësi, bindje dhe dashuri. Së bashku me atë, të gjithë njerëzit do të jenë "të bekuar", do të jenë "më të nderuar se Keruvimet dhe më të lavdëruarën pa krahasim se Serafimet", nëse ata ndjekin shembullin e saj. Tek të gjithë ata do të lindë Krishti, me anë të Shpirtit të Shenjtë. Të gjithë ata do të bëhen tempuj të Perëndisë së gjallë. Të gjithë ata, që bëjnë jetën që bëri Maria, do të marrin pjesë në jetën e amshuar të Mbretërisë së Perëndisë.

Në këtë kuptim, gjithçka që është lavdëruar tek Maria, është një shenjë që tregon se çfarë i është ofruar çdo personi në jetën e Kishës. Për këtë arsye, Maria me fëmijën e saj hyjnor në duar, quhet në Traditën Orthodhokse Imazhi i Kishës. Sepse bashkësia e të shpëtuarve përbëhet nga ata, në të cilët Krishti banon.

Burimi: <http://www.forumishqiptar.com>



† Prayer list / Lista e lutjes

Please remember these people in your prayers:

Ju lutemi mos harroni të perfshini edhe këta njerëz në lutjet tuaja: Fr. Philip, Gregory, Lillian, Richard, Perry, Olga, Eva, Kay, Annie, Debra, Helen, John, Tina, Linda, Will, Peter, Mary, Rick, Sam, Nick, Cathy, Anastasia, Kathy, Vincenzina, Niki, Vasiliki, Dita, Cindy, Loren, the men and women serving in the military, and those who have no one to pray for them. If you need to request a prayer for yourself or your beloved ones, please contact Mirela Pajcini @ 630-792-1235



We would like to express our heartfelt thanks and appreciation to our dedicated choir members who so faithfully sing during the summer months. Many church choirs take the summer off, but our choir members unselfishly give of their time and talents every Sunday. Thank you for your commitment to our St. Nicholas choir. God Bless you all! We also would like to take this opportunity to express my thanks and appreciation to our choir co-director Maria Barbachi, for a job well done. During summer she oversees the smooth running of our choir ministry

Deshirojme te shprehim falenderimet tona me te perzemerta per anetaret e perkushtuar te korrit tone qe kendojne me devotshmeri gjate muajve te beharit. Ne shume kisha korri ben pushim gjate muajve te beharit, ndersa anetaret e korrit tone dedikojne kohën dhe talentin e tyre ne menyre te palodhshme cdo te diele. Faleminderit per devotshmerine tuaj per Kishen e Shen Kollit. Zoti ju bekoftë!

Gjithashtu deshirojme te perfitojme nga rasti te shprehim falenderimin dhe mirenjohjen tone per co-drejtoreshen e korrit, Maria Barbachi, per nje pune shume te mire. Gjate beharit, ajo drejton me efektivitet korrin e kishes sone.



St. Nicholas Albanian Orthodox Church

Schedule of Services

July / Korrik 2017

02	Sun.	2nd Sunday of Matthew / Martyr Hyacinth † 2 Mateut. Dëshmor Asklipiadhi	Divine Liturgy 10:00 am
09	Sun.	3rd Sunday of Matthew / 45 Martyrs of Nicopolis † 3 Mateut. 45 dëshmoret në Armeni.	Divine Liturgy 10:00 am
16	Sun.	Hieromartyr Athenogenes <i>E Eterve te Sin.IV Ekum Hierod. Athinogjeni</i>	Divine Liturgy 10:00 am
20	Thur	Prophet Elias/ Profeti Ilija	Div. Lit
23	Sun.	5th Sunday of Matthew / Great Martyr Christina <i>5 Mateut. Dëshmg. Kristina</i>	Divine Liturgy 10:00 am
30	Sun.	6th Sunday of Matthew / Forefeast of the Holy Cross <i>6 Mateut. Evdhokimi i Drejtë.</i>	Divine Liturgy 10:00 am

August / Gusht 2017

06	Sun.	Holy Transfiguration of Our Lord <i>† METAMORFOZA E SHPËTIMTARIT TONË JISU KRISHT (Sotirit).</i>	Divine Liturgy 10:00 am
13	Sun.	10th Sunday of Matthew / Apodosis of Transfiguration <i>† 10 MT. Mbyllja e Metamorfozës</i>	Divine Liturgy 10:00 am
15	Tue.	Dormition of the Theotokos <i>† Fjetja e Hyjlindëses Mari. Dësh.Tarsizi në Romë</i>	Divine Liturgy 10:00 am
20	Sun.	11th Sunday of Matthew / Prophet Samuel† 11 MT. Pr. Samuel.	Divine Liturgy
24	Thur.	St. Cosmas of Aetolia (Fier) <i>† Hierod. Kozmai nga Etolia, në Kolkondas (Fier). Hierod. Eftihi</i>	Divine Liturgy 10:00 am
27	Sun.	12th Sunday of Matthew <i>† 12 MT. (I riu i pasur). Osh. Pimeni.</i>	Divine Liturgy