



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

**ANTIOCHIAN ORTHODOX CHURCH OF
THE REDEEMER**

380 MAGDALENA AVE, LOS ALTOS HILLS, CA 94024

PHONE: (650) 941-1570

www.orthodoxredeemer.org

V. REV. FR. SAMER YOUSSEF, D. MIN

REV. FR. THEODORE SAKELLAR, MTS



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**DIVINE LITURGY VARIABLES ON THE FIFTIETH DAY AFTER
PASCHA
THE GREAT FEAST OF PENTECOST**

عيدُ العنصرة العظيم

THE FIRST ANTIPHON

The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

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

There are neither tongues nor words in which their voices are not heard. Their sound hath gone forth into all the earth, and their words unto the ends of the world.

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

Glory... Both now...

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

الانتيفونا الأولى

السَّمَاوَاتُ تُذِيعُ مَجْدَ اللَّهِ، وَالْقَلْبُ يُحْبِرُ بِأَعْمَالِ يَدَيْهِ. يَوْمٌ إِلَى يَوْمٍ يُبْدِي كَلِمَةً، وَلَيْلٌ إِلَى لَيْلٍ يُحْبِرُ عِلْمًا.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ، خَلِّصْنَا.

مَا مِنْ خِطَابٍ أَوْ كَلَامٍ لَا تَسْمَعُ بِهِ أَصْوَاتُهُمْ. إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ، وَفِي أَقْطَارِ الْمَسْكُونَةِ انْبَثَّ كَلَامُهُمْ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ، خَلِّصْنَا..

آمِينَ.... الْآنَ وَكُلَّ أَوَانٍ... الْمَجْدُ

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ، خَلِّصْنَا.

THE SECOND ANTIPHON

The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Zion let Him help thee.

Save us, O Good Comforter, who sing to Thee. Alleluia.

Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.

Save us, O Good Comforter, who sing to Thee. Alleluia.

The Lord grant thee according to thy heart, and fulfill all thy purposes.

Save us, O Good Comforter... Alleluia.

Glory... Both now and ever... Amen.

O, only begotten Son and Word of God...

الانتيفونا الثانية

لِيَسْتَجِبْ لَكَ الرَّبُّ فِي يَوْمِ الصِّيقِ. لِيُنْصِرَكَ اسْمُ إِلَهٍ يَعْفُوبَ. لِيُرْسِلَ لَكَ عَوْنًا مِنْ قُدْسِهِ، وَمِنْ صِهْيُونٍ لِيَعُضُدَكَ.

خَلَصْنَا أَبُوهَا الْمُعْزِي الصَّالِحَ، نَشْرَتَلْ لَكَ. هَلْلُوبِيَا.

لِيَذْكَرْ كُلَّ تَقْدِمَاتِكَ، وَيَسْتَسْمِنَ مُحْرَقَاتِكَ.

خَلَصْنَا أَبُوهَا الْمُعْزِي الصَّالِحَ، نَشْرَتَلْ لَكَ. هَلْلُوبِيَا.

لِيُعْطِكَ حَسَبَ قَلْبِكَ، وَيُتِمِّمَ كُلَّ رَأْيِكَ.

خَلَصْنَا أَبُوهَا الْمُعْزِي الصَّالِحَ، نَشْرَتَلْ لَكَ. هَلْلُوبِيَا.

المجد... الآن وكلّ أوانٍ... آمين

يا كَلِمَةَ اللَّهِ، الإِبْنَ الْوَحِيدِ...

THE THIRD ANTIPHON

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the request of his lips. Thou wentest before him with blessings of goodness, Thou hast set upon his head a crown of precious stones. He asked life of Thee, and Thou gavest him length of days unto ages of ages.

الانتيفونا الثالثة

يَا رَبُّ، بِقُوَّتِكَ يُفْرَحُ الْمَلِكُ، وَبِخَلَاصِكَ يَبْتَهِجُ جِدًّا. شَهْوَةٌ قَلْبِهِ قَدْ أُعْطِيَتْهُ، وَمَشِيئَةٌ شَفَنِيهِ لَمْ تُعْذَمْهُ.

إِنَّكَ قَدْ بَدَأْتَهُ بِبَرَكَاتِ الصَّلَاحِ. وَضَعْتَ عَلَى رَأْسِهِ إِكْلِيلًا مِنْ حَجَرٍ كَرِيمٍ. حَيَاةً سَأَلْتَكَ فَأَعْطَيْتَهُ طُولَ

الْأَيَّامِ وَإِلَى دَهْرِ الدَاهِرِينَ.

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

Be Thou exalted, O Lord, in Thy strength; we shall praise and sing of Thy mighty acts. **Save us, O Good Comforter, who sing to Thee. Alleluia.**

إيصوذيكون (ترنيمة الدخول) للعنصرة

إِرتَفِعْ يَا رَبُّ بِقُوَّتِكَ، نُسَبِّحُ وَنُرَتِّلُ لِعِزَّتِكَ. خَلِّصْنَا أَيُّهَا الْمُعَزِّي الصَّالِح، لِنُرَتِّلَ لَكَ. هَلِّلُوِيَا.

APOLYTIKION OF PENTECOST IN TONE EIGHT

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

أبوليتيكون العنصرة باللحن الثامن

مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهَنَا، يَا مَنْ أَظْهَرْتَ الصَّيَّادِينَ غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ، وَبِهِمْ اصْطَدَّتْ الْمَسْكُونَةُ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.

KONTAKION OF THE PENTECOST IN TONE EIGHT

When the High One descended, confusing tongues, He divided the nations.
And when He distributed the fiery tongues He called all to one unity.
Wherefore, in unison we glorify the most Holy Spirit.

القنذاق للعنصرة باللحن الثامن

عِنْدَمَا نَزَلَ الْعَلِيِّ مُبْلَبِلًا الْأَلْسِنَةَ، كَانَ لِأُمَّمٍ مُقْسِمًا. وَلَمَّا وَرَعَ الْأَلْسِنَةَ النَّارِيَّةَ، دَعَا الْكُلَّ إِلَى اتِّحَادٍ وَاحِدٍ، لِذَلِكَ بِاتِّفَاقِ الْأَصْوَاتِ، نَمَجِّدُ الرُّوحَ الْكَلِّيَّ قُدْسُهُ.

THE ANTI-TRISAGION HYMN

As many of you as have been baptized into Christ have put on Christ.
Alleluia. (*thrice*)

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

Have put on Christ. Alleluia.

Dynamis!

As many of you as have been baptized into Christ have put on Christ.
Alleluia.

بَدَلًا مِنْ قُدُوسِ اللَّهِ
أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا. (ثلاثا)
الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ؛ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ. آمِينَ.
الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.
قُوَّة!
أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.

THE EPISTLE

Their voice has gone out into all the earth.

The heavens declare the glory of God.

The Reading from the Acts of the Holy Apostles. (2:1-11)

When the day of Pentecost had come, the apostles were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and were bewildered, because each one heard them speaking in his own language. And they were all amazed and marveled, saying: "Behold, are not all these who are speaking Galileans? And how is it that we hear, each of us in our own language where we were born? Parthians and Medes and Elamites and the residents of Mesopotamia, Judæa and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, we hear them speaking in our own tongues the mighty works of God."

الرسالة

إِلَى كُلِّ الْأَرْضِ حَرَجَ صَوْتُهُمْ. السَّمَاوَاتُ تُذْبَعُ مَجْدَ اللَّهِ.

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ (2:1-11)

لَمَّا حَلَّ يَوْمَ الْخَمْسِينَ، كَانَ الرُّسُلُ كُلُّهُمْ مَعًا فِي مَكَانٍ وَاحِدٍ. فَحَدَّثَتْ بَعْتَهُ صَوْتٌ مِنَ السَّمَاءِ، كَصَوْتِ رِيحٍ شَدِيدَةٍ تَعْصِفُ، وَمَلَأَ كُلَّ الْبَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ. وَظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ، فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ، فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الْقُدُسِ، وَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى، كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطِقُوا. وَكَانَ فِي أُورَشَلِيمَ رِجَالٌ يَهُودٌ أَتَقِيَاءُ، مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ. فَلَمَّا صَارَ هَذَا الصَّوْتُ، اجْتَمَعَ الْجُمْهُورُ، فَتَحَيَّرُوا، لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَنْطِقُونَ بِلُغَاتِهِ. فَدَهَشُوا جَمِيعُهُمْ، وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ هَؤُلَاءِ الْمُتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ؟ فَكَيْفَ نَسْمَعُ كُلَّ مَنَّا لُغَتَهُ الَّتِي وُلِدَ فِيهَا؟ نَحْنُ الْفَرِثِيِّينَ، وَالْمَادِيِّينَ، وَالْعِيلَامِيِّينَ، وَسُكَّانَ مَا بَيْنَ النَّهْرَيْنِ، وَالْيَهُودِيَّةِ، وَكِبَادُوكِيَّةِ، وَبُنْتُسَ وَأَسِيَّةِ، وَفَرِجِيَّةِ، وَبِمْفِيلِيَّةِ، وَمِصْرَ، وَنَوَاحِي لِيبيَّةِ عِنْدَ الْقَيْرَوَانِ، وَالرُّومَانِيِّينَ الْمُسْتَوْطِنِينَ، وَالْيَهُودَ، وَالذُّخْلَاءَ، وَالْكَرِيتِيِّينَ، وَالْعَرَبَ، نَسْمَعُهُمْ يَنْطِقُونَ بِأَلْسِنَتِنَا بِعِظَائِمِ اللَّهِ.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirst, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of his belly shall flow rivers of living water.'" Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring Him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the

authorities or of the Pharisees believed in him? But this crowd, who do not know the Law, are accursed.” Nicodemus, who had gone to Him before, and who was one of them, said to them, “Does our Law judge a man without first giving him a hearing and learning what he does?” They replied, “Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee.” Again Jesus spoke to them, saying, “I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life.”

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإنجيليَّ البشيرِ والتلميذِ الطاهرِ (7:37-52; 8:12)

في اليومِ الأخيرِ العظيمِ مِنَ العيدِ، كَانَ يسوعُ واقفاً، فصاحَ قائلاً: إِنَّ عَطِشَ أَحَدٍ فليأتِ إليَّ وَيَشْرَبْ. مَنْ آمَنَ بي، كما قالَ الكتابُ، سَتَجْرِي مِنْ بَطْنِهِ أنهارُ ماءٍ حَيٍّ، إِنَّمَا قالَ هذا عَنِ الرُّوحِ الَّذِي كَانَ الْمُؤْمِنُونَ بِهِ مُزْمَعِينَ أَنْ يَقْبَلُوهُ إِذْ لم يَكُنِ الرُّوحَ الْقُدْسَ بَعْدَ. لِأَنَّ يسوعَ لَمْ يَكُنْ بَعْدُ قد مُجِدِّ، فَكَثِيرُونَ مِنَ الْجَمْعِ لَمَّا سَمِعُوا كَلَامَهُ، قالوا: هَذَا بِالْحَقِيقَةِ هُوَ النَّبِيُّ. وَقَالَ آخَرُونَ: هَذَا هُوَ الْمَسِيحُ، وَآخَرُونَ قالوا: أَلَعَلَّ الْمَسِيحَ مِنَ الْجَلِيلِ يَأْتِي؟ أَلَمْ يَقُلِ الْكِتَابُ إِنَّهُ مِنْ نَسْلِ داوُدَ، مِنْ بَيْتِ لَحْمَ، الْقَرِيَةَ حَيْثُ كَانَ داوُدُ، يَأْتِي الْمَسِيحُ؟ فَحَدَّثَ شِقَاقٌ بَيْنَ الْجَمْعِ مِنْ أَجْلِهِ، وَكَانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُمَسِّكُوهُ، وَلَكِنْ لَمْ يُلْقِ أَحَدٌ عَلَيْهِ يَدًا، فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ، فَقَالَ هَؤُلَاءِ لَهُمْ: لِمَ لَمْ تَأْتُوا بِهِ؟ فَأَجَابَ الْخُدَّامُ: لَمْ يَتَكَلَّمْ قَطُّ إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ! فَأَجَابَهُمُ الْفَرِيسِيُّونَ: أَلَعَلَّكُمْ أَنْتُمْ أَيْضاً قَدْ ضَلَلْتُمْ، هَلْ أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ الْفَرِيسِيِّينَ آمَنَ بِهِ؟ أَمَّا هَؤُلَاءِ الْجَمْعُ، الَّذِينَ لَا يَعْرِفُونَ النَّامُوسَ، فَهُمْ مَلْعُونُونَ. فَقَالَ لَهُمْ نيقوديمسُ، الَّذِي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلًا، وَهُوَ وَاحِدٌ مِنْهُمْ: أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَانًا إِنْ لَمْ يَسْمَعْ مِنْهُ أَوَّلًا، وَيَعْلَمُ مَا فَعَلَ؟ أَجَابُوا وَقَالُوا لَهُ: أَلَعَلَّكَ أَنْتَ أَيْضاً مِنَ الْجَلِيلِ؟ إِبْحَثْ وَانظُرْ، إِنَّهُ لَمْ يَقُمْ نَبِيٌّ مِنَ الْجَلِيلِ. ثُمَّ كَلَّمَهُمْ أَيْضاً يسوعُ قائلاً: أَنَا هُوَ نُورُ الْعَالَمِ، مَنْ يَتَّبِعْنِي فَلَا يَمْشِي فِي الظَّلَامِ، بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ.

MEGALYNARION FOR THE FEAST IN TONE SEVEN

O Thou who without experience of corruption wast found to be with child,
and didst lend flesh unto the Word Who devised all things, O thou Mother
who hast not known wedlock, O Virgin Theotokos, vessel of the

Uncontainable One, dwelling place of thy boundless Fashioner, thee do we magnify.

تعظيمة العنصرة بالحن السابع

لَقَدْ حَبَلْتِ وَلَمْ تُمَارِسِي خُبْرَةَ فَسَادٍ، وَأَفْرَضْتِ جَسَدًا لِلْكَامَةِ الْبَارِي الْكَلِّ، أَيَّتْهَا الْأُمُّ الَّتِي لَمْ تَعْرِفِ رَجُلًا،
الصَّائِرَةَ خِزَانَةً لِخَالِقِكَ الَّذِي لَا يُطَاقُ، وَمَسْكِنًا لِمُبْدِعِكَ الَّذِي لَا يُدْرَكُ. لِذَلِكَ يَا وَالِدَةَ الْإِلَهِ الْعِذْرَاءِ لَكَ
نُعْظَمُ.

KOINONIKON (COMMUNION HYMN) FOR PENTECOST IN TONE EIGHT

Thy good Spirit shall lead me in the land of uprightness. Alleluia.

كينونيكون (ترنيمة المناولة) للعنصرة بالحن الثامن

روحك الصالح يهديني في أرضٍ مستقيمة. هَلِّلُويَا.

THE KNEELING PRAYERS

DEACON: Again and again, let us, **on bended knees**, pray to the Lord.

CHOIR: Lord, have mercy.

THE FIRST KNEELING PRAYER

PRIEST: O Lord, who art immaculate, undefiled, unoriginate, invisible, incomprehensible, inscrutable, unchanging, unsurpassable, immeasurable, forbearing, who alone hast immortality, who dwellest in light unapproachable, who hast made heaven and earth and the sea, and all created things therein, who grantest unto all men their petitions before they ask: we pray Thee and beseech Thee, O Master, who lovest mankind, the Father of our Lord and God and Savior, Jesus Christ, who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and of Mary, the ever-virgin and most glorious Theotokos, who first did teach in words and afterwards did show by deeds, when He endured His saving passion, who did give us, Thy humble and sinful and unworthy servants, an example, whereby we should offer unto Thee prayers with the bending of the neck and knees, both for our own sins and for the ignorance of the people:

Do Thou Thyself, who art great in mercy and lovest mankind, hearken to us in that day when we shall call upon Thee, and especially on this day of Pentecost, on which, after our Lord Jesus Christ had ascended into the heavens and had sat down at the right hand of Thee, the God and Father, He did send down upon His Holy Disciples and Apostles the Holy Spirit, which did also sit upon each of them, and they were all filled with His inexhaustible grace, and they spake with other tongues of Thy greatness, and they prophesied. Hearken, therefore, to us now who pray to Thee, and remember us, humble and condemned as we are, and turn again the captivity of our souls, Thou that hast Thine own compassion as intercessor for us. Receive us who fall down before Thee and cry: We have sinned. We have cleaved unto Thee from our birth, even from our mother's womb. Thou art our God, but since our days have passed in vanity, we have been stripped of Thine help, we have been deprived of every defense. But emboldened by Thy compassions, we call out: Remember not the sins of our youth and our ignorance and cleanse Thou us of our secret sins, cast us not away in time of old age; when our strength faileth, forsake us not. Before we return to the earth, make us worthy to turn again unto Thee, and attend to us in favor and grace. Measure our transgressions according to Thy compassion, set the depth of Thy compassions against the multitude of our offenses. Look down from Thy holy heights, O Lord, upon Thy people here present who await of Thee rich mercy. Visit us in Thy goodness. Deliver us from the power of the devil. Make firm our lives with Thy holy and sacred laws. Entrust Thy people to a faithful guardian angel. Gather us all into Thy Kingdom. Grant pardon to those that hope in Thee. Forgive them and us our sins. Purify us by the operation of Thy Holy Spirit. Destroy the snares set for us by the enemy.

DEACON: Help us; save us; have mercy on us; raise us up; and keep us, O God, by Thy grace.

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

CHOIR: To Thee, O Lord.

PRIEST: For Thine it is to show mercy on us and to save us, O our God, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever and unto ages of ages.

CHOIR: Amen.

THE SECOND KNEELING PRAYER

DEACON: Again and again, let us, **on bended knees**, pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord Jesus Christ our God, who hast given Thy peace to men, and, being present still in this life, doth ever grant the gift of the All-Holy Spirit to the faithful, as an inheritance that cannot be taken away, Thou didst send down today in a manner most clear, this grace upon Thy holy Disciples and Apostles, and didst open their lips with tongues of fire. Through them every race of man hath received, through the hearing of the ear, the knowledge of God in our own languages. We have been enlightened by the light of the Spirit, and we have been freed from delusion as from darkness, and through the distribution of the perceptible tongues of fire and the wondrous operation of the same, we have been taught the faith that is in Thee, and we have been illumined so as to praise Thee with the Father and the Holy Spirit, one Godhead and Power and Authority. For Thou art the Brightness of the Father, the express image, inalterable and immovable, of His essence and nature, the Fountain of wisdom and grace. Open Thou also the lips of me, the sinner, and teach me how I ought and for what I must pray. For Thou knowest the multitude of my sins, but Thy compassion shall overcome the enormity thereof. For lo, in fear I stand before Thee; into the sea of Thy mercy have I cast the desperation of my soul. Govern my life, Thou that governest all creation with Thy word and with the unutterable power of Thy wisdom, O tranquil Haven of the storm-tossed, and make known to me the way wherein I should walk. Grant to my reasoning the Spirit of Thy fear, and renew a right Spirit within me. And with Thy governing Spirit, establish my faltering mind that, being guided every day by Thy good Spirit toward what is useful, I may be vouchsafed to keep Thy

commandments and always to remember Thy glorious coming-again, which shall search out our deeds. Despise me not, lest I be deceived by the corrupting pleasures of the world, but enable me to yearn for the enjoyment of the treasures of that to come. For Thou hast said, O Master, that whatsoever may be asked in Thy name shall be freely received from Thy co-eternal God and Father. I, the sinner, therefore, at the descent of Thy Holy Spirit, do supplicate Thy goodness: Do Thou render unto me whatsoever I have asked unto salvation. Yea, O Lord, the good and abundant Giver of every benefit, for Thou art He that granteth most abundantly that which we ask. Thou art He that sinlessly became the compassionate, merciful partaker of our flesh and, to those that bend their knees before Thee, dost Thou graciously bend down and become the propitiation of our sins. Grant then, O Lord, Thy compassions to Thy people. Harken to us from Thy holy heaven. Sanctify them by the power of Thy saving right hand. Shelter them with the shelter of Thy wings. Despise not the works of Thy hands. Against Thee only do we sin, but Thee alone do we also adore. We know not how to worship a strange god, nor how to stretch forth our hands to any other god, O Master. Forgive us our offenses, and accept our prayers with the bending of our knees; extend to us all the hand of Thine aid, and receive the prayer of all as acceptable incense, rising before Thy most-good Kingdom.

DEACON: Help us; save us; have mercy on us; **raise us up**; and keep us, O God, by Thy grace.

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

CHOIR: To Thee, O Lord.

PRIEST: Through the favor and grace of Thine only-begotten Son, with whom Thou art blessed, together with Thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

THE THIRD KNEELING PRAYER

DEACON: Again and again, let us, **on bended knees**, pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O ever-flowing Fountain of life and light, creative Power co-eternal with the Father; who hast most excellently fulfilled the whole dispensation of the salvation of mortals, Christ our God, who didst burst the indestructible bonds of death and the bolts of Hades and hast trampled down the multitude of evil spirits; who didst offer Thyself as a blameless victim, giving Thine immaculate body as a sacrifice, unblemished and inviolate of all sin and, through that dread and indescribable act of sacrifice, bestowed eternal life upon us; who didst descend into Hades and break down its eternal bars, showing forth the way up to those who sat in the lower world; who with allurements of Divine wisdom, didst entice the author of evil, the dragon of the abyss, and with cords of gloom didst bind him in Hades in unquenchable fire, and Thou didst confine him in outer darkness by Thine infinite might; Thou, who art the greatly glorified Wisdom of the Father, didst manifest Thyself as a great Helper to the oppressed and didst enlighten those that sat in darkness and in the shadow of death; Thou, Lord of eternal glory and beloved Son of the Father most high, Light everlasting of Light everlasting, Sun of righteousness: Hearken to us who pray unto Thee, and give rest to the souls of Thy servants, our fathers and brethren, who have fallen asleep before us, and our other kinsmen after the flesh, and all Thine own who are in the faith, of whom we now make memorial, for in Thee is the power over all, and in Thine hand Thou holdest all the ends of the earth. Almighty Master, God of the fathers and Lord of mercies, Maker of the race of mortals and immortals and of every nature of man, of that which is brought together and again put asunder, of life and of the end of life, of sojourning here and of translation there, who dost measure the years of life and set the times of death, who bringest down to Hades and raisest up, binding in infirmity and releasing unto power, dispensing present things according to need and ordering those to come as is expedient, quickening with the hope of resurrection those that are smitten with the sting of death. Thyself, O Master of all, God our Saviour, the Hope of all the ends of the earth and of those who are far off upon the sea, who, on this last and great

and saving day of Pentecost, didst show forth to us the mystery of the Holy Trinity, consubstantial and co-eternal, undivided and unmingled, and didst pour out the descent and presence of Thy holy and life-giving Spirit in the form of tongues of fire upon Thy holy Apostles, appointing them to be the evangelists of our pious faith and showing them to be confessors and preachers of the true theology; who also, on this all-perfect and saving feast, dost deign to receive oblations and supplications for those bound in Hades, and grantest unto us the great hope that respite and comfort will be sent down from Thee to the departed from the grief that doth bind them. Hearken to us, Thy humble and piteous ones who pray, and give rest to the souls of Thy servants who have fallen asleep before us in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow and sighing have fled away; and do Thou place their souls in the tabernacles of the righteous; and make them worthy of peace and repose. For the dead praise Thee not, O Lord, neither do those in Hades dare to offer Thee confession, but we, the living, bless Thee and supplicate Thee and offer propitiatory prayers and sacrifices for their souls.

PRIEST: O great and most High God, who alone hast immortality and dwellest in light unapproachable, who hast made all creation in wisdom, who hast divided the light from the darkness and hast appointed the sun to rule the day, the moon and the stars also to rule the night, who hast vouchsafed unto us sinners at this present hour also to come before Thy presence with confession and to offer unto Thee our evening praise: Do Thou Thyself, O Lord, who lovest mankind, direct our prayer as incense before Thee, and accept it as a savor of sweet fragrance, and grant that we may pass the present evening and the coming night in peace. Endue us with the armor of light. Deliver us from the terror of the night and from everything that walketh in darkness, and grant that the sleep which Thou hast appointed for the repose of our weakness may be free from every imagination of the devil. Yea, O Master, Bestower of all good things, may we, being moved to compunction upon our beds, call to remembrance Thy name in the night, that, enlightened by meditation on Thy commandments, we may rise up in joyfulness of soul to glorify Thy goodness, offering up prayers and

supplications unto Thy tender love, for our sins and for those of all Thy people, whom do Thou visit in mercy, through the intercessions of the Holy Theotokos.

DEACON: Help us; save us; have mercy on us; **raise us up**; and keep us, O God, by Thy grace.

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

CHOIR: To Thee, O Lord.

PRIEST: For Thou art the repose of our souls and bodies, and unto Thee we ascribe glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.



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

OFFERED BY: Mitch and Maria Segal on the occasion of their 42nd wedding anniversary (May 26) and the good health of their grandchildren Mason and Olivia. For the good health of the Segal, McCrea and Snowden families. Many Years!

OFFERED BY: David and Hala Aboujudom for the good health of their family on the occasion of their birthdays; Suzanne Dahu (May 21), David Jr. birthday (May 26), Hala (May 27), Gabriel Younan (June 5) and Stacey Younan (June 6). Many Years!

OFFERED BY: Henry Veizades for the good health of his wife Sheila on the occasion of her birthday (May 31) and the good health of their son Gregory on the occasion of his birthday (June 6) and the good health of their son Michael. For the good health of the Veizades and Hanna families. Many Years!

OFFERED BY: Bogdan and Kate Tanasa for the good health of their daughter Sofia on the occasion of her 11th birthday (May 31) and the good health of the Tanasa family. Many Years!

OFFERED BY: Suad Kattuah in memory of her beloved husband Fuad Kattuah (9 Year Memorial). Memory Eternal!

OFFERED BY: Mitch and Maria Segal in memory of their beloved son Andrew. Memory Eternal!

OFFERED BY: Nawal Jaber in loving memory of her husband Nicola, her parents; Maria and Said, her siblings; Suad, Boulos, Jad and Salwa, her nephews; James and Said. Memory Eternal!

OFFERED BY: Hadi and Suzan Barghash in Loving Memory of Lorees Seikaly Barghash on the occasion of her 100th Birthday in Heaven (May 29). Memory Eternal!

OFFERED BY: Jeannette Asfour in memory of her parents Kayed, Angelina and stepmother Jawhara, her brother Atta and her grandparents Tawfiq and Julia. Memory Eternal!



COFFEE HOUR

Offered By: Ladies Auxiliary

*(To host the Coffee Hour, please contact Wardeh Asfour @408-718-3339
office@orthodoxredeemer.org*

Online Link: <https://holymtransfiguration.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)

*Fr. Samer will be out of town Monday May 25th to Thursday June 4th.
In case of emergency, please contact Fr. Samer @ (408) 375-5673
Or Fr. George Baalbaki @ (586) 214-4428.*

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.
- **Dominic Youssef:** Graduating with three Associate Degrees from West Valley College with honors, and transferring to San Jose State University studying Aviation and minor in Business.
- **Taleen Ammari:** Graduating from Presentation High School and will be attending Santa Clara University.
- **Angelena Hanani:** Graduating from Archbishop 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.

UPCOMING EVNTS AT THE CHURCH

Please save the date

June 13: *Book Club, Saturday June 13@ 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*

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.

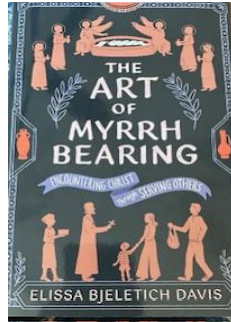
Summer Spiritual Reading Program

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!

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.

VOCATIONS

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

Regarding the Priest's Clothing

By His Eminence Metropolitan Saba (Isper)

Toward the end of the last century, a lively debate arose in Greece—especially in Athens—over what a priest should wear outside the liturgical services: the traditional cassock or the clerical suit. It is said that during that period, Saint Paisios the Athonite received many visitors asking for his opinion on the matter. After the questions became frequent, the saint removed all the leaves from one of the two olive trees in the garden of his hermitage. Thereafter, he would answer the question by saying: “Look at these two olive trees and tell me: which one is more beautiful?”

I begin with this story to speak briefly about a phenomenon that has become increasingly common in our Archdiocese. Many priests have begun to abandon the clerical suit and return to the traditional priestly garment, along with long hair and beards. This development deserves careful study and analysis of the factors that have contributed to it. As the metropolitan of this Archdiocese, and although I personally prefer the cassock with a neatly trimmed, moderate beard (I may explain my reasons on another occasion), I have not imposed a specific style of outward appearance on the clergy. I continue to leave this matter to the history and conscience of each priest, while taking into account the realities of American society, the history of our Archdiocese, and the changes that have taken place over the past twenty years. Clothing does not sanctify a person, but it does play a role in expressing who he is and the ministry he serves.

Yet as extremes have begun to appear in both models, a clarifying and guiding word is due.

Traditionally, a priest's attire outside the liturgical services consisted of the cassock (*gounbaz*), the outer robe (*exorasso*), and the hat (*kalimavkion*). As patterns of life changed, cities expanded, transportation increased, and pastoral responsibilities diversified, many priests began wearing only the cassock during routine travel and informal visits. At the same time, the *exorasso* remained essential and used whenever the priest entered a church or monastery, since it is the principal garment of his priestly vesture. In the archdioceses of the diaspora, however, the clerical suit became the norm. During the 1970s, practical considerations also led many priests

to shorten their hair and beards. Another contributing factor was that some clergy entered secular professions for various reasons beyond the scope of this article.

Two problematic tendencies emerged during this period. The first was an excessive relaxation of standards. Some priests ceased wearing even the clerical suit and began dressing in whatever casual clothing was most comfortable, to the point that they were no longer distinguishable from others. Outward appearance reflects one's inner disposition. External conduct reveals what is within. Some clergy lost a sense of dignity and forgot that they are consecrated to the service of God twenty-four hours a day.

The second tendency began after the 1990s as a reaction against the spirit of secularization that had dominated many church circles during the second half of the twentieth century. One visible expression of this reaction was a return to long hair and beards and the rejection of the clerical suit. Some went so far as to claim that priests who do not maintain a traditional appearance somehow lack sacramental grace. This dangerous way of thinking must be recognized and treated with patience, discernment, and calm.

This issue has a particular dimension in our Archdiocese. Many converts were drawn to the Orthodox Church because of the modernization adopted by their former churches, along with the liberalizing trends that followed — developments that far exceeded what those who launched the “Church for Our World” movement in the 1960s had envisioned. The more forcefully secularization manifests itself in the Church, the more strongly traditionalism tends to arise in response. This is a principle that rarely fails.

At one luncheon, a newly consecrated bishop asked the deacon of a well-known metropolitan — renowned worldwide for his spiritual depth and theological writings — how many sets of liturgical vestments his elderly metropolitan owned. The metropolitan answered his deacon and replied: “Tell him that I do not concern myself with the theology of ribbons.” His response was sharp, but no sharper than the triviality of the question. I personally know how meticulously this elder celebrated the liturgy and how deeply he cared about both its outward beauty and inner meaning. But he wished to teach the young bishop a lesson: focus on depth

and substance and avoid becoming preoccupied with appearances and liturgical extravagance.

I therefore urge our priests always to “go deeper” in everything.

It is important that a priest’s clothing conform to the traditions of the Church and to the guidance followed in his Archdiocese. I allow the priests of our Archdiocese to follow either style in their outward appearance: the traditional attire or the clerical suit. This is a matter related to their spiritual conscience and the direction of their spiritual life. For that reason, I do not compel them to act against their conscience. What I do require is a dignified appearance and impeccable cleanliness. A priest should not dress in a flashy manner, following the latest fashion trends. Rather, his appearance should be appropriate, clean, and well-ordered. Those who wear the clerical suit should avoid excessive elegance and should not replace it with casual daily clothing. Likewise, priests who follow the traditional style should not allow their hair and beards to become excessively long, unkempt, or untrimmed. They should appear orderly and respectable. A parish priest is not a monk secluded in his monastery. He is a married man responsible for his wife and children, and his priestly ministry calls him to accompany his parishioners in every circumstance of life. Both groups should also pay close attention to personal hygiene, especially if they serve in humid, hot, and coastal regions.

The Fathers of the Church teach us that virtue lies in moderation. It is the “middle way between two extremes.” Generosity, for example, stands between wastefulness and stinginess. Courage lies between recklessness and cowardice. The same principle applies here. A priest’s appearance should be neither overly refined nor overly neglected. It is even advisable to wear a small amount of subtle, non-overpowering fragrance. Let us be dignified both inwardly and outwardly—in form and in substance, in appearance and in essence. In this way, we may fulfill our ministry with reverence and godliness, taking great care that it be pleasing to God before anyone else.

في ثياب الكاهن

بقلم المترولوجيت سابا (اسبر)

في أواخر القرن الماضي احتدّ النقاش، في اليونان، وبالأخص في أثينا، حول ما يجب أن يرتديه الكاهن، خارج الخدم الليتورجية، بين الثوب التقليدي (الغنباز) أو البدلة المدنية (clergy suit). ويُروى عن القديس باييسوس، أنّه، في تلك الفترة، استقبل عدداً كبيراً من الزوار الذين يسألونه رأيه في الأمر. بعدما كثر السائلون، عمد القديس إلى نزع كلّ أوراق إحدى شجيرتي الزيتون اللتين في حديقة منسكه. وصار يجيب السائلين هكذا: انظروا إلى هاتين الزيتونيتين واحكما أيّهما الأجمل؟

أبدأ بهذه القصة لأنكّم قليلاً في ظاهرة باتت منتشرة في أوساط أبرشيتنا. بدأ تخلي الكثير من الكهنة عن البدلة المدنية والعودة إلى الثوب الكهنوتي التقليدي والشعر واللحية الطويلين. بالطبع، يحتاج الأمر إلى دراسة معمقة وتحليلية للأسباب التي ساهمت في ذلك. باعتباري مطران الأبرشية، وعلى الرغم من تفضيلي ارتداء الغنباز والاكتفاء بلحية معتدلة مهذبة، [قد أفصل الأسباب في إطارٍ آخر] فإنّي لم ألجأ إلى إلزام الكهنة على اعتماد نمط محدّد بعينه في مظهرهم الخارجي. لا أزال أترك الأمر لتاريخ كلّ كاهن وضميره، متفهماً المجتمع الأميركي وتاريخ الأبرشية، والتغيّرات التي طرأت عليها في السنوات العشرين الأخيرة. ليس القماش من يقُدّس الإنسان، ولكنّه يلعب دوراً في التعبير عن الشخص ودوره.

لكن إذ بدأ التطرف يظهر في كلا النموذجين، فلا بد من كلمة توضيحية وتوجيه.

كانت ثياب الكاهن خارج الخدمة الليتورجية تقليدياً الغنباز والجبّة والقلوسة. بدأ التأقلم مع تغيّر نمط المعيشة وتوسّع المدن وكثرة المواصلات وتنوّع خدمات الكاهن الرعوية، يدفع إلى الاكتفاء بالغنباز فقط، في أثناء تجول الكاهن وزياراته غير الرسمية. فيما ظلّ ملزماً بالجبّة في دخوله الكنيسة أو الدير وما إلى ذلك، لأنّ الجبّة هي الجزء الأساسي من ثيابه الكهنوتية. بينما سادت البدلة الكهنوتية المدنية clergyman suit في أبرشيات الانتشار. طبعاً بدأ التخفيف من طول الشعر واللحية مع بدء

سبعينيات القرن الماضي للأسباب العملية ذاتها. وساهم في ذلك دخول عدد من الكهنة في المجال الوظيفي المدني لأسباب عديدة لا يتسع المجال لمناقشتها في هذا المقال.

ثمة ظاهرتان، تحملان تطرفاً، رافقتا المرحلة التالية من شيوع هذا التخفيف. تظهر الأولى في المغالاة في التخفيف إلى حدّ عدم التقيّد بالبدلة الكهنوتية المدنية، وسمّاح بعض الكهنة لأنفسهم بالثياب التي تريحهم casual ، بحيث لم يعد الكاهن يتميّز عن غيره. معلومٌ أنّ المظهر الخارجي يعكس البعد الداخلي الذي يعيشه الإنسان. فالسلوك الظاهر تعبير عمّا في الداخل. غاب الوقار عن بعض الكهنة، ونسي بعضهم أنّهم مكرّسون لخدمة الله ٢٤/٢٤.

أمّا الثانية فبدأت بعد تسعينيات القرن الماضي، كردّة فعلٍ على روح "العلمنة" التي هيمنت على الأوساط الكنسية في النصف الثاني من القرن ذاته، وكان مظهر الكاهن أحد هذه الرّدات. فبدأنا نشهد عودة إلى إطالة الشعر واللحي ونبد البدلة الكهنوتية المدنية. ووصل الأمر ببعضهم إلى القول بعدم توفر النعمة الأسرارية عند الكهنة الذين لهم المظهر غير التقليدي! هذا يُنذر بخطرٍ يجب التنبّه إليه ومداواته بصبر وتأن وهدوء.

تكمّن خصوصية هذا الموضوع، أقلّه في أبرشيّتنا، في أنّ الكثير من المهتمين التحقوا بالكنيسة الأرثوذكسية بسبب العصرية التي اعتمدها كنائسهم القديمة، وما تبعها من "لبرلة" فاقت تصوّر الذين بدأوا، منذ ستينيات القرن العشرين، ما سُمي بحركة "كنيسة من أجل عالمنا". بقدر ما تزداد مظاهر "العلمنة" تشدّداً في الكنيسة، تزداد مظاهر "التقليدية" فيها. هذه قاعدة لا تخطئ.

في لقاء غداء ضمّ أحد المطارنة المعروفين، على الصعيد العالمي، بروحانيّتهم وكتاباتهم اللاهوتية، استوضح أحد الأساقفة الجدد شماسَ ذاك المطران الشيخ عن عدد البدلات الليتورجية التي يملكها! فأجاب ذاك شماسه بأنّ يجيب صاحب السؤال هكذا: "إنّني لا أهتمّ بلاهوت "الشراطيط". بالطبع، كان جوابه عنيفاً بمقدار

تفاهة السؤال. وأنا أعلم شخصياً كم كان هذا الشيخ يتقن الخدمة الليتورجية ويهتم بجمالها الخارجي والداخلي. لكنّه أراد أن يلقّن ذلك الأسقف الشاب درساً في الاهتمام بالعمق والجوهر، كي يحفظه من "الأزيائية" والترف الليتورجيين.

أوجّه كهنتنا إلى أن "يذهبوا إلى العمق دوماً" في كلّ شيء. من الضروري أن يكون ما يلبسه الكاهن مراعيّاً للأصول الكنسية والتوجيه المتبع في أبرشيّته. أسمح لكهنة أبرشيّتنا أن يتبعوا في مظهرهم الخارجي النمطين؛ أعني التقليدي والمدني clergy man suit. هذا أمرٌ له علاقة بضميرهم الروحي ونهج حياتهم الروحية، وتالياً لا أغضبهم على مخالفة ضميرهم. لكنني أمرهم بالمظهر اللائق والنظافة التامة. يجب ألا يكون الكاهن على أنيقة صارخة، متّبعاً الموضة على آخر نمط، بل يجب أن يكون مظهره لائقاً ونظيفاً ومرتباً. فلا يغالي من اعتاد على البدلة الكهنوتية المدنية في التأنق، ولا يستبدلها بثياب أخرى يومية casual. وكذلك الكاهن التقليدي، يجب ألا يفرط في إطالة لحيته وشعره وعدم تمشيطهما وتهذيبهما، وذلك كي يبدووا لائقين، فهو ليس راهباً لا يبرح دير، بل متزوجٌ ملزماً بزوجته وأولاده، كما تلزمه خدمته الكهنوتية بمرافقة أبناء رعيّته في كافة ظروفهم الحياتية. لينتبه الاثنان جيّداً إلى التعرّق، خاصّة إذا كان الكاهن يخدم في منطقة رطبة وساحلية.

يعلّمنا آباء الكنيسة أنّ الفضيلة تكمن في الاعتدال. إنّها "الوسط بين تطرفين". فالكرم، على سبيل المثال، هو الوسط بين الإسراف والتقتير. والشجاعة هي الوسط بين التهور والجبن، وهكذا... إلخ. على هذا المنوال، يجب أن يكون مظهر الكاهن، لا شديد الأناقة ولا شديد الإهمال، ومن المستحسن وضع قليل العطر غير الصارخ. فلنكن لائقين من الداخل والخارج، في الشكل والمضمون، في المظهر والجوهر. فنتّم خدمتنا بورع وتقوى؛ حريصين بدقّة على أن تكون مرضية لله قبل أي آخر.

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