

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.

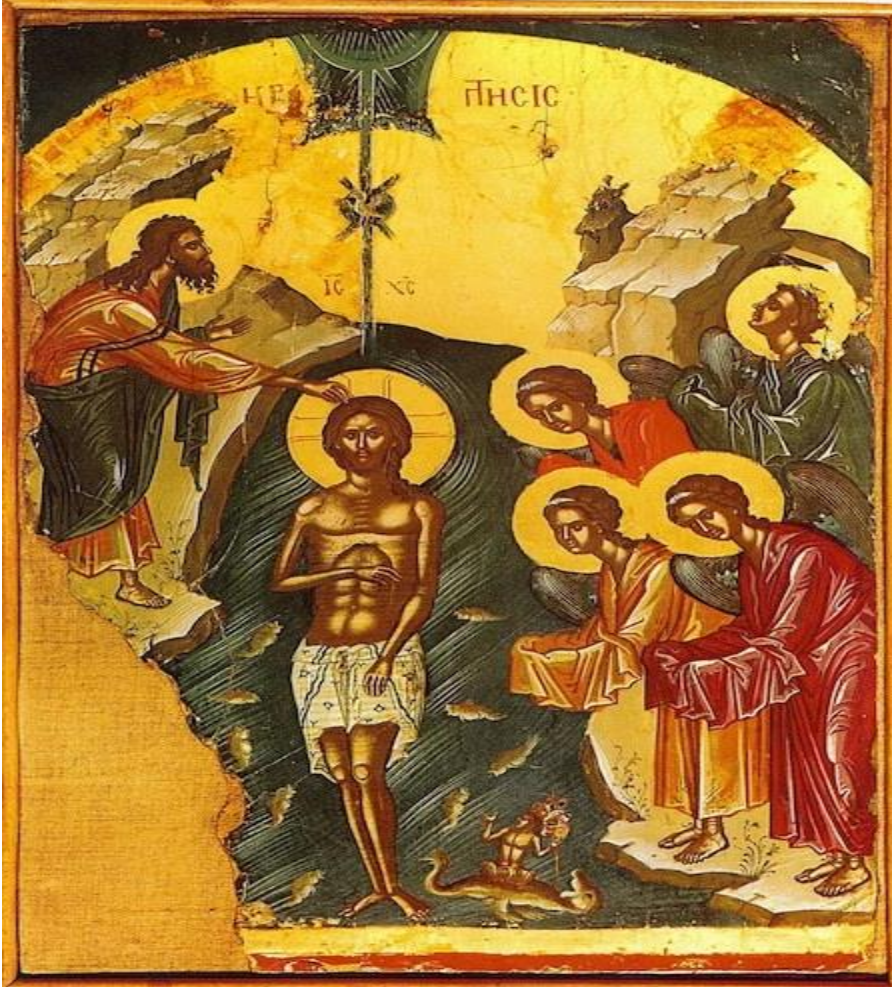


Sunday, January 10, 2021

Sunday after Theophany

الاحد، 10 كانون الثاني 2021

الاحد الذي بعد عيد الظهور



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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St. John the Baptist, Hall Phone:

(858) 280 6131

Proto Dn. Antoine Shehata:

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Deacon Fadi Rafidi: (708) 473 -
5455

Para **La Comunidad Hispana** por
favor llamar

Fr. Sergio Ayyala: (630) 936-1839

E-Mail:

stjohnthebaptistchicago@hotmail.com

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”***

Antiphons of the Theophany PLC p. 326, BDW p. 595, ED p. 1279

Second Antiphon

1-I love the Lord because He has heard my voice in supplication.

**O Son of God, Who were baptized by John in the Jordan River, save us
who sing to you Alleluia!**

- 2- The cords of death encompassed me, and I called upon the name of the Lord.
3- I shall walk before the Lord in the land of the living.

الأنديفوننة الثانية للظهور:

الآية 1 - أحببت لان الرب سيسمع تضرعي

خلصنا يا ابن الله، يامن أعتد من يوحنا في الاردن، نحن المرمنين لك هلوليا

الآية 2- الحزن والوجع وجدث، وباسم الرب دعوت الآية 3- سأكون مرضناً لدى الرب في بقعة الاحياء.

Hymns: Troparion of the Resurrection (7th tone)

Through your Cross You destroyed death, You opened Paradise to the thief, and turned into joy the mourning of the ointment bearing women, and You ordered your Apostles to proclaim that You rose, O Christ God, Bestowing great mercy upon the world.

نشيد القيامة باللحن السابع: لاشيت بصليتك الموت، وفتحت للص الفردوس، وحوالت نوح حاملات الطيب إلى فرح، وأمرت رسلك أن يكرزوا مبشرين بأنك قد قمت، أيها المسيح الإله، مانحاً العالم عظيم الرحمة.

Troparion of the Theophany, PLC p. 327, ED 1272, BDW p. 591

At your Baptism in the Jordan, O Lord, the worship of the Trinity was revealed: for the Father's voice bore witness to you by calling You his Beloved Son, and the spirit in the form of a dove confirmed the truth of these words. O Christ God who have appeared to us, and enlightened the world, glory to You.

نشيد عيد الظهور باللحن الأول: في اعتمادك يا رب في نهر الاردن، ظهر السجود للثالوث، فإن صوت الأب كان يشهد لك، مسمىاً أياك ابناً محبوباً. والروح بهيئة حمامة يؤيد حقيقة الكلمة. فيا من ظهر وانار العالم، أيها المسيح الإله المجد لك.

Troparion of the Patron of the church

النشيد لشفيح الكنيسة

Kondakion of the Theophany, PLC p. 328, ED 1272, BDW p. 591

Today You have appeared, O Lord, to the universe and Your light, O Christ our God, has been impressed upon us who sing to You with full knowledge: You came and appeared, O Inaccessible Light.

نشيد الختام (القنداق) لعيد الظهور باللحن الرابع: اليوم ظهرت للمسكونة يا رب، ونورك قد ارتسم علينا، نحن مسبحيك عن معرفة. لقد أتيت وظهرت أيها النور الذي لا يندى منه.

Epistle EPH 4:7-13 - Page 466 (English) – Page 529 (Arabic)

- 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 Epistle of St. Paul to the Ephesians:

Brethren, to each one of us the grace was given according to the measure of Christ's bestowal. Thus, he says, *ascending on high, he let away captives; he gave gifts to men (Ps.61:19)*. Now this *ascending*, what does it mean but that he also descended first into the lower parts of the earth? He who descended, he it is who ascended also above all the heavens, that he might fill all things. And he himself gave some men as apostles, and some as prophets, and others as pastors and teachers, in order to perfect the saints for a work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ. **Alleluia (Tone 5)**

-Your favor, O Lord, I will sing forever; from generation to generation, my mouth will proclaim your faithfulness.

-For you have said, "My kindness is established forever."

In heaven you have confirmed your faithfulness.

الاحد الذي بعد الظهور مقدمة الرسالة -لتكن يا رب رحمتك علينا، بحسب إتكالنا عليك

-ابتهجوا أيها الصديقون بالرب، بالمستقيمين يليق التسبيح الرسالة (أفسس 4: 7-13)

يا إخوة، لكل واحد منا أعطيت النعمة على مقدار موهبة المسيح. لذلك يقول: لما صعد إلى العلى سبى سبياً وأعطى الناس عطايا. فكونه صعد هل هو إلا أنه نزل أولاً إلى اسافل الارض؟ فالذي نزل هو نفسه الذي صعد أيضاً فوق السماوات كلها ليملاً كل شيء. وهو الذي جعل بعضاً رسلاً وبعضاً أنبياء وبعضاً مبشرين، وبعضاً رعاة ومعلمين لأجل تكميل القديسين، لأجل عمل الخدمة، لأجل بنيان جسد المسيح، إلى أن ننهي جميعنا إلى وحدة الايمان ومعرفة ابن الله، إلى رجل كامل، إلى مقدار قامة ملء المسيح. هلوليا
بمراحمك يا رب ارنم إلى الابد، إلى جيل فجيل أعلن حقاك بغمي
لأنك قلت: إن الرحمة تُبنى إلى الابد، وفي السماوات يُهيأ حقاك.

Gospel Matthew 4:12-17.

Sunday after Theophany

At that time, When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen." From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

الانجيل (متى 4: 12-17)

انجيل الاحد الذي بعد عيد الظهور

في ذلك الزمان، لما سمع يسوع ان يوحنا قد أُسليم، انصرفَ الى الجليل. وترك الناصرة وجاء فسكنَ في كفر نحوم التي على شاطئ البحر، في تخوم زبولون وفتاليم، ليتَمَّ ما قيلَ بأشعيا النبي القائل: أَرْضُ زَبُولُونَ وَأَرْضُ نَفْتَالِيم، طَرِيقُ الْبَحْرِ عِزُّ الْإِرْدَنْ جَلِيلُ الْأُمَم. الشعبُ الجالسُ في الظلمةِ أبصرَ نوراً عظيماً، والجالسونَ في بقعةِ الموتِ وظلالهِ أُشرقَ عليهم نور. ومنذئذٍ ابتداءً يسوعُ يكرِرُ ويقول: توبوا فقد أقترَبَ ملكوتُ السماوات.

(Regular 981\$ + Electronic \$485)

Total Collection: 01 /05 /21: \$1466

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 and ever.

Health & Speedy Recovery: All Corona Patients. For all those who asked us to pray for them, especially Mary Kay

We pray for George Azar, Sister Malakeh, Marie Bernard Arbach and all our beloved ones who have fallen asleep in the Hope of the Resurrection, For all victims and martyrs in Middle East, all Corona Virus victims. Specially remember our sister **Dalal Nahhas** for whom we're celebrating today the Fortieth Memorial Day. Remember her and 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:	\$746,000	21%
Payments Received:	\$395,000	52% of Pledges
Cash Available Including Payments:	\$992,000	28%
Sell Current Church Assets Est.:	\$1,300,000	37%
Total (Pledges, Cash, and Assets):	\$2,642,000	76%
Additional Pledges Needed:	\$858,000	24%
New Church Estimated Cost:	\$3,500,000	100%



Altar Server Training

Are you interested in helping Father serve the Divine Liturgy on Sundays? Do you want to be part of a community of discernment and fellowship? Come see Dr. Kayed Akkawi and/or Mark Medrano after the 11AM Liturgy for training.



Home Blessing By request

This is a Melkite Tradition that goes back many years. As we all know, it is blessing the homes of the faithful by sprinkling it with Holy Water. For the blessing of your home please call Fr. Rezkallah Samaan at: (858) 280-6131 and make an appointment with him.



St. John's 2020 Calendar

11:00 am. Sunday of Pentecost, solemn Divine Liturgy
We hope this Pandemic disease attain end very fast



Are you receiving our e-mails?

We need your help to ensure that we have everyone's e-mail. All you need to do is to send us a blank e-mail and we will make sure that your e-mail address is in our system. Please take a few minutes this week and e-mail us at: stjohnthebaptistchicago@hotmail.com



Prospora

St. John now offers Saleka (Wheat) & Qudas (Bread for communion) for memorials or to remember a loved one. Prices vary on tray size.

Proceeds help support our Church.

If you need to place an order, please call:

Diane Mondo: 630-696-5043

Bernadette Mady: 708-927-1988

Commentary on Matthew 4:12-23

For the third time in Matthew, Jesus finds himself embracing a new hometown.

Jesus was born in Bethlehem. In doing so, prophecy was fulfilled (2:5-6).

The first move finds the family fleeing Bethlehem and Herod's furor and arriving in Egypt. In doing so, Jesus' life emulates Moses' journeys.

The second move allows the family to return to Israel after Herod's demise. However, the reign of his progeny leads the family to resettle in Nazareth. In doing so, prophecy was fulfilled (2:23).

A third move brings Jesus to Capernaum. In doing so, prophecy was fulfilled (4:14-16).

In other words, never are these moves rooted in human will. Instead, Matthew argues, God has carefully orchestrated these geographical dislocations and thus imbued them with great significance. What is that significance?

Perhaps here we get a glimpse of Jesus' peripatetic existence. From his earliest days through his adult life and ministry, Matthew's Jesus is an itinerant

preacher, a constant wanderer. Jesus does not opt for the comforts of the familiar but embraces God's call to find those who are in need of a word of God wherever they might live.

After all, this is the message of the prophecy. God has promised to reach all the nations. Light has reached those who formerly dwelled in darkness and death. Jesus has come to them and, in a sense, become one of them by becoming their neighbor. Moreover, Jesus' first ministry locale is known as "Galilee of the Gentiles." Thus, from the first and in consonance with prophetic promise, Jesus ministers in an ethnically diverse land.

In an ever more mobile and diverse culture, Jesus' moves are in some sense familiar to many of us. The dislocation of a new place and new neighbors can be both thrilling and intimidating. New surroundings can provide us a new start, a nearly blank slate that might allow us to recreate how others perceive and how we perceive ourselves. New surroundings also can cause us to question every dimension of our selves. Moving causes us to ask anew, "Who am I?" The richness of diverse communities can help us understand others better but also ourselves. In Matthew, Jesus' peripatetic experiences must have shaped his perspective, helping him understand a community as both insider and outsider.

In Capernaum, Jesus picks up the proclamation of John. John's arrest in 4:12 marks a critical transition but not an entirely new path. The basic proclamation of both is identical: "Repent for the kingdom of heaven is near" (3:2 and 4:17). Later (10:7), Jesus will send his disciples to preach the same message. At the same time, John himself promised that Jesus would be a more powerful and important figure in this story. What is the shape of this reign of God? How is Jesus uniquely bringing it about?

The power of Jesus' call becomes quickly evident. The call of his first followers is profoundly inspired. Jesus doesn't have to pitch the idea to these individuals, nor does he need to persuade them. After all, each has little reason to leave their current way of life. Each seemingly has a steady job and, more importantly, familial ties to their vocations as is emphasized in both call narratives.

At the same time, these are unlikely to be individuals of great social power or individual wealth. These fishers are not among the elite of ancient

culture. Though Jesus' disciples will play a vital function in the earliest days of the church, on this day they are utterly ordinary individuals called to an extraordinary task. I imagine that they would not have completely understood what it would mean to become fishers of people at the moment, yet they follow without hesitation. Many *came* to John *seeking* his baptism; here Jesus *calls* a small cadre to *follow* his itinerant path of preaching and healing.

Having begun to assemble his disciples, Jesus turns to his work. He teaches in the synagogues. He pronounces "the good news of the kingdom." He makes the sick and infirmed whole. These will be the defining characteristics of Jesus' daily labors in Matthew. Teaching, proclaiming the kingdom, and healing are integrated components of his ministry, not discrete pieces.

"Repent for the kingdom of heaven has come near." Spoken nearly two millennia ago, how does this promise function for us today? Is the kingdom of heaven still drawing near even today? It is vital to observe the close connection of preaching, teaching, and healing in Jesus' ministry. The proclamation of the kingdom is not solely verbal, not just a teaching but a series of actions designed to bring wholeness to individuals and communities.

The reign of God has dawned not only because Jesus spoke it into existence but also because he was willing to heal the sick and make whole the broken. Thus, it is not a point of embarrassment for us that Jesus proclaimed the dawning of God's direct rule over the world so very long ago, for he believed deeply and enacted powerfully God's reshaping of the world.

Two millennia hence, we too can announce that the kingdom has arisen. The work of proclamation, teaching, and healing that Jesus inaugurates in this ethnic hotbed called Galilee has continued throughout the centuries. In fact, Jesus' closing word in Matthew commands the continuation of this life-giving work.

How then are we to proclaim today, "Repent for the kingdom of heaven has come near"? Unfortunately, for many people today, such utterance is characteristic of the wild-eyed preacher who has lost contact with reality. Perhaps, these few verses proclaimed this Sunday can help remind us of Jesus' life-giving words and deeds. Perhaps, these few verses proclaimed this Sunday can help remind us to proclaim the drawing near of God's reign not as a threat but a life-giving promise.