



**Sunday, June 24<sup>th</sup>, 2018**

**Nativity of the Forerunner and Baptist John**

Tone 3

Eothinon 4

**APOLYTIKION OF THE NATIVITY OF ST. JOHN THE BAPTIST IN TONE FOUR**

O prophet and Forerunner of Christ God's coming to us, \* all we who with longing now extol thee are at a loss to honor thee worthily. \* For thy mother's barrenness and father's long silence, \* by thine all-renowned and hallowed birth, were both ended, \* and the Incarnation of the Son of God is preached unto all the world.

**THE EPISTLE**

*The righteous shall rejoice in the Lord. O God, hear my voice when I cry unto Thee.*

**The Reading from the Epistle of St. Paul to the Romans. (13: 11-14: 4)**

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for God is able to make him stand.

## **The Holy Gospel**

### **The Reading from the Holy Gospel according to St. Luke (1: 1-25, 57-68,76,80)**

Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed. In the days of Herod, king of Judea, there was a priest named Zacharias, of the division of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blamelessly. But they had no child, because Elizabeth was barren, and both were advanced in years. Now while he was serving as priest before God when his division was on duty, according to the custom of the priesthood, it fell to him by lot to enter the Temple of the Lord and burn incense. And the whole multitude of the people was praying outside at the hour of incense. And there appeared to him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth; for he will be great before the Lord, and he shall drink neither wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the sons of Israel to the Lord their God, and he will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is advanced in years." And the angel answered him, "I am Gabriel, who stands in the presence of God; and I was sent to speak to you, and to bring you this good news. And behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words, which will be fulfilled in their time." And the people were waiting for Zacharias, and they wondered at his delay in the temple. And when he came out, he could not speak to them, and they perceived that he had seen a vision in the temple; and he made signs to them and remained dumb. And when his time of service was ended, he went to his home. After these days his wife Elizabeth conceived, and for five months she hid herself, saying, "Thus the Lord has done to me in the days when he looked on me, to take away my reproach among men." Now the time came for Elizabeth to be delivered, and she gave birth to a son. And her neighbors and kinsfolk heard that the Lord had shown great mercy to her, and they rejoiced with her. And on the eighth day they came to circumcise the child; and they would have named him Zacharias after his father, but his mother said, "Not so; he shall be called John." And they said to her, "None of your kindred is called by this name." And they made signs to his father, inquiring what he would have him called. And he asked for a writing tablet, and wrote, "His name is John." And they all marveled. And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea; and all who heard them laid them up in their hearts, saying "What then will this child be?" For the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, "Blessed be the Lord God of Israel, for He has visited and redeemed His people. And you, child, will be called the Prophet of the Most High; for you will go before the Lord to prepare His ways." And the child grew and became strong in spirit, and he was in the wilderness until the day of his manifestation to Israel.

**Glory to Thee, O Lord, Glory to Thee!**



الاحد 24 حزيران ، 2018

ميلاد النبي السابق المجيد يوحنا المعمدان

الايوثينا الرابعة

اللحن الثالث

### طروبارية ميلاد السابق باللحن الرابع

أَيُّهَا النَّبِيُّ السَّابِقُ حُضُورَ الْمَسِيحِ، إِنَّا نَحْنُ مُكْرَمِيكَ بِشَوْقٍ، نَعْجِزُ عَنْ مَدْحِكَ كَمَا يَجِبُ. إِذْ أَنْ بِمِيلَادِكَ الشَّرِيفِ الْمُوقَّرِ، إِحْلَ عَقْرُ أُمِّكَ وَرِبَاطُ لِسَانِ أَيْبِكَ، وَكَرَّرَ لِلْعَالَمِ بِتَجَسُّدِ ابْنِ اللَّهِ.

### الرسالة

يفرح الصديق بالرب، استمع يا الله صلاتي

فصل من رسالة القديس بولس الرسول الى أهل رومية 13: 11-14: 4

يا إخوة، إِنَّ خَلَاصَنَا الْآنَ أَقْرَبُ مِمَّا كَانَ حِينَ آمَنَّا\* قَدْ تَنَاهَى اللَّيْلُ وَاقْتَرَبَ النَّهَارُ، فَلْتَدَعْ عَنَّا أَعْمَالَ الظُّلْمَةِ، وَتَلْبَسْ أَسْلِحَةَ النُّورِ\* لِنَسْلُكَنَّ سُلُوكًا لَائِقًا كَمَا فِي النَّهَارِ، لَا بِالْفُضُوفِ وَالسُّكْرِ، وَلَا بِالْمُضَاجِعِ وَالْعَهْرِ، وَلَا بِالْخِصَامِ وَالْحَسَدِ\* بَلْ الْبَسُوا الرَّبَّ يَسُوعَ الْمَسِيحَ، وَلَا تَهْتَمُّوا بِأَجْسَادِكُمْ لِقَضَاءِ شَهَوَاتِهَا\* مَنْ كَانَ ضَعِيفًا فِي الْإِيمَانِ، فَاتَّخِذُوهُ بغيرِ مُبَاحَثَةٍ فِي الْآرَاءِ\* مِنَ النَّاسِ مَنْ يَعْتَقِدُ أَنَّ لَهُ أَنْ يَأْكُلَ كُلَّ شَيْءٍ، أَمَّا الضَّعِيفُ فَيَأْكُلُ بَقُولًا\* فَلَا يَزِدِرِ الَّذِي يَأْكُلُ مَنْ لَا يَأْكُلُ، وَلَا يَدِينِ الَّذِي لَا يَأْكُلُ مَنْ يَأْكُلُ، فَإِنَّ اللَّهَ قَدْ اتَّخَذَهُ\* مَنْ أَنْتَ يَا مَنْ تَدِينُ عَبْدًا أجنبيًّا؟ إِنَّهُ لِمَوْلَاهُ يَتَّبِعُ أَوْ يَسْفُطُ. لَكِنَّهُ سَيَتَّبِعُ لِأَنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُبَيِّنَهُ.

## الإِنْجِيلُ الْمُقَدَّسُ

فصلٌ شريفٌ من بشارَةِ القديسِ لوقا البشيرِ والتلميذِ الطاهرِ (1: 1-25، 57-68، 76، 80)

إِذْ كَانَ كَثِيرُونَ قَدْ أَخَذُوا فِي تَأْلِيفِ قِصَصِ الْأُمُورِ الْمُتَيَقِّنَةِ عِنْدَنَا، كَمَا سَلَّمَهَا إِلَيْنَا الَّذِينَ كَانُوا مُعَايِنِينَ مُنْذُ الْبَدْءِ، وَحُدَامًا لَهَا، رَأَيْتُ أَنَا أَيْضًا، وَقَدْ تَنَبَّعْتُ جَمِيعَ الْأَشْيَاءِ مِنَ الْأَوَّلِ بِتَدْقِيقٍ، أَنْ أَكْتُبَهَا لَكَ عَلَى التَّرْتِيبِ أَيْهَا الْعَزِيزُ ثَاوُفِيلُسُ، لِتَعْرِفَ صِحَّةَ الْكَلَامِ الَّذِي وُعِطْتُ بِهِ\* كَانَ فِي أَيَّامِ هِيرُودَسَ، مَلِكِ الْيَهُودِيَّةِ، كَاهِنٌ اسْمُهُ زَخْرِيَّا، مِنْ فِرْقَةِ أَيْبَا، وَأَمْرَأَتُهُ، مِنْ بَنَاتِ هَرُونَ، اسْمُهَا أَلِيسَابَاتُ\* وَكَانَا كِلَاهُمَا بَارَيْنِ أَمَامَ اللَّهِ، سَائِرِينَ فِي جَمِيعِ وَصَايَا الرَّبِّ وَأَحْكَامِهِ بِغَيْرِ لَوْمٍ\* وَلَمْ يَكُنْ لَهَا وَلَدٌ، لِأَنَّ أَلِيسَابَاتُ كَانَتْ عَاقِرًا، وَكَانَا كِلَاهُمَا قَدْ تَقَدَّمَا فِي أَيَّامِهِمَا\* وَبَيْنَمَا كَانَ يَكُونُ فِي نُوبَةِ فِرْقَتِهِ أَمَامَ اللَّهِ، أَصَابَتْهُ الْفَرْعَةُ عَلَى عَادَةِ الْكَهَنُوتِ، أَنْ يَدْخُلَ هَيْكَلَ الرَّبِّ وَيُخْرِجَ\* وَكَانَ كُلُّ جُمْهُورِ الشَّعْبِ يُصَلِّي خَارِجًا فِي وَقْتِ التَّبَخِيرِ\* فَتَرَاءَى لَهُ مَلَائِكَةُ الرَّبِّ وَاقِفًا عَنْ يَمِينِ مَذْبَحِ الْبَخُورِ\* فَاضْطَرَبَ زَخْرِيَّا حِينَ رَأَاهُ، وَوَقَعَ عَلَيْهِ خَوْفٌ\* فَقَالَ لَهُ الْمَلَائِكَةُ: لَا تَخَفْ يَا زَخْرِيَّا، فَإِنَّ طِلْبَتَكَ قَدْ اسْتُجِيبَتْ، وَأَمْرَأَتُكَ أَلِيسَابَاتُ سَتَلِدُ لَكَ ابْنًا، فَتُسَمِّيهِ يُوْحَنَّا\* وَيَكُونُ لَكَ فَرْحٌ وَابْتِهَاجٌ، وَيَفْرَحُ كَثِيرُونَ بِمَوْلِدِهِ\* لِأَنَّهُ يَكُونُ عَظِيمًا أَمَامَ الرَّبِّ، وَلَا يَشْرَبُ خَمْرًا وَلَا مُسْكِرًا، وَيَمْتَلِئُ مِنَ الرُّوحِ الْقُدُسِ وَهُوَ فِي بَطْنِ أُمِّهِ بَعْدُ\* وَيَزِدُّ كَثِيرِينَ مِنْ بَنِي إِسْرَائِيلَ إِلَى الرَّبِّ إِلَهُهِمْ\* وَهُوَ يَتَقَدَّمُ أَمَامَهُ بِرُوحِ إِبِلِيَّا وَقُوَّتِهِ، لِيَرُدَّ قُلُوبَ الْآبَاءِ إِلَى الْآبَاءِ، وَالْعَصَاةَ إِلَى حِكْمَةِ الْأَبْرَارِ، وَهَيِّئِ لِلرَّبِّ شَعْبًا مُسْتَعِدًّا\* فَقَالَ زَخْرِيَّا لِلْمَلَائِكَةِ: يَمْ أَعْلَمُ هَذَا؟ فَإِنِّي أَنَا شَيْخٌ وَأَمْرَأَتِي قَدْ تَقَدَّمَتْ فِي أَيَّامِهَا\* فَاجَابَ الْمَلَائِكَةُ وَقَالَ: أَنَا جِبْرَائِيلُ الْوَاقِفُ أَمَامَ اللَّهِ، وَقَدْ أُرْسِلْتُ لِأَكَلِمَتِكَ وَأُبَشِّرَكَ بِهَذَا\* وَهَذَا إِنَّكَ تَكُونُ صَامِتًا، فَلَا تَسْتَطِيعُ أَنْ تَتَكَلَّمَ إِلَى يَوْمٍ يَكُونُ هَذَا، لِأَنَّكَ لَمْ تُصَدِّقْ كَلَامِي الَّذِي سَيَكُونُ فِي أَوَانِهِ\* وَكَانَ الشَّعْبُ مُنْتَظِرِينَ زَخْرِيَّا مُتَعَجِبِينَ مِنْ إِبْطَائِهِ فِي الْهَيْكَلِ\* فَلَمَّا خَرَجَ لَمْ يَسْتَطِعْ أَنْ يَكَلِّمَهُمْ، فَعَلِمُوا أَنَّهُ قَدْ رَأَى رُؤْيَا فِي الْهَيْكَلِ، وَكَانَ يُبَشِّرُ إِلَيْهِمْ وَيَقِي أَبْكَامًا\* وَلَمَّا تَمَّتْ أَيَّامُ خِدْمَتِهِ، مَضَى إِلَى بَيْتِهِ\* وَمِنْ بَعْدِ تِلْكَ الْأَيَّامِ، حَبِلَتْ أَلِيسَابَاتُ أَمْرَأَتُهُ، فَاخْتَبَأَتْ خَمْسَةَ أَشْهُرٍ قَائِلَةً: هَكَذَا صَنَعَ بِي الرَّبُّ فِي الْأَيَّامِ الَّتِي نَظَرْتُ إِلَيْهَا فِيهَا، لِيَصْرِفَ عَنِّي الْعَارَ بَيْنَ النَّاسِ\* وَلَمَّا تَمَّ زَمَانُ وَضْعِهَا، وَوَلَدَتْ ابْنًا\* فَسَمِعَ جِيرَانُهَا وَأَقَارِبُهَا أَنَّ الرَّبَّ قَدْ عَظَّمَ رَحْمَتَهُ لَهَا، فَفَرِحُوا مَعَهَا\* وَفِي الْيَوْمِ الثَّامِنِ جَاءُوا لِيُخْتِنُوا الصَّبِيَّ، فَدَعَا بِاسْمِ أَبِيهِ زَخْرِيَّا\* فَأَجَابَتْ أُمُّهُ قَائِلَةً: كَلَّا، لَكِنَّهُ يُدْعَى يُوْحَنَّا\* فَقَالُوا لَهَا: لَيْسَ أَحَدٌ فِي عَشِيرَتِكَ يُدْعَى بِهَذَا الْاسْمِ\* ثُمَّ أَوْمَأُوا إِلَى أَبِيهِ، مَاذَا يُرِيدُ أَنْ يُسَمَّى\* فَطَلَبَ لَوْحًا، وَكَتَبَ فِيهِ قَائِلًا "اسْمُهُ يُوْحَنَّا". فَتَعَجَّبُوا كُلُّهُمْ\* وَفِي الْحَالِ انْفَتَحَ فَمُّهُ وَلِسَانُهُ وَتَكَلَّمَ مُبَارِكًا اللَّهُ\* فَوَقَعَ خَوْفٌ عَلَى جَمِيعِ جِيرَانِهِمْ، وَتَحَدَّثَتْ بِهَذِهِ الْأُمُورِ كُلِّهَا فِي جَمِيعِ جِبَالِ الْيَهُودِيَّةِ\* وَكَانَ كُلُّ مَنْ يَسْمَعُ بِذَلِكَ يَحْفَظُهُ فِي قَلْبِهِ وَيَقُولُ: مَا عَسَى أَنْ يَكُونَ هَذَا الصَّبِيُّ؟ وَكَانَتْ يَدُ الرَّبِّ مَعَهُ\* فَامْتَلَأَ أَبُوهُ زَخْرِيَّا مِنَ الرُّوحِ الْقُدُسِ، وَتَنَبَّأَ قَائِلًا: مُبَارِكُ الرَّبِّ إِلَهُ إِسْرَائِيلَ، لِأَنَّهُ افْتَقَدَ وَصَنَعَ فِدَاءً لِشَعْبِهِ\* وَأَنْتَ أَيُّهَا الصَّبِيُّ نَبِيُّ الْعَلِيِّ تَدْعَى، لِأَنَّكَ تَسْبِقُ أَمَامَ وَجْهِ الرَّبِّ لِتُعَدَّ طَرَفَهُ\* أَمَّا الصَّبِيُّ فَكَانَ يَنْمُو وَيَتَقَوَّى بِالرُّوحِ، وَكَانَ فِي الْبَرَارِيِّ إِلَى يَوْمِ ظُهُورِهِ لِإِسْرَائِيلَ.

المجد لك يا رب المجد لك!

## **Announcements**

### **برنامج الرعية الأسبوعي - Weekly Schedule**

Day	Time	Event
Saturday June 30 <sup>th</sup>	<b>5.00 pm</b>	Great Vespers – صلاة الغروب
Sunday July 1 <sup>st</sup>	8.45 am	Great Matins – صلاة السحر
	10.00 am	Divine Liturgy القداس الإلهي

### **Camp St. Elias**

Registration for Camp St. Elias ends today. Please pick up a registration form (1 needed per family) from the vestibule. Please note that we will accept Church School students from Grade 2 to Grade 9 (as of September 2018)

### **IMPORTANT NOTICE: SUMMER VESPERS AT 5!!**

Please note that all **Saturday Vespers** During the months of **June, July and August** (with the exception of Saturday July 7) will be at **5 pm**. We will go back to our 6 pm timing starting September. Thank you.

### **Radio Sponsorship**

We continue to be in charge of the Good News Radio on 97.9 FM every Sunday from 4 to 5 pm. We also continue to look for sponsors to cover the cost which is CAD 500 per month. If you would like to sponsor a month, kindly contact Fr. Ghattas. Thank you!



It's that time of year again, the Ottawa Lebanese Festival celebrates its 28th Anniversary and events will run from July 18 - 22, 2017.

### **VOLUNTEERS WANTED:**

We are looking for volunteers!! Come out and join us for a fantastic experience! We would love to see you there!

Please note that on Monday, July 16th, 2018 there will be a pre-festival meeting held for all volunteers who signed up. The meeting will take place in the Church Hall @6pm. It is recommended that all volunteers attend this meeting.

For more volunteer information and if you would like to help, please contact:  
Eli & Aline Abourjeili at [lebanesefestival.volunteer@gmail.com](mailto:lebanesefestival.volunteer@gmail.com)



## JOHN THE BAPTIST

"John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins" (Mark 1:4).

John the Baptist plays a crucial role in the history of salvation. Chosen before his birth to be the herald and forerunner of the Messiah (Luke 1:13-17), he knew his Lord from the beginning. Luke writes of the miraculous conception of John (Luke 1:24). He then records that when the Virgin Mary visited Elizabeth, who was then six months pregnant with John the Baptist, the baby in Elizabeth's womb leaped at the sound of Mary's voice (Luke 1:41).

Jesus taught that John fulfilled the prophecy of the return of Elijah (Matt. 11:14), who was to precede the Messiah as "the voice of one crying in the wilderness: 'Prepare the way of the LORD'" (Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23).

Shortly before Jesus began His public ministry, John went out to the wilderness of Jordan to prepare the way for the Messiah. He carried out his prophetic role with a brotherhood of disciples characterized by: (1) repentance in expectation of the Kingdom; (2) baptism for forgiveness of sins, (3) bearing the fruit of righteousness, and (4) spiritual discipline. John himself lived by an ascetic rule of poverty and fasting; in fact, he may have been a lifelong Nazirite (see Luke 1:15; Num. 6). His eyes were set not on the body and its desires but upon Christ the Lord, and this influence was widespread (see Mark 11:32; Luke 7:29; Acts 18:25; 19:1-7).

John prophesied that the Messiah was coming, One immeasurably greater than himself, "whose sandal strap I am not worthy to stoop down and loose" (Mark 1:7). This One would baptize not only with water but with the Holy Spirit (Mark 1:8). When Jesus appeared before him to be baptized, John was humbled, realizing he himself was in need of being baptized by the Messiah, Jesus (Matt. 3:14). But Jesus knew what was fitting "to fulfill all righteousness" (Matt. 3:15), and John obeyed. Thus came the event so familiar in Orthodox icons: Christ in the Jordan, being baptized by John, the Holy Spirit descending on Him in the form of a dove. The Father's voice from heaven declares, "This is My beloved Son, in whom I am well pleased" (Matt. 3:17).

John's work was crucial to Jesus' ministry. Jesus considered John's testimony important—not because Jesus, the Son of God, needed to be validated by any human witness but because the people's acceptance of John as a godly man prepared them to accept Jesus as well (John 5:33-35). Jesus' first disciples came from John's brotherhood (John 1:35-39), and the vacancy in the apostolic college was filled by one who had been John's follower (Acts 1:21, 22).

John the Baptist died a martyr for Christ (Mark 6:24-29). The Orthodox Church commemorates him in special hymns every Tuesday, as well as on designated feast days throughout the year.

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