

The Annunciator

Greek Orthodox Cathedral of the Annunciation

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WHAT'S LOVE GOT TO DO WITH IT?

By Rev. Father Paul A. Kaplanis

In 1985, at the National Young Adult Conference in Dallas, TX, there were many workshops designed to address important topics for the Young Adults of that time. I remember that one of the workshop topics was named after a song by Tina Turner, "What's Love Got to Do With It?" The Young Adult chairpersons of the Conference had written to Ms. Turner to ask if she had an answer to her song's question. She replied by sending her album, which she signed with the words, What's Love Got To Do With it? "Everything Baby!"

Our Orthodox Church brings on the 3rd Sunday of Great Lent, into our midst the Holy Cross for veneration. We are reminded that Love has everything to do with the Cross and the Cross has everything to do with love!

Jesus said, "Greater love has no one than this, that one lay down his life for his friends" (John 15:13). While it is rarely necessary to die for the sake of another, genuine love usually involves some level of sacrifice. As Christians, we are to show unconditional, selfless love to others—just as Jesus did for us.

We can view this passage in a new light: Greater love has no one more than God who became man, Who laid down His life for His creation, and Who left behind a symbol of hope as a result of this sacrifice the Holy Cross.



Aleksander Solzhenitsyn who lived from 1918-2008 was a Russian soldier, novelist, philosopher, historian, short story writer and political prisoner. One of the most famous Soviet dissidents, Solzhenitsyn was an outspoken critic of the Stalin Communist Regime and helped to raise global awareness of Soviet war crimes, human rights abuses, and the Gulag concentration camp system.

While he was in prison camp, he was so depressed one day that he wished to take his life. Suddenly a man came out of nowhere and sat down next to him. In the camp, they were not allowed to talk, so the man took a stick and made the sign of the cross on the dirt floor. Then he wiped it out so the guard would not see it. It was just what Solzhenitsyn needed at that moment. The cross reminded him of God's personal love for him. He gained courage to go on.

St. Athanasius the Great, Patriarch of Alexandria, who lived in the 4th century said, "Through Christ love flows in all directions: from God down to us and from person to person all around".

It is important to remember that in Orthodoxy, we understand that salvation and immortality was lost because of a tree in Paradise and that salvation and immortality was restored by a tree in the form of a cross. The disobedience of Adam and Eve was replaced by the voluntary death of our Lord and the humility of the Theotokos. Immortality was lost when Adam and Eve were expelled out of Paradise and when humanity distanced themselves from the love of God.

Our Lord answers back in love humbling Himself, by becoming human in every respect, except He was without sin while remaining God.

The Wood of a Tree made into the shape of a Cross becomes the means used by our Lord to voluntarily offer His life for our salvation.

What life did our Lord give on the Cross? It must be noted that salvation had to be

victory over death, sin and the devil, a victory over the mortality of humanity. The world did not demand this from God it was a necessity of Divine Love. He gave us His complete, perfect human nature. This human nature without sin is what dies on the Cross. His Divinity never dies. His Divine nature is immortal. God exists forever and could never die in His essence. *A doxological hymn from the 9th hour of Holy Friday* reinforces this thought saying, "Only His human nature has the possibility to taste death and suffering."

He is not a simple human coming to save the world; He is the Fully God/Fully Man Jesus Christ, the Son of God and Second person of the Trinity. St. Cyril of Jerusalem says, "He was sav-

ing the world as the one suffering on the Cross as the Incarnate Logos, One person, with two natures, God and Man, Jesus Christ."

As St. Gregory the Theologian of Nazianos expressed, "In order to be redeemed from the curse of sin and from eternal death we had need of God, a God who became incarnate and who died."

Upon His real death on the Cross, He raises us back to the possibility of eternity. I use the word possibility since we must use our free will and be participants in our salvation. and then rely on God's love and grace to restore us to eternity. He gives us the opportunity for immortality that we first had as human beings.

The Lord is victorious over eternal sin and death. We have a stake in our salvation, individually and collectively. Salvation in Orthodoxy means loving and caring for everyone's salvation, not just our own.

"The human race", says St. Athanasios the Great, "would have been lost, if the Master and Savior of all had not come for the purpose of dying. With the sacrifice of

His holy Body, He abolished the law against us and instituted a principle of life, by giving us hope of the resurrection."

Some other religions claim that our God is weak since He was crucified and died on the cross. We say that Christ voluntarily giving His life on the Cross for our salvation is the ultimate gesture of love. True sacrificial love is realized when we do something amazing through our own choice.

The gates of Paradise are now open to us as we chant in the Orthodox funeral service, "Your death O Lord became the cause of immortality, if you had not been placed in the tomb, Paradise would not have opened."

The flaming sword guarding the



gates of Paradise is now extinguished through the loving sacrifice of our Lord, coupled with His Resurrection.

When we receive Holy Communion, what do we receive? We receive the Lord's Resurrected, deified, sacred human body.

This is why our Church brings the Cross front and center, into our midst on the 3rd Sunday of Great Lent, to bring us the hope of eternity, and to remind us of God's love for us. God's love for us is everything. We exist because of God's love.

What's love got to do with it? God's Love has everything to do with it!

This is reflected in the Synaxarion of the Veneration, which is the formal announcement of the theme as read in the Orthros Service.

"By the power of Your Cross, O Christ our God, guard us against the wanton assaults of the evil one, and make us worthy to worship Your divine Passion and life-bringing Resurrection, to finish the course of the forty-day fast with ease, and have mercy on us, as You alone are good and love humanity."

Our Church always wants to minister to us. The precious and life-giving Cross is placed before us to refresh our souls and encourage us who may be filled with a sense of bitterness, resentment, and depression. The Cross reminds us of the Passion of our Lord, and by presenting to us His example, it encourages us to follow Him in struggle and sacrifice, being refreshed, assured, and comforted. In other words, we must experience what the Lord experienced during His Passion - being humiliated in a shameful manner. The Cross teaches us that through pain and suffering, we shall see the fulfillment of our hopes: the heavenly inheritance and eternal glory.

Having reached the midway point of Great Lent, we may be bowed down with fatigue and so our Church offers us great relief, strengthening us under the cool shade of a leafy tree, so do we find comfort, refreshment, and rejuvenation under the

Life-giving Cross, which our Fathers "planted" on this Sunday. Thus, we are fortified and enabled to continue our Lenten journey with a light step, rested and encouraged.

Moreover, as the Holy Cross is called the Tree of Life, it is placed in the middle of the Fast, as the ancient tree of life was placed in the middle of the Garden of Eden. By this, our Holy Fathers wished to remind us of Adam's gluttony as well as the fact that through this Tree condemnation been abolished. Therefore, if we bind ourselves to the Holy Cross, we shall never encounter death but shall inherit eternal life.

Another Orthros hymn, the Exaposteilarion of the Cross-, circles back to remind us to remain focused on the upcoming Passion of our Lord while preparing ourselves spiritually to celebrate the Resurrection.

*Today the precious Cross of Christ * is to be set before us. * Seeing it let us faithfully * venerate it with gladness, * thereby with longing saluting * the Lord who by His own will * was thereon crucified for us, * and let us pray Him that He account us all * worthy of revering His Cross most precious, * and of arriving uncondemned * at the bright Resurrection.*

This hymn inspires us to reach deep within ourselves, as we see with our own eyes, the loving sacrifice of our Lord on the Cross. Through our Lord's ultimate selfless act, we are called to increase our spiritual intensity through prayer, fasting and almsgiving so with our whole selves we may rejoice in our Lord's Holy Resurrection.

What's love got to do with it? The following scriptural verse from the Gospel of St. John says it all, "For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life" (John 3:16).



EXPLANATION OF HOLY AND GREAT FRIDAY

By Rev. Father Christos P. Mars

The Orthros of Great Friday (Sung on Holy Thursday Night)



This service is the longest of all the Divine Services currently in use by the Church. It has several distinctive and unique features which give it its own special identity and character.

The first unique feature of this service is that it contains a series of twelve Passion

readings from the four Gospels. Because of this, the Orthros is known in popular terms as the Service of the Twelve Gospel Readings (Ακολουθία τῶν Δώδεκα Εὐαγγελίων). The twelve passages are read at various times throughout the service. The first passage, from the Gospel of John (13.21-18.1), relates the account of the Lord's discourse with the disciples at the Mystical Supper. The next ten passages deal with accounts of the Lord's sufferings as they are told in the Gospels. The last passage gives an account of the Lord's burial and the sealing of the Tomb.

Another striking feature of this service is the solemn procession with the large Cross from the Altar, known in the liturgical language as the Crucified One (Ἐσταυρωμένος.) After the fifth Gospel reading, at the fifteenth antiphon¹, the priest brings the Cross out of the Altar in a solemn procession and places it in the middle of the Church. It originated in the Church of Antioch and was introduced into the Church of Constantinople in the

1. The word *Antiphon* comes from the Greek word *Antiphona* that refers to something sung alternately by two choirs or two chanters, preceded by a psalm verse.

year 1864 during the patriarchal reign of Sophronios. From there it found its way into churches. The rite is rooted in an ancient liturgical practice of the Church of Jerusalem. There was a custom in Jerusalem to display the relic of the true Cross at the Church of the Resurrection (Ἡ Ἐκκλησία τῆς Ἀναστάσεως) on Great and Holy Friday. The procession of the Cross has become the focal point of the service. Hence, in popular language the service is often referred to as the Service of the Crucified One (Ἡ Ἀκολουθία τοῦ Ἐσταυρωμένου.)

Another characteristic of this Orthros Service is the inclusion of a group of fifteen antiphons; The Psalms verses have long since been suppressed. Only the Hymns (Τροπάρια) of the antiphons have remained in use. The most celebrated hymn of the Orthros service is the hymn of the fifteenth antiphon, *"Today He Who hung the earth upon the waters is hung upon the Tree (Cross)*



..." (Σήμερα κρεμάται ἐπί ξύλου...)

Still another feature of this service is the inclusion of the Beatitudes (Μακαρισμοί). They are chanted after the sixth Gospel reading. Hymns are interpolated between the verses of the Beatitudes.

The Great (Royal) Hours (Sung on Holy Friday Morning)

In addition to the Vespers and the Orthros, the daily cycle of worship contains the Compline (Ἀπόδειπνον), the Midnight Service

(Μεσονυκτικόν) and the Service of the Hours (Ὡρῶν). The latter services have their roots in the devotional practices of the early Christians, and especially in the communal worship of the monastic communities.



Each of the four Hours bears a numerical name, derived from one of the major daylight hours, or intervals of the day, as they were known in antiquity: the First (Πρώτη) corresponding to our sunrise; the Third (Τρίτη) corresponding to our midmorning or 9 a.m.; the Sixth (Ἑκτη) corresponding to our noonday; and the Ninth (Ἐνατη) corresponding to our midafternoon or 3 p.m.

Each Hour also has a particular theme, and sometimes even a subtheme, based upon some aspects of the Christ-event and salvation history. The general themes of the Hours are:

First hour: The coming of Christ, the true light

Third Hour: The descent of the Holy Spirit

Sixth Hour: The Passion and Crucifixion of Christ

Ninth Hour: The death and burial of Christ

The main prayer of each Hour is the Lord's Prayer. In addition, each Hour has a set of three Psalms, hymns, a common prayer, "O Christ our God, Who at all times..." (Ὁ ἐν παντὶ καιρῷ...), and a distinctive prayer for the Hour itself. Slight variations occur in the Service of the Hours on feast days as well as on fast days. For example, in the place of the regular Hymn, the Apolytikia (Ἀπολυτικά) of the feast are read; or in the case of the Great Fast, prayers of repentance are added at the end.

A radical change in the Service of the Hours, however, occurs on Great Friday. The content is altered and expanded with a set of Hymns and Scripture readings (Prophecy, Epistle, and Gospel) for each Hour. In addition, two of the three Psalms in each of the Hours are replaced with Psalms that reflect themes of Great Friday. While the other Psalms of the service reflects the theme of the particular Hour, the variable Psalms reflect the theme of the day. In their expanded version, these Hours are called The Great Hours or The Royal Hours.

The Great Vespers (Apokathelosis²) (Sung on Great and Holy Friday Afternoon)

On the afternoon of Great and Holy Friday, we conduct the service of the Great Vespers with great solemnity. This Vesper service concludes the remembrance of the events of the Lord's Passion, and leads us towards watchful expectation as we contemplate the mystery of the Lord's descent into Hades, the theme of Great and Holy Saturday.

In piety, the Vesper Service of Great Friday is often called the Apokathelosis (Ἀποκαθήλωσις), a name derived from the liturgical reenactment of



2. The service of the Apokathelosis (Ἀποκαθήλωσις) originated in the Church of Antioch. During the course of the nineteenth century, it came to Constantinople and from there it passed gradually into the Church of Greece. In Constantinople, it received the form we know and practice today.

the deposition of Christ from the Cross. The service is characterized by two dramatic liturgical actions: The Deposition or Apokathelosis—literally the Un-nailing; and the Procession of the Epitaphios (Ἐπιτάφιος)—i.e., the icon depicting the burial of Christ encased within a large embroidered cloth.

Before the introduction of the solemn procession of the Crucified One at the Orthros and the



rite of the Apokathelosis at the Vespers, the churches practiced two simpler rituals. First, at the fifteenth antiphon of the Orthros, an icon of the Crucifixion was brought in procession to the icon stand (προσκηνιτάριον)

which stood in the middle of the Solea. Second, at the Vesper service the Epitaphios was carried in solemn procession to the Kouvouklion (Κουβούκλιον).

In the Church of Antioch these two rituals developed along different lines. First, instead of an icon, a large cross was carried in the procession at the Orthros. Fastened to the cross was a movable figure of the crucified Christ. Second, at the Vesper service the Epitaphios was carried in procession at the appointed time and was placed in the Kouvouklion. Then, the figure of the crucified Christ was removed from the cross and placed in the Kouvouklion. The figure was covered with a cloth and flowers. Last, the Gospel was placed in the Kouvouklion.

These rites received a new form as they passed into the Greek Church. The rite of the Apokathelosis was lifted up and especially accentuated by attaching it to the reading of the Gospel at the Vesper service. As the priest intoned the passages of the lesson that narrate the event of the Deposi-

tion, the Deacon re-enacted the Un-nailing. The figure of the Crucified Christ was removed from the Cross and wrapped in a new linen cloth. The figure was received by the Priest, brought into the sanctuary and laid upon the Holy Table. After this the Priest concluded the Gospel lesson. This dramatic representation of the Deposition has become the prevailing practice in the Greek Church.

The procession with the Epitaphios is the second significant liturgical act of this service. It appears that the rite developed around the fifteenth century.

Great and Holy Saturday (Epitaphios) (Sung on Great and Holy Friday Evening)

This is the only day in the entire liturgical year on which the Church may not assemble for a Divine Liturgy.

The Fast: In the tradition of our Church, Saturday, like Sunday, is considered a festal day. Even during Great Lent, the rules of fasting are relaxed on Saturdays and Sundays. However, Great and Holy Saturday is the one important exception. The day is observed with dry food eating (ξεροφαγία). The fast is so strict that Great and Holy Saturday is observed with profound silence. This means that the Divine Liturgy is not celebrated.

Candles: It is customary for the clergy and people to hold candles during the singing of the Lamentations and at the procession of the Epitaphios (Ἐπιτάφιος). This practice is rooted in ancient Christian burial practices. Candles were lit in order to symbolize the victory of Christ over death, and to express the Church's belief in the Resurrection.

The Encomia (Ἐγκώμια)

The Encomia, or Praises, are short poetic verses lamenting the Passion, death and burial of Christ. The Encomia are also known as Lamentations (Ἐπιτάφιος Θρήνος).

The early manuscripts do not mention these hymns. The first reference to Encomia is found in manuscripts of the thirteenth century in connection with Psalm 118 (119), known as the Amomos (Ἀμωμος). Their number, however, is undefined. It appears that the collection³.

The Amomos (Ἀμωμος) is the longest of the Old Testament Psalms, containing one hundred seventy six verses. It plays an important role in the liturgical tradition of the Orthodox Church. Divided into three sections, it comprises the entire Seventeenth Kathisma⁴ of the Psalter. The Amomos (Ἀμωμος) forms part of the Saturday and Sunday Orthros. On Sundays the Amomos (Ἀμωμος) is read as the third Kathisma, while on Saturday it is always read as the second Kathisma. The first, second and third Kathisma always precede the Canon in the order of the Orthros.

As late as the turn of this century, the time for the celebration of the Great and Holy Saturday Orthros had not yet been definitively defined. Some places continued to celebrate the service after midnight in the early morning hours of Great and Holy Saturday, while most other places had already shifted the service to the evening of Great and Holy Friday. In either case, the change in the order of the service allowed more time for the faithful to assemble and participate in this highly important part of the service.

The Encomia are interpolated short refrains of lamentation added to the Amomos. The division of the Encomia into three stanzas (στράσις) corresponds to the Amomos, which, as we have already

3. Examples of other collection for Lamentations include the Dormition of the Theotokos (August 15th), various saints (St. Nektarios [November 9], St. Nicholas Planas [March 2], etc.) and St. John the Baptist (August 29th).

4. The Old Testament Book of Psalms (Psalter) is divided into 20 Kathismata, for ease of use in Liturgical Services.

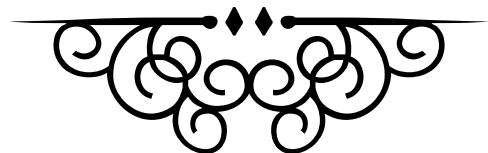
noted, is divided into three sections and forms the Seventeenth Kathisma of the Psalter. The Encomia were sung after each verse of the Psalter.

This arrangement continues to be observed in monasteries. The full repertoire of the Encomia is no longer said in parish usage. The tendency to decrease the number of verses has always been operative for a variety of reasons. In our own country, the number of verses varies from parish to parish due to the needs of each parish.

The Evlogetaria are the sessional hymns of the Amomos. In our liturgical tradition, there are two types of Evlogetaria: the resurrectional and funeral. The resurrectional Evlogetaria are sung on Sundays. The funeral Evlogetaria are always chanted on Saturdays and at funeral services.

On Great and Holy Saturday, however, we sing the resurrectional Evlogetaria and not the funeral, even though we are observing the burial of Christ. The reason for this is clear. On Great and Holy Saturday we contemplate the defeat of death. The Author of Life, Christ, is trampling down Hades and is transforming death into life. Due to this, the funeral hymns are not appropriate to Christ Who is the source and Giver of all life. Also, the funeral Evlogetaria, as written, would be inappropriate for Christ, since they presuppose deceased Christians.

With this, our understanding of Holy and Great Friday and what it means comes to an end. Let us all pray that in the course of our Lenten Journey, Christ makes us worthy to see the light of the Resurrection once again shine brightly in our hearts.



CREATION WEEK AND HOLY WEEK

By Rev. Dn. Andrew T. Wythe

The Old Testament and the Gospel of John begin the very same way: with the words "In the beginning..." This is no accident as the Gospel of John is unique among the four Gospels in that it is not structured like a biography or an eyewitness account. John the Evangelist structures his Gospel more like a term paper. All of his evidence revolves around a central thesis: that the uncreated Author of all creation, or *λόγος*, has become a part of His creation to transform it by offering His life. John deliberately uses the phrase "in the beginning" to evoke the memory of Genesis 1 in his readers. John is, in a sense, retelling the Creation story in the light of the revelation of Jesus Christ.

Throughout Holy Week, the Church recognizes Christ as not only the Redeemer of Creation, but also its original Creator.

That creative and transformative power of Jesus Christ as the author and finisher of all things is evident throughout Holy Week. God created the world in six days. He spent six days in Jerusalem leading up to His Passion. On Holy Thursday at the reading of the Twelve Passion Gospels Christ's humiliation is highlighted in hymn before the tenth Gospel: "They stripped Me of My clothing, and put a purple cloak on Me. On My head they

laid a crown of thorns, and in My right hand they put a reed..." Then suddenly His humility is transformed into His authority: so that I might shatter them like a potter's vessels." (Isaiah 30:14). What did Christ form Adam from? How did He heal the blind man? With the clay from the Earth! This authorship of creation and of humanity is revisited ironically during the Apokathilosis Vespers of Holy Friday. The Church proclaims this paradox in awe: "He Who is untouchable is now arrested... He who shut the Abyss is locked up in a prison. ... The Fashioner is struck by the hand of one He fashioned."

Finally, Christ rests in the tomb on Holy Saturday. Just as God rested after His six days of creative work, He rests again after His six days of redemptive work. The sadness of the Cross is transformed into joy. Having rested from work on the seventh day, Christ emerges victorious from the tomb on the following day. Genesis contained no eighth day. In the story of Holy Week there is an eighth day, and it is also the first day of the renewed creation where the curse of death has been abolished. Throughout Holy Week, the Church recognizes Christ as not only the Redeemer of Creation, but also its original Creator.



PARISH REGISTRY

March 7, 2021--April 16, 2021

BIRTHS

Baby Boy born to Alexia Skouteris & Santiago Gallo

BAPTISMS

Parents: Elizabeth & Thanasi Spiliopoulos

Baby: Victoria

Godparents: Evangeline George & Emily Kantsios

CHRISMATION

Alexandra Agathis

Sponsor: Sophia Agathis

ASLEEP IN THE LORD

Theodore Ehmer

Constantine N. Babaliaros, MD

Angeliki Damalas

WAYS TO STAY IN TOUCH WITH US



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Visit our website www.atlgoc.org

Annunciation Greek Orthodox Cathedral

Accepting Online Donations!

Click [HERE](#) for instructions on Guest Donations or click on one of the links below to Donate now.



(Above is an example of what to look for on our Cathedral website, www.atlgoc.org)

The Cathedral now has text messaging options!
Please sign up when filling out your Stewardship Card



To stay up to date with our live streams and Church services,
please visit our YouTube channel:

(<https://www.youtube.com/channel/UCdK07AEPBaevIYIxDW8DSyg>)

and Subscribe, or select the button above.



“Photography is a way of feeling, of touching, of loving. What you have caught on film is captured forever...It remembers little things, long after you have forgotten everything.”

- Aaron Siskind

There is so much going on with our Cathedral Parish Family!

Help us capture these moments by sharing your photos and videos with us!

We have created a fast and easy way to share and upload your photographs right from your mobile device. Visit <https://www.atlgoc.org/photo-gallery> to get started.

We look forward to using your photos or videos on our website or printed materials.

Thank you for sharing them with us!

Sunday School News

Our Sunday School Calendar is a virtual learning schedule.

Classes will be held at 11:30 am on the Sundays listed below.

April 16 th	Akathistos Hymn - Teachers & Students in ALL grades
April 18 th	Sunday of St. Mary of Egypt - Virtual class schedule
April 24 th	Saturday of Lazarus - 9:00 am Divine Liturgy followed by Making of Palm Crosses (location TBA)
April 25 th	Palm Sunday - Remain in the Divine Liturgy with your family Sunday School Classes are not held
April 28 th	Holy Wednesday - Services at 2:00 pm & 7:00 pm
May 2 nd	Pascha - AGAPE Service 11:00 am Remain in the Divine Liturgy with your family - Sunday School Classes are not held
May 9 th	Virtual class schedule
May 16 th	Graduation & Attendance Recognition in Cathedral at 12:00 pm Virtual class schedule

Special Notes:

**Heretismi Services: ALL teachers & students attending the services may present flowers. It does not have to be your class' assigned evening.*

***Class Presentations will be video taped and posted, and some classes may do partial presentations in the Cathedral. More details will be sent out to individual classes.*

Sunday School Class Presentations were done in person and online this year! If you did not see them in person, you can go to the Cathedral website, watch each class' presentation and see pictures of the students in Church.

<https://www.atlgoc.org/sunday-school-presentations>

Sunday School ZOOM

Sunday School students, ages 5 - 18 attend Zoom Classes each Sunday at 11:30 am.

Our PreK Class, ages 3 -4 attend Zoom Classes each Sunday at 12:00 pm.

For more information on our Zoom classes, please contact Susan Marinos at SundaySchool@atlgoc.org



H.O.P.E. & J.O.Y., G.O.Y.A.

Youth Weekend Events

Tentative Schedule Spring 2021

"Serve the LORD with gladness; come into His presence with joyful songs."

Ps 100:2



We are excited to bring back our Cathedral's Youth Weekends. The dates for these weekends and their activities are listed below.

On Youth Weekends, HOPE & JOY meetings will be from 10am – 12pm on Saturday morning. GOYA meetings will be from 5pm – 7pm on Sunday evenings. These meeting times apply to all Youth Weekends unless stated otherwise in the schedule. We will be following all COVID-19 procedures at our Youth Events.

H.O.P.E. & J.O.Y. Theme

Liturgics

G.O.Y.A. Theme

The Church Calendar

April 10th – 11th

Anaphora

The Lenten Spring
(Lord, Teach us to Pray)

May 22nd – 23rd

Prosfora Baking and Communion

Incense Making

YOUNG ADULT YOUNG PROFESSIONALS MINISTRY SPRING 2021



In 2021, let's put the social in social distancing! Check out these awesome events.

Events may be either in person or via Zoom depending on circumstances

Sat April 10th 11AM

Sun April 11th 12PM

Mon April 12th
6PM

Sat May 15th
4PM

Tsoureki Care
Package Making

Compline: Lenten
Talk

Picnic & Hike

Hellenic Center Kitchen

Cathedral & Ballroom

Stone Mountain
National Park

FOR QUESTIONS:

Fr. Christos Mars: frchristos@atlgoc.org or 404-633-5870

Dn. Andrew Wythe: dnandrew@atlgoc.org or 404-633-5870

Christina Callesis: cmcallesis@gmail.com or 305-439-6025

Nicholas Grivas: nicholas.grivas@gmail.com or 678-561-5267



WEDNESDAYS DURING GREAT LENT

*An Opportunity for
Spiritual Enrichment*

Each Wednesday during Great Lent, at 7:15pm we will feature a guest speaker via zoom following The Ninth Hour and Presanctified Liturgy which begin at 5:00 pm in the Cathedral. Please click [here](#) to join us.

April 21st

Rev. Fr. Panteleimon Papadopoulos

Priest at the Greek Orthodox Church of the Resurrection Glen Head, NY

Speaking on "Jesus Praying for us"

SACRAMENT OF HOLY CONFESSION

Holy Confession will be heard on the following days leading up to Pascha (Easter):

Every Friday Evening During Great Lent
(4/23)

Palm Sunday Evening (4/25)

Holy Monday Evening (4/26)

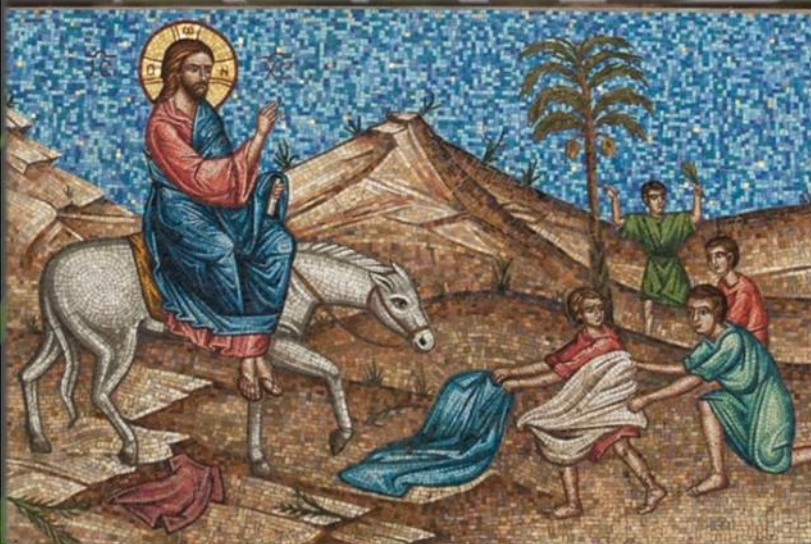
Holy Tuesday Evening (4/27)

or by appointment by contacting either Fr. Paul or Fr. Christos at 404-633-5870

For preparation for Holy Confession please refer to www.atlgoc.org/sacraments and then select Confession.

PALM SUNDAY PROCESSION APRIL 25TH

On Sunday, April 25th, during the 2nd Divine liturgy, we as a Cathedral Parish Family will participate in Palm Sunday with a procession of palms. Everyone will process around



the front drive of the Cathedral during the Divine Liturgy to experience this Holy Day. We encourage everyone to please participate in this momentous event.



Palm Sunday

ANNUAL LUNCHEON

SUNDAY, APRIL 25, 2021

**This year's luncheon will be pre-order, take-out only.
Please order by April 21st. Pick-up will be on April 25th
between 11:00am until 1:00pm, at the Hellenic Center Atrium.**

Fish Plate \$16.00

**A choice of Fresh Fried Fish or Plaki, along with
Pasta, Vegetable Medley, Skordalia, Garden Salad
& Dessert**

Vegetarian Plate \$16.00

**Pasta, Vegetable Medley, Skordalia, Garden Salad
& Dessert**

Fish a la carte \$10.00

Pre- Order ONLY, before Wednesday, April 21st

Order online at www.atlgoc.org/holyweek

No additional meals will be available for purchase on April 25th



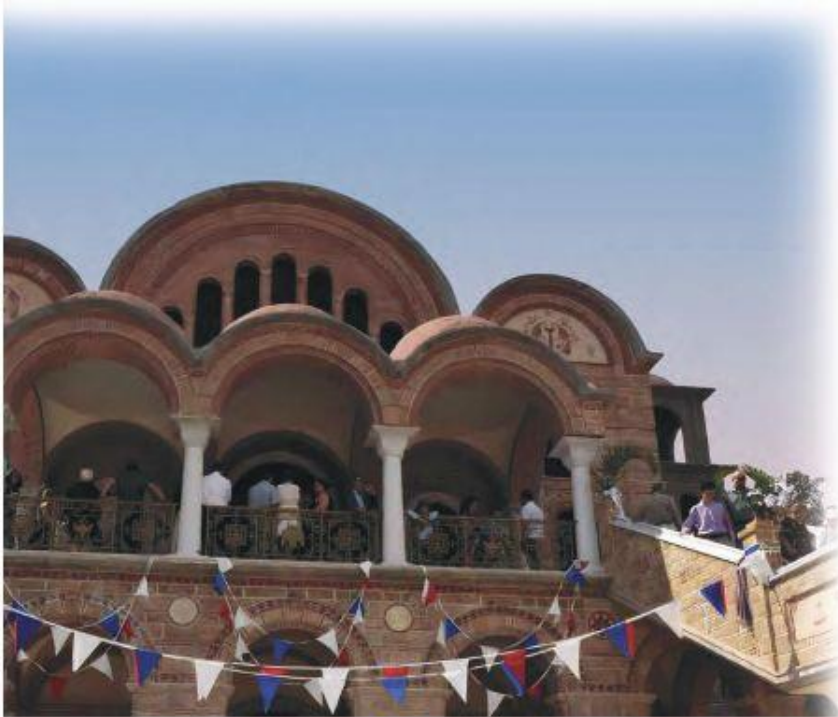
METROPOLIS
OF ATLANTA

PASCHA PANIGIRI

DIAKONIA RETREAT CENTER SATURDAY, MAY 8, 2021

Hierarchical Festal Celebration with
HIS EMINENCE METROPOLITAN ALEXIOS
HIS GRACE BISHOP SEVASTIANOS OF ZELA

ORTHROS – 7:30 AM . DIVINE LITURGY – 8:45 AM
Campus Procession of the Vimatarissa Icon Following Service



Featuring a
FESTAL MEAL
& FELLOWSHIP
1:00 PM

To be Held
Outdoors & with
Social Distancing

RSVP by April 30 – DiakoniaRetreatOffice@yahoo.com
For Inquiries, Call – (864) 732-1537

Philoptochos News

Despite the challenges of the Covid-19 pandemic, our Atlanta Annunciation Cathedral Philoptochos has kept a steady agenda of philanthropic activities and outreach.

Our membership, along with parish support, has rallied to reach out to so many.

Since January 2021, Atlanta Philoptochos has:

- Hosted a virtual Vasilopita event that raised \$12,200 to benefit St. Basil Academy in Garrison, New York
- Donated \$2500 to both the Atlanta Community Food Bank & St. John the Wonderworker Food ministry
- Paid rent, utility and medical bills for individuals & families in need, totaling \$4,696.00
- Donated \$1,000 to the National Philoptochos Covid-19 Relief Fund
- During the Lenten season, our Philoptochos treasury underwrote a very large “Canned Food and Baby Wipes” drive that was all donated to the Toco Hills Community Alliance, a neighboring organization that provides groceries and clothing to Atlantans in need.
- Expanded our online presence and ability to accept credit card payments and donations
- Hosting “Greek Cooking with a Healthy Twist” virtual cooking classes with outstanding Greek Chef Maria Loi, founder of Efstiatorio Loi in New York City. So much fun!
- Continued the fundraising tradition of preparing delicious Lenten Soups and the dyeing of Red Pascha Eggs for our parishioners
- Three college scholarships totaling \$6,000 to Cathedral student applicants, selected by the Philoptochos Scholarship committee, will be awarded in May.
- Donated \$1,000 to Holy Cross Seminary in honor of our priests Father Paul Kaplanis and Father Christos Mars, for their tireless and inspiring service to our parish during the Covid-19 pandemic

Faithfully and with gratitude to so many,
Valine Georgeson, Philoptochos President

PHILOPTOCHOS SCHOLARSHIPS

This year our Philoptochos Ypapanti Chapter will be offering three \$2000 scholarships. In addition to the Anna Mae Livaditis Memorial and Philoptochos scholarships, the family of Olga Biehler is offering a scholarship in her loving memory. These scholarships are dedicated to promote, encourage, and advance education and are limited to high school seniors and undergraduate college students who are members of the Cathedral. The scholarships are awarded based on financial need foremost as well as academic achievement and involvement in the church & community. Students who have not previously received the scholarship are encouraged to apply. Applications are available on the [Cathedral Website](#) or by emailing Claire Gilmore gilmore11@comcast.net. The deadline to submit the application is Friday, May 14, 2021. All information is held in strict confidence.

Let Philoptochos help you with Lenten Soups & Red Eggs for Pascha!!

Philoptochos members will once again be dyeing and selling these beautiful red eggs which are such an important part of our sacred Orthodox Easter traditions.

In addition, Philoptochos is continuing its long history of preparing homemade Lenten soups that are so nurturing during Holy Week.

Advanced orders for these items are required. The eggs are \$10.00 per dozen and carefully packaged in colorful egg cartons. Due to time and space constraints, Philoptochos can only prepare 100 dozen eggs.

There will be two soup options, Lentil and Bean, and these are \$10.00 per quart.

Both the egg and the soup orders will be available for pick-up from the HCC Atrium on Saturday, April 24, 2021 (after the Saturday of Lazarus services) from 10:30 a.m. - 2:30 p.m.

*This will be the only date that orders can be picked up.

*The deadline for ordering both the eggs and the soups is Monday, April 19th.

All orders can be placed online on the Cathedral website, atlgoc.org. From the home page, please tap the link "Philoptochos Red Egg & Lenten Soups" and follow the instructions.

Should you wish to place order via mail, please send a written note that includes how many dozen eggs you would like to order and/or how many quarts of each soup. Please include your phone number and check (payable to Philoptochos) and mail to:

Philoptochos Soups and Red Eggs
Annunciation Cathedral
2500 Clairmont Road NE
Atlanta, Georgia 30329

The members of Philoptochos are grateful for your support and extend their warmest wishes to all our parishioners for a blessed and glorious Pascha.





**HONOR THE MEMORY OF A LOVED ONE
WITH A LUMINARY**

Sponsored by GOYA

Luminaries will light our procession of the Epitaphion on Holy Friday Evening. During our Holy Friday procession, these luminaries will be arranged in alphabetical order by last name, along our path.

Additionally, during the Holy Friday service, the Clergy will remember these loved ones in prayer. It will not be necessary for you to submit your loved ones names again.

\$6.00 donation per luminary

www.atlgoc.org/holyweek

**Please complete the online form no later than
Sunday, April 24th.**

Thank you for your support of GOYA!

Free Support of Annunciation Day School

PUBLIX Fundraising

Do you shop at Publix? If so, please help ADS with their fundraising efforts and enter our school name in your on-line Publix account! Follow these easy steps:

- 1) Log-in to your account at Publix.com (or create a new one)
- 2) Go to My Account, scroll down to the bottom of the page
- 3) Click on My Publix Partner and search for Annunciation Day School
- 4) Your phone number on your account will now be linked to ADS. At checkout, simply enter your phone number on the keypad. That's it!

Thank you for supporting ADS!

APOGEE State Scholarship Fund

This program uses Georgia State Tax dollars to fund private school scholarships. The money goes directly to ADS to fund scholarships for students in need. Here's how it works: Individual filers can contribute up to \$1,000, joint filers up to \$2,500, and C Corps up to 75% of GA tax liability. Additionally, S Corps and/or partners in an LLC can contribute up to \$10,000 each year. You will receive a dollar-for-dollar GA tax credit for the amount of your contribution. If you pay your taxes throughout the year, you can still participate. The tax credit is based on your total GA tax liability (6% of your stated adjusted gross income) and not on what you may or may not still owe the State at the end of the year.

Follow these easy steps to participate:

- Go to the forms page of the Apogee website
- Fill out the forms online or print forms and mail them to Apogee
- Write a check to Apogee Scholarship Fund* (or pay via credit card on Apogee's website)
- Be sure to choose Annunciation Day School as your recipient school

We hope you will choose to redirect your state taxes to Annunciation Day School! If you have any questions, please visit <https://apogee123.org> or contact Apogee's Executive Director, John Panessa at 404-419-7123. You may also contact Sophia Tsiotsias, at stsiotsias@adsatlanta.org Director of Communications and Development.

GREEK COOKING WITH A HEALTHY TWIST!

Atlanta Annunciation Cathedral Philoptochos
invites you to cook with

CHEF MARIA LOI



The dynamic & innovative owner of "Estiatorio Loi" in New York City. She is the author of "The Mediterranean Diet" cookbook whose recipes are easy, satisfying and delicious!

The philosophy is to change the world, one healthy Greek bite at a time.

Chef Loi will lead three different one hour cooking classes. You are encouraged to cook along with Chef Loi or relax and watch!

SATURDAY, APRIL 17TH
SATURDAY, MAY 15TH
SATURDAY, JUNE 12TH
TIME TBD



Online Registration: atlgoc.org - Click on Chef Maria Loi Cooking
Three classes - \$65.00 Single Class - \$25.00
Raffle Tickets - 1 for \$10.00 3 for \$25.00

ALL PROCEEDS SUPPORT THE PHILANTHROPIC OUTREACH OF PHILOPTOCHOS

Summer Day Camp 2021: Registration Open!



Camp will be the weeks of
June 7th, June 14th & June 21st

*This program is offered for children
ages 3-15 (by September 1, 2021)*

Please go to the link below to register
your children.

www.atlgoc.org/registrations/summer-camp-2021

Summer Day Camp will be held in person this year, with safety guidelines in place.
There will not be a virtual option.

How to Complete Camp Registration

ALL steps below are required.

1. Select if you are a Cathedral Member (Yes or No)
2. Age Group
3. Number of weeks
4. Click "Add to Cart"
5. Fill out information for one camper

To register each additional camper, repeat steps 1-5

Click the Shopping Cart button at the top right to checkout and enter credit card
information

Complete 4 parts of Checkout

Click on Purchase

We look forward to seeing our Cathedral family this summer!

Susan Marinos, Summer Camp Director

***sundayschool@atlgoc.org (please email Susan directly with any questions regarding
the Summer Camp program)***

Can't wait to see you soon!!!



Pre-Covid Picture

Guidelines for Scheduling Meetings

Administrating a large parish takes some careful planning and so we remind our many ministries and cultural organizations to keep in mind the following when scheduling meetings at the Cathedral.

- No meetings should ever be scheduled during Church Services
- All Ministry meetings should take place on Monday or Tuesday evenings between the hours of 5 – 9 PM
- All Meetings should be scheduled on the hour, limiting each meeting to one hour when possible
- All Meetings dates and times must be approved by the Cathedral Administrator and/or Clergy
- Meetings will be placed on the Cathedral Master Calendar by the Administrative Staff
- Meeting space will be assigned by the Administrative Staff and may be changed as the need arises
- Exceptions will be considered in extenuating circumstances

We thank you for your understanding as we try to accommodate all that is happening with our Annunciation Cathedral Parish Family!

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DESIGN: Connie Mondore (office@atlgoc.org)

PARISH COUNCIL PRESIDENT: Irene Fotos (pcpresident@atlgoc.org)

All news can be e-mailed to office@atlgoc.org or put on a disk and brought to the Cathedral office during office hours (Mon-Fri 9:00 a.m.-5:00 p.m.)

All Cathedral mail goes to the post office on the same day. If you do not receive your Annunciator in a timely manner, please call your post office and notify them.