

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

**ANTIOCHIAN ORTHODOX CHURCH OF
THE REDEEMER**

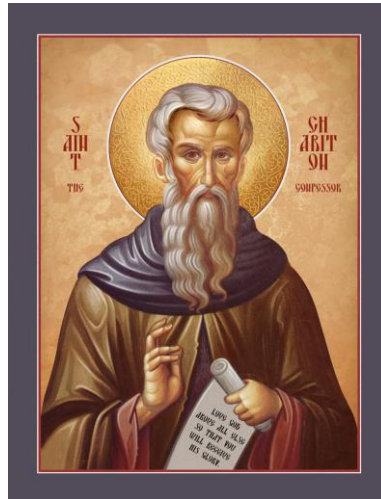
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OCTOBER 4, 2026

**EIGHTEENTH SUNDAY AFTER PENTECOST
& SECOND SUNDAY OF LUKE**

**HIEROMARTYR HIEROTHEOS, BISHOP OF ATHENS; HIEROMARTYR PETER OF
CAPITOLIA IN SYRIA;**

MARTYRS DOMNINA AND HER DAUGHTERS OF SYRIA

الاحد الثامن عشر بعد العنصرة و الأحد الثاني من القديس لوقا الأنجيلي

RESURRECTIONAL APOLYTIKION IN TONE ONE

When the stone had been sealed by the Jews, and the soldiers were guarding Thine immaculate body, Thou didst arise on the third day, O Saviour, granting the life unto the world. Wherefore, the powers of the heavens cried out to Thee, O Life-giver: Glory to Thy Resurrection, O Christ. Glory to Thy Kingdom, Glory to Thy dispensation, O only Friend of man.

أبوليتيكيون القيامة بالحن الأول

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حُفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَاوَاتِ، هَتِّفُوا إِلَيْكَ يَا وَاهِبِ الْحَيَاةَ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَذَكَ.

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 الْمَسِيحِ بِالْحَن السَّابِعِ

لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الْخَطَاةَ نَوْرَكَ الْأَرْلِيِّ، بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

قنداق بالحن الثاني

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْذُودَةِ، لَا تُعْرِضِي عَنِّ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ:

بادري إلى الشفاعة وأسرعني في الطلبة، يا والدّة الإله، المُتَشَقِّعَة دَائِمًا بِمُكْرَمِيكَ.

THE EPISTLE

Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

The Reading from the Second Epistle of St. Paul to the Corinthians. (9:6-11)

Brethren, the one who sows sparingly will also reap sparingly; and the one who sows bountifully will also reap bountifully. Let each one do according to what he has purposed in his heart, not grudgingly, or under compulsion; for God loves a cheerful giver. And God is able to make all grace abound to you; that you, having always all sufficiency in all things, may abound to every good work. As it is written: "He has scattered abroad, He has given to the poor; His righteousness endures forever"; now He, who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing, and increase the harvest of your righteousness. You will be enriched in all things for every generosity, which works through us thanksgiving to God.

الرسالة

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا. ابْتَهِجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ.

فصل من رسالة القديس بولس الرسول الثانية إلى أهل كورنثوس.

يا إخوة، إِنَّ مَنْ يَزْرَعُ شَحِيحًا، فَشَحِيحًا أَيْضًا يَحْصُدُ؛ وَمَنْ يَزْرَعُ بِالْبَرَكَاتِ، فَبِالْبَرَكَاتِ أَيْضًا يَحْصُدُ. كُلُّ وَاحِدٍ كَمَا نَوَى فِي قَلْبِهِ، لَا عَنِ ابْتِئَاسٍ أَوْ اضْطِرَارٍ. فَإِنَّ اللَّهَ يُحِبُّ الْمُعْطِيَ الْمُتَهَلِّلَ. وَاللَّهُ قَادِرٌ أَنْ يَزِيدَكُمْ كُلَّ نِعْمَةٍ، حَتَّى تَكُونَ لَكُمْ كُلُّ كِفَايَةٍ، كُلَّ حِينٍ، فِي كُلِّ شَيْءٍ، فَتَزْدَادُوا فِي كُلِّ عَمَلٍ صَالِحٍ. كَمَا كُتِبَ "إِنَّهُ بَدَّدَ، أَعْطَى الْمَسَاكِينَ، فَبِرُّهُ يَدُومُ إِلَى الْأَبَدِ." وَالَّذِي يَزْرَعُ الزَّرْعَ زَرْعًا وَخُبْرًا لِلْقَوْتِ، يَزْرَعُكُمْ زَرْعَكُمْ وَيَكْثُرُهُ وَيَزِيدُ غِلَالَ بَرِّكُمْ. فَتَسْتَعْنُونَ فِي كُلِّ شَيْءٍ، لِكُلِّ سَخَاءٍ خَالِصٍ يُنْشِئُ شُكْرًا لِلَّهِ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (6:31-36)

The Lord said: "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to

those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.”

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (36-6:31)

قَالَ الرَّبُّ: كَمَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ، كَذَلِكَ افْعَلُوا أَنْتُمْ بِهِمْ. فَإِنَّكُمْ إِنْ أَحْبَبْتُمْ الَّذِينَ يُحِبُّونَكُمْ، فَأَيَّةُ مَنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً يُحِبُّونَ الَّذِينَ يُحِبُّونَهُمْ. وَإِذَا أَحْسَنْتُمْ إِلَى الَّذِينَ يُحْسِنُونَ إِلَيْكُمْ، فَأَيَّةُ مَنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً هَكَذَا يَصْنَعُونَ. وَإِنْ أَقْرَضْتُمْ الَّذِينَ تَرْجُونَ أَنْ تَسْتَوْفُوا مِنْهُمْ، فَأَيَّةُ مَنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً يَقْرِضُونَ الْخَطَاةَ لِكَيْ يَسْتَوْفُوا مِنْهُمْ الْمِثْلَ. وَلَكِنْ، أَحِبُّوا أَعْدَاءَكُمْ، وَأَحْسِنُوا وَأَقْرِضُوا غَيْرَ مُؤَمِّلِينَ شَيْئاً، فَيَكُونَ أَجْرُكُمْ كَثِيراً، وَتَكُونُوا بَنِي الْعَلِيِّ. فَإِنَّهُ مُنْعِمٌ عَلَى غَيْرِ الشَّاكِرِينَ وَالْأَشْرَارِ. فَكُونُوا رُحَمَاءَ كَمَا أَنَّ أَبَاكُمْ هُوَ رَحِيمٌ.

TRISAGION PRAYER

One Year Memorial service in memory of Imad Eideh, offered by his parents; Hanna and Suad Eideh, his sisters; Sana Eideh, Lena and her husband Nick Khoury, and the Eideh, Khoury and Hanhan families.



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 Youth, the SOYO and their families. Many Years!

OFFERED BY: Tony and Marianne Saba for the good health of their grandson Antonio Joseph Saba on the occasion of his baptism and the good

health of his parents Joseph and Stephanie Saba, his brother Lorenzo and his Godparents Tony and Marianne Saba. Many Years!

OFFERED BY: Hanna and Suad Eideh, for the good health of their daughters; Sana Eideh, Lena and her husband Nick Khoury, and the Eideh, Khoury and Hanhan families.

OFFERED BY: Joe and Amal Habib on the occasion of their 51st wedding anniversary (Oct 5) and the good health of their children and grandchildren; Fadi, Kate and Sean, Ramsey, Jenn, Isabella and Yousif, and the Habib and Sakkab families. Many Years!

OFFERED BY: Kamilia Khoury for the good health of her husband Sami on the occasion of his birthday (Oct 1) and for the good health of their children Bashar and Saba and their families. For the good health of the Khoury and Samawi families. Many Years!

OFFERED BY: Sally Matar for the good health of her husband Eyad on the occasion of his birthday (Oct 1) and the good health of their children Sebastyan and Sandryan and the Matar family. Many Years!

OFFERED BY: Hanna, Bashour, Sami Haddad and family in Memory of Rafic Haddad, who fell asleep in the Lord last Monday in Lebanon. Memory Eternal!

Churching

Churching baby Boy, Antonio Joseph Saba. His parents Joseph and Stephanie Saba. Congratulations.



COFFEE HOUR AND MERCY MEAL

Offered By: Hanna, Suad and Sana Eideh and Nick and Lena 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

Youth Vespers: Saturday, October 24 @ 4:00 PM

(Please check your email in case of any cancellations for Vespers)

Welcome to the Orthodox Church of the Redeemer!

We are delighted to welcome a growing number of visitors from different faith backgrounds to the Divine Liturgy. Thank you for worshiping with us today!

Holy Communion

Holy Communion is reserved for Orthodox Christians who have been baptized or received into the Orthodox Church and have prepared themselves to receive. Preparation includes arriving on time for the Divine Liturgy, fasting from midnight, and having made a recent confession, according to the guidance of your priest.

If you are not Orthodox or are not receiving Holy Communion today, you are welcome to come forward and bow your head before the chalice to receive a blessing. You are also welcome to partake of the *antidoron*, the blessed bread.

During Communion, please remain in your seats until an usher invites your row to come forward. Parents and Sunday School children are asked to sit in the first three rows.

Please join us for coffee hour after the Divine Liturgy. We look forward to getting to know you!

Usher Ministry

Ushering is a ministry of hospitality and good order during our services. Ushers welcome worshipers and help the congregation participate reverently.

Those serving as ushers must be Orthodox Christians in good sacramental standing. If you would like to serve, please receive a blessing from Fr. Samer and contact Kostas Anagnos at gusganagnos@gmail.com.

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.

October Youth Month

October is youth month. We encourage all youth group (SOYO) to participate in this month by reading the Epistle, prepare and read a Sermon, or ushering at the church during the Divine Liturgy.

Sermon: Riad Akkary

Epistle: Wyatt Sutton



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.

UPCOMING EVNTS AT THE CHURCH

Please save the date

October 3, 4: *St. Nicholas Church, SF Food Festival*

October 9: *Food Festival Appreciation Dinner @ 6:00PM*

October 11: *Christmas Play Casting. Please see Dr. Nancy Godfrey*

October 24: *Fall Festival @ 4:00PM*

The Cross in Our Life, Part Four

By His Eminence Metropolitan Saba (Isper)

**The Cross of Spiritual Struggle; Christ alone bore the
Cross without guilt.**

In his fallen condition, the human person is a mixture of evil and good, holiness and impurity, purity and defilement, innocence and guilt. Purity exists within him alongside impurity, and innocence alongside guilt. As a creature made in the image of God, he bears within his being an inclination toward goodness and a longing to live it in all its fullness. Yet, as a fallen creature, he also bears within himself an inclination toward evil and an attraction to becoming firmly rooted in it. Two natures struggle within him. He longs for a Source whom he often neither knows nor apprehends except through sensible things. These, in turn, frequently distract him and lead him away from his original goal. At times he submits to them; at other times he rebels

against them and against himself, desiring to fulfill his true self and attain the fullness of life.

“I do not understand what I do. For what I want to do, I do not do; but what I hate, I do. And if I do what I do not want to do, I agree that the law is good. In that case, it is no longer I who do it, but sin dwelling in me... For the desire to do good is within my reach, but the doing of good is not. For the good that I want to do, I do not do; but the evil that I do not want to do, that I do. And if I do what I do not want to do, it is no longer I who do it, but sin dwelling in me” (Romans 7:14–20).

The cross comes to us because of our failure through what we call our sin. In its spiritual sense, sin means “missing the mark.” This is the meaning of the word “sin” in Greek. The human person frequently misses the mark because of the confusion arising within him from the mingling of light and darkness—in other words, from the presence of impurity amidst the purity that Christ grants him.

Herein lies the human person’s inner conflict. Within himself, he experiences a fierce struggle between good and evil. He is capable of becoming one of the greatest among the good, but he is equally capable of becoming one of the greatest among the wicked. At times, this struggle exhausts him, and in despair he is tempted to surrender to his condition. Yet his soul finds no rest and continues to cry out, even in silence, seeking the stability and peace it has lost. Then that which comes from God within him begins to stir, filling him with zeal and determination—especially when, from time to time, he tastes something of the joy of choosing the divine light, which Christ nourishes within him.

In this inner conflict, the human person does not struggle only against himself, but also against the spiritual forces of evil—the demons. For “we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against the spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12). Through the grace of God and his own steadfastness, therefore, the one who struggles spiritually acquires divine strength and immunity against evil. These free him from it completely, so that he may radiate goodness, joy, and peace wherever he goes and wherever he may be.

The weight of the believer’s cross increases in proportion to the intensity with which he combats the evil within himself. At times, he may ask: Why all this effort? Why must I, in particular, bear this cross? When experiencing severe

exhaustion, he may imagine that God is punishing him for one or more sins he has committed. Yet after he passes through one of the rounds of this spiritual warfare and God touches him with divine consolation, he forgets all his weariness and is encouraged to continue the struggle until the roots of evil within him are destroyed. He comes to find this inner struggle sweet, because the joy he tastes through the victories he achieves, through divine consolations and through God's visitations, cannot be compared with earthly pleasures of any kind.

One night, Saint Anthony the Great wrestled with the devil in an exhausting struggle until he defeated him. At dawn, the Lord appeared to him, clothed in light and gazing upon him tenderly. The saint cried out, "Where were You all night, O Lord, while I was engaged in this battle?" The Lord gently replied, "I was beside you, strengthening you and rejoicing in your victories, O Anthony."

The cross of this struggle is, preeminently, a cross of purification, cleansing, growth, and maturity. The human person does not mature except through trials. For this reason, some saints would grieve when trials were absent from their lives for a long time, considering this a sign that God was no longer visiting them.

We bear this cross for the sake of our personal growth toward perfection, whereas Christ bore it not for His own sake but entirely for the sake of others, for their perfection and salvation. Therefore, when the believer regards his cross as a participation in the Cross of Christ, its meaning is transformed: from a cross of suffering into a cross of resurrection, freedom, maturity, and glory.

Our cross can be powerfully illumined by the Cross of Christ, who bore it though He is perfectly pure and innocent. He is the One who will raise us up, provided that we do not remain wallowing in our weakness. The perfect purity and innocence of Christ are filled with active power, revealed in the truth of His bearing the Cross out of His overwhelming love for humankind. Since there is absolutely no evil in Christ, the power of His Cross and the power of His love extend themselves before all who desire to open their hearts to Him—the One who suffered for our sake.

Through the Cross of Christ, this power reaches human nature and all those who seek union with Christ. This is why Christians love the Cross so deeply and are so closely bound to it. They cannot forsake it, for in doing so they would reject all growth and progress in their spiritual journey along the path of holiness. The absence of the cross is the absence of Christ working and acting within the human person and accompanying him toward true and eternal life. The Cross possesses saving power. It

is a cross that I bear not only because of my own sins but also, following the example of Christ, because of the sins of others.

The person who recognizes his failings and is conscious of his guilt toward others will not fail to become a true human being. Whoever is willing to acknowledge his guilt becomes aware of his personal responsibility and recognizes his inadequacy in his work. He therefore continually looks toward what is better and does not shrink from enduring the hardships of his journey toward perfection in all things.

But if a person does not recognize his mistakes, he will become aware of his responsibility only with the greatest difficulty. By refusing to acknowledge his errors, he shows that he rejects his role as a responsible partner in dialogue and relationship with God. He acts as one who does not acknowledge at all that God addresses him with a word—a word to which he is called to respond.

There is yet another cross here: the cross of selfishness and ignorance. It is a cross that the person does not deliberately seek, yet his ignorance lays it upon him and leaves him without hope. The suffering of the selfish and self-centered person is more severe than that of the person who recognizes his responsibility and desires to develop and elevate himself. In refusing to assume responsibility, we attempt to leap over sin. Yet the truth of the world and the truth of our own personhood can be lived fully and rightly only when we are conscious of our responsibility and our errors, and when we desire to bear our cross with knowledge and understanding.

There is an Arabic proverb: “Whoever seeks the heights must keep vigil through the nights.” Whoever aspires to new life willingly accepts the cross of putting off the old man, so that, through Christ, he may attain the new man.

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

صليب الجهاد الروحي وحده المسيح حمل الصليب بغير ذنب.

الإنسان، في واقعه الساقط، خليط من الشرّ والخير، من القداسة والنجاسة، من الطهارة والدنس، من البراءة والذنب. فالطهارة فيه موجودة إلى جانب عدم الطهارة، والبراءة مع الذنب. كمخلوقٍ على صورة الله يحمل، في كيانه، الميلَ إلى الخير، والتوقُّ إلى عيشه بملئه. ويحمل فيه وكمخلوق قد سقط، يحمل الميلَ إلى الشرّ، والانجذابَ إلى الرسوخ فيه. فيه طبيعتان تتصارعان. يتوق إلى مصدر لا يعرفه، غالباً، ولا يدركه، إلا عبر المحسوسات، وهذه بدورها كثيراً ما تضلّله عن الهدف الأصلي، وتلهيه عنه بها، فيخضع تارةً لها، وتارةً ينتفض عليها، وعلى ذاته، راغباً في تحقيق ذاته، والوصول إلى ملء الحياة.

"لا أفهم ما أعمل، لأنّ ما أريده لا أعمله، وما أكرهه أعمله. وحين أعمل ما لا أريده، أوافق الشريعة على أنّها حقّ. فلا أكون أنا الذي يعمل ما لا يريده، بل الخطيئة التي تسكن في... إرادة الخير هي بإمكانني، وأمّا عمل الخير فلا. فالخير الذي أريده لا أعمله، والشرّ الذي لا أريده أعمله. وإذا كنت أعمل ما لا أريده، فما أنا الذي يعمله، بل الخطيئة التي تسكن في" (روم ٧/١٤-٢٠).

ويأتي الصليب إلينا، بسبب إخفاقنا، بالذي نسمّيه خطيئتنا. فالخطيئة بمعناها الروحي، تعني "أخطأ الهدف". هذا هو معنى لفظة "خطيئة" في اللغة اليونانية. كثيراً ما يخطئ الإنسان الهدف، بسبب التشويش الناشئ، في داخله، عن الخلطة بين النور والظلام، أو بكلام آخر، بين حضور عدم الطهارة، فيه، ضمن الطهارة، التي يعطيه المسيح إيّاها.

هنا يكمن الصراع الداخلي في الإنسان. يعيش في داخله صراعاً عنيفاً بين الخير والشرّ. فالإنسان قادر على أن يصير من كبار الأخيار، وبالمقابل قادر، أيضاً، على أن يصير من كبار الأشرار. ينهكه هذا الصراع أحياناً، فيميل، يائساً، إلى الرضوخ إلى واقعه. لكن نفسه لا ترتاح، وتظل تصرخ، ولو بصمت، طالبة استقراراً وسلاماً مفقودين، فيتحرّك ما فيه من الله، فيمتلئ حماسة وتصميماً، بخاصة، إذا ما ذاق، من حين إلى آخر، بعضاً من فرح انتصاره للنور الإلهي، الذي يغذّيه المسيح فيه.

في صراعه الداخلي هذا، لا يصارع الإنسان نفسه فقط، بل قوّات الشرّ الروحيّة أيضاً، الشياطين. لأنّ "مصارعتنا ليست مع لحم ودم، بل مع الرؤساء، مع السلاطين، مع ولاة العالم على ظلمة هذا الدهر، مع أجناد الشرّ الروحيّة في السماوات" (أفسس ١٢/٦). لذلك يكتسب، المجاهد، روحياً، بنعمة الله، وبثباته، قوّة ومناعة إلهيتين ضدّ الشرّ، تحرّانه منه بالكلّيّة، ليشعّ خيراً وبهجة وسلاماً، أينما حلّ وحيثما وُجد.

يزداد ثقل صليب المؤمن بمقدار ما يحارب الشرّ فيه، وقد يتساءل، أحياناً، لماذا هذا الجهد؟ ولماذا هذا الصليب لي أنا بالذات؟ وفي اختباره إرهافاً قاسياً قد يظن أنّ الله يعاقبه على ذنب أو أكثر قد اقترفه. لكنّه بعدما يجتاز إحدى جولات هذه الحرب الروحيّة، ويأتيه الله بلمسة تعزية إلهيّة منه، ينسى كلّ تعب، ويتشجّع على متابعة هذا الصراع، حتّى يقضي على جذور الشرّ فيه. يستعذب هذا الجهاد الداخلي، لأنّ ما يذوقه من فرح، بالانتصارات التي يحقّقها، وبالتعزيات الإلهيّة وافتقادات الله له، لا يمكن أن يُقارَن بمباهج الأرض، على أنواعها.

ذات ليلة، صارع القديس أنطونيوس الكبير الشيطان صراعاً منهكاً حتّى هزمه. وعند الفجر، ظهر له السيّد، متجلّياً بالنور، وهو ينظر إليه برقّة. فصرخ القديس إليه: "أين كنت طوال الليل يا ربّ، وأنا في هذا العراك؟" فأجابه الربّ بعدوبة: "كنت إلى جانبك أشدّك، وأفرح لانتصاراتك، يا أنطونيوس."

صليب هذا الصراع صليب تنقية وتطهير ونموّ ونضج، بامتياز. لا ينضج الإنسان إلّا بالتجارب. لذلك كان بعض القديسين يحزنون عندما تغيب التجارب عنهم لفترة طويلة، معتبرين أنّ الله لم يعد يفتقدهم.

نحمل صليبنا هذا من أجل نموّنا الشخصي في الكمال، بينما المسيح قد حمّله، لا من أجل نفسه، بل من أجل الآخرين، حصراً، من أجل كمالهم، ومن أجل خلاصهم. لذلك، عندما يعتبر المؤمن صليبه مشاركة في صليب المسيح، يتغيّر معناه، من صليب ألم إلى صليب قيامة وحرية ونضج ومجد.

يمكن لصليبنا أن يستنير بقوة بصليب المسيح، الذي حمّله، وهو الكليّ الطهارة والبراءة، وهو الذي سيقمينا، إذا لم نبق راتعين في ضعفنا. إنّ كمال طهارة المسيح وبراءته، مفعم

بالقوة الفاعلة، التي كشفت في حقيقة حملة الصليب، محبة غامرة للبشر. وحيث إنه ما من شر في المسيح، على الإطلاق، فإن قوة صليبه وقوة محبته تبسطان ذاتيهما أمام البشر، الذين يريدون أن يفتحوا قلوبهم له، هو الذي تألم من أجلهم.

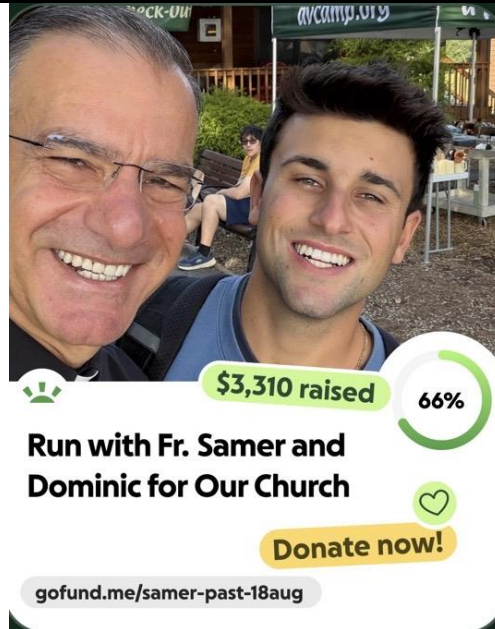
من خلال صليب المسيح تصل هذه القوة إلى الطبيعة البشرية، إلى كل الذين يسعون إلى الاتحاد بالمسيح. لذا يحب المسيحيون الصليب كثيراً، ويرتبطون به ارتباطاً وثيقاً. ليس بإمكانهم التخلي عنه، لأنهم، بتخليهم هذا، يرفضون كل نمو وتقدم في مسيرتهم الروحية، على درب القداسة. غياب الصليب غياب للمسيح العامل والفاعل في الإنسان، والمرافق له إلى الحياة الحقة والأبدية. للصليب قوة مخلصية. هو صليب لا أحمله فقط بسبب خطايي، بل على مثال المسيح، بسبب خطايا الآخرين أيضاً.

الإنسان الذي يعرف عثراته، ويعي ذنبه تجاه الآخرين، لن يفشل في أن يصبح إنساناً حقاً. من يقبل أن يعترف بذنبه، يعي مسؤوليته الشخصية، ويدرك عدم كفايته في عمله، فيتطلع، دوماً، إلى الأفضل، ولا يتوان عن تحمل مشقات مسيرته نحو الكمال في كل شيء. لكن إذا لم يدرك الإنسان أخطائه، فلن يعي مسؤوليته، إلا بصعوبة فائقة. برفضه الاعتراف بأخطائه، يُظهر الإنسان رفضه لدور الشريك المسؤول في الحوار والعلاقة مع الله، ويتصرف كمن لا يعترف، البتة، بأن الله مرسل له كلمة، وهو مدعو إلى.

ثمة صليب آخر هنا، إنه صليب الأنانية والجهل؛ صليب لا يتقصده الإنسان، لكن جهله يحمله إياه، ويجعله من دون رجاء. ألم الإنسان الأناني، المتمركز على ذاته، أشد من ألم الإنسان الواعي مسؤوليته، والراغب بتطوير ذاته ورفقيها. في رفضنا حمل المسؤولية، نقفز فوق الخطيئة، لأن حقيقة العالم وحقيقة شخصنا تعاش، بملئها وبشكل سليم فقط، عندما نكون واعين مسؤوليتنا وأخطائنا، وراغبين في أن نحمل صليبنا بوعي وإدراك.

قيل في أمثالنا: "من طلب العلى سهر الليالي." من رام الحياة الجديدة، ارتضى لذاته حمل صليب خلع الإنسان القديم، ليبلغ، بالمسيح، إنسانه الجديد.

Father and Son Running for the Building Project



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.

We are deeply grateful to everyone who has already supported their run. Thanks to your generosity, **\$5,510** has been raised so far!

Fr. Samer and Dominic are continuing their fundraising efforts, and we ask you to please consider supporting their run and helping our church take full advantage of the \$500,000 matching opportunity.

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

To Donate: GoFundMe:

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

You may also donate online or send a check payable to:

Church of the Redeemer

380 Magdalena Avenue

Los Altos Hills, CA 94024

Thank you to all our supporters for your generosity, encouragement, and prayers. Please continue to support Fr. Samer and Dominic as they run for our church!

“Let us run with endurance the race that is set before us, looking unto Jesus...”

— Hebrews 12:1–2



THE CHURCH OF
THE REDEEMER

Thank You

**FOR MAKING OUR FOOD FESTIVAL
A SUCCESS!**



FOOD FESTIVAL APPRECIATION DINNER

The Church of the Redeemer

warmly invites all our wonderful volunteers and everyone
who helped make our *43rd Annual Mediterranean Food Festival*
such a great success!

Please join us for an evening of appreciation,
fellowship, and dinner.



**FRIDAY,
OCTOBER 9, 2026**



6:00 PM



**CHURCH OF
THE REDEEMER**

*This evening is our way of saying
THANK YOU for your time, hard work, dedication,
and love for our church.*

From the workshops and food preparation to setup, cooking, serving,
cleanup, and everything in between — we could not have done it without you!



We look forward to celebrating YOU!



With gratitude,
Church of the Redeemer



Come celebrate
OCTOBER
as Youth Month at this year's

Youth Vespers
— SERVICE —

 **OCTOBER 24 • 4–5 PM**

Fall Festival to Follow
5 PM – 8 PM

Pizza, Pumpkin Carving,
and S'mores at the bonfire!



Adults, please
sign up for
volunteer slots!

Bring a dessert, help with crafts,
and more!

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

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>

