

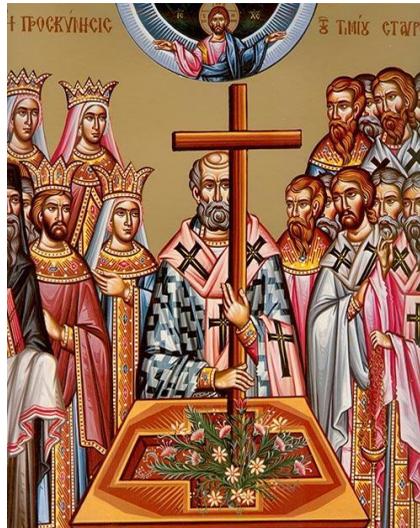


ANTIOCHIAN ORTHODOX CHRISTIAN
ARCHDIOCESE OF NORTH AMERICA
Diocese of Los Angeles and the West

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V. REV. FR. SAMER YOUSSEF, D. MIN
REV. FR. THEODORE SAKELLAR, MTS



MARCH 15, 2026

THIRD SUNDAY OF GREAT LENT

VENERATION OF THE PRECIOUS AND LIFE-GIVING CROSS

MARTYR AGAPIOS OF PALESTINE AND THOSE WITH HIM; APOSTLE ARISTOBOULOS OF THE
SEVENTY,

FIRST BISHOP OF BRITAIN; NEW-MARTYRS MANUEL OF CRETE AND PARTHENIOS

الأحد الثالث من الصوم الكبير (السجود للصليب الكريم المحيي)

THE FIRST ANTIPHON

The light of Thy countenance is marked upon us. Thou hast given a sign to them that fear Thee, so that they may flee from the bow.

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

Thou hast ascended on high, Thou hast led captivity captive. Thou hast given an inheritance to those that fear Thy Name, O Lord.

Glory... Both now...

الانتيفونا الأولى

قَدْ ارْتَسَمَ عَلَيْنَا نُورَ وَجْهِكَ يَا رَبُّ. أَعْطَيْتَ الَّذِينَ يَرْهَبُونَ اسْمَكَ مِيرَاثًا، لِيَهْرَبُوا مِنَ الْقَوْسِ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِصُنَا.

صَعَدْتَ إِلَى الْعَلَاءِ وَسَبَّيْتَ سَبِيًّا وَأَعْطَيْتَ مَوَاهِبَ لِلَّذِينَ يَخَافُونَ اسْمَكَ يَا رَبُّ.

الْمَجْدُ ... الْآنَ وَكُلَّ ...

THE SECOND ANTIPHON

All the ends of the earth have seen the salvation of our God. Let us worship at the place where His feet stood.

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

God is our King before the ages; He hath wrought salvation in the midst of the earth. I will be exalted among the heathen; I will be exalted in the earth.

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

الانتيفونا الثانية

فِي كُلِّ الْأَرْضِ رَأَيْنَا خَلَاصَ إِلَهِنَا، اسْجُدُوا عِنْدَ مَوْطِئِ قَدَمَيْهِ.

خَلِصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلْلُوِيَا.

اللَّهُ هُوَ مَلِكُنَا مُنْذُ الْقَدَمِ. صَنَعَ الْخَلَاصَ فِي وَسْطِ الْأَرْضِ. وَاعْلَمُوا أَنِّي أَنَا هُوَ اللَّهُ. أَرْتَفِعُ فِي الْأُمَّمِ وَاتَّعَالَى فِي الْأَرْضِ.

الْمَجْدُ ... الْآنَ وَكُلَّ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...

THE THIRD ANTIPHON

Exalt ye the Lord our God, and worship at His footstool. O Lord, save Thy people and bless Thine inheritance. Feed them, and lift them up forever.

الأنتيفونا الثالثة

إِرْفَعُوا الرَّبَّ إِلَهَنَا وَاسْجُدُوا عِنْدَ مَوْطِئِ قَدَمَيْهِ. يَا رَبُّ، خَلِّصْ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَارْعَهُمْ
وَارْفَعَهُمْ إِلَى الْأَبَدِ.

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

أبوليتيكيون القيامة بالحن السابع

حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلِّصِّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ
أَنْ يَكْرِرُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ إِلَهُ، مَا نَحَا الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION FOR THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

أبوليتيكيون الصليب المقدس بالحن الأوّل

خَلِّصْ يَا رَبُّ شَعْبَكَ، وَبَارِكْ مِيرَاثَكَ، وَامْنَحْ عَبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَاحْفَظْ بِقُوَّةِ صَلِيبِكَ
جَمِيعَ الْمُخْتَصِّينَ بِكَ.

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 التجلى على اللحن 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 لأحاديث الصوم الكبير (وسبت المديح) بالحن الثامن

إني أنا عبدك يا وِدة الإله أكتبُ لكِ رِياتِ العَلَبَةِ يا جُنْدِيَّةَ مُحامِيَّةٍ وَأُقَدِّمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنْ الشَّدَائِدِ لَكِنْ بِمَا أَنَّ لَكَ العِزَّةَ التي لا تُحَارَبُ أَعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ حَتَّى أَصْرُخَ إِلَيْكَ: إفْرَحِي يَا عَرُوساً لا عَرُوسَ لَهَا.

THE ANTI-TRISAGION HYMN

Before Thy Cross we bow down in worship, Master, and Thy Holy Resurrection we glorify. (THRICE)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

And we glorify Thy Holy Resurrection.

Dynamis!

Before Thy Cross we bow down in worship, Master, and Thy Holy Resurrection we glorify.

بَدَلًا مِنْ قُدُوسِ اللَّهِ

لِصَلْبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ. (ثلاثاً)

الْمَجْدُ لِلِأَبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلِّ أَوَانٍ وَالِي دَهْرِ الدَّاهِرِينَ. آمِينَ.
وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ.

THE EPISTLE

O Lord, save Thy people and bless Thine inheritance.

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

The Reading from the Epistle of St. Paul to the Hebrews. (4:14-5:6)

Brethren, since we have a great High Priest, Who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we do not have a High Priest Who is unable to sympathize with our infirmities, but one Who has been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace to help in time of need. For every high priest, being taken from among the people, is appointed on behalf of the people in things pertaining to God, that he may offer up both gifts and sacrifices for sins; who can have compassion on the ignorant and on those who are erring, since he himself also is encompassed with infirmity. Because of this he is bound, as for the people so also for himself, to offer up for sins. And no one takes the honor upon himself, but as being called by God, as was Aaron. So Christ also did not glorify Himself to become a High Priest, but it was by the One saying to Him, "Thou art My Son, today I have begotten Thee." As He says also in another place, "Thou art a Priest forever, according to the order of Melchizedek."

الرسالة

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُحُ إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.

يَا إِخْوَةُ، إِذْ لَنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ اجْتَاَزَ السَّمَاوَاتِ، يَسُوعُ ابْنُ اللَّهِ، فَلَنَنْتَمَسِّكَ بِالْإِعْتِرَافِ. لِأَنَّ لَيْسَ لَنَا رَئِيسُ كَهَنَةٍ غَيْرِ قَادِرٍ أَنْ يَرْتِي لِأَوْهَانِنَا، بَلْ مُجَرَّبٍ فِي كُلِّ شَيْءٍ مِثْلَنَا مَا خَلَا الْخَطِيئَةَ. فَلَنُقْبَلِ إِذَنْ بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ، لِنُنَالَ رَحْمَةً وَنَجِدَ ثِقَةً لِلْإِغَاثَةِ فِي أَوَانِهَا. فَإِنَّ كُلَّ رَئِيسِ كَهَنَةٍ مُتَّخِذٍ مِنْ

الناس يُقَامُ لِأَجْلِ النَّاسِ فِيمَا هُوَ لِلَّهِ، لِنَقَرِّبِ تَقَادِمَ وَدَبَائِحَ عَنِ الْخَطَايَا، فِي إِمْكَانِهِ أَنْ يُشْفِقَ عَلَى الَّذِينَ يَجْهَلُونَ وَيَضِلُّونَ، لِكُونِهِ هُوَ أَيْضاً مُتَلَبِّساً بِالضُّعْفِ. وَلِهَذَا يَجِبُ عَلَيْهِ أَنْ يُقَرِّبَ عَنِ الْخَطَايَا لِأَجْلِ نَفْسِهِ كَمَا يُقَرِّبُ لِأَجْلِ الشَّعْبِ. وَلَيْسَ أَحَدٌ يَأْخُذُ لِنَفْسِهِ الْكَرَامَةَ، بَلْ مَنْ دَعَاهُ اللَّهُ كَمَا دَعَا هَارُونَ. كَذَلِكَ الْمَسِيحُ لَمْ يَمَجِّدْ نَفْسَهُ لِيَصِيرَ رَئِيسَ كَهَنَةٍ، بَلِ الَّذِي قَالَ لَهُ "أَنْتَ ابْنِي وَأَنَا الْيَوْمَ وَوَلَدْتُكَ." كَمَا يَقُولُ فِي مَوْضِعٍ آخَرَ "أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلَكِيصَادَقَ."

THE GOSPEL

The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And Jesus said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

الإنجيل المقدس

فَصَلِّ شَرِيفاً مِنْ بَشَارَةِ الْقَدِيسِ مَرْفُوسِ الْإِنْجِيلِيِّ الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ.

قَالَ الرَّبُّ: مَنْ أَرَادَ أَنْ يَتَّبِعَنِي فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي، لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ. يَسْتَحِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدٍ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ. وَقَالَ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْماً مِنْ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.

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 لُقْدَاسِ الْقُدَيْسِ بَاسِيلْيُوسِ

إِنَّ الْبَرَائِيَا بِأَسْرِيهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخْرُ الْبَتُولِيِّ 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 الْبَرَائِيَا وَتُمَجِّدُكَ.

KOINONIKON (COMMUNION HYMN) FOR THIRD SUNDAY OF GREAT LENT

The light of Thy countenance is shown upon us, O Lord. Alleluia.

كَيْنُونِيكُون (تَرْنِيمَةُ الْمُنَاوَلَةِ) لِأَلْحَدِ الثَّلَاثِ مِنَ الصُّومِ الْكَبِيرِ

لَقَدْ أَرْتَسَمَ عَلَيْنَا نُورٌ وَجْهَكَ يَا رَبِّ. هَلْلُوِيَا.

PROCESSION OF THE HOLY CROSS AS DONE ON THE THIRD SUNDAY OF GREAT LENT

There will be a procession with the Holy Cross at the end of the Divine Liturgy.

The flowers today are offered by:

Najla Jaber and family in memory of Sam Jaber.

TRISAGION PRAYER

3-9 Day Memorial service in memory of Victor Fawzi Abboud, offered by his family; Sylvia, Norma, Diana, David and Vivian and the Abboud, Barbar-Askar, Mogannam, Khoury, and Lomeli families. Memory Eternal!



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: Najla Jaber for the good health of the Jaber family. Many Years!

OFFERED BY: The Abboud Siblings for the good health of Sylvia, Norma, Diana, David and Vivian, and the Abboud, Barbar-Askar, Mogannam, Khoury, and Lomeli families. Many Years!

OFFERED BY: Elias and Fadwa Jildeh for the good health of their son Salem on the occasion of his 22nd Birthday (March 12) and for the good health of Elias, Fadwa and Christopher Jildeh. Many Years!

OFFERED BY: Elias and Wardia Hanani for the good health of their son Mousa Hanani, on the occasion of his birthday (March 11) and the good health of their children: Fadi, Maher, Norma and their families. For the good health of the Hanani, Alhadad, and Jaghab families. Many Years!

OFFERED BY: Adrena Liwi on the occasion of her birthday (March 14) and the good health of the Liwi family. Many Years!

OFFERED BY: Salem and Samia Aweiss and family in memory of Salem's mother, Thurayah Kishek- Aweiss (One year memorial). Memory Eternal!



COFFEE HOUR AND LUNCHEON

Offered By: The Ladies Auxiliary

The Ladies Auxiliary is Hosting a Fundraising Luncheon to Support the Antiochian Women Project 2026, Benefiting Priest's Widows in need.

(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

Every Friday Akathist (Madayeh)

No Great Compline this coming Monday

Wednesday March 18: Pre-Sanctified Liturgy at 6:30 PM

Friday March 20: Akathist (Madayeh) at 6:00 PM

EASTER FLOWERS OFFERED BY:

- **James & Gretchen Stroud:** For the good health of the Stroud family. In memory of Bronnie and Annabelle Stroud.
- **Ibtisam Kreitem:** For the good health of Ibtisam, Samer, Sara, Yasmin, Laila and Pierre Kreitem. In memory of Issam Kreitem, Michael and Laila Halteh.
- **Maya Houcheime Hage:** For the good health of The Hage family (Samuel, Maya, Gabrielle, and Luka) and the Houcheime family. In

memory of Salim and Nora Moujaes, SalemeH Houcheime, and Habib Hage.

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: Rima Gannage
- Epistle-English: Dania Amireh-Baker
- Epistle-Arabic: Rowida Barghouth

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 Sakellar and Jake Timothy

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 15 - Confession

March 22 - Marriage

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.



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

+AKATHIST+

Friday, Mar 20 6:00 PM
Friday, Mar 27 6:00 PM

+SPECIAL SERVICES+

Vespers: Every Saturday at 5:00pm

Great Compline:

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

- **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*
- **May 3:** *Book Club. More info will be posted soon*
- **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

July 23-27, 2026 @ Daybreak Camp, Ben Lomond

<https://campthy.com/camper-registration/>

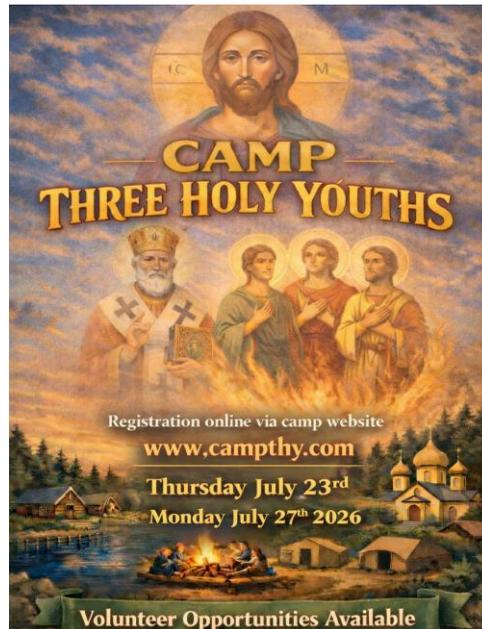
There will be a Scholarship available, first come first serve. Please notify Fr. Samer as soon as possible.

Online registration is now open for both camper registration and staff applications for Camp Three Holy Youths.

Please visit the camp website for full details regarding registration and instructions for creating an account. The Home Page, Registration Page, and Camper & Staff Registration Page contain the most helpful information for families registering campers and for those interested in applying for staff positions.

As a reminder, a \$100.00 non-refundable deposit is required at the time of registration in order to secure a camper's spot for this year's camp.

After completing registration, families will also need to submit a Medical Examination Form, which has been attached to this email. This form must be completed and signed by your camper's physician and uploaded into the registration system.



The Orthodox Liturgy: Its Theology and Spirituality, Part Three

By His Eminence Metropolitan Saba (Isper)

The Liturgy is concerned with the sanctification of time and of life, so that every act in the life of the world may become a blessed and holy act. In this way, the Liturgy draws the world toward the Kingdom and urges it to realize that Kingdom, for it is the very purpose of its existence.

The Orthodox liturgical year begins on September 1, the Church New Year, which coincides with the beginning of the new agricultural seasons. On this day, the Church asks God, the All-Merciful, to grant good seasons and abundant rains.

The Church blesses eggs at Pascha, grapes at the Transfiguration, and wheat, wine, and oil at every Great Vespers (in the Litia-Artoklasia) for a great feast or for a beloved saint. Palm branches are blessed on Palm Sunday. More recently, in a natural expression of the Orthodox Liturgy's role in sanctifying creation and educating and refining the faithful, a special liturgical service for the environment has been introduced. Its texts speak about the Christian's faithful stance toward the environment, asking God to grant us a good and proper use of His creation. At the same time, it reminds those gathered for prayer that environmental degradation is one of the signs of humanity's fall and the deepening of sin. Therefore, it calls us to repentance. This service is celebrated on Orthodox Environment Day, which coincides with the beginning of the liturgical year on September 1.

It is important to note that the Orthodox Liturgy engages the believer's five senses in worship. It makes use of melodies, icons, candles, incense, special vestments for the clergy, distinct garments for altar servers, the holy table, and the sanctuary curtains. The liturgical colors change according to the feasts and seasons. The sign of the Cross, prostrations, standing, and other gestures may appear, to an outside observer, excessively material. Yet, if we return to the Old Testament and study the temple rites commanded by God, we find them in harmony with this same vision especially when we consider the description of the heavenly liturgy in the Book of Revelation.

The purpose of all these arrangements is to allow the faithful to participate in worship with all their senses, to help the human person enter fully into worship with his entire being. Through the five senses, the whole person is engaged. At the same time, the believer is constantly reminded of his calling to restore the transfigured beauty of creation and to share in its splendor.

It is also worth noting that art in Orthodox worship is not used as it is in the world, but only after it has been purified and sanctified after it has been spiritualized. Thus, in the Orthodox Church, we do not find a "religious painting," but an icon depicting the saint or the sacred event in a state of deification. Likewise, church music does not rely on musical instruments which are human inventions, but on the human voice, which is created by the Creator Himself: "Thine own of Thine own, we offer unto Thee, in behalf of all and for all."

In speaking about the Orthodox Liturgy, we must not forget that it is profoundly biblical. It is entirely formed by Holy Scripture. The Psalms constitute its fundamental structure, and each service has its appointed psalms forming its basic framework. Every feast also has its own festal psalms and hymns. Readings from the Gospels and the Epistles are distributed daily throughout the liturgical year, covering the four Gospels and all the Epistles. From the Old Testament, passages are read at every Great Vespers for a great feast of the Lord or His Mother, or for a beloved saint, linking the event to the prophecies concerning it and teaching us to read the Old Testament in a Christian way, in the light of the New Testament. During Great Lent, almost the entire books of Isaiah, Genesis and Proverbs are read, along with passages from Job and other books, especially during Holy Week.

Moreover, many liturgical texts are written in a biblical spirit and incorporate scriptural language in their composition. We should also remember that the Holy Gospel always remains upon the holy altar in the sanctuary, and the priest carries it in procession, calling the faithful to its wisdom at every Divine Liturgy.

Finally, the Orthodox Liturgy teaches the believer that he lives not merely because he eats, but because he is preserved by the grace of God. It does not only teach this truth – it helps him to live it. The Church provides prayers for nearly every occasion in a person's life: for the blessing of a home; for a child at birth and at his or her first entrance into the church; for the first day of school; before and after meals; before and after travel; before and after study; the blessing of a new car; and many others.

Orthodox liturgical services may appear long to an outside observer, but their length is not measured, in Orthodox understanding, by the number of hours they last, but by their spiritual benefit. Perhaps this story captures the Orthodox view of worship and its spirituality: After a Western monk visited Mount Athos and spent time among its monasteries, he asked an Orthodox monk there: "What do you do during this long time in church? Why are the services so long? What is the purpose? Would it not be better to do some work instead of remaining in church for such extended periods?" The monk replied: "What does a child do in its mother's womb during the nine months it remains there? Can we grow, be formed, and become living beings in whom the Holy Spirit dwells, without this long abiding?"

One practical matter remains to be mentioned. There exists a complex organizational system, built upon experience and developed over time by the Holy Tradition, in order to celebrate worship in the best and most spiritually beneficial way. This includes the appointment of readers and chanters, the distribution of chanting between slower and faster tempos, and many other details that require special study. If this order is not always manifested in all its beauty in our churches, then the question of why must be directed to each one of us.

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

تهتمّ الليتورجيا بتقدّيس الزّمان والحياة، لكي يغدو كلّ فعلٍ في حياة العالم، فعلاً مباركاً ومقدّساً، لكي تشدّ العالم إلى الملكوت، وتحثّه على تحقيقه، لأنّه غاية وجوده.

تفتتح الليتورجيا الأرثوذكسيّة السنّة، بذكرى رأس السنّة الكنسيّة في الأول من أيلول، لأنّه بدء المواسم الزراعيّة الجديدة، طالبة من الله الكليّ الرّحمة، مواسماً خيرةً وأمطاراً وفيرة.

وتصليّ على البيض في عيد الفصح، والعنب في عيد التّجليّ، وعلى القمح والخمر والزيت، في كلّ مباركة الخمس خبزات خلال خدمة غروب، لعيد كبير، أو قدّيس شعبيّ، وعلى سعف النّخل في الشّعانين، ومؤخّراً، وانسجماً طبيعياً مع دور الليتورجيا الأرثوذكسيّة، في تقدّيس الكون، وتربية المؤمن وتهذيبه، أدخلت خدمة ليتورجيّة من أجل البيئّة، تتكلّم نصوصها الليتورجيّة، عن الموقف الإيمانيّ المسيحيّ من البيئّة وموقف المؤمن منها، وتطلب من الله أن يعطينا استعمالاً حسناً، وصالحاً له، ولا تنسى أن تذكّر المجتمعين للصلاة، بأن تدهور البيئّة، هو أحد علامات سقوط الإنسان، استفحال الخطيئة فيه، لذلك تدعوه إلى التوبة. تقام هذه الخدمة في يوم البيئّة الأرثوذكسي، الموافق بدء السنّة الطقسية في الأول من أيلول.

من الضّروريّ أن نذكر، أنّ الليتورجيا الأرثوذكسيّة، تستخدم الحواس الخمس عند المؤمن في عبادته، فهي تستخدم الألحان، والصور، والشموع، والمباخر، ولباس خاص الكهنة وآخر لخدّام المذبح وللمائدة المقدّسة وستائر الهيكل، وتتغيّر ألوانها بتبدّل الأعياد والمواسم. كذلك، رسم إشارة الصّليب والسّجود والوقوف إلى ما هنالك من أمور، قد تبدو، للناظر من الخارج، مغرقة في المادّيّة، لكننا إلى عدنا إلى العهد القديم ودرسنا طقوس الهيكل الواردة على لسان الله فيه، فإننا نراها في توافق مع الخط العام، خاصّة إذا تابعنا وصف الليتورجيا السماوية في سفر الرؤيا. الهدف من هذه الترتيبات: اشتراك المؤمنين بكامل حواسهم في العبادة، ومساعدة الإنسان في الاشتراك والانخراط في العبادة بكلّ كيانه، بمساعدة حواسه الخمس، أي بكليّته. وكذلك، تذكيره الدائم بدعوته إلى استعادة تجلّي الكون والاشتراك في بهائه.

جدير بالذكر هنا، أن نقول: إنَّ الفنَّ في العبادة الأرثوذكسيَّة، لا يُستخدم كما هو في العالم، بل بعد تنقيته وتقديسه، أو بكلمة أخرى بعد روحنته، فهكذا لا نجد في الكنيسة الأرثوذكسيَّة لوحة دينيَّة، بل أيقونة تصوّر القديس، أو الحدث الدينيّ في حالة التآله. وكذلك، لا تعتمد الموسيقى الكنسية على الآلات الموسيقية، التي هي من صنع الإنسان، بل على الصوت البشري الذي هو من خلق الخالق "التي لك، ممّا لك، نقدّمها لك، في كل وجه، ومن أجل كل شيء."

وفي كلامنا على الليتورجيا الأرثوذكسيَّة علينا ألا ننسى أنها كتابيَّة بامتياز. فهي مجبولة تماماً بالكتاب المقدّس، فالمزامير هيكلها الأساسيّ، ولكلّ خدمة مزامير خاصّة، تؤلّف هيكل الخدمة الأساسيّ. ولكلّ عيد مزامير ملحنّة خاصّة به، إلى ذلك تتوزّع نصوص من الإنجيل والرسائل يومياً، على مدار السنة الطقسية، لتغطي الأناجيل الأربعة، وكلّ الرسائل. أما العهد القديم، فنقرأ منه نصوصاً في كل غروب لعيد سيديّ، أو قديس شعبيّ، لنربط الحدث بالنبوءات الواردة عنه، ونتعلّم أن نقرأه قراءة مسيحية، على ضوء العهد الجديد. كما أن سفري أشعيا والأمثال يُقرأان بكاملهما تقريباً في أيام الصوم الكبير، بالإضافة إلى نصوص من سفر أيوب وأسفار أخرى، خاصة في الأسبوع العظيم.

بالإضافة إلى أنّ الكثير من النصوص الليتورجيّة مكتوبة بروح كتابيَّة، وتُستخدم نصوص كتابيَّة في صياغتها. لا ننسى أيضاً أن الإنجيل المقدس يجب أن يظلّ على المائدة المقدسة في هيكل الكنيسة دائماً، ويدور الكاهن حاملاً إياه، وداعياً المؤمنين إلى حكمته، في كلّ قداس الهي.

أخيراً وليس آخراً، تعلّم الليتورجيا الأرثوذكسيَّة المؤمن أن يحيا، لا لأنه يأكل فقط، بل لأنه محفوظ بنعمة الله، ولا تكفي بتعليمه هذا الأمر بل تساعده كي يعيشه، بواسطة الصلوات الكثيرة، الخاصة بكلّ المناسبات التي يحياها الإنسان: صلاة تبريك بيته، والصلوة على ولده عند ولادته، وعند دخوله الأول إلى الكنيسة، وعند ذهابه الأول إلى

المدرسة وصلاة قبل وبعد الطعام، قبل وبعد السفر، قبل وبعد الدرس، قبل وبعد السفر، تبريك سيارة جديدة، إلخ.

قد تبدو الخدم الليتورجية الأرثوذكسية طويلة للمراقب من الخارج، لكن مدتها لا تقاس أرثوذكسياً بعدد الساعات، بقدر ما تقاس بفائدتها الروحية. لعل هذه القصة تلخص بايجاز النظرة الأرثوذكسية للعبادة وروحانيتها. بعد زيارة أحد الرهبان الغربيين لجبل آثوس، وقضائه فترة بين أدياره، سأل راهباً أرثوذكسياً من الجبل: ماذا تفعلون كل هذا الوقت الطويل في الكنيسة؟ لماذا هذه الخدم الطويلة؟ ما الهدف منها؟ أليس من الأفضل أن تقوموا بعمل ما، بدل هذه الملازمة الطويلة للكنيسة؟ فأجابه ذاك قائلاً: وماذا يفعل الجنين في بطن أمه طوال الأشهر التسعة التي يقضيها فيه؟ أترانا نقدر أن ننمو ونتشكل ونتكوّن، لنصير كائنات حيّة يسكن فيها الروح القدس، من دون هذه الملازمة الطويلة؟

يبقى أمر عملي يجدر ذكره. ثمة نظام تنظيمي معقد، مبني على الخبرة، أنماه التقليد الشريف وطوره مع الزمن، بغية أداء العبادة بالطريقة الفضلى والأكثر فائدة للمؤمنين، من حيث إقامة قارئتين ومرتلين، وتوزيع الترتيل بين بطيء وسريع، وما إلى ذلك مما يتطلب بحثاً خاصاً. إذا لم يكن هذا الترتيب متوفراً ببهاء هنا وهناك في كنائسنا، فالسؤال عن السبب موجه إلى كلّ منّا!

Join us on Friday March 20th for Akathist (Madayeh) @ 6:00 PM, followed by potluck dinner and guest speaker, Joy Corey, talking about her book “The Tools of Spiritual Warfare”

Joy Corey is a graduate of the St. Stephen's Course of Orthodox Theological Studies. She has been instrumental in founding two Orthodox Churches - one in Lancaster, California and the other in Post Falls, Idaho. For more than forty years she has taught Sunday School, served as Church School Superintendent, Youth Director, Bible Bowl Coach, Bible Study Teacher (for both adults and children ages 13 and up), served on the Parish Council of the four churches she attended throughout her life, and has sung in the church choir for over 60 years. Joy Corey is a graduate of the St. Stephen's Course of Orthodox Theological Studies. She has been instrumental in founding two Orthodox Churches - one in Lancaster, California and the other in Post Falls, Idaho. For more than forty years she has taught Sunday School, served as Church School Superintendent, Youth Director, Bible Bowl Coach, Bible Study Teacher (for both adults and children ages 13 and up), served on the Parish Council of the four churches she attended throughout her life, and has sung in the church choir for over 60 years.

CHURCH OF THE REDEEMER



Fundraising Luncheon

TO SUPPORT PRIEST'S WIDOWS 2026 PROJECT

MARCH 15



The Ladies Auxiliary is hosting a **fundraising** luncheon to support the **Antiochian Women 2026 Project**, benefiting priest's widows in need.

- The ready plate will include:
- Cooked Green Beans (Fasoulieh)
- Rice • Salad
- Fruits

Charge Per Plate: \$15.00

Contact Any Ladies
Auxiliary Officer
For More Info

HOSTED BY THE LADIES AUXILIARY OF THE CHURCH OF THE REDEEMER



**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

Any of the Ladies Officers,

Roula Haddad @ 650-861-1101

Dania Amireh @ 408-568-4821

380 Magdalena Ave. Los Altos Hills, CA



ANTIOCHIAN ORTHODOX
CHURCH OF THE REDEEMER



PALM SUNDAY **BAKE SALE**

SUNDAY APRIL 5, 2026

SALE WILL START POST PROCESSION
UNTIL ALL SALES ARE COMPLETED

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

LADIES AUXILIARY OFFICERS

ROULA HADDAD 650-861-1101

DANIA AMIREH 408-568-4821



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>

