



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

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MARCH 1, 2026

FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

VENERABLE-MARTYR EUDOKIA OF HELIOPOLIS; VENERABLE DOMNINA OF SYRIA;

MARTYRS MARKELLOS AND ANTHONY OF PAMPHYLIA

الأحد الأول من الصوم الكبير (أحد الأورثوذكسية)

قُداس القديس باسيليوس الكبير

THE FIRST ANTIPHON

The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.

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

Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.

Glory... Both now...

الانتيفونا الأولى

الرَّبُّ قَدْ مَلَكَ، وَالْجَلَالَ لَيْسَ. لَيْسَ الرَّبُّ الْقُوَّةَ وَتَمَنَّقَ بِهَا. لِأَنَّهُ تَبَّتِ الْمَسْكُونَةُ فَلَا تَتَرَعَّرَعُ.
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

مَنْ ذَا الَّذِي يُحَدِّثُ عَنْ عَظَائِمِ الرَّبِّ؟ مَنْ ذَا الَّذِي يُخَبِّرُ بِجَمِيعِ مَدَائِحِهِ؟ لِيَقُلْ هَذَا مُفَدِّئُوا الرَّبِّ الَّذِينَ
اِفْتَدَاهُمْ مِنْ أَيْدِي الْأَعْدَاءِ.
الْمَجْدُ الْآنَ وَكُلَّ أَوَانٍ.....

THE SECOND ANTIPHON

Let them praise the Lord for His mercies, and for His wonderful works to the children of men.

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

Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders.

The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain.

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

الانتيفونا الثانية

فَلْيُفَرِّغُوا لِلرَّبِّ بِمَرَاحِمِهِ وَبِعَجَائِبِهِ لِبَنِي الْبَشَرِ.
خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، إِذْ نُرْتَلُّ لَكَ. هَلِّلُوبِيَا.

لِيُعْظِمُوهُ فِي مَجْمَعِ الشُّعُوبِ وَلِيُسَبِّحُوهُ فِي مَجْلِسِ الشُّيُوخِ.

هَذَا إِنَّمَا عَزَىٰ نِي الرَّبِّ إِلَيَّ الَّذِينَ يَخَافُونَ هُوَ، الَّذِينَ يَتَوَكَّلُونَ عَلَىٰ رَحْمَتِهِ. لِيَسْمَعَ أُنِينَ الْمُعْتَقَلِينَ وَيَفُكَّ أَسْرَافَةَ الْمَائِتِينَ.
المجدُ الآنُ وكلُّ أوانٍ

THE THIRD ANTIPHON

Let the heavens and the earth praise Him. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will give thanks unto Thee forever.

الانتيفونا الثالثة

لِنُسَبِّحْهُ السَّمَاوَاتُ وَالْأَرْضُ. هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ فَلْنَفْرَحْ وَلْنَتَهَلَّلْ بِهِ. أَيُّهَا الرَّبُّ إِلَهِي إِيَّاكَ أَحْمَدُ إِلَى الْأَبَدِ.

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

أبوليتيكيون القيامة بالحن الخامس

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدْ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبٍ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُو عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

أبوليتيكيون للأحد الأول من الصوم بالحن الثاني

لِصُورَتِكَ الطَاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ إِلَهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفَعَ
بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ
مَلَأْتَ الْكُلَّ فَرِحاً يَا مُخْلِصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.

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 الحن السابع

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

KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY) IN TONE EIGHT

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

القنطاق لأحد الصوم الكبير (وسبت المديح) بالحن الثامن

إني أنا عبدك يا والدة الإله أكتبُ لكِ رايَاتِ الْعَلْبَةِ يَا جُنْدِيَّةَ مُحَامِيَّةً وَأُقَدِّمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنْ
الشَّدَائِدِ لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ أَعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ حَتَّى أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا
عَرُوساً لَا عَرُوسَ لَهَا.

THE EPISTLE

Blessed art Thou, O Lord, the God of our fathers.

For Thou art just in all that Thou hast done for us.

The Reading from the Epistle of St. Paul to the Hebrews. (11:24-26, 32-40)

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

الرسالة

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا.

لَأَنَّكَ عَابِدٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (11:24-26، 32-40)

يَا إِخْوَةَ، بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ. مُخْتَارًا الشَّقَاءَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَنُّعِ الْوَقْتِيِّ بِالْخَطِيئَةِ. وَمُعْتَبِرًا عَارَ الْمَسِيحِ غِنَى أَعْظَمَ مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ نَظَرَ إِلَى الثَّوَابِ. وَمَاذَا أَقُولُ أَيْضًا؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أُخْبِرْتُ عَنْ جِدْعَوْنَ وَبَارَاقَ وَشَمَشُونَ وَيَقْتَاخَ وَدَاوَدَ وَصَمُوئِيلَ وَالْأَنْبِيَاءِ. الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمِلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ، وَسَدُّوا أَفْوَاهَ الْأَسُودِ. وَأَطْفَأُوا حِدَّةَ النَّارِ، وَنَجَّوْا مِنْ حِدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَّاءَ فِي الْحَرْبِ، وَكَسَرُوا مُعَسْكَرَاتِ الْأَجَانِبِ. وَأَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِالْقِيَامَةِ. وَعُذِّبَ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ، لِيَحْصُلُوا

على قِيَامَةِ أَفْضَلٍ. وَآخَرُونَ ذَافُوا الْهُزْءَ وَالْجِدْلَ وَالْقَيْوَدَ أَيْضاً وَالسَّجْنَ. وَرُجِمُوا، وَنُشِرُوا، وَامْتَحِنُوا، وَمَاتُوا بِحَدِّ السَّيْفِ، وَسَاحُوا فِي جُلُودِ غَنَمٍ وَمَعِزٍّ، وَهُمْ مُعْزُوزُونَ مُضَايِقُونَ مَجْهُودُونَ، (وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ) وَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ، وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ مَشْهُوداً لَهُمْ بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوْعِدَ. لِأَنَّ اللَّهَ سَبَقَ فَتَنَظَرَ لَنَا شَيْئاً أَفْضَلَ، أَنْ لَا يَكْمَلُوا بَدُونَنَا.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (1:43-51)

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

الإنجيل المقدس

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ فَوَجَدَ فِيلِبُّسَ فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبَطْرُوسَ. فَوَجَدَ فِيلِبُّسُ نَتْنَائِيلَ، فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يَوْسُفَ الَّذِي مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتْنَائِيلُ: أَمِنْ النَّاصِرَةِ يُمَكِّنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ فَقَالَ لَهُ فِيلِبُّسُ: تَعَالَى وَانظُرْ. فَرَأَى يَسُوعُ نَتْنَائِيلَ مُقْبِلاً إِلَيْهِ، فَقَالَ عَنْهُ: هُوَذَا إِسْرَائِيلِيُّ حَقًّا لَا غِشَّ فِيهِ. فَقَالَ لَهُ نَتْنَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ، وَقَالَ لَهُ: قَبْلَ أَنْ

يَدْعُوكَ فِيلِبُّسُ وَأَنْتَ تَحْتَ التَّيْنَةِ رَأَيْتُكَ. أَجَابَ نَتَّانِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ ابْنُ اللَّهِ، أَنْتَ مَلِكُ إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التَّيْنَةِ آمَنْتَ؟ إِنَّكَ سَمْعَائِينُ أَعْظَمُ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيُنزِلُونَ عَلَى ابْنِ الْبَشَرِ.

ST. BASIL LITURGY MEGALYNARION

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ

إِنَّ الْبَرَايَا بِأَسْرَهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسِ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرَ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتَمَجِّدُكَ.

PROCESSION WITH THE ICONS

Procession with the icons will take place at the end of the Divine Liturgy as we commemorate Sunday of Orthodoxy. Our Sunday School Children will be carrying the icons around the Church and all of the faithful will read the confession of faith together.

THE AFFIRMATION OF THE ORTHODOX FAITH

As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand

worshipping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.

This is the Faith of the Apostles; this is the Faith of the Fathers; this is the Faith of the Orthodox; this is the Faith which has established the universe!

السينوديكون أو إعراف الإيمان الأرثوذكسي

إِنَّا كَمَا عَايَنَ الْأَنْبِيَاءُ وَكَمَا عَلَّمَ الرَّسُلُ وَكَمَا تَسَلَّمَتِ الْكَنِيسَةُ وَكَمَا اعْتَقَدَ الْمُعَلِّمُونَ وَكَمَا اتَّفَقَتْ آرَاءُ الْمَسْكُونَةِ مَعًا وَكَمَا أَشْرَقَتِ النِّعْمَةُ وَكَمَا اتَّضَحَ الْحَقُّ وَزَهَقَ الْكُذِبُ وَكَمَا اسْتَعْلَنَتِ الْحِكْمَةُ وَكَمَا جَادَ الْمَسِيحُ بِالْجَوَائِزِ، هَكَذَا نَعْتَقِدُ وَهَكَذَا نَتَكَلَّمُ وَهَكَذَا نُنْذِرُ مُنْذِرِينَ بِالْمَسِيحِ إِلَيْنَا الْحَقِيقِيِّ وَنُكْرِمُ قَدِيسِيهِ بِالْأَقْوَالِ وَالْكِتَابَاتِ وَالْأَفْكَارِ وَالذَّبَائِحِ وَالْهَيْكَلِ وَالْأَيْقُونَاتِ. فَأَمَّا الْمَسِيحُ فَنَسْجُدُ لَهُ كَسَيِّدٍ وَإِلَيْهِ وَنَعْبُدُهُ، وَأَمَّا الْقَدِيسُونَ فَنُكْرِمُهُمْ لِأَجْلِ سَيِّدِ الْكُلِّ كَخْدَامٍ لَهُ أُخْصَاءَ وَنُقَدِّمُ لَهُمُ السَّجُودَ كَمَا يَلِيقُ. هَذَا هُوَ إِيْمَانُ الرَّسُلِ. هَذَا هُوَ إِيْمَانُ الْأَبَاءِ. هَذَا هُوَ إِيْمَانُ الْمُسْتَقِيمِي الرَّأْيِ. هَذَا هُوَ الْإِيْمَانُ الَّذِي نَبَّتَ الْمَسْكُونَةُ.



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: Elias and Fadwa Jildeh on the occasion of their 23rd wedding Anniversary (Feb 23) and for the good health of their sons Salem and Christopher and the Jildeh family. Many Years!

OFFERED BY: George Barghouth for the good health of his wife Rowida on the occasion of her birthday (March 1) and the good health of the Barghouth, Mansour and Jurac families. Many Years!

OFFERED BY: Diana Fasheh for the good health of her son Maher on the occasion of his birthday (Feb 24), and the good health of his wife Dima and their daughters Zena and Janna, and the Fasheh family. Many Years!

OFFERED BY: Maher, Randa and Eli Hanani for the good health of Tatiana on the occasion of her birthday (Feb 26), and the good health of the Hanani family. Many Years!



COFFEE HOUR

Offered By: Rowida Barghouth

(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

Vespers: Sunday of Orthodoxy on Saturday, March 1 @ 5:00 PM

At (Ss Peter & Paul Orthodox Church, Ben Lomond)

(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

Every Friday Akathist (Madayeh)

Monday March 2: Great Compline at 6:30 PM

Wednesday March 4: Pre-Sanctified Liturgy at 6:30 PM

Friday March 6: Akathist (Madayeh) at 6:00 PM



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. Chair President; Bassam Khoury, Vice-Chair; Linda Salah, Treasurer; Henry Veizades, Secretary; Rima Gannage, Maher Fasheh, Sana Eideh, Johnny Khamis, Jake Timothy, Edmund Khinno and Sal Hanhan. Roula Haddad will represent the Antiochian Women Committee and Salem Aweiss will represent the Men Fellowship Committee.

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).

March is the Antiochian Women's Month. Our Ladies will be in leadership role as they participate in reading the Epistle, ushering and giving a Sermonette.

- Sermonette: Caitlin Timothy
- Epistle-English: Jennifer Lutton
- Epistle-Arabic: Norma Hanani

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 Dimitry Youssef (President of the Young Adults in the Diocese of Los Angeles and the West) @ (408)364-5670, or 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

Confession 101 with Fr. Theodore

Have you ever felt unsure about Confession — how to begin, what to say, or what to expect? You are not alone. This class is truly for everyone: those inquiring into the Orthodox Church, catechumens preparing to be received, and lifelong Orthodox Christians who may feel nervous, rusty, or simply ready to go deeper. Fr. Theodore will walk us through the meaning and practice of Confession, answering our questions with the goal of helping everyone feel comfortable and at peace.

Lent is a season of renewal. Confession is the beautiful gift through which we receive God's grace, healing, and forgiveness, and are given a fresh beginning.

Join us at 12:15 pm in the church!

Upcoming classes:

Feb 22 - No Class

March 1 - Confession

March 8 - Ordination & Administration



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.



SUNDAY SCHOOL CORNER

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.

Our Sunday School is growing!

We're excited to announce that we have added a Preschool Class! Preschoolers are invited to join a class just for them, featuring songs, stories, and age-appropriate activities. Parents are welcome to stay and participate!

Please contact Caitlin Timothy, Joselyne Mikhael or Isabelle Achkar with any questions!



Bookstore Corner



Our bookstore is open, and new merchandise is arriving each week. Stop by and see what's new!

Book Spotlight: Great Lent by Alexander Schmemmann. This classic book is a spiritual guide to understanding the meaning of Great Lent in the Orthodox Christian tradition, walking through the liturgical journey and Lenten prayers in short, bite-sized chapters. A wonderful addition to your morning coffee or evening routine, this book will help deepen your Lenten journey.

LENTEN BROCHURE 2026

+PRESANCTIFIED+

Wed. Mar 4 6:30 PM
Wed. Mar 11 6:30 PM
Wed Mar 18 6:30 PM
Wed Mar 25 6:30 PM
Wed Apr 01 6:30 PM

+AKATHIST+

Friday, Feb 27 6:00 PM
Friday, Mar 06 6:00PM
Friday, Mar 13 6:00 PM
Friday, Mar 27 6:00 PM

+SPECIAL SERVICES+

Vespers: Every Saturday at 5:00pm

Great Compline:

March 2, Monday at 6:30pm
March 9, Monday at 6:30pm
March 16, Monday at 6:30pm
March 23, Monday at 6:30pm

Annunciation: Wednesday March 25th Divine Liturgy at 11:00am, followed by Potluck Luncheon at the Church Hall.

UPCOMING EVENTS AT THE CHURCH

Please save the date

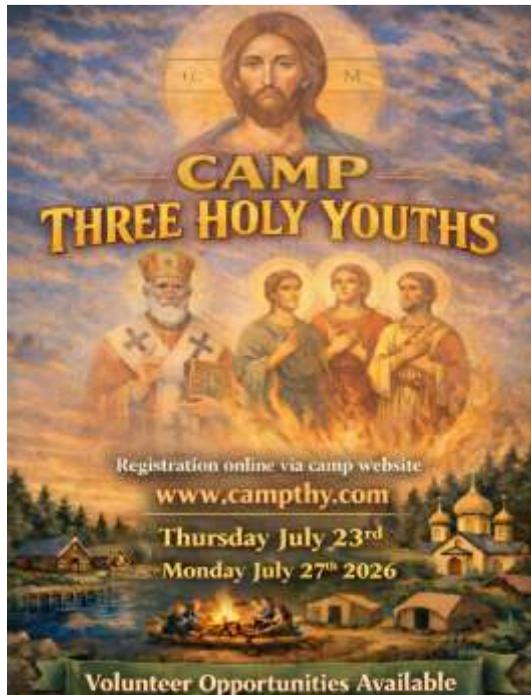
- **February 23:** *Great Lent begins*
- **March 1-31:** *March is Antiochian Women's Month - Please sign up for Sermonettes, Epistle Readings and Ushering*
- **March 1:** *Sunday of Orthodoxy*
- **March 6:** *Monthly Committee Meeting and potluck on Friday night @6:30 at the Church Hall*
- **March 20:** *Friday Night Madayeh at 6:00 PM followed by potluck and guest speaker Joy Corey talking about Her book "The Tools of Spiritual Warfare"*
- **March 21:** *Tea Party. Please see the flyer below*
- **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*
- **April 18:** *Bright Saturday Picnic organized by the parish council*
- **July 1-5:** *2026 Parish Life Conference, PLC in San Diego*
- **July 23-27:** *Camp Three Holy Youths, July 23rd – July 27th
@Daybreak Camp, Ben Lomond*
- **Food Festival Sept 12 & 13:** *Our annual Food Festival will be on
September 12th & 13th*

Camp Three Holy Youths

St. Nicholas Orthodox Church Presents Camp Three Holy Youths on July 23-27, 2026 @ Daybreak Camp, Ben Lomond.

There will be a Scholarship available, first come first serve. Please notify Fr. Samer as soon as possible.



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.: 080/2026

The Sunday of Orthodoxy

March 1, 2026

Venerable Hierarchs, Reverend Fathers, Esteemed Members of the Parish Councils,
and Beloved Faithful in Christ,

Greetings and blessings to you in the Name of our Lord, God, and Savior Jesus
Christ!

I pray that your Lenten journey has begun with renewed strength and a spirit of
repentance. As we enter more deeply into this holy season, I am reminded of the
words of St. Isaac the Syrian, who taught: “Enter eagerly into the treasure-house that
is within you, and so you will see the treasure of heaven.”

This difficult yet profoundly hopeful exhortation calls us to anchor our hearts in
humility while never losing sight of the boundless mercy and love of God. Great Lent
offers us a sacred opportunity to cultivate this spiritual vigilance through prayer,
fasting, and almsgiving.

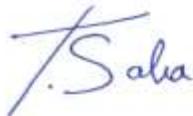
On the Sunday of Orthodoxy, our hearts turn to the sacred legacy we have received—
the faith preserved through the courage of the martyrs, the struggles of the ascetics,
the devotion of our spiritual ancestors, and the teachings of the Holy Fathers. God
has placed this precious inheritance in our care, that we may keep it alive and radiant
for future generations. One of the main ways we do this is through the education and
formation of our future clergymen who will be our priests, pastors and fathers.

Our seminarians, together with their wives and families, have embraced a life of
sacrifice, faith, and service to Christ and His Holy Church. They are preparing their
hearts and minds to shepherd Christ’s flock, to teach the Gospel, and to sustain the
very faith we celebrate today. I am grateful for my regular opportunities to meet with
them, learning their stories, their hopes, and the unique gifts God has entrusted to
them. These encounters assure me that the future of our Church is in faithful and
capable hands.

As we do every year on this day, I ask each parish to offer a generous gift in support of the seminarians and their families. This responsibility belongs to all of us. As they prepare to give their lives for us, let us lovingly support them in advance.

Wishing you a grace-filled and spiritually fruitful journey to the Passion and the glorious Resurrection of our Lord, I remain,

Yours in the Service of Christ,

A handwritten signature in blue ink that reads "T. Saba". The signature is written in a cursive, flowing style.

+SABA

Archbishop of New York and Metropolitan of all North America

The Orthodox Liturgy: Its Theology and Spirituality, Part One

By His Eminence Metropolitan Saba (Isper)

If we want to speak of the liturgy, we must speak of food. For the liturgy is the food and nourishment of the Orthodox.

The German philosopher Feuerbach defines man as what he eats. This seemingly material concept truly expresses the most prominent religious idea about humanity.

In the creation narrative, man appears as a hungry being, and the world appears to him as food. Hence, when God instructed Adam and Eve to grow, multiply, fill the earth, and dominate it, as in the first chapter of Genesis, He commanded humanity to eat from the earth: "I have given you every plant that yields seed, and every tree that yields seed; it will be your food" (Genesis 1:29).

Man must eat to live; he must partake of the world in his body and transform it into himself, into flesh and blood. He is truly what he eats; the whole world is a universal table for him. The image of the table, throughout the Holy Scriptures, is the central image of life, depicting life at the beginning of creation and at its end and perfection: "...that you may eat and drink at My table in My kingdom" (Luke 22:30). Therefore, the mystery of the Eucharist occupies the central place in the Orthodox liturgy. From the Lord's table, where the faithful gather with their priest around the chalice placed upon it, the perfect union between man and God is achieved in the body and blood of Christ. The table of the Divine Liturgy is a

true image of the coming Kingdom: "For My flesh is food indeed and my blood is drink indeed. Whoever eats My flesh and drinks My blood abides in me, and I in him" (John 6:55-56).

We see in the Bible that the food we eat, and the world we must share with others to live, are both given to us by God as a form of communion with Him. The world, as our food, is not something "material" limited to physical functions that conflict with its spiritual functions through which we connect with God. Everything on earth is a gift from God to humanity, intended to make God known and to make our lives commune with Him.

Human beings are hungry, yes, but they hunger for God. Behind the hunger in our lives lies God.

The Orthodox liturgy stems from the Orthodox view of humanity, which holds that humankind occupies a unique position in the universe, distinguishing it from all other creatures. Humans alone bless God for all they receive from Him, including the life-giving food; they alone bless God in response to God's blessing. The only natural, not supernatural, response for humankind after God has bestowed upon it this blessed and holy world is to bless God in return, to offer thanks, to see the world as God sees it, and consequently to know the world, to name everything in it, and to possess it.

Therefore, in the Orthodox faith, man is considered priest, called to present the world to God again after purifying and sanctifying it. Humanity is called to sanctify the world, restoring it to its state before the Fall. Man stands at the center of the world, uniting it and blessing it with God, receiving it from Him and offering it back to Him: "Thine own of Thine own, we offer unto Thee, in behalf of all and for all" (from the Orthodox liturgy).

The Eucharist of the Christian is to transform his life into a life of God and into communion with Him. For this reason, God created the world to be the material and instrument of one universal (catholic) sacrament of thanksgiving. And for this reason, God created man, to be a priest of this cosmic sacrament.

Humanity is capable of reshaping and modifying the world, of giving it entirely new meaning. Let us remember that the first task given to Adam was to name the living creatures (Genesis 2:19-20). Let us remember that, in the Divine Liturgy, we offer to God the fruits of the earth not in their raw form, but in the form that humanity has given them anew; we do not offer sheaves of wheat on the altar, but bread; not bunches of grapes, but wine.

The Orthodox liturgy plays an essential role in this area, for it aims to establish a living connection between God and humanity. This connection reshapes humanity in the divine image that God intended for it from the beginning of creation. Fallen humanity needs a fundamental transformation to become, as God intended, a priest of this universe. Therefore, Orthodox liturgy places great emphasis on repentance, mentioning it in all services, so that it is difficult for a sincere Orthodox worshipper not to live in constant repentance.

The Orthodox liturgy is not merely an individual act of worship, nor is it simply a set of ceremonial rituals that remind the believer of the Lord and what He has done for our salvation. It is not merely an outpouring of human emotions before God, nor a set of obligations performed by believers to appease their consciences, to assure them that they have fulfilled their religious duties.

It is much deeper than all of this; it is a **communal, thankful, transformative act**. It is a **communal** act – the name itself indicates this. "Liturgy" means an act done by a group of people who are transformed into a community with a single, shared identity, whereas before they were a collection of individuals. The whole here is more than the sum of the individuals. This unity is fully realized in the mystery of the Eucharist through union with the Body and Blood of the Lord.

It is also an act of **thanksgiving** – every liturgical service contains complete passages of thanksgiving and praise to God for what He has given us for our salvation. Orthodox liturgical texts constantly praise and thank God, describing Him as the "good and loving God." Remember that the word "Orthodox" means "right glorification."

It is a **transformative** act – those gathered in the Church transform from a mass of humanity into the Body of Christ; the world transforms from fallen to divine. It draws humanity toward the Kingdom and gives it the impetus to begin building this Kingdom here and now.

We are united in our gathering, we give thanks and praise with joy, and we are transformed into divine beings who transform the world, which is in our hands, into a small Heavenly Kingdom, so that Christ's beloved may taste His Kingdom before it is fully realized within them in the next life.

The Church is realized and becomes truly the Church, in the sense that it is the living Body of Christ, in this liturgical communion.

الليتورجيا الأرثوذكسية: لاهوتها وروحانيتها، الجزء الأول بقلم المتروبوليت سابا (اسبر)

إذا أردنا أن نتكلم عن الليتورجيا، يجب أن نتكلم عن الطعام. لأنَّ الليتورجيا طعام الأرثوذكسيّ وغذاؤه.

يعرف فوورباخ، الفيلسوف الألمانيّ الإنسان، بأنه ما يأكل، هذا الذي يبدو، في الظاهر مادياً، يعبر، بالحقيقة، عن أبرز فكرة دينيّة بشأن الإنسان.

ففي رواية الخلق، يبدو الإنسان كائناً جائعاً، ويبدو العالم لديه، طعاماً، من هنا، لَمَّا وَجَّه الله آدم وحواء لأن ينموا، ويكثرا ويملاأ الأرض، ويتسلطوا عليها، كما في الفصل الأول من سفر التكوين، أو عز إلى الناس أن يأكلوا من الأرض: "قد أعطيتكم كلَّ بقلٍ يبزر بزرأ، وكلَّ شجر يبزر بزرأ، لكم يكون طعاماً" (تك ١: ٢٩).

لابدَ للإنسان من أن يأكل ليعيش، عليه أن يتناول العالم في جسده ويحوّله إلى نفسه، إلى لحم ودم فهو، فعلاً ما يأكل، كلُّ العالم لديه مائدة جامعة، إن صورة المائدة، عبر الكتاب المقدّس، جملةً، هي الصّورة المحوريّة عن الحياة، تصوّر الحياة في بدء الخليقة، وتصوّرها في منتهائها وكمالها: "...لكي تأكلوا وتشربوا على مائدتي في ملكوتي" (لو ٢٢: ٣٠). لذا يحتلُّ سرُّ الإفخارستيا المركز الأساس في الليتورجيا الأرثوذكسية، فمن مائدة الربّ، التي يتحلّق المؤمنون مع كاهنهم حول الكأس الموضوعة عليها، يتمّ الاتحاد الكامل بين الإنسان والله في جسد المسيح ودمه، مائدة القدّاس الإلهيّ صورة حقيقيّة للملكوت الآتي: "لأنّ جسدي مأكُل حقّ، ودمي مشرَب حقّ، من يأكل جسدي، ويشرب دمي، يثبت فيّ وأنا فيه" (يو ٦: ٥٥-٥٦).

نرى في الكتاب المقدس، أنّ الطعام الذي يتناوله الإنسان، وكذلك العالم الذي عليه أن يشترك فيه ليعيش، هذان قد أعطيا له من الله، كما أعطيا له بمثابة شركة مع الله، والعالم بصفته طعام الإنسان، ليس شيئاً "مادياً" محدوداً بوظائف ماديّة، تتعارض والوظائف الزوحانيّة الخاصة، والتي يتصل الإنسان بالله بواسطتها. فكلّ ما هو موجود على الأرض، هو هبة الله للإنسان، والقصد منه هو جعل الله معروفاً لدى الإنسان، وجعل حياته حياة شركة مع الله.

الإنسان كائن جائع، نعم، لكنّه جائع إلى الله، فوراء الجوع في حياتنا يكمن الله.

تنطلق الليتورجيا الأرثوذكسية، من النظرة الأرثوذكسية للإنسان، تلك التي تقول: أن للإنسان، في الكون موقعاً يميزه عن سائر المخلوقات، لأنه الوحيد الذي يبارك الله على كل ما يتلقاه منه، من طعام حياة، هو الوحيد الذي يبارك الله، استجابة لبركة الله له.

إن رد الفعل الطبيعي الوحيد، لا الفائق الطبيعة عند الإنسان، بعدما أعطاه الله هذا العالم المبارك المقدس، هو أن يبارك الله بالمقابل، أن يرفع إليه الشكر، أن يرى العالم كما يراه الله، ومن ثم أن يعرف العالم، ويدعوه بأسماء، ويمتلكه.

لذلك يُعتبر الإنسان كاهناً في الإيمان الأرثوذكسي، إنه مدعو إلى تقديم العالم لله ثانية، بعد تنقيته وتقديسه. إنه مدعو إلى تقديس العالم، ليعود كما كان قبل السقوط. يقف الإنسان في وسط العالم، ويوحده، وبارك الله عليه، يتلقاه منه، ويقدمه إليه: "التي لك، مما لك، نقدمها لك، في كل وجه، ومن أجل كل شيء" (من القداس الأرثوذكسي).

إنها إفخارستيا المسيحية، أن يحول حياته، إلى حياة من الله وإلى شركة معه، من أجل هذا خلق الله العالم، من أجل أن يكون مادة، وأداة لسر شكر واحد وجامع. ومن أجل هذا خلق الله الإنسان، من أجل أن يكون كاهناً لهذا السر الكوني.

الإنسان قادر على أن يعيد تشكيل العالم وتعديله، على أن يعطيه معنىً جديداً بالكلمة. لنتذكر سوياً أن المهمة الأولى التي أعطيت للإنسان؛ كانت أن يعطي أسماءً للأحياء (تك ١٩/٢-٢٠). ولنتذكر أننا نقدم في القداس الإلهي لله أثمار الأرض، لا بشكلها الأولي، وإنما بالشكل الذي أعطاه إياه الإنسان ثانية: فلا نقدم على المذبح حزماً من القمح بل خبزاً، ولا عناقيد عنب بل نبيذاً.

تلعب الليتورجيا الأرثوذكسية دوراً أساسياً في هذا المجال، لأن هدفها إقامة صلة حية، بين الله والإنسان. تعيد هذه الصلة تشكيل الإنسان، ليكون على الصورة الإلهية، التي أرادها الله له منذ بدء الخلق. فالإنسان الساقط يحتاج إلى تغيير كيانٍ ليكون كما أراد الله كاهناً لهذا الكون. لهذا، تشدد الليتورجيا الأرثوذكسية كثيراً على التوبة، وتذكرها في كل الخدم، حتى أنه يصعب على المصلّي الأرثوذكسي الصادق أن لا يحيا في توبة مستمرة.

فالليتورجيا الأرثوذكسية ليست مجرد فعل عبادة فردي، ولا هي مجرد طقوس احتفالية تذكر المؤمن بالرب، وما عمله من أجل خلاصنا. ليست مجرد انسكاب عواطف بشرية أمام الله، ولا فروضاً واجبة على المؤمن، يؤديها لكي يريح ضميره، بأنه تَمَّ واجباته الدينية.

إنها أعمق من هذا كله، إنها فعل جماعي، شكري تحويلي .

هي فعل جماعي: هذا ما يدلّ عليه الاسم نفسه، "ليتورجيا" معناها عمل تقوم به فئة من الناس، فتتحوّل إلى جماعة ذات كيان مشترك واحد، وقد كانت، قبل ذلك، مجموعة أفراد؛ الكلّ هنا أكثر من مجموع الأفراد. هذه الوحدة تتحقّق بالكامل، في سرّ الإفخارستيا، بالاتحاد بجسد الربّ ودمه.

وهي فعل شكريّ: لأنّ كلّ خدمة ليتورجية، تحوي مقاطع كاملة شكرية وتسبيحية، تسبّح الله على ما أعطانا من أجل خلاصنا. لا تكفّ النصوص الليتورجية الأرثوذكسية عن تسبّح الله وشكره ووصفه بالإله "الصالح والمحّبّ البشر". "لنتذكر هنا أنّ معنى كلمة أرثوذكسية هو "التسبيح المستقيم".

وهي فعل تحويلي، لأنها تحوّل المجتمعين في الكنيسة، من كتلة تراصّ بشريّ، إلى جسد المسيح، وتحوّل العالم من ساقط إلى متألّه. إنّها تشدّ الإنسان إلى الملكوت، وتعطيه زخماً لكي يبدأ هذا الملكوت من الآن وهنا.

نتوحد في اجتماعنا، ونشكر ونسبّح بفرح، ونتحوّل إلى كائنات متألّهة، تحوّل العالم الذي بين يديها إلى ملكوت صغير، فيتذوّق أحبّاء المسيح ملكوته قبل اكتماله فيهم، في الحياة الثانية.

تتحقّق الكنيسة، وتصير كنيسة، بمعنى أنّها جسد المسيح الحيّ، في هذه المعية الليتورجية.

Please join Fr. Samer and the clergy for the celebration of Pan-Orthodoxy Vespers on the evening of Sunday, March 1, 2026 at Ss Peter & Paul Antiochian Orthodox Church in Ben Lomond. The service will begin at 5:00 pm and there will be potluck afterwards. Please bring Lenten dish to share and fellowship with brethren and around the Bay Area.

March 1, 2026



THE SOUTHBAY
PAN-ORTHODOX CLERGY
INVITES YOU TO

***SUNDAY OF ORTHODOXY
VESPERS***

5PM

Ss Peter & Paul
Antiochian Orthodox Church
9980 Hwy 9, Ben Lomond 95005

Join us for a Lenten Potluck afterwards.
Please bring a dish to share.

Redeemer Hands of Hope - Hygiene Kit Assembly Night

Friday, March 13, 2026 @ 6:30 PM

Thank you for your generous support of Redeemer Hands of Hope. Because of your kindness, we have successfully raised funds to assemble hygiene kits for veterans transitioning into housing. We are deeply grateful for your continued generosity.

We now invite you to join us for an evening of service, fellowship, and dinner as we assemble the kits together in our church hall.

For those who were not able to donate previously but would still like to participate, we kindly request a minimum contribution of \$20 per volunteer. This contribution will go directly toward purchasing additional hygiene supplies and providing dinner for the evening.

Please note that the deadline to submit donations and **RSVP is March 8**. We are unable to accommodate day-of attendance, as funds are needed in advance to purchase the necessary items for the kits and to plan dinner accordingly.

Checks may be made payable to Church of the Redeemer with “Redeemer Hands of Hope” noted in the memo line.

Kindly RSVP by text to Ibtissam Kreitem at (408) 594-3000.

Your hands can make a difference.

Thank you again for your generosity and faithful support.

— The Redeemer —
HANDS OF HOPE
Sharing God's Love Through Hygiene Kits for the Needy & Homeless

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



**Orthodox Church of the
Redeemer**
TEA PARTY

**THE LADIES AUXILIARY CORDIALLY
INVITES YOU TO ATTEND OUR
ANNUAL MOTHER- DAUGHTER
POTLUCK TEA PARTY**

GUEST SPEAKER JOY COREY

AUTHOR OF "The Tools of Spiritual Warfare"

Saturday, March 21, 2026

11:00 AM - 2:00 PM

At the Church Hall

***Please invite your Mothers, Grandmothers,
Daughters, Sisters, Cousins and Friends.***

***Please bring your favorite Tea Cup and
an appetizer, finger food or dessert to share.***

Tea, coffee and beverages will be provided

RSVP to: office@orthodoxredeemer.org

Ibtisam Kreitem @ (408)594-3000

380 Magdalena Ave. Los Altos Hills, CA



ANTIOCHIAN ORTHODOX
CHURCH OF THE REDEEMER



PALM SUNDAY

BAKE SALE

SUNDAY APRIL 5, 2026

1100AM - 1:00PM

**JOIN US FOR OUR ANNUAL PALM SUNDAY BAKE SALE!
ENJOY A HOMEMADE ASSORTMENT OF TRADITIONAL
ARABIC SWEETS (KAAK, MAAMOUL, BAKLAVA,
GHRAYBEH, HAREESEH) AND MANY MORE FAVORITES.
ALL LOVINGLY PREPARED BY OUR CHURCH LADIES**

**PRE-ORDERS
NOW AVAILABLE**

CONTACT CHURCH OFFICE AT
OFFICE@ORTHODOXREDEEMER.ORG
IBTISAM KREITEM @ (408)594-3000



EASTER FLOWER OFFERING

Please fill the form and give it to the office.
All donations will be for decorating the tomb of Christ and the Altar.
All names will be prayed for at Easter Divine Liturgy.

Easter Flower Offering

Antiochian Orthodox Church of the Redeemer
380 Magdalena Avenue
Los Altos Hills, CA 94024

OFFERED BY: _____



FOR THE GOOD HEALTH OF: _____

IN MEMORY OF: _____

OFFERING AMOUNT: \$ _____

Make check payable to Orthodox Church of the Redeemer





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>

