

The Annunciator

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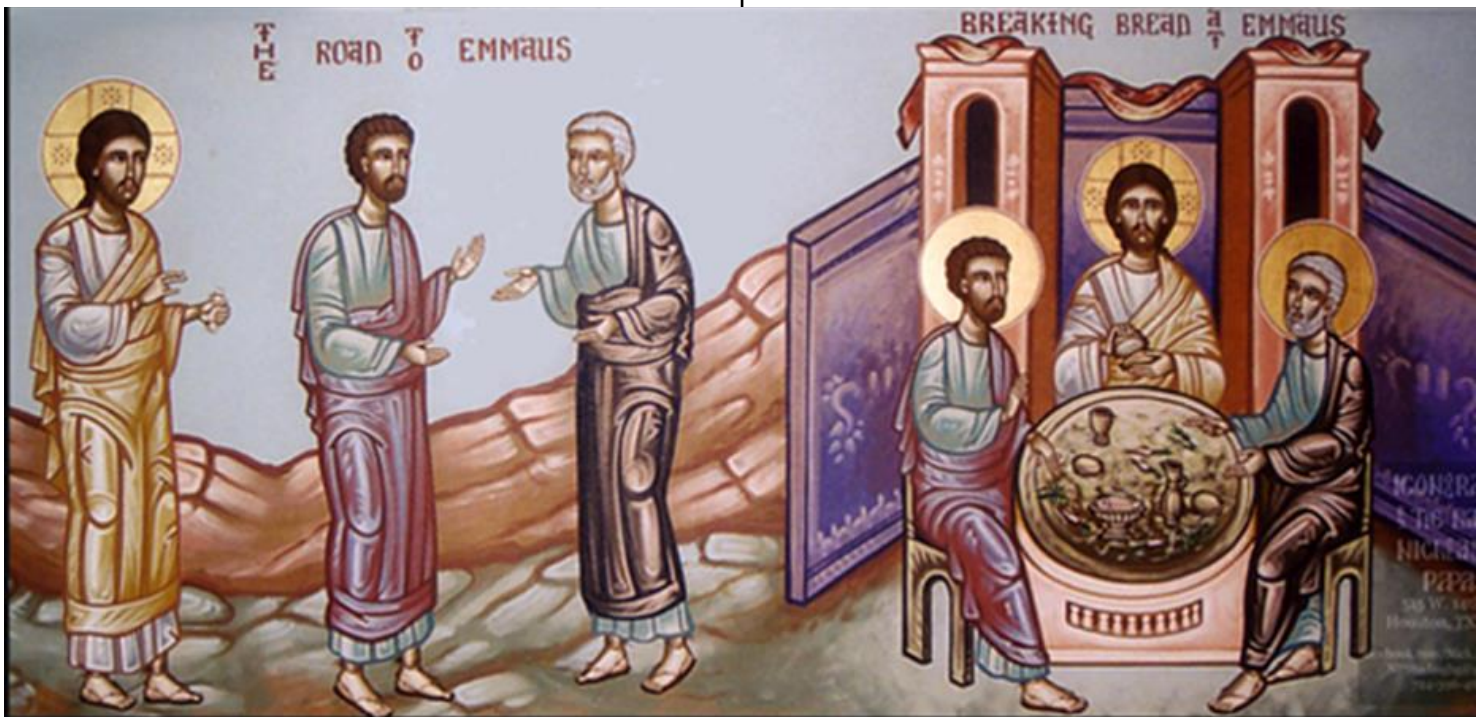
April 2022

“PROCLAIM HIS RESURRECTION” SEVEN MILES WITH JESUS...

Below is a sermon Fr. Paul discovered written by a priest on the passage from the Gospel of Luke 24:12-35. He has condensed some of the text and modified some of the content.

One of the most profound passages of Scripture is the story of Jesus appearing to two men walking on a road on the day of His Resurrection. Luke and Cleopas were traveling to the village of Emmaus, which was seven miles from Jerusalem. Suddenly, the Resurrected Jesus appeared and walked with them, although at first they did not recognize Him. The events and conversation that occurred on this seven-mile journey with Jesus provide us with powerful and practical teachings that can invigorate our spiritual lives. We read about this encoun-

ter with Christ in the Gospel of Luke 24:13-35. Each Sunday Morning, we recognize that the main theme of the day is the Resurrection and some have referred to it as a “little Easter.” Incorporated into the Orthros, or Matins, Service are what is known as the Morning “Resurrection” Gospels. Each reading is an encounter between the Risen Christ and His disciples. There are eleven of these encounters with one reading taking place each Sunday morning. The fifth morning Gospel speaks about Jesus’ meeting with Luke and Cleopas.



EVALUATE OUR ROAD

In verse 13, we see that Luke and Cleopas are *traveling on a road*. They are on a seven mile journey. And so this passage has the backdrop and image of a road being traveled.

Being a Christian is very much like being a traveler on the road. Metropolitan Kallistos Ware writes: "*our situation, say the Greek Fathers, is like that of the Israelite people in the desert of Sinai; we live in tents, not houses, for spiritually we are always on the move. Christianity is more than a theory about the universe, more than teachings written down on paper; it is a path along which we journey*" (*The Orthodox Way*).

What is the road that we are traveling? Are we spiritually on the move? What is the direction of our marriages, our children, our families? Where are we going? So many people in our society today are spinning in many different directions morally and spiritually with no real purpose.

And so the first teaching from the road to Emmaus is simply a call to *evaluate our road*; to evaluate the purpose and direction of our life. In verses 14 and 15, we see that the two disciples are *talking and discussing* the events and teachings of Jesus. And as they were talking, the Resurrected Jesus Himself *drew near and went with them!* Jesus *always* responds when we focus our attention on Him. Immediately as the disciples conversed about Jesus, He came into their midst and walked with them.

We need more *talking and discussing* about Jesus! And when we talk about Him and pray to Him and meditate on Him, there He is, in our presence. A very pious Geronta on Mt. Athos once told me that no matter where you are or what you are doing, simply call on the name of Jesus, and there He will be, in your midst. It's sort of like the song by James Taylor: "just call out my name, and you know wherever I am, I'll come running."

When was the last time you talked and discussed Jesus? Think about this week, your conversations with your spouse, family or friends. How many discussions do we have about Jesus and our Faith? Our children especially need to hear their parents

frequently discussing and talking about Jesus, His Holy Word, and the teachings of our Church.

But it's a challenge to talk about Jesus today. There is so many opinions in society; so much superficial hype and spin in the news and social media. No wonder so many are dazed and confused about the direction and purpose of their lives. Dr. Robert Shaw, author of "The Epidemic," writes that, "*Parents find themselves enslaved by a materialistic, overachieving society that leads them to spend so many hours at work and so much money that they can't make the time to do the things necessary to bond with their children.*"

Jesus promises to give us peace and purpose, but we must seek first to shift our priorities and focus more of the attention of our lives on *Him*.

Listening: The Language of Love

Going forward, another teaching from this passage occurs in verses 17-19. Jesus asked them what they were talking about (He was still preventing them from recognizing Him). Cleopas answered and said, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" And He said to them, "*What things?*"

"*What things?*" Jesus asked an open-ended question. He obviously knew what they were discussing, yet He wanted to *listen* to them. And they opened up and talked at length, and He listened. It is said that "listening is the language of love." Jesus loves us and He always listens. He wants us to talk to Him in prayer. He wants to listen to our everyday concerns and issues.

Also, in a very practical way and through the example of Jesus, we can seek to be better *listeners* in our everyday relationships. We are called to love each other. And love is *listening*. Be an active and aggressive listener to others. Ask open-ended questions. Put the other person first. Be *present* in all your relationships. And in so doing, we become more like Christ.

CORRECT OUR UNDERSTANDING

Moving forward on the road with Jesus, we see that He clears up the confusion and misunderstanding of the two disciples who had an *incorrect*

belief in who Jesus really was. Verse 21 says that the disciples were disappointed in Jesus because they “had *hoped* that He was going to redeem Israel.”

You see, some of the followers of Jesus thought He was a “military Messiah.” They wanted Him to overthrow the Roman occupation of Jerusalem. Others thought He was simply another prophet or moral teacher. Very few could comprehend the immense charismatic depth and presence on earth of the God-Man, Jesus, whose purpose was to reveal the ultimate truth of our existence here on earth, bear the sin of the world on the Cross and then to be Resurrected from the dead!

And so it is with many people today. They have an incorrect and confused understanding of who Jesus really is. They merely think of Jesus as a religious leader or a prophet. Books like “The Divinci Code” and others distort and confuse the true nature of Jesus.

Even many Greek Orthodox are confused and misunderstand the truth about Jesus. I remember a young married couple who attended a Bible Study for the first time in their lives. They confessed that they never heard Jesus talked about much in Church and had no idea what the Crucifixion and Resurrection really meant. These are people who grew up attending Church!

Open The Scripture

Jesus corrects the understanding of the disciples and clears up their confusion in verse 27, as He opened the Scripture to them and “expounded to them in all the Scriptures the things concerning Himself.”

We need to open our Bibles and open our minds to allow the Holy Spirit to correct our understanding about who Jesus really is! Jesus demonstrated on the road to Emmaus that the only way to correct and have a true understanding of Himself is through His Holy Word. Through the Bible, God reveals His plan and purpose for our lives. It's astonishing to me when I see people fly through books like “Lord of the Rings” or “The Divinci Code,” yet they say they have no time to read the Bible!

I love the quote from Saint John Chrysostom: “I have always suggested, and will not stop suggesting, that you not only heed what is said in church, but also constantly occupy yourself in reading the Divine Scriptures at home.” Ten minutes a day of reading and meditating on God's Word can open our minds, change our lives, clear our thoughts and correct our understanding of the truth about who Jesus really is and His purpose for our lives. The disciples said it themselves in verse 32, “Did not our heart burn within us while He talked with us on the road and while He opened the Scriptures to us.”

Going Further

As Jesus and the two disciples approached the village of Emmaus, verse 28 tells us that He indicated that He was *going further*. Jesus wants to take us further in our faith and understanding of Him. Yet many will continue to resist Him. What's keeping *you* from going further?

Dear brothers and sisters, Jesus loves us and wants us to go further in our relationship with Him. He wants to stir a positive change in our lives. He wants us to become more like Him: kind, patient, prayerful, forgiving, and loving. He wants us to truly know and experience our purpose here on earth. And He wants us to make a difference in the lives of others by being useful in service to His Church.

Also in this passage, verse 30 tells us that Jesus was made known to the two disciples as He sat with them and “broke bread.” Jesus broke bread with them in the same way as during the Last Supper. This scene is an image of the Eucharist, as Jesus is also spiritually made known to us every Sunday when we receive Him. Every Sunday Liturgy then becomes a type of “Emmaus” at which we experience the Resurrected Christ and then go and proclaim His Resurrection to the world as did His disciples (verse 33).

May we surrender and follow Him on the road of our lives now, and always and forever. Amen!



HADES AND DEATH

By Rev. Father Christos P. Mars

In ancient Greek mythology, Hades was the god of the underworld. When people died, mourners would place a coin under the tongue of the deceased to pay Charon, to take them across the river into the underworld. There they were assigned to one of the different areas of the underworld, ranging from the pitch darkness of Tartarus, where the souls were being punished for their sins, to the Fortunate Isles, where the souls lived in eternal bliss. Hades, as the ruler of the underworld, would maintain a relative balance, and ensure that no one escaped or was kidnapped into the upper world. Living people would dread Hades' name or anything about him, out of fear that they would be punished after their death.



The name 'Hades' appears in Scripture as well, although in a completely different context. For example, the Greek translation of the Old Testament (the Septuagint), translates the Hebrew word 'Sheol' into the word 'Hades' (e.g. Isaiah 38:18). Both words refer to the abode of the dead. They are not synonymous with the state of torment, or hell/Gehenna.

In the book of Psalms, we read, *"For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption"* (Psalms 16:10). This verse is quoted twice in the Acts of the Apostles, once by St. Peter (Acts 2:25-31) and once by St. Paul (Acts 13:35-37). In both cases, the Apostles stated that the Holy One mentioned by David was

a prophetic reference to Jesus Christ, who indeed, tasted death but did not taste corruption – He escaped corruption, by resurrecting from the dead and thus defeating Death/Hades/Sheol.

Jesus Himself also refers to Hades. On one occasion, to St. Peter, He says, *"and I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it"* (Matt. 16:18).

In other words, it is not just Christ who defeats death and escapes corruption, but all living members of the Church, by being in living communion with the victor, Christ.

Orthodox Christians believe that death is the natural consequence of sin. No mortal human can escape

death. This absoluteness of death is personified in the figure of Hades. Jesus was the one who defeated Hades through His crucifixion and resurrection, thus shattering death for all of us.

The hymns of our Orthodox Church tell us, poetically, the story of how this happened. Looking at the hymns that are associated with Great and Holy Week, the hymnographers (Andrew of Crete, Kassiani the Nun, Theophanis of the First Throne, Sergios the Logothete, Bishop Mark of Idroyntos, Kosmas the Melodist, Romanos the Melodist, John the Monk, and John Damascus) took Hades and Death, personified them, and then showed Christ who defeated both for our salvation. Therefore, let

us look at some of the hymns from the services that paint this picture.

Beginning with the Canon to Saint Lazarus written by Saint Andrew of Crete we see the introduction of Hades as a person, who devours souls, but is also afraid of Christ and all that he can do.

"Calling Lazarus forth from the tomb, You immediately have raised him; but Hades below lamented bitterly, and groaning trembled at Your power, O Savior."(Ode 1 of the Canon to Saint Lazarus)

"Master, You have come as God to Lazarus who was bound captive by Hades, and You have loosed him from his fetters; for all things submit to Your command, O mighty Lord."(Ode 1 of the Canon to Saint Lazarus)

Hades trembled when it saw him, bound in his grave-clothes yet returning at once to the life of this world when he heard Your voice. (Ode 2 of the Canon to Saint Lazarus)

"Jesus commanded them to take away the stone that they had rolled upon you when they buried you; and immediately He raised you, calling out to you, 'Lazarus, rise up and come to me, that Hades may tremble at the sound of your voice.'"(Ode 3 of the Canon to Saint Lazarus)

Wishing in Your love to reveal the meaning of Your Passion and Your Cross, You have broken open the belly of Hades that never can be satisfied, and as God You have raised up a man four days dead. (Ode 4 of the Canon to Saint Lazarus)

Hades, that had received so many, was unable to resist Your sovereign command, Jesus, but trembling it surrendered Lazarus, four days dead, yet brought to life by Your voice. (Ode 5 of the Canon to Saint Lazarus)

We see that Hades has a kingdom with a palace and defenses as well

"Calling Lazarus by name, You have broken the

bars of Hades in pieces, and shaken the power of the enemy; and before Your Crucifixion You have made him tremble because of You, O only Savior."(Ode 1 of the Canon to Saint Lazarus)

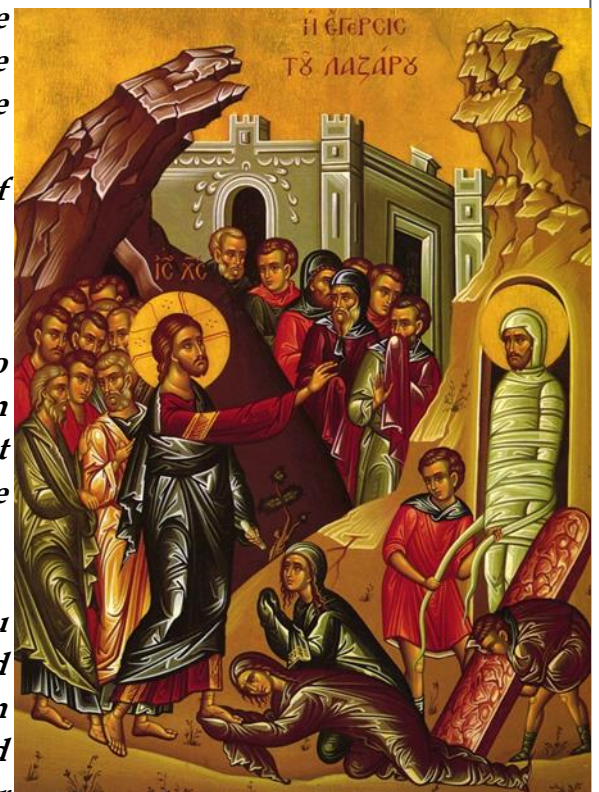
"The palaces of Hades were shaken, when Lazarus in its depths began once more to breathe, immediately restored to life by the sound of Your voice."(Ode 1 of the Canon to Saint Lazarus)

Shaking the gates and iron bars, You have made Hades tremble at Your voice; Hades and Death were filled with fear, Savior, seeing Lazarus their prisoner brought to life by Your word and rising from the tomb. (Ode 9 of the Canon to Saint Lazarus)

The gates were shaken and the bars were shattered, and the bonds which held the dead man were loosed; when Christ spoke in power, Hades groaned bitterly and cried aloud: "Woe is me! What and from where is this voice that brings the dead to life!"(Ode 9 of the Canon to Saint Lazarus)

Lazarus rejoices after being saved from the depths of Hades

"You have called me from the lowest depths of Hades, Savior," Lazarus cried to You when You set him free from Hades, "and You have raised me from the dead by Your



command." (Ode 6 of the Canon to Saint Lazarus)

You have broken open the all-devouring belly of



Hades and snatched me out, Savior, by Your power; and You have raised me from the dead by Your command. (Ode 6 of the Canon to Saint Lazarus)

"Though I lie in bonds, O Savior," cried Lazarus from below to You his Deliverer, "I shall not remain for-

ever in the depths of Hades, if You will only call to me, saying, 'Lazarus, come out,' for You are my Light and my Life." (Ode 7 of the Canon to Saint Lazarus)

Hades laments to Death when he is wounded and defeated by Christ

"Woe is me! Now I am utterly destroyed!," Hades cried out, and thus he spoke to Death: 'See, the Man from Nazareth has shaken the lower world, and cutting open my belly He has called forth a lifeless corpse and raised it up.'" (Ode 3 of the Canon to Saint Lazarus)

"I implore you, Lazarus," said Hades, "rise up, depart quickly from my bonds, and be gone; it is better for me to lament bitterly for the loss of one, rather than of all those whom I swallowed in my hunger." (Ode 7 of the Canon to Saint Lazarus)

"Why do you delay, Lazarus?" cried Hades, "your friend stands calling to you: 'Come out.' Go, then, and I too shall feel relief, for since I swallowed

you, all other food is loathsome to me." (Ode 7 of the Canon to Saint Lazarus)

"O Lazarus, why do you not rise up swiftly?" cried Hades below lamenting, "why do you not run straightway from this place, lest Christ take the others prisoner, after raising you?" (Ode 7 of the Canon to Saint Lazarus)

The last line of the hymn says it all, Hades is afraid that Christ will take more prisoners, more souls, that he has had for a very long time in his possession, and free them as He did Lazarus. Therefore, Hades is willing to give back Lazarus' soul, in order not to face Christ in battle again, in order to keep the souls that he has.

They hymnographers continue throughout Holy Week, but most especially from Holy Thursday Night until Easter Sunday, that Christ, who is the Destroyer and Conqueror of Hades and Death, is preparing to do battle. The hymns further show Hades preparing to fight, while Christ prepares to defeat this two headed enemy. Finally, the hymns show the battle itself, with Christ as the ultimate Victor over Death.

Christ prepares to defeat Hades and Death

Why do the impious and unlawful people meditate on vain things? Why did they condemn to death the One Who is the Life of all? Great is the marvel! The Creator of the world is delivered into the hands of lawless men, and the Friend of humanity is lifted up on a Cross in order to free the prisoners in Hades who cry to Him, "Long-suffering Lord, glory to You." (Aposticha of Holy Thursday Night)

Lord, when You went up onto the Cross, fear and trembling fell on creation. You prevented the earth from swallowing those who crucified You, but You allowed Hades to send up its prisoners, for the rebirth of humanity. Judge of the living and the dead, You came to give life and not death.

O Lover of humanity, glory to You. (Doxastikon of Holy Friday Morning)

Awesome and paradoxical is the mystery that we see unfolding today. He Who is untouchable is now arrested. He Who releases Adam from the curse is taken prisoner. He Who searches and tries the hearts and minds is unjustly put on trial, and He Who shut the abyss is locked up in a prison. Before Pilate now stands He, before Whom the hosts of heaven stand and tremble. The Fashioner is struck by the hand of one He fashioned. Condemned to a Cross is He Who judges the living and the dead. Enclosed in a tomb is the Destroyer of Hades. O Lord, You endure it all sympathetically, and You saved us all from the curse. O long-suffering Lord, glory to You. (Kektragaria of Holy Friday Afternoon)

*O Life-creating Savior, * the Conqueror of Hades, * to Your great might be glory. (Third Stasis of the Lamentations)*

The Battle itself

When You descended unto death, O Lord Who Yourself are immortal Life, then did You mortify

Hades by the lightning flash of Your Divinity. Also when You raised the dead from the netherworld, all the Powers of the heavens were crying out: "O Giver of life, Christ our God, glory be to You." (Mode 2 Resurrectional Apolytikion)

The gates of death opened before You in fear, O Lord, and the gatekeepers of Hades, beholding You, were filled with awe. You destroyed the gates of brass and crushed the posts of iron. You led us out of the valley of the shadow of death and broke our chains. (Mode 2 Resurrectional Kekragaira)

Of old by many visions, You revealed the symbols of Your burial. But what You once kept secret, O Master, now, as God and man, You clearly showed to those in Hades, who cried aloud, "No one is Holy, but You, O Lord." (Ode 3 of the Canon on Holy Friday Night)

When he foresaw Your Divine emptying on the Cross, Prophet Habakkuk cried out astonished, "You went to those in Hades and there cut off the heads of the rulers, O Good One, as the Almighty God." (Ode 4 of the Canon on Holy Friday Night)

When You, O Logos, were victorious through superior strength, Your soul was separated from Your body; and it shattered the bonds of both Death and Hades by the power of Your Divinity. (Ode 4 of the Canon on Holy Friday Night)

You change mortality through death; by means of burial You change corruption; for properly, as God, You make incorruptible and immortal that which You had assumed. For Your body saw no corruption; likewise, Your soul was not abandoned in Hades, O Master, extraordinarily. (Ode 5 of the Canon on Holy Friday Night)

Hades reigned over the human race, but would not do so forever. For after You were buried, You broke the bolts and bars of death asunder, O Mighty Master, with Your hand that causes life. You proclaimed the sure and true redemption to





those who lay asleep there from all ages, O Savior, and You became the firstborn of the dead. (Ode 6 of the Canon on Holy Friday Night)

Hades is wounded at its heart by receiving Him, Whom a lance had wounded in the side. And it groans, consumed by the fire of Divinity, for the salvation of us who sing, "O our God and Redeemer, You are blessed." (Ode 7 of the Canon on Holy Friday Night)

Earth covers Me by My own will. But the doorkeepers of Hades shudder and quake, as they behold that I am clothed in the bloodstained garment of vengeance. After I smite My enemies with the Cross, as God, O Mother, I will rise again and magnify you. (Ode 9 of the Canon on Holy Friday Night)

Greatly rejoice, O creation. And everyone who was born on Earth, be glad! Hades, the enemy, has been despoiled. Let the women with their ointments come to meet Me. I am rescuing Adam and Eve and all mankind. And on the third day I will rise again. (Ode 9 of the Canon on Holy Friday Night)

*Life, how can You perish, * or how dwell in a tomb? * Yet the royal hall of Death You now bring*

*to naught, * and from Hades' realm You raise the dead again. (First Stasis of the Lamentations)*

Hades laments at being defeated (again)

Hades was embittered in meeting You, O Logos, seeing a deified mortal, Who bore the marks of bruises and yet was all-powerful. At the fearful sight, it was speechless and horrified. (Ode 4 of the Canon on Holy Friday Night)

Today, Hades groans and cries out, "It would have been better for me if I had not received the One born of Mary; for when He came here, He destroyed my power. He shattered the gates of brass; and, as God, He resurrected the souls, which I held captive for ages." Glory to Your Cross and Your Resurrection, O Lord. (Kekragaria of Holy Saturday Morning)

Today, Hades groans and cries out, "My authority has been destroyed. I took One Who died, as though He were mortal, but I am powerless to contain Him. Along with Him I lose all those over whom I had ruled. I had held the dead from all ages, but behold, He raises them all." Glory to Your Cross and Your Resurrection, O Lord! (Kekragaria of Holy Saturday Morning)

Today, Hades groans and cries out, "My power has been swallowed up; the Shepherd has been crucified; and He raised Adam. I have been deprived of those over whom I ruled; and I have thrown up all those whom I had swallowed when I was strong. He Who was crucified has emptied the tombs. The power of death is no longer in force." Glory to Your Cross and Your Resurrection, O Lord. (Kekragaria of Holy Saturday Morning)

Christ the Victor over Hades and Death

When You, the Redeemer of the world, lay inside a new rock-hewn sepulchre, for the sake of all, Hades, now humiliated, cowered seeing You. Then its bars and the prison gates were shattered and broken; tombs were opened, and the bodies of the dead arose. Then did first-formed Adam, rejoicing,

gratefully cry out to You, "Glory to Your condescension, Lord Who loves mankind." (Aposticha of Holy Friday Afternoon)

When You had been physically enclosed in the tomb of Your own volition, remaining undefined in the nature of Your Godhead and uncircumscribed, then You closed down the prison-house of death, and You emptied all the royal treasuries of Hades, O my Christ. Thus did You bestow on this Sabbath the Divine blessing and glory, and You honored it with Your own radiance. (Aposticha of Holy Friday Afternoon)



He Who holds all things together is raised upon a Cross, and all creation mourns beholding this One hung naked on a Tree. The sun hid its beams, and the stars withheld their shine. The earth, full-fearing, was shaken, and the sea has fled away. The rocks were split asunder, and the graves of scores were opened, and the forms of holy men arose. Hades groans below, yet Judeans plan to slander the Resurrection of Christ. And the women cry aloud, "Exceedingly blessed is this Sabbath, on which the Christ has slumbered, to rise on the third day." (Oikos from the Orthros of Pascha)

When the hosts of the Angels saw how You were accounted among the dead, they all marveled. You,

O Savior, are the One Who destroyed the might of death; and when You arose You raised Adam with Yourself and from Hades liberated everyone. (Resurrectional Evlogetaria)

Christ went down alone to battle Hades. He came up having taken many spoils of victory. (Synaxarion from the Orthros of Pascha)

You stripped Hades of plunder, and humanity You resurrected by Your Resurrection, O Christ. Do therefore now account us worthy with a pure heart to praise You and glorify. (Praises from the Orthros of Pascha)

Adam and Eve are being saved

I will sing an anthem of exodus and a funeral hymn to You, O Lord my God, Who by Your burial opened the entrances of life to me. By Your death You put Hades and death to death. (Ode 1 of the Canon on Holy Friday Night)

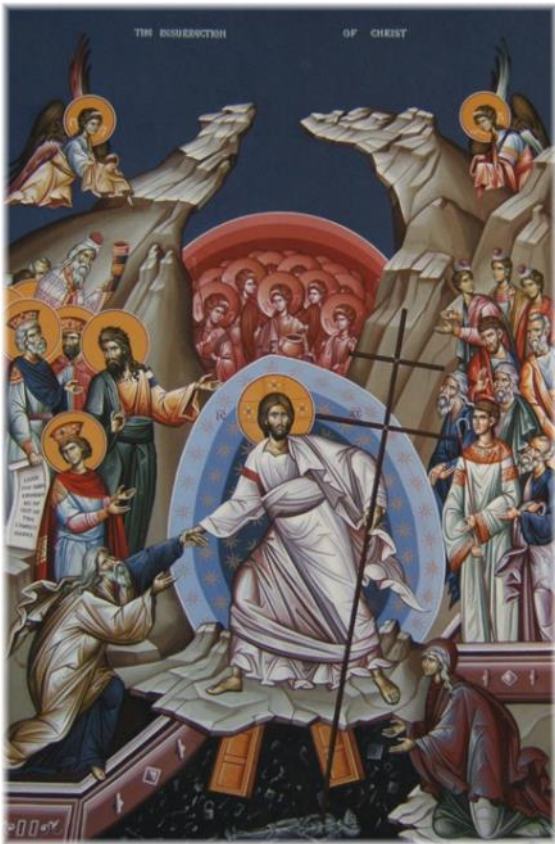
The undefiled Temple was destroyed; then, with itself it raised up the fallen tabernacle. The second Adam, Who dwells in the heights, went down to the chambers of Hades, in order to save the first one. Bless the Lord, O you servants; sing a hymn, Priests; and people, exalt Him beyond measure unto all the ages. (Ode 8 of the Canon on Holy Friday Night)

Today, the sepulchre holds Him Who holds creation in the palm of His hand, and a stone covers Him Who covers the heavens with virtue. Life sleeps, and Hades trembles, and Adam is released from his bonds. Glory to Your dispensation, through which, when You had accomplished all, You gave us the eternal Sabbath rest, Your All-Holy Resurrection from the dead. (Praises of Holy Friday Night)

You are supremely blessed, O Virgin Theotokos. For through Him Who from you became incarnate, was Hades taken prisoner, and Adam has been summoned back, and the curse has been neutral-

ized, and Eve has been liberated; death has been put to death, and we have been brought to life. Therefore extolling we cry out: "O Christ our God, You are blessed, for so was Your good pleasure. Glory to You." (Praises of Holy Firday Night)

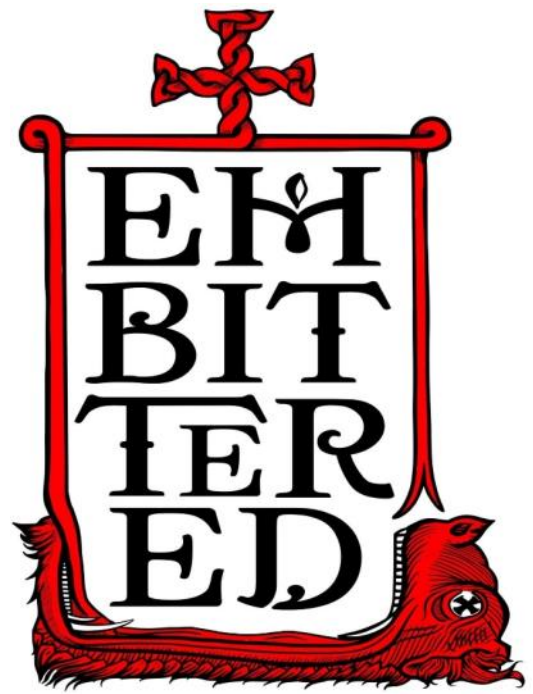
All this is encapsulated in the Orthodox icon of the Resurrection. In the center of the icon is the triumphant Christ. He is standing on the shattered doors of Hades. The keys and chains of the door of Hades are flying everywhere. The person of Death is bound and gagged, beneath the shattered doors. In the center of this radiant event is Christ pulling Adam and Eve up from their tombs—the representation of humanity and all of us.



King David and his son Solomon are seen on the left wearing crowns. Near the center is Saint John the Baptist. On the other side is Abel, the son of Adam and the first man to ever die. He wears a shepherds robe and has a cane. Many Icons of this subject depict large crowds with a few other recognizable prophets.

In the Paschal Homily of Saint John Chrysostom, based on I Corinthians Chapter 15, the victory of

Jesus over Hades and Death is articulated so eloquently:



By descending into Hades, He made Hades captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hades, said he, was embittered when it encountered You in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain. It was embittered, for it was overthrown. It was embittered, for it was fettered in chains.

It took a Body, and met God face to face. It took earth, and encountered Heaven. It took that which was seen, and fell upon the unseen. O Death, where is your sting? O Hades, where is your victory?

Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the Angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first-fruits of those who have fallen asleep. To Him be glory and dominion to the ages of ages. Amen.

Kali Anastasi! Blessed Resurrection!



PARISH REGISTRY

February 28, 2021-April 15, 2022

BAPTISMS

Parents: Robert & Maria Halpin

Baby: Theo Michael

Godparent: Cynthia Georgeann Tassopoulos

Parents: Speros & Caitlin Kokenes

Baby: Constantine Speros

Godparent: Peter Roglin

Parents: Connor & Ryan Walters

Baby: Olivia May

Godparent: Katrina Alexandra Kennedy

Parents: Nicholas & Despina Galanopoulos

Baby: Panayiota Angeliki

Godparent: Luke Kopulos

CHRISTMATION

Timothy Louis Walters

ASLEEP IN THE LORD

George Peter Stathopoulos

Eilleen A. Paris-Poulos

Helen F. Regas

Ioannis Music Lessons
Piano/Guitar/Ukulele/Mandolin/Bouzouki

Ioannis Papaspyrou
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Golden Group News

On Clean Monday, Golden Group members began their Lenten Journey by attending Holy Unction Services together in the Cathedral. Following the service, they hosted a Lenten pot luck luncheon in Carlos Hall for everyone. Fr. Christos spoke and offered guidance on the requested topic of how we can cope during stressful times to keep feelings of frustration and anger under control. Did you know that ANGER is only one letter away from DANGER?

Church services celebrating the Feast of the Annunciation on March 25th were well attended by Golden Group participants. Following the services, Philoptochos Society and Annunciation Cathedral hosted a delicious luncheon in the Kartos Ballroom. Ioannis Papaspyrou shared his musical talents with us by playing the piano beautifully during the luncheon. The Honorable Greek Consul to Atlanta, Theodoros Dimopoulos, spoke about Greek Independence Day and the significance of Greece's victory over the Ottoman Empire and its impact on the world.

Our next event will be a dinner on Thursday, May 19th in the Kartos Ballroom. Please save the date on your calendar and look for more information to follow in the Weekly Bulletin. We hope you will join us for a fun-filled evening!



Philoptochos News

March was an extremely busy month for our chapter! Philoptochos hosted two excellent speakers from the “Georgia Center for Child Advocacy” and “Stop the Traffick.” These amazing organizations work to stop child abuse and the sex trafficking of young individuals. We are thankful that our city has such passionate & tireless advocates for these harmed individuals.

Our chapter also:

- Made a \$1,000 donation to the National Philoptochos initiative to assist the Ukrainian people in their time of enormous need.
- Hosted a fun, well-attended champagne and hors d’oeuvres membership reception in the HCC Atrium
- Underwrote the “Golden Group” Lunch on March 25th. A large event & delicious Lenten meal helped all to celebrate the nameday of our Cathedral and Greek Independence Day!
- Served lunch at one of the talks given by California guest speaker Professor Eve Tibbs who was invited to offer a series of Lenten spiritual enrichment lectures to our parish family.



PHILOPTOCHOS LENTEN SOUPS & GLORIOUS RED EGGS !!

A treasured Cathedral tradition!

- Philoptochos is once again selling two different Lenten soups. Both Presvytera Evi’s homemade lentil & bean soups are delicious! \$10.00 per quart.
- We are also dyeing, selling & packaging 100 dozen red Pascha eggs. \$12.00 doz. **PLACE YOUR ORDERS NOW!!**
- All items must be pre-paid. Orders for eggs and soups can be placed on the Cathedral website, at atlgoc.org. Click on “Great Lent & Holy Week Store”
- Your SOUP orders will be available for pickup in Carlos Hall on April 16th after the Saturday of Lazarus morning service. OR... you may pick them up at the Palm Sunday luncheon on Sunday, April 17th
- Your RED EGG orders will be available for pickup on Holy Thursday, April 21st. These can be picked up in the HCC Atrium from noon until 5:00 p.m.
- Volunteers are needed to help dye the Red Pascha Eggs. This will take place in the HCC Kitchen on Holy Thursday morning, April 21st at 10:00 a.m. Come join us for a truly a joyful activity! Bring your apron!
- Applications are still being accepted for the three Philoptochos Scholarships that are annually awarded to current Cathedral college students and high school seniors graduating in 2022. Each scholarship is for \$2,000. Applications can be accessed on the Cathedral website home page (atlgoc.org). The deadline for application submission is Friday, May 13th.

Philoptochos extends its wishes for a blessed and glorious Pascha to our entire parish family!

Lykion Ton Ellinidon

Lykion ton Ellinidon Atlanta and the Hellenic Women's Cultural Association Celebrate the 25th of March

Happily, we were able to come together to commemorate the dual significance of this day after two and a half very difficult years. This holiday is a lesson in history for us all. We remember and contemplate the sacrifices of all those who contributed to the unity of the Greek nation. Their revolt in 1821 against the Ottomans finally created a free country after many years of war. Today, observing tragic world events, we see that freedom is elusive and humanity suffers.

Some highlights of the afternoon were the presentation by Mr. Theodore Dimopoulos, Consul of Greece in Atlanta entitled "The Uniqueness of the

Greek Revolution of 1821"; recitation of poems by students of the Greek Afternoon School and ADS, Anna Cristofi and John Papadimitriou; and a violin performance by Lefteris

Hasanidis. Attendees were assisted by Dr. Constantine Kokenes and Lefteris in singing the Akathist Hymn "Τῇ ὑπερμάχῳ" and the Greek National Anthem. We also had the cutting of Vasilopites for both organizations. We are thankful to all who contributed to the success of this event and to everyone who attended. Καὶ τοῦ χρόνου με υγεία! ΖΗΤΩ Η ΕΛΛΑΔΑ!



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.

Saturday of Service & Bags of Love – April 2



On Saturday, April 2nd, our Cathedral's Saint Photini Outreach Ministry sponsored a "Spread the Kindness Parish Family Day. We were blessed and amazed with the large turnout of people from all ages who joined together for a day of philanthropy and fellowship.



There were three activities taking place simultaneously. One group assembled 200 Bags of Love to be given out to Atlanta's unhoused individuals experiencing homelessness. A second group made 100 sandwiches, which were delivered the following day to Trinity Table in downtown Atlanta. The third group worked outside clearing the area near the Administration Building to prepare our Cathedral for Pascha. *It was a joyous day!!*



We want to express our appreciation to all parishioners and guests who participated in our Cathedral's Saturday of Service. It was a big success! It was a great day of fellowship and fun, and as one member stated, "*there was 'Kefi in the air!'*"



Saint Photini Outreach Ministry Visitation Committee - Shut-Ins/Homebound

- ♥ Our Cathedral's SPOM Visitation Committee continues to brighten the spirits of our Shut-Ins/Homebound through phone calls, wonderful hand-painted cards with inspirational messages sent quarterly, as well as cards sent throughout the year for Birthdays, Christmas, Valentines and Pascha! To add a loved one to this list, please call the Cathedral office at 404-633-5870.
- ♥ Due to the recent Covid variant, our in-person visits to our Shut-Ins/Homebound has been placed on a temporary hold. We look forward to being able to visit in the near future!

We invite you to join and participate in the philanthropic and outreach events sponsored by our Annunciation Cathedral's Saint Photini Outreach Ministry. We welcome new ideas and fellowship!! Please contact Vickie Klemis at vickieklemis@gmail.com to be added to this growing ministry for future meetings and activities.

"Just as Christ met Saint 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."

Saturday of Service



Thank you to everyone who helped make this day a success.





SACRAMENT OF HOLY CONFESSION

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

Every Friday Evening During Great Lent
(3/11, 3/18, 3/25, 4/1, 4/8, 4/15)

Palm Sunday Evening (4/17)

Holy Monday Evening (4/18)

Holy Tuesday Evening (4/19)

or by appointment by contacting either

Fr. Paul at frpaulk@atlgoc.org

or

Fr. Christos at frchristos@atlgoc.org

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

PALM SUNDAY PROCESSION APRIL 17TH



ON SUNDAY, APRIL 17TH, DURING THE 2ND DIVINE LITURGY, WE AS A CATHEDRAL PARISH FAMILY WILL PARTICIPATE IN PALM SUNDAY WITH A PROCESSION OF PALMS. EVERYONE WILL PROCESS AROUND THE FRONT DRIVE OF THE CATHEDRAL DURING THE DIVINE LITURGY TO EXPERIENCE THIS HOLY DAY. PLEASE BRING A CROSS FROM HOME AND PARTICIPATE IN THIS MOMENTOUS EVENT.

Annunciation Day School

Annunciation Day School (ADS) has sprung into Spring with quite a busy and festive schedule.

Students, faculty & staff, and Cathedral members gathered together for their third annual 5K Spartan Run on Saturday, March 26th. Over 170 runners, 11 sponsors, 14 volunteers, and Spartan Leo made the event another memorable one! The school raised close to \$11,000 which will benefit the school's & Cathedral's Field of Dreams initiative.

Our Preschool student body also engaged in some athletic fun with their annual Preschool Olympics program. This year, they were accompanied by 1996 Olympic Gold Medal Gymnast, Ioannis Melissanidis! What a treat!

As part of our celebratory Greek Independence Day program, our Middle School students recited poems & sang the National Greek Anthem which aired on Greek Antenna TV the weekend of March 25th. What an honor for our students!

Lastly, ADS has now reached over 95% participation in their Annual Fund campaign, raising over \$48,000. Thank you to our parents, grandparents, faculty & staff, ADS board members, and Cathedral parishioners for their generous donations. ADS has a \$50,000 Annual Fund goal so if you would like to make a contribution, please visit www.annunciationdayschool.org under the Giving tab. Your donations benefit the cost of field trips, new technology needs for each classroom, the Spartan athletic program, the arts & music programs, just to name a few. Giving to the annual fund also makes it possible for ADS to maintain an affordable tuition.

If you are a parishioner looking for a private school setting for your child that also weaves our Orthodox values & traditions in its weekly lessons, please consider applying today. Come be a part of our Spartan community! Email inquiries to Sophia Tsiotsias at stsiotsias@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. You can decide where your state taxes are being allocated! 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.

To redirect your state tax dollars today, simply visit www.apogee123.org and choose Annunciation Day School as your recipient school.

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

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.

**Thank you to the following parishioners for participating in the
Apogee Scholarship Program to date:**

- Chris & Patti Arapoglou
- James & Helen Panos-Burk
- Manuel & Deidre Chaknis
- Stephen & Maria Chininis
- Drs. Greg & Christine Esper
- Nicholas Grivas
- George & Eleny Katsoudas
- Eric & Amanda Kocefias
- Jimmy & Toula Kostopoulos
- Mark & Dimitra Moraitakis
- James (Jimmy) Nakos
- Costa & Vickie Panos
- Solon & Marianne Patterson
- Justin & Christine Seymour
- Dr. Andrew & Vicky Soulimiotis
- James & Francene Tucker



March 2022

Dear Friends,

100 years ago, a group of brave and visionary Hellenes in Atlanta created what has become a global organization promoting Hellenism, education, philanthropy, civic responsibility, family and individual excellence. It is time to celebrate this humble beginning and century of service.

AHEPA Mother Lodge Chapter #1 invites you to an amazing, inspirational, and enjoyable "**Centennial Celebration Weekend**" June 23-26, 2022, in Atlanta, Georgia, where AHEPA began. Together with you, we will all celebrate the past, present, and future.

The **Centennial Celebration Weekend** begins the evening of June 23rd with inspiring and informative presentations by local author Stephen Georgeson and historian Dr. Victor Polizos. They will discuss the early years of Greek immigration and the heroic origins of AHEPA. Learn the stories of how its founding members fought against discrimination and prejudice, and for freedom and a better life for all.

Information will follow regarding golf and three-on-three basketball tournaments which will be held over the weekend. The morning of June 24th will feature gatherings of the various groups within the AHEPA Family followed by an AHEPA Family and friends luncheon. The day's activities will conclude with a casual evening of fellowship over some hearty Southern cuisine.

On Saturday, June 25th you will have a unique opportunity to leisurely visit AHEPA's **TRIBUTE to Hellenism and Olympism** Sculpture in Centennial Olympic Park, the largest aquarium in the United States, Civil Rights Museum, College Football Hall of Fame, World of Coca Cola, Martin Luther King memorial and other Atlanta landmarks.

A highlight of the weekend will occur Saturday afternoon with the dedication of the **AHEPA Founding Monument**, the first permanent tribute honoring the memory of our visionary founders that will serve to educate and encourage all future generations. Following the dedication, we will come together for a very festive **Centennial Celebration** dinner and dance.

Our **Centennial Celebration Weekend** will conclude Sunday morning with the Divine Liturgy at the Annunciation Cathedral where we will celebrate an *Artoklasia* (prayer for the living), a Memorial (prayer for the departed), and a farewell coffee hour.

To participate in this once-in-a-lifetime **Centennial Celebration Weekend**, visit our special website: <https://www.ahepa100.org>.

Join us as we honor those who bravely came before us and celebrate our past, present, and future work to promote Hellenism, education, philanthropy, civic responsibility, family and individual excellence.

Sincerely,

The 2022 AHEPA Centennial Celebration Committee

Philoptochos Scholarships

Our Philoptochos Ypapanti Chapter is offering three \$2000 scholarships for the 2022-23 academic year: Anna Mae Livaditis Memorial, Olga Biehler Memorial, and Philoptochos scholarships. These scholarships are dedicated to promote, encourage, and advance education and are limited to high school seniors and undergraduate college students who are members of the Cathedral. The scholarships are awarded based on financial need foremost as well as academic achievement and involvement in the church & community. Students who have not previously received the scholarship are encouraged to apply. Applications are available on the Cathedral Website by clicking [HERE](#). The deadline to submit the application is Friday, May 13, 2022. Please contact Claire Gilmore if you have questions (gilmore11@comcast.net). All information is held in strict confidence.

AHEPA

Did you know?

- In 1947 National AHEPA raised money to build the 680-bed **AHEPA Hospital in Thessaloniki**, Greece (completed in 1953).
- In 1979 National AHEPA again raised money to add a new wing to the **Evangelismos Hospital in Athens**, Greece. Recently a Burn Unit and a Medical Library have been added.
- In 1983 **AHEPA National Housing Cooperation** established, providing affordable housing for low-income elderly and disabled persons. Today 91 AHEPA Home properties, in 20 states, service almost 5,000 people. There is an AHEPA House located here in Atlanta.
- On June 23 -26, 2022 we will be celebrating the 100th anniversary of the founding of AHEPA at the Centennial Celebration Weekend in Atlanta. Please follow updated information on our website AHEPA100.org. All events are open to everyone. See you there.

We are asking anyone who may have archival information from the original founders or the early years of the organization to contact us at vpolizos3@hotmail.com or 404-831-6508.





Atlanta

WHERE IT ALL BEGAN

Join us for the 100th Anniversary of AHEPA

Celebrating our Past, Present, and Future



Save the Date!
June 23-26,
2022

Schedule and reservation
information on our website:
WWW.AHEPA100.ORG

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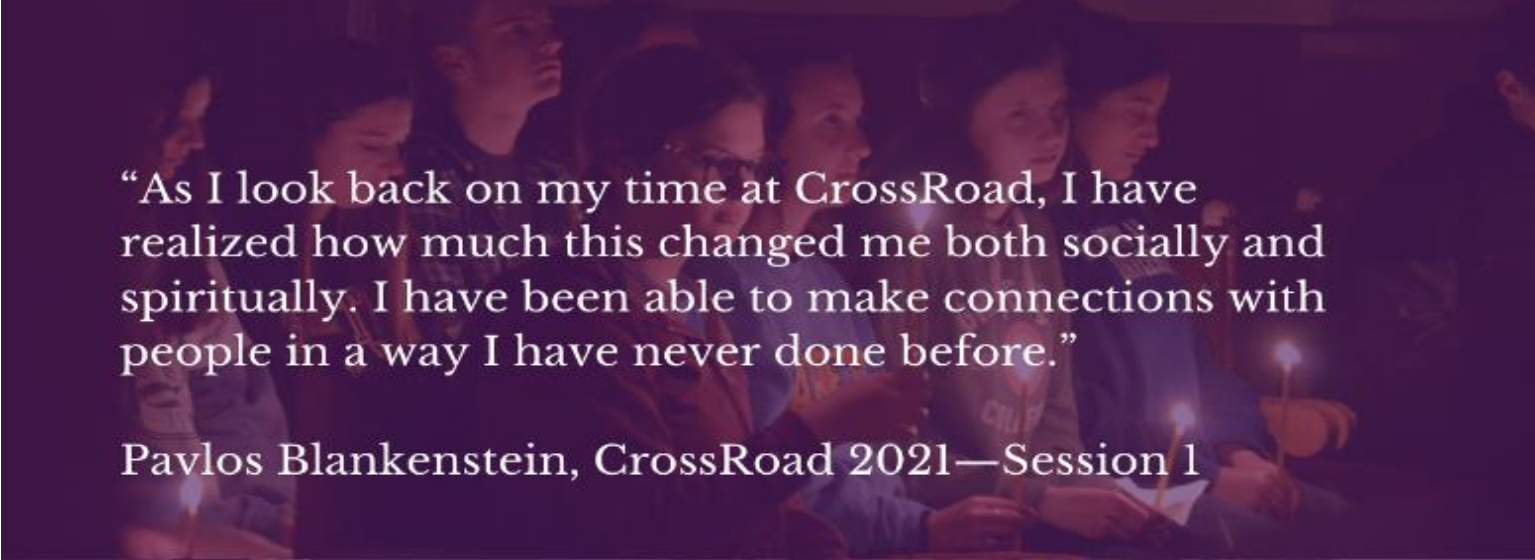
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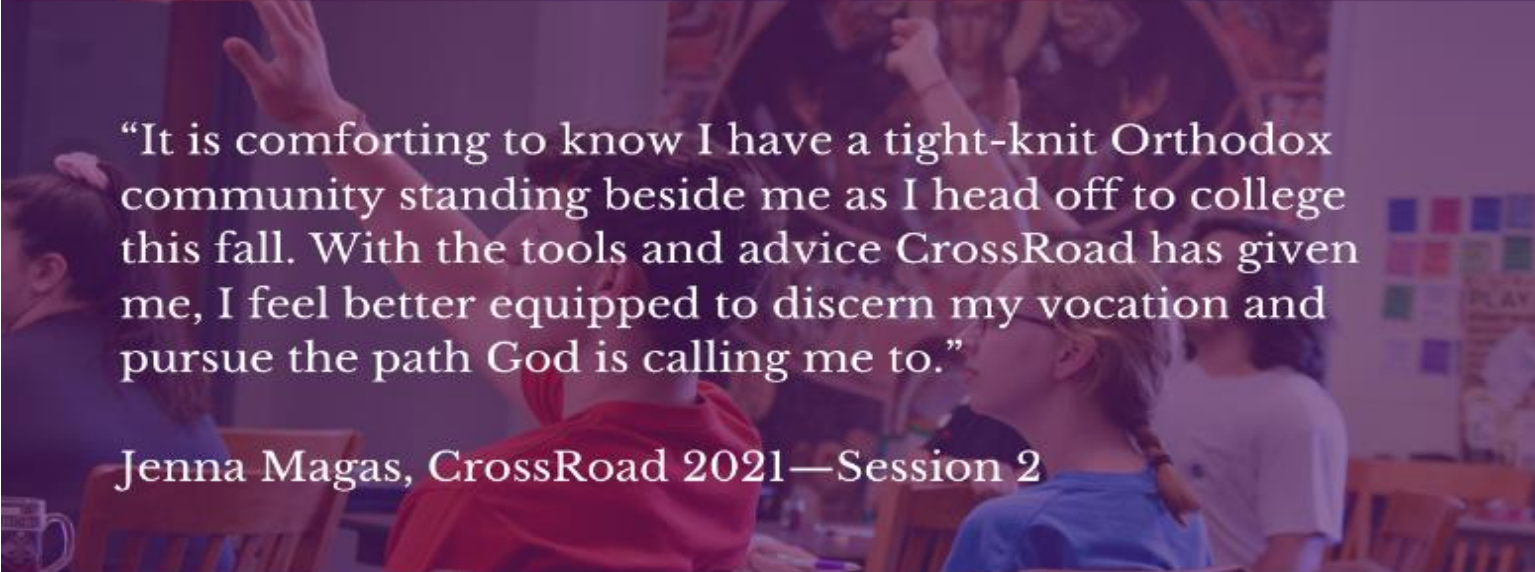
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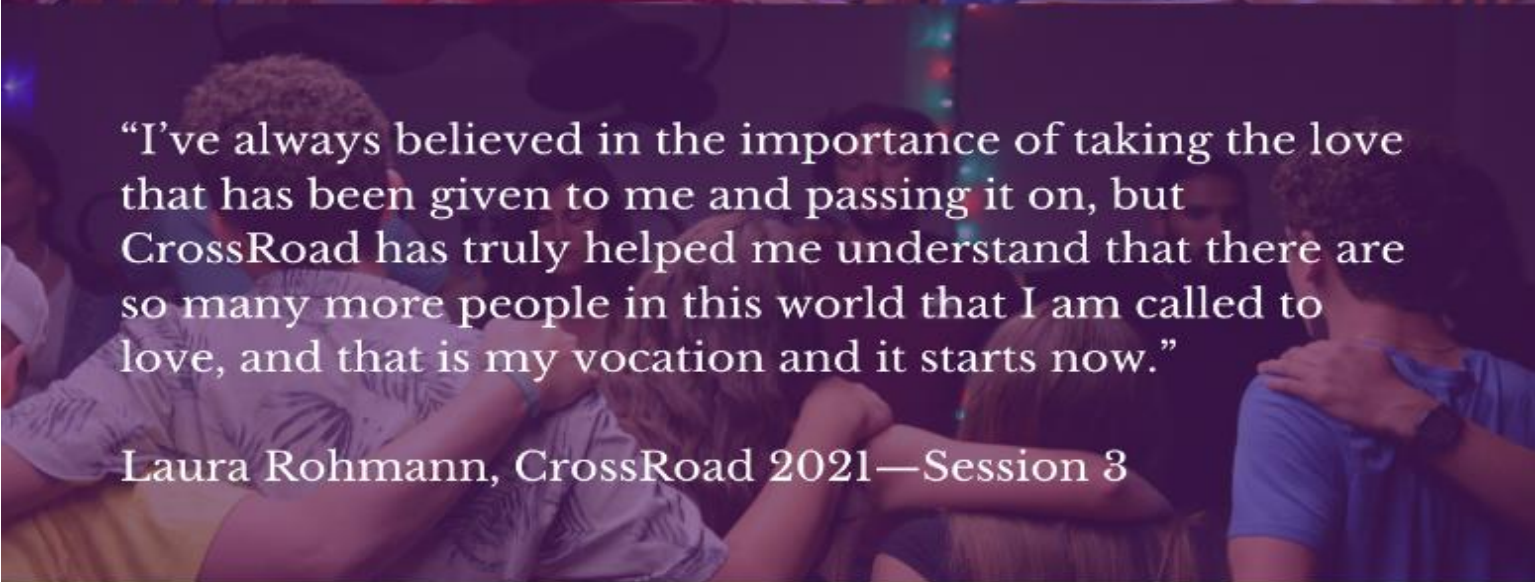
“As I look back on my time at CrossRoad, I have realized how much this changed me both socially and spiritually. I have been able to make connections with people in a way I have never done before.”

Pavlos Blankenstein, CrossRoad 2021—Session 1



“It is comforting to know I have a tight-knit Orthodox community standing beside me as I head off to college this fall. With the tools and advice CrossRoad has given me, I feel better equipped to discern my vocation and pursue the path God is calling me to.”

Jenna Magas, CrossRoad 2021—Session 2



“I’ve always believed in the importance of taking the love that has been given to me and passing it on, but CrossRoad has truly helped me understand that there are so many more people in this world that I am called to love, and that is my vocation and it starts now.”

Laura Rohmann, CrossRoad 2021—Session 3

Won't You Be My Neighbor Event

Sponsored by the Catholic-Orthodox Initiative at the Aquinas Center

Join us for a Trivia Night & Conversation with
your Neighbors around the corner.
Food, Refreshments and Fun included!
Thurs, May 5th, 7:00 - 9:00pm
Thalia N. Carlos Hellenic Community Center
Ballroom, Greek Orthodox Cathedral
of the Annunciation



The Catholic-Orthodox Initiative focuses on a greater understanding of the commonality of the Catholic and Orthodox traditions rooted in our shared history. This event strives to build community and deepen relationships with parishioners of the Greek Orthodox Cathedral of the Annunciation Church and Immaculate Heart of Mary Catholic Church.

REGISTER AT [HTTPS://BIT.LY/AQUINAS_NEIGHBOREVENT](https://bit.ly/aquinas_neighborevent)



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Save the Dates Cathedral Summer Camp

June 6th—June 10th

June 13th—June 17th

June 20th—June 24th

Click [HERE](#) to register



Atlanta Greek Festival

September 23rd—25th

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

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*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.