

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



November 1, 2026

Holy Unmercenaries Cosmas and Damian of Asia & Fifth Sunday of Luke

Theodota, the Unmercenaries' mother; Venerable-martyr James and his disciples James the deacon and Dionysios of Prodromou Skete on Athos; Venerable David of Evia in Greece

القدّيسينِ القدّيسَين قزما ودميانوس والأحد الخامس من القديس لوقا الأنجيلي

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us worship the Word, O ye faithful, praising Him * that with the Father and Spirit is co-beginningless God, * Who was born of a pure Virgin that we all be saved; * for he was pleased to mount the Cross * in the flesh that He assumed, accepting thus to endure death. * And by His glorious rising, He also willed to resurrect the dead.

أبوليتيكيون القيامة باللحن الخامس

لِنُسبِّحْ نَحْنُ المُؤْمِنينَ ونَسْجُدْ لِلْكَلِمَة، المُساوِي لِلآبِ والروحِ في الأَزَليَّةِ وعَدَمِ الابْتِداء، المَوْلودِ مِنَ العَذْراءِ لِخَلاصِنا، لأَنَهُ سُرَّ بالجَسَدِ أَنْ يَعْلوَ على الصليبِ، ويَحْتَمِلَ الموت، ويُنْهِضَ المَوْتى بِقِيامَتِهِ المَجيدة.

APOLYTIKION OF SS. COSMAS AND DAMIAN IN TONE EIGHT

O ye silver-hating, wonder-working saints, Cosmas and Damian, visit our sicknesses. Freely ye received, freely give unto us.

طروبارية القدّيسَين قزما ودميانوس باللحن الثامن

أيُّها القِدِّيسانِ الماقِتا الفِضّةِ والصانِعا العجائب، إفتَقِدا أمراضَنا. مجّاناً أَخَذتُما مجَّانا أعطِيانا.

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 باللحن السابع

لمَّا تَجَلَّيْتَ أيُّها المَسيحُ الإلهُ في الجَبَلِ، أظْهَرْتَ مَجْدَكَ لِلْتلاميذِ حَسْبَما اسْتَطاعوا، فأَشْرِقْ لنا نَحْنُ الخَطَأة نورَكَ الأَزَليّ، 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 أَصْواتِ طَلِبَاتِنا نحْنُ الخَطَأَة، بَلْ تَدارَكينا بالمَعونَةِ بِما أَنَّكِ صالِحَة، نحْنُ الصارِخِينَ إِلَيْكِ بِإيمانٍ: بادِرِي إِلَى الشَفاعَةِ وأَسْرِعِي في الطِلْبَةِ، يا والِدَةَ الإِلَه، المُتَشَفِّعَةَ دائِمًا بِمُكَرِّميكِ.

THE EPISTLE

In the saints that are in His earth hath the Lord been wondrous.
I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

The Reading from the First Epistle of St. Paul to the Corinthians. (12:27-13:8)

Brethren, you are the body of Christ and individually members of it. And God has appointed in the Church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

الرسالة

الرَّبُّ صَنَعَ العَجائبَ لِلْقِدّيسينَ الذينَ في أَرْضِهِ.

سَبَقْتُ فَأَبْصَرْتُ الرَّبَّ أمامي في كُلِّ حينٍ، لأنّهُ عَنْ يَميني هُوَ، كَيْ لا أتزَعْزَع.

فَصلٌ مِنْ رِسالةِ القديسِ بولسَ الرَّسولِ الأولى إلى أهلِ كورنثوس. (12:27-13:8)

يا إخْوَةُ، أَنْتُمْ جَسَدُ المَسيحِ وأعضاؤُهُ أفراداً. وقَدْ وَضَعَ اللهُ في الكَنيسةِ أُناساً، أوَّلاً رُسُلاً، ثانِياً أنبياءَ، ثالِثاً مُعَلِّمينَ، ثُمَّ قُوّاتٍ، ثُمَّ مَواهِبَ شِفاءٍ، فإغاثاتٍ، فَتَدابيرَ، فَأَنْواعَ أَلْسِنَةٍ. أَلَعَلَّ الجميعَ مُعَلِّمونَ؟ أَلَعَلَّ الجَميعَ صانِعو قُوّاتٍ؟ أَلَعَلَّ لِلْجَميعِ مَواهِبَ الشفاء؟ أَلَعَلَّ الجَميعَ يَنْطِقونَ بالألسنة؟ أَلَعَلَّ الجَميعَ يُتَرْجِمون؟ ولَكِنْ تَنافَسُوا في المَواهِبِ الفُضْلى، وأنا أُريكُمْ طَريقاً أفضَلَ جدّاً. إنْ كُنْتُ أَنْطِقُ بِأَلْسِنَةِ الناسِ والمَلائكةِ ولَمْ تَكُنْ فِيَّ المَحَبَّة، فإنَّما أَنا نُحاسٌ يَطِنُّ أو صِنْجٌ يَرِنُّ. وإنْ كانت ليَ النُّبُوَّةُ، وكُنْتُ أَعلَمُ جميعَ الأَسْرارِ والعِلْمَ كُلَّهُ، وإنْ كانَ ليَ الإيمانُ كُلُّهُ حَتَّى أَنْقُلَ الجِبالَ، ولَمْ تَكُنْ فِيَّ المَحَبَّة، فَلَسْتُ بِشَيءٍ. وإنْ أَطْعَمْتُ جميعَ أَمْوالي، وأَسْلَمْتُ جَسَدي لِأُحْرَقَ، ولَمْ تَكُنْ فِيَّ المَحَبَّة، فَلا أَنْتَفِعُ شَيْئاً. المَحَبَّةُ تَتَأَنَّى وَتَرفُقُ، المَحَبَّةُ لا تَحْسُدُ، المَحَبَّةُ لا تَتَفاخَرُ ولا تَنْتَفِخُ، ولا تَأْتي قَباحَةً، ولا تَلْتمسُ ما هُو لَها، ولا تَحْتَدُّ، ولا تَظُنُّ السوءَ، ولا تَفرَحُ بالظُّلْمِ بَلْ تَفرَحُ بالحقّ. وتَحْتَمِلُ كُلَّ شَيءٍ، وتَرْجو كُلَّ شيءٍ، وتَصْبِرُ على كُلِّ شيءٍ. المَحبَةُ لا تسقُطُ أبداً.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (16:19-31)

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover, the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to

you may not be able, and none may cross from there to us.’ And he said, ‘Then I beg you, father, to send him to my father’s house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.’ But Abraham said, ‘They have Moses and the prophets; let them hear them.’ And he said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ He said to him, ‘If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.

الإنجيل

فَصْلٌ شَريفٌ مِنْ بِشارَةِ القِدّيسِ لوقا الإنْجيليّ البَشيرِ. (19:16-31)

قالَ الرَّبُّ: كانَ إنْسانٌ غَنِيٌّ يَلْبَسُ الأُرْجُوانَ والبَزَّ، ويَتَنَعَّمُ كُلَّ يوْمٍ تَنَعُّماً فاخِراً. وكانَ مِسْكينٌ اسْمُهُ لَعازَرُ مَطْروحاً عندَ بابِهِ مُصاباً بالقُروحِ. وكانَ يَشْتَهِي أنْ يَشْبَعَ مِنَ الفُتاتِ الذي يَسْقُطُ مِنْ مائِدَةِ الغَنِيّ. بَلْ كانَتِ الكِلابُ تَأْتي وتلْحَسُ قُرُوحَهُ. ثُمَّ ماتَ المِسْكينُ، فنَقَلَتْهُ المَلائِكَةُ إلى حِضْنِ إبْراهيمَ. وماتَ الغَنِيُّ أيضاً، فدُفِنَ فَرَفَعَ عَيْنَيْهِ في الجَحيمِ وهُوَ في العَذابِ، فَرَأى إبْراهيمَ مِنْ بَعيدٍ ولَعازَرُ في حِضْنِهِ. فَنادى قائِلاً: "يا أَبَتِ إبْراهيمُ ارْحَمْنِي وأَرْسِلْ لَعازَرَ لِيُغَمِّسَ طَرَفَ إصبَعِهِ في الماءِ ويُبَرِّدَ لِساني، لأَنِّي مُعَذَّبٌ في هذا اللهيب." فقالَ إبراهيمُ: "تَذَكَّرْ يا ابْني أَنَّكَ نِلْتَ خَيْراتِكَ في حَياتِكَ، ولَعازَرُ كَذلِكَ بَلاياهُ. والآنَ فَهُوَ يَتَعَزّى وأَنْتَ تَتَعَذّب. وعَلاوةً على هَذا كُلِّهِ، فَبَيْنَنا وبَيْنَكُمْ هُوَّةٌ عَظيمَةٌ قَدْ أُثْبِتَتْ، حَتَّى إنَّ الذينَ يُريدونَ أَنْ يَجْتازوا مِنْ هُنَا إليكُمْ لا يَسْتَطيعونَ، ولا الذينَ هُنَاكَ أَنْ يعبُرُوا إلينا." فقالَ: "أَسْأَلُكَ إذَنْ يا أَبَتِ أَنْ تُرْسِلَهُ إلى بَيْتِ أبي. فإنَّ لِي خَمْسَةَ إخْوَةٍ، حَتَّى يَشْهَدَ لهُمْ لِكَي لا يأتُوا هُمْ أيضاً إلى موضِعِ العَذابِ هذا." فقالَ لَهُ إبراهيمُ: "إنَّ عِنْدَهُمْ موسى والأنبياءَ، فَلْيَسْمَعُوا مِنْهُم." قالَ: "لا يا أَبَتِ إبراهيمُ، بَلْ إذا مَضَى إليهِمْ واحِدٌ مِنَ الأمواتِ يَتوبون." فقالَ لَهُ: "إنْ لَمْ يَسْمَعُوا مِنْ موسى والأَنْبِياءِ، فإنَّهُمْ، ولا إنْ قامَ واحِدٌ مِنَ الأمْواتِ، يُصَدِّقُونَهُ."



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: Tatyana Vukadin for the good health of her mother Dorina. Many Years!

OFFERED BY: Basem and Maha Ajlouni for the good health of Sharon and Karen Ajlouni on the occasion of their 60th birthday (Nov 1). Many Years!

OFFERED BY: Bassam and Dima Khoury for the good health of their daughter Natalie on the occasion of her birthday (Nov 1), and the good health of her husband Suleiman Araj, and their sons, David and Kais. For the good health of the Khoury and Araj families. Many Years!

OFFERED BY: Fr. Samer and Kh. Julianna for the good health of Fr. Samer's mother Victoria on the occasion of her birthday (Oct 30). For the good health of their son Damian on the occasion his names day, and the good health of their sons Dimitry and Dominic, and the Neyman and Youssef families and all parishioners of the Church of the Redeemer. Many Years!

OFFERED BY: Bachour and Jane Haddad for the good health of their first grandchild, Nicholas, on the occasion of his Churching, and the good health of his parents, Rafi and Fabiola Haddad. Many Years!

OFFERED BY: Salem and Samia Aweiss and family in memory of Samia's sister, Zakieh Emsis (One year memorial). Memory Eternal!

OFFERED BY: Sami and Ramza Haddad in memory of Ramza's beloved mother, Najla Haddad. Memory Eternal!

OFFERED BY: Hanna, Bashour, Sami Haddad and family in Memory of their beloved father Rafic Haddad. Memory Eternal!

OFFERED BY: Fr. Samer and Hk. Julianna Youssef in memory of Julianna's uncle Habib Chala. Memory Eternal!

Churching

Churching baby Boy, Nicholas Haddad. His parents Rafi and Fabiola Haddad. Congratulations.



COFFEE HOUR

Offered By: The Ladies Auxiliary

Please note that the Church Hall is reserved for the County for use as a voting poll location. Therefore, Coffee Hour will be served outdoors. Thank you for your understanding and cooperation.

(To host the Coffee Hour, please contact Wardeh Asfour @408-718-3339
office@orthodoxredeemer.org
Online Link: https://holytransfiguration.breezechms.com/form/26c422

Services Schedule

Matins @ 9:00 AM
Divine Liturgy @ 10:00 AM
Vespers: Every Saturday @ 5:00 PM
(Please check your email in case of any cancellations for Vespers)

SPECIAL GENERAL PARISH MEETING
Sunday, November 1st, Immediately Following the Divine Liturgy
All parishioners are encouraged to attend!
Following the Divine Liturgy, 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 2026

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.



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.

CHRISTMAS PLAY
Sunday December 20, 2026

Sunday School Christmas play rehearsals are as follows: Sundays from 12:15 to 12:45 on **Today: Nov. 1 (Please meet at the Sunday School Building due to the parish meeting),** Nov. 8, and Nov. 15, Nov. 22, Nov. 29, December 6, and Dec. 13. Dress Rehearsal is SATURDAY Dec.19 from 2:00 to 3:30PM, with performance on Sunday Dec. 20 after Liturgy. If your child ages 4 to 10 are not yet participating, there is still time left to join up until November 8th. Please see Nancy Godfrey for a script and the music!"

UPCOMING EVENTS AT THE CHURCH
Please save the date

- ***Advent Fast:*** *Fast starts November 15- December 24.*
- ***Blessing of the Girls:*** *November 22, blessing of the girls after the Divine Liturgy. Please make sure to bring your daughter to church.*
- ***Thanksgiving Agape:*** *Potluck Luncheon on Sunday November 22 after the Divine Liturgy.*
- **St. *Barbara Day:*** *December 6, sponsored by the ladies auxiliary. Please bring a pot of our traditional Burbara to share with everyone.*
- ***Christmas Play:*** *December 20, Christmas play after the Liturgy.*
- ***Christmas Services:*** *Evening, Divine Liturgy for the Nativity on Dec 24th @ 8:00pm.*

SAMARITAN 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.

On Demons

By His Eminence Metropolitan Saba (Isper)

There is a widespread tendency to deny the existence of the devil and to refuse to regard him as a real being. Some people—especially among those considered intellectuals—believe that the devil is a human invention and that evil exists essentially within man alone, not also outside him. Yet those who hold this view do not adequately explain the origin of man's inclination toward evil. Nor do they offer a clear answer to the perennial question: How can finite man possess such seemingly limitless energy for immensely destructive evil?

It would be understandable if those who denied the devil were found only among unbelievers. Recently, however, it appears that some preachers and teachers have also begun either to deny the devil or to exclude him and his influence from the lives of believers. They are driven to this either by personal conviction—forgetting that they belong to an integrated system of faith—or by a desire to remove the fear of the devil from the consciousness of believers. Secular thought has begun to invade the Church, and the matter under discussion is but one sign of this invasion.

Opposed to this tendency is the inclination to attribute the cause of every evil to the devil, thereby absolving human beings of personal responsibility and neglecting the effort to understand the evils that occur and investigate their various causes.

What does the Christian faith say about this matter and about these two opposing tendencies? According to the Christian faith, demons are living, bodiless beings. They were originally angels who rejected God, fell away from His presence, and became enemies of Him and His followers.

Divine revelation does not disclose to us how or why the demons fell. Holy Scripture merely alludes to a great catastrophe that occurred at the dawn of creation—after the creation of the angels and before the creation of the visible world—of which we know only the results and consequences. Some of the angels set themselves in opposition to God. They fell and became enemies of everything good and holy:

> "War arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the

> Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him" (Rev. 12:7–9).

Likewise, the Revelation of John says:

> "... a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water" (8:10).

Christian tradition therefore calls the leader of this rebellion "Lucifer," a word meaning "bearer of light." This indicates that he was an angel who fell because, by his own free will, he changed from his natural state to an unnatural one. He set himself against God and fell from goodness into evil.

To deny the existence, activity, and influence of the devil is incompatible with the Gospel. The teaching of the Lord Jesus is perfectly clear on this matter. He called him "the ruler of this world" (John 14:30), and He confronted him personally during His temptation following His baptism and forty-day fast (Matthew 4 and Luke 4). He also spoke explicitly about him in the parable of the wheat and the tares (weeds):

> "The field is the world, and the good seed means the children of the Kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels" (Matt. 13:38–39).

We shall also cite two passages from the Apostle Paul:

> "Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:11–12).

And:

> "Satan disguises himself as an angel of light" (2 Cor. 11:14).

In its Hebrew and Greek origins, the word "Satan" conveys several meanings, all of which express some aspect of evil: the adversary, because he is the enemy of

man; the opponent, because he resists God and His will; the divider, because he stands behind every division and separation; and the deceiver, because he schemes against man in countless ways in order to lead him into sin. Christ called him in the Gospel "a liar and the father of lies" (John 8:44).

Many people ask: Why do we not see the devil or encounter him personally? The Christian answer is very simple: he has no need to reveal himself to human beings. It is enough for him merely to suggest something to them or whisper a thought, and they readily respond. In other words, the spiritual weakness of human beings makes it unnecessary for the devil to confront them personally. From the experiences of the great spiritual fathers, however, we know that they encountered him personally and that he attacked and fought against them. This was because he could not overcome them through thoughts and suggestions.

This does not mean that an ordinary person does not experience the devil's existence and activity around and within him. Any one of us, by attentively observing himself in the spiritual life, can perceive an unseen power pushing him—wholly or partially—toward evil. Decide, for example, to give a certain sum of money to a needy person who deserves it. Then notice how many thoughts come to you, from the moment you make the decision until you carry it out, urging you to reduce the amount!

The practical question remains: What attitude should we adopt toward the devil?

The Christian spiritual tradition, particularly the Orthodox tradition, advises us neither to exaggerate his role nor to underestimate him and his activity. Nor should we use him as an excuse to avoid investigating the personal, individual, and social causes that lead to evil and misery, or the natural causes that produce disasters, epidemics, and diseases.

Exaggerating the devil's role and absolving ourselves of personal responsibility for the evil surrounding us both contribute to the growth of the tendency to deny his existence. They also place man in a state of terror before him and consequently render him incapable of resisting him. At the same time, underestimating the devil and his influence places us, without our realizing it, beneath his power and influence. He then directs us while we remain unaware.

Our spiritual tradition also counsels us not to use the devil as an excuse to absolve ourselves of personal responsibility for the evil around us. We believe that, after the fall of Adam and Eve, humanity became vulnerable to the evil that gained mastery over it. Yet we also believe that, through Christ risen from the dead, we are no longer under the evil one's direct dominion—unless we deny Christ and our baptism and willingly surrender ourselves to the devil.

The Christian, therefore, must confront the evil within himself and strive earnestly to be delivered from it by replacing it with good. Our spiritual tradition teaches that merely uprooting a vice from the soul is insufficient; it calls us to replace that vice with its opposite virtue.

Thus, man's struggle to purify and elevate his soul rests upon his care to acquire the virtues. There is a direct relationship here: the more you are filled with the love of God and with virtue, the less evil remains within you.

Our world will remain the arena of conflict between the victorious power of God and the powers of the demons until the last day. We encounter this conflict first of all within ourselves, on the personal level. The Lord revealed this to us in the parable of the wheat and the tares, which will be separated on the last day (Matt. 13:40).

The great spiritual fathers attribute every evil in the world to themselves, believing that, had they been purified as they ought, the condition of the world would have been better. As one contemporary theologian said:

> "The problem is not that not all human beings are Christians, but that not all Christians are saints."

This is how believers confront the evil one.

في الشياطين

بقلم المتروبوليت سابا (اسبر)

ثمّة نزعة سارية، تنحو إلى إنكار الشيطان، وعدم اعتباره كائناً موجوداً. يعتقد بعض الناس، خاصّة بين المعتَبَرين مثقّفين، أنّ الشيطان خليقة الإنسان، وأنّ الشرّ، في الأساس، موجود في الإنسان فقط، لا خارجاً عنه أيضاً. لكن أصحاب هذا التيّار لا يفسّرون، كفايةً، سبب وجود الميل نحو الشرّ عند الإنسان. ولا يجيبون، بوضوح، عن السؤال المطروح دوماً: من أين للإنسان المحدود هذه الطاقة اللامحدودة نحو الشرّ الهائل التدمير؟

يبقى الأمر عادياً لو بقي منكرو الشيطان من بين غير المؤمنين. لكن يبدو، في الآونة الأخيرة، أنّ بعضاً من الوعّاظ والمعلّمين باتوا ينكرون الشيطان، أو يلغونه وتأثيره من حياة المؤمنين. يدفعهم إلى ذلك، إمّا قناعةً شخصيّة، ناسين أنّهم ينتمون إلى منظومة إيمانيّة متكاملة، أو رغبةً في إبعاد الخوف منه عن وجدان المؤمنين. إنّ تأثير الفكر الدنيوي بات يغزو الكنيسة، وما الأمر الذي نتكلّم عنه سوى أحد علامات هذا الغزو.

يقابل هذه النزعة نزعة أخرى تنحو نحو رمي كلّ أسباب الشرور على الشيطان، وتبرئة الإنسان من مسؤوليّته الشخصية عنها، وإهمال السعي نحو تفسير الشرور الحاصلة، والبحث في أسبابها المتنوّعة.

ماذا يقول الإيمان المسيحيّ في هذا الخصوص، وإزاء هاتين النزعتين المتضادتين؟ الشياطين، بحسب الإيمان المسيحيّ، كائنات حيّة لا جسدانيّة. كانت في الأصل ملائكة رفضت الله، فسقطت من حضرته وصارت عدوّة له ولكلّ من يتبعه.

لا يكشف لنا الوحي الإلهي كيف ولماذا سقطت الشياطين؟ يكتفي الكتاب المقدّس بالتلميح إلى حدوث كارثة كبرى في فجر الخليقة، قبل خلق العالم المنظور، وبعد خلق الملائكة، لا نعرف عنها سوى نتائجها أو عواقبها. نصّب بعض الملائكة أنفسهم في موقع معارضة الله، فسقطوا، وصاروا أعداء لكلّ ما هو صالح ومقدّس.

> "ووقعت حرب في السماء بين ميخائيل وملائكته وبين التنين، فقاتلهم التنين بملائكته، لكنّهم انهزموا وخسروا مكانهم في السماء...وسقط التنين العظيم

إلى الأرض، وهو تلك الحيّة القديمة والمُسَمَّى إبليس أو الشيطان، خادع الدنيا كلّها، وسقط معه ملائكته" (رؤ١٢/٧-٩).

كما جاء في رؤيا يوحنا:

"...فهوت من السماء نجمة كبيرة كأنّها شعلة من نار، ووقعت على ثلث الأنهار وعلى الينابيع" (٨/١٠).

لذلك يسمّي التقليد المسيحيّ زعيم هذا التمرّد "لوسيفر،" وتعني اللفظة حامل النور. ما يعني أنّه كان ملاكاً وسقط، لأنّه تغيّر، بإرادته الشخصيّة، من حالته الطبيعيّة إلى شخص في حالة غير طبيعيّة. فوضع نفسه ضدّ الله، وسقط من الصلاح إلى الشرّ.

إنكار وجود الشيطان، وفعله، وتأثيره، لا يتوافق والإنجيل. فتعليم الربّ يسوع واضح جدّاً في هذا الأمر. فقد سمّاه "سيّد هذا العالم" (يو١٤/٣٠)، كما واجهه، شخصيّاً، في التجربة بعد اعتماده وصومه الأربعينيّ (متى ٤ ولوقا ٤). كذلك قال عنه قولاً صريحاً في مَثَل الحنطة والزؤان:

"والحقل هو العالم، والزرع الجيّد هو أبناء الملكوت، والزؤان هو أبناء الشرّير، والعدو الذي زرع الزؤان هو إبليس، والحصاد هو نهاية العالم، والحصّادون هم الملائكة" (مت١٣/٣٨-٣٩).

ونكتفي من بولس الرسول باستشهادين فقط.

"تسلّحوا بسلاح الله الكامل، لتقدروا أن تقاوموا مكائد إبليس. فنحن لا نحارب أعداء من لحم ودم، بل أصحاب الرئاسة والسلطان والسيادة على هذا العالم، عالم الظلام والأرواح الشرّيرة في الأجواء السماويّة" (أف٦/١١-١٢).

و"فالشيطان نفسه يظهر بمظهر ملاك النور" (٢كو١١/١٤).

تعني لفظة الشيطان، في الأصلين العبري واليوناني، معاني عدّة، تفيد كلّها معنى الشرّ: الخصم، لأنّه عدوّ الإنسان؛ المُعانِد: لأنّه يقاوم الله ومشيئته؛ المُقسِّم: لأنّه وراء كلّ انقسام وانفصال؛ المحتال: لأنّه يحتال على الإنسان، لكي يوقعه في الخطيئة، بطرق

وأساليب لا تُعَد ولا تُحصى. وقد سمّاه المسيح في الإنجيل "الكذّاب وأبو الكذب" (يو٨/٤٤).

السؤال المطروح عند الكثيرين: لماذا لا نرى الشيطان أو نواجهه شخصيّاً؟ والجواب المسيحي بسيط جدّاً، وهو أنّه ليس بحاجة إلى إظهار ذاته للبشر. بل يكفي أن يومئ لهم، أو يوحي إليهم بفكرة ما، حتّى يتجاوبوا معه بسهولة. معنى الجواب أنّ ضعف البشر روحيّاً، لا يدعو الشيطان إلى منازلتهم شخصيّاً. في حين أنّنا نعرف، من خبرات الروحانيّين الكبار، أنّهم واجهوه شخصيّاً، وأنّه تعرّض لهم وقاتلهم. ذلك لأنّه لم يقدر على غلبتهم بالفكر والإيحاء.

لا يعني هذا الكلام أنّ الإنسان العادي لا يختبر وجود الشيطان وفعله حوله وفيه. ذلك أنّ أيّاً منّا قادر، بمراقبة ذاته روحيّاً،على أن يرى قوّة غير منظورة تدفعه نحو الشرّ، كلّياً أو جزئيّاً. قرّرْ أن تعطي مبلغاً ما لمعوز يستحقّه. ولاحظ كمّ الأفكار التي تأتيك، بغية دفعك إلى الإنقاص من المبلغ، من حين اتخاذك هذا القرار وحتّى تنفيذه!!

يبقى السؤال حياتيّاً، ما هو الموقف الواجب علينا اتّخاذه من الشيطان؟

ينصح التراث المسيحيّ الروحيّ، الأرثوذكسيّ بخاصّة، بأن لا نضخّم دوره، من جهة، وأن لا نستخفّ به وبأفعاله، من جهة أخرى. كذلك أن لا نتّخذه ذريعة للاستعفاء من التفتيش عن الأسباب الشخصيّة والفرديّة والاجتماعيّة، التي تؤدي إلى الشرّ والبؤس، أو عن الأسباب الطبيعيّة، التي تؤدي إلى الكوارث والأوبئة والأمراض.

إنّ تضخيم دور الشيطان، والاستعفاء من المسؤوليّة الشخصيّة عن الشرّ المحيق بنا، يساهمان في نمو النزعة القائلة بإنكار وجوده، كما يجعل الإنسان في موقع المرتعب منه، وتالياً عاجزاً عن مقاومته. كما أنّ الاستخفاف به وبتأثيره، يجعلاننا، دونما وعي، تحت سلطته وتأثيره. يسيّرنا آنذاك ونحن غافلون.

كذلك ينصحنا تراثنا الروحي بأن لا نتخذه ذريعة لتبرير ذواتنا من مسؤوليّتنا الشخصيّة عن الشرّ المحيط بنا. نؤمن بأنّ الإنسان، بعد سقوط "آدم وحواء،" صار عرضة للشرّ الذي سيطر عليه. لكنّنا نؤمن أيضاً بأنّنا، بالمسيح القائم من بين الأموات، لم نعد تحت سلطة الشرّير المباشرة، ما لم ننكر المسيح ومعموديتنا، ونسلّم أنفسنا بطواعية للشيطان.

إذن، على المسيحي أن يواجه الشرّ الذي فيه، ويسعى بجدّ للتخلّص منه، وذلك باستبداله بالخير المعاكس له. يقول تراثنا الروحيّ بعدم كفاية نزع الرذيلة من النفس، ويطالب بالعمل على استبدالها بالفضيلة المقابلة لها.

من هنا يقوم سعي الإنسان في سبيل تطهير نفسه والسموّ بها، على الاهتمام باقتناء الفضائل. فالعلاقة طردية في هذا المجال: بمقدار ما تمتلئ من محبّة الله والفضيلة، يقلّ الشرّ الذي فيك.

ستبقى دنيانا مسرحاً للصراع بين قوّة الله الغالبة، وقوى الشياطين إلى اليوم الأخير. نواجه هذا الصراع، أوّلاً، في داخلنا، وعلى مستوانا الشخصيّ. أخبرنا الربّ بمَثَل الحنطة والزؤان، اللذين سوف يُفصلان في اليوم الأخير (مت١٣/٤٠).

ينسب الروحانيّون الكبار كلّ شرّ في عالمنا إلى أنفسهم، مؤمنين بأنّهم لو تنقّوا بالشكل المطلوب لكانت أمور هذا العالم أفضل. قال أحد اللاهوتيين المعاصرين:

> "ليست المشكلة في أن ليس كلّ البشر مسيحيّين، بل في أن ليس جميع المسيحيّين قدّيسين."

هكذا يتعاطى المؤمنون مع الشرّير.

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 $7,540 and Check/Cash to Church $3,240)**, 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
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Since 1983, Santa Maria has worked alongside individuals and families, building community-centered programs, deepening neighborhood 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, and other essential items for people of all ages and genders, including babies. Diapers of all sizes are needed to help children in need.

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, Ladies Auxiliary officers, or Church office.

Thank you for your generosity and support!

Contributions Toward The Building Project

On behalf of Fr. Samer, the clergy, the Parish Council, and the Building Committee of the Church of the Redeemer, we extend our heartfelt gratitude to our entire church family for your continued support of our Building Project for the Fellowship Hall and Preschool/Sunday School through your generous contributions and donations most importantly your prayers.

Your generosity, faithfulness, and commitment are a true blessing to our parish community and bring us closer to making this long-awaited vision a reality.

We are also pleased to share that the Parish Council and the Building Committee are working diligently to move the project forward.

Thank you once again for your continued generosity, support, and prayers. May God bless you abundantly for your love and dedication to His Church.

If you do not see your name and you have contributed to building fund please inform the church office (office@orthodoxredeemer.org) or Fr. Samer (fathersamer@gmail.com)

Participating Members		Young Adults
Abboud, Fayez & Rima	Jammal, Peter & Maria	Appleton, Lovette
Abboud, Sylvia	Jarrouche, Terry & Yacoub	Haddad, Caesar
Adranly, Najeeb	Kassis, Samer & Rana	Madriz, Esai
Ajlouni, Basem & Maha	Katwan, Freda	Nercessian, Julia
Ajlouni, Danni & Dareen	Katwan, Reyad & Eva	Segal, Matthew
Ajlouni, Edward & Nellie	Kehdy, Georges	Thomas, Isaac
Alhaddad, Bachar & Norma	Kerba, Nabil & Josette	Youssef, Dimitry
Amireh, Daad	Khamis, Johnny & Juliana	Youssef, Dominic
Anagnos, Gus & Cristina	Khechfe, Amine & Andalusia	
Asfour, Jeannette	Khinno, Edmund	
Asfour, Salim & Wardeh	Khoury, Bassam & Dima	
Assefa, Helen	Kreitem, George & Adele	
Awad, Marwan & Mona	Kreitem, Ibtisam	
Aweiss, Salem & Samia	Labban, George & Ghazal	
Azar, Bashar	Liwi, Adrena	
Baker, Jonathan & Dania	Liwi, Douglas	
Baransy, Anan	Louis, Joseph & Najah	
Barghash, Hadi & Suzan	Lutton, Chip & Jennifer	
Barghouth, George & Rowida	Manasseh, Mazen	
Bateh, Jad & Elaine	Mawla, Nathera	
Batshon, Maha	Michalko, Aaron	
Brandon, Adam	Miranda, Evaldo & Carol	
Chammas, Dolly	Mogannam, John & Norma	
Dabit, Samer & Ruba	Mansour, Faten	
Daya, Anis & May	Naser, Nuha	
Dibs, John & Irena	Newman, James & Cynthia	
Dughman, Sami & Amal	Nicholson, Adla	
Eideh, Sana	Omran, George @ Jeannette	
Elfar, Ghassan & Deena	Orphanides, Alexandros	
Elmasu, Osama & Hala	Plastino-Wood, Jeane	
Elsousou, Nicolas	Qura, Yousef & Anan	

Fasheh, Diana	Reynolds, Abbie Nannette	
Fasheh, Hiyam	Saah, Widad	
Fasheh, Maher & Dimah	Saffouri, Bassam & Barbara	
Fattaleh, Nahida	Salah, George	
Fernandez, Carillo & Nancy	Salah, John & Linda	
Filfili, Rabih & Marisa Villafuerte	Samawi, Karam & Adele	
Gagan, Maria	Saoud, Suzan	
Gannage, Michel & Rima	Sara, Msalam & Mimi	
Ghanaim, David & Angela	Segal, Mitchell & Maria	
Ghanaim, Samir	Simonovich, Alex	
Ghanma, Hash	Skaff, George & Mae	
Godfrey, Richard & Nancy	Skaff, Sandra	
Gottsov, Alex & Rebecca	Sleiman, Nayla K	
Habib, Yousif & Amal	Sousou, Raed & Manal	
Hadaya, William & Aiya	Srouji, Almaza	
Haddad, Alfred & Mona	Streatker, John & Diane	
Haddad, Francois & Maya	Tanasa, Bogdan & Kate	
Haddad, Hanna & Rania	Tarazi, Ibtisam & Dalia	
Haddad, Nicholas & Carole	Tarazi, Raja & Fadwa	
Haddad, Roula	Te-Nijenhuis, Harald	
Haddad, Sami & Ramza	Timothy, Jake & Caitlin	
Hage, Samuel & Maya	Theologides, Marwan & Evangelia	
Halteh, Anwar & Diana	Vaisberg, Victor & Inessa	
Hanhan, Sal & Laila	Veizades, Henry & Sheila	
Hanhan, Simon & Yvonne	Veizades, Tancho & Harissis	
Hanna, David & Marta	Vukadin, Dorina	
Hanna, Margaret	Wooster, Kathleen	
Horn, Bobby & Michaela	Youssef, Fr. Samer & Kh. Julianna	
Husary, Michael		
Jaber, Najla		
Jaber, Nawal		
Jammal, Michel & Therese		

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.

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	$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 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	Hadaddin, Angela	Nijmeh, Anton
Amireh, Daad	Hadaya, William & Aiya	Nystrom, Alia
Amireh, Nahida	Hage, Samuel & Maya	Odeh, Rajai & Suhaila
Akra, Ibrahim & Nadia	Halteh, Anwar & Diana	Omran, George & Jeanette
Anagnos, Gus & Christina	Hanani, Elias & Wardia	Oshana, Johnny & Mera
Appelton, Lovette	Hanani, Maher & Randa	Otell, Daniel & Jocelyne
Araj, David & May	Hanhan, Sal & Laila	Rubenstein, Sara
Asfour, Jeannette	Hanhan, Yvonne	Saah, Widad
Asfour, Salim & Wardeh	Hanna, Margaret	Saah, Abdallah & Hala
Assefa, Helen	Horn, Bobby & Mihaela	Saah, David, Najwa & Rami
Awad, Marwan & Mona	Jaber, Najla	Saba, Tony & Marianne
Aweiss, Salem & Samia	Jaber, Nawal	Sakellar, Virginia
Azar, Bashar & Alexandra	Jammal, Mary	Sakkab, Hilda
Azar, Nicholas & Sonia	Jammal, Michel & Therese	Salah, John & Linda
Baker, Jonathan & Dania	Jammal, Peter & Maria	Salah, Mary
Barghash, Hadi & Suzan	Jarrouche, Yaacoub & Terry	Salah, Paul
Bargouth, George & Rowida	Kacker, Viraj	Salameh, Majida
Bateh, Jad & Elaine	Kakunda, Bishara & Marlene	Salameh, Nader & Summer
Bateh, Nawal	Kakunda, Michael & Leila	Skikos, Steve & Ida
Bateh, George	Kassis, Samer & Rana	Samawi, Karam
Batmani, Nabil & Basma	Kattuah, Suad	Sara, Msalam & Majd
Batmani, Spir & Jehan	Kawwas, Charlie & Carol Sara	Saoud, Suzan
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, Christian & Yessica	Theologides, Athanasios & Maria
Fasheh. Diana	Leopold, Weston & Angela	Timothy, 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**.