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MAY 10, 2026

**SUNDAY OF THE SAMARITAN WOMAN
& AFTER-FEAST OF MID-PENTECOST**

APOSTLE SIMON THE ZEALOT; VENERABLE LAURENCE OF EGYPT

الأحد الخامس للفصح (أحد السامرية وبعد عيد منتصف الخمسين)

THE FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

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

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Glory... Both now...

الأنتيفونا الأولى

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَبِّتُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِتَسْبِيحَتِهِ.
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.
قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ.
الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ...

THE SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

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

That Thy way may be known upon earth, Thy salvation among all nations; let the people give thanks to Thee, O God, let all the people give thanks to Thee.

May God bless us, and may all the ends of the earth fear Him.

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

الأنتيفونا الثانية

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.
خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، لِئُرْتَلَّ لَكَ. هَلِّلُوبِيَا.
لِتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ.
لِيُبَارِكُنَا اللَّهُ الْهُنَا، وَلِتَرْهَبُهُ جَمِيعُ أَقَاصِي الْأَرْضِ.
الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ ...

THE THIRD ANTIPHON

Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.

Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

As smoke vanisheth, so let them vanish; as wax melteth before the fire.

So let sinners perish at the presence of God, and let the righteous be glad.

This is the day which the Lord hath made; let us rejoice and be glad therein.

الأنثيفونا الثالثة

لِيُقَمِّمَ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.

الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ

اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَهْلَلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسَّرُورِ.

هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ.

THE EISODIKON (ENTRANCE HYMN) OF PASCHA

In the gathering places bless ye God the Lord, from the springs of Israel.

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

Alleluia.

إيصوديكون (ترنيمه الدخول) لخدمة الفصح

فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنْابِيعِ إِسْرَائِيلَ. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ،

هَلِّلُويَا.. لِنُرْتِّلَ لَكَ

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation.

And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

أبوليتيكيون القيامة باللحن الثالث الرابع

إِنَّ تَلْمِيزَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكِ الْكَرَّرَ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرَّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

APOLYTIKION OF MID-PENTECOST IN TONE EIGHT

In the midst of this Feast, O Savior, give Thou my thirsty soul to drink of the waters of true worship; for Thou didst call out to all, saying: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Christ our God, Fountain of life, glory to Thee.

أبوليتيكيون انتصاف الخمسين باللحن الثامن

فِي انْتِصَافِ الْعِيدِ، اسْتَقِ نَفْسِي الْعَطْشَى مِنْ مِيَاهِ الْعِبَادَةِ الْحَسَنَةِ أَيُّهَا الْمُخْلِصُ، لِأَنَّكَ هَتَفْتَ نَحْوَ الْكَلِّ قَائِلًا: مَنْ كَانَ عَطْشَانًا، فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. فَيَا يَنْبُوعَ الْحَيَاةِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ الْمَجْدُ لَكَ.

TROPARION OF TRANSFIGURATION – TONE SEVEN

When Thou was Transfigured on the mountain top, O Christ our God. Thou didst reveal thy glory to thy disciples as they could bear it. Enlighten us poor sinners as well with thine everlasting light through the intercessions of the Theotokos, O Thou Giver of light, glory to Thee.

طروبارية التجلي على اللحن السابع

لَمَا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ بِحَسَبِ مَا اسْتَطَاعُوا. فَأَشْرَقَ لَنَا نَحْنُ الْخَطَاةَ نُورُكَ الْأَزَلِي، بِشَفَاعَةِ الْوَالِدَةِ الْإِلَهُ، يَا مَانِحَ النُّورِ الْمَجْدُ لَكَ.

KONTAKION OF PASCHA IN TONE EIGHT

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

قنடاق الفصح على اللحن الثامن

وَلَيْتُنْ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمَّتْ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهُ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ!"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

THE EPISTLE

(For the Sunday of the Samaritan Woman)

How magnified are Thy works, O Lord.

In wisdom hast Thou made them all. Bless the Lord, O my soul.

The Reading from the Acts of the Holy Apostles. (11:19-30)

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

الرسالة (لأحد السامريّة)

ما أعظم أعمالك يا رب، كلها بحكمة صنعت باركي يا نفسي الرب.

فصل من أعمال الرسل القديسين الأظهر. (11:19-30)

في تلك الأيام، لما تبدد الرسل من أجل الضيق الذي حصل بسبب استقائوس، اجتازوا إلى فينيقية وفبرص وأنطاكية، وهم لا يكلمون أحداً بالكلمة إلا اليهود فقط. ولكن قوماً منهم كانوا فبرصيين وفيروانيين. فهؤلاء لما دخلوا أنطاكية، أخذوا يكلمون اليونانيين مبشرين بالرب يسوع. وكانت يد

الرَّبِّ مَعَهُمْ، فَأَمَّنَ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَبَلَغَ خَبْرُ ذَلِكَ إِلَى آذَانِ الْكَنِيسَةِ الَّتِي بِأُورُشَلِيمَ، فَارْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى أَنْطَاكِيَّةَ. فَلَمَّا أَقْبَلَ وَرَأَى نِعْمَةَ اللَّهِ، فَرَحَ وَوَعَّظَهُمْ كُلَّهُمْ بِأَنْ يَنْبُتُوا فِي الرَّبِّ بِعَزِيمَةِ الْقَلْبِ. لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلِنًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. وَأَنْضَمَّ إِلَى الرَّبِّ جَمْعٌ كَثِيرٌ. ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرَسُوسَ فِي طَلَبِ شَاوَلٍ. وَلَمَّا وَجَدَهُ أَتَى بِهِ إِلَى أَنْطَاكِيَّةَ. وَتَرَدَّدَا مَعًا سَنَةً كَامِلَةً فِي هَذِهِ الْكَنِيسَةِ، وَعَلِمَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنْطَاكِيَّةَ أَوْلًا. وَفِي تِلْكَ الْأَيَّامِ، أَنْحَدَرَ مِنْ أُورُشَلِيمَ أَنْبِيَاءٌ إِلَى أَنْطَاكِيَّةَ. فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسُ، فَأَنْبَأَ بِالرُّوحِ أَنَّ سَتَكُونَ مَجَاعَةٌ عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كَلُودِيوسَ قَيْصَرَ. فَعَزَمَ التَّلَامِيذُ، بِحَسَبِ مَا يَنْتَسِرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي أُورُشَلِيمَ. فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إِلَى الشِّيْخِ عَلَى أَيْدِي بَرْنَابَا وَشَاوَلٍ.

THE GOSPEL

(For the Sunday of the Samaritan Woman)

The Reading from the Holy Gospel according to St. John. (4:5-42)

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, "How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come

here.” The woman answered Him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and he whom you now have is not your husband; this you said truly.” The woman said to Him, “Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men ought to worship.” Jesus said to her, “Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth.” The woman said to Him, “I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things.” Jesus said to her, “I Who speak to you am He.” Just then His Disciples came. They marveled that He was talking with a woman, but none said, “What dost Thou wish?” or, “Why art Thou talking with her?” So the woman left her water jar, and went away into the city, and said to the people, “Come, see a man Who told me all that I ever did. Can this be the Christ?” They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, “Rabbi, eat.” But He said to them, “I have food to eat of which you do not know.” So the Disciples said to one another, “Has anyone brought Him food?” Jesus said to them, “My food is to do the will of Him Who sent Me, and to accomplish His work. Do you not say, ‘There are yet four months, then comes the harvest’? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor.” Many Samaritans from that city believed in Him because of the woman’s testimony, “He said to me all that I ever did.” So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And many more believed because of His words. They said to the woman, “It is no longer because of

your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”

الإنجيل (لأحد السَّامِرِيَّة)

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (42-5:4)

في ذلك الزمان، أتى يسوع إلى مَدِينَةِ مِنَ السَّامِرَةِ يُقَالُ لَهَا سُوْحَارُ، بِقُرْبِ الضَّيْعَةِ الَّتِي أَعْطَاهَا يَعْقُوبُ لِيُوسُفَ ابْنِهِ. وَكَانَ هُنَاكَ عَيْنٌ يَعْقُوبُ. وَكَانَ يَسُوعُ قَدْ تَعَبَ مِنَ الْمَسِيرِ. فَجَلَسَ عَلَى الْعَيْنِ، وَكَانَ نَحْوَ السَّاعَةِ السَّادِسَةِ. فَجَاءَتِ امْرَأَةٌ مِنَ السَّامِرَةِ لِتَسْتَقِي مَاءً، فَقَالَ لَهَا يَسُوعُ: أَعْطِنِي لِأَشْرَبَ. فَإِنَّ تَلَامِيذَهُ كَانُوا قَدْ مَضُوا إِلَى الْمَدِينَةِ لِيَبْتَاعُوا طَعَامًا. فَقَالَتْ لَهُ الْمَرْأَةُ: كَيْفَ تَطْلُبُ أَنْ تَشْرَبَ مِنِّي، وَأَنْتَ يَهُودِيٌّ وَأَنَا امْرَأَةٌ سَامِرِيَّةٌ؟ وَالْيَهُودُ لَا يُخَالِطُونَ السَّامِرِيِّينَ. أَجَابَ يَسُوعُ وَقَالَ لَهَا: لَوْ عَرَفْتِ عَطِيَّةَ اللَّهِ، وَمَنْ الَّذِي قَالَ لِكَ "أَعْطِنِي لِأَشْرَبَ" لَطَلَبْتِ أَنْتِ مِنْهُ فَأَعْطَاكَ مَاءً حَيًّا. قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ إِنَّهُ لَيْسَ مَعَكَ مَا تَسْتَقِي بِهِ وَالْبُئْرُ عَمِيقَةٌ. فَمِنْ أَيْنَ لَكَ الْمَاءُ الْحَيُّ؟ أَلَعَلَّكَ أَنْتِ أَعْظَمَ مِنْ آبِينَا يَعْقُوبُ الَّذِي أَعْطَانَا الْبُئْرَ، وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاشِيَّتُهُ؟ أَجَابَ يَسُوعُ وَقَالَ لَهَا: كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ أَيْضًا. وَأَمَّا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أَنَا أَعْطِيهِ، فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ، بَلِ الْمَاءُ الَّذِي أَعْطِيهِ لَهُ يَصِيرُ فِيهِ يَنْبُوعٌ مَاءٍ يَنْبُعُ إِلَى حَيَاةٍ أَبَدِيَّةٍ. فَقَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ، أَعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أَعْطَشَ وَلَا أَجِيءَ إِلَى هَهُنَا لِأَسْتَقِي. فَقَالَ لَهَا يَسُوعُ: أَذْهَبِي وَادْعِي رَجُلَكَ، وَهَلِّمِي إِلَى هَهُنَا. أَجَابَتِ الْمَرْأَةُ وَقَالَتْ: إِنَّهُ لَا رَجُلَ لِي. فَقَالَ لَهَا يَسُوعُ: قَدْ أَحْسَنْتِ بِقَوْلِكَ إِنَّهُ لَا رَجُلَ لِي. فَإِنَّهُ كَانَ لَكَ خَمْسَةٌ رِجَالٍ، وَالَّذِي مَعَكَ الْآنَ لَيْسَ رَجُلَكَ. هَذَا قُلْتِهِ بِالصِّدْقِ. قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ. أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ. وَأَنْتُمْ تَقُولُونَ إِنَّ الْمَكَانَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ هُوَ فِي أُورَشَلِيمَ. قَالَ لَهَا يَسُوعُ: يَا امْرَأَةُ صِدِّقِي، إِنَّهَا تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورَشَلِيمَ تَسْجُدُونَ فِيهَا لِلْآبِ. أَنْتُمْ تَسْجُدُونَ لِمَا لَا تَعْلَمُونَ وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ. وَلَكِنْ تَأْتِي سَاعَةٌ، وَهِيَ الْآنَ حَاضِرَةٌ، إِذِ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلْآبِ بِالرُّوحِ وَالْحَقِّ. لِأَنَّ الْآبَ إِنَّمَا يَطْلُبُ السَّاجِدِينَ لَهُ مِثْلَ هَؤُلَاءِ. اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ، فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا. قَالَتْ لَهُ الْمَرْأَةُ: قَدْ عَلِمْتُ أَنَّ مَسِيًّا، الَّذِي يُقَالُ لَهُ الْمَسِيحُ، يَأْتِي. فَمَتَى جَاءَ ذَاكَ فَهُوَ يُخْبِرُنَا بِكُلِّ شَيْءٍ. فَقَالَ لَهَا يَسُوعُ: أَنَا الْمَتَكَلِّمُ مَعَكَ هُوَ. وَعِنْدَ ذَلِكَ، جَاءَ تَلَامِيذُهُ، فَتَعَجَّبُوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكِنْ لَمْ يَقُلْ

أَحَدٌ مَاذَا تَطْلُبُ؟ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا؟ فَتَرَكْتُ الْمَرْأَةَ جَرَّتَهَا، وَمَضْتُ إِلَى الْمَدِينَةِ، وَقَالْتُ لِلنَّاسِ: تَعَالُوا
 انظُرُوا إِنْسَانًا قَالَ لِي كُلَّ مَا فَعَلْتُ. أَلَعَلَّ هَذَا هُوَ الْمَسِيحُ؟ فَحَرَجُوا مِنَ الْمَدِينَةِ وَأَقْبَلُوا نَحْوَهُ. وَفِي أَتْنَاءِ
 ذَلِكَ سَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا مُعَلِّمُ كُلِّ مَا فَعَلْتَ لِهَذَا؟ فَقَالَ لَهُمْ: إِنَّ لِي طَعَامًا لَأَكُلَ لَسْتُمْ تَعْرِفُونَهُ أَنْتُمْ. فَقَالَ التَّلَامِيذُ
 فِيمَا بَيْنَهُمْ: أَلَعَلَّ أَحَدًا جَاءَهُ بِمَا يَأْكُلُ؟ فَقَالَ لَهُمْ يَسُوعُ: إِنَّ طَعَامِي أَنْ أَعْمَلَ مَشِيئَةَ الَّذِي أُرْسَلَنِي
 وَأَتَمَّ عَمَلَهُ. أَلَسْتُمْ تَقُولُونَ أَنْتُمْ إِنَّهُ يَكُونُ أَرْبَعَةَ أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادُ؟ وَهَا أَنَا أَقُولُ لَكُمْ: اِرْفَعُوا
 عُيُونَكُمْ وَاَنْظُرُوا إِلَى الْمَزَارِعِ، إِنَّهَا قَدْ ابْيَضَّتْ لِلْحَصَادِ. وَالَّذِي يَخْصُدُ يَأْخُذُ أَجْرَهُ، وَيَجْمَعُ ثَمَرًا لِحَيَاةِ
 أَبَدِيَّةٍ، لِكَيْ يَفْرَحَ الزَّارِعُ وَالْحَاصِدُ مَعًا. فَفِي هَذَا يَصْدُقُ الْقَوْلُ إِنَّ "وَاحِدًا يَزْرَعُ، وَآخَرَ يَخْصُدُ". إِنِّي
 أُرْسَلْتُكُمْ لَتَخْصُدُوا مَا لَمْ تَتَّعِبُوا أَنْتُمْ فِيهِ. فَإِنَّ آخِرِينَ تَعْبُوا وَأَنْتُمْ دَخَلْتُمْ عَلَى تَعْبِهِمْ. فَأَمَنْ بِهِ مِنْ تِلْكَ
 الْمَدِينَةِ كَثِيرُونَ مِنَ السَّامِرِيِّينَ مِنْ أَجْلِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنْ "قَدْ قَالَ لِي كُلَّ مَا فَعَلْتُ."
 وَلَمَّا أَتَى إِلَيْهِ السَّامِرِيُّونَ، سَأَلُوهُ أَنْ يُقِيمَ عِنْدَهُمْ. فَكَتَبَ هُنَاكَ يَوْمَئِذٍ. فَأَمَنْ جَمْعٌ أَكْثَرَ مِنْ أَوْلَيْكَ جَدًّا
 مِنْ أَجْلِ كَلَامِهِ. وَكَانُوا يَقُولُونَ لِلْمَرْأَةِ: لَسْنَا مِنْ أَجْلِ كَلَامِكَ نُؤْمِنُ الْآنَ. لِأَنَّا نَحْنُ قَدْ سَمِعْنَا، وَنَعْلَمُ أَنَّ
 هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ، مُخْلِصُ الْعَالَمِ.

MEGALYNARION FOR SAMARITAN WOMAN SUNDAY IN TONE ONE

*The angel spake to her that is full of grace, saying, O pure Virgin, rejoice;
 and I say also, Rejoice; for thy Son is risen from the tomb on the third day.*

Rejoice and be glad, O gate of the divine Light; for Jesus Who disappeared
 in the tomb hath risen with greater radiance than the sun, illuminating all
 believers, O Lady favored of God.

تعظيمه أحد السامريّة بالحن الأول

إِنَّ الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ افْرَحِي، وَأَيْضًا أَقُولُ افْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ
 مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.

إِفْرَحِي وَتَهَلَّلِي يَا بَابَ النُّورِ الْإِلَهِيِّ، لِأَنَّ يَسُوعَ الَّذِي غَابَ فِي الْقَبْرِ قَدْ أَشْرَقَ لَامِعًا، أَبْهَى مِنَ
 الشَّمْسِ، وَأَنَارَ الْمُؤْمِنِينَ جَمِيعَهُمْ، أَيُّهَا السَّيِّدَةُ الْمُنْعَمُ عَلَيْهَا مِنَ اللَّهِ.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE

EIGHT

Receive ye the body of Christ; taste ye the Fountain of immortality.

كِينُونِيكُون (ترنيمَة المناولة) للفصح باللحن الثامن

جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَتَبَوَّعَ الَّذِي لَا يَمُوتُ ذُوقُوا.

TRISAGION PRAYER

Six Months Memorial Service in memory of Tancho Veizades, offered by her son Henry, his wife Sheila, their children Gregory and Michael, Marge Hanna and the Veizades family.



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 all parishioners for the good health of all the mothers, grandmothers, great grandmothers, God mothers and mothers to be on the occasion of Mother's Day. Many Years!

OFFERED BY: Rouba Dabit for the good health of her husband Samer on the occasion of his birthday (April 30) and the good health of their children Farid and Celine and the Dabit family. Many Years!

OFFERED BY: Michael and Janelle Katwan for the good health of their daughter Milan on the occasion of her 3rd Birthday (May3), and the good health of the Katwan and Sousou families. Many Years!

OFFERED BY: James and Gretchen Stroud for the good health of their grandson Clayton Jude on the occasion of his 2nd birthday (May 4), and the good health of his parents, Joseph and Luisa, and his grandparents Hugo and Dolly, and the Stroud and Chavez families.

OFFERED BY: Jeannette Asfour on the occasion of her birthday (May 5) and the good health of the Asfour and Qubain families. Many Years!

OFFERED BY: Rima Gannage for the good health of her husband Michel on the occasion of his birthday (May 7), and the good health of their daughters Simone and Catherine. Many Years!

OFFERED BY: George Keshek for the good health of his mother Malakah on the occasion of her birthday (May 11) and the occasion of Mother's Day. For the good health of the Keshek family. Many Years!

OFFERED BY: Giselle Swanson for the good health of her daughter Leila on the occasion of her birthday (May 18) and the good health of May Haddad, Elie Salloum and his family, Serene Salloum and her Family. For the good health of the Swanson and Salloum families. Many Years!

OFFERED BY: Fr. Samer, Dimitry, Damian and Dominic Youssef for the good health of Kh. Julianna on the occasion of Mother's Day, and the good health of Fr. Samer's mother, Victoria and Kh. Julianna's mother, Kh. Malvi and for the good health of all the mothers of our parish. Many Years!

OFFERED BY: Salem Aweiss and family for the good health of his wife Samia on the occasion of Mother's Day. Many Years!

OFFERED BY: Johnny and Juliana Khamis on the occasion of their birthdays (May 3 & 18), and the good health of the Khamis family. Many Years!

OFFERED BY: Samer, Laila, Pierre and Yasmin Kreitem for the good health of their mother and Grandmother Ibtisam and Samer's wife Sara on the occasion of Mother's Day. Many Years!

OFFERED BY: Chip Lutton and family for the good health of Jennifer Lutton on the occasion of Mother's Day. Many Years!

OFFERED BY: Sami Haddad and the children for the good health of his wife Ramza and her mom Najla Haddad on the occasion of Mother's Day. Many Years!

OFFERED BY: Rania Haddad for the good health of her mother Siham Khouri on the occasion of Mother's Day. Many Years!

OFFERED BY: Nick Panayotou for the good health of his wife Narimane and all the wonderful mothers in his life on the occasion of Mother's Day. Many Years!

OFFERED BY: Salem Aweiss and family in memory of Zakieh Emsis (6 months memorial). Memory be eternal!

OFFERED BY: Sami, Hanna and Bachour Haddad in memory of their beloved mother Zahia (17 years memorial, May 11). Memory Eternal!

OFFERED BY: Chip Lutton in loving remembrance of Gladys Bodron Lutton on the occasion of Mother's Day. Memory Eternal!

OFFERED BY: Ibtisam Kreitem and her children in memory of her beloved mother Laila Halteh and mother in-law Virginia Kreitem on the occasion of Mother's Day. Memory Eternal!

Uncrowning

Uncrowning the newlyweds Jedanyze and Alexandra Campbell. Congratulations.



COFFEE HOUR

Offered By: Giselle Swanson and Veizades Family

(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)

Feast of the Ascension (القداس الإلهي لعيد الصعود), Divine Liturgy Service

On Thursday May 21st @ 10:00 AM

Honoring The Graduates of 2026

We offer thanks to God for giving our parish such educated members who graduated from different levels of schooling. The Church is so proud of you and your children. We pray that Christ our God gives them a bright future with faithfulness to His teachings. Please send us your children's name and which school and degree they are graduating this year to put in the bulletin and honor them on a special Sunday.

- **Mona Batmani:** Graduated with honors from Chicago-Kent College of Law with a Juris Doctor degree.
- **Taleen Ammari:** Graduating from Presentation High School and will be attending Santa Clara University.
- **Angelena Hanani:** Graduating from Arch Bishop Mitty High School and will be attending Santa Clara University.
- **Christina Labban:** Graduating from Saratoga High School and will be attending NYU.
- **Maya Otell:** Graduating 8th grade from Bret Harte Middle School and will be attending Leland High School.
- **Angelina Labban:** Graduating from Redwood Middle School and will be going to Saratoga High School.

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.

Bookstore Corner

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



SUNDAY SCHOOL GRADUATION May 17, 2026

Sunday **May 17**, we are celebrating Sunday School Graduation immediately after Divine Liturgy. An Achievement Certificate will be given to all the Participants with a gift. Please make sure the students are present on this Special Day.

CONGRATULATIONS!

Ice cream social will follow the ceremony. Hope to see you there!

Teachers: Samuel Hage, Hussam Ibrahim, Dimitry Youssef, Heather Simonovich, Randa Hanani and Jocelyn Mikhael. Caitlin Timothy and Alia Nystrom as back-up/support.

Book Club

Book club is now open with our first book; “The Art of Myrrh Bearing”. If you enjoy reading and are interested to join the ladies’ Book Club, please see Roula B Haddad to purchase the book.

Discussion will be on Saturday June 13, 2026, 2:00 PM- 5:00 PM, along with knitting and crocheting workshop, *and a light dinner*.

June 13 is open to all ladies, but only the ones that read the book will discuss what’s read so far of the book.

Workshop finished goods will be donated to nearby shelters.

Bible Bowl Preparation Season is Open!

If you are interested in participating in this year's Bible Bowl, please join the group in the Church App or message Alia Nystrom about joining the WhatsApp interest group. We will meet via Zoom one night a week to read the book of Exodus and prepare for the Bible Bowl.

If you would just like to read with us or if you are not sure whether you will join the official team, still register your interest!

Open to everyone ages 10 and up.

UPCOMING EVNTS AT THE CHURCH

Please save the date

- **May 17:** *Sunday School Graduation and Ice Cream Social*
- **May 21:** *Divine Liturgy Service for the Feast of the Ascension @ 100:AM*
- **June 13:** *Book Club, Saturday May 23rd @ 2:00 PM – 5:00 PM*
- **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*

The Sanctifying Dimension, Part Three By His Eminence Metropolitan Saba (Ispir)

A True Story for Reflection

After I told one of my friends the story related below, he asked me, “Why do we not meet priests of this kind?” I will leave the answer to the reader.

While browsing an Orthodox website one day, I came across this story, rich with spiritual lessons for anyone willing to reflect. I wanted to share it briefly with my dear readers because I found in it a practical answer to what I had presented in the [previous two articles](#).

This story appeared in a recently published electronic book in Moscow, issued in Russian, English, and French, titled *Everyday Saints*. It contains real stories as well as symbolic ones. Among them is the story of “the novice bishop.” The word “novice” here refers to monastic novitiate. (We have received a great blessing from this man in this Archdiocese, because he served as a bishop for several years in America.)

The story centers on Bishop Basil Rodzianko, who fell asleep in the Lord in 1999. He was born into a Russian aristocratic family. His grandfather was the president of the Imperial Duma, which forced the family into exile in 1920, when the bishop was still a child.

They ended up in Serbia. There he grew up, was educated, and came to know great church figures, among them the one who later became archbishop and then Saint John Maximovitch. Basil married a young woman whom he loved deeply, chose the priesthood as the path of service to his people, and took Saint Vladimir as his patron. After the communists came to power during and after the Second World War, he refused to leave Serbia, even though he faced the real danger of arrest as a priest.

And that is exactly what happened. Once the new Yugoslavia had become established, persecution against the Church intensified. He was sent to a prison camp for eighteen months. But the conflict that arose between the leaders of Russia and Yugoslavia at that time, Stalin and Tito, led Tito to release all the “White Russians” from the prison camps and expel them from the country.

Father Vladimir chose Paris because his spiritual father, the holy Archbishop John Maximovitch, was there. Saint John received him with joy and, after a time, sent him to London to serve a small Serbian parish. Father Vladimir was highly intelligent and distinguished himself in teaching and evangelism. He also knew Russian, Serbian, French, English, Bulgarian, and a little Romanian, which qualified him to present a weekly Orthodox religious program in Russian on the BBC.

In the 1960s, he passed through a painful period. After losing his wife, his grief drove him to vodka, to the point of addiction. The effects of alcohol did not outwardly appear on him because his physical strength enabled him to continue fulfilling his duties without visible failure. But one day, his wife appeared to him in a dream, reproached him sternly, and showed him her sorrow over what he was doing. He awoke from the dream and gave up alcohol once and for all, overcoming his human grief.

After the death of his previous spiritual father, he chose Metropolitan Anthony Bloom, the well-known Metropolitan of London, famous for his spiritual depth, as his new spiritual father. In time, Metropolitan Anthony recommended him to become a bishop in North America, since he had proven to be a successful missionary. According to Russian Orthodox tradition, a bishop must be a canonical monk before his episcopal consecration. And so it was.

When he made his confession before his monastic tonsure, he said to his spiritual father, “I understand well how I will live the vows of chastity and poverty, but I still do not understand how I will live the vow of obedience. A bishop is the one who gives directions, guidance, and instructions. He is the one who is obeyed.”

Metropolitan Anthony was silent for a moment, then answered, “Always consider yourself a novice monk, and obey everyone who asks you for a service that you are able to fulfill.” Father Vladimir took this counsel as a law of obedience and strove to live by it for the rest of his life. He was tonsured a monk, taking his new name from his new patron saint, Basil.

He used to visit his homeland, Russia, many times during his years as a bishop. On one occasion, he met an elderly woman on a street in Moscow. As soon as she saw him, thinking he was a priest, she said, “Please, father, bless my little home. For three years now I have been asking the priest of my parish to bless it, and he has not answered my request.”

He accepted her request immediately based on his vow of obedience. His companion tried to dissuade him, saying he was under no obligation to do this. So, he asked her, “Where is your home?” She replied, “Not far. We take the bus from the outskirts of Moscow for only forty minutes!” Yet they were in the center of Moscow, which meant they first needed to take the metro for at least half an hour, and then the bus. Still, the bishop did not change his answer. First, they all went to the church to get the vestments needed for the house blessing. Then, they went to the woman’s home, which consisted of one room, eight square meters in size, on the ninth floor of a large, old building.

On the way, she told the bishop that her children and grandchildren never called her and paid no attention to her. After the blessing of the house, she served tea and cake to the bishop and his companion, and he accepted from her an old ruble, so as not to wound her feelings. She thanked him and said, “Now I can depart in peace, after my home has been blessed!”

Does not this elderly woman, who grew up under harsh religious persecution and was raised on atheist propaganda in school and society, show a profound and moving sense of holiness and reverence? And should not priests like this bishop abound in proportion to the many families who possess this sanctifying awareness of the importance of divine blessing?

In 1990, during another visit, Bishop Basil met a young priest who had graduated from the theological faculty with distinction, yet did not continue on to higher studies because he chose instead to serve a neglected parish in a village in the Kostroma region and restore its crumbling eighteenth-century temple. This priest asked the bishop to bless his church by celebrating the Divine Liturgy there. As usual, the companion tried to prevent the bishop from accepting. This time, the distance between where they were and the church in question was much farther—only six hundred kilometers! The bishop obeyed. He set out with the priest and his companion by car, after obtaining the episcopal vestments.

After several hours of travel, traffic came to a halt because of an accident between a motorcycle and a truck. The bishop learned that the motorcyclist had died. He got out of the car and went to the site of the accident, where he found a young man weeping bitterly over his dead father. He said to the young man, “I am an Orthodox priest.” Then he asked him, “Was your father a believer, so that I may read the prayers for him?” The young man replied, “Yes, yes, certainly. Please read the necessary prayers. My father was a very faithful Orthodox man, and he had a spiritual father. But he did not go to church.”

Bishop Basil asked in surprise, “How could he have a spiritual father and yet not go to church?” The young man answered, “My father had been an atheist. But he listened regularly to the weekly spiritual talks of Father Rodzianko (Bishop Basil himself) on the BBC. Through him, he came to faith, and he obeyed everything that this priest said, considering him his spiritual father.”

Tears streamed from Bishop Basil’s eyes as he put on his epitrachelion and began to pray for the soul of his spiritual son, who until that moment had been unknown to him.

Who could have imagined that God had arranged this meeting so that this man would not be deprived of the blessing of his spiritual father? These are the hidden purposes of God. They may not be revealed to us quickly every time, but the fact that they remain hidden does not mean that God is not following us in the details of our lives, leading us toward the salvation for which we hope.

O Lord, grant Your Church priests like these righteous ones. Forgive, and do not allow us to justify, our shortcomings.

البعد التقديسي، الجزء الثالث بقلم المتربوليت سابا (اسبر)

قصة واقعية للتأمل

سألني أحد الأصدقاء، بعدما أخبرته بالقصة الواردة أدناه: "لماذا لا نلتقي بكهنة من هذا النوع؟" سأترك الجواب للقارئ.

بينما كنت أتصفح، في إحدى المرات، أحد المواقع الأرثوذكسية، على الشبكة العنكبوتية، عثرت على هذه القصة المليئة بالعبر الروحية، لمن يعتبر. أردت نقلها باختصار للقراء الكرام، لأني وجدت فيها جواباً عملياً على ما كنت قد عرضته في [المقالين الأخيرين](#).

وردت هذه القصة في كتاب إلكتروني، صادر مؤخراً، في موسكو، باللغات الروسية والإنكليزية والفرنسية، بعنوان: "[قدّيس لكلّ يوم](#)". ويحوي قصصاً واقعية وأخرى ذات دلالة. من بينها قصة "المطران المبتدئ". والمقصود بلفظة "المبتدئ" الابتداء الرهباني Novice. (بركتنا بهذا الإنسان كبيرة في هذه الأبرشية لأنه خدم أسقفا لعدة سنوات في أميركا).

تدور القصة حول المطران باصيل رودزيانكو، الذي رقد بالرب في العام ١٩٩٩. هذا، وُلد لعائلة روسية أرستقراطية، كان جدّه رئيس مجلس الدوما، ما اضطر العائلة إلى الهجرة القسرية في العام ١٩٢٠، وكان مطراننا طفلاً.

انتهت الوجهة بهم في صربيا. هناك نشأ وتعلّم، وتعرّف على شخصيات كنسية عظيمة، من أمثال من أضحى، في ما بعد، مطراناً ومن ثمّ قديساً، أعني القديس يوحنا ماكسيموفيتش. تزوّج صاحبنا هذا من فتاة أحبّها بعمق، واختار الكهنوت سبيلاً لخدمة شعبه، واتخذ القديس فلاديمير شفيعاً له. رفض الهجرة من صربيا، بعدما استلم الشيوعيون الحكم، خلال الحرب العالمية الثانية وما بعدها، على الرغم من خطر الاعتقال، الذي كان محققاً به، باعتباره كاهناً.

وهذا ما حدث. فما أن استتبّ الوضع في يوغوسلافيا الجديدة، حتّى بدأت موجة الاضطهاد على الكنيسة تشدّ. أرسل إلى معسكر الاعتقال لمُدّة ثماني عشرة سنة. لكن

الخلاف الذي حصل بين رئيسي روسيا ويوغوسلافيا آنذاك: ستالين وتيتو، جعل تيتو يطلق جميع الروس البيض من معسكرات الاعتقال، وينفيهم خارج البلاد.

اختار الأب فلاديمير بارييس، بسبب وجود أبيه الروحي (المطران القديس يوحنا ماكسيموفيتش) فيها. وهذا قبّله بفرح، وبعد فترة، أرسله إلى لندن ليخدم رعية صربية صغيرة. تمتّع الأب فلاديمير بذكاء حادّ، ولمع في مجال التعليم والبشارة، كما كان يتقن الروسية والصربية والفرنسية والإنكليزية والبُلغارية، وقليلاً من الرومانية، ما أهّله لتقديم برنامج ديني أرثوذكسيّ أسبوعيّ باللغة الروسية، عبّر هيئة الإذاعة البريطانية BBC.

دخل، في ستينيات القرن الماضي، في خبرة سيئة. فبعد فقّده زوجته، دفعه حزنه عليها إلى معاقرة الفودكا، إلى درجة الإدمان. لم يبدُ عليه تأثير الكحول لأن قوّته الجسدية مكّنته من متابعة القيام بواجباته دونما خلل. لكن زوجته أنته، في الحلم، مرّة، لتوبخه بشدّة، وتُظهر له حزنها ممّا يعملها. استفاق من حلمه ليترك الكحول مرّة وإلى الأبد، متجاوزاً حزنه البشري.

اختار أنطوني بلوم، مطران لندن المعروف بعمقه الروحي، أباً روحياً جديداً له، بعد وفاة أبيه السابق. وهذا بدوره رشّحه، بعد فترة، ليصير أسقفاً في أميركا الشمالية، باعتباره مبشراً ناجحاً. يتوجّب على الأسقف أن يكون راهباً قانونياً، قبل رسامته الأسقفية، بحسب التقليد الأرثوذكسي الروسي. وهذا ما صار.

عند تقديم اعترافه، قبل رسامته الرهبانية، قال لأبيه الروحي: "أفهم جيّداً كيف سأعيش نُدزيّ العقّة والفقر، لكنّي لا أفهم بعد كيف سأعيش نذر الطاعة. فالأسقف هو من يعطي التوجيهات والإرشادات والتعليمات، وتالياً فهو المُطاع؟

صمت المطران أنطوني قليلاً، ومن ثمّ أجابه: "تعتبر نفسك راهباً مبتدئاً دوماً، وتطيع كلّ من يسألك خدمة، تقدر على تلبيتها". فأخذ الأب فلاديمير هذه الوصيّة بمثابة قانون طاعة، محاولاً تطبيقها طوال حياته المستقبلية. رُسم راهباً، متّخذاً شفيحاً جديداً هو القديس باصيل، وتسمّى باسمه.

اعتاد أن يزور وطنه الأمّ روسيا، مراراً خلال حياته الأسقفية. وحدث أن التقى مرّة بامرأة مسنة، في أحد شوارع موسكو. هذه، توجّهت إليه حالما رآته، وهي تظنّه كاهناً، قائلة: "أرجوك يا أبونا، أن تبارك لي بيتي الصغير، فقد صار لي ثلاث سنوات، وأنا أطلب من كاهن الرعية مباركته، ولا يلبيّ طلبي."

قبل طلبها على الفور، بناءً على نذر الطاعة الذي التزم به. فحاول مرافقه ثنيه عن الأمر، كونه غير ملزم به. فسألها: وأين يقع بيتك؟ فأجابته: ليس ببعيد. نأخذ الباص من أطراف موسكو، لمدة أربعين دقيقة فقط! وهم كانوا في وسط موسكو. أي يحتاجون إلى ركوب المترو، أولاً، لنصف ساعة على الأقل، ومن ثمّ الباص. لم يتراجع الأسقف عن جوابه. فذهبوا جميعاً إلى الكنيسة أولاً، ليأخذ الألبسة الكهنوتية اللازمة لتتميم خدمة التبريك. ومن ثمّ ذهبوا إلى بيت هذه السيدة، وكان مؤلفاً من غرفة، مساحتها ثمانية أمتار مربعة، في الطابق التاسع من بناء ضخّم وقديم.

أخبرت الأسقف، في الطريق، بأنّ أولادها وأحفادها، لا يتصلون بها ولا يهتمون لأمرها. بعد تبريك البيت قدّمت الشاي والكعك للأسقف ومرافقه، وقبل منها روبلاً قديماً، حتى لا يجرح شعورها. فشكرته وقالت: الآن أستطيع أن أرقد بسلام، بعدما تبارك بيتي!!!

ألا تمتلك هذه العجوز، التي نشأت في ظلّ الاضطهاد الديني الشرس، وتربّت على الدعاية الإلحادية في المدرسة والمجتمع، حسن التقديس والتقوى بشكل رفيع ومؤثر؟! ألا يكثر الكهنة من أمثال هذا المطران، بقدر ما تكثر العائلات التي تمتلك هذا الحسن التقديسي بأهميّة البركة الإلهية؟!

في العام ١٩٩٠، وفيما كان في زيارة أخرى، التقى بكاهن شاب، كان قد تخرّج من كليّة اللاهوت بدرجة مميّزة، لكنّه لم يتابع تعليمه العالي، لكي يخدم رعية مهملة في إحدى قرى منطقة كوستروما، ويرمّم كنيستها المتداعية، التي يعود بناؤها إلى القرن الثامن عشر. هذا، طلب من الأسقف أن يبارك كنيسته بإقامة القدّاس الإلهي فيها. وكعادته حاول المرافق تعطيل قبول الأسقف. كانت المسافة بين مكان وجودهم والكنيسة المقصودة، هذه المرّة، أبعد بكثير. ستمائة كيلو متر فقط!! أطاع الأسقف. وانطلق مع الكاهن والمرافق بالسيارة، بعد تأمين البدلة الأسقفية.

بعد عدة ساعات من انطلاقهم، تعطل السير، بسبب حادث سير بين دراجة نارية وإحدى الشاحنات. عرف الأسقف بموت راكب الدراجة. فنزل من سيارته، وتوجه إلى مكان الحادث، فوجد شاباً يبكي بحرقه أبيه الميت. فقال للشاب: أنا كاهن أرثوذكسي. ثم سأله: هل كان والدك مؤمناً، حتى أتلو له الصلوات اللازمة؟ فأجابه: نعم، نعم، بالتأكيد. أرجوك اتلّ الصلوات اللازمة. فقد كان أبي أرثوذكسياً مؤمناً جداً، وله أب روجي. لكنّه لم يكن يذهب إلى الكنيسة.

فسأله الأسقف باصيل، مستغرباً: كيف يكون له أب روجي، ولا يذهب إلى الكنيسة؟ فأجابه الشاب: كان أبي ملحدًا. لكنّه كان يستمع بانتظام إلى حديث الأب رودزيانكو (الأسقف باصيل نفسه) الروجي الأسبوعي، عبر هيئة الإذاعة البريطانية. فاهتدى بواسطته إلى الإيمان، وصار يطبع كل ما يقوله هذا الأب، معتبراً إياه أباه الروجي.

سالت دموع الأسقف باصيل بغزارة، وهو يضع بطرشيته ليبدأ الصلاة لروح ولده الروجي الذي كان مجهولاً بالنسبة له.

من كان يخطر بباله أنّ الله ربّ هذا اللقاء، حتى لا يحرم هذا الرجل من بركة أبيه الروجي!! إنّها مقاصد الله الخفية، التي قد لا تتكشف لنا، في كلّ مرّة سريعاً، لكن لا يعني عدم انكشافها أنّ الله لا يتابعنا، بتفاصيل حياتنا، ليقودنا إلى الخلاص المرجو.

ألهمّ امنح كنيسةك كهنة من أمثال هؤلاء الأبرار، واغفر لنا تقصيرنا، ولا تسمح لنا بأن نبرّره.

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