



**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**



OCTOBER 5, 2025

**SEVENTEENTH SUNDAY AFTER PENTECOST
& SECOND SUNDAY OF LUKE**

**HOLY MARTYR CHARITINA OF AMISOS; JOHN, BISHOP OF EUCHAÏTA;
EUDOKIMOS OF VATOPEDI MONASTERY ON ATHOS**

الاحد السابع عشر بعد العنصرة و الأحد الثاني من القديس لوقا الأنجيلي

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

أبوليتيكيون القيامة بالحن الثامن

أُنْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ أَيَّامٍ، لِكَيْ تُعْتِقَنَا مِنَ الْآلَامِ، فَيَا حَيَاتِنَا
وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos, O Thou Bestower of light, glory to Thee.

أبوليتيكيون تجلّي ربنا يسوع المسيح بالحن السابع

لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبِمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ
الْخَطَاةُ نَوْرَكَ الْأَزَلِّيَّ، بِشَفَاعَاتِ وَالِدَةِ الْإِلَهُ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

قنداق بالحن الثاني

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ
أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةُ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ:
بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهُ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكِ.

THE EPISTLE

Make your vows to the Lord our God and perform them. God is known in Judah; His Name is great in Israel.

The Reading from the Second Epistle of St. Paul to the Corinthians.

(6:16-7:1)

Brethren, we are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be My people. Therefore, come out from them, and be separate from them," says the Lord, "and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be My sons and daughters, says the Lord Almighty." Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

الرسالة

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا.

اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُوذَا. اِسْمُهُ عَظِيمٌ فِي إِسْرَائِيلَ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسِ الرَّسُولِ الثَّانِيَةِ إِلَى أَهْلِ كُورِنْثُوسَ

يَا إِخْوَةُ، أَنْتُمْ هَيْكَلُ اللَّهِ الْحَيِّ، كَمَا قَالَ اللَّهُ، "إِنِّي سَأَسْكُنُ فِيهِمْ، وَأَسِيرُ فِيهِمْ بَيْنَهُمْ، وَأَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ لِي شَعْبًا. فَلِذَلِكَ اخْرُجُوا مِنْ بَيْنِهِمْ وَاعْتَزَلُوا"، يَقُولُ الرَّبُّ "وَلَا تَمَسُّوا نَجَسًا. فَأَقْبَلَكُمْ وَأَكُونُ لَكُمْ أَبًا وَتَكُونُوا أَنْتُمْ لِي بَنِينَ وَبَنَاتٍ، يَقُولُ الرَّبُّ الْقَدِيرُ. "وَإِذْ لَنَا هَذِهِ الْمَوَاعِدُ، أَيُّهَا الْأَحِبَّاءُ، فَلْنُطَهِّرْ أَنْفُسَنَا مِنْ كُلِّ أَدْنَسِ الْجَسَدِ وَالرُّوحِ، وَنُكَمِّلِ الْقَدَاسَةَ بِمَخَافَةِ اللَّهِ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (6:31-36)

The Lord said: "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be

great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.”

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (36-6:31)
قَالَ الرَّبُّ: كَمَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ، كَذَلِكَ أَفْعَلُوا أَنْتُمْ بِهِمْ. فَإِنَّكُمْ إِنْ أَحَبَبْتُمْ الَّذِينَ يُحِبُّونَكُمْ، فَأَيَّةُ مِنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً يُحِبُّونَ الَّذِينَ يُحِبُّونَهُمْ. وَإِذَا أَحْسَنْتُمْ إِلَى الَّذِينَ يُحْسِنُونَ إِلَيْكُمْ، فَأَيَّةُ مِنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً هَكَذَا يَصْنَعُونَ. وَإِنْ أَقْرَضْتُمْ الَّذِينَ تَرْجُونَ أَنْ تَسْتَوْفُوا مِنْهُمْ، فَأَيَّةُ مِنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً يُقْرِضُونَ الْخَطَاةَ لِكَيْ يَسْتَوْفُوا مِنْهُمْ الْمِثْلَ. وَلَكِنْ، أَحِبُّوا أَعْدَاءَكُمْ، وَأَحْسِنُوا وَأَقْرِضُوا غَيْرَ مُؤَمِّلِينَ شَيْئاً، فَيَكُونَ أَجْرُكُمْ كَثِيراً، وَتَكُونُوا بَنِي الْعَلِيِّ. فَإِنَّهُ مُنْعِمٌ عَلَى غَيْرِ الشَّاكِرِينَ وَالْأَشْرَارِ. فَكُونُوا رُحَمَاءَ كَمَا أَنَّ أَبَاكُمْ هُوَ رَحِيمٌ.



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: Fr. Samer, the Clergy and the parishioners for the good health of the Youth, the SOYO and their families. Many Years!

OFFERED BY: Sally Matar for the good health of her husband Eyad on the occasion of his birthday (Oct 1) and the good health of their children Sebastyan and Sandryan and the Matar family. Many Years!

OFFERED BY: Kamilia Khoury for the good health of her husband Sami on the occasion of his birthday (Oct 1) and for the good health of their

children Bashar and Saba and their families. For the good health of the Khoury and Samawi families. Many Years!

OFFERED BY: Joe and Amal Habib on the occasion of their 50th wedding anniversary (Oct 5) and the good health of their children and grandchildren; Fadi, Kate and Sean, Ramsey, Jenn, Isabella and Yousif, and the Habib and Sakkab families. Many Years!



COFFEE HOUR AND LUNCHEON

Offered By: The Parish Community
All proceeds go to support the **Building Fund**.
Thank you for your support!

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

office@orthodoxredeemer.org

Online Link: <https://holytransfiguration.breezechms.com/form/26c422>

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.

October Youth Month

October is youth month. We encourage all youth group (SOYO) to participate in this month by reading the Epistle, prepare and read a Sermon, or ushering at the church during the Divine Liturgy.

Sermon: Isabelle Timothy

Epistle: Mila Haddad



SUNDAY SCHOOL CORNER

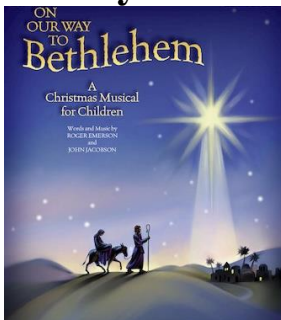
Sunday School Registration is now open. Please register your children ASAP. Registration forms are available at the church hall or on church Website: <http://www.orthodoxredeemer.org/schoolregistration>

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.

"On Our Way to Bethlehem"



CHRISTMAS PLAY

Sunday December 21, 2025

This year's Sunday School Christmas pageant is "On Our Way to Bethlehem" to be performed after Divine Liturgy on Sunday December 21st.

We will begin casting after church this Sunday October 5, 2025, and rehearse every Sunday for about 1 hour following the end of Sunday School. Dress rehearsal will be on Saturday December 20 from 2:00 to 4:00 PM, and the play will be after Liturgy on Sunday December 21. Parents are requested to sign up their children this Sunday and to bring them to church/rehearsal every Sunday. Thank you! --Nancy Godfrey—email any questions to: pianogurl26@gmail.com

Orthodoxy 101 Class

Have you ever wondered why St John the Forerunner is depicted with wings? Or, why do we have a 2 headed eagle on our rug? Join us in the church during coffee hour (after getting a cup of coffee and a bite!) to learn about Icons in the Orthodox Church. We will aim for 30 minutes. Everyone is welcome!

OCTOBER 12th and 19th: No class!

OCTOBER 26th: The Liturgical Calendar

NOVEMBER 2nd, 9th, and 16th: Christ and the Incarnation.

UPCOMING EVENTS AT THE CHURCH

Please save the date

- **Advent Fast:** *Fast starts November 15- December 24.*
- **Blessing of the Girls:** *November 23, blessing of the girls after the Divine Liturgy. Please make sure to bring your daughter to church.*
- **Thanksgiving Agape:** *Potluck Luncheon on Sunday November 23 after the Divine Liturgy.*
- **St. Barbara Day:** *December 7, sponsored by the ladies auxiliary. Please bring a pot of our traditional Barbara to share with everyone.*
- **Christmas Play:** *December 21, Christmas play after the Liturgy.*
- **Christmas Services:** *Evening, Divine Liturgy for the Nativity on Dec 24th @ 8:00pm.*

In the Orthodox Conscience

By Metropolitan Saba (Isper)

When you approach matters of faith, information alone is not enough. You need a spiritual mindset to approach religious issues. This mindset is formed gradually, through your living connection with God and His Church. The more you experience life in the pure face of the Lord's Church, the more the "Orthodox conscience" takes root in you. This in turn shapes your mind to become truly Orthodox.

There is no school or textbook that can teach you how to acquire this conscience, mindset, or spiritual sense. The only school is your life in the heart of the Church, your humility, and the work of the Holy Spirit in you. If you pursue humility, it shapes your entire being, not just your mind, so that you are truly open to the Holy Spirit, to your brothers and sisters, and to those around you in the world. Then, the action of the Spirit appears in the way you approach every Church matter: with humility and detachment, seeking God's will and mind, not your own ideas or desires. His action toward your brothers and sisters shows itself in your dealings with them in love. This allows you to distinguish between individual persons and their opinions, enabling you to understand them, even if you disagree. Only then is

real dialogue possible. Without it, you reject not only their opinions but also the persons themselves.

Let us make this clearer with examples. For centuries, there has been debate about frequent versus occasional communion. Both sides find canons, teachings, and practices to support their view. How do you discern the truest approach? If you rely only on theological studies, rules, and teachings, you will naturally gravitate to what fits your own thinking, preference, or desire. But the key question remains: How do you know God's will and mind? How do you discern what is best for you and the Church? Here, the Orthodox conscience is essential, for it helps you distinguish between your will and the Spirit's will, between Holy Tradition and local customs that shift with cultures and times, between what the Church has faithfully lived and what today's pressures try to impose.

In every matter of faith, God's mind must shape your churchly conscience alongside the spirit of the canons, the theological sciences, and their purposes. This only happens when you live with a mindset enlightened by the Holy Spirit and His living action from the Church's foundation until today. In Orthodoxy, Holy Tradition means precisely "what has been handed down to us." Tradition is literally "the handing over." When you live in the spirit of this Tradition, your sense of it strengthens. Then the canons, teachings, and theology support you. But if you rely on them alone, you risk distortion, even while you seek the truth. It is no accident that our holy Fathers and Mothers taught that humility is the garment of divinity and the condition for receiving any grace. Clinging stubbornly to what you consider "the truth" can close your eyes to the fuller truth beyond you, and in this way, you harm your Church and your faith, even if you call your version of truth "theological."

Never forget: the Church does not call "theologians" those who study theology in universities, but those who know God through living experience with Him. From the beginning, the Church has said: the true theologian is the one who prays.

The same applies to today's debates about deaconesses. There is much confusion here. It is not enough to simply point to historical evidence of deaconesses and then

interpret it to fit today's mindset, crafting a "new" form to suit modern thought. Scientific study requires objective research that seeks the truth. Only then can decisions be made upon it. For example, one must first know the role deaconesses played before their order disappeared, the reasons for their disappearance, and the reasons behind any movement to revive the order today. The discussion must be rooted in Tradition and a forward vision shaped by an Orthodox, patristic mind. To approach it through the lens of gender equality, or inequality, is mistaken, because this uses the spirit of the age, not theology. Likewise, treating ordination as a job of equal opportunity is wrong. Priesthood is not a business.

The Church is filled with many and varied gifts. Her Tradition has always affirmed that Christ did not choose women for the liturgical priesthood: they were not among the Twelve at the Mystical Supper where He instituted the Eucharist, nor when He breathed the Spirit upon them and gave them authority to bind and loose sins. Yet at the same time, He entrusted women as heralds of His Resurrection, sent the Spirit upon men and women alike at Pentecost, and made some of them equal to the apostles in preaching and witness. Women have served and continue to serve in countless Church ministries, whether as deaconesses, laywomen, or married women.

For decades now, Christianity has faced the temptation to reshape its theology according to dominant humanist and secular thought. This is a dangerous path, because it bends theology, spirituality, and the mind of the Church to human ideas rather than to the Gospel and Tradition.

May God preserve His Church from the traps woven against her from within and from without.

في الوجدان الأرثوذكسي المتروبوليت سابا (اسبر)

في مقاربتك الأمور الدينية لا يكفي أن تتوفر لديك معلومات. تحتاج إلى ذهنية روحية تقارب فيها القضايا الدينية. تتكون هذه الذهنية فيك شيئاً فشيئاً، عبر تواصلك الحي مع الله وكنيسته. بمقدار ما يتوفر لك اختبار العيش في أنقى وجوه كنيسة الرب، ينمو في داخلك ما يُسمّى بالحسّ الأرثوذكسي، وهذا بدوره يصقل ذهنتك لتكون أرثوذكسية بالمعنى المطلوب.

ما من مدرسة محدّدة تعلّمك اكتساب هذا الحسّ أو الوجدان أو الذهنية. المدرسة الوحيدة هي عيشك في قلب الكنيسة وتواضعك وفعل الروح القدس فيك. إن سعيت إلى التواضع، يجعل التواضع كيائك كلّ، لا عقلك وحده، ينفّث على الروح القدس حقاً، وعلى إخوتك ومن هم حولك في هذا العالم. إذّاك، فعل الروح القدس تجاه القضايا الدينية والكنسية يظهر في مقاربتك لأيّ أمر كنسيّ، بروح التواضع والتجرّد ابتغاء التماس فكر الله ومشيتته، لا فكرك الشخصي ولا مشيتك الذاتية. أمّا فعله تجاه إخوتك فيظهر في تعاملك وإياهم بروح المحبة التي تجعلك قادراً على التمييز بينهم كأشخاص وبين أفكارهم، وتالياً تجعلك قادراً على فهمهم، وإن كنت لا توافقهم. هذا سبيلٌ إلى إمكانية حوار بينك وبينهم. من دون هذا الحوار ترفضهم كما ترفض أفكارهم.

لنوضح أكثر بأمثلة. منذ قرون والسؤال قائم حول المناولة المتواترة أو المتقطعة. أنصار الأولى يجدون قوانين وتعاليم وممارسات تدعم موقفهم، وأنصار الثانية كذلك الأمر. كيف تفصل الرأي الأصح استناداً إلى علوم اللاهوت وقوانينه وتعاليمه الروحية؟ فأنت باعتبارك إنسان تميل طبيعياً لاستخدام ما يوافق تفكيرك أو ميلك أو قناعتك أو رغبتك. ويبقى السؤال الأهم: كيف تعرف مشيئة الله وفكره؟ وكيف تحدد الأصح والأوفق لك وللكنيسة؟ هنا تظهر حاجتك إلى الوجدان الأرثوذكسي لتتكلّم عليه في التمييز بين الأجدى والأوفق، للتمييز بين رغبتك ورغبة الروح القدس، للتمييز بين التقليد المقدّس والتقاليد المحليّة والمتغيرة بتغيّر الأزمان والثقافات، للتمييز بين ما سارت وفقه الكنيسة وما يضغط عليها اليوم لتسير وفقه.

ففي القضايا الدينية يجب أن يصوغ فكر الله وجدانك الكنسي، إلى جانب روح القانون والوثائق والعلوم اللاهوتية وغايتها. وهذا لا يتحقق إلا بالعيش وفق ذهنية مستنيرة بالروح القدس وخبرته الحية منذ تأسيس الكنيسة وحتى اليوم. فالتقليد المقدس في المفهوم الأرثوذكسي. بخاصة، هو ما تسلمناه من الذين هم قبلنا. والتسليم هو الترجمة الحرفية لكلمة التقليد الشريف كما وردت في اليونانية. عندما تحيا في روحية التقليد الشريف يتقوى فيك اكتساب حسن هذه الروحية، إذ ذاك يدعمك القانون والتعليم والعلوم. لكنك إن اكتفيت بها تجازف في الشطط والانحراف في ما أنت تسعى إلى الحق. ليس عبثاً علّمنا آباؤنا وأمّهاتنا القديسون بأنّ التواصل وشاح الألوهة وسبب حصولنا على أيّ نعمة. فتمسكك بما تعتبره حقّ يغلق عليك فرصة أن ترى الحقّ في ما هو أوسع منك. آنذاك تؤذي كنيستك وإيمانك ولو سُميت لاهوتياً.

لا تنسى. أنّ كنيستك لا تسمي لاهوتياً من يدرس علوم الله (اللاهوت) في الجامعات، بل من يعرف الله عبر اختبار العيش معه شخصياً. لذلك قالت منذ البدء بأنّ اللاهوتي هو الذي يصلي.

الأمر ذاته ينطبق على السجال الحاصل حالياً بشأن الشّمسات. فثمة لغط كبير حول هذا الأمر. لا يكفي، على سبيل المثال، أن نستند إلى توفر معلومات تفيد بوجود الشّمسات قديماً، ونفسر هذه المعلومات لتخدم ما نرمي الوصول إليه اليوم، فنقّص الشّمسات على قياس تفكيرنا البشريّ اليوم. البحث العلمي يتطلّب بحثاً مجزداً موضوعياً يبغي معرفة الحقيقة. بعد ذلك نبي عليها بحسب ما تقوله هذه الحقيقة المكتشفة. فعلى سبيل المثال، يجب معرفة دورهن في الكنيسة قبل زوال رتبتهن، كذلك معرفة أسباب زوال هذه الفئة والأسباب التي تدفع إلى إحيائها اليوم. المطلوب مناقشة الأمر بالاستناد إلى التراث واستشراف المستقبل من خلال ذهنية كنسية آبائية أرثوذكسية. مناقشة هذا الأمر من منطلق المساواة أو عدمها بين الجنسين عمل خاطئ، لأنّه ينطلق من ثقافة هذا الدهر وليس من اللاهوت. كذلك لا تصح معالجة الأمر من منطلق المساواة في الوظيفة، فالكهنوت ليس بيزنس.

ثمة مواهب في الكنيسة وهي على أنواع. تقليد الكنيسة الأرثوذكسية الشريف قال دوماً بأنّ المسيح لم يختار المرأة للخدمة الكهنوتية الليتورجية، بدليل عدم وجودها مع

التلاميذ الاثني عشر- في عشاء الفصح الأخير الذي أسس فيه الربّ سرّ الإفخارستيا، وكذلك عندما نفخ في تلاميذه الروح القدس وأعطاهم سلطان مغفرة وربط الخطايا. في الوقت الذي جعل النسوة فيه مديعات لنبأ قيامته، وأرسل الروح القدس على الجنسين يوم العنصرة، وصارت بعضهن معادلات للرسل في البشارة والشهادة، وخدمن ولا يزلن في حقول كنسيّة متنوّعة، سواء انضممن إلى فئة الشماسات أو بقين علمانيات ومتزوجات.

تتعرض المسيحية منذ عقود إلى تجربة صياغة لاهوتها انطلاقاً من الفكر البشري الإنساني السائد. إنها تجربة خطيرة لأنها تؤدي إلى تطويع لاهوتها وروحانيّتها وفكرها بحسب هذا الفكر، لا بحسب الإنجيل والتراث والتقليد.

ألا فليحفظ الله كنيسته ممّا يُحاك لها من الداخل قبل الخارج.

His Eminence
The Most Reverend
Metropolitan SABA



Archbishop of New York
and Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 482/2025

October 5, 2025

Beloved clergy and faithful of our God-protected Archdiocese,

Greetings in the Name of our Lord and Savior, Jesus Christ. We pray that you enjoyed a peaceful and refreshing summer and that you are diligently engaged as we begin a new ecclesiastical year.

This year marks the 130th anniversary of the arrival of St. Raphael of Brooklyn in North America and the establishment of our Antiochian presence on this continent. The seeds he planted have blossomed, thanks in large part to our dedicated clergy. While most of the early clergy were pious and faithful men whose Orthodox ethos was formed by their families in their homelands without formal theological education, today's clergy are a diverse mixture of men: some who embraced the Orthodox faith as adults, some who immigrated from overseas, and others who were born into Orthodox families here in North America. The common thread among our contemporary clergy is the spiritual formation they receive from their families, parishes, and educational institutions.

With that in mind, we remind you that October in the Antiochian Archdiocese is observed as "Youth Month and Seminary Month." This year, we are blessed with 22 seminarians, most—if not all—of whom will serve this Archdiocese as priests. They will baptize and/or chrismate catechumens, raise up the youth in the faith, educate the laity, comfort the sorrowful, visit the sick, restore the penitent, and heal the broken-hearted. Supporting our future clergy and the institutions that provide their education and formation is vital to the spiritual health of our parishes and ministries. St. Vladimir's, St. Tikhon's, Holy Cross, and our own Antiochian House of Studies need our help to equip these future priests with the tools necessary for proper education and formation.

We live in a pluralistic society where our faith and values are constantly under attack and scrutiny. We need soldiers of Christ to confront the negative trends that affect our youth by instilling in them an Orthodox ethos and a distinctly Orthodox way of life and thinking. Likewise, as we welcome more inquirers thirsting for the truth, we must have competent and educated clergy and lay leaders who can answer their questions and guide them into the faith. To that end, we humbly ask for your generous support of our seminarians and the institutions that educate them.

May our Lord continue to bless you and your families.

Your Father in Christ,

+SABA

Archbishop of New York and Metropolitan of all North America

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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Food Drive for Hunger



**It's
Easy**
to
Help !



- Water, Hand Sanitizer, Masks
- Canned Soups (include a can opener)
- Pasta Meals & Canned Sauce
- Canned Meat & Fish
- Canned Fruit & Vegetables
- Fresh Produce & Fruit
- Allergy Friendly Food Options
 - Gluten Free, Nut Free, Dairy Free
- Flour, Cornmeal, Rice, Dry Beans, Peanut Butter & Jelly, Crackers
- Shelf Stable Milk, Cereals, Cooking Oils, Boxed Meals
- Pancake & Muffin Mix that Only Require Water, Instant Foods
- Baby Food, Juice Boxes, Apples Sauce & Granola Bars
- Baby Clothes, Baby Diapers & Wipes
- Clothing, Hats, Coats, Gloves, Pants, Shirts, Sweaters
- Blankets, Underwear, Shoes and Socks (Socks #1 requested item)
- Household Cleaning Supplies & Paper Products
- Hand Soap, Shampoo, Body Wash, Deodorant, Toothbrush, Toothpaste, Floss, Body Wipes, Mouthwash, Gloves, Razors, Shaving Cream, Feminine Hygiene Products, Lotion, Powder, Combs & Brushes
- Backpacks, Duffle bags, Portable Chargers
- First Aid Kit & Flash Lights

**Most Needed
Items in 2025:**

ORTHODOX CHURCH OF THE REDEEMER

LUNCHEON FUNDRAISER

**CHICKEN AND BEEF KABOBS
with Rice and Salad**

October 5 after the Divine Liturgy

\$10 Donation

**Come enjoy a delicious meal
and support our parish**

