



**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 11, 2026

**SUNDAY OF HOLY FATHERS OF SEVENTH ECUMENICAL
COUNCIL**

& FOURTH SUNDAY OF LUKE

**APOSTLE PHILIP, ONE OF THE SEVEN DEACONS; VENERABLE THEOPHANES
THE BRANDED**

أحد الأبء القديسين للمجمع المسكوني السابع

والأحد الرابع من القديس لوقا الأنجيلي

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

أبوليتيكيون القيامة باللحن الثاني

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ النَّارِ، صَرَخَ نَحْوُكَ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ إِلَهُ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

أبوليتيكيون لأحد الآباء باللحن الثامن

أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا الْفَائِزُ النَّصْبِيحِ، يَا مَنْ أَسَّسْتَ آبَاءَنَا الْقِدِّيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ، الْمَجْدُ لَكَ.

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 بِاللحن السابع

لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ إِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبِمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الْخَطَاةُ نَوْرَكَ الْأَزَلِّي، بِشَفَاعَاتِ الْوَلَدَةِ إِلَهُ، 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

يا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِنَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

THE EPISTLE

*Blessed are Thou, O Lord, the God of our Fathers.
For Thou art just in all that Thou hast done to us.*

The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

الرسالة

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا.
لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسِ الرَّسُولِ إِلَى تَيْطُسَ.

يا وَلَدِي تَيْطُسَ، صَادِقَةٌ هِيَ الْكَلِمَةُ وَإِيَّاها أُرِيدُ أَنْ تُقَرَّرَ حَتَّى يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ فِي الْقِيَامِ

بِالْأَعْمَالِ الْحَسَنَةِ، فَهَذِهِ هِيَ الْأَعْمَالُ الْحَسَنَةُ وَالنَّافِعَةُ. أَمَّا الْمُبَاحَثَاتُ الْهَدْيَانِيَّةُ وَالْأَنْسَابُ وَالْخُصُومَاتُ
وَالْمُمَاحَاكَاتُ النَّامُوسِيَّةُ فَاجْتَنِبْهَا، فَإِنَّهَا غَيْرُ نَافِعَةٍ وَبَاطِلَةٌ. وَرَجُلٌ الْبِدْعَةَ بَعْدَ الْإِنْذَارِ مَرَّةً وَأُخْرَى
أَعْرَضَ عَنْهُ. عَالِمًا أَنَّ مَنْ هُوَ كَذَلِكَ قَدْ اعْتَسَفَ، وَهُوَ فِي الْخَطِيئَةِ يَقْضِي بِنَفْسِهِ عَلَى نَفْسِهِ. وَمَتَى
أَرْسَلْتُ إِلَيْكَ أَرْتِيْمَاسَ أَوْ تِيخِيْكُسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أَشْتِيَ هُنَاكَ.
أَمَّا زِينَا سَ مُعَلِّمُ النَّامُوسِ وَابْلُوسُ، فَاجْتَهِدْ أَنْ تُشَيِّعَهُمَا مُتَاهِبِينَ لِنَلَّا يُعَوِّزَهُمَا شَيْءٌ. وَلْيَتَعَلَّمْ دَوُونَا أَنْ
يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الصَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمِرِينَ. يُسَلِّمُ عَلَيْكَ جَمِيعُ الَّذِينَ
مَعِيَ، سَلِّمُ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ، النِّعْمَةُ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (8:5-15)

The Lord spoke this parable: “A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold.” And when His Disciples asked Him what this parable meant, Jesus said, “To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” As Jesus said this, He called out, “He who has ears to hear, let him hear.”

الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر.

قال الرب هذا المثل: خرج الزارع ليزرع زرعاً. وفيما هو يزرع، سقط بعض على الطريق، فوطئ وأكلته طيور السماء. والبعض سقط على الصخر، فلم تنبت يابساً لأنه لم تكن له رطوبة. وبعض سقط بين الشوك، فنبت الشوك معه فخنقه. وبعض سقط في الأرض الصالحة، فلم تنبت أنثر مائة ضعف. فسأله تلاميذه ما عسى أن يكون هذا المثل. فقال: لكم قد أعطي أن تعرفوا أسرار ملكوت الله، وأما الباقون فبأمثال، لكي لا ينظروا وهم ناظرون، ولا يفهموا وهم سامعون. وهذا هو المثل: الزرع هو كلمة الله. والذين على الطريق هم الذين يسمعون، ثم يأتي إبليس وينزع الكلمة من قلوبهم لئلا يؤمنوا فيخلصوا. والذين على الصخر هم الذين يسمعون الكلمة ويقبلونها بفرح، ولكن ليس لهم أصل، وإنما يؤمنون إلى حين، وفي وقت التجربة يرتدون. والذي سقط في الشوك، هم الذين يسمعون ثم يذهبون فيختنقون بهموم هذه الحياة وغناها وملذاتها، فلا يأتون بثمر. وأما الذي سقط في الأرض الجيدة، فهم الذين يسمعون الكلمة فيحفظونها في قلب جيد صالح، ويثمرون بالصبر. ولما قال هذا نادى: من له أذنان للسمع فليسمع.



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: Fadi and Rana Hanani on the occasion of their wedding anniversary (Oct 8), and the good health of their daughter Angelena and the Hanani family. Many Years!

OFFERED BY: Henry, Sheila and Gregory Veizades for the good health of Michael Veizades on the occasion of his birthday (Oct 9), and the good health of Henry on the occasion of his birthday (Oct15). For the good health of Marge and the Hanna, Northway and Veizades families. Many Years!

OFFERED BY: Ibtisam Kreitem for the good health of her granddaughter Yasmin on the occasion of her 2nd birthday (Oct 12), and the good health of Samer, Sara, Laila and Pierre, and the Kreitem and Halteh families. Many Years!

OFFERED BY: Narimane Panayotou for the good health of her husband Nickitas on the occasion of his birthday (Oct 8) and the good health of their children Troy and Nino and the Panayotou family. Many Years!

OFFERED BY: Michel and Rima Gannage for the good health of the Gannage and Smine families. Many Years!

OFFERED BY: Marge Hanna and Sheila and Henry Veizades in memory of beloved daughter and Sister Tamara Hanna Northway (5 Years memorial, Oct 9). Memory Eternal!

OFFERED BY: Michel and Rima Gannage in memory of Randa, Édouard, Wadad, and Hind. Memory Eternal!



COFFEE HOUR

Offered By: Rima Gannage

(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: Mila Haddad

Epistle: Isabelle Timothy



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.

UPCOMING EVNTS AT THE CHURCH

Please save the date

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

October 18: *Special Olympics Awareness Day, Second Collection*

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

SAMATITAN HOUSE VOLENTEER APPOTUNITY

The Orthodox Church of the Redeemer and its SOYO group in participating will be volunteering this holiday season at Samaritan House. All SOYO, Youth and Young Adults are welcome. Please sign up with Fr. Samer

<https://samaritanhousesanmateo.org/>

- *Saturday 11/28 from 8am to 11am, Group of 10 volunteers.*
- *Saturday 12/19 from 8am to 11am, Group of 10 volunteers.*

Volunteers will assist Samaritan House this holiday season with its mission of fighting poverty and lifting lives by volunteering within their Food Services program. Tasks include putting together hot meals for people experiencing homelessness, prepping grocery bags for struggling families and individuals living under the pressures of poverty in the San Mateo County area. Exact tasks and detailed instruction will be assigned upon arrival, depending on the needs of the day. The group should be prepared to dive right in upon arrival and will be guided upon arrival by the agency's Food Services staff. Please note that there is a minimum age requirement of 12-15 with an adult chaperone. 16+ year olds may attend without a chaperone. For anyone age 12-15, the agency requires a chaperone ratio of at least 1 adult to every 4 children. No tasks are suitable for youth ages 11 and below.

The Mind of the Saints

By His Eminence Metropolitan Saba (Isper)

On the feast day of Saint Silouan the Athonite on September 24, I remembered an incident that illustrates how saints who have been touched by divine grace deal with others. In the account of his life written by his disciple, Saint Sophrony Sakharov, we read the following: We once learned of a conversation between the staretz—the spiritual elder—and an archimandrite engaged in missionary work among non-Orthodox communities. This archimandrite greatly respected the staretz and often came to speak with him during his visits to the Holy Mountain of Athos. The staretz asked him how he preached. The archimandrite, who was still young and inexperienced, became animated, gesturing emphatically as he said: “Your faith is corrupt. Everything among you is distorted and wrong, and unless you repent, you will not be saved.” After listening to him, the staretz asked: “Tell me, Father Archimandrite, do they believe in Jesus Christ? Do they believe in the true God?” “Yes, they do.” “And do they venerate the Mother of God?” “Yes, they venerate her, but their doctrine concerning her is mistaken.” “Do they venerate the saints?” “Yes, they do. But what saints can they have after separating from the Church?” “Do they hold services in their churches and read the word of God?”

“Yes, they hold services and have churches. But if you could only see what their services are like compared with ours—how cold and dry they are, and how devoid of spirit and life!”

“Then, Father Archimandrite, it is good that they believe in Jesus Christ, venerate the Mother of God and the saints, and seek their intercessions in prayer. If you tell them that their faith is ‘corrupt,’ they will no longer listen to you. Instead, tell these people: ‘It is good that you believe in God, that you venerate the Mother of God and the saints, that you go to church and participate in the services, and that you pray in your homes and read the word of God.’ Then tell them that they are mistaken in this or that belief and that they need to correct it. Then everything will be well. The Lord will rejoice over them, and all of us will be saved by the mercy of God, Father Archimandrite. God is love. Therefore, every distortion must be corrected through love. In this way, all those who listen to you and to the word of God will be saved—and so will all who preach to them. But if you condemn them, their hearts will not hear you, and the result will bring blessing to none of you.” (page 77)

Saint Silouan did not condemn those people, nor did he claim that their faith was sound and correct. His concern was their salvation. Therefore, he did not focus on debating their doctrines, but on the manner in which those doctrines might be corrected and brought to completion, so that their faith might become sound and true and thus lead them to salvation.

He did not withhold salvation from them. And how could he, when he understood perfectly well that salvation belongs to God and not to him?

Saint Silouan knew that the path he followed was, in principle, a sure path to salvation—provided that the believer walked it faithfully and with a sensitive attentiveness to the Spirit of God. He therefore desired this salvation for every human being. His distinctive and constant prayer was: “O Lord Jesus Christ, grant that all people may know Thee by the Holy Spirit.”

There is a theoretical knowledge of God that is entirely different from the knowledge for which the saint prayed. It is a knowledge derived solely from texts, which imagines that once it has intellectually understood the truth and chosen to live according to that understanding, salvation is already within its grasp. Saint Silouan teaches us that true knowledge of God does not come through information, however sound, profound, or precise it may be. Rather, it comes when the Holy Spirit touches the person who has been purified and cleansed, who has opened his entire being to the Holy Spirit and placed God’s will in the place of his own. Such a person becomes wholly concerned with the salvation of all people and suffers whenever he encounters someone who does not desire to know God or the true life, but instead follows a mistaken path.

Saint Silouan did not personally encounter on Mount Athos the challenges posed by adherents of other confessions, religions, and philosophies, nor did he engage in defending the true faith before them. Nevertheless, throughout his life in general, and in this incident in particular, he clearly reveals that the genuine correction of anything is accomplished not through condemnation, but solely through a spirit of love.

This teaching of Saint Silouan did not originate with him. Neither did it come from universities where he had studied, nor from the movements that considered him a defender of the church or the Orthodox faith. It came directly

from God—from his experience of the Holy Spirit, who touched him many times.

He saw Christ alive “in the place where the icon of the Savior stands, in the Church of the Prophet Elias, located at the monastery mill.” This divine appearance occurred at the beginning of his monastic journey, and divine grace touched his entire being. After some time, divine grace visited him again, though with less intensity. From that point onward, God began to “play” with him—at times visiting him and at other times withdrawing—so as to mature him and help him grow until he attained “the measure of the stature of the fullness of Christ.” (Eph. 4:13)

With every luminous experience, he grew in humility. Not once do we read, either in his own writings or in the writings of those who knew him and wrote about him, that he considered himself entitled to speak about why divine grace is bestowed upon some or withheld from others, whether because of mistaken belief or a wayward life. Through genuine and living experience, he truly knew that God alone bestows His grace or withholds it for reasons known to Him alone.

It never occurred to our saint to interfere in the work of God. Through its visitations, divine grace transformed him into a creature overflowing with meekness, tenderness, and love. Thus, he sought only one thing: “that all the peoples of the earth might know God by the Holy Spirit.”

He knew with certainty, from experience, that the person who had not been touched by this grace could still be his brother. He often repeated: “The Holy Spirit is love, and He grants the soul the ability to love—even to love one’s enemies. Whoever has not acquired this love does not yet know God.”

He also said: “The person who ‘only believes’ has not yet experienced within himself the touch of grace and has not clearly ‘tasted’ eternal life. He may preserve himself from sin in proportion to his love for God, but his love remains far from perfect, and he may still cause sorrow to his brother.”

فكر القديسين

بقلم المتروبوليت سابا (اسبر)

تحضرني في عيد القديس سلوان الآثوسي، (٢٤ أيلول)، تلك الحادثة، التي تشير إلى الطريقة التي يتعاطى فيها القديسون الذين مسّتهم النعمة الإلهية. جاء في كتاب سيرته، لتلميذه القديس صفروني زخاروف، ما يلي:

لقد اطلعنا على حديث بين الستاريتز (الأب الروحي) وأرشمندريت (رتبة كهنوتية) كان يعمل في خدمة رسولية، بين الجماعات غير الأرثوذكسية. هذا الأرشمندريت كان يحترم الستاريتز كثيراً، وغالباً ما كان يأتي للتباحث معه، في أثناء زيارته للجبل المقدس (آثوس). سأله الستاريتز كيف يعظ؟ فانتفض الأرشمندريت، الذي كان في ريعان شبابه وقليل الخبرة، بإشارات وحركات جسده، قائلاً:

إنّ إيمانكم هو الفسق. كلّ شيء عندكم معوّج وخاطيء، وأنتم لن تخلصوا إن لم تتوبوا.

بعد أن استمع السستاريتز إليه، سأله:

قل لي أيها الأب الأرشمندريت، هل يؤمنون بيسوع المسيح؟ وهل يؤمنون بالإله الحقّ؟

فأجاب ذاك: نعم إنهم بذلك يؤمنون.

وهل يكرّمون والدة الإله؟

نعم إنهم يكرّمونها، لكن عقيدتهم بشأنها خاطئة.

وهل يكرّمون القديسين؟

نعم إنهم يكرّمونهم. لكن أيّ قديسين لدى هؤلاء، بعد أن انشقوا عن الكنيسة؟

هل يقومون بالخدم (الصلوات المشتركة) في كنائسهم، ويقرأون الكلمة الإلهية؟

نعم إنهم يقومون بالخدمة وعندهم كنائس، لكن إذا أحببت أن تعرف ما هي خدمةهم - أي بالمقارنة مع خدمنا. فأَيّ برودة أو جفاف أو فقدان للروح والحياة تلقى فيها.

هكذا إذاً، أيها الأب الأرشمندريت، جيد أنهم يؤمنون بيسوع المسيح، ويكرّمون والدة الإله والقديسين، ويتشفعون بهم في صلواتهم. وإذا قلت لهم إن إيمانهم "فاسق"، فلن يصغوا إليك في ما بعد ... لكن قل لهؤلاء البشر: جيد أنكم تؤمنون بالله، وتكرّمون والدة الإله والقديسين، وحسناً أنكم تذهبون إلى الكنيسة للاشتراك في الخدمة، وحسناً أنكم تصلّون في منازلكم وتقرأون الكلمة الإلهية؛ لكن قل لهم إنهم يخطئون في هذه الفكرة أو تلك، وأن عليهم إصلاحها، وكلّ شيء عندها سيكون على ما يرام. إن السيد سيفرح ويتهلّل بهم، وكلّنا سنخلص برحمة الله، أيها الأب الأرشمندريت ... الله محبة، لذلك كلّ اعوجاج عليه أن يُصلح بالحبّ، وهكذا يخلص جميع الذين يصغون إليك وإلى الكلمة الإلهية، وكلّ المبشرين أيضاً. لكنك إذا أدّنتهم، فقلوبهم لن تسمعك، ولن تكون النتيجة مباركة لأيّ منكم." (الصفحة ٧٧)

لم يَدِن القديس سلوان أولئك البشر، ولم يقل، أيضاً، إن إيمانهم سليم ومستقيم. كان تركيزه على خلاصهم، ولذلك ما اهتم بمناقشة عقائدهم، وإنّما بطريقة إصلاحها وإكمالها، لتصير مستقيمة وسليمة، وتقودهم، تالياً، إلى الخلاص.

لم يحجب الخلاص عنهم. وكيف يحجبه وهو يدرك، تماماً، أنّ الخلاص يعود إلى الله لا إليه؟!!

عرف القديس سلوان أنّ الطريق الذي يسير فيه، طريقاً مضمون الخلاص، نظرياً. أي إذا ما سلك المؤمن فيه بأمانة ورهافة لروح الله. ولذلك كان يطلب هذا الخلاص لجميع البشر. صلاته الدائمة المميّزة كانت: "يا ربّي يسوع المسيح اجعل البشر يعرفونك بالروح القدس."

ثمّة معرفة نظرية لله مختلفة تماماً عن تلك التي يطلبها القديس؛ معرفة تنطلق من النصوص فقط وتصدّق أنّها إذا ما عرفت عقلياً، واختارت العيش بحسب هذه المعرفة،

فالخلاص أضحى في يدها. يعلّمنا القديس سلوان أنّ معرفة الله الحقيقية لا تكون بالمعلومات، مهما كانت هذه سليمة وعميقة ودقيقة، بل بلامسة الروح القدس للإنسان المتّقي المتطهر، الذي فتح كيانه كلّه للروح القدس، ووضع مشيئة الله محلّ مشيئته. هذا يصير همّه أن يخلص جميع البشر، ويتألّم إذا ما التقى إنساناً، لا يريد معرفة الله ولا الحياة الحقّة، بل يسلك طريقاً مغلوطة.

لم يختبر القديس سلوان، شخصياً، في جبل آثوس، تحدّيات ذوي المذاهب والأديان والفلسفات الأخرى، ولم ينخرط في الدفاع عن الإيمان المستقيم أمامهم. لكنّه في سيرته، بعامة، وفي هذه الحادثة، بخاصّة، يكشف بوضوح أنّ الإصلاح الحقيقي لأي شيء، لا يتمّ بالإدانة، بل بروح الحبّ فقط.

تعليم القديس سلوان هذا ما كان من عنده، ولا من جامعات درس فيها، ولا من تيارات رأى فيها المدافع الأمين عن الكنيسة والإيمان الأرثوذكسيّ، بل من الله مباشرة، من اختباره الروح القدس، الذي لمسّه مرّات كثيرة.

لقد رأى المسيح حيّاً "في المكان الذي توجد فيه أيقونة المخلّص في كنيسة النبي إيليا، المقامة في مطحنة الدير." حدث هذا الظهور الإلهيّ له، ومسّت النعمة الإلهيّة كيانه، في بدء مسيرته الرهبانيّة. وبعد وقت، زارته النعمة الإلهيّة، ثانية، ولكن بقوة أقل. ومذ ذاك بدأ الله "يلاعبه" بزيارته تارةً، واحتجابه تارةً، حتّى يُنضّجه وينمّيه، ليبلغ "ملء قامة المسيح" (أف ٤: ١٣).

ومع كلّ اختبار نوراني كان يزداد تواضعاً؛ بحيث لا نقرأ، مرّة واحدة، في كتاباته، أو في كتابات الذين عاصروه وكتبوا عنه أنّه اعتبر نفسه مستحقاً لأن يتكلّم عن منح النعمة الإلهيّة أو حجّبتها عن بعضهم، لسبب أو لآخر، أكان يخصّ إيماناً مغلوطاً أو سيرة منحرفة! لقد عرف حقّاً وبالخبرة الحيّة، أنّ الله وحده من يمنح نعمته أو يحجبها، لأسباب هو فقط من يعرفها.

ما خطر لقلديسنا مرّة أن يتدخّل في عمل الله. لقد جعلته النعمة الإلهيّة، بزياراتها له، مخلوقاً طافحاً بالوداعة والرقّة والحبّ، ما جعله لا ينشد إلاّ أمراً واحداً، وهو "أن تعرف جميع شعوب الأرض الله بالروح القدس."

لقد اختبر، يقيناً، أنّ من لم تلمسه هذه النعمة يمكن له أن يكون أخاه. وردّ مراراً "إنّ الروح القدس حبٌّ هو، ويمنح النفس القدرة على الحبّ، حتّى على حبّ الأعداء. والذي لم يقتن هذا الحبّ لم يعرف الله بعد."

وقال أيضاً: "وإنّ الذي 'يؤمن فقط' لم يَختبر بعد، في نفسه، لمسة النعمة، ولم 'يَذُق' الحياة الأبديّة بوضوح، وإن حفظ نفسه من الخطيئة بمقدار حبّه لله؛ لكن يبقى حبّه بعيداً عن الكمال، وبإمكانه أن يُحزن أخاه أيضاً."

Saints and Serpents: Dragons in the Lives of Orthodox Saints



*SS. Peter and Paul Advent Retreat
November 20-21, 2026*

Friday, November 20,

Check-In: 4:30pm

Festal Vespers: 5pm

Session One: 6:15pm

Followed by Refreshments

Saturday, November 21,

8:20am: Festal Orthros &

Divine Liturgy

w/ Festal Meal

Check-In: 12pm

Session Two: 12:30pm

Break & Refreshments

Session Three: 2pm

Vespers: Aprox. 4pm



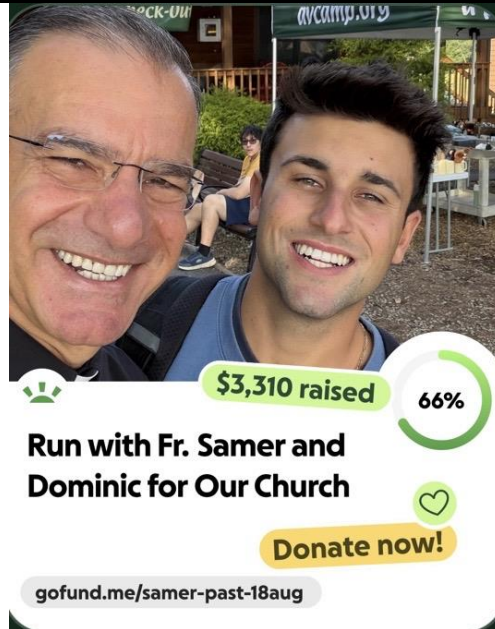
With Fr. Andrew Stephen Damick

Register by Oct 13
for the Early Bird rate:
\$20 per individual,
\$50 per family



What do you do when you meet a live dragon? Fr. Andrew Stephen Damick tells the stories of what Orthodox saints did when confronting the most fearsome of demonic monsters. He also talks about why and how these monsters came to be included in the traditional texts of saints' lives.

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, **\$7,820 (GoFundMe \$4,420 and Check/Cash to Church \$3,400)**, 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

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!



INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES

IOCC FOOD & WINE TOUR

Hosted by St. John the Evangelist Antiochian Orthodox Church
& the IOCC Metropolitan Committee of Northern California

SUNDAY, NOVEMBER 1, 2026

VESPERS: 4:00 P.M. • DINNER: 5:00 – 8:00 P.M.

**Come experience a tasting menu & wine pours from around
the world and learn about IOCC's latest humanitarian work**

ST. JOHN'S FELLOWSHIP HALL

501 Moraga Way | Orinda, CA 94563

Tickets: \$60 through Oct. 15, includes food and unlimited wine pours
\$70 after Oct. 15, includes food and wine
\$50 includes food only
\$35 student ticket
\$25 children 6–12 (*free 5 and under*)

Tickets and sponsorships at iocc.org/bayarea



SPECIAL OLYMPICS

Awareness Day

AS NAC TEEN SOYO PREPARES TO SPONSOR THE HISTORIC 46TH ANNUAL SPECIAL OLYMPICS SPORTS CAMP AT ANTIOCHIAN VILLAGE IN AUGUST 2027, WE ASK FOR YOUR GENEROUS SUPPORT TO HELP MAKE THIS BELOVED MINISTRY POSSIBLE.

EACH YEAR, APPROXIMATELY 300 SPECIAL OLYMPICS ATHLETES AND COACHES PARTICIPATE IN THE CAMP. TEEN SOYO MEMBERS FROM ACROSS OUR ARCHDIOCESE VOLUNTEER A WEEK OF THEIR TIME AND LIVE IN SERVICE TO THE ATHLETES—FULFILLING THE SCRIPTURAL CALL TO SERVE "AS WORKING FOR THE LORD, NOT FOR MEN" *1 Corinthians 3:23*.



BY ONE SPIRIT
WE WERE ALL
Baptized
INTO
ONE BODY

1 CORINTHIANS 12:13



venmo



Next Sunday, October 18, our teens will be collecting financial donations to help sponsor this remarkable event. Your contributions make it possible for every athlete, coach, and teen volunteer to attend the camp at no cost. They also help cover travel expenses for the SOYO members who come to serve.

As a token of appreciation, our teens will offer bookmarks featuring an icon of Sts. Peter and Paul to all who contribute.

Thank you for prayerfully considering a gift to this ministry. Your support helps our youth grow in Christ by giving them a unique opportunity to love and care for others.

Checks may be made payable to your local Teen SOYO group, with "SOAD 2026" in the memo line.

Donations can also be made online at
www.teensoyo.org/special-olympics.
Venmo @NAC-SOYO

DID YOU KNOW?

Each year, NAC Teen SOYO covers the cost of the camp, approximately \$75,000, through the generosity of our fellow parishioners. Through the years, we have hosted more than 8,500 athletes and coaches. Around 1,200 of our teens have had the unique experience of being a coach or volunteer at the camp.

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

