

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

**ANTIOCHIAN ORTHODOX CHURCH OF
THE REDEEMER**

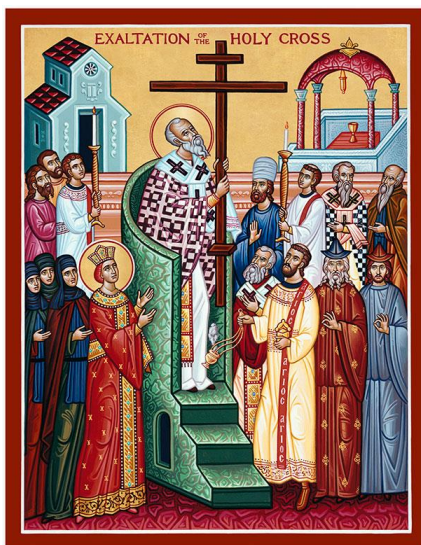
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V. REV. FR. SAMER YOUSSEF, D. MIN

REV. FR. THEODORE SAKELLAR, MTS



SEPTEMBER 20, 2026

SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS

**GREAT-MARTYR EUSTATHIOS AND HIS FAMILY; VENERABLE-MARTYR HILARION
OF ST. ANNE SKETE ON ATHOS**

الأحد بعد عيد رفع الصليب المقدس

THE FIRST ANTIPHON

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

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

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel.

Glory... Both now...

الانتيفونا الأولى

إِلَهِي إِلَهِي أَنْظُرْ إِلَيَّ لِمَاذَا تَرَكْتَنِي؟ لِمَاذَا ابْتَعَدْتَ عَن نُّصْرَتِي وَعَنْ كَلِمَاتِ أُنْبِيَايَ.
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.

إِلَهِي أَنَا فِي النَّهَارِ أَصْرُخُ إِلَيْكَ فَلَا تَسْتَجِيبُ، أَمَا أَنْتَ يَا مِدْحَةَ إِسْرَائِيلَ فَتَسْكُنُ فِي الْأَقْدَاسِ.
الْمَجْدُ ... الْآنَ ...

THE SECOND ANTIPHON

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

Save us, O Son of God, Who wast crucified in the flesh, who sing to Thee:
Alleluia.

This is Mount Zion wherein Thou hast dwelt.

God is our King before the ages. He hath wrought salvation in the midst of the earth.

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

الانتيفونا الثانية

أَللَّهُمَّ لِمَاذَا أَفْصَيْنَا إِلَى الْأَبَدِ؟ أَدْكُرْ جَمَاعَتَكَ الَّتِي أَفْتَنَيْتَ مِنْذُ الْقَدَمِ.
خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ عَنَّا بِالْجَسَدِ، إِذْ نُرْتَلِّ لَكَ هَلْلُويَا.
جَبَلُ صِهْيُونِ هَذَا الَّذِي فِيهِ سَكَنْتَ.

اللَّهُ هُوَ مَلِكُنَا مِنْذُ الْقَدَمِ، صَنَعَ الْخَلَاصَ فِي وَسْطِ الْأَرْضِ.
الْمَجْدُ ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْابْنَ الْوَحِيدِ...

THE THIRD ANTIPHON

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy.

الانتيفونا الثالثة

الرَّبُّ قَدْ مَلَكَ فَلْتَرْتَعِدِ الشُّعُوبُ، وَاسْتَوَى عَلَى الشَّرُوبِيمِ فَلْتَتَزَلَزِلِ الْأَرْضُ. الرَّبُّ عَظِيمٌ فِي صِهْيُونٍ وَمُتَعَالٍ عَلَى جَمِيعِ الشُّعُوبِ. فَلْيَحْمَدُوا اسْمَكَ الْعَظِيمِ لِأَنَّهُ رَهيبٌ وَقُدُّوسٌ.

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst abolish death by Thy Cross; Thou didst open Paradise to the thief; Thou didst transform the myrrh-bearers' lamentation, and didst bid Thine Apostles to preach that Thou art risen, O Christ God, granting great mercy to the world.

أبوليتيكيون القيامة بالحن السابع

حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصِّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطِّيبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهَ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

أبوليتيكيون الصليب المقدس بالحن الأول

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it.

Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos, O Thou Bestower of light, glory to Thee.

أبوليتيكيون تَجَلَّى رَبَّنَا يَسُوعَ الْمَسِيحُ بِالْحَن السَّابِع

لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ إِلَهُهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسْبَمَا اسْتَطَاعُوا، فَأَشْرِقْ لَنَا نَحْنُ
الْخَطَاةَ نَوْرَكَ الْأَزَلِيِّ، بِشَفَاعَاتِ وَالِدَةِ إِلَهُهِ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.

KONTAKION OF THE HOLY CROSS IN TONE FOUR

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

القنْدَاقُ لِلصَّليبِ الْمُقَدَّسِ بِالْحَن الرَّابِع

يَا مَنْ عَلَى الصَّليبِ أَرْتَفَعَ طَوْعًا، إِمْنَحْ رَأْفَاتِكَ شَعْبَكَ الْجَدِيدَ، الْمُسَمَّى بِكَ أَيُّهَا الْمَسِيحُ إِلَهُهُ. وَفَرِّحْ
بِقُوَّتِكَ عِبِيدَكَ الْمُؤْمِنِينَ، فَتَمْنَحَهُمُ الْفَوْزَ عَلَى مُحَارِبِيهِمْ، وَلِتَكُنْ مَعُونَتُكَ لَهُمْ سِلَاحَ سَلَامٍ، وَظَفَرًا لَا
يُفْهَرُ.

THE EPISTLE

Sing praises to our God, sing praises.

Clap your hands all ye peoples.

The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, knowing that a person is not justified by the works of the Law, but through faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith in Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ then a minister of sin? God forbid! For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ, nevertheless I live, yet not I, but Christ lives in me; and the life which I now live in the

flesh I live by the faith of the Son of God, who loved me, and gave Himself up for me.

الرسالة

رَتِّلُوا لِلَّهِ رَتِّلُوا. يَا جَمِيعَ الْأُمَمِ صَفَّقُوا بِالْأَيْدِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ. (20-2:16)

يَا إِخْوَتِي، إِذْ تَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبَرِّرُ بِأَعْمَالِ النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ، أَمَّا نَحْنُ أَيْضاً بِيَسُوعَ الْمَسِيحِ لِكَيْ نُبَرَّرَ بِالْإِيمَانِ بِالْمَسِيحِ لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرِّرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ ذَوِي الْجَسَدِ. فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ التَّزْيِيرَ بِالْمَسِيحِ وَجِدْنَا نَحْنُ أَيْضاً خُطَاةً، أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِماً لِلْخَطِيئَةِ؟ حَاشَى. فَإِنِّي إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُتَعَدِّياً. لِأَنِّي بِالنَّامُوسِ مِتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا لِلَّهِ. مَعَ الْمَسِيحِ صُلِبْتُ، فَأَحْيَا، لَا أَنَا، بَلِ الْمَسِيحُ يَحْيَا فِيَّ. وَمَا لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ، أَنَا أَحْيَا فِي إِيمَانِ ابْنِ اللَّهِ الَّذِي أَحَبَّنِي، وَبَدَلَ نَفْسَهُ عَنِّي.

THE GOSPEL

The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَرْقُسَ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (1:9-34:8)

قَالَ الرَّبُّ: "مَنْ أَرَادَ أَنْ يَتَّبَعَنِي، فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبَعَنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنْ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحْيِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ

الْفَاسِقِ الْخَاطِئِ، يَسْتَحْيِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقِدِّيسِينَ." وَقَالَ لَهُمْ:
"الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُقُونَ الْمَوْتَ، حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ."

PROCESSION OF THE HOLY CROSS

The procession with the Cross will be at the end of the
Divine Liturgy on the occasion of the Feast of the Holy Cross.

Flowers are offered by Najla Jaber and family in memory of Sam Jaber.



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: The parishioners of the Church of the Redeemer; for the good health of the festival Co-Chairs Suleiman Araj and Janna Dughman and all supporters, donors, benefactors, workers, and participants at the Food Festival this year. Many Years!

OFFERED BY: Raid and Angela Haddadin for the good health of their son Yazan and his wife Joyce on the occasion of their uncrowning, and the good health of their son Zaid, daughter Talene and her husband Estefano Martinez. For the good health of Jamal, Vivian and Jamil Khoury. Jiries, Janet and Larissa Asfour. Ricardo, Cecilia and Lorenzo Martinez and their families. Many Years!

OFFERED BY: Rowida and George Barghouth for the good health of their children on the occasion of their birthdays; Ursula (Sept 28) and Paul (Sept 20), and the good health of Barghouth, Mansour and Jurac families. Many Years!

OFFERED BY: Najla Jaber for the good health of her children, grandchildren and the Jaber family. Many Years!

OFFERED BY: Najla Jaber and her children in memory of beloved husband and father, Sam Jaber. Memory Eternal!

Uncrowning

Uncrowning the newlyweds Yazan and Joyce Haddadin. Congratulations.



COFFEE HOUR

Offered By: Angela Haddadin and Vivian Khoury

(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

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)

All Committee Ushers, please meet today Sunday in the Nave immediately after Liturgy for 5-10 minutes with Fr. Samer.

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 Akkary, Secretary; Mila Haddad, Treasurer; Gabreilla Ajlouni, Social Media Coordinator; Adriana Ajlouni.



SUNDAY SCHOOL CORNER

Sunday School Registration is now open. Please register your children ASAP. Registration forms are available at the church hall or on church Website: <http://www.orthodoxredeemer.org/schoolregistration>

School Schedule:

Sunday school starts 8/30/26 and ends 5/16/27. Sunday school graduation Ceremony will be on 5/16/27. Sunday school classes begin after communion and ends at 12:30pm.

Teachers: Isabelle Achkar, Jennifer Lutton, Caitlin Timothy, Randa Hanani, Samuel Hage, Heather Simonovich and Hussam Ibrahim.

The Cross in Our Life, Part Two *By His Eminence Metropolitan Saba (Isper)*

The Cross of Relationships

Atheistic existentialism says, "Hell is other people," whereas Christian existentialism says, "Paradise is other people." Saint Silouan the Athonite used to

say, “Our brother is our life.” In Christ, the other — who, according to the Gospel, is our “neighbor” — is no longer an outsider. Every stranger becomes your neighbor when you treat him as the Good Samaritan treated the wounded man (Luke 10). Thus, if you strive to approach every human being with love and compassion, you will see that all are your neighbors. Yet it is important to understand that whenever you feel responsible for others, whether individually or collectively, you continually bear the cross of that responsibility.

There is a heavy cross here, specifically in our relationships with others, beginning with the members of our own family and extending even to our enemies. This cross arises from our desire to protect those we love, to help them, and to stand beside them in their trials and distresses, even when they may not want our help, may be unwilling to follow our advice, or may misunderstand us. At times, they may even oppose us in proportion to our love for them, because they demand an expression of our love that differs from ours, and that may contradict our principles and morals.

In this world, we cannot but bear responsibility for whatever may threaten the lives of those entrusted to our care and love; first, those closest to us, and then everyone with whom we come into contact in one way or another.

In sharing their burden, our own cross grows heavier, just as theirs grows heavier.

Sharing responsibility for their lives becomes a source of great anxiety and pressure. Can you simply cease caring about your children, your spouse, your parents, or your siblings? You may see them walking along a path that leads to destruction—materially or spiritually, emotionally or relationally—and your love instinctively compels you to stand beside them, strengthen and support them, and share in their pain and suffering.

Your sorrow may be magnified by being so close to them, especially since they might reject your offerings or misinterpret your actions for selfish reasons, although you had different intentions. You grieve for them and bear their burdens to the extent that you know the terrible end they will reach.

It is in this sense that Saint Silouan the Athonite said, “The greater the love, the greater the suffering.” You cannot simply turn your eyes away from someone you love. At times, you may try to put him out of your mind, but the moment you hear that something bad has happened to him, your suppressed love erupts in anguish. This is a cross that leads you toward openness and selflessness, raising you to

become like your Lord in His tender compassion. As the sufferings of your love increase, your heart becomes more tender, more open, and more elevated.

There is a second meaning to the cross of relationships, which we encounter in the many people who behave with open hostility toward us, even when we have done them no wrong. This is a cross we may be required to carry until death. Why do some people feel hostility toward someone who has neither harmed nor offended them? In reality, human beings are pulled by many different impulses of which they are often unaware. They allow these impulses to drive them and consequently deal with others solely according to their feelings—yet feelings are deceptive and changeable. A person's psychological state often plays a decisive role in shaping his relationships with others.

Some people may oppose you because your uprightness exposes their crookedness, even if you have never behaved offensively toward them. Your very presence disturbs them and says to them, "You are wrong." They do not want to listen to their conscience, of which you remind them even when you remain silent and keep your distance. Your steadfastness in your convictions brings their evil schemes into the light and exposes their wrongful intentions.

How heavy, too, is the cross of those who do not understand you, who misunderstand you, or who judge you according to assumptions and interpretations that have never even crossed your mind. This cross becomes even heavier when your intentions are the exact opposite of what they read into your conduct. Moreover, they refuse to accept any explanation or clarification from you. You seek their material and physical well-being and strive to help them grow spiritually and humanly, yet they perceive the very opposite.

In such a situation, bear their failure to understand your good intentions as a cross — one that urges you to examine yourself carefully, so that you may discover any weakness, error, or impropriety in your conduct. Leave room within yourself for the possibility that you bear some responsibility for their failure to understand you, even when you are certain that they have treated you unjustly. Your tone of voice, the look in your eyes, the movement of your hands

— all or some of these may have provoked them in a way you neither intended nor desired. Once, during a conversation, an atheist struck Saint Tikhon of Zadonsk

across the face. The saint bowed down before him and apologized for having provoked him!

In addition, always carry such people in your prayers. Do not allow your memory to dwell continually on the details of what happened, and do not speak about them excessively. Ask the Lord to have mercy on them. Remember them by name in your daily prayers. You will discover that, despite their hostility, they remain close to you and dwell within your heart — at least as far as you are concerned.

Every effort we make to spread goodness, uprightness, and a culture of love and forgiveness is accompanied by a cross that we must bear. If we avoid this cross, however, we are in fact renouncing the struggle and spiritual labor required to do what is good and to serve love. Consequently, we lose its blessing and the grace that God pours out upon us through it.

To avoid the cross is to refuse to carry it, thereby depriving yourself of the discovery of the depth and greatness of the powers and capacities hidden within you. You forget that you were created in the image of God, and that the traces of the divine image lie dormant within you, awaiting your cooperation so that they may be brought forth. God allows the cross to become the instrument by which they are revealed.

Every transformation of the self-entails a certain inner rupture, which we experience as a cross. Every advancement requires abandoning that to which we are accustomed or comfortable. The cross is necessary because it refines you, so that you may become a clear mirror reflecting your true, new humanity the human person fashioned according to the likeness of his Creator. Saint John Climacus says, in essence: Rejoice when there is among your brethren

someone who is harsh and rough, for he brings forth the sleeping serpents hidden within you — anger, pride, vainglory, impatience, lack of endurance, weakness of love, and inability to forgive. Elsewhere, he says that the edges of stones are sharp and cutting at the river's source, but on their journey toward its mouth, they are gradually broken down as they strike one another under the force of the rushing water. With time, they are polished until, at the river's end, they become smooth and beautiful pebbles.

Rejoice in your cross, and carry it with courage and patience, that you may partake of beauties you never imagined.

الصليب في حياتنا، الجزء الثاني بقلم المتروبوليت سابا (اسبر)

صليب العلاقات

تقول الفلسفة الوجودية الملحدة: "الجحيم هو الآخر"، أما الوجودية المسيحية فتقول: "الفردوس هو الآخر؛" وقد اعتاد القديس سلوان الآثوسي على القول: "أخانا هو حياتنا." فالآخر، الذي هو "القريب"، بحسب الإنجيل، لم يعد، في المسيح، آخر. فكل آخر أو غريب، متى كان موقفك منه كموقف السامري الصالح (لوقا ١٠)، صار قريباً لك. هكذا، إذا عملت على أن يكون موقفك، من جميع البشر، موقف المحب والمتحن، ترى أنهم جميعاً أقرباء. لكن من المهم أن تعي، أنك إن كنت تشعر بالمسؤولية تجاه أحد ما، فرداً أو جماعة، فأنت تحت صليب هذه المسؤولية دائماً.

ثمة صليب ثقيل هنا، في علاقتنا مع الناس، بالتحديد، بدءاً من أفراد عائلتنا، وليس انتهاء بعدونا. يأتي الصليب من رغبتنا في حفظ أحبائنا، ومساعدتهم، والوقوف إلى جانبهم، في محنهم وضيقهم، بينما هم، قد لا يريدون مساعدتنا، وقد لا يرغبون في اتباع نصائحنا، وقد يفهموننا بشكل مغلوط. وأحياناً قد يعادوننا بمقدار محبتنا لهم، لأنهم يطلبون تعبيراً، لمحبتنا لهم، مختلفاً عن تعبيرنا، وقد يناقض مبادئنا وأخلاقنا.

لا يمكن لنا في هذه الدنيا، إلا أن نحمل المسؤولية، تجاه كل ما يمكن أن يهدد حياة الذين نعتني بهم، ونحبهم من أخصائنا أولاً، ومن الذين نحتك بهم، بشكل أو بآخر.

في مشاركتنا إياهم حمل صليبهم، يزداد صليبنا ثقلاً، بمقدار ما يكون صليبهم وازناً. فمشاركتنا لهم، في مسؤولية حياتهم، هي مصدر همّ وضغط كبيرين لنا. هل لك أن لا تهتم بأولادك؟ أو زوجتك؟ أو والديك؟ أو إخوتك؟ تراهم يسلكون في طريق تودي بهم إلى الهلاك، مادياً أو روحياً، عاطفياً أو علائقياً، فتدفعك محبتك، عفويةً، إلى أن تكون إلى جانبهم، وتعصدهم، وتساندهم، وتشاركهم في الألم والمعاناة.

وقد تكبر أحزانك بسبب هذا القرب منهم. بالأخص، لأنهم قد يرفضون ما تقدّمه لهم، أو يفسّرون سلوكك بحسب مصلحتهم، كما يرونها هم، والتي قد ترى أنت عكسها. تحزن عليهم، وتحمل همهم بمقدار ما أنت عارف بالنهاية البشعة التي سيصلون إليها.

بهذا المعنى قال القديس سلوان الأثوسي: "تعظم الآلام بمقدار ما تعظم المحبة". لا يمكنك أن تغض الطرف عمّن تحبّه. قد تحاول أحياناً تغييبه، لكنك، ما إن تسمع سوءاً عنه، حتّى تتفجر محبتك المكبوتة لوعه عليه. هذا صليب يقودك إلى الشفافية والالانفعيّة، ويسمو بك إلى التشبّه بحنان ربك. بمقدار ما تزداد آلام محبتك، ترقّ وتشفّ وترقّ.

ثمة معنى ثانٍ للصليب في العلاقات، نراه في أناس كثير يتصرفون بعدوانيّة واضحة تجاهنا، حتّى لو لم نكن قد أخطأنا بحقهم. هذا صليب قد يضطر إلى حمله حتّى الموت. لماذا يشعر بعضهم بعدوانيّة تجاه إنسان ما، لم يؤذهم ولم يتعرّض لهم؟ في الواقع تتجاذب الإنسان دوافع مختلفة، وغالباً ما لا يعيها، بل يتركها تسوقه، وتالياً، يتعامل مع غيره انطلاقاً من مشاعره لا غير، والمشاعر خداعة ومزاجيّة. كثيراً ما تلعب حالة الإنسان النفسيّة دوراً في رسم العلاقة مع غيره.

غالباً ما يعاديك بعضهم لأنك، باستقامتك، تفضح اعوجاجهم، ولو لم تتصرّف تصرفاً واحداً مزعجاً تجاههم. وجودك يؤذهم، ويقول لهم "أنتم مخطئون". لا يريدون أن يسمعوا لضميرهم، الذي تذكّرهم به ولو بقيت صامتاً، وبعيداً عنهم. ارتباطك بقناعاتك يستدعي خططهم الشريرة إلى قلب النور، كما يستدعي نواياهم السيئة إلى الظهور.

وكم عليك أن تتحمّل صليب الذين لا يفهمونك، أو يسيئون فهمك، أو يتحاملون عليك بناءً على تصوّرات وتحليلات لم تخطر على بالك يوماً. ويزداد ثقل هذا الصليب عندما تكون نيّتك على النقيض ممّا يقرأونه في سلوكك. إلى ذلك، يرفضون منك أيّ تفسير أو توضيح. أنت تنشّد سلامتهم، الماديّة والجسديّة، وتسعى إلى مساعدتهم في تنمية كيانهم روحياً وإنسانياً، وهم يرون العكس.

في حالة كهذه، تتحمّل عدم استيعابهم لنواياك الحسنة، صليباً، يدفعك إلى مراجعة ذاتك، والتدقيق فيها بغية معرفة نقاط ضعفك أو خطئك أو عدم لياقة تصرفك... اترك مكاناً في داخلك لمسؤوليّتك عن عدم استيعابك، ولو كنت متأكداً من ظلمهم لك. نبرة صوتك، نظرة عينيك، حركة يديك... كلّها أو بعضها قد تثير، عندهم، استفزازاً ما، لا تريده

ولا تقصده. صفح، مزّة، أحد الملحدين القدّيس تيخُن الزادونسكي، في أثناء حوار معه.
فسجد القدّيس أمامه معترداً عن تسبّبه باستفزازة!

إلى ذلك احملهم في صلاتك دوماً. ولا تدع ذاكرتك تسترسل في مراجعة تفاصيل ما حدث،
ولا تتكلّم فيها كثيراً. اطلب لهم رحمة الربّ. اذكرهم، بأسمائهم، في صلاتك يومياً.
وستكتشف أنّهم، على الرغم من عدوانيتهم، قريبون منك، وفي قلبك، من جهتك على
الأقلّ.

كلّ واحد من جهودنا، في سبيل نشر الصلاح والاستقامة وثقافة الحبّ والغفران، مترافق
بصليب نحمله. لكنّا إن تجنّبنا، هذا الصليب، فإنّنا، في الحقيقة، ننكر للنضال والجهاد
في سبيل القيام بما هو صالح، وفي خدمة المحبّة، ونخسر، تالياً، بركته والنعم التي يفيضها
الله علينا بسببه.

أنّ تتجنّب الصليب، يعني أنّك ترفض حمله، فتحرم نفسك من اكتشاف عمق القوى
والطاقات الكامنة فيك وعظمتها. تنسى أنّك مخلوق على صورة الله، وآثار الصورة الإلهيّة
في داخلك في حالة كمون، والله ينتظر منك أن تُخرجها. ويرتضي الصليب لك أداة
لإخراجها.

أيّ تغيير في الذات يستدعي تمرّقا، نعيشه صليباً. كلّ ترقّ يتطلّب هجراناً، لما اعتدنا عليه
وارتحنا إليه. الصليب ضروريّ لأنّه يصفلك، لتصير مرآة صافية تعكس إنسانك الحقيقي
الجديد، ذاك الذي على مثال خالقه.

يقول القدّيس يوحنا السلمي، ما معناه: افرح إذا ما وُجد بين إخوتك من هو فطّ وخشن،
لأنّه يُخرج من داخلك الأفاعي النائمة، كالغضب والكبرياء والغرور وقلة الصبر والتحمّل،
وضعف المحبّة وضعف القدرة على المسامحة... إلخ. ويقول، في مكان آخر: تكون حوافّ
الحجارة حادّة وقاطعة، عند منبع النهر، لكنّها، في طريقها إلى المصبّ، تتكسّر شيئاً فشيئاً،
بارتطام واحدتها بالأخرى، بسبب تيار الماء الجارف. وهكذا تنصقل مع الوقت، لتصير
حصىً ملساء جميلة، في آخر النهر.

افرح بصليبك، واحمله بشجاعة وصبر، لتذوق جمالات ما خطرت على بالك يوماً.

Father and Son Running for the Building Project



**Run with Fr. Samer
and Dominic for Our
Church**

Organized by
Father Samer You...



On November 8, 2026, Fr. Samer and his son Dominic will run the Monterey Bay Half Marathon to raise funds for the Church of the Redeemer Building Project.

Fr. Samer and Dominic's goal is to raise funds through this half-marathon. Please consider sponsoring their run and helping us take full advantage of this extraordinary \$500,000 matching opportunity.

Every gift brings us one step closer to the finish line!

To donate, please visit our GoFundMe campaign,

<https://gofund.me/52a963ee7>

Or online or send a check to the Church of the Redeemer 380 Magdalena Ave Los Altos Hills CA, 94024.

“Let us run with endurance the race that is set before us, looking unto Jesus...” — Hebrews 12:1–2

A cartoon scarecrow wearing a straw hat and a red jacket with a blue polka-dot shirt underneath, holding a large orange pumpkin. A small black crow is perched on the scarecrow's hat. The background is a wooden plank texture with scattered autumn leaves in shades of yellow, orange, and red.

FALL FUN FESTIVAL

**Come join us for a fun-filled evening
for the whole family!**

**At the Antiochian Orthodox Church Redeemer Hall
380 Magdalena Ave, Los Altos**

**Saturday, October 17th, 2026
From 4 PM - 8 PM**

**Children's Vesper will be held at 4 PM
Following the Fall Fun Fest right after**

**Dress up in your church friendly costumes
and get ready for a fun filled evening with**

**Pumpkin Carving, Jumper House, Face Painting,
Craft and More....**

Call to rsvp for headcount...

Call the Church Office: 1-650-941-1570

Suggested Donation \$10.00



2026 PLEDGE MEMBERS

Thank you to all the members who submitted their pledges. 2026 pledges will roll into 2027. Please if you are able to increase your pledges to inform the office/ treasurer. These names are not the final list, if you do not see your name please submit your pledge online. For questions contact the treasure, Henry Veizades at treasurer@orthodoxredeemer.org. We are encouraging all parishioners to pledge online at www.orthodoxredeemer.org. Thank you for your love to Christ and His Church.

(If you want your name to be Anonymous, Please notify the office).

Members pledging	Members pledging	Members pledging
Abboud, Fayez & Rima	Gussous, Yazeed & Rawia	Lutton, Richard
Abboud Aida	Habib, Yousif & Amal	Mapar, Kevin & Victoria
Aboujudom, David & Hala	Haddad, Sami & Ramza	Mawla, Shawn & Carol
Aboujudom, Edmond	Haddad, Bachour & Jane	Michael, Rizik & Sylvia
Ajlouni, Amal	Haddad, Francois & Maya	Mitri, George & Mona
Ajlouni, Basem & Maha	Haddad, Hanna & Rania	Mogannam, John & Norma
Ajlouni, Yacoub & Inaya	Haddad, Roula	Mogannam, Anthony
Akkary, Marwan & Yara	Hadaya, William & Aiya	Naser, Nuha
Amireh, Daad	Hage, Samuel & Maya	Nassif, Faris & Mabell
Anagnos, Gus & Christina	Halteh, Anwar & Diana	Nijmeh, Anton
Appelton, Lovette	Hanani, Elias & Wardia	Nystrom, Alia
Araj, David & May	Hanani, Maher & Randa	Odeh, Rajai & Suhaila
Asfour, Jeannette	Hanhan, Sal & Laila	Omran, George & Jeanette
Asfour, Salim & Wardeh	Hanhan, Yvonne	Oshana, Johnny & Mera
Assefa, Helen	Hanna, Margaret	Otell, Daniel & Jocelyne
Awad, Marwan & Mona	Horn, Bobby & Mihaela	Rubenstein, Sara
Aweiss, Salem & Samia	Jaber, Najla	Saah, Widad
Azar, Bashar & Alexandra	Jaber, Nawal	Saah, Abdallah & Hala
Azar, Nicholas & Sonia	Jammal, Mary	Saah, David, Najwa & Rami
Baker, Jonathan & Dania	Jammal, Michel & Therese	Saba, Tony & Marianne
Barghash, Hadi & Suzan	Jammal, Peter & Maria	Sakellar, Virginia
Bargouth, George & Rowida	Jarrouche, Yaacoub & Terry	Sakkab, Hilda
Bateh, Jad & Elaine	Kacker, Viraj	Salah, John & Linda
Bateh, Nawal	Kakunda, Bishara & Marlene	Salah, Mary
Batmani, Nabil & Basma	Kakunda, Michael & Leila	Salah, Paul
Batmani, Spir & Jehan	Kassis, Samer & Rana	Salameh, Majida
Baransy, Anan & Lubna	Kattuah, Suad	Salameh, Nader & Summer
Daya, Anis & May	Kawwas, Charlie & Carol Sara	Swanson, Giselle Salloum
Dimes, Violette	Kerba, Emile & Jacqueline	Sayigh, Basim & Sonia
Doughert, Annemarie	Kerba, Nabil & Josette	Segal, Mitchell & Maria
Dughman, Sami & Amal	Khamis, Johnny & Joulyana	Skaff, George & May
DeVore, Noah	Khinno, Edmund & Maria	Sleiman, Nayla
Eid, Richard & Annette	Khoury, Bassam & Dima	Srouji, Almaza
Eideh, Hanna & Suad	Khoury, Richard	Tarazi, Ibtisam & Dalia
Eideh, Sana	Khoury, Sami & Kamilia	Tarazi, Raja & Fadwa
Elmasu, Osama & Hala	Kreitem, George & Adele	Tepper, Maxx
Fasheh, Diana	Kreitem, Ibtisam	Theologides, Athanasios & Maria
Fasheh, Hiyam	Labban, George & Ghazal	Tomthy, Jake & Caitlin
Fasheh, Maher & Dimah	Lara, Yessica Nayelee	Vaisberg, Victor & Inessa
Gannage, Michel & Rima	Liwi, Adrena	Veizades, Henry & Sheila
Ghattas, Hanna & Madlen	Lomeli, Scott & Vivian	Xu, Esther
Godfrey, Richard & Nancy	Louis, Joseph & Najah	Youssef, Dimitry
Green, David & Lauren	Lutton, Chip & Jennifer	Youssef, Fr. Samer and Julianna

BUILDING PROJECT UPDATE

\$500,000 MATCHING CHALLENGE!

By God's grace, we are closer than ever to beginning construction of our new Fellowship Hall, Sunday School classrooms, administrative space, and Preschool.

We have been blessed with an extraordinary \$500,000 Matching Challenge. Every donation made toward the Building Project through December 31, 2026, will be matched dollar for dollar, up to \$500,000.

Your gift will have **DOUBLE** the impact!

\$100 becomes \$200 • \$500 becomes \$1,000 • \$5,000 becomes \$10,000

The Building Committee and Parish Council continue working diligently to finalize the general contractor selection and remaining project details.

A General Parish Meeting will be held in October to present the latest project updates, financial information, and proposed construction timeline.

The meeting date will be announced soon.

This is an important moment in the life of our parish. We prayerfully encourage every parishioner and friend of the Church of the Redeemer to participate and help us take advantage of the full \$500,000 match.

Together, we are building for our children, our families, our ministries, and future generations.

DOUBLE the Impact. DOUBLE the Blessing.

Give by December 31, 2026.

GIVE TO ANTIOCHIAN ORTHODOX CHURCH OF THE
REDEEMER

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

