

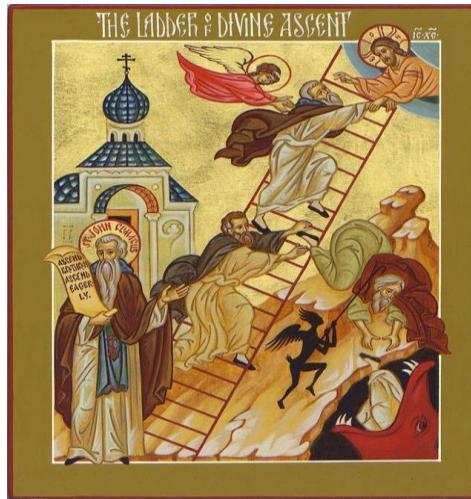


ANTIOCHIAN ORTHODOX CHRISTIAN
ARCHDIOCESE OF NORTH AMERICA
Diocese of Los Angeles and the West

**ANTIOCHIAN ORTHODOX CHURCH OF
THE REDEEMER**
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www.orthodoxredeemer.org

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



MARCH 22, 2026

FOURTH SUNDAY OF GREAT LENT

COMMEMORATION OF JOHN CLIMACUS, AUTHOR OF "THE LADDER"
NEW HIEROMARTYR ZACHARIAH, METROPOLITAN OF CORINTH; SOPHRONIOS,
BISHOP OF IRKUTSK

الأحد الرابع من الصوم الكبير

***Divine Liturgy of St. Basil the Great* قُداس باسيليُّوس الكبير**

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

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

أبوليتيكيون القيامة بالحن الثامن

انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ نُعْتِقَنَا مِنَ الْأَلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا،
يَا رَبُّ الْمَجْدُ لَكَ.

APOLYTIKION FOR ST. JOHN CLIMACUS IN TONE EIGHT

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John Climacus, intercede with Christ God to save our souls.

طُروبَارِيَّةٌ لِلْقَدِّيسِ يُوْحَنَّا السُّلَمِيِّ بِالْحَنِّ الثَّامِنِ

لِلذَّبْرِيَّةِ غَيْرِ الْمُثْمَرَةِ بِمَجَارِي دُمُوعِكَ أَمْرَعْتَ، وَبِالْتَّنَهَّدَاتِ الَّتِي مِنَ الْأَعْمَاقِ أَثْمَرْتَ بِأَتْعَابِكَ إِلَى مِئَةِ
ضِعْفٍ، فَصِرْتَ كَوْكَبًا لِلْمَسْكُونَةِ مُتَلَأْنًا بِالْعَجَائِبِ، يَا أَبَانَا الْبَارَّ يُوْحَنَّا، فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ أَنْ
يُخَلِّصَ نُفُوسَنَا.

TROPARION OF TRANSFIGURATION – TONE 7

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 intercession of the Theotokos, O Thou Giver of light, glory to Thee.

طُروبَارِيَّةُ التَّجَلِّيِ عَلَى الْهَيْكَلِ السَّابِعِ

لَمَا تَجَلَّيْتَ أَيْهَا الْمَسِيحِ الْإِلَهِ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ بِحَسْبِ مَا اسْتَطَاعُوا. فَأَشْرَقَ لَنَا نَحْنُ الْخَطَاةَ
نُورَكَ الْأَزَلِيِّ، بِشَفَاعَةِ وَالِدَةِ الْإِلَهِ، يَا مَانِحَ النُّورِ الْمَجْدِ لَكَ.

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 لأحداث الصوم الكبير (وسبت المديح) باللحن الثامن

إني أنا عبدك يا والدة الإله * أكتبُ لكِ راياتِ الغلبةِ * يا جُنْدِيَّةَ مُحَامِيَّةَ * وأَقْدِمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنْ
الشَّدَائِدِ * لَكِنِ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * أَعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ:
إفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا.

THE EPISTLE

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God, ascribe to the Lord glory and honor.

The Reading from the Epistle of St. Paul to the Hebrews. (6:13-20)

Brethren, when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, “Surely blessing I will bless thee, and multiplying I will multiply thee.” And thus, having patiently endured, he obtained the promise. For people indeed swear by what is greater, and in every dispute of theirs the oath is final for confirmation. So when God, being minded to show more abundantly to the heirs of the promise the immutability of His counsel, He interposed it with an oath, that by two immutable things—in which it is impossible for God to lie—we might have a strong consolation, we, who have fled for refuge to lay hold of the hope that is set before us; a hope, which we have as an anchor of the soul, both sure and steadfast, and entering into “that which is within the veil,” where Jesus entered as a Forerunner on our behalf, having become a High Priest “forever according to the order of Melchizedek.”

الرسالة

الرَّبُّ يُعْطِي قُوَّةً لَشَعْبِهِ.

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ. قَدِّمُوا لِلرَّبِّ مَجْدًا وَكَرَامَةً.

فَصَلِّ مِنْ رِسَالَةِ الْقِدِّيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ

يَا إِخْوَتِي، إِنَّ اللَّهَ لَمَّا وَعَدَ إِبْرَاهِيمَ، إِذْ لَمْ يُمَكِّنْ أَنْ يُقَسِّمَ بِمَا هُوَ أَعْظَمُ مِنْهُ، أَقْسَمَ بِنَفْسِهِ. قَائِلًا: لِأَبَارِكَاكَ بَرَكَاتٍ وَأَكْثَرَتِكَ تَكْثِيرًا. وَذَلِكَ إِذْ تَأْتَى، نَالَ الْمَوْعِدَ. وَإِنَّمَا النَّاسُ يُقَسِّمُونَ بِمَا هُوَ أَعْظَمُ مِنْهُمْ، وَتَنْقُضِي كُلَّ مُشَاجَرَةٍ بَيْنَهُمْ بِالْقَسَمِ لِلتَّثْبِيتِ. فَلِذَلِكَ، لَمَّا شَاءَ اللَّهُ أَنْ يَزِيدَ وَرَثَةَ الْمَوْعِدِ بَيَانًا لِعَدَمِ تَحَوُّلِ عَزْمِهِ، تَوَسَّطَ بِالْقَسَمِ. حَتَّى نَحْصَلَ بِأَمْرَيْنِ لَا يَتَحَوَّلَانِ وَلَا يُمَكِّنُ أَنْ يُخْلِفَ اللَّهُ فِيهِمَا عَلَى تَعَزُّيَةٍ قَوِيَّةٍ، نَحْنُ الَّذِينَ التَّجَأْنَا إِلَى التَّمَسُّكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا. الَّذِي هُوَ لَنَا كَمُرْسَاةٍ لِلنَّفْسِ أَمِينَةٍ رَاسِخَةٍ تَدْخُلُ إِلَى دَاخِلِ الْحَبَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقِ لَنَا وَقَدْ صَارَ عَلَى رُتْبَةِ مَلَكِيصَادَقَ، رَنْيسَ كَهَنَةِ إِلَى الأَبَدِ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Mark. (9:17-31)

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after

crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."

الإنجيل المقدس

فصل شريف من بشارة القديس مرقس الإنجيلي البشير. (9:17-31)

في ذلك الزمان، دنا إلى يسوع إنساناً وسجد له قائلاً: "يا معلّم، قد أتيتك بابني، به روح أبكم. وحيثما أخذته يصرعُهُ، فيُرْبِدُ ويصرفُ بأسنانه ويبيسُ، وقد سألتُ تلاميذك أن يُخرجوه فلم يُقدروا." فأجابهُ قائلاً: "أيها الجيلُ غيّر المؤمن، إلى متى أكون عندكم؟ حتى متى أحتملكُم؟ هلَمَّ به إليّ." فأتوه به. فلَمَّا رآه للوقتِ صرعه الروح، فسقطَ على الأرضِ يتمرّعُ ويُرْبِدُ. فسألَ أباه: "منذُ كم من الزمان أصابه هذا؟" فقال: "منذُ صباه. وكثيراً ما ألقاه في النارِ وفي المياهِ ليهلكهُ. لكن إن استطعتَ شيئاً، فتحننْ علينا وأغثنا." فقال له يسوع: "إن استطعتَ أن تؤمنَ، فكلُّ شيءٍ مستطاعٌ للمؤمن." فصاح أبو الصبيّ من ساعته بدموعٍ وقال: "إني أؤمنُ يا سيّد، فأغثْ عدَمَ إيماني." فلَمَّا رأى يسوعُ أنّ الجمعَ يتبادرونَ إليه، انتهرَ الروحَ النجسَ قائلاً له: "أيها الروحُ الأَبْكُم الأَصَمُّ، أنا أمرُك أن اخرجَ منه ولا تعدُ تدخلُ فيه." فصرخَ وخبطهُ كثيراً وخرَجَ منه، فصارَ كالميتِ، حتى قال كثيرونَ إنه قد مات. فأخذَ يسوعُ بيده وأنهضهُ، فقام. ولَمَّا دخلَ بيتاً، سأله تلاميذه على انفرادٍ: "لماذا لم نستطعْ نحنُ أن نُخرجهُ؟" فقال لهم: "إنّ هذا الجنسُ لا يمكنُ أن يخرجَ بشيءٍ إلاّ بالصلاةِ والصومِ." ولَمَّا خرجوا من هناك، اجتازوا في الجليلِ، ولم يردُ أن يدرِي أحدٌ. فإتاهُ كان يُعلمُ تلاميذه ويقولُ لهم: "إنّ ابنَ البشرِ يُسلمُ إلى أيدي الناسِ، فيقتلونه، وبعدَ أن يُقتلَ، يقومُ في اليومِ الثالثِ."

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 لِقُدَّاسِ الْقُدَيْسِ بَاسِيلْيُوسِ

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْناسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفَرْدُوسُ النَّاطِقُ، فَخْرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهَوَ الْهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُحْمَدُكَ.

TRISAGION PRAYER

3-9 Day Memorial service in memory of Maher Muaddi, offered by his daughter Kari, his mother Salwa and his brothers; Osama and Bassam Muaddi and family. 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: Fr. Samer, the Clergy and the parishioners for the good health of Joy Corey and her son Sub-Deacon Tony Charles Corey and family. Many Years!

OFFERED BY: Hadi and Suzan Barghash for the good health of their daughter Zina on the occasion of her birthday (March 21). For the good health of their son Richard, his wife Becky and their son Bruce, their son Marc and his Fiancé Moreen, and the Barghash family. Many Years!

OFFERED BY: Nabil and Basma Batmani for the good health of their son Alfred on the occasion of his birthday (March 22), and the good health of their daughter Mona. The good health of Violet Dimes, and the Batmani and Dimes families. Many Years!

OFFERED BY: Fr. Samer, the Clergy and the parishioners in memory of our father in Christ, His Holiness and Beatitude Patriarch ILIA II of Georgia. Memory Eternal!



COFFEE HOUR AND LUNCHEON

Offered By: Basma Batmani

(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

Monday March 23: Great Compline at 6:30 PM

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

(There will be NO Pre-sanctified Liturgy Wednesday Evening).

Friday March 27: Last Akathist (Madayeh) at 6:00 PM

Fr. Samer will be serving the Divine Liturgy at the Annunciation Orthodox Church in Monterey on Saturday, March 28th at 10:00 AM. Celebrating the Patron Feast of the Monterey Mission (The Annunciation). The Address of the Church in Monterey is: 1 Soledad Drive, Monterey, CA 93940.

Fr. Samer, the clergy, and the parishioners would like to extend their heartfelt thanks to our guest speaker this weekend, Joy Corey, who traveled from Post Falls, Idaho, to share her experience and knowledge with our community. We are truly grateful for her inspiring presence among us.

Please remember that NO Trisagion (Memorial) Services for the Departed may be offered on Palm Sunday and from Pascha through Thomas Sunday (الأحد الجديد)

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.
- **George & Rowida Barghouth:** For the good health of the Barghouth, Mansour and Jurac families. For the good health of their grandchildren; Marina, Lucia and Luka.
- **John & Norma Mogannam:** For the good health of John, Norma, Christopher, Anthony, Michael, John, Nivholas and Adriana. In memory of John's parents; Aziz and Margarett Mogannam, Norma's parents; Fawzi and Nawal and brother Victor Abboud.

- **Elias & Wardia Hanani:** For the good health of the Hanani family, Fadi, Norma, Maher, Mousa and their families, the Alhadad family. In memory of Salimeh, Mariam, Mousa, Nada and Shaha Alahadad, Hanna, Ibrahim and Eid Hanani.
- **Hiyam Fasheh:** For the good health of Dimah, Mike, Rami and their families. In memory of George, Youssef, Fadwa and Siham.

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.

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| <ul style="list-style-type: none"> - Sermonette: Joy Corey - Epistle-English: Hala Elmasu - Epistle-Arabic: Wardia Hanani |
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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 22: The Mysteries: Marriage

Discover the beauty and meaning of marriage in the Orthodox Church. We'll explore the symbolism of the service and what makes Orthodox marriage unique compared to secular life and other religious traditions. Join us after Liturgy in the church!

Next week:

Mar 29 - Initiation: Baptism & Chrismation

Led by Fr Theodore and Jake Timothy (pursuing the Certificate in Orthodox Theology from the Antiochian House of Studies). Overseen by Fr Samer.

All are welcome! Registration is open for inquirers and catechumens via the QR code below.

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.

UPCOMING EVENTS AT THE CHURCH

Please save the date

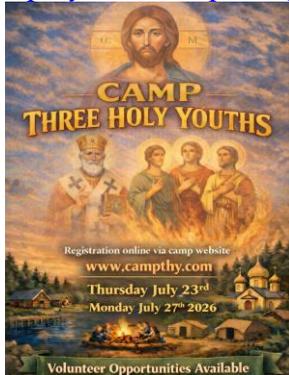
- March 29: *Sunday School Open House*
- March 31: *Easter Kaak Workshop @ 10:00AM*
- April 5: *Palm Sunday/ Bake sale*
- April 10: *Good Friday*
- April 11: *Holy Saturday/ midnight potluck*
- April 12: *Easter/ Pascha. Egg Hunt*
- April 18: *Bright Saturday Picnic organized by the parish council*
- 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.

On Intercommunion

By His Eminence Metropolitan Saba (Ispër)

The Sacrament of the Eucharist is the Mystery of the Church. When we say “sacrament” we mean an action that surpasses human reasoning, because it does not submit to the measures of the material world. It is an action in which God Himself participates. He sends His grace through material elements such as water, oil, and bread, and these become means for blessing the believers and sanctifying their lives.

This is not the place to elaborate on the theological meaning of the word “sacrament” in the Christian understanding. Our concern here is the heart of the Sacrament of the Eucharist—namely, Holy Communion.

The Gospel asks that anyone who approaches the holy chalice be reconciled with those with whom he has previously been in conflict. Why? Because in Holy Communion, the Christian community encounters Christ who dwells in and unites Himself with each of its members. Through Him, these members are also united with one another. The unity of the ecclesial community is realized through the presence of Christ within it and within each of its members.

Therefore, if someone remains in conflict, or is not in harmony or in the same faith as the others, he damages this unity and renders it merely external and apparent rather than real.

The fullness of the Church's unity is realized in the Eucharist within the Divine Liturgy. The Church is one Body with one Head, who is Christ. The unity of the Church is a unity in faith, not a unity of emotions, sentiments, or political positions of any kind. For this reason, the apostolic Churches insist on the necessity of sharing the same faith among those who approach the one chalice.

Here, I would like to present what the Catholic Church itself says on this matter, so that Orthodox and Catholics alike may become acquainted with the official position of the Catholic Church as expressed by its popes. This is particularly necessary in light

of certain unsound interpretations and practices that have appeared here and there and have become widespread in some circles, not to mention the accusations that sometimes accompany them.

Pope Paul VI (1963–1978) wrote an important pastoral letter concerning the Sacrament of the Eucharist entitled *Mysterium Fidei* (*The Mystery of Faith*), published on September 3, 1965. It is one of the most important documents addressing the Holy Eucharist in the context following the Second Vatican Council. Among its principal emphases is that the Eucharist stands at the heart of the Church's liturgical life and is truly "the mystery of faith," which must be safeguarded with the utmost reverence. Participation in the Eucharist is therefore a sign of unity in faith and cannot be understood apart from Catholic doctrine.

Pope John Paul II (1978–2005), in his encyclical *Ecclesia de Eucharistia* (*The Church from the Eucharist*), wrote in paragraph 42 about the importance of the Eucharist as a sign of unity among believers and emphasized doctrinal agreement. He stated that the practice of sharing the Eucharist must be consistent with Catholic doctrine:

"The safeguarding and promotion of ecclesial communion is a task of each member of the faithful, who finds in the Eucharist, as the sacrament of the Church's unity, an area of special concern. More specifically, this task is the particular responsibility of the Church's Pastors, each according to his rank and ecclesiastical office. For this reason, the Church has drawn up norms aimed both at fostering the frequent and fruitful access of the faithful to the Eucharistic table and at determining the objective conditions under which communion may not be given. The care shown in promoting the faithful observance of these norms becomes a practical means of showing love for the Eucharist and for the Church."

He continues in paragraph 44:

"Precisely because the Church's unity, which the Eucharist brings about through the Lord's sacrifice and by communion in His body and blood, absolutely requires full communion in the bonds of the profession of faith, the sacraments and ecclesiastical governance, it is not possible to celebrate together the same Eucharistic liturgy until those bonds are fully re-established. Any such concelebration would not be a valid means, and might well prove instead to be an obstacle, to the attainment of full communion, by weakening the sense

of how far we remain from this goal and by introducing or exacerbating ambiguities with regard to one or another truth of the faith. The path towards full unity can only be undertaken in truth. In this area, the prohibitions of Church law leave no room for uncertainty, in fidelity to the moral norm laid down by the Second Vatican Council.

“I would like nonetheless to reaffirm what I said in my Encyclical Letter *Ut Unum Sint* after having acknowledged the impossibility of Eucharistic sharing: And yet we do have a burning desire to join in celebrating the one Eucharist of the Lord, and this desire itself is already a common prayer of praise, a single supplication. Together we speak to the Father and increasingly we do so ‘with one heart.’”

He adds in paragraph 46:

“Catholics may not receive communion in those communities which lack a valid sacrament of Orders.”

It is worth noting that in 1979, on the feast of the Apostle Andrew—the patron saint of the Church of Constantinople (November 30)—Pope John Paul II presented the Ecumenical Patriarch Dimitrios with a gilded chalice engraved in Latin with the words: “*We look forward together to the day when we shall partake together from the same Chalice.*”

Pope Benedict XVI (2005–2013) maintained the same general line as his predecessor, though with a stronger emphasis on doctrinal clarity. He affirmed that participation in the Eucharist must be the result of unity, not a means of achieving it. While he supported ecumenical dialogue, he rejected any steps that might be understood as doctrinal compromise.

Although Pope Francis (2013–2024) had sometimes shown greater pastoral openness in personal or informal remarks, it did not translate into any official change in canon law, nor did he abolish the doctrinal conditions governing intercommunion.

Regarding the directives of the popes concerning Catholics receiving the Eucharist in Eastern non-Catholic Churches, this is permitted only in exceptional circumstances—specifically, “in particular cases and under special conditions,” as stated in paragraph 46 of Pope John Paul II’s encyclical *Ut Unum Sint* (*That They May Be One*). In presenting these brief citations, we hope they may help bring an end to certain practices that contradict the Church’s teaching and that have appeared here and there,

as well as to the unjust accusations sometimes directed at those who strive to preserve the faith with seriousness and fidelity.

في المناولة المشتركة بقلم المتروبوليت سابا (اسبر)

سرّ الإفخارستيا سرّ الكنيسة. عندما نقول "سرّ" نعني عمل يفوق المنطق البشري، لأنه لا يخضع لمقاييس العالم المادي. إنه عمل يشترك الله فيه، فيرسل نعمته عبر عناصر مادية كالماء والزيت والخبز، فتصير وسيلة لتبريك المؤمن وتقديس حياته.

ليس المجال هنا للتوسع في مفهوم "السرّ" لاهوتياً بحسب النظرة المسيحية. فموضوعنا هو نواة سرّ الإفخارستيا، أعني المناولة المقدسة.

يطلب الإنجيل أن يكون كل من يتقدم من الكأس المقدسة قد تصالح مع من اختصم وإياه سابقاً. لماذا؟ لأن في المناولة المقدسة تلتقي الجماعة المسيحية بالمسيح الذي يسكن ويتحد مع كل عضو منها، وتالياً يوحد هذه الأعضاء ببعضها بعضاً. تتحقق وحدة الجماعة الكنسية بسبب حضور المسيح فيها وفي كل منها.

لذلك إن كان أحدهم مختصماً، أو ليس على وفاق أو إيمان واحد مع الآخرين فإنه يعطب هذه الوحدة ويجعلها صورية ظاهرية، لا حقيقية.

يتحقق ملء وحدة الكنيسة في الإفخارستيا، (القداس الإلهي). فالكنيسة جسد واحد لرأس واحد هو المسيح. ووحدة الكنيسة هي وحدة في الإيمان، لا في العواطف والمشاعر والسياسات أياً يكن نوعها. من هنا تشدد الكنائس الرسولية على توفر الإيمان الواحد بين المتقدمين من الكأس الواحدة.

أريد أن أعرض ما تقوله الكنيسة الكاثوليكية في هذا المجال، تعريفاً للمؤمنين من الأرثوذكس والكاثوليك معاً، بموقف الكنيسة الكاثوليكية الذي جاء على لسان بابواتها. وذلك تبياناً لتوسع غير سليم في التفسير والممارسة هنا وهناك، بات شائعاً في أوساط عديدة، ناهيك عن اتهامات مختلفة.

كتب البابا بولس السادس (١٩٦٣-١٩٧٨) رسالة رعوية مهمة تتعلق بسرّ الإفخارستيا بعنوان (سرّ الإيمان (Mysterium Fidei)، نُشرت في ٣ سبتمبر ١٩٦٥، وهي من أبرز الوثائق التي تناولت موضوع القربان المقدس في سياق ما بعد المجمع الفاتيكاني الثاني. أبرز ما جاء فيها هو التشديد على أن الإفخارستيا هي قلب الحياة الليتورجية في الكنيسة، وهي "سرّ

الإيمان" الذي يجب أن يُصان بكل وقار. وعلى أن الاشتراك في الإفخارستيا هو علامة على وحدة الإيمان، وبالتالي لا يمكن أن يُفهم بمعزل عن العقيدة الكاثوليكية.

أما البابا يوحنا بولس الثاني (١٩٧٨-٢٠٠٥)، فقد كتب في رسالته "الكنيسة من الإفخارستيا" (أو "الإفخارستيا حياة الكنيسة")، في البند ٤٢، حول أهمية الإفخارستيا باعتبارها علامة الوحدة بين المؤمنين، وشدد على التوافق في العقيدة لذلك يجب أن تكون ممارسة المناولة المشتركة متوافقة مع العقيدة الكاثوليكية:

"إنه من مهام كل مؤمن الحفاظ على الشركة الكنسية وتعزيزها، وهو يجد في الإفخارستيا، سر وحدة الكنيسة، مكاناً يُظهر فيه اهتمامه بنوع خاص. وبطريقة أكثر واقعية، تناط هذه المهمة، مع مسؤولية خاصة، برعاة الكنيسة، كل واحدٍ منهم بحسب رتبته ووظيفته الكنسية. لذلك وضعت الكنيسة نظاماً تهدف، في آنٍ معاً، إلى تسهيل بلوغ المؤمنين، المتواتر والمثمر، إلى المائدة الإفخارستية، وإلى تحديد الشروط الموضوعية التي يحظر فيها منح المناولة. إن توفير المحافظة الأمانة على ذلك، باهتمام، يصبح تعبيراً عملياً للمحبة نحو الإفخارستيا ونحو الكنيسة."

ويتابع في البند ٤٤ فيقول:

"ولما كانت وحدة الكنيسة التي تحقّقها الإفخارستيا بذبيحة المسيح وبتناول جسد الربّ ودمه، تتطلّب - وهذا لا يمكن مخالفته - الشركة الكاملة في روابط إعلان الإيمان والأسرار والإدارة الكنسية فلا يمكن الاشتراك في إقامة الليتurgia الإفخارستية نفسها حتى يُستعاد عقد تلك الروابط كاملةً. إن مثل ذلك الاشتراك في إقامة الذبيحة لا يمكن أن يكون سبباً صالحاً، بل يمكن أن يشكل عائقاً إزاء البلوغ إلى الشركة الكاملة، بتقليله من أهمية المسافة التي تفصلنا عن الهدف وبإدخاله هذه أو تلك من الالتباسات بشأن حقائق الإيمان أو بضمائها. فالسبيل إلى الوحدة الكاملة لا يمكن أن يمرّ إلا بالحقيقة. في هذا الموضوع، لا تترك أوامر النهي الواردة في شريعة الكنيسة أيّ مجال للشكوك، وفقاً للقاعدة الخلقية التي أعلنها المجمع الفاتيكاني الثاني.

"أني أودّ أن أردّد ما أضفت في الرسالة العامّة "ليكونوا واحداً"، بعدما تبين لي تعدّد مقاسمة الإفخارستيا ذاتها: "ونحن أيضاً، نلتهم رغبةً في أن نحتفل معاً بإقامة إفخارستيا الربّ الواحدة، وتلك الرغبة أصبحت ابتهالاً مشتركاً وتوسلاً واحداً. سوياً نتوجّه إلى الآب، ونتوجّه إليه دائماً أكثر بقلب واحد."

ويتابع في البند ٤٦ فيقول:

"لا يستطيع مؤمن كاثوليكيّ أن يتناول القربان في جماعة لا تتمتع بسرّ الكهنوت الشرعيّ الصحيح."

جدير بالذكر أن البابا يوحنا بولس الثاني أهدى البطريرك المسكوني ديمتريوس في العام ١٩٧٩، في عيد القديس أندراوس الرسول شفيع الكنيسة القسطنطينية، (٣٠ تشرين الثاني)، كأساً مذهبة نقش عليها باللاتينية: "نتطلع معاً إلى اليوم الذي نتناول فيه سوياً من الكأس الواحدة."

أما البابا بندكتوس السادس عشر (٢٠٠٥-٢٠١٣) فقد حافظ على نفس الخط العام الذي لسلفه، مع تشديد أكبر على العقيدة. ورأى أن المشاركة في الإفخارستيا يجب أن تكون نتيجة للوحدة، لا وسيلة لتحقيقها، ودعم الحوار المسكوني، لكنه رفض أي خطوات قد تُفهم على أنها تنازلات عقائدية.

بينما البابا فرنسيس (٢٠١٣-٢٠٢٤) الذي أظهر في الممارسة انفتاحاً رعوياً أكبر من سابقه، خاصة في مواقف شخصية وغير رسمية، فلم يترجم انفتاحه هذا إلى تغيير رسمي في القانون الكنسي، ولم يبلغ الشروط العقائدية للمناولة المشتركة.

أما توجيه الباباوات بخصوص حصول الكاثوليك على سر الإفخارستيا في الكنائس الشرقية غير الكاثوليكية فيسمح به للكاثوليك في ظروف استثنائية، وبالضبط "في قضايا محدّدة وفي ظروف خاصّة" كما جاء في البند ٤٦ من رسالة البابا يوحنا بولس الثاني "ليكونوا واحداً."

إننا إذ نكتفي في هذه العجالة بهذه النصوص، نأمل أن تساهم في توقف التجاوزات في الممارسة المنافية للتعليم الكنسي هنا وهناك، وتوجيه التهم غير اللائقة بحق الذين يحفظون الإيمان بكل جدية وأمانة.



**Orthodox Church of the
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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
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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,
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**Orthodox Church
of the Redeemer**

380 Magdalena Ave.,
Los Altos Hills, CA



**Join us for a Blessed
Pascha Celebration!**

April 18th at 3:00 PM

Organized by the Parish Council

Enjoy a joyful afternoon with:

- ♦ Delicious Food including Roasted Lamb
- ♦ Fun Kid's Games
- ♦ and Festive Music

Donation: \$20 Per Person

Kids Under 12 Free

(All proceeds will go toward The Building Fund)

Get your donation tickets by Easter Sunday



Get your donation tickets by Easter Sunday

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: _____



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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.

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

