

The Annunciator

The Ascension: An Excerpt from the Year of the Grace of the Lord

By A Monk of the Eastern Church with some added commentary by Rev. Fr. Paul A. Kaplanis

The Wednesday which follows the fifth Sunday after Easter is the day when, in liturgical terminology, we celebrate the Leave-taking of the Easter/Pascha feast. What this means is that we celebrate this day with all the hymns and content of the Easter Pascha Resurrection Service. We commemorate the last day of the physical presence of the risen Christ amongst His disciples; and to honor this presence, to honor the Resurrection once more, the Church repeats the service with great joy. The next day marks the fortieth (40th) day after Easter, the Thursday (May 25, this year), on which the Church celebrates the feast of the



Ascension of our Lord into Heaven.

Three lessons from the Old Testament are read at the Vespers Service for the Ascension on the eve of the Feast. As is customary, these selected readings speak directly to the prophesy that is fulfilled by Christ, our Savior. The first lesson (Isaiah 2:2-3) speaks of a mountain: **“Now it shall come to pass in the last days, the mountain of the Lord and the house of God shall be visible on the tops of the mountains...and all nations shall come to it... Come and let us go up to the mountain of the Lord.”** This alludes to the Mount of Olives, from which Jesus ascended to his Father. The second lesson (Isaiah 62:10-63; 3, 7-9) was chosen because of the following words: **“Go through My gates; make way for My people... Be-**



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cause he loved them and spared them; and he redeemed them and lifted them up.” Jesus, ascending to heaven, opens the gates to His people, He prepares a way for them, He carries them and raises them up with Him. The third lesson (Zechariah 14:1, 4, 8-11), also speaks of the mountain which was the scene of Jesus’ final triumph: **“Behold the day of the Lord come... And on that day his feet will stand on the Mount of Olives, which faces Jerusalem on the east...And in that day living water shall come forth out of Jerusalem.”**

The hymns of the Orthros/Matins Service for the Ascension are already filled with references to the Spirit, the Comforter, whom Jesus will send. The Ascension Feast is the prelude to Pentecost. During the Divine Liturgy, the beginning of the Book of the Acts (1:1-12) is read. Jesus, after a last meeting with His apostles, is taken up, and disappears in a cloud. The gospel for the liturgy (Luke 24:36-53) takes up the account of events from the first appearance of the risen Jesus to the assembled disciples and continues with it right up to the Ascension itself.

It is rare, if one has lived through the joy of Easter time sincerely, that one does not experience a certain constriction of the heart when the day of the Ascension comes. For us, the clergy, we must set the Holy Altar and church proper to its state before Pascha. The Icon of our Lord’s Body is placed back on the Crucifix, all the decorations, icons, banners and ribbons with the Resurrection theme stored away. It could present itself as a little let down, however, we know perfectly well that the Ascension

is one of the very great Christian feasts, and yet, despite ourselves, it seems like a parting, a separation, and that after it, our Lord is not with us in quite the same way any longer. The disciples did not react like this. They could have been overwhelmed with grief, but, on the contrary, they **‘returned to Jerusalem with great joy’**. We, too, can try and enter into this joy of the Ascension. Why does the Ascension bring joy to Christians?

First of all, the glory of our Lord must be very precious to us, and the Ascension is the crown of His earthly mission. He has accomplished on earth the whole mission, which He had received from the Father. It is to the Father that His whole being reaches out. Now He will receive from the Father the welcome that His victory over sin and death—a victory gained so grievously—has merited for Him. Now He will be glorified in heaven. The glory and the desire of our Lord are surely more important to us than the sort of ‘perceptible consolations’ that we might receive from His presence. Let us know how to love our Lord enough to rejoice in His own joy.

Secondly, the Ascension marks God’s acceptance of the Son’s whole work of humanity’s salvation. The Resurrection was the first dazzling sign of this acceptance, and Pentecost will be the last sign. The cloud which today envelops Jesus and ascends with Him to heaven represents *the smoke of the sacrifice rising from the altar to God*. The sacrifice is accepted, and the victim is admitted to God’s presence where it will continue to be offered in an eternal and heavenly manner. The work of our salvation



has been accomplished and is blessed.

Thirdly, Jesus does not return to His Father in isolation. It was the incorporeal Logos, which came down among men. But today it is the Word made flesh, both true God and true man, who enters the kingdom of heaven. Jesus brings into it the human nature which He had assumed. He opens the door of the kingdom to humanity. As if by proxy, we take possession of the benefits, which are offered and made possible to us. **“[God] raised us up with him, and made us sit with him in the heavenly places in Christ Jesus”** (Ephesians 2:6). There are places destined for us in the kingdom, if we are faithful. Our presence is desired and awaited.

Finally, the Ascension makes thoughts of heaven more immediate, more actual to us. Do we think of our permanent home often enough? For most Christians, life in heaven is no more than a supplement—of which they have but a very hazy notion—to life on earth. Life in heaven is seen somewhat as a postscript, an appendix, to a book whose text is formed by earthly life. But it is the opposite which is true. *Our earthly life is the preface to the book. Life in heaven will be its main text, and this text is endless.* To make use of another image, our earthly life is a tunnel, narrow, dark—and very short—which opens onto a magnificent, sunlit landscape. We think too much of what our life is now. We do not think enough of what it will be. **“From of old we have not heard nor have our eyes seen any God but You, and Your works, which you shall do for those who wait for Your mercy”** (Isaiah 64:3). At the Orthros for this feast, we sing: **“Let us on earth join the Angels and celebrate the feast...”** That is to say: let us open our minds more to the angels, and try to enter into their feelings, experiencing something of what they experienced when the Son returns to the Father; let us go ahead in spirit and be near the Blessed Virgin Mary and the glorified saints, who will be our true co-citizens: **“But our commonwealth is in heaven, and from it we await a Savior, the Lord**

Jesus Christ” (Philippians 3:29). Our lives would be transformed if, from now on, we threw our hearts over the barrier, beyond this world, into the kingdom where is found not only our own true good, but also the good of those whom we love.

When the disciples had been separated from Jesus, they remained full of hope, for they knew that they were to receive the Spirit. **“And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father”** (Acts 1:4).

The cloud surrounds Jesus, but this cloud is colored already by the fire of Pentecost. Jesus, in going away from us, leaves in us an attitude which is one not of regret, but rather of joyous and trustful awaiting.

Jesus’s departure has been both an act of benediction and an act of adoration, the one corresponding to the other: **“And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy”** (Luke 24:51-53).

This is what the feast of the Ascension should be to us. If Jesus withdraws with an act of blessing, and if we adore Jesus as He withdraws (we speak figuratively), we will get up filled with new power—which comes from this adoration, this blessing—and we, like the apostles, will return **“with great joy”**.



The Saturday of Souls Before Pentecost

By Rev. Fr. Christos P. Mars

On the Saturday before Pentecost, we commemorate all departed pious Orthodox Christians, with the idea that the occasion of the coming of the Holy Spirit not only consists of the economy of the salvation of man, but that the departed also participate in this salvation.

Therefore, the Holy Church, sending up prayers on Pentecost for the enlivening of all the living through the Holy Spirit, petitions for the grace of the Holy Spirit also for the departed, which they were granted while they were still living, and was the source of eternal blessedness, because *"all souls are enlivened through the Holy Spirit."*

The Holy Church appeals to us, *"Let all of us pray to Christ, today as we remember the dead of all ages: Your servants who rest in Your courtyard, and in the bosom of Abraham, from Adam even until today who have chastely served You, fathers and our brothers, friends, together with relatives, forefathers, grandfathers and great-grandfathers, from the first and even up to the last, every age, the old, and young babies, and children,"* and *"the new born babies, every rank and generation, kings, priests, bishops, monks and novices, husbands together with wives, those departed at sea, or on land, or in the rivers, wells, or lakes, or in the trenches, in the mountains, on travel, in the deserts, or in the cities,"* and *"any*

place, in vain pursuits, cut in half by lightning, both from deathly abomination, and any wound, dying from Divine foreboding, all mortal thunder sent down from Heaven, the cracking of the earth, the rising storms of the sea, to be carried away by hailstones, snow and increased clouds, or killed by a brick, or covered over with earth, unexpected death of the pious, and from every stream of fallen trees, iron, or rocks, was food for an animal, either birds, or reptiles, who died from poisonous bites by the entwapping of snakes, from being trampled by horses, from strangling and hanging by the simple-hearted, who was killed by drinking, drugs, poisons, choked on bones, those whom You have allowed, O Lord, to die



from a sudden unexpected fall, all who repose, O Lord, piously repose, Our Savior, deliver all the faithful departed from the ever-burning fire and the never ending darkness, the gnashing of teeth, and the unending torment of worms, and every torture. Arise on the last day with glory, granting me Your heavenly kingdom." (Excerpt from the Prayer of the Saturday of Souls as found in the Barberini Codex 336).

We'll say a few words here about the profound meaning of the Saturdays of the Souls.

Obviously, these days are dedicated to the dead, to the souls, to the world of the spirits.

People aren't just the body we see living, moving, working, rejoicing, suffering, growing old and dying. They're also immortal souls, united to their bodies as long as they live. When the body dies, however, the soul lives, it exists and remains immortal. It's a spiritual hypostasis, eternal, and is transferred into the invisible world of the spirits.



As an affectionate mother, the Church is here not only for those who live in this world, but also for her offspring who have died and whose souls are now in the world of the spirits.

The Church always prays for the salvation of its offspring. It strives to produce saints for the kingdom of heaven.

The Church assists and comforts those souls. It's an ancient, Apostolic tradition to bring gifts and offerings—candles, incense, oil lamps and so on—on behalf of the departed. *"For these are acceptable to God and bring great recompense,"* says Saint Athanasios the Great.

Saint John Chrysostom says: *"Let us concern ourselves for the good of our dead. Let us provide them with the proper assistance—offerings and acts of charity—because this brings them great relief, profit and benefit. Because such things were not ordained by chance but were handed down to the Church by the Lord's most wise Disciples and Apostles. The priest is to commemorate the faithful departed over the spotless Sacraments."* And he adds: *"Those who forget and neglect to perform the dues of the dead bear responsibility and sin."*

Memorial services, liturgies, acts of charity and all the other things which are performed on behalf of the dead, are of special importance for those who have died in wars, catastrophes and disasters, in wildernesses, on the seas, in all manner of ways, particularly if they had no one to take an interest in their soul. That is why the

ancient prayer, referenced above, asks for the faithful to pray for people who have died in every possible way.

The Church commemorates *"our departed fathers and brethren from all over the world"* because it recognizes God's mercy and knows that *"the side of loving-kindness prevails."* (From the Prayers of the Saturday of Souls.)

This care of the Church for the dead is also a great lesson for the living, because it calls upon them to be aware of their sinfulness, in repentance and firm preparation for the salvation of their souls in God's eternity. Similar to how the funeral service reminds the faithful in attendance of their lives and how to turn towards God.

We are blessed, once again, to be able to come together as a Cathedral Parish Family and offer the services of the Saturday of Souls. This has even more special meaning, as we celebrate the services at St. Barbara's Chapel, at Greenwood cemetery, where all our departed, *"fathers, forefathers, grandparents, great-grandparents, parents, brothers and sisters, and relatives" rest, and where we find connection with them.*

Therefore, come and celebrate these services on Saturday, June 3 bringing forth not only names, and offerings on their behalf but also a prayerful spirit, so that we can be uplifted with them as we anticipate the descent of the Holy Spirit.



What Was the Darkness Over the Whole Earth?

By Mr. Theodore Mantzikos

The Synoptic Gospels record that a darkness fell over “all the land” for a three hour time period as Jesus hung on the cross (see Matthew 27.45, Mark 15.33, and Luke 23.44-45). The extent of this darkness seems hyperbolic. How can there be darkness over the whole world? Perhaps the gospel writers were writing about a darkness only over Jerusalem? But the gospels are clear that the darkness engulfed the whole land meaning, it extended over all the earth, not just Jerusalem.

This total darkness was recorded by eye-witnesses all over the world. The Synoptic gospels are not the only historical record of it as this event is found in other non-biblical, non-Jewish sources.

Thallus, a Samaritan historian, wrote about this darkness twenty years after Jesus’ death as did the Greek historian Phlegon. Their accounts of the darkness are preserved by the 2nd and 3rd century historian Julius Africanus who records both Thallus and Phlegon to confirm the same year and time of the darkness as the Gospels. Julius records that Thallus tried to explain the darkness as an eclipse of the sun, but an eclipse of the sun does not explain the darkness as Julius says;

*The Jews celebrate their Passover on the 14th day according to the moon, and the death of our Savior falls on the day before the Passover. But an eclipse of the sun can only take place when the moon comes under the sun, how then could an eclipse have occurred when the moon is directly opposite the sun?*¹

Julius also notes that he was unaware of any sun eclipses in the years surrounding the darkness that encompassed the earth. Julius, a historian and educated man for his time, would have known about such an astronomical event.

The darkness is even recorded in China where there was an impossible astronomical phenomenon (according to my modest research of eclipses at least). The Han Emperor Guang Wu jour-

naled the following entry on what would have been the day before Passover;

Summer, fourth month, on the day of Ren Wu, the imperial edict reads, “Yen and Yang have mistakenly switched, and the sun and moon were eclipsed.

The sins of all the people are now on

*one man. Pardon is proclaimed to all under heaven.*²

Guang Wu notes the year of the eclipse in the Han Dynasty is placed at 31 A.D. The time of the eclipse in this year on the Preparation Day occurred from noon to three in the afternoon in Jerusalem according to the Synoptic gospels which corresponds to be between five and eight in the



1 Julius Africanus, *Chronography* 18.1. Thallus’ *History* containing his observation about the darkness is no longer extant but it is quoted in this book.

evening in Luo Yang, the current capital of China at the time of Guang Wu. This darkness in China could not have been a solar eclipse because it requires the moon to pass under the sun, but Julius is clear that this darkness took place during a full moon. But it is impossible to have a full moon on the same day that there is a solar eclipse.

The darkness occurring at Christ's crucifixion was a world-wide event. Eye-witnesses and historians note its unusual and unexpected appearance. These accounts' chronology matches the gospels too; Julius makes direct mention of the Passover and the dating of Guang Wu's entry translates to the same day and year of Christ's crucifixion. The Synoptic gospels, then, were not exaggerating an astrological phenomenon or concoct an outlandish story to gain clout. The gospels recorded the history of Christ's life and miracles surrounding His crucifixion.



Emperor Guang Wu of Han (25-57 A.D.)



May with our Youth

Blessed Ascension of the Lord! We look forward to seeing you this month!

G.O.Y.A.

- PAST EVENTS:
 - Holy Week Set-up & Clean-up, Luminaries Set-up: Thank you to all of our Handmaidens and altar servers for your service during Holy Week & Pascha!
 - Sunday, April 23rd- GOYA Meeting with Basketball Tournament

Sunday, May 7th - GOYA Board Meeting @ 1pm via Zoom
 Saturday, May 13th - GOYA Meeting & Activity (Preparing flowers for Mother's Day), 10am - 12pm @ Carlos Hall
 GOYA Six Flags Trip - May 30th (Tuesday after Memorial Day)
 Meet at the Cathedral by 10am to receive tickets.



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

- Sunday, May 21st, HOPE & JOY Event, 12pm - 1pm in the Cathedral GYM

DANCE MINISTRY

Please reach out to Dance Instructors for more information about dates and times for upcoming practices.

Upcoming Events:

Sunday School Graduation (May 7th, following Divine Liturgy)

GOYA Sixflags Outing

May 30th: Arrive at Cathedral by 10am; Enjoy Six Flags from 11am to close (8pm) and return to Cathedral by 9pm at the latest. Group tickets will be purchased prior to the event. Be on the lookout for an email from GOYA with information about tickets and registration.

Hope to see you all there!

**End of the Year GOYA Pool Party
First weekend in June**

Stay tuned for more updates!!

SUNDAY SCHOOL

May 7th - Regular Class Schedule
May 14th - Regular Class Schedule

CONGRATULATIONS TO THE GRADUATES!

WE ARE PROUD OF YOUR HARD WORK AND
DEDICATION TO THE CHURCH.

GREEK SCHOOL

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

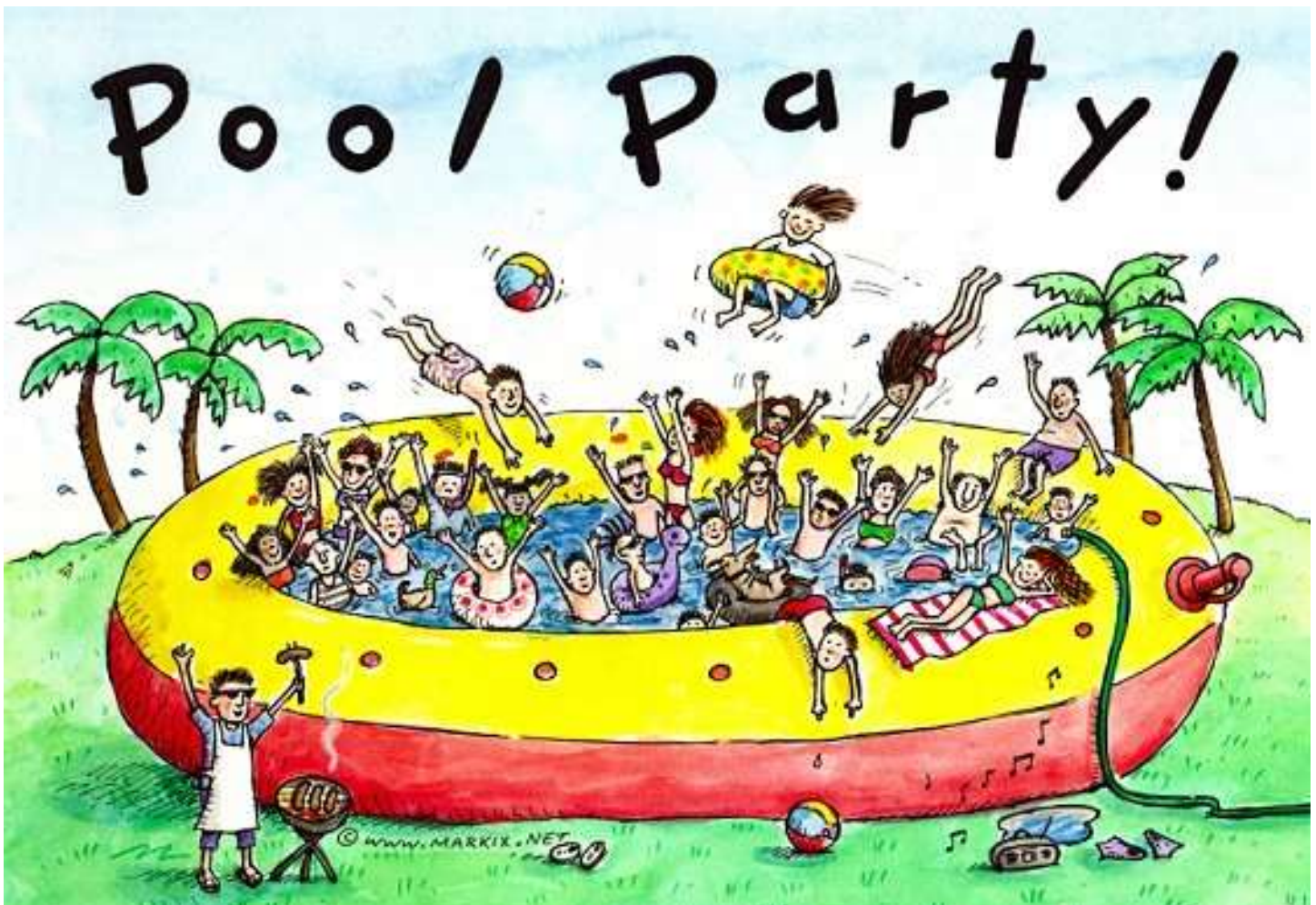
May 1, 3, 8 & 10 - Regular Class Schedule
 May 15th - Classes will be dedicated to the Fall of Constantinople
 May 17th - Last day of School; Presentation of certificates will take place in Carlos Hall

GOYA Event



GOYA End of Year Pool Party

First Weekend in June
Details Coming Soon!



Young Adult League

UPCOMING EVENTS

MAY
11

ORTHODOXY ON TAP
Church & Zoom; 7-9pm

SOCIAL EVENT
Location TBA; 2pm - 4pm

MAY
27

JUN
2

JOINT EVENT WITH AJC
B'Nai Torah; 6:30pm - 8:30pm

It'll be a fun summer...

Thu 6/8: Orthodoxy on Tap 7p-9p at the Church & Zoom

Sun 6/18: Brunch after Liturgy at Local Restaurant

Sat 6/24: Service Day 9a-12p

Thu 7/13: Orthodoxy on Tap 7p-9p at the Church & Zoom

Sun 7/16: Brunch after Liturgy at Local Restaurant

Orthodox Christian Fellowship

At the end of April, the Board of Directors for Orthodox Christian Fellowship (OCF), pan-Orthodox college ministry, met at Annunciation for their annual meeting. The Board comprises members across Orthodox jurisdictions and cities. They had a great time strategizing for the upcoming year and discussing how to better serve our college students. His Grace Bishop Sevastianos warmly welcomed the group to Atlanta. To learn more about OCF and how to stay connected, visit www.ocf.net.



Pictured (left to right, back to front)
Steven Christoforou, Andrew Boyd, Jamil Malone (Board Chair)
Dn. Marek Simon (Executive Director), Michelle Torski, Eva
Konstantakos, Fr. Stephen Vernak

Golden Group

In early March Golden Group enjoyed a delicious lunch kindly hosted by Philoptochos Society. Golden Groupers celebrated those with birthdays throughout the month. Marina Kuluberis received the honor of “Queen of the Day” for her support of Golden Group with Paula Marchman speaking lovingly about her aunt. Our speaker, His Grace Bishop Sevastianos, shared an inspirational Lenten message.

Although we didn't have our regular group luncheon in April, after Easter nineteen Golden Group members opted to participate in a tour of Ancient Greece, Rome and Egypt at the Carlos Museum. They followed their “travels through the past” with a modern day visit to Italy (Bambinelli's) for lunch. Our day trips are always fun - please look for information to follow for future adventures. Plans are in the works for a fall trip to the Savoy Automobile Museum in Cartersville.

Our next gathering was on Thursday, May 11th at 4:30 pm in Kartos Ballroom. AHEPA and Danaos Society graciously hosted a delicious Greek meal. Vickie Henson lead the lively entertainment with everyone having lots of fun enjoying Greek music, Greek comedy, and a hilarious video about a Greek wedding.



Thank you to everyone who helped
make the Pascha
Luncheon a success!



SAINT PHOTINI OUTREACH MINISTRY

For the months of March and April, 2023, our Saint Photini Outreach Ministry (SPOM) continues to serve our Parish and community through the following activities: *Saturday of Service (March 11)* and *Bags of Love (April 8 – shown in pictures)*.

SATURDAY OF SERVICE – MARCH 11, 2023

The best gift a person can give another is their time! Saturday of Service has returned! Volunteer opportunities to eight non-profit organizations/agencies around Atlanta were available for our Parish family to offer a few hours of their time at locations listed below.

- Open Hands, Atlanta
- Hope Lodge
- Helping Mamas
- Good Samaritan Health Center
- MedShare
- ReStore
- Nicholas House
- FODAC

Each non-profit organization/agency was led by a SPOM team member and registration was done via our Cathedral's website. We've had great success with people signing up online; out of 61 openings, we had 60 Parish volunteers signed! The experience for all was truly amazing and rewarding!



SATURDAY OF LAZARUS: PALM CROSSES & BAGS OF LOVE ASSEMBLY (APRIL 8, 2023)



VISITATION:

- In March the St. Photini Outreach Visitation Ministry will be visiting our Shut-in/Homebound parishioners.
- In April, cards for Pascha were mailed out to our Shut-in/Homebound parishioners.
- Parishioners should call the Cathedral office at 404-633-5870 to add a loved one to the Cathedral's Shut-ins/Homebound list.

Philoptochos News

Annunciation Cathedral Philoptochos News. April Christos Anesti!

to all parishioners from our Philoptochos membership

What a truly beautiful Lenten journey & glorious Resurrection our community shared together!

One of our favorite and most beloved Philoptochos traditions takes place during this time of year. Of course, we are referring to our annual sale of homemade Lenten soups and pastel egg cartons filled with beautiful deep red eggs.

The delicious lentil and bean soups were prepared by Presvytera Evi Kaplanis and sold before Holy Week. They nourished our parishioners during those special days.

Following Orthodox tradition, the red Pascha egg were dyed on Holy Thursday. Led by chairperson Toni Taggart, a very large group of enthusiastic volunteers met in the HCC kitchen and prepared the eggs by dyeing, polishing, packaging, and counting each one! Volunteers also placed dyed eggs in tulle bags that were later distributed after the Resurrection services. It was truly a beautiful morning of service, fellowship and purpose!

Many thanks to all those who purchased the soups and red eggs.

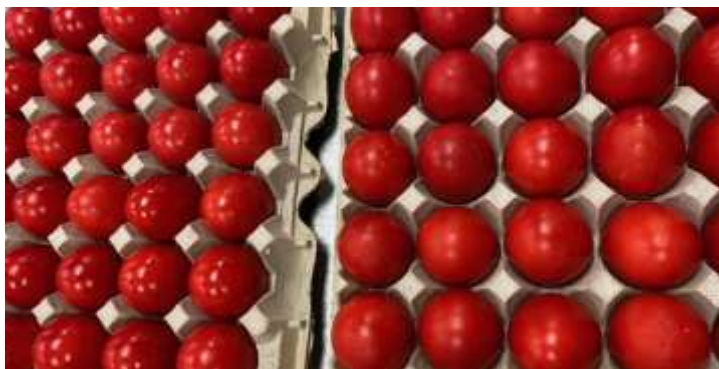
Also in April, our Philoptochos Social Services assisted five different families with food, rent, medicine & other necessities.

Donated \$2,000 to assist the victims of the earthquakes in Syria and Turkey

Donated \$1,000 as a sponsor to the 2023 National Philoptochos Children's Medical Fund Luncheon

being held in Houston, Texas in November, 2023

Continued a donation of snacks every month to all the students of Huntley Hills Elementary School. These snacks have been a very deeply appreciated gift.



Join us for our last meeting of the year! Philoptochos Board and officer elections will take place at the next General meeting on May 23, 2023 at 6:00 pm in the Kartos Ballroom. Everyone is invited to enjoy a 'Southern Nights' Dinner! Additional meeting notices will be sent out beforehand.

Follow us on Instagram @atphiloptochos



Philoptochos Membership



*May is the Month of women!
Give the women in your life a gift by
supporting Philoptochos through
membership and their charitable
activities.*

*We welcome all supporters, including spouses!
Our vibrant chapter's charitable works address needs in our
community and beyond. Please support our important
Philoptochos mission.*



Click [HERE](#) to join!



ANNUNCIATION DAY SCHOOL

Centered in Christ, Children and Community



Christos Anesti Cathedral Parish Family!

We can't believe our 20th anniversary school year has come to a close. What an incredible year of hands-on learning, unprecedented fundraising raising over \$3.3 million, MAAC League: Division III sports championships in soccer & basketball, new families joining our Spartan community from both our church family and surrounding metro Atlanta neighborhoods, and the introduction of our new Head of School, Adam Greenwood.



We are excited to announce that our students recently surpassed last year's scores and placed in the top 14% Nationally on the IOWA Standardized Testing in complete composite scores (Math, Reading, Science, Social Studies). In addition, 100% of our 8th grade graduates were accepted into their first choice of High School.

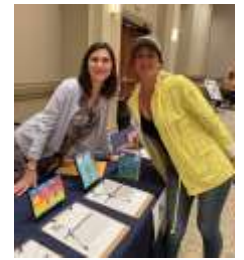


ADS will have the largest enrollment to-date starting next school year with 175 students spanning from Preschool through eighth grade. Our students are looking forward to summer camp here at the Cathedral and excited for what's to come in the 2023-2024 school year including:

- * The unveiling of the new Canakarlis Athletic Field (ribbon cutting ceremony with LIVE Channel 5 news coverage: slated for Oct/Nov; more information to come)
- * 2023 ADS Gala: Save-the-date for October 27!
- * Middle School retreat to Dahlonega/4H Camp
- * Defending our Soccer & Basketball Championship titles in the MAAC League
- * Field Trips to the High Museum of Art, Tellus Science Museum, & Center for Puppetry Arts



ADS has a few seats remaining in select grades for the new school year. Learn more and apply by visiting www.adsatlanta.org or schedule a tour with their Development Director, Sophia Tsiotsias by calling (404) 565-2850 or emailing marketing@adsatlanta.org. Have a wonderful and safe summer!



Enroll for the 2023-2024 school year at www.adsatlanta.org




ANNUNCIATION DAY SCHOOL
Centered in Christ, Children and Community

<p>DUALLY ACCREDITED:</p> 	<p><i>Internationally</i> DIVERSE COMMUNITY</p> <p>162 STUDENTS 25 COUNTRIES</p>  <p><i>Preschool & K-8</i></p>	<p><i>Small</i> CLASS SIZES</p>  <p>16-18 STUDENTS</p>	<p>STATE-OF-THE-ART <i>Science Lab</i></p> 	<p>AFTER SHOOOL Clubs</p> <p>Including: Ballet, Robotics, Word Play, Lego Club, Chess</p>
<p><i>Our Mission:</i> Centered in Christ, Children and Community</p> 	<p>IOWA STANDARDIZED Test Scores</p> <p>IN THE TOP 25% NATIONALLY (2021)</p> 	<p><i>House System</i> mixing K-8 students in community, mentorship & competition</p> 		
<p>LOWEST Tuition in ATLANTA</p> <p>\$4,000 for Preschool; \$9,150 for K-5; \$11,450 for 6th-8th</p>	<p><i>Competitive</i> SPORTS</p> <p>MAAC LEAGUE: BASKETBALL, SOCCER & VOLLEYBALL (Spartan Soccer teams reign champions for 3rd consecutive year)</p> 	<p>IN-HOUSE & EXTERNAL Field Trips</p> <p>STEM Bus; Fernbank & Tellus Science Museum</p> 		

AnnunciationDaySchool.org

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**

Pickleball will continue, twice a week, throughout the summer!!

ADS PRESCHOOL APPLICATIONS NOW OPEN!

Program Features:

- ✓ Dually Accredited
by COGNIA, SACS
- ✓ GELS Curriculum
- ✓ 12:1 student to teacher
ratio
- ✓ Affordable Tuition
(\$300-\$450/month)

ENROLL TODAY

 404-565-2850

 www.adsatlanta.org





SUMMER
CAMP

Register Today

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

PreK is full for Week 1. KinderCamp is full for both Weeks!

www.atlgoc.org/summer-camp

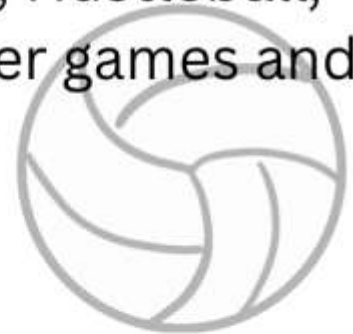
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SUMMER SPORTS CAMP

Basketball, Volleyball, Pickleball, Hustleball, Nitroball, Handball and many other games and activities



Camp Dates

May 30 - June 2

June 19- June 23

Greek Orthodox Cathedral of the
Annunciation

2500 Clairmont Rd, Atlanta, GA 30329

AGES 6-14

Sports Mania Youth Camps, where kids can participate and thrive in recreational play! Campers not only participate in common sports but also modified games that are derived from common sports. Campers will be centered around a socially positive environment, learn the value of team work all while playing familiar and innovative games! To find out more and to discover if our clubs are a good fit for your child, please read on or get in touch with us.



Annunciation Greek Orthodox Cathedral

SATURDAY OF SERVICE
Saint Barbara's Chapel at Greenwood Cemetery
Saturday, May 20, 2023

We call on our Parish family to offer your service to help prepare our Saint Barbara's Chapel for Saturday of Souls, which falls on Saturday, June 3rd at Greenwood Cemetery. See details below:

- Date and Time:** Saturday, May 20, 2023 / 10:30am-12:30pm
- No. Volunteers Needed:** Eight (8) / All are invited to participate
- Register Online At:** <https://atlgoc.as.me/?appointmentType=46159391>
- Registration Deadline:** Wednesday, May 17, 2023
- Location & Address:** **Greenwood Cemetery – St. Barbara's Chapel**
1173 Cascade Cir SW
Atlanta, GA 30311

Volunteers will assist in the following:

- Floor (scrape up candle wax, sweep & mop)
- Pews (clean, touch up scratches & polish)
- Window seals and windows
- Possible painting, if needed
- Baseboards

If you have any questions on Saturday of Service, please contact: stacienefos@gmail.com.
All participants will be contacted after the deadline date.

Thank you for your participation!



Make giving easy with our HCHC Advocate monthly giving program!

Advocate:

a person who supports or defends a cause

We are facing unprecedented challenges today. Our society is rapidly changing and increasingly secular. We need a strong Orthodox school of higher learning to prepare leaders capable of meeting the growing needs of our faithful.

By supporting Hellenic College Holy Cross, you are transforming lives, strengthening families, and advancing Orthodoxy.

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Or go to www.hchc.edu/give/advocate/

When you sign up to be an Advocate

you are signing up for these benefits that correspond with your chosen monthly giving range:

Questions?
advancement@hchc.edu

MONTHLY GIVING AMOUNTS

ANNUAL BENEFITS	\$10-19	\$20-49	\$50-99	\$100-249	\$250-499	\$500-999	\$1,000+
Advocate Honor Roll listing (electronic)	+	+	+	+	+	+	+
Advocate lapel pin		+	+	+	+	+	+
Invitation to HCHC events in your area			+	+	+	+	+
Christmas ornament				+	+	+	+
Invitation to on campus events					+	+	+
2 tickets to President's Luncheon						+	+
Advocate plaque							+



We educate and serve the people who educate and serve the people.





AHEPA: Help IOCC Rebuild in Kentucky & Louisiana

Want to help others get back on their feet after disasters in the United States? In the wake of a disaster, families often need help rebuilding and repairing their homes. Volunteer for a week or a day to help individuals and families move toward long-term recovery.

REQUIREMENTS & COST

- You don't need to be skilled – just energetic!
- You must be 18 years old or older, but 16+ may volunteer if accompanied by a parent or guardian
- Louisiana: \$50 a day covers all your costs on the ground (room/board, local transportation, and site supervision)
- Kentucky: \$30 a day covers all your costs on the ground (room/board, local transportation, and site supervision)

DATES

- Louisiana: Now - July 2023
- Kentucky: Now - October 2023

Go to iocc.org/homebuild to register.

For more information, contact Krista Hamann: 667.331.9812 or
volunteercoordinator@iocc.org



INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES

Parish Registry

Births

Baby girl born to Margaret & John Vastakis
Baby boy born to Michelle & Michael Hoon
Baby born to Anastasia & Preston Emery

Baptisms

Parents: Amanda & Eric Russo
Baby: Gio Elias
Godparent: Andrianna Jonas

Parents: Alexandra & Jacob Hofer
Baby: Veronica Ianthe
Godparents: Anne & George Carros

Parents: Eleni & James Evans
Baby: Theofanis John
Godparents: Marianna & Justin Lane

Weddings

Danielle Barone & Demetrios Gavalas
Christina Aicklen & Jared Yamamoto
Eleni Georgiafandis & John Caras
Seghen Haile & Amanuel Micaele

Fallen Asleep in the Lord

Despo (Despina) Lamas
Georgia Vacalis Coclin
Rita Panayioto



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