

The Annunciator

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A VERY IMPORTANT SCRIPTURAL EVENT AND MIRACLE ON THE EVE OF PALM SUNDAY

By Rev. Father Paul A. Kaplanis

Why is the Saturday before Palm Sunday, given such prominence? Which Gospel writer and evangelist offers, in tremendous detail, the only account of this extraordinary occurrence? Why did two sisters have the remarkable courage to plead their case to the Lord to raise their brother from the dead?

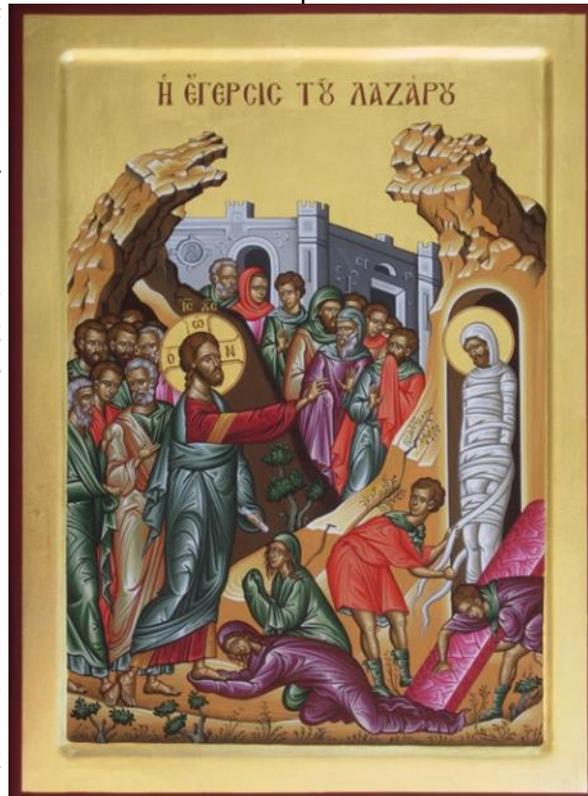
A well-known name in the life of our Church and in the pages of one New Testament Gospel is Lazarus. If you grew up in the Christian Faith, undoubtedly you have some story to tell from your youth about a custom or practice related to Lazarus. In my experience, I have witnessed or participated in Holy Week plays that have begun with one child completely wrapped from head to toe in toilet paper, playing the part of Lazarus coming out of the tomb. The children used to line up, jockeying for position to be chosen for this part. My question is why so much fuss for a man who died? He certainly was not the first or last one to experience death however, he was the first person to rise from the dead after four days. The Lord Jesus Christ was there in per-

son, surrounded by witnesses. He conversed with Martha and Mary, He wept, He prayed, He smelled the stench of death and with a few simple words brought his friend Lazarus who died, back to life.

The Gospel writer, St. John the Apostle and Evangelist, dedicates a full chapter to the event, chapter eleven. In Greek, Jesus's command for Lazarus to be raised from the dead and come out of the tomb are the words, «**Λάζαρε Δεύρο έξω,**» in English, usually translated, **“Lazarus, come out”** (Jn. 11:43). The next verse continues with, **“And he who had died came out bound hand and foot with grave clothes, and his face was wrapped with a cloth”** (Jn. 11:44).

My first Saturday of Lazarus as a young priest was in St. Louis, Missouri in 1985. Fr. George Nicozisin, my beloved mentor gave me the honor of reading the Gospel that morning. Reading the long chapter, it came to the powerful command of Christ to raise Lazarus from the dead. Preceding the miraculous phrase our

Gospel writer says, referring to our Lord, **“He cried out**



with a loud voice, **Lazarus, come out!**” Therefore, I followed St. John’s narrative, and with my loudest voice possible, bellowed out, **LAZARUS, COME OUT!** It appeared as though parishioners started looking around to see if he was going to come out in the church at that moment. Each year subsequent to the first one, a beloved parishioner, now of blessed memory, would jokingly remind me about my extremely loud proclamation of our Lord’s command. It is important to note that St. John accentuated the loud cry of Jesus for a very specific reason, as it states in the Orthodox Study Bible, page 1448, **“Christ calls Lazarus forth, not in the name of the Father, but by His own authority. This shows the people that while Christ came from the Father, He fully possesses divine authority in Himself.”**

Let us review some of the other salient points in the account of this extraordinary miracle.

St. John dedicates the entire eleventh chapter of his Gospel solely to the story of the death and resurrection of a close friend of Christ, Lazarus who lived in the village of Bethany near Jerusalem. The sisters of Lazarus Martha and Mary told Christ that their brother was seriously ill, but Christ waited two full days before returning to Bethany. Why would He do this? Since He is perfect God and perfect Man, why did He not just go and heal Lazarus of his illness immediately? Christ knew that Lazarus was dying. He could have even healed him remotely without going in person. St. John repeats similar thoughts revealed through the bystanders, **“Could not this Man, who opened the eyes of the blind, also have kept this man from dying?”** (Jn. 11: 37)? Well, the answer is yes! However, the reason for Jesus allowing his friend to die and waiting four full days to raise him, confirmed that he was really and absolutely dead. His lifeless body was in the process of fully experiencing decay and corruption.

St. John Chrysostom tells us, Christ waited **“so that no one might say that [Christ] raised him when he was not yet dead.”** Christ waited for the body of Lazarus to stink, so that everyone would be very sure that Lazarus was indeed dead. Christ Himself even clearly revealed this to his disciples, **“Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. Nevertheless, let us go to him”** (Jn. 11:23-25). At this point, under these specific circumstances and with many witnesses, not belonging to Christ’s inner circle of disciples, the people present witnessed a miracle. This miracle left no doubt, that Jesus, is as Martha’s profession of faith proclaims, **“Yes, Lord, I believe that you are the Christ, the Son of God, who**

is to come into the world” (Jn. 11:27). The Divinity and the Might of the Lord could be clearly seen by all.

The Saturday of Lazarus brings all of us to the tomb of the dead Lazarus, the cave in which he was buried for four days before he was raised by Christ. In case we are having any doubts about the Lord’s three-day resurrection, here is Lazarus being raised to prefigure the most important event in the history of humanity. Moreover, if we are not sure that our Lord and Savior Jesus Christ is fully God and Man, we witness His humanity as he is moved to tears three times culminating in the shortest verse in scripture, **“Jesus wept”** (Jn. 11:35). On the human level, just like us, he mourns the loss of his beloved friend. In His Divinity He is completely unwavering, demonstrating God’s power, God’s plan of Salvation, God’s love and compassion. With the raising of Lazarus, God’s saving design for us, His beloved creation is now on the brink of restoring us, **“to our original/ancient beauty”**, as the funeral hymn states, so that we may realize eternal life.

When we began Great Lent this year, during the first week, our first presenter after the Wednesday evening Presanctified Liturgy, was our very own Spiritual Father and Hierarch, Metropolitan Alexios. He spoke about his recent trip to the Holy Lands. He had excellent pictures including the area in and around the tomb of Lazarus.

As His Eminence shared the details of his journey, we felt the events in the life of Christ come alive. The pictures revealed that Lazarus’ tomb was very deep with twenty-four rough worn and rather dangerous steps below the modern street level. These steps lead to a square chamber that is a place of prayer, from which more steps lead to a lower chamber believed to be the tomb of Lazarus. Of course, it may not be precise tomb, but the tradition in favor of this particular location dates from the fourth (4th) century. There is always some doubt and skepticism when visiting or discussing these holy sites, but ultimately events of this magnitude had to be carefully documented. It seems logical to believe that each generation passed along the account and location of this extraordinary miracle. Therefore, when St. Helen came to the holy lands in the fourth century to build shrines/churches on the various holy sites, the people led her to the exact locations.

One source suggests: **“The identification of this cave as the tomb of Lazarus is merely possible. . . The site of the ancient village may not precisely coincide with the present one, but there is eve-**

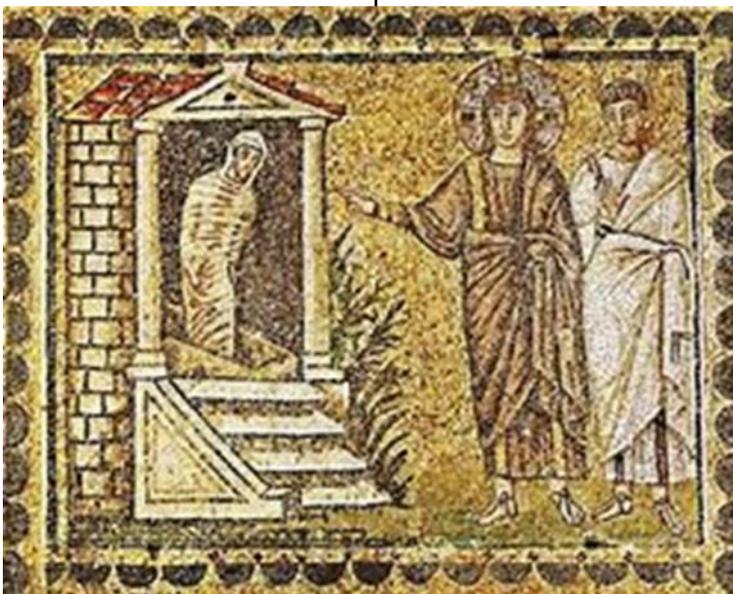
ry reason to believe that it was in this general location.” What is important is not so much whether this was the actual tomb, although we believe it to be so, but what Christ said there, to the apostles, to Martha and Mary, to all the friends of Lazarus and to us. The words of Christ were simply, **“Lazarus, come out.”** And when Lazarus emerged from the tomb, Christ said, **“Unbind him and let him go.”**

How can we be blessed in our lives by the raising of Lazarus today? In a book of meditations, The Prologue from Ochrid, the Serbian bishop, St. Nikolai Velimirović, who died in 1956 and was glorified by the Serbian Orthodox Church on May 19, 2003, wrote: **“When the Lord cried: ‘Lazarus!’, the man awoke and lived. The Lord knows the name of each of us. . . . [Christ can]**

wake [each of] us from the sleep of sin.” In other words, Christ the Lord is calling each of us by name, to come out of our own spiritual tombs and be unbound—to revive those aspects of our Christian lives that are dead and to be unbound from our natural tendency to be more dead than alive to the life that Christ would have us lead. Christ made an important promise to Martha and to us with the words:

“I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?”

As Christians, we must pose this question to ourselves every day. Do I believe in the resurrection of Christ? Does this belief guide my life? Is Jesus Christ the center of my life? When St. Thomas saw the Resurrected Christ for the first time, he said, **“My Lord and My God”** (Jn. 20:28) and Jesus replies, **“Thomas because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.”** Jesus is speaking directly to all of us. We did not witness the miraculous raising of Lazarus or Christ. We were not there to see and touch the Lord’s wounds from His death on the Cross. We may have our own honest doubts. We may struggle to embrace and believe. When we do, we have the words that our Lord



spoke to the Holy Apostle, Paul in 2nd Corinthians chapter 12, verse 6: **“My grace is sufficient for you, for my strength is made perfect in weakness.”** In other words, the grace of Christ empowers each of us to face the challenges of life while being comforted by Christ, in the midst of our weaknesses.

In The Lenten Triodion, Metropolitan Kallistos has explained the theological meaning of the raising of Lazarus: **“The resurrection of Lazarus is a prophecy in the form of an action. It foreshadows Christ’s own Resurrection eight days later, and at the same time, it anticipates the resurrection of all the righteous on the Last Day. . . Christ raises Lazarus from the dead... disclosing the fullness of His divine power.”**

What is especially important is that Christ is calling each of us by name and is raising each of us NOW from whatever is dead in our lives. Make no mistake: the words that Christ addressed to Lazarus who came out of the tomb still bound up in bandages and burial wrappings, Christ addresses also to us: **“Unbind him, and let him go.”** Christ does not take away our free will. We still decide how we will live once we have been unbound; however, what Christ can do for each of us is to heal the spiritual, emotional and physical injuries that we have received thus far in our lives. Christ offers us the chance to live with Him forever. The third century Biblical scholar from Palestine, Hippolytus, suggested that Christ used the death of Lazarus to deepen the faith of the apostles; and so it can be for us, Christ can use the healing of our wounds and injuries to deepen our faith in Him.

The name “Lazarus” comes from the Hebrew word Eleazar, meaning, “God is my help”. Now is the time for us to humble ourselves and accept God’s help. Christ called Lazarus by his name and unbound him, so Christ calls each of us today to be at peace with Him, to accept His forgiveness for our past sins and be transformed as we approach the celebration of the Feast of Feasts, our Lord’s Resurrection.

Καλή Ανάσταση!

A Blessed Resurrection to everyone!

GREAT AND HOLY FRIDAY EXPLAINED

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 antiphon, 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 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

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

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)..." (Σήμερον κρεμάται ἐπὶ 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 (Ἐνάτη) corresponding to our midafternoon or 3 p.m.

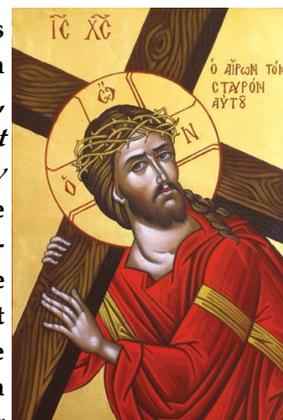
Each Hour also has a particular theme, and sometimes even a subtheme, based upon some aspects of the Christ-event and salvation history. The general themes of the Hours are:

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 παντί καιρῶ...), 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 (Ἀπολυτίκια) 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 (Apokathelosis) (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 (Αποκαθήλωσις), a name derived from the liturgical reenactment of 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 cov-

The service of the Apokathelosis (Αποκαθήλωσις) 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.

ered 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 Deposition, 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 Θρῆνος.)

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 collection grew gradually to its present form. Also, there are variations in the collections.

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 tradi-

tion of the Orthodox Church. Divided into three sections, it comprises the entire Seventeenth Kathisma 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

Examples of other collection for Lamentations include the Dormition of the Theotokos (August 15th), various saints (St. Nektarios, St. Nicholas Planas, etc.) and St. John the Baptism (August 29th).

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

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 (στάσις) corresponds to the Amomos, which, as we have already 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.



Prayer of the First Hour

Christ, the True Light, Who enlightens and sanctifies every person coming into the world, let the Light of Your countenance shine upon us that we may see Your unapproachable Light; and guide our steps in the way of Your commandments, through the intercessions of Your all-holy Mother and of all the Saints.

“We’ve got to make that move towards redemption”

Lessons on Stewardship from the movie “The Blues Brothers”

By Elias Lampropoulos

“Is this a new article for Stewardship? Again?” One might ask. “Yes we got it; we have to fill out a pledge card and pay, why the fuss?” Another might wonder. “Doesn’t the Church have enough money? My family and I have already completed our pledge. Plus, last September we volunteered for an entire hour at the festival. What more are we asked to do now?” A third person might say with curiosity.

Do these questions sound reasonable to you? If yes, then I would humbly recommend watching the movie “The Blues Brothers”. If you have watched this movie in the past, I would recommend without hesitation, to go back and watch it again. This movie was made in 1980 and I believe it constitutes a sui generis masterpiece, with a respectable number of actors and musicians parading and performing throughout the film. Moreover, having watched “The Blues Brothers” recently, I discovered some valuable lessons from this movie, regarding being a good Steward of the Church. Lessons which I intend to point out in this article, hoping that all, including myself, not being the best steward of my parish, will learn something out of it.

The movie begins with the reunion of two brothers Jake and Elwood, on the day Jake gets out of jail. As he walks out of the jail, he is unpleasantly surprised: Elwood has come to pick him up driving an old police vehicle. During their drive, Elwood explains to Jake that he had to exchange his old car for a microphone. He then proceeds to speed and jump over a bridge, in order to convince his brother about the capacity of the junky police car he got. In other words the opening scene presents the two protagonists as men who are very passionate and impulsive, with no need of many words (dialogue is reduced into short lines, long enough just to get the flow of the scene), only action. I would be tempted at this point to say that such impulsiveness has Biblical parallels like the Prophet-King David, or St. Peter the Apostle. Nonetheless, the displayed conduct of the Blues Brothers was nowhere close to being viewed as “prophetic”, or “apostolic”.

After Jake’s release, Elwood insists that the first visit they ought to pay is to a nun, head of a half-abandoned Catholic orphanage. They refer to her as “the penguin”. The atmosphere at that meeting, although caring from both sides, was not warm at all. The “penguin” told them the bad news that \$5,000 is due to the county for taxes, otherwise the orphanage

would be subject to foreclosure. The news got even worse, when she said that the Church had no intention to maintain that institution. This was the moment, when the Blues Brothers decided to make the raising of the amount due their personal crusade. The money had to be found in a legitimate way. Thus, the journey to redemption begins for the two brothers. The scene at the orphanage, showing their meeting with the nun and an old janitor, constitutes, in my humble opinion, the most eloquent display of what a “steward of the Church” should be. The Blues Brothers did not get their motivation by some cozy words, decorated with Bible verses, or by a well-organized church campaign. They did not even bother to examine whether it would be worthy to pick up this cause, which even the administration of the Church had dropped. The only thing that mattered was that this place was like home for them

and that the nun and the janitor were their family, although they did not exchange many sweet words with them. If we attempt to apply this notion into today’s parish reality, then we should refrain trying to find out “what the Church needs to do” and start asking ourselves the question “am I doing enough for my church?” Jake and Elwood Blues found out that they should do something to avert the threatening foreclosure. It was not the Catholic Church, or the nun to be held responsible, but themselves, if they would not do their best to keep the orphanage.

“We’ve got to make that move towards redemption” they agreed. So, in order to find the money, they had to abstain from any criminal activity and to use

their best qualities. The answer to their quest was given during a Church Service. I hate to be the one who breaks the movie scenes into moral lessons, however, I cannot hold myself back from crying out the best example, displayed here. The Blues Brothers knew what they ought to do, but they did not know how. Therefore, they went to Church to find answers. This is a great lesson for us to improve our practices. Our heart is undoubtedly in the right place, yet we believe that we know how to do things best. Thus, we end up believing the Divine Liturgy, as well as the rest of the Church Services, are irrelevant to our cause. On the same token, some people in the parish often argue that the liturgical part of the Church is irrelevant to other ministries... Pages over pages can be written to confront this erroneous notion. However, I believe it is sufficient to quote a line from the movie, which Curtis, the Orphanage jan-



itor, used to advise the two brothers: “you boys could use a little churchin’ up”.

The rest of the movie continues to show how the two brothers put all their effort to reassembling their old band and perform a concert to raise the money for the orphanage. As they work in this direction, they were chased by the police, by an old betrayed lover, by the “Illinois Nazis”, by a country band, yet no one could harm them. Their firm belief was: “We are on a mission from God!”

After many challenges, the concert is held with great success. Likewise, their drive to the county headquarters in order to pay the amount due was successful, even though many

police cars chased after them. The movie concludes with Jake and Elwood being sentenced to jail. Nothing in the movie indicates that they pleaded for an acquittal, since they served a good cause, nor that they were acknowledged by anyone for what they did. This adds to the greatness of the movie; for the Blues Brothers the need of their Church became the purpose of their life. They dedicated in full their money, time and talents to serve this purpose. Finally and mainly, they did not seek any acknowledgement. They just did all they did, for their Church, because their heart told them so. Isn't that a great lesson for all of us?

All Parishioners are invited to the....

Annunciation Cathedral
Strategic Plan Reveal

Sunday, May 19, 2019
Immediately following Divine Liturgy
Kartos Ballroom



Strategic Areas

- Campus Improvements
- Communication & Technology
- Leadership, Management & Operations
- Philanthropy, Outreach & Evangelism
- Church Life Experience, Worship & Hospitality
- Education
- Life Stage Ministries
- Stewardship



PARISH REGISTRY

As of March 29, 2019

BAPTISM

Parents: Tyler & Brooke McGee

Baby: Anna (Annabelle)

Godparents: Alexandre & Mary Eaccarino

CHRISMATIONS

Name: Tyler McGee (Timothy)

Godparents: Alexandre & Mary Eaccarino

Name: Brooke McGee (Vasiliki)

Godparents: Alexandre & Mary Eaccarino

WEDDINGS

Ryan Brandt & Madison Pumphrey

Robert Drumheller & Maria Tingas

ASLEEP IN OUR LORD

Viola Tyrones

Harriet (Hariklia) Vasilakis

Demetrios A. Costarides

Bill (Vasilios) Slayton

Lee (Pandeli) Durbetaki

Dimitrios G. Polizos (*brother of Dr. Victor Polizos*)

WAYS TO STAY IN TOUCH WITH US



“Like” us on Facebook

www.facebook.com/atlgoc



“Follow” us on Twitter

www.twitter.com/atlgoc

Visit our website www.atlgoc.org

GOOFS BREAKFAST

Every other Thursday at 9:00 a.m. in the Kafenion. Open to everyone!!
Come join us for a full breakfast and great fellowship! Full breakfast includes fruit, waffles and much more!
Donation \$5 per person.
Hope to see you there!
Resumes after Pascha

EAGLE SCOUT OPORTUNITIES

If you're an Eagle Scout candidate, please contact Annunciation Day School's Head of School, Janet Brown at (404) 565-2850.



We will have several projects that can help you fulfill your Eagle Scout merit badges.

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

PLACE AN AD IN THE ANNUNCIATOR!

For Availability and Pricing,
Please contact the
Cathedral office today
at 404-633-5870

HOPE & JOY

UPCOMING GATHERINGS

April 14th - St. Mark the Evangelist (The Lion of the Church)

May 19th - St. John the Evangelist (Flying like an Eagle)

Immediately Following the Divine Liturgy in the Gym

GOYA

UPCOMING GATHERINGS

April 13th-14th - Meeting and Lock-in in the Gym at 8:00 pm

April 27th - Church Clean-up/Preparation for Easter

May 5th - Meeting with Elections and Dodgeball/Games

YAYP

Orthodoxy on Tap

Join us for the series:

Living Our Faith -- Theology for Everyone

We meet once a month from 7:00 pm until 9:00 pm. Our next gathering will be on April 11th at Aladdin's Mediterranean Grill. See you there!

Greek School

The Greek School would like to thank the following organizations for their continued support of our program:

Greek School PTA
Lykion ton Ellinidon Atlanta
Daughters of Penelope
Hellenic Women's Cultural Association
Ladies Philoptochos Society
Laconian Society of Atlanta

Thank you to our individual donors:
Mrs. Georgia Coclin and Mrs. Irene Constantinides

With your support the Greek School continues a rich tradition of over 100 years of service to the Atlanta community. Thank you for your generosity!

For more information please contact Michelle Olympiadis via email at (michelle.constantinides@gmail.com)

GOYA Queen City Classic Tournament Charlotte, N.C.



Congratulations
to our 1st Place
Girls Team!!



Sunday School News

We have had a busy second semester so far!
March, April and May will have even more upcoming events.

In January, parents visited classes during our Open House. They learned about what was coming up in their children's classes. They also had an opportunity to participate in the lessons and get an idea of what the class is learning.

February 10th was our Annual **Godparents Sunday**. All godparents are encouraged to attend the Divine Liturgy with their godchildren on this day. They even visit the Sunday School classrooms.

NEW this year, we had our first **Teacher Appreciation Sunday**. We appreciate our teachers all through the year. We love them for their dedication and willingness to teach our children about our faith. Teachers should be celebrated every day!

Class Presentations

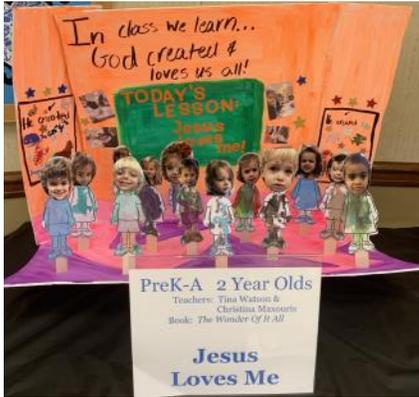
Class Presentations began in February. Every Sunday School class did a presentation in Church where students were able to express themselves and talk or sing about what they do in their Sunday School classrooms.

Our youngest students in PreKA-1st Grades kicked off our presentations with songs, doing their stavro, reciting the Lord's Prayer in English, reciting the Lord's Prayer and the Trisagion in Greek, and sharing their favorite Bible stories.

2nd- 5th Grades shared Letters to God, parts of the Church through their eyes, how we grow with God and how God calls us.

6th-8th Grades shared their thoughts on how we can love others as Christ loved us, Stump the Parish on the Ten Commandments and Holy Week & Pascha.

9th-12th Grades shared Know the Creed, Church History and Contemporary Moral Issues.



Sights & Sounds Festival

In conjunction with our Class Presentations and our Oratorical Festival, students in PreKA-9th Grades made artwork or projects to display in Carlos Hall.

Parish Level Oratorical Festival

On March 10th, we held our parish level Oratorical Festival. The topics for the Oratorical are given out by the Department of Religious Education. Students choose their topics and write a speech to present orally in Church.

We have two Parish Finalists who will be competing at the District, or Conference Level, Oratorical Festival which will be held on April 13th at Holy Transfiguration Church in Marietta, GA.

Congratulations to...

Athanasios Grivakis who will represent our Cathedral in the Senior Division and to Christopher Schneider who will represent our Cathedral in the Junior Division.

Thank you to our Chairmen- Jerry Odenwelder & Callie Corley and to our judges- Edna King & Barbara Massoudi.



Sunday School Class Presentations



Philoptochos Society

In January, Philoptochos hosted an evening panel discussion entitled “An Uncomfortable Conversation” that discussed the sex trafficking of children and young adults in the Atlanta area and beyond. This event was held in the Kartos Ballroom and over 100 individuals were in attendance.

This forum had an excellent moderator and an expert panel of three individuals who deal daily with different aspects of child sex trafficking and abuse. One panelist was an attorney who prosecutes sex traffickers, one was the Chairman of “Street Grace” a local organization that works to prevent sex trafficking and the third panelist works directly with abused children at the Georgia Center for Children’s Advocacy. Many topics and situations were covered and discussed. It was a very candid evening and many stories were difficult to hear. It was extremely positive to know that our panelists and hundreds like them, are working ceaselessly to challenge and eradicate this human slavery.

Our audience was extremely attentive, asking many good questions. At the end of the evening, Philoptochos presented a check for \$1500.00 to “Street Grace” and earlier had donated \$500 to the Georgia Center for Children’s Advocacy. Many thanks to Callie Corley for her work in putting this evening together.

DRESDEN ELEMENTARY SCHOOL

Another outreach project that Philoptochos has undertaken is working with Dresden Elementary School in Dekalb County. This school has an enrollment of over 900 students and the grades served are K-5.

Philoptochos members Suzy Lamas and Joanna Snider have taken the lead on this effort. Over 90% of the students at Dresden Elementary qualify for free lunch and breakfast.

We donated 200 food bags to Dresden Elementary, made by Philoptochos members at our recent Membership Brunch. These bags were distributed to assorted school families, In addition, we will be providing small snacks to the students in the third, fourth and fifth grades when they start taking their standardized tests.

When children are hungry, this can often have an impact on their test taking success. The school counselors asked if we could donate these snacks for these grades and our response was “Of course!”. Philoptochos will also be hosting a Teacher Appreciation Lunch for the hardworking staff at Dresden Elementary.

PHILOPTOCHOS SCHOLARSHIPS

If you are a high school senior or current college student and are a member of Annunciation Cathedral, you might be interested in applying for one of the two \$2,000 scholarships that Philoptochos offers every year. Please contact Scholarship Chairperson Claire Gilmore, gilmore11@comcast.net, for information on how to apply for one of these scholarships. Anyone who is eligible is encouraged to apply!

PHILOPTOCHOS ELECTIONS

Philoptochos elections for the 2019-2021 year will take place on May 28, 2019 at our May general meeting. We will elect board members and officers. Are you interested in being a board member? While certain criteria exist in the election process, we would love to know if you are interested! Philoptochos is a wonderful philanthropic organization where you can be part of the many outreach projects that we undertake and have a great time in doing so! You will also make many friendships by being part of this Sisterhood!

If you are interested in running for the board, please contact Valine Georgeson, vcgbooks@bellsouth.net.

Philoptochos extends its warmest wishes to all our parishioners for a blessed Lent and glorious Pascha.

Valine Georgeson, Philoptochos President

Philoptochos Society News



Philoptochos Board members were pleased to present Bob Rodgers, CEO of Street Grace, with a check for \$1500.00. Street Grace works to prevent the sex trafficking of children in Atlanta.



l-r Philoptochos Board member Callie Corley (event coordinator) with guest panelists Bob Rodgers, CEO of Street Grace, Mirna Andrews, Asst District Attorney in Dekalb County, Valine Georgeson, Philoptochos President & Jennifer Hossler, Project Manager, Georgia Center for Child Advocacy

Golden Group News

March was a busy month for Golden Group, and we were happy to see so many seniors participating in our various events.

Our luncheon in Carlos Hall, this month was hosted by the Philoptochos Society, and their members prepared a savory feast for all to enjoy. Dr. Victor Polizos gave an entertaining and informational presentation on Constantinople and Hagia Sophia. We learned about the history of the city of Constantinople and the importance geography played in the establishment of the Byzantine Empire. Dr. Polizos also detailed the construction, architecture, iconography and majesty of Hagia Sophia and its influence in the design of other churches throughout the world.

On a beautiful March pre-Lenten Saturday, several Golden Group attendees enjoyed a trip to the Old Fourth Distillery in Atlanta. Co-owner Craig Morris led us on a tour of the facilities and a tasting of their various products. He explained the history of his company and the multi-phased processes and natural ingredients used in the production of their liquors. We thank Pete Moraitakis for his assistance and generosity with our visit. After the conclusion of our tour, we enjoyed the camaraderie of our group as we experienced an early dinner together at the Colonnade.



Members of our Cathedral community and Golden Group began their Lenten Journey on Clean Monday as we attended Holy Unction Services in the Cathedral. Following the services, Golden Group hosted a delicious Pot Luck Lenten Meal in Carlos Hall. Who knew a Lenten meal could be so tasty?! Father Christos offered an engaging and inspiring presentation on the different church services celebrated during Lent including Saturday of Souls, the Service of the Great Compline, the Salutations to the Theotokos, and the Presanctified Liturgy. He described the structure, message and hymnology of each of the services and, most importantly, he explained how each service can strengthen our soul and guide us in our spiritual journey during Lent.

Following the services, Golden Group hosted a delicious Pot Luck Lenten Meal in Carlos Hall. Who knew a Lenten meal could be so tasty?! Father Christos offered an engaging and inspiring presentation on the different church services celebrated during Lent including Saturday of Souls, the Service of the Great Compline, the Salutations to the Theotokos, and the Presanctified Liturgy. He described the structure, message and hymnology of each of the services and, most importantly, he explained how each service can strengthen our soul and guide us in our spiritual journey during Lent.

Please join us for our April 11th Luncheon in Carlos Hall at 10:30 am. Fr. Paul will be our speaker. Please remember to support the ministry of St. John the Wonderworker Church by bringing Easter baskets to be distributed to less fortunate children in the area.

Mark your calendars for dinner on Thursday, May 9th, sponsored by the Laconian/Danaos Societies. This will be our final event before we resume activities in the Fall. More information on this event to follow.

The Prime Timers of the Holy Transfiguration Greek Orthodox Church in Marietta are organizing a trip to the Grand Ole Opry, the Country Music Hall of Fame and Blake Shelton's restaurant, Ole Red, in Nashville, Tennessee, July 9-10, 2019. They have invited Golden Group attendees to join them on this trip. Travel will be by motor coach and will include one night's stay at the GayLord Opryland Resort. Per person rate \$417.50 Double and \$515.50 Single. Please contact Connie Stratigos at 770-992-9707 if you would like more information.

Saturday of Service



Thank you to all those who gave their time to help!!

Annunciation Day School

Spring is in full bloom at ADS with a plethora of academic, athletic and fundraising events. Our new science lab has been bursting at the seams with middle school experiments; the first ever Student Art Auction was a tremendous success raising close to \$9,000; Our inter-scholastic soccer leagues have a busy season competing against The Children's School and DDYMCA; and Preschool's annual Mini-Olympics was one for the record books! In addition, community and fellowship nights have been well attended including Spirit Night at Eataliano, Movie Night and Parent's Night out at the Grove!

2019-2020 ENROLLMENT

Fall 2019 enrollment is underway and we are pleased to see the influx of applications. Kindergarten, First and Second Grade are now on a waiting list as well as most of our Preschool classes. Middle School is also seeing a great jump in applicants! To learn more about our parochial school and the application process, visit annunciationdayschool.org. or call (404) 565-2850 today!



Holy Wednesday Epistle Readers

Attention all 6th-12th graders, for the Holy Unction Service on Holy Wednesday at 2 PM, there are seven (7) epistles that are read. If you are interested in reading one of the epistles, please contact Fr. Christos at 404-633-5870 or via email at frchristos@atlgoc.org. Since there are seven (7) epistles, seven (7) readers are needed. There are permission slips available in the Sunday School office, so you may leave school early that day. The service begins at 2:00 p.m.

The Hymn of the Holy Youths, Holy Saturday Morning

The Holy Saturday morning Vespers Liturgy, which highlights the Hymn of the Holy Youths is an opportunity for families with young children to worship. This is an opportunity to receive Holy Communion and experience the joy and anticipation of our Lord's Resurrection with the ringing of the bells and the hurling in the air the bay leaves. The service is comprised of the first part of Vespers and the Divine Liturgy at the point of the Hymn "Holy God", "Άγιος ο Θεός". The Service includes proclaiming Christ's Resurrection as He Descended into Hades to free and offer salvation to all those who were there from Adam and Eve to the Thief on the Cross. Another highlight is the biblical account of the Three Holy Youths in the Fire: Shadrach, Meshach and Abednego who were persecuted by King Nebuchadnezzar because of their belief in one God. An angel of the Lord came down into the furnace to be with the three Youths and they were unharmed by the fire. Dancing in the furnace, they sang out joyfully and proclaimed the beautiful hymn.

Once again, this is a wonderful Service for young children to attend and participate in by coming prepared to receive Holy Communion. Remember that Holy Saturday is a strict fasting day. Remember also, that we are able to receive Holy Communion on Holy Saturday morning and after the Midnight Holy Resurrection Service. We also do not break the fast until after the Easter Pascha Divine Liturgy after midnight. An important practice to implement is for our adults and older children to sleep in the late afternoon, early evening on Holy Saturday and rest so that we can be vigilant and ready to celebrate our Lord's Resurrection at the midnight service.

Agape Service Readers

We invite those who would like to offer themselves to reading the Gospel at the Easter Sunday morning Agape Service in various languages. Please contact Fr. Christos at 404-633-5870 or via email at frchristos@atlgoc.org as soon as possible if you are interested in participating as an Agape Service reader.

Agape Service, Perfect for Families with Young Children

If you have a family with young children and are not able to come to the Holy Saturday Midnight Resurrection Service, then the **Easter Sunday Vespers Agape Service at 11 AM** is the perfect opportunity to celebrate this Great Feast Day! This amazing Service in which the Gospel proclaiming our Lord's Resurrection is read in many languages to demonstrate that our Lord came to save the entire world. At the end of the Service, our priests will be distributing eggs and for our children, a special gift of Easter chocolate. Of course, the Service is open to all ages, but the chocolate is only for the children!

Holy Confession

Fr. Paul and Fr. Christos will be available to hear confessions of the faithful in the Cathedral during Great Lent and Holy Week on the following days:

Every Friday evening following the Salutations

5th Sunday of Great Lent following Divine Liturgy

Palm Sunday Night, Holy Monday Night, Holy Tuesday Night

Fr. Paul and Fr. Christos are also available during Great Lent via appointment.

*(Please plan on participating in the sacrament of Holy Confession on or **before** Holy Tuesday Night)*

SACRAMENT OF HOLY CONFESSION

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

Every Friday Evening During Great Lent
(3/15, 3/22, 3/29, 4/5, 4/12, 4/19)

5th Sunday of Great Lent Following
Divine Liturgy (4/14)

Palm Sunday Evening (4/21)

Holy Monday Evening (4/22)

Holy Tuesday Evening (4/23)

or by appointment by contacting a member
of the Clergy at 404-633-5870

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

Philoptochos Diamond Anniversary

1944-2019

Celebrating 75 years of faith, service and philanthropy

On Saturday, August 24, 2019, the Cathedral Philoptochos will host a “Diamond Anniversary” luncheon to celebrate the 75th anniversary of our chapter.

What a wonderful milestone and how appropriate for our community to celebrate it together!

A committee has been appointed and is already at work planning the details for a beautiful event.

Philoptochos is especially pleased and honored that Tim Tassopoulos, President and Chief Operating Officer of Chick-fil-A, will be the keynote speaker.

Tim has had a lifelong connection to our Cathedral Philoptochos chapter. His mother Georgia served as a Philoptochos board member for many years and chaired the Social Services Committee.

All parishioners will be invited to attend and be part of this special day. Formal invitations will be sent. It would be especially meaningful to have 100% of our Philoptochos members be present!

Going forward...

Committee members will be reaching out to parishioners seeking to make copies of Philoptochos photographs and memorabilia.

Philoptochos members will be asked to serve on event sub-committees. There are openings for all!

We will also be communicating with all former Philoptochos presidents as well as family members of the presidents who are deceased. For 75 years, our chapter has been blessed with women who accepted the challenge of leadership. It will be our hope to have all past presidents and the families of departed presidents at the Diamond Anniversary Celebration.

In addition, we will be having a special celebration of our younger members! We have many young women who have joined Philoptochos! Yes! It’s true! They are handling our social media, Instagram account, photography, serving as board members, preparing treasury spreadsheets, assisting with Outreach and much more. We love their energy!

Milestone celebrations do not happen every day, but when they do, it is important to enjoy and acknowledge them.

They remind us not only where we have been, but also where we are going!

ANNUAL PALM SUNDAY LUNCHEON



SUNDAY, APRIL 21, 2019

Immediately following Divine Liturgy
in the Kartos Ballroom

Menu will include:

Fresh Fried Fish or Plaki, Pasta,
Vegetable Medley, Skordalia, Garden Salad & Dessert

Donation: Adults \$15.00
Children (12 & Under) \$8.00

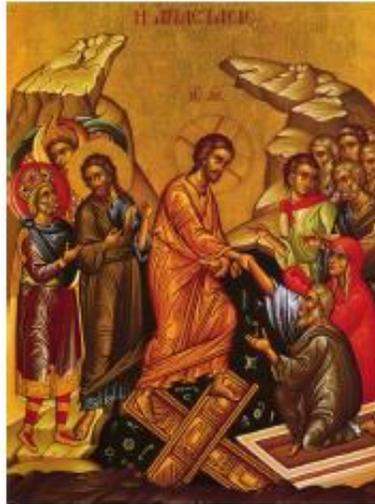
In order to get an approximate number of attendees,
please RSVP to the Cathedral Office by
Wednesday, April 17th by calling (404) 633-5870
or e-mail office@atlgoc.org

Annunciation Greek Orthodox Cathedral
Atlanta, Georgia



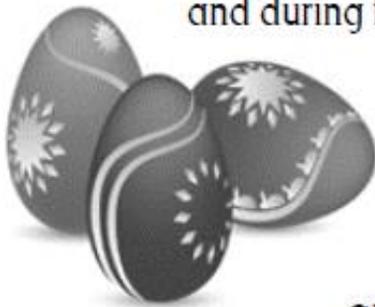
Annunciation Cathedral Family Easter Picnic

Immediately following
the AGAPE SERVICE
at 11 AM
April 28, 2019



Lunch is Served from
12:30 - 1:30 PM
GREAT FOOD!
GREAT CELEBRATION!
Music and Dancing!

Come to the Agape Service at 11 am, and then enjoy the food and fellowship as we celebrate our Lord's Resurrection. Each child attending the Service will receive a special Easter Treat and during the Picnic we will have an Easter Egg Hunt.



MENU:

*Oven Roasted Lamb Dinner or
Oven Baked Greek Style Chicken
with all the trimmings*

Children's meal chicken fingers/hot dogs/mac & cheese

Donation: \$16 Adults choice of Lamb or Chicken;
Children's meal, 10 and under \$6

Tickets will be available following Divine Liturgy,
or mail your check to the Cathedral office.

Deadline to purchase tickets is Monday, April 22nd

Please indicate which meal you prefer.

Call or email Margaret Stewart at 404-918-0615;
mandjstewart@comcast.net or visit www.atlgoc.org



Calling all crochet or knitting experts or novices!
Join us for a new fellowship group:

The Velonaki Group (LITTLE NEEDLE)

When: Thursday, April 18th and Monthly every 3rd Thursday, 5:30-7:30

Where: Cathedral Kafenion

Why: To create handmade hats, scarves and blankets to give to local charities as stewards of our church!

What: Bring your needles (knit or crochet), yarn, scissors, and ready hands

But.... if you can't crochet or knit, should you come? Of course - you can learn, you can donate yarn and you can keep us company!

Contact Vicki Kipreos at 678-314-3002 or Vicki.kipreos63@gmail.com if interested.

Philoptochos Scholarships

The Philoptochos Ypapanti Chapter has two \$2000 scholarships (Anna Mae Livaditis Memorial and Philoptochos) dedicated to promote, encourage, and advance education. These scholarships 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 3, 2019. All information is held in strict confidence.

ST. AGATHA'S SUPPORT SQUAD (SASS)



Are you facing breast cancer or have you reached the triumphant survivor side? SASS is a new support group started by four Cathedral parishioners/breast cancer survivors who believe in the tremendous benefit of sharing our breast cancer journey with others who have walked in our shoes.

Upcoming gatherings: May 7th and September 3rd

For more information, please contact Maria Demos at mdemos@me.com or 404-625-9004

HOLY UNMERCENARIES MEDICAL SOCIETY



**3RD ANNUAL RETREAT
May 17 - 19, 2019**

**“HEALING THE HEALER:
REFLECTIONS ON THE HEALING
PARTNERSHIP and the
SPIRITUAL LIFE
OF THE PHYSICIAN ”**



FRI, MAY 17

- 5 to 6 PM Check-in
- 6 PM Retreat Opening and Dinner
- 7 PM Abbreviated Paraklesis (for HUMS families/patients)
- 7:30 Reflection on the Holy Unmercenary, Dn. Paul
- 7:45 Session 1- **The Person of the Physician as a Critical Dimension of the Healing Partnership**

SAT., MAY 18

- 8 AM Matins and Breakfast
- 9:30 AM Session II — **What's Life-giving about Dying? Ethical decision-making in Medically Assistance in Death [MAID] in light of Orthodox Christianity**
- 11:30 AM Session III — **Session 3- Morphology follows Ontology: Post Traumatic Spiritual Disorder – neptic, neurobiological and biopsychosocial dimensions of the healing partnership**
- 1 PM Lunch
- 2 PM Tour Panagia Chapel/Grounds with Metropolitan Alexios
- 4 PM HUMS Meeting/Elections For Directors /Free Time for Others
- 6 PM Vespers and Dinner
- 7:45 PM Faith Reflections: How My Faith in Jesus Christ informs My Medical Practice

SUN., MAY 19

- 7:30 AM Matins and Liturgy
- 10 AM Farewell Brunch and Closing Discussion

For more information or to register, contact Dn. Paul Tsahakis at ptsahakis@gmail.com

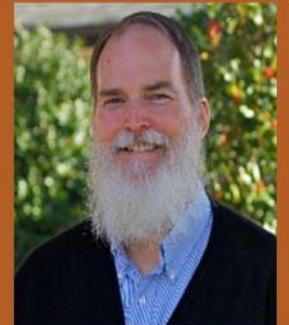
REGISTRATION: \$200/single or \$225/couple
includes meals and accommodations
Due by April 16, 2019

Make Checks payable to Holy Unmercenary Medical Society
and mail to St. Nektarios Greek Orthodox Church
5108 Kuykendall Rd., Charlotte, NC 28270

**Panagia Chapel Conference Center
Diakonia Retreat Center**

455 Quail Ridge Rd. — Salem, S.C. 29676

**Retreat Leader
Dn. Dr. Stephen Muse**



Dn. Stephen Muse, PhD is a pastoral counselor and marriage and family therapist who serves as Director of Education and Training at the Pastoral Institute in Columbus, Georgia where he also directs the Clergy-in-Kairos program, a personalized week-long crisis intervention and intensive retreat for clergy (and spouse) renewal. He has trained and supervised U.S. Army Family Life military chaplains for 21 years and was a supervisor in clinical field education for the Counseling Psychology doctoral program of Auburn University. Dr. Muse leads workshops internationally and throughout the U.S. in areas of his specialties which include Orthodox Christian ascetical psychology, healing and growth from trauma, combat and moral injury, marriage as a spiritual path, and care for the caregiver (clergy and helping professionals' burnout). His work has been translated into Greek, Russian, Serbian, Romanian and Swedish.

Graduate of University of Georgia (post grad --MFT studies); Loyola College of Maryland (M.S., Ph.D. --Pastoral Counseling); Princeton Theological Seminary (M.Div. --NT Greek exegesis & Patristics); and Davidson College (B.A. --Philosophy).



Mission Statement

The Holy Unmercenary Medical Society is a fellowship of healthcare professionals within the Greek Orthodox Metropolis of Atlanta. Through the development of its members' spiritual well being, the organization strives to give freely unto others the love, mercy and healing ministry of Jesus Christ through worship, education, service and philanthropy.

Visit us at www.gohums.org — Like us at HUMS Holy Unmercenary Medical Society 



METROPOLIS OF ATLANTA PHILOPTOCHOS Christ the Good Shepherd SUMMER CAMP

- A faith based camp offered by the Metropolis of Atlanta Philoptichos to help children with Autism grow in their relationship with God.
- There is a 1:1 ratio of trained counselors for each special needs child.
- Limited to 10 families



Families will stay in cabins and experience all that our beautiful retreat center has to offer:
**recreational activities,
art programs,
special parent seminars,
bonding opportunities with
other families,
spiritual nourishment**



**Created for
Families with
Children on the
Autism
Spectrum**

When:
May 24-26, 2019

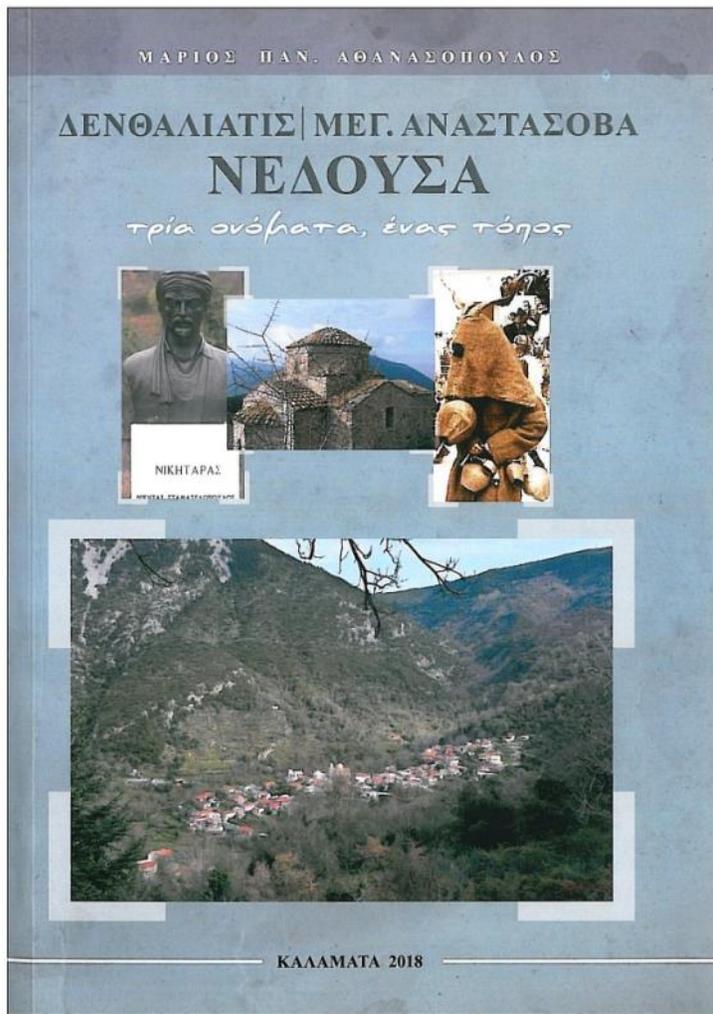
Where:
Diakonia Retreat Center,
Salem, SC

Who: Families with children on the Autism Spectrum (ages 9-15) parents and siblings included.

Cost: \$100 /family.
Remaining cost is donated by
Philoptochos.

Contact Despina
Koulianos:

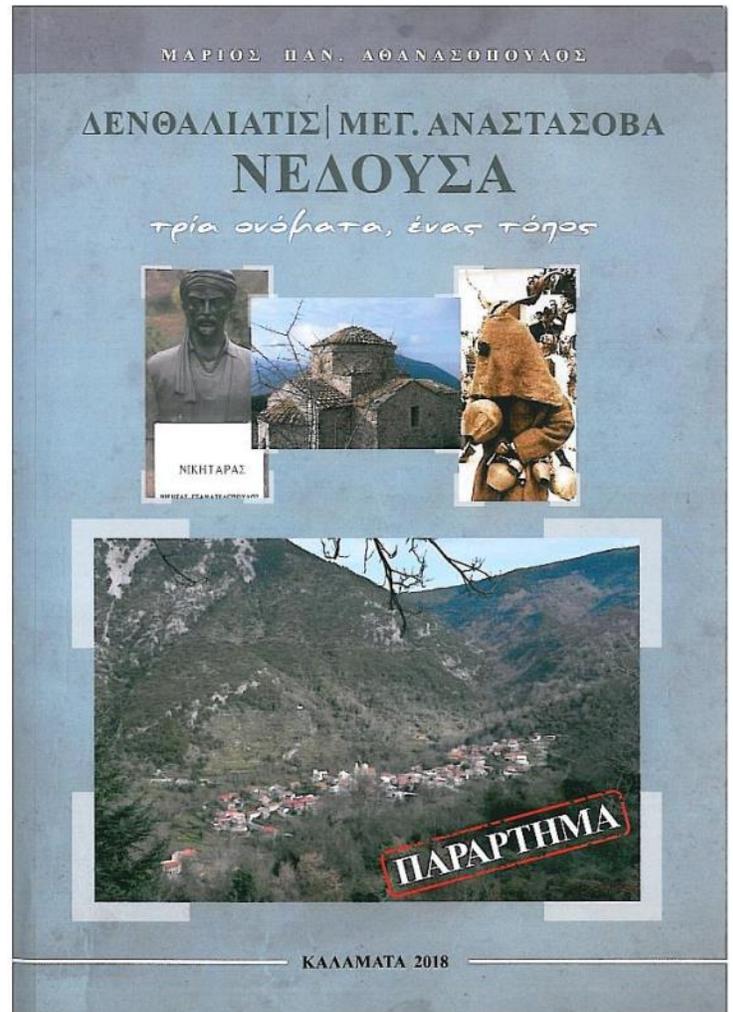
dkoulianos1@gmail.com
251.454.5657



A new and revised history of Nedousa Greece has recently been written and published by Dr. Marios Athanasopoulos after 10 years of intensive research, and is available now for purchase.

The book is published in two volumes. Volume 1 includes historical, archaeological, folkloric and linguistic information about Nedousa. Volume 2 includes genealogical charts, and other family history information, of all the families of Nedousa from about 1800 until the present day.

This book is a wonderful resource for anyone whose family roots are in the village.



For information on how to order these two volumes, contact:

Dr. Marios Athanasopoulos,
60 Socratous Street,
24100 Kalamata, Hellas
Tel. 6946902219

email: mathani@otenet.gr

OR

Panagiotis Pericles Soublis,
P.O. Box 62008,
Halandri 15210, Hellas
Tel. +30 210 6833540

email: tsoublis@gmail.com

Καλή Ανάσταση

EPITAPHION DONATIONS

Members of our Philoptochos will be collecting donations for the floral decorations on the Epitaphion on Sunday, April, 14th & 21st

PLEASE MAKE CHECKS PAYABLE TO: GREEK ORTHODOX CATHEDRAL

ATTENTION: EPITAPHION COLLECTION

HONOR THE MEMORY OF A LOVED ONE WITH A LUMINARY

Luminaries will light our procession of the Epitaphion on Holy Friday.

\$5.00 donation per luminary (1 or 2 names per Luminary) - *Sponsored by GOYA.*

Please make your checks payable to GOYA

Forms are available online at www.atlgoc.org

Thank you to our amazing mailing crew!! We appreciate all of your continued hard work!



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

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

DESIGN: Connie Mondore (office@atlgoc.org)

PARISH COUNCIL PRESIDENT: Irene Fotos (irenegreekmom@aol.com)

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.