



St. Nicholas Antiochian Orthodox Christian Cathedral

Antiochian Orthodox Christian Archdiocese of North America • Diocese of Los Angeles and the West

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TONE 5

AUGUST 1, 2021

EOTHINON 6

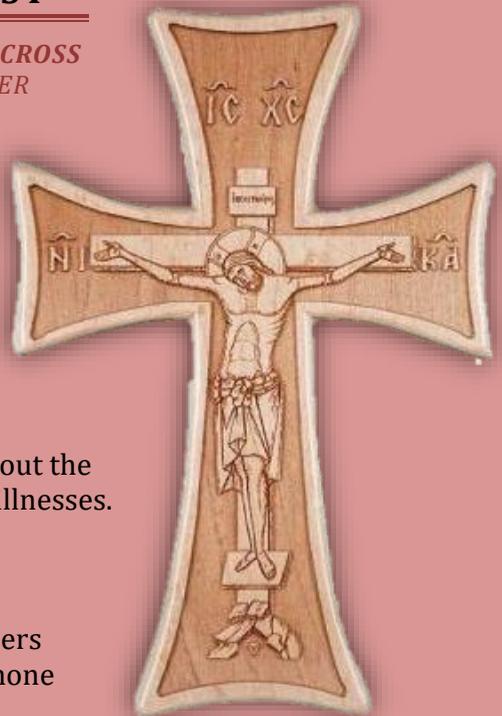
SIXTH SUNDAY AFTER PENTECOST

PROCESSION OF THE PRECIOUS AND LIFE-GIVING CROSS
*THE SEVEN MACCABEAN YOUTHS, THEIR MOTHER
SOLOMONIA AND ELEAZAR THEIR TEACHER*

On August 1 in the Holy Orthodox Church, we celebrate the Procession of the honored and life-giving Cross.

Because of the many diseases that occur in the month of August (given the heat, especially before there was refrigeration), it became the custom in Constantinople to carry the precious Wood of the Cross in procession throughout the city for its sanctification and its deliverance from illnesses.

This feast also commemorates the simultaneous victories of the Russians over the Bulgars and the Greeks over the Muslims. In both battles, the soldiers carried crosses from which a heavenly radiance shone forth.



LITURGY VARIATIONS

3RD ANTIPHON (TROPARION OF THE RESURRECTION, TONE 5)

Let us believers praise and worship the Word, coëternal with the Father and the Spirit, born of the Virgin for our salvation, for He took pleasure in ascending the Cross in the flesh to suffer death and to raise the dead by His glorious Resurrection.

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمَسَاوِي لِلآبِ وَالرُّوحِ
فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِثْدَاءِ، الْمَوْلُودِ مِنَ الْعَدْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ
سَرٌّ أَنْ يَغْلُو بِالْجَسَدِ عَلَى الصَّلِيبِ، وَيَخْتِمِلَ الْمَوْتَ، وَيُنْهَضَ
الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

Schedule of Regular Weekly Services

Sundays:	Matins, 9:15 AM	Confession:	After Saturday Vespers
	Divine Liturgy, 10:30 AM		During Sunday Matins
Saturdays:	Great Vespers, 6:00 PM		Or by Appointment



**Remember to turn
cell phones off!**

See Calendar for Feast Days and Other Weekday Services Scheduled

Order for Holy Communion

Members of the Orthodox Church age seven and above must prepare for Holy Communion with a recent confession, prayer, fasting from all food and drink from midnight (unless medical condition preclude it), being in church *before* the Epistle and Gospel readings, and being at peace with everyone.

An usher will dismiss your row from the center aisle. Then return to your place by a side aisle for the prayers of thanksgiving and the final blessing and dismissal. Please let choir members pass when they come down for Communion.

A Warm Welcome to Our Guests

We are glad you are worshipping with us. Please note that participation in **Holy Communion is limited to members of the Orthodox Church** in good standing, who have prepared with prayer, fasting and confession.

For all others: though we cannot share Communion with you—since it is an expression of membership and full unity in faith—you are welcome to come forward after the dismissal, receive a blessing and partake of the blessed bread (from the large bowls). Please also sign our guest book and introduce yourself to Fr. Nabil or Fr. Andrew during coffee hour. You may inquire with them how you can become a member.

APOLYTIKIA AFTER THE ENTRANCE

Troparion of the Resurrection (Tone 5)

Let us believers praise and worship....

لِنُسَبِّحَ نَحْنُ الْمُؤْمِنِينَ....

Troparion of the Holy Cross (Tone 1)

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

خَلِّصْ يَا رَبُّ شَعْبَكَ، وَبَارِكْ مِيرَاثَكَ، وَامْنَحْ عَبِيدَكَ الْمُؤْمِنِينَ
الْعَلْبَةَ عَلَى الشِّرِّيرِ، وَاحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِمِينَ
بِكَ.

Troparion of St. Nicholas (Tone 4)

The verity of your actions revealed you to your flock, a rule of faith, an icon of mildness, and teacher of abstinence, O Father Bishop Nicholas; wherefore by humility you have achieved exaltation and by poverty richness. Intercede with Christ our God to save our souls.

لَقَدْ أَظْهَرْتَنَّا أَعْمَالَ الْحَقِّ لِرَعِيَّتِكَ قَانُونَاً لِلْإِيمَانِ، وَصَوْرَةً
لِلْوَدَاعَةِ، وَمُعَلِّماً لِلْإِمْسَاكِ، أَيُّهَا الْأَبُ وَرئيسُ الْكَهَنَةِ
نَبَقُولَاوَسَ. فَلِذَلِكَ أَحْرَزْتَ بِالتَّوَاضُّعِ الرَّفْعَةَ، وَبِالْمِسْكِنَةِ الْغِنَى.
فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ أَنْ يُخَلِّصَ نَفُوسَنَا.

Kontakion of the Transfiguration (Tone 7)

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God: so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبْنَا وَسِعَ تَلَامِيذُكَ
شَاهَدُوا مَجْدَكَ. حَتَّى عِنْدَمَا يُعَايِنُونَكَ مَصْلُوبًا، يُقْطِنُوا أَنَّ
الْأَمَلَكَ طَوْعًا بِاخْتِيَارِكَ، وَيَكْرُرُوا لِلْعَالَمِ، أَنَّكَ أَنْتَ بِالْحَقِيقَةِ
شُعَاعُ الْآبِ.

THE SCRIPTURE LESSONS

Prokeimenon (Psalm 11.7, 1 LXX; Tone 5)

You, O Lord, shall keep us and preserve us.

Verse: Save me, O Lord, for the godly man has failed.

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتَمُرُّنَا مِنْ هَذَا الْجِيلِ.

خَلِّصْنِي يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ فَتِيَ.

Reading from Saint Paul's Letter to the Romans (12.6-14; 6th Sunday after Pentecost)

BRETHREN, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality.

Bless those who persecute you; bless, and do not curse them.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ رومية.
يا إِخْوَةَ، إِذْ لَنَا مَوَاهِبٌ مُخْتَلِفَةٌ بِإِخْتِلَافِ النِّعْمَةِ الْمَعْطَاةِ لَنَا، فَمَنْ وَهَبَ التُّبُوَّةَ فَلْيَتَنَبَّأْ وَفَقًّا لِلِإِيمَانِ، وَمَنْ وَهَبَ الخِدْمَةَ فَلْيُلازِمِ الخِدْمَةَ، وَالْمَعْلَمَ التَّعْلِيمِ، وَالْوَاعِظَ الوَعْظَ، وَالْمَتَّصِدِّقَ البَسَاطَةَ، وَالْمَدْبِّرَ الاجْتِهَادَ، وَالرَّاحِمَ التَّبَشَّاشَةَ.

وَلْتَكُنِ الْمَحَبَّةُ بِلا رِيَاءٍ. كُونُوا مَاقْتِنِينَ لِلشَّرِّ وَمُلْتَصِقِينَ بِالخَيْرِ.
مُحِبِّينَ بَعْضُكُمْ بَعْضًا حُبًّا أَحْوِيًّا، مُبَادِرِينَ بَعْضُكُمْ بَعْضًا بِالْإِحْرَامِ، غَيْرِ مُتَكَاسِلِينَ فِي الاجْتِهَادِ، حَازِينَ بِالرُّوحِ، عَابِدِينَ لِلرَّبِّ، فَرِحِينَ فِي الرَّجَاءِ، صَابِرِينَ فِي الضِّيقِ، مُوَاطِنِينَ عَلَى الصَّلَاةِ، مُؤَاسِنِينَ الْقَدِيسِينَ فِي الْخِيتِيجَاتِهِمْ، عَاكِفِينَ عَلَى ضِيَاةِ الْعُرَبَاءِ.
بَارِكُوا الَّذِينَ يَضْطَهُدُونَكُمْ، بَارِكُوا، وَلَا تَلْعَنُوا.

Holy Gospel according to St. Matthew (9.1-8; 6th Sunday of Matthew)

AT THAT TIME, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts,

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ
وَالتَّلْمِيذِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ السَّفِينَةَ وَاجْتَارَ وَجَاءَ إِلَى مَدِينَتِهِ. فَإِذَا بِمُخْلَعٍ مُلْتَقَى عَلَى سَرِيرٍ قَدَمُوهُ إِلَيْهِ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمُخْلَعِ: "ثِقْ يَا بَنِيَّ، مَغْفُورَةٌ لَكَ

said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—He then said to the paralytic—"Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.

خَطَايَاكَ. " فَقَالَ قَوْمٌ مِّنَ الْكَتَّابَةِ فِي أَنْفُسِهِمْ، "هَذَا يُجَدِّفُ."
فَعَلِمَ يَسُوعُ أَفْكَارَهُمْ، فَقَالَ: "لِمَاذَا تُفَكِّرُونَ بِالشَّرِّ فِي
قُلُوبِكُمْ؟ مَا الْأَيْسَرُ أَنْ يُقَالَ، مَغْفُورَةٌ لَكَ خَطَايَاكَ، أَمْ أَنْ
يُقَالَ قُمْ فَاَمْشِ؟ وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ
عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا. (حِينَئِذٍ قَالَ لِلْمُحَلَّعِ) "قُمْ،
احْمِلْ سَرِيرَكَ وَاذْهَبْ إِلَى بَيْتِكَ." فَقَامَ وَمَضَى إِلَى بَيْتِهِ. فَلَمَّا
نَظَرَ الْجُمُوعُ، تَعَجَّبُوا وَمَجَّدُوا اللَّهَ الَّذِي أَعْطَى النَّاسَ سُلْطَانًا
كَهَذَا.

HOLY OBLATIONS AND PRAYER REQUESTS

- By Edward and Georgette Malouf.
- By Mirna About Khashoun, for the health of father Asad About, mother Habsah Hadib, sisters Wafa About Hodeib and Amal About Barbar Askar, and brothers Suliman and Samir About.
- By the Bshara family: George, Mariam, Mark and Antonio.
- By Ehab, Rania, Anthony and Selena Dahabreh, in memory of mother/grandmother Nawal Hawatmeh Dahabreh.

To offer Holy Oblations and Memorials please use the form at

<https://stnicholasla.com/makeapayerrequest> or call the Cathedral office by Wednesday.

PROCESSION OF THE HOLY CROSS

Following the Prayer behind the Ambon and the singing of "Blessed be the Name of the Lord..." the Cross, upon a tray with branches of basil (or flowers), is placed on the Holy Table.

People: *All kneel and sing "Holy God..." to a slow and solemn melody.*

The priest goes around the Holy Table censing the Cross from four sides. Taking the tray upon his head, preceded by the processional torches and fans and the deacon with the incense, the priest goes around the Holy Table and out the north door of the sanctuary, going around the temple. He stops before the Royal Doors, where the tetrapod has been positioned, after circling it thrice.

Priest: Wisdom! Let us attend.

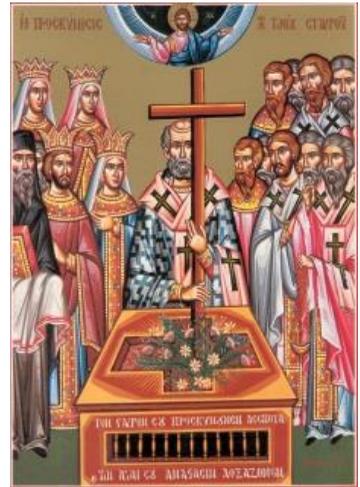
The priest places the tray with the Cross upon the tetrapod, and circles it while incensing it three times. Meanwhile is sung:

Priest: *The troparion of the Cross, "O Lord, save thy people..."*

Chanters: *The troparion of the Cross, "O Lord, save thy people..."*

Choir: *The troparion of the Cross, "O Lord, save thy people..."*

Then the following is sung thrice, with all making a prostration each time.



Priest: Before thy Cross, we bow down in worship, O Master, and thy holy Resurrection we glorify.

Chanters: Before thy Cross...

Choir: Before thy Cross...

As the people exit the church, they bow before the Cross, while the following is sung:

Chanters: Come, O ye faithful, let us worship the life-creating Wood, whereon Christ, the King of Glory, stretching out His hands of His own will, lifted up to the ancient blessedness us whom the enemy had aforetime despoiled through pleasure, making us exiles from God. Come, O ye faithful, let us worship that Wood whereby we have been deemed worthy to crush the heads of our invisible enemies. Come, all ye kindreds of the nations, with hymns let us honor the Cross of the Lord. Rejoice, O Cross, thou perfect redemption of fallen Adam. In thee do our most faithful sovereigns boast, since by thy power they have mightily subjected to themselves the Ishmaelite peoples. As we Christians now venerate thee with fear, we glorify God, Who was affixed to thee, and we say: O Lord, Who wast nailed to the Cross, have mercy on us, since Thou art good and the Lover of mankind.

CORONAVIRUS PRECAUTIONS

Please be aware that the Los Angeles County Health Department requires that everyone wear masks indoors in all public places once again, including in churches.

ANNOUNCEMENTS

PLEASE JOIN US FOR FELLOWSHIP AFTER LITURGY

Following the dismissal and verbal announcements, come forward for a blessing, then exit via the south (right side) doors, and join us in the fellowship hall for refreshments.



Coffee Hour is Back!! Let's celebrate being together again. Please consider sponsoring a Coffee Hour after Liturgy. Bring whatever you would like to share—donuts, cookies, mini bagels, zaatar, etc. What we eat isn't as important as sharing the fellowship of our Cathedral Family. The Ladies Society will provide the coffee, coffee supplies and paper goods. Call/text Gina George (562) 522-1322, or email her at ginalgeorge@verizon.net to reserve a Sunday.

DORMITION FAST STARTS TODAY



The Fast leading up to the Feast of the Dormition (repose) of the Mother of God runs from August 1-14.

Because of our great love for our Lord's Mother, Who has become our mother, and because our goal is to emulate her humility as the "Handmaid of the Lord," the Church and the Orthodox faithful generally observe this fast quite strictly.

We abstain from meat, fish and dairy products during this time. (Traditionally, we also abstain from oil and wine, except on the weekends.) The fasting is relaxed to allow for fish, wine and oil on the Feast of the Transfiguration, August 6, and on the feast of St. Herman of Alaska, August 9. *As always, if you can't keep the fast to this level, do the most your health allows, and you are invited to contact Fr. Nabil for guidance.*

We serve the **Paraklesis at 6:30 p.m. on Monday, Aug. 2 & Wednesday, Aug. 11** during the fast. It is a special service of supplication to the Mother of God. Please bring a list of the first names of the sick or of any other living persons in need of prayer for any reason, to be remembered at the Supplication. *We will also anoint all those present with myrrh.*

THE GREAT FEAST OF THE TRANSFIGURATION

As the Feast falls on a Friday this year, we will observe the Feast on **Thursday Evening, August 5, at 6:30 pm.**

Bring with you grapes and/or other first fruits to be blessed, especially from your gardens. We always offer to God the first and best portion of everything, and through this first portion, He blesses everything else.

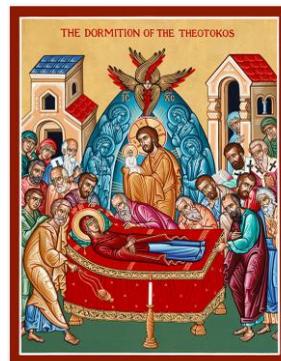


Remember to fast from all food and drink from at least noontime on in preparation for Holy Communion. (If a health condition doesn't permit it, then just fast as much as you can.)

AUGUST 15 FEAST OF THE DORMITION POTLUCK

The St. Nicholas Family is invited to share in a Potluck Dinner on Sunday, August 15, to celebrate the Feast of the Dormition of the Theotokos. The potluck will take place directly after the Divine Liturgy in the Heritage Ballroom.

Please join us and bring your favorite dish to serve 15 people. If your last name begins with:



Potluck Dinner



A-F please bring a main dish

G-M please bring a salad or side dish of any type

N-Z please bring drinks, bread, olives, fruit or dessert.

Contact Rose Samore if you would like to help with either a food or monetary donation at 818-378-2055 or rosesamore@gmail.com.

FAREWELL TO ARCHDEACON GEORGE

Our Beloved Archdeacon George is moving! He is looking forward to starting the next phase of life in Prescott, Arizona. He will serve his last Liturgy for us officially on August 15. Please join us at the Feast of Dormition Potluck after Liturgy that day to wish him Bon Voyage. He will return for St. Nicholas Day in December, when he will be honored by Metropolitan Joseph and the St. Nicholas Family. At that time, we can truly show our love and gratitude for his years of service to the Cathedral.

Archdeacon George, may our Lord and Savior bless you always with peace, health and length of days. You will surely be missed!

HOW WE DO THE OFFERING AT THE LITURGY AND WHY

“...enable us to offer unto Thee gifts and spiritual sacrifices...that our sacrifice may be acceptable unto Thee and that the good Spirit of Thy grace may rest upon us and upon these gifts here spread forth and upon all Thy people....”

*From the Prayer of the Prothesis (i.e., Offering)
Liturgy of St. John Chrysostom*



By definition, worship involves offering our gifts and sacrifices to God. From the view of the Scriptures, it is unthinkable to come before God *without* an offering:

- Do not appear before the Lord empty-handed. (Sir. 35.4)
- So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. (Mat. 5:23-24)
- On the first day of every week [i.e., Sunday], each of you is to put something [for the contribution].... (1 Cor. 16.2)

As is readily apparent to any Arabic speaker, the biblical term for offering, *qorban* (קרבן in Hebrew, قربان in Arabic), means approaching, drawing near, a gift, an offering, a sacrifice, altar bread, and ultimately Communion—all these things are inseparably related. Our offerings are tokens of our offering ourselves to God.

Given the foregoing, brief summary, you see that the collection is actually a liturgical action of worship, *not* merely something we that do to keep the lights on and pay salaries. It is a structural part of the Liturgy. We come with our gifts, we offer them, God consecrates them, and we enter into Communion with Him.

Thus, to make the collection as meaningful an action as possible, we are now doing it in the context of the Great Entrance, when the Holy Gifts are carried forward and set before the Lord, on the Holy Table. The ushers will carry your gifts forward during the Litany of the Prothesis.

Collection Procedure:

1. Ushers will start taking the collection immediately after the clergy reenter the sanctuary from the Great Entrance. They will start from the rear of the Cathedral, so the offering will be moving toward the altar.
2. An usher will hand a bowl to the person at the end of a row.
3. Put your offering in the bowl. (If you don't have anything that day, or if you are giving online, don't worry. No one will be looking at you; just pass the bowl on.)
4. Pass the bowl from person to person to the other end of a pew, where an usher will take the basket from one row and hand it to the person on the end of the next pew, to start heading back the other way.
5. When the collection is complete, ushers will take them up to the priest.
6. The priest will receive the bowls from the ushers and offer them above the altar during the Prayer of the Prothesis (Greek for "offering").
7. At the end of the prayer, the priest will give the bowls to one of the assistants to keep within the sanctuary, until the conclusion of the Divine Liturgy.



SUNDAY SCHOOL HUMOR

LOT 'S WIFE

The Sunday School teacher was describing how Lot's wife looked back and turned into a pillar of salt, when little Jason interrupted, 'My Mommy looked back once while she was driving,' he announced triumphantly, 'and she turned into a telephone pole!'

GOOD SAMARITAN

A Sunday school teacher was telling her class the story of the Good Samaritan. She asked the class, 'If you saw a person lying on the roadside, all wounded and bleeding, what would you do?' A thoughtful little girl broke the hushed silence, 'I think I'd throw up.'

DID NOAH FISH?

A Sunday school teacher asked, 'Johnny, do you think Noah did a lot of fishing when he was on the Ark?' 'No,' replied Johnny. 'How could he, with just two worms.'



IOCC Update from Lebanon



Times of crisis test the faithful and our commitments to those in need. But your support keeps driving our successful efforts to combat poverty, isolation, and hunger around the world.

The pandemic certainly affected some of our programs, but your generous help has shaped our ability to adapt and help those most hurt by COVID-19. Your contributions have gone toward initiatives like fighting hunger in Lebanon, where we updated a program to help those who could no longer access food aid.

When the pandemic hit and schools closed, IOCC could no longer deliver healthy snacks to schoolchildren across Lebanon. But, thanks to gifts from supporters like you, we were able to pivot to a focus on take-home food rations for those children's families instead. This allowed us to keep providing vital food aid to those who need it most.

Find out more about the work of the International Orthodox Christian Charities at www.iocc.org. As the Cathedral community and on the level of the Archdiocese, we support and work through IOCC. If you are so moved, you can give more individually; see the "Donate" link on the IOCC website.

CATHEDRAL PRAYER LIST

Please include in your daily prayers the following—those struggling with acute illness and those newly departed this life—from our parishioners and those for whom they have requested our prayers. (Names are kept for 40 days, the date indicated after the name, and may be renewed upon request.)

LIVING

Martha Adrienne Andrews, home, 9/9
Antoine Naccache, home, 9/9
Andrea Azar, home, 8/28
Souad Chammaa, rehab., 8/26
Carl Fred Milke Sr., home, 8/24
Simon Robert Andrews, home, 8/20
Habsah Hadib, home, 8/12
Kh. Patricia Romley, 8/4
Anna Acevedo, wife of custodian Armando Cano, 8/29
Connor Capata, Julian and Shirley's grandson, 8/22
Dn. Barsoum Barsoum, St. Matthew's, 8/20
All those suffering from illness, violence and want in this country and throughout the world

DEPARTED

Photini Sherry Buchman, 8/20
Raymond Elias, godfather of Christine Maalouf, 9/2
Fred Wehba, Chad's father, 8/30
Fr. George Livanos, friend of Kh. Elaine 8/9
Theodore Marakoulos, cousin of Kh. Elaine, 8/6
Victims of the pandemic and of violence everywhere

ST. NICHOLAS CATHEDRAL CALENDAR

August 2021

Sun. 1	Feast of the Procession of the Holy Cross Dormition Fast Begins Spanish Mission Liturgy, 7:45 am Matins, 9:15 am Divine Liturgy, 10:30 am
Mon. 2	Paraklesis to the Theotokos, 7 pm
Thu. 5	Eve of the Great Feast of the Transfiguration Divine Liturgy, 6:30 pm
Sat. 7	Divine Liturgy in Arabic القداس الإلهي بالعربي , 10:30 am Great Vespers and Confession, 6 pm
Sun. 8	Spanish Mission Liturgy , 7:45 am Matins, 9:15 am Divine Liturgy, 10:30 am
Wed. 11	Paraklesis to the Theotokos, 7 pm
Sat. 14	Great Vespers and Confession, 6 pm
Sun. 15	Great Feast of the Dormition Spanish Mission Liturgy , 7:45 am Matins, 9:15 am Divine Liturgy, 10:30 am Dormition Potluck lunch Choir meeting
Mon. 16	Cathedral Council , 7 pm
Sat. 21	Great Vespers and Confession, 6 pm

SEE THE FULL CALENDAR and latest additions and updates at stnicholasla.org/parishcalendar