

The Annunciator

A Christmas Hymn of our Church that Reveals the Wonders of our Salvation

By Rev. Fr. Paul A. Kaplanis



Christ is born! Glorify Him! Christ comes from heaven: Meet Him. Christ is on earth exalt Him. O you earth, sing to the Lord. O you nations, Praise Him for He has been glorified.
--Katavasia of the Nativity Matins Hymn--

The story of Christ's birth speaks to us about the mysterious ways of God. God acts in ways that we do not always expect or more precisely understand. His ways are truly wonder-filled and awe-inspiring. As we read in the Book of Isaiah,



The above hymn is one of the most majestic hymns of our Church as we celebrate the Birth of our Lord. In Greek it begins with the proclamation: "Χριστός Γεννάται δοξάσατε!" "Christ is Born, Glorify Him!" When this hymn is chanted it automatically lifts up our spirits and calls us to focus on the wonder of our Lord's Birth. Subsequent words from the hymn invite us to meet our Lord not physically, but mystically upon the earth. It speaks to us as another opportunity to invite our Savior to become the center of our lives. Making a true effort to meet Christ is what can make this Christmas to be more significant and life-changing from past years.



Greek Orthodox Cathedral of the Annunciation

2500 Clairmont Rd NE
Atlanta, GA 30329
(404) 633-5870
atlgoc.org

Rev. Fr. Paul A. Kaplanis, Dean
Rev. Fr. Christos P. Mars, Protopresbyter
Mr. Theodore Mantzikos, Pastoral Assistant
Ms. Sarah Stewart, Pastoral Assistant
office@atlgoc.org

chapter 55, verses 8-9, **“For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.”**

For centuries the Ancient Israelites had expected the Messiah. The prophets, especially Isaiah and Jeremiah, called the people to readiness and openness to God’s actions. They spoke openly about a coming savior.

St. Paul makes it clear in his letter to the Galatian Christians in chapter 4, verse 4, that when Christ was born it was the precise moment in history for God to intervene in the most intimate way by taking on human flesh, which would lead us and rise up our humanity to eternal salvation. St.

Paul says, **“When the fullness of the time had come, God sent forth His Son, born of a woman, born under the law.”** The simplicity and humility of our Lord’s birth demonstrates calm and peacefulness and not a representation



of a conquering hero or a king riding in a golden chariot with pomp and splendor.

When the Messiah arrived, he came first as an infant. He was born to a young girl who was not formally married. The event occurred in the simple village of Bethlehem. He was sheltered in a place reserved for animals because there was nowhere else to stay. In these humble circumstances, **“the Word became flesh and dwelt among us, full of grace and truth...”** (John 1:14). This is the mysterious way of God!

By our Lord coming into the world in this unas-

suming way, it compels us to love Him. God works in our lives in such a way that is never demanding, never forceful and never conceited. His patience is beyond comprehension as He implements His energies causing us to wonder why He gives us the gifts of choice and freedom. What is God’s motive? As a loving Father, His desire is to draw all of us to Him and to one another in love.

The familiar persons involved in the story of Christ’s birth were all quite different. Mary and Joseph were humble travelers seeking a place of shelter. The shepherds were simple men of the land tending their flocks. The wise men were wealthy and aristocratic foreigners wandering in a strange land.

Each of them, however, shared a common characteristic. They opened their hearts to the actions of the Lord who mysteriously led them to the village of Bethlehem. Each of them permitted God to act in their lives.

Mary and Joseph were willing to change their whole life to nurture and protect the child Jesus. The shepherds were willing to hear the words of the angels. The wise men were willing to follow the star. We remember them to this day because they opened their hearts and trusted in the Lord. As we hear and chant the words, **“Χριστός Γεννάται δοξάσατε!”** **“Christ is Born, Glorify Him!”** Let us remember that Christ is the ultimate gift. We must willingly meet Him. We must offer a humble invitation to Him to be in our hearts. This is how we celebrate this great feast. This is how we glorify Him!

A SPECIAL MESSAGE FROM OUR PRIESTS, PARISH COUNCIL AND STAFF

As we come to the close of another year, Fr. Paul, Fr. Christos, Voula Gianakopoulos, Parish Council President, all the members of the Parish Council and Cathedral Staff, would like to express their sincere thanks and gratitude to all those parishioners who offered their gifts and talents throughout this past year for the well-being, progress and spiritual growth of our Cathedral Parish Family.

St. Paul reminds us in 1st Corinthians chapter 12, verses 4 - 7, that we are blessed with many and sundry gifts, he says, **“Now, there are a variety of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one...for the common good.”** It is God the Father,



through His Son Jesus Christ, and in the Holy Spirit that we are united to each other. With Oneness in God, we offer all of our special blessings to His Holy Church and in particular to our Cathedral Parish Family for the common good. We have many exciting challenges in this next year and with great enthusiasm, love and dedication we ask the Lord to extend His Guiding Hand upon us so that we may glorify His All Holy Name.

Looking forward to 2023, we pray for the continued health, spiritual growth and progress of our entire Cathedral Parish Family and we wish everyone a Holy and Joyous Christmas and Blessed New Year! ΚΑΛΑ ΧΡΙΣΤΟΥΓΕΝΝΑ ΚΑΙ ΕΥΤΥΧΙΣΜΕΝΟΣ Ο ΚΑΙΝΟΥΡΤΟΣ ΧΡΟΝΟΣ ΣΕ ΟΛΑ ΤΑ ΜΕΛΗ ΤΟΥ ΚΑΘΕΔΡΙΚΟΥ ΝΑΟΥ!

A Family Full of Saints

By Rev. Fr. Christos P. Mars

During the holidays we gather not only to celebrate but also to be with friends and family; we are reminded of the importance of being together. For some, family is a difficult subject, where there is much pain and suffering. For others, family can be a source of inspiration and comfort.

Our prayer, and that of the Church, is that all can work towards a good relationship with their family. It may take some time and effort, but if successful one will gain a great deal. The Church prays for this throughout its services.

As mentioned, family can be a place of great inspiration and comfort. One such family needs to be introduced so we can know them better. This family gave the Church at least a dozen saints. What must it have been like to join in a meal at this house?

It's said that saints come in clusters, but I have never seen such a holy rabbit hole as the family you're about to meet. Three generations of saints with saint teachers and saint friends—this crew will challenge you to form holy relationships and perhaps gain a better understanding of one's own family like none other.

Few entire families have been officially celebrated by the Church through the centuries. Of the ancients, two families that quickly come to mind are those of Gregory the Theologian and Basil the Great. These families, beginning with the parents, created an atmosphere in the home that was spiritually healthy, for it was an atmosphere of love for God coupled with love for virtue, philanthropy and hospitality that created such unique and spiritually diverse family.

As we approach the beginning of the new calendar year, the Church celebrates the Feast of Saint Basil the Great, Archbishop of Cesearia in Cappadocia, on January 1st. It is good to look at who shaped this Church Fathers life and what family did he come from.

Let's begin with a list of Saint Basil's family.



Grandparents

Saint Macrina the Elder (260-340)—

Grandmother of Saint Basil the Great and Mother of Saint Basil the Elder—(Feastday January 14)

There was an unknown martyred father of Saint Emilia

Parents

Saint Basil the Elder (349)—*Father of Saint Basil*—(Feastday January 1)

Saint Emilia (375)—*Mother of Saint Basil*—(Feastday May 30 and July 19)

Siblings

Saint Macrina the Younger (330-379)—*Eldest sister of Saint Basil*—(Feastday July 19)

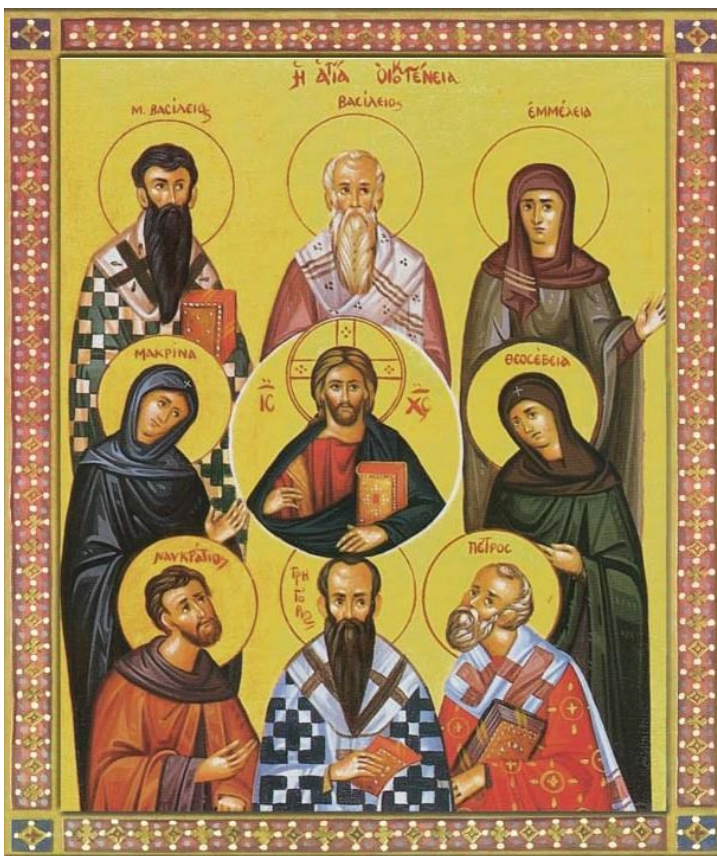
Saint Gregory of Nyssa (334-394)—(Feastday January 10)

Saint Naukratios of Mount Nitria (332-358)—(Feastday June 8)

Saint Theosevia the Deaconess (335-385)—(Feastday January 10)

Saint Peter of Sebaste—*Youngest sibling of Saint Basil*—(345/7-392)—(Feastday January 9)

There were four other girls, unknown sisters of Saint Basil who flourished in their married lives.

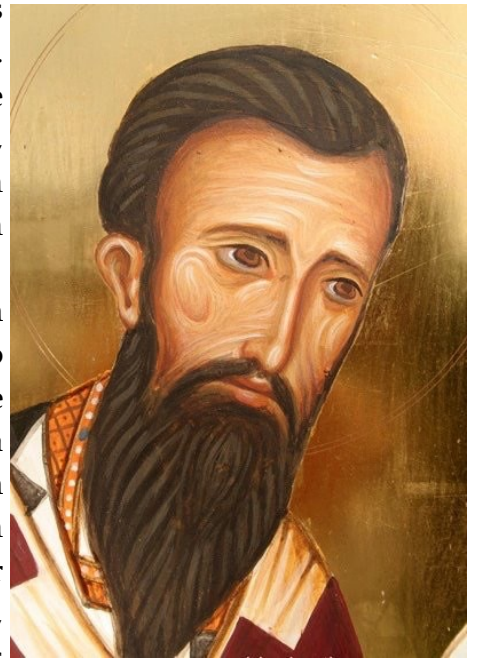


Saint Basil the Great

Saint Basil the Great was born towards the end of the year 329 in Caesarea of Cappadocia, to a family renowned for their learning and holiness. He studied in Constantinople under the sophist Libanius, then in Athens, where also he formed a friendship with the young Gregory, a fellow Cappadocian, later called "the Theologian." Through the good influence of his sister Macrina, he chose to embrace the ascetical life,

abandoning his worldly career.

He visited the monks in Egypt, in Palestine, in Syria, and in Mesopotamia, and upon returning to Caesarea, he departed to a hermitage on the Iris River in Pontus, not far from Annesi, where his



mother and his sister Macrina were already treading the path of the ascetical life. It is at that hermitage that he also wrote his ascetical homilies.

About the year 370, when the bishop of his country reposed, he was elected to succeed to the throne and was entrusted with the Church of Christ, which he tended for eight years, living in voluntary poverty and strict asceticism, having no other care than to defend holy Orthodoxy as a worthy successor of the Apostles. The Emperor Valens, and Modestus, the Eparch of the East, who were of one mind with the Arians, tried with threats of exile and of torments to bend the Saint to their own confession, because he was the bastion of Orthodoxy in all Cappadocia, and preserved it from heresy when Arianism was at its strongest. But he set all their malice at naught, and in his willingness to give himself up to every suffering for the sake of the Faith, showed himself to be a martyr by volition. Modestus, amazed at Basil's fearlessness in his presence, said that no one had ever so spoken to him. "Perhaps," answered the Saint, "you have never met a bishop before." The Emperor Valens himself was almost won over by Basil's dignity and wisdom. When Valens' son fell gravely sick,



the doctrines concerning the mysteries both of the creation (see his Hexaemeron) and of the Holy Trinity (see On the Holy Spirit). Because of the majesty and keenness of his eloquence, he is honored as "the revealer of heavenly things" and "the Great."

Saint Macrina the Elder-- Grandmother of Saint Basil the Great and Mother of Saint Basil the Elder

Saint Macrina the Elder was born in Asia Minor and instructed by St. Gregory the Wonderworker (Feastday November 17). When he arrived in Macrina's hometown there were only 17 Christians; at his death, there were only 17 pagans. His witness transformed Saint Macrina, who, along with her husband and children, fled to the forest to live during the Diocletian persecutions. For seven years, they survived by hunting and foraging,

he asked Saint Basil to pray for him. The Saint promised that his son would be restated if Valens agreed to have him baptized by the Orthodox; Valens agreed, Basil prayed, and the son was restored. But afterwards the Emperor had him baptized by Arians, and the child died soon after. Later, Valens, persuaded by his counsellors, decided to send the Saint into exile because he would not accept the Arians into communion; but his pen broke when he was signing the edict of banishment. He tried a second time and a third, but the same thing happened, so that the Emperor was filled with dread, and tore up the document, and Basil was not banished. The truly great Basil, spent with extreme ascetical practices and continual labors, at the helm of the Church, departed to the Lord on the 1st of January, in 379 at the age of forty-nine.

His writings are replete with wisdom and erudition, and rich are these gifts he set forth in

glad to suffer for Christ.

Saint Basil the Elder—Father of Saint Basil

One of those children was Saint Basil the Elder, a man whose virtue, it's said, was exceeded only by that of his son Saint Basil the Great. Basil the Elder was a teacher of rhetoric, well-respected for his wisdom, and married to Emilia. The two had 10 children, six saints and four whose names are unknown.

Basil the Elder died fairly young, so Emilia and the children moved to the estate of Macrina the Elder, whose strong faith had a profound impact on the family. Saint Basil the Great in particular credited his grandmother for the piety and Christian wisdom he learned as a child.

Saint Emilia—Mother of Saint Basil

Meanwhile, Saint Emilia was the daughter of a martyr and would eventually be known as the "mother of saints." Emilia struggled with the

temptation of many mothers to idolize their children, though. It took the wisdom of her daughter, Saint Macrina the younger, to lead her to the trust in God that would make her a great saint. This was most evident when one of her sons, the hermit Saint Naukratius, died at age 27. Emilia was understandably heartbroken, but her daughter pointed out, “it is not right for a Christian to mourn as one who has no hope.” Emilia fixed her eyes on Christ once more and carried on.

Saint Naukratios of Mount Nitria

As mentioned, Saint Naukratios died at the age of 27 and as such little is known about him. Saint Nicodemos of the Holy Mountain (Feastday July

14) writes this about him, “Being a part of Basil’s family, he understood ascetism and thus became a hermit. He enjoyed going fishing in lakes and rivers, where he would catch fish and then distribute them to the poor.”

Saint Macrina the Younger—Eldest sister of Saint Basil

As holy a woman as Saint Emilia was, it seems that it was her oldest child, Saint Macrina the Younger, was the head of the family for much of her life. Promised in marriage to a man who died before their wedding, Macrina made a vow of chastity and encouraged many of her siblings to do the same. At Macrina’s prompting, Emilia started a community of nuns on the family’s property, many of whom were former slaves. Her witness of chastity spoke volumes to her siblings, particularly her most famous brothers.



Saint Gregory of Nyssa

Saint Basil the Great and Saint Gregory of Nyssa are the most well-known of the family, both of them bishops and Church Fathers. While Basil is considered the founder of monasticism in the East, Gregory seems to have been married, at least for a short time before the death of his wife. Both had such great respect for their eldest sister that Gregory went so far as to write a dialogue in which he cast her as his teacher—a shocking thing for a bishop to say of a woman at the time. It was Saint Macrina, whose disapproval of his worldly life convinced Saint Basil to dedicate himself to the service of Christ and his Church. Together with Basil’s dearest friend, Saint Gregory the Theologian (Nazianzen) whose feastday is on

January 25th, they are called the Cappadocian Fathers and stood powerfully against the Arian heresy.

Saint Theosevia the Deaconess

Saint Theosevia was a virgin and a deaconess, which was a role of service (not sacramental ministry) in the Church, and spent her life feeding the hungry, caring for orphans, and instructing women for Baptism.

Saint Peter of Sebaste—Youngest sibling of Saint Basil

Saint Peter of Sebaste also seems to stand in the shadows his more famous brothers cast, but this youngest child was a bishop and a great help to Saints Emilia and Macrina the Younger in their religious community. Though he wrote nothing, he encouraged his brothers to do so and several

of their works were written at his prompting.

The most important thing we can learn from this family is that holiness is possible. It doesn't take martyrdom or virginity or even an immaculate life. All it takes is people longing to live for Christ and encouraging each other on the way, parents teaching children and children teaching parents.

May this holy family pray for each of us and our families as we strive to work towards salvation and living a life in Christ.



God Is Dead, But Who Killed Him?

By Mr. Theodore Mantzikos

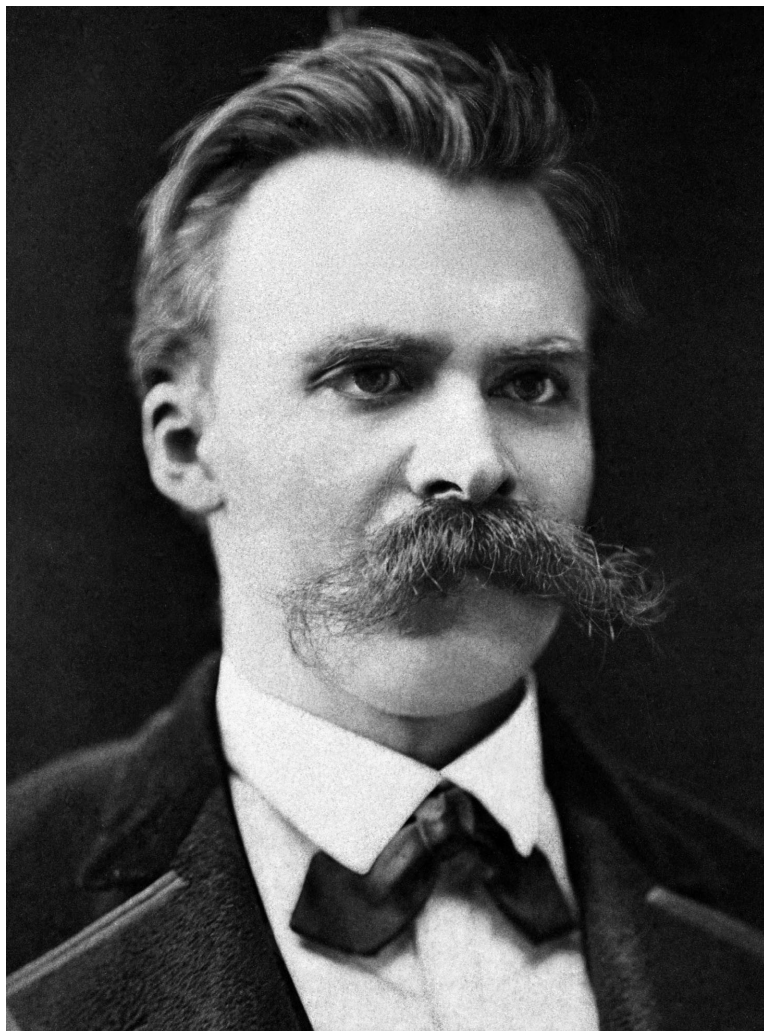
Friedrich Nietzsche is credited as the first to proclaim "God is dead" in his 1882 book, *The Gay Science*. Atheists canonize him for dealing this phrase as decisive, lethal blow against Christian spirituality, superstition, and God Himself. Nietzsche's quote is almost a cliché today, known to Christians and non-Christians alike. It can be found etched into public bathroom mirrors, plastered to car bumpers, and adorning unused brick walls around town. Even those who do not know Nietzsche or his writings are familiar with this phrase. There is even a four-part movie series called "God's Not Dead," evidently combatting the above-quoted motto which may possibly be better known than the Gospel teachings in the twenty-first century United States of America.

Meditating on and reasoning through the implications of God's death are personally distressing. If God is dead, then what is the point of my life? Why am I alive? To say that God is dead is to say that there is no ultimate purpose I am to achieve or destination which I am to reach. To say that God is dead is to undermine the value and effect of anything I think, say, or do. For one to say "God is dead" is a reflexive statement that means, "I have killed God. I no longer worship him as my savior from death nor am I obligated to fulfill his moral teachings." The speaker disavows his allegiance to God in favor of another "god" or other code.

Nietzsche comments on the political and cultural consequences of this personal decision. He writes about God's death as part of his larger critique of the Enlightenment for replacing

God with sciences and national allegiances. His criticism almost prophesies the adoption of Communism in formerly Christian nations throughout the twentieth and twenty-first centuries. Communism, and any replacement "religion," are essentially nihilistic as it has ontological implications on its adherents. It is not a political ideology alone, but a real undermining of the substance of human existence. Abandoning God divorces a human from the *being* of his humanity without which human existence has no significance.

We humans want our lives to have value because they do have value. We invest effort, energy, and time into improving our lives which demonstrates their significance to us. But if God, the reason our lives are important, is dead, then



Friedrich Wilhelm Nietzsche
(1844-1900)

what meaning do my efforts have? Why do anything at all if there is no meaning to it?

Answers to these questions can be found in addressing the biggest problem with Nietzsche's famous quote. Nietzsche did not say, "God is dead." His famous quote is an intentional abbreviation of a rather spiritual—even Christian—confession that reads as follows;

God is dead. God remains dead.
And we have killed him....who
will wipe this blood off us? What
water is there for us to clean our-
selves? What festivals of atone-
ment, what sacred games shall we
have to invent? Is not the greatness
of this deed too great for us? Must
we ourselves not become gods
simply to appear worthy of it?

Nietzsche's full statement is almost exactly opposite the abbreviated version. It is a lament over the sorry state of Enlightenment ideals which distance a human from his humanity. Nietzsche is offering a penitential prayer for all humanity. He confesses that it is I, who has rejected God, has killed him. There is no one nor water enough to wipe away God's blood from my hands. It is a great deed to kill God, far greater than myself. I have stripped myself of my humanity and made myself something of a god to kill God.

On a theological level, Christians know that each individual human being is made in God's image (Genesis 1.27). This principle is often distilled into other forms such as the "Golden Rule" which approximately means that I should "treat others as I want to be treated." Adages like the "Golden Rule" devalue the reality of human existence. But God's icon in man as told in Genesis 1 is a literal truth about humanity, not a metaphor or moral claim. To take God out of the picture—His picture—is practically, psychological-

ly, and spiritually problematic as it brings a God-killer face-to-face with the possibility of his own meaninglessness. Questions concerning my own existence are at least difficult to answer if I begin with the presupposition that God is dead. These questions can be answered only if one holds Christ's resurrection from and power over death as the fabric of true living. Christianity itself tells me that my life has meaning because God is alive, well, and residing in me who is His image.

Nietzsche's famous quote, "God is dead," does not mean what it is so often thought to mean. Its context tells that atheistic interpretations are incomplete. Nietzsche notes the tragedy in God's death as a fatality for all people. It is not something to be celebrated as atheistic abbreviations and interpretations of this quote might suggest. Nietzsche's famous quote, then, should be read as a mourning cry over the loss of life's meaning necessary to exist when God is rejected by His image.

As mentioned earlier in this article, Nietzsche's saying quoted here is part of a wider critique of Enlightenment principles adopted in popular culture and political ideology. Enlightenment ideology was embodied in social and political movements centered on principles of individuality, perhaps the most famous of these being the French Revolution in 1789. The core of this political change is a replacement of faith in God and reliance on ecclesiastical institutions with trust in empirical sciences and philosophical logic. This movement away from God in politics may be seen as representative of the general sentiment towards religion in Enlightenment cultures. It seems that faith in God among the European population is minimal if not non-existence because it is the people who enacted the political change replacing Him. It can be argued that this crisis of faith on a political level is ongoing as Christian faith is all but accepted in today's government institutions, popular social

movements, schools, work environments, and many other facets of public life. Neitzche's observation is correct; God is dead in public life. God's name is erased from school lessons, his principles removed from civil law, and mocked in popular media.

But is God really dead? Nietzsche says so, or God at least appears to be dead. He is not professed by world leaders or celebrated by nations of Christians as there had been in the past. God appears to be dead, gone, and forgotten about. So how do we know God is alive?

God is dead if we look at the political and cultural climate of our day. But God is alive in the public eye. God is not a political ideal or a social construct. He does not lead secular movements or social causes. Reasoning through whether God lives is futile because evidence of God's life is not found in rational arguments. In fact, the better question is not *if* God lives but *where* he does so.

God is alive in and among his people. St. Paul speaks to God's residence within a person as he says about himself, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2.20). I am taking St. Paul's words out of context here as he speaks about his allegiance to Christ in this statement. This principle is equally true for all other human beings who are made in God's image (Genesis 1.26) to be His residence. God's residence in His image is very literal if we take into account how He is ingested by His images in the Eucharist (Holy Communion).

God also lives among His people as he says himself, "For where two or three are gathered together in My name, I am there in the midst of them" (Matthew 18.20). God is the substance of relationships between his people. God resides in his people as vessels of his pres-

ence metaphysically in their *imaging* God and literally through sacramental participation.

In short, God lives in His people. God's life is especially evident in his believers. There are many examples of God's life in his believers, but the most plentiful and contemporary are those of God's believers under Soviet persecution. One of my favorite stories coming from this persecution is of Fr. Gabriel, Elder of the Pskov Caves Monastery. Met. Tikhon relates the following story about him in his best-selling book, *Everyday Saints and Other Stories*:



Archimandrite Gabriel.

Fr. Gabriel, Abbot of the Pskov Caves Monastery

Anastasius was never drafted—and was never bothered by any other KGB agents ever again.

Father Anastasius, the cellarer of the monastery, told me that once, at the market in Pskov where he was buying food, he was approached by two soldiers. They informed him that they had been sent to take him, Citizen Alexey Ivanovich Popov (as Father Anastasius was known to the outside world), to the Military Draft Board Office. There the priest was informed that by a command of the military commissar he was being drafted into the Army for basic training over six months. Effective immediately. Father Anastasius, all depressed and dejected, was put into some office, and then ordered to fill out some forms. Soon a man in plain clothes walked into the room. He sat next to Father Anastasius and showed him the identification of an officer in the KGB. Without further ado, he began to try to convince the priest to “collaborate” in exchange for not being sent off on a long trip to harsh military camps. The calculation was simple: a person already shocked with bad news, under stress from being torn from the life that he was used to, is indeed likely to be easier to convince. For more than three hours Father Anastasius resisted as best he could the alternate threats and pleading that rained down upon him. The conversation would very likely have gone on longer. But all of a sudden the corridor rang out with shouts, someone’s decisive footsteps, and... Suddenly, without knocking, Archimandrite Gabriel, the Abbot of Pechory Monastery, in a majestic Greek Orthodox ryassa [exorasso] with a flowing black beard, and with a ponderous and most impressive staff in his hands, raced in, beside himself with rage. The officer wanted to start up, but our abbot stared at him with such fury that all the officer could do was freeze in terror. Grabbing Father Anastasius by the collar as if he were the puppetmaster Karabas-Barabas grabbing Pierrot the marionette, our abbot literally dragged him out of the Military Draft Board Office, all the while ushering dire threats to anyone in his way. No one has the least idea how our abbot had found out that our cellarer was in the Military Draft Board Office. Of course, after this an enormous scandal erupted, such that our abbot even had to go to Moscow to smooth things over, but in the end Father

Fr. Gabriel possesses God’s boldness and strength, acting with “a mighty hand and outstretched arm” (Deuteronomy 26.8; Psalm 136.12). I imagine anyone without Fr. Gabriel’s fortitude in this circumstance would likely have been imprisoned if not worse on account of his intrusion and faith. Fr. Gabriel avoided severe repercussions because he *vivifies* God in His own existence. Fr. Gabriel speaks as God speaks, acts as acts, and desires what God desires. God is alive in Fr. Gabriel because he embodies God in his own person.

God is found alive and well in Fr. Gabriel and many others like him, most of whose memories are known only to God. Nietzsche is still correct to say “God is dead” though He lives in so many people. God is not kept alive by political institutions, especially those who stomp out His memory from public life. Nietzsche is so often misquoted to offend Christianity, but his critique is remarkably accurate. God is dead, but He is alive and well where He lives and is realized in His believers.



A Word from the Mother of God at Christ's Nativity

By Ms. Sarah Stewart

So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us." And they came with haste and found Mary and Joseph, and the Babe lying in a manger. Now when they had seen Him, they made widely known the saying which was told them concerning this Child. And all those who heard it marveled at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart.

- Luke 2.15-19

What are these things which Mary kept in her heart? St. Luke's Gospel does not explicitly mention what Mary was thinking about, but it can be safely concluded that she reflected on the strange and paradoxical events surrounding her Son's Birth. The subject of her ponderings become even less obvious when looking to an icon of Christ's nativity. In many depictions of this image, Mary is posed looking away from Christ. Take, for example, the Holy Icon pictured here. Notice the young Virgin gazes outward toward her betrothed, toward the Shepherds, the hillside. With her gaze pointed downward, her lips taught, hands hidden and drawn into herself, it is as if she looks to us and asks, "What has happened here? What has tran-

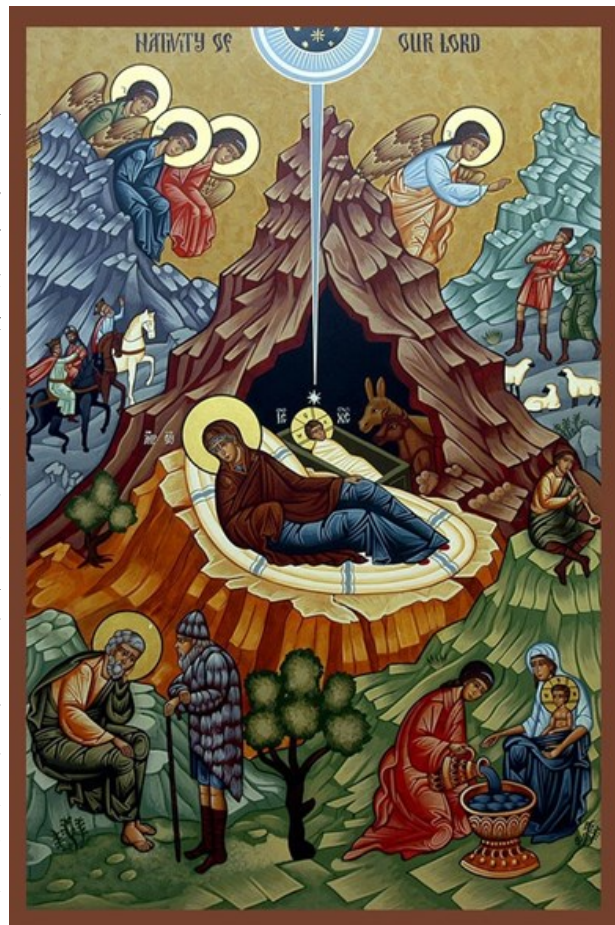
spired in Bethlehem this night?"

But would it not make more sense for her to be turned towards her Son if she were marveling at Him and His Birth? Would she not look at Him with bewilderment and awe instead of leaning away from Him?

Mary's position is unusual as it seems unnatural for her to turn away from her newborn Son at all, especially one whose conception and birth are shrouded in mystery. Would she not seek to know Him, to look upon the face of her Divine Son? OR is it precisely for this reason that she turns away, because she knows the Truth of her Son's identity – that He is indeed both God and man. She knows the reality of what is to come – that He is and will be the Savior of all mankind,

and that everything spoken of Him by the prophets is fulfilled in Him. This fulfillment comes to bear in the feast of the Presentation of Christ in the Temple when we witness Symeon's encounter with the Holy family. Of particular significance is Symeon's word to the Virgin Mother from St. Luke 2:34-35: ... [Symeon] said to Mary His mother, **"Behold, this Child... and a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed."** Commentators on this passage note the two-edged nature of the sword which pierces

Mary's heart – as it symbolizes both her anguish at the coming Passion of her Son, and her temptation to doubt the reality of Him being the Son of God.



Thus, as we look to the icon of Christ's Nativity, her pose and attitude (at least according to the icon) raises the question whether she is really in amazement of her Son and His Birth. Her seemingly unnatural posture can be explained by her confusion and concern over her ability to care for her Son who is God, as she knows the grief of motherhood she will soon face. These inner ponderings/thoughts of the Mother of God are examined by St. Joseph the Hymnographer in the Canon of the Forefeast for the Nativity of which the first and last verse read as follows:

The all-pure one, fearfully holding Christ in her arms, spake: 'What is this great and strange wonder? How do I uphold Thee who upholdest all the world by Thy word? O my Son Who art without beginning, Thy birth is beyond all speech!'

Thou dost bear the form of Adam, yet Thou art all-perfect, 'being in the form of God' (Phil 2:6). Of Thine own will Thou art held in human hands, Who in Thy might upholdest all things with Thine hand. How shall I wrap Thee in swaddling clothes like a child; how shall I give Thee suck, Who givest nourishment to all the world? How shall I not wonder in amazement at Thy poverty beyond understanding! How shall I who am Thy handmaiden call Thee my Son? I sing Thy praises and I bless Thee, Who dost grant the world great mercy.

While we glimpse in these hymns her confusion and doubt concerning the mystery of her Son's birth, we also find the answer to her confusion. In response to her doubt, she gives praise to her Son. She acknowledges His sovereignty and His providential love for all mankind. Let us follow her example and ask for her help and guidance as we prepare to encounter Christ in the coming days. We have her as our fervent intercessor be-

fore Christ, and are assured of her help in the words of the Theotokia from the Paraklesis service, noted here:

No one is turned away from you, Ashamed and empty, who flee unto you, O pure virgin Theotokos; But one asks for the favor, And the gift is received from you, To the advantage of their own request.

The transformation of the afflicted, You are the cure of those in sickness, Theotokos, O Virgin; Save your people and your town. You are the peace of those in conflict, The calm of those in turmoil, The only protection of the faithful.

Let us take courage and know that through her prayers we will be strengthened to complete the fast with hearts made ready for Our Lord. Blessed Nativity!



HOPE & JOY

Join us January 8th!



WELCOME BACK!!

FUN AT THE GYM CONTINUES

See you all on January 8th, after Sunday school, around 12pm, at the Cathedral gym for our first HOPE & JOY event of the Spring semester!

We will have an hour of food, games, crafting and learning! This month's lesson will feature The Three Holy Youths & their deliverance from the fiery furnace.

Can't Wait to see you on January 8th!!



CONTACT US

Please let us know if you have any questions or concerns prior to the event!

Sarah - saraheatlgoc.org,
404-633-5870

Barbara - (770) 807-5018

Julia - (770) 401-8433

GOYA Events

Volunteering at the Soup Kitchen

GOYA



YOU ARE INVITED TO

The GOYCA Christmas Party

SATURDAY DECEMBER 17, 2022
5 O'CLOCK IN THE EVENING

HOSTED BY THE REDD FAMILY
9065 RIVER RUN
ATLANTA 30350



Young Adult League

Volunteer at Loaves and Fishes

*Prepare and serve a
meal for those in need
with other young adults*

Saturday, December 17th (9am-12pm)

Wednesday, December 21st (8am-10am)

St. John the Wonderworker

<https://www.saintjohnwonderworker.org/gallery-1>

St. John the Wonderworker
543 Cherokee Ave. SE
Atlanta, GA 30312

For more information contact:

Mat. Rebecca Myers (404)693-4443

Julia (678)350-3175

December Youth Events: 12/18-12/31



New Year's Eve Bash

Ring in 2023 with your Annunciation Cathedral Parish Family!

Join us in the Kartos Ballroom for the annual New Year's Eve Bash. Doors open at 9:30pm! Click [here](#) to purchase pre-sale tickets online.

The Dance Ministry will be selling tickets after the Divine Liturgy in Carlos Hall for the next three Sundays.

**FOR MORE
INFORMATION VISIT:**

WINTER YOUTH RALLY

December 27th-30th

@ Century Center Marriott
December 27th - Meeting &
Departure to Hotel from Cathedral
GYM @ 1:30pm

December 30th – WYR ends @
1:00pm

(Parents pick up WYR Participants at
Cathedral GYM @ 1:00pm)

Calling all Annunciation Cathedral families! Come and join us to cheer on our basketball and Bible bowl teams!

There's still time to join our Bible Bowl team! Practices occur on Saturdays @ 10am via [Zoom](#). Questions will be taken from Matthew's Gospel and select Prophecy readings. Additional practices will be scheduled closer to WYR.



[Greek Orthodox Cathedral of the Annunciation \(atlgoc.org\)](#)



January with our Youth

Blessed Feast of the Theophany (Divine Appearing) of Our Lord and God and Savior Jesus Christ!!

G.O.Y.A.

- Monday, January 2nd or Tuesday, January 3rd, GOYA Board Meeting @ 1pm via Zoom (Date TBD)
- Saturday, January 7th, GOYA Meeting, 5pm - 7pm @ the Cathedral GYM
- GOYA Escape Room Event - STAY TUNED for more information
- January 13th - 16th - Hellenic Dance Festival (Atlanta Marriott Marquis - schedule of events coming soon)

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

- Sunday, January 8th, HOPE & JOY Event, 12pm - 1pm in the Cathedral GYM following Sunday School

SUNDAY SCHOOL

January 8th - Regular Class Schedule
January 15th - Regular Class Schedule (HDF @ Atlanta Marriott Marquis)
January 22nd - Regular Class Schedule
January 29th - Regular Class Schedule

GREEK SCHOOL

Classes held every Monday & Wednesday from 4:30pm-6:30pm

January 4th- Beginning of Second Semester (Cutting of Vasilopita in Carlos Hall)
January 16th - MLK Jr. Day - No School
January 29th - Three Hierarchs Presentations will take place in the Cathedral
January 30th - Lessons will be dedicated to the Three Hierarchs



DANCE MINISTRY

ZOUZOUNIA

Kindergarten - 1st Grade - Meet Sundays @ 12:00pm-12:30pm

ARKOUDAKIA

2nd - 3rd Grade - Meet Sundays @ 12:00pm-12:45 pm

PYROTECHNIMATA

4th - 5th Grade - Meet Sundays @ 12:00pm-12:45 pm

ASTERIA

6th - 8th Grade - Meet Sundays @ 12:00pm - 1:00pm

YI, ANEMOS & FOTIA

9th - 12th Grade - Meet Mondays @ 6:45pm - 7:45pm

ARETI

Adults - Meet Mondays @ 8:00pm

Philoptochos News

The past few weeks have been a blur of fun and philanthropic activities for our Cathedral Philoptochos members!

Toys for Tots Dinner

On Thursday, November 10th the Annual Toys for Tots Dinner took place in the Kartos Ballroom. A tasty turkey dinner was enjoyed by the nearly 75 individuals who were in attendance. In addition, the winning tickets for the “Dining Out Drawing “ were pulled and ten lucky individuals won \$100.00 gift cards to ten special Atlanta restaurants! The Dining Out Drawing was a hugely successful fundraiser and Philoptochos thanks our amazing parishioners for their support!

Of course, the highlight of the evening was seeing the enormous array of new toys that our generous guests donated. These toys will be distributed to hundreds of Atlanta children who would otherwise not receive Christmas presents on Christmas day. This annual Philoptochos tradition never fails to inspire all attendees!



Above: What a wonderful array of donated toys received at the Annual Toys for Tots Dinner

Below: Guests enjoying their turkey dinner



Athena’s Marketplace

On Saturday, November 19th, Philoptochos was thrilled to once again sponsor the return of the “Athena’s Marketplace” fundraiser! Because of Covid-19, we had been unable to host this fun fall event since 2019! Our 2022 event was scaled down somewhat, but we had a great turnout of parishioners, Cathedral neighbors & friends, and numerous drivers who saw the yard signs along Clairmont Road!

Delicious Greek meals were served and pastries were sold. Our guests also purchased dozens and dozens of homemade spanakopita and tiropita pans! Philoptochos had on-line food ordering for this event in addition to serving our many walk-in guests.

We also welcomed 14 different vendors who sold a wide variety of items for our guests to begin their Christmas shopping. It was truly a fun, successful and joyful experience! Many thanks to all the great Philoptochos volunteers who helped with baking, food serving, special order packaging, room decoration, cashiering, and hostessing. To all those who came as visitors, Philoptochos appreciates your incredible support!

The delicious Pastitso lunch plate served at Athena’s Marketplace



Community Christmas Card

The annual Community sign-up has begun. You may sign up online to join in sending your Christmas greetings to all our parish family. Please go to atlgoc.org & follow the Christmas Card links.

Christmas Charity Coffee

The Annual Christmas Charity coffee will be held on Sunday, December 11, 2022 from 3:00 pm- 5:00 p.m. at the home of Suzy Lamas, 1018 Oxford Road NE, Atlanta 30306. All women from our parish are invited to attend. Please join in the fellowship of this lovely afternoon!

Our membership voted to donate all proceeds from the Christmas Charity Coffee to “Helping Mamas” an outstanding non-profit organization based in Atlanta, that provides essential baby items to families that need it most. Philoptochos is honored to continue its support for this extremely worthy cause.

In closing, Philoptochos extends its warmest wishes for a blessed Christmas to our entire parish family. May your Christmas be filled with the light and joy of Christ as we celebrate His Holy birth.

Golden Group

On a beautiful fall day in November twenty Golden Group participants enjoyed friendly conversation and a scenic drive as they traveled together in our church buses to the Montaluce Winery nestled in the North Georgia Mountains. They enjoyed a tasty lunch and the breathtaking view of the mountains and vineyards as they dined together at the Montaluce Restaurant. Our outings are always memorable, and we hope you will join us on our next one.

Later in November, Golden Group held the annual Veterans Day Luncheon. We were honored to have Col. Louis William (Bill) Hansen, United States Air Force, retired, as our speaker. Bill eloquently spoke about honoring all veterans and their families for their service, courage and sacrifice. He described several of his experiences during his twenty five years of active duty, including secretly flying Vice President Pence on Air Force 2 into a combat zone and his involvement in operations to capture Saddam Hussein, rescue Captain Phillips off the coast of Somalia and rescue American citizens held hostage in various parts of the world. His most moving story, however, was his first hand account of returning from a mission and being in the air just north of New York City on the morning of September 11, 2001. We thank Bill for sharing his inspiring thoughts and experiences with us and for his leadership, valor, service and sacrifice, which ensure the freedoms and liberties we cherish. Bill's talented ten year old daughter, B'Ella, beautifully sang our national anthem to begin our program and Bill's parents, Butch and Margaret Hansen, were honored as our November "King and Queen" of Golden Group. The savory lunch, catered by Athens Kouzzina, was hosted in loving memory of Michael Vasilos by his family.

It's not too late to sign up for our next adventure! Come along with us on December 14 for our Golden Group outing to the Stone Mountain home of Vic and Theo Economy to enjoy their spectacular annual Christmas light display called A Whole LOT of Christmas. After we view all of the festive outside themed areas (Snowman Village, Toyland, and Christmas Tree Forest to name a few), we are invited in to enjoy dessert and coffee with Vic and Theo. To join the fun meet us by 6:00 pm on Wednesday, December 14, at the Atrium entrance to the Hellenic Community Center. Seats on the church bus are limited so please call Mary Alice George (678-521-4147) to reserve your place. \$5 per person covers transportation costs. Street parking is not available in their neighborhood, but if you live in that area and prefer to drive and/or car-pool to their home a very limited number of cars may use their driveway. Donations to Make-A-Wish Georgia are welcomed and appreciated.

Save the date for our January Vasilopita Luncheon on Thursday, January 12, at 10:30 in Kartos Ballroom. We will celebrate the New Year with a luncheon hosted by the Evrytarian Society. Come join us and learn how to play a fun, new game. There will be prizes!



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.

We are excited to share the following activities which support our mission to reach out and meet people where they are!

- ❖ **Thanksgiving Philanthropy** - On Saturday, November 26 members of all ages from our Parish gathered to create 118 Bags of Love to be given to the homeless. Even with running out of items, the remaining items were delivered to Intown Collaborative Ministries, who feed the homeless in the downtown area. The items totaled 173 pounds, which through their calculations would provide food and hygiene items to 69 people, so in essence brings the Bags of Love total to 187!



Thank you to all Parish members who participated in assembling Bags of Love for our Homeless population!

Help spread kindness to those less fortunate and pick up a Bag of Love on your way out of Carlos Hall!

- ❖ **Intown Collaborate Ministries (ICM)** – SPOM will help spread the joy Christmas and will hand out Breakfast Bags on Christmas eve morning to the homeless clients who line up in front of ICM for their weekly needs.
- ❖ **Visitation** – hand-painted Christmas-theme cards are being sent to Parish members on our Cathedral's Shut-ins/Homebound list, as well as phone calls made. Parishioners should call the **Cathedral office at 404-633-5870** to add a loved one to the Cathedral's Shut-ins/Homebound list.

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! Contact vickieklemis@gmail.com to be added to our contact list for future meetings and activities.

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

CANDLELIGHT SERVICE



*presented by the
Atlanta Orthodox Clergy Brotherhood
Sunday, December 18, 2022 at 5:00 pm*

*at the
Greek Orthodox Cathedral of
the Annunciation*

*2500 Clairmont Road, N.E.
Atlanta, GA 30329*



*His Eminence Metropolitan
Alexios of Atlanta
will officiate at this
Pan-Orthodox Service*

*Christmas Concert following the Service featuring:
Choirs from the Annunciation Cathedral, St. John the Wonderworker,
SS Constantine and Helen, the Men's Choir and Chanters
from the Annunciation Cathedral, along with Choir Members from area parishes.*

Refreshments to follow

Greenwood Cemetery

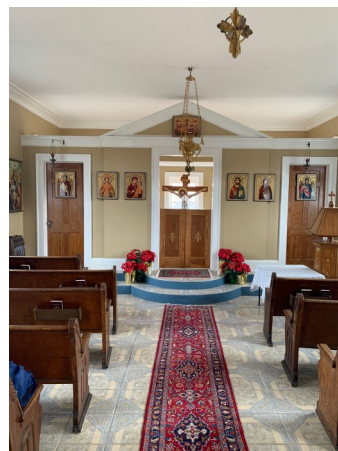
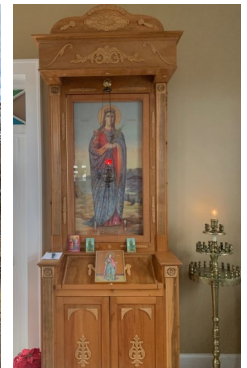
On Saturday, Dec. 3, Divine Liturgy was celebrated at St. Barbara's Chapel in Greenwood Cemetery. Thirty-five worshipers and clergy from the Cathedral and St. John the Wonderworker parishes gathered early in the morning to pray, in our little church that was brightened by warm candlelight and colorful Christmas decorations.

After the Liturgy and Memorial prayers were concluded, the Chapel Committee provided refreshments for everyone. In 2023, St. Barbara's Chapel will mark its 95th year of service to our parish community. It is the oldest purpose-built Orthodox church building in the state of Georgia.

Divine Liturgies are conducted there at least three times a year (on the December Saturday closest to the Feast date of St. Barbara, the second Saturday of Souls just prior to the beginning of Great Lent, and the Saturday of Souls - the day before Pentecost). Other services are conducted throughout the year, as needed.

Burial plots are available at Greenwood at a fraction of the cost charged by other area cemeteries. (Old section is \$2000 per single plot. New section is \$1000 per plot, but *sold only in pairs*).

For information, please contact the Annunciation Cathedral at [404-633-5870](tel:404-633-5870) or via email at office@atlhoc.org.



Daughters of Penelope

Menelaos Chapter 53

This year's Pre-Order pastry sale and bake sale were a huge success again this year! We had so much fun working together and sharing fellowship as we packed our beautiful red boxes full of delicious pastries! Thank you to Past President, Elaine Tissura for supplying us with a wonderful lunch and dessert while we worked. Thank you to everyone who took time out of their busy day to help us pack. Thank you for all you do to support us.

We had a fantastic turnout in Carlos Hall Sunday for our bake sale! Thank you to all of the volunteers that helped work the sale and who brought in beautiful baked goods. An extra shout out to Sister Teppi Alexander and her sweet husband Derek who were a huge help with setting up and pricing. Also another big thank you to Sister Christine Mannas, who picked up the delicious bread from Buckhead Life! So thankful for our wonderful group of ladies who help make all we do fun and festive!

We also enjoyed celebrating our Patron Saint, St. Barbara's Name Day on December 5th. We had the Artoklasia donated by Mary Alice and Ellen George in memory of Mary George, and flowers donated by PGP Karen Stamatiades. Thank you Sisters!

We are continuing to accept donations(\$30) for our annual Turkey Drive to support the ministries of St. John the Wonderworker Orthodox Church's Loaves and Fishes Program. This year we have been asked to donate 60 turkeys for their Christmas baskets, as there are more families in need of assistance this year. If you would like to help with this charitable effort, donations can be accepted as follows:

Checks to Sherry Kliosis at 2105 Briarwilow Dr. NE, Atlanta, Ga 30345

Credit Card payments to Mary Alice George at 678-521-4147

PayPal donations can be made to @Daughters53

Thank you for donating to this worthy cause and thank you to Sister Sherry Kliosis for working so hard for this wonderful ministry!

Please join us for the **AHEPA Family Christmas Party** at the Hellenic Center, on Friday, December 16, 2023. Doors open at 6:30 pm Party 7-11 pm. Dinner will be served, Christmas music will be sung and a special visitor will join us! \$25.00 per ticket.

RSVP to Ted Pruitt at ted.pruitt@bhhsgeorgia.com

We look forward to seeing everyone at our next meeting on January 8th. We will have a Vasilopita cutting and dinner with AHEPA at the AHEPA House.

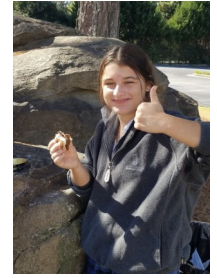
Wishing everyone a Merry Christmas and Healthy and Happy New Year!

Anthea Nichols
President, Daughters of Penelope



ANNUNCIATION DAY SCHOOL

Centered in Christ, Children and Community



We can't believe half the school year is almost over! Our school has had a tremendous last quarter especially with the annual school Gala benefiting the Cathedral's athletic field renovations. Due to the generosity of our sponsors, parents, grandparents and Cathedral parish family, we surpassed our goal and raised \$3.3 million dollars! We will be breaking ground within the next few months. A big thank you goes to Mr. and Mrs. Ron & Vicki Canakar for their most generous donation of \$3,000,000 towards the project. The field will be named in their honor. Thank you to everyone who came. Please see the pictures on the following page.

The success of the Gala made the morning news at Good Day Fox 5 Atlanta, twice! Thank you to Mrs. Sharon Lawson from Fox 5 Atlanta for emceeding the Gala and broadcasting the growth and success of our school on television.

The ADS boys soccer team pulled off another championship win in the MAAC League making them three-time consecutive first place winners! Congratulations to our boys! The Middle School basketball season is already underway and we are looking forward to an amazing season!

ADS is also in the midst of admissions and application season for the 2023-2024 school year and just wrapped up their November Open House with over 60 prospective families in attendance. The school has two more Open Houses coming up in January. These are in-class observation Open Houses on January 11th from 8:30am-11:30am and January 18th from 12:30pm-2:00pm. We encourage parishioners with school-aged children to attend and take the opportunity to learn more about our academics, after school enrichment, sports and music programs, and community service initiatives.

For campus tours, please contact the school's Development Director, Sophia Tsiotsias at marketing@adsatlanta.org or (404) 565-2850. We wish our beloved Cathedral family a blessed Christmas and Happy New Year!



K-8th & PreSchool **OPEN HOUSE**



JAN. 11: 8:30-10:30am
JAN. 18: 12:30-2:00pm



ANNUNCIATION DAY SCHOOL
Centered in Christ, Children and Community



Accredited by COGNIA & Member of GISA and AAAIS



State-of-the-Art Science Lab



Low student to Teacher Ratio - Average class size of 16 students



Community Service Projects with Beta Club, National Junior Honor Society & Student Leadership Houses System



Internationally Diverse Learning Community



Competitive sports in the Metro Atlanta Athletic Conference (MAAC) League in Basketball, Soccer, Volleyball & Cross Country

RSVP to Sophia Tsiotsias at marketing@adsatlanta.org or call 404-565-2850.
2500 Clairmont Road., N.E. Atlanta, GA. 30329
AnnunciationDaySchool.org

Or Scan this QR code to RSVP directly!



ADS Annual Gala



Congratulations



Bring a Toy and Give Happiness

TOYS FOR TOTS TOY DRIVE

DROP OFF LOCATION

Cathedral Office:
Monday - Friday
10:00 am - 4:00 pm

Narthex:
Sunday During
Church Services



ACCEPTING DONATIONS UNTIL
December 15



THE ANNUNCIATION CATHEDRAL OF ATLANTA
DANCE MINISTRY PROUDLY PRESENTS

NEW YEAR'S EVE

20 • BASH • 23

TABLES & TICKETS

\$100 PRESALE **\$50**

TABLE RESERVATION DOOR **\$60**

*Includes 2 bottles of wine;
admission NOT included*

KIDS 12 & UNDER FREE

SCAN FOR TICKETS

or visit www.atlgoc.org/nye



FACEBOOK UPDATES

SEARCH: HELLENIC CENTER NEW YEAR'S BASH

DECEMBER 31

DOORS OPEN AT 9:30 PM

**KARTOS BALLROOM
HELLENIC CENTER**

2500 CLAIRMONT RD - ATL, GA 30329

ENJOY TOGETHER

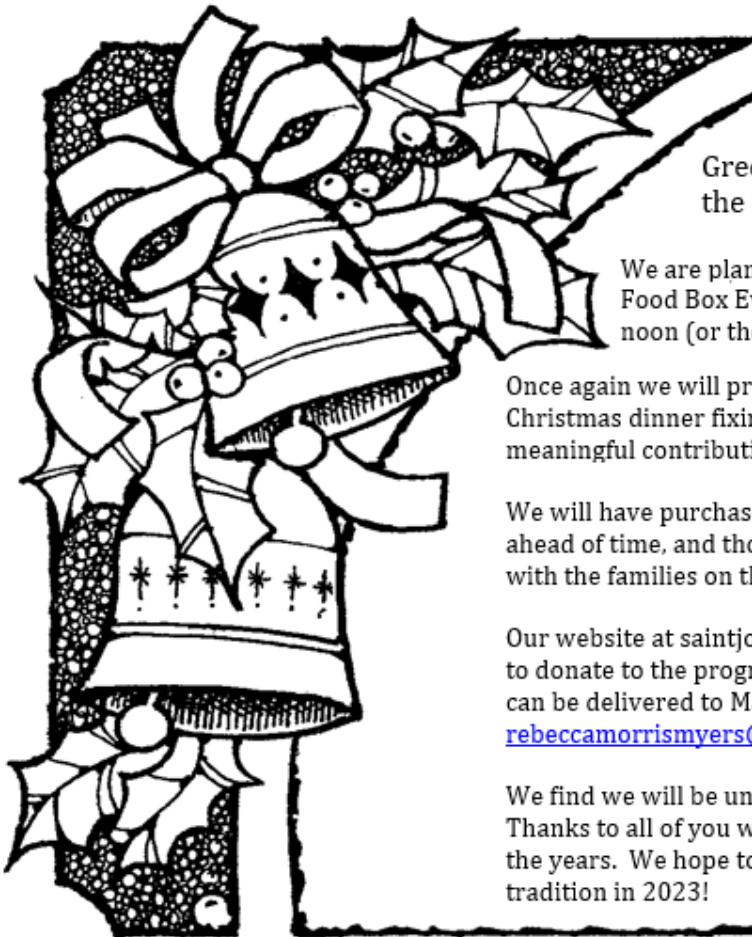
HORS D'OEUVRES • CHAMPAGNE TOAST
VASILOPITA CUT • CASH BAR
MIDNIGHT BREAKFAST • LIVE DJ



Lykion ton Ellinidon

We want to thank everyone that attended and supported our Atlanta Greek Film Expo 2022 in October. Here are some of the activities planned for the new year, 2023. Everyone is invited to participate. Mark your calendars!

- Book Club gathering on January 8, 2023
- Asia Minor Exhibit at the Hellenic Dance Festival in January 2023
- Joint Vasilopita celebration with the Hellenic Women's Cultural Association on Sunday, January 29 at 3:00 pm
- Single Film screening (to be determined) at the Plaza theatre on Feb. 13, 2023, 4:00pm
- March 25th Celebration
- Taverna Night on April 30, 2023
- Atlanta Greek Film Expo 2023, October 20-22, 2023



Greetings from St. John the Wonderworker and the Loaves and Fishes Program!

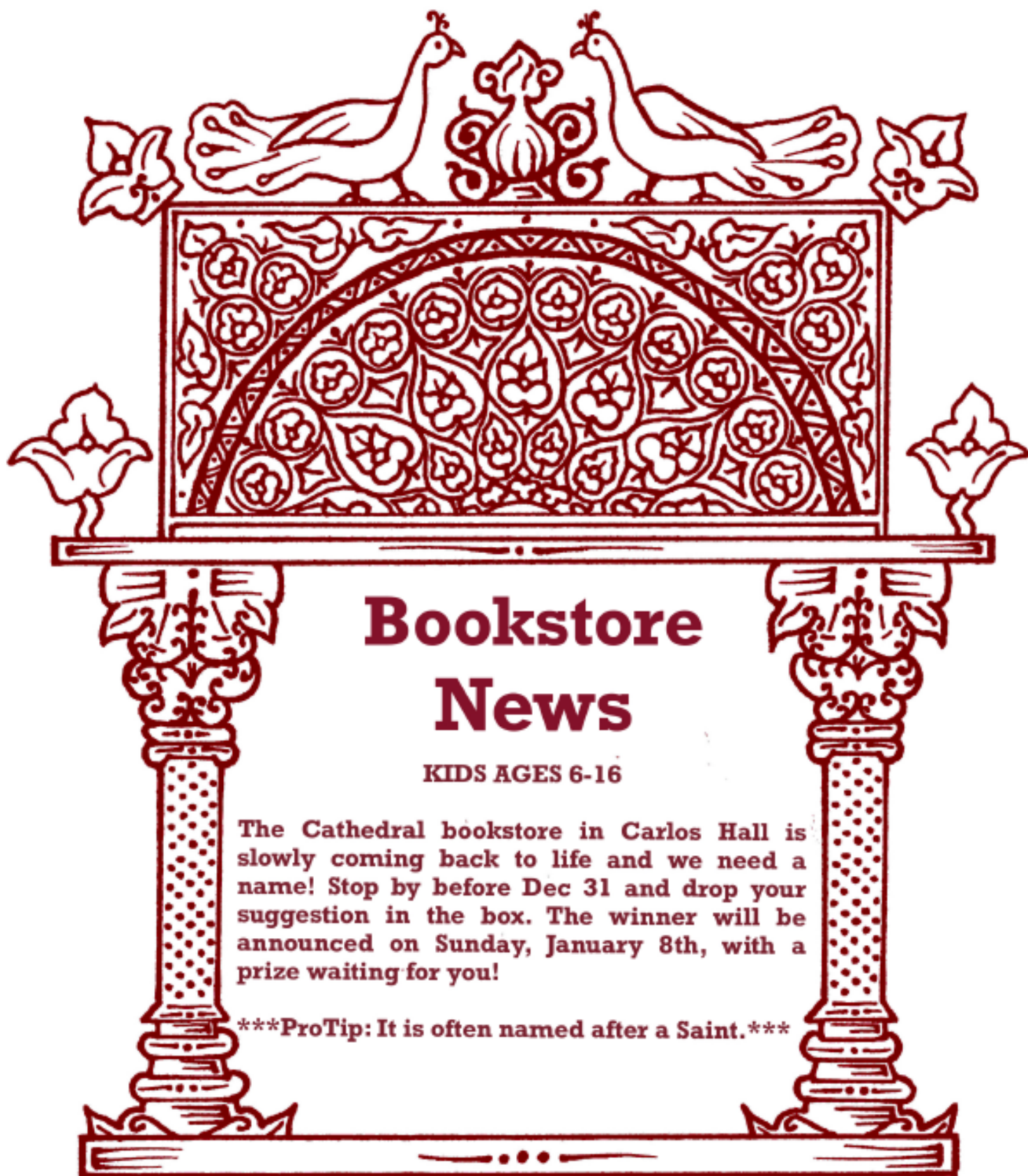
We are planning this year to host our annual Family Toy and Food Box Event on Saturday, December 17, from 9 am until noon (or thereabouts).

Once again we will provide each family with a food box with Christmas dinner fixings, plus, we hope, enough extras to make a meaningful contribution to a week's worth of meals.

We will have purchased gifts chosen by the parents for each child ahead of time, and those gifts will be ready and waiting to go home with the families on the 17th.

Our website at saintjohnwonderworker.org will provide an easy way to donate to the program as well as to sign up to volunteer. Questions can be delivered to Mat. Rebecca Myers at rebeccamorrismyers@gmail.com or (404)693-4443.

We find we will be unable to host our Christmas Day Meal this year. Thanks to all of you who have made it such a wonderful event over the years. We hope to have the resources to resume this joyous tradition in 2023!



Bookstore News

KIDS AGES 6-16

The Cathedral bookstore in Carlos Hall is slowly coming back to life and we need a name! Stop by before Dec 31 and drop your suggestion in the box. The winner will be announced on Sunday, January 8th, with a prize waiting for you!

ProTip: It is often named after a Saint.



Greek Orthodox Metropolis of Atlanta

Hellenic Dance Festival



Are you interested in sponsoring HDF?

This year, HDF will be held January 13th-16th at the Marriott Marquis in Atlanta, GA. We are looking for sponsors to help enhance the HDF experience! We offer a wide variety of sponsorship opportunities that can appeal to any business and generate exposure to over 4,000 people! Sponsorship levels include:

Gold (\$750)

- Stage Announcements throughout the weekend
- Opportunity to hand out flyers/freebies at the sponsorship table
- Company logo displayed on screen between performances and other ads (posted schedules, handouts, social media, etc.)
- Logo on step and repeat banner
- One FREE registration package

Platinum (\$1500)

- Everything included in the Gold Level
- Plaque/on stage recognition at awards ceremony
- Solo social media shout-out
- Large company logo displayed on screen between performances
- Large company logo on other ads (app, posted schedules, handouts, social media, etc.)
- Monthly social media shoutout
- Two FREE registration packages

Title (\$5000+)

- Everything included in the Platinum Level
- Recognition as the Title Sponsor throughout the entire weekend
- Three FREE registration packages

All sponsorship contributions are tax deductible. If you are interested or for more information, please contact the Events Chairs at events@hellenicdancefestival.com.

We appreciate in advance your generous contribution and look forward to making this year's HDF the best one yet!

Thank you to Big John's Christmas Trees for the beautiful tree in the Sanctuary. Please come experience the beauty of the Nativity Season at church with us.



*Merry
Christmas!*

*Κάλα
Χριστούγεννα!*



Big John's Christmas Trees
Since 1949

**BIG JOHN'S
IN THE HEART OF
BUCKHEAD!
3024 Peachtree Road!**
(next to Restoration Hardware)

**5 OTHER
CONVENIENT LOCATIONS**
Brookhaven • Vinings
Ansley Mall • Dunwoody
• Johns Creek

We Deliver!
Bigjohns.delivery@gmail.com

Bigjohnstrees.com
Our annual gift to you with each tree purchase:
Big John's 2022 Ornament! (while supplies last)

Parish Registry

Births

Baby girl born to Panos Adamopoulos & Vilma Todri

Baptisms

Parents: Alexandra & Daniel Kolodeiej
Baby: Ruth
Godparent: Allie & Christopher Arges

Adult: David Hall
Godparent: Gregory Kafkes

Adult: Kendall Winn
Godparent: Constantine Tanos

Adult: Kenneth Michael Thomas
Godparent: Kyriacos Ioannou

Parents: Arielle & Samuel Jacobs
Baby: Pete
Godparent: Kike & Matthew Kotsianas

Chrismation

Adult: Katerina Tomlinson
Godparents: Scott Davenport & Paula Marchman

Weddings

Alexa Balsamides & Alexander Albritton
Christina Nassos & Josiah Jones

Fallen Asleep in the Lord

Mrs. Marion A. Gulas
Chattanooga, TN Mother of Mrs. Karen Boosalis
Arquelea Lepuri
Nick Lambros
Toula Jones
Wayne Paul Kemp



Stay in touch



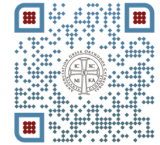
Like us on Facebook

facebook.com/atlgoc

Visit our website atlgoc.org



Text "ATLGOC"
to 73256



Scan this QR Code



Subscribe

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

youtube.com/c/atlgoc