

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 18, 2026

The Holy Apostle and Evangelist Luke

Martyr Marinos the Elder at Anazarbos; Venerable Theodore, Simeon and Euphrosyne

عيد القديس لوقا الانجيلي البشير

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice; let earthly things be glad; for the Lord hath wrought might with His arm, He hath trampled upon death by death. The firstborn of the dead hath He become. From the belly of Hades hath He delivered us, and hath granted great mercy to the world.

أبوليتيكيون القيامة باللحن الثالث

لِتَفْرحِ السَّماويَّاتُ وتَبْتَهِجِ الأرْضِيّات، لأنَّ الرَّبَّ صَنَعَ عِزًّا بِساعِدِهِ، ووَطِئَ المَوْتَ بالمَوْتِ، وصارَ بِكْرَ الأمْوات، وأنْقَذَنا مِنْ جَوْفِ الجَحيم، ومَنَحَ العالَمَ الرَّحْمَةَ العُظْمى.

APOLYTIKION OF ST. LUKE THE EVANGELIST IN TONE THREE

O holy Apostle and Evangelist Luke, intercede with the merciful God, to grant our souls forgiveness of sins.

طروبارية القديس لوقا الانجيلي على اللحن الثالث

أيُّها الرَّسولُ القِدّيسُ البَشيرُ لوقا، تَشَفَّعْ إلى الإلهِ الرَّحيمِ، أنْ يُنْعِمَ بِغُفرانِ الزَّلّاتِ لِنُفوسِنا.

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 تَجلّي ربّنا يَسُوعَ المَسِيح باللحنِ السابع

لمَّا تَجَلَّيْتَ أيُّها المَسيحُ الإلهُ في الجَبَلِ، أظْهَرْتَ مَجْدَكَ لِلْتلاميذِ حَسْبَما اسْتَطاعوا، فأَشْرِقْ لنا نَحْنُ الخَطَأة نورَكَ الأزَليّ، بِشَفاعاتِ والِدَةِ الإلهِ، يا مانِحَ النّورِ، المَجْدُ لك.

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.

قِنداق باللحنِ الثاني

يا شَفيعَةَ المَسيحيينَ غَيْرَ الخازِيَة، الوَسيطَةَ لَدَى الخالِقِ غَيْرَ المَرْذُودة، لا تُعْرِضِي عَنْ أصْواتِ طَلِبَاتِنا نحْنُ الخَطَأَة، بَلْ تَدارَكينا بالمَعونَةِ بِما أنَّكِ صالِحَة، نحْنُ الصارِخِينَ إلَيْكِ بإيمانٍ: بادِرِي إلَى الشَفاعَةِ وأسْرِعِي في الطِلْبَةِ، يا والِدَةَ الإلَه، المُتَشَفِّعَةَ دائِمًا بِمُكَرِّمِيكِ.

THE EPISTLE

His voice has gone out into all the earth.
The heavens declare the glory of God.

The Reading from the Epistle of St. Paul to the Colossians. (4:5-11, 14-18)

Brethren, conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone. Tychicus will tell you all about my affairs; he is a beloved brother and faithful minister and fellow servant in the Lord. I have sent him to you for this very purpose, that you may know how we are and that he may encourage your hearts, and with him Onesimus, the faithful and beloved brother, who is one of you. They will tell you of everything that has taken place. Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, receive him), and Jesus who is called Justus. These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me. Luke the beloved physician and Demas greet you. Give my greetings to the brethren at Laodicea, and to Nympha and the church in her house. And when this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea. And say to Archippus, "See that you fulfill the ministry which you have received in the Lord." I, Paul, write this greeting with my own hand. Remember my fetters. Grace be with you. Amen.

الرسالة

الى كلّ الأرض خرَجَ صوتُهُ.

السماواتَ تُذيعُ مجدالله.

فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بولُسَ الرَّسولِ إلى كولُسي

يا إخْوَةُ، اسْلُكوا بحِكْمَةٍ مِنْ جِهَةِ الذينَ في الخارِجِ مُفْتَدينَ الوَقْتَ* وَلْيَكُنْ كَلامُكُمْ كُلَّ حِينٍ ذا لُطْفٍ،

مُصْلَحاً بِمِلْحٍ حَتَّى تَعلَموا كَيْفَ يَنْبَغي لَكُمْ أَنْ تُجاوِبوا كُلَّ واحدٍ* جميعُ أحْوالي سَيُعْلِمُكُمْ بِها تيخيكوسَ الأخُ الحَبيبُ والخادِمُ الأَمينُ والعَبْدُ معي في الرَّبِّ* الذي بَعَثْتُهُ إلَيْكُمْ لِهَذا بِعَيْنِهِ لِيَعْرِفَ أحْوالَكُمْ ويُعَزِّي قُلوبَكُم* مَعَ أُنيسيمُسَ الأخِ الأَمينِ الحبيبِ الذي هُوَ مِنْكُم. فَهُما يُعْلِمانِكُمْ بالأحْوالِ هَهُنا* يُسَلِّمُ عَلَيْكُمْ أَرِستَرْخُسَ الأسيرُ، ومَرْقُسَ ابْنُ أُخْتِ بَرْنابا الذي أَخَذْتُمْ في حَقِّهِ وِصاياتٍ. فَإذا قَدِمَ إلَيْكُمْ فاقْبَلوهُ* ويَسوعُ المُسَمَّى يُوسْتُسُ، الذينَ هُمْ مِنْ أهْلِ الخِتانِ* هَؤُلاءِ وَحْدَهُمْ مُعاوِنِيَّ في مَلَكوتِ اللهِ وَهُمْ قَدْ صاروا لي تَعْزِيَةً* يُسَلِّمُ عَلَيْكُم أَبَفْراسُ الذي هُوَ مِنكُمْ، وَهُوَ عَبْدٌ لِلْمَسيحِ مُجاهِدٌ كُلَّ حينٍ لأَجلِكُمْ في الصَلَواتِ لِكَيْ تَثْبُتوا كامِلينَ، تامّينَ في مَشيئَةِ اللهِ كُلِّها* فإنّي أشْهَدُ لهُ بِأَنَّ لهُ غَيْرَةً كَثيرَةً لأَجْلِكُمْ ولأجْلِ الذينَ في اللاذِقِيَّةِ وَالذينَ في إيرابولِس* يُسَلِّمُ عَلَيْكُمْ لوقا الطَبيبُ الحَبيبُ وديماسُ* سَلِّموا على الإخْوَةِ الذينَ في اللاذِقِيّةِ وعلى نِمْفاسَ والكَنيسَةِ التي في بَيْتِهِ* ومَتى تُلِيَتِ الرِسالَةُ عِنْدَكُمْ، فاعْتَنُوا بِأَنْ تُتْلى في كَنيسَةِ اللاذِقِيين أيْضاً، وأنْ تَتْلُوا أنْتُمْ تِلْكَ التي مِنَ اللاذِقِيَّة* وقولوا لأَرْخِبُّسَ، "تأَمَّلِ الخدْمَةَ التي تَسَلَّمْتَها في الرَّبِّ حَتَّى تُتِمَّها"* السَّلامُ بِيَدي أنا بولُس* اذْكُروا قُيودي. النِعْمَةُ مَعَكُم. آمين.

THE HOLY GOSPEL

The Reading from the Holy Gospel according to St. Luke. (10:16-21)

The Lord said, "He who hears you hears Me, and he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me." The Seventy returned with joy, saying, "Lord, even the demons are subject to us in Thy Name!" And Jesus said to them, "I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy; and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven." In that same hour Jesus rejoiced in the spirit and said, "I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent and revealed them to babes; yea, Father, for such was Thy gracious will."

الإنجيل المقدس

فصلٌ شَريفٌ مِنْ بِشارَةِ القِدّيسِ لوقا الإنْجيلِيّ البَشيرِ والتلْميذِ الطاهِرِ.

قالَ الرَّبُّ لِتَلاميذِهِ: مَنْ سَمِعَ مِنْكُمْ فَقَدْ سَمِعَ مِنّي، ومَنْ رَذَلَكُمْ فَقَدْ رَذَلَني، ومَنْ رَذَلَني فَقَدْ رَذَلَ الذي أرْسَلَني. فَرَجِعَ السَّبْعونَ بِفَرَحٍ قائِلين: يا رَبُّ، إنَّ الشياطينَ أيْضاً تَخْضَعُ لَنا بِاسْمِك. فَقالَ لَهُمْ: إنّي رَأَيْتُ الشَيْطانَ ساقِطاً مِنَ السَماءِ كالبَرْق. وها أنا أُعْطيكُمْ سُلْطاناً أنْ تَدوسوا الحَيَّاتِ والعَقاربَ وَقُوَّةَ العَدُوِّ كُلَّها وَلا يَضُرُّكُمْ شَيْءٌ، وَلَكِنْ لا تَفْرَحوا بِهَذا، أنَّ الأَرْواحَ تَخْضَعُ لَكُمْ، بَلْ بالأَحْرى افْرَحوا بِأنَّ أسْماأَكُمْ كُتِبَتْ في السَّماوات. وفي تِلْكَ السَاعَةِ تَهَلَّلَ يَسوعُ بالروحِ وقالَ: أَعْتَرِفَ لَكَ يا أَبَتِ، رَبَّ السَّماءِ والأَرْضِ، لأَنَّكَ أَخْفَيْتَ هَذِهِ عَنِ الحُكَماءِ وَالعُقَلاءِ، وَكَشَفْتَها لِلأَطْفال. نَعَمْ، يا أَبَتِ، لأَنَّكَ هَكَذا ارْتَضَيْت.

KOINONIKON (COMMUNION HYMN) FOR ST. LUKE IN TONE EIGHT

His sound hath gone out into all the earth; and his words to the ends of the world. Alleluia.

كينونيكون لِلقدّيسِ لوقا باللحن الثامِن

إلى كُلِّ الأَرْضِ خَرَجَ صَوْتَهُ. السَّماواتُ تُذيعُ مَجْدَ الله. هَلِلويا.



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: Salim and Wardeh Asfour on the occasion of their wedding anniversary (Oct 13) and the good health of the Asfour family. Many Years!

OFFERED BY: Hanna and Rania Haddad for the good health of their son Rabih on the occasion of his birthday (Oct 15), and the good health of their children Rami, Rita, Roula and the Haddad family. Many Years!

OFFERED BY: Faten Mansour, Lara, Chris and Christian Zeidan in remembrance of our beloved Mom and Grandmother Margo Mansour, on the occasion of her 11 years memorial in heaven with our Lord and Savior. God bless her soul and may her memory be eternal! (Departed on October 20th, 2015).

OFFERED BY: Stella, Yousef, Suhair, Osama, Amani Nijmeh and Haifa Shadid and the family in remembrance of our beloved Father and Grandfather Elias Nijmeh, on the occasion of his 6 years memorial in heaven with our Lord and Savior. God bless his soul and may his memory be eternal! (Departed on October 18, 2020).

OFFERED BY: Stella Nijmeh and the family, Faten Mansour and the family. Chuck, Betty, Moussa, Suleiman, George, and Tammy Nijmeh and the family in remembrance of our beloved Mom, aunt and grandmother Nino Nijmeh, on the occasion of her memorial of 7 months in heaven with our Lord and Savior. God bless her soul and may her memory be eternal (Departed on March 6th, 2026).



COFFEE HOUR FUNDRAISER

Offered By: The Ladies Auxiliary

Enjoy delicious Knafeh for **$5.00 per serving!**
Thank you for supporting our Ladies Auxiliary.

(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)

SPECIAL GENERAL PARISH MEETING

Sunday, November 1st, Immediately Following the Divine Liturgy

All parishioners are encouraged to attend!

Following the meeting, we will gather for a group photograph of all parishioners at the church.

We look forward to seeing everyone there!

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 Angles 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 Nadine Safi. 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: Adriana Ajlouni
Epistle: John Cook



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.

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.*

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.

His Eminence
The Most Reverend
Metropolitan SABA

Archbishop of New York
and Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: 535/2026

October 2026

Appeal for Special Olympics Sports Camp

Beloved clergy and faithful of our God-protected Archdiocese,

Greetings in the Name of our Lord and Savior, Jesus Christ!

This coming year marks the 46th year that our Teen SOYO chapters have sponsored and participated in the Special Olympics Sports Camp at the Antiochian Village. We have now entered the third generation of this wonderful ministry—an experience that is life-changing not only for the Special Olympians, but also for our teens who learn invaluable lessons of love, compassion, service, and faith as they accompany and assist these athletes in competition.

Each year, Teen SOYO sponsors—free of charge—a week filled with joy, fellowship, and faith for more than 320 athletes and coaches. I had the honor to be present this year and share in this experience. I even met and spoke with one Special Olympian, Loretta Claiborne, who has not missed one year at Antiochian Village for Sports Camp. She said, "If I get a call to go to the White House and it's August, I'll tell them, 'Wait a hot beat, I'm sorry, I can't go. I'll be on God's mountain.'"

And Loretta means it! She has met with every sitting U.S. president in her lifetime and received numerous invitations to the White House. One year, she declined a run with President Clinton to attend Sports Camp at the Antiochian Village. This is dedication and this is the love that this special place cultivates not only among our Orthodox faithful, but to all who ascend this holy mountain.

For Loretta and all our beloved Special Olympians—and because of the ever-increasing costs of providing this blessed experience for them—we ask each year that our faithful help offset the expenses of this outreach of love. Through your generosity, you make it possible for this ministry to continue touching lives and bringing the love of Christ to so many.

In appreciation, our teens will once again offer a beautiful icon card. This year's card features the patrons of our Holy Antiochian See, Ss. Peter and Paul, as a reminder of our spiritual roots and mother Church, the Patriarchate of Antioch and all the East.

Praying that our Lord will bless all who participate, serve, assist, and contribute to this beautiful cause, I remain,

Your Father in Christ,

†Saba

+SABA
Archbishop of New York and Metropolitan of all North America

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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The Concealed Theology

By His Eminence Metropolitan Saba (Isper)

Holy Scripture is not a book of historiography. It is a book of theology; it speaks of God's work among human beings while God acts within human reality and human life. When believers read and understand what God has done for them, they read their history in light of this divine action, for the believer has no life apart from God. It is in this sense that we approach the historical dimension of Holy Scripture.

History books are concerned with historiography: recording events in detail, determining as accurately as possible when they occurred, gathering the various accounts of a single event, and comparing and examining them in order to arrive at the most precise possible knowledge of what happened, when, and how. In this sense, Holy Scripture is not a book of history, even though it contains information useful for historical study.

The journey of the people of the Old Covenant—and, consequently, of every believer—is like that of a poor man who suddenly discovered that his only son needed a costly operation, while he himself did not possess a single penny. He turned to his Lord, offering a prayer from a sorrowful and afflicted heart and placing his suffering in God's hands. The following day, a money transfer arrived from his brother abroad, who had not been in contact with him for years. When he opened it, he found that the amount sent was exactly what he needed. If this man is truly a believer, his experience will lead him to see what God has done for him as more significant than his son's illness. Indeed, his son's illness becomes a means through which God's work is revealed.

The believer does not see such an event as a coincidence, but as providence—indeed, as God's providential care prepared beforehand for him. When he tells others what happened, he is speaking primarily about God's action and intervention in his life. How numerous are the events through which God speaks to us and enters into our lives!

The believer reads his past—that is, his history—in the light of God's presence in his life and His companionship with him; glory be to Him. Otherwise, he blinds himself to God's works. In recounting this divine action, he may sometimes exaggerate, sometimes misread it, and at other times clothe God in human culture. This is how things happen among human beings.

Take several witnesses to an accident in which a car strikes a person, and you will receive several accounts, all of them true. Yet each witness recounts what he saw through the lens of his own reaction to the event. Many factors shape his account: his psychological

disposition and temperament, the accuracy of his observation, his ability to analyze, whether he has a personal relationship with the driver or the victim, and so forth.

So it was with the people of the Old Covenant. God accompanied them in order to establish the foundation through which He would reveal Himself to humanity. Throughout this companionship, the people were often astonished by His works; they frequently misunderstood His intentions. At times, they corrected their wayward conduct, but often they disregarded both Him and His commandments.

The Old Covenant taught humanity divine truths practically, not theoretically. The people understood that they prevailed when they obeyed God and were defeated when they abandoned or disobeyed Him. This, for example, is the theological rhythm of the Book of Judges. The people learned that God could feed them out of nothing when they received manna and quail, and that they would go hungry if they trusted in His gifts rather than in Him personally, when they discovered that the manna spoiled whenever they stored it as provisions for themselves.

You must read the history of the Old Covenant in order to understand how God works with you personally. Yet you must approach it not only in its human dimension, but also in its divine dimension. Why? Because it is not merely ordinary human history. It is, on the one hand, the history of humanity's dealings with God and, on the other, the history of God's action within humanity.

The historical event is not the ultimate purpose; rather, it is the theology concealed within the folds of the event and lying beyond it. Scripture mentions the event primarily to disclose its theological meaning, not to chronicle it. When Scripture recounts the fall of Jericho, for example, it narrates it in a liturgical style. Why? Because, according to many prominent scholars, the city had already been completely destroyed and abandoned at least two centuries before Joshua and his people entered it.

How are we to understand this? Centuries after the people had settled in the land, and after the rise of its monarchy and its administrative institutions, the religious writing of the community's history began. The scribes started recording traditions that had been preserved orally for centuries. This was not unique to the Hebrews. All ancient peoples wrote their histories on the basis of traditions handed down orally from a time before writing had been invented. Yet what was preserved and transmitted orally centered primarily upon God and His role in the community's life. With the passage of time, therefore, it becomes more a theological reading of events than a precise chronicle of them. Thus, in the eyes of later generations, the settlement of the ruined city became a divine gift.

When the community of the Old Covenant enjoyed stability and prosperity, it saw greatness and power in its heritage and regarded God as its support and protector. When it was humiliated and defeated, it perceived God as having abandoned it, as well as punishing and disciplining it. God played His part in shaping the people, just as an artist carves a stone to create a beautiful statue. In the end, God fashioned a faithful remnant from which Christ came and opened the door to all nations.

The history of the Old Covenant is the history of every human soul that journeys with God. Every soul, engaged in spiritual struggle, understanding God's purposes well, errs and falls, repents and rises again, then strays and comes to its senses. Throughout this entire journey, God accompanies it as guide, shepherd, and disciplinarian, gentle and severe, present and sometimes seemingly absent, caressing and striking. He knows how to draw us along until He brings us to the pastures of salvation.

But the problem with humans, generally speaking, is that they often treat God as merely a miraculous being, wishing Him to be a dazzling magician. They demand miracles from Him, but they stipulate them according to their own understanding, not His. They want to see in the manna and quails only divine rain, and they refuse to see God's miracle in the simultaneous arrival of the fleeing, hungry, and exhausted people on the shore, and the migration of birds from north to south!

They want to see in the drowning of Pharaoh's chariots a miraculous parting and return of the waters of the Red Sea, as depicted in the famous film *The Ten Commandments*. Yet they refuse to recognize God's wondrous action in His use of the tides in the marshlands of the Red Sea lakes to impede the movement of Pharaoh's chariots. This is precisely what the Book of Exodus says in chapter fourteen.

God is able to perform a spectacular miracle, but He is also capable of making nature which He created serve His divine purposes.

An elderly Polish woman suffering from severe toothache complained to her parish priest about Saint Anthony—the patron saint of toothaches in Poland—because he had not answered her prayers and healed her. The priest prayed and asked the saint for an answer. The saint appeared to him and said, "What am I to do for her, Father? I have sent her a dentist three times!"

Do not many people deal with God in precisely this way?

اللاهوت المخبوء

بقلم المتروبوليت سابا (اسبر)

ليس الكتاب المقدّس كتاب تأريخ. إنّه كتاب لاهوت؛ يتكلّم عن عمل الله مع البشر. والله يعمل في واقع البشر وفي حياتهم. وعندما يقرأ المؤمنون، ويعون، ما فعله الله معهم، فهم يقرؤون تاريخهم انطلاقاً من هذا الفعل، إذ ما من حياة للمؤمن من دون الله. بهذا المعنى نقارب البعد التاريخي للكتاب المقدّس.

تهتم كتب التاريخ بالتأريخ، أي بتسجيل الأحداث بالتفصيل، والتدقيق في معرفة زمن حدوثها الأقرب إلى الصحّة، وجمع الروايات المتعدّدة للحدث الواحد، ومقارنتها وتمحيصها، بغية الوصول إلى معرفة ما قد حدث، ومتى، وكيف، بأكبر دقة ممكنة. بهذا المعنى، ليس الكتاب المقدّس كتاب تاريخ، وإن احتوى على معلومات تفيد في التأريخ.

مَثَلُ مسيرة شعب العهد القديم، وتالياً كلّ مؤمن، كمَثَلِ ذلك الفقير، الذي استفاق على ضرورة إجراء عمليّة جراحيّة مكلفة لابنه الوحيد، وهو لا يملك قرشاً واحداً. فتوجّه إلى ربّه، رافعاً صلاته النابعة من قلب حزين ومكروب، واضعاً معاناته بين يديه. وإذ بحوالة ماليّة تصله، في اليوم التالي، من أخيه المغترب، الذي لم يتفقّده منذ سنوات، فيفتحها ويجد أنّ كمّ المال المُرسَل هو ما يحتاج إليه بالضبط. خبرة هذا الإنسان، إن كان مؤمناً حقّاً، تجعله يرى في ما فعله الله له أهميّةً تفوق مرض ابنه. لا بل يصير مرض ابنه وسيلة لإعلان عمل الله.

لا يرى المؤمن في حدث كهذا، مصادفة، بل رعاية، ورعاية مسبقة له. وعندما يحّدث الآخرين بما صار معه، فهو يتحّدث، بالأحرى، عن عمل الله وتدّخله في حياته. وما أكثر الأحداث التي يخاطبنا الله بواسطتها، فيتدّخل في حياتنا عبرها.

يقرأ المؤمن ماضيه، أي تاريخه، على ضوء حضور الله في حياته ومرافقته، له المجد. وإلا فهو يتعامى عن أفعال الله. في سرده لعمل الله هذا، قد يبالغ مرّة، وقد يخطئ القراءة مرّة، وقد يُلبس الله ثقافةً بشرية مرّة أخرى. هكذا تحدث الأمور عند البشر.

خُذْ عدّة شهود لحادثة اصطدام سيارة بشخص، فتحصل على عدّة روايات، جميعها صحيح. لكن كلّ شاهد يروي ما قد رأى انطلاقاً من تفاعله مع الحدث. وتلعب عوامل

عديدة دورها في روايته: نفسيّته وطباعه لهما دور، وكذلك دقّة ملاحظته، ومقدرته على التحليل، ووجود علاقة شخصيّة له مع السائق أو المصدوم...إلخ.

هكذا كان شعب العهد القديم. يرافقه الله من أجل تأسيس نواةٍ لانكشافه تعالى للبشر. وفي مرافقته هذه، كثيراً ما اندهش الشعب بأعماله، وكثيراً ما أخطأ في فهم مقاصده، وكثيراً ما قوَّم ما قد انحرف من سلوكه، وكثيراً ما تغاضى عنه وعن وصاياه.

علّم العهد القديم البشر الإلهيّات عمليّاً، لا نظريّاً. فهم الشعب أنّه غالبٌ لأنّهم ينتصرون حينما كانوا مطيعين لله، وأنّهم ينهزمون حينما يهجرونه أو يعصونه. هذا إيقاع لاهوت سفر القضاة، على سبيل المثال. عرفوا أنّ الله يقيتهم من لا شيء عندما وجدوا المَنّ والسلوى، وأنّهم يجوعون إنْ اتكلوا على عطاياه لا عليه شخصيّاً، عندما وجدوا أنّ المَنّ يفسد حين يخزنونه مؤونةً لهم.

أنت مضطر لقراءة تاريخ العهد القديم، كي تفهم طريقة عمل الله معك شخصيّاً. لكنّك تقاربه، لا من بعده البشري فقط، بل الإلهي أيضاً. لماذا؟ لأنّه ليس تاريخاً بشريّاً عاديّاً، بل تاريخ تعامل البشر مع الله من جهة، وتاريخ فعل الله في البشر من جهة ثانية.

ليس الحدث التاريخي هو الهدف، بل اللاهوت الكامن في ثنايا الحدث وما وراءه. ويذكر الكتابُ المقدّس الحدث، أساساً، لكي يقول المغزى اللاهوتي منه، لا لكي يؤرّخه. فعندما يذكر الكتاب سقوط أريحا، مثلاً، يسرده بأسلوب ليتورجي. لماذا لأن المدينة كانت قد دُمرت كليّاً وهُجرت، قبل قرنين، على الأقل، من تاريخ دخول يشوع وجماعته إليه، على مايقول كثر من الدارسين الكبار.

كيف نفهم الأمر؟ بعد قرون من الاستقرار في الأرض، ونشوء الملكيّة والدواوين، بدأت كتابة تاريخ الجماعة دينيّاً، فبدأ الكتبة بتدوين ما كان محفوظاً شفهيّاً لقرون خلت. هذا لا يخصّ العبرانيين فقط، فجميع الشعوب القديمة كتبت تاريخها انطلاقاً من تراثها المتناقل شفويّاً، في زمنٍ لم تكن الكتابة قد اكتُشفت بعد. لكنّ ما قد حُفظ، وتناقله الناس شفهيّاً، متمحور، أساساً، حول الله ودوره في حياة الجماعة. ولذلك يصير، عبر الزمن، قراءة لاهوتيّة للأحداث، أكثر ممّا هو تأريخ لها. فيصبح استيطان المدينة المدمَّرة عطيّة إلهيّة، في نظر الأجيال اللاحقة.

رأت جماعة العهد القديم في تراثها عَظَمَةً وقوّة، وفي الله سنداً وحامياً، عندما كانت في استقرار وازدهار. ورأت في الله تخليّاً، كما ومُعاقِباً ومؤدّباً، عندما كانت مذلولة مهزومة. لعب الله دوره في نحتها، كما ينحت الفنّان الحجر ليصنع تمثالاً جميلاً منه. نحت الله، في المطاف الأخير، بقيّةً أمينةً، أتى المسيح منها، وفتح الباب لجميع الشعوب.

تاريخ العهد القديم هو تاريخ كلّ نفس بشريّة تسير مع الله. وكلّ نفس مجاهدة روحيّاً تدرك مقاصد الله جيّداً، تخطئ وتسقط، وتتوب وتنهض، ومن ثمّ تزوغ وتعي نفسها... والله يرافقها طوال هذه المسيرة، هادياً وراعياً ومؤدّباً، ليّناً وقاسياً، حاضراً وأحياناً يبدو غائباً، ملاطِفاً وصافِعاً. يعرف كيف يلاعبنا حتى يأتي بنا إلى مراعي الخلاص.

لكن مشكلة البشر، عموماً، أنّهم غالباً ما يتعاطون مع الله بصفته كائناً إعجازيّاً فقط، ويريدونه ساحراً مدهشاً. يطلبون منه معجزة، ويشترطونها بحسب مفهومهم، لا بحسب مفهومه هو. يريدون أن يروا في المَن والسلوى، إمطاراً إلهيّاً فقط، ويرفضون أن يروا إعجاز الله في تزامن وصول الهاربين، الجوعى والمنهكين، إلى الساحل، مع هجرة الطيور من الشمال إلى الجنوب على سبيل المثال!!

يريدون أن يروا في غرق مركبات فرعون، انفلاق وعودة عجائبيّة لمياه البحر الأحمر، كما في فيلم الخروج الشهير، ويرفضون أن يردّوا يروا إعجاز الله، في عرقلة سير مركبات جيش فرعون، إلى استخدامه، تعالى، لحركة المدّ والجزر في مستنقعات بحيرات البحر الأحمر. وهذا ما يقوله سفر الخروج حرفيّاً في الإصحاح الرابع عشر.

الله قادر على صنع عجيبة ساحرة (سحرية)، ولكنّه قادر، أيضاً، على جعل الطبيعة، التي خلقها، خادمة لمقاصده الإلهيّة.

صارحت عجوز بولنديّة، تعاني من وجع أسنانها الشديد، كاهن الرعية بعتبها على القدّيس أنطونيوس (شفيع آلام الأسنان في بولندا)، لأنّه لم يستجب لطلباتها ويشفيها. فصلّى الكاهن، وطلب من القدّيس جواباً. فظهر القدّيس له وقال: ماذا أفعل لها أيّها الأب، وقد أرسلت لها طبيب الأسنان ثلاث مرات؟!

ألا يتعاطى كثيرون مع الله هكذا؟!

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" *Colossians 3:23*



Special Olympics

LIVING THE ORTHODOX FAITH IN CHRIST
WORSHIP • WITNESS • SERVICE • FELLOWSHIP

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.

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**



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: 6:15 pm
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.

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

ANTIOCHIAN ORTHODOX CHURCH OF THE REDEEMER
380 Magdalena Avenue
Los Altos Hills, CA 94024
Phone: (650) 941-1570
office@orthodoxredeemer.org
V. Rev. Fr. Samer Youssef, D. Min

Invitation to a Special General Parish Meeting

Sunday, November 1, 2026 — Immediately Following the Divine Liturgy

Dear Beloved Parishioners and Members of the Orthodox Church of the Redeemer,

Christ is in our midst! He is and ever shall be!

With gratitude to God and great hope for the future of our beloved parish, we are pleased to announce that, at its meeting on October 13, 2026, the Parish Council unanimously voted to call a Special General Parish Meeting on Sunday, November 1, 2026, immediately following the Divine Liturgy, in accordance with our Parish Constitution.

We warmly invite you and your family to join us for this historic and important gathering as we take a significant step toward fulfilling a long-held dream for our Church.

The meeting will have one agenda item: consideration and approval of our proposed Fellowship Hall and Sunday School/Preschool Building Project.

The Parish Council and Building Committee will present the project plans, financial projections and financing strategy, the general contractor's cost estimate, and the anticipated construction schedule, with a target groundbreaking date of April 11, 2027.

Following the presentation and an opportunity for questions and discussion, eligible voting members will be asked to vote on approving the project and authorizing the Parish Council to move forward toward construction.

A Dream Nearly 25 Years in the Making

When our Church was destroyed by fire on April 7, 2002, plans for our Fellowship Hall and Sunday School facilities were already underway. The fire changed our priorities, requiring us to devote our efforts and resources to rebuilding our sanctuary. Yet the dream of completing our Church campus never faded.

Now, as we approach the 25th anniversary of that devastating fire, through God's grace and the extraordinary generosity, sacrifice, and dedication of our parish family, we stand closer than ever to making that dream a reality.

This project is about far more than constructing buildings. It is about strengthening our fellowship, nurturing our children in the Orthodox faith, expanding our educational ministries, and creating a lasting foundation for the generations who will follow us.

We have prayed, planned, worked, and waited for many years. Now the time has come for our parish family to make this important decision together.

To help everyone make an informed decision, we have been holding question-and-answer discussions during Sunday coffee hour. These conversations will continue leading up to the meeting, and we strongly encourage you to participate, share your questions, and voice any concerns. Our goal is to approach this decision with transparency, understanding, and unity.

Your Presence and Your Vote Matter

Under our Parish Constitution, approval of this Building Project requires a two-thirds majority vote. This is an important decision that will shape the future of our Church for generations to come, and we strongly encourage every eligible voting member to attend in person and participate.

After nearly 25 years of waiting, we have reached a defining moment in our parish's history. We ask you to make every effort to be present on November 1, to hear the presentation, ask questions, and take part in this historic decision. Your voice and your vote are important to the future of our Church.

Before the meeting begins, we will gather for a commemorative parish photograph with everyone present, capturing this meaningful milestone in the history of our Church.

We thank God for the blessings He has bestowed upon our parish and for the unwavering faith, generosity, and commitment of our Church family. The sacrifices of those who came before us, together with the dedication of our parishioners today, have brought us to this moment.

Let us come together with one heart, one purpose, and faith in God's guidance as we take this next step toward building for His glory, our children, and the future of our beloved Church.

With love in Christ,

V. Rev. Fr. Samer Youssef, D.Min.
Pastor

Bassam Khoury
Parish Council Chairman

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



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**.