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ENTRANCE OF OUR LORD JESUS CHRIST INTO JERUSALEM

قُدَّاسِ أَحَدِ الشَّعَانِينِ. دُخُولِ رَبِّنَا يَسُوعَ الْمَسِيحِ إِلَى أُورُشَلِيمَ

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

قُدَّاسِ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ

THE FIRST ANTIPHON

I am filled with joy, for the Lord will hear the voice of my supplication. The anguish of death encompassed me; the perils of hell beset me.

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

I found tribulation and anguish, and I called upon the Name of the Lord. I will walk acceptably before the Lord in the land of the living.

Glory... Both now...

الانتيفونا الأولى

لَقَدْ اِمْتَلَأْتُ فَرَحاً لَأَنَّ الرَّبَّ سَيَسْمَعُ صَوْتِ تَضَرُّعِي. غَمَرَتْهُ الْمَوْتِ اِكْتَنَفْتَنِي، وَأَهْوَالِ الْجَحِيمِ اَدْرَكْتَنِي.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَه، يَا مُخَلِّصُ خَلِّصْنَا.

لَقَيْتُ الصِّيقَ وَالْأَسَى، وَدَعَوْتُ بِاسْمِ الرَّبِّ، فَيَا رَبُّ نَجِّ نَفْسِي. أَسْأَلُكَ أَمَامَ الرَّبِّ فِي أَرْضِ الْأَحْيَاءِ. الْمَجْدُ ... الْآنَ وَكُلَّ ...

THE SECOND ANTIPHON

I believed, and therefore have I spoken: but I was deeply humiliated. What shall I render unto the Lord, for all His benefits unto me?

Save us, O Son of God, **Who didst sit upon the foal of an ass**, who sing to Thee. Alleluia.

I will take the cup of Salvation, and call upon the Name of the Lord.

I will pay my vows unto the Lord in the presence of all His people.

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

الانتيفونا الثانية

أَمَنْتُ وَلِذَلِكَ تَكَلَّمْتُ، لَكِنِّي كُنْتُ مَكْرُوباً جِداً. بِمَاذَا أَكْفِيُ الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟

اللازِمَةُ: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ ابْنِ آتَانَ، لِئُرْتَلَّ لَكَ، هَلْلُويَا.

كَأْسِ الْخَلَّاصِ أَقْبَلْ، وَبِاسْمِ الرَّبِّ أَدْعُو.

أُوفِي نُذُورِي لِلرَّبِّ أَمَامَ كُلِّ شَعْبِهِ.

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

THE THIRD ANTIPHON

O, give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the house of Israel now say that He is good: for His mercy endureth forever. Let the house of Aaron now say that He is good: for His mercy endureth forever. Let all that fear the Lord now say that He is good: for His mercy endureth forever.

الأنتيفونا الثالثة

إِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ. لِيَقُلْ بَيْتُ هَارُونَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ. لِيَقُلْ خَائِفُو الرَّبِّ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ.

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

Blessed is He Who cometh in the Name of the Lord: God is the Lord and hath appeared unto us. Save us, O Son of God, **Who didst sit upon the foal of an ass**; who sing to Thee. Alleluia.

إيصودكيون (ترنيمة الدخول) أحد الشعانين

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ، اللَّهُ الرَّبُّ ظَهَرَ لَنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ ابْنِ أَتَانٍ، لِنُرْتَلَ لَكَ، هَلْلُوبِيَا.

APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE

In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

أبوليتيكيون سبت لعازر باللحن الأول

أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ الْأَمَكِ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَالْأَطْفَالِ، نَحْمِلُ عَلَامَاتِ الْعَلَبَةِ وَالظَّفَرِ، صَارِخِينَ نَحْوَكِ يَا غَالِبَ الْمَوْتِ: أَوْصَنَا فِي الْأَعَالِي، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ.

APOLYTIKION OF PALM SUNDAY IN TONE FOUR

O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying: Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

أبوليتيكيون أحد الشعانين باللحن الرابع

أَيُّهَا الْمَسِيحُ الْإِلَهُ، لَمَّا دُفِنَّا مَعَكَ بِالْمَعْمُودِيَّةِ، اسْتَأْهَلْنَا بِقِيَامَتِكَ الْحَيَاةَ الْخَالِدَةَ. فَخُنْ نُسَبِّحُكَ
هَاتِفِينَ: أَوْصَنَّا فِي الْأَعَالِي، مُبَارِكُ الْآتِي بِاسْمِ الرَّبِّ.

KONTAKION OF PALM SUNDAY IN TONE SIX

Being borne upon a throne in Heaven, and upon a colt on the earth, O Christ God, Thou didst accept the praise of the angels and the laudation of the children as they cried to Thee: Blessed art Thou Who comest to recall Adam.

القنذاق لأحد الشعانين باللحن السادس

يَا مَنْ هُوَ جَالِسٌ عَلَى الْعَرْشِ فِي السَّمَاءِ وَرَاكِبٌ جَحْشاً عَلَى الْأَرْضِ، لَقَدْ تَقَبَّلْتَ تَسَابِيحَ
الْمَلَائِكَةِ وَتَمَاجِيدَ الْأَطْفَالِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، هَاتِفِينَ إِلَيْكَ: مُبَارَكُ أَنْتَ الْآتِي لِتُعِيدَ آدَمَ ثَانِيًا.

THE EPISTLE

Blessed is He Who cometh in the Name of the Lord.

O give thanks unto the Lord, for He is good; for His mercy endures forever.

The Reading from the Epistle of St. Paul to the Philippians. (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice! Let your forbearance be known to all people. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. The things which you both learned and received, and heard and saw in me, these things do; and the God of peace will be with you.

الرسالة

مُبَارِكُ الْآتِي بِاسْمِ الرَّبِّ.

إِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسَ الرَّسُولِ إِلَى أَهْلِ فِيلِيبِّي. (9-4:4)

يا إخوة، أفرحوا في الربِّ كلِّ حينٍ وأقول أيضاً أفرحوا. وليظهِرْ حِلْمُكُمْ لِجَمِيعِ النَّاسِ. فَإِنَّ الرَّبَّ قَرِيبٌ. لا تَهْتَمُّوا الْبَتَّةَ، بَلْ فِي كُلِّ شَيْءٍ فَلْتَكُنْ طَلِبَاتِكُمْ مَعْلُومَةً لَدَى اللَّهِ بِالصَّلَاةِ وَالتَّصَرُّعِ مَعَ الشُّكْرِ. وَلِيَحْفَظْ سَلَامُ اللَّهِ، الَّذِي يَفُوقُ كُلَّ عَقْلِ، قُلُوبَكُمْ وَبِصَائِرِكُمْ فِي يَسُوعَ الْمَسِيحِ. وَبَعْدُ أَيُّهَا الْإِخْوَةُ، مَهْمَا يَكُنْ مِنْ حَقٍّ، وَمَهْمَا يَكُنْ مِنْ عَفَافٍ، وَمَهْمَا يَكُنْ مِنْ عَدْلِ، وَمَهْمَا يَكُنْ مِنْ طَهَارَةٍ، وَمَهْمَا يَكُنْ مِنْ صِفَةٍ مُحَبَّبَةٍ، وَمَهْمَا يَكُنْ مِنْ حُسْنِ صِيْتٍ، إِنْ تَكُنْ فَضِيلَةً، وَإِنْ يَكُنْ مَدْحٌ، فَفِي هَذِهِ افْتَكِرُوا. وَمَا تَعَلَّمْتُمُوهُ، وَتَسَلَّمْتُمُوهُ، وَسَمِعْتُمُوهُ، وَرَأَيْتُمُوهُ فِيَّ، فَبِهَذَا اعْمَلُوا، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ.

THE GOSPEL

The Reading of the Holy Gospel according to St. John. (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples (he who was to betray Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me." When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna!

Blessed is He Who cometh in the Name of the Lord, the King of Israel!" And Jesus found a young ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!" His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

الإنجيل المقدس

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيّ الْبَشِيرِ، وَالتَّلْمِيذِ الطَّاهِرِ. (18-1:12)

قَبْلَ الْفِصْحِ بِسِتَّةِ أَيَّامٍ، أَتَى يَسُوعُ إِلَى بَيْتٍ عَنِيَا حَيْثُ كَانَ لِعَازَرُ الَّذِي مَاتَ فَأَقَامَهُ يَسُوعُ مِنْ بَيْنِ
فَصَنَعُوا لَهُ هُنَاكَ عَشَاءً، وَكَانَتْ مَرَّتَا تَخْدُمُ، وَكَانَ لِعَازَرُ أَحَدَ الْمُتَكَنِّينَ مَعَهُ. أَمَّا مَرِيْمُ. الْأَمْوَاتِ
فَامْتَلَأَ. فَأَخَذَتْ رَطْلَ طَيْبٍ نَارِدِينَ خَالِصٍ، كَثِيرِ الثَّمَنِ، وَدَهْنَتْ قَدَمِي يَسُوعَ وَمَسَحَتْ قَدَمِيهِ بِشَعْرِهَا
النَّبِيْتُ مِنْ رَائِحَةِ الطَّيْبِ. فَقَالَ أَحَدُ تَلَامِيذِهِ، يَهُوذَا ابْنُ سَمْعَانَ الْأَسْخَرِيوْطِيِّ، الَّذِي كَانَ مُزْمِعاً أَنْ
يُسَلِّمَهُ، " لِمَ لَمْ يَبْعَ هَذَا الطَّيْبُ بِثَلَاثِ مِئَةِ دِينَارٍ وَيُعْطَى لِلْمَسَاكِينِ؟" وَإِنَّمَا قَالَ هَذَا لِأَهْتِمَاماً
بِالْمَسَاكِينِ، بَلْ لِأَنَّهُ كَانَ سَارِقاً وَكَانَ الصُّنْدُوقُ عِنْدَهُ، وَكَانَ يَحْمِلُ مَا يُلْقَى فِيهِ. فَقَالَ يَسُوعُ: "دَعَهَا،
إِنَّمَا حَفِظْتَهُ لِيَوْمِ دَفْنِي، فَإِنَّ الْمَسَاكِينِ هُمْ عِنْدَكُمْ فِي كُلِّ حِينٍ، وَأَمَّا أَنَا فَلَسْتُ عِنْدَكُمْ فِي كُلِّ حِينٍ."
وَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ الْيَهُودِ أَنَّ يَسُوعَ هُنَاكَ، فَجَاؤُوا، لَا مِنْ أَجْلِ يَسُوعَ فَقَطُّ، بَلْ لِيَنْظُرُوا أَيْضاً لِعَازَرَ
الَّذِي أَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ. فَأَتَمَرَ رُؤَسَاءُ الْكَهَنَةِ أَنْ يَقْتُلُوا لِعَازَرَ أَيْضاً، لِأَنَّ كَثِيرِينَ مِنَ الْيَهُودِ كَانُوا
بِسَبَبِهِ يَذْهَبُونَ فَيُؤْمِنُونَ بِيَسُوعَ. وَفِي الْعَدَدِ، لَمَّا سَمِعَ الْجَمْعُ الْكَثِيرُ الَّذِينَ جَاؤُوا إِلَى الْعِيدِ بَأَنَّ يَسُوعَ آتٍ
إِلَى أُورُشَلِيمَ، أَخَذُوا سَعَفَ النَّخْلِ وَخَرَجُوا لِلِقَائِهِ وَهُمْ يَصْرُخُونَ قَائِلِينَ: "هُوسَعْنَا، مُبَارَكُ الْآتِي بِاسْمِ
الرَّبِّ مَلِكِ إِسْرَائِيلِ." وَإِنَّ يَسُوعَ وَجَدَ جَحْشاً فَرَكَبَهُ كَمَا هُوَ مَكْتُوبٌ: "لَا تَخَافِي يَا ابْنَةُ صِهْيُونَ. هَا إِنَّ
مَلِكَكَ يَأْتِيكَ رَاكِباً عَلَى جَحْشِ ابْنِ آتَانَ." وَهَذِهِ الْأَشْيَاءُ لَمْ يَفْهَمَهَا تَلَامِيذُهُ أَوَّلًا، وَلَكِنْ لَمَّا مُجِدَّ يَسُوعَ
حِينَئِذٍ تَذَكَّرُوا أَنَّ هَذِهِ إِنَّمَا كُتِبَتْ عَنْهُ وَأَنَّهَا عَمِلُوهَا لَهُ. وَكَانَ الْجَمْعُ الَّذِينَ كَانُوا مَعَهُ حِينَ نَادَى لِعَازَرَ
وَمِنْ أَجْلِ هَذَا اسْتَقْبَلَهُ الْجَمْعُ، لِأَنَّهُمْ سَمِعُوا بِأَنَّهُ قَدْ. مِنَ الْقَبْرِ وَأَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ يَشْهَدُونَ لَهُ
صَنَعَ هَذِهِ الْآيَةَ.

MEGALYNARION FOR PALM SUNDAY IN TONE FOUR

God the Lord hath appeared unto us; let us celebrate the Feast, and let us rejoice and magnify Christ; and with palms and branches let us raise our voices unto him with praise, saying, Blessed is he that cometh in the name of the Lord our Savior.

تعظيمة أحد الشعانين بالحن الرابع

اللَّهُ الرَّبُّ ظَهَرَ لَنَا، فَأَقِيمُوا الْعِيدَ وَابْتَهَجُوا، وَهَلِّمُوا بِنَا نُعْظِمِ الْمَسِيحَ، وَبِسَعْفٍ وَأَغْصَانٍ نَهْتِفُ بِالتَّسَابِيحِ قَائِلِينَ: مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مُخْلِصِنَا.

KOINONIKON (COMMUNION HYMN) FOR PSALM SUNDAY IN TONE EIGHT

Blessed is He Who cometh in the Name of the Lord. Alleluia.

كينونيكون (ترنيمَة المناولة) لأحد الشعانين بالحن الثامن

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. هَلِّلُوبِيَا.



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: Sami and Ramza Haddad for the good health of their children and the Haddad and Sarkkis families. Many Years!

OFFERED BY: Elias Hanani, Norma, Fadi, Maher and Mousa Hanani, for the good health of wife and mother Wardia Hanani, on the occasion of her birthday (April 1st). Many Years!

OFFERED BY: Sheila, Henry, Gregory and Michael Veizades for the good health of beloved mother and grandmother, Marge Hanna on the occasion of her 94th birthday (April 03), and the good health of the Hanna, Northway and Veizades families. Many Years!

OFFERED BY: Richard and Annette Eid for the good health of their son Dimitri on the occasion of his birthday (April 2) and the good health of their children; Mario, Gianna, Jimmy and Joelle and the Eid family. Many Years!

OFFERED BY: Anwar and Diana Halteh for the good health of their son Nikolas on the occasion of his 21ST birthday (April 2) and the good health of their children Christian and Eliana and the Halteh and Khoury families. Many Years!

OFFERED BY: Wardeh Asfour for the good health of her husband Salim on the occasion of his birthday (April 4) and the good health of their daughter Rosanna Scorsur and her family. Many Years!



COFFEE HOUR

Offered By: The Ladies Auxiliary- Bake Sale
Bake Sale Will Start After The Procession

(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)

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

*The Church secretary will be out of the office next week, from Monday, April 6 through Friday, April 10. Please submit your offers and requests, and she will respond to all of them the following week.
Blessed Palm Sunday!*

*We are excited to announce that our Annual Middle Eastern Food Festival will take place on **September 12 & 13, 2026**, led by our co-chairs, Suleiman Araj and Janna Dughman.*

We are also pleased to introduce this year's Food Festival Raffle Prizes:

- **Grand Prize:** Tesla Model 3
- **Second Prize:** Two Round-Trip Airline Tickets
- **Third Prize:** \$500 Gift Certificate to Evvia Estiatorio in Palo Alto

*Raffle tickets will be available for purchase soon.
Donation: \$50 per ticket or 3 tickets for \$100.*

Thank you for your continued support!

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.
- **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.
- **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.
- **Hiyam Fasheh:** For the good health of Dimah, Mike, Rami and their families. In memory of George, Youssef, Fadwa and Siham.

- **John & Norma Mogannam:** For the good health of John, Norma, Christopher, Anthony, Michael, Tatyana, Adriana, John and Nicholas. In memory of John's parents; Aziz and Margarett Mogannam, Norma's parents; Fawzi and Nawal and her 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.
- **Nayla Sleiman:** For the good health of the Sleiman and Kawar families. In memory of Wajih Sleiman.
- **George & Jeanette Omran:** For the good health of George, Jeanette and family, Daphne Omran Baba, Mary Omran Shihadehand Desiree Omran. In memory of George Jr. Omran, Dib and Arifeh Omran, Naim Nazzal, Saleme and Fareede Totah, Kamel Totah, Elias Botto and Faris Totah.
- **Ed & Leticia Lafosse:** For the good health of Justice, Erik, Tiffany, Fernando and Patty. In memory of Luz, Edwald and Mama Elbita.
- **Peter & Maria Jammal:** For the good health of the Jammal , Bahou, Khoury and Manassah families. In memory of Mansour, Hanne, Laila and Tony Jammal.
- **Linda Salah:** For the good health of John and Linda Salah, Jenna and Jesse Mendoza, Andrea and Edward Pulido.
- **Mitch & Maria Segal:** For the good health of the Segal, McCrea and Snowden families. In memory of Andrew Segal. Lawrence, Mary, Michael and James McCrea. Cliff and Harriet Segal.
- **Sana Eideh:** For the good health of Hanna, Suad and Sana Eideh, Nick and Lena Khoury and family. In memory of Imad Eideh.
- **Osama & Hala Elmasu:** For the good health of Elmasu, Kazaleh and Zuniga families. In memory of Hanna, Bahiyeh, Emil and Amal.
- **Roula Haddad:** For the good health of her brother, sisters and their families. In memory of Afaf and Bahij Haddad.
- **Salem & Samia Aweiss:** For the good health of Salem, Samia, Arwa, Rasha and Yara Aweiss. In memory of Thurayah Aweiss and Zakieh Emsis.
- **Edmund & Maria Khinno:** For the good health of Paul Khinno and family, Marog, Alex and Julia Khinno. In memory of David and Shamiran Khinno.
- **Angela and Weston Leopold:** For the good health of Leopold Family, Anita, Don, Coley Family, Labonte Family, Gonzalez Family, Delagrammaticas Family, Sutton Family , Holt Family, Father Alex, Khouria Amanda, Marina. In memory of Louis Newkirk, Russel Newkirk, Miriam Sutton, Donald Sutton, Michael McCormick, Jack Leopold.
- **Johnny Khamis:** For the good health of Alex Khamis.

- **Sal & Laila Hanhan:** For the good health of the Hanhan family. In memory of the Hanna, Juliet and Simon Hanhan.
- **Fr. Samer & Kh. Julianna Youssef:** For the good health of the Youssef and Neyman families.
- **Diana Fasheh:** For the good health of the Fasheh and Mukhar families. In memory of Suleiman Fasheh.
- **Nick & Sonia Azar:** For the good health of the Azar, Halaby, Mansour, Baillou and Sousou families. In memory of Jamil, Fayka, Basil, Valerie, Mike and Johnny.
- **Hadi & Suzan Barghash:** For the good health of the Barghash family.
- **Bassam & Dima Khoury:** For the good health of their children, grandchildren and the Khoury, Makhlof, Katwan and Araj families.
- **Giselle Salloum Swanson:** For the good health of Leila Swanson, May Haddad, Elie Salloum & family, Serene Salloum & family. In memory of Brandon Swanson and Georges Salloum.
- **David & Hala Aboujudom:** For the good health of the Aboujudom, Dahu, Younan and Khoury families. In memory of Margaret, Rima and Michael.
- **Maxx Tepper:** For the good health of Lorena and Silas. In memory of Gloria.
- **Laza Family:** For the good health of the Laza family.
- **Anan Qura:** For the good health of the Qura and Elfar families. In memory of Wedad, Fuad, Alex and Adnan Elfar, Tina and Abid Qura.
- **Dania and Jonathan Baker:** For the good health of the Amireh, Baker, Hina, Mitri, Rizkallah and Saba families. In memory of Mahfouz Amireh and Shyla Baker.
- **Nabil & Basma Batmani:** For the good health of their children, Violete Dimes and the Batmani and Dimes families.
- **Najwa Saah:** For the good health of Najwa , David Kimberly Andrew Laith Dahila And Rami Suhair Sabrina and Ryan Saah. In memory of Samaaan Saah.
- **Nawal Jaber:** For the good health of the Jaber family. In memory of Nick Jaber, Maria, Said, Suad, Bolous, Jad, Salwa, Saeed, James.
- **Rima Gannage:** For the good health of The Gannage and the Smine families. In memory of Randa, Edouard, Wadad, and Hind.
- **Richard & Annette Eid:** For the good health of Mario Eid and family. In memory of Jacob and Yvonne Boghos.
- **Raid & Angela Haddadin:** For the good health of Raid, Angela and Zeid Haddadin and Family, Yazan Haddadin and Joyce Khoury, Estefano and Talene Martinez, Jamal and Vivian Khoury and family.
- **George Skaff:** For the good health of The Skaff family.

Palm Sunday Message from Fr. Samer Youssef

Palm Sunday Teaching: “Not by Bread Alone”

On this holy day of Palm Sunday, as we welcome our Lord Jesus Christ into Jerusalem, we also hear His saving words: “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” (Matthew 4:4).

Christ reveals to us the truth: life is not found in food, comfort, or anything this world alone can offer. When we believe that material things—bread, success, or pleasure—are the source of life, we fall into the same deception as Adam, who chose food apart from God. This is the great mistake of our human journey.

True life is communion with God.

That is why fasting is not merely a tradition or a change of diet. Fasting is a spiritual struggle, a return to the truth that God alone is our life. Christ, the New Adam, fasted and overcame temptation, showing us that our dependence is not on bread alone, but on God. Fasting, united with prayer, frees us from slavery to the material world and restores us to spiritual life.

There is no Lent without fasting. Yet fasting must never be reduced to rules or symbolic gestures. It is a total effort—body and soul—through which we rediscover that our deepest hunger is for God Himself.

If we have not fasted during Great Lent as we had hoped, or if we have not attended the services faithfully, we do not lose heart. The Church, in her love, gives us Holy Week—a sacred opportunity to begin again. It is not too late.

Let us enter this holy week with renewed commitment:

to fast, to pray, to attend the services, and to walk with Christ toward His Passion and Resurrection.

At the Church of the Redeemer, we are blessed to offer services every day during Holy Week. We invite you to take part in this journey. Please look at the schedule and come as you are able.

For in the end, it is not bread that gives us life—

but Christ Himself, the true Bread from heaven.

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).

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, 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.

Classes will resume after Bright Week on April 26. Blessed Pascha!



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

- 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. <https://campthy.com/camper-registration/>
- Food Festival Sept 12 & 13: *Our Annual Food Festival will be on*
September 12th & 13th

Pastoral Clarifications on the Holy Sacrament of Anointing

By His Eminence Metropolitan Saba (Isper)

The Sacrament of Holy Unction, or the Sacrament of the Anointing of the Sick, is a liturgical sacrament celebrated through a special service of prayer over oil, which is then used to anoint the sick “for the healing of soul and body,” as the service itself states. This sacrament may be celebrated either in homes or in churches. Unfortunately, in many places this practice has been forgotten, as if it had fallen out of use.

The Holy Church celebrates this sacrament in the days preceding the great feasts — such as the Nativity, Theophany, Pascha, and others — as a preparation for receiving the feast and for preparing the faithful who will approach Holy Communion.

Why is This Sacrament Celebrated Communally in Church before the Feasts?

It is celebrated in order to prepare spiritually for the feast and to ready the faithful to partake of the Sacrament of the Holy Eucharist. Holy Communion requires preparation, readiness, and repentance.

Another reason for celebrating this sacrament before the feasts is the ancient custom whereby the faithful would approach Holy Communion only a few times during the year. Since these occasions were often associated with the great feasts, the Holy Church developed the practice of celebrating this sacrament for all the faithful in the church, preparing and blessing them beforehand.

When Did This Service Begin?

The Epistle of Saint James in the New Testament gives us this instruction:

“Is anyone among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord.” (James 5:14)

A prayer for the blessing of oil is also mentioned in the *Apostolic Constitutions*, a work dating back to the third century:

“O Lord our God, sanctify this oil and grant the gift of sanctification to

those who distribute it and to those who receive it. With it kings, priests, and prophets were anointed of old. Grant that we also, being anointed with it, may receive health of soul and body.”

Why is the Service Celebrated on Holy Wednesday Evening?

This service entered the Antiochian and Greek liturgical traditions on Holy Wednesday during the fifteenth and seventeenth centuries.

If we read the text of the service, we notice that it speaks of both bodily and spiritual healing and therefore places great emphasis on repentance, a word that appears many times throughout the prayers. The service of Holy Unction is therefore, above all, a service of repentance.

For this reason, the service concludes with the Gospel Book being placed over the heads of the faithful while they bow down, and the priest reads the prayer of absolution for sins—the same prayer that is normally read over the penitent after the completion of the Sacrament of Confession.

In the Antiochian tradition, this sacrament is celebrated annually on Holy Wednesday because many of the faithful receive Holy Communion on Holy Thursday morning, when we commemorate the institution of the Mystical Supper.

Some parishes celebrate the Divine Liturgy on that day very early—before sunrise—so that workers and students may be able to attend. This is a practice that I encourage and leave to the pastoral discretion of the priests of the Archdiocese. Celebrating the Liturgy early is a great blessing and gives all the faithful the opportunity to participate and to approach the Holy Chalice.

When I began this practice in my parish as a priest, with the blessing of the metropolitan—starting Orthros and the Divine Liturgy at four o’clock in the morning on Holy Thursday—many people initially objected. Yet when I entered the church at 3:30 a.m. to prepare the Holy Gifts before the service began, I was surprised to find the church already full, with people seated and others standing because no seats remained!

May the Faithful Take Some of the Blessed Oil (Holy Unction) from this Service to Anoint Themselves?

It is important to understand that the distinction between clergy and laity increased after the thirteenth century and became more pronounced after the fall of Constantinople, partly out of concern that sacred things might fall into the hands of non-Christians. Over time, this distinction became exaggerated to the point that it obscured the royal priesthood that belongs to every baptized Christian.

It should also be remembered that the Church sometimes corrects improper practices by introducing a temporary restriction in the opposite direction. At times this corrective measure may appear contrary to the original tradition, but its purpose is to correct an abuse that has developed over time.

For example, when dozens of small containers filled with oil were lined up for distribution to the faithful, some people — whether out of ignorance or lack of reverence

— mishandled the holy oil. For this reason, certain pastoral directives were issued at times forbidding the distribution of containers of holy oil to the faithful, in order to emphasize the sacredness of this holy sacrament and to prevent disorder, negligence, and irreverence.

However, when such directives remain in place for many years, people begin to regard them as a “sacred tradition.” As a result, the faithful may be deprived of the blessing of the holy oil in times of need—such as illness or various hardships.

In our time, it is often very difficult to call a priest to celebrate the full sacrament in homes (which requires at least an hour and a half) whenever someone becomes ill or enters the hospital. In addition, the number of priests is often insufficient to provide this service in every situation.

At the same time, the lived Orthodox tradition knows the practice of the faithful receiving blessed oil from churches or monasteries and anointing themselves with it as a blessing in times of illness, trials, or need.

What Should Be Done Today?

The question therefore arises: Should we forbid the faithful from keeping holy oil in their homes, or should we give it to those who request it? And how should it be preserved?

First, we must distinguish between anointing with blessed oil and celebrating the sacrament itself, which may only be performed by a priest. Keeping the holy oil and using it does not mean that we have celebrated the sacrament; rather, we have received a blessing through the anointing.

For this reason, I advise priests to allow the faithful to take the oil after a brief pastoral explanation guiding them on how to use it and preserve it reverently in the home. Orthodox tradition recognizes its use particularly in times of illness or pain, as well as during periods of trial, sorrow, or distress. The faithful should first say a prayer and then anoint their foreheads or the place of pain with the holy oil, making the sign of the Cross.

How Should it Be Kept?

The oil should be kept in the place dedicated to God in the home—the prayer corner, as it is often called in the Orthodox household—where the icons of Christ, the Theotokos, and the patron saints of the family are placed along with the vigil lamp. (I hope there is a prayer corner in every home.)

May God grant that these holy occasions return to you again and again with everlasting blessings.

توضيحات رعائية حول سرّ المسحة المقدّس بقلم المتربوليت سابا (اسبر)

سرّ مسحة الزيت أو سرّ مسحة المرضى هو سرّ ليتورجي يُتمّم بخدمة صلاة خاصّة على الزيت من أجل دهن المريض "لصحة النفس والجسد"، كما يرد في الخدمة ذاتها. يمكن أن يُقام هذا السرّ في البيوت أو الكنائس. للأسف، نُسي هذا الأمر في أماكن عديدة، وكأنه سقط من الاستعمال!

تقيم الكنيسة المقدّسة هذا السرّ في أيام تسبق الأعياد الكبرى كالميلاد والظهور والفصح وغيرها، استعداداً لاستقبال العيد، وتهيئة للمؤمنين الذين سيتقدّمون من المناولة المقدّسة.

لماذا يُقام هذا السرّ جماعياً في الكنيسة قبل الأعياد؟

استعداداً لاستقبال العيد روحياً، وتهيئة المؤمنين من أجل التقدّم إلى الاشتراك في سرّ الإفخارستيا. فالمناولة المقدّسة تحتاج إلى استعداد وتحضير وتوبة.

ثمّة سبب ساهم في إقامة هذا السرّ قبل الأعياد أيضاً، ألا وهو العادة القديمة التي تقتضي عدم التقدّم من المناولة المقدّسة إلا عدّة مرّات في السنة فقط. ولأنّ هذه المرّات غالباً ما تكون مترافقة مع الأعياد الكبرى، فقد اعتادت الكنيسة المقدّسة أن تقيم هذا السرّ لجميع المؤمنين في الكنيسة، تحضيراً لهم وتبريكاً.

متى بدأت هذه الخدمة؟

تذكر رسالة القديس يعقوب في العهد الجديد هذا التوجيه:

"أمريض أحد بينكم؟ فليدعُ شيوخ الكنيسة فيصلّوا عليه ويدهنوه بالزيت باسم الربّ"
(يع ١٤/٥).

كما ورد ذكر صلاة لتبريك الزيت في كتاب "الأوامر الرسولية" الذي يعود إلى القرن الثالث:
"أيها الربُّ إلهنا، أنتَ قدّسُ هذا الزيت، واغرسْ فيه موهبةً التّقدّيسِ لِلَّذِينَ يُورَعُونَهُ
وَالَّذِينَ يَقْبَلُونَهُ. بِهِ أَشْرَتْ أَنْ يُمَسَّحَ الْمُلُوكُ وَالْكَهَنَةُ وَالْأَنْبِيَاءُ فِي الْقَدِيمِ. هَبْنَا نَحْنُ أَيْضًا
إِذْ نُمَسَّحُ بِهِ، صِحَّةَ النَّفْسِ وَالْجَسَدِ."

لماذا نقيم الخدمة مساء الأربعاء العظيم؟

دخلت هذه الخدمة، في الممارستين الأنطاكية واليونانية، يوم الأربعاء العظيم في القرن الخامس عشر والسابع عشر.

إذا ما قرأنا نصّ الخدمة نجد أنه يذكر الشفاء الجسدي والنفسي، وتالياً يركّز على التوبة إذ تتكرّر هذه اللفظة مرّات كثيرة. خدمة مسحة المرضى خدمة توبة بامتياز.

لذلك تنتهي برفع الإنجيل فوق رؤوس الحاضرين بينما هم ساجدين، ويقرأ الكاهن عليهم إفشين الحلّ من الخطايا الذي يقرأه عادة على التائب بعد إتمامه سرّ الاعتراف.

يقيم تقليد كنيستنا الأنطاكية هذا السرّ سنوياً في يوم الأربعاء من الأسبوع العظيم، لأنّ التقليد الأنطاكي يعرف اشتراك الكثير من المؤمنين بكأس الإفخارستيا صباح الخميس العظيم، الذي نقيم فيه تذكّار تأسيس العشاء السريّ.

بعض الرعايا تقيم القدّاس الإلهي في ذلك اليوم باكراً جداً وقبل طلوع الضوء حتّى يتسنى للموظفين والطلاب المشاركة في هذا القدّاس. هذه ممارسة أشجّع عليها وأتركها لتدبير الكهنة في الأبرشية. ففي إقامته باكراً بركة عظيمة وفرصة لجميع المؤمنين الراغبين في الاشتراك فيه وتالياً التقدّم من الكأس المقدّسة.

عندما بدأت في رعيّتي، كاهناً، ببركة الميتروبوليت، بالبدء بصلاة السحر والقدّاس في الساعة الرابعة فجراً، يوم الخميس العظيم، اعترض كثيرون، لكن عندما دخلت الكنيسة في الساعة الثالثة والنصف لأهنيّ الذبيحة قبل البدء بالخدمة فوجئت بأنّها كانت ممتلئة جلوساً، والبعض كان واقفاً لأنّه لم يتبقّ مقاعد فارغة!!

هل يحقّ للمؤمنين أن يأخذوا من الزيت المبارك في هذه الخدمة ويدهنون به أنفسهم؟

هنا من الضروري أن نعي أنّ التمييز بين الإكليروس والعلمانيين قد ازداد من بعد القرن الثالث عشر، وساد من بعد سقوط القسطنطينية، تحسّباً من وقوع الأشياء المقدّسة في أيدي غير المسيحيين. تضخّم هذا التمييز مع الزمن إلى حدّ أنه غيّب الكهنوت الملوكي الذي يتمتّع به كلّ إنسان معمد.

لنذكر أنّ الكنيسة تعالج الممارسات الخاطئة أحياناً بتشديد معاكسٍ للممارسة الخاطئة. قد يكون التشديد أحياناً وكأنه معاكس للتقليد الأصيل وغير متوافق معه، وذلك بغية تقويم الممارسة الخطأ، والقضاء على عادة ما، تجذّرت مع الزمن، لكنّها لا تتوافق مع الإيمان ولا تليق به.

فأمام ممارسة اعتادت أن تصفّ عشرات من المستوعبات الصغيرة المملأى بالزيت من أجل أن يأخذها المؤمنون إلى بيوتهم، قد يتعامل بعضاً من غير الأتقياء أو الجهال، مع الزيت المقدّس بطريقة غير لائقة. لذلك تصدر تعليمات تربوية في بعض الأوقات لتقول بمنع توزيع مستوعبات الزيت المقدّس على المؤمنين، بهدف التشديد على أن يعي جميع المؤمنين قيمة هذا السرّ المقدّس. يتمّ هذا التوجيه بهدف ضبط الفوضى والتساهل وغياب التقوى.

لكن هذا التوجيه التربوي يصير في أذهان الكثيرين تقليداً "مقدّساً"، إذا استمر لسنوات طويلة. وتالياً، يُحرّم المؤمنون من التبرّك بالزيت المقدّس في أوقات الحاجة كالمرض أو الشدائد المختلفة.

إذ إنّ من الصعب جداً في زمننا الحالي أن يُدعى الكاهن لإقامة السرّ (يحتاج إلى ساعة ونصف على الأقل) في البيوت كلّما مرض أحدهم أو دخل إلى المستشفى. بالإضافة إلى أنّ عدد الكهنة لا يسمح بتوفير إتمام هذه الخدمة دائماً.

والتقليد الأرثوذكسي المعاش يعرف تبرّك المؤمنين بالزيت المبارك الذي يجلبونه من الكنائس أو الأديرة، ويدهنون به تبرّكاً في أوقات المرض أو التجارب أو الحاجة.

ما الذي يجب فعله اليوم؟

السؤال الآن: هل نمنع عن المؤمنين الاحتفاظ بالزيت المقدّس في بيوتهم، أم نعطيه لمن يطلبونه؟ وكيف نحفظه؟

بدءاً يجب أن نميّز بين الدهن بالزيت المقدّس وبين إقامة السرّ الذي لا تجوز إلا للكاهن. فاحتفاظنا بالزيت المقدّس واستعماله لا يعني أننا أتممنا السرّ، بل حصلنا على بركة بالدهن به.

لذلك أنصح الكهنة بالسماح بتوزيعه على المؤمنين بعد عظة قصيرة يرشدون المؤمنين فيها إلى كيفية استعمال الزيت وحفظه بتقوى وورع في البيت. يعرف التقليد الأرثوذكسي استعماله في حالات المرض والوجع بخاصة. كذلك في أوقات التجارب والحزن والضيق، إلخ. يتمّ المؤمن صلاةً أولاً، ومن ثمّ يدهن جبينه أو مكان الوجع بالزيت المقدّس راسماً به إشارة الصليب.

كيف ينبغي حفظه؟

أما حفظه فيكون، في الركن الخاصّ بالله، أو ما يسمّى زاوية الصلاة، في البيت الأرثوذكسي، حيث توضع أيقونات السيّد والسيّدة وشفعاء أعضاء العائلة من القديسين مع القنديل. (أرجو أن يكون هذا الركن موجوداً في كلّ بيت).
أعاد الله هذه المناسبات عليكم بالبركات الدائمة.



HOLY WEEK SCHEDULE 2026

ORTHODOX CHURCH OF THE REDEEMER

- SATURDAY, APRIL 4**
- 9:00 am Matins, Divine Liturgy 10:00 am
 - 5:30 pm – Vespers
- SUNDAY, APRIL 5**
- 9:00 am Matins, Divine Liturgy 10:00 am – Palm Sunday Liturgy
 - Bake sale sponsored by the ladies auxiliary
- MONDAY, APRIL 6**
- 6:30 pm – Bridegroom Service
- TUESDAY, APRIL 7**
- 6:30 pm – Bridegroom Service
- WEDNESDAY, APR 8**
- 6:30 pm – Holy Oil Service “Unction”
- THURSDAY, APRIL 9**
- 9:00 am Matins, Divine Liturgy 10:00 am – Liturgy – Holy Thursday Service
 - 6:30 pm – Passion Gospels
- FRIDAY, APRIL 10**
- 10:00 am – Decorating of the Tomb
 - 4:00 pm – Vespers
 - 6:30 pm – Funeral Service (Lamentations)
- SATURDAY, APRIL 11**
- 10:00 am – Holy Saturday Liturgy
 - 10:00 pm Pascha (Easter) liturgy (Potluck Breakfast following evening Liturgy)
- SUNDAY, APRIL 12**
- 12:00 noon – Pascha (Easter) Day Agape Service and Procession. Egg Hunt at the Church ground.
- SATURDAY, APRIL 18**
- 3:00 pm – Bright Saturday Celebration Picnic, Organized by the Parish Council.

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





**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

SAVE THE DATE



Antiochian Orthodox Church
Of The Redeemer
Presents



Our 43rd Middle Eastern Food Festival

SEPTEMBER 12 & 13, 2026

GET READY FOR TWO UNFORGETTABLE DAYS OF FUN, DELICIOUS FOOD,
FAMILY ENTERTAINMENT, MUSIC, CULTURE, DANCING, CRAFTS,
CHURCH TOUR, KIDS ZONE, AND MORE! ☪☪



Food Festival Raffle Prizes:



Grand Prize: Tesla Model 3

Second Prize: Two Round-Trip Airline Tickets:
SF to Istanbul by Turkish Airlines

Third Prize: \$500 Gift Certificate to Evvia Estiatorio in Palo Alto

Donation: \$50 per ticket or 3 tickets for \$100.



(650) 941-1570 380 Magdalena Ave, Los Altos Hills,
CA 94024

orthodoxredeemer.org

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>

