

# St. John the Baptist Melkite Catholic Church



200 E. North Avenue – Northlake, Illinois 60164

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Office (858) 280 6131

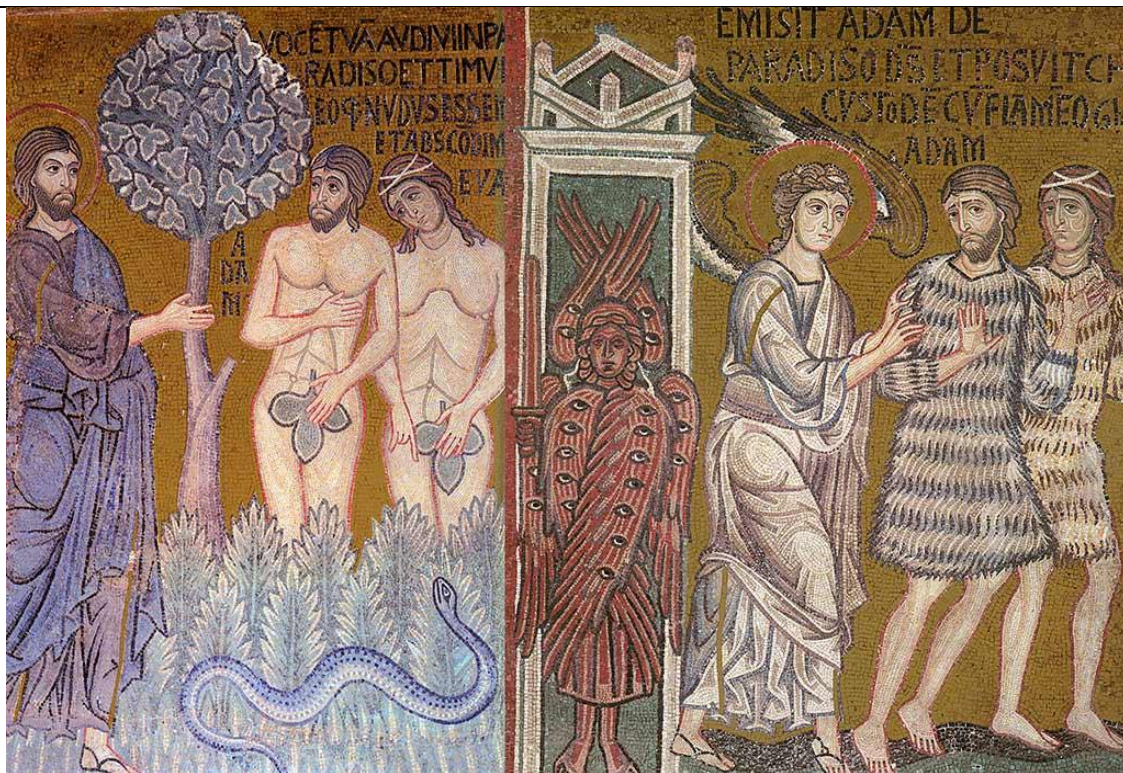
**Divine Liturgy every Sunday at 11:00 A.m.**

**Sunday, February 14, 2021**

**الأحد في 14 شباط 2021**

**Cheese Fare – Forgiveness Sunday**

**أحد مرفع الجبن أحد الغفران**



**Liturgy of St. John Chrysostom  
Saturday of the Dead**



**Antiphon Prayer:** O Christ, Our God, You were sent by the Father, not to judge the world, but to save it. We ask You in your boundless Compassion: Assist our weakness. Overcome our selfishness. Teach us to feed the hungry, to clothe the naked and to serve all people faithfully for your sake. Then we shall deserve to hear your Divine Voice saying: “Come you who are blessed by my Father, inherit the Kingdom prepared for you from the foundation of the world.”

**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](mailto:stjohnthebaptistchicago@hotmail.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.*

**For You are** our Life and our Hope, O Christ God, 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.

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

## **Antiphon Prayer** (PLC p. 435)

O Creator of the Universe, You fashioned Adam from the dust of the earth. You infused him with a breath of life. You gave him dominion over the earth. By the enticement of the Serpent he rebelled against Your Commandments and fell. You therefore exiled him from Paradise. But your Only-begotten Son was incarnate, endured Passion and restored us to the Garden of Eden which we had lost. We therefore implore You, at the threshold of Holy and Great Lent, to make us worthy of a sincere repentance, so that we may avoid even the shadow of evil and abstain from carnal pleasure in order to gain You, Divine River of Paradise that quenches the thirst of our souls. Thus, having lived according to your commandments, we may share the glory of the Resurrection of Christ, our God and Savior.

**For You are** long-suffering, most compassionate and You call all people to salvation; and to You we render glory, honor and worship, Father, Son and Holy Spirit, now and always and forever and ever.

### صلاة الأنديفوننة

أيها الإله المبدع، لمّا جبلت آدم من تُراب الأرض نفخت فيه نسمة حياة، وسلطته على هذا الكون. لكنه سقط بغواية الحية، لمّا عصى أمرَكَ وتناول من الثمرة المحرمة. فنفيته من الفردوس. ولمّا تجسد مسيخك واحتمل الآلام لأجلنا، أعادنا إلى جنة عدن التي خسرتها بآدم. فنصرغ إليك، ونحُن على عتبة الصوم الأربعيني المقدس، أن تؤهلنا للتوبة الصادقة، فنمتنع عن كل شبه شرّ، ونصوم عن اللذات لنحظى بك، أنت نهر النعيم المروي نفوسنا الظمأى، وإذا ما سلكننا سُبُل وصاياك نبلغ إلى التمتع بأمجاد قيامة المسيح إلهنا ومخلصنا.

لأنك أنت الطويل الأناة، الكثير الرحمة والداعي الجميع إلى الخلاص، ولك ينبغي كل مجد وإكرامٍ وسجود، أيها الاب والابن والروح القدس، الآن وكل أوان ...  
الشعب: آمين.

## **Hymns: Troparion of the resurrection (4<sup>th</sup> tone)**

The Women disciples of the Lord heard from the Angels the joyful news of the resurrection, and casting away the ancestral sentence, they announced with pride to the Apostles: Death is vanquished, Christ God is risen! And has bestowed great mercy upon the world

### نشيد القيامة باللحن الرابع

إن تلميذات الرب عرفن من الملاك بشرى القيامة البهيجة. ونبذن القضاء على الجدين، وقلن للرسل مفخرات: لقد سلب الموت، ونهض المسيح الإله، واهباً للعالم عظيم الرحمة.

## **Troparion of the patron of the church**

### النشيد لشفيح الكنيسة

## **Kondakion of Cheese Fare, (6<sup>th</sup> Tone)**

O You who guide men toward wisdom, and give them intelligence and understanding, instructor of the ignorant and helper of the poor, strengthen and

enlighten my heart, O Lord, give me word, O Word of the Father, for behold I will not refrain my lips from crying out to You: O merciful One, have mercy on me who have fallen.

قنداق مرفع الجبن الختام باللحن السادس

أيها الهادي الى الحكمة، وواهبُ الفطنة، ومُتَقَفُ الجُهَال، ومُجِيرُ المساكين، شدّد قلبي وامنحه فهماً، أيّها السيد، وأعطني كلاماً، يا كلمة الآب. فما انا لن أمسِكَ شفَتَيَّ عن الصراخ اليك: أيّها الرّحيم، ارحمني أنا الواقع

**Epistle** Romans 13:11-14:4, Page 344 (English) – Page 385 (Arabic)

-Sing praise to our God, sing praise! Sing praise to our King, sing praise!

-All you peoples, clap your hands! Shout to God with cries of gladness.

**Reading from the Epistle of St. Paul to the Romans**

**Brethren**, now our salvation is nearer than when we came to believe. The night is far advanced: the day is at hand. Let us therefore lay aside the works of darkness, and put on the armor of light. Let us walk becomingly as in daytime, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and as for the flesh, pay no attention to its lusts. But whoever is weak in faith, receive him without arguing about opinion. For one believes he may eat all things but another who is weak, let him eat vegetables. Let not the one who eats despise the one who does not; and let not the one who does not eat judge the one who does, for God has received him. Who are you to judge another's servant? To his own master he stands or falls but he will stand, for God is able to make him stand. **Alleluia**

-In you, O lord, I have hoped: let me never be put to shame. In your Justice, save me and deliver me.

-Be for me a protecting God, a sheltering house to save me.

مقدمة الرسالة: رنّموا لإلهنا رنّموا، رنّموا لملكنا رنّموا.....يا جميع الأمم صَفِّقُوا بالأيدي، هَلِّلُوا لله بصوتِ الابتهاج

الرسالة (رومة 13: 11 ج الى 14: 4)

يا إخوة، أن الخلاص أقرب إلينا الآن مما كان حينَ آمناً. قد تناهى الليلُ وأقترَبَ النهار، فلنخلع اذن أعمال الظلمة، ونلبس اسلحة النور. لنسلكنَ سُلوكاً لائقاً كما في النهار، لا بالقصوفِ والسكر، ولا بالمضاجعِ والعهر، ولا بالخصامِ والحسد. بل البسوا الرب يسوع المسيح، ولا تهتموا بالجسد لقضاء شهواته. من كان ضعيفاً في الايمان فاقبلوه بغير مباحثة في الآراء. من الناس من يعتقد أن له ان يأكل كل شيء، أما الضعيفُ فيأكل بقولاً. فلا يزدِرِ الذي يأكل من لا يأكل، ولا يدين الذي لا يأكل من يأكل، لان الله قد قبله. أنت من أنت يامن يدين عبدَ غيره، انه لمولاه يثبُت أو يسقط،

لكنه سيثبُت لأن الله قادرٌ أن يُثبِتَهُ. هَلُّوياً

-عليك يا ربّ توكلت، فلا أحرز إليّ الابد، بعدلك نجني وانتشلني....- كن لي إلهاً محامياً وبيت ملجأ لخلاصي

**Gospel** Matthew 6:14-21, Page 204 (English) – Page 130 (Arabic)

The Lord said, “If you forgive men their offenses, your heavenly Father will also forgive you. But if you do not forgive men their offenses, neither will your Father forgive you your offenses. And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen I say to you they have had their reward. But you, when you fast, anoint your head and wash your face, so that you may not be seen by men to fast, but by your Father, who is in secret; and your Father, who sees in secret, will reward you. Do not lay up for yourselves treasures on earth, where worm and rodent consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither worm nor rodent consumes, nor thieves break in and steal. For where your treasure is, there also will be your heart.”

الانجيل (متى 6: 14-21) انجيل أحد مرفع الجبن

قال الرب: إن غفرتُم للناس زَلَّاتِهِم، يَغْفِرُ لَكُم أَيْضاً أْبُوكُم السَّمَاوِي زَلَّاتِكُمْ. وَإِنْ لَمْ تَغْفِرُوا لِلنَّاسِ زَلَّاتِهِم، فَأَبُوكُم أَيْضاً لَا يَغْفِرُ لَكُم زَلَّاتِكُمْ. وَإِذَا صَمْتُمْ فَلَا تَكُونُوا مَعْبَسِينَ كَالْمَرَاتِينِ فَإِنَّهُم يُنْكِرُونَ وَجُوهَهُمْ لِيُظْهِرُوا لِلنَّاسِ صَائِمِينَ. الْحَقُّ أَقُولُ لَكُم، أَنَّهُمْ قَدْ نَالُوا أَجْرَهُمْ. أَمَّا أَنْتَ فَإِذَا صَمْتًا، فَادْهِنُ رَأْسَكَ وَأَغْسِلْ وَجْهَكَ، لئَلَّا تَظْهَرَ لِلنَّاسِ صَائِمًا بَكَ لِأَبِيكَ الَّذِي فِي الْخَفِيَّةِ، وَأَبُوكَ الَّذِي يَنْظُرُ فِي الْخَفِيَّةِ هُوَ يَجَازِيكَ عِلَانِيَةً. لَا تَكْنُزُوا لَكُم كَنْزُورًا عَلَى الْأَرْضِ، حَيْثُ يُفْسِدُ السُّوسُ وَالصَّدَأُ، وَحَيْثُ يَنْقُبُ السَّارِقُونَ وَيَسْرِقُونَ. لَكِنْ اكْنُزُوا لَكُم كَنْزُورًا فِي السَّمَاءِ، حَيْثُ لَا يَفْسِدُ سُّوسٌ وَلَا صَدَأٌ، وَلَا يَنْقُبُ السَّارِقُونَ وَلَا يَسْرِقُونَ. فَإِنَّهُ حَيْثُ يَكُونُ كَنْزُوكُمْ هُنَاكَ يَكُونُ قَلْبُكُمْ أَيْضاً

**Hymn to the Theotokos:** Hirmos of the 9th Ode, (BDW p. 632), (PLC p. 344), (ED p. 1333)

O Mother of God, hope of all Christians, watch over those who have placed their hope in you. Let us, O faithful, glorify the First-born, the Eternal Word of God, born of a Virgin all-pure, for we have seen, beyond the shadow and letter of the Law, a sign of Christ in the words: “Every male opening the womb shall be called holy to the Lord.”

النشيد لوالدة الاله: يا والدة الإله رجاء كلِّ المسيحيين صُوني واسْثِري واحفظي المتكلمين عليك  
في الناموس الذي هو ظلٌّ وحرْفٌ رأينا، نحن المؤمنين، رمزاً: هو أنّ كلَّ ذكْرٍ فاتحٍ رَحْمٍ يَكُونُ مُقَدَّساً لله. فلنُعْظِمُ إِنْ  
الكلمة البكر ابن الأب الأزليّ. المولود بكرًا من أم لم تعرف رجلاً.

**Great Lent begins tomorrow, Monday, February 15, 2021. During the Great Lent, on Monday through Friday (All liturgical days); predominantly, we do not celebrate the Divine Liturgy but we celebrate the Presanctified Liturgy, the Acatlist hymn, Compline, etc.**

**Missing Troparion in the BDW Acatlist Hymn:**



Please go to p. 966 of the BDW and before Glory be to the Father... insert the following Troparion which is missing from Ode 8:

*O most Holy Theotokos, save us!*

*We had been stripped of our innocence by the first deceit. But by your giving birth to the Word we were vested with immortality. We who sat in the darkness of sin saw light through you, O Virgin, dwelling of Light. Therefore, we praise you forever.*

**(Regular \$645+ Electronic \$485)**

**Total Collection: 02 /14 /21: \$1130**

**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

**We pray for** all our beloved ones who have fallen asleep in the Hope of the Resurrection, specially /.....List of dead ...

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

**HOMILY ON CHEESEFARE SUNDAY**

*Patriarch Tikhon (Bellavin)*

Today is called "Forgiveness Sunday." It received this name from the pious Byzantine Christian custom at Vespers of asking each other's forgiveness for discourtesy and disrespect. We do so, since in the forthcoming fast we will approach the sacrament of Penance and ask the Lord to forgive our sins, which forgiveness will be granted us only if we ourselves forgive each other. "If ye

forgive men their trespasses, your heavenly Father

.will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."(Matt. 6. 14, 15)

Yet it is said to be extremely difficult to forgive discourtesy and to forget disrespect. Perhaps our selfish nature finds it truly difficult to forgive disrespect, even though in the words of the Holy Fathers it is easier to forgive than to seek revenge. (St. Tikhon of Zadonsk after St. John Chrysostom) Yet everything in us that is good is not accomplished easily, but with difficulty, compulsion and effort. "The Kingdom of Heaven suffereth violence, and the violent take it by force."(Matt. 11. 12) For this reason we should not be discouraged at the difficulty of this pious act, but should rather seek the means to its fulfillment. The Holy Church offers many means towards this end, and of them we will dwell on the one which most corresponds to the forthcoming season of repentance.

"Yea, O Lord and King, grant me to see my own transgressions and not to judge my brother." The source of forgiving our neighbors, of not judging them, is included in seeing (acknowledging) our sins. "Imagine," says a great pastor, who knows the heart of man, Father John of Kronstadt, "picture the multitude of your sins and imagine how tolerant of them is the Master of your life, while you are unwilling to forgive your neighbor even the smallest offense. Moan and bewail your foolishness, and that obstruction within you will vanish like smoke, you will think more clearly, your heart will grow calm, and through this you will learn goodness, as if not you yourself had heard the reproaches and indignities, but some other person entirely, or a shadow of yourself." (Lessons on a Life of Grace, p. 149) He who admits his sinfulness, who through experience knows the weakness of human nature and its inclination toward evil, will forgive his neighbor the more swiftly, dismissing transgressions and refraining from a haughty judgment of others' sins. Let us remember that even the scribes and Pharisees who brought the woman caught in adultery to Christ were forced to depart, when their conscience spoke out, accusing them of their own sins. (John 8. 9)

Unfortunately, brethren, we do not like to acknowledge our transgressions. It would seem natural and easy for a person to know his own self, his own soul and his shortcomings. This, however, is actually not so. We are ready to attend to anything but a deeper understanding of ourselves, an investigation of our sins. We examine various things with curiosity, we attentively study friends and strangers, but when

faced with solitude without extraneous preoccupation even for a short while, we immediately become bored and attempt to seek amusement. For example, do we spend much time examining our own conscience even before confession? Perhaps a few minutes, and once a year at that. Casting a cursory glance at our soul, correcting some of its more glaring faults, we immediately cover it over with the veil of oblivion until next year, until our next uncomfortable exercise in boredom.

Yet we love to observe the sins of others. Not considering the beam in our own eye, we take notice of the mote in our brother's eye. (Matt. 7. 3) Speaking idly to our neighbor's detriment, mocking and criticizing him are not even often considered sins but rather an innocent and amusing pastime. As if our own sins were so few! As if we had been appointed to judge others! "There is one Lawgiver, who is able to save and to destroy" ? God. (James 4. 12) "Who art thou to judge another's servant? It is before his own master that he stands or falls." (Rom. 14. 4) "Thou hast no excuse, O man, whoever thou art who judgest. For wherein thou judgest another, thou dost condemn thyself. For thou who judgest dost the same things thyself." (Rom. 2. 1) "Examine yourselves, whether you are in the faith; put yourselves to the test." (2 Cor. 13. 5) The pious ascetics provide a good example of this. They turned their minds to themselves, meditated on their own sins and avoided judging their neighbors at all costs.

One pious starets, noticing that his brother had committed a sin, sighed and said, "Woe is me! As he sinned today, so will I tomorrow." And the following is a story about another ascetic, Abba Moisei. A monk committed a sin. The brethren, who had assembled to decide his case, sent for Abba Moisei, but the humble starets refused to attend the council. When the rector sent for him a second time, he appeared, but in quite a striking manner. He had taken an old basket, filled it with sand and was carrying it on his back. "What does this mean?" asked the monks, catching sight of him. "See how many sins I bear behind me?" answered Moisei, pointing to the heap of sand. "I don't see them, yet I have come to pass judgment upon another."

So therefore, brethren, following the example of the ascetics, upon observing others' sins, we should consider our own sins, regard our own transgressions and not judge our brother. And should we hold anything against him, let us pardon and forgive him, that our merciful Lord may forgive us also.