

St. John the Baptist Melkite Catholic Church



200 E. North Avenue – Northlake, Illinois 60164

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Office (858) 280 6131

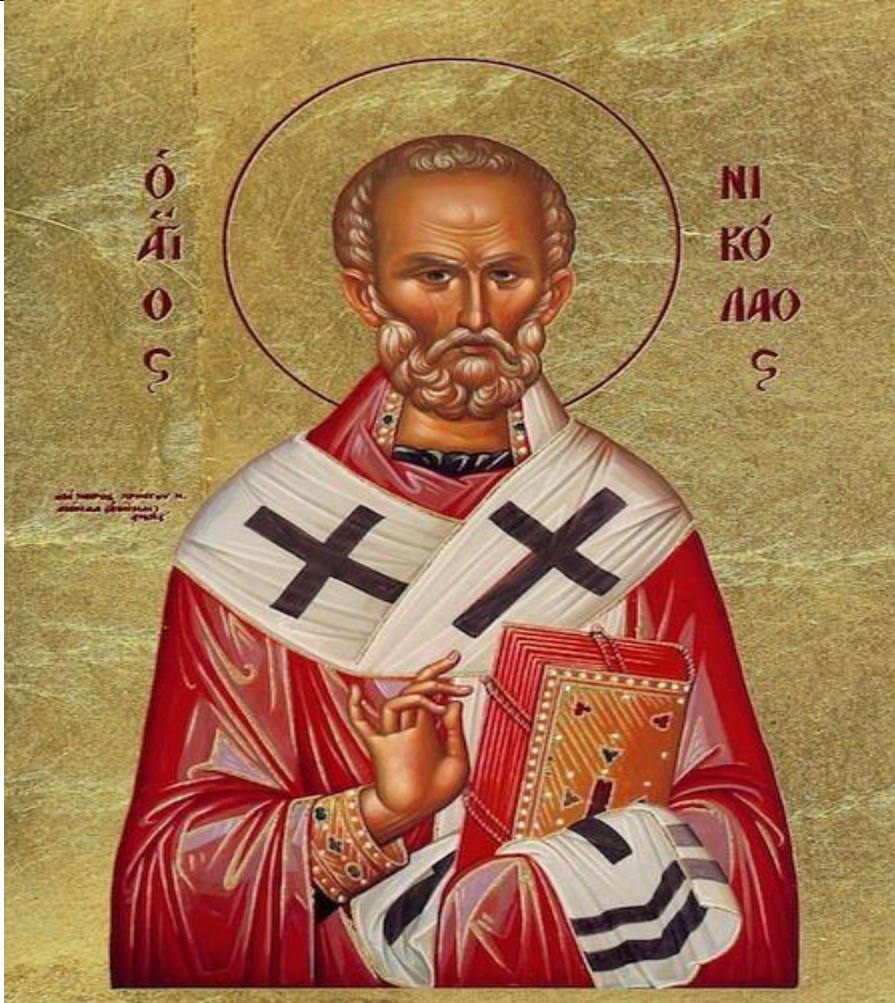
Divine Liturgy every Sunday at 11:00 A.m.

Sunday, January 17, 2021

Fifteenth Sunday After the Holy Cross

الاحد الخامس عشر بعد الصليب

الاحد، 17 كانون الثاني 2021



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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Para **La Comunidad Hispana** por
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"***

Hymns

Properion of the Resurrection (8th tone)

You descended from on high O compassionate One; and consented to burial for three days that You might free us form suffering. O Lord, our life and our resurrection, * glory to You.!

نشيد القيامة باللحن الثامن

انحدرت من العلاءِ أيها التحنن، وقبلتَ الدفنَ ثلاثةَ أيام، لكي تعتقنا من الآلام، فيا حياتنا وقيامتنا، يا رب المجد لك.

Troparion of the patron of the church

النشيد لشفيح الكنيسة

Kontakion:

O never failing Protectress of Christians and their ever-present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us, for you have always protected those who honor you.

نشيد الختام (القنطاق): يا نصيرةَ المسيحيين التي لا تُخزي، ووسيطتهم الدائمة لدى الخالق، لا تعرضي عن أصواتِ الخطأة الطالبين اليك. بل بما انكِ سالحة، بادري الى معونتنا، نحن الصارخين اليك بإيمان: هلمي الى الشفاعة، وأسرعني الى الابتهاال، يا والدة الاله المحامية دائماً عن مكرميك.

Epistle: For St. Nicholas, Hebrews 13: 17-21 p. 440, Ar. 490

Our Venerable Father among the Saints NICHOLAS THE WONDERWORKER, Archbishop of Myra in Lycia

PROKIMENON (Tone I)

–Precious in the Lord’s eyes is the death of his holy ones.

–How shall I make a return to the Lord for all the good he has done to me?

Reading from the Epistle of St. Paul to the Hebrews

Brethren, obey your superiors and be subject to them, for they keep watch as having to render an account of your souls -- so that they may do this with joy, and not with grief, for that would not be fitting for you.

Pray for us, for we are confident we have a good conscience, since we wish to live uprightly in all things. But I more especially exhort you to do this, that I may be restored to you the sooner.

Now may the God of peace, who brought forth from the dead the great Pastor of the sheep, our Lord Jesus, in virtue of the blood of an everlasting covenant, fit you with every good thing to do his will, working in you what is well pleasing in his sight, through Jesus Christ, to whom is glory, forever and ever. Amen.

ALLELUIA

Your priests, O Lord, shall be clothed with holiness, and your saintly ones shall shout for joy.

Stichon: For the Lord has elected Sion, he has chosen it for his dwelling.

رسالة تذكار ابينا الجليل في القديسين نيقولاوس العجائبي رئيس اساقفة ميرا في ليكيا - صفحة 490

مقدمة الرسالة -كريمٌ لدى الربِّ موتٌ بارِه -بماذا نُكافئُ الربَّ عن كلِّ ما أعطانا

عبرانيين (13: 17-21) يا إخوة. أطيعوا مُدبريكم وأخضعوا لهم. فإنهم يَسهرونَ على

نُفوسكم سَهَرٍ مَنْ سَيُؤدي حساباً. حتى يفعلوا ذلكَ بِسرورٍ لا بكَربٍ. لأنَّ هذا غيرُ نافعٍ لكم، صلوا من أجلنا. فإننا واقفونَ بأن لنا ضميراً صالحاً. إذ نرغبُ أن نُحسِنَ التَّصرُّفَ في كلِّ شيءٍ، أطلبُ اليكم بأشدِّ إلحاحٍ أن تفعلوا ذلك. حتى أُرَدَّ إليكم عاجلاً، وإلهُ السَّلام. الذي بعثَ مِن بينِ الأمواتِ راعيَ الخرافِ العظيم. بِدمِ العَهدِ الأبدي. ربنا يسوع، يُكمِّلكم في كلِّ عملٍ صالحٍ. حتَّى تَعْمَلوا بمشيئته. عاملاً فيكم ما حَسُنَ أَدِيهِ بيسوع المسيح.

الذي له المَجْدُ الى دهرِ الدَّاهرين. آمين. هلولويا

-مهنتك يا ربُّ يَلبسونَ البرَّ. وأبرازك يبتهجون -لأنَّ الربَّ قد اختارَ صهيون. اصطفاهَا مَسْكناً لَهُ

Gospel Luke 19:1-10 - Page 182 (English) – Page 115 (Arabic)

Gospel of the 15th Sunday of Holy Cross, (Zacchaeus' Repentance)

At that time as Jesus was passing through Jericho, behold there was a man named Zacchaeus; and he was a leading publican, and he was rich. And he was trying to see Jesus, to find out who he was, but could not, on account of the crowd, because he was small of stature. So, he ran on ahead and climbed up into a sycamore tree to see him, for he was going to pass that way. And when Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, make haste and come down; for I must stay in your house today." And he made haste and came down, and welcomed him joyfully. And upon seeing it, all began to murmur, saying, "He has gone to be the guest of a man who is a sinner." But Zacchaeus stood and said to the Lord, "Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold." Jesus said to him, "Today salvation has come to this house, since he, too, is the son of Abraham. For the Son of Man came to seek and to save what was lost."

الانجيل الاحد الخامس عشر بعد الصليب (لوقا 19: 1-10)

في ذلك الزمان، كان يسوعُ يجتازُ بأريحا، وإذا برَجُلٍ أسمه زكَّا، كان رئيساً على العشارينَ وكان غنياً. وكان يطلبُ أن يرى من هو يسوع، ولم يستطعَ بسببِ الجَمعِ لأنه كان قصيرَ القامةِ. فَتقدَّم مُسرِعاً وصعدَ إلى جُمَيْرَةٍ

لِيَنْظُرَهُ، لِأَنَّهُ كَانَ مُزْمَعاً أَن يَجْتَازَ بِهَا. فَلَمَّا انْتَهَى يَسُوعُ إِلَى الْمَوْضِعِ، رَفَعَ طَرْفَهُ فَرَأَاهُ. فَقَالَ لَهُ: يَا زَكََّا أَسْرِعْ أَنْزِلْ. فَالْيَوْمَ يَنْبَغِي لِي أَنْ أَقِيمَ فِي بَيْتِكَ. فَاسْرِعْ وَانزِلْ وَقَبِلْهُ فَرِحاً. فَلَمَّا رَأَى الْجَمِيعُ ذَلِكَ تَذَمَّرُوا قَائِلِينَ: إِنَّهُ دَخَلَ لِيَحِلَّ عِنْدَ رَجُلٍ خَاطِئٍ. فَوَقَفَ زَكََّا وَقَالَ لِيَسُوعَ: يَا سَيِّدِي، هَآنَذَا أُعْطِيَ الْمَسَاكِينَ نِصْفَ أَمْوَالِي، وَإِنْ كُنْتُ قَدْ غَبَيْتُ أَحَدًا فِي شَيْءٍ، أَرُدُّ أَرْبَعَةَ أضعافٍ. فَقَالَ لَهُ يَسُوعُ: الْيَوْمَ قَدْ حَصَلَ الْخِلاصُ لِهَذَا الْبَيْتِ، لِأَنَّهُ هُوَ أَيْضاً ابْنُ إِبْرَاهِيمَ، فَإِنَّ ابْنَ الْبَشَرِ قَدْ أَتَى لِيُطْلَبَ وَيُخَلَّصَ مَا قَدْ هَلَكَ.

January 18 – 25 **Prayer Week for Christian Unity**

O Our Lord and God, Jesus Christ, on the eve of your redemptive suffering, You fervently asked your heavenly Father that all your followers be one, as You are One with the Father and the Holy Spirit. We implore You, divine Master, to bestow upon all Christian Churches the unity of faith, of hearts and of purpose, so that they become one flock under the leadership of One Shepherd according to your wish.

Grant us, Lord, to love one another as You loved us, so that, seeing our unity, the world may believe in You and embrace your message of peace and love.

For You are the Prince of Peace and Lover of mankind and to You we render glory, and to your Eternal Father, and your All-holy, Good and Life-giving spirit, now and always and forever and ever. Amen (BDW p. 613, ED 1300)

(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 Marie Nahhas, FayeZ Bitar, Marsel Souri and Mary Kay Rafidi.

We pray for all our beloved ones who have fallen asleep in the Hope of the Resurrection, specially

Fadwa Zayadeen and 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: | \$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% |
| <hr/> | | |
| 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.



2021 Bake Sale Valentine 20th Anniversary

Show your support this Valentine Season for the 20th Annual St. John Valentine Fundraiser! This year, we will be holding a bake sale to support the orphans in Syria. The full menu can be found on our website, stjohnmelkite.com, and our Facebook page.

Please send all order requests to stjohnthebaptistchicago@hotmail.com or nferraye@hotmail.com.

All orders must be placed before January 30.

If you have any questions, please contact Nouha Ferraye at 708-752-6914.



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



Prosphora

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 Luke 19:1-10

How you read and preach this familiar story about Jesus and Zacchaeus hinges almost entirely on how you answer one interpretative question:

Is Zacchaeus' declaration of his financial dealings in verse 8 a promise of future action in response to Jesus' visit, or is it a report on his present behavior? If the former, then this is a classic repentance story; if the latter, it is something else entirely.

Sight, Wealth, and Stature

Setting the scene leading up to the moment in question may help us decide which interpretive course to follow. Jesus, near the end of his journey to Jerusalem, is passing through the border town of Jericho. In that town is a man named Zacchaeus who is not just a tax collector but a chief tax collector which means, as Luke's Gospel explains, that he is rich. He wants to see Jesus, but because he is short he cannot see over the crowds, so he climbs a tree. When Jesus arrives at the place where Zacchaeus has perched himself, he calls him down and invites himself to Zacchaeus' home, which simultaneously brings Zacchaeus joy and scandalizes the crowd, because they know that Zacchaeus is a sinner.

Among the various details in this story told only by Luke, three stand out, particularly in relation to passages that have come just before this one. First, *sight* is again critical. Earlier, it is the tenth leper's recognition that he has been healed that causes him to alter his course (17:15). In the passage immediately before this one (omitted by the lectionary), a blind man receives sight and, in response, follows Jesus and glorifies God. Now, Zacchaeus desires to see Jesus, but even as he is trying to catch a glimpse of this prophet Jesus looks up, calls him down, and honors him by coming to stay at his home.

A second significant detail is wealth. Luke, more than any other evangelist, is consistently concerned about matters of wealth and, correspondingly, treatment of the poor. In the previous chapter a rich man, when asked to give away all he had, departs Jesus in sadness. When Jesus declares that it is nearly impossible for the rich to enter the kingdom of God, the disciples — who like most of their time believe wealth a sign of God's favor — are incredulous. In contrast, in this story another rich man receives Jesus with joy and gives (or promises to give) half of his wealth to the poor and restores (or promises to restore) fourfold any amount he may have defrauded, and Jesus announces that the impossible has now happened as "salvation has come to this house" (19:9).

Finally, Zacchaeus is short, not just in physical stature, but also in terms of his moral standing among his neighbors who, no doubt, despised him; hence their reaction when Jesus invites himself to Zacchaeus' home. This is not the first time bystanders have been outraged by Jesus' behavior. Think of Simon's reaction that Jesus would allow a woman all know to have a poor reputation to wash his feet with her tears (7:39) or the reaction of the Pharisees to the sinners and tax collectors who love to listen to Jesus (15:1-2). Nor is this the first time tax collectors have figured prominently in Jesus' ministry. As just noted, their delight in Jesus' teaching prompts the grumbling that in turn occasions Jesus' "lost" parables. And at the outset of the previous chapter, it is the penitent tax collector, not the righteous Pharisee, who returns home justified (17:14).

Decisions,

So, what do we make of all this in relation to our central question? Are the present tense verbs in verse 8 to be understood, in fact, as present tense, thereby describing the current and ongoing behavior of Zacchaeus (as in the RSV and KJV)? Or shall we give them a future cast, describing Zacchaeus' penitent pledge of future behavior (as in the NRSV and NIV)?

Scholars, as well as translators, are divided, so we will have to explore the narrative evidence and interpretive outcomes before deciding. The cleaner choice is to translate the verses as describing future behavior. This not only creates a nice flow of action — Jesus honors Zacchaeus, which prompts his changed behavior, which Jesus then acknowledges — it also accords well with a tacit theological logic most of us hold: repentance precedes forgiveness. From this line of thought, we might therefore conclude — and preach — that in the presence of Jesus all manner of heretofore unimagined things can happen such that even a wealthy tax collector might give away half his wealth. Or we might deduce — and proclaim — that our repentance must include matters of the wallet as well as the heart.

For all the theological and homiletical logic of this interpretation, however, I am unconvinced. (In fact, in such cases I am generally suspicious of the more convenient reading, believing that the more difficult one is not only the more likely one historically but is also more likely to yield an interesting sermon!). Notice that Zacchaeus neither confesses his sin nor repents. Admittedly, one can construe Zacchaeus' pledge of future behavior as repentance, but it remains a construal and contrasts starkly with the previous verbal penitence, for instance, of the tax collector at the Temple (18:13). Nor does Jesus commend Zacchaeus' penitence, or his faith, or his change of heart. He merely pronounces blessing, blessing based not on anything Zacchaeus has done but simply because he, like those grumbling around him, is an Israelite, a son of Abraham. Further, Zacchaeus does not offer his financial disclosure in response to anything Jesus has said; rather, it falls on the heels of the grumbling of the crowd. Perhaps it is a response to Jesus' presence, but perhaps it is his bewilderment at the crowd's complaint or a defense of his reputation. In either case, I suspect that Zacchaeus is not turning over a new leaf as much as he is lifting up an old one for all to see.

Seeing Zacchaeus Afresh

Read this way, how do we preach this peculiar story? Rather than imagining it as the perfect conversion story, one we should in turn emulate (particularly during stewardship season!), we might take it as yet one more way in which Jesus does the unexpected. Notice that Jesus calls to this chief tax collector by name. "Zacchaeus, come down; for I must stay at your house today." There is both intentionality and urgency in Jesus' summons. From the outset of Luke's gospel and throughout its narrative, Jesus sides with those on the margin, those considered down and out, those not accounted as much in the eyes of the world. While Zacchaeus is rich, he is nevertheless despised by his neighbors, counted as nothing, even as worse than nothing. Yet Jesus singles him out. Why? Might he know of Zacchaeus' exemplary behavior? We cannot know. Yet by seeing him, calling him, staying with him, and blessing him, Jesus declares for all to hear that this one, even this chief tax collector, is a child of Abraham...and child of God. Perhaps Jesus is again at work seeking out those who are lost (whether through their own actions or those around them) in order to find, save, and restore them.

Or perhaps Zacchaeus serves as yet further evidence of the manifold possibilities present in Jesus' presence. Thus far, almost everything about this story seems impossible — that a chief tax collector would want to see Jesus; that Jesus would stay in his home; that it would be revealed that this

sinner exceeded the law by his generosity; that Jesus would declare not just him but his whole household saved? Yet just earlier Jesus declared that what is impossible for mortals is nevertheless possible for God (18:27). Perhaps Zacchaeus is one more example of the impossible possibility that Jesus embodies and regularly manifests.

Or perhaps Zacchaeus simply represents the chief attribute of all disciples: a desire to see Jesus and a corresponding joy in his presence. Zacchaeus cannot see Jesus because he is too short, both physically and morally, and so the crowds impede his sight. Yet this rich chief tax collector is so desperate to see that he will not be deterred and humiliates himself by climbing a tree like a child in order to glimpse over the crowd and see Jesus. Read this way, this story is not about formulas regarding repentance and forgiveness — indeed, as in other places in Luke, it calls into question any attempts to reduce the miracle of salvation to a formula (see Luke 7:36-50). Rather, it embodies the promise that anyone — *anyone!* — who desires to see Jesus will. More than that, anyone who desires to see Jesus will, in turn, be seen by Jesus and in this way have their joy made complete.

If we can imagine reading the Zacchaeus along any of these lines — or maybe even *all* of them! — then we might ask who among us, both in our congregation and outside, are those who have been left on the margin, who have been ruled out of bounds, who might surprise us by their generosity and faith, and who just want to see Jesus but have been kept at bay. If we are willing to ask — and dare answer — such questions, we might see both Zacchaeus and Jesus in a whole new light.