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**SUNDAY OF THE PRODIGAL SON &
AFTER-FEAST OF THE PRESENTATION (MEETING) OF CHRIST**

أحد الإبن الشاطر (الضال)
الأحد بعد دخول السيد المسيح الى الهيكل

THE FIRST ANTIPHON

My heart hath poured forth a good word; I speak of my works to the king.
My tongue is the pen of a swiftly writing scribe.

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

Grace is poured into thy lips: therefore, God hath blessed thee forever.

Glory... Both now...

الأتيفونا الأولى

فَأَصَّ قَلْبِي كَلِمَةً صَالِحَةً. أَقُولُ أَنَا أَعْمَالِي لِلْمَلِكِ. لِسَانِي قَلَمٌ كَاتِبٌ سَرِيعِ الْكِتَابَةِ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِصِنَا.

أَنْسَكَبَتِ النِّعْمَةُ عَلَيَّ شَفَعْتِكَ، لِذَلِكَ بَارَكَكَ اللَّهُ إِلَيَّ إِلَى الْأَبَدِ.

... الْمَجْدُ... الْآنَ وَكُلَّ...

THE SECOND ANTIPHON

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

Save us, O Son of God, Who wast borne in the arms of righteous Simeon, who sing to Thee: Alleluia.

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee.

A scepter of uprightness is the scepter of Thy kingdom.

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

الأتيفونا الثانية

تَقَلَّدَ سَيْفَكَ عَلَيَّ فَخَذِكَ، أَيُّهَا الْقَدِيرُ، بِحُسْنِكَ وَجَمَالِكَ. تَشَدَّدْ وَانْجَحْ وَأْمَلِكْ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حَمَلَ عَلَيَّ ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِنُرْتَلَّ لَكَ: هَلْلُويَا.

نُبَالِكَ مَسْنُونَةً، أَيُّهَا الْقَدِيرُ، فِي قُلُوبِ أَعْدَاءِ الْمَلِكِ. وَالشُّعُوبُ تَحْتَكَ يَشْفُطُونَ.

عَصَا مُلْكِكَ عَصَا اسْتِقَامَةٍ. الْمَجْدُ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...

THE THIRD ANTIPHON

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

الانتيفونا الثالثة

إِسْمَعِي يَا بِنْتُ وَاَنْظُرِي وَأَمِيلِي أذْنَكِ، وَاَنْسِي شَعْبَكَ وَبَيْتَ أَبِيكَ. لَوْجَهَكَ يُصَلِّي أَغْنِيَاءُ الشَّعْبِ.
سَادُّكُرُ اسْمِكَ فِي كُلِّ جِيلٍ وَجِيلٍ.

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hades with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

أبوليتيكيون القيامة بالحن الثاني

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرَقِ لَاهُوتِكَ. وَعِنْدَمَا
أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي
الْحَيَاةَ الْمَجْدُ لَكَ.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

أبوليتيكيون دخول السيد إلى الهيكل بالحن الأول

إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، الْمُؤَمَّلَتَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهُنَا، مُنِيرًا لِلَّذِينَ
فِي الظُّلَامِ. سُرَّ وَابْتَهَجَ أَنْتَ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتَقَ نَفُوسِنَا، وَالْمَانِحَ لَنَا
الْقِيَامَةَ.

TROPARION OF TRANSFIGURATION – TONE SEVEN

When Thou was Transfigured on the mountain top, O Christ our God. Thou didst reveal thy glory to thy disciples as they could bear it. Enlighten us poor sinners as well with thine everlasting light through the intercessions of the Theotokos, O Thou Giver of light, glory to Thee.

طروبارية التجلي على اللحن السابع

لما تجليت أيها المسيح الإله في الجبل، أظهرت مجدك للتلاميذ بحسبما استطاعوا. فأشرق لنا نحن الخطاة نورك الأزلي، بشفاعة والدة الإله، يا مانح النور المجد لك.

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

قنداق دخول السيد إلى الهيكل بالحن الأول

أيُّها المسيحُ الإلهُ، يا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيَّ سِمْعَانَ كَمَا لاقَ، وَأَدْرَكْنَا الْآنَ وَخَلَّصَنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحَبَبْتَهُمْ، بِمَا أَنْتَكَ وَحَدَّكَ مُجِبٌّ لِلْبَشَرِ.

THE EPISTLE

Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

The Reading from the First Epistle of St. Paul to the Corinthians. (6:12-20)

Brethren, all things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought under the authority of anything. Foods are for the belly, and the belly for foods; but God will destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body; and God both raised up the Lord, and will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I therefore take away the members of Christ, and make them members of a harlot? God forbid! Or, do you not know that he who is joined to a harlot is one body with her? For, "The two," He says,

“shall become one flesh.” But he who is joined to the Lord is one spirit. Flee fornication! Every sin that a person commits is outside the body, but whoever commits fornication sins against his own body. Or, do you not know that your body is a temple of the Holy Spirit within you, whom you have received from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body and in your spirit, which are God’s.

الرسالة

لِتَكُنْ يَا رَبِّ رَحْمَتَكَ عَلَيْنَا .

ابْتَهَجُوا أَيُّهَا الصَّادِقُونَ بِالرَّبِّ .

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورنثوس. (6:12-20)

يا إِخْوَةُ، كُلُّ شَيْءٍ مُبَاحٌ لِي وَلَكِنْ لَيْسَ كُلُّ شَيْءٍ يُوَافِقُ، كُلُّ شَيْءٍ مُبَاحٌ لِي وَلَكِنْ لَا يَتَسَلَّطُ عَلَيَّ شَيْءٌ. إِنَّ الْأَطْعِمَةَ لِلْجَوْفِ وَالْجَوْفَ لِلْأَطْعِمَةِ، وَسَيَبِيدُ اللَّهُ هَذِهِ وَدَاكِ. أَمَّا الْجَسَدُ فَلَيْسَ لِلزَّانِي بَلْ لِلرَّبِّ وَالرَّبُّ لِلْجَسَدِ، وَاللَّهُ الَّذِي أَقَامَ الرَّبَّ سَيَقِيمُنَا نَحْنُ أَيْضًا بِقُوَّتِهِ. أَمَا تَعْلَمُونَ أَنَّ أَجْسَادَكُمْ هِيَ أَعْضَاءُ الْمَسِيحِ؟ أَفَأَخَذُ أَعْضَاءَ الْمَسِيحِ وَأَجْعَلُ مِنْهَا أَعْضَاءَ زَنَى؟ حَاشَى. أَمَا تَعْلَمُونَ أَنَّ مَنْ اقْتَرَنَ بِزَانِيَةٍ صَارَ وَإِيَّاهَا جَسَدًا وَاحِدًا؟ لِأَنَّهُ قَدْ قِيلَ: "يَصِيرُ كِلَاهُمَا جَسَدًا وَاحِدًا." أَمَا الَّذِي يَقْتَرِنُ بِالرَّبِّ فَيَكُونُ مَعَهُ رُوحًا وَاحِدًا. أَهْرُبُوا مِنَ الزَّانِي. فَإِنَّ كُلَّ حَاطِيَّةٍ يَفْعَلُهَا الْإِنْسَانُ هِيَ فِي خَارِجِ الْجَسَدِ، أَمَا الزَّانِي فَإِنَّهُ يَخْطَأُ إِلَى جَسَدِهِ. أَمَا تَعْلَمُونَ أَنَّ جَسَدَكُمْ هُوَ هَيْكَلُ الرُّوحِ الْقُدُسِ الَّذِي فِيكُمْ الَّذِي نِلْتُمُوهُ مِنَ اللَّهِ وَأَنْتُمْ لَسْتُمْ لِأَنْفُسِكُمْ؟ لِأَنَّكُمْ قَدْ اشْتَرَيْتُمْ بِثَمَنِ فَمَجِّدُوا اللَّهَ فِي أَجْسَادِكُمْ وَفِي أَرْوَاحِكُمْ الَّتِي هِيَ لِلَّهِ.

THE GOSPEL

The reading from the Holy Gospel according to St. Luke. (15:11-32)

The Lord spoke this parable: “There was a man who had two sons; and the younger of them said to his father, ‘Father, give me the share of property that falls to me.’ And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens

of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants."' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

الإنجيل المقدس

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ، التَّمْذِيذِ الطَّاهِرِ. (15: 11-32)

قَالَ الرَّبُّ هَذَا الْمَثَلُ: "إِنْسَانٌ كَانَ لَهُ ابْنَانِ، فَقَالَ أَصْغَرُهُمَا لِأَبِيهِ: يَا أَبَتِ، أَعْطِنِي النَّصِيبَ الَّذِي يَخْصُنِي مِنَ الْمَالِ. فَفَسَمَّ بَيْنَهُمَا مَعِيشَتَهُ. وَبَعْدَ أَيَّامٍ غَيْرِ كَثِيرَةٍ، جَمَعَ الْابْنُ الْأَصْغَرُ كُلَّ شَيْءٍ لَهُ، وَسَافَرَ إِلَى بَلَدٍ بَعِيدٍ، وَبَدَّرَ مَالَهُ هُنَاكَ عَائِشاً فِي الْخَلَاعَةِ. فَلَمَّا أَنْفَقَ كُلَّ شَيْءٍ لَهُ، حَدَّثَتْ فِي ذَلِكَ

الْبَلَدِ مَجَاعَةً شَدِيدَةً، فَأَخَذَ فِي الْعَوَزِ. فَذَهَبَ وَأَنْصَوَى إِلَى وَاحِدٍ مِنْ أَهْلِ ذَلِكَ الْبَلَدِ، فَأَرْسَلَهُ إِلَى حُقُولِهِ يَرْعَى خَنَازِيرَ. وَكَانَ يَشْتَهِي أَنْ يَمْلَأَ بَطْنَهُ مِنَ الْخَزْنوبِ الَّذِي كَانَتْ الْخَنَازِيرُ تَأْكُلُهُ، فَلَمْ يُعْطِهِ أَحَدٌ. فَرَجَعَ إِلَى نَفْسِهِ وَقَالَ "كَمْ لِأَبِي مِنْ أَجْرَاءَ يَفْضُلُ عَنْهُمْ الْخُبْزُ، وَأَنَا أَهْلِكُ جوعاً. أَقُومُ وَأَمْضِي إِلَى أَبِي وَأَقُولُ لَهُ: "يَا أَبَتِ، قَدْ أَخْطَأْتُ إِلَى السَّمَاءِ وَأَمَامَكَ، وَلَسْتُ مُسْتَحِقًّا بَعْدَ أَنْ أُدْعَى لَكَ ابْنًا، فَاجْعَلْنِي كَأَحَدِ أَجْرَائِكَ." فَقَامَ وَجَاءَ إِلَى أَبِيهِ. وَفِيمَا هُوَ بَعْدَ غَيْرِ بَعِيدٍ، رَأَهُ أَبُوهُ، فَتَحَنَّنَ عَلَيْهِ وَأَسْرَعَ وَالْقَى بِنَفْسِهِ عَلَى عُنُقِهِ وَقَبَّلَهُ. فَقَالَ لَهُ الْابْنُ: "يَا أَبَتِ، قَدْ أَخْطَأْتُ إِلَى السَّمَاءِ وَأَمَامَكَ وَلَسْتُ مُسْتَحِقًّا بَعْدَ أَنْ أُدْعَى لَكَ ابْنًا." فَقَالَ الْأَبُ لِعَبِيدِهِ: "هَاتُوا الْحَلَّةَ الْأُولَى وَاللِّسُوءَ، وَاجْعَلُوا خَاتَمًا فِي يَدِهِ، وَحِذَاءَ فِي رِجْلَيْهِ، وَأَتُوا بِالْعِجْلِ الْمُسَمَّنِ وَأَذْبَحُوهُ، فَنَأْكُلْ وَنَفْرَحَ، لِأَنَّ ابْنِي هَذَا كَانَ مَيِّتًا فَعَاشَ، وَكَانَ ضَالًّا فَوُجِدَ." فَوَجِدَ. " فَطَفِقُوا يَفْرَحُونَ. وَكَانَ ابْنُهُ الْأَكْبَرُ فِي الْحَقْلِ. فَلَمَّا أَتَى وَقَرَّبَ مِنَ الْبَيْتِ، سَمِعَ أَصْوَاتَ الْغِنَاءِ وَالرَّقْصِ. فَدَعَا أَحَدَ الْغُلَّامِ وَسَأَلَهُ مَا هَذَا. فَقَالَ لَهُ: "قَدْ قَدِمَ أَخُوكَ، فَذَبَحَ أَبُوكَ الْعِجْلَ الْمُسَمَّنَ لِأَنَّهُ لَقِيَهُ سَالِمًا." فَغَضِبَ وَلَمْ يَرِدْ أَنْ يَدْخُلَ. فَخَرَجَ أَبُوهُ وَطَفِقَ يَتَوَسَّلُ إِلَيْهِ، فَأَجَابَ وَقَالَ لِأَبِيهِ: "كَمْ لِي مِنَ السِّنِينَ أَخْدَمْتُكَ، وَلَمْ أُنْعَدْ لَكَ وَصِيَّةً قَطُّ، وَأَنْتَ لَمْ تُعْطِنِي قَطُّ جَدِيًّا لِأَفْرَحَ مَعَ أَصْدِقَائِي. وَلَمَّا جَاءَ ابْنُكَ هَذَا الَّذِي أَكَلَ مَعِيشَتَكَ مَعَ الرَّوَانِي، ذَبَحْتَ لَهُ الْعِجْلَ الْمُسَمَّنَ. فَقَالَ لَهُ: "يَا ابْنِي، أَنْتَ مَعِي فِي كُلِّ حِينٍ، وَكُلُّ مَا هُوَ لِي فَهُوَ لَكَ. وَلَكِنْ كَانَ يَنْبَغِي أَنْ نَفْرَحَ وَنُسَرَّ، لِأَنَّ أَخَاكَ هَذَا كَانَ مَيِّتًا فَعَاشَ، وَكَانَ ضَالًّا فَوُجِدَ."

There will be special blessing for all the Catechumens immediately after the Sermon.



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: Laila, Pierre, Samer, Sara and Yasmin Kreitem for the good health of their mother and grandmother, Ibtisam on the occasion of her birthday (Feb 3). For the good health of the kreitem and Halteh families. Many Years!

OFFERED BY: Faten Mansour, Chris and Christian Zeidan, Stella Nijmeh and the family for the good health of Lara Hanania on the occasion of her birthday (Feb 4). Many Years!

OFFERED BY: Inaya Ajlouni for the good health of her husband Yacoub on the occasion of his birthday (Feb 4), and the good health of the Ajlouni family. Many Years!

OFFERED BY: Randa, Tatiana and Eli Hanani for the good health of Maher Hanani on the occasion of his birthday (Feb 5). Many years!

OFFERED BY: Maria Theologides for the good health of her husband Thanasis on the occasion of his 95th birthday (Feb 5) and the good health of the Theologides and Mukhar families. Many Years!

OFFERED BY: Salem Aweiss for the good health of his wife Samia on the occasion of her birthday (Feb 8) and the good health of their daughter Yara on the occasion of her birthday (Feb 4). For the good health of the Aweiss family. Many Years!

OFFERED BY: Nancy and Juliane Godfrey for the good health of Steven and Richard on the occasion of their birthdays (Feb 8 & 9), and the good health of the Godfrey and Sharkey families. Many Years!

OFFERED BY: Benyam, Eskinder and Helen Assefa and their families in memory of their beloved mother, Mazi Desalegne (2 Years Memorial). Memory Eternal!



COFFEE HOUR

Offered By: Wardia Hanani

(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)

Schedule of Lent for 2026

Great Lent begins February 23rd

Every Wednesday Pre-Sanctified Liturgy at 6:30 PM

Every Friday Akathist (Madayeh) at 6:30 PM

Monday Feb 24: Great Compline at 6:30 PM

Wednesday Feb 25: Pre-Sanctified Liturgy at 6:30 PM

Friday Feb 27: Akathist (Madayeh) at 6:30 PM

Fr. Samer will be serving the Divine Liturgy at the Annunciation Orthodox Church in Monterey on Saturday, Feb 14th. Matins at 9:00 AM and Divine Liturgy at 10:00 AM. The Address of the Church in Monterey is: 1 Soledad Drive, Monterey, CA 93940.

You are all welcome to join us.

Fr. Samer will be accompanying the Clergy of the Diocese of Los Angeles and the West, attending the Clergy Seminar in LA, from Monday February 9th to Thursday Feb 12th. You are able to contact him on his Cell @ (408)375-5673



HOME BLESSING 2026

As a tradition in the Orthodox Church, the priest will take the Holy Water which was blessed at the church, and bless the homes of the parishioners. Fr. Samer will start the home visitations and blessings on January 7th, 2026. You will receive a phone call from the office or Fr. Samer the day before to schedule your home blessing. You will receive your 2026 Church Calendar at the home blessing. If you like to schedule your own home blessing, please contact the office by phone at 650-941-1570 or by email at office@orthodoxredeemer.org , or you can contact Fr. Samer Youssef at 408-375-5673.

PARISH COUNCIL 2026

The Parish Council members' of 2026. Bassam Khoury, Linda Salah, Maher Fasheh, Sana Eideh, Johnny Khamis, Jake Timothy, Henry Veizades, Edmund Khinno, Sal Hanhan and Rima Gannage (Will replace Jad Bateh for one year). Roula Haddad will represent the Antiochian Women Committee and Salem Aweiss will represent the Men Fellowship Committee.

There will be Installation of the new members of the parish council this Sunday before Communion. Officers' elections will take place after the Divine Liturgy.

ANTIOCHIAN WOMEN 2025

The Antiochian Women Committee Leaders of 2026. Roula Haddad (Chairwoman), Dania Amireh (Vice- Chairwoman), Ibtisam Kreitem (Secretary/ Communication), Wardeh Asfour (Kitchen/Coffee Hour), Rima Gannage (Bookkeeping), Diana Khoury (Myrrh Barrier), 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; Riad Akery, Vice-President; Christina Alnweisser Secretary; Mila Haddad, Treasurer; Gabreilla Ajlouni, Social Media Coordinator; Adriana Ajlouni.

Orthodoxy 101 Class

In our next 101 class, we'll explore the Divine Liturgy—the central act of worship of the Church and the place where heaven and earth meet. Together, we'll walk through what the Divine Liturgy is, why it is structured the way it is, and how we are invited to participate fully with our hearts, minds, and bodies. Whether you are new, inquiring, or simply want a deeper understanding of what we experience each Sunday, this class is for you.

Join us after liturgy at 12:15 pm in the church!

Feb 8 - No Class

Feb 15 - The Divine Liturgy

Feb 22 - Confession

Led by Fr Theodore and Jake Timothy (pursuing the Certificate in Orthodox Theology from the Antiochian House of Studies). Overseen by Fr Samer. All are welcome! Registration is open for inquirers and catechumens via the QR code below.



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.

There will be children's sermon during the Divine Liturgy this Sunday, Feb 8th. and blessing all the decorated candles for Palm Sunday.

UPCOMING EVENTS AT THE CHURCH

Please save the date

- February 14: *Saturday of the Souls*
- February 15: *Judgement Sunday/ Meatfare*
- February 21: *All you can eat Crab & Seafood dinner*
- February 22: *Forgiveness Sunday/ Cheesefare. Potluck luncheon*
- February 23: *Great Lent begins*
- March 1-31: *March is Antiochian Women's Month - Please sign up for Sermonettes, Epistle Readings and Ushering*
- March 1: *Sunday of Orthodoxy*
- March 21: *Annunciation and Tea Party. More info will be posted soon*
- March 29: *Sunday School Open House*
- March 31: *Easter Kaak Workshop @ 10:00AM*
- April 5: *Palm Sunday/ Bake sale*
- April 10: *Good Friday*
- April 11: *Holy Saturday/ midnight potluck*
- April 12: *Easter/ Pascha. Egg Hunt*

The Fathers of the Church

By His Eminence Metropolitan Saba (Ispër)

The Church has many saints, but not all of them are called "Church Fathers." This title is given to a specific group of them. A "father" is the person capable of

nurturing people in Christ, of giving birth to them and/or raising them. Hence, "Church Father" is given to the saint who has fulfilled the conditions of holiness, so to speak—that is, who has been deified, united with God, and become a dwelling place for the Holy Spirit. He is included among the Church Fathers if, in addition to holiness, he possesses the ability to teach and defend the faith. Therefore, we find that most of the Church Fathers, the teachers, were highly proficient in both the sciences of this world and the of life in Christ.

These great saints studied and mastered the most important sciences of their time, and simultaneously, they lived with God. They harnessed the high secular sciences to serve the propagation of spiritual sciences, that is, life with the Lord, so that they became pure instruments in which the Holy Spirit dwells. There were Fathers who, through their spiritual and worldly knowledge, were able to convey the Gospel of Christ in the language of their time; that is, they spoke of Christ to the people of their era through their culture, concepts and terms so that they could understand. And there were spiritual fathers who progressed in their relationship with God and were enlightened by Him, becoming vessels of the Holy Spirit, and He spoke through them. Some remained unknown, others became known through their guidance, and some were clearly revealed by God after their passing. There are examples of such fathers even today, from all these categories.

The common characteristic we observe in the Holy Fathers, whose writings we study, is that they possessed the worldly culture of their time and were known for their intellect. Saints Basil the Great, John Chrysostom, Gregory the Theologian, and Maximus the Confessor, to name but a few, possessed brilliant minds and a high level of worldly culture. But this intellectual aspect was not separate from an enlightened heart enriched by the Holy Spirit. They were authentic teachers, and at the same time, they were sanctified by the grace of the Holy Spirit.

It is essential to remember this point because we are always susceptible to being drawn to one extreme or the other. We see currents that emphasize knowledge and others that emphasize a life of piety. The Fathers were not extreme in either direction, but gave each side its due, teaching that virtue lies in the middle ground between two extremes. Thus, the requirement of holiness was present among them alongside the requirement of secular knowledge.

A deeper examination of this phenomenon is necessary because the Christian world, in general, is witnessing an unbridled focus on reason, "scientific research" and "academia." These things are not inherently bad, for Christianity must address modern man in his own language, not in a language he does not understand, otherwise the Gospel will be lost. However, the problem arises when this focus is

placed at the expense of life in Christ. Then we fall into the trap of acquiring what is called today "religious sciences," and the issue becomes cultural, not experiential. Therefore, we observe, from time to time, conflicting currents within the Church, some emphasizing only the spiritual life, and others focusing exclusively on Christian culture and thought. This conflict may be overt or covert. The need remains crucial to cultivate a patristic sensibility that allows us to read them correctly and understand the spirit of their approach, not merely its letter.

It is essential to understand here that most of the Church Fathers were not academic professors in the modern sense of the word, but rather pastors, preachers, spiritual guides, physicians of the soul who treated people's spiritual ailments, or defenders of the faith against heresies. Much of their writing consists of articles or educational sermons addressed to the congregation, or apologetics explaining the Orthodox faith, demonstrating deviations from it and confronting heresies. Most of these writings were transcribed directly by their listeners. The Church Fathers did not deal exclusively with an intellectual elite, nor did they seek purely religious knowledge, although some of them, depending on their circumstances, engaged in dialogues or debates with philosophers or intellectuals, bearing witness to their faith. Their aim was to help people attain the fullness of Christ's stature. Through this sense of the importance of nurturing and educating people to become like Christ, the Fathers defended the faith, explained the Bible, and confronted the challenges of the age.

The Church Fathers were not interested in transmitting abstract knowledge but rather delved into the details of people's lives. Saint John Chrysostom, for example, speaks in his sermons about theaters, costumes, and the minutiae of their daily lives, connecting all these points to sound Christian morality. The goal, therefore, was not to write books, but to lead people to the fullness of Christ's stature. Those who study the Gospel may misunderstand it; therefore, it is essential to understand its interpretation so that believers can live it.

The mental makeup of people today has become more focused on knowledge than on living it. Modern man approaches God with his intellect, not his heart. Schools of faith and theology have always existed, and sermons have been fundamental to worship services since the beginning of Christianity. The error lies not in seeking religious knowledge, but in pursuing it without concern for its application and lived experience. Believers today, due to the ease of information dissemination, are susceptible to the temptation of seeking religious knowledge more than living it, and this leads to the inflation of the intellect at the expense of the heart, rendering the religious institution dry and lifeless. Isn't this one of the reasons why so many are

turning to monasteries in search of a living, not a packaged, faith? Indeed, many are now seeking inner peace in religious practices from the Far East devoid of Christ. The benefit would be far greater if we helped people live in Christ and share His teachings in an understandable way, rather than simply filling them with religious information.

في آباء الكنيسة

بقلم المطران سابا اسبر

في الكنيسة قديسون كثير، لكنهم لا يُدعى جميعهم «آباء الكنيسة». يُطلق هذا اللقب على فئة معينة منهم. يُعتبر أباً كل شخص قادر على أن ينمي أشخاصاً في المسيح؛ أن يلد لهم ويربّيهم. من هنا، يُطلق هذا اللقب على القديس الذي حقق شروط القداسة، إذا جاز التعبير، أي تأله واتحد بالله وصار مسكناً للروح القدس، ويُدرج بين "آباء الكنيسة"، إذا ما تمتع، بالإضافة إلى القداسة، بالقدرة على التعليم والدفاع عن الإيمان. لذا، نجد أن معظم آباء الكنيسة المعلمين كانوا يتقنون، على نحو رفيع، علوم هذه الدنيا وعلوم الحياة في المسيح معاً.

هؤلاء القديسون الكبار درسوا أهم علوم عصرهم وأتقنوها، وكانوا يعيشون مع الله في الوقت ذاته. فسَخروا العلوم الدنيوية الرفيعة لخدمة التبشير بالعلوم الروحية، أي الحياة مع الرب، بحيث صاروا أدوات طاهرة يسكن فيها الروح القدس. ثمة آباء معلّمون، استطاعوا بسبب علومهم الروحية والدنيوية، أن يسكبوا بشاره المسيح في لغة العصر الذي عاشوه، أي تكلموا على المسيح لأبناء زمنهم بلغتهم، حتى يتمكن هؤلاء من فهمها. وثمة آباء رُوحيون، تقدموا في الحياة مع الله واستناروا به، فصاروا آوانٍ للروح القدس، الذي تكلم من خلالهم. بقي بعضهم مجهولاً، وعُرف آخرون بإرشادهم، ومنهم من كشفه الله بوضوح من بعد رقادهم. ثمة نماذج حتى اليوم من كل الفئات.

الصفة المشتركة التي نلاحظها لدى الآباء المعلمين، الذين نتلمذ على كتاباتهم، هي أنه كانت لديهم ثقافة زمنهم العالمية وعُرفوا بذكائهم. فالقديسون باسيليوس الكبير، ويوحنا الذهبي الفم، وغريغوريوس اللاهوتي، ومكسيموس المعترف، على سبيل المثال لا الحصر، كانوا يملكون عقولاً نيرة، وثقافةً عالميةً رفيعة. لكن هذا الجانب العقلي لم يكن منفصلاً عن القلب المستنير المغتني بالروح القدس. كانوا معلّمين أصيّلين، كما كانوا، في الوقت عينه، متقدّسين حاصلين على نعمة الروح القدس.

من الضروري أن نتذكر هذه النقطة، لأننا معرّضون دوماً إلى خطر الانجذاب إلى طرف دون الآخر. نشهد حالياً تيارات تشدّد على المعرفة، وتيارات أخرى تشدّد على حياة التقوى. لم يكن الآباء متطرفين، لا في هذه ولا في تلك، بل أعطوا لكلّ جانب حقّه، وعلموا بأنّ الفضيلة هي الوسط بين طرفين. فكان شرط القداسة موجوداً لديهم، إلى جانب شرط العلوم الدنيويّة.

التعمّق في هذه الظاهرة ضروريّ، لأنّ العالم المسيحيّ، بعامة، يشهد تركيزاً جامحاً على العقل و«البحث العلميّ» و«الأكاديميّة». ليست هذه الأمور سيئة بحدّ ذاتها، لأنّ على المسيحيّة أن تخاطب إنسان العصر وأن تخاطبه بلغته، لا بلغة لا يفهمها، وإلا اندثرت البشارة. ولكنّ السوء يظهر عندما يُحصَر التركيز في هذا الأمر على حساب الحياة في المسيح. آنذاك نقع في فخ الحصول على ما يُسمى اليوم بالعلوم الدنيويّة، فتغدو القضية ثقافية، لا حياتية.

لذلك، نلاحظ، من حين إلى آخر، وجود تيارات متصارعة في الكنيسة، بعضها يشدّد على الحياة الروحيّة فقط، وبعضها على الثقافة والفكر المسيحيين حصراً. قد يظهر هذا الصراع إلى العلن، وقد يكون خفياً. وتبقى الحاجة ماسة إلى اكتساب الوجدان الأبائي الذي يسمح لنا بقراءةاتهم الصحيحة، وفهم روح منهجهم، لا حرفه.

من الضروري هنا أن نعرف أنّ معظم الآباء لم يكونوا أساتذة أكاديميين بالمعنى المعاصر لكلمة "أكاديميا"، بل رعاةً ووعاظاً أو مرشدين روحيين وأطباء نفوس يعالجون أمراض الناس الروحية، أو مدافعين عن الإيمان تجاه الهرطقات. الكثير من كتاباتهم مقالات أو عظات تربوية موجهة إلى الرعية أو دفاعية تشرح الإيمان المستقيم وتبين الانحراف عنه وتواجه الهرطقات، ومعظم كتاباتهم دونها السامعون مباشرة. لم يتعامل الآباء مع نخبة مثقفة حصراً، ولم يطلبوا العلم الدينيّ المحض، وإن كان بعضهم، بحسب ظروفهم، قد دخلوا في حوارات أو سجلات مع بعض الفلاسفة أو المثقفين، بداعي الشهادة لإيمانهم. هدفهم مساعدة الناس في الوصول إلى ملء قامة المسيح. عبر هذا الحسّ بأهميّة رعاية الناس وتربيتهم ليصبحوا على صورة المسيح، كان الآباء يدافعون عن الإيمان، ويشرحون الكتاب المقدّس، ويواجهون تحديات العصر.

ما كان الآباء مهتمين بنقل المعرفة المجردة، بل غاصوا في تفاصيل حياة الناس. فالقديس يوحنا الذهبي الفم، مثلاً، يتكلم، في عظاته، على المسارح والأزياء ودقائق حياة المؤمنين، ويربط كل هذه النقاط بالأخلاق المسيحية السليمة. لم يكن الهدف، إذن، تأليف الكتب، بل إيصال الناس إلى ملء قامة المسيح. فمن يدرس الإنجيل قد يُخطئ فهمه، لذلك لا بد من معرفة تفسير الإنجيل حتى يتمكن المؤمنون من عيشه.

نمط التكوين العقلي للبشر اليوم بات يطلب المعرفة أكثر مما يطلب عيشها. يقارب الإنسان المعاصر الله بعقله، لا بقلبه. كانت مدارس تعليم الإيمان أو اللاهوت موجودة دائماً، وكذلك العظات كانت أساسية في خدمات العبادة منذ بدء المسيحية. لا يكمن الخطأ في طلب المعرفة الدينية، بل في السعي إليها دون الاهتمام بتطبيقها وعيشها. المؤمنون اليوم، بحكم سهولة انتشار المعلومات، معروضون إلى تجربة طلب العلوم الدينية أكثر من طلب عيشها، وهذا ما يؤدي إلى تضخم العقل على حساب القلب، فتغدو المؤسسة الدينية جافة لا حياة فيها. أليس هذا ما يفسر أحد أسباب توجّه الكثيرين إلى الأديرة طلباً لإيمان حيّ، لا مُعَلَّب. لا بل بات كثيرون يطلبون سلاماً داخلياً في ممارسات دينية، من الشرق الأقصى، خالية من المسيح. تكون الفائدة أكبر إذا ساعدنا الناس على عيش المسيح ونقله في شكل مفهوم، لا حشوههم بالمعلومات الدينية.

The Phoenix Room was founded 12 yrs. ago and is 100% volunteer run. They get some funding from the county to help with expenses but not enough to cover the volume, they rely on donations. The Phoenix Room used to be under the umbrella of Downtown Streets Team which is affiliated by the City of San Jose. Today Hunger at Home adopted the program and is the fiscal sponsor of The Phoenix Room.

Last Year, the Phoenix Room provided over 800 moves- In kits for formerly homeless individuals moving into housing. They supply each person with bedding set which consists of comforters, blankets, sheets, towels, pillows, toilet paper and a full size hygiene kit to help get them established in their new home. In addition to this, they also receive kitchen items and cleaning set.

Currently, all orders that come through are for Veterans Affairs Supportive Housing (VASH), Permanent Supportive Housing (PSH) and Rapid Rehousing (RRH).

— The Redeemer —
HANDS OF HOPE
Sharing God's Love Through Hygiene Kits for the Newly Housed

Help Us Make a Difference!

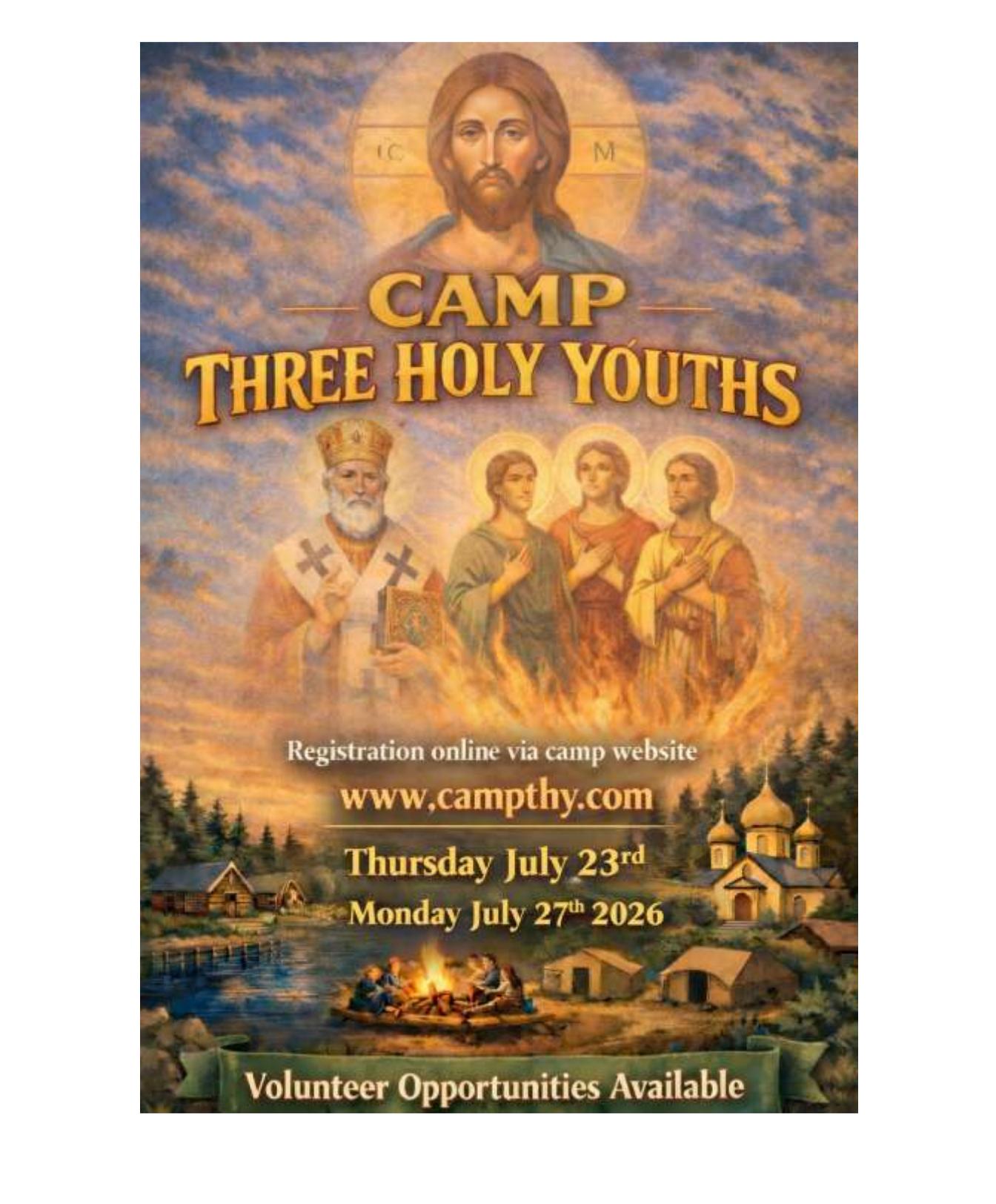
Each Hygiene Kit Costs Just **\$20**

Your Donation Can Provide:

- Toothbrush & Toothpaste
- Soap & Shampoo
- Deodorant & Razors
- Other Daily Essentials

Our Goal is to raise funds for 100 hygiene kits.

For More Information:
Contact: Eva Katwan 408-781-5563
or Dima Khoury 408-315-3470



CAMP THREE HOLY YOUTHS

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www.campthy.com

Thursday July 23rd

Monday July 27th 2026

Volunteer Opportunities Available

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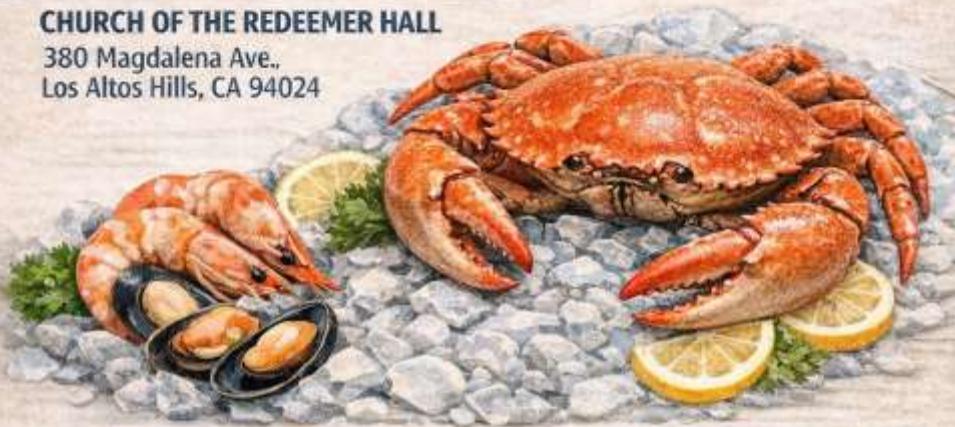
Join Us for Our Annual

CRAB FEED DINNER

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CHURCH OF THE REDEEMER HALL

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ALL YOU CAN EAT CRAB, SEAFOOD, SALAD, DESSERT, APPETIZERS
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ADULTS: \$100 PER PERSON

CHILDREN 10 & UNDER: \$40

For Tickets, Please Contact:

Ibtisam Kreitem @ 408-594-3000

office@orthodoxredeemer.org



BUILDING OUR FUTURE TOGETHER
End-of-Year Campaign Update



- Raised: \$3.5M for the new hall & learning center
- County requirements nearly complete
- Promising discussions with school operators
- Goal: Break ground by mid-2026
- Remaining need: **\$750,000** for loan approval



If you are able, please consider an end-of-year tax-deductible gift to support our parish's future.

GIVE TO ANTIOCHIAN ORTHODOX CHURCH OF THE REDEEMER



<https://www.orthodoxredeemer.org/funds>

