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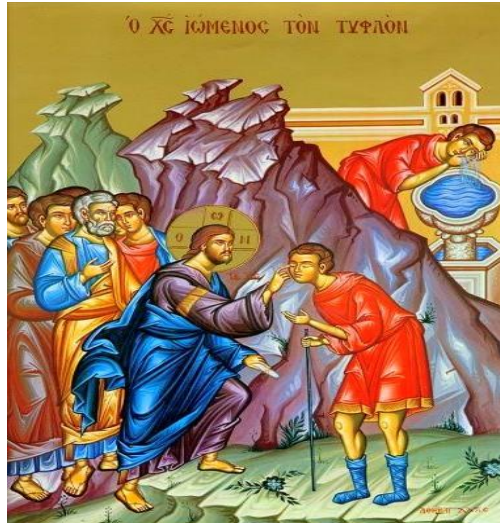
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MAY 17, 2026

SIXTH SUNDAY OF PASCHA: SUNDAY OF THE BLIND MAN

**APOSTLES ANDRONIKOS AND JUNIA OF THE SEVENTY; ATHANASIOS THE
NEW, BISHOP OF CHRISTIANOPOLIS**

الأحد السادس بعد الفصح (أحد شفاء الأعمى)

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...

الانتيفونا 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...

الانتيفونا الثانية

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ 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، وَلِنُرْهَبُهُ 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.

الانتيفونا الثالثة

لِيُقَمِ 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 الْحَطَاةُ مِنْ أَمَامِ وَجْهِ
اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ.
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 يَنَابِيعِ إِسْرَائِيلَ. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ،
لِنُرْتِّلَ لَكَ. هَلِّلُويَا.

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

أبوليتيكيون القيامة باللحن الخامس

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنْ
الْعَذْرَاءِ لِحَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ
الْمَجِيدَةِ.

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

لما تجليت أيها المسيح الإله في الجبل، أظهرت مجدك للتلاميذ بحسبما استطاعوا. فأشرق لنا نحن الخطاة نورك الأزلي، بشفاعته والدة الإله، يا مانح النور المجد لك.

KONTAKION 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.

قنطاق الفصح على اللحن الثامن

وَلَيْتَنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ،
وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ!"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

THE EPISTLE

*Thou, O Lord, shalt keep us and preserve us.
Save me, O Lord, for the godly man is no more.*

The Reading from the Acts of the Holy Apostles. (16:16-34)

In those days, while we the apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination, who brought her masters much gain by soothsaying. She followed Paul and us, and cried out saying: "These men are servants of the Most High God, who proclaim to us the way of salvation." And she did this for many days. But Paul was

annoyed, and turned and said to the spirit: "I charge you in the Name of Jesus Christ to come out of her." And it came out that very hour. But when her masters saw that the hope of their gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers; and when they had brought them to the magistrates, they said: "These men are disturbing our city, and they, being Jews, are setting forth customs which are not lawful for us to receive or observe, since we are Romans." The multitude then rose up together against them, and the magistrates tore their garments off them, and commanded to beat them with rods. And when they had inflicted many stripes upon them, they cast them into prison, charging the jailer to keep them safely. Having received such a charge, he cast them into the inner prison, and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. And the jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried out with a loud voice saying: "Do not harm yourself, for we are all here." And he called for lights and rushed in, and fell down before Paul and Silas trembling with fear, and brought them out and said: "Masters, what must I do to be saved?" And they said: "Believe in the Lord Jesus Christ, and you will be saved, you and your household." And they spoke the word of the Lord to him, and to all who were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and his entire household. Then he brought them up into his house, and set food before them, and rejoiced greatly, with his entire house, in that he had believed in God.

الرسالة (الأحد السَّامِرِيَّة)

أَنْتِ يَا رَبِّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ.

خَلِّصْنِي يَا رَبِّ، فَإِنَّ الْبَارَّ قَدْ فَنِي.

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِّيسِينَ الْأَطْهَارِ. (16:16-34)

فِي تِلْكَ الْأَيَّامِ، فِيمَا نَحْنُ الرُّسُلُ مُنْطَلِقُونَ إِلَى الصَّلَاةِ، اسْتَقْبَلْتُنَا جَارِيَةً بِهَا رُوحَ عِرَافَةٍ. وَكَانَتْ تُكْسِبُ مَوَالِيهَا كَسْبًا جَزِيلًا بِعِرَافَتِهَا، فَطَفِقَتْ تَمْشِي فِي إِثْرِ بُولُسَ وَإِثْرِنَا، وَتَصِيحُ قَائِلَةً: هَؤُلَاءِ الرِّجَالُ هُمْ عِبِيدُ اللَّهِ الْعَلِيِّ، وَهُمْ يُبَشِّرُونَكُمْ بِطَرِيقِ الْخَلَاصِ. وَصَنَعَتْ ذَلِكَ أَيَّامًا كَثِيرَةً، فَتَضَجَّرَ بُولُسُ، وَانْتَقَتَ إِلَى الرُّوحِ وَقَالَ: إِنِّي أَمْرُكَ بِاسْمِ يَسُوعَ الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا. فَخَرَجَ فِي تِلْكَ السَّاعَةِ. فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ رَجَاءً مَكْسَبِهِمْ، قَبِضُوا عَلَى بُولُسَ وَسَيْلَا وَجَرَّوهُمَا إِلَى السُّوقِ عِنْدَ الْحُكَّامِ، وَقَدَّمُوهُمَا إِلَى الْوَلَاةِ قَائِلِينَ: إِنَّ هَذَيْنِ الرَّجُلَيْنِ يُبْلِلَانِ مَدِينَتَنَا وَهُمَا يَهُودِيَّانِ، وَيُنَادِيَانِ بِعِبَادَاتٍ لَا يَجُوزُ لَنَا قَبُولُهَا، وَلَا الْعَمَلُ بِهَا إِذْ نَحْنُ رُومَانِيُونَ. فَقَامَ عَلَيْهِمَا الْجَمْعُ مَعًا، وَمَزَّقَ الْوَلَاةُ ثِيَابَهُمَا، وَأَمَرُوا بِأَنْ يُضْرَبَا بِالْعَصِيِّ. وَلَمَّا أَتَخَنُوهُمَا بِالْجِرَاحِ أَلْقَوْهُمَا فِي السِّجْنِ، وَأَوْصَا السَّجَّانَ بِأَنْ يَحْرُسَهُمَا بِضَبْطٍ. وَهُوَ إِذْ أُوصِيَ بِمِثْلِ تِلْكَ الْوَصِيَّةِ، أَلْفَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ، وَضَبَطَ أَرْجُلَهُمَا فِي الْمِقْطَرَةِ. وَعِنْدَ نِصْفِ اللَّيْلِ، كَانَ بُولُسُ وَسَيْلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ، وَالْمَحْبُوسُونَ يَسْمَعُونَهُمَا، فَحَدَّثَتْ بَعْتَةً زَلْزَلَةً عَظِيمَةً حَتَّى تَرَعَزَعَتْ أَسُسُ السِّجْنِ. فَانْفَتَحَتْ فِي الْحَالِ الْأَبْوَابُ كُلُّهَا، وَانْفَكَّتْ قِيُودُ الْجَمِيعِ. فَلَمَّا اسْتَيْقَظَ السَّجَّانُ، وَرَأَى أَبْوَابَ السِّجْنِ أَنَّهَا مَفْتُوحَةٌ، اسْتَلَّ السِّيفَ وَهَمَّ أَنْ يَقْتُلَ نَفْسَهُ، لِظَنِّهِ أَنَّ الْمَحْبُوسِينَ قَدْ هَرَبُوا. فَنَادَاهُ بُولُسُ بِصَوْتٍ عَالٍ قَائِلًا: لَا تَعْمَلْ بِنَفْسِكَ سُوءًا، فَإِنَّا جَمِيعُنَا هَهُنَا. فَطَلَبَ مِضْبَاحًا، وَوَتَّبَعَ إِلَى دَاخِلِ، وَخَرَّ لِبُولُسَ وَسَيْلَا وَهُوَ مُرْتَعِدٌ، ثُمَّ خَرَجَ بِهِمَا وَقَالَ: يَا سَيِّدِي مَاذَا يَنْبَغِي لِي أَنْ أَصْنَعَ لَكَ أَحْضَى؟ فَقَالَا: آمِنِ بِالرَّبِّ يَسُوعَ الْمَسِيحِ، فَتَخْلُصْ أَنْتَ وَأَهْلُ بَيْتِكَ. وَكَلَّمَاهُ هُوَ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ. فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ، وَغَسَلَ جِرَاحَهُمَا، وَاعْتَمَدَ مِنْ وَقْتِهِ، هُوَ وَدَوُوهُ أُجْمَعُونَ. ثُمَّ أَضْعَدَهُمَا إِلَى بَيْتِهِ وَقَدَّمَ لَهُمَا مَائِدَةً، وَابْتَهَجَ مَعَ جَمِيعِ أَهْلِ بَيْتِهِ، إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

THE GOSPEL (For Sunday of the Blind Man)

The Reading from the Holy Gospel according to St. John. (9:1-38)

At that time, when Jesus was passing, he saw a man blind from his birth. And His disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him who sent Me, while it is day; night comes, when no

one can work. As long as I am in the world, I am the light of the world.” As he said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay, saying to him, “Go, wash in the pool of Siloam,” which means “Sent.” So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, “Is not this the man who used to sit and beg?” Some said, “It is he;” others said, “No, but he is like him.” He said, “I am the man.” They said to him, “Then how were your eyes opened?” He answered, “The man called Jesus made clay and anointed my eyes and said to me, ‘Go to Siloam and wash’; so I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.” They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, “He put clay on my eyes, and I washed, and I see.” Some of the Pharisees said, “This man is not from God, for He does not keep the Sabbath.” But others said, “How can a man who is a sinner do such signs?” There was a division among them. So they again said to the blind man, “What do you say about Him, since He has opened your eyes?” He said, “He is a prophet.” The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself.” His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ, he was to be put out of the synagogue. Therefore, his parents said, “He is of age, ask him.” So for the second time they called the man who had been blind, and said to him, “Give God the praise; we know that this man is a sinner.” He answered, “Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see.” They said to him, “What did He do to you? How did He open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?” And they reviled him, saying, “You

are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He comes from.” The man answered, “Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing.” They answered him, “You were born in utter sin, and would you teach us?” And they cast him out. Jesus heard that they had cast him out, and having found him He said, “Do you believe in the Son of God?” He answered, “And who is He, Sir, that I may believe in Him?” Jesus said to him, “You have seen Him, and it is He who speaks to you.” He said, “Lord, I believe.” And he worshiped Him.

الإنجيل (الأحد الأعمى)

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (9:1-38)

في ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازًا، رَأَى إِنْسَانًا أَعْمَى مُنْذُ مَوْلِدِهِ. فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا رَبُّ، مَنْ أَحْطَأَ أَهَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟ أَجَابَ يَسُوعُ: لَا هَذَا أَحْطَأَ وَلَا أَبَوَاهُ، لَكِنْ لِنَظَرِ أَعْمَالِ اللَّهِ فِيهِ. يَنْبَغِي لِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أُرْسَلَنِي مَا دَامَ نَهَارًا. يَأْتِي لَيْلٌ حَيْثُ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ. مَا دُمْتُ فِي الْعَالَمِ، فَأَنَا نُورُ الْعَالَمِ. قَالَ هَذَا، وَثَقَلَ عَلَى الْأَرْضِ، وَصَنَعَ مِنْ ثَقَلَتِهِ طِينًا، وَطَلَى بِالطِّينِ عَيْنَيِ الْأَعْمَى، وَقَالَ لَهُ: أَذْهَبْ وَاغْتَسِلْ فِي بَرَكَةِ سِلْوَامَ (الَّذِي تَفْسِيرُهُ الْمُرْسَلُ). فَمَضَى وَاغْتَسَلَ وَعَادَ بَصِيرًا. فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ مِنْ قَبْلِ أَنَّهُ كَانَ أَعْمَى قَالُوا: أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ وَيَسْتَعْطِي؟ فَقَالَ بَعْضُهُمْ هَذَا هُوَ، وَآخَرُونَ قَالُوا "إِنَّهُ يُشْبِهُهُ". وَأَمَّا هُوَ فَكَانَ يَقُولُ "إِنِّي أَنَا هُوَ". فَقَالُوا لَهُ: كَيْفَ انْفَعَنْحَتْ عَيْنَاكَ؟ أَجَابَ ذَاكَ وَقَالَ: إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ، صَنَعَ طِينًا وَطَلَى عَيْنَيِ وَقَالَ لِي "أَذْهَبْ إِلَى بَرَكَةِ سِلْوَامَ وَاغْتَسِلْ" فَمَضَيْتُ وَاغْتَسَلْتُ، فَأَبْصَرْتُ. فَقَالُوا لَهُ: أَيْنَ ذَاكَ؟ فَقَالَ: لَا أَعْلَمُ. فَأَتَوْا بِهِ، أَيُّ بِالَّذِي كَانَ قَبْلًا أَعْمَى إِلَى الْفَرِيسِيِّينَ. وَكَانَ حِينَ صَنَعَ يَسُوعُ الطِّينَ وَفَتَحَ عَيْنَيْهِ يَوْمَ سَبَّتٍ. فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا، كَيْفَ أَبْصَرَ؟ فَقَالَ لَهُمْ: جَعَلَ عَلَى عَيْنَيِ طِينًا ثُمَّ اغْتَسَلْتُ، فَأَنَا الْآنَ أَبْصِرُ. فَقَالَ قَوْمٌ مِنَ الْفَرِيسِيِّينَ: هَذَا الْإِنْسَانُ لَيْسَ مِنَ اللَّهِ، لِأَنَّهُ لَا يَحْفَظُ السَّبْتَ. آخَرُونَ قَالُوا: كَيْفَ يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ مِثْلَ هَذِهِ الْآيَاتِ؟ فَوَقَعَ بَيْنَهُمْ شِقَاقٌ. فَقَالُوا أَيْضًا لِلْأَعْمَى: مَاذَا تَقُولُ أَنْتَ

عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ عَيْنَيْكَ؟ فَعَالَ: إِنَّهُ نَبِيٌّ. وَلَمْ يُصَدِّقِ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ أَعْمَى فَأَبْصَرَ حَتَّى دَعَا أَبَوَيْ الَّذِي أَبْصَرَ وَسَأَلُوهُمَا قَائِلِينَ: أَهَذَا هُوَ ابْنُكُمَا الَّذِي تَقُولَانِ إِنَّهُ وُلِدَ أَعْمَى؟ فَكَيْفَ أَبْصَرَ الْآنَ؟ أَجَابَهُمْ آبَاؤُهُ وَقَالَا: نَحْنُ نَعْلَمُ أَنَّ هَذَا وَلَدُنَا، وَأَنَّهُ وُلِدَ أَعْمَى، وَأَمَّا كَيْفَ أَبْصَرَ الْآنَ فَلَا نَعْلَمُ، أَوْ مَنْ فَتَحَ عَيْنَيْهِ، فَنَحْنُ لَا نَعْلَمُ، هُوَ كَامِلُ السِّنِّ فَسَأَلُوهُ، فَهُوَ يَتَكَلَّمُ عَن نَفْسِهِ. قَالَ آبَاؤُهُ هَذَا، لِأَنَّهُمَا كَانَا يَخَافَانِ مِنَ الْيَهُودِ، لِأَنَّ الْيَهُودَ كَانُوا قَدْ تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ الْمَسِيحُ، يُخْرَجَ مِنَ الْمَجْمَعِ. فَلِذَلِكَ قَالَ آبَاؤُهُ، "هُوَ كَامِلُ السِّنِّ، فَسَأَلُوهُ." فَدَعَاوَا ثَانِيَةَ الْإِنْسَانِ الَّذِي كَانَ أَعْمَى وَقَالُوا لَهُ: أَعْطِ مَجْدًا لِلَّهِ، فَإِنَّا نَعْلَمُ أَنَّ هَذَا الْإِنْسَانَ خَاطِئٌ. فَأَجَابَ ذَلِكَ وَقَالَ: أَخَاطِئُ هُوَ لَا أَعْلَمُ، إِنَّمَا أَعْلَمُ شَيْئًا وَاحِدًا، أَنِّي كُنْتُ أَعْمَى، وَالْآنَ أَنَا أَبْصِرُ. فَقَالُوا لَهُ أَيْضًا: مَاذَا صَنَعَ بِكَ؟ كَيْفَ فَتَحَ عَيْنَيْكَ؟ أَجَابَهُمْ: قَدْ أَخْبَرْتُمْ فَلَمْ تَسْمَعُوا، فَمَاذَا تُرِيدُونَ أَنْ تَسْمَعُوا أَيْضًا؟ أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذٌ؟ فَسْتَمَوْهُ وَقَالُوا لَهُ: أَنْتَ تَلْمِذُ ذَلِكَ، وَأَمَّا نَحْنُ فَإِنَّا تَلَامِيذُ مُوسَى، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ قَدْ كَلَّمَ مُوسَى، فَمَا هَذَا، فَلَا نَعْلَمُ مِنْ أَيْنَ هُوَ. أَجَابَ الرَّجُلُ وَقَالَ لَهُمْ: إِنْ فِي هَذَا عَجَبًا أَنْتُمْ مَا تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ فَتَحَ عَيْنَيْ، وَنَحْنُ نَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلخَطَاةِ، وَلَكِنْ إِذَا أَحَدٌ اتَّقَى اللَّهَ وَعَمَلَ مَشِيئَتَهُ، فَلَهُ يَسْتَجِيبُ. مُنْذُ الدَّهْرِ لَمْ يُسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيْ مَوْلُودٍ أَعْمَى. فَلَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ، لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا. أَجَابَهُ وَقَالُوا لَهُ: إِنَّكَ فِي الخَطَايَا قَدْ وُلِدْتَ بِجُمْلَتِكَ، أَفَأَنْتَ تَعْلَمُنَا؟ فَأَخْرَجُوهُ خَارِجًا. وَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا، فَوَجَدَهُ وَقَالَ لَهُ: أَتُؤْمِنُ أَنْتَ بِابْنِ اللَّهِ. فَأَجَابَ ذَلِكَ، وَقَالَ: فَمَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ بِهِ؟ فَقَالَ لَهُ يَسُوعُ: قَدْ رَأَيْتَهُ وَالَّذِي يَتَكَلَّمُ مَعَكَ هُوَ هُوَ. فَقَالَ لَهُ: قَدْ آمَنْتُ يَا رَبِّ، وَسَجَدَ لَهُ.

MEGALYNARION FOR PASCHA IN TONE ONE

The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day.

Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

تعظيمة عيد الفصح بالحن الأول

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

إِسْتَتِيرِي اسْتَتِيرِي يَا أُورْشَلِيمُ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُون، وَأَنْتِ يَا نَعِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَدَيْكَ.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

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

كينونيكون (ترنيمه المناولة) للفصح بالحن الثامن

جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَتَبَوَّعَ الَّذِي لَا يَمُوتُ دُوقُوا.

TRISAGION PRAYER

3-9 Day Memorial Service in memory of Zahie Nijmeh, offered by her children; Deanna, Jack, William, Joanne Nijmeh and their families. Memory Eternal!



HOLY BREAD OF OBLATION

OFFERED BY: Fr. Samer, the Clergy and the parishioners for the good of the parish council members, the building committee and the Ladies Auxiliary and their families. Many Years!

OFFERED BY: Fr. Samer, the Clergy and the parishioners for the good health of the Sunday school teachers; Alia Nystrom, Caitlin Timothy, Randa Hanani, Dimitry Youssef, Heather Simonovich, Samuel Hage, Hussam Ibrahim, Jocelyne Mikhael Otell and their families. Many Years!

OFFERED BY: Najah Louis and her family for the good health of her beloved husband Joseph Louis on the occasion of his birthday (May 11), and the good health of the Louis family. Many Years!

OFFERED BY: Suzan and Hadi Barghash for the good health of their grandson Bruce on the occasion of his 2nd birthday (May 14), and the good health of the Barghash family. Many Years!

OFFERED BY: Roula B Haddad on the occasion of her birthday (May 17). For the good health of all her brothers and sisters and their families. Many Years!

OFFERED BY: Hanna and Suad Eideh for the good health of their daughter Sana on the occasion of her birthday (May 17) and the good health of their daughter Lena Khoury and her family. Many Years!

OFFERED BY: Carol Sara and her husband Charlie Kawwas and their family, in memory of Carol's beloved father, Elian Sara (Four years memorial). Memory Eternal!

OFFERED BY: Ibtisam, Samer, Laila and Pierre Kreitem in memory of beloved husband and father Issam Kreitem (10 years memorial, May 13). Memory Eternal!



COFFEE HOUR

Offered By: Sunday School Teachers and Parents
Offered By the Nijmeh Family in memory of Zahie Nijmeh

*(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.
- **Lukas Anthony Srouji:** Graduating from Mount Carmel High School in San Diego and will be attending San Jose State University.
- **Ashley Jean Srouji:** Graduating from Foothill High School in Pleasanton and will be attending CalPoly.
- **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.

Thank you to Dominic Youssef for organizing the SOYO Retreat and to all the attendees and to the parents for their help.

Summer Spiritual Reading Program *A Sunday School - Bookstore Partnership*

Calling all students! Our parish is hosting a spiritual reading challenge that will run June - July. Students are invited to select a story from the lives of the saints and complete a small reflection (artwork, essay, poster or other). Reflections will be displayed at our Summer Family Night (date to be announced) and all participants will receive a \$10 gift card to our bookstore; teens will receive \$15. A great opportunity to read as a family!

Stay tuned for the recommended book lists by age and exciting new additions to the bookstore!



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!



The Sunday school teachers and staff are:

Fr. Samer: Spiritual Adviser

Alia Nystrom: Superintendent

Kindergarten: Caitlin Timothy

Grades 1 – 2: Randa Hanani, Jocelyne Mikhael

Grades 3 – 4: Dimitry Youssef

Grades 5 – 6: Heather Simonovich

Grades 7 – 12: Samuel Hage, Hussam Ibrahim

SUNDAY SCHOOL GRADUATES LIST 2025-2026

Pre k- 2nd Grade	3 – 6 Grade	7 – 12 Grade
Luka Hage	Geneva Ajlouni	Mila Haddad
Eli Hanani	Julia Wisner	Theodore Nystrom
Vera Nystrom	Anna Timothy	Rayan Akkary
Christian Akkary	Tatiana Hanani	Riad Akkary
Jaden Mackoul	Emma Leopold	Adriana Ajlouni
Julia Mackoul	Lucy Leopold	Fadi Kassis
James Timothy	Isabelle Timothy	Maya Otell
Farid Dabit	Leila Swanson	Eva Otell
Celine Dabit	Joseph Wisner	
Anna Leopold	Marc Haddad	
Landen Sakellar	John Cook	
Kaliyah Sakellar	Sofia Tanasa	
	Gabriella Ajlouni	
	Sofia Otell	

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 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*



Do You Want to Be a Priest?

A VOCATIONS RETREAT WITH THE
ANTIOCHIAN ARCHDIOCESE OF AMERICA

August 20-23, 2026
Antiochian Village Conference and Retreat Center

ANCIENT FAITH MINISTRIES

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

Guidance on Reading

By His Eminence Metropolitan Saba (Isper)

Many people do not properly understand what they read. Reading has its own principles and disciplines, and unless the reader observes them, he may lose his way in understanding the text before him.

One of the simplest of these principles is to read calmly and attentively. Hasty reading leaves little room for proper comprehension, for grasping the content, reflecting upon it, analyzing it, and arriving at the understanding intended by the author.

Likewise, neglecting punctuation marks—such as periods, commas, quotation marks, and the like—and failing to pause where necessary can lead the reader to conclusions never intended by the writer. Meanings become confused and intermixed. Such reading often produces mistaken results and may even end up contradicting what the author actually wished to say. Consequently, the reader burdens the text with meanings it does not contain and attributes to the writer thoughts that never crossed his mind—sometimes even the exact opposite of his point of view.

Avoid reading from a preconceived position, as when you prepare yourself to attack what you assume to be the author's stance because it differs from your own. In such a case, you read merely to argue and dispute, without paying attention to what the text itself is saying. You project onto it your own prior ideas and convictions, understanding the text according to your own preferences, or in a partial or distorted manner. This kind of reading is deeply flawed because it prevents you from seeking the truth.

Your prior attitude toward the author also plays a negative and often unconscious role in your understanding of the text. You reject or classify it beforehand simply because it comes from a certain person whom you dislike, disagree with, or oppose.

Such an attitude cuts you off from truly understanding the other person as he presents and defines himself. You remain enclosed within your own fortress, hurling accusations at those whom you reject personally or reject because of their ideas and positions. In this way, you harden within your intellectual shell, die in your isolation, and contribute nothing positive to society.

Sound reading is based on trying to understand the text as it truly is, without imposing upon it what you merely imagine to be there—when in reality those assumptions reside within yourself, whether because of bias, intention, or closed-

mindedness. Once you understand the author's perspective, you are then free to critique, reject, discuss, respond to, or debate it.

A story is not read in the same way as poetry. Likewise, a scientific book is not read in the same manner as a religious one. Every field has its own literary style and terminology, whose meanings differ from one discipline to another. It is both useful and necessary to know the characteristics of different literary forms, and this is acquired through the practice of reading itself. The reading of any text—and especially a religious text—also requires a purified intellectual approach; that is, you approach reading with a spirit that seeks truth, not with a spirit of criticism and attack. You first read in order to understand what the text wishes to say, and only afterward may you evaluate it intellectually according to your own position and the ideology you embrace.

Do not focus only on certain paragraphs while neglecting others. Read the entire text, and mark the sentences that draw your attention so that you may preserve or remember them. Selective reading of any text leads to false and distorted understandings.

Reading is a purifying act, because it obliges you to listen to what you read or hear, to become acquainted with the views of others, and to enter their world.

Reading helps you accept the other as he is and enter an understanding of him, even though you are not required to adopt his views. It also enriches you, through engagement with the ideas of others, by allowing you to benefit from what they have attained.

Reading is an inexhaustible mine of knowledge, and the path of reading leads to continual maturity. Remember the words of the Apostle Paul to his disciple Timothy (first epistle), and you will find great benefit in them:

“Devote yourself to reading (4:13)... Avoid profane and old wives' tales (4:7)... Avoid the obsession with arguments and quarrels, from which come envy, strife, insults, evil suspicions, and constant friction among people whose minds are corrupted and who have been deprived of the truth, imagining that godliness is a means of gain (6:4-5).”

ملاحظات في القراءة بقلم المتروبوليت سابا (اسبر)

كثيرون هم الذين لا يفهمون ما يقرأون بالشكل السليم. فللقراءة قواعد وأصول، ما لم يلتزم بها القارئ يتوه عن فهم ما يقرأ.

من أبسط هذه الأصول أن يقرأ بهدوء وتمعن، فالقراءة السريعة لا تترك مجالاً للاستيعاب الجيد، وإدراك المضمون، والتأمل به، وتحليله، والوصول إلى فهمه، بالشكل المطلوب، وكما يريد الكاتب تقديمه.

كما أنّ عدم الاهتمام بقراءة علامات التنقيط، من نقطة وفاصلة ومزدوجتين وإلى ما هنالك، والتوقف عندها، يؤدي بالقارئ إلى استنتاج ما لا يذكره الكاتب، وإلى اختلاط المعاني وتداخلها بعضها ببعض. وكثيراً ما توصل قراءة كهذه إلى نتائج مغلوطة، وقد تصل إلى حد مخالفة ما يريد الكاتب قوله، وتالياً تحميل النصّ المقروء ما ليس فيه، وتقويل الكاتب ما لم يخطر على باله، لا بل ما يعاكس، تماماً، وجهة نظره أحياناً.

تجنّب القراءة انطلاقاً من موقف مُسبق؛ كأن تستعد لمهاجمة ما تعتقده موقفاً ما للكاتب، يعاكس موقفك. في هذه الحالة أنت تقرأ لتماحك وتساجل، دون أن تهتم بما يقوله النص، وتالياً تُسقط عليه أفكارك وقناعاتك المسبقة. فتفهمه إمّا على ذوقك، أو بشكل منقوص، أو مشوّه. هذا النوع من القراءة سيء جداً، لأنّه يمنعك من البحث عن الحقيقة.

يلعب موقفك المسبق من الكاتب دوراً سلبيّاً، لا واعياً، في فهمك للنصّ. فترفضه أو تصنّفه مسبقاً، لمجرد أنّه صدر عن فلان، الذي لا تحبّه، أو لا توافقه، أو تقف في مصاف المضادين له.

موقف كهذا يقطع عنك سبل فهم الآخر كما يقدم نفسه، ويعرّف عنها. تبقى في حصنك المغلق، وتلقي التهم على هذا وذاك، ممّن ترفضهم شخصياً أو ترفض أفكارهم ومواقفهم، فتتجبر في قواعتك الفكرية، وتموت في عزلتك، ولا تقدّم للمجتمع موقفاً إيجابياً.

تقوم القراءة السليمة على محاولة فهم النص كما هو، وعدم تحميله ما تظنه فيه، وهو، في الحقيقة، فيك أنت، بهوى أو قصد أو انغلاق ما. بعد أن تفهم وجهة نظر الكاتب تستطيع نقده أو رفضه أو مناقشته أو الرد عليه أو مساجلته.

لا تُقرأ القصّة كما يُقرأ الشعر. كذلك لا يُقرأ الكتاب العلمي كما الديني. فلكلّ حقل أدبه الخاصّ ومصطلحاته، التي يختلف مدلولها من حقل إلى آخر. من المفيد والضروري أن تعرف خصائص الأنواع الأدبية، وهذا تكتسبه بممارسة القراءة، كما تفترض قراءة أيّ نصّ، والديني بالأخصّ، مقارنةً عقليةً طهريةً. بمعنى أنّك تُقبل على القراءة بروح البحث عن الحقيقة، لا بروح النقد والهجوم. تقرأ أولاً لتفهم ما يريد النصّ قوله، ولك بعد ذلك أن تحاكمه عقلياً بحسب موقفك، والإيديولوجيا التي تعتنقها.

لا تركز على فقرات بعينها، وتهمل سطوراً أخرى. اقرأ النصّ كلّ، وعلم على الجمل التي تلفتك، كيما تحفظها، أو تحتفظ بها. القراءة الانتقائية، لأيّ نصّ، توصل إلى مفاهيم خاطئة ومغلوبة له.

القراءة فعل تطهيري، لأنّها توجب عليك أن تصغي إلى ما تقرأه أو تسمعه، لتتعرّف إلى آراء غيرك، وتدخل إلى عوالمه.

تساعدك القراءة على قبول الآخر كما هو، والدخول في معرفته، وإن كنت غير مجبر على قبولها. كما تساعدك، عبر مناقشة أفكار غيرك، على الاغتناء بما عنده، وبما وصل إليه.

القراءة منجم لا ينضب من المعرفة، وطريق يودي السير فيه إلى النضج المستمر.

تذكر كلام بولس الرسول إلى تلميذه تيموثاوس (الرسالة الأولى)، تجد فائدة عظيمة:

"واظب على القراءة" (٤:١٣) ... "تجنّب الخرافات الباطلة وحكايات

العجائز" (٤:٧) ... "تجنّب هوس المناقشات والمباحكات، التي يصدر عنها

الحسد والشقاق والشتائم والظنون السيئة والمنازعات بين قوم فسدت

عقولهم، وأضاعوا الحقّ، وحسبوا التقوى سبيلاً إلى الربح (٦:٤-٥)." .

SOYO RETREAT DAY

PRAYER. FELLOWSHIP. FUN.

✝ AT CHURCH OF THE REDEEMER ✝

Saturday, May 16

SCHEDULE



10:00 AM MORNING PRAYERS

We'll begin the day together in prayer.



10:15 AM - 11:15 AM TALK & DISCUSSION WITH FR. SAMER

A time for spiritual discussion, Q&A, and encouragement.



11:15 AM - 12:15 PM GAMES & FELLOWSHIP

Outdoor and indoor games! Bring games, sports equipment, card games, or anything fun to share.



12:15 PM - 1:00 PM LUNCH TOGETHER

Burger lunch outside. Eat, hang out, and enjoy fellowship together!



1:00 PM WRAP UP & CLEAN UP

Quick clean-up and dismissal.



A DAY TO GROW IN FAITH, BUILD FRIENDSHIPS,
AND HAVE FUN TOGETHER!

≡ All are welcome! ≡

THINGS TO BRING



Yard games



Sports balls / equipment



Board games / card games



Anything fun to share!



Water bottle

PLEASE BRING SOMETHING TO SHARE FOR LUNCH:

SUGGESTED ITEMS:

- Lettuce
- Tomato
- Onion
- Cheese
- Pickles
- Burger buns
- Fruit
- Macaroni salad
- Chips
- Drinks
- Condiments (ketchup, mustard, mayo, etc.)
- Other sides

Antiochian Orthodox Church Of The Redeemer Presents

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.

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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.

GIVE TO ANTIOCHIAN ORTHODOX CHURCH OF THE REDEEMER



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

