

SAINT ANNA

ORTHODOX CHRISTIAN CHURCH

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A Mission of the Antiochian Orthodox Christian Archdiocese of North America
His Eminence Metropolitan JOSEPH, Archbishop of New York and Metropolitan of all North America
His Grace Bishop NICHOLAS, Auxiliary Bishop of the Diocese of Miami and the Southeast
Rev. Father Andrew Short, Cell: (615) 300-6011 FrAndrewShort@Gmail.com

FESTAL DIVINE LITURGY - FEBRUARY 2, 2022

PRESENTATION (MEETING) OF OUR LORD JESUS CHRIST

MARTYR AGATHODOROS OF CAPPADOCIA;
NEW-MARTYRS JORDAN OF TREBIZOND AND GABRIEL OF CONSTANTINOPLE



THE GREAT DOXOLOGY

- + Glory to Thee, Who hast shown us the Light; Glory to God in the highest, and on earth peace, good will among men.
- + We praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks unto Thee for Thy great glory.
- + O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and the Holy Spirit.
- + O Lord God, Lamb of God, Son of the Father, Who takest away the sin of the world, have mercy on us; O Thou Who takest away the sins of the world.
- + Receive our prayer, O Thou Who sittest at the right hand of the Father and have mercy on us.
- + For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.
- + Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.
- + Vouchsafe, O Lord, to keep us this day without sin.
- + Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever. Amen.
- + Let Thy mercy, O Lord, be upon us, as we do put our hope in Thee.
- + Blessed art Thou, O Lord: teach me Thy statutes. (THRICE)
- + Lord, Thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against Thee.
- + Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.

+ For with Thee is the fountain of life: in Thy light shall we see light.
+ O continue Thy loving-kindness unto them that know Thee.
+ Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*THRICE*)
+ *Glory to the Father, and to the Son, and to the Holy Spirit:*
+ *Both now and ever, and unto ages of ages. Amen.*
+ Holy Immortal: have mercy on us.
+ Holy God, Holy Mighty, Holy Immortal: have mercy on us.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN 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.

THE FIRST ANTIPHON (Psalm 44:1,2)

+ *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.*

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

+ *Grace is poured into thy lips: wherefore, God hath blessed thee forever. (Refrain)*

Glory to the Father and to the Son and to the Holy Spirit; both now and ever and unto ages of ages. Amen. (*Refrain*)

THE SECOND ANTIPHON (Psalm 44:3-5)

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

Refrain: O Son of God, borne in the arms of righteous Simeon, save us who sing unto Thee, Alleluia.

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

+ *A scepter of uprightness is the scepter of Thy kingdom. (Refrain)*

Glory to the Father and to the Son and to the Holy Spirit; both now and ever and unto ages of ages. Amen.

HYMN OF ST. JUSTINIAN

Only Begotten Son and Word of God, who art immortal, Thou didst take on Thee for our salvation to be incarnate of the Holy Theotokos and ever-virgin Mary and without change was made man, and was crucified also, O Christ our God, and by Thy death hast death subdued. Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O save, O save us.

THIRD ANTIPHON: APOLYTIKION OF THE PRESENTATION IN TONE ONE

+ *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.*

Refrain: 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.

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles. O Son of God, borne in the arms of righteous Simeon, save us who sing unto Thee, Alleluia.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN 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.

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

O Christ God Thou hast sanctified the Virgin's womb by Thy Birth, and as was meet, hast blessed the hands of Simeon. Thou hast also come to us to save us. Do Thou, when wars prevail, give peace to Thy people and make mighty those whom Thou hast loved, for Thou alone art merciful.

TRISAGION HYMN

People: *(sung)* Holy God, Holy Mighty, Holy Immortal: have mercy on us. *(three times)*

Glory to the Father, and to the Son, and to the Holy Spirit: Now and ever, and unto ages of ages. *Amen.* Holy Immortal: have mercy on us.

Priest: *With Strength!*

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us.

~THE NEW TESTAMENT READINGS~

THE EPISTLE

Priest: *Let us attend.*

Reader: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the humility of His servant.

Priest: *Wisdom.*

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

Priest: *Let us attend.*

Reader: 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 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."

ALLELUIA FOR THE PRESENTATION (Luke 2:29-32)

People: Alleluia, Alleluia, Alleluia.

Reader: *Lord, now lettest Thou Thy servant depart in peace according to Thy word: for mine eyes have seen Thy salvation.*

People: Alleluia, Alleluia, Alleluia.

Reader: *A light to lighten the gentiles, and the glory of Thy people, Israel.*

People: Alleluia, Alleluia, Alleluia.

THE GOSPEL

Priest: *Wisdom. Stand upright. Let us hear the Holy Gospel. Peace be to all.*

People: And to thy spirit.

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

People: Glory to thee, O Lord, Glory to thee.

Priest: *Let us attend.*

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 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, worshipping 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.

People: Glory to thee, O Lord, Glory to thee.

CHERUBIC HYMN

We who mystically represent the cherubim, and who sing to the life-giving Trinity the thrice holy hymn, let us now lay aside all earthly cares, that we may receive the King on all who comes invisibly up borne by the angelic host. *Alleluia.*

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the quick and the dead, Whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets; And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead. And the Life of the world to come. *Amen.*

MEGALYNARION OF THE PRESENTATION IN 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.

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation but deliver us from evil.

PRE-COMMUNION PRAYER – A PRAYER OF ST. JOHN CHRYSOSTOM

I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. *Amen.*

Of thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom. Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.

THE COMMUNION HYMN – KOINONIKON FOR THE PRESENTATION OF CHRIST

Refrain: I will take the cup of salvation and call on the Name of the Lord.

1). *My vows unto the Lord will I pay in the presence of all His people. (Refrain)*

2). *Precious in the sight of the Lord is the death of His Saints. (Refrain)*

3). *O Lord, I am Thy servant; I am Thy servant and the son of Thy handmaid. Thou hast broken my bonds asunder. (Refrain) Alleluia.*

Priest: *With the fear of God and faith and love, draw near.*

People: Blessed is he that cometh in the Name of the Lord. God is the Lord and hath appeared unto us.

THE PEOPLE'S COMMUNION HYMN

Receive me today, O Son of God, as partaker of Thy mystical supper; for I will not speak, for I will not speak of Thy mystery to Thine enemies, neither will I give Thee a kiss as did Judas; but like the thief will I confess Thee. Remember me, O Lord, remember me, O Lord, in Thy Kingdom.

POST-COMMUNION HYMN

We have seen the true light we have received the heavenly Spirit. We have found the true faith worshipping the Trinity, undivided, who hath saved us.

LET OUR MOUTHS BE FILLED

Let our mouths be filled with Thy praise, O Lord that we may sing of Thy glory. For Thou hast made us worthy to partake of Thy holy, divine, immortal, and life creating mysteries. Keep us in Thy holiness that all the day we may meditate upon Thy righteousness. Alleluia. Alleluia. Alleluia.

ST. ANNA ANNOUNCEMENTS

THANK YOU to the Very Reverend Father Bob Sanford for filling-in for Fr. Andrew as he continues to recover from his sickness.

[Welcome to our Visitors](#) – We're glad you're here! Please join us after the morning services for Coffee Hour so we can meet you and know you better.

[Receiving Holy Communion](#) unites us with Our Lord Jesus Christ, His unoriginated Father, the Holy Spirit, our Bishop, and the Church, both in heaven and on earth. To commune signifies a commitment to Holy Orthodox

Christianity and that all communicants share this common Apostolic Faith. As such, only those who are members in good standing of the Holy Orthodox Christian Church and who have prepared themselves through prayer, fasting and regular confession may receive the Eucharist. All those present today, including non-Orthodox, are invited to receive the Blessed Bread from the acolytes or clergy as a sign of our friendship.

UPCOMING SERVICES:

- Tuesday, February 1:** Divine Liturgy *for the Presentation of Christ in the Temple* (6pm)
- Saturday, February 5:** Great Vespers (5pm)
- Sunday, February 6:** Orthros (9am) and Divine Liturgy (10am)
- Saturday, February 12:** Great Vespers (5pm)
- Sunday, February 13:** Orthros (9am) and Divine Liturgy (10am) – *The Publican and the Pharisee*
- Saturday, February 19:** Great Vespers (5pm)
- Sunday, February 20:** Orthros (9am) and Divine Liturgy (10am) - *Prodigal Son Sunday*
- Saturday, February 26:** Great Vespers (5pm)
- Sunday, February 27:** Orthros (9am) and Divine Liturgy (10am) – *Meatfare Sunday*

<u>SERVICE</u>	<u>ACOLYTES</u>	<u>PROSPHORA</u>	<u>EPISTLE READER</u>	<u>CHURCH CLEANING</u>
Tues. Feb 1	ALL AVAILABLE	Arlin & Cathy Troyer (B)	John Meese	N/A
Sun, Feb. 6	St. Herman	Arlin & Cathy Troyer (F)	Basil Derryberry	Lemon, Troyer
Sun, Feb. 13	St. Raphael	Arlin & Cathy Troyer (F)	BJ Rose	Kelley, Kelley
Sun, Feb. 20	St. Herman	Julie Dumond (B)	Grant Kelley	Webster, Rose
Sun, Feb. 27	St. Raphael	Julie Dumond (F)	Steve Cox	Stephens, Beach

Acolyte Teams:

St. Raphael Team

- Leader** – Steve Cox
- Andrew Webster
- Adrian Hill
- Jesse Cox
- Theodore Thomas

St. Herman Team

- Leader** – Brian Weaver
- Kellen Stephens
- Kanen Stephens
- Ben Weaver
- Jaden Kent



Special Days THIS WEEK – May God Grant You Many Years!

Birthdays:	Daniel Cox	January 30
Saints Days:	Robbie Cox	February 1 – St. Brigid of Kildare
	Katerina Kelley	February 1 – St. Brigid of Kildare



PLEASE SAVE THESE DATES:

- 1.) **St. Anna Men’s Night Out** – Tuesday, February 8 – 6pm – *Location - TBA*
- 2.) **DOMSE Winter Retreat** – Friday & Saturday, February 25 & 26 – *St. Elias Orthodox Church, Atlanta, GA*
- 3.) **Meatfare Sunday** – Sunday, February 27
- 4.) **Annual Choir Appreciation Luncheon** – Sunday, February 27 – 12 Noon – *Location – TBA*
- 5.) **Cheesefare/Forgiveness Sunday** – Sunday, March 6
- 6.) **Great Lent Begins** – Monday, March 7
- 7.) **2022 Parish Life Conference (PLC)** – June 15-18 – *Hosted by St. John Orthodox Church, Memphis, TN*

Church School – 8:45 am (Ages 3-12) – Sunday Morning Church School has been paused until Kh. Belinda’s health is restored, and she can return to St. Anna.



Clergy & Winter Retreats

Hosted at St. Elias Orthodox Church
Atlanta, GA



CLERGY RETREAT:
FEBRUARY 23 – 24, 2022

WINTER RETREAT:
FEBRUARY 25 – 26, 2022

**EARLY BIRD SPECIAL
PRICING EXTENDED!!!**

**Visit [DOMSE.ORG](https://domse.org) for details
and links to registration /
hotel.**

~IN-PERSON RETREAT~

DOMSE Winter Retreat: February 25-26, 2022 - Hosted by St. Elias Orthodox Church, Atlanta, GA Special sessions for Men, Women, Young Adults, Teens and Child Care for all Teaching sessions.
<https://domse.org/event/domse-winterretreat2022/>

ST. ANNA PRAYER REQUESTS

(Please send updates to this Prayer List to: FrAndrewShort@gmail.com)

- Planning for our church - Please pray for all of those involved with the short-term and long-term plans.
- Rita Trimble
- Jordan (Basil Derryberry's nephew)
- McCaffrey family (friends of Webster's)
- Ben & Family (Kevin Hathaway's son)
- Anna (Basil Derryberry's sister)
- Robbie (Basil Derryberry's brother)
- Melody (Anna Rose's friend)
- Mark (Julie Dumond's husband)
- TJ (Kevin Hathaway's friend)
- Kevin & Laura Hathaway
- Bonnie (Rachel Meese's grandmother)
- Lisa Trimble
- Cynthia (Nancy Webster's friend)
- Sister Aemilia (The Short's daughter in Greece)
- Robert & Suzanne (Basil Derryberry's parents)
- Joe & Margaret (Basil Derryberry's friends)
- Madeleine (Andrew Webster's friend)
- Brianna & Niko, son Cruz (Danielle's cousin)
- Angela (Lisa Trimble's friend)
- David (Anna Fuertes' son)
- Lindsay (Andrew Webster's friend)
- Sarah & family (Rachel Meese's friend)
- Donna (Lindsay Weaver's stepmother)
- Jeff (Lindsay Weaver's father)
- Don (Fr. Andrew's friend)
- Sonia (Danielle Thomas' aunt)
- Katlynn (John Fuertes' granddaughter)
- Wayne (John Fuertes' friend)
- Isaac (Fr. Andrew's friend)
- Arlin Troyer
- Greg (Rita Trimble's godson)
- Jake & family (Rachel Meese's brother)
- Linda (Lisa Trimble's cousin)
- Jan (Lisa Trimble's friend)
- John & Jackie (Kevin Hathaway's son & wife)
- Dn. Stephen and Sh. Mary Heffelfinger
- Greg Webster
- Fr. Andrew and Kh. Belinda
- Adrian Hill

FROM THE 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.

Verses: *The hands of righteous Simeon, as they bear Thee, depict, O my Christ, the bosom of Thy Father.
On the second, Simeon received Christ in the Temple.*

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 turtle-doves 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.

OUR PATRON SAINT — ST. ANNA

St. Anna was the daughter of Matthan the priest, who was of the tribe of Levi, whose family came from Bethlehem. St. Anna lived with her husband, Joachim, at Nazareth in Galilee. They were childless into their old age and grieved over this. They had to endure derision and scorn, since at that time childlessness was considered a disgrace. They never complained, but fervently prayed to God, humbly trusting in Him. During a great feast, the gifts that Joachim took to the Temple as an offering to God were not accepted by the priest, who considered that a childless man was not worthy to offer sacrifice to God. This pained Joachim, and he decided to settle in solitude in a desolate place. When St. Anna learned what humiliation her husband had endured, she sorrowfully entreated God with prayer and fasting to grant her a child. In his solitude, the righteous Joachim also asked God for a child. The prayer of the saintly couple was heard. An angel told them that a daughter would be born to them, Who would be blessed above all other women. The angel also told them that She would remain a virgin, would be dedicated to the Lord and live in the Temple, and would give birth to the Savior. Obeying the instructions of the heavenly messenger, Ss. Joachim and Anna met at the Golden Gate in Jerusalem. Then, as God promised, a daughter was born to them, and they named her Mary. Mary, (the Theotokos – “the Mother of God”) became the Virgin Mother of Jesus Christ the Son of God, and consequently, St. Anna is the Grandmother of our Lord and Savior Jesus Christ. St. Joachim died a few years later at the age of 80 after Mary went to live in the Temple. St. Anna died at the age of 70, two years after her husband. Ss. Joachim and Anna are often invoked by couples trying to have children. The falling asleep (Dormition) of St. Anna is commemorated every year on July 25.

✠ THE HOLY AND RIGHTEOUS ANCESTOR OF GOD, ANNA, PRAY FOR US. ✠

*This Orthodox Christian mission is supported by your generous tithes and offerings
which can be mailed to the church, placed in the offering plate, or made online at www.StAnnaColumbia.org
and then click on the “DONATE” tab. Thank you.*