

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

ANTIOCHIAN ORTHODOX CHURCH OF THE REDEEMER
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V. REV. FR. SAMER YOUSSEF, D. MIN
REV. FR. THEODORE SAKELLAR, MTS



November 8, 2026

The Synaxis of the Archangels Michael, Gabriel, Raphael and all the bodiless powers of Heaven & Seventh Sunday of Luke

عيد جامع لرؤساء الملائكة مخائيل وجبرائيل وروفائيل وسائر القوات العادمي الأجساد

RESURRECTIONAL APOLYTIKION IN TONE SIX

Angelic Powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

أبوليتيكيون القيامة باللحنِ السادِس

إنَّ القُوّاتِ المَلائكِيَّةَ ظَهَروا على قَبْرِكَ الْمُوَقَّر، والحُرّاسَ صاروا كالأموات، ومَرْيَمَ وَقَفَتْ عِنْدَ القَبْرِ طالِبَةً جَسَدَكَ الطاهِر، فَسَبَيْتَ الجَحيمَ ولَمْ تُجَرَّبْ مِنْها، وصادَفْتَ البتولَ مانِحاً الحياة. فيا مَنْ قامَ مِنْ بينِ الأمواتِ، يا ربُّ المَجْدُ لَك.

APOLYTIKION OF THE ARCHANGELS IN TONE FOUR

Supreme Commanders of the Hosts of the Heavens, we, the unworthy, importune and beseech you that by your supplications ye encircle us in the shelter of the wings of your immaterial glory; guarding us who now fall down and cry to you with fervor: Deliver us from dangers of all kinds, as the great marshals of the heavenly hosts on high.

أبوليتيكيون رؤَساءِ المَلائكة باللحن الرابع

أيُّها المُتَقَدِّمونَ على الجُنْدِ السَّماويّين، نَتَوَسَّلُ إليكُمْ نَحْنُ غيرَ المُسْتَحِقّين، حَتَّى إنَّكُمْ بِطَلِباتِكُمْ تَكْتَنِفونَنا بِظِلِّ أجْنِحَةِ مَجْدِكُمُ اللاهَيولي، حافِظينَ إيّانا نَحْنُ الجاثينَ والصارِخينَ بِغَيْرِ فُتورٍ: أنْقِذونا مِنَ الشَّدائِدِ، بِما أنَّكُمْ رُؤَساءُ مَراتِبِ القُوّاتِ العُلْوِيَّة.

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 الأزَليّ، بِشَفاعاتِ والِدَةِ الإلهِ، يا مانِحَ النّورِ، المَجْدُ لك.

KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR

The sacred treasury of God's holy glory, the greatly precious bridal chamber and Virgin, the Savior's most pure temple, free of stain and undefiled, into the House of the Lord on this day is brought forward and bringeth with herself the grace of the Most Divine Spirit; her do God's Angels hymn with songs of praise, for she is truly the heavenly tabernacle.

قِنداق عيدِ دُخولِ السيّدة باللحن الرابع

اليَوْمَ الهَيْكَلُ الذي لِلْمُخَلِّصِ، الكُلِّيُّ النَّقاءِ، العَذْراءُ الخِدْرُ ذو الثَّمَنِ الجَزيلِ، وَهِيَ الكَنْزُ الطَّاهِرُ لِمَجْدِ الإله، إذْ تَدْخُلُ بَيْتَ الرَّبِّ، تُدْخِلُ نِعْمَةَ الرُّوحِ الإلَهِيِّ مَعها. فَلْتُسَبِّحْها مَلائِكَةُ الله، لأَنَّها المِظَلَّةُ السَّماوِيَّة.

THE EPISTLE

He makes His angels spirits, and His ministers flames of fire.
Bless the Lord, O my soul.

The reading from the Epistle of St. Paul to the Hebrews. (2:2-10)

Brethren, if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to His own Will. For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man that Thou art mindful of him, or the Son of man, that Thou carest for Him? Thou didst make Him for a little while lower than the angels; Thou hast crowned Him with glory and honor, putting everything in subjection under His feet." Now in putting everything in subjection to Him, He left nothing outside His control. As it is, we do not yet see everything in subjection to Him. But we see Jesus, Who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for

everyone. For it was fitting that He, for whom and by whom all things exist, in bringing many sons to glory, should make the Pioneer of their salvation perfect through suffering.

الرسالة

الصانِعُ ملائكَتَهُ أرْواحاً وخُدَّامَهُ لَهيبَ نارٍ. باركِي يا نَفْسِي الرَّبَّ.

فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بولُسَ الرَّسولِ إلى العِبْرانِيين. (2:2-10)

يا إِخْوَةُ، إِنْ كانَتِ الكَلِمَةُ التي نُطِقَ بِها على أَلْسِنَةِ مَلائِكَةٍ قَدْ ثَبَتَتْ وَكُلَّ تَعَدٍّ ومَعْصِيَةٍ نالَ جَزاءً عَدْلاً، فَكَيْفَ نُفْلِتُ نَحْنُ إِنْ أَهْمَلْنا خَلاصاً عَظيماً كَهَذا؟ قَدِ ابْتَدَأَ النُّطْقُ بِهِ على لِسانِ الرَّبّ، ثُمَّ ثَبَّتَهُ لَنا الذينَ سَمِعوهُ. وشَهِدَ بِهِ اللهُ بِآياتٍ، وعَجائِبَ، وقُوَّاتٍ مُتَنَوِّعَةٍ، وتَوْزيعاتِ الرُّوحِ القُدُسِ على حَسَبِ مَشيئَتِهِ. فَإِنَّهُ لَمْ يُخْضِعْ لِلْمَلائِكَةِ المَسْكونَةَ الآتِيَةَ التي كَلامُنا فيها. لَكِنْ شَهِدَ واحِدٌ في مَوْضِعٍ قائِلاً: "ما الإِنْسانُ حَتَّى تَذْكُرَهُ، أَوِ ابْنُ الإِنْسانِ حَتَّى تَفْتَقِدَهُ؟ نقَّصْتَهُ عَنِ المَلائِكَةِ قَليلاً؛ بِالمَجْدِ والكَرامَةِ كَلَّلْتَهُ، وأَقَمْتَهُ على أَعْمالِ يَدَيْك. أَخْضَعْتَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ." فَفي إِخْضاعِهِ لَهُ كُلَّ شَيْءٍ، لَمْ يَتْرُكْ شَيْئاً غَيْرَ خاضِعٍ لهُ. إلاَّ أَنَّا الآنَ لَسْنا نَرَى بَعْدُ كُلَّ شَيْءٍ مُخْضَعاً لهُ. وإِنَّما نَرَى الذي نُقِصَ عَنِ المَلائِكَةِ قَليلاً، يَسوعَ، مُكَلَّلاً بالمَجْدِ والكَرامَةِ لِأَجْلِ أَلَمِ المَوْتِ، لِكَيْ يَذوقَ المَوْتَ بِنِعْمَةِ اللهِ مِنْ أَجْلِ الجَميع. لأَنَّهُ لاقَ بالذي كُلُّ شَيْءٍ لِأَجْلِهِ وكُلُّ شَيْءٍ بِهِ، وَقَدْ أَوْرَدَ إلى المَجْدِ أبْناءً كَثيرينَ، أَنْ يَجْعَلَ رَئيسَ خَلاصِهِمْ بِالآلامِ كامِلاً.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (8:41-56)

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou

sayest, ‘Who touched Me?’” But Jesus said, “Someone touched Me; for I perceive that power has gone forth from Me.” And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, “Daughter, your faith has made you well; go in peace.” While Jesus was still speaking, a man from the ruler’s house came and said, “Your daughter is dead; do not trouble the Teacher anymore.” But Jesus on hearing this answered him, “Do not fear; only believe, and she shall be well.” And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, “Do not weep; for she is not dead but sleeping.” And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, “Child, arise.” And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

الإنجيل

فصلٌ شَريفٌ مِنْ بِشارَةِ القِدّيسِ لوقا الإنْجيلِيِّ البَشيرِ والتلْميذِ الطاهِرِ. (8:41–56)

في ذَلِكَ الزَّمانِ، دَنا إلى يَسوعَ إنْسانٌ اسْمُهُ يايِرُسَ، وهُوَ رَئيسٌ لِلْمَجْمَعِ، وَخَرَّ عِنْدَ قَدَمَيْ يَسوعَ، وطَلَبَ إلَيْهِ أنْ يَدْخُلَ إلى بَيْتِهِ، لأنَّ لَهُ ابْنَةً وَحيدَةً لَها نَحْوَ اثْنَتَيْ عَشْرَةَ سَنَةً قَدْ أَشْرَفَتْ على المَوْتِ. وبَيْنَمَا هُوَ مُنْطَلِقٌ، كانَ الجُموعُ يزْحَمُونَهُ. وإنَّ امْرأةً بِهَا نَزْفُ دَمٍ مُنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً، وكانَتْ قَدْ أنفَقَتْ مَعيشَتَها كُلَّها على الأطِبَّاءِ ولَمْ يَسْتَطِعْ أحَدٌ أنْ يَشفِيَها. دَنَتْ مِنْ خَلْفِهِ وَمَسَّتْ هُدْبَ ثَوْبِهِ، ولِلْوَقْتِ وَقَفَ نَزْفُ دَمِها. فقالَ يَسوعُ: "مَنْ لَمَسَني؟" وإذْ أنْكَرَ جَميعُهُم، قالَ بُطْرُسُ والذينَ مَعَهُ: "يا مُعَلِّمُ، إنَّ الجُموعَ يُضايِقونَكَ ويَزحَمُونَكَ، وتَقولُ، مَن لَمَسَنِي؟" فقالَ يَسوعُ: إنَّهُ قَدْ لَمَسَنِي واحِدٌ. لأنِّي عَلِمْتُ أنَّ قُوَّةً قَدْ خَرَجَتْ مِنِّي." فَلَمَّا رَأَتِ المَرْأةُ أنَّها لَمْ تَخْفَ، جاءَتْ مُرْتَعِدَةً وَخَرَّتْ لَهُ، وأخبَرَتْ أَمامَ كُلِّ الشَعْبِ لأيَّةِ عِلَّةٍ لَمَسَتْهُ، وَكَيْفَ بَرِئَتْ لِلْوَقْتِ. فقالَ لَهَا: "ثِقِي يا ابْنَةُ. إيمانُكِ أَبْرَأَكِ، فاذْهَبي بِسَلامٍ." وفيما هُوَ يَتَكَلَّمُ، جاءَ واحِدٌ مِنْ ذَوِي رَئيسِ المَجْمعِ وقالَ لَهُ: "إنَّ ابنَتَكَ قَدْ ماتَتْ، فلا تُتْعِبِ الْمُعَلِّمَ." فَسَمِعَ يسوعُ، فأَجابَهُ قائِلاً: "لا تَخَفْ. آمِنْ فَقَطْ فَتَبْرَأَ هِيَ." وَلَمَّا دَخَلَ البَيْتَ، لَمْ يَدَعْ أَحَداً يَدْخُلُ إلاّ بُطْرُسَ، وَيَعْقوبَ، ويُوحَنَّا وأَبَا الصَبِيَّةِ وأُمَّهَا. وكانَ الجَميعُ يَبْكُونَ ويَلْطِمُونَ علَيْهَا. فقالَ

لَهُمْ: "لا تَبْكُوا. إِنَّهَا لَمْ تَمُتْ ولكِنَّها نائِمَةٌ." فَضَحِكُوا عَلَيْهِ لِعِلْمِهِمْ بِأَنَّها قَدْ ماتَتْ. فأَمْسَكَ بِيَدِها ونادَى قائلاً: "يا صَبِيَّةُ قُومِي." فَرَجَعَتْ رُوحُها وقامَتْ في الحالِ. فأَمَرَ أَنْ تُعْطَى لِتأْكُلَ. فَدَهِشَ أَبَوَاها، فأَوْصاهُمَا أَنْ لا يَقولا لأَحَدٍ ما جَرَى.

TRISAGION PRAYER

40 Day Memorial Service in memory of Rafic Haddad, offered by his children; Bachour, Hanna, Sami, Jamil, Hind Haddad and their families.

TRISAGION PRAYER

Memorial Service in memory of Najla Haddad offered by her daughter Ramza and her husband Sam Haddad, and the Haddad and Sarkis families.



HOLY BREAD OF OBLATION

OFFERED BY: Fr. Samer, the Clergy and the parishioners for the good of the parish council members, the building committee and the Ladies Auxiliary and their families. Many Years!

OFFERED BY: John and Norma Mogannam for the good health of their son Anthony and his wife Adriana on the occasion of their 1st wedding anniversary (Nov 8), and the good health of the Mogannam family. Many Years!

OFFERED BY: Hala Elmasu for the good health of her husband Osama on the occasion of his birthday (Nov 8) and the good health of the Elmasu family. Many Years!

OFFERED BY: Sal and Laila Hanhan for the good health of their children and the Hanhan family. Many Years!

OFFERED BY: Hiyam Fasheh in memory of her beloved husband George Fasheh, and in memory of Fadwa, Yousef and Siham. Memory Eternal!



COFFEE HOUR AND LUNCHEON

Offered By: Sal and Laila Hanhan

(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)

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. 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.*
- ***November 20:*** *Young Adults Friendsgiving @ 6:00PM*

- ***November 22:*** *Blessing of the girls after the Divine Liturgy. Please make sure to bring your daughter to church.*
- ***November 22:*** *Potluck Luncheon on Sunday November 22 after the Divine Liturgy.*
- ***December 6:*** *St. Barbara Day, sponsored by the ladies auxiliary. Please bring a pot of our traditional Burbara to share with everyone.*
- ***December 11:*** *Christmas party @ Tannourine Resturant*
- ***December 13:*** *Al-Salam Choir Christmas Songs at the church of the Redeemer @ 6:00pm*
- ***December 20:*** *Christmas play after the Liturgy.*
- ***December 24:*** *Christmas Services Evening, Divine Liturgy for the Nativity Matins @ 7:00pm and Divine Liturgy @ 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 or contact the office @ office@orthodoxredeemer.org***

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.

The Sacrament of Confession, Part One

By His Eminence Metropolitan Saba (Isper)

The work of the priest has expanded in our time, and his duties have multiplied, no longer limited to performing rituals, but extending to the fields of education, guidance, and social services. Amidst these diverse services,

the risk of the priest losing sight of his purpose is very real. According to our Orthodox faith, everything must contribute to the primary goal we call "life in Christ," that is, helping people achieve spiritual healing and open themselves to the work of the Holy Spirit in their person and life. Therefore, his role as confessor is paramount. His essential service lies in being a spiritual father who raises children in Christ and for Christ.

The sacrament of confession in the Church is not merely a retrieval of memories, nor simply psychological analysis or social guidance; rather, it is the creation of a new person and the bestowal of life in Christ.

God created humankind out of love, creating them in His image and likeness. But after Adam's fall, sin entered human nature, causing confusion within humanity, dividing it against itself, and making it susceptible to corruption, having become enslaved to its desires. From this stems the Christian perspective on understanding humanity's many psychological and spiritual problems and struggles. As Jesus said:

> "For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, greed, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man" (Mark 7:21–23).

How do we define the word "passion," and its plural "passions"? It is a tendency or movement of the soul that manifests in the act of sin and is repeated until humans become enslaved to it, possessing, controlling, and subjugating them. To the extent that it holds sway over them, they drift away from God and are swept away on a path contrary to His life. The Church performs its healing work in the sacrament of confession, by treating the passions of the individuals and restoring them to their original state before the fall of man.

The Holy Fathers of the Church, like Saint Dorotheus of Gaza, distinguish three powers within the soul: the appetitive, the irascible, and the rational. The rational powers manifest themselves in the dominance of pride and its

associated vices; the appetitive in the desires of the flesh and the like; while the irascible in hatred, anger, resentment, and the like. All passions are summarized in these three powers. According to the Orthodox Church's doctrine, healing is based on restoring passions to their natural role in human nature, not on their suppression.

In this regard, St. John Climacus says:

> "Vice or passion is not originally planted in nature, for God is not the Creator of passions. But there are in us many natural virtues from Him… We have taken natural qualities from ourselves and transformed them into passions…" (*The Ladder of Divine Ascent*, step 26).

St. Maximus the Confessor explains this in more detail, saying:

> "It is not food that is evil, but gluttony; it is not the birth of children that is evil, but adultery; it is not money that is evil, but the love of money; it is not glory that is evil, but vainglory. This being so, nothing in existence is evil in itself; rather, evil lies in its misuse." (*Four Hundred Chapters on Love*, third century, 4)

Man was created for glory, but through God. This glory is achieved through the fulfillment of God's image within him, in its supposed journey toward the divine ideal. However, what happened after the fall is that man began to seek his lost glory in ways contrary to his creation, and therein lies sin. Sin, in the Orthodox understanding, is the disease that manifests itself in the misuse of the soul's powers.

In other words, we can summarize the condition of man after the fall in the words of the contemporary Greek theologian Christos Yannaras:

> "The road, then, remains open after the fall for the person of man to become once more an hypostasis of life, no longer of a biological life, corruptible and temporary, but of an incorruptible and immortal life. This new existential

> possibility God inaugurates himself with his incarnation, becoming the beginning of salvation and renewal of the human race" (*Elements of Faith*, chapter 7).

The Sacrament of Confession:

A Healing Process Through Christ the Savior and Healer

We find the roots of healing in the New Testament in many words with "medical" terminology, indicating that Christ came to heal humanity and restore it to its original state. For example:

- "When Jesus heard their words, he replied, 'Those who are well have no need of a physician, but those who are sick'" (Matthew 9:12).
- "When the people of the town recognized Jesus, they spread word throughout the whole region. They brought their sick to him and begged that they might touch even the hem of his garment, and everyone who touched it was made well" (Matthew 14:35).
- "Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ" (1 Corinthians 8:12).
- "Then the angel showed me the river of life, clear as crystal... either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations" (Revelation 22:1-2).

In the parable of the Good Samaritan, the Lord reveals several truths:

> "A Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him" (Luke 10:33-34).

Christ heals the wounded man and takes him to the inn. Christ, the Samaritan in this parable, is clearly portrayed as a physician who heals the sick and takes them to His Church (the inn) or hospital.

في سر الاعتراف، الجزء الأول
بقلم المتروبوليت سابا (اسبر)

توسّع عمل الكاهن في عصرنا هذا، وتعدّدت مهامّه وما عادت محصورة في إتمام الطقوس، بل في حقول التعليم والتربية والإرشاد والخدمات الاجتماعية. في خضم هذه الخدمات المتنوعة بات خطر غياب الهدف من قيام الكاهن بها وارداً جدّاً. كلّ شئ، بحسب إيماننا الأرثوذكسي، يجب أن يصبّ في الهدف الرئيس الذي نسمّيه "الحياة في المسيح"، أي مساعدة الإنسان على الاستشفاء الروحي والانفتاح على عمل الروح القدس في شخصه وحياته. من هنا فإنّ رسالته كأب معرّف تأتي في صدارة اهتماماته. فخدمته الأساسيّة تكمن في كونه أباً روحيّاً يُنشىء أولاداً في المسيح وللمسيح.

سرّ الاعتراف في الكنيسة ليس استرجاعاً للذاكرة، ولا تحليلاً نفسيّاً أو إرشاداً اجتماعيّاً فقط، إنّما هو خلق إنسان جديد وإعطاؤه حياة في المسيح.

خلق الله الإنسان بفعل محبّة، خلقه على صورته ومثاله. ولكنّ، بعد سقوط آدم، دخلت الخطيئة إلى طبيعة الإنسان، فحدث تشوّش في كيانه، وانقسم على ذاته، وصار قابلاً للفساد، بعد أن غدا عبداً لأهوائه. من هنا تنطلق النظرة المسيحية في فهم مشاكل الإنسان وأتعابه النفسية والروحية الكثيرة. أما قال يسوع: "لأنّه من الداخل، من قلوب الناس، تخرج الأفكار الشرّيرة:

> "الفسق والسرقة والقتل والزنى والطمع والخبث والغشّ والفجور والحسد والنميمة والكبرياء والجهل. هذه المفاسد كلّها تخرج من داخل الإنسان فتنجّسه" (مرقس ٧:٢١-٢٣).

كيف نعرّف لفظة «الهوى»، وجمعها «أهواء»: إنّها مَيْل أو حركة في النفس تتجسّد في فعل خطيئة وتتكرّر فيصير الإنسان عبدًا لها، تتملّك فيه وتسيّره وتستعبده. بمقدار ما تتسلّط عليه يبتعد عن الله وينجرف في طريق مغاير لعِشرته. تقوم الكنيسة بعملها الشفائي في سرّ الاعتراف، بواسطة علاج أهواء الإنسان وإعادتها إلى أصلها الذي خُلقت عليه قبل سقوط الإنسان.

يميّز آباء الكنيسة القدّيسون في النفس ثلاثة قوى. على سبيل المثال، يقول القدّيس ذوروثيوس الغزّاويّ: ثمّة ثلاثة قوىً في النفس: الشهويّة والغضبيّة والعقليّة. تظهر القوى العقلية في سيطرة الكبرياء وما يدور في فلكها، أمّا الشهوانيّة فتظهر في شهوات الجسد وما إليها، بينما تظهر القوى الغضبيّة في الحقد والغضب والغلّ وما إليها. تُختصر جميع الأهواء في هذه القوى الثلاث. يقوم الشفاء بحسب منهج الكنيسة الأرثوذكسية على استعادة الأهواء لتلعب دورها الطبيعي في كيان الإنسان، لا على إماتتها. في هذا الصدد.

يقول القدّيس يوحنّا السلّميّ:

> «الشرّ أو الهوى ليس أمراً مغروساً فينا بالطبيعة. ليس الله خالق الأهواء، بل هناك فضائل طبيعيّة أتت إلينا منه... لقد أخذنا صفات طبيعيّة من ذواتنا وحوّلناها إلى أهواء...» (*السلّم إلى الله*، مقالة ٢٦).

أمّا القدّيس مكسيموس المعترف، فيشرح بشئ من التفصيل، قائلاً:

> "ليس الطعام هو الشرّير بل الشَّرَه، وليست ولادة الأولاد هي الخطيئة بل الزنى، وليس المال شرّاً بل محبّة المال، وليس المجد شرّاً بل المجد الباطل . فإذا كان الأمر هكذا، فلا شيء من الموجودات شرٌّ في ذاته، بل يكمن الشرّ في سوء الاستعمال" (*المئويات الأربع في المحبة*، المئوية الثالِث، ٤).

لقد خُلق الإنسان للمجد، ولكن بالله؛ وذلك من خلال مسيرة اكتمال صورة الله فيه في مسيرتها المفترضة نحو المثال الإلهي. لكن ما حدث في السقوط وبعده، أن الإنسان بدأ يطلب مجده المفقود في طرق معاكسة لما خُلق عليه، وهنا تكمن الخطيئة. الخطيئة، في المفهوم الأرثوذكسي، هي المرض الذي يظهر في سوء استعمال قوى النفس.

بكلمات أخرى، نستطيع اختصار حالة الإنسان بعد السقوط بكلمات اللاهوتيّ اليونانيّ المعاصر خريستوس ياناراس:

> «تبقى الطريق مفتوحة بعد السقوط لكي يصير شخص الإنسان مرّة أخرى أقنوماً للحياة، وليس إنسان حياة بيولوجيّة وحسب، أي حياة قابلة للفساد ومؤقّتة، بل حياة غير قابلة للفساد وأبديّة. بتجسّده، الله نفسه دشّن هذه

الإمكانيّة الوجوديّة، صائرًا بدء الخلاص والتجديد للجنس البشريّ» (*Elements of Faith* فصل ٧).

سرّ الاعتراف عملية شفاء بالمسيح المخلّص الشافي

نجد جذور الشفاء في العهد الجديد بكلمات كثيرة ذات مصطلحات «طبّيّة» تشير إلى أنّ المسيح أتى ليشفي الإنسان، ويعيده إلى الصورة الأولى، ومنها:

- «فسمع يسوع كلامهم، فأجاب: "لا يحتاج الأصّحاء إلى **طبيب، بل المرضى**» (متّى ٩: ١٢)
- «فلما عرف أهل البلدة يسوع، نشروا الخبر في تلك الأنحاء كلّها. فجاؤوه بالمرضى وطلبوا إليه أن يلمسوا ولو طرف ثوبه. فكان كلّ من يلمسه **يُشفى**» (متّى ١٤: ٣٥).
- «وهكذا تُخطئون إلى المسيح حين تخطئون إلى إخوتكم **وتجرحون** ضمائرهم الضعيفة» (١ كورنثوس ٨: ١٢).
- «ثمّ أراني الملاك نهر الحياة صافياً كالبلّور ... وعلى ضفّتيه شجرة الحياة تثمر اثنتي عشرة مرّة، كلّ شهر مرّة، **وتشفي** بورقها الأمم» (رؤيا ٢٢: ١-٢).

أمّا في مَثَل السامريّ الصالح، فيُظهر لنا السيّد حقائق عدّة.

> «ولكن سامرياً مسافراً مرّ به، فلما رآه أشفق عليه. فدنا منه وسكب زيتاً وخمراً على جراحه وضمّدها، ثمّ حمله على دابّته، وجاء به إلى فندقٍ واعتنى بأمره» (لوقا ١٠: ٣٣-٣٤).

يعالج المسيح الإنسان المجروح ويحمله إلى الفندق. يبدو المسيح بوضوح، وهو السامري في هذا المَثَل، طبيباً يشفي الإنسان المريض، ويحمله إلى كنيسته (الفندق) أو المستشفى.

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, **$11,221 (GoFundMe $7,981 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

IC XC
NI KA

Orthodox Church of the Redeemer



Building Fundraising Luncheon

Sunday, November 8th

Sponsored by

Sal & Laila Hanhan

Falafel Sandwich and Fries



$15.00



Katayef

$5.00



Knafeh

$5.00

Join us for a delicious meal and help support our Building Fund!

SANTA MARIA
URBAN MINISTRY

Food pantry and neighborndoa resource

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.

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.

amazon | **Family & Baby Supplies**
https://a.co/0fVJxNxo

amazon | **Everyday Essentials**
https://a.co/0gil8xrW

QUESTIONS?
Please contact Roula Haddad, Ladies Auxiliary officers, or Church office.

Thank you for your generosity and support!

Orthodox Church of the Redeemer

Young Adult Annual Friendsgiving

Pan-Orthodox Gathering

Join us for our Annual Young Adult Friendsgiving Celebration!

A wonderful evening of fellowship, friendship, gratitude, and delicious food with young adults from Orthodox churches across the Bay Area!

Friday, November 20th | 6:00 PM

Potluck Style!

Please sign up to bring a dish to share for our Friendsgiving feast!



Come celebrate friendship, faith, and fellowship with our Orthodox young adult community!


Orthodox Church of the Redeemer
SAVE THE DATE!
CHRISTMAS PARTY
At Tannourine Restaurant
Friday, December 11th
@ 7:00 PM
More Details to Follow Soon!

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	Gussous, Yazeed & Rawia	Mapar, Kevin & Victoria
Abboud Aida	Habib, Yousif & Amal	Mawla, Shawn & Carol
Aboujudom, David & Hala	Haddad, Sami & Ramza	Michael, Rizik & Sylvia
Aboujudom, Edmond	Haddad, Bachour & Jane	Mitri, George & Mona
Ajlouni, Amal	Haddad, Francois & Maya	Mogannam, John & Norma
Ajlouni, Basem & Maha	Haddad, Hanna & Rania	Mogannam, Anthony
Ajlouni, Yacoub & Inaya	Haddad, Roula	Naser, Nuha
Ajlouny, Edward & Nellie	Hadaddin, Angela	Nassif, Faris & Mabell
Akkary, Marwan & Yara	Hadaya, William & Aiya	Nicholson, Adla
Akkary, Johnny & Narmen	Hage, Samuel & Maya	Nijmeh, Anton
Akra, Ibrahim & Nadia	Halteh, Anwar & Diana	Nystrom, Alia
Amireh, Daad	Hanani, Elias & Wardia	Odeh, Rajai & Suhaila
Amireh, Nahida	Hanani, Maher & Randa	Omran, George & Jeanette
Anagnos, Gus & Christina	Hanhan, Sal & Laila	Oshana, Johnny & Mera
Appelton, Lovette	Hanhan, Yvonne	Otell, Daniel & Jocelyne
Araj, David & May	Hanna, David & Marta	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	Saoud, Suzan
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, Christian & Yessica	Tepper, Maxx
Elmasu, Osama & Hala	Leopold, Weston & Angela	Theologides, Athanasios & Maria
Fasheh. Diana	Liwi, Adrena	Timothy, 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
Green, David & Lauren		Zabaneh, Randy & Mary

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



COMMUNITY CHRISTMAS CARD

Sunday school is having a Community Christmas Card fundraiser. This card is used to spread the greetings of Christ's birth to families and friends throughout the community. This Christmas, as you reflect your blessing and perhaps even on some of the challenges that have helped you grow; **take a minute to support the Sunday school in raising money that will go towards Four Homes of Mercy and to the Sunday school program**. By making a donation your name will appear inside the Community Christmas Card and it will be mailed to all members of the church. You can help donate by completing the form attached to this letter and return it to church office by December 8, 2026.

Online Donation Link: https://orthodoxredeemer.breezechms.com/give/online

Thank you for your participation and efforts in support of the Community Christmas Card Program!



Name_____

Address_____

_____

Donation $10_____ $20_____ $50_____ Other_____



DECORATING THE ALTAR

It's beginning to look a lot like Christmas. We invite all the parishioners to participate in decorating our Church Altar by donating Poinsettias as a tradition for the good health or in memory of your beloved ones.
Please fill out the attached form and submit to the church office.

Online Donation Link: https://orthodoxredeemer.breezechms.com/give/online

Poinsettias for the Altar

This is my Donation to get poinsettia(s) for Christmas to decorate the Altar.

_____ **(Number)** of poinsettias **@ $10 each = $_____** (Please Print)

For the Good Health of: _____

In Memory of: _____

Given by: _____