

St. John the Baptist Melkite Catholic Church

200 E. North Avenue – Northlake, Illinois 60164

Email: stjohnthebaptistchicago@hotmail.com Office (858) 280 6131

Website: <http://stjohnmelkite.church/>

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



Sunday, September 10, 2023

الأحد 10 ايلول 2023

Sunday Before the Exaltation of the Holy Cross

الأحد قبل رفع الصليب المقدس

Liturgy of St. John Chrysostom

God bless our parish and grant her to grow.

يارب بارك رعيتنا وأنعمها



Antiphon Prayer:

O Christ our God, who took flesh from the all-pure Virgin for our salvation, You adorned her soul beforehand with the gifts of the Holy Spirit, preparing her as a receptacle and throne for your Divinity.

Through her, Adam and his descendants obtained renewal of life. And through her birth today, the whole creation rejoices with the dawn of salvation to come.

We ask You through her intercession, to renew our mind, enlighten our souls and grant us your joy and peace.

For You are the King of Peace and the Savior of our souls, 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.

صلاة الأنديفونة: أيها المسيح إلهنا الذي تجسّد من البتول الكاملة الطهارة، لأجل خلاصنا، وقد سَبَقَ وَزَيَّنَ نَفْسَهَا بمواهب الروح القدس، وأعدّها إناءً وعرشاً للاهوت وسُلمًا للخلاص، وبها حَصَلَ آدمُ ونسلُهُ على التجديد والحياة، وبميلادها اليوم تفرّح البريّة كلّها بفجرِ الخلاص الآتي. نسألك، بشفاعتها، أن تُجدّدَ عقولنا وتُثيرَ نفوسنا وتُنعمَ علينا بفرحك وسلامك.

لأنك أنتَ هو ملك السّلام ومُخلّصُ نفوسنا، واليك نرفعُ المجد والشكر والسجود، وإلى أبينا الأزليّ ورُجك القدوس الصّالح والمُحيي، الآن وكلّ أوان وإلى دهر الدهرين.

**St. John The Baptist
Melkite Catholic Church**
200 E. North Ave.
Northlake, IL 60164



**Sunday Divine Liturgy
At 11:00 AM**

Rev. Fr. Rezkallah Samaan:
WhatsApp (858) 280- 6131

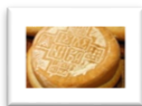
Proto Dn. Antoine Shehata

Deacon Fadi Rafidi: (708) 473 -5455

Fr. Sergio Ayyala: (630) 936-1839



Parish Hall Rental: Please
call the church office at (858)
280-6131



Prospora: To order
Saleka (Wheat) or Quddas
(Holy Bread).
Call (858) 280-6131



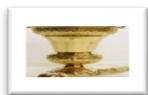
Altar Server Training:
Contact Dcn Fadi Rafidi, Peter Rafidi or
Mark Medrano after the 11AM Liturgy for
training.



Epistle Reading: email
Elias

Nahhas:eliasexams@yahoo.com

Mark Medrano: markmedrano780@yahoo.com



Home Blessing by request:
Please call Fr. Rezkallah
Samaan (858) 280-6131

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Coffee Hour: To sponsor coffee hour,
please call Randa Tourjman at
(773) 865-8377

Donations: To donate online, please use
our website

Website: www.stjohnmelkite.com

Office Manager: Mr. Elie Dabdab

Office Phone Number:
(858) 280-6131

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

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.

Hymns: Troparion of the Resurrection (6th tone)

The angelic powers were around Your tomb, and the guards became as dead, and Mary stood at the tomb, seeking Your spotless body; Then You despoiled Hades without being tried by it, and You met the Virgin O Bestower of life. O Lord, who rose from the dead, glory to You!

نشيد القيامة باللحن السادس: إن القوات الملائكية ظهرت على قبرك، والحراس صاروا كالأموات، ومريم وقفت عند القبر، طالبةً جسدك الطاهر. فسلبت الجحيم ولم تتلك بأدى، ولاقيت البتول واهباً الحياة. فيا من قام من بين الاموات، يا رب المجد لك.

Troparion of the Nativity of the Theotokos (Tone 4)

Your Nativity, O Mother of God, heralded joy to the whole universe, for from you rose the Sun of Justice, Christ our God. Taking away the curse, He imparted the blessings. And by abolishing death, He gave us everlasting life.

نشيد لميلاد السيدة باللحن الرابع: ميلادك يا والدة الاله، بشر بالفرح المسكونة كلها. لأنه منك أشرق شمس العدل المسيخ إلهنا. فحل اللعنة ووهب البركة، وأبطل الموت ومنحنا الحياة الابدية.

Troparion of the Patron of the church

طروبارية شفيع الكنيسة

Kondakion of the Nativity of the Theotokos, (Tone 4)

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, celebrate your birth crying out to You: “the barren one gives birth to the Mother of God, the Sustainer of our life!”

قنداق الختام لميلاد السيدة باللحن الرابع

ان يواكيم وحنة من عار العقر أطلقا، وأدم وحواء من فساد الموت أعتقا، بموليدك المقدس أيتها الطاهرة. فله يُعيد شعبك أيضاً، وقد أنقذ من تبعه الزلات، صارخاً اليك: العاقر تلد والدة الاله مُغذية حياتنا.

Epistle Gal 6:11-18,

Page 388 (236) (English) – Page 439 (266) (Arabic)22ND after Pentecost

- O Lord, save Your people and bless Your inheritance!

- To You, O Lord, I have called: O my Rock, be not deaf to me!

READING from the Epistle of St. Paul to the Galatians

BRETHREN, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites. But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God's

Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ALLELUIA (Tone 1) Ps 88:20-22

- I have exalted one chosen out of my people. I have found David my servant, and anointed him with holy chrism.
- For my hand shall support him, and my arm shall make him strong.

الاحد الذي قبل عيد رفع الصليب المقدمة وهلوياء، للأحد الذي قبل عيد رفع الصليب

(مقدمة الرسالة اطلب رسالة الاحد الثاني والعشرون بعد العنصرة)

- خَلِّصْ يَا رَبُّ شَعْبَكَ، وَبَارِكْ مِيراثَكَ - إِلَيْكَ يَا رَبُّ أَصْرُخُ، إِلَهِي لَا تَتَصَامَمْ عَنِّي

الرسالة (غلاطية 6 : 11 - 18)

يا اخوة، أنظروا بأي حروفٍ كتبتُ لكم بيدي. ان جميع الذين يُريدون أن يُرضوا بحسبِ الجسد، هؤلاء يُلزموكم أن تختبئوا. وانما ذلك لئلا يضطهدوا من أجل صليب المسيح. لان المختونين أنفسهم لا يحفظون الناموس، لكنهم يُريدون أن تختبئوا ليقتنروا بأجسادكم. أما أنا فحاشي لي أن افتخر إلا بصليب ربنا يسوع المسيح، الذي به صُلب العالم لي، وأنا صُلبت للعالم. لأنه في المسيح يسوع لا يستطيع الختان شيئاً ولا القلف، بل الخليقة الجديدة. وكل الذين يسلكون هذه الطريقة، عليهم السلام والرحمة، وعلى اسرائيل الله. فلا يُعنيني أحدٌ فيما بعد، لأنني حاملٌ في جسدي سمات الرب يسوع. نعمة ربنا يسوع المسيح مع روجكم أيها الاخوة، آمين.

هلوياء

- رفعتُ مختاراً من شعبي، وحدثُ داودَ عبدي، بزيتٍ مقدسٍ مسحتهُ - لأن يدي تعضده، وساعدي يقويه

Gospel John 3:13-17, Sunday before the feast of the Holy Cross

(The Son of Man must be lifted up...)

The Lord said, “No one has gone up into heaven except the One Who has come down from heaven: the Son of Man Who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in Him may not perish, but may have life everlasting.” For God so loved the world that He gave His only-begotten Son, that those who believe in Him may not perish, but may have life everlasting. For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him.

الانجيل (يوحنا 3 : 13 - 17)

انجيل الاحد الذي قبل عيد الصليب

قال الرب: لم يصعد احدٌ الى السماء، إلا الذي نزل من السماء، ابنُ البشر الكائن في السماء. وكما رفع موسى الحية في البرية، هكذا ينبغي ان يُرفع ابنُ البشر، لكيلا يهلك كلُّ من يؤمن به، بل تكون له الحياة الابدية. هكذا أحب الله العالم، حتى إنه بذل ابنه الوحيد، لكي لا يهلك كلُّ من يؤمن به، بل تكون له الحياة الابدية، لأنه لم يرسل الله ابنه الى العالم ليدين العالم، بل ليخلص به العالم.

Hirmos of the Nativity of the Theotokos (Tone 8)

Mothers cannot be virgins, nor virgins mothers; and yet in you, O Mother of God, both virginity and motherhood were planned and fulfilled. Wherefore all the peoples of the earth unceasingly extol you.

النشيد لوالدة الاله: يا والدة الاله، ان البتولية لمستحيلة على الامهات، كما ان الولادة لمستحيلة على العذارى.

غير انه فيك قد تم تبديل كلا الامرين. فذلك نحن قبائل الارض، جميعاً بغير فتور نغبطك.

KINONIKON (Tone 8):

I will take the chalice of salvation and call upon the name of the Lord. Alleluia.

ترنيمه المناولة: كأس الخلاص اقبل، واسم الرب ادعو، هلوليا

Hymn to the Theotokos: It is truly right...

Communion hymn: Praise the Lord...

Coffee Hour

Sunday September 10 2023 Rafidi family

Sunday September 17 2023 Dr. Dani & Dr. Manal Boulos

Sunday September 24 2023 Open

Sunday October 01 2023 Tourjman Family

Sunday October 08 2023 The Phoenician Club of Chicago



St. John the Baptist Youth Choir St. John the Baptist Youth Choir is open for all youth ages 7 -16 years of age. Please sign up using the code below. For any questions please contact Dima Arbach at Dima.arbach@gmail.com

**St. John's 2023 Calendar**

-September 08: Nativity of our Lady the Theotokos

- September 14: The Exaltation of the Holy Cross

- September 15: For celebrating the Holy Cross you're invited to a spiritual evening followed by A POTLUCK & FIRE in the church

-October 14 Annual Party of our Church تفضلوا إلى الحفل الفني

الساھر لكنيسيتنا في 14 اكتوبر تشرين الاول 2023



YOU ARE INVITED TO

**St. John the Baptist
Melkite Catholic Church**

Annual Dinner Dance

**FEATURING SINGER
RABIH SAMAAAN**

**SATURDAY
OCTOBER 14th at 6:30PM**

Tickets: \$125
Open bar


CRYSTAL PALACE BANQUETS
1070 Elmhurst Rd
Mount Prospect, IL 60056

RSVP & Tickets:
Inaam Bisharat: 630-709-8790
Mary Bisharat: 818-518-7762
Pierre Azar: 224-402-2000

*Proceeds will go towards Sunday School and NAMY youth activities



Come join us! The proceeds of this event will go to support our Sunday School And youth programs, please try to make it. We promise you a fun evening



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

(Regular \$1435 + Electronic \$485) Total Collection on 09 03 2023 \$ 2020

Happiness and Prosperity of all our generous parishioners and friends who support our Church.
For Rafidi family to sponsor coffee Hour today.

*Good Health & Speedy Recovery to **Deacon Tony and Denise Shehatah, Nuha Ferraye, Vivian Daoud, Ibrahim Al Souri, Raymond Baroud, Bunia Fasheh and Flora Makhlouf, Antoinette Mansour, Nicholas Abuhamameh and Sister Ragheda Khouri.**

For the reposed in Christ our beloved departed, Robine Feani by Nuha Ferraye, Nada and Fuad Rafidi, Marge Kobiljak, and Mary Kay Rafidi for the One Year Memorial. For our brother Deacon Fadi Rafidi and his family to be comforted by the Holy Spirit and stable in the faith. All our intentions we pray for, to be accepted by the Almighty God, at all times, now and always and for ever and ever. Amen

Son of Man be lifted up just as Moses lifted up the serpent (Feb 4, 2018)

Interpretation: *Background:*

This gospel passage is the second part of the discussion of Jesus with Nicodemus, a Pharisee and a wealthy member of the Sanhedrin. He was sure that Jesus was from God because "no one can do these signs that you are doing unless God is with him." (John 3: 2). He came to discuss with Jesus at night to be free from public notice. The darkness of the night was also symbolic of his spiritual darkness, and he was seeking light from the creator of light. We notice the support of Nicodemus in the life of Jesus in two instances in the gospel of John. In John 7: 50-51, Nicodemus reminded the Sanhedrin that based on the Jewish law they could not "condemn a person before it first hears him and finds out what he is doing?" (John 7:51). Nicodemus provided spices for the embalming the body of Jesus and assisted Joseph of Arimathea for the burial of Jesus. (John 19:39-42).

*(14) And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up,
 lifted up*

This refers to Numbers 21:9 where Moses mounted a serpent upon a pole. The Greek word for "lifted" means "highly exalted." John, who gives importance to the glory of Jesus, presents Jesus as predicting that he would later be exalted on the cross for our healing followed by his resurrection and ascension. God had delivered the sinners of the Old Testament from death caused by snake bite by looking at the bronze serpent as mark of their faith in God's word. So also, those who believe in the Word made flesh and lifted on the cross would be saved from the bite of the devil (serpent).

The serpent in the desert

The Israelites had been wandering in the desert for 40 years since they left Egypt. It took such a long time because of their sins. Many had died in the desert. They had no immediate hope of entering the promised land because they were denied passage through the land of Edom. Though they were close to the promised land, Moses was leading the people in the opposite direction to travel around the land of Edom. That made the people upset. They again complained against Moses and God for lack of food and water and the quality of food they got by the grace of God. In response, God punished them by sending fiery serpents. That means, the bite by these snakes caused great fever and inflammation leading to death. Some other interpreters guess that these snakes had the color of fire. People asked Moses to intercede for them to God to take away the serpents. Instead of eliminating the serpents, God asked Moses to make an image of the fiery serpent made of bronze and raise it on a pole so that it could be seen from all parts of the camp. Whoever bitten by snake was asked to look at the bronze snake and their life was saved from death.

God who had denied making any image had ordered to create the image of a fiery serpent on a pole as a foreshadow of the crucified Jesus in the future. Looking at the bronze serpent did not mean to worship it but to remember their sin like the original sin committed by Eve at the temptation of the serpent and ask God's mercy. It was not the bronze serpent that saved them but God who asked to look at it to remember God. However, the bronze serpent later became an object of worship. People were burning incense to it during the time of Hezekiah. So, the king destroyed it to regain proper worship of the Lord. (2Kings 18:4).

Instead of the pole and bronze serpent of the Old Testament, now we have the cross and the body of Jesus on the cross to look at with faith and repentance for our salvation. The fact that there was a bronze serpent raised on a pole by Moses was not enough for saving the lives of the people. Those who were bitten by snake had to look at it with repentance and seeking mercy of God rather than relying on medical remedies of the time. The death of Jesus on the cross brought us salvation. However, we need to look at him with faith for our redemption. The cross of Jesus was also the way to the glory of Jesus. Our sufferings for Christ and his church also will lead us to partake in the glory of Jesus.

The bronze serpent was free from poison. So also Jesus raised on the cross was free from sin.

***(15) so that everyone who believes in him may have eternal life.
Everyone who believes***

God's love and Son's redemption are offered to all. Its acceptance is limited to those who believe in him only.

Believes: Belief is an ongoing trust and should continue throughout our life.

In him: Our faith in Jesus involves belief in what Jesus teaches and our trust in the person of Jesus. Our obedience to the Word of God and our imitation of Jesus are required of us.

Eternal life: The Greek term "eternal life" (zoē) referred to quality and quantity of life after death. In John zoē refers to resurrection, eschatological life, or the life of God Himself. Unlike Synoptic Gospels, John's gospel emphasizes the "eternal life" as the goal of his Gospel.

(16) For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.

God so loved: God's love for humanity was not well understood by the people of the Old Testament. According to their understanding, God imposed laws upon them and punished severely those who violated them. They saw God as one demanding sacrifices and offerings. Though God offered them many favors during the history of Israel, still they were afraid of God and they did not appreciate God as their benevolent Father. Only through the incarnation, good deeds, teachings, suffering, death and resurrection of Jesus that people came to understand and appreciate the love of God.

The world: Israelites had a misconception that God who made covenant with them was theirs and his redemption was not for others. However, John the Evangelist presents God who loves all humanity and the world that He created for the humans. It is to save all the world that God sent his son.

Gave: The incarnation of Jesus was the supreme gift of God to humanity. It started with God the Father who sent his son Jesus. The gift of Jesus to us was gaining the lost life of eternal bliss of first parents and their descendants through his passion, death, and resurrection. Through these, God showed His love in action.

only Son: "Only begotten Son" means "unique or one of a kind." Though all people are children of God, there is no child of God like Jesus.

(17) For God did not send his Son into the world to condemn the world, but that the world might be saved through him.

To condemn the world: Jesus came with a mission of salvation. The Greek word for "condemn" means both judgment and condemnation. God never condemns people.

They take it for themselves by turning away from God like the prodigal son. Jesus came for our rescue to which we need to cooperate for our salvation. Judas preferred wealth to Jesus. Choice was his and not of God. People have the opportunity and freedom to come to the light of Jesus or to remain in the darkness of the world. We select our reward or condemnation.

(18) Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.

Faith in Jesus will deliver us from the condemnation that we had inherited by the fall of mankind. Those who deny God has selected their condemnation. A father always wants the redemption and not the destruction of his child. God does not send people to hell. They chose it themselves.

(19) And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil.

This is the verdict: Judgement of condemnation or salvation is established by our acceptance or rejection of Jesus. It will be finally completed in the last judgement. (John 5:29).

The light came into the world: Creation started with the establishment of light on the first day (Genesis 1:3) before the creation of sources of light like sun, moon, and stars on the fourth day. (Genesis 1:14-19). The original source of light in the world was God. That light came into the world again in Jesus who said, "I am the light of the world" (John 8:12). The evil doers who preferred darkness rejected this light.

People preferred darkness to light: Even during the public ministry of Jesus, some "elite" people who were eyewitness of the acts of glory of Jesus rejected him. They found justifications for their stand and accused Jesus of blasphemy.

(20) For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed.

Adam and Eve wanted to hide from God soon after they committed sin. Thief usually steals at night so that his action will not be exposed. Judas and the soldiers of the Temple came to arrest Jesus in the darkness so that they could avoid the exposure to the crowd who usually gather around Jesus.

(21) But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

Whoever lives the truth: Jesus who said: “I am the way and the truth and the life” (John 14:6) is the model for those who live the truth. We find the truth of the Kingdom of God through Jesus. In him we have a new life and he leads us to the truth. When we live according to the truth manifested by Jesus we come to the light of God.

Comes to the light: In the sermon on the mount Jesus taught: “your light might shine before others, that they may see your good deeds and glorify your heavenly Father.” St. Paul reminded Thessalonians: “since we are of the day, let us be sober, putting on the breastplate of faith and love and the helmet that is hope for salvation.” (I Thess. 5:8).

Message:

1. Crucifix (cross with corpse) and cross are not just symbols of Christianity. Like Moses lifted bronze serpent on a pole to which people looked with faith in God and saved from snake bite, we look at the passion, death and resurrection of Jesus with faith for our salvation. Imitating Jesus’s way to glory is our selection of eternal life.
2. A follower of Jesus is exposed in the light of Christ. Our actions will have their impact in the community in giving witness to Jesus. The exemplary life of the early Christian community was the reason for the rapid growth of the church at that time. (Acts 2: 47).
3. Nicodemus who came at night to discuss and learn from Jesus later helped Jesus in his trial and burial. He was one of the three rich people in Jerusalem at his time. However, he could find meaning of life only in Jesus. Let us value Jesus and his ways than the riches of this world.