

The Annunciator

Greek Orthodox Cathedral of the Annunciation

2500 Clairmont Road N.E.

Atlanta, GA 30329

Phone (404) 633-5870 Fax (404) 633-6018

www.atlgoc.org office@atlgoc.org

Rev. Fr. Paul A. Kaplanis, Dean (frpaulk@atlgoc.org)

Rev. Fr. Christos P. Mars, Presbyter (frchristos@atlgoc.org)

Mr. Joshua Boyd (joshua@atlgoc.org)

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THE TRANSFIGURATION OF OUR LORD AND SAVIOR JESUS CHRIST

By Rev. Father Paul A. Kaplanis

On August 6, each year, we commemorate the Transfiguration of our Lord on Mt. Tabor. It is one of the 12 Major Feast Days of our Orthodox Church and yet if we are not named Soterios or Soteria, most likely we have not given this Great Feast the attention it deserves.

In the Holy Scriptures and specifically in the Book of Exodus chapter 33, verse 10, we learn that man cannot see God. The Prophets Moses and Elijah had direct interactions with God and yet we see with what love and care God manifested Himself to them in order to not destroy them. When God passes Moses in the cliff of the rock, He shields him with His right hand. When Elijah stands before the entrance of the cave, God does not come

in the strong, violent wind to crush him, nor in the earthquake to destroy him, nor in the fire to burn him, but in a gentle breeze so that Elijah remains unharmed.

In God's marvelous plan of Salvation,

He prepares us to meet Him when the Son of God becomes incarnate, taking on humanity in its fullness. He did not appear in His glory, for we could not bear this; instead He became like us. He took upon Himself the human condition. He manifested Himself as God in His Divinity only twice in His earthly life: at His Baptism and at His Transfiguration. At both of these biblical events, it is through the Person of Jesus that we come to the knowledge of



God in three persons. In the Gospel of Mark chapter 9, verse 7, we read about a luminous

cloud which enveloped the disciples and from which they heard a voice saying, *"This is My beloved Son, listen to Him."* It was the voice of the Father, the same one that John the Baptist heard when Jesus was baptized in the Jordan. The cloud is the Holy Spirit who protects the disciples, for without the presence and enlightenment of the Holy Spirit man cannot contemplate the glory of God. The Transfiguration reveals to us the one God in three persons. As St. Peter the Venerable explained in a sermon on the Transfiguration, *"The Father speaks, the Son shines in splendor, the Spirit covers with a luminous cloud."* When we pray to Christ, He leads us to His Father through the Holy Spirit. Our relationship with the Holy Trinity is the key to understanding our salvation, which is not simply going to heaven, but rather experiencing God's glory in this life and into eternity.

The Feast of the Transfiguration is another opportunity for our transformation. Living in the glory of God is the desire for our eternal destination. There is no ticket we can purchase as an entrance pass to heaven. We act on a relationship with God now through the Church and the Sacramental life. We use our free will to make good choices in this life. We pray and develop a spirit of repentance asking for God's love and mercy. We may all want to be with God, however, it takes a lifetime of effort or askesis, along with His grace, doing everything we can to live our faith. It is a lifelong spiritual journey and this journey begins the moment we take our first breath.

A child who is brought up in an Orthodox Christian family hears about God from the very beginning of his/her life. On the

first day of birth, a prayer is read by the priest, blessing the parents and the newborn. On the fortieth day, the child is brought into the church for the first time in anticipation of their Baptism and soon after the child is baptized, chrismated and receives Holy Communion. The child becomes a full citizen of the Church and although we cannot perceive what they have comprehended or absorbed about God, (since they cannot verbalize it to us yet), the child has begun a relationship with Him. Our transformation as "Christ's People" or Christians begins from our very first breath. As a child begins seeing and kissing icons, crossing themselves and saying their first prayers at the dinner table and before going to sleep, they begin living in the presence and under the eye of God. When the child begins to speak, they often teach us about the love of God in a simple, but profound way.

They may ask many questions, one of which could be, "Who is God?" or they may demand, "Where is God, I want to see Him"? This desire is real, for we come into the world precisely for this reason, to see God.

When our first child was born, while I was serving in St. Louis, on most Sundays I celebrated a Chapel or Sunday School Liturgy for the children. One day, at the end of the Liturgy I was in that small altar preparing to go into the main church to assist in offering Holy Communion to the faithful. Our son came running up to me and when he saw me holding the chalice, he pointed to it and said, *"God!"* He was about 1 ½ at the time. With the innocence of a child, he saw God in the Holy Chalice. Apparently, through Holy Communion, the Light of Christ was seen through the eyes of a child.

On the day of the Transfiguration of our Lord, the disciples found themselves in a pure spiritual state as they were blessed to catch a glimpse of God's glory. The impact was so great on Sts. Peter, James and John that they wanted to stay on the mountain forever. The presence of Moses and Elijah confirmed what the disciples Peter, James and John had seen on Mt. Tabor, that Jesus was the same Light and same God they had seen in His Glory at the time of the Old Covenant. Why is this important?

First, we understand that this light is not the light of the sun. In the Holy Icon of the Feast, we see Christ in the center radiating light. The rays which emanate from Christ form a star inscribed in a circle. This symbolic representation of light shows that we are dealing with a kind of light different from that produced by the sun. The light which the disciples experienced was the glory of God. This is what we desire to experience. We crave to be in the presence of God's love. We have a longing, an innate and natural instinct just like that of an innocent child to see God.

According to Genesis, God created light. He created the sun, the source of our earthly light. The sun is a huge mass of matter which is constantly in motion. God created all matter and it is the transformation of matter, which is the source of all known forms of energy and light. The source of light is always created matter.

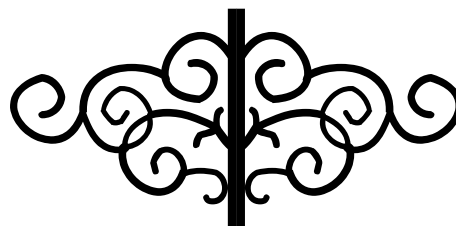
Jesus Christ, the Son of God, Light of Light, true God of true God, was not created. He is begotten of the Father, as the Creed declares. Therefore He shines on Mt. Tabor with a light which was uncreated. The Fathers of the Church have called this Light,

which emanates from God, "uncreated energy". The source of this divine energy is God who was before all ages, the One whom in our prayers we call the Sun of Righteousness, Christ our God.

By celebrating the Feast of the Transfiguration of our Lord, we are reminded that God makes a gift of Himself to us. The Uncreated Light, the rays which Christ shines upon the prophets and the disciples on Mt. Tabor, is grace, the gift of God which gives us life and sanctifies us.

We must remember that God is a total mystery to us in His essence. It may sound confusing at times, but God is unknowable. God said to Moses, "*I AM WHO I AM*", as we read in Exodus 3:14. We cannot penetrate what God is by nature. We can use all our power of reasoning and completely fail to know God. Knowing Him comes when we open our hearts to His presence. As He reveals Himself through His energies, something other than earthly knowledge comes to us through our senses. This is the beginning of true union between God and us.

The Transfiguration Feast reminds us how awesome and unfathomable God is and yet at the same time, how reachable, loving and merciful He is. In the mystery of the Holy Trinity is the answer to the question, "Who is God?" Come and be united with God through the celebration of this Great Feast Day of our Church.



FEAST OF THE PROCESSION OF THE HOLY CROSS (AUGUST 1)

By Rev. Father Christos P. Mars

The Orthodox Church is filled with many feasts and celebrations. One of these feasts that is lesser known to many is the Feast of the Procession of the Holy Cross. The Procession of the Precious Wood of the Life-giving Cross of the Lord is commemorated by the Church on August 1st. It is the first of the three "Feasts of the Savior" in August. (The second is the great feast day of the Transfiguration, and the third is the Translation of the Image Not-Made-by-Hands on August 16.)

In the Greek Horologion¹ of 1897, the origin of this feast is explained:

"Because of the illnesses that occur in August, it was customary, in former times, to carry the Venerable Wood of the Cross through the streets and squares of Constantinople for the sanctification of the city, and for relief from sickness. On the eve (July 31), it was taken out of the imperial treasury, and laid upon the altar of the Great Church of Hagia Sophia (the Holy Wisdom of God).

1. The Horologion (Greek: Ὁρολόγιον) or Book of Hours provides the fixed portions (Greek: ἀκολουθία, akolouthiai) of the Divine Service or the daily cycle of services as used by the Eastern Orthodox church. Into this fixed framework of the services, are inserted numerous parts changing daily.

From this Feast until the Dormition, of the Most Holy Theotokos, they carried the Cross throughout the city in procession, offering it to the people to venerate. This is the Procession of the Venerable Cross."

Throughout the period of the Dormition

Fast beginning on August 1st through the 14th we simultaneously celebrate the Feast of the Procession of the Venerable Wood of the Cross. Unlike the September 14th observance, this commemoration is considered to be a minor feast in comparison and significance, but it does have the bringing out of the Cross and veneration by the faithful like the September feast.

It should be noted that in the Russian Orthodox Church, this feast also celebrates the Baptism of Russia, which occurred on Au-

gust 1, 988. In the "Account of the Order of Services in the Holy, Catholic and Apostolic Great Church of the Dormition," compiled in 1627 by order of Patriarch Philaret of Moscow and All Rus, there is the following explanation of the feast: *"On the day of the Procession of the Venerable Cross there is a church procession for the sanctification of water and for the enlightenment of the people, throughout all the towns and places."* Knowledge of the day



of the actual Baptism of Rus was preserved in the *Chronicles* of the 16th century: *"The Baptism of the Great Prince Vladimir of Kiev and all Rus was on August 1."*

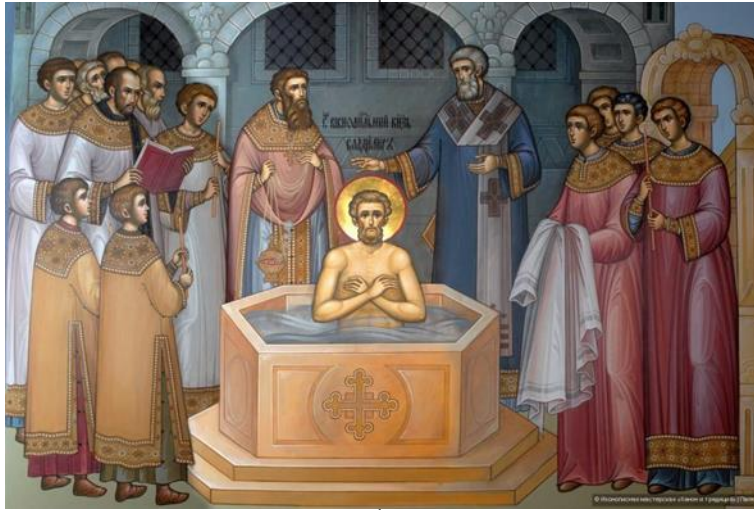
It is customary to have a crucection (a procession headed by the Cross) and celebrate the Lesser Blessing of Water on August 1st. Because of the blessing of holy water, this holy day is sometimes called "Savior of the Water."

The Greeks perform this ceremony on the first of every month, but the Russians do it on August 1st specifically to commemorate the baptism of the Russian people. There may also be celebrated on this day the Rite of Blessing New Honey, for which reason the day is also referred to as "Savior of the Honey."

According to Saint Nikolai Velimirovich in his Prologue explanation of this feast, he

adds a few additional significant meanings to this feast:

"This feast was instituted by a mutual agreement of the Greeks and Russians at the time of the Greek Emperor Manuel and the Russian Prince Andrew in commemoration of the simultaneous victories of the Russians over the Bulgarians and the Greeks over the Saracens [in 1164]. In both of these battles, crosses were carried by the armies from which heavenly rays shone. It was therefore instituted that, on August 1st, the Cross be carried first to the middle of the Church of the Divine Wisdom [Hagia Sophia] and after that, along the streets for the people to venerate as a commemoration of the miraculous help of the Cross in previous battles. This was not an or-



dinary cross but the true Honorable Cross, which was kept in the church of the imperial court. On July 31st, the Honorable Cross was carried from the imperial court to the Church of the Holy Wisdom of God and from there it was carried along the streets for the consecration of the earth and the air. Finally, on August 14th, it was again returned to the church of the imperial palace."

Though there is some truth to the words of St. Nikolai concerning the origins of this feast in Russia, in actuality this feast dates back much earlier for the Romans of Constantinople. This is clarified by Bulgakov, who describes this miraculous event that happened at the same time between two Orthodox armies as a separate feast from the older Procession of the Venerable Cross. In

fact, we know that the origin of the Feast of the Procession of the Venerable Cross goes back to the ninth century or earlier. Russia began to celebrate it at the beginning of the 15th century. The commemoration of the mutual victories of the Russian and Roman armies with the aid of the Cross dates back to the date of the actual battle in 1164.

To better understand the origins and rubrics of the celebration of this feast among the Romans of Constantinople, I refer you to the following information provided within the excellent article by Holger A. Klein titled "Sacred Relics and Imperial Ceremonies at the Great Palace of Constantinople." He writes:

"The Persian invasion of Syria-Palestine in 614 and the Arab conquest of Jerusalem in

637/38 resulted in a number of important relic translations during the reign of Emperor Hera-
kleios (610-641) and changed Constantinople's status as a repository of sacred relics for centuries. As suggested by the Chronicon Paschale, the relic of the Holy Lance, Sponge, and the True Cross from Jerusalem were recovered from the Persians during the fall of 629, transferred to the capital, and exhibited for public veneration in the church of Hagia Sophia for several days. While Emperor Herakleios, according to some sources, triumphantly returned the relic of the True Cross from Constantinople to Jerusalem and exalted it in the Church of the Holy Sepulcher on 21st of March of the following year, the unexpected loss of the Holy City to the Arabs soon necessitated the relic's transfer back into the capital, where it was now safeguarded by the emperor and kept inside the confines of the imperial palace."



The forced relocation of the 'larger part' of the relic of the True Cross from Jerusalem to Constantinople and its presumed deposition in the imperial palace not only ensured the Empire's safety and prosperity for the future, it also re-affirmed the emperor's role as the guardian and protector of Christianity's most sacred treasure. While a smaller portion of the relic, associated with Constantine the Great and set in a bejeweled processional Cross, it had already been used in imperial processions in the beginning of the sixth century. It is known to have preceded the imperial army on military campaigns during the reign of Emper-

or Maurice, and was the alleged return of the True Cross from Jerusalem that effectively transformed Constantinople into a "New Jerusalem" and the imperial palace into a *locus sanctus*² at the heart of the Empire. The possession of the True Cross not only reinforced the emperor's divine mandate but also rendered him the most important distributor of relics of the True Cross in the Christian world, position future emperors would eagerly exploit in building political alliances with Christian rulers and potentates in Western Europe.

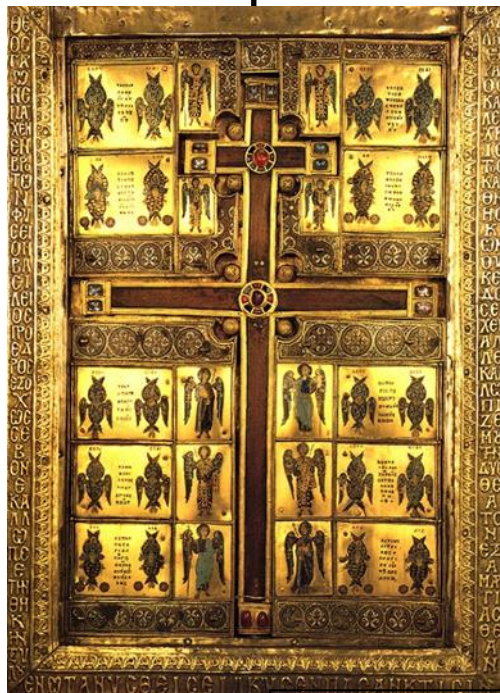
Where the relic of the True Cross from Jerusalem was originally kept cannot be determined with certainty. In the second half of the seventh century, when Bishop Arkulf visited Constantinople on his way back from the Holy Land,

a portion of the relic was, at least for the time of its public veneration during Holy Week, kept inside Hagia Sophia in a "Very large and beautiful chest [...] to the north of the interior of the building." Arkulf's testimony has often been considered as an indication that the main relic of the True Cross had, by the seventh century, been entrusted to the care of the Patriarch. Judging from later accounts, however, it is more likely that the relic of the True Cross from Jerusalem and the so-called "Cross of Constantine," first mentioned by Theodore Anagnostes, were both safeguarded inside the imperial palace, presumably in the Skeuophy-

2 Latin expression for a 'holy place' (not to be confused with the sanctuary of a church).

lakion³, and removed only temporarily for specific liturgical and ceremonial functions. As recorded in Constantine VII Porphyrogenetos' *Book of Ceremonies* from the tenth century⁴, important relics of the True Cross were still kept in the Skeuophylakion of the imperial palace during that time and taken out on specific feasts and occasions. One such feast was a six-day-long festival celebrated in mid-Lent that included a public display and veneration of the relic of the True Cross inside Hagia Sophia and a related imperial ceremony performed in the palace.

According to the *Book of Ceremonies*, celebrations started on the third Sunday of Lent in the Skeuophylakion of the imperial palace. Between the third and sixth ode of Orthros [Matins], the 'three glorious and life-giving Crosses', were removed from the treasury, embalmed by the Protopapas⁵ and taken to the Nea Ekklesia⁶ to be venerated by all. After Orthros was concluded, the



Crosses were taken to the gallery of the church, where the clergies of the Nea Ekklesia and the imperial palace jointly intoned the Troparia (hymns) of the Crucifixion. At this time, the emperor and his co-emperors were given the opportunity to venerate and kiss the precious and life-giving relics. Then, the three Crosses were separated from each other. Accompanied by the clergy of the Nea Ekklesia, a Deacon carried one of them back down to the main level of the church to be displayed for further veneration. The second Cross was taken over by the Papias⁷ of the Great Palace, who, accompanied by the palace clergy, the Protopapas of the church of St. Stephen and the Diaitarioi⁸ of the palace, carried it in festive procession through the Helikon [of the Chrysotriklinos⁹] and from the Chrysotriklinos into the Lausiakos¹⁰, where it was displayed for the veneration by members of the senate. The Cross was then taken to the Church of the Protomartyr

3 A place where the sacred objects of the religious ceremonies were kept in the early Byzantine times. In the West it is referred to as the sacristy.

4 The book of Ceremonies (Greek: Ἐκθεσις τῆς βασιλείου τάξεως ["Explanation of the Order of the Palace"]) is book of ceremonial protocol at the court of the Byzantine emperors in Constantinople.

5 Protopapas (Greek: πρωτοπαπάς, "first priest, archpriest") is a Greek Orthodox ecclesiastical office. The office appeared in Byzantine times, when the protopapas was a subaltern of a bishop, along with his own deputy, the deutereuon ("the second one"). It is still used today and is more commonly known as Protopresbyter.

6 The Nea Ekklesia (Greek: Νέα Ἐκκλησία, "New Church"; known in English as "The Nea") was a church

built by Byzantine Emperor Basil I the Macedonian in Constantinople between 876 and 880. It was the first monumental church built in the Byzantine capital after the Hagia Sophia in the 6th century, and marks the beginning of the middle period of Byzantine architecture.

7 The papias (Greek: παπίας) was a eunuch official in the Byzantine court, responsible for the security and maintenance of the buildings of the imperial palaces in Constantinople. He commanded an extensive staff and performed an important role in palace ceremonies.

8 The diaitarioi (Greek: διατάριοι [τοῦ μεγάλου παλατίου], under a domestikos (Greek: δομέστικος [τοῦ μεγάλου παλατίου])). They were chamberlains responsible for the various rooms (Greek: δίαιται, diaitai) of each palace.

Stephen in the Daphne palace, where it remained overnight. On the following day, the Papias took the relic to Hagia Sophia, where it was displayed for veneration by the faithful during the rest of the week. The third Cross never left the gallery of the Nea Ekklesia. After noon on Friday, when public venerations had ended at Hagia Sophia, the Papias and the clergy of the Nea Ekklesia brought the respective Crosses back into the palace. Finally, between the third and sixth ode of Orthros on Sunday, the Protopapas and the Skeuophylax¹¹ returned all Crosses to the Skeuophylakion.

What is striking about this description is not only the fact that, by the tenth century, three Crosses of the glorious and life-giving Wood were kept in the Skeuophylakion of the imperial palace, but also that these relics were employed in a complex ceremony that involved their display in three distinct locations within the imperial palace—the Nea Ekklesia, the Lausiakos and the Church of St. Stephen—as well as in the church of Hagia Sophia.

Another closely related ceremony involving the True Cross is described in the *Book of*

9 The Chrysotriklinos (Greek: χρυσοτρικλινος, "golden reception hall", cf. triclinium), Latinized as Chrysotriclinus or Chrysotriclinium, was the main reception and ceremonial hall of the Great Palace of Constantinople from its construction, in the late 6th century, until the 10th century.

10 The Lausiakos (Greek: λαυσιακός), a hall (triklinos) in the Great Palace constructed under Justinian II. It was located near the Triklinos of Justinian and the Chrysotriklinos and was connected by a bronze gate.

11 Skeuophylax (Greek: σκευοφύλαξ), meaning "keeper of the vessels", is an ecclesiastical office in the Eastern Orthodox Church. The Skeuophylax was in charge of the Skeuophylakion.

12 A public or private place of divine worship, akin to a chapel.

Ceremonies for the week before and the two weeks following August 1st. Once again, the ceremony started between the third and sixth ode of Orthros in the Skeuophylakion of the palace. After the relic was embalmed, it was taken to an unspecified church within the imperial palace, where it was displayed for veneration by the emperors. The relic was then taken to the Lausiakos, where it was set up to be venerated by the members of the senate. Afterwards, the Cross was taken to the church of St. Stephen, from where it was carried through each of the quarters of the capital to "*cleanse and sanctify all places and houses of the God-guarded and imperial city; and not only the buildings, but also the walls of the city and its suburbs.*" When the relic returned from its journey on August 13th, it was first brought to the Chrysotriklinos and placed on the imperial throne. Then, the Papias, accompanied by the Protopapas and the clergy, took the relic through the rooms of the imperial palace to cleanse and sanctify them as well. For a short while thereafter, the relic was kept in the oratory¹² of St. Theodore before the Papias carried it back to the Church of the Virgin of the Pharos after Vespers. Here, the relic was received by the Skeuophylax of the palace and returned to the treasury between the third and sixth ode of Orthros.

This lesser known feast day is still one that is celebrated and can bring much comfort and help to those who venerate the Holy Cross.

To commemorate this feast and to help protect us from sickness, we will process with the Holy Cross and invite everyone to join us on Sunday, August 1st for this commemoration.



ALL-HOLY THEOTOKOS

By Joshua A. Boyd

Stepping into any Orthodox church in the world, it would be difficult to miss the importance that the Virgin Mary has in our Orthodox faith. Her icon flanks the left side of the royal doors of the altar in every church and rises above in the eastern apse of most. There is no service in the Church that leaves out her name. Even our calendar betrays her place of importance, beginning with her birth on September 8th as the first major feast of the liturgical year and ending with her Dormition on August 15th as the last major feast. She is referred to as the New Eve, the Fountain of Life, Sanctified Temple, a Heavenly Ladder, and



Our Lady of Refuge, among countless others. She is exclaimed as “more honorable than the Cherubim and more glorious than the Seraphim!” Indeed, it is difficult to know where to stop with words of acclaim for Mary, as St. John

Damascene so rightly says on the occasion of her dormition:

“What shall we call you, O Lady? With what titles shall we address you? With what words of praise shall we crown your holy and glorious head—you who are the giver of good things, the source of our wealth, the ornament of the human race, the boast of all creation, the one through whom creation itself is truly called blessed?”

But more than any other title we use for her in the Church, she is most importantly acclaimed as The-

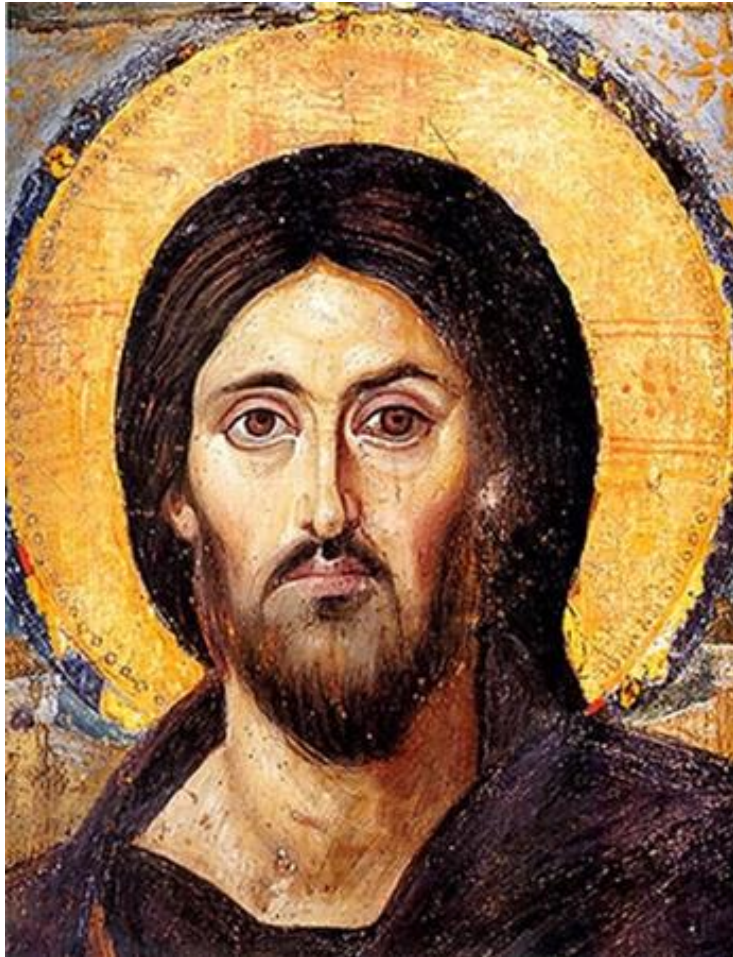
otokos—the Mother of God.

This title actually reveals *why* she holds such a place of importance in our lives as Orthodox Christians. We do not simply call her this out of respect or personal piety, we insist that she *must* be called Theotokos because to do anything else is to deny or distort in some way God’s incarnation as *theanthropos*, the God-man. This has always been the teaching of the Church and was articulated as such at the Third Ecumenical Council in Ephesus in 431 AD. To neglect or deny her this title is to either reject the divinity of Jesus Christ or in some way divide his human and divine natures.

Curiously, a similar distortion of Christ’s incarnation occurs when Christians forget or deny the importance of icons in worship. Icons for Orthodox Christians are not merely visual representations of events to be used as teaching tools for the illiterate, though we do not deny this can be the case. More than beautiful decorations or tools, icons are physical affirmations that God has become man, that what Moses once could not bear to look upon we now can in the face of Jesus Christ. Likewise, in picturing the Theotokos and the saints we show how humanity—indeed all of creation—has been transformed by God’s grace. This effort to show the transformed reality is why you will not find any aspirations toward visual realism in Orthodox icons but see instead a focus on the *spiritual* reality conveyed in the image. For instance, in the image of the Virgin Mary’s dormition we actually see her body depicted twice, once reclined on her death bed as we might expect for such an icon, and once more depicted as the size of a small infant in Christ’s arms, still wrapped in her burial cloths, a symbol of her bodily assumption after her death.

Icons communicating the spiritual reality can be more straightforward like the example of the Dormition but it can also be more subtle. One

example of this is the famous 6th century icon of Christ Pantocrator from Mt. Sinai. At first glance it is a fairly straightforward image of our Lord, but on closer inspection we can see there is something different about Christ's face. What the iconographer has chosen to do in this example represent Christ's two natures—God and man—by varying the left and right sides of his face. With subtle changes between the two sides of the image, the iconographer has succeeded in not only creating a visually stunning icon, but in also communicating the beauty and truth of Christian theology as well.



When we look to exploring the spiritual depths of our theology more through the symbolism of icons, there is no better example than the multitudinous depictions of the Virgin Mary. In fact, there are well over 200 different types of icons of the Theotokos in the Orthodox tradition, each seeking to express a unique spiritual truth. It seems fitting that there are so many ways of depicting her since, as we have already seen, it is impossible to exhaust our words of praise for her. It

is also because of the countless prefiguring images of her that can be found in the scriptures; the Fathers of the Church have long seen in Mary images of the Ark of the Covenant (Ex. 25:22, Lk. 1:35–56), the Burning Bush (Ex. 3–4), or the Gate of Heaven (Ez. 44:2), even an image of the Church herself. Iconographers took these beautiful, poetic images from scriptures and the hymns of the Church and expressed them in wood, paint, and mosaic.

There is an image of the Theotokos as the Ark of the Covenant and Tabernacle in almost every Orthodox church: the icon of the Panagia Platytera—All-holy and More Spacious. This icon features Mary with her hands outspread and Christ in front of her, sometimes depicted in a medallion. She is His throne, the new Temple, the dwelling-place of God. As we chant in the Liturgy of St. Basil:

“All of creation rejoices in you, O full of grace... You are a sanctified temple and a spiritual paradise... He made your womb a throne, and your body more spacious than the heavens.”

We also see this symbology portrayed in slightly less common icons, such as the Theotokos, Life-Giving Spring, where she is depicted atop a fountain with Christ in her arms as the “Living Water” that comes forth from her (Sg. 4:12–15, Jn. 7:37), or in the Virgin of the Burning Bush, where we see Moses on Mount Sinai removing his sandals and the burning bush with Mary holding Christ in its center. In this example we even see multiple events from Moses's life depicted in one icon, and alongside them all is St. John Damascene, who did not live until more than a thousand years after Moses, holding a scroll. What is St. John doing beside the burning bush and Moses? The scroll he holds is a hint to us. In one of his orations on the Feast of the Dormition, St. John says:

“The ark prefigured you, in that it guarded the seeds of a second world; for you gave birth to Christ, the world's salvation... The burning bush was a portrait of you in advance; the tablets written by God described

you; the ark of the law told your story; the golden urn and candelabrum and table, the rod of Aaron that had blossomed—all clearly were fore-shadowings of you.”

This icon is a sermon *come-to-life*, with even its orator and his words placing the events depicted in their proper context.

In just these few examples we can see how the Theotokos is a rich source of inspiration for the Church in her prayers, hymns, and icons. But more than just a muse for our poetry and imagery, more than a mere example of what humanity can be, she is the very Ark of our salvation. We hold her in acclaim not because of what she represents or reminds us of but because of who she is. She is the Mother of God and by extension our mother. And like any mother she is ever our intercessor. Now, seated at the right hand of her Son, prefiguring our own resurrection, we can rightly call out to her, “Most holy Theotokos, save us!”



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Baby Boy born to Robert & Maria Halpin

Baby Boy born to Jimmy & Eleni Morris

Baby Boy born to John & Margaret Vastakis

Baby Girl born to Allen & Alexandra Vatzakas

CHRISMATION

Adult: Margaret Vastakis

Sponsor: Anna & Andreas Kostopoulos

Adult: Elizabeth Moraitakis

Sponsor: Ann Marie Moraitakis

WEDDINGS

Margot Aicklen & Daniel Zirger

Victoria Pavlopoulos & Constantinos Poulos

Kayla Robison & Nikos Papanikolopoulos

Stephanie Zavlanos & William James Roche

Elizabeth & Peter Moraitakis

ASLEEP IN THE LORD

Paul George Varelas

Frances Stefanis, sister-in-law of Niki Bouras

Louise Tsismanakis

Frances Marinos

Ariadne Nasoulis (in New York)

WAYS TO STAY IN TOUCH WITH US



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(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/c/atlgoc>)

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

Sunday School Registration
for the 2021-2022 school
year is going on **NOW!**

Please visit

www.atlgoc.org/registrations

to register your child(ren) so our
teachers can prepare their materials
and have everything ready for August.

Registration Deadline: July 31, 2021

To see the 2021-2022 Sunday School
Calendar please click [HERE](#).

Youth Activities

GREEK DANCE REGISTRATION

Greek Dance will resume for all age groups in August. If you are interested in participating, please click [HERE](#) to register ASAP so we can get an understanding of the number of participants and you can save money. If you have additional questions, please contact the Dance Ministry [HERE](#).

ACOLYTES & HANDMAIDENS REGISTRATION

Acolyte Registration is now open for all boys 10 years of age to 12th grade and Handmaiden Registration is open for all girls 4th grade to 12th grade. For more information please contact

George Coumanis at 770-722-6660.

Click [HERE](#) for Acolyte Registration.

Click [HERE](#) for Handmaiden Registration.

EPISTLE READERS

Attention all 6th to 12th Grade Sunday School Students who are interested in reading the Epistle, please contact Fr. Christos at 404-633-5870 or frchristos@atlgoc.org no later than Monday, August 16th to be included in this semester's readers.

COLLEGE OUTREACH

Don't lose touch with the Cathedral while you are away at college! The Annunciation Cathedral wants to stay in touch with all of our students - undergraduate or graduate, attending college far from home or staying in the metro area. Click [HERE](#) to complete the College Outreach registration form.

Sunday School

2020-2021

Graduation & Perfect Attendance Recognition
May 16, 2021



2021 Sunday School Graduates

<i>Pete Constantinides</i>	<i>University of Georgia</i>
<i>Arden Costopoulos</i>	<i>University of Georgia</i>
<i>Mario Dallis</i>	<i>Kennesaw State University</i>
<i>Elena Karas</i>	<i>Duke University</i>
<i>Diana Syribeys</i>	<i>University of Georgia</i>



Perfect Attendance

Peter Starks - 2nd year
Evie Starks - 3rd year
Eleni Starks - 3rd year

Demetrios Hadjisimos—2nd year
Anastasia Hadjisimos—3rd year
Stella Hadjisimos—6th year
Eleni Hadjisimos—7th year

Katy Constantinides—11th year
Niko Constantinides—12th year

2021 Summer Day Camp

Annunciation Cathedral Atlanta, Georgia

The 54th Year of Summer Day Camp Was a Success!!

Our Cathedral held Summer Day Camp the weeks of June 7th, June 14th & June 21st. We had 136 campers registered. There were 87 campers who attended Week 1, 102 campers who attended Week 2 & 75 campers who attended Week 3. Campers included our Parish families, ADS families, a few neighborhood friends and some family friends.

Even though we held a virtual Summer Camp in 2020, it was wonderful to have all of our campers back in person for 2021.

We did not have the option of going to a pool, but everyone had so much fun just being together and participating in all of our daily activities.

Each day began with Opening Prayer and ended with Closing Prayer. All groups had an Orthodox Life lesson, Sports, Arts & Crafts and Dance.

Our youngest campers, ages 3-6, splashed around in kiddie pools on the field. Campers ages 7-15 chilled out in our "Chill Zone" which included a Snocone machine, Popcorn machine, Corn Hole, Jenga, Ping Pong, Giant Connect4 and Arcade Basketball.

Every Thursday, all campers participated in Olympic Events throughout the day. Several water events were included to help everyone stay cool. The highlight for our older campers was slip and slide kickball.

Each week, there was one day campers ages 7-15 were able to go on an offsite field trip—bowling or roller skating. PreK & KinderCampers, ages 3-6, had fun onsite with a Petting Zoo, Train and Pony rides. They also had a blast with bubbles, chalk and the bouncy house. Adventure Campers, ages 13-15, went Cool River Tubing, spent the day at Six Flags & a went on a day trip White Water Rafting.

Lunch and snacks were provided every day, but Fridays were special days for snacks. The first and third Fridays, Westside Creamery Ice Cream/Sorbet truck provided a cool and refreshing snack. The second Friday, we were honored to have the Giannakopoulos Loukoumades Queens—Mrs. Theoni, Mrs. Panayiota & Mrs. Venetta— provide their yummy Loukoumades for everyone to enjoy.

We celebrated the end of this year's camp with a Community Night Dinner & Program with entertainment provided by our campers. Over 275 parents, counselors and campers enjoyed a fun evening.

Until Next Year...Και Του Χρονου!

 **Week 1 - June 7th-11th** 



 **Week 2 - June 14th-18th** 



 **Week 3 - June 21st-25th** 



Philoptochos News

Congratulations to the newly-elected Officers and Board members of the Annunciation Cathedral Philoptochos! We wish them continued success in their philanthropic endeavors as they work with the entire Philoptochos membership to support families and individuals in need, as well as the work of local non-profit organizations.

Dina Cook –President
Presvytera Evi Kaplanis- First Vice-President
Margaret Stewart – Second Vice-President
Vickie Costopoulos – Treasurer
Effie Moraitakis- Asst. Treasurer
Suzy Lamas – Recording Secretary
Francine Tague – Corresponding Secretary
Valine Georgeson – Board Advisor

Board Members:

Janet Algers, Vivian Burns, Christina Evagoras, Vicki Kipreos, Vickie Klemis,
Kappy Lawandales, Alexis Reeves, Ginnie Roglin, Joanna Snider

VIRTUAL COOKING CLASSES WITH NOTED GREEK CHEF MARIA LOI

How lucky were the attendees of our Philoptochos fundraiser “Greek Cooking with a Healthy Twist”? These were a series of three ZOOM virtual cooking classes led by the amazing Greek Chef Maria Loi. Chef Loi is the owner and Executive Chef of Efstiatorio Loi in New York City. These were hour-long, focused classes in April, May and June.

Each class had a different set of Greek recipes which Chef Loi prepared for the attendees to see. Her instructions were filled with great cooking tips, delightful side stories, words of wisdom that conveyed the joy of cooking!

The participating “Zoom Chefs” spent a wonderful time with Chef Loi. Hopefully she can be with us for another session of lessons further down the road.

She has a cooking show available on “You Tube”. “Life with Loi” is filmed largely in Greece and in the Efstiatorio Loi kitchen. Go to “You Tube” to watch the episodes and discover why she was such a hit with us! A very fun and successful fundraiser!

PHILOPTOCHOS GENEROSITY CONTINUES

To conclude the 2019-2021 Philoptochos term, several special donations and gifts were given by our chapter.

- A donation of \$1,000 was given to the Nicholas House an Atlanta agency that Philoptochos has long supported. Nicholas House is a shelter for homeless families and has been an important resource in stabilizing homeless families impacted by Covid-19.
- A donation of \$1,000 was also given to the Georgia Center for Child Advocacy. GCAA champions the needs of sexually and severely abused children through prevention, intervention and therapy. GCAA also works with victims of sexual trafficking. Our donation was given to help hire an additional counselor to work with these individuals who have been trafficked.
- Following a tradition of many years, Atlanta Philoptochos awarded three \$2,000 scholarships to

three Cathedral students, two of whom were 2021 High School graduates and the third a current college student. The three scholarships are named (1) Cathedral Philoptochos Scholarship, (2) Anna Mae Livaditis Scholarship and (3) Olga Biehler Memorial Scholarship.

- The three outstanding recipients of these scholarships were: Pete Constantinides, Diana Syribey and Isabella Pappas. Congratulations!

While our chapter made a generous donation five years ago, our members voted to donate an additional \$2500 to support the construction of the Saint Nicholas Greek Orthodox Church and National Shrine in New York City. This beautiful church is being constructed at the World Trade Center as a national shrine and a place of pilgrimage. The original church was destroyed in the attacks of September 11. For additional information, stnicholaswtc.org.

Tremendous thanks to our wonderful parish family who always supports the great work of Philoptochos. Have a wonderful summer!



Congratulations to the three 2021 Philoptochos Scholarship winners!



Pictured with our priests are Gabriella Pappas (absent but represented by her Father Chris Pappas & sister Isabella), Pete Constantinides, Diana Syribey, Scholarship donor Ned Biehler, & former Philoptochos President Valine Georgeson.

SAINT PHOTINI OUTREACH MINISTRY

The Saint Photini Outreach Ministry (SPOM) is our Annunciation Cathedral's vessel which supports efforts that involve reaching out to those in need or who are suffering in other ways.

Even through the challenges brought on this past year by Covid, SPOM was very active through several Drive-Up and Drop-Off Food/Clothing Drives, one in-person event and with the great addition of the Visitation Committee for Shut-Ins/Homebound members from our community.

Thankful Giving Mobile Pantry Drive to Support the Clarkston Community Center (Oct. 31 - Nov. 8, 2020)

COLLECTED 3000 pounds of food

PROVIDED Food for over 200 families in need in the Clarkston area

PROVIDED free breakfast, lunch and afternoon snacks for Clarkston's Community Center's Quiet Zones. These are safe places for DeKalb County students needing a quiet space to participate in virtual classes during the day, and also provides six hours of supervision for these children.

Sock It to Me Souper Sunday of Caring for IOCC & Atlanta Mission (Jan. 31 – Feb. 14, 2021)

Blessed with generous donations on a dedicated web-link created by IOCC for our Cathedral, **\$6,000** was collected **for IOCC Souper Bowl of Caring**.

We also **collected 631 pairs of Socks and 600 cans of Soup and Pasta meals**, which was **delivered via a caravan** of five vehicles of SPOM members **to the Atlanta Mission on Monday, February 22**.

Saturday of Service / Bags of Love (Apr. 3, 4, & 11, 2021)

Our Saturday of Service on April 3 was blessed to have **22 participants** volunteer to assemble **200 Bags of Love for the Homeless** in Carlos Hall.

Bags of Love were **handed out to parishioners** on the following two Sundays (April 4 and April 11) as they drove up to the Blue Awning at the side entrance of the Cathedral.

Thirty Bags of Love were delivered by members of our SPOM **to St. John the Wonderworker** and were **handed out to the Homeless** who came for a breakfast meal being prepared by volunteers at St. John's.

Support IOCC's Ongoing Programs in the Holy Land (June 2021)

Through a dedicated web-link created by IOCC for our Cathedral, our Parish collected **total of \$1,250** to help support IOCC's Ongoing Programs in the Holy Land.

Visitation Committee / Shut-Ins/Homebound (Ongoing)

Our Visitation Committee was created last February, 2020 as the Cathedral's vessel to contact and visit our Parish Homebound/Shut-Ins. (*Parishioners should call the Cathedral office at 404-633-5870 to add a loved one to this list.*)

During Covid, in-person visits were not allowed, but the Visitation Committee was very active and successful following up with phone calls, hand-painted cards, Birthday, Christmas, Pascha and Valentine cards (which included Chick-fil-a gift cards) made by our Annunciation Day School students.

Recently with the Covid restrictions being lifted, we were able to make visits (as allowed) to several our Shut-Ins and also deliver Koulouria made by our Cathedral's Young Adult Young Professionals group.

“Just as Christ met St. Photini where she was in her life, our Annunciation Cathedral Saint Photini Outreach Ministry strives to follow the example of our patron saint to reach out and meet people where they are.”

Golden Group News

The Golden Group Committee is excited about the year's upcoming events. We've missed seeing everyone and look forward to reconnecting with old friends and greeting new faces. If you are age 60 and over and looking for fun and fellowship, please mark the following Thursdays and Clean Monday on your calendars:

September 16, 2021

October 21, 2021

November 18, 2021

December 16, 2021

January 20, 2022

February 17, 2022

*March 7, 2022

(Clean Monday Church Service/Lenten Pot Luck)

March 17, 2022

May 19, 2022 Picnic at 6:00 pm

Please join us at 10:30 am on these Thursdays for an entertaining program, a delicious lunch, and friendly conversation, location TBD.

More information will follow about our guest speakers and engaging activities. We are also planning a few day trips, so please look for a complete schedule in the mail in addition to announcements in the Weekly Bulletin and in the Annunciator.

HAPPINESS is

meeting up with old friends after a long time apart!

AHEPA Scholarships

AHEPA Mother Lodge Chapter No. 1 Educational Foundation Awards \$73,400 In Scholarships

The AHEPA Mother Lodge Chapter No. 1 Educational Foundation awarded \$73,400 to forty-three students from the greater Atlanta area. Due to the current covid-19 pandemic, the annual awards ceremony was canceled. The Board of Directors notified the recipients. The AHEPA MOTHER LODGE CHAPTER No. 1 EDUCATIONAL FUND was established in 1986 and serves the cultural and educational programs of AHEPA Chapter No. 1, DOP Chapter No. 53 and AHEPA Chapter No. 519. Over \$1,146,800 to 889 recipients for scholastic achievement and financial need since 1986.

This year, scholarships were presented in memory of George D. Betros, Constantine Gus Dascalos, George Demetriades, Athanasios Michael Platanis, Sylvia Costopoulos and Dena Y. McCollum

Name	School	Endowment	Field of Study
Laila Azimzadeh	Georgia State University	AHEPA Centennial Tribute	Marketing
Evan Bilson	Mercer University	AHEPA Mother Lodge # 1 Scholarship in Memory of Athanasios Michael Platanis	Mechanical Engineering
Hal Bradford III	Arizona State	Daughters of Penelope Chapter #53 Scholarship in Memory of Dena Y McCollum	Business
Matthew Buchan	GA Tech	AHEPA Prometheus Chapter #519	Computer Science
Athena Cira	Kennesaw State University	Bess V. Marianes	Education
Peter Constantinides	University of Georgia	Johnny N Economy	Engineering
Samantha Flores	University of North Carolina at Chapel Hill	Charlie Vlass	History
Theodore Gassert	Guilford College	Charles A Alexander Scholarship In Recognition of Scholar Atheletes	Education
Michael Gavalas	University of Balamand	Rev. Fr. Homer & Prebytera Christine Goumenis and Rev. Fr. Panos & Presbytera Eurydice Constantinides	Professional Writing
Devon Godde	Washington & Jefferson University	James D. Fotos	International Business/Computer Science
John Gormanos	University of South Carolina	Eugene & Martha Megerle	Marketing Business
Kyriaki Gormanos	University of South Carolina	Pete & Fotini Patterson	Hospitality Management
Amelia Green	Cornell University	Emmanuel Pappas	Hospitality
Hannah Imolode	undecided	Mazacoufa Family	Nursing
Elena Karas	Duke University	AHEPA Prometheus Chapter #519	Neuroscience & Global Health
Helena Karas	University of Georgia	Professor George J. Simitzes	Double Major: English & English Education
Nicole Katapodis	University of Georgia	AHEPA One Charities, Inc.	Law

Evangelos Katsoudas	GA Tech	George & Krystalia Metropoulos	Industrial Design
Kristopher Knisely	Birmingham-Southern College	Pete & Kiki Economy	Philosophy/Pre-Law
Kristopher Kollias	University of Virginia	Kipreos Family	Architecture
Sasha Laidler	undecided	Sam & Katherine Kantsios	Engineering
Morgan Lilly	University of Georgia	John & Angeliki Durbetaki	Political Science and International Affairs
Stephanie Lilly	Kennesaw State University	Christopher K Nastopoulos	Master of Social Work
Cecilia Lukens	University of South Carolina	Janice Tsurutis	Biology
Andrianna Mancil	Georgia Institute of Technology	AHEPA Mother Lodge #1 Scholarship in Memory of George Demetriades	Biology (Pre-Med)
Caliope McBride	Mercer University	John & Angeliki Dubetaki	Doctor of Physical Therapy
Jordan McCrary	Florida A & M University	Althea Outz	Psychology/Political Science
Andrew Melissas	Cornell University	Louis D. & Deppie M. Zakas	Apparel Design
Penelope Melissas	University of Georgia	Vassilis Economopoulos	Communication Sciences & Disorders
George Missailidis	Georgia Institute of Technology	AHEPA Mother Lodge #1 Scholarship in Memory of George D. Betros	Industrial Design with a minor in Business
Marika Missailidis	Georgia Institute of Technology	Eugene & Martha Megerle	Business/Finance
Christina Nastopoulos	University of South Carolina	Pete J. Caras	Elementary Education
Jared Neil	University of Georgia	Evelyn D. Alex	Animal Science/Biological Science
Glory Olowojoba	Duke University	John C. Stamatiades	Global Science/Sociology
Olympia Papageorgiou	Mercer University	George T. Gerakitas	Clinical Psychology - PsyD
Gabriella Pappas	Kennesaw State University	William C. Marianes	Education
Joanna Paulson	University of Georgia	AHEPA One Charities, Inc., Peter F. Zervakos and The AHEPA Founders	Sport Management
Matthew Paulson	University of Georgia	Nassos Family Scholarship in Memory of Andrea E Nassos	Finance
Stephanie Paulson	University of Georgia	Pandeli Durbetaki, PhD	Double Major: Chemistry & Biology
Anna Shoji	University of Georgia	James L & Zographia (Phia) Peppas Kanellos	Master of Landscape Architecture
Jerod Spetseris	Georgia Institute of Technology	Kraft Foods Scholarship in Memory of Constantine "Gus" Dascalos	Computer Science
Katherine Spetseris	University of South Carolina	George T. Sarris	Pharmacy
Charles Stewart	Gordon State College	The Emmanuel Pappas & Althea Ouzts	Mathematics
Sukrutha Suthari	Georgia Institute of Technology	Michael G. Vasilos	Business Administration
Braden Thorne	Georgia Institute of Technology	Pete G. & Mary D. George	Industrial and Systems Engineering
Alexis Vallianatos	Georgia College and State University	Daughters of Penelope Chapter #53 Scholarship in Memory of Sylvia Costopoulos	Nursing
Anthea Walker	Georgia College and State University	John & Angeliki Durbetaki	Mass Communication/Marketing
Zoe Wiesner	Georgia Institute of Technology	George Mackas	Literature, Media & Communication
Casey Wilson	Georgia State University	AHEPA Centennial Tribute	Business/Accounting

Annunciation Day School



Annunciation Day School (ADS) is gearing up for the new school year with **160 students** slated for this fall. We are thrilled to be welcoming **fourteen new students** from our Cathedral Parish family this year increasing Greek Orthodox enrollment to 30%, with 42% Orthodox overall. Other denominations of Orthodox students enrolled include Russian, Armenian, Syrian, Egyptian, and Ethiopian. ADS has matured as a school and not only pays its early expenses, but also remits an **annual usage fee to the Cathedral in the amount of \$137,500.**



ADS continues keeping students and staff safe amidst the COVID-19 pandemic through strict adherence to CDC guidelines. A key component preventing all transmission of COVID-19 on campus last year was the use of Ascend, an online health screener that approves or denies attendance of faculty, staff and students each day. ADS will continue to use Ascend along with masks, distancing and increased sanitizing.



Our school is excited to be hosting their annual Gala, **Friday, October 15th**, which will take place in the Kartos Ballroom. This year's theme, **Field of Dreams**, is a complete renovation of the current athletic field, It encompasses installation of artificial turf, concession stand, outdoor bathrooms, bleachers, and scoreboard. The school is honored to have Sharon Lawson from Good Day Atlanta/Fox 5 News as this year's Master of Ceremonies. New to the Gala this year will be the St. Kosmas of Aetolia award, Patron Saint of ADS, & the ADS Volunteer award. This year's honorees are in loving memory of Andrew & Eula Carlos (St. Kosmas Award) and Voula Giannakopoulos & Vassio Giannakopoulos (ADS Volunteer Award).



The Gala's initiative of field renovations will not only benefit the school, but the Cathedral family as well. To view a 3D rendering of the new proposed athletic field and for Gala tickets and sponsorships, visit www.adsatlanta.org. Various field naming opportunities for individuals and/or companies are also available. To inquire, please contact Sophia Tsiotsias at (404) 565-2850 or marketing@adsatlanta.org.



If interested in learning more about our beloved school and applying for fall, please email marketing@adsatlanta.org. Parishioners in good standing receive 5% off tuition. ADS looks forward to another exciting and successful school year with their ADS Spartan Family!



2021 GALA FIELD of DREAMS



*Proceeds to Benefit Athletic Field Renovations
for Use by the Cathedral & School*

ST. KOSMAS OF AETOLIA HONOREES:
IN MEMORY OF ANDREW & EULA CARLOS

ADS VOLUNTEER HONOREES:
VOULA GIANNAKOPOULOS & VASSIO GIANNAKOPOULOS

OCTOBER 15TH

*CHAMPAGNE RECEPTION: 7PM • DINNER: 8PM
KARTOS BALLROOM | R.S.V.P. BY OCTOBER 4, 2021*

FOR TICKETS AND SPONSORSHIPS:
WWW.ADSATLANTA.ORG

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.

Parea





ONE IN FIVE

U.S. adults experience
mental illness each year



ASSEMBLY OF CANONICAL
ORTHODOX BISHOPS
OF THE UNITED STATES OF AMERICA

Share Your Experience

The Mental Health Task Force of the Assembly of Bishops has created a Mental Health Needs Assessment survey and is asking ALL Orthodox Christians over age 18 to take the survey online. The Survey is completely anonymous and takes only 15 minutes to complete. Information from the survey will be used to create Orthodox mental health resources for the Orthodox faithful. The more people that take the survey, the more accurate our results will be to fully reflect the mental health experiences of our Orthodox communities and guide resource development. Please take the survey and encourage others in your community to take it as well.



Orthodox Mental Health Needs Assessment

To learn more about the Orthodox
Mental Health Needs Assessment survey
and to download the FAQs visit
www.assemblyofbishops.org/mental-health

Scan
Here >>



HAPPY 100TH BIRTHDAY!!!



Pictured above is Effie Kosmetatos celebrating her 100th birthday with family & friends. We wish Effie many more years! Na ta Hiliases!

Can't wait to see you soon!!!



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!

EDITOR: Rev. Fr. Paul A. Kaplanis, Dean (frpaulk@atlgoc.org)

MANAGING EDITOR: Rev. Fr. Christos P. Mars, Presbyter (frchristos@atlgoc.org)

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.