

The Annunciator

St. John Chrysostom On Raising Children

Condensed and Presented
By Rev. Fr. Paul A. Kaplanis



It would not be unusual for the reader of this article to see the author and title of this article listed above and honestly reflect and say, **“What advice on the raising of children could a renowned Saint of the 4th Century offer to parents in the 21st Century?”** This would be a fair question, however, this very topic is addressed by St. John Chrysostom as outlined in a book entitled, **“Following the Holy Fathers: Timeless Guides of Authentic Christianity”** by Protopresbyter Theodoros Zisis. We will examine and receive the pearls of wisdom of St. John Chrysostom’s writing, whose full title is: **“On Vain-glory and the Right Way for Parents to Bring up their Children,”** as presented by Fr. Theodoros.

Throughout the history of mankind, parents have been concerned about how and in what ways to raise their children. For Orthodox parents, godparents, and those directly involved in the welfare of children, the search and struggle goes on for the answers. Many things have been written, published and transmitted in various ways. Where are the answers? Can everything

be found on the Internet? Social Media?

There are a lot of valuable tools at our disposal, however, great discretion and prayer is needed to discover the soundest guidance. I wish that I



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knew earlier in life about this treatise written by St. John Chrysostom, Archbishop of Constantinople.

Even though the children of my immediate family are fully grown, I still have my spiritual children and grandchildren that can benefit from the mindset of this fourth century Saint.

You may say, "Well he didn't have children of his own, so how can he offer advice for parents." Certainly, we cannot expect that in order to advise someone, we need to experience everything first-hand.

After I read his writing in the book mentioned above, I began to re-evaluate, rethink, and re-study the issue of parents raising children. Whatever guidelines St. John made, he presented them in keeping with the teachings of the Bible and the whole life of the Church; liturgically, sacramentally, spiritually, etc. How many of us only do this superficially, without the intense effort and thinking of St. John. The treatise points out that parents during the fourth century had the same problems with their children as parents do today, peer pressure, outside influences, sexual promiscuity, unwarranted behav-

ior, and even pornographic materials. St. John gives some guidelines in these areas. The writings affirm that the raising of children is centered and must be centered in the home. I was also struck by St. John's understanding of the psychology of the child, formal education, and disciplining children. Being a good pastor, he considers the frailty of our human condition when discussing these areas without jeopardizing the Church's teaching that as Christians we must struggle to overcome all temptations and remain faithful to Christ's teachings. His ideas are simple, common-sense, direct and to the point. I found most of the treatise's content undebatable and his love for parents and children an inspiration.

However, before we begin our journey on this topic, let's get to know the author, Protopresbyter Theodoros Zisis. He is presently Professor Emeritus of Patristics at the Theological School at Aristotle University in Thessaloniki. He comes from a priestly family. His father was a parish priest. His wife was a priest's daughter and theologian, and they raised two children. During his over fifty years as an advising professor, Fr.

Theodoros mentored an abundance of doctoral candidates, many of whom are now faculty in the theological schools of Athens and Thessaloniki. (On a personal note, I was blessed to be one of his students during 1983-84, while attending the University of Thessaloniki).

From 1990 until 2007, Fr. Theodoros was a cleric of the Ecumenical Patriarchate. He was ordained a deacon in December 1990 and a priest in March 1991. From April 1993 until 2017, he served at the Church of Saint Anthony in Thessaloniki. He repre-



sented the Ecumenical Patriarchate and the Church of Greece in inter-Orthodox and inter-Christian gatherings, well as at inter-Orthodox meetings in Geneva for the preparation of the Holy and Great Synod of the Orthodox Church.

The principle that always ruled the teaching of Fr. Zisis is that theology should always be based on the teachings of the Holy Fathers, be easy to understand and practical for the benefit of the audience, avoiding verbosity, superfluous philosophical fineries and complex thoughts. His personal and theological respect for the Fathers of the Orthodox Church is apparent from his extended array of published books and articles.

In Fr. Theodoros' chapter entitled, "**St. John Chrysostom, On Raising Children**", he begins by reminding the reader that St. John is rightfully among the greatest pedagogues of all time. His enormous contributions of written biblical commentaries, books, prayers, articles and the Divine Liturgy are a treasure given to us and the Church. Fr. Theodoros' scholarly studies of his life and works and his association with education within the Orthodox tradition attest to this fact. After all, he is one of the Three Hierarchs that is commemorated each year on January 30th, known also as Greek Letters Day. St. John Chrysostom along with St. Basil the Great and St. Gregory the Theologian are recognized as the patrons of learning, as models for teachers as well as conveyors and advocates for Christian Education.

What is being presented here is a taste of the most ancient comprehensive work on the Christian view of education.

Vasileos Exarchos, who translated this work into Modern Greek in 1947, offers the following comments: "**In all probability the entire work was written on the basis of personal experience; on the basis of what [St. John] Chrysostom himself experienced as an orphan raised by his mother Anthousa. It, therefore, reflects on a lived reality, a successful trial, and is a demonstration of the power of the Christian upbringing**

ing it presents." Being raised in fourth century Antioch, the Saint provides the real issues afflicting the society of his time. What was the spiritual atmosphere of Antioch in his era and what were the educational ideals he set out for the youth of Antioch?

Let's examine the setting as presented by Fr. Theodoros and the work of St. John. Parents' attitudes toward the spiritual formation of the youth, of their ethical refinement, were marked by indifference. Their plans for their children's futures were confined to professional success and prosperity. These goals are practical, materially-minded, and individualistic. Within this framework, parents were concerned to secure all material conveniences for their children. They paid no attention to the expenses, the toil and the sacrifices to find the right schools and the best teachers so that their children could acquire those provisions which will help them in their worldly life and career. The obsession with acquiring and enjoying material goods was the strongest motivating factor in the care for children. The youth were unilaterally treated as if they were bodily beings only, as if they had no soul in need of care. Children breathed of, and grew up in, this atmosphere of obsession with riches worldly glory.

When, Saint John Chrysostom says, one hears parents advise their children to pursue education, their argumentation is as follows: Such-and-such with the education he received, while he came from a poor and ill-reputed family, managed to become great and powerful, to attain lofty positions, to become rich, to marry a rich woman, to build a beautiful house and the like. Another, with the languages that he learned, took the best position in the palace and he administers all affairs. Parents set forth the successful in life as examples, "*the blessed of the earth*". In this manner these parents introduced into the malleable and receptive souls of the youth two great vices, two tyrannical loves: *the love of money and the love of worldly glory or social*

status as we would say today. By this the youth were perverted and became materially-minded and vain. The perversion of youth is owed exclusively to the obsession for earthly goods the great pedagogue observes. **“The loss of children comes about through no other way than the obsession their parents have with earthly things.”** Parents, he says, cared only to secure riches, and clothing, and servants and property. *The only thing they cared nothing about was spiritual cultivation, the cultivation of virtue and devotion. They thought virtues to be flaws and weakness.* A complete inversion of values reigned. *Vices took the names of virtues and virtues, vices.* *They called the love of glory, magnanimity; of gain, freedom; insolence was called frankness; injustice, manliness. Conversely, prudence was considered rudeness; tolerance, fear; justice, cowardice; forgivingness, weakness and humility, subservience.*



Within this spiritual confusion nothing was clear and firm. The courts, the laws, nor even the schools were able to help. The rich bribed judges with money and teachers were only interested in

their salaries. **“There is no escape from this, neither with the judges, nor in the laws, not in teachers, or parents, nor in servants. Some can be bought off with money, while others care only for their salaries.”** The many that were concerned about this state were, either subdued by reassuring speeches, or did not speak for fear of the power of the immoral.

According to Saint John Chrysostom, ethical wantonness and social unrest are owed to improper care for children, to neglect for their spiritual cultivation: **“The downfall of society stems from this disregard for children. Many seek the preservation of their estates, but not the preservation of the souls of those in their care.”** He does not hesitate to call this indifference toward the cultivation of virtue in the souls of children “criminal”. Since those who infuse their children with tyrannizing passions, with vices which kill the soul, commit infanticide, are murderers [in a spiritual sense] of their own children.

Society does not suffer from a lack of shrewd businessmen [people] or from a lack of the literate and educated. It suffers from a lack of virtuous men [and women]. It suffers because it has been flooded by the shrewd, who want nothing other than to increase in riches and to live the comfortable life. It suffers because the power-hungry, in their attempt to ascend, overturn order. It suffers because the acquisition of extravagant homes and comforts has become the sole aim of men. To this the illness of society is owed, these things destroy the harmonic social life, not those who live in virtue and holiness. **“Those things which are considered superfluous and unimportant are the very things required for the course of our life.”** This necessary and cohesive “thing” is virtue, spiritual cultivation.

These three loves—of money, of glory and of the flesh—dominated the spiritual plane of Chrysostom’s era, and they shaped the principles by which the education of youth was approached. These elements are considered in the treatise *On*

Vainglory and the Raising of Children, which gives direction for the correct way of education.

From the moment of his birth, parents are willing to do everything for their child. *Sadly, this "everything" often only includes adorning him/her, dressing him/her up, and buying him/her trinkets, and does not include seeking out the proper way in which to raise him/her.* Rather than extracting vices from the child's soul, they introduce the love of money and the care for things unprofitable. *The great shame in this is that it is the childhood years, the early years of development, which are the most suitable time to implant either virtue or vice.* It should be concluded then that parents bear great responsibility when they neglect to form their children properly.



St. John says that the souls of children are soft and delicate like wax. If right teachings are impressed upon them from the beginning then, with time, these impressions harden as in the case of a waxen seal. None will be able to undo this good impression. Pliable things take the form of whatever they are impressed with because they have not yet taken a stable shape. They resemble boards prepared to receive paint, or material ready to be sculpted. Much attention is required on the part of the painter if he is to produce a beautiful painting. With great patience sculptors must pull away all that is superfluous and add what is needed in order to

achieve the result they desire. *There is no more wonderful material with which to work than the souls of children.* Parents create ensouled icons of God, living statues.

Further on in the treatise, Saint John likens the soul of the child to a newly-founded city and parents are likened to the ruler of this city. It is their task to put in place laws and to organize its polity so that it is not destroyed by malevolent or anarchical factions. **Many factions, both good and bad, struggle to gain foothold, securing their dominion over the child's soul.** The parental task is that of putting laws in place for the new city—an easy task in the childhood years because children are both inexperienced and submissive and therefore are made to conform much more easily. With age, however, the task of ordering, of forming his/her spiritual world become much more difficult.

For the ordering of a child's soul to be successful, it is important that particular care be taken to control what enters into it, what influences it is presented with. The selection of influences is vital. Chrysostom graphically represents this control as follows: *In the spiritual polity of the child's soul, the walls are the body and the gates are the five senses. All impressions and stimulants enter in from the outside world through the senses. If these gates are left unchecked, and all manner of impressions are allowed to pass through, havoc will be wrought because the child's ability to resist is limited.*

One might ask, then, how is it that each sense is to be guarded particularly? **What should the child see, hear, say, taste and touch?**

Strictness is an essential element of success in pedagogical work. It must, however, be measured and consistent so as not to end in sheer roughness, but neither should it leave the impression that it is only an idle threat. Continual corporal punishment is not the right way to impose punishment. A child gets used to it and it becomes meaningless, damaging and the child is no wiser for it. **The more appropriate method of**

imposing punishment is to make use of the threat of punishment, occasionally putting it into practice, so that the child fears the punishment and does not think that the threat is empty words. *Continual strictness cannot be permitted* because children, by nature, need forbearance (mercy) and tolerance. “Yet when thou dost see that the child has profited by fear, forbear, seeing that our human nature has need of some forbearance.”

As plants need more care when they are soft and delicate, says Chrysostom, so it is with children. We must be attentive to who they keep company with in order that we might control what is said in their presence and what they learn. **We must not abandon them to just “anyone”, allowing that person to become the shaper of our children’s souls.**

They need not hear babbling and useless stories. There exist within the Holy Scriptures engaging narratives which, if offered in the correct way, will captivate a child’s interest and will teach him/her virtue. Saint Chrysostom himself offers examples of how one might properly offer these stories, which are extensive and cannot be shared in this article.

There is much more that St. John Chrysostom and other Fathers and Mothers of the Church have written on this topic. And I would be remiss to not include the entire Holy Bible, which is also the timeless spiritual food that we all need. Even so, it may be hard to hear things that challenge our thinking and our way of life. These things are not meant to condemn us or

make us feel dejected. They are meant to assist us and to encourage us to always be thinking of ways to make our faith real and live it, even when those around us may feel differently.

Everyone who reads this article may not agree on the parenting strategy of St. John Chrysostom and the analysis by Father Zisis, however, we must always make an effort to shape a faithful spirit in the hearts of our children. There is so much to take on in this life and we are pulled in many directions, St. John Chrysostom states, we must take care of the needs of the body and the soul, the whole person. Moreover, we must realize that feeding the soul of our children the moment they are born is crucial, but it also does not mean that we will be without many challenges. How wonderful it is to take on these challenges with God being with us along the way!

In conclusion, gleaning only a few of the elements from St. John’s pedagogical treatise, which has no equal in its wonderfulness and usefulness, displays the great sensitivity of the

Holy Father towards the theme of the education of youth and the his deep knowledge of these problems. The influence of environment, the timeliness with which education is approached, the proper way of correction, the selection of what youth see and hear, and caution in his sexual education are themes which today’s parents and teachers must also consider. The counsels of the illumined pedagogue are timely even centuries later and are useful for all of us today!



The Historical and Personal Meaning of the Forty-Day Blessing

By Rev. Fr. Christos P. Mars

In the Gospel of Luke, Chapter 2 verses 22-40, we are told of the story of Jesus' Presentation to the Temple on the 40th Day after His birth.

This feast, celebrated on February 2nd, is known in the Orthodox Church as "The Presentation of Christ in the Temple." Another name for the feast is "The Meeting of our Lord." Roman Catholic and Protestant Christians call the feast, "The Purification of the Holy Virgin." In about 450 AD in Jerusalem, people began the custom of holding lighted candles during the Divine Liturgy on this feast day. Therefore, some churches in the West refer to this holy day as "Candlemas." The Feast of the Presentation concludes the observances related to the Nativity of Christ, a period that opened on November 15 with the beginning of the Nativity fast.

The Gospel reading for the feast tells us the story which is the origin of the holiday. The story is as follows: Mary and Joseph were faithful Jews and observed their religious customs. An important custom was for the couple to take their first-born son to the Temple. The baby was taken to the Temple forty days after His birth and was dedicated to God. In addition, if the parents were wealthy, they were to bring a lamb and a young pigeon or a turtle dove to be offered as a sacrifice

at the Temple. The custom provided that if the parents were poor, they were to offer two pigeons or two turtle doves for the sacrifice.

When Jesus was forty days old, Mary and Joseph took Him to the Temple in Jerusalem to present Him to the Lord. They were not wealthy, so they took two turtle doves with them to offer as a sacrifice at the Temple. As they arrived at the Temple, Mary and Joseph were met by a very old man named Symeon. He was a holy man and was noted as a very intelligent scholar. Symeon was "*righteous and devout,*" (Lk. 2:25) upon whom was the Holy Spirit. Symeon spent much time studying about the prophets of Israel. It was during his studies that he learned of the coming of the Messiah. The Jewish people were waiting for the Messiah to come and deliver Israel from their conquerors. From that time on, Symeon spent his time praying for the Messiah to come. He spent many years in prayer. Finally, while Symeon was praying he heard the voice of God. God It was revealed to Symeon that "*he should not see death before he had seen the Lord's Christ*" (Lk. 2:26).

When he met the baby Jesus, Symeon took Him into his arms, in accordance with the custom of the Old Testament laws, and blessed Him. Symeon then said to God: "*Lord, now let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel*" (Lk. 2:29-32).

Also, in the Temple was Anna the Prophetess. She had been a widow for many years. Anna was about eighty-four years old and





spent her time in the Temple worshipping, fasting, and praying. When she saw the Christ Child, she praised God and spoke of Him to all who were awaiting the Messiah.

After Jesus was presented in the Temple, the family returned to Galilee to the town of Nazareth. The Bible tells us that Jesus grew and became strong and was filled with wisdom.

The words that were recited by Symeon are also recited by the priest as he holds the baby at the conclusion of the Orthodox Christian forty-day blessing.

But what about this “meeting”? What does it tell us? First, it tells us something of the Jewish practice of presenting a child to the temple. Jesus was brought, according to the custom, forty days after His birth to the temple. Based on His example, we in the Orthodox Church also bring our children to Church for their forty-day blessing. Although it is a brief service, it is indeed powerful and a wonderful opportunity for parents to express their thankfulness to God for giving them their child, and thereby dedicating the child back to God.

This “meeting” of Jesus and Symeon also tells us that Symeon knew of the importance of Jesus, though we know that not everyone did. Symeon knew that Jesus is indeed our salvation. Not everyone understands this fact today, even among all who claim to be Christians. When we present our children to the Church for their forty

-day blessing, we have an opportunity to be reminded of our own need to “meet” with Christ and to be thankful to God for our meeting.

When can we meet with Him? We can meet with the Lord when we are in prayer, when we serve our “neighbor,” when we practice His commandments, and when we participate in the sacraments. We have opportunities throughout our day to meet with our Lord; however, we need to allow the Holy Spirit to inspire us! If we do that, we will find numerous opportunities to meet Him daily. All too often, as a consequence of our daily concerns, we place our meetings with the Lord at the bottom of our “to do list” and often fail to finish that list by the end of the day!

In accordance with the practice of the Orthodox Christian faith, we bring our children to the Church, to be presented to the Lord, for their own forty-day blessing. We do so out of our thanksgiving to God. Let us continue that spirit of thanksgiving by meeting with Him throughout our day and throughout our life. Let us not give Him the mere leftovers of our time, but the first fruits, that our meeting may prove to be of great importance to us! Let us keep Him—as we chant in the Hymn of the Feast of His Presentation—as our own “*Sun of Righteousness*,” guiding us throughout our day and throughout our life, for He has indeed, “*conferred upon us the Resurrection.*”



The Spectrum of Sacramentality

By Mr. Theodore Mantzikos

I remember my surprise on my first visit to a monastery at the monks' communal meals. The monks ate all their meals together "family style" at a communal table in a dining room hosting the entire brotherhood and any visitors. Conversation was minimal if not non-existent as one monk read sermons by notable monastic elders while we ate.

This scene struck me as odd. Are monks not supposed to fast? Why is there such an emphasis on food when there is an effort to restrict the volume of food eaten in the monastery? Why gather for food at all if it is so seemingly unimportant? What is so special about the meal that they required the entire monastery to gather for meals?

These questions spun in my head but I reasoned that there was some practical reason for why the monks eat communal meals. In reality, however, there is more to shared dinner than the substance of food that brings them together.

Communal meals are a physical and social means cultivating spiritual ends of common-

ality with fellow diners and with God. Food is the glue uniting all its participants into one shared experience whether it takes place at home, church, restaurants, or anywhere else. Food is the vehicle by which people are gathered together. Gatherings are made up of people but food is its substance.

The monks at this monastery I visited gathered together for only three daily occasions: Divine Liturgy in the morning and two meals throughout the day. These events have the consumption of food as their purpose which is performed ritually. The Divine Liturgy has offered elements of bread and wine mixed with water as the food substance of its meal. The offered elements still look like bread and wine, taste like bread and wine, and have the nutritional composition of bread and wine, but the bread and wine eaten during the liturgy is not just bread and wine. This bread and wine is Christ's own body and blood. It does not look like human flesh as we know it nor have the metallic taste of human

blood as we might expect, but it is Christ's literal flesh and blood. It is Christ as much as it is bread and wine. In other words, the eucharist is as much bread and wine as Christ's own body and blood and as much Christ's body and blood as they are bread and wine. To use a familiar percentage formula, the eucharist is one-hundred percent bread and wine



and one-hundred percent Christ's body and blood. The special status or *being* of this bread and wine makes eating this food a literal feast of God.

Partakers of this food achieve the highest unity with God and with one another because they feast on the same meal, God himself, and literally contain God within themselves. The following prayer spoken by the priest during the Divine Liturgy speaks to the doubly unifying nature of the eucharist;

So that they may be for those who partake of them for vigilance of soul, remission of sins, communion of Your Holy Spirit, fullness of the Kingdom of Heaven, boldness before You, not for judgment or condemnation. Again, we offer You this spiritual worship for those who have reposed in the faith: Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics and for every righteous spirit made perfect in faith...

The means of unity is the one bread and one cup which is Christ's own body and blood. It is a feast of feasts as there is no more excellent or nutritious food to eat. St. John Chrysostom speaks of this feast in his famous paschal homily saying;

If any man be devout and loves God, let him enjoy this fair and radiant triumphal feast! If any man be a wise servant, let him, rejoicing, enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have

wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the feast. If any have arrived at the sixth hour, let him have no misgivings, because he shall in nowise be deprived therefore. If any have delayed until the ninth hour, let him draw near, fearing nothing. And if any have tarried even until the eleventh hour, let him; also, be not alarmed at his tardiness.

For the Lord, Who is jealous of His honor, will accept the last even as the first. He gives rest unto him who comes at the eleventh hour, even as unto him who has wrought from the first hour. And He showed mercy upon the last, and cares for the first; and to the one He gives, and upon the other He bestows gifts. And He both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering.

Wherefore, enter all of you into the joy of your Lord; receive your reward, both the first, and likewise the second. You rich and poor together, hold high festival! You sober and you heedless, honor the day! Rejoice today, both you who have fasted and you who have disregarded the fast. The table is full-laden; feast all of you sumptuously. The calf is fatted; let no one go away hungry. Enjoy all of you the feast of faith.





Receive all of you the riches of loving-kindness.

St. John refers to Christ's resurrection as the occasion of this feast, but how was it celebrated? He speaks of a metaphorical fatted calf and a table full of food which really stands in for the eucharist on the altar table, not a feast his parishioners will enjoy on Pascha Sunday after church. The table—Christ's table—is full of life-giving food for all to enjoy regardless of what time they arrive at the table. It can be argued that this statement about the various arrival times of the guests is really a statement about the recently-illuminated Christians who were baptized the day before on Holy Saturday. Those illumined later in their lifetimes are as much Christians able to feast on the eucharist at Christ's table as those who were illumined in their "first hour" early in their lives.

The feast's purpose remains the same regardless of the identity of those who arrive at it throughout the day. Those feasting are feasting on Christ to celebrate his resurrection as St. Paul quotes Christ who says, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." It must be as-

sumed that those who eat the bread and drink the cup also confess Christ's resurrection which followed his death on the cross.

Since consuming the eucharist is the closest unity with Christ, it makes sense why the monks would gather together for it, especially because eucharist necessitates community. Eucharistic communion implies multiple people to be present at its consecration and distribution. That being said, the eucharist and the Divine Liturgy in which it is consecrated and consumed is a prototype of all other meals.

Communal meals at the monastery mimic the unifying qualities of the eucharist in sharing the same food. Certainly, the substance of the meal is not the same as the eucharist, but it still contains all the necessary elements of eucharist-like celebration. There is a liturgical rite around the food, even a small prayer of thanksgiving, that begins the rite blessing the food which is distributed among the participants. Meals can be seen as a "pseudo-eucharist" in this sense.

Meals do not replace the eucharist, but they do



have a *sacramental operation*, albeit at a lower level of intensity and intimacy than the eucharist. The sacramental nature of eating, especially in communal settings, is made from the community of people gathered as Christ says, “For where two or three are gathered in my name, there am I in the midst of them” (Matthew 18.20). The sacramental function of communal meals also comes from the food itself. Those gathered for shared meals often share the same kinds of food, even from the same plates. There is one shared food at these meals just as there is one food of Christ’s body and blood at the eucharist. The similarity between the eucharist and shared meals was especially evident to me at the monastery where bread, wine, and water were offered at every meal—the same elements of the eucharist.

The eucharist-like nature of communal meals explains why the monks eat together. The eucharist is the highest, most personal encounter with Christ. Christians long for such a unity with Christ which is why the monks try to replicate this highest form of unity as much as possible and as closely to the actual eucharist as they can in every aspect of their lives

The “eucharistic benefits” of communal eating are also equally available to those living outside the monastery. The eucharistic nature of family meals, social gatherings among friends, and other shared meals remains. All people have an innate yearning for unity with God and one another. People strive for close emotional and spiritual proximity to one another which explains why

family dinners are the main event at Thanksgiving, Christmas, and Pascha celebrations among others. Many families preserve a communal family dinner at least weekly if not daily. In less formal and significant occasions, people share company over food for birthdays, weekend evenings, or really any opportunity they have to do so. All of these events are eucharistic too in that they gather people together for Christ’s presence to be invoked, uniting the participants to one another and to Christ.

The relationship of communal meals to the ultimate meal, the eucharist, shows a *spectrum of sacramentality*. Meals are sacramental insofar as they resemble the eucharist. The eucharist is the highest level of this spectrum being the ultimate goal and object of life. Communal meals occupy a lower level of sacramentality, mirroring certain liturgical elements of the Divine Liturgy and unify their participants. Even meals eaten alone fall on this spectrum of sacramentality but on a lower level. This same spectrum can be applied to all other activities, but it is especially evident in the act of eating, specifically sharing common meals. Eating on any occasion, then, is a replication of the eucharist, even in the smallest way. It is the task of every Christian, not just the monastics, to replicate the highest level of eucharistic unity at every opportunity and in any way can.



Skating into Christ: A Reflection on St. Paul's Letter to the Colossians

By Ms. Sarah Stewart

Last weekend our teenage GOYA group went ice skating at the Atlanta Ice Forum. As we donned our blades and slid onto the ice, I noticed two distinct categories of skaters amidst our GOYANs. You had the sleek, yet humble, semi-pro skaters who knew what they were doing but pretended like they had no idea; then, close behind them you had the little-engines-that-could – the skaters who clung to the wall for dear life and then bravely ventured off, to discover that they could hold their own on the ice after all, for at least a few laps, that is. Noteworthy among these two groups of skaters was one thing: JOY. Whether they fell hard on the ice or skated laps around the rink with ease, they radiated joy – a joy that I imagine resembles that of Christ's disciples in the Light of His resurrection. This awareness of our youth and the way in which they resemble Christ (the way in which they bear witness to His joy) brings to light questions deep within my being.

Chief among these questions being: Who is Christ? We know His name – in fact, many of His names and archetypes, but do we really know Him – the God-Man? How do we recognize Him/His character in and through St. Paul's letters? These are questions I pondered as I prepared to speak almost two weeks ago.

As I read through St. Paul's letter to the Colossians, I was struck by the way in which he points to Jesus Christ as one who reveals Himself as the source of life and invites us to participate in His glory. I would like to draw attention to St. Paul's words from Colossians 3, in light of our recent celebration of the Theophany – or the Divine

Appearing – of our Lord.

In the icon of Theophany, we see Christ, arrayed in glory through the appearance of the Holy Spirit in the form of a dove.

We see the Light of the World, descend into the Waters of the Jordan river and then ascend in a garment of

light as the Holy Trinity is made manifest. We bear witness to Christ as the Light of the world, knowing that *"in Him is Light and there is no darkness at all"* (1 John 1:5). Light in this image of our Lord's Theophany indicates the presence of the divine as we hear in the sermon written by St. Sophronios of Jerusalem read on the Feast of Theophany, *"Today the Sun that never sets has risen and the world is filled with splendor by the light of the Lord."*

Since light points to the presence of divinity, it directs us to look at that which is holy and moves us to offer praise and thanksgiving that is worthy of the One arrayed in Light. In both the readings for Theophany and the icon pictured in the Cathedral, Christ is identified as holy through the descent of the Spirit in the form of a dove on His head at His baptism which we celebrated at the beginning of January. This descent of the Spirit is coupled with what is said by the voice from heaven in Matthew 3:13-17, telling us that Jesus, is the beloved Son of the Father, in whom the Father is well pleased. As the Holy Spirit descends in the form of a dove, the Son of God appears in Light. Light illumines and reveals all things; thus, Christ when He appears, illumines all things and this illumination necessitates our response.

How do we respond to Christ's Light, to His illumination of our souls? St. Paul tells us that we can also receive and respond to Christ's light



(and consequently become filled with light ourselves) through receiving Christ's glory, as we read in Paul's letter to the Colossians. He says: "[that] when Christ who is our life appears, then you also will appear with him in glory" (Colossians 3:4). He refers to Christ as our life and that when He appears in glory, we also will appear with Him in glory, but how do we understand this? How can we appear in glory with Christ if we are subject to the fallen nature of this world? St. Paul says that we must "put to death therefore what is earthly in [us]: fornication, impurity, passion, evil desire, and covetousness...and 'put on the new nature...being renewed in knowledge after the image of our Creator.'" (Colossians 3:8-10)

The first part of his imperative is easy, avoid evil. However, Christ does not call us to simply avoid evil. He calls all people to be saved and come to the knowledge of the Truth. He calls us to know Him as He is, to actively participate in our salvation – which is why the second part of St. Paul's directive requires more insight. In Colossians 3.10 he commands us to "put on a new nature, [as we are] being renewed in knowledge after the image of our Creator." What does Paul mean however, when he says that we must put on a new nature, not even that we must, but that we literally do become new?

St. Paul names the reality that when Christ enters our life, for example, at the sacrament of baptism, we are most literally becoming a new creation, making the life of Christ our own. Thus, in the hymnography for the baptism service, we proclaim that "as many of us as were baptized into Christ have put on Christ" (Galatians 3:27). For us to put on a new nature is for us to uniquely bear witness to Christ's glory in the world as He illumines our souls.

How, though, do we actualize the presence of the Christ in our daily lives? Through the keeping of Christ's commandments, through our willing participation in the sacramental life of the Church. Most notably, through receiving Holy Communion. When we receive the fullness

of the Body of Christ in Holy Communion we again recognize that *apart from Him we can do nothing* (John 15:5). Outside of His love we can do nothing, since He is the One who sustains our very being. In our recognition of our smallness before Christ, we continue forward in our journey toward Him – as we recognize that He does not regard us as nothing. Much the opposite is true, as we read in Psalm 139.14-16:

...I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well. My frame was not hidden from You, when I was made in secret, and skillfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed... in Your book they all were written, the days fashioned for me.

In the poetry of King David, we see the reality of our identity in Christ. We recognize that all of humanity is hand-crafted by God, 'skillfully wrought in the lowest parts of the earth,' for a purpose: to become like God, the One whose image we bear.

This awareness of who we are in Christ brings us to the following question: how do we recall our original purpose? We seek to live Christ-centered lives, praying and fasting– as often as we are able. To quote St. Porphyrios of Kavsokalyvia, from a series of his writings entitled, "Christ is Fullness of Life," "Do not fight to expel the darkness from the chamber of your soul. Open a tiny aperture for light [for Christ] to enter and darkness will disappear [in time]. Our object is to live, to study, to pray, and to advance in love – in love for Christ and for the Church. In this way, we continue skating and moving toward Christ. Following the example of our youth, when we fall, we get back up, and we trust that Christ is ready to welcome us upon our return to Him.

May we be strengthened through the prayers of the Most holy Theotokos and all the saints to continue in this effort of encountering Christ all the days of our lives, because He is the fullness of life. Amen.

The Greek Orthodox Cathedral of the Annunciation

2022 Pastoral Report

Liturgical / Sacramental Life

	1/1/21 — 12/31/21	1/1/22 — 12/31/22
Baptisms		
Infants	27	31
Adult	3	4
Chrismations	5	7
Total	37	42
40 Day Blessings	29	23
Weddings	18	16
Funerals	23	16
Memorials	130	140

This does not include the monthly memorials that take place on the 2nd or 3rd Wednesday of every month

Hospital / Nursing Home/ Shut-in Visitation

Due to COVID limitations especially at the beginning of the year at each Hospital and or Facility only 56 visitations were possible; however, many phone calls were made.

Saint Photini Outreach Ministry

Average Participants 16

To engage a large number of parishioners to give glory our Lord and Savior Jesus Christ through leveraging service-oriented partnerships with other non-profits, Christian and Orthodox organizations to implement programs that reach outside the walls of our Cathedral.

Education Ministry

Cathedral Lecture Tours (2022)

Tours 18

Besides the 23 Lecture Tours that are conducted during the annual Atlanta Greek Festival, groups from Elementary, Middle, High School, Colleges and Universities come during the year to view the Cathedral.

Sunday Catechetical School (2022-2023)

Enrollment 205 Staff 31

Enrollment open from 2 years old to 12th Grade

Annunciation Day School (2022-2023)

Enrollment 158 Staff 35

Enrollment open from 2 years old to 8th Grade

Afternoon Greek School (2022-2023)

Enrollment 29 Staff 4

Enrollment open from Kindergarten to Ellinomathia B1

Annunciation Day Camp (2022, 3 weeks)

Participants 136 Staff 42

Enrollment open from 3 years old to 14 years old

Metropolis St. Stephens Camp (2022)

Participants from our parish 33 Staff 9

Enrollment for rising 6th to 12th Grades

Metropolis Winter Youth Rally (2022)

Participants from our parish 55 Staff 11

Enrollment for 7th to 12th Grades

Metropolis Hellenic Dance Festival (2022)

Participants from our parish 36 Staff 10

Enrollment from Kindergarten and up

Metropolis Lenten Retreat (2022)

Participants from our parish 13 Staff 2

Enrollment for 7th to 12th Grades

“Road to Orthodoxy” Inquirer / Convert Classes (Two Sessions) Average Adults 10
Series of 13 classes scheduled throughout the year for potential converts and inquirers

“Journey to Oneness” Pre-Marital Seminars
A seminar offered throughout the year for all couples preparing for marriage (Required)

Godparents Seminar
A seminar offered throughout the year for parents and godparents preparing for the sacrament of Baptism (Required)

Adult Religious Knowledge Average 15 Participants
Every Wednesday Evening, classes are offered on various subjects and topics about our Orthodox Faith.

The Annunciation Cathedral Bookstore & Gift Shop
Beginning in 1972 the bookstore provides a ministry of making our people more aware of the literature available to them about the Orthodox faith, written in both Greek and English. Also available are icons and Church devotional items, and supplies.

The Skandalakis Library and Media Center
The Library and Media Center is a ministry of making our people more aware of the literature and audio—visual materials available to them about the Orthodox faith, written in both Greek and English. It is also used on a daily bases by the Annunciation Day School, Greek School and Sunday School.

Church Service Support Groups

Chanters / Choir/ Men’s Choir
Together they offer responses and lead the faithful during all Divine Services. All faithful are encouraged to join.

Youth Choir (2022-2023) Participants 14
Participation open to all 1st to 5th Graders

Epistle Readers (2022-2023) Participants 21
Participation open to all 6th to 12th Graders
This does not include the readings that are done during other times of the year (Christmas, Epiphany, Great Lent and Holy Week, etc.)

Altar Boys Ministry (2022-2023) Participants 33
Participation open to all 10 years to 12th Grade boys

Handmaidens Ministry (2022-2023) Participants 31
Participation open to all 4th to 12th Grade girls

Atlanta Orthodox Clergy Brotherhood—Atlanta Inter-Orthodox Parish Association

Monthly Meetings, Local Parish Activities / Services, Loaves and Fishes food program, Cross Dive, Sunday of Orthodoxy Service, Christmas Candlelight Service and Concert, Pentecost Picnic

Youth Ministry

Hellenic Orthodox Primary Education and Junior Orthodox Youth Average 30 Participants
Participation open to all Kindergartners to 2nd Graders and 3rd graders to 5th Graders

Greek Orthodox Youth of America Average 30 Participants
Participation open to all 6th to 12th Graders
GOYA Meetings, Socials, Service Projects, Fundraising Activities

Young Adult Ministry

Young Adult League

*Participation open to all 18-35 (at heart!)
Once a month fellowship gathering, Service Projects*

Average 15 Participants

Cultural Programs

St. John Chrysostom Oratorical Festival

Participation open to all 7th to 12th Graders

2 participants

Atlanta Greek Festival

Participation open to the entire community and beyond

734 volunteers

Social Programs

Golden Group

Participation open to all 55 years of age and up

Approx. Members 90

Annunciation Day School Parents Volunteer Association

Participation by all families who are enrolled in the Annunciation Day School

Members 90 Families

Philoptochos Society

Philoptochos is a nationally chartered organization assisting the needy and the poor on an international, national, and local level. The Cathedral's Ypapanti Chapter supports the many activities within the parish, both through member volunteer time as well as financial means. The organization is active primarily in charitable programs and activities.

Members Approximately 150

Greek Orthodox Old Fellows Society (GOOFS)

Open to all 55 years of age and up

Average 15 Participants

College Outreach Committee

*Monthly transportation to and from Church with luncheon afterwards.
Giving of bags during the holiday season (Thanksgiving, Christmas, and Easter)*

Average 20 Participants

HOPE & JOY

Join us February 12th!



JOIN US FOR FUN AT
THE GYM!

On February 12th, following Sunday School at the Cathedral gym we will have our second HOPE & JOY event of the Spring semester!

We will have an hour of food, games, crafting and learning! This month's lesson will feature a discussion on Moses the Prophet & the journey of the Israelites through the desert.

We are looking forward to seeing you all!

CONTACT US

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

Sarah - sarah@atlgo.org,
404-633-5870

Barbara - (770) 807-5018

Julia - (770) 401-8433





February with our Youth

Blessed Feast of the Presentation in the Temple of
Our Lord and God and Savior Jesus Christ

G.O.Y.A.

- PAST EVENTS:
 - Saturday, January 21st, GOYA Ice Skating Outing @ Atlanta Ice Forum
 - Sunday, January 22nd - WYR Senior Girls Basketball Team recognized after Divine Liturgy
- Sunday, February 5th, GOYA Board Meeting
- @ 1pm via Zoom
- Sunday, February 12th, GOYA Meeting & Super Bowl Party @ the Home of Anastasia Zaharis, Time TBD
- Sunday, February 19th - GOYA Board Meeting
- @ 1pm via Zoom
- Sunday, February 26th - Forgiveness Vespers (GOYA meeting followed by Vespers, 5pm -7:30pm)

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

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

SUNDAY SCHOOL

February 5th - **Godparents Sunday**; Regular Class Schedule (PREK, K, & 1st grade presentations in church)
February 12th - Regular Class Schedule (2nd-5th grade presentations in church)
February 19th - Regular Class Schedule
February 26th - Regular Class Schedule (6th-8th grade presentations in Church)

GREEK SCHOOL

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

February 16th- Tsiknopempti Glendi - Join us for a 'Meat Thursday' celebration at the Cathedral before Great Lent.
February 20th - President's Day - No School
February 27th - CLEAN MONDAY - Bring your whole family for a Lenten Potluck followed by traditional kite flying in the back parking lot and Great Compline in the Cathedral.



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

GOYA Events



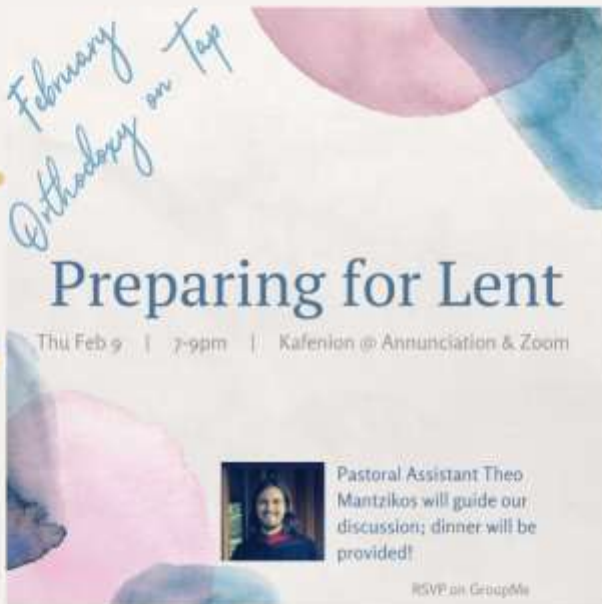
Congratulations to Annunciation's Senior Girls' basketball team for winning the championship at Winter Youth Rally in December. Annunciation's Bible Bowl team performed well too, placing in fourth out of over thirty teams. We also recognize all our athletes on our other girls' and boys' teams for their hard work, excellent plays, and teamwork, throughout the competition.

Below are pictures from our recent Ice Skating event.




YOUNG ADULT LEAGUE

*February
Orthodoxy on Tap*



Preparing for Lent

Thu Feb 9 | 7-9pm | Kafetion @ Annunciation & Zoom



Pastoral Assistant Theo Mantzikos will guide our discussion; dinner will be provided!

RSVP on GroupMe



Volunteer with us!

FOOD WELL ALLIANCE
COMMUNITY GARDEN WORKDAY
SATURDAY, JANUARY 28
9.00 AM TO 12.00 PM

EXACT LOCATION PROVIDED AT SIGN UP
LINK IN BIO AND IN THE GROUPME

Clean Monday



KITES

Feb 27th

Join YAL for Great Compline at 6:00pm. Following service, we will meet in the field to fly kites. Consider bringing a Lenten snack to share.



Καθαρά Δευτέρα

SAVE THE DATES

- Sat 1/28: Volunteering with Food Well Alliance
- Thu 2/9: [OOT] Preparing for Lent Discussion
- Sun 2/19: Brunch after Liturgy at Hobnob Brookhaven
- Mon 2/27: Great Compline & Clean Monday Kite Flying
- Wed 3/8: [OOT] YAL gathering at Pre-Sanctified Liturgy & WNL Talk
- Sat 3/11: Saturday of Service Volunteering
- Sun 3/19: Brunch after Liturgy at Full Taste Vegan

Breakfast with Saint Nicholas



Thank you to everyone that helped at Breakfast with St. Nicholas and to our GOYANs for helping entertain the children with crafts. All of the children had a wonderful morning.



Sunday School Christmas Program





The Cathedral Philoptochos invites the entire
community to the

*2023 Annual Vasilopita
Luncheon*

*Traditional Cutting of Vasilopita
& Vasilopita Auction*

January 29, 2023

Sunday • Immediately following the
Divine Liturgy in the Kartos Ballroom

Proceeds to benefit St. Basil Academy
St. Basil Academy is the Greek Orthodox Archdiocese
home for children in need.

Donation:

\$18/Adults, \$6/Children 10 and under
Click [HERE](#) to order your tickets.



• *Congratulations to the* •
Annunciation Cathedral Dancers
HDF 2023



WE CONGRATULATE OUR 4 DANCE GROUPS FOR THEIR HARD WORK AND PARTICIPATION IN THE HELLENIC DANCE FESTIVAL FROM JANUARY 13TH - 16TH. OUR MIDDLE SCHOOLERS, ASTERIA, RECEIVED THE PLATINUM AWARD IN THE JUNIOR DIVISION. OUR HIGH SCHOOL GROUP, YI, ANEMOS & FOTIA, RECEIVED THE BRONZE MEDAL, AND OUR ADULT GROUP, ARETI, RECEIVED THE FOLK EXPRESSION AWARD!

THANK YOU TO EVERYONE WHO CAME OUT TO SUPPORT OUR DANCERS AND THEIR INSTRUCTORS!
SEE YOU ALL IN 2024!!

Hellenic Dance Festival



HDF Service Project



2,031 bags were made, thanks to generous donations from HDF participants and some of our parishioners. Family Care Kits were delivered to Egleston & Scottish Rite.

Thank you to the following individuals and organizations who donated to our Community Service Project.

Patricia Alexander
Annunciation Cathedral Dance Ministry
Mark & Rose Barton
Bess Dimos
Ladies Philoptochos Society of Atlanta
The Moraitakis Family
Costa, Victoria & Stephanie Panos
Mary Pryles



Greek School

Greek School began the New Year with their annual Vasilopita cutting on January 4th. His Eminence Metropolitan Alexis graciously offered the blessing and cut the Vasilopita for our children. The students sang the traditional Kalanda (New Years carols) and learned the story of Saint Basil and the tradition of the Vasilopita. We wish all of the Greek School participants continued learning and success in 2023.



SAINT PHOTINI OUTREACH MINISTRY

Καλή Χρονιά με Υγεία 2023 - Happy & Healthy New Year in 2023!

The new year has started and our Cathedral's Saint Photini Outreach Ministry is off to a good start! We wish to thank our Parish family for helping to make 2022 a success! We pray with your support and our SPOM programs in 2023, we will continue to reach our growing population in need of assistance through our faith, support and donations, while offering hope and a smile.

"SHARE OUR DAILY BREAD"

- In 2022, the "Share Our Daily Bread" campaign was able to collect gift cards and monetary donations for four months with five Sundays. *Our Parish family generously donated a total of \$8500 in 2022*, which provided much needed relief to the many who approached our Cathedral in need of assistance with basic living expenses.
- January 2023, is first of five months this year with five Sundays. We call upon the faithful to "Share their Daily Bread" by purchasing Gift Cards in \$25 increments from Kroger, Walmart, or QuikTrip.
- Your donations may be placed in the designated box on the table located next to the Pangari on Sundays, as well as on-line. (*Address checks to Annunciation GOC and earmark "Daily Bread"*)

BREAKFAST BAGS FOR INTOWN COLLABORATIVE MINISTRIES

- On January 7, we were blessed to have Chick-Fil-A donate 100 warmed butter biscuits to offset the cost of the chicken SPOM included in the biscuits. The biscuits, plus 100 festive bags of candy with the Christmas cards signed by our youngest volunteers at the Bags of Love event, were handed out to a long line of ICM clients! The smiles and "*sincere*" expression of thanks were beyond measure - truly warmed our hearts on this cold day!



VISITATION:

- Parishioners should call the Cathedral office at 404-633-5870 to add a loved one to the Cathedral's Shut-ins/Homebound list.

FEBRUARY EVENTS:

- IOCC Sunday, February 12 - Souper Bowl of Serving & Pantry Drive (February 5-12, 2023)

We invite all 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 vickiekleemis@gmail.com to be added to our Member 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."

Philoptochos News

Since the last Annunciator issue, Philoptochos has continued its focus on philanthropic outreach. In mid-December Philoptochos sponsored its annual Christmas Charity Coffee at the lovely home of Suzy Lamas. Despite very rainy weather, there was a large turnout of Philoptochos members! Such a fun gathering!

The recipient of the funds raised at the Christmas Coffee was “Helping Mamas” an amazing non-profit organization that provides (at no cost to recipients) essential baby items & period products to women who need it most.

We are so pleased to report that our generous Christmas Coffee attendees donated \$2,000 to support the work of Helping Mamas! Thanks to Suzy Lamas & Joanna Snider for chairing this event.

Many thanks to Christina Evagoras and Carrie Pribas for chairing the annual Philoptochos Community Christmas card fundraiser. Philoptochos also thanks our wonderful parishioners for their support!

Our Social Services Outreach ministry continues its support to families and individuals who need assistance with food, rent and other basic needs. The Social services ministry also donated a number of holiday baskets to these families, filled with a thoughtful assortment of gifts. Many thanks to Ginnie Roglin for leading this effort.

Additionally, our Philoptochos is donating monthly snacks to the students at Huntley Hills Elementary School in Chamblee. Each month Philoptochos delivers boxes of crackers and snacks in tubes to the 21 classrooms. These snacks offer an important boost during school hours and have been so gratefully received. Thanks to Vickie Klemis and Suzy Lamas for chairing this outreach.

Philoptochos President Dina Cook, Ginnie Roglin, Vickie Kipreos and Margaret Stewart are planning the Annual Vasilopita Luncheon on Sunday, January 29th in the Kartos Ballroom.

This joyful New Year Luncheon tradition is always a pleasure to attend with your family and friends! There will be a delicious lunch, dancing by our award winning Cathedral dancers and a lively auction for the fabulous Vasilopita breads and pastries that our Cathedral bakers donate each year!

All auction proceeds are donated to Saint Basil Academy in Garrison, New York to support the children that live there, whose families are often highly dysfunctional and shattered.

This year ticket purchases for the Vasilopita luncheon can be made online! Stay tuned for details! Ladies of the community! Philoptochos needs your energy and ideas! From this brief article you can see that wonderful outreach is being done.

We are a unique Greek Orthodox Sisterhood who are guided by the words of Christ when he said “That which is done for the least of my brethren, is also done unto me”.

We have such a wonderful time being together! Come join us and be part of an amazing group!

Be sure to follow us on Instagram @atlphiloptochos
Thanks to Alexis Reeves for being our Instagram liaison



Vickie Costopoulos, Jaimie Lackey, Philoptochos president Dina Cook, Vickie Klemis & Valine Georgeson present a \$2,000 check from Philoptochos to “Helping Mamas” founder and president, Jaimie Lackey

Philoptochos **COFFEE** Gathering



Save the Date!

Philoptochos Membership Gathering

February 5, 2023

Hellenic Center Atrium following Divine Liturgy

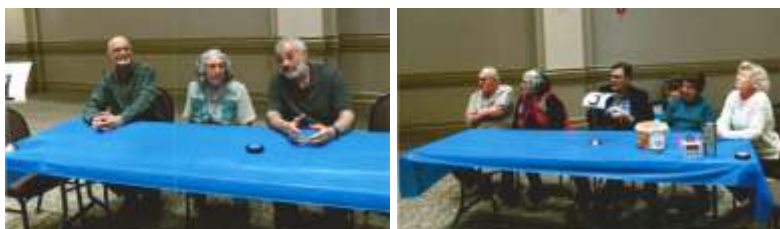
All ladies of the Cathedral 18 years and older

are invited to join us.

Golden Group

Greek Mythology for \$100, please!
Who was the only child of Zeus and Hera?
Hyphestos is the correct answer.

I'll take Atlanta Community History
for 200. Who was the first female president
of the Parish Council? Evangeline Pa-
pageorge. That is correct!



Golden Groupers had a great time answering these questions and many more as the men's and women's teams enjoyed some friendly competition during our games of Jeopardy and Password at the New Year's Vasilopita luncheon. Equipped with buzzers and lights, Vickie Henson and Stacie Nefos did a great job hosting the games. They also generously donated two \$100 gift cards to our lucky winners, Ned Biehler and Nick Economy, and a piece of luggage won by Connie Pappas. The delicious meal was sponsored by the Evrytanian Society.

In December Golden Group donated cans of healthy soup to St. John the Wonderworker Church for their Loaves and Fishes Ministry. Later that month our Christmas luncheon was hosted by our Cathedral. Golden Groupers enjoyed the beautiful Christmas musical performance by students of the Annunciation Day School and a surprise visit from St. Nicholas! The afternoon ended with our annual gift exchange led by Vickie Henson with love and her sense of humor that always shines through.

Mark your calendars for two events in February.

On Thursday, February 9th, the Daughters of Penelope will host their annual Valentine's Day Luncheon and Bingo. This is always a fun event with loads of prizes, candy, a tasty lunch, delicious desserts and fellowship with dear friends.

Please join us on Monday, February 27th, the first day of Great Lent. Following the Clean Monday Holy Unction Service in the Cathedral at 9:30 am, Golden Group will host a community Lenten Pot Luck Luncheon to begin approximately at 11:30 am. Everyone is asked to bring a Lenten dish (No meat or dairy, please) to serve at least four people. Fr. Christos, our guest speaker, will provide inspiration and reflection as we begin our Lenten journey this year.



Hellenic Women's Association

**The Hellenic Women's Association
would like to wish the community
Best wishes for a joyous holiday
and a blessed New Year.**



AHEPA Mother Lodge Chapter No. 1 Educational Fund, Inc.

SCHOLARSHIPS AVAILABLE for Academic Year 2023 – 24

Scholarships range from \$1000 to \$3000

APPLICATIONS AVAILABLE ONLINE January 12, 2023

at www.ahepaatl scholarship.org

Application deadline—11:59 p.m., EST, March 15, 2023

ACADEMIC and ENROLLMENT REQUIREMENTS

- Applicants must have a minimum GPA of 3.0 out of 4.0 (or 83 out of 100) and be planning to be enrolled full-time at an accredited college or university for the 2023 – 24 academic year to be eligible.

AREA OF CONSIDERATION and RESIDENCY / OTHER REQUIREMENTS

- Several scholarships will be awarded based on scholastic achievement.
- Several scholarships will be awarded based on both scholastic achievement and financial need.
- One scholarship will be awarded in recognition of a scholar-athlete.
Applicants for the above 3 categories must reside in the Greater Metropolitan Atlanta Area.
- One scholarship is designated for a student pursuing a graduate degree in Nursing.
Applicants must reside in the state of Georgia and plan to be enrolled in a graduate nursing program approved by the Georgia Board of Nursing.
- Three scholarships are available for students attending Holy Cross Greek Orthodox School of Theology.
Applicants must reside in the geographical area within the Greek Orthodox Metropolis of Atlanta and plan to attend Holy Cross School of Theology.
- The Johnny N. Economy Scholarship is available to all students.
Applicants must submit an additional essay on a topic of their choosing regarding Hellenism. This scholarship has no residency requirement.

Note that unless you are from the greater Metro Atlanta area, your residency status is considered "out of area" regardless of your current address, and with the exceptions noted above (Graduate Nursing & Holy Cross student applications) you are only eligible to apply for the Johnny N. Economy Scholarship.

FOR MORE INFORMATION CONTACT: applications@ahepaATLscholarship.org

The mission of the Mother Lodge Chapter No. 1 Educational Fund, Inc. is to provide both scholastic achievement and financial need scholarships to students pursuing post high school education. In addition, the Fund strives to strengthen community and country by promoting education through the development and implementation of various comprehensive programs.

*The Foundation is a tax-exempt Charitable Foundation established in Atlanta, Georgia in 1986 to promote, encourage and advance education at the college, university, and graduate and professional school levels. It serves the Cultural and Educational Programs of AHEPA Chapter 1, DOP Chapter 53 & AHEPA Chapter 519. **

* AHEPA: American Hellenic Educational Progressive Association; DOP: Daughters Of Penelope

Daughters of Penelope

Menelaos Chapter 53

December was a very busy month for the Daughters! Thank you to everyone who helped bake and package our wonderful pastries for our annual bake sale.

We once again provided 60 turkeys to St. John's The Wonderworker. Sister Sherry Kliossis did an excellent job organizing this important fundraiser for us again this year. Sherry started early in the fall season to secure the 60 turkeys from the Farmers Market. She wanted to ensure we would be able to provide for the families in need and support the ministries of St. John the Wonderworker Orthodox Church's Loaves and Fishes Ministry. Because of Sherry's hard work and our wonderful AHEPA Family we were able to receive the full amount of money needed to pay for the turkeys!! Thank you to everyone who donated.

We also had a fantastic time at our AHEPA Family Christmas Party which was held at the Hellenic Center. AHEPA President Ted Pruitt did an amazing job organizing the event for us. We had a delicious dinner provided by Sons of Pericles PSP Gregory Vourloumis, Michael Lambros and Magnolia Moments. We had DJ Evangelos Katsoudas who played Christmas music for us to enjoy and of course Santa came to spread his Christmas cheer! A good time was had by all!

We started the New Year off with a wonderful joint meeting with AHEPA. We shared a delicious lunch followed by the cutting of our Vasilopita! Thank you to Nick Economos and Leon Mellissas for leading us in singing Kalanda!

We look forward to seeing everyone at our annual Golden Group Valentines Luncheon and Bingo on February 9th in the Kartos Ballroom at 10:30 am! Come ready to win some exciting prizes! Thank you to Theo Economy for her years of service and chairing this fun event!

We are also planning on visiting Mobile, Alabama in March for the Annual Chocolate Festival. The Daughters will have a chocolate martini booth that will raise money for The Penelope House, a facility for battered women and families. The Penelope House is an incredible National Project that we love to support. We would love to have you join us!

Our District Convention will be held in Knoxville, TN on June 2-4th.

Happy New Year!

Anthea Nichols
President
Daughters of Penelope



ANNUNCIATION DAY SCHOOL

Centered in Christ, Children and Community



Happy New Year Cathedral Parish Family!

Annunciation Day School wrapped up 2022 with some festive events including Grandparent's Day, singing Christmas carols for the Golden Group's holiday party, and performing a Christmas concert for their families, faculty & staff. Several of our talented students had solo performances including piano, violin, and singing!

The new year has already been a bustling one with several Open Houses welcoming over 50 new families to our campus, finishing up the boys & girls basketball season in the MAAC league, and starting the renovation plans for our new athletic field, *Canakaris Field*. In Addition, a few of our Middle School students were awarded certificates & \$100 each from the AHEPA Scholarship Committee for their exceptional work and projects on Oxi Day and Greek history.

Upcoming first quarter events include:

- * **January 31:** Spirit Night at Athens Pizza House -- Parishioners are welcome as the school receives 20% back of all orders! Will run from 1:00pm-8:00pm.
- * **February 1:** K-8 applications due for the 2023-2024 school year. Parishioners will receive 5% off tuition. Apply at: www.adsatlanta.org/k-8th
- * **February 10:** K-5th Father/Daughter and Mother/Son Dance
- * **February 15:** International Dinner & Dancing starting at 5:00pm in the Kartos Ballroom (Parishioners are welcome to attend--no cost for entry!)
- * **February 18:** MATH Counts Competition (2 ADS students will be competing)
- * **March 3:** Preschool Grandparent's Day (Dr. Seuss themed day)
- * **March 18:** 5K Spartan Run! New this year are bib numbers and chip timing! and of course, Free Chick-fil-A biscuits! We invite parishioners to join us by registering at www.adsatlanta.org
- * **March 24:** Middle School Father/Daughter & Mother/Son Basketball & Volleyball tournament

We look forward to seeing our Cathedral parish family at some of our events and excited to see the ground breaking of our new athletic field soon!

For a private school tour and a chance to speak with our teachers and new Head of School, please email Sophia Tsiotsias at marketing@adsatlanta.org.





Join Us for Food & Fun at **ATHENS PIZZA**
& Support Our School!

20% OF SALES (including take out)
WILL BE DONATED BACK TO ADS!

PLEASE MENTION **"ADS SPIRIT NIGHT"**
AT THE REGISTER

SPIRIT NIGHT



JANUARY 31, 2023

3:00PM - 7:30PM

(PRESCHOOL STARTS AT 1:00PM)

1341 CLAIRMONT ROAD



**ANNUNCIATION
DAY SCHOOL**

Catholic Education



**ATHENS
PIZZA**

ANNUNCIATION DAY SCHOOL'S



5K 2023 SPARTAN RUN

MARCH 18th 8:30am race start (7:45am check-in)

Register Today at www.ADSatlanta.org

Adults: \$30 • Children (10 and under): \$15 • Strollers FREE!

Each registered runner/walker will receive a FREE Chick-fil-A biscuit and themed T-shirt.

Registration must be complete by: **March 10th**. Spread the word to family & friends as the run is open to the entire Atlanta community!

LOCATION: Annunciation Day School, 2500 Clairmont Road, Atlanta 30329 (Starting line: In front of Gymnasium)

THANK YOU TO OUR SPONSORS FOR THEIR GENEROSITY & SUPPORT:

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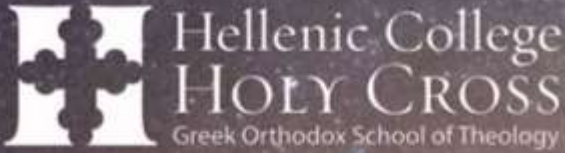
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Youth Retreat



Psychology & Human Development Program

WHERE THE STUDY OF PSYCHOLOGY
Meets Faith

A WEEKEND RETREAT *for*
HIGH SCHOOL SENIORS

Presidents' Weekend 2023 at HCHC

FEBRUARY 17-19



Experience campus life at HCHC and get a taste of Boston! Housing & meals provided!

Dr. Erika Prijatelj
Assistant Professor and
Director of Psychology and
Human Development



SCAN ME

REGISTER NOW!

Deadline: January 30, 2023.

PICKLEBALL

We are happy to announce
that Pickleball will be offered
twice a week!

Saturday at 10:00 am

Sunday at 4:00 pm

• CATHEDRAL GYM •

Come enjoy a few
hours of exercise
and fellowship!

**Equipment
provided**

Holy Transfiguration Greek Orthodox Church

Valentine's Dinner Dance

A fundraiser for Hellenic Studies

Saturday, February 11

6:00pm Appetizers and Dinner
7:30pm Dancing

Birmingham's DJ Chris Sarris • Greek and American Music
Dinner Catered by Magnolia Moments

Tickets on sale in the Parish Life Center every Sunday starting January 8
or please contact deanpallas@gmail.com

Dinner and Dance Tickets:

Adults \$60

Youth, High School, College (same as adult meal) \$35

Children 10 and under (Chick-fil-A kids buffet) \$15

dinner tickets must be purchased in by Sunday, Feb 5

Dance Only Tickets \$25

dance tickets available in advance and at the door

Forms of Payment:

Cash, Checks (made out to: HTGOC, memo: Hellenic Studies),

Credit cards (+3% service fee)

Come join the fun at our signature community event

3431 Trickum Road, Marietta GA 30066

Drawing Ticket

1st Prize \$500

2nd Prize \$150

Tickets \$20 each or 3 for \$50

All proceeds benefit Hellenic Studies.

Need not be present to win.

For tickets please email Dean Pallas

deanpallas@gmail.com

GOYA Superbowl Party

You are invited to Annunciation GOYA's

SUPERBOWL PARTY

February 12, 2023 · 5:30 PM

Zaharis Residence
821 Cumberland Rd NE
Atlanta GA 30306

Scan the QR code below to tell us what appetizers,
drinks, and desserts you are bringing:





Lykion ton Ellinidon

Lykion ton Ellinidon and Hellenic Women's Cultural Association Vasilopita Celebration

The cutting of our Vasilopita will take place
On Sunday, January 29 at 3:00p.m. at the
Hellenic Center Atrium
ΚΑΛΗ ΧΡΟΝΙΑ!



Save the date

Summer camp
June 5th - 9th
June 12th - 16th

All Sports Camp
June 19th - 23rd

Parish Registry

Births

Baby girl born to Melanie & Sam Gordon
Baby boy born to Yianna & Thanasi Pappas
Baby boy born to Amanda & Eric Russo

Baptisms

Parents: Ashley & James Overstreet III
Baby: Iakovos
Godparent: Alexandros Long

Parents: Lindsey & George Evagoras
Baby: Stavroula
Godparent: William Kantsios

Parents: Eleni & Panos Dekazos
Baby: Demetrios
Godparent: Vasiliki Rosales

Parents: Angela & Paul Costa
Baby: Luca Paul
Godparents: Sara & Philip Costa

Chrismation

Adult: James Lawrence Overstreet III
Godparent: Alexandros Long

Wedding

Despina Vastakis & Anthony Georgiafandis

Fallen Asleep in the Lord

Wiley Vasilios Farquhar
James Dimitrios George Vlahos
Thomas P. Giannakopoulos

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There is so much going on with our Cathedral Parish Family! Help us capture these moments by sharing your photos and videos with us!

Share directly from your mobile device:
<https://www.atlgoc.org/photo-gallery>

Thank you for sharing them with us!