



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

**ANTIOCHIAN ORTHODOX CHURCH OF
THE REDEEMER
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www.orthodoxredeemer.org

**V. REV. FR. SAMER YOUSSEF, D. MIN
REV. FR. THEODORE SAKELLAR, MTS**



JULY 06, 2025

**FOURTH SUNDAY AFTER PENTECOST & FOURTH SUNDAY OF
MATTHEW**

لأحد الرابع بعد العنصرة للأحد الرابع من متى

RESURRECTIONALAPOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

أبوليتيكيون القيامة باللحن الثالث

لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكْرَ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

TROPARION OF TRANSFIGURATION – TONE SEVEN

When Thou was transfigured on the mountain top, O Christ our God. Thou didst reveal thy glory to thy disciples as they could bear it. Enlighten us poor sinners as well with thine everlasting light through the intercessions of the Theotokos, O Thou Giver of light, glory to Thee.

طروبارية التجلي على اللحن السابع

لما تجليت أيها المسيح الإله في الجبل، أظهرت مجدك للتلاميذ بحسبما استطاعوا. فأشرق لنا نحن الخطاة نورك الأزلي، بشفاعته والدته الإله، يا مانح النور المجد 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 بالحن الثانى

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

THE EPISTLE

*Sing praises to our God, sing praises.
Clap your hands all ye peoples.*

The Reading from the Epistle of St. Paul to the Romans. (6:18-23)

Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

الرسالة

رَتِّلُوا لِلَّهِهَا رَتِّلُوا.

يا جميع الأمم صَفِّقُوا بِالْأَيْدِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ رُومِيَّةِ. (6:18-23)

يا إِخْوَةُ، بَعْدَ أَنْ أَعْتَقْتُمْ مِنَ الْخَطِيئَةِ أَصْبَحْتُمْ عَبِيدًا لِلْبِرِّ. أَقُولُ كَلَامًا بَشَرِيًّا مِنْ أَجْلِ ضَعْفِ

أَجْسَادِكُمْ، فَإِنَّكُمْ كَمَا جَعَلْتُمْ أَعْضَاءَكُمْ عَبِيدًا لِلنَّجَاسَةِ وَالْإِثْمِ لِلْإِثْمِ، كَذَلِكَ الْآنَ اجْعَلُوا أَعْضَاءَكُمْ عَبِيدًا

لِلْبِرِّ لِلْقَدَاسَةِ. لِأَنَّكُمْ حِينَ كُنْتُمْ عَبِيدًا لِلْخَطِيئَةِ كُنْتُمْ أَحْرَارًا مِنَ الْبِرِّ. فَأَيُّ ثَمَرٍ حَصَلَ لَكُمْ مِنَ الْأُمُورِ

الَّتِي تَسْتَحْيُونَ مِنْهَا الْآنَ، فَإِنَّمَا عَاقِبَتُهَا الْمَوْتُ. وَأَمَّا الْآنَ فَإِذْ قَدْ أَعْتَقْتُمْ مِنَ الْخَطِيئَةِ وَاسْتُعْبِدْتُمْ لِلَّهِ فَإِنَّ

لَكُمْ تَمَرُّكُمْ الْقَدَاسَةُ ، وَالْعَاقِبَةُ هِيَ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّ أَجْرَةَ الْخَطِيئَةِ مَوْتُ، وَمَوْهَبَةُ اللَّهِ حَيَاةٌ أَبَدِيَّةٌ فِي الْمَسِيحِ يَسُوعَ رَبَّنَا.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew. (8:5-13)

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, He marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ. (8:5-13)
فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَاحُومَ، فَدَنَا إِلَيْهِ قَائِدُ مِئَةٍ، وَطَلَبَ إِلَيْهِ قَائِلًا: يَا رَبِّ فَقَالَ لَهُ يَسُوعُ: أَنَا آتِي وَأَشْفِيهِ. إِنَّ فَتَايَ مُلْقَى فِي الْبَيْتِ مُحَلَّعًا يُعَذَّبُ بِعَذَابٍ شَدِيدٍ فَأَجَابَ قَائِدُ الْمِئَةِ قَائِلًا: يَا رَبِّ، لَسْتُ مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتَ سَقْفِي، وَلَكِنْ قُلْ كَلِمَةً فَإِنِّي أَنَا إِنْسَانٌ تَحْتَ سُلْطَانٍ، وَلِي جُنْدٌ تَحْتَ يَدَيَّ، أَقُولُ لِهَذَا. لَا غَيْرُ، فَيَبْرَأَ فَتَايَ فَلَمَّا سَمِعَ. "اذهَبْ"، فَيَذْهَبُ، وَلِلْآخَرِ "أَنْتِ"، فَيَأْتِي، وَلِعِبْدِي "اعْمَلْ هَذَا"، فَيَعْمَلُ

يَسُوعُ، تَعَجَّبَ وَقَالَ لِلَّذِينَ يَتَّبِعُونَهُ: الْحَقُّ أَقُولُ لَكُمْ، إِنِّي لَمْ أَجِدْ إِيمَانًا بِمِقْدَارِ هَذَا وَلَا أَقُولُ لَكُمْ، إِنَّ كَثِيرِينَ سَيَأْتُونَ مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَكُونُونَ مَعِي فِي إِسْرَائِيلَ وَأَمَّا بَنُو الْمَلَكُوتِ فَيُلْقَوْنَ فِي الظُّلْمَةِ. إِبْرَاهِيمَ وَاسْحَقَ وَيَعْقُوبَ فِي مَلَكُوتِ السَّمَاوَاتِ ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمِثَّةِ: اذْهَبْ، الْبَرَانِيَّةَ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيفُ الْأَسْنَانِ وَلَيَكُنْ لَكَ كَمَا آمَنْتَ. فَشَفِي فَتَاهُ فِي تِلْكَ السَّاعَةِ.

TRISAGION PRAYER

40 Day memorial service in memory of George Khoury, offered by his son Richard, his sisters: Mary Kort and Basimah Farsoun, his brother Tony Khoury and the Khoury, Kort, and Farsoun families and Osama and Jack Elmasu. Memory Eternal!

TRISAGION PRAYER

Offered by the clergy and parishioners of the Church of the Redeemer in memory of the 25 martyrs who fell asleep in the Lord on June 22nd by the suicide bombing at Prophet Elias Orthodox Church in Damascus, Syria.



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 all the families in Gaza, Palestine, Syria, Lebanon and Ukraine and all the countries has the unrest in the world. Many Years!

OFFERED BY: James and Gretchen Stroud for the good health of their son Joseph on the occasion of his birthday (June 21), and for the good health of his wife Luisa, their son Clayton, his brother Alexander and wife Madison, and brother Lucas. Many Years!

OFFERED BY: Najla Jaber on the occasion of her birthday. Many Years!

OFFERED BY: Samer and Rana Kassis on their 24th wedding anniversary, and for the good health of the Kassis family.

COFFEE HOUR

Offered By: Richard Khoury

(To host the Coffee Hour, please contact Wardeh Asfour @408-718-3339)

office@orthodoxredeemer.org

Online Link: www.orthodoxredeemer.org/sponsor-coffee-hour

Services Schedule Every Week

Matins @ 9:00 AM

Divine Liturgy @ 10:00 AM

Vespers: Every Saturday @ 5:00 PM

PARISH COUNCIL 2025

The Parish Council members' of 2025. Chair President; Bassam Khoury, Vice-Chair; Linda Salah, Treasurer; Dania Amireh Baker, Secretary; Maria Segal, Jad Bateh, Sana Eideh, Johnny Khamis, Didi Kreitem, Maher Fasheh and Rowida Barghouth. Sheila Veizades will represent the Antiochian Women Committee and Salem Aweiss will represent the Men Fellowship Committee.

ANTIOCHIAN WOMEN 2025

The Antiochian Women Committee Leaders of 2025. Wardeh Asfour, Rowida Barghouth, Rima Gannage, Diana Khoury, Sheila Veizades 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 Fr. Theodor Sakellar @ 408-455-8145

SOYO (YOUTH GROUP 12-18 YEARS)

Our SOYO (Youth Group) is active through the leadership of the Advisors: Dominic Youssef and Caesar Haddad. The officers are: President; Isabella Zarzar, Vice-President; Riad Akery, Secretary; Adriana Ajlouni, Treasurer; Breanna Zarzar, Social Media Coordinator; Eliana Halteh.

2025 PLEDGE MEMBERS

Thank you to all the members who submitted their pledges. 2025 pledges will roll into 2026. 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, Dania Amireh-Baker 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.

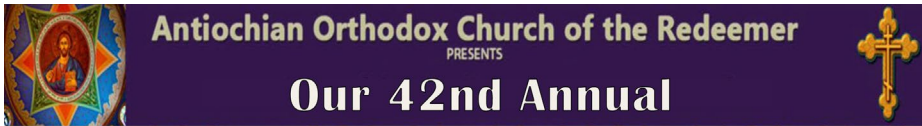
(If you want your name to be Anonymous, Please notify the office).

Members pledging	Members pledging	Members pledging
Aboujudom, David & Hala Aboujudom, Edmond Ajuni, Richard & Karen Akery, Philipbia Akra, Ibrahim & Nadia Amireh, Daad Amireh, Nahida Appelton, Lovette Asfour, Jeannette Asfour, Salim & Wardeh Awad, Marwan & Mona Aweiss, Salem & Samia Azar, Nicholas & Sonia Baker, Jonathan & Dania Bargouth, George & Rowida Barghash, Hadi & Suzan Bateh, Jad & Elaine Bateh, Nawal Bateh Dougherty, Anne Batmani, Nabil & Basma Batmani, Spir & Jehan Bechwati, Nicolas & Jihane Daya, Anis & May Dimes, Violette Dziuba, Robert Eideh, Hanna & Suad, Sana Elmasu, Osama & Hala Elsousou, Nicholas Fasheh, Diana Fasheh, Hiyam Fasheh, Maher & Dimah Gannage, Michel & Rima Godfrey, Richard & Nancy Goitom, Tsegie Green, David Habib, Yousif & Amal Haddad, Roula	Haddad Bashour & Jane Haddad, Francois & Maya Hadaya, William Hage, Samuel & Maya Hanani, Elias & Wardia Hanani, Fadi & Rana Hanani, Maher & Randa Hanhan, Sal & Laila Hanhan, Yvonne Hanna, Margaret Horn, Bobby & Mihaela Houcheime, Soulaïma, Mona Jaber, Nawal Jaber, Najla Jammal, Mary Jammal, Michel & Therese Jammal, Peter & Maria Joudy, Evon Jarrouche, Yacoub & Therese Kakunda, Bishara & Marlene Karanas, Catherine Kassis, Samer & Rana Kattuah, Suad Kawwas, Charlie & Carol Sara Kerba, Nabil Khamis, Johnny & Joulyana Khinno, Edmund & Maria Khoury, Bassam & Dima Khoury, Sami & Kamilia Knittel, Carl & Diana Kreitem, George & Adele Kreitem, Ibtisam Labban, George & Ghazal Laza, Marioara Liwi, Adrena Liwi, Doglas Lomeli, Scott & Vivian Louis, Joseph & Najah	Lutton, Chip & Jennifer Mawla, Nathera Michael, Rizik & Sylvia Mitri, George & Mona Mogannam, John & Norma Naser, Nuha Nunu, George Omran, George & Jeanette Saah, Abdallah & Hala Saah, Najwa Sakellar, Virginia Sakkab, Hilda Salah, Andrea Salah, John & Linda Salah, Mary Salah, Paul Salameh, Elias & Wissam Saoud, Suzan Sara, Msalam & Mimi Sayigh, Sonia Segal, Mitch & Maria Simonovich, Heather Sleiman, Nayla Srouji, Almaza Stroud, Joseph & Luisa Sousou, Nicola Skaff, George Tarazi, Mark Tarazi, Raja & Fadwa Theologides, Athanasios & Maria Timothy, Jake & Caitlin Tysver, Robert Vaisberg, Victor & Inessa Veizades, Tancho Veizades, Henry & Sheila Youssef, Dimitry Youssef, Fr. Samer and Julianna

Join Us for our Annual Food Festival!

September 6 & 7, 2025

*Donations toward the food festival are now accepted. To donate or volunteer, please contact: Church Office at office@orthodoxredeemer.org, Feastiva Chair Jad Bateh @ (408)472-1467, Co-Chair Linda Salah @ (408)234-2952 or Donation Coordinator Wardeh Asfour @ (408)718-3339
Any Cash Donations Accepted, or Please Choose Items from List.*



Mediterranean Food Festival

September 6th | 1pm - 9pm

September 7th | 12pm - 8pm

Get ready for two unforgettable days of fun, delicious food, family entertainment, music, culture, dancing, crafts, church tours, kids' zone, and more!

380 Magdalena Avenue, Los Altos Hills, CA

*** FREE ADMISSION BEFORE 3PM ***

Don't miss the raffle! (Tickets - 1 for \$20, 3 for \$50, 7 for \$100)

1st = \$1,000 Cash | 2nd = \$500 Cash | 3rd = 75" HD TV | 4th = 49ers Tix (2)
(and more great prizes!)



PARKING AND SHUTTLE AVAILABLE AT
BRIDGES COMMUNITY CHURCH | 625 MAGDALENA AVE.

For the latest festival updates, go to facebook.com/orthodoxredeemer or call 650.941.1570

On the Interpretation of the Holy Bible, Part Four

His Eminence Metropolitan Saba (Isper)

I received several questions seeking clarification on what is meant by contemporary and new approaches to the Bible. I will try to answer by drawing on the words of Metropolitan Kallistos Ware [published in an interview with Mr. Kyriakos Markides in his book *Gifts of the Desert*, chapter eight, "Converted" on pages 160-163].

The modern mind, stemming from its scientific rigor and analytical capabilities on the one hand, and the advancements in sciences as mentioned earlier[1] on the other, raises questions that were not previously posed with such intensity in the past. Among these questions are: How did the event happen? What exactly occurred? What explains the similarities between some stories, especially in the Old Testament, and the literary and cultural discoveries of ancient Babylonian, Assyrian, and other civilizations?

Using the language of the era in which we live to convey the Christian message is natural and indispensable. This is not an innovation or a deviation from the norm. However, when we preach ideas that contradict our faith and do not align with "the faith once for all delivered to the saints" (Jude 1:3), we fall into heresy. The matter is extremely delicate.

Let us start with the Gospel, where we find that all the parables of the Lord Jesus were agricultural, stemming from the cultural reality of Palestine at that time. He spoke of the mustard seed, the sower, and the shepherd, among others, because these were the language of the environment in which He lived, and these parables were understood by the people He addressed and sought to save at that time and place.

We are compelled to explain the historical context of the text to prepare for entering its meaning and intent. For example, today, we must explain the agricultural practices in the Middle East during the time of Christ's message before interpreting the parable of the sower. This helps people understand how seeds fell on rocky paths, among thorns, and on fertile soil.

Using earthly sciences as auxiliary tools in conveying the message is not new. This approach was adopted by the Apostle Paul when he preached Christ to the people of Athens. He began from their religious reality, which he observed in Athens (the altar to the unknown god), and cited some of their Greek poets: "For in Him we live and move and have our being" (Acts 17:28), to bring them closer to what he wanted to preach.

Returning to the first question, we previously mentioned challenges to faith brought about by history, archaeology, and scientific advancement concerning many biblical texts, especially in the Old Testament. These challenges did not exist before the 18th century. These challenges compel the Church to engage in dialogue and provide faithful responses. As long as we believe in the active and living presence of the Holy Spirit in the Church, we must believe in its continuous creativity and inspiration, enabling the Church to continue its mission to save the world.

It must be noted that the critical approach to studying the Bible is not a single school; its methods of interpretation vary greatly. Metropolitan Kallistos states:

As for the critical approach to studying the Bible, it must first be noted that the critical approach is not a single school; its methods of interpretation vary greatly. Metropolitan Kallistos states:

"God has given us a reasoning brain. And we should use this gift to the full. Therefore, the critical study of the New Testament, using all the resources of scholarship, is something that we Orthodox should approve. We do not serve Christ, who is the Truth, by simply shutting our ears and eyes and refusing to listen or look. So, there is certainly a place for the critical study of the Bible. We Orthodox may not always agree with the conclusions of the liberal theologians, but we do affirm the principle of free inquiry. Second, we Orthodox in our approach to the Bible are not adopting exactly the viewpoint of Protestants fundamentalist. Like them, we believe that the Bible is true. But we do not isolate each sentence, each word on its own. We look at the total message of the Bible. This has always been the Orthodox principle of scriptural interpretation: that we take the Bible as a whole and we understand one part of the Bible in the light of another. So, we do not isolate texts in the way some fundamentalists do. I would go further than that. We also need to say that there are many ways of expressing truth and that literal truth of a worldly factual type is not the only kind of truth.

"The true understanding of the scripture comes not just through historical inquiry about biblical origins, but through seeing how scripture has been lived and understood in the Church. This is the difficulty of the historical-critical approach, that it isolates the reasoning brain and is carried out in the scholar's study, whereas the true understanding of scripture comes through the total person, and we have many other ways of understanding as well as the reasoning brain. It comes not through sitting alone in a library, reading books. It comes also, and much more fundamentally, through worship, through sharing the life of the community, through praying together - praying with our understanding but also with our heart, which is something far deeper than just the emotions or reasoning brain. And so, the true understanding of scripture comes through participation in the

worshiping life of the Church. The true interpreters of scripture are not so much the learned scholars, though we should listen to them. The true interpreters of scripture are the saints.

"There is a tendency to isolate the letter of scripture. But to truly understand scripture we have to understand it liturgically and experientially: through the celebration of the Divine Liturgy, through participation in the sacraments, through the preaching of the Church, through the lives of its spiritual fathers and mothers. All of this forms part of the total richness of the Church. This is the context we have for understanding scripture. We allow full scope to the witness of the saints. Let us remember what was said by a great Serbian bishop Nikolai Velimirovic, who is already regarded as a saint by the Serbian Church. He said: 'The opinions of the scholars may be marvelously clever and yet they may be completely wrong. Whereas,' he added, 'the words of the saints are often simple but always right.'

"We should not reject scholarship, but as I pointed out, we should recognize that alongside the use of reasoning brain, the *dianoia*, the truth is apprehended more profoundly through prayer, through a life of holiness, a life of living compassion. The true understanding of the Bible comes through God's revelation on this level to the heart, to the *nous*, to the spiritual vision, not just to the discursive reason."

2025 Camp Three Holy Youths July 24-28

Camp Three Holy Youths, www.campthy.com **SOLD OUT**

His Eminence
The Most Reverend
Metropolitan SABA



Archbishop of New York
and Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 344/2025

July 1, 2025

Beloved in Christ,

I pray you had a blessed celebration of the patrons and protectors of our Holy See of Antioch, Saints Peter and Paul. Our group of pilgrims was blessed to celebrate this important occasion in our spiritual home this year at the Patriarchal Monastery of Balamand, Lebanon.

Since the terrorist bombing of our Prophet Elias Church in Dweilaa, Damascus, Syria a week ago, we have received many inquiries from people and organizations asking how they can help the survivors and the families of those who lost their lives.

We have set up a special charitable account at the Archdiocese Headquarters for this purpose. All the proceeds will be forwarded to His Beatitude Patriarch John X for distribution to the survivors and families. Needless to say, after this traumatic and life-changing event, they need counseling, medical help and the basic necessities of life as they will not be able to function for some time.

In many cases, the families who lost their loved ones lost their main financial providers. Others will need long-term financial support as they have sustained the loss of bodily parts, making them permanent dependents unable to work to sustain their families.

Here is how you can donate to help the survivors and surviving family members:

- Online through the "[2025 Prophet Elias Church of Damascus, Syria Relief Fund](#)."
- By check, either personally or through your parish that will, in turn, send the collected funds to the Archdiocese Headquarters, P.O. Box 5238, Englewood, NJ 07631-5238. Make checks payable to the Antiochian Archdiocese with "Prophet Elias Church Relief Fund" in the memo.

Thank you for helping to alleviate the suffering of our brothers and sisters in Christ. Wishing you God's every blessing, I remain,

Your Father in Christ,

+SABA

Archbishop of New York and Metropolitan of all North America

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

358 Mountain Road, P.O. Box 5238, Englewood, NJ 07631-5238
(201) 871-1355 T Archdiocese@antiochian.org (201) 871-7954 F



Project Update: Moving Forward Together

We're happy to share that the County of Santa Clara Planning Department has officially approved our project after a thorough review process. With this important milestone behind us, we completed the architectural design and submitted it for plan check late last year.

The Building Department has since reviewed our plans and provided some feedback. We are currently making the required revisions and expect to resubmit them within the next couple of weeks. Once we receive final approval of our plans, we'll move forward with the permit application. Following permit approval, we'll begin soliciting construction bids from several contractors and prepare to make key decisions—including when to begin demolition and start building.

Our current timeline is very much dependent on having enough funds to allow us to build the initial structure (or "shell") and receiving approval from the bank for additional financing.

Thanks to the generosity of our parishioners and major donors, our Fundraising Committee has raised an impressive \$3.5 million so far and continues working hard to reach the amount needed to begin construction. Our next goal is to reach \$5 million, which will allow us to begin construction of the shell—and we need your help to reach this important milestone. Once the shell is complete, we'll be able to lease the daycare (school) space, secure a mortgage, and complete the rest of the project. The lease payments are expected to cover the mortgage, helping ensure the long-term sustainability of our efforts.

Thank you for your continued support, generosity, and prayers as we move forward with this exciting new chapter for our parish!

Building committee:

V. Rev. Fr. Samer Youssef
Mitch Segal

Reyad Katwan
William Hadaya

John Mogannam
Bassam Khoury

Joe Louis

