



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

**ANTIOCHIAN ORTHODOX CHURCH OF  
THE REDEEMER**

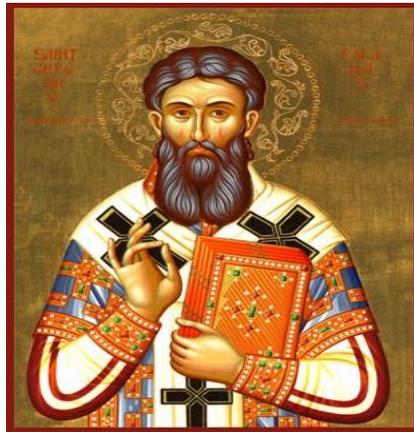
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**V. REV. FR. SAMER YOUSSEF, D. MIN**

**REV. FR. THEODORE SAKELLAR, MTS**



**MARCH 8, 2026**

**Second Sunday of Great Lent**

**Commemoration of Gregory Palamas, archbishop of Thessalonica**

Theophylact the Confessor, bishop of Nicomedia; Apostle Hermas of the Seventy

**الأحد الثاني من الصوم الكبير**

تَذْكَارُ أَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ غَرِيغُورِيُوسَ بِالْأَمَاسِ رَئِيسِ أَسَاقِفَةِ  
تَسَالُونِيكِيَّةِ

\*Divine Liturgy of St. Basil the Great\* قَدَاسِ بَاسِيلِيُوسَ

الْكَبِيرِ

### RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

أَبُولِيتِكْيُونِ الْقِيَامَةِ بِاللَّحْنِ السَّادِسِ

إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَتْ عِنْدَ الْقَبْرِ  
طَالِبَةً جَسَدَكَ الطَّاهِرِ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَقْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ  
قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

### APOLYTIKION FOR ST. GREGORY PALAMAS IN TONE EIGHT

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonderworker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

أَبُولِيتِكْيُونِ لِلْقَدِيسِ غَرِيغُورِيُوسِ بِالْأَمَاسِ بِاللَّحْنِ الثَّامِنِ

يَا كَوْكَبَ الرَّأْيِ الْقَوِيمِ، وَثَبَاتِ الْكَنِيسَةِ وَمُعَلِّمَهَا، وَجَمَالَ الْمُتَوَجِّدِينَ، وَمُنَاضِلاً عَنِ الْمُتَكَلِّمِينَ  
بِاللَّاهُوتِ، الَّذِي لَا يُحَارَبُ، غَرِيغُورِيُوسَ الْفَاعِلِ الْمُعْجَزَاتِ، فَخَرُّ تَسَالُونِيكِيَّةِ وَكَارُوزِ النُّعْمَةِ. لَا  
تَنْفَكْ مُنْتَشِطاً فِي خَلَاصِ نَفُوسِنَا.

### 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

sinner 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 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.

القنடاق لآحادات الصوم الكبير (وسبت المديح) بالحن الثامن

إني أنا عبدك يا والدة الإله أكتب لك رايات الغلبة يا جنديّة محاميّة وأقدم لك الشكر كمنقذة من الشدايد لكن بما أن لك العزة التي لا تحارب أعطيني من صنوف الشدايد حتى أصرح إليك: إفرحي يا عروساً لا عروس لها.

**THE EPISTLE**

*Thou, O Lord, shalt preserve us and keep us from this generation.  
Save me, O Lord, for the godly man hath disappeared.*

**The Reading from the Epistle of St. Paul to the Hebrews. (1:10-2:3)**

Thou, “O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail.” But to which of the angels did He say at any time, “Sit on My right hand, until I make thine enemies a footstool for thy feet?” Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest

heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

### الرسالة

قَوَّتِي وَتَسْبِحَتِي الرَّبِّ. أَدَبًا أَدَّبَنِي الرَّبُّ.

فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.

\_\_\_\_\_ "أَنْتَ يَا رَبُّ فِي الْبَدْءِ أَسَّسْتَ الْأَرْضَ، وَالسَّمَاوَاتِ هِيَ صُنْعُ يَدَيْكَ. هِيَ تَزُولُ وَأَنْتَ تَبْقَى  
وَكُلُّهَا تَبْلَى

\_\_\_\_\_ كَالنُّوْبِ. وَتَطْوِيهَا كَالرِّدَاءِ فَتَتَغَيَّرُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَفْنَى. " وَلِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ  
"إِجْلِسْ"

\_\_\_\_\_ عَنْ يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟" أَلَيْسُوا جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً تُرْسَلُ  
لِلْخِدْمَةِ مِنْ أَجْلِ

\_\_\_\_\_ الَّذِينَ سَيَّرْتَهُنَّ الْخَلَاصَ؟ فَلِذَلِكَ يَجِبُ عَلَيْنَا أَنْ نُصْغِيَ إِلَى مَا سَمِعْنَاهُ إِصْغَاءً أَشَدَّ لِنَلَّا  
يَسْرَبَ مِنْ

\_\_\_\_\_ أَذْهَانِنَا. فَإِنَّهَا إِنْ كَانَتِ الْكَلِمَةُ الَّتِي نُطِقُ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةٍ قَدْ ثَبَّتَتْ، وَكُلُّ تَعَدُّ  
وَمَعْصِيَةٍ نَالَ

\_\_\_\_\_ جَزَاءً عَدْلًا. فَكَيْفَ نَفَلْتُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ ابْتَدَأَ النُّطْقُ بِهِ عَلَى لِسَانِ  
الرَّبِّ، ثُمَّ

\_\_\_\_\_ ثَبَّتَهُ لَنَا الَّذِينَ سَمِعُوهُ.

### THE GOSPEL

(The Reading from the Holy Gospel according to St. Mark. (2:1-12)

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that

there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now, some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'?" But that you may know that the Son of Man has authority on earth to forgive sins" – He said to the paralytic – "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified"!God, saying, "We never saw anything like this

### الإنجيل المقدس

#### فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَا حَوْمَ وَسُمِعَ أَنَّهُ فِي بَيْتِ. فَلِلْوَقْتِ اجْتَمَعَ كَثِيرُونَ، حَتَّى أَنَّهُ لَمْ يَعُدَّ مَوْضِعٌ وَلَا مَا حَوْلَ الْبَابِ يَسَعُ، وَكَانَ يُخَاطَبُهُمْ بِالْكَلِمَةِ فَآتَوْا إِلَيْهِ بِمُخْلَعٍ يَحْمِلُهُ أَرْبَعَةٌ. وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ، كَشَفُوا السَّقْفَ حَيْثُ كَانَ. وَبَعْدَ مَا نَقَبُوهُ، دَلُّوا السَّرِيرَ الَّذِي كَانَ الْمُخْلَعُ مُضْطَجِعًا عَلَيْهِ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمُخْلَعِ: "يَا بُنَيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ". وَكَانَ قَوْمٌ مِنَ الْكُتْبَةِ جَالِسِينَ هُنَاكَ يُفَكِّرُونَ فِي قُلُوبِهِمْ "مَا بَالُ هَذَا يَتَكَلَّمُ هَكَذَا بِالتَّجْدِيفِ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ الْخَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟" فَلِلْوَقْتِ عَلِمَ يَسُوعُ بِرُوحِهِ أَنَّهُمْ يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ، فَقَالَ لَهُمْ: "لِمَاذَا تُفَكِّرُونَ بِهَذَا فِي قُلُوبِكُمْ؟ مَا الْإَيْسَرُ أَنْ يُقَالَ "مَغْفُورَةٌ لَكَ خَطَايَاكَ" أَمْ أَنْ يُقَالَ "قُمْ وَاحْمِلْ سَرِيرَكَ وَامْشِ؟" وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا. فَقَالَ لِلْمُخْلَعِ "لَكَ أَقُولُ، قُمْ وَاحْمِلْ سَرِيرَكَ وَانْهَبْ إِلَى بَيْتِكَ."

فَقَامَ لِلْوَقْتِ وَحَمَلَ سَرِيرَهُ وَخَرَجَ أَمَامَ الْجَمِيعِ، حَتَّى دَهَشَ كُلُّهُمْ وَمَجَّدُوا اللَّهَ قَائِلِينَ "مَا رَأَيْنَا مِثْلَ  
هَذَا قَطُّ".

## **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 لِقَدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ**

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيَّتُهَا الْهَيْكَلُ  
الْمُنْقَدَّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا  
الَّذِي قَبْلَ الدَّهْرِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنِكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً  
نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُمَجِّدُكَ



### **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:** Gus and Cristina Anagnos on the occasion of their 24<sup>th</sup> wedding anniversary (Mar 2), and the good health of the Anagnos and Skoby families. Many Years!

**OFFERED BY:** Sami and Ramza Haddad on the occasion of their wedding anniversary (Mar 4) and the good health of their children and the Haddad and Sarkkis families. Many Years!

**OFFERED BY:** Rima and Michel Gannage for the good health of Rima's brother Georges Smine on the occasion of his birthday (Mar 4) and the good health of his family; Caroline, Stephanie, and Monica, and the Smine and Gannage families. Many Years!

**OFFERED BY:** Osama and Hala Elmasu for the good health of their son Faris on the occasion of his birthday (Mar 5), for the good health of their granddaughter Vida on the occasion of her birthday (Mar 30) and the good health of her parents Michael and Daloma Elmasu. For the good health of Elmasu family. Many Years!

**OFFERED BY:** Salim Asfour for the good health of his wife Wardeh on the occasion of her birthday (Mar 6), and the good health of their granddaughter Sadie Scorsur on the occasion of her birthday (Mar 1). For the good health of their grandchildren, Cody and Aubree Scorsur and the Asfour and Scorsur families. Many Years!

**OFFERED BY:** Mitchell and Maria Segal for the good health of the Segal, McCrea and Snowden families. Many Years!

**OFFERED BY:** Jeannette Asfour in memory of her parents Kayed, Angelina and stepmother Jawhara, her brother Atta and her grandparents Tawfiq and Julia. Memory Eternal!

**OFFERED BY:** Mitchell and Maria Segal in memory of their son Andrew (17 years memorial, March 6). Memory Eternal!

**OFFERED BY:** Ibtisam Tarazi and her children in memory of her husband Metri AlDabbagh and her niece Tami Tarazi. Memory Eternal!



## **COFFEE HOUR**

Offered By: Nermen and Yara Akkary

*(To host the Coffee Hour, please contact Wardeh Asfour @408-718-3339)*  
[office@orthodoxredeemer.org](mailto: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 23<sup>rd</sup>

Every Wednesday Pre-Sanctified Liturgy

Every Friday Akathist (Madayeh)

**Monday March 9:** Great Compline at 6:30 PM

**Wednesday March 11:** Pre-Sanctified Liturgy at 6:30 PM

**Friday March 13:** 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 7<sup>th</sup>, 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](mailto: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: Maria Segal
- Epistle-English: Rima Gannage
- Epistle-Arabic: Maya Haddad

**(What is a sermon:** A **sermon** is a message given during church that explains the meaning of the Gospel for that Sunday and helps people understand how to apply God's word to their daily lives. It is not just a speech—it is a prayerful reflection rooted in the Bible and guided by the Holy Spirit. A sermon should encourage, teach, and inspire the congregation to grow closer to Christ. To prepare for a sermon, you need to begin with prayer, asking God for guidance. Carefully read and study the Gospel,

understand its context and meaning, and reflect on how it connects to everyday life. Organize your thoughts with a clear beginning, message, and conclusion. Most importantly, speak from the heart with humility, faith, and sincerity—because people remember how the message made them feel as much as what was said).

### **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:**

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

### **+AKATHIST+**

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 25<sup>th</sup> Divine Liturgy at 11:00am, followed by Potluck Luncheon at the Church Hall.

## **UPCOMING EVENTS AT THE CHURCH**

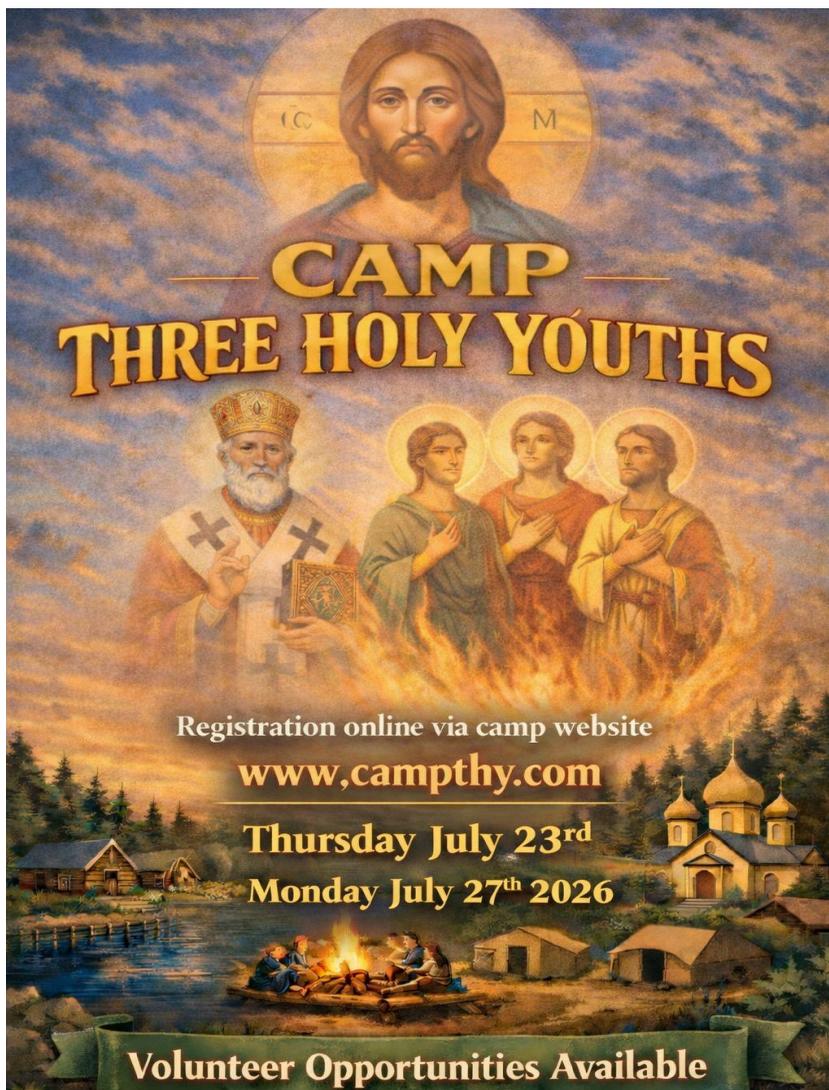
### **Please save the date**

- **March 1-31:** *March is Antiochian Women's Month - Please sign up for Sermonettes, Epistle Readings and Ushering*
- **March 6:** *Monthly Meeting and potluck on Friday night @6:30 at the Church Hall*
- **March 14:** *Church Cleaning Workshop for Palm Sunday on Saturday March 14th 10:00am – 1:00pm*
- **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 12<sup>th</sup> & 13<sup>th</sup>*

## **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.*



## **The Orthodox Liturgy: Its Theology and Spirituality, Part Two**

*By His Eminence Metropolitan Saba (Isper)*

In the Liturgy, the Church ascends to heaven. Therefore, when she returns to the world after this ascent, she returns reflecting the light, joy, and peace of the Kingdom. She becomes a witness to the Kingdom in the midst of an anxious and troubled world.

For this reason, Orthodox liturgical texts address God first. They recall and make present the saving work (economy) that God accomplished for humanity and for our salvation. For example, Orthodox services conclude in a similar form: “O Christ our true God, who... for our salvation...” During the Paschal season we say: “who rose from the dead for our salvation.” At Christmas: “who was born of the Virgin in a cave for our salvation.” At Theophany: “who was baptized by John in the Jordan for our salvation.” At the Transfiguration: “who was transfigured on Mount Tabor before His holy disciples for our salvation.” At Pentecost: “who sent down the AllHoly Spirit upon His holy disciples for our salvation.” And so on throughout the year.

Salvation—accomplished by Christ in His incarnation, death, and resurrection—is central to the Liturgy. It is the foundation and purpose of Christian life. The goal of the Christian is salvation. He or she is a Christian who seeks salvation first, and then is a physician, an engineer, a merchant or an employee. \*\*\*

Because salvation was accomplished through Christ’s incarnation and His saving acts, the Liturgy distributes across the year all the events of His work for us—from the Annunciation to the Theotokos, to the descent of the Holy Spirit at Pentecost. Thus the feasts unfold: Annunciation, Nativity, Circumcision, Baptism, Entrance into the Temple, Transfiguration, Crucifixion and Resurrection, Ascension, and Pentecost. The Church does not forget the events related to the Mother of God—her Nativity, Entrance into the Temple, and Dormition. This liturgical rhythm lifts Christians out of the routine of daily life and reorients them toward their essential goal: salvation. Moving from feast to

feast, they live in constant anticipation of the Kingdom, until they arrive at the Feast of Feasts and Season of Seasons—Holy Pascha.

At every feast, in Vespers, Orthros, and the Divine Liturgy, we read and chant the meaning of the feast—its theology, its narrative, and the scriptural passages related to it from both Old and New Testaments. All of this unfolds through chanting, processions, the elevation and veneration of the icon of the feast, the breaking of blessed bread, and ultimately participation in the Cup of Christ's Body and Blood. In this way, the faithful do not merely remember the event; they live it. They participate in it and allow it to become active in their personal lives and in the life of their community. The Liturgy becomes synergy—a shared work, a continual cooperation between Christ and us. We live within a rhythm that holds two measures: the measure of our awakened faith, and the measure of the event of faith itself.

For this reason, liturgical texts insist that what happened did not simply happen in the past—it happens *today*, because we live it “here and now.” We ceaselessly chant: “Today He is hung upon the Tree...” and “Today is the day of Resurrection...” and “Today He is born of the Virgin...”

What took place is no longer merely past, because it is present. As Saint John of Damascus says, “There is nothing new after the Incarnation.” In liturgical celebration, the Church remembers the saving acts God accomplished in history, fulfilled in the Cross and Resurrection. That Paschal event, which occurred once in history, has now become contemporary to every moment of our lives. Because Christ rose from the dead, He shattered the mortal wall of time. This remembrance is entirely new in nature. We are the ones who remember—but the reality we remember is no longer past. It is present. Thus, the Church's memory becomes a living presence of the saving event. This is the reality of the Liturgy. \*\*\*

The liturgical texts also emphasize the theology of each event and the doctrine connected to it. They never neglect Christ's divinity at His Crucifixion, nor His resurrected, transfigured humanity at His Resurrection and Ascension. They stress His divine and human natures in every feast. In the Nativity services, we speak of God's condescension, His ancient promise, the union of the two natures, and the virginity of His Mother. In the Paschal services, we proclaim

Christ's descent into Hades, His destruction of the kingdom of Satan, His trampling down death, the liberation of humanity from the powers of evil, and His bodily, real and glorified Resurrection.

The Orthodox Liturgy is deeply doctrinal in character. It is profoundly Trinitarian. In the liturgy of Theophany, the Holy Trinity is clearly revealed. In the liturgy of Pentecost, we find a precise description of the third Person—the Holy Spirit— without neglecting the Father and the Son or Their relationship. One of the great gifts of the Liturgy is that it preserves the faith and doctrine within the heart of worshippers—even if they have never taken a formal theology course. An Orthodox Christian who prays cannot reduce Christianity to mere human sentimentality, because the Liturgy constantly draws him (her) upward. Among Orthodox Christians there is a spiritual saying: The theologian is the one who prays. \*\*\*

Since all that happened occurred “for our salvation,” returning us to the Kingdom for which we were created, and restoring us to our original image so that we may be united with Him, the communion of saints becomes an active force in this journey. For this reason, the Orthodox Liturgy gives great attention to the saints— the models of authentic Christian life. Their commemorations fill the calendar. The faithful remember them by name. Those who bear the saint's name celebrate his or her feast day. Their lives are read and contemplated in the daily services.

In the Orthodox Church, there are large volumes called the *Menaion* arranged day by day throughout the months of the year. These books contain hymns and prayers to reflect on the lives of the saints commemorated daily, highlighting their love for Christ, their faithfulness, and their repentance. There are special hymns for martyrs, hierarchs, righteous ones, teachers, and archangels. Many faithful learn and chant the hymn of their patron saint regularly.

Through the Liturgy, the saint becomes a friend to the believer—familiar, close, encouraging him to walk in the way of Christ and imitate Him. This closeness creates a deep sense of communion that is not hindered by death or geography. The saint becomes truly present. The believer asks for his prayers and turns to

him, just as he asks for the prayers of his brothers and sisters standing beside him in the Church.

## الليتورجيا الأرثوذكسية: لاهوتها وروحانياتها، الجزء الثاني بقلم المتروبوليت سابا (اسبر)

في الليتورجيا، تصعد الكنيسة إلى السماء. لذلك عندما تعود إلى العالم، بعد هذا الصعود، تعود عاكسةً نور وفرح الملكوت. فتغدو شاهدةً للملكوت وسط هذا العالم القلق والمضطرب.

من هنا تخاطب النصوص الليتورجية الأرثوذكسية الله أولاً، مستذكراً ومستعيدةً التدبير الخلاصي الذي عمله الله من أجل الإنسان وخلاصه. فعلى سبيل المثال، تُختم جميع الصلوات الأرثوذكسية بالشكل التالي: "أيها المسيح، إلهنا الحقيقي يا من ... لأجل خلاصنا...". ففي الفترة الفصحية نناديه "يا من قام من بين الأموات، لأجل خلاصنا،" وفي فترة الميلاد "يا من وُلد في مغارة من البتول لأجل خلاصنا،" وفي الظهور الإلهي "يا من اعتمد من يوحنا في الأردن لأجل خلاصنا،" وفي التجلي "يا من تجلّى على جبل ثابور، أمام رسله القديسين لأجل خلاصنا،" وفي العنصرة "يا من أرسل الروح الكليّ قدسه على تلاميذه القديسين لأجل خلاصنا." إلخ.

يُعدّ الخلاص الذي حققه المسيح في تجسده، وموته، وقيامته، عنصراً أساسياً في الليتورجيا، لأنه الأساس والغاية من مسيحية المسيحي، غاية المسيحي هي أن يخلص، إنه مسيحي أولاً، ساعٍ إلى الخلاص أولاً، ومن ثم هو طبيب أو مهندس أو تاجر أو موظف... إلخ.

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ولأنّ الخلاص تحقّق بتجسّد المسيح، وما عمله من أجلنا، فإنّ الليتورجيا تورّع على السنّة، كلّ الأفعال التي عملها المسيح من أجلنا، من بشارة الملاك لوالدة الإله بحبلها بالمسيح، إلى حلول الروح القدس على التلاميذ يوم العنصرة. فتتوزّع الأعياد من البشارة إلى الصّلب والقيامة، إلى الصّعود فالعنصرة، فالتّجليّ، إلى الميلاد والختان، والمعموديّة والدّخول إلى الهيكل، ولا تنسى الحوادث المختصّة بوالدة الإله كميلادها، وانتقالها، ودخولها هي الأخرى إلى الهيكل. هذا يُخرج المسيحي من روتين الحياة اليوميّة، ويساهم في انشداؤه إلى هدفه الأساسي: الخلاص، ويجعله في ترقّب دائم للملكوت، بانتقاله من عيد إلى آخر، حتّى يصل إلى عيد الأعياد، وموسم المواسم، أعني الفصح.

وفي كلِّ عيد، نقرأ ونرتل في خدمتي الغروب والسَّحَر، بالإضافة إلى القدَّاس الإلهيِّ، معنى العيد ولاهوته وروايته والنَّصوص المتعلَّقة به، في العهدين القديم والجديد، هذا كلُّه يتمُّ قراءة وترتيلًا وزياحاً ورفعاً لأيقونة العيد وتقبيلاً لها وخبزاً يُكسر، ويشترك فيه جميع الحاضرين حتَّى نصل إلى الاشتراك الكامل في كأس جسد المسيح ودمه، فيعيش المؤمن الحدث الذي تمَّ من أجله، ويشترك بدوره في تحقيقه، وتفعيله في حياته الخاصَّة، وفي حياة جماعته المؤمنة. وتصير الليتورجيا سينرجية، أي عملاً مشتركاً، مؤازرة مستمَّرة بين المسيح وبيننا، نعيش فيها إيقاعاً ذا ميزانين: ميزان يقظة إيماننا، وميزان حدث الإيمان.

لذا، أيضاً، تركِّز النَّصوص في كلِّ المناسبات، على أنَّ ما حدث، لم يحدث في الماضي، بل اليوم، لأننا نحياه "اليوم وهنا". فنرتل دونما شبح: "اليوم علَّق على خشبة، اليوم يوم القيامة، اليوم يولد من البتول، إلخ..."

ما تمَّ لم يعد من الماضي، لأنَّه حاضر، "ما من جديد بعد التَّجسُّد" يقول القدَّيس يوحنا الدمشقي. ففي الاحتفال الليتورجي، تتذكر الكنيسة أحداث الخلاص التي صنعها الله في التَّاريخ، والتي اكتمل تحقيقها في صلب المسيح وقيامته، إلَّا أنَّ هذا الحدث الفصحيِّ، الذي حصل في التَّاريخ مرَّة واحدة، قد أصبح الآن معاصراً لكلِّ لحظة من حياتنا. فلأنَّ المسيح قام من بين الأموات، اخترق جدار الزَّمن المائت. فالمقصود إذاً تذكُّر من نوع جديد تماماً، فنحن من يتذكَّر، إلَّا أنَّ الحقيقة التي نتذكرها، لم تعد من الماضي، بل هي حاضرة. وهكذا تصبح ذاكرة الكنيسة حضوراً حياً لفعل الحدث الخلاصي. هذه هي واقعية أحداث الليتورجيا.

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إلى ذلك تركِّز النصوص، على لاهوت الحدث، والعقيدة الإيمانيَّة المتعلَّقة به، فلا يغيب عنها لاهوت المسيح عند صلبه، ولا ناسوته القيايمي المتجلِّي عند قيامته وصعوده، وتشدَّد على طبيعته الإلهيَّة والإنسانيَّة في ذكرى أيِّ حدث نعيِّد له، ففي خدمة الميلاد، على سبيل المثال، نذكر تنازل الله، ووعده القديم، واتِّحاد الطبيعتين، وبتوليَّة والدته بالجسد... إلخ. وفي خدمة القيامة نذكر: نزول المسيح إلى الجحيم، وتحطيمه مملكة الشيطان، ودوسه الموت، وتحرير الإنسان من قوى الشرِّ، وقيامه الرِّبِّ بجسد حقيقيِّ لكنه ممجَّد (قيايمي)، إلخ.

الليتورجيا الأرثوذكسية عقائديّة الطّابع، ثالوثيّة بامتياز، نجد في ليتورجيا عيد الظهور الإلهيّ تشديداً رئيسياً على الثّالوث القدّوس، وفي ليتورجيا العنصرة وصف دقيق للأقنوم الثّالث الذي هو الروح القدس، دون إهمال أقنومي الآب والابن، وعلاقته بهما.

من مزايا الليتورجيا، أنها تحفظ الإيمان والعقيدة عند المصلّي دون أن يأخذ دروساً اختصاصيّة في العقيدة. ولا يمكن للأرثوذكسي المصلّي أن يغلب النزعة البشرية على الروحية أبداً، بفضل ليتورجيا كنيسته التي تشدّه إلى فوق. يقول المثل الرّوحّي عند الأرثوذكس: أنّ اللاهوتيّ هو الذي يصلّي.

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ولأن ما حدث، حدث لأجل خلاصنا، عبر عودتنا إلى الملكوت الذي خُلِقنا أساساً لنعيش فيه، وعبر توجّهنا ثانية إلى مثالنا الأصليّ، لتكتمل صورتنا فيه، وننّحد معه، فإن شركة القديسين عامل فعّال في تحقيق هذا الهدف، فإنّ الليتورجيا الأرثوذكسيّة، تهتمّ كثيراً بالقديسين، نماذج المسيحيّ الحقيقيّ، وقدوته، فننشر تذكاراتهم على أيام السنة، ويذكرهم المؤمنون بأسمائهم، ويعيّد من يحمل اسم القديس المحتفل به، ويعيدون قراءة أهمّ ما في سيرهم، ويتأمّلون بها في النصوص الخدم المختصّة بهم يومياً.

في الكنيسة الأرثوذكسية مجلّدات ضخمة لكتاب يدعى "الميناون" أو "اليوميّ"، الموزّع على شهور السنة يوماً فيوماً. يحوي هذا الكتاب نصوصاً صلاتيّة، تتكلّم عن القديسين المقام تذكارتهم يومياً، متأمّلة بسيرتهم، ومشدّدة على حبّهم وأمانتهم للمسيح، وعلى توبتهم. للشهداء ترانيم خاصة، ولرؤساء الكهنة أخرى مختلفة، وهكذا للأبرار والمعلّمين ورؤساء الملائكة... يحفظها المؤمنون، ويرتل كلّ منهم لقديسه (قديستها) ترنيمته الخاصة يومياً.

يصير القديس بالليتورجيا صديقاً للمؤمن، وأليفاً له، ومشجّعاً إياه على السّير في درب المسيح والاقتراء به، هذه الإلفة تخلق إحساساً قوياً بشركة المؤمنين، التي لا يعيقها موت أو بعد جغرافيّ، فيغدو القديس قريباً إلى درجة الحضور الحقيقيّ، ويطلب المؤمن صلاته، ويلجأ إليه، كما يطلب صلاة أخيه الحاضر بالجسد معه في الكنيسة.

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.:** 085/2026

March 1, 2026

Beloved clergy and faithful of our God-protected Archdiocese,

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

As we enter March, our Archdiocese joyfully observes Antiochian Women Month, a time in which we honor the faithful women of our parishes who continually offer their talents, labor, and love in the service of Christ and His Holy Church. They exemplify Christian discipleship through prayer, charitable works, education, hospitality, and leadership within parish life. Whether through this venerable organization, local ministries, philanthropic outreach, or quiet acts known only to God, they strengthen the life of the Church and uplift the faithful with humility and grace.

This year, we once again highlight the importance of their annual project. The Widowed Clergy Wives Endowment Fund provides meaningful, ongoing and direct assistance to the wives of our departed clergy who have faithfully and lovingly served the Church alongside their husbands. I encourage every parish to support this project, especially during fundraising efforts organized by your parish's chapter.

We also offer our sincere gratitude for the \$150,000 donation from the Orthodox Vision Foundation, a generous gift that brings us significantly closer to fully realizing the goals of this endowment. Their contribution is a blessing to our entire Archdiocese and a testament to the importance of caring for the widows and families of our departed clergy.

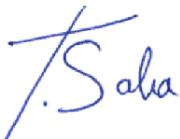
Please join me in expressing heartfelt appreciation for the tireless ministry and service of the women of our communities through our prayers, support, and encouragement of their God-pleasing work. We are especially grateful for the dedication and hard

work of our North American Board president, Ms. Sheryl Vanderwagen, her executive committee, and the countless regional and parish presidents and leaders who carry out the important work of our Antiochian Women's chapters throughout the Archdiocese.

May our Lord, God, and Savior Jesus Christ bless the women of our Archdiocese with continuous strength, peace, and grace. Through the intercessions of the Most Holy Theotokos—our model of obedience, compassion, and steadfast faith—may their ministry always flourish.

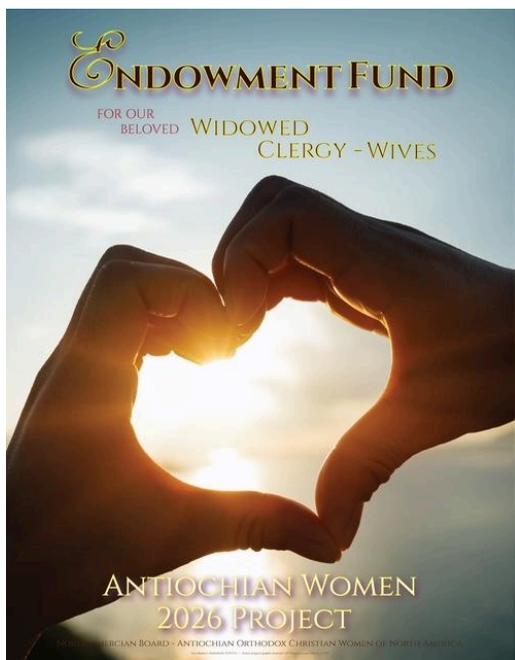
With paternal love as we continue our Lenten journey, I remain,

Your Father in Christ,



**+SABA**

Archbishop of New York and Metropolitan of all North America



# ANTIOCHIAN WOMEN

THE MOST REVEREND METROPOLITAN PHILIP -- FOUNDER  
"A SISTERHOOD SERVING CHRIST THROUGH SERVING OTHERS"



  
THE MOST REVEREND  
METROPOLITAN SABA  
358 MOUNTAIN ROAD  
ENGLEWOOD, NEW JERSEY 07631

ANTIOCHIAN WOMEN  
NORTH AMERICAN BOARD

VICE PRESIDENT

*"Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world".- James 1:27*

## Antiochian Women's Month 2026 Message Antiochian Women: Faithful in Service, United in Love

Beloved in Christ,

Each year during Antiochian Women's Month, we pause to give thanks for the faithful ministry of the Antiochian Women of North America. Across all parishes and Dioceses of this blessed Archdiocese, the Antiochian Women serve quietly yet powerfully, strengthening the spiritual life of our communities, supporting those in need, and building bonds of fellowship rooted in Christ.

The Antiochian Women are guided by three foundational goals which binds all of us, throughout this Archdiocese, as **one** Sisterhood: **Spiritual Growth, Service to Others, and Fellowship**. These are not simply programmatic aims; they are expressions of the Gospel lived out in parish life.

**Through spiritual growth**, Antiochian Women nurture their faith through prayer, study, retreats, and participation in the sacramental life of the Church. Through chapter gatherings, diocesan events, and national initiatives, women are encouraged to deepen their relationship with Christ and grow in wisdom, compassion, and humility. When women grow spiritually, families grow stronger and parishes flourish.

**In our service to others**, from local charitable outreach to national philanthropic efforts, Antiochian Women embody Christ's command to love and serve. Whether preparing meals, supporting missions, visiting the sick, mentoring youth, or raising funds for archdiocesan ministries, Antiochian Women chapters demonstrate that faithful service is a powerful witness to our Orthodox faith.

**With fellowship**, true Christian fellowship creates unity across generations, cultures, and communities. Antiochian Women cultivate relationships that uplift, encourage, and sustain one another. In a world that often isolates, Antiochian Women offers belonging—a sacred sisterhood rooted in shared faith and purpose.

Once again, this year, as a Sisterhood, the Antiochian Women across North America unite in support of **the Antiochian Women Project 2026: Supporting the Widowed Clergy Wives**

ANTIOCHIAN WOMEN – THE NORTH AMERICAN BOARD

✦ ANTIOCHIAN ORTHODOX CHRISTIAN WOMEN OF NORTH AMERICA ✦

# 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 Newly Housed*

**Help Us Make a Difference!**

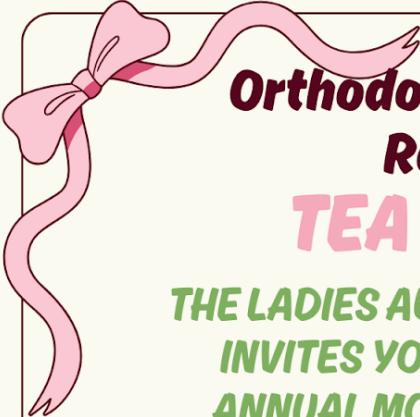
Each Hygiene Kit Costs Just **\$20**

**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



**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.***

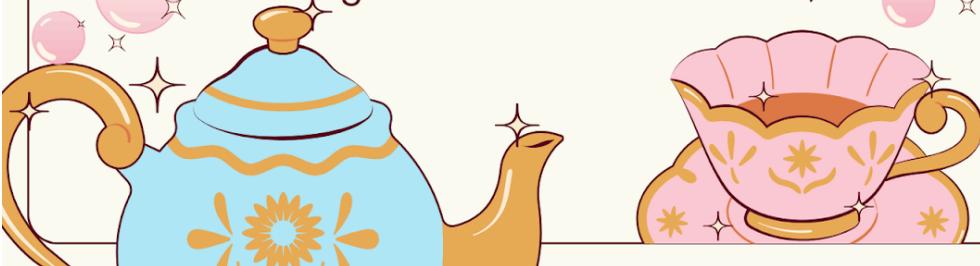
***Please bring your favorite Tea Cup and  
an appetizer, finger food or dessert to share.***

***Tea, coffee and beverages will be provided***

RSVP to: [office@orthodoxredeemer.org](mailto: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](mailto: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

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- 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>

