



Saint Mary Orthodox Church

Antiochian Orthodox Christian Archdiocese of North America

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Church Office Hours : Monday - Friday 10:00am-3:00pm

Sunday, February 2nd, 2025

Presentation (Meeting) of Our Lord Jesus Christ

First Antiphon

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.

Through the intercessions of the Theotokos, O Saviour, save us.

Grace is poured into thy lips: therefore God hath blessed thee forever.

Through the intercessions of the Theotokos, O Saviour, save us.

Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages.

Through the intercessions of the Theotokos, O Saviour, save us.

فَاضَ قَلْبِي كَلِمَةً صَالِحَةً. أَقُولُ أَنَا أَعْمَالِي لِلْمَلِكِ. لِسَانِي قَلَمٌ كَاتِبٌ سَرِيعُ الْكِتَابَةِ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلصْنَا.

قد انسكبت النعمة على شفقتك, لذلك باركك الله الى الابد.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلصْنَا.

المجدُّ للآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلصْنَا.

Second Antiphon

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia!

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee.

Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia!

A scepter of uprightness is the scepter of Thy kingdom.

Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia!

Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages.

O only-begotten son and word of God...

تَقَلَّدْ سَيِّفَكَ عَلَى فَخْذِكَ، أَيُّهَا الْقَدِيرُ، بِحُسْنِكَ وَجَمَالِكَ. تَشَدَّدْ وَانْجَحْ وَأْمَلِكْ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِئُرْتَلَّ لَكَ. هَلْلُويَا!

نِبَالُكَ مَسْنُونَةٌ، أَيُّهَا الْقَدِيرُ، فِي قُلُوبِ أَعْدَاءِ الْمَلِكِ. وَالشُّعُوبُ تَحْتَكَ يَسْقُطُونَ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِئُرْتَلَّ لَكَ. هَلْلُويَا!

عَصَا مُلْكِكَ عَصَا اسْتِقَامَةٍ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِئُرْتَلَّ لَكَ. هَلْلُويَا!

الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.

يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ...

Third Antiphon

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

إِسْمَعِي يَا بِنْتُ وَأَنْظُرِي وَأَمِيلِي أذُنَكَ، وَأَنْسِي شَعْبِكَ وَبِنْتُ أَبِيكَ. لَوَجْهِكَ يُصَلِّي أَعْنِيَاءُ الشَّعْبِ. سَأَذْكُرُ اسْمَكَ فِي كُلِّ جِيلٍ وَجِيلٍ.

إِفْرَحِي يَا وَادَّةَ الْإِلَهِ الْعَذْرَاءِ، الْمُؤْتَلِّئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحِ الْهُنَا، مُنِيرًا لِلذِّينِ فِي الظَّلَامِ. سُرَّ وَابْتَهَجَ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقِ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتَقِ نُفُوسَنَا، وَالْمَانِحِ لَنَا الْقِيَامَةَ.

Entrance Hymn

The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles. Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia!

عَرَفَ الرَّبُّ خَلَاصَهُ، وَأَمَامَ جَمِيعِ الْأُمَمِ كَشَفَ عَدْلَهُ.

خَلِّصْنَا، يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، نَحْنُ الْمُرْتَلِينَ لَكَ: هَلْلُويَا.

Troparion of the Resurrection (Tone Seven)

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصِّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَانِحًا الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

Troparion of the Presentation of Christ (Tone One)

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

إفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، الْمُمْتَلِئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ إِلَهُنَا، مُنِيرًا لِلذِّينِ فِي الظُّلَامِ. سُرَّ وَابْتَهَجَ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتِقَ نَفُوسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.

Troparion of the Dormition (Tone One)

In thy birth giving O Theotokos, thou didst keep and preserve virginity; and in thy falling asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore by thine intercessions, deliver our souls from death.

فِي مِيلَادِكَ حَفِظْتِ الْبَتُولِيَّةَ وَصَنَّتْهَا وَفِي رِقَادِكَ مَا أَهْمَلْتِ الْعَالَمَ وَتَرَكْتِهِ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ انْتَقَلْتِ إِلَى الْحَيَاةِ بِمَا أَنْكَ أُمُّ الْحَيَاةِ. فَبِشْفَاعَاتِكَ أَنْقِذِي مِنَ الْمَوْتِ نَفُوسِنَا.

Kontakion of the Presentation of Christ (Tone One)

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيَّ سَمْعَانَ كَمَا لاقَ، وَأَدْرَكْنَا الْآنَ وَخَلَّصَنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبُّ الْبَشَرِ.

The Epistle for the Presentation

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

For He hath regarded the humility of His servant.

The Reading from the Epistle of St. Paul to the Hebrews. (7:7-17)

Brethren, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than

تُعَظِّمُ نَفْسِي الرَّبَّ وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخَلِّصِي.

لِأَنَّهُ نَظَرَ إِلَيَّ تَوَاضِعَ أَمْتِهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ الْأُولَى إِلَى الْعِبْرَانِيِّينَ.

يَا إِخْوَةَ، إِنَّهُ مِمَّا لَا خِلَافَ فِيهِ إِنَّ الْأَصْغَرَ يَأْخُذُ الْبَرَكَاتَةَ مِنَ الْأَكْبَرِ شَأْنًا. وَهَهُنَا إِنَّمَا يَأْخُذُ الْعَشُورَ أَنْاسٌ يَمُوتُونَ. فَأَمَّا هُنَاكَ فَالْمَشْهُودُ لَهُ بِأَنَّهُ حَيٌّ. فَيَسُوعُ أَنْ يُقَالَ إِنَّ لَأَوِيَّ نَفْسَهُ الَّذِي يَأْخُذُ الْعَشُورَ قَدْ أَدَّى الْعَشُورَ بِإِبْرَاهِيمَ. لِأَنَّهُ كَانَ فِي صُلْبِ أَبِيهِ حِينَ التَّقَاهُ مَلِكِيصَادَقَ. وَلَوْ كَانَ بِالْكَهَنُوتِ اللَّائِي كَمَالٍ (فَإِنَّ

one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, "Thou art a priest forever, after the order of Melchizedek."

الشَّعْبَ عَلَيْهِ قَدْ أَخَذَ الناموسَ) إِذْنُ أَيُّهُ حَاجَةٌ كَانَتْ
بَعْدُ أَنْ يَقُومَ كَاهِنٌ آخَرُ عَلَى رُتْبَةِ مَلِكِيصَادِقَ، وَلَمْ
يُقَلَّ عَلَى رُتْبَةِ هَارُونَ؟ لِأَنَّهُ مَتَى تَحَوَّلَ الْكَهَنُوتُ، فَلَا
بُدَّ مِنْ تَحَوُّلِ الناموسِ أَيْضاً. وَالْحَالُ إِنَّ الَّذِي يُقَالُ
هَذَا فِيهِ، إِنَّمَا كَانَ مُشْتَرِكاً فِي سِبْطِ آخَرَ، لَمْ يُلَازِمِ
أَخَذَ مِنْهُ الْمَذْبَحِ. لِأَنَّهُ مِنَ الْوَاضِحِ أَنَّ رَبَّنَا طَلَعَ مِنْ
يَهُودَا، مِنَ السَّبْطِ الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ مُوسَى بِشَيْءٍ
مِنْ جِهَةِ الْكَهَنُوتِ. وَمِمَّا يَزِيدُ الْأَمْرَ وَضُوحاً، إِنَّهُ
يَقُومُ عَلَى مِثَالِ مَلِكِيصَادِقَ كَاهِنٌ آخَرُ، غَيْرُ
مَنْصُوبٍ حَسَبَ نَامُوسِ وَصِيَّةِ جَسَدِيَّةٍ، بَلْ حَسَبَ قُوَّةِ
حَيَاةٍ لَا تَزُولُ. لِأَنَّهُ يَشْهَدُ "أَنْ أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ
عَلَى رُتْبَةِ مَلِكِيصَادِقَ."

The Gospel for the Presentation

The Reading from the Holy Gospel according to St. Luke. (2:22-40)

In those days, the parents of Jesus brought Him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord"), and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons." Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the Temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took Him up in his arms and blessed God and said, "Lord, now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِي
الْبَشِيرِ، وَالتَّلْمِيذِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، صَعِدَ بِالطِّفْلِ يَسُوعَ أَبَوَاهُ إِلَى أُورُشَلِيمَ
لِيَقْدِمَاهُ لِلرَّبِّ (عَلَى حَسَبِ مَا هُوَ مَكْتُوبٌ فِي نَامُوسِ
الرَّبِّ، "أَنْ كُلَّ ذَكَرٍ فَاتِحٍ رَحْمٍ يُدْعَى قُدُوساً لِلرَّبِّ")،
وَلِيُقَرِّبَا ذَبِيحَةً عَلَى حَسَبِ مَا قِيلَ فِي نَامُوسِ الرَّبِّ،
"رُوحَ يَمَامٍ أَوْ فِرْحَيْ حَمَامٍ." وَكَانَ إِنْسَانٌ فِي أُورُشَلِيمَ
اسْمُهُ سِمْعَانُ، وَكَانَ هَذَا الْإِنْسَانُ بَاراً وَتَقِيّاً، يَنْتَظِرُ
تَعْرِيفَةَ إِسْرَائِيلَ، وَالرُّوحِ الْقُدُّوسِ كَانَ عَلَيْهِ. وَكَانَ قَدْ
أُوحِيَ إِلَيْهِ مِنَ الرُّوحِ الْقُدُّوسِ أَنَّهُ لَا يَرَى الْمَوْتَ قَبْلَ
أَنْ يُعَايِنَ مَسِيحَ الرَّبِّ. فَأَقْبَلَ بِالرُّوحِ إِلَى الْهَيْكَلِ.
وَعِنْدَمَا دَخَلَ بِالطِّفْلِ يَسُوعَ أَبَوَاهُ لِيَصْنَعَا لَهُ بِحَسَبِ
عَادَةِ النَامُوسِ، اقْتَبَلَهُ هُوَ عَلَى زِرَاعِيهِ، وَبَارَكَ اللَّهَ،

seen Thy salvation, which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Thy people Israel.” And His father and his mother marveled at what was said about Him; and Simeon blessed them and said to Mary His mother, “Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed.” And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon Him.

وقال: "الآن تُطْلِقُ عَبْدَكَ أَيُّهَا السَّيِّدُ عَلَى حَسَبِ قَوْلِكَ بِسَلَامٍ، فَإِنَّ عَيْنِي قَدْ أَبْصَرْتَا خَلَاصَكَ الَّذِي أَعْدَدْتَهُ أَمَامَ وُجُوهِ جَمِيعِ الشُّعُوبِ، نَوْرَ إِعْلَانٍ لِلْأُمَّمِ وَمَجْدًا لَشُعْبِكَ إِسْرَائِيلَ." وكان يوسفُ وأُمُّهُ يَتَعَجَّبَانِ مِمَّا يُقَالُ فِيهِ. وباركهُما سِمعانُ وقالَ لِمَرْيَمَ أُمِّهِ: "ها إِنَّ هَذَا قَدْ جُعِلَ لِسُقُوطِ وُقُيَامِ كَثِيرِينَ فِي إِسْرَائِيلَ، وَهَدَفًا لِلْمُخَالَفَةِ (وَأَنْتِ سَيَجُوزُ سَنِيْفٌ فِي نَفْسِكَ) لِكَيْ تُكْشَفَ أَفْكَارٌ عَنِ قُلُوبِ كَثِيرَةٍ." وكانتُ أيضاً حَنَّةُ النَّبِيَّةِ ابْنَةُ فَنُوتَيْلَ مِنْ سِبْطِ أَشِيرَ. هَذِهِ كَانَتْ قَدْ تَقَدَّمَتْ فِي الْأَيَّامِ كَثِيرًا، وَكَانَتْ قَدْ عَاشَتْ مَعَ رَجُلِهَا سَبْعَ سِنِينَ بَعْدَ بُكُورِيَّتِهَا. وَلِهَا أَرْمَلَةٌ نَحْوَ أَرْبَعِ وَثَمَانِينَ سَنَةً، لَا تُفَارِقُ الْهَيْكَلَ، مُتَعَبِّدَةً بِالْأَصْوَامِ وَالطَّلِبَاتِ لَيْلًا نَهَارًا. فَهَذِهِ قَدْ حَضَرَتْ فِي تِلْكَ السَّاعَةِ تَشْكُرُ الرَّبَّ، وَتُحَدِّثُ عَنْهُ كُلَّ مَنْ كَانَ يَنْتَظِرُ فِدَاءً فِي أُورُشَلِيمَ. وَلَمَّا أَنْمُوا كُلَّ شَيْءٍ عَلَى حَسَبِ نَامُوسِ الرَّبِّ، رَجَعُوا إِلَى الْجَلِيلِ إِلَى مَدِينَتِهِمُ النَّاصِرَةِ. وَكَانَ الصَّبِيُّ يَنْمُو وَيَنْتَقِي فِي الرُّوحِ، مُمْتَلِئًا حِكْمَةً، وَكَانَتْ نِعْمَةُ اللَّهِ عَلَيْهِ.

Megalynarion of the Presentation (Tone Three)

O Theotokos, thou hope of all Christians; keep and shelter and preserve them that set their hope in thee.

In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore, do we magnify the first-born Word, the Son of the Father Who is without beginning, the first-born Child of a Mother who hath not known wedlock.

إِحْفَظِي أُمَّ الْإِلَهِ، يَا رَجَاءَ الْمُؤْمِنِينَ، مِنْ أَدْنَى هَذِي الْحَيَاةِ، طَالِبِيكِ الْوَاتِقِينَ.

لِنُعْظِمَ أَيُّهَا الْمُؤْمِنُونَ، الْإِبْنَ الْبِكْرَ كَلِمَةَ الْآبِ الْأَزَلِيِّ، الْمَوْلُودَ بِكْرًا لِأُمِّ لَمْ تَعْرِفْ رَجُلًا، إِذْ قَدْ شَاهَدْنَا فِي ظِلِّ النَّامُوسِ وَالْكِتَابِ رَسْمًا، وَهُوَ أَنَّ كُلَّ ذَكَرٍ يَفْتَحُ مُسْتَوْدَعًا، يُدْعَى قُدُوسًا لِلَّهِ.

Koinonikon (Communion Hymn) for the Feast (Tone Eight)

I will receive the cup of salvation, and call upon the Name of the Lord. Alleluia.

Upcoming Services & Events

Date	Time	Event
1/30/25	6:30pm	Vespers
	6:30pm	YAM Night
	9:00pm	Compline
1/31/2025	7:00am	Orthros
2/1/2025	10:00am	Arabic School
	5:00pm	Great Vespers w/Artoklasia for Feast of the Presentation of Christ
	6:00pm	Compline with Canon for Holy Communion
	6:30pm	YAM Bible Study
2/2/2025	8:15am	Prayers before Holy Communion
	8:45am	Orthros
	10:00am	Divine Liturgy for the Presentation of the Lord
	10:00am	Sunday School
	1:00pm	Brotherhood of St Paisios Gathering
2/4/2025	9:00am	Orthros
	7:00pm	Choir Practice
2/5/2025	7:00am	Orthros
	9:30am	Co-Op
	10:00am	Arabic Bible Study
	6:00pm	Paraklesis
	6:00pm	SOYO Night
2/6/2025	8:30am	Prayers before Holy Communion
	9:00am	Divine Liturgy
	9:30am	Co-Op
	6:00pm	Antiochian Women Meeting

BIBLE STUDY



Saint Mary Orthodox Church

6330 W 127th St, Palos Heights

Saturday, February 1st

Vespers at 5:00pm

Bible Study at 6:30pm

St Mary's Young Adult Ministry

Catechism Class

All are welcome! Class will be at 3:30pm

February 8

February 22

March 8

March 22

April 5

St. Mary Orthodox Church

Couples' Ministry *String Art & Dinner*

Saturday, February 15th, 2025

Join us for Great Vespers at 5:00pm
Event begins at 6:00pm

\$50 per person

Please RSVP by February 9th

[Click here or scan to register.](#)



String Art | Dinner | Wine | Childcare

*See Jason or Katia
Haddad with any
questions.*





اهلاً وسهلاً بالضيوف الكرام تتشرف سيدات كنيسة سانت ماري
بدعوتكم لحضور حفل العشاء الفلكلور العربي والذي سوف يقام

February 22nd at 6pm

Arabian Night

الدعوة عامة رجالاً ونساء

Location: St. Mary Antiochian Orthodox Church
6330 W. 127th St. Palos Heights, IL 60463

Tickets: \$80 per person
No children

Tickets are limited and will not be sold at the door

For more information & to purchase tickets please contact:
Muna Salman 708-769-5105, Rita Sweis 773-510-4303
or any of the Antiochian Women



Guest Singer
Adel AlDaoud



Are you ready for college?

Prepare spiritually
& practically at

OCF COLLEGE DAY

for high schoolers & their parents

Feb 22 | 11am-5pm

Holy Apostles Greek
Orthodox Church,
Westchester, IL

Student & Parent Programs

- Practical workshops with an Orthodox Christian college counselor (college applications, finances, etc)
- Peer-led discussions and mentorship opportunities
- Insight and encouragement from Orthodox Christian college students

Scan for more
details and
to register



**Orthodox Christian
College Counseling**

ODEH *and* JAMILEH

– AKKAWI FOUNDATION –
SINCE 2015

The Odeh and Jamileh Akkawi Foundation is now accepting applicants for its annual scholarship.

This scholarship is intended to provide our children with the resources they need to reach their God-given potential. The future prosperity of our beloved communities depends on educated leaders who are well-rounded, and are not afraid to take risks in order to advance themselves – and all of us – to the highest levels possible.

PLEASE APPLY HERE: [OJAF 2025/2026 Form](https://forms.gle/VsfCqr8zCFJS46WdA)
(<https://forms.gle/VsfCqr8zCFJS46WdA>)

Important Notes:

1. Each student selected to participate in the scholarship program will be awarded a \$1,000 annually through the 12th grade, as long as the requirements are met each year.
2. The scholarship includes \$500 for tuition, books, school supplies, \$500 for extra-curricular activities, and access to a curated monthly enrichment program.
Selected students will receive the funds at the beginning of the following academic year.

Selection is based on three criteria: academic potential, character, and financial need.
Selected recipients will be notified by email no later than July 1, 2025

SUBMISSION DEADLINE: February 1st, 2025

Questions? Please email Dr. Kayed Odeh Akkawi at akkawifoundation@gmail.com

Learn more about the Akkawi Foundation at www.akkawifoundation.org



ODEH and JAMILEH

- AKKAWI FOUNDATION -
SINCE 2015

تعلن مؤسسة عودة وجميلة عكاوي عن استقبال الطلبات للمنحة السنوية المقدمة لطلبة المدارس الأحياء.

تهدف هذه المنحة الى تزويد وتطوير الطلبة بالموارد التي يحتاجونها لتطوير مواهبهم وامكانياتهم للنهوض بأنفسهم لخدمة المجتمع المحلي.

تمنح الجمعية مبلغ و قدره ألف دولار امريكي سنويًا لكل طالب تم قبوله بهذه المنحة و تستمر سنويًا الى ان يكمل الطالب الصف الثاني عشر، وتقسم على النحو التالي:
خمسائة دولار امريكي بدل قسط مدرسي و خمسمائة بدل أنشطة الطالب الغير صفيّة.

يرجى تعبئة الطلب إلكترونيًا على العنوان التالي: Form 2025/2026 OJAF:
(<https://forms.gle/VsfCqr8zCFJS46WdA>)

للتقدم الى هذه المنحة يتم اختيار الطالب بحسب المعايير التالية:
التحصيل الأكاديمي و الشخصية و المعايير المادية للطلاب.

آخر موعد لاستلام الطلبات هو: ٢٠٢٥/٢/١

سيتم إرسال القرارات بحلول: ٢٠٢٥/٧/١

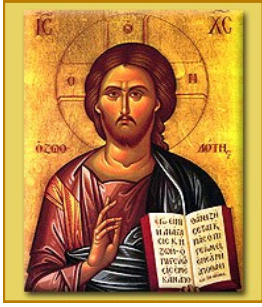
لمزيد من الاستفسارات يمكنكم التواصل مع الدكتور كايد عودة عكاوي من خلال البريد الإلكتروني:

akkawifoundation@gmail.com

و لمعرفة المزيد عن المؤسسة يرجى زيارة

www.akkawifoundation.org





Weekly Synaxarion



On February 2 in the Holy Orthodox Church, we celebrate the Meeting (Presentation) of our Lord, God and Savior Jesus Christ in the Temple, wherein the righteous Simeon received Him into his arms. The Greek word for the feast is “Hypapante” [ee-pah-pan-DEE] which means “Encounter” or “Meeting.” However, this was not just some chance encounter. This feast, which closes the cycle of the Nativity of our Lord, God, and Savior Jesus Christ, reminds us that on the fortieth day after the birth of her first-born Son, Mary carried Him to the Temple in accordance with the Mosaic Law to offer Him to the Lord, and to ransom Him by the sacrifice of a pair of turtledoves or two young pigeons (Luke 2:22-37). In one of many acts of extreme humility, the divine Word thus lowers Himself and submits to the law in order to fulfill it. This lowering is also Jesus’ first official encounter with His people in the person of Simeon. It is not only an encounter, but also a manifestation. Simeon bears in his arms the One he knows to be the Salvation of the world, “a light to lighten the Gentiles, and the glory of Thy people Israel.” His endearing prayer, as found in the Gospel of Luke, endures in the Orthodox Church to this day. The Church considers this celebration as a Feast of the Theotokos in praise of her role in this Presentation, and her connection in the work of her Son. “Adorn thy chamber, O Zion, and receive Christ the King. Welcome Mary the heavenly gate; for she hath appeared as a cherubic throne; she carrieth the King of glory” (Aposticha of Great Vespers). The Virgin today accompanies the Child in His first offering to the Father; she will also accompany Him even to the realization of His sacrifice for humanity. Unto the very God be glory and dominion unto the ages. Amen.