



**ANTIOCHIAN ORTHODOX CHRISTIAN
ARCHDIOCESE OF NORTH AMERICA
Diocese of Los Angeles and the West**

**ANTIOCHIAN ORTHODOX CHURCH OF
THE REDEEMER
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**V. REV. FR. SAMER YOUSSEF, D. MIN
REV. FR. THEODORE SAKELLAR, MTS**



SEPTEMBER 7, 2025

**SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS
TRANSFER OF THE NATIVITY OF THE THEOTOKOS**

الأحد قبل عيد رفع الصليب المقدس

THE FIRST ANTIPHON

Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.

Through the intercessions of the Theotokos, O Savior, save us.

Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning.

Glory... Both now...

الانتيفونا الأولى

أَذْكُرُ يَا رَبُّ دَاوُدَ وَكُلَّ دَعْتِهِ. هُوَذَا قَدْ سَمِعْنَا بِهِ فِي أَفْرَاثَا. وَجَدْنَاهُ فِي حَقُولِ الْوَعْرِ.

بِشَفَاعَاتِ الْوَدَّةِ إِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.

فِيكَ قِيلَتْ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ. اللَّهُ فِي وَسْطِهَا وَلِذَلِكَ لَنْ تَتَزَعَزَعَ، اللَّهُ يُعِينُهَا عِنْدَ انْبِلَاجِ الصُّبْحِ.

بِشَفَاعَاتِ الْوَدَّةِ إِلَهِي...

الْمَجْد ... الْآنَ ... بِشَفَاعَاتِ الْوَدَّةِ إِلَهِي...

THE SECOND ANTIPHON

The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.

Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

There will I make to spring forth a horn for David. I have prepared a lamp for My Christ.

For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself.

Glory... Both now... O, only begotten Son and Word of God...

الانتيفونا الثانية

خَلَفَ الرَّبُّ لِدَاوُدَ بِالْحَقِّ وَلَا يُخْلِفُ. إِنِّي مِنْ ثَمَرَةِ بَطْنِكَ أَجْلِسُ عَلَى كُرْسِيِّكَ.

الْإِلَازِمَةُ: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلِّ لَكَ. هَلِّلُويا.

هُنَاكَ أُنْبِئُ لِدَاوُدَ قَرْنًا، هَيَّا تُ لِمَسِيحِي سِرَاجًا.

لَأَنَّ الرَّبَّ اخْتَارَ صِهْيُونَ وَارْتَضَاهَا لَهُ مَسْكِنًا.
الْمَجْدُ... الآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ...

THE THIRD ANTIPHON

Here will I dwell, for I have desired it. The Most High hath sanctified His tabernacle. Holy is Thy temple, and wonderful in righteousness.

الانتيفونا الثالثة

هَـا هُنَا أَسْكُنُ لِأَنِّي إِيَّاهَا اضْطَفَيْتُ. أَلْعَلِّي قَدَسَ مَسْكِنَهُ. قُدُّوسٌ هُوَ هَيْكَلُكَ، وَعَجِيبٌ أَنْتَ فِي عَدَالَتِكَ.

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

أبوليتيكيون القيامة بالحن الرابع

إِنَّ تِلْمِيزَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَرُ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ إِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

أبوليتيكيون لميلاد والدّة الإله بالحن الرابع

مِيلَادُكَ يَا وَالدَّةَ إِلَهُ، بَشَّرَ بِالْفَرْحِ كُلَّ الْمَسْكُونَةِ، لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ إِلَهُنَا، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَهَ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً.

KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE

FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

القنடاق لميلادِ وَالِدَةِ الإله باللحن الرابع

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُقْرِ أُطْلِقَا، وَأَدَمَ وَحَوَّاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً أُعْتِقَا.
"فَلَهُ يُعَيِّدُ شَعْبُكَ، وَقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الزَّلَّاتِ صَارِخًا نَحْوَكِ: "الْعَاقِرُ تَلَدَ وَالِدَةُ الإلهِ الْمُغَذِّيَّةُ حَيَاتِنَا"

THE EPISTLE

O Lord, save Thy people and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O my God.

The Reading from the Epistle of St. Paul to the Galatians. (6:11-18)

Brethren, see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised, only that they may not be persecuted for the Cross of Christ. For not even those who are circumcised do themselves keep the Law; but they desire to have you circumcised, that they may boast in your flesh. But God forbid that I should boast, except 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 counts for anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Henceforth, let no one trouble me; for I bear in my body the brand-marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

الرسالة

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

فصلٌ مِنْ رسالةِ القديس بولس الرسولِ إِلَى أَهْلِ غلاطية.

يَا إِخْوَةُ، أَنْظُرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي. إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا بِحَسَبِ الْجَسَدِ يُلْزَمُونَ أَنْ تَحْتَتِنُوا، وَإِنَّمَا ذَلِكَ لِئَلَّا يُضْطَهَدُوا مِنْ أَجْلِ صَلِيبِ الْمَسِيحِ. لِأَنَّ الَّذِينَ يَحْتَتِنُونَ هُمْ أَنْفُسُهُمْ لَا يَحْفَظُونَ النَامُوسَ بَلْ إِنَّمَا يُرِيدُونَ أَنْ تَحْتَتِنُوا لِيَفْتَخَرُوا بِأَجْسَادِكُمْ. أَمَّا أَنَا، فَحَاشَى لِي أَنْ أَفْتَحَرَ إِلَّا بِصَلِيبِ رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صُلِبَ الْعَالَمُ لِي وَأَنَا صُلِبْتُ لِلْعَالَمِ. لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ خِتَانُ شَيْءٍ وَلَا الْقَلْفُ بَلِ الْخَلِيقَةُ الْجَدِيدَةُ. وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ، فَعَلَيْنَاهُمْ سَلَامٌ وَرَحْمَةً وَعَلَى إِسْرَائِيلَ اللَّهِ. فَلَا يَجْلِبْ عَلَيَّ أَحَدٌ أَنْعَاباً فِيمَا بَعْدُ، فَإِنِّي حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوعَ. نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ أَيُّهَا الْإِخْوَةُ. آمِينَ.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (3:13-17)

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."

الإنجيل

فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإنجيليِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ.

قَالَ الرَّبُّ: لَمْ يَصْعَدْ أَحَدٌ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ مِنَ السَّمَاءِ، ابْنُ الْبَشَرِ الَّذِي هُوَ فِي السَّمَاءِ. وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ، هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْبَشَرِ. لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ

بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. فَإِنَّهُ لَمْ يُرْسَلِ اللَّهُ ابْنُهُ الْوَحِيدَ إِلَى الْعَالَمِ لِيَدِينِ الْعَالَمَ، بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ.

MEGALYNARION OF THE FEAST IN TONE EIGHT

Virginity is alien to mothers, and childbirth is foreign to virgins; in thee, O Theotokos, both were granted. Wherefore, all we the tribes of the earth bless thee unceasingly.

تعظيمة العيد باللحن الثامن

يَا وَالِدَةَ الْإِلَهِ إِنَّ الْبَتُولِيَّةَ لَمُسْتَحِيلَةٌ عَلَى الْأُمّهَاتِ، كَمَا أَنَّ الْوِلَادَةَ مُسْتَحِيلَةٌ عَلَى الْعَذَارَى. غَيْرَ أَنَّهُ فِيكَ قَدْ تَمَّ تَدْبِيرُ كُلِّ الْأُمُورِ. فَلِذَلِكَ نَحْنُ قَبَائِلُ الْأَرْضِ جَمِيعًا، بِلا فُتُورٍ نُعْطِيكَ.

KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT

I will take the cup of salvation, and I will call upon the Name of the Lord.
Alleluia.

كينونيكون (ترنيمّة المناولة) للعيد باللحن الثامن

كَأْسَ الْخَلَاصِ أَقْبَلْ، وَبِاسْمِ الرَّبِّ أَدْعُو. هَلِّلُويا.



HOLY BREAD OF OBLATION

OFFERED BY: Fr. Samer, the Clergy and the parishioners for the good of the parish council members, the building committee and the Ladies Auxiliary and their families. Many Years!

OFFERED BY: Fr. Samer, the Clergy and the parishioners for the good health of all the families in Gaza, Palestine, Syria, Lebanon and Ukraine and all the countries has the unrest in the world. Many Years!

OFFERED BY: The parishioners of the Church of the Redeemer; for the good health of the festival Co-Chairs Jad Bateh and Linda Salah and all supporters, donors, benefactors, workers, and participants at the Food Festival this year. Many Years!

OFFERED BY: Spir Batmani for the good health of his wife Jehan on the occasion of her 86th birthday (August 31), and the good health of the Batmani, Bari, Sunstrum and Joseph families. Many Years!

OFFERED BY: Abdallah and Hala Saah on the occasion of their birthdays (Sep1 & 8), and the good health of the Saah and Mitri families. Many Years!

OFFERED BY: Kevin and Elissa Mapar for the good health of Victoria on the occasion of her birthday (Sep 05), and for the good health of the Mapar and Moujaes families. Many Years!

OFFERED BY: Jennifer Bateh Jacobs on occasion of her birthday (Sept 6), and the good health of her parents Jad and Elaine Bateh. For the good health of her husband Zach and her daughter Emerson. Many Years!

COFFEE HOUR

Offered By: Church 42nd Annual Food Festival

(To host the Coffee Hour, please contact Wardeh Asfour @408-718-3339)

office@orthodoxredeemer.org

Online Link: www.orthodoxredeemer.org/sponsor-coffee-hour

Services Schedule Every Week

Matins @ 9:00 AM

Divine Liturgy @ 10:00 AM

Vespers: Every Saturday @ 5:00 PM

(Please check your email in case of any cancellations for Vespers)

PARISH COUNCIL 2025

The Parish Council members' of 2025. Chair President; Bassam Khoury, Vice-Chair; Linda Salah, Treasurer; Dania Amireh Baker, Secretary; Maria Segal, Jad Bateh, Sana Eideh, Johnny Khamis, Didi Kreitem, Maher Fasheh and Rowida Barghouth. Sheila Veizades will represent the Antiochian Women Committee and Salem Aweiss will represent the Men Fellowship Committee.

ANTIOCHIAN WOMEN 2025

The Antiochian Women Committee Leaders of 2025. Wardeh Asfour, Rowida Barghouth, Rima Gannage, Diana Khoury, Sheila Veizades and Hala Aboujudom (Sunshine).

CHURCH OF THE REDEEMER YOUNG ADULTS

Young adults (college age and up to 39-1/2) meet on the first Sunday of the month and organize social, educational, and volunteer activities. For more information, please contact Fr. Theodor Sakellar @ 408-455-8145

SOYO (YOUTH GROUP 12-18 YEARS)

Our SOYO (Youth Group) is active through the leadership of the Advisors: Dominic Youssef and Caesar Haddad. The officers are: President; Isabella Zarzar, Vice-President; Riad Akery, Secretary; Adriana Ajlouni, Treasurer; Breanna Zarzar, Social Media Coordinator; Eliana Halteh.



SUNDAY SCHOOL CORNER

Sunday School Registration is now open. Please register your children ASAP. Registration forms are available at the church hall or on church

Website: <http://www.orthodoxredeemer.org/schoolregistration>

School Schedule:

Sunday school starts 9/14/25 and ends 5/17/26. Sunday school graduation Ceremony will be on 5/17/26. Sunday school classes begin after communion and ends at 12:30pm.

Teachers: Samuel Hage, Hussam Ibrahim, Dimitry Youssef, Heather Simonovich, Randa Hanani and Jocelyn Mikhael.

Caitlin Timothy and Alia Nystrom as back-up/support

Blessing of the children of the Sunday school, and the teachers will take place before the procession of the Cross on September 14. Please make sure your children will participate and be there to go on the procession with the elevated Cross at the end of the Divine Liturgy.

Questions and Thoughts

By Metropolitan Saba (Isper)

Saint Paisios of Mount Athos often counseled those who asked about the Antichrist to focus instead on Christ—to live with Him and in Him—rather than wasting time, stirring fears, and exhausting their strength speculating about the Antichrist and the timing of his coming. This is the teaching of the truly enlightened: they direct their gaze on what nurtures life in God rather than on distractions that breed anxiety.

Religious instruction and spiritual formation are inseparable. We do not learn the truths of faith merely to accumulate information but to live by them. Faith is not the collection of facts about God; it is the living knowledge of Him, reflected in how we think, act, and shape our lives.

For this reason, the righteous play a central role in religious formation, which, like every form of education, has its concerns and challenges. Too often, however, it has been reduced to rigid literalism, distorting the true image of faith. To believe that God is just and a judge is one thing; to make His judgment a veil that obscures His love is something else entirely.

God is unlike any created being. He remains a divine mystery, beyond the full grasp of our minds—minds limited by time, space, and mortality. Yet humanity can sense His presence and receive His revelation through divine touches that stir the longing soul.

Christian doctrine is not the product of human philosophical analysis but the human expression of divine revelation—what we call the salvific economy of God—which reached its fulfillment in Jesus Christ. After Christ's ascension, the Holy Spirit continued to guide the Church through those enlightened by Him, preserving its integrity and guarding it from error.

Over the centuries, this faith was enshrined in the creeds—concise statements formulated to safeguard right belief and authentic Christian life, particularly in response to heresies. Christian teaching began with the Twelve Apostles and, as we see in the homilies of Peter and Paul in the Acts of the Apostles, was first centered on the death and resurrection of Christ for the salvation of the world.

Yet religious instruction has not been free from shortcomings. The greatest danger lies in its decline across history—caused by many factors—where devotion has often strayed from the essence of faith, reducing religion to social custom, cultural tradition, or mechanical practice. Such distortions not only obscure the truth but also foster a mentality that professes religion while undermining its very heart.

This raises serious questions. How can a believer embrace the heights of spiritual faith while clinging to concepts and values that contradict it? How deeply are religious values, as they are lived, shaped by local mentality, social customs, and prevailing culture? Do we not often confuse religious conviction with social conditioning, failing to distinguish between them? How can one correct a flawed religious upbringing? How can faith form open and fearless minds when society itself nurtures fear?

People in every religion exhibit conservative, liberal, and moderate streams. Why? Because people understand and live their faith differently. Does the perspective of a believer raised in a society that values equal treatment of men and women resemble that of someone from a culture that suppresses women's dignity and freedom? Is the sense of sin regarding lying the same for someone from a society that sees lying as a grave vice as for one raised where "a man's charm is in his lies"?

From this perspective, the Church must give religious formation the place it deserves. History shows that religious instruction has often been entangled with cultural elements that used religion merely to validate themselves. Yet education, in its essence, is simply a channel for transmitting truth, not an end in itself.

In the past, education often relied more on punishment than encouragement, more on coercion than freedom, seeking to control lives rather than cultivate discernment. Religious practice was shaped by this mentality, portraying God primarily as a source of punishment. Many grew up trying merely to appease divine wrath and avoid disobedience, not out of love for God but out of fear of eternal fire. Consequently, many abandoned faith altogether, rejecting the distorted image of God they had been taught.

Too often, religious education has instilled fear of God rather than love for Him—warning against sin rather than inspiring hearts not to wound His love. God thus became a tool in the hands of institutions, including religious ones, to mold people according to purposes unrelated to His true nature or the salvation and flourishing of His people.

True awareness of sin begins not with fear but with a vision of the beauty of a sinless life. There is a profound difference between avoiding an act solely because it is forbidden and disregarding it because one longs for something infinitely higher. The Law of the Old Testament was based on prohibition, but Christ brought the Law of Love, which calls us to surpass vice in pursuit of the highest good. Tragically, those who remain bound to mere prohibition live more by their old nature than their new one, for the love of God has yet to claim them fully.

Both institutions and individuals have often clung to the letter of sacred texts while neglecting to seek their deeper meaning—sometimes for motives far removed from God. This has led to distortions of fundamental truths, replacing them with misconceptions or even opposites.

What is needed is guidance from those illumined by divine light—those who know God personally and existentially. Living among the saints leads us to right vision and true experiential knowledge.

Today, education and human thinking have changed. People are formed in scientific reasoning, logic, and critical inquiry. They are more culturally aware, requiring the Gospel to be presented in a manner faithful to its spirit yet suited to the modern mind. The challenge remains: Are we ready to meet this responsibility?

WELCOMING NOTE FROM OUR PRIEST

Dear Friends,

On behalf of the Church of the Redeemer family, I joyfully welcome you to our annual Mediterranean Food Festival! This weekend is a highlight of our parish life, and it gives us great joy to share with all of you—our neighbors throughout the Bay Area—the hospitality, traditions, and spirit of our Orthodox Christian community.

This festival is much more than delicious food, lively music, and fun activities for the whole family (though you will find plenty of all those!). It is a chance to open our doors and welcome you into the life of our parish. Throughout the weekend, we invite you to take a guided tour of our church, where you can see the newly installed iconography in the narthex and experience the beauty of Orthodox Christian worship and sacred art.

We are also grateful to share some exciting news: by God's grace, through your generosity, and with the help of a parishioner's matching gift, we have already reached \$1 million in matched funds toward our building project last year. This is a major milestone! With county approvals in hand and architectural plans advancing, we are closer than ever to beginning construction on our long-awaited fellowship hall, Sunday school, and community space.

But our work is not finished—we need your help to reach our next goal this year of \$5 million on hand, that means we need 1.5 million to fundraise, which will allow us to break ground and build the first phase of the project. Every meal you enjoy, every raffle ticket you purchase, and every donation you make this weekend brings us one step closer to that dream. You are most welcome to ask questions and inquire about this important project for the community at the designated booth during the festival.

Whether this is your first time with us or you come every year, please know that you are part of our extended parish family. You don't need to be Mediterranean—or Orthodox—to belong here. Our church is open to all, and it would be my joy to meet you personally over the weekend.

With gratitude for your friendship and support, and with prayers for God's blessing upon you and your loved ones, I warmly welcome you to the 2025 Mediterranean Food Festival.

Faithfully yours in Christ,

V. Rev. Fr. Samer Youssef, D.Min.

Pastor. Church of the Redeemer



Antiochian Orthodox Church of the Redeemer
PRESENTS



Our 42nd Annual

Mediterranean Food Festival

September 6th | 1pm - 9pm
September 7th | 12pm - 8pm

*Get ready for two unforgettable days of fun, delicious food,
family entertainment, music, culture, dancing, crafts,
church tours, kids' zone, and more!*

380 Magdalena Avenue, Los Altos Hills, CA

*** FREE ADMISSION BEFORE 3PM ***

Don't miss the raffle! (Tickets - 1 for \$20, 3 for \$50, 7 for \$100)

1st = \$1,000 Cash | 2nd = \$500 Cash | 3rd = 75" HD TV | 4th = 49ers Tix (2)
(and more great prizes!)



PARKING AND SHUTTLE AVAILABLE AT
BRIDGES COMMUNITY CHURCH | 625 MAGDALENA AVE.

For the latest festival updates, go to facebook.com/orthodoxredeemer or call 650.941.1570



George Kreitem
Sound and DJ



Sam Azizem
DJ



Alan George
Live Entertainment
Saturday only



Sami Ihsane
Live Entertainment
Sunday only

Diocese of Los Angeles & the West

Fall Gathering

in the Redwoods.

Hosted by
Ss. Peter & Paul, Ben Lomond, CA

October
10-12, 2025

Presiding:
His Grace Bishop
ANTHONY

Registration &
Hotel Information:



www.SsPeterandPaulOrthodox.com



Friday, October 10:
5:00 PM - Registration
5:30 PM - Vespers
6:30 PM - Dinner



Saturday, October 11:
8 AM - Registration & Continental Breakfast
9 AM - Morning Prayers & Opening Address
9:30 AM to 1 PM - Organizational Meetings
1:00 PM - Lunch
2:00 PM Music Workshop, Hiking,
- Games, Service Project
5:00 PM - or varied activities
5:30 PM - Great Vespers at Ss. Peter & Paul
6:30 PM - Dinner

2025 PLEDGE MEMBERS

Thank you to all the members who submitted their pledges. 2025 pledges will roll into 2026. Please if you are able to increase your pledges to inform the office/ treasurer. **These names are not the final list, if you do not see your name please submit your pledge online.** For questions contact the treasure, Dania Amireh-Baker at treasurer@orthodoxredeemer.org. We are encouraging all parishioners to pledge online at www.orthodoxredeemer.org. Thank you for your love to Christ and His Church.

(If you want your name to be Anonymous, Please notify the office).

Members pledging	Members pledging	Members pledging
Aboujudom, David & Hala Aboujudom, Edmond Ajluni, Richard & Karen Akery, Philipbia Akra, Ibrahim & Nadia Amireh, Daad Amireh, Nahida Appleton, Lovette Asfour, Jeannette Asfour, Salim & Wardeh Ajlouni, Basem & Maha Awad, Marwan & Mona Aweiss, Salem & Samia Azar, Nicholas & Sonia Baker, Jonathan & Dania Bargouth, George & Rowida Barghash, Hadi & Suzan Bateh, Jad & Elaine Bateh, Nawal Bateh Dougherty, Anne Batmani, Nabil & Basma Batmani, Spir & Jehan Bechwati, Nicolas & Jihane Daya, Anis & May Dimes, Violette Dziuba, Robert Eideh, Hanna & Suad, Sana Elmasu, Osama & Hala Elsousou, Nicholas Fasheh, Diana Fasheh, Hiyam Fasheh, Maher & Dimah Gannage, Michel & Rima Godfrey, Richard & Nancy Goitom, Tsegie Green, David Habib, Yousif & Amal Haddad, Roula Haddad Bashour & Jane	Haddad, Francois & Maya Hadaya, William Hage, Samuel & Maya Hanani, Elias & Wardia Hanani, Fadi & Rana Hanani, Maher & Randa Hanhan, Sal & Laila Hanhan, Yvonne Hanna, David & Marta Hanna, Margaret Horn, Bobby & Mihaela Houcheime, Soulaïma, Mona Jaber, Nawal Jaber, Najla Jammal, Mary Jammal, Michel & Therese Jammal, Peter & Maria Joudy, Evon Jarrouche, Yacoub & Therese Kakunda, Bishara & Marlene Karanas, Catherine Kassis, Samer & Rana Kattuah, Suad Kawwas, Charlie & Carol Sara Kerba, Nabil Khamis, Johnny & Joulyana Khinno, Edmund & Maria Khoury, Bassam & Dima Khoury, Sami & Kamilia Knittel, Carl & Diana Kreitem, George & Adele Kreitem, Ibtisam Labban, George & Ghazal Laza, Marioara Liwi, Adrena Liwi, Doglas Lomeli, Scott & Vivian Louis, Joseph & Najah	Lutton, Chip & Jennifer Mawla, Nathera Michael, Rizik & Sylvia Mitri, George & Mona Mogannam, John & Norma Naser, Nuha Nunu, George Omran, George & Jeanette Saah, Abdallah & Hala Saah, Najwa Sakellar, Virginia Sakkab, Hilda Salah, Andrea Salah, John & Linda Salah, Mary Salah, Paul Salameh, Elias & Wissam Saoud, Suzan Sara, Msalam & Mimi Sayigh, Sonia Segal, Mitch & Maria Simonovich, Heather Sleiman, Nayla Srouji, Almaza Stroud, Joseph & Luisa Sousou, Nicola Skaff, George Tarazi, Mark Tarazi, Raja & Fadwa Theologides, Athanasios & Maria Timothy, Jake & Caitlin Tysver, Robert Vaisberg, Victor & Inessa Veizades, Tancho Veizades, Henry & Sheila Youssef, Dimitry Youssef, Fr. Samer and Julianna



Project Update: Moving Forward Together

We're happy to share that the County of Santa Clara Planning Department has officially approved our project after a thorough review process. With this important milestone behind us, we completed the architectural design and submitted it for plan check late last year.

The Building Department has since reviewed our plans and provided some feedback. We are currently making the required revisions and expect to resubmit them within the next couple of weeks. Once we receive final approval of our plans, we'll move forward with the permit application. Following permit approval, we'll begin soliciting construction bids from several contractors and prepare to make key decisions—including when to begin demolition and start building.

Our current timeline is very much dependent on having enough funds to allow us to build the initial structure (or "shell") and receiving approval from the bank for additional financing.

Thanks to the generosity of our parishioners and major donors, our Fundraising Committee has raised an impressive \$3.5 million so far and continues working hard to reach the amount needed to begin construction. Our next goal is to reach \$5 million, which will allow us to begin construction of the shell—and we need your help to reach this important milestone. Once the shell is complete, we'll be able to lease the daycare (school) space, secure a mortgage, and complete the rest of the project. The lease payments are expected to cover the mortgage, helping ensure the long-term sustainability of our efforts.

Thank you for your continued support, generosity, and prayers as we move forward with this exciting new chapter for our parish!

Building committee:

V. Rev. Fr. Samer Youssef
Mitch Segal

Reyad Katwan
William Hadaya

John Mogannam
Bassam Khoury

Joe Louis