

Announcements

Wednesday Catechism Class: June 16-September 08

Fr. Dn. Gregory has started a class for Inquirers of the Faith on Wednesday evenings at 7:00 PM following Daily Vespers. The class is held in the Parish Hall. It is designed for those inquiring about the Faith of the Orthodox Church, Catechumens, and for those who are already received and are relatively new to the Church. The first class was held on June 16th, for enrollment and introductory material. The course itself will fill the following 12 weeks with the last class meeting on September 8th. The study is divided into two overarching themes: 1. The Doctrines of Christ; and 2 The Life in Christ. For questions or to sign up for the class, contact Fr. Dn. Gregory at conleyshamrock@aol.com or at 214-533-2654.

St. Sava Orthodox Church

MAKING DISCIPLES OF OUR NEIGHBORS

Schedule

Saturday (July 24)

5:00pm—Great Vespers
6:00pm—Confession

Sunday (July 25)

9:30am—Divine Liturgy
11:30am—Coffee Hour

Wednesday (July 28)

6:30pm—Daily Vespers
7:00pm—Inquirer's Class

Thursday (July 29)

9:30am—Divine Liturgy

Saturday (July 31)

5:00pm—Great Vespers
6:00pm—Confession

Sunday (August 01)

Beginning of the Dormition Fast

9:30am—Divine Liturgy
11:30am—Coffee Hour

Wednesday (August 04)

6:30pm—Daily Vespers
7:00pm—Inquirer's Class



SAINT SAVA

ORTHODOX CHURCH



Sunday, July 25, 2021

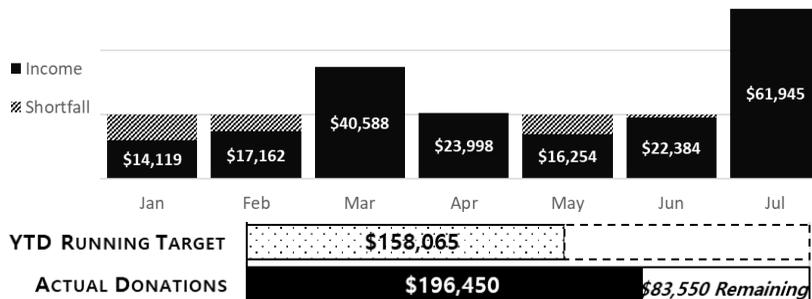
5th Sunday after Pentecost

***DORMITION OF THE RIGHTEOUS ANNA,
MOTHER OF THE MOST-HOLY THEOTOKOS***

*Holy Women Olympias (Olympiada—408-410)
the Deaconess, of Constantinople,
and the Virgin Eupraxia of Tabenna (413)*



2021 Parish Income (General Fund)



As approved at our annual parish meeting on January 17, the 2021 budget target is \$280,000 or an average of \$23,333 per month. This excludes designated donations that might be made toward alms, flowers, the St Sava Kitchen ministry, and capital campaigns.

Our Parish Rector, **Fr. Photius Avant**, may be reached by phone at **(972) 612-3881** or email to **fatherphotius@gmail.com**.

Visit our website at stsavaoca.org to keep up to date with the church calendar, Fr. Photius' sermons, upcoming events, photos and more!

**1601 S. Jupiter Rd. Allen, TX 75002 — www.stsavaoca.org
Orthodox Church in America, Diocese of Dallas**

5th Sunday after Pentecost: Tone 4

Dormition of the Righteous Anna

The Dormition of the Righteous Anna, mother of the Most-holy Theotokos. Holy Women Olympias (Olympiada—408-410) the Deaconess, of Constantinople, and the Virgin Eupraxia of Tabenna (413). Ven. Makáry, Abbot of Zheltovódsk and Unzha (1444). Commemoration of the Holy 165 Fathers of the Fifth Ecumenical Council (553).

Hymns

*When the women disciples of the Lord
learned from the angel the joyous message of Thy Resurrection,
they cast away the ancestral curse
and elatedly told the apostles:
"Death is overthrown!
Christ God is risen,
granting the world great mercy!"*

(Resurrectional Troparion in the 4th Tone)

*Divinely-wise Anna, thou didst carry in thy womb
the pure Mother of God who gave life to our Life.
Therefore, thou art now carried joyfully to the inheritance of heaven,
to the abode of those who rejoice in glory,
where thou dost seek forgiveness of sins
for those who faithfully honor thee, O ever-blessed one.*

(Troparion of St. Anna)

*My Savior and Redeemer
as God rose from the tomb
and delivered the earth-born from their chains.
He has shattered the gates of hell,
and as Master, He has risen on the third day!*

(Resurrectional Kontakion in the 4th Tone)

*We celebrate the memory of the progenitors of Christ,
and with faith we ask their help,
that deliverance from every affliction be granted to those who cry out:
"Be with us, O God, Who in Thy good pleasure glorified them!"*

(Kontakion of St. Anna)

Luke 24:12-35 *(5th Eothonin Matins Gospel)*

But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened. Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him. And He said to them, "What kind of conversation is this that you have with one another as you walk and are sad?" Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see." Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. Then they drew near to the village where they were going, and He indicated that He would have gone farther. But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them. Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight. And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?" So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.

Romans 10:1-10 *(Epistle, Sunday)*

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down from above) or, 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Galatians 4:22-31 *(Epistle, Saint)*

For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar – for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children – but the Jerusalem above is free, which is the mother of us all. For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband." Now we, brethren, as Isaac was, are children of promise. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." So then, brethren, we are not children of the bondwoman but of the free.

Matthew 8:28-9:1 *(Gospel, Sunday)*

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" Now a good way off from them there was a herd of many swine feeding. So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region. So He got into a boat, crossed over, and came to His own city.

Luke 8:16-21 *(Gospel, Saint)*

No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light. For nothing is secret that will not be revealed, nor anything hidden that will not be known and come to light. Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him." Then His mother and brothers came to Him, and could not approach Him because of the crowd. And it was told Him by some, who said, "Your mother and Your brothers are standing outside, desiring to see You." But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

