

*"Taste and see
how good
the Lord is..."*

**SACRAMENTAL MYSTERY
OF
HOLY CROWNING
(Marriage)**

Those planning to marry should contact the rectory no less than one year in advance.

**SACRAMENTAL MYSTERY
OF
CONFESSION/RECONCILIATION**

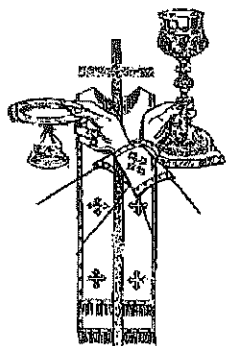
Available before and after each Liturgy and by appointment.

**SACRAMENTAL MYSTERY
OF
CHRISTIAN INITIATION**

Baptism, Chrismation and Eucharist form these Sacraments. Expectant parents should contact the rectory prior to the birth of the child (two-three months) for the required Catechesis Program.

**SACRAMENTAL MYSTERY
OF
HOLY ANOINTING**

Please notify the Church Office if you wish to have the priest come to give Holy Communion and/or anoint, with Holy Oils, anyone who is ill at home, hospital or nursing home. These sacramental mysteries are given for the healing of soul and body at any time and not as Last Rites.



**How To Get To
Our Church**

From I-75/I-85 heading South – exit North Ave. take left (east) onto North Ave. - left on Moreland Ave. – right onto Ponce de Leon - left into church parking lot at 1428 Ponce de Leon.

From I-75/I-85 heading North – exit Pine – right to Peachtree St. - left onto Peachtree St. – right onto Ponce de Leon Ave. - left into church parking lot at 1428 Ponce de Leon.

TELEPHONE: (404) 373 – 9522

FAX: (404) 373 – 9755

E-MAIL: stjchrys@bellsouth.net

**PARISH CENTER & RENTALS:
(404) 378 – 3020**

WEB SITE: www.stjohnmelkite.org

Call to arrange group tours, liturgical service attendance and presentations.

*Subject Files - For St. John
Melkite Catholic Church*

**St. John Chrysostom
Melkite Catholic
Church**

1428 Ponce de Leon Ave. N.E.
Atlanta, GA 30307

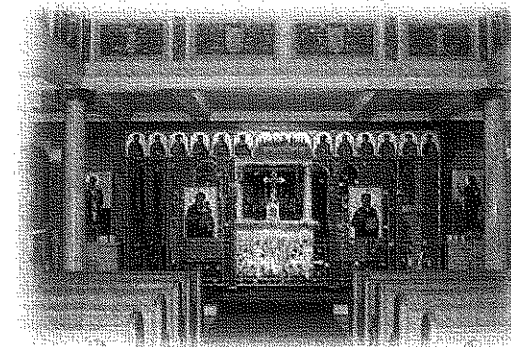


Diocese of Newton
for the
Melkites in the United States



We welcome visitors who wish to worship with our community.

Please join us in our parish center at the coffee hour immediately following the Divine Liturgy so that we may get to know one another.



**LITURGICAL
SERVICES**

SUNDAY:
10:30a.m. Divine Liturgy

FEAST DAY LITURGIES:
call Church Office or check weekly bulletin.

LENTEN SCHEDULE:
during the season of Great Lent,
call Church Office for schedule.

Saint John Chrysostom

We Melkites, Eastern, Byzantine or Greek Catholic (Greek in ritual tradition but not in nationality), are governed by a successor to the apostles of the first churches in the person of His Beatitude, the Patriarch of Antioch and all the East, of Alexandria and Jerusalem. He is presently residing in Damascus, Syria. We relate directly to him and to the Holy Synod of Melkite Bishops throughout the world.

Our Diocese, the Eparchy of Newton, covers the entire United States and is shepherded by an Eparch (Bishop) in Roslindale, Massachusetts. He is assisted by an Auxiliary Bishop with residence in Warren, Michigan. Our Annunciation Cathedral in Roslindale, Massachusetts, is the Mother Church in the U.S.A, the seat of the Eparch for this Diocese.

The Melkite story goes back a long way; to the very dawn of Christian history. Originally, the Melkites, or Byzantine (Greek) Catholics of Middle Eastern origin, were descendants of the early Christians of Antioch (then in Syria) cf. Acts 11:26.

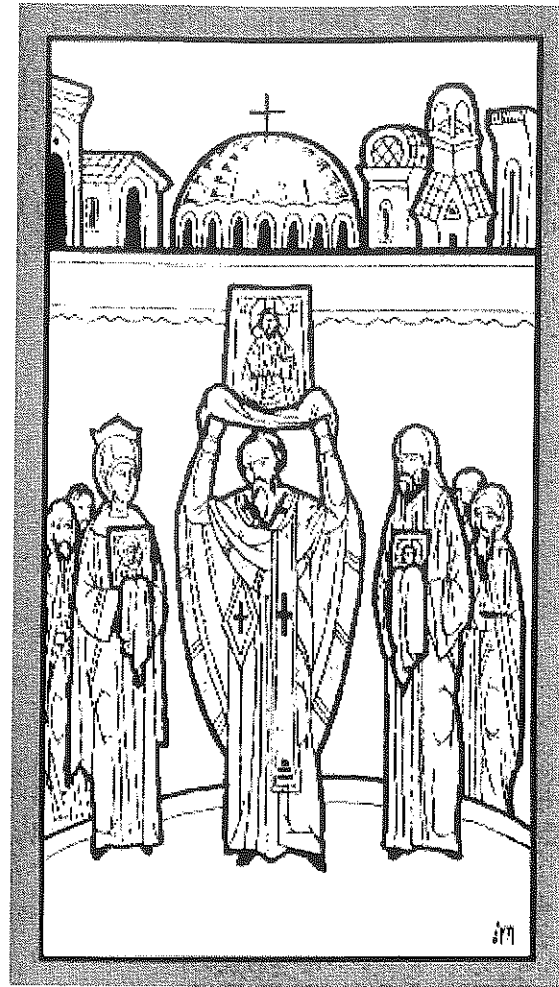
Today, the term Melkite is used to refer to those Catholics whose ancestry could be Middle Eastern or those who follow the Byzantine Tradition in worship, theology, and spirituality according to the Melkite ritual. As Rome was the most powerful city in early Western Europe and spread her manner of worship throughout the surrounding area, so too the Greek capital, Constantinople (originally called Byzantium), spread her traditions and customs to the countries closest to her.

Major Historical Events

c. 33 AD

The Christian Church is founded by Jesus Christ as is recorded in the Gospel of Saint Matthew: "... upon this rock I will build My Church.." (Matthew 16:18).

Melkite



Fifteen days after Christ's resurrection from the dead and ten days after His ascension, the apostles and disciples were gathered together in Jerusalem as mentioned in the Acts of the Apostles. "And suddenly a sound came from heaven like the rush of a mighty wind...And they were all filled with the Holy Spirit" After this time began the preaching of the Gospel of Jesus Christ.

Catholic

Saint Peter established the Church in Antioch (then part of Syria), Saint Mark in Alexandria (Egypt) and Saint James in Jerusalem. Our Church dates back to these foundations. "It was also in Antioch that the followers of Jesus were first called Christians" (Acts 11:26).

110 AD

This marks the first recorded use of the words *Catholic Church*, employed by Saint Ignatius of Antioch to distinguish the Christians who adhered to the Church founded by Jesus Christ from those who joined the churches of sectarians.

451 AD

A dispute about Jesus was settled by a meeting of bishops held at Chalcedon. The Byzantine Emperor and the assembled bishops agreed that Jesus was both "true God and true man". Those who followed the decisions of this council were called *Melkites* or "King's Men" from the ancient Syriac word for King "*malko*" because they accepted the correct understanding of Jesus Christ which was shared by the emperor and the church fathers assembled.

1054 AD

Rome and Constantinople separate for a variety of reasons, political and cultural as well as doctrinal. This separation from Rome gradually takes hold throughout the other Eastern Churches. During this period, Byzantine Emperors slowly extended their domination and influences. Byzantine models in ritual and administration become the norm for all Melkites.

1724 AD

Patriarch Cyril VI of Antioch, due to the efforts of Archbishop Eftimios (Saifi) of Saida and Tyre, affirms the union with Rome which had existed between East and West during the first thousand years of Christianity. From this time, the Melkite Church of Antioch is formally divided between Greek Orthodox (those not in union with Rome) and Greek Catholics (those in union with Rome). The term Melkite begins to be associated exclusively with the Catholics.

Church

1772 AD

The Melkite Greek Catholic Patriarch of Antioch, Theodosius VI, extends his jurisdiction over Melkite Catholics in the Churches of Alexandria and Jerusalem.

18th Century AD

Melkite Greek Catholics begin to emigrate to North America.

1966 AD

An exarchate (temporary diocese) for Melkites in the United States is established with Bishop Justin (Najmy) of blessed memory as the first exarch. The Annunciation Parish in Roslindale, Massachusetts is designated as his cathedral.

1977 AD

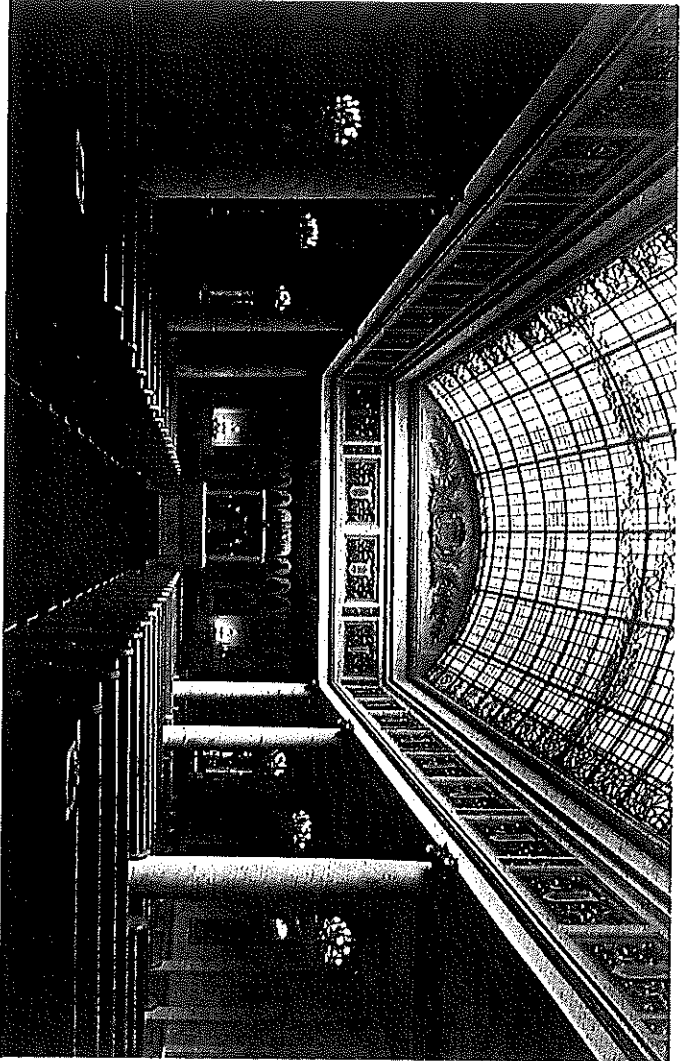
The American exarchate becomes a full eparchy (diocese) under Archbishop Joseph (Tawil) of blessed memory.

Mission for Today

Our Church exists to bring its people to the Lord...to be divinized. There are many for whom the style of Christian living practiced in our Church is more compatible.

Our presence is also a witness to the universality of Christ's Church.

We stand today as Christians seeking to bring ourselves and others closer to God in the Faith given to us by the Apostles. As Catholics of the Byzantine tradition, we stand as landmarks in the journey of the Churches toward full communion. We have a special responsibility given by God to show our faithfulness to the historic Catholic and Orthodox Faith as expressed in our own unique heritage so that we might in this way contribute to the healing of our fragmented world and the reunion of the fractured Body of Christ, the divided Christian Church.



ST. JOHN'S MELKITE CATHOLIC CHURCH, formerly the home of Asa G. Candler, the founder of Coca-Cola, was and is one of the landmarks of Atlanta and of the South. Built in 1916 at a cost of \$210,000 and dedicated as St. John's in 1957, it is located at 1428 Ponce de Leon Ave. N.E.

Color Photography by - Van Buren Colley, P.S.A.

© 1978 CUSTOM STUDIOS So. Hackensack, NJ 07606 . 4247

PLACE
STAMP
HERE

Post Card
Address

What's That Melkite Catholic Priest Doing In Asa's Bedroom?

By MARY JO PADGETT

On Sunday morning, the stretch of land between Briarcliff and Lullwater on Ponce de Leon may well be the spot where God hovers closest. Just driving by, between 10 and 12 o'clock makes you want to turn off the car motor and coast. It's heavy. It deserves quietness. Between Atlanta and Decatur there are approximately 18 to 20 churches along Ponce de Leon. But the most congregated area, excuse the pun, is what is sometimes referred to as "Church Row".

In the past, someone must have sown some good seed to enable all those churches to spring up. Little by little they've taken over the community. There are several choices of all denominations and faiths. Here, a person is bound to find a church to fit his needs.

The Druid Hills section has long been a haven for wealthy, conservative and established families. The neighborhood surrounding this hallowed area of churches reflects stability. Churches like that.

Several of these churches have moved into what were prominent homes in the history of the Atlanta area. The home of Samuel Hoyt Venable, who once owned a large percentage of Stone Mountain and other large granite quarries, is now St. John's Lutheran Church. With just a few adjustments and additions, major of which is the sanctuary, the building is still very similar to its original form.

Just next door, the St. John's Melkite Catholic Church, majestically serves the Lord from the old Asa Candler estate. What was once the scene of parties and entertainment as well as just plain high-living now houses celebrations of Mass and christenings

of new-born babies. It's doubtful that Mr. Candler, a staunch Methodist, ever foresaw his bedroom becoming the rectory of a Lebonese Melkite Catholic priest.

One of the first churches to be built in the area was the Druid Hills Methodist Church. It was built in 1954 before most of the other churches arrived. Strangely enough there's no real reason that these churches are congregated together. It wasn't planned or zoned purposefully. It seems that being on a main street like Ponce de Leon, in such a centrally located community, looked good to the various religions, and as God would have it - property was for sale.

Homer Yarn, who became a member of the Church of Jesus Christ of Latter Day Saints, generally known as the Mormon religion, back in 1905 when he was 11 years old, told the story of the establishment of that church in the area. According to Yarn the church was established in 1908 in a residence at the corner of Conley and Woodland Streets. In 1925, a church was built at North Avenue and Boulevard. And the present church was built 21 year's ago, in 1954. As an old-time Mormon, Yarn said, "I became a member of the church when I was eleven and haven't changed since. Usually, when a person becomes a Mormon, if he doesn't stick with our church, he's not much good for any of the others. He'll usually drop out of it altogether."

A group of Lebonese families, about 75 heads, wanted to establish a church of their own. Through a series of correspondences with the head of their church, which is different from the Roman Catholic, a minister was sent who was also from Lebonon. They

purchased the Asa Candler estate in 1956 for \$62,000, began a fairly ex-
(Continued on page 6)

indeed

*subject file
churches
St. John's
Melkite
Catholic*

Church Row

(Continued from page 1)

tensive renovation, selling Italian marble columns from the entrance-way of the home for \$75.00 each, and settled into what is now a beautiful house of worship. The original skylight, designed by the three Greek architects who also designed the house, goes the length of the sanctuary. The house itself was built in 1916.

The fever of converting mansions into ministering bodies had caught. Soon afterwards, the Venable estate, next door to the Cathedral's went up for sale and the St. John's Lutheran Church moved in. In comparison to the fairly extensive renovation of the Catholic Church, the Lutheran's have kept the Venable home in a close-to-original design. Some of the heavier pieces of furniture are still in place. Mr. Venable named his estate "Stonehenge" which seemed prophetic of a church in the future. The name came partly from the fact that the entire structure was built from stone and partly because of its location in Druid Hills. The original Stonehenge in Wiltshire, England is believed to be remains from a worship circle built by Druid priests.

And then the rush began. In 1960, four more houses of worship set up corner stones or moved into the neighborhood residences. The Second Church of Christ Scientists moved from their location above a store at Little 5 Points into the Mason Home at the corner of Briarcliff and Ponce de Leon. They purchased two houses and surrounded themselves with a safe three acres for "protection."

The Atlanta Primitive Baptist built their own structure nearby after moving from their location on Boulevard where they had been since 1922. Rev. Charles Carrin feels it is unfortunate for them that the current common usage of the word "primitive" gives the impression that their church is "backward" or composed of screaming fanatics reminiscent of snake handling and shaking. Contrarily, the usage of that word in the description of their religion is from the original meaning as "primal" or "first". He reported that one of the oldest churches in the country was a primitive baptist established in 1701 in Delaware.

Just around the corner, not on Ponce de Leon, but certainly in the neighborhood, is the Quaker House which moved into its location on Fairview at about the same time. Housed in a home built in 1909, the Quaker House is in one of the oldest homes in the community. Causing about as much furor when they moved in as the Hare Krishnas on Ponce de Leon, the Quakers now seem to have settled in firmly and have caused little disruption on Fairview.

The Unity Church is about the most recent addition to the neighborhood, joining the community in 1962. Several additions were made to the original home to make it the long airy structure that it now is.

To complete the religious picture, the Hare Krishnas, a religion of sorts, has taken up two homes along the Avenue and on Sundays they are the only ones who refuse to stay within the confines of the worship house. They can be seen

singing, dancing and socializing on the lawn of the homes from early afternoon until evening. It's true - they have little in common with the other religious gatherings on Ponce de Leon Avenue, but some say variety is the spice...

Next time you're driving down Ponce de Leon between Briarcliff and Lullwater, take a look at those churches. There's a lot of history behind those stained glass windows. It's easy enough to convert a simple house into a house of God, but the reverse is rarely true. It seems that "church row" will be a religious focal point for quite some time.



subject file
 churches -
 St. John's
 Melkite
 Catholic

Am... ..

Subject Files:
Churches
Meditation Church

BUILT IN 1921

Candler Home Is Visitation Monastery

By YOLANDE GWIN
Atlanta Journal Society Editor
Copyright 1972 The Atlanta Journal-
Constitution

The home of the late Maj. Asa Warren Candler at 1820 Ponce de Leon Avenue still stands in dignity and beauty

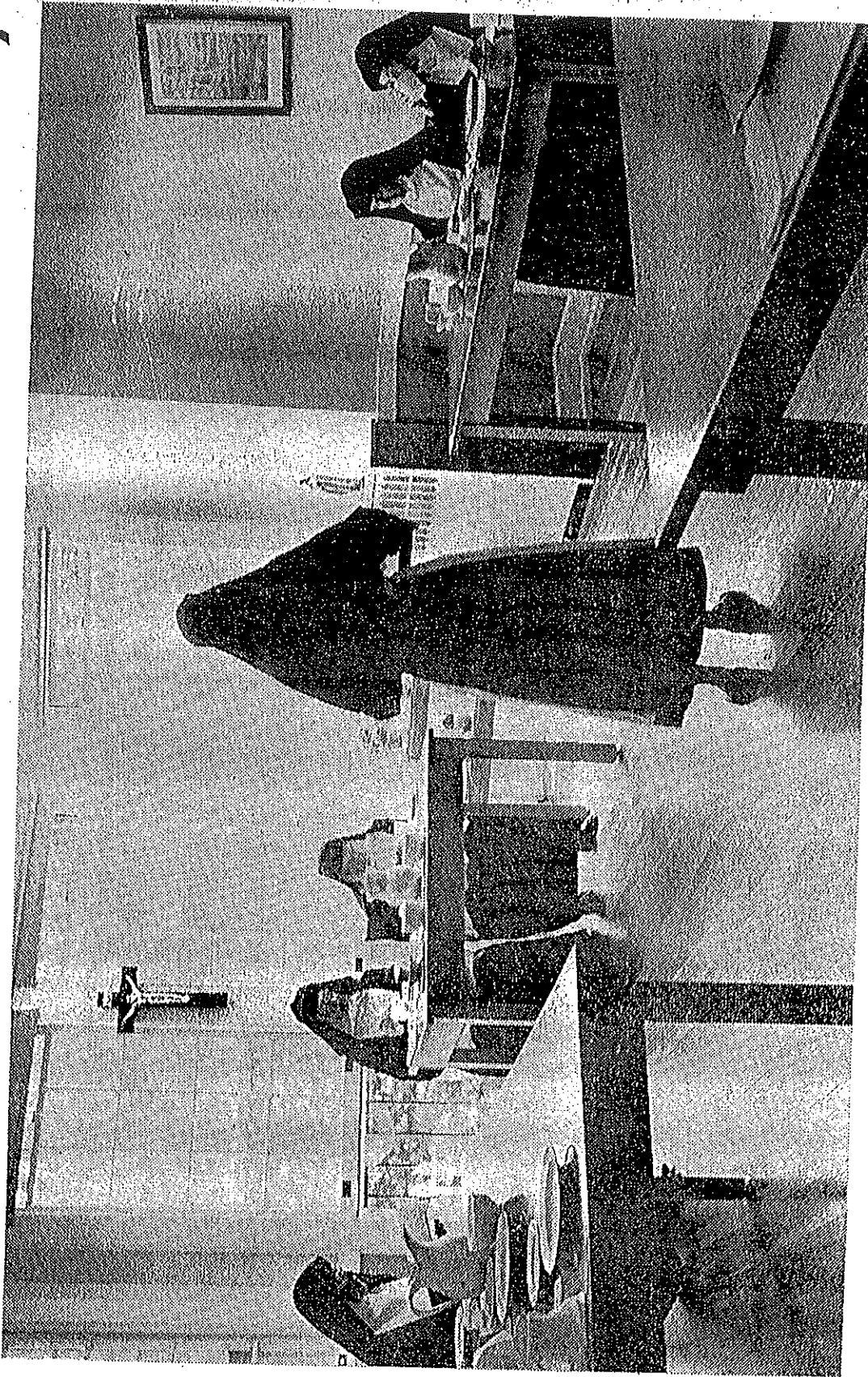
Tenth in a series of stories on the old Candler homes.

as when it was built in 1921. Living there were Maj. and Mrs. Candler and their four sons and one daughter.

Living there now are 11 nuns. The big home is now the Monastery of the Visitation.

THE STORY goes back to 1921 when Maj. Candler began building his home far out Ponce de Leon Avenue. It is red brick with four massive columns at the front entrance. Some of the seasoned lumber used came from old Camp Gordon, a military post during World War I located far out Peachtree Road. Maj. Candler chose his close friend, the late Hal Hentz and his firm (Hentz, Reid and Adler) to draw the plans for his home.

The Candlers moved into their new home (they had been living on Springdale Road) in 1922. Maj. Candler died in 1929, and Mrs. Candler lived in the house until 1953. It was sold that year to the Roman Catholic Church to be



Staff Photo—Bill Grimes

ONE OF SEVERAL BROTHERHOODS WITH VISITATION MONASTERY

There were 16-rooms in the home including a playroom, music room, living room, den, two halls, dining room, breakfast room, kitchen, a screened porch and seven bedrooms with baths.

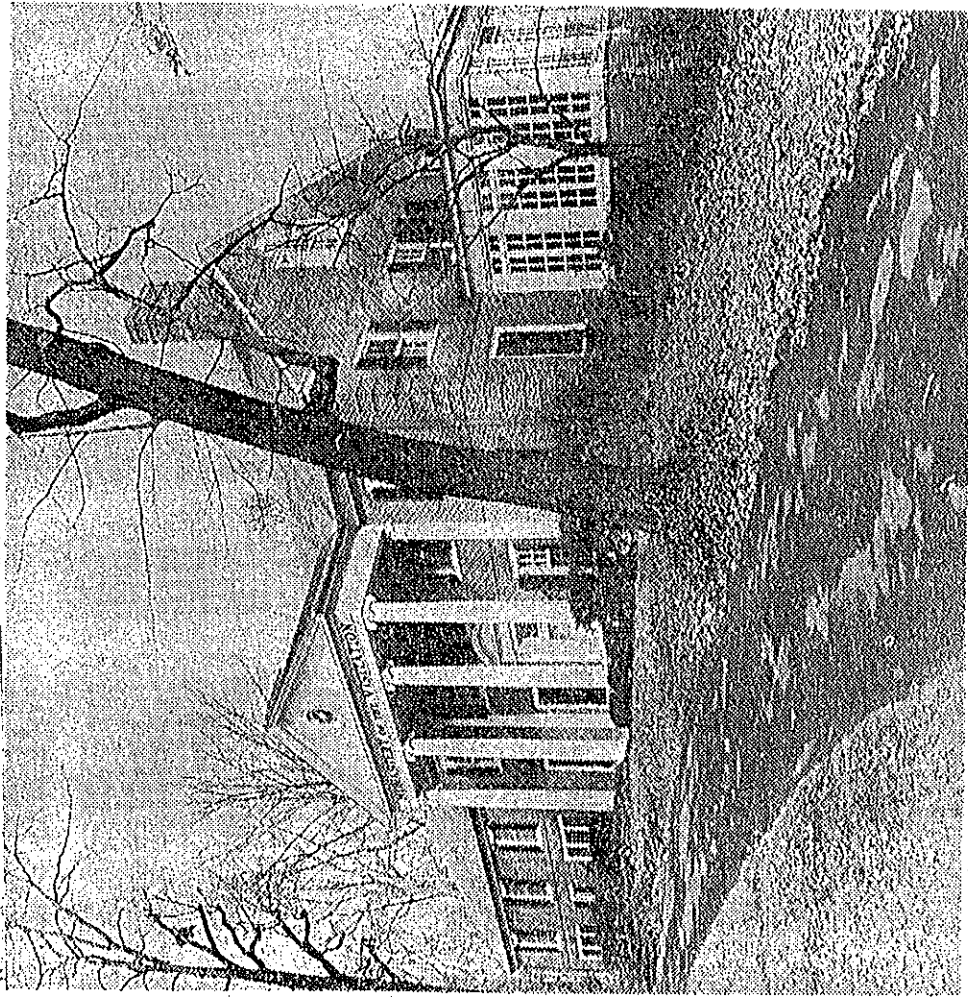
A formal garden was on one side of the home, and a terraced garden cascaded to Peavine Creek on the rear of the property. There was also a putting garden, a vegetable garden, a chicken yard, tennis courts and a garage apartment.

During the years, there was spirited activity in the home. It was a gathering place for high school fraternities. There were also many gatherings of the Kappa Alpha fraternity, especially from the Epsilon chapter at Emory University. The K.A. house at Emory is a memorial to the late Maj. Candler.

AS THE YEARS passed, there were the usual social activities. Mrs. Candler who had gone to Agnes Scott College, always opened her home for the Agnes Scott Bazaars.

The late Mrs. Candler (she died in 1967) gave receptions to introduce her daughters-in-law to Atlanta society. Her son, John H. Candler II married Dorothy Warthen of Warthen; Dr. Robert W. Candler married Sara McCray of Kenilworth, Ind.; Asa Warren Candler married Elaine Davidson and William H. Candler (now of Richmond, Va.) married Anne Peacock of Columbus.

The late Maj. and Mrs. Candler were married in 1908. The father, the former Hattie Lee Vest of Richmond, Va., moved here in 1895 when her father became associated with the telephone company. Maj. Candler was in command of the Georgia National Guard



Staff Photo—Bill Wilson

MAJ. ASA WARREN CANDLER BUILT THIS HOME Sold in 1954 to Catholic Church for a Monastery

Troops when they were called out to protect the then governor, John M. Slaton at his home on Peachtree Road during the Leo Frank affair. Maj. Candler served in France in World War I and also served as Georgia department commander of the American Legion.

The only daughter of the family, Dr. Marguerite Louisa Candler was at Vassar when her contemporaries made their debut so she did not make her formal bow during the spring of her so-called debut year; her mother gave

nished with straight-backed wooden chairs, which is divided from the chapel by a wooden lattice wall. What was once the playroom is now called a chapter room where nuns do sewing. Altar bread is made in the garage apartment, now the caretaker's house. It is sent to 50 churches in Georgia.

The sisters live in dormitory type facilities. The large bedrooms are divided by thick white curtains providing privacy. These areas are called cells, and usually contain only a single bed, a small chest and a straight-back chair. The entire home is sparsely furnished, which is expected for this particular order. What

was once the driveway to the Candler's side entrance is now protected by a large wooden gate.

The monastery, where a group of women of varying ages live and work, is standing as an important part of life in Atlanta, as well as another contributing structure to the face of Druid Hills where the Candler family added the majority of the facial lines.

THE CANDLER homes built in the section still stand. But the Candler's have all moved to other homes in other sections of the city.

The late Asa G. Candler's home on Ponce de Leon Avenue is now the Melkite Catholic Church. The home of the late, Walter T. Candler, Lullwater, on Clifton Road, is now owned by Emory University as the home for its president, Dr. Sanford Atwood. Briarcliff, the Briarcliff Road home of the late Asa G. Candler Jr., is now the state-owned Georgian Clinic, a rehabilitation center for alcoholics. Rainbow Terrace on Ponce de Leon Avenue was the home of the former Lucy Candler and her husband, Henry Heinz. It is

now vacant and is owned by Ben Tingle III. Rest Home the Springdale Road home of the late William Candler now owned and occupied by Mrs. Charles D. Elyea. Home of the late Bishop Henry A. Candler on North Ithaca Road is now the property of retired Methodist Bishop Arthur J. Moore. Charles Howard Candler now owned by the First Catholic Church and is for sale. The price is \$364,000. Home of the late Judge Joseph Candler was at the corner of Ponce de Leon and Briarcliff Road, and was the first home built in Druid Hills after the fire of 1863. It was torn down in 1952 and on its site is the new Druid Hills United Methodist Church.

(Another feature on a former Candler home will appear next Sunday in the Work Section of The Journal-Courier.)

Handwritten note: m... ..