

The Annunciator

St. Paul's Letter to the Galatians

An Introduction By: Rev. Fr. Paul A. Kaplanis



Here is the opening set of five verses from Galatians:

St. Paul's letter to the Galatians is the only letter that St. Paul addresses to a group of churches or a region. It was written somewhere between the period of 53-56 A.D., shortly after his 1st letter to the Thessalonians. We may assume that the letters are similar in form and style, but this is not so. St. Paul completely omits his standard thanksgiving formula. We immediately and clearly see that the introduction is much longer in Galatians. In the original Greek text, seventy-five (75) words compared to just nineteen (19) in 1st Thessalonians. We find that St. Paul wastes no time jumping into the reason he is writing the letter. This reflects the extreme urgency and vital importance of the subject matter.

Paul an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead— 2 and all the brethren who are with me,

To the churches of Galatia: 3 Grace to you and peace from God the Father and our Lord Jesus Christ, 4 who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father; 5 to whom be the glory for ever and ever. Amen.



The main theme this Epistle is: The True Gospel vs. the False Gospel. The issue at stake was Christ's gospel itself and all that it stood for. Both St. Paul and his gospel are under attack. This was a critical stage in the spreading



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of Christianity beyond the Jewish Community into other lands. St. Paul truly earns the title of Apostle to the Nations in Galatians as he makes it clear that keeping all the old Jewish laws will not be necessary for everyone to become a Christian.

St. Paul's Apostleship is also attacked. Some people claimed that he was not an apostle at all and one of the reasons was because they remembered him as the arch-persecutor of the Christian Church. They also knew that the basic criteria of being an Apostle of Christ as outlined in the Book of Acts. In chapter one the 11 Apostles wanted to fill the vacated position of Judas. And so, we read in verse 21ff., **"So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us-one of these men must become with us a witness to his resurrection."**

St. Paul did not accompany Jesus during His earthly life and did not witness the Resurrection, but he addresses this issue in the opening words of this epistle. Immediately he defends his apostleship by providing his title, **"Paul, an apostle"**, unlike 1st Thessalonians where he includes Silvanus and Timothy. In Galatians, he wanted to make sure that everyone knew he was an apostle before mentioning anyone else. He insists that his apostleship is not from any human source, but that he received his calling direct from God. Even though he did not meet the criteria as outlined above in Acts, he had a unique qualification-he had met Christ face to face on the road to Damascus.

Chapter 1, verses 1-5, others came to Galatia to stir up trouble for St. Paul by promoting the idea that he was not really a true Apostle and therefore it was not necessary for people to listen to what he had to say. They backed up their

argument against St. Paul by stating that he was not one of the original 12, he was known as one of the very cruel persecutors of the Church, and he received no official appointment from the leaders of the Church. St. Paul's answer was not an argument, he simply and clearly stated that he owed his apostleship to no man, but to a special day on the Road to Damascus where he had a face-to-face encounter with Jesus and therefore, he received the blessing as an Apostle directly from God. God the Father is the ultimate source of his apostleship, and he is the Father's direct agent alongside Jesus Christ. St. Paul is trying to preempt any criticism directed at the fact that he was commissioned only by the risen Lord and not by Jesus before his resurrection, as were James, Peter, and John. No one can doubt that if, St. Paul was personally called to be an apostle by both the risen Lord and by God the Father Himself, then his commission is in no way less genuine than that of the other apostles. (See 1 Cor. 1; 2 Cor 1:1; 1 Cor. 12 :28).



He also mentions that he has a company of brethren (brothers & sisters in Christ), with him who support his right to being recognized as an apostle. And the final proof St. Paul offers to

defend his apostleship is that he founded the churches in Galatia.

In verse 3, there are two important words St. Paul uses. The words, **grace or χάρις**, and **peace or ειρήνη**, used together by St. Paul presents God the Father and Jesus Christ together as the one source of grace and peace which indicates the full equality between the two divine persons in the mind of the early church. Grace is (according to Orthodox Study Bible), is the gift of God's own presence and action in His creation. Through grace, God forgives sins and transforms the believer into this image and likeness. Grace is not merely unmerited favor—an attitude of God toward the believer. Grace is God's uncreated energy bestowed in the sacraments and is therefore truly experienced. We are saved through grace, which is a gift from God. Grace is what changes a person to live a righteous life. We receive the Grace of God through the sacraments, prayers, and worship of our Church. The word peace, as understood and used by St. Paul means tranquility, harmony with God, self, and other people made possible through Christ, who unites human beings to God and to each other.

St. Paul continues in verses 3-5, and makes a very important doctrinal statement about Christ, **“who gave Himself for our sins...according to the will of our God and Father.”** This reminds the Galatians the very basic gospel message, of Jesus Christ giving his life for our salvation. That Christ died and buried was an essential part of the gospel message. Christ died because he was “delivered up/handed over/betrayed.” (1 Cor. 11:23). He died for us (“for you” in 11:24; “for our sins” in 15:3). St. Paul carefully uses the phrase, **“who gave himself for our sins,”** to reinforce a concept in the four gospels, that although Jesus was delivered up unto death by others, it was nevertheless, because he freely gave himself. It is very important that Jesus’

death resulted from a free choice on his part. In the Divine Liturgies of St. Basil and St. John Chrysostom we read that Jesus went to **“his voluntary, ever-memorable, and life-creating death...on the night in which he delivered himself up for the life of the world...”** (St. Basil); St. John Chrysostom memorializes “the night in which he was delivered up, or rather delivered himself up for the life of the world...” St. Paul has therefore, stated the essence of the Faith, by reminding the Galatians that God willed our rescue or salvation from our sinful world through the sacrifice of His only begotten Son, showing Himself to be our loving Father. When we read these few verses, they seem to stand separately from the rest of the beginning of the letter, purposely offering this truth, before proceeding with the reason why St. Paul is writing to the Galatians.

In the next Annunciator, we will continue our study of this Epistle with chapters 2 & 3.



Saint John the Baptist and the Prophet Elias

Taken from the book "The Friend of the Bridegroom: On the Orthodox Veneration of the Forerunner" by Sergius Bulgakov, translated by Boris Jakim

Presented by Rev. Fr. Christos P. Mars

There are some books that are so well written, so well thought out and so well hidden that once you come across it, you would like to share it with everyone. The book, *"The Friend of the Bridegroom: On the Orthodox Veneration of the Forerunner,"* written by: Sergius Bulgakov, translated by Boris Jakim, is one of those books, as it focuses on the life of the Venerable, Glorious Prophet and Forerunner, John the Baptist. Not many things are written in the English language about the life and work of this last prophet of the Old Testament.

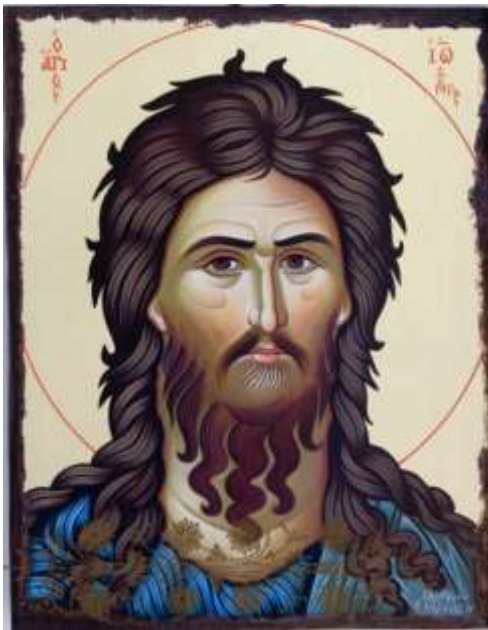
The following is an excerpt from the 8th chapter of the book which talks about the comparison of Saint John the Baptist and the Prophet Elias. Enjoy this selection and may the prophet always intercede for us!

In His discourse about the forerunner, the Lord said: *"If ye will receive it, This is Elias, which was for to come"* (Matt. 11:14).

(This is according to the prophecy in Mal. 4:5-6: *"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."*) Jesus thus pronounces the name Elias together with the name John, as if it were a name common to them. In a certain sense, John is also Elias,

though Elias is not John. The Forerunner somehow contains Elias, buy transcending him and without coinciding with him.

As we know, even before John's birth, the angel told Zacharias that John *"shall go before him [the Lord] in the spirit and power of Elias"* (Luke 1:17). And the name Elias is applied to John not only by the scribes and Pharisees (see John 1:21) but even by the Lord Himself. The doctrine (so firmly rooted in later Kaballistic mysticism) of the reincarnation of souls, specifically of the righteous, was professed by the Pharisees, and through them it spread among the common people as a kind of superstition. Traces of this doctrine can be found in the Gospel as well. Herod's superstitious fear of the Forerunner was expressed, first of all, in the following supposition: *"King Herod heard of him [Jesus]; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and*



therefore mighty works do shew forth themselves in him" (Mark 6:14; cf. Matt. 14:1-2; Luke 9:79).

However much this supposition might have gone against the evidence, it was also widespread among the people, who allowed that Jesus was Elias, or Jeremiah, or one of the prophets (see Matt. 16:14; Mark 6:15; 8:28; Luke 9:19). This expressed a perplexity and confusion that used superstition to defend itself against faith.

This also shows how easily people assimilated the idea that Elias could be repeated, so to speak, in Jesus.

Besides His discourse to the people, the Savior also had a conversation about this with three chosen disciples after the Transfiguration, at which they had seen Elias and Moses speaking with the Lord about His passion. After the

conversation on the way to Caesarea Philippi and after the Transfiguration on the mountain, the disciples understood that Jesus was the promised Messiah; and they knew from Malachi's prophecy that His coming was prepared by the prophet Elias. That is why His disciples asked Him: *"Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist"* (Matt. 17:10-13; cf. Mark 9:1-13).

Thus, the Lord clearly and repeatedly refers to John as Elias. Does this signify their personal identification? Aside from more general considerations, the Forerunner's own response to those sent by the priests and Levites sufficiently clearly opposes such an identification: *"What then? Art thou Elias? And he saith, I am not"* (John 1:21). One must remember that the Evangelist John was aware of the synoptics' account of Christ's testimony that John was Elias. John is not Elias, but nevertheless, *"if ye will receive it, this is Elias"* (Matt. 2:14). This has to do, first of all, with the similarity of the ministries of the Forerunner and Elias: John announces Christ's first coming, whereas Elias announces the second, but the Jews did not distinguish the two. In the troparion of his feast, the Church celebrates the glorious Elias as *"an angel in the flesh, the foundation of the prophets, the forerunner of Christ's second coming."* Chrysostom (in "On Matthew," Homily 57) interprets this in the sense of the similarity of their ministries; and the majority of exegetes follow him on this point.

The Lord's words imply, however, more than a simple convergence of the ministries. They indicate a certain mystery that is not revealed to

us: that of a personal relation between Elias and John. To attempt to fathom this mystery is inappropriate, but to ignore it is unjustified. We must, of course, reject the crude interpretation that is given by the adherents of metempsychosis (the passing of the soul at death into another body either human or animal). Apart from this crude, non-Christian theory, there can exist other, still unknown, relationships of kinship or descent. The link between Elias and John, established by the Savior with such certainty, compels us, in any case, to look more attentively at the similarities and differences between the two prophets.

Elias and John are both preachers of the true faith and repentance, and thus denouncers of false beliefs, with the difference that Old Testament severity and dread (cf. the narrative of the slaughter of the prophets of Baal in 1 Kings 18:40; and the massacre of the "fifty" in 2 Kings 1). There is an outward similarity in the austerity of the lives and ascetic aspects of the two prophets; and this similarity, of course, struck the popular imagination: Elias is described as a *"hairy man, and girt with a girdle of leather about his loins"* (2 Kings 1:8); while *"John had his raiment of camel's hair, and a leather girdle about his loins"* (Matt. 3:4) Elias, like John, received his most important revelation in the wilderness, where, after the murmur of a light breeze, God's glory was manifested to him. Elias was a great miracle-worker; in this he differed from the Forerunner, who did not work miracles. Despite the Old Testament character of Elias's spiritual aspect, there was something so partaking of the character of the New Testament in him that, together with Moses, he appeared before the Lord on the mountain of the Transfiguration. By this vision of the Lord's face on earth (in His glory), Elias resembles the Forerunner. And the Church celebrates Elias: *"Christ showed you to be a guardian of mysteries, a cultivator of purity, and a witness on Tabor of the divine fruit of virginity, of*

the Incarnation of God" (office of the prophet Elias, canon, ode 8, tr. 3).



One must think because of this New Testament quality of the Old Testament prophet that he is considered the second Forerunner: the prophetic ministry is assigned to him in both the Old and the New Testament, which, of course, leads to a further resemblance with John, *"the mediator between the Old and the New Testament."* Elias, taken up into heaven like Enoch, did not partake of death. And according to Revelation, both will appear on earth in the last times for the final admonition (Rev. 2:13-6), when they will be killed by the Antichrist (Rev. 2:7) to general jubilation, *"because these two prophets tormented them that diet on the earth"* (Rev. 2:10). They will partake of death, having paid their tribute to the common human lot; but then they will rise from the dead and ascend, once again, *"to heaven in a cloud"* while *"their enemies beh[o]ld them"* (Rev. 2:12). Here Elias is associated with Enoch; but in the Lord's discourses, in the prophecy of Malachi, and in the tradition of the Church, he is distinguished as the express forerunner of Christ's second coming, even as the first Forerunner prepares the first coming. Thus, both are preachers of implacable repentance.

But the ministry of the Forerunner, since he is the first among those born of women, clearly has

precedent over that of Elias and that of Enoch. He is not only the forerunner but also the *witness* of Christ and the *friend* of the bridegroom, as well as a preacher in hell. Therefore, he is Elias only *"if ye will receive it"* (Matt. 2:14), that is, only in a certain limited sense; and precisely the superiority of John's ministry to that of Elias hinders their complete personal identification.

One could also say that the ministry of Elias as a forerunner is only one of the aspects of the life and work of one who is celebrated by the Church as *"a preacher of Christ and His baptist, as an angel, apostle, martyr, prophet, forerunner, bearer of the flame, close friend, seal of the prophets, most pure of mortals, mediator between the old and the new grace."* But however great may be the one who is *"an angel in the flesh, the foundation of the prophets,"* he is neither an eyewitness of the Word, nor the friend of the Bridegroom, nor an apostle.

The Savior speaks of John as being Elias when he testifies about Himself in His testimony about the Forerunner, both in His discourse on John and in His conversation after the Transfiguration. On both occasions, He is asked if He is the Messiah, and *consequently* if all the other conditions correspond to those required for the messianic coming, in particular the generally expected coming of Elias. The Lord's answer to the first and more important question is in the affirmative, confirming that the other conditions have also been fulfilled, in particular the preparation for His coming through Elias, although this time it was realized in a totally other manner and hidden from men: it is John who in *one* of his ministries is manifested in the capacity of Elias. Therefore, in the identification of Elias and John, the logical accent lies on the identity not of the personal but of the messianic aspect. Nevertheless, there remains a certain undeciphered mystery in this resemblance between Elias and John.

The Social Media Detox: Rediscovering Real-Life Connection and God's Presence

By Elizabeth Thomas

"We lived on farms, then we lived in cities, and now we're going to live on the internet" says Sean Parker in the movie *"The Social Network"* - Remember this 2010 Oscar winning film? Recently, a couple of folks whom I interacted with asked me to share my social media account to stay connected and when I mentioned that I had deactivated my Facebook and am not active in social media platforms, they were astonished. Indeed, social media, today, has become an enormously powerful tool of communication and has taken a 180-degree turn from the way we think, and communicate compared to our ancestral days. In the past,



information that needed to be conveyed took days, weeks, and months, but now, by just going on a social media site, information is spread around the world in a matter of few seconds.

Living in today's hyper-connected world, social media platforms have become an integral part of our daily lives, shaping how we communicate, interact, and perceive the world around us. From sharing moments to staying connected

with friends and family, these digital networks offer unprecedented opportunities for connectivity.

However, amidst the virtual chatter and curated feeds, we often find ourselves disconnected from the essence of real-life connections and the profound presence of the divine. We forget the warmth of a genuine smile, the depth of a heartfelt conversation, or the awe-inspiring beauty of a sunset unfiltered by a screen.



Let us embark on a unique journey entering the concept of a social media detox – a conscious effort to disengage from digital noise and reconnect with the tangible realities of life; stepping away from the screens to rediscover the richness of human interaction, the beauty of face-to-face conversations, and the depth of relationships nurtured in physical spaces. The social media detox serves as a reminder that true fulfillment cannot be found in likes, shares, or virtual validations. It is a journey of self-discovery – a journey that invites us to silence the noise and attune ourselves to the whispers of our souls. It is about carving out sacred spaces for reflection, introspection, and renewal. As we detach from the digital realm, we create room for the divine to permeate our lives – to dwell in the quiet moments, the genuine connections, and the profound experiences that anchor us to something greater than ourselves. By stepping away from the screens, silencing notifications, and limiting online engagement, we create a

space for rediscovery.

As humans, we all need “connection” a sense of belonging. The reason people are so addicted to social media is because it gives them a sense of connection to a community -cyber community more than physical community.

Director David Fincher's biographical drama ‘The Social Network’ chronicles the meteoric rise of Facebook CEO Mark Zuckerberg from Harvard sophomore to Internet superstar. Though Mark Zuckerberg built an empire on the desire for “connection,” his own life stands as a testament to its limitations. Zuckerberg may have 500 million (Facebook) friends, as the tagline of the film points out, but he has no friends in real life. ‘The Social Network’ indicates that despite his intellectual superiority to his peers and to the “old” generation, he is far behind them when it comes to knowing how to treat other people and how to have relationships with others. In other words, he is deficient in what matters most. Isn’t that ironic? But unlike his digital empire built on fleeting interactions and curated personas, the path to true connection lies not in pixels, but in presence. It lies in the shared tears and laughter, the unspoken understanding exchanged in a glance, and the quiet moments of prayer where we reconnect



with ourselves, with others, and with the divine presence that whispers amidst the digital noise. The Social Media Detox can be a soul-searching quest for authenticity, real-life connection, and a deeper relationship with the Divine. The Orthodox Church offers a haven of peace, connection, and divine presence. By stepping away from the social media scroll and embracing the Orthodox path



we can embark on a journey of rediscovering our authentic selves, building meaningful relationships, and connecting with the divine in a way that truly nourishes our souls. Let us explore the three points I mention below of how to reconnect with yourself, others, and the divine through the lens of Orthodoxy.

Reconnecting with Yourself:

Social media often encourages a curated online persona that may not reflect our true selves. Orthodoxy emphasizes living authentically and transparently, guided by Christian values and principles. The detox can be a step towards living this authentic life, allowing us to shed the masks we wear online and connect with others and ourselves on a deeper level. The quietude of a detox allows you to rediscover

your authentic self, buried beneath the layers of online personas. Explore hobbies you neglected, meditate in nature, or simply sit in silence and listen to your inner voice. Rediscover the joy of introspection, the power of self-reflection, and the beauty of simply being present in the moment.

Finding Inner Peace in a Digital Age: The constant influx of information and stimuli on social media can lead to anxiety and mental fatigue. Orthodoxy offers practices like mindfulness and prayer that can help cultivate inner peace and clarity amidst the chaos of the digital world.

Reconnecting with Others/Building Real-Life Bridges:

In the process of detoxifying from social media, we open ourselves up to the serendipities of real-life connections—the laughter shared over a cup of coffee, the warmth of a hug, the depth of a meaningful conversation. By stepping away from the screen, we can step into the world of genuine connection. We can be more present in our daily lives, more attentive to the needs of others, and more open to experiencing the divine presence in the world around us. Reconnect with loved ones, nurture existing relationships, and build new ones. Savor the warmth of a smile, the depth of a conversation, and the shared laughter that only real-life interactions can bring. Remember, true connection thrives on presence, not pixels. Orthodoxy emphasizes the importance of presence and physical participation in religious life, such as attending services and participating in community activities. The detox encourages us to prioritize real-life interactions over online ones, fostering deeper connections with our communities and the divine.



Spiritual Reconnect:

In a world saturated with digital noise, we often tend to be overwhelmed and not hear whispers of the divine. The detox offers a space to reconnect with God. Immerse yourself in nature, find solace in prayer or meditation, or simply reflect on the wonder of existence. It is about rediscovering the spiritual dimension within and around you.

The detox can also be seen to declutter our minds and souls, creating space for inner peace, and finding solace in the presence of God through prayer, contemplation, and connection with nature.

In the Orthodox tradition, there are several practices and concepts that can help us connect with our faith, saints, and the divine presence while navigating the challenges of the digital age. The Orthodox Church offers a different kind of connection – one rooted in communion. Through shared prayers, liturgical practices, and the veneration of Saints, we become part of a spiritual community that transcends the boundaries of the digital world.



Here is to mention some of the practices to help you with:

1. Icons and Prayer:

Orthodox Christians often use icons as windows into the spiritual realm. One can create a sacred space in their home where you have icons of saints or scenes from the life of Christ. Spending time in prayer and meditation before these icons can help seek guidance, inspiration, and connection with the divine.

2. Liturgy and Sacraments:

Regular participation in the Divine Liturgy and sacraments, such as confession and communion, is central to Orthodox spirituality. Attending church services regularly and partaking in the sacramental life of the Church helps to experience the presence of God and the communion of saints.

3. Veneration of Saints:

The Orthodox Church venerates saints as models of faith and intercessors before God. Learning about the lives of saints whose stories resonate with you and seeking their prayers and guidance can help in your spiritual journey. Asking for their intercession in times of need and cultivating a personal relationship with them through prayer also helps in spiritual growth.

4. Feast Days and Fasting:

Celebrate feast days of saints and liturgical seasons by attending special services and observing fasting practices. These traditions provide opportunities for spiritual growth, reflection, and renewal, fostering a deeper connection with the rhythms of the Church calendar and the communion of saints.

5. Spiritual Reading and Study:

Engage in spiritual reading and study of Orthodox theology, scripture, and the lives of saints. Explore the writings of Church Fathers, spiritual classics, and contemporary Orthodox authors to deepen your understanding of the faith and draw inspiration for your spiritual journey.

6. Prayer Rope and Hesychasm:

Use a prayer rope as a tool for prayer and contemplation, following the tradition of hesychasm (inner stillness). Recite the Jesus Prayer ("Lord Jesus Christ, Son of God, have mercy on me, a sinner") while gently moving the prayer rope beads, focusing your mind and heart on the presence of God.

7. Community and Fellowship:

Participate in Orthodox communities and fellowship activities, such as parish events, study groups, and charitable endeavors. Surround yourself with fellow believers who can support and encourage you on your spiritual journey, fostering a sense of belonging and communion within the Body of Christ.

By incorporating these Orthodox practices into our lives, we can cultivate a deeper sense of connection with saints, the Church, and the divine presence, enriching our spiritual life and guiding our path in the digital age. Social Media Detox can be a way to embrace Orthodox practices and principles, leading to a more meaningful and fulfilling life.



silence, and renewal in the rhythms of real-life connections. For therein lies the true essence of what it means to be alive—to be present, to be connected, and to be deeply, undeniably human. Remember, the most beautiful stories are not captured on a screen, but lived, shared, and cherished in the tapestry of real life.



The Journey Beyond:

The journey of rediscovery is not without its challenges and complexities. It requires courage, introspection, and a willingness to embrace the uncertainties of the unknown. Yet, amidst the noise and distractions of the digital age, there lies a profound invitation—an invitation to journey inward, to reconnect with the essence of our humanity, and to bask in the luminous presence of God's grace.

In the end, social media detox is not just about unplugging—it is about plugging into the essence of life itself. The detox is not an ending, but a beginning. It is a conscious choice to reclaim your life, your connections, and your relationship with the divine. It is about reclaiming our humanity, our authenticity, and our reverence for the sacred tapestry of existence.

So let us break free from the shackles of the virtual world and step boldly into the realm of real-life connections and divine presence. And as we embark on this sacred pilgrimage, may we find solace in the stillness, inspiration in the

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2023 Pastoral Report

Liturgical / Sacramental Life

	1/1/22 — 12/31/22	1/1/23 — 12/31/23
Baptisms		
Infants	31	33
Adult	4	1
Chrismations	7	1
Total	42	35
40 Day Blessings	23	18
Weddings	16	18
Funerals	16	18
Memorials	140	145

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

For 2023 77 visitations were made by the clergy with along with many phone calls.

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 (2023)

Tours 22

Besides the 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 (2023-2024)

Enrollment 190

Staff 24

Enrollment open from 2 years old to 12th Grade

Annunciation Day School (2023-2024)

Enrollment 164

Staff 35

Enrollment open from 2 years old to 8th Grade

Afternoon Greek School (2023-2024)

Enrollment 25

Staff 5

Enrollment open from Kindergarten to Ellinomathia B1

Annunciation Day Camp (2023, 2 weeks)

Participants 132

Staff 35

Enrollment open from 3 years old to 14 years old

Metropolis St. Stephens Camp (2023)

Participants from our parish 38

Staff 7

Enrollment for rising 6th to 12th Grades

Metropolis Winter Youth Rally (2023)

Participants from our parish 57

Staff 8

Enrollment for 7th to 12th Grades

Metropolis Hellenic Dance Festival (2023) <i>Enrollment from Kindergarten and up</i>	Participants from our parish 90		
Metropolis Lenten Retreat (2023) <i>Enrollment for 7th to 12th Grades</i>	Participants from our parish 6	Staff	1
"Road to Orthodoxy" Inquirer / Convert Classes (Two Sessions) <i>Series of 13 classes scheduled throughout the year for potential converts and inquirers</i>	Average Adults 10		
"Journey to Oneness" Pre-Marital Seminars <i>A seminar offered throughout the year for all couples preparing for marriage (Required)</i>			
Godparents Seminar <i>A seminar offered throughout the year for parents and godparents preparing for the sacrament of Baptism (Required)</i>			
Adult Religious Knowledge <i>Every Wednesday Evening, classes are offered on various subjects and topics about our Orthodox Faith.</i>	Average 15 Participants		
The Annunciation Cathedral Bookstore & Gift Shop (Book Nook) <i>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.</i>			
The Skandalakis Library and Media Center <i>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.</i>			
<u>Church Service Support Groups</u>			
Chanters / Choir/ Men's Choir <i>Together they offer responses and lead the faithful during all Divine Services. All faithful are encouraged to join.</i>			
Youth Choir (2023-2024) <i>Participation open to all 1st to 5th Graders</i>	Participants 10		
Epistle Readers (2023-2024) <i>Participation open to all 6th to 12th Graders This does not include the readings that are done during other times of the year (Christmas, Theophany, Great Lent and Holy Week, etc.)</i>	Participants 16		
Altar Boys Ministry (2023-2024) <i>Participation open to all 10 years to 12th Grade boys</i>	Participants 36		

Handmaidens Ministry (2023-2024)

Participants 33

*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** Average 15 Participants*Participation open to all 18-35 (at heart!)**Once a month fellowship gathering, Service Projects and religious services***Cultural Programs****St. John Chrysostom Oratorical Festival** 12 participants*Participation open to all 7th to 12th Graders***Atlanta Greek Festival** Volunteers Approx 150*Participation open to the entire community and beyond***Social Programs****Golden Group** Members Approximately 90*Participation open to all 55 years of age and up***Annunciation Day School Parents Volunteer Association** Members 123 Families*Participation by all families who are enrolled in the Annunciation Day School***Philoptochos Society** Members Approximately 150*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.***Greek Orthodox Old Fellows Society (GOOFS)** Average 15 Participants*Open to all 55 years of age and up***College Outreach Committee** Average 15 Participants*Monthly transportation to and from Church with luncheon afterwards.**Giving of bags during the holiday season (Thanksgiving, Christmas, and Easter)*



THE GREEK ORTHODOX CATHEDRAL OF THE ANNUNCIATION

2500 Clairmont Road N.E., Atlanta, GA 30329 • Tel: (404) 633-5870 • Fax: (404) 633-6018

Web: www.atlgoc.org • E-mail: office@atlgoc.org

Rev. Fr. Paul A. Kaplanis
Dean

Rev. Fr. Christos P. Mars
Protopresbyter

Happy New Year! I greet you as your newly elected 2024 Parish Council President. It is a privilege and honor to serve in this role once again. I have taken this role very seriously and proudly served our community with great responsibility. I want the best for the future of our parish and have taken into consideration the ever-growing challenges and changes in our present-day society.

I am privileged to be working closely under the leadership of our clergy, Father Paul, and Father Christos, as well as a board of newly elected and returning members. Our board this year is as follows: Irene Fotos (1st Vice President), Christine Vallianatos (2nd Vice President), Ted Kipreos (VP of Activities), George Karolis (Treasurer) Constance Nagle (Secretary), Chris Black (Assistant Treasurer), Michael Hoon (Assistant Treasurer), Chris Adams, Victor Ellis, Vic Hamby, Johanna Karas, Greg Koutrelakos, Michael Lambros, Pete Poolos, George Thomas, and Athanasios Tiliakos.

On January 7th, we took our Oath of Office followed but a meeting to elect officers. Our first official PC Meeting took place on January 16th, We had a great turn out at the Festival Town Hall meeting on January 21st. Thank you to all that attended, we appreciated the positive feedback and sharing of ideas. The PC will hold a special meeting on Sunday, February 4th to discuss the upcoming fall event.

Additionally, we have had several committee meetings, and will keep you informed and updated as various events and activities occur. As you will read in the clergy report and calendar of events, we are an active parish and are doing great things.

Please save the date for two of those upcoming and very important events:

- March 1-3 - Our March Drive Thru. We will need volunteers as well as your help to spread the word. We want to make this a successful event.
- Friday, March 8th - The ADS Gala. This year's Gala will not only benefit our school but our Cathedral Building Fund as well. It would be wonderful to have our entire parish participate and support this lovely evening. Ticket are available on the Annunciation Day School website.

Respectfully yours,

Voula Giannakopoulos, President
2024 Parish Council

GOYA

Our GOYANS kicked off the Holiday season with a Christmas white elephant party, it was great to see everyone there. After Christmas they attended Winter Youth Rally. Congrats to our Junior boys basketball team for placing 2nd place and our Senior Girls basketball team for placing 1st place!

Our future events for the month of February and March include of:

Super Bowl party: February 11th at 5PM
Zaharis House: 821 Cumberland Rd NE Atlanta, GA
30306

<https://www.signupgenius.com/go/508084EADAE2CA1FE3-47725189-goya>

Queen City Classic: February 16-18

March Meeting: March 17th

GOYA Winter Youth Rally



Above:
Junior Boys &
Junior Girls



Above:
Senior Girls (winning 1st place)

Left: High School Boys

HOPE & JOY

Hellenic Orthodox Primary Education & Junior Orthodox Youth

2023-2024 SCHEDULE

THEME: LITURGICAL ITEMS

August 13 "I love the smell of prayer in the morning"...The censor



September 10 "Setting the table for a very special meal"...The Chalice and Paten (Outdoor Picnic)



September 22-24



October 1 "I'm sick"...Visitation of the sick



November 12 "The staff of power and other cool things"...What the Bishop holds



November 25 Sandwich Making for Soup Kitchen



December 9 Breakfast with St. Nicholas with Christmas Party hosted by GOYA



January 14 "Bath time for all Orthodox"...the Baptismal Font



February 11 "What to wear today?...Orthodox Vestments



March 10 "Not Heinz 57, but the same number of ingredients"...Holy Chrism



April 14 "It's three clothes in one!"...The Antimension



May 5 Easter



May 19 "The Priest plays with water"...Rosewater Sprinkler





Pray & Give From Your Heart As You Touch Hearts!

All ladies and gentlemen of the Cathedral 18 years and older are invited to join Philotochos.

To complete your membership form & offer a donation online click [HERE](#).

Philoptochos

All members of the Annunciation Cathedral Philoptochos would like to extend warmest New Year wishes to all our parishioners.

We pray that 2024 will be a year filled with good health, happiness, exciting new challenges for our Cathedral family, and continued growth and love in Christ.

Philoptochos would also like to thank all those who participated in the annual Community Christmas card fundraiser. This card is sent to every Cathedral parishioner and is always a pleasure to receive!

In December, Philoptochos was pleased to once again lead the annual “Toys for Tots” toy collection. This wonderful toy drive is always so generously supported by our Cathedral family.

In addition to parishioners, the students and parents from Annunciation Cathedral Day School also enthusiastically participated in the Toys for Tots drive, collecting new toys for Atlanta children who might not otherwise receive Christmas gifts. We extend our gratitude to the ADS students & families!

Hundreds of toys were collected to bring happiness and joy to worthy children. Many thanks to all who attended the annual Christmas Charity Coffee in the HCC Atrium. It was an enjoyable holiday gathering and all proceeds went to Philoptochos Social Services outreach which provides assistance to families and individuals facing a variety of challenges

In December of 2023, Philoptochos continued its year-end tradition of giving donations to worthy Atlanta non-profit and philanthropic organizations.

A donation of \$500.00 was given by our Cathedral Philoptochos to each of the following Atlanta organizations for a total of \$4,000.

Georgia Center for Child Advocacy
Helping Mamas
Trinity Ministries
Nicholas House

Jesse’s House
Intown Cares
Toco Hills Alliance
Loaves & Fishes Ministry

Please follow Atlanta Philoptochos on Instagram !!
[@atlphiloptochos](https://www.instagram.com/atlphiloptochos)



Greek Orthodox Ladies Philoptochos Society
Ypapanti Chapter, Atlanta, Georgia
Annunciation Greek Orthodox Cathedral

“If there is among you a poor man...you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs...for this thing the Lord your God will bless you in all your works and in all to which you put your hand to. There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow men who are poor and needy in your land.” Deuteronomy 15:7-11

Dear Annunciation Cathedral Ladies,

Welcome to our new Membership Year! If you are a current member, it is time to renew your membership for 2024. If you are not a member, we would love for you to join us. The National Philoptochos is the largest women’s Christian charitable organization in the U.S. A. We are 27,000 strong nationwide.

The Greek Orthodox Ladies Philoptochos is an organization of women whose collective drive, dedication and heart help all those who need it most. Philoptochos is Compassion. Philoptochos is Love. Philoptochos is Strength. Established in 1931, the Philoptochos has been the philanthropic arm of the Greek Orthodox Archdiocese of America and has undertaken a multitude of philanthropic initiatives.

We pray and encourage you to choose to be part of our Annunciation Cathedral Philoptochos – Ypapanti Chapter. We appreciate your time, talent and monetary support. It is only through your generous stewardship that we are able to pursue our philanthropic mission.

Here are a few of the highlights from this past year:

- \$ 9,145 Worked in partnership with the National to support National initiatives & charities such as, IOCC, Children’s Medical Fund, Hellenic College/Hoy Cross, Orthodox Christian Missions, OCF, The Ecumenical Patriarchate, St. Photios Shrine, membership
- \$ 18,000 St. Basil’s Academy in Garrison, NY.
- \$ 3,000 Supported the IOCC Maui Relief Fund and Turkey Earthquake Fund
- \$ 3,905 Metropolis of Atlanta Philoptochos – Commitments
- \$ 1,000 Metropolis of Atlanta Philoptochos – Fanouropita
- \$ 19,724.14 in assistance for rent, utilities, etc. and \$ 3, 500 for gasoline and food gift cards for 34 needy individuals/families in our parish and greater Metro Atlanta area.
- \$ 6,000 in College Scholarship Awards \$2,000 each to three Cathedral students: The Philoptochos Scholarship, The Anna Mae Livaditis Scholarship, and the Olga Biehler Scholarship
- \$ 3,452.20 Supplies for IOCC Health Kits
- \$ 848 Sponsored the Annunciation Golden Group’s annual Lenten luncheon.
- \$ 4,700 Made financial donations to the following non-profit local organizations as: Eleos Foundation, Jessie’s House, Nicholas House, Helping Mamas, Georgia Center for Child Advocacy, Intown Cares, Toco Hills Alliance, Trinity Ministries, Loaves and Fishes.
- \$ 2,007.95 Huntley Hills Elementary School – Providing snacks throughout the school year.

Donations exceeded \$ 75,000 in 2023.

Your Annual Stewardship donation will be distributed as follows:

National Philoptochos: \$15.00 & Metropolis Philoptochos: \$10.00. Your additional generous amount will support the good works of The Annunciation Philoptochos Ypapanti Chapter.

Finally, your Membership can be a SILENT membership by way of a monetary donation only, or you can be ACTIVE in any way you would like. As always, we as a group remain very active within our church, so please consider being an active member. We welcome new members and new ideas.

If you wish to join or have questions, please contact Presvytera Evi Kaplanis at 919-427-5949, or Margaret Stewart at 404-918-0615, or come to our meetings.

With God’s Blessings,
Dina Cook, President

Presvytera Evi Kaplanis, Membership Chair



**Annunciation Greek Orthodox Cathedral
Atlanta, Georgia**



Invites You To Support

IOCC SOUPER BOWL OF CARING DRIVE

Sunday February 11 Through February 25, 2024

Two Ways to Support this Event!

Together We Can Beat Hunger!

DONATE

***money to International Orthodox
Christian Charities (IOCC)***

***Visit the IOCC Table
in Carlos Hall
during Coffee Hour,
Sunday, February 11***

***Learn about IOCC's worldwide
humanitarian programs and
how your donations
help support people in need
around the world.***

***Donate online to support IOCC
programs (through 2/25):
([click here](#)) or
www.iocc.org/atlanta***

COLLECT

***nonperishable food items for
urgent pantry needs for
Intown Cares***

**SAINT PHOTINI OUTREACH
MINISTRY**

Pantry Collection

Sundays: 2/11 | 2/18 | 2/25

***Drop Off: Carlos Hall
(Monday-Friday @ Office entrance)***

REQUESTED ITEMS:

***Canned Soups, Stews,
Chili, SPAM & Meats;
Tuna Packets, Pasta & Sauce
"No Condensed Soups please"
Donations will support URGENT
pantry needs of Intown Cares***

Golden Group

Mimosas, Memory Games and Merriment! Golden Groupers celebrated the beginning of a new year with a morning of fun and games at their annual Vasilopita Luncheon in January. Vickie Henson and Stacie Nefos led the group in several interactive memory games and brain teasers. The Evrytarian Society served a savory BBQ lunch, and those with January birthdays were honored. Joyce Dove and Jean Economy donated a delicious Vasilopita for all to share and enjoy. Congratulations to Jean Economy for finding one of the coins!



Our Valentine Luncheon was held Thursday, February 8, at 10:30 in Kartos Ballroom. The Daughters of Penelope hosted this much loved luncheon with plenty of tasty food, yummy desserts, and a plethora of Bingo prizes.



March dates to note on your calendar include Thursday, March 7, for our monthly luncheon and Monday, March 18, for Clean Monday and our annual Lenten Pot Luck following the Holy Unction Service. In addition, Golden Group is arranging an outing to the Paracletos Greek Orthodox Monastery in Abbeville, SC on Tuesday, March 12. Please call Mary Anne Chanos (404-556-8619) to reserve your space or sign up at the February luncheon. Check the weekly bulletin for more information on all of these March events.



Included below are some photos from both our December and January Luncheons.



SAINT PHOTINI OUTREACH MINISTRY - ANNUNCIATOR (December 2023 – January 2024)

Our Saint Photini Outreach Ministry wishes to **THANK** our Parish family for all your time and support during 2023 and the many blessings made possible through your service and donations so we may continue to help our fellow neighbors experiencing unexpected challenges in their daily life!

CHRISTMAS BAGS FOR HOMELESS – INTOWN CARES – DECEMBER 30th, 2023



It was 32 degrees on Saturday, December 30, one of Atlanta's coldest days this season! We were blessed to hand out 100 Christmas Bags to homeless guests who lined up in front and wrapped around the side of the Intown Cares building. Each guest, including families with young children and many elderly guests, were given a bag which included Christmas candy and a warm pair of gloves, a bottle of water and a warm butter biscuit,

graciously donated by Chick-A-Filet. The appreciation expressed by our guests was rewarding and heartfelt! *The gloves and biscuit brought warmth and smiles to all in line. We wish to express our sincerest thanks to "Ashleigh" from Chick-A-Filet, for arranging the donation of 100 butter biscuits and also joining us to hand out the Christmas bags!*



SHARING OUR "DAILY BREAD" – DECEMBER & 2023 TOTAL

December is the last month of 2023 with five Sundays. Donations from our Parish family this month totaled \$2420, which immediately went out help those in need during the holidays!

It is with great appreciation, that we can report our Parish family's 2023 Daily Bread collection totaled \$17,869! Outstanding! We are truly awe-inspired by your gracious donations, which makes it possible for our Cathedral to offer aid to the ever-growing requests received!

We appreciate all your contributions and ask that you faithfully continue to "Share your Daily Bread" with the purchase of Gift Cards in \$25 increments from Kroger, Walmart or QuikTrip in 2024! The months in 2024 with five Sundays are *March, June, September and December.*

VISITATION

- Visitations to our Shut-Ins/Homebound were completed in December and were well-received and welcomed! It's truly a great pleasure to share time with our Parish Shut-Ins/Homebound and experience the joy and smiles it brings to them! If you would like to join this great team to bring smiles to our Shut-Ins/Homebound – please contact the Cathedral Office at 404-633-7358.
- In December, hand-painted Christmas cards were mailed to our Parish Shut-Ins/Homebound.
- Our list of Shut-Ins/Homebound is always being updated. If you would like to add a loved-one to the list, please call the Cathedral Office at 404-633-7358.

UPCOMING EVENTS JANUARY- MAY: (WE WELCOME ALL TO JOIN US!):

- February 11: IOCC Sunday / Souper Bowl of Caring Drive & SPOM Pantry Drive for Intown Cares
- April 13: Saturday of Service (Volunteer Service Event)
- April 27: Bags of Love / Saturday of Lazarus
- May 2: Artoclasia for SPOM Name Day – Sunday of the Samaritan Woman

THE HISTORY OF SAINT BARBARA'S CHAPEL

A HISTORY OF THE BUILDING OF THE ST. BARBARA CHAPEL AND THE STORY OF THE LADIES WHO HELPED BUILD IT.

PURCHASE YOUR COPY TODAY



COMPILED & WRITTEN BY:
STEPHEN GEORGESON



The Chapel Builders

The Ladies of the Saint Barbara Society and the Greek Orthodox Chapel They Built

Stephen Georgeson



ONE OF OUR PARISHIONERS, STEPHEN GEORGESON, HAS COMPILED AND WRITTEN A HISTORY OF ST. BARBARA'S CHAPEL AT GREENWOOD CEMETERY. HE HAS PRINTED BOOKLETS WHICH HAVE BEEN DONATED TO THE CATHEDRAL TO BE SOLD IN THE ST. NEKTARIOS' BOOK NOOK.

\$10

A DONATION TO OUR CATHEDRAL BOOKSTORE

Atlanta Velonaki Group (Little Needle)

Monthly meetings every 2nd Thursday 1-2 pm

Where: Cathedral Kafenion

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

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

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

If interested call Vicki Kipreos at 678-314-3002 Vic-ki.kipreos63@gmail.com.

Next Meeting: Thursday, March 21, 2024



ANNUNCIATION DAY SCHOOL

Centered in Christ, Children and Community

The ADS Spartan community is excited to be hosting their annual **Gala: *Building a Legacy on Friday, March 8, 2024.*** Unlike previous Galas, this initiative benefits the Cathedral as a whole. Renovations will be made in Carlos Hall and the current Vocalis Educational Building. In addition, construction of a new school wing will be added to meet the growing demand for seats for Sunday School, ADS, Greek School and all educational ministries. We invite the Cathedral Parish to join in this important endeavor and support this capital campaign that will build a beautiful legacy for present and future generations. You can purchase your dinner tickets at www.adsatlanta.org and offer your sponsorships.

ADS continues to dominate in the MAAC league as both their boys and girls basketball teams are advancing to the playoffs! We are very proud of their teamwork & determination and thank their coaches, Joanna Karatassos & Joey Beard, for all their time and support! Let's go, Spartans!

Other upcoming important dates:

- Feb. 1: Preschool Applications Open for the 2024-2025 School Year
- Feb. 9: Father/Daughter & Mother/Son Dance
- Feb. 23: Middle School vs. Parents Volleyball Tournament
- March 1: K-8 Read Across America Day Parade
- March 8: GALA: *Building a Legacy*
- March 26: Preschool Mini-Olympics

Considering changing schools? Come take a private tour at ADS by emailing marketing@adsatlanta.org. You will get a chance to see the classrooms, speak with teachers, and find out more about the curriculum. Come join our growing Spartan community!





ADS Preschool Applications Now Open for the '24-'25 School Year!



ENROLL TODAY!

Program Features:

- ✓ Dual Accreditation with Cognia & GAC
- ✓ 12:2 Student to Teacher Ratio
- ✓ Hours: Pre- K 4's: 8am-3pm; Pre- 2's & 3's: 9am-1pm
- ✓ GELS Curriculum

www.adsatlanta.org | 404-565-2850



BUILDING A LEGACY **GALA 2024**

Proceeds to benefit Cathedral & School Renovations
& Construction of an Additional School Building

Friday, March 8, 2024

Kartos Ballroom | 7:00pm

HONOREES:

St. Kosmas of Aetolia Award: Ron & Vicki Canakaris

ADS Volunteer Award: Connie Mondore

Purchase your tickets & Sponsorships Today!

www.adsatlanta.org



ANNUNCIATION DAY SCHOOL
Centered in Christ, Children and Community

DUALLY ACCREDITED:

Internationally
DIVERSE COMMUNITY

Small
CLASS SIZES

16-18 STUDENTS

STATE-OF-THE-ART
Science Lab

AFTER SCHOOL Clubs

Including: Ballet, Robotics, Word Play, Lego Club, Chess

Our Mission:
Centered in Christ, Children and Community

162 STUDENTS **25 COUNTRIES**

Preschool & K-8

IOWA STANDARDIZED Test Scores

IN THE TOP 14% NATIONALLY (2023)

House System

mixing K-8 students in community, mentorship & competition

LOWEST Tuition in ATLANTA

\$4,000 for Preschool;
\$8,150 for K-5;
\$11,450 for 6th-8th

Competitive
SPORTS

MAAC LEAGUE: BASKETBALL, SOCCER & VOLLEYBALL
(Sports Soccer teams reign champions for 3rd consecutive year)

IN-HOUSE & EXTERNAL Field Trips

STEM Bus; Fernbank & Telus Science Museum

Daughters of Penelope

January was another busy month for our chapter. We kicked off the year on Jan. 7 with a meeting at Athens Pizza to discuss our upcoming calendar and enjoy some delicious Greek food and fellowship. Thanks to everyone's generosity, we were able to donate 40 turkeys on behalf of our chapter to St. John the Wonderworker to help needy families during the holiday season. Many thanks to Sister Sherry Kliosis for chairing the turkey drive again this year, and thank you to all who donated toward this fundraiser.

We also celebrated the new year with a joint dinner meeting with AHEPA on Jan. 18 for the AHEPA Family Vasilopita Cutting and Dinner Gathering at AHEPA One. We had a full house with nearly 60 people in attendance, and several lucky winners find the flouri (coin). We heard some beautiful New Year's kalanda (holiday carols) performed by the Annunciation Cathedral Men's Choir, who were also joined by Sister Barbara Hall and Sister Christina Polizos. Thank you to AHEPA Chapter 1 President Sandy Papadopoulos for providing the meal, and to Sister Kali Loverdos for providing the vasilopites. We also initiated three new members at the meeting – Tina Soublis, Joanne Ryan and Lisa Missos – congratulations!

On Saturday, Jan. 27, more than 40 members representing chapters from



across Districts 1, 2, 10 and 11 attended the Daughters of Penelope Zone 2 Regional Conference in Atlanta at AHEPA One. Daughters of Penelope Grand President Marianthi Treppiedi and members of the Grand Lodge were in attendance, with a fulfilled day of learning and networking.

The meeting was a productive and fun forum to meet new members from chapters around the U.S., share ideas for philanthropic and community service and attracting and retaining members. Several of the out-of-town guests and Atlanta-based members met for dinner on Friday, Jan. 26, at 57th Fighter Group restaurant. Many thanks to District 1 Governor Anthea Nichols and District Secretary and DOP #53 President Vickie Costopoulos for their planning and contributions toward making this a successful conference.

Our chapter sponsored the Golden Group February Luncheon on Thursday, Feb. 8, 2024 at 10:30 a.m. at the cathedral in Kartos Ballroom. Huge thanks to Sister Theo Economy for chairing the luncheon.

We will have a few other events coming up in February, and March, as well as the annual Chocolate Festival in Mobile to support Penelope House. Stay tuned for more details.



Hellenic Dance Festival






Save The Date!!

Our Cathedral's Summer Day Camp will
be held for two weeks:

June 3rd - 7th and June 10th - 14th

Summer Day Camp is offered to
children ages 3-14.

*More information & Registration links coming
soon!*



AHEPA MOTHER LODGE NO. 1 EDUCATIONAL FOUNDATION

Scholarship

GALA FUNDRAISER 2024

KARTOS BALLROOM
ANNUNCIATION GREEK ORTHODOX CATHEDRAL

AT SEVEN O'CLOCK
IN THE EVENING

22
OF JUNE

TWENTY
TWENTY-FOUR

BENEFITTING THE FOUNDATION'S "FOUR BY FORTY" CAPITAL CAMPAIGN

ahepaatscholarship.org

Hellenism@ahepaatscholarship.org

Save the Date

Lykion Ton Ellinidon

LYKION TON ELLINIDON
ATLANTA



Our year ended with a very successful Holiday Gathering. We sang the traditional Kalanda, talked about different traditions and heard stories related to the season from different members.

Atlanta Greek Film Expo invites everyone to our "**Always on Sunday**" Series for a "**Film & Mingle.**" The film is **BEHIND THE HAYSTACKS**. February 18 at 4:15p.m. at the Plaza theater.



Parish Registry

Births

Baby Boy born to Errica & Richard Deitz
Baby Boy born to Mary & Alex Eaccarino
Baby Girl born to Robert & Maria Halpin
Baby Girl born to Nellie & Andres Benjumea

Fallen Asleep in the Lord

John Vorvolakos
Sophia Bridoux (mother of Constance Nagle)
Betty Hunt (mother of Johanna Karas), Maxton, NC
Constantine Alexandrides
Niko Dragoumaniotis (in Greece)

Baptisms

Parents: Anastasia & Preston Emery
Baby: Mark Demetrios
Godparent: Ryan Hayburn

Parents: Lauren & Robert Nissen
Baby: Andrew
Godparents: Maria Ray & Theodosios Pappleacos

Adult: Tatiana Kurilo
Godparent: Bethany Tsismanakis

Stay in touch



Like us on Facebook
facebook.com/atlgoc

Visit our website atlgoc.org



Subscribe

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

youtube.com/c/atlgoc



Donate



Text "ATLGOC"
to 73256



Scan this QR Code



Send Photos

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!