

SEPTEMBER 3, 2017—Thirteenth Sunday of Matthew

Hieromartyr Anthimos, Bishop of Nikomedeia; Righteous Theoktistos; Polydoros the Martyr from New Ephesus;
Transfer of the Relics of Nectarios, Bishop of Pentapolis the Wonderworker



WELCOME TO ST. NICHOLAS GREEK ORTHODOX CATHEDRAL

VISIT www.stnickspgh.org TODAY for news and updates about our parish!

CLERGY: Rev. Fr. Christopher Bender and Rev. Dn. Robert Lykos

Father's Cell & Email: 724-630-3483; frchbender@verizon.net

PROTOPSALTIS: Dr. Nick Giannoukakis CHANTER & CHOIR DIRECTOR: Steve Andrews

ORGANIST: Igor Kraevsky ALTAR BOY CAPTAINS: Nicholas Hages & Andreas Paljug

Questions about our Parish? Email Debbie Sandherr, Office Mgr. at church@stnickspgh.org

SERVICE SCHEDULE: **Winter schedule (Current)** Sept.-June, 8:30 a.m. Orthros & 10 a.m. Divine Liturgy;

Summer schedule July & August 8 a.m. Orthros & 9:30 a.m. Divine Liturgy

TO OUR VISITORS & GUESTS: We welcome you to worship today, whether you are an Orthodox Christian or this is your first visit to an Orthodox Church, we are so pleased to have you with us! Although Holy Communion and other Sacraments are offered only to baptized and chrismated (confirmed) Orthodox Christians in good standing with the church, all are invited to receive the Antidoron (blessed bread) from the priest at the conclusion of the Divine Liturgy. The Antidoron is not sacramental, but is reminiscent of the agape feast that followed worship in the ancient Christian Church. After the Divine Liturgy this morning, please join us in the Church hall for fellowship and refreshments. **Please sign our visitor's book at the back of the church before you leave today, and leave an email address if you want to receive news & announcements from St. Nicholas.**

EPISTLE: 1 Corinthians 16:13-24 (p. 84)

GOSPEL: Matthew 21:33-42 (p.85)

HYMNS: See pg. 2

TODAYS MEMORIAL SERVICE is being chanted for the repose of the soul of the servant of God: **Stamatios Smalis** (40 days). May God grant him eternal rest and comfort to his family.

PLEASE JOIN US for coffee and fellowship in the hall following services. GOYA will host the coffee hour and is sponsored this week by the Smalis family.

THIS WEEK AT ST. NICHOLAS:

Monday, September 4: Labor Day, (CHURCH OFFICE CLOSED)

Co-ed College/Grad Young Adult Volleyball, 8 p.m.

Tuesday, September 5: Open Gym/College-Graduate/Young Adult Basketball, 8:30 p.m.

Thursday, September 7: Living Orthodoxy, 11 a.m.

Friday, September 8: Nativity of Theotokos, all services at Monastery in Saxonburg-Hours-9 a.m., Divine Liturgy-10 a.m.

Saturday, September 9: Nativity of Theotokos Monastery Fundraiser: Vespers, 3 p.m.; Banquet 4 p.m.

Sunday, September 10: CHURCH PICNIC

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A special tray will be passed today for **Victims of Hurricane/Tropical Storm Harvey** in Texas & Louisiana. Proceeds go to I.O.C.C. **Please be generous.**

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GOYA NEWS The annual **GOYA CAR WASH** will be held on **September 17th**. **GOYANS** will sell tickets after church on **9/3 and 9/10** & would greatly appreciate your support!



+++++ **FAMILY MINISTRY CONFERENCE** The Metropolis of Pittsburgh will host the second family ministry conference, *The Orthodox Family in a Changing World*, at the Hilton Garden Inn in Southpointe (Canonsburg, PA) from **September 20-23, 2017**. EVERYONE is welcome to attend. For more info., go to www.family.goarch.org or see Father Christopher.

+++++ **SIXTY CLUB NEWS WELCOME BACK MEETING & SLIDER LUNCH! October 1, Meet in the Crystal Room after Liturgy.** Let's get together and make plans for the 2017-1018 year. We'll have reports from the Lenzner Travel Show and theater plans. Please let Virginia or Fran know if you will be there. Have you paid your 2017 dues? Not sure...? Ask Virginia Fekaris.

+++++ **OUR DEEPEST CONDOLENCES** to families of **DONALD PETERS**, who passed away on August 24th and of **Patricia Kachulis**, who passed away on August 27th. Donald's funeral was on August 28th, and Patricia's on August 30th. May God grant them eternal rest.

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Tone 4

Orthros Gospel 2

Special Hymns of the Day (Small Entrance):

*First to be chanted at the Small Entrance is the Apolytikion in the Tone of the Week
(Tone 4, p. 171 in the Divine Liturgy books).*

*At the procession with the Gospel the usual **Eisodikon (Entrance Hymn)** in Tone 2 is chanted:*
Δεῦτε προσκυνήσωμεν καὶ προσπέσωμεν Χριστῷ. Σῶσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν,
ψάλλοντάς σοι Ἀλληλούϊα.

“Come let us worship and fall down before Christ. Save us O Son of God, who arose from the dead.
We sing to you, Alleluia.”

As the Clergy enter back into the Sanctuary, we hear the Resurrection hymn again.

Then, the hymn for St. Anthimos is chanted:

Καὶ τρόπων μέτοχος, καὶ θρόνων διάδοχος, τῶν Ἀποστόλων γενόμενος, τὴν πρᾶξιν εὗρες Θεόπνευστε,
εἰς θεωρίας ἐπίβασιν· διὰ τοῦτο τὸν λόγον τῆς ἀληθείας ὀρθοτομῶν, καὶ τῇ πίστει ἐνήθλησας μέχρις
αἵματος, Ἱερομάρτυς Ἄνθιμ· πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Becoming a partner with the Apostles in way of life and successor to their thrones, O God-inspired Saint,
in the active life you found an entrance to contemplation. Hence you rightly expounded the word of truth,
and you shed your blood in struggling for the faith, O Hieromartyr Anthimos. Intercede with Christ our God,
beseeching Him to save our souls.

The hymn for St. Theoktistos is chanted next:

Ταῖς τῶν δακρύων σου ροαῖς, τῆς ἐρήμου τὸ ἄγονον ἐγεώργησας, καὶ τοῖς ἐκ βάθους στεναγμοῖς, εἰς ἑκατὸν τοὺς
πόνους ἑκαρποφόρησας, καὶ γέγονας φωστὴρ τῇ οἰκουμένῃ, λάμπων τοῖς θαύμασιν·
Θεόκτιστε Πατὴρ ἡμῶν ὅσι· πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

With the rivers of your tears you made the barren desert bloom; and with your sighs from deep within,
you made your labors bear their fruits a hundredfold; and you became a star, illuminating the world by your miracles,
O Theoktistos our devout father. Intercede with Christ our God, for the salvation of our souls.

Following this, we chant the Hymn for our Church's Patron Saint, St. Nicholas (Tone 4):

Κανόνα πίστεως καὶ εἰκόνα πραότητος, ἐγκρατείας Διδάσκαλον, ἀνέδειξέ σε τῇ ποιμνῇ σου, ἡ τῶν πραγμάτων ἀλήθεια·
διὰ τοῦτο ἐκτήσω τῇ ταπεινώσει τὰ ὑψηλά, τῇ πτωχείᾳ τὰ πλούσια, Πάτερ Ἱεράρχα Νικόλαε· πρέσβευε Χριστῷ τῷ Θεῷ,
σωθῆναι τὰς ψυχὰς ἡμῶν.

The truth of things have revealed you to your flock as a rule of faith, an icon of meekness,
and a teacher of temperance; for this cause you have achieved the heights by humility, riches by poverty.
O Father and Hierarch Nicholas, intercede with Christ God that our souls be saved.

Finally, we hear the Kontakion in Tone 4 for the Nativity of the Theotokos (September 8):

Ἰωακεῖμ καὶ Ἄννα ὄνειδισμοῦ ατεκνίας, καὶ Ἀδὰμ καὶ Εὐά, ἐκ τῆς φθοράς τοῦ θανάτου, ἡλευθερώθησαν, Ἀχραντε, ἐν τῇ
αγία γεννήσει σου, αὐτὴν εορτάζει καὶ ὁ λαός σου, ενοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κράζειν σοι,
Ἡ στειρά τίκτει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

In your holy birth, Immaculate One, Joachim and Anna were rid of the shame of childlessness;
Adam and Eve of the corruption of death. And so your people, free of the guilt of their sins, celebrate crying:
"The barren one gives birth to the Theotokos, who nourishes our life."

EPISTLE: 1 Corinthians 16:13-24 (p. 84)

GOSPEL: Matthew 21:33-42 (p.85)

After the Gospel reading return to page 12 of the Divine Liturgy Book for the remainder of the Service.

THE FOOD BANK SUPPORTS several of our parishioners and continues to need your support. You can donate to the "St. Nicholas Philoptochos Food Bank" or through United Way by designating the St. Nicholas Food Bank (#3288) through your employers United Way contribution. Questions? Call Elaine 412-731-4334 or Denise 412-508-1326.

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ST. NICHOLAS GARDEN CLUB 2017 dues can now be paid to Elaine Andrianos or Lillie Panagulias. **Your \$10 dues** help maintain the Forbes Avenue parklet, the trees, shrubs and annuals. **Thank you in advance!**

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NOTICE FOR ALL ORGANIZATIONS OF ST. NICHOLAS:
 To organize and prioritize the daily needs of St. Nicholas Cathedral, our maintenance staff has adopted a task-list system, prepared with their input, which allots time for routine, seasonal and unexpected needs of our facilities. Employees are required to submit a check list of tasks accomplished daily to the Office Manager (OM) who, in turn, confirms the work has been completed.



Any additional task requested of the maintenance staff must be scheduled through the OM.
EXAMPLES INCLUDE: running errands, emptying deliveries, setting up tables and chairs, taking something to storage, etc. The OM is responsible for all scheduling of help, including extra personnel needed for church functions. **All organizations are asked to adhere to this policy.** We have established a proven labor pool that must be respected & used efficiently.

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2017 Stewardship Pledge Cards are in the Narthex
(Just ask a member of Parish Council)

If you have already submitted your 2017 Stewardship Commitment, **THANK YOU!** If not, please take the time to make your financial Stewardship Commitment today and complete the talent portion of the card to enable **OUR** Community to grow and carry on the mission of our faith.

Re-dedicate yourself to God by participating in the Divine Liturgy each Sunday and offer your **TIME, Talent and treasure.**

HELP US REACH/ EXCEED OUR GOAL!!

<u>2017</u>	<u>STEWARDSHIP</u>
Total Stewards	197 (GOAL 300)
Total Pledged	\$131,545 (GOAL \$175,000.00)
Avg. Pledge	\$667.74



"As the Father Has Sent Me, So I Send You" John 20:21

ECCLESIASTICAL MUSIC MINISTRY AT THE CATHEDRAL

You are cordially invited! Come and learn Byzantine chant from a world-class instructor, or join our choir and learn to sing the unique and beautiful arrangements composed by our founding choir director!



Our Cathedral is graced by two music ministries grounded in tradition that we hope you will consider participating in:

The first is rooted at the Analogion (the Chanter Bookstand). Our Analogion Ministry, blessed by the volunteer service of Dr. Nick Giannoukakis, invites and welcomes anyone with some musical ability, especially the younger generation, to join and learn the beautiful and 1200 year-old tradition of Byzantine hymnology and chant. Those who faithfully adhere to the ministry will not only have an opportunity to grow musically, but more importantly, will solidify their understanding of Greek, gain an appreciation for the structure of the services, and a better insight into our Orthodox faith and its theology through a comprehension of the hymns. With the exception of the summer months (June-August), the Ministry will focus on the Sunday Orthros and the occasional Vespers, in addition to the evening services of Lent and Holy Week. Between June and early September, the Ministry will also focus on the Holy and Divine Liturgy.

Dr. Giannoukakis, who was distinguished and tonsured as Protopsaltis by Metropolitan Maximos in 1998, and noted to be among the "who is who" of Byzantine Chanters in a historical compendium published in Greece in 1994, is also the only chanter in our Metropolis to hold a certificate and diploma in Byzantine Music from a Greek Music Conservatory. Dr. Giannoukakis, personally-trained by renowned and respected Greek chanters (Constantin Lagouros, Georgios Syrkas, Emmanuel Hatzimarkos), offers music to the highest possible standards of the Great Church of Christ (the Ecumenical Patriarchate) and has successfully trained young and old individuals for more than 25 years. To learn more, and to consider participating, contact Dr. Giannoukakis at ngn1@andrew.cmu.edu or at ngianni@pitt.edu. All educational materials are complimentary.

The second is rooted in the rich polyphonic innovations of the late Rudolph Agraphiotis who in the early 1900s, first composed the lyrical Liturgy conducted in our church to this day. Some of the choir members are among those who came together to constitute the first choir directed by Mr. Agraphiotis. Today, the choir is in the very capable hands of Mr. Steve Andrews who directs it as another of our Cathedral's volunteers. The choir can be heard during the Divine Liturgy for most of the year's Sunday services as well as at the services for Holy Thursday, Friday, and Saturday.

The Choir invites and welcomes anyone with some musical ability, especially the younger generation, to join. To learn more, and to consider participating, contact Mr. Steve Andrews at beyondfromwithin@comcast.net. Why not join both ministries? As it is written: "He who delights in the Lord, and walks in the Light will not stumble" (From the Doxastikon of the Orthros of the 5th Sunday of Lent).

GREEK NATIONALITY ROOM COMMITTEE
AT THE UNIVERSITY OF PITTSBURGH




Book Presentation & Signing for "A Hidden Child in Greece" by Dr. Yolanda Avram-Willis

Even though most of Greece's Jews were murdered in the Nazi "Final Solution", Hitler's savagery was dealt a humiliation as Greek Christians hid, transferred, and otherwise protected as many Greek Jews as possible. From the National Resistance to Archbishop Damaskinos, regional bishops, clergy, civic leaders and simple families, nowhere else in Nazi-occupied Southern Europe was there so much effort in protecting and saving Jews from the inhumanity of the Nazi regime and its philosophy. Dr. Avram-Willis is a survivor of the Holocaust in Greece. Her book recounts her life, her family, and her family's dramatic passage from a certain death to rescue and liberation. This book is not just about the story of the Avram family. Rather, it tells of the gentle Greek citizens who helped them as well as the Greek Christian and Greek Jewish partisans who resisted the Nazi occupiers. The book, through the living testimony of Dr. Avram-Willis is an additional, modern contribution to the as-yet-incomplete canvas of a humanitarian symphony of Greeks who sided with humanity and morality, and ultimately triumphed.

Sunday, September 17, 2017 at 4 p.m. Crystal Room, St. Nicholas Greek Orthodox Cathedral, 419 South Dithridge, Pittsburgh, PA. Light refreshments and mini-exhibit will precede and follow the book presentation. The event is open to the public. Books will be available for purchase, on site. Please have the exact amount of \$23 in check/cash. After defrayment of publisher's charge and Pennsylvania taxes, remaining proceeds will be donated to the sponsors and St. Nicholas Greek Orthodox Church. For more information, or to R.S.V.P. a book copy: info@pahellenicfoundation.org.

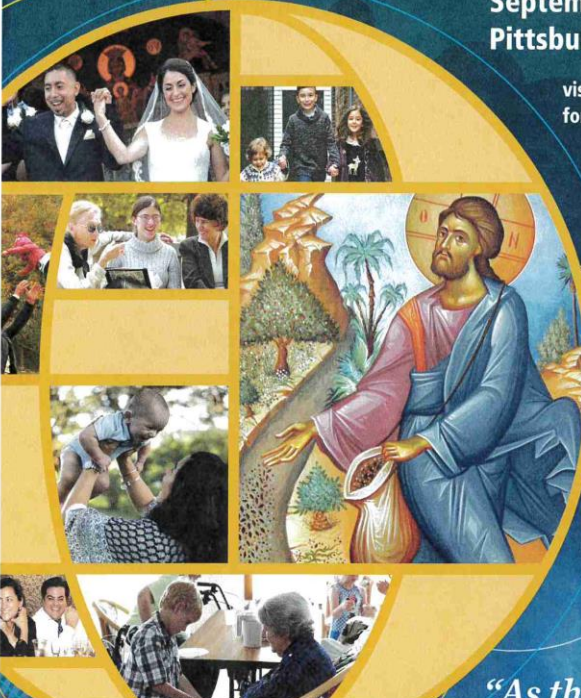



 FAMILY MINISTRY CONFERENCE:

The Orthodox Family in a Changing World


September 20–23, 2017
Pittsburgh, PA

visit www.family.goarch.org
for more information



More details coming soon to www.family.goarch.org
Sponsored by the Center for Family Care
of the Greek Orthodox Archdiocese of America
phone: 646-519-6695
email: familycare@goarch.org
[facebook.com/centerforfamilycare](https://www.facebook.com/centerforfamilycare) 

*"As the Father
has sent me,
I also send you."*
—John 20:21

This conference is made possible by 

From Mysticism to Jubilation: A Voyage through Orthodox Christian Sacred Chant
Sunday, September 24, 2017, 4 p.m. - St. Bernard Roman Catholic Church, 311 Washington Rd, Pgh, PA 15216



A spiritual meander through an enchanting early fall field of Orthodox Christian musical and hymnologic treasures that span 1500 years. From the musical prayers of the early Christian communities, through the impressive evolution of Byzantine chant and its influence on the ecclesiastic musical worship of the Balkans, Eastern Europe, the Ukraine and Russia, to very recent translated hymnology in modern English.

The region's two key Orthodox ecclesiastic choirs, the Pan-Orthodox Choir of Pittsburgh, and the Byzantine Choir of the Greek Orthodox Metropolis of Pittsburgh, have joined together to express and present these traditions faithfully to their origins in this unique and inspiring musical journey.

*** Admission free; free-will offerings most gratefully accepted. All donations will support local ministries.
For more information: asbmh@pitt.edu

Patriarchal Message for the Feast of the Indiction and Day of Protection for the Environment

+BARTHOLOMEW

By God's Mercy

Archbishop of Constantinople-New Rome and Ecumenical Patriarch

To the Plentitude of the Church: Grace, peace and mercy

From the Creator of All, our Lord God and Savior Jesus Christ

(September 1, 2017)

Beloved brothers and sisters in the Lord,

With God's grace, today we enter the new ecclesiastical year, even as we continue to provide witness "through him who loved us" (Romans 8.38) and "give an account for the hope that lies in us" (1 Peter 3.15), living in the Church, in Christ and according to Christ, who promised to be with us "all the days of our life, to the end of the age." (Matthew 28.20)

Twenty-eight years have passed since the synodal decree of the Ecumenical Patriarchate to establish the Feast of the Indiction as the "Day of Protection for the Environment," when we offer prayers and supplications at the sacred Center of Orthodoxy "for all creation." The relevant patriarchal encyclical (September 1, 1989) invited all Orthodox and other Christian faithful on this day to lift up prayers of thanksgiving to the Creator of all for "the great gift of Creation" along with petitions for its preservation.

We express our joy and satisfaction for the broad reception and fruitful influence of this initiative by the Church of Constantinople. We demonstrated the spiritual roots of the ecological crisis as well as the need to repent and prioritize the values of contemporary humankind. We affirmed that the exploitation and destruction of creation constitute a perversion and distortion of the Christian ethos, rather than the inevitable consequence of the biblical command to "increase and multiply" (Genesis 1.22), but also that our anti-ecological conduct is an offense to the Creator and a transgression of his commandments, ultimately working against the authentic destiny of the human person. There cannot be any sustainable development at the expense of spiritual values and the natural environment.

The Holy and Great Church of Christ has championed and continues to champion the eco-friendly dynamic of our Orthodox faith, emphasizing the Eucharistic purpose of creation, the response of the faithful as "priest" of creation in an effort to offer it unceasingly to the Creator of all, as well as the principle of asceticism as the response to the modern sense of gratification. Indeed, respect for creation belongs to the very core of our orthodox tradition.

We are especially disturbed by the fact that, while it is clear that the ecological crisis is constantly escalating, in the name of financial growth and technological development, humanity has become oblivious to the global appeals for radical change in our attitude toward creation. It is obvious that the resulting deformation and devastation of the natural environment is a direct consequence of a specific model of economic progress, which is nevertheless indifferent to its ecological repercussions. The short-term benefits dictated by the rise of living standards in some parts of the world simply camouflage the irrationality of abuse and conquest of creation. Corporate business that does not respect the planet as our common home cannot be sanctioned as business at all. The contemporary unrestrained commerce of globalization goes hand-in-hand with the spectacular development of science and technology, which despite manifold advantages is also accompanied by an arrogance over and abuse of nature. Modern man knows this very well, but acts as if he is entirely unaware. We know that nature is not restored and renewed endlessly; yet we ignore the negative implications of "trading" in the environment. This explosive combination of unrestrained commerce and science – that is to say, the limitless confidence in the power of science and technology – merely increases the risks threatening the integrity of creation and humankind.

The Holy and Great Council of the Orthodox Church spelled out with wisdom and clarity the dangers of "autonomizing economy" or separating economy from the vital needs of humanity that are only served within a sustainable environment. Instead, it proposed an economy "founded on the principles of the Gospel"¹ in order to address the modern ecological challenge "on the basis of the principles of the Christian tradition."² In response to the threats of our age, the tradition of the Church demands "a radical change of attitude and conduct"; in response to the ecological crisis, it proposes a spirit of asceticism, "frugality and abstinence"³; in response to our "greed,"⁴ it calls for "the deification of our needs and attitude of acquisition."⁵ The Holy and Great Council also emphatically referred to the "social dimensions and tragic consequences of destroying the natural environment."⁶

(CONTINUED)

Therefore, echoing the decisions of this Council, we too underline through this encyclical the close connection between ecological and social issues, as well as their common roots that lie in the “imprudent heart” that is fallen and sinful as well as in the inappropriate use of our God-given values,” by spiritual and ethical damage. When material possessions dominate our heart and mind, then our attitude toward our fellow human beings and toward creation inevitably becomes possessive and abusive. In biblical terms, the “bad tree” always “produces evil fruit.” (Matthew 7.17) Furthermore, by extension, we would underline that respecting creation and other people share the same spiritual source and origin, namely our renewal in Christ and spiritual freedom. Just as environmental destruction is related to social injustice, so too an ecofriendly attitude is inseparable from social solidarity.

What also becomes apparent is that the solution to the multi-faceted contemporary human crisis – namely, the crisis facing human culture and the natural environment – demands a multi-dimensional mobilization and joint effort. Much as every other vital problem, the underlying and interconnected ecological and social crisis cannot possibly be addressed without inter-Christian and inter-religious collaboration. Therefore, dialogue becomes the fertile ground for promoting existing ecofriendly and social traditions in order to stimulate environmental and communal discussion, while at the same time initiating a constructive criticism of progress understood exclusively in technological and economic terms at the expense of creation and civilization.

In closing, we once again reiterate the inseparable nature of respecting creation and humanity, and we call upon all people of good will to undertake the good struggle for the protection of the natural environment and the establishment of solidarity. May the Lord and giver of all good things, through the intercessions of the all-blessed Mother of God, grant all of you “a burning within your hearts for all creation”⁷ and “a stirring of love and good works.” (Hebrews 10.24)

+ Bartholomew of Constantinople, Your fervent supplicant before God

¹ Encyclical of the Holy and Great Council, paragraph 15.

² Encyclical, paragraph 10.

³ “The Mission of the Orthodox Church in the Contemporary World,” paragraph 10.

⁴ “The Mission,” paragraph 10.

⁵ Encyclical, paragraph 14.

⁶ Encyclical, paragraph 14.

⁷ Isaac the Syrian, *Ascetical Treatises*, Homily 81.

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STATEMENT

By His All-Holiness Ecumenical Patriarch Bartholomew on the Natural Catastrophe of Hurricane Harvey August 29, 2017

The ongoing devastation of Hurricane (now Tropical Storm) Harvey in the Gulf shore region of Texas, and particularly in Houston, the fourth largest city in the United States, is a grim reminder of the terrifying power of nature. Our Ecumenical Patriarchate grieves over the heart-rending loss of life, and bemoans the tremendous loss of property and painful ruin of so many thousands of families’ lives. We pray for the eternal repose of those whose lives were cut short by this calamity, as well as for the consolation of the bereaved families.

We remember our Annunciation Greek Orthodox Cathedral, and those who minister and labor for the Orthodox faithful of Houston. We pray for all civil authorities, particularly for those brave women and men providing emergency services and relief to those in desperate circumstances. May God provide them strength and fortitude in this, their hour of need.

We call upon our Holy Archdiocese of America to provide aid and assistance as it is able, whether through the International Orthodox Christian Charities, the National Philoptochos, or Archdiocesan discretionary resources. Now is the time for compassion and solidarity in action, and we commend those who have already done so.

Now is also a time to reflect on the awesome power of creation, and our human responsibility to be good and wise stewards of the environment. We are all called to participate in the redemption and stewardship of our world whether it is through working to ameliorate the destructive force of such hurricanes by better environmental planning; or committing more seriously to the grave issue of climate change and how it is affecting our planet; or even becoming personally involved in the charities that provide comfort and support to those whose lives are so drastically changed in the blink of an eye.

As we join together in these important humanitarian acts, we will ever call upon God our Maker, Who is All-Merciful and the true Philanthropos, that He may ‘remember His covenant which is between Him and us and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh’ (Genesis 9:15). Amen.

JOIN US FOR OUR 10TH ANNUAL



ST. NICHOLAS PICNIC SEPTEMBER 10, 2017

Our Picnic will be held after church at the
Veterans Pavilion of Schenley Park.

Come celebrate the end of the Summer with Great
Food, Drinks, Games and Fellowship!!

Bring the whole family and bring some friends too!!!!

Lamb served at 1:30 p.m.



Sponsored by the Parish of St. Nicholas Cathedral

Lamb on the Souvla

Games and
Fun for the Kids

Music

Burgers and Dogs too!!

Students and
Visitors welcome!!

SCHENLEY PARK
Veterans Pavilion

(Same place as last year!)

After Church Services
Until???