

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

ANTIOCHIAN ORTHODOX CHURCH OF THE REDEEMER
380 MAGDALENA AVE, LOS ALTOS HILLS, CA 94024
PHONE: (650) 941-1570
www.orthodoxredeemer.org
V. REV. FR. SAMER YOUSSEF, D. MIN
REV. FR. THEODORE SAKELLAR, MTS



OCTOBER 25, 2026

Twenty-first Sunday after Pentecost
& Sixth Sunday of Luke
Martyrs Marcian and Martyrios the Notaries

Martyrs Valerios and Chrysaphios;
Tabitha the merciful, raised from the dead by the apostle Peter

القدّيسينِ مَرْكِيانوسَ ومَرْتيرِيوسَ والأحد السادس من القديس لوقا الأنجيلي

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful proclamation of the Resurrection from the Angel, and having cast off the ancestral condemnation, the women disciples of the Lord spake to the Apostles exultantly: Death is despoiled and Christ God is risen, granting great mercy to the world.

أبوليتيكيون القيامة باللحن الرابع

إنَّ تِلْميذاتِ الرَّبّ تَعَلَّمْنَ مِنَ المَلاكِ الكَرْزَ بالقيامَةِ البَهِج، وطَرَحْنَ القَضاءَ الجَدِّيَّ، وخاطَبْنَ الرُّسُلَ مُفْتَخِراتٍ وقائِلات: سُبِيَ المَوْتُ وقامَ المَسيحُ الإله، ومَنَحَ العالَمَ الرَّحْمَةَ العُظْمى.

APOLYTIKION OF SS. MARCIAN & MARTYRIOS IN TONE FOUR

Thy Martyrs, O Lord, in their courageous contest for Thee received as the prize the crowns of incorruption and life from Thee, our immortal God. For, since they possessed Thy strength, they cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by their prayers, save our souls, since Thou art merciful.

أبوليتيكيون مَرْكِيانوسَ ومَرْتيريوسَ باللحنِ الرابع

شَهيداكَ يا ربُّ بِجِهادِهِما نالا منكَ الأكاليلَ غيرَ الباليةِ يا إلهَنا. لأنَّهُما أحْرَزا قُوَّتَكَ، فحَطَّما المُغْتَصِبين، وسَحَقا بَأْسَ الشياطينِ التي لا قُوَّةَ لها. فَبِتَوَسُّلاتِهِما أيُّها المسيحُ الإلهُ خَلِّصْ نُفوسَنا.

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.

قنداق باللحن الثاني

يا شَفيعَةَ المَسيحيينَ غَيْرَ الخازِيَة، الوَسيطَةَ لَدَى الخالِقِ غَيْرَ المَرْذُودة، لا تُعْرِضِي عَنْ أَصْواتِ طَلِبَاتِنا نحْنُ الخَطَأَة، بَلْ تَدارَكينا بالمَعونَةِ بِما أَنَّكِ صالِحَة، نحْنُ الصارِخِينَ إِلَيْكِ بإيمانٍ: بادِرِي إِلَى الشَفاعَةِ وأَسْرِعِي في الطِلْبَةِ، يا والِدَةَ الإِلَه، المُتَشَفِّعَةَ دائِمًا بِمُكَرِّميكِ.

THE EPISTLE

O Lord, how magnified are Thy works.
In wisdom hast Thou made them all.
Bless the Lord, O my soul.

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

Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

الرسالة

ما أَعْظَمَ أَعْمالَكَ يارَبُّ، كُلَّها بِحِكْمَةٍ صَنَعْتَ. بارِكِي يا نَفْسي الرَّبّ.

فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بولُسَ الرَّسولِ إِلى أَهْلِ غَلاطِيَة. (2:16–20)

يا إِخْوَةُ، إِذْ نَعْلَمُ أَنَّ الإِنْسانَ لا يُبَرَّرُ بِأَعْمالِ الناموسِ، بَلْ إِنَّما بالإِيمانِ بِيَسوعَ المَسيحِ، آمَنَّا نَحْنُ أَيْضاً بِيَسوعَ المسيحِ لِكَيْ نُبَرَّرَ بالإِيمانِ بالمَسيحِ، لا بِأَعْمالِ الناموسِ، إِذْ لا يُبَرَّرُ بِأَعْمالِ الناموسِ أَحَدٌ مِنْ ذَوي الجَسَدِ. فَإِنْ كُنَّا ونحْنُ طالِبُونَ التَبْريرَ بالمَسيحِ، وُجِدْنا نَحْنُ أَيْضاً خُطاةً، أَفَيَكونُ المَسيحُ إِذَنْ خادِماً

لِلْخَطِيئَةِ؟ حاشى. فإنّي إنْ عُدْتُ أَبْنِي ما قَدْ هَدَمْتُ، أَجْعَلُ نَفْسي مُتَعَدِّياً. لأنّي بالناموسِ مُتُّ لِلْناموسِ لِكَيْ أَحْيا لله. مَعَ المَسيحِ صُلِبْتُ فَأَحْيا، لا أنا، بَلْ المَسيحُ يَحْيَا فِيَّ. وما لي مِنَ الحَياةِ في الجَسَدِ أنا أَحْياهُ في إيمانِ ابْنِ اللهِ الذي أَحَبَّني، وبَذَلَ نَفْسَهُ عَنِّي.

THE HOLY GOSPEL

The Reading from the Holy Gospel according to St. Luke. (8:26-39)

At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, “What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me.” For Jesus had commanded the unclean spirit to come out of the man. [For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.] Jesus then asked him, “What is your name?” And he said, “Legion”; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So, He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, “Return to your home, and declare all that God has done for you.” And he went away, proclaiming throughout the whole city all that Jesus had done for him.

الإنجيل

فَصْلٌ شَريفٌ مِنْ بِشارَةِ القِدّيسِ لوقا الإنْجيلِيِّ البَشيرِ والتلْميذِ الطاهِرِ. (8:26-39)

في ذلكَ الزمانِ، أَتى يَسوعُ إلى كورَةِ الجِرْجِسِيينَ، فَاسْتَقْبَلَهُ رَجُلٌ مِنَ المَدينَةِ بِهِ شَياطينُ مُنْذُ زَمانٍ طَويلٍ، ولَمْ يَكُنْ يَلْبَسُ ثَوْباً ولا يَأْوِي إلى بَيْتٍ، بَلْ إلى القُبورِ. فَلَمَّا رأى يَسوعَ، صاحَ وخَرَّ لَهُ، وقالَ بِصَوْتٍ عَظيمٍ: "ما لي ولَكَ يا يسوعُ ابْنَ اللهِ العَلِيِّ؟ أَطْلُبُ إليكَ ألاّ تُعَذِّبَني." فإنَّهُ أَمَرَ الرّوحَ النَجِسَ أنْ يَخْرُجَ مِنَ الإنْسانِ، لأنَّهُ كانَ قَدِ اخْتَطَفَهُ مُنْذُ زَمانٍ طَويلٍ، وكانَ يُرْبَطُ بِسَلاسِلَ، ويُحْبَسُ بِقُيودٍ، فَيَقْطَعُ الرُّبُطَ ويُساقُ مِنَ الشَيْطانِ إلى البَراري. فَسَأَلَهُ يَسوعُ قائِلاً: "ما اسْمُكَ؟" فَقالَ لَهُ: "لَجِيُون"، لأنَّ شَياطينَ كَثيرينَ كانوا قَدْ دَخَلُوا فيهِ وطَلَبُوا إلَيْهِ أنْ لا يَأْمُرَهُمْ بالذَهابِ إلى الهاوِيَةِ. وكانَ هُنَاكَ قَطيعُ خَنازيرَ كَثيرَةٍ تَرْعَى في الجبَلِ. فَطَلَبُوا إلَيْهِ أنْ يَأْذَنَ لَهُمْ بالدُخولِ فيها، فَأَذِنَ لَهُمْ. فخَرَجَ الشياطينُ مِنَ الإنْسانِ، ودَخَلُوا في الخَنازيرِ. فَوَثَبَ القَطيعُ عَنِ الجُرْفِ إلى البُحَيْرَةِ فَاخْتَنَقَ. فَلَمّا رَأى الرُعاةُ ما حَدَثَ، هَرَبُوا وأَخْبَرُوا في المَدينَةِ وفي الحُقولِ. فخَرَجُوا لِيَرَوْا ما حَدَثَ وأتُوا إلى يَسوعَ، فَوَجَدُوا الإنْسانَ الذي خَرَجَتْ مِنْهُ الشَياطينُ جالِساً عِنْدَ قَدَمَي يَسوعَ لابِساً صَحيحَ العَقْلِ، فَخافوا وأَخْبَرَهُمُ الناظِرُونَ أَيْضاً كَيْفَ أُبْرِئَ المَجْنونُ. فَسَأَلَهُ جَميعُ جُمْهورِ كورَةِ الجِرْجِسِيينَ أنْ يَنْصَرِفَ عَنْهُمْ لأنَّهُ اعْتَراهُمْ خَوْفٌ عَظيمٌ. فَدَخَلَ السَّفينَةَ وَرَجَعَ. فَسَأَلَهُ الرَّجُلُ الذي خَرَجَتْ مِنْهُ الشَياطينُ أنْ يَكونَ مَعَهُ. فَصَرَفَهُ يَسوعُ قائِلاً: "إرجِعْ إلى بَيْتِكَ وحَدِّثْ بِمَا صَنَعَ اللهُ إلَيْكَ." فَذَهَبَ وهُوَ يُنادِي في المَدينَةِ كُلِّها بِما صَنَعَ إليهِ يَسوع.

Prayers for the Victims of the Church Attack in Jordan

Our Church of the Redeemer family extends our heartfelt condolences to the families of those who lost their lives in the tragic attack at St. George Greek Orthodox Church in Hmood, Karak, Jordan.

This Sunday, we will offer a Trisagion prayer for the repose of the departed. We ask everyone to pray for their souls, for the healing of the injured, and for the comfort and strength of all who mourn.

May Christ, our risen Lord, grant them eternal rest, and may their memory be eternal!

TRISAGION PRAYER

One Year memorial service in memory of Elias Youssef, offered by V. Rev. Fr. Samer Youssef, Kh. Julianna, Dimitry, Damian and Dominic, and the Youssef family.



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: Nawal Jaber on the occasion of her 80th birthday (Oct 25) and the good health of the Jaber family. Many Years!

OFFERED BY: Kh. Julianna, Dimitry, Damian and Dominic Youssef for the good health of Father Samer on the occasion of his 60th birthday (Oct 27th). For the good health of Kh. Mary Landino, Elias Amer Youssef and the Youssef and Neyman families and all parishioners of the Church of the Redeemer. Many Years!



COFFEE HOUR

Offered By: Kh. Julianna Youssef and Nawal Jaber

(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: Wyatt Sutton
Epistle: Theodore Nystrom



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.

Saint Maria Skobtsova of Paris

By His Eminence Metropolitan Saba (Isper)

She was a rare personality, overflowing with strength and energy. She lived the commandment to love one's neighbor in an extraordinary way. She knew life in all its stark reality. She experienced marriage and divorce, as well as a mother's grief at the death of her children. She consecrated her life to monasticism in "the desert of this world." Her life resembled the ministry of a deaconess who washed the feet of the suffering and destitute, especially her fellow countrymen who had fled Russia and found themselves displaced in Paris. She rebelled against every form of stagnation. She wrote poetry, delivered theological and philosophical lectures, and interpreted contemporary reality in the light of evangelistic love. She died in a Nazi concentration camp, consumed by fire, shortly before the end of the Second World War.

This remarkable woman desired to live the monastic life in the world and to bear a message of consolation to a suffering world. She became known for her disregard of social conventions, her rejection of spiritual comfort, her radically simple evangelistic way of life, and her desire to serve the poor and the suffering—in whom Christ is found.

She was born in 1891 in a city in southern Russia, to devout Orthodox parents. She believed in the Lord Jesus and regarded love for people as the path leading to love for Him. She therefore sacrificed everything—her time and her health—to help those who were in desperate need of food, drink, and shelter. She searched for them in the narrow streets of Paris and beneath its trees, then brought them to the house she had rented for their sake, to shelter them and protect them from the bitter Parisian cold. She firmly believed that there was no other path to Paradise except participation in the Lord's mercy.

Her marriage was unsuccessful. After it collapsed and one of her children died, Metropolitan Evlogy encouraged her to embrace monasticism "in the desert of this world." She took the name Mother Maria and began her work in a rented house that was not fully furnished. She therefore had to wrap herself in blankets and sleep on the floor beneath an icon of the Mother of God.

On the very first night, benefactors gradually began sending furniture, while guests began arriving at the same time. At first, most of the guests were Russian women. To make room for others, Mother Maria gave up her own room and slept on an iron bed in the basement beside the water heater. She transformed an upstairs room into a chapel and enlarged the dining room so that it could be used as a hall for lectures and discussions.

After two years, the house could no longer accommodate everyone. She therefore searched for a larger one, where she was able to feed a hundred hungry people. She transformed its back garden into a chapel. There, her guests could catch their breath until the time came when they were able to resume their lives once again.

The work continued to grow. She rented another building and designated one of the houses for families in need and the other for single men. She also acquired a farm that was transformed into a convalescent home, where a group of women deprived of every consolation found refuge. No one knows how many souls this Russian nun saved in France during the German occupation. Hundreds? Certainly—and perhaps thousands, for she never kept count.

Mother Maria could have left Paris as the Germans advanced toward the city. She could even have departed for America. But her decision was firm: "If the Germans occupy the city, I shall remain here with my elderly women. Where else could I possibly send them?"

At Pascha in 1940, Mother Maria wrote:

> "Death rules over the entire world. At this very moment, I know that death has struck hundreds of people, while thousands await their turn. I also know that mothers are waiting for the postman and tremble whenever the mail is more than a day late."

Hunger and poverty intensified after the fall of Paris. The authorities designated Mother Maria's house as a food-distribution center. This opened the way for her to enter a Nazi detention center, where she worked for three consecutive days, consoling the children and their parents, assisting them, and distributing whatever food she had been able to obtain. With the help of sanitation workers, she saved the lives of many children by hiding them in garbage containers and smuggling them out of the detention center.

On February 8, 1943, Nazi security forces arrested her son, Yuri, and took him and his elderly grandmother to an interrogation office. On February 10, Mother Maria was arrested together with thirty-four other women because she was sheltering Jews fleeing arrest in her house. She was deported to Germany. Her son Yuri and Father Dimitri, the priest who served the house chapel, later died in prison.

Mother Maria, prisoner number 19263, remained in the concentration camp for two years. She was placed in Barracks 27, situated in a corner of the large camp, not far from Barracks 31, which was filled with Russian prisoners. She was able to establish friendships with many of them.

She believed that her only way out of the camp would be through the crematorium. She therefore asked one of her fellow prisoners, whom she hoped would survive, to deliver an oral message to Father Sergius Bulgakov, Metropolitan Evlogy, and her mother:

> "In my present condition, I must accept these sufferings, knowing that this is how things must be for me. And if I must die, I will receive it as a blessing from above."

In a postcard she was permitted to send to several friends in Paris, she wrote: "I am still healthy and strong, but I have grown old."

Her work in the camp varied. For a time, she worked with a group of women who were forced to pull a heavy iron roller along the roads and entrances of the camp for twelve hours each day. At another stage, she worked in a weaving workshop. Her strength gradually began to fail, and her legs could no longer support her. During roll call, one of the prisoners would serve as a crutch for her. When her health collapsed, her friends would no longer accept any portion of her food, as they had so often done before when she sought to keep others alive.

As the Red Army approached from the east, those in charge of the concentration camp reduced the quantity of food and increased the number of prisoners housed in each barracks. By March 1945, Mother Maria's condition had become critical. She had to lie on her bed between roll calls and rarely spoke. Her face bore the signs of approaching death. Yet she never complained. Her eyes remained closed, and she appeared to be in a state of unceasing prayer.

Mother Maria died on March 30, at the age of fifty-three. That year, the date fell on Great and Holy Friday, while the sound of the approaching Red Army's bombardment could be heard.

Accounts of her death differ. According to one, she was simply one of the many prisoners selected to die that day. According to another, she took the place of a fellow prisoner—an account wholly consistent with the noble life she had lived. In either case, she consciously offered herself to the flames, and in doing so helped all of us to accept the Cross.

She was illumined by the peace of the Lord and transmitted that peace to us. Although she perished in the gas chamber, she did not die in the Church's memory. The survivors of the war who had known her continued to speak of her faith, her thoughts, her convictions, and her work as a nun of extraordinary character who had spent many years helping people living on the road of despair.

On January 16, 2004, the Ecumenical Patriarchate proclaimed her a saint, together with Father Dimitri and her son Yuri.

القديسة ماريا سكوبتسوفا من باريس

بقلم المتروبوليت سابا (اسبر)

شخصية نادرة، تفور بالقوّة والطاقة. عاشت وصيّة حبّ القريب بشكل مذهل. خبرت الحياة بواقعيّتها. عرفت الزواج والطلاق، كما ذاقت فقدان الأمّ لأولادها بالموت. كرّست حياتها للرهبنة في "صحراء هذا العالم." عاشت أشبه بخدمة شمّاسة تغسل أرجل المتألمين والمعدمين، بخاصّة أبناء بلدها الفارّين من روسيا والمشرّدين في باريس. ثارت على كلّ جمود. كتبت الشعر وألقت المحاضرات اللاهوتية والفلسفية، وحلّلت الواقع على ضوء المحبّة الإنجيليّة. وماتت، حرقاً، في معتقل نازي، قبل انتهاء الحرب العالميّة الثانية بوقت قصير جدّاً.

أرادت هذه المرأة المميّزة أن تعيش حياة رهبانيّة في العالم، وتحمل رسالة تعزية في هذا العالم المتألم. عُرفت بعدم التقيّد بالأعراف، ورفض الترف الروحي، والعيش في البساطة الإنجيليّة بشكل جذريّ، والرغبة في خدمة الفقراء والمتألمين حيث يوجد المسيح.

وُلدت في العام ١٨٩١ في مدينة في جنوب روسيا، لوالدين أرثوذكسيّين مؤمنَين. آمنت بالربّ يسوع واعتبرت محبّة الناس الطريق إلى محبّته، فضّحت بكلّ شيء؛ بوقتها وصّحتها، لمساعدة أولئك الّذين كانوا بأمّس الحاجة إلى الطعام والشراب والمأوى. كانت تبحث عنهم في أزقّة باريس الضيّقة وتحت الأشجار، لتأخذهم إلى البيت الذي استأجرته من أجلهم، كي تؤويهم وتقيهم برد باريس الشّديد. آمنت بيقين أن ما من طريق آخر إلى الجنّة سوى المشاركة في رحمة الربّ.

لم تُوَفَّق في زواجها، وبعد انهياره وموت أحد أولادها شّجعها المطران "إفلوبي" على الرهبنة "في صحراء هذا العالم". فاتّخذت اسم الأمّ ماريّا، وبدأت بمنزل بالإيجار غير مفروش بشكل كامل، ما اضّطرها إلى أن تلفّ جسدها ببعض الأغطية وتنام على الأرض تحت أيقونة والدة الإله.

في الليلة الأولى بدأ المحسنون بإرسال الفرش تدريجيّاً، وفي الوقت ذاته بدأ الضيوف بالوصول. شكّلت النساء الروسيّات النسبة العُظمى من الضيوف في البداية. ولكي تؤمّن مكاناً للآخرين تركت الأم ماريّا غرفتها لتنام على سرير حديديّ في القبو قرب سّخان المياه،

وحوّلت غرفة في الطابق العلوي إلى كنيسة، بينما وسّعت غرفة الطعام لتُستخدَم كقاعة محاضرات ومناقشة.

لم يعد المنزل يتّسع بعد عامين، فبحثت عن آخر أوسع، استطاعت إطعام مئة جائع فيه، وحوّلت حديقته الخلفية إلى كنيسة. هناك استطاع ضيوفها استرجاع أنفاسهم حتّى يحين الوقت الذي يستطيعون استئناف حياتهم ثانيةً.

تطّور العمل فاستأجرت بناءً آخر وخصّصت أحدهما للعائلات المحتاجة والثاني للرجال العازبين، بالإضافة إلى مزرعة تحوّلت إلى مصّح، حلّت فيه مجموعة من النساء المحرومات من كلّ عزاء. لا أحد يعرف كَمْ من الأرواح أنقذت هذه الرّاهبة الرّوسيّة في فرنسا خلال الاحتلال الألماني. المئات؟ بالتّأكيد وربّما الآلاف فهي لم تُحصِ ذلك أبداً.

كان بإمكان الأمّ ماريّا أن تغادر باريس عندما كان الألمان يتقدّمون نحو المدينة أو حتّى أن تغادر إلى أمريكا، لكن قرارها كان حاسماً: إذا احتلّ الألمان المدينة فسأبقى هنا مع نسائي العجوزات. فإلى أيّ مكان آخر أستطيع أن أُرسلهنّ؟

كتبت الأمّ ماريا في فصح ١٩٤٠:

> "إنّ الموت يحكم العالم بأسره. والآن وفي هذه اللّحظة بالذّات أعرف أنّ الموت قد أصاب المئات من النّاس، في حين الآلاف ينتظرون دورهم. كما أعرف أنّ الأُمّهات ينتظرن ساعي البريد ويرتجفن إذا ما تأخّرت الرسالة أكثر من يوم واحد."

ازداد الجوع والفقر بعد سقوط باريس. وأعلنت السّلطات منزل الأم ماريّا مركزاً لتوزيع الطعام، ففُتح الطريق لها للدخول إلى المعتقل النازي حيث عملت لمدّة ثلاثة أيّام متواصلة في مواساة الأطفال وأهلهم وتقديم العون لهم، موزّعةً الطّعام الذي استطاعت الحصول عليه، وقامت بإنقاذ حياة العديد من الأطفال بمساعدة عُمّال النّظافة؛ وذلك بوضعهم في حاويات القمامة وتهريبهم إلى خارج المعتقل.

في الثامن من شباط ١٩٤٣ اعتقلت قوّات الأمن النازيّة ابنها "يورا" ونقلته مع جدّته العجوز إلى مكتب التحقيق. وفي ١٠ شباط تمّ اعتقالها مع ٣٤ امرأة أخرى لأنّها تؤوي

اليهود الفارّين من الاعتقال في بيتها. ونُقلت إلى ألمانيا، أمّا ابنها "يورا" والأب ديمتري كاهن البيت فتوفّيا في ما بعد في السجن.

بقيت الأمّ ماريّا، السّجين رقم ١٩٢٦٣، سنتين في المعتقل ووُضِعت في المهجع رقم ٢٧ الواقع في زاوية المعسكر الكبير، ليس بعيداً عن المهجع رقم ٣١ المليء بالسجناء الروس الذين استطاعت أن تقيم صداقات مع العديد منهم. وكانت تعتقد بأنَّ مخرجها الوحيد من هذا المعسكر سيكون من خلال المُحرقة، لذلك طلبت، من أحد أصدقائها السجناء الذي أملت بنجاته، نقل رسالة شفويّة إلى الأب سيرغي بولغاكوف والمطران إفلوي وأُمّها، تقول فيها:

"في حالتي الرّاهنة عليَّ أن أتقبّل الآلام لعلمي أنّ الأجور يجب أن تكون هكذا بالنسبة لي. وإذا ما كان عليَّ أن أموت فإنّي أجد ذلك بركةً من الأعالي."

وفي بطاقة بريديّة سُمح لها أن ترسلها إلى بعض أصدقائها في باريس كتبت:

"أنا لاأزال بصحّةٍ جيّدةٍ وقويّة لكنّني أصبحت عجوزاً."

تنّوع عملها في المعسكر ففي إحدى الفترات كانت تعمل ضمن فريق من النّسوة يقمن بجرّ مدحلة حديديّة ثقيلة في طرق ومداخل المعسكر لمدّة ١٢ ساعة يوميّاً. وفي مرحلة أُخرى عملت في ورشة حياكة. بدأت قواها تخور ولم تعد ساقاها قادرتين على حملها. وعند قراءة التفقد كان أحد السجناء يعمل كعكاز لها. وعندما انهارت صّحتها لم يعد أصدقاؤها يقبلون أخذ جزءٍ من طعامها، كما كانت تفعل دائماً لتُبقي الآخرين على قيد الحياة.

مع اقتراب الجيش الأحمر من ناحية الشرق خّفض القائمون على معسكر الاعتقال كمّية الطعام وزادوا عدد السجناء في كلّ مهجع. ومع حلول آذار عام ١٩٤٥ أصبحت حالة الأمّ ماريّا حرجة وكان عليها أن تستلقي على فراشها بين التفقّد والآخر، ونادراً ما كانت تتكّلم، وحمل وجهها علامات الموت، ومع ذلك لم تتذّمر أبداً، وقد أغلقت عينيها وبدت أنّها بحالة صلاة دائمة.

توفيت الأمّ ماريّا في ٣٠ آذار عن عمر ٥٣ سنة. وصادف آنذاك يوم الجمعة العظيمة وكانت تُسمَع أصوات قصف قنابل الجيش الأحمر المتقدّم. تختلف التفاصيل حول

وفاتها؛ فتبعاً لإحداها فإنّها كانت، ببساطة، واحدةً من العديد الذين تمّ اختيارهم للموت في ذلك اليوم، وتبعاً لرواية أخرى فإنّها أخذت مكان سجين آخر، وهذا ينسجم مع حياتها الكريمة التي عاشتها. لكنّها، على أيّ حال، قدّمت نفسها بوعي للمحرقة، وبذلك ساعدتنا جميعاً على قبول الصليب. لقد استنارت بسلام الربّ ونقلته إلينا. ومع أنّها قضت في غرفة الغاز إلّا أنّها لم تمت في ذاكرة الكنيسة، والنّاجون من الحرب الذين عرفوها بشكل متواصل ظلّوا يتحدّثون عن إيمانها وأفكارها ووجهات نظرها وأنشطتها كراهبة ذات شخصيّة فريدة قضت سنوات عديدة في مساعدة الناس الّذين عاشوا في طريق اليأس.

أعلنت البطريركية المسكونية قداستها مع الأب ديمتري وابنها يوري في ١٦ ك٢/ ٢٠٠٤.



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, **$9,610 (GoFundMe $5,170 and Check/Cash to Church $4,440)**, 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

Santa Maria
URBAN MINISTRY

Since 1983, Santa Maria has worked alongside individuals and families, building community-centered programs, deepening meighborhood partnerships, and investing in long-term transformations.



PROGRAMS & SERVICES

- Food & Clothing
- Education & Enrichment
- Health & Wellness
- Community Engagement
- Homelessness Assistance

DONATIONS NEEDED

We are collecting new or gently used clothing, shoes, diapers, and other essential items for people of all ages and genders, including babies.

HOW TO DONATE

Please check your closets for items you no longer need. Sort donations by size and place them in the designated bins in the church hall on

Sunday, November 22 & Sunday, November 29.

Donations will be picked up the following week.

QUESTIONS?

Please contact Roula Haddad, one of the Ladies' Auxiliary Officers, or the Church office.

Thank you for your generosity and support!

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: 6:15pm
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 19 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
Bateh, George	Kattuah, Suad	Samawi, Karam
Batmani, Nabil & Basma	Kawwas, Charlie & Carol Sara	Sara, Msalam & Majd
Batmani, Spir & Jehan	Kerba, Emile & Jacqueline	Saude, Suzanne
Baransy, Anan & Lubna	Kerba, Nabil & Josette	Swanson, Giselle Salloum
Bou Reslan, Hani & Nicole	Khamis, Johnny & Joulyana	Sayigh, Basim & Sonia
Daya, Anis & May	Khinno, Edmund & Maria	Segal, Mitchell & Maria
Dimes, Violette	Khoury, Bassam & Dima	Skaff, George & May
Doughert, Annemarie	Khoury, Richard	Sleiman, Nayla
Dughman, Sami & Amal	Khoury, Sami & Kamilia	Srouji, Almaza
DeVore, Noah	Kreitem, George & Adele	Stratton, Katherine
Eid, Richard & Annette	Kreitem, Ibtisam	Tarazi, Ibtisam & Dalia
Eideh, Hanna & Suad	Labban, George & Ghazal	Tarazi, Raja & Fadwa
Eideh, Sana	Lara, Yessica Nayele	Tepper, Maxx
Elmasu, Osama & Hala	Leopold, Weston & Angela	Theologides, Athanasios & Maria
Fasheh. Diana	Liwi, Adrena	Tomthy, Jake & Caitlin
Fasheh, Hiyam	Liwi, Douglas	Vaisberg, Victor & Inessa
Fasheh, Maher & Dimah	Lomeli, Scott & Vivian	Veizades, Henry & Sheila
Gannage, Michel & Rima	Louis, Joseph & Najah	Xu, Esther
Ghattas, Hanna & Madlen	Lutton, Chip & Jennifer	Youssef, Dimitry
Godfrey, Richard & Nancy	Lutton, Richard	Youssef, Fr. Samer and Julianna
		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**.