

St. John the Baptist Melkite Catholic Church

200 E. North Avenue – Northlake, Illinois 60164

Email: stjohnthebaptistchicago@hotmail.com

Office (858) 280 6131

Divine Liturgy every Sunday at 11:00 A.m.



Sunday, January 31, 2021

الاحد، 31 كانون الثاني 2021

Sunday of the Prodigal Son

أحد الابن الشاطر

Tuesday, February 2, 2021

الثلاثاء 2 شباط 2021

Entrance of our Lord, God and Savior Jesus Christ into the Temple

عيد دخول ربنا يسوع المسيح الى الهيكل



Liturgy of St. John Chrysostom



**ST. JOHN THE BAPTIST
Melkite Catholic Church**

200 E. North Ave.
Northlake, IL 60164



SUNDAY

**La Divina Misa en
español 9:00 AM**

**DIVINE LITURGY AT
11:00 AM**

stjohnthebaptistchicago@hotmail.com

www.stjohnmelkite.com

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favor llamar

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St. John's Office Information

Office Phone: (858) 280-6131

Office Hours:

Thursdays & Friday

09:00 AM to 01:00 PM

**Please do not call later than 8:00
PM, unless it is an emergency.**

**All other times, please call the
cellular phone.**

Confession:

*Available before or after any
service, or by appointment.*

Baptism:

*Please contact the pastor in advance
to arrange for the required
instructions.*

Marriage:

*A notice of at least 6 months should
be given to the pastor, before the
proposed wedding date to arrange
for the required interview and
instructions.*

Communion of the sick:

*Sick parishioners may receive the
Holy Communion at home. Please
advise the pastor whenever this
sacrament is needed.*

Anointing the sick:

*Please contact the pastor at any time
for this mystery.*

***"And eternal life is this: to know you the only true God,
and the one you have sent Jesus Christ"***

Antiphon Prayer (PLC p.430)

O God of mercy and compassion, Who do not want the sinner to die but to repent and live, we ask You to shine the Light of your Face upon us. Convert us to You, for the enemy has deceived us and stripped us of your grace. Restore to us our initial

vestment. Open to us the doors of your great mercy, that we may enter your heavenly Dwellings with the Elect and praise your glory forever.

For You have sent your Only-begotten Son in forgiveness to the World. Through Him we render glory, thanksgiving and worship to You Eternal Father, and to your All-holy, Good and Life-giving Spirit, now and always and forever and ever.

صلاة الأنديفونة للابن الشاطر

يا إله الرحمة والرأفة، يا مَنْ لا يشاء موتَ الخاطيءِ، بل يُريده أن يتوبَ ويحيا، نسألكَ أن تُثبِّرَ علينا بوجهك وتُرجعنا إليك، نحن الذين خَدَعهم العدوُّ وعزَّاهم من نعمتك، وأن تُعيِّدَ لينا الخُلةَ الأولى، وتفتحَ لنا أبوابَ رحمتك الواسعة، فندخلَ ديارك مع المختارين ونسبح عزتك على الدوام لأنك أرسلت ابنك الوحيد غُقراناً للعالم، وبه نرفعُ إليك المجد والشكر والسجود، أيها الأب الأزليُّ، وإلى روحك القدوس الصالح والمحيي، الآن وكلَّ أوانٍ...

Antiphons of the Feast of the Entrance of our Lord God to the temple:

1- Gird your sword upon your thigh, O Mighty One!

O Son of God who were carried in the arms of Simeon the Just, save us who sing to You: Alleluia

2- In Your splendor and majesty, ride triumphant in the cause of truth and for the sake of justice.

3- Your arrows are sharp; peoples are subject to You; the king's enemies lose heart. A tempered rod is your royal scepter.

الأنديفونة الثانية لعيد دخول السيد الى الهيكل 1: - تقلدُ سيفك على جنبك أيها القوي

اللازمة: خلصنا يا ابن الله، يا من حُمِلَ على ذراعَي سمعان الصديق، نحن المرمنين لك هلوليا

2- استله وِسْرُ إلى الامام. واملك في سبيل الحق والدعة والبر، فتهديك يميك هدياً عجيماً

3- نبالك مسنوناً أيها الجبار، شعوبٌ تحتك يسقطون، هي في قلوبِ أعداءِ الملك. صولجانُ ملكك صولجانُ استقامة المجد للآب... الآن... يا كلمة الله الابن الوحيد...

Entrance Hymn: The Lord has made his Salvation known; He has revealed his justice to all nations. O Son of God, Who were carried in the arms of Simeon the Just, save us...

ترنيمة الدخول للعيد: عرّف الربُّ خلاصه، كشفَ أمامَ كلِّ الأمم عدله

خلصنا يا ابن الله، يا مَنْ حُمِلَ على ذراعَي سمعان الصديق، نحنُ المرمنين لك هلوليا.

Hymns:

نشيد القيامة بالحن الثاني

لما نزلت الى الموت، أيها الحياةُ الخالدة، أمتَ الجحيمِ بسنى لاهوتك. ولما أقمَت الاموات من تحت الثرى، صرخت

.جميعُ قوات السماويين: أيها المسيحُ ألهنا، يا مُعطي الحياة، المجد لك

Troparion of the resurrection (2nd tone)

When You descended to death, O immortal Life, * You destroyed Hades by the splendor of Your divinity. * And when You raised the dead from below the earth, *

all the heavenly powers cried out to you: * “O Giver of life, Christ our God, glory to You!”

نشيد دخول ربنا يسوع المسيح الى الهيكل باللحن الاول

إفرحي يا والدة الإله العذراء الممتلئة نعمة، لأنه منك أشرق شمس العدل المسيح إلهنا، مُنيراً الذين هم في الظلام. وافرح أنت أيها الشيخ الصديق، قابلاً على ذراعيك مُعتق نفوسنا، والمنعم علينا بالقيامة.

Troparion of the Feast (3 times), 1st. Tone BDW p. 627, ED p. 1319

Hail, O Woman full of grace, Virgin and Mother of God: from you has arisen the Sun of Justice, Christ our God, enlightening those who stand in darkness, In You too, O just Elder Simeon, rejoice, for you carried in your arms the Redeemer of our souls, our Resurrection.

Troparion of the patron of the church

طوبارية شفيع الكنيسة

Kondakion of the Feast, 1st. Tone

O Christ our God who through your birth have sanctified the virginal womb and have now blessed the arms of Simeon, today You have come to save us. O Lord, when wars prevail, keep your people in peace and strengthen our Public Authorities in every good deed, for You alone are the Lover of Mankind.

قنداق الختام باللحن الاول

أيها المسيح الإله، يا مَنْ بمولده قدّس المستودع البتولي، وبارك يدي سمعان كما يليق، لقد بادرت الآن أيضاً وخلصتنا. فاحفظ رعيتك بسلام في الحروب، وأيد عبيدك الذين أحببتهم، أيها المحب البشر وحدك.

Kondakion of the Prodigal Son: (3rd tone)

When in my wretchedness I ran away from your fatherly love, I squandered in wickedness the riches You had given me. And so now, like the Prodigal Son, I cry out to You: “I have sinned in your sight, O Merciful Father: receive me now that I repent and make me as one of your hired servants.”

نشيد الختام (القنداق) باللحن الثالث

لمّا نفرث من المجد الابوي بغباوة، بدّرت في الشرور الثروة التي أعطيتها. لذلك أصرخُ إليك كالابن الشاطر: خطئْتُ أمامك، أيها الأب الرؤوف. فاقبلني تائباً واجعلني كأحد أجرائك.

Epistle 1 Cor 6:12-20 - Page 326 (English) – Page 366 (Arabic)

Psalm 32:22,1: May your kindness, O Lord, be upon us, for we have hoped in you.

Exult, you just, in the Lord; praise from the upright is fitting.

Reading from the First Epistle of St. Paul to the Corinthians

Brethren, all things are lawful for me, but not all things are fitting. All things are lawful for me, but I will not be brought under the power of anyone. Food is for the belly, and the belly for food, but God will destroy both the one and the other. Now, the body is not for immorality, but for the Lord, and the Lord for the body. For God has raised up the Lord and will also raise us up by his power.

Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them the members of a prostitute? By no means! Or do you not know that one who cleaves to a prostitute becomes one body with her? *For the two*, it is said, *shall be one flesh* (Gn.2: 24). But he who cleaves to the Lord is one spirit with him. Flee immortality. Every sin a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your members are the temple of the Holy Spirit who is in you, whom you have from God and that you are not your own? For you have been bought at a great price. Glorify God therefore in your body and in your soul which both are God's. **Alleluia**

Psalm 17:48,50 :O God, you granted me retribution and make peoples subject to me and saved me from my raging enemies.

Stichon: Therefore, I will proclaim you, O Lord, among the nations, and I will sing praise to your name.

مقدمة الرسالة

-لنتكُنْ يا ربُّ رحمتك علينا، بحسبِ اتكالنا عليك -ابتهجوا أيها الصديقون بالرب، بالمستقيمين يليق التسبيح

الرسالة (1كورنثس 6: 12-20)

يا اخوة. كل شيء يجوز لي، ولكن ليس كل شيء ينفع. كل شيء يجوز لي، ولكن لا يتسلط على شيء. ان الاطعمة للجوف والجوف للأطعمة. وسَيُبِيدُ اللهُ هذا وتلك. أما الجسد فليس للزنى بل للرب. والربُّ للجسد والله قد أقام الرب. وسيقمينا نحنُ أيضاً بقوته. أما تعلمون ان اجسادكم هي أعضاء المسيح؟ أفأخذ أعضاء المسيح واجعلها أعضاء زانية؟ حاشى. أوما تعلمون ان من اقترن بزانية يصير معها جسداً واحداً؟ لأنه قد قيل: يصيران كلاهما جسداً واحداً. أما الذي يقترن بالرب فيكون معه روحاً واحداً. اهربوا من الزنى. ان كل خطيئة يفعلها الإنسان هي خارج الجسد. أما الزنى فإنه يجرم الى الجسد. أوما تعلمون ان أجسادكم هي هيكلُ الروح القدس الذي فيكم، الذي نلتموه من الله، وأنكم لستم لأنفسكم. لأنكم قد اشتريتم بثمنٍ كريمٍ؟ فمجدوا الله اذن في جسدكم وروحكم للذين هما لله.

هللوا

-الله هو المنتقم لي، ومخضع الشعوب تحتي -المعظم خلاص الملك، والصانع رحمةً إلى مسيحه

Gospel: Luke 15: 11-32 (The Parable of the Prodigal Son) Page 190 (English) – Page 120 (Arabic)

The Lord told this parable: "A man had two sons. And the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his possessions between them. And not many days later, the younger son gathered up all his wealth and traveled to a far country; and there he squandered his fortune in loose living. And after he had spent all, there came a severe famine over that country, and he began to suffer from it. And he went and joined one of the local landowners, who sent him to his fields to feed the pigs. And he longed to fill himself with the pods the pigs were eating, but no one offered to give them to him. But when he had come to his senses, he said, 'How many hired men in my father's house have bread in abundance, while I am perishing with hunger! I will get up and go to my father, and will say to him, "Father, I have sinned against heaven and before you, I am no longer worthy to be called your son; make me as one of your hired men."' And he got up and went to his father. But while he was yet a long way

off, his father saw him and was moved with compassion and ran and fell upon his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you, I am no longer worthy to be called your son.' But the Father said to his servants, 'Fetch quickly the best robe and put it on him, and give him a ring for his finger and sandals for his feet; and bring out the fattened calf and kill it, and let us eat and make merry; because this my son was dead, and has come to life again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came close to the house, he heard music and dancing. And calling one of the servants he asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has got him back safe.' But he was angered and would not go in. His father, therefore, came out and began to beg him. But he answered and said to his father, 'Look, these many years I have been serving you, and have never disobeyed any of your orders; and yet, you have never given me a kid that I might make merry with my friends. But when this son of yours comes, who has devoured your wealth with prostitutes; you have killed for him the fattened calf!' But he said to him, 'Son you are always with me, and all that is mine is yours; but we were bound to make merry and rejoice, for this your brother was dead, and has come to life; he was lost and is found.'"

انجيل الابن الشاطر لوقا 15: 11 - 32

قال الرب هذا المثل: إنسان كان له ابنان. فقال أصغرهم لأبيه: يا أبت أعطني نصيبي من المال. فقسم بينهما أمواله. وبعد أيام غير كثيرة جمع الابن الاصغر كل شيء له وسافر إلى بلد بعيد. وبدر ماله هناك عائشاً في الخلاعة. فلماً أنفق كل شيء له، حدثت في ذلك البلد مجاعة شديدة. فأخذ في العوز. فذهب وانضوى الى واحد من أهل ذلك البلد. فأرسله الى حُقُولِه يرعى الخنازير، وكان يشتهي أن يملأ بطنه من الخرنوب الذي كانت الخنازير تأكله، ولم يعطه أحد. فرجع الى نفسه وقال. كم لأبي من أجراء يفضل عنهم الخبز، وأنا اهلك جوعاً. أقوم وأمضي إلى أبي وأقول له: يا أبت قد خطئت إلى السماء وامامك. ولست مستحقاً بعد أن أدعى لك ابناً، فاجعلني كأحد أجرائك. فقَامَ وجاء إلى أبيه. وفيما هو بعيد، رآه أبوه فتحركت أحشاؤه. وأسرع وألقى بنفسه على عنقه وقبله. فقال له الابن: يا أبت قد خطئت إلى السماء وامامك، ولست مستحقاً أن أدعى لك ابناً. فقال الاب لعبيده: هاتوا الحلّة الاولى وألبسوه. واجعلوا خاتماً في يده وحذاء في رجليه. وأتو بالعجل المسمن واندبوه فنأكل ونفرح. لأن ابني هذا كان ميتاً فعاش، وكان ضالاً فوجد. فطفقوا يفرحون. وكان ابنه الأكبر في الحقل. فلما أتى وقرب من البيت سمع أصوات الغناء والرقص. فدعا أحد الغلمان وسأله ما عسى أن يكون هذا. فقال له: قد قدّم أخوك، فدبّح أبوك العجل المسمن، لأنه لقيه سالماً. فعصّب ولم يرد أن يدخل. فخرّج أبوه وطفق يتصرّع اليه. فأجاب وقال لأبيه كم لي من السنين أخدمك ولم أتعد وصيتك قط. وأنت لم تعطني قطّ جدياً لأفرح مع أصدقائي. ولما جاء ابنك هذا أكل أموالك مع الزواني، نبحت له العجل المسمن. فقال له يا ابني أنت معي في كل حين، وكل ما هو لي هو لك. ولكن كان ينبغي أن نتنعم ونفرح. لأن أخاك هذا كان ميتاً فعاش، وكان ضالاً فوجد.

Hymn to the Theotokos It is truly right to call you blessed...

To add or remove Names from the list please call (858- 280- 6131)

Happiness and Prosperity of all our beloved parishioners and friends. Especially, ALL FAMILY SUPPORTING THE CHURCH OF CHRIST AT THIS DIFFICULT TIME. May God remember them in His Kingdom at all time, now and always and forever...

Health & Speedy Recovery: All Corona Patients. For all those who asked us to pray for them, especially Marie Nahhas, Fayez Bitar, Mary Kay Rafidi, Nabih Tadros and Intissar Rizkallah

We pray for all our beloved ones who have fallen asleep in the Hope of the Resurrection, specially Therese Riadi, Michel and Lydia Makdah, Marsel Souri, Dalal Nahhas, Salwa Sous, Dr. Antoun Hawatmeh and Marcelle Maloyan, for all victims and martyrs in Middle East, and all Corona Virus victims. Remember O Lord, all our beloved ones, in Your Kingdom, at all times, now and always and for ever and ever. Amen.

**St. John
The
Baptist
Assets**

The following is an update of the 47 families who pledged, donated, and paid so far:

Total Pledges:	\$748,000 21%
Payments Received:	\$408,000 55% of Pledges
Cash Available Including Payments:	\$1,010,000 29%
Sell Current Church Assets Est.:	\$1,300,000 37%
Total (Pledges, Cash, and Assets):	\$2,650,000 76%
Additional Pledges Needed:	\$850,000 24%
New Church Estimated Cost:	\$3,500,000 100%

Reflection on the Parable of the Prodigal Son (Luke 15: 11-32)

Sermon given by Fr. Eric Hollas, OSB, San Juan Capistrano, CA – 23 June 2011

The parable of the Prodigal Son is likely one of the most quoted and most versatile of all the stories in the Gospels. And it is so because at various times in our lives it is easy to identify with one or all of these three characters. Of course our motives for identifying with them can be mixed, such as when we prefer to put ourselves in the shoes of the generous father. He has been deeply wronged, and his youngest son has been a keen disappointment. We've all been there. And there is more than a hint of disappointment to be found in the eldest son, who complains that he has not gotten proper recognition from the father. We've all been the aggrieved elder brother. But unlike the father, are there times when we've preferred to wallow in our grief and refuse to turn the page and move on?

We've also been in the shoes of the penitential son, who returns hat in hand from a wasted life, hoping to begin all over again. If the truth be told, most of us have a hard time imagining ourselves doing horrible things from which we need to repent. Repentance and change of life are generally what other people need to do, and each of us, without much trouble, could compile a list of friends and neighbors who are in need of a healthy dose of repentance.

More often than not, however, many of us prefer to be the older brother. We've been good boys and girls throughout life, been well-behaved, worked hard. But why is it that all the wicked people around us seem to prosper? Where is justice in this world?

So we end up with a story in which one person desperately wants forgiveness; a second wants to give it freely; and a third begrudges the easy forgiveness that the undeserving brother gets. But therein is the struggle that goes on daily in our lives.

Just for today let's pretend that we are not the generous father. Let's pretend that we are not the virtuous older brother who does everything right and gets so little recognition in return. For a moment, let's pretend, hypothetically of course, that we are the younger brother – the sinner, the wastrel, the guy who needs to turn his life around. If you have to, stretch your imagination on this, even if you've never been there.

For years there was an element in this parable that had never occurred to me, until someone pointed out to me how unconditional the father's love really is. There is no sequel to this parable, but if there were, it would not include a scene like this. Having forgiven his son on Monday, the father wakes up on Tuesday and begins a lifetime of nagging his son – a lifetime of reminding his son of how much he had forgiven him. On the contrary, the parable assumes there will be no daily reminders of the ridiculous life his son had led, because the father has moved on emotionally. He's wiped the son's slate clean, but the father has also rid himself of any memory of disappointment that could haunt him for the rest of his life. He counts his blessings and leaves the burden of his son's sins behind him.

And so for the father this story of forgiveness is wonderfully liberating. But it is liberating for the son too. For the son the reconciliation is genuine. There is no burden of sin to contend with. There is the joy of having a clean slate on which to write the next stage of his life, and an appreciation of how generous his father had been. And while the absence of a sequel to the parable lets us guess, I'd like to think that on Tuesday the prodigal son starts his life all over – with a vengeance. We have to assume that after forgiveness on Monday, he does not resume his old ways on Tuesday. Instead, there is a genuine conversion experience. He's gotten another chance, and with forgiveness has come responsibility. With his father's forgiveness and love, he now can't go back. His commitment must be total and complete and be lived out every day. He must be a new man, building on the gifts that were already there but never used before.

There's one other piece to the parable that makes it perfect for this Investiture vigil. At the welcome home, after the son has repented and committed himself to a new life, the father clothes him in a colorful robe. Whatever else that robing accomplished, it most definitely was not meant to honor his son's past life. Rather, it was a sign to the son and to everyone else that something important had taken place. He was the same old son, but he is a new son, and acceptance of the robe is a sign of a covenant between the repentant son and the loving father. The son cannot go back to the old ways, because the robe is a reminder to everyone of the new responsibility that the son accepts.

You and I are repentant sons and daughters as we approach the altar this afternoon. God is our loving father, and we know that his forgiveness is complete. We should also know that if today we are the perfect and aggrieved elder brother, then we don't need the robe that symbolizes a change of life. The robe is for those who need to repent; the robe is for those who commit their lives in response to a loving father.

Shortly you will each be clothed in the robe that is a sign of our recommitment to walk in the steps of a loving father. As such, we are all prodigal sons and daughters. But like the prodigal son, be sure of your willingness to make the confession of sin to our loving Father; be sure of your willingness to start life anew in a very special relationship with God; be sure that you can accept the responsibility to live in this covenant you make with God. The Lord invites us as a loving Father to confess, to amend our lives, and to walk always in his paths. If we choose to do this, the Lord will always walk with us.