

St. Nicholas Antiochian Orthodox Church

a parish of the Antiochian Orthodox Christian Archdiocese of North America
His Eminence Metropolitan SABA, Archbishop of New York &
Metropolitan of all North America

His Grace Bishop THOMAS, Auxiliary Bishop of the Diocese of Oakland & MidAtlantic

The Very Reverend Father Samuel Haddad, Pastor

Deacon Matthew Benefield

211 South Heber Street ☞ POB 5026 ☞ Beckley, WV 25801

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Tone 5

March 1, 2026

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FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

VENERABLE-MARTYR EUDOKIA OF HELIOPOLIS; VENERABLE DOMNINA OF SYRIA;
MARTYRS MARKELLOS AND ANTHONY OF PAMPHYLIA

Today's Reader: Ryan Jackson

Next Sunday— March 8, 2026

Reader: Suresh Thomas

Commemorations/Bread Offering for the Holy Oblation: Jay & Hannah Roudebush

The Luncheon next Sunday will be prepared by: The Caperton and Thomas Families

Bread for the Holy Oblation is offered for the Health and Salvation of Eddie, Tyra, Eddie, Ellie, and the members of the Owens Family.

It is also Given In Loving Memory of Eddie and the departed members of the Owens Family,

"the Disciples were first called Christians in Antioch" (Acts 11:26)

Please note that **Holy Communion is reserved for members of the Holy Orthodox Church** who have prepared themselves through prayer, fasting and confession. However, all are welcome to partake of the blessed bread at the dismissal.

Please join us during our fellowship at the **Coffee Hour** immediately after the Divine Liturgy.



Important Announcements . . .

Today is the Sunday of Orthodoxy . . . At the end of the Divine Liturgy, we will have the Procession of Icons for the **Sunday of Orthodoxy**. Fr. Samuel will give directions before the beginning of the procession.

As we continue our journey in this blessed season of Great Lent, let us all remember to set aside time to pray, to fast, and to do works of mercy for those who need mercy. Enter into the Fast with joy in your heart, and humility in the face of God. This is a great time of preparation, and part of that preparation is a sincere self-evaluation and heartfelt confession. Fr. Samuel is available to hear your confession during Great Lent, and at the times listed in the coming week's schedule, or by appointment.

Please take a moment to make note of the Divine Services offered during Great Lent and put them on your personal calendar. Check the services in each week's Bulletin as changes can occur. During Great Lent, we offer increased prayers to God, and I hope that you can come to many of the services that are offered. May God bless your Lenten Journey!

Also, we have been invited to come to St George Cathedral in Charleston to join them for Sunday Lenten Vespers for the Sunday of Orthodoxy, followed by a Lenten Pot Luck Dinner. Vespers begins at 5pm At St Goerge Cathedral. All are welcome.

Services this week—there are changes, so please make note of the following:

3/4/26 (Wed)

6:00 pm

Reader's Compline (Led by Deacon Matthew)

3/5/26 (Thu)

6:00 pm

Presanctified Divine Liturgy followed by presentation

3/6/26 (Fri)

6:00 pm

Akathist to the Most Holy Theotokos (2nd Stasis)

"Blessings Box" Collection Update



Beloved in Christ,

This year, we are collecting non-perishable food for our new **BLESSING BOX!** PLEASE KEEP BRINGING FOOD so that we may continue to stock our shelves and have food to stock adequately. We need to continue our efforts in providing food for those who are truly Hungry. God bless everyone for your holy efforts!

FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

VENERABLE-MARTYR EUDOKIA OF HELIOPOLIS; VENERABLE DOMNINA OF SYRIA;
MARTYRS MARKELLOS AND ANTHONY OF PAMPHYLIA

Troparion of the Resurrection, *in the Fifth Tone*

Let us believers praise and worship the Word; coeternal 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.

Troparion for the First Sunday of Great Lent, *in the Second Tone*

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

Troparion of St. Nicholas, *in the Fourth Tone*

Thy righteous acts have manifested thee to thy flock as a model of faith, a reflection of humility, and a teacher of abstinence, O Father Bishop Nicholas. Therefore, through humility thou hast achieved exaltation, and through poverty riches. Intercede thou with Christ to save our souls.

Kontakion of the Sundays of Great Lent, *in the Eighth Tone*

O Victorious Leader, we thy servants ascribe to thee our victory trophy. And since thou hast saved us from adversity we offer thee our thanks, O Theotokos. So as thou hast that invincible power, continue to deliver us from danger. That we may cry out to thee: Hail O Bride without Bridegroom!



Epistle

Hebrews 11:24-26; 32-40

Prokeimenon: Blessed art Thou, O Lord, the God of our fathers.

Verse: For Thou art just in all that Thou hast done for us.

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets; who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Gospel

John 1:43-51

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."





Lenten Synaxarion

The Triumph of Orthodoxy Sunday

**I rejoice when I see the veneration due the icons
once so ignominiously rejected.**

On this first Sunday of Great Lent, the Sunday of Orthodoxy, the Church of Christ celebrates the restoration of the holy and venerable icons by the Emperor Michael, the holy and blessed Empress Theodora and the Holy Methodius, Patriarch of Constantinople.

Through God's indulgence Leo the Isaurian, a swineherd and keeper of donkeys, inherited the scepter of the kingdom. At that time Saint Germanus was at the helm of the Church. Leo sent for him and said, "Since it seems to me that there is no difference between the holy icons and idols, command that they be removed immediately from among us. Although if they are true likenesses of the saints, let them be hung higher on the walls so that we who are wallowing in sins do not defile them by venerating them." But the Patriarch responded thus to the Emperor's abomination, "O King, we have heard of someone who once raised his hand against the holy icons. He was called Conon. Could you be this man?" The emperor said, "I was so called as a child." And since the Patriarch refused to obey the emperor, he deposed him and installed Anastasius, who sympathized with him. And so at that time began the struggle against the holy icons.

After this Leo Constantine Copronymus became heir to the kingdom as well as to the savage attacks against the holy icons. And what can be said about the number and kind of deeds that lawless man committed except that he came to a most shameful end. His son, whose mother was a Khazar, inherited the kingdom after him, and he also came to a bad end. Irene and Constantine then ascended the throne. At the direction of the holy Patriarch Tarasius they assembled the Seventh Council, and the holy icons were once more accepted by Christ's Church. After they relinquished the kingdom, Nicephorus ascended to the throne. After him there were Stauracius and then Michael Rhangabe, who were both iconodules.

The beast-like Leo the Armenian seized the throne from Michael, and, having been misled by an impious hermit, began the second iconoclasm. And once more the Church was bereft of Her beauty. Michael Amorus succeeded him, whose son Theophilus then for the second time directed this madness against the icons. For it was this Theophilus who gave many of the Holy Fathers over to torments and tortures, seeking the truth about the holy icons and believing whatever he would. "If there be anyone in the city intent on uprising, then he will be caught not long after I am told." And after reigning for 12 years, he was stricken with an intestinal disorder so that he desired to relinquish his life. His mouth opened so wide, that his internal organs were visible.

The empress was so upset at what had happened, that she could barely sleep. And in a dream she beheld the most pure Theotokos holding the pre-eternal Child, surrounded by most luminous angels. They were striking Theophilus her husband and humiliating him. Now when her dream had passed and Theophilus had come to his senses, he cried, "Woe is me in my wretchedness, I am struck for the sake of the holy icons." And immediately the empress held an icon of the Theotokos above him and entreated her with tears. And Theophilus, so inclined, saw that one of the clergy surrounding him had an engolpion, which he grabbed and kissed. Now as soon as his lips touched the icon, and he opened wide his mouth, he returned to normal and was relived of the adversity and affliction and fell asleep, after confessing that it is good to venerate the holy icons. Then the empress, fetching the holy and precious images from her bedchamber, convinced Theophilus to kiss them and venerate them with all his heart. A short while afterwards Theophilus departed this life. Theodora then commanded that all who were in exile and in prison

be freed. John was deposed from the patriarchal throne, since he was more a sorcerer and demon worshiper than patriarch. Then Methodius, a confessor of Christ, ascended the throne, having suffered much through having been closed up in a tomb alive.

While he was there, Ioannicius the Great, who was practicing asceticism on Mount Olympus, received a divine visitation. The great faster Arsaacius came to him and said, "God has sent me to you, that we might go to the righteous Isaiah the recluse in Nicomedia and learn from him what God desires and what is fitting for His Church." Now when they came to the venerable Isaiah, he said to them, "Thus saith the Lord: Behold, the end is approaching for the enemies of My image. Go to the empress Theodora and to the Patriarch Methodius and tell them: 'Cease to do what is not holy, and offer sacrifice to Me with the angels by venerating the countenance of My image and of the Cross.'" Hearing this they immediately left for Constantinople and announced what had been said to Patriarch Methodius and all God's assembled people. The assembly then went to the empress and found her agreeable in all things, since this was the pious and God-loving tradition of the Fathers. The empress straightway brought out the image of the Theotokos for all to see, and venerating it, she said, "Let all be condemned who do not venerate the images, kissing them in love, not in worship as gods, but as images for the sake of the love of their archetypes. And they rejoiced with great joy. And in response she entreated them to pray for her husband Theophilus. Seeing her faith, they obeyed reluctantly. For Patriarch Methodius among the saints assembled all the people, priests and bishops and proceeded to God's Great Church. Among the assembled were Joannicius the Great from Olympus, Arsaacius, Pancratius and the disciples of Theodore the Studite, and confessors Theophanes and Theodore Graptoi, Michael of the Holy City and Singelus and many others. And they prayed to God for Theophilus in tears all night long.

Now this took place throughout the first week of the Great Fast, with the empress Theodora herself, the women and all the people taking part. Having completed the prayers, the empress Theodora retired at dawn on Friday, and dreamed that she was at the foot of the Cross, and there were several people passing noisily by, wearing various instruments of torture. As she recognized the Emperor Theophilus among those being led with his hands bound behind his back, she followed the group and its guards. When they reached the brass gates, she saw a supernatural vision, a man sitting in front of the image of Christ and Theophilus brought before him. Reaching to touch his feet, the empress prayed for the emperor. He opened his mouth and said, "Great is thy faith, O woman. Know that because of thy tears and thy faith, as well as the prayers and petitions of My servants and My priests, I grant forgiveness to thy husband Theophilus." Then He said to the guards, "Loose him and give him to his wife." And taking him, she departed rejoicing in gladness. And immediately the dream left her.

Now Patriarch Methodius, while the prayers and petitions were being offered for him, had taken a new parchment scroll and written the names of all the heretical emperors, including Theophilus, placing it under the holy altar table. But on Friday he saw a great and terrible angel entering the temple, coming to him and saying, "Thy petition has been heard, O Bishop, and the Emperor Theophilus has received forgiveness. Trouble the Godhead about this no longer." And desiring to ascertain the truth of his vision the Patriarch descended from his place, and taking the parchment and unrolling it, he found (O, the judgments of God!) that all reference to the name of Theophilus has been erased by God.

Upon hearing this, the empress rejoiced greatly and requested the Patriarch to assemble all the people with the holy icons and crosses in the great church, so that might be adorned with the holy icons and God's new miracle could be known by all. And soon when all had gathered in the church holding candles, the empress arrived with her son. And a Litiya was served there with the holy icons and the divine and precious wood of the Cross and with the sacred and divine Gospels. And leaving the church, calling out, "Lord, have mercy," they processed the agreed mile. Then they returned to the church, where Divine Liturgy was celebrated.

When the holy and precious icons were returned to their place, the holy men mentioned earlier and the pious Orthodox rulers were glorified, and those impious people who did not accept the honor of the holy icons were anathematized and condemned. And from that time these holy confessors appointed the annual commemoration of this solemnity, so that we might never again fall into a similar ignominy.

2026 Great Lent ~ Schedule of Services

3/1/26 (Sun)	O,DL	Sunday of Orthodoxy (followed by procession of the Icons)
3/4/26 (Wed)	6:00 pm	Reader's Compline (Led by Deacon Matthew)
3/5/26 (Thu)	6:00 pm	Presanctified Divine Liturgy followed by presentation
3/6/26 (Fri)	6:00 pm	Akathist to the Most Holy Theotokos (2nd Stasis)
3/8/26 (Sun)	O,DL	Sunday of St Gregory Palamas
3/11/26 (Wed)	6:00 pm	Presanctified Divine Liturgy followed by presentation
3/12/26 (Thu)	6:00 pm	Great Compline
3/13/26 (Fri)	6:00 pm	Akathist to the Most Holy Theotokos (3 rd Stasis)
3/15/26 (Sun)	O,DL	Sunday of the Veneration of the Holy Cross – Procession w/Decorated Cross
3/18/26 (Wed)	6:00 pm	Presanctified Divine Liturgy followed by presentation
3/19/26 (Thu)	6:00 pm	Great Compline
3/18/2026 (Fri)	6:00 pm	Akathist to the Most Holy Theotokos (4th Stasis)
3/22/26 (Sun)	O,DL	Sunday of St John Climacus
3/23/26 (Mon)	6:00 pm	Little Compline w/Life of St. Mary of Egypt & Full Canon of St. Andrew
3/24/26 (Tue)	5:00 pm 6:00 pm	Festal Orthros for the Feast of the Annunciation Festal Divine Liturgy for the Feast of the Annunciation
3/25/26 (Wed)	6:00 pm	Great Vespers for the Leavetaking of the Feast of the Annunciation
3/26/26 (Thu)	6:00 pm	Presanctified Divine Liturgy followed by presentation
3/27/26 (Fri)	6:00 pm	Akathist to the Most Holy Theotokos (Full)
3/29/26 (Sun)	O,DL	Sunday of the St. Mary of Egypt
4/1/26 (Wed)	6:00 pm	Presanctified Divine Liturgy followed by presentation
4/2/26 (Thu)	6:00 pm	Great Compline
4/3/26 (Fri)	6:00 pm	Little Compline w/Canon of the Raising of Lazarus
4/4/26 (Sat)	10:00 am	Divine Liturgy (Chrysostom) for Lazarus Saturday
4/4/26 (Sat)	5:00 pm	Festal Great Vespers for Palm Sunday
4/5/26 (Sun)	O,DL	Palm Sunday

Please check the schedule published in the Bulletin each week.

Calendar for the Week of March 1, 2026	Saints of the Day
Sunday—March 1, 2026 Sunday of St Gregory Palamas 9:20 am Orthros 9:30 am - High School 10:00 am – Youth Ministry 10:30 am Divine Liturgy After Liturgy- Junior & Youngsters Church School 1:30 Choir Practice	Eudocia the Righteous Martyr
Monday— March 2, 2026 Strict Fast	Hesychius the Martyr
Tuesday—March 3, 2026 Strict Fast	Eutropius the Martyr
Wednesday—March 4, 2026 Strict Fast 6:00 Reader's Great Compline	Gerasimus the Righteous
Thursday—March 5, 2026 Strict Fast 6:00 pm Presanctified Divine Liturgy Pot-luck Lenten Dinner/Presentation "Holy Anaphora of St Basil the Great"	Canton the Martyr Canton
Friday—March 6, 2026 Strict Fast 6:00 Akathist Hymn to the Theotokos w/Little Compline—2nd Stasis	The Forty-two Martyrs of Amorium
Saturday—March 7, 2026 Strict Fast 5:00 pm Great Vespers Confessions afterward	The Martyr Ephyraim Priests, Epharaim
Sunday—March 8, 2026 Sunday of Orthodoxy 9:25 am - Orthros 9:30 am - High School 10:00 am – Youth Ministry 10:30 am - Divine Liturgy After Liturgy- Junior & Youngsters Church School	Theophylact, the Bishop of Nicomedia

Please note that Confessions are heard at the time noted above in the coming week's schedule, or by appointment by calling Fr. Samuel at:
((304) 541-8550

St. Nicholas Orthodox Church
2026 Presentations

Given after the Presanctified Divine Liturgy during Great Lent

It is our tradition, following each of the six Presanctified Divine Liturgies during Great Lent (each Wednesday at 6:00 pm) to have a Lenten Pot-luck Dinner and a spiritual presentation.

“The Holy Anaphora of St. Basil the Great”

One writer once said that the "Eucharistic celebration is the sublime expression of the Christian Faith." Without a doubt, all Faithful Orthodox Christians know this to be true and the core of their spiritual life in Christ and His Holy Church. On the Sundays of Great Lent, we will experience what is, for the most part, the same Divine Liturgy we know so well yet called by a different name: **The Divine Liturgy of St. Basil the Great** – and in it, we find some very noticeable differences. One of these differences is the reading of long, beautiful prayers by the Priest, one of which is “**The Holy Anaphora of St. Basil the Great**”. This series of Presentations will examine this rich set of prayers so that we can glean all that we can from the Divine Liturgy celebrated during the Holy Season of Great Lent.

Presentation II (3/4/2026): We begin the study of the prayers of the Anaphora of St. Basil the Great with the following:

1. Opening Dialogue ("Lift up your hearts . . .");
2. Preface (adoration of the Holy Trinity)
3. *Presanctus* (references to angelic worship, leading to *Sanctus*);
4. *Sanctus* ("Holy, holy, holy . . .")

Presentation III (3/11/2026): In this session we will study what is perhaps the most distinctive prayer in the Anaphora of St. Basil the Great:

5. *Postsanctus* (confession of Trinity's divine economy of salvation)

Presentation IV (3/18/2026): We continue our study with the following prayers of the Anaphora:

6. Institution Narrative (“take, eat . . . Drink this all of you . . .”);
7. Anamnesis (remembrance of Christ, with parallels to second article of Creed);
8. Offering of sacrifice;
9. Epiklesis (invocation of Holy Spirit to 'consecrate' both people and offering)

Presentation V (3/26/2026 – Thursday): In this session we will briefly review what has occurred so far in the Anaphora, up until the Epiklesis, and will continue to the end with the following prayers:

10. Intercessions for Church and world (stemming from Epiklesis);
11. Doxology of the Holy Trinity

Presentation VI (3/31/2026): Conclusion of the study of the Anaphora of St. Basil the Great. We will consider how our worship been impacted by the knowledge of all that we have learned in these presentations.

General Rules of the Lenten Fast

The Lenten Fast rules that we observe today were established within the monasteries of the Orthodox Church during the sixth through eleventh centuries. These rules are intended for all Orthodox Christians, not just monks and nuns.

The first week of Lent is especially strict. On Monday, Tuesday and Wednesday, a total fast is kept. In practice, very few people are able to do this. Some find it necessary to eat a little each day after sunset. Many faithful do fast completely on Monday and then eat only uncooked food (*bread, fruit, nuts*) on Tuesday evening. On Wednesday, the fast is kept until after the Presanctified Liturgy.

From the second through the sixth weeks of Lent, the general rules for fasting are practiced. Meat, animal products (*cheese, milk, butter, eggs, lard*), fish (*meaning fish with backbones*), olive oil and wine (*all alcoholic drinks*) are not consumed during the weekdays of Great Lent. Octopus and shell-fish are allowed, as is vegetable oil. On weekends, olive oil and wine are permitted.

According to what was done in the monasteries, one meal a day is eaten on weekdays and two meals on weekends of Great Lent. No restriction is placed on the amount of food during the meal, though moderation is always encouraged in all areas of one's life at all times.

Fish, oil and wine are allowed on the Feast of the Annunciation (*March 25*) and on Palm Sunday (*one week before Easter*). On other feast days, such as the First and Second Finding of the Head of Saint John the Baptist (*February 24*), the Holy Forty Martyrs of Sebaste (*March 9*), the Forefeast of the Annunciation (*March 24*) and the Synaxis of the Archangel Gabriel (*March 26*), wine and oil are permitted.



His Eminence
The Most Reverend
Metropolitan SABA



Archbishop of New York
and Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: 080/2026

The Sunday of Orthodoxy
March 1, 2026

Venerable Hierarchs, Reverend Fathers, Esteemed Members of the Parish Councils,
and Beloved Faithful in Christ,

Greetings and blessings to you in the Name of our Lord, God, and Savior Jesus
Christ!

I pray that your Lenten journey has begun with renewed strength and a spirit of
repentance. As we enter more deeply into this holy season, I am reminded of the
words of St. Isaac the Syrian, who taught: "Enter eagerly into the treasure-house that
is within you, and so you will see the treasure of heaven."

This difficult yet profoundly hopeful exhortation calls us to anchor our hearts in
humility while never losing sight of the boundless mercy and love of God. Great Lent
offers us a sacred opportunity to cultivate this spiritual vigilance through prayer,
fasting, and almsgiving.

On the Sunday of Orthodoxy, our hearts turn to the sacred legacy we have received—
the faith preserved through the courage of the martyrs, the struggles of the ascetics,
the devotion of our spiritual ancestors, and the teachings of the Holy Fathers. God
has placed this precious inheritance in our care, that we may keep it alive and radiant
for future generations. One of the main ways we do this is through the education and
formation of our future clergymen who will be our priests, pastors and fathers.

Our seminarians, together with their wives and families, have embraced a life of
sacrifice, faith, and service to Christ and His Holy Church. They are preparing their
hearts and minds to shepherd Christ's flock, to teach the Gospel, and to sustain the
very faith we celebrate today. I am grateful for my regular opportunities to meet with
them, learning their stories, their hopes, and the unique gifts God has entrusted to
them. These encounters assure me that the future of our Church is in faithful and
capable hands.

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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As we do every year on this day, I ask each parish to offer a generous gift in support
of the seminarians and their families. This responsibility belongs to all of us. As they
prepare to give their lives for us, let us lovingly support them in advance.

Wishing you a grace-filled and spiritually fruitful journey to the Passion and the
glorious Resurrection of our Lord, I remain,

Yours in the Service of Christ,

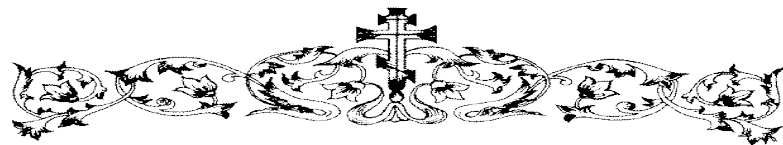
A handwritten signature in blue ink, appearing to read "T. Saba". The signature is fluid and cursive.

+SABA

Archbishop of New York and Metropolitan of all North America

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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SYNODICON

*At the end of the Divine Liturgy, we will have the Procession of Icons for the **Sunday of Orthodoxy**. Fr. Samuel will give directions before the beginning of the procession. At the end of the procession, everyone will recite the following:*

As the prophets beheld, as the apostles have taught;

As the Church has received; as the teachers have dogmatized; as the universe has agreed; as the grace has shone forth; as truth has revealed; as falsehood has been dissolved; as wisdom has presented; as Christ awarded;

Thus, we declare, thus we assert; thus we preach Christ our true God, and honor His Saints, in words, in writings, in thoughts, in sacrifices, in Churches, and in Holy Icons.

On the one hand worshipping and reverencing Christ as God and Lord;

And on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.

**THIS IS THE FAITH OF THE APOSTLES,
THIS IS THE FAITH OF THE FATHERS,
THIS IS THE FAITH OF THE ORTHODOX,
THIS IS THE FAITH WHICH HAS
ESTABLISHED THE UNIVERSE.**



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