



# FROM THE AMBON

## ST MICHAEL ORTHODOX CHURCH

### 512 WINTER ST., OLD FORGE, PA

Phone: 570-457-3703

Web: [www.stmichaelof.org](http://www.stmichaelof.org) Facebook: [stmichaelof1891PA](https://www.facebook.com/stmichaelof1891PA)

Priest Michael Shepherd ([frmichael@stmichaelof.org](mailto:frmichael@stmichaelof.org))

Chair - Tammy Wytovich ([chair@stmichaelof.org](mailto:chair@stmichaelof.org))

Vice Chair - Danny Pregmon ([vicechair@stmichaelof.org](mailto:vicechair@stmichaelof.org))

Secretary - Vitaliy Rakovskiy ([office@stmichaelof.org](mailto:office@stmichaelof.org))

Treasurer - Maura Elko ([treasurer@stmichaelof.org](mailto:treasurer@stmichaelof.org))

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**October 13th, 2024 16th SUNDAY AFTER PENTECOST — Tone 7.**  
**Fathers of the 7th Ecumenical Council.**

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### **Birthdays & Anniversaries for October**

**Birthdays:** Nadia/Nadezhda Macheska (10/1); Mary Krevko (10/5); Thomas Zupko (10/10); Stella Krenitsky (10/14); Dan Pregmon (10/15); Rdr Blaise Shepherd (10/17); Rosa Coyoy (10/22)

**Nameday:**

**Baptism:**

**Anniversary:**

**Travelers:** Jason, Emily, Silas, Judah, Nadia

**Prospora Schedule: PLEASE HELP! We need families to start baking prospora at home. Please sign up. *The Church has a prospora kit if you would like to borrow it!* Thank you all for your offering “for the people by the people”.**

Oct 20

Oct 27

**Counting: HELP! Please sign up to help us count weekly donations! We need help counting today.**

Oct 20

Oct 27

**Visitors: PLEASE JOIN US DOWNSTAIRS for an Agape Meal. Thank you to everyone who donated! Please donate what you would spend for lunch at the agape meal to replenish our supplies.**

**PLEASE SING ALONG! Singing the hymns and responses to the litanies throughout the services is encouraged!**

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DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive themselves by prayer, fasting, and a recent (monthly) confession. If you have questions please ask Fr Michael! Visitors, if you did not introduce yourself to Fr Michael at Vespers, please refrain from Holy Communion.*



### Service Schedule

SAT, Oct 19th @ 5:00 PM Great Vespers

SUN, Oct 20th: Hours @ 9:10 AM Hours, 15th SUNDAY AFTER PENTECOST-Tone 7.  
Greatmartyr Artemius at Antioch (362)

SAT, Oct 26th @ 5:00 PM Great Vespers

SUN, Oct 27th: Hours @ 9:10 AM Hours, 16th SUNDAY AFTER PENTECOST-Tone 8.  
Martyr Nestor of Thessalonica (ca. 306)



## *Words of Wisdom From the Saints & Teachers*

### Today's Readings

**Epistles:** (181) 2 Corinthians 6:1-10 (334) Hebrews 13:7-16 (Fathers)

**Gospels:** (35) Luke 8:5-15(56) John 17:1-13 (Fathers)

#### **EPISTLE**

Deacon: Let us attend!

Priest: Peace be unto all!

Reader: And to thy spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the 7th Tone, a Psalm of David: The Lord will give strength to His people, the Lord will bless His people with peace.

Choir: The Lord will give strength to His people, the Lord will bless His people with peace.

Reader: Offer to the Lord, O ye sons of God, offer young rams to the Lord.

Choir: The Lord will give strength to His people, the Lord will bless His people with peace.

Reader: In the 4th Tone, the Song of the Fathers: Blessed art Thou O Lord God of our Fathers and praised and glorified is Thy name forever!

Choir: Blessed art Thou O Lord God of our Fathers and praised and glorified is Thy name forever!

Deacon: Wisdom!

Reader: The reading from the Second Epistle of the Holy Apostle Paul to the Corinthians.

Deacon: Let us attend!

[(181) 2 Corinthians 6:1-10] Working together with Him, we entreat you not to accept the grace of God in vain. \* For He says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. \* We put no obstacle in any one's way, so that no fault may be found with our ministry, \* but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, \* beatings, imprisonments, tumults, labors, keeping vigils, fasting; \* by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, \* truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; \* in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; \* as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; \* as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

[(334) Hebrews 13:7-16] Brethren: Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. \* Jesus Christ is the same yesterday and today and forever. \* Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. \* We have an altar from which those who serve the tabernacle have no right to eat. \* For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. \* So Jesus also suffered outside the gate in order to sanctify the people through His own blood. \* Therefore let us go forth to Him outside the camp and bear the abuse He endured. \* For here we have no lasting city, but we seek the city which is to come. \* Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name. \* Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Priest: Peace be unto thee, Reader.

Reader: And to thy spirit.

## ALLELUIA

Deacon: Wisdom!

Reader: The Alleluia in the 7th Tone: It is good to give thanks to the Lord, to sing praises to Thy name, O Most High!

Choir: Alleluia, Alleluia, Alleluia!

Reader: To declare Thy mercy in the morning and Thy truth by night.

Choir: Alleluia, Alleluia, Alleluia!

Reader: In the 1st Tone: The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.

Choir: Alleluia, Alleluia, Alleluia!

## GOSPELS

[(35) Luke 8:5-15] The Lord said this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. \* And some fell on the rock; and as it grew up, it withered away, because it had no moisture. \* And some fell among thorns; and the thorns grew with it and choked it. \* And some fell into good soil and grew, and yielded a hundredfold." As He said this, He called out, "He who has ears to hear, let him hear." \* And when His disciples asked Him what this parable meant, \* He said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. \* Now the parable is this: The seed is the word of God. \* The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. \* And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. \* And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. \* And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As He said this, He called out, "He who has ears to hear, let him hear."

[(56) John 17:1-13] At that time, Jesus lifted up His eyes to heaven and said, "Father, the hour has come; glorify Thy Son that the Son may glorify Thee, \* since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. \* And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. \* I glorified Thee on earth, having accomplished the work which Thou gavest me to do; \* and now, Father, glorify Thou me in Thine own presence with the glory which I had with Thee before the world was made. \* I have manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. \* Now they know that everything that Thou hast given me is from Thee; \* for I have given them the words which Thou gavest me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. \* I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; \* all Mine are Thine, and Thine are Mine, and I am glorified in them. \* And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy name, which Thou hast given Me, that they may be one, even as We are One. \* While I was with them, I kept them in Thy name, which Thou hast given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. \* But now I am coming to Thee; and these things I speak in the world, that they may have my joy fulfilled in themselves."

**LUKE 8:8 WORLDLY CARES CHOKE THE SEED** ST CYRIL OF ALEXANDRIA: "Those that fell among the thorns are they who have heard, and go, and are choked by cares and wealth and pleasures of the world, and yield no fruit." The Savior scatters the seed that acquired a firm hold in the souls that received it. It already shot up and just began to be visible when worldly cares choke it and it dries up, being overgrown by empty occupations. The prophet Jeremiah said, "It becomes a handful, that can produce no meal." In these things, we must be like skillful farmers who patiently cleared away the thorns and uprooted whatever is hurtful, and then we scatter the seed in clean furrows. One can say with confidence that doubtless "they will come with joy, bearing their sheaves." If a person scatters seed in ground that is fertile in thorns, fruitful in briars and densely covered with useless stubble, he sustains a double loss. First, he loses his seed, and second, his work. In order that the divine seed may blossom well in us, let us first cast out of the mind worldly cares and the unprofitable anxiety which makes us seek to be rich. Commentary on Luke, Homily 41.

**JOHN 17:3 KNOWLEDGE OF THE TRUE GOD NURTURES US TO ETERNAL LIFE.** ST CYRIL OF ALEXANDRIA: Are we saying that knowledge is eternal life? Are we saying that to know the one true and living God will suffice to give us complete security for the future without need of anything else? Then how is “faith apart from works dead”? When we speak of faith, we mean the true knowledge of God and nothing else, since knowledge comes by faith. The prophet Isaiah tells us this: “If you do not believe, neither shall you understand.” But he is not talking about a knowledge that consists in barren speculations, which is entirely worthless. For one of the holy disciples said, “You believe that God is one; you do well. Even the demons believe—and shudder.” What then shall we say to this? How is it that Christ speaks the truth when he says that eternal life is the knowledge of God the Father, the one true God, and with him of the Son? I think, indeed, we must answer that the saying of the Savior is completely true. For this knowledge is life, laboring as it were in birth of the whole meaning of the mystery and granting to us participation in the mystery of the Eucharist, whereby we are joined to the living and life-giving Word. And for this reason, I think, Paul says that the Gentiles are made fellow members of the body and fellow partakers of Christ, inasmuch as they partake in his blessed body and blood. And our members may in this sense be conceived of as being members of Christ. This knowledge, then, which also brings to us the Eucharist by the Spirit, is life. For it dwells in our hearts, reshaping those who receive it into sonship with him and molding them into incorruption and piety toward God through life, according to the Gospel. Our Lord Jesus Christ, then, knowing that the knowledge of the one true God brings to us and promotes our union with the blessings of which we have spoken, says that it is eternal life. It is the mother and nurse of eternal life, being in its power and nature pregnant with those things that cause life and lead to life. COMMENTARY ON THE GOSPEL OF JOHN 11.5.

Elowsky, J. C., ed. (2007). *John 11–21* (p. 231). InterVarsity Press.



## Treasury

*“... but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.  
n+ Jesus Christ +++*

### How Much is my tithe

Weekly	2%	4%	5%	10%
<b>\$200</b>	\$4	\$8	\$10	\$20
<b>\$500</b>	\$10	\$20	\$25	\$50
<b>\$750</b>	\$15	\$30	\$37	\$75
<b>\$1000</b>	\$20	\$40	\$50	\$100
<b>\$1500</b>	\$30	\$60	\$75	\$150

**WEEKLY GIVING UPDATE:** We thank you for your continued giving in gratitude for all that our loving God does for each of us, for His Holy Church, and all the blessings we receive through her.

**October Income:** \$2,898.00

**October Expense:** \$1,953.10

**Average Weekly Cost to Keep the Church Open:** \$3,740.85

**Average Monthly Cost to Keep the Church Open:** \$14,963.58



## Announcements - Upcoming Parish & Diocesan Events

**Silent Prayers and Confession:** Every Wednesday 11:00AM - 1:30PM or before/after Vespers. Or you can make an appt for confession.

**Monthly Panikhida:** Oct 26th, 4PM prior to Vespers

**Church Work Day:** Every Day is Church Maintenance day! I will begin a list of items that we will need to work on. If you are free and would like to work at the church let me know. Just check the list and when you finish the task, initial off that it has been done.

**Parish Council Meeting:** Nov 2nd, 3:00 PM - 4:30 PM - All are invited. Dec 7th is the last meeting of the year.

**Choir practice: Saturday's @ 4pm prior to vespers.**

**St. Michael's Greeters Ministry please sign up!**

**2nd Annual Veteran's Day Pasta Dinner NOV 9th!** Update on Veterans dinners.

106 Tickets sold; 22 Baskets donated; 40 Gift Cards donated. We are almost 100% on supplies minus a case of water. Posters have been put up at local businesses. Focus now is selling tickets. Please check with Tammy or Sandy to volunteer or donate items.

**ChurchTrac Registration** Please register and/or sign in to ChurchTrac and update your information. I am in the process of putting a church directory and this program will allow us to do so very easily. Please add your photo so when we use this directory for proskomede there will be a picture alongside your name.

<https://stmichaeloldforgepa.churchtrac.com/sign-in>

**Women's Brunch** - Emily Hart has invited the women of the parish to her house for a get together. It will be on 26Oct at 10am. 307 1st Street, Dalton, PA 18414.

All are invited to St Tikhon's founders day lecture--this Tuesday evening, 15Oct24 at 7-830pm. The granddaughter of Metropolitan Platon, successor to St Tikhon, will give a show and tell talk on his life and ministry.

### Parish Prayer List

**NEWLY DEPARTED:** *Mike* Jadick (9/26)

**DEPARTED:** *Lydia* Popov (10/01); *Rose* Krenitsky (10/19); *Nicholas* Lugin

**Please remember in your prayers LIVING**

Ill-afflicted *Archpriests* *Michael* Evans, *John* Nightingale, & *Theodore* Orzolek

**All those caring for the sick and suffering at this time throughout the world, especially our families and friends:** *Christine* Sevensky, *Margaret* Pregmon, *Daniel* Jones, *Michael* Sokol; *Michael* Krenitsky; *Bernie* Elko; *Nadia* Macheska; *The children of God* *Abigail* and *Nathan*.

**Servants of God** *Mark* Bezhuly, *David* Barsigian, *Patricia* Jones, *Anne* Buday, *Emily* Krenitsky, *Gregory* Krenitsky, *Barbara* Sevensky, *Beverly* Elko, *Sandra* Condon, *Marie* Pasternak, *Nicole* Earl, *Anna* Tyrpak, *Sandy* & *Danny* Pregmon, *Walter* Pritchuk, *Michael* & *Euphemia* Keklak, *Justin* & *Elisabeth* Kane, *Maria* &

Vitaliy Rakovsky, Ekaterina & Anna, Joe & Kelly Cigna, George, Natasha, Rosa, & Lucia Coyoy, Mat. Emilia, Reader Blaise, Maximus, Rodion, Savina Shepherd, Joseph, Emilia, Judah, Nadezda, & Silas Hart, Eli & Paula Stavisky, Helen Wytovich, Tammy Wytovich, Paulette Ezbiensky, Jason Vo & Maura Elko, Mary Krevko

Seekers - Robert, Christopher, Neva, Eugene, & Mike

Catechumens - Paul Dunay, Robert McCandless

## “Facing Forward” Part 3: Nurturing healthy parishes

In Orthodox Christian circles we talk a lot about “healthy parishes.” And we occasionally hear people making great sport of criticizing definitions and concepts offered on this topic. But what do we *really mean* by the term “healthy parish?” What do “healthy parishes” look and feel like? What does on there in? And how do we help put every parish on the path to living a life in Christ in a more complete manner?

With these questions in mind, a Parish Health Summit was convened by the Diocese of the Midwest of the Orthodox Church in America in 2008. It brought together clergy representing over a dozen growing parishes—parishes that had more than doubled in aggregate size over the preceding two decades. The participating priests offered a combined total of over 250 years of pastoral ministry. The primary aim of the summit was to “pick the brains” of these clergy in an attempt to generate a model—or a set of principles—that are essential to maintaining and expanding “healthy parishes.”

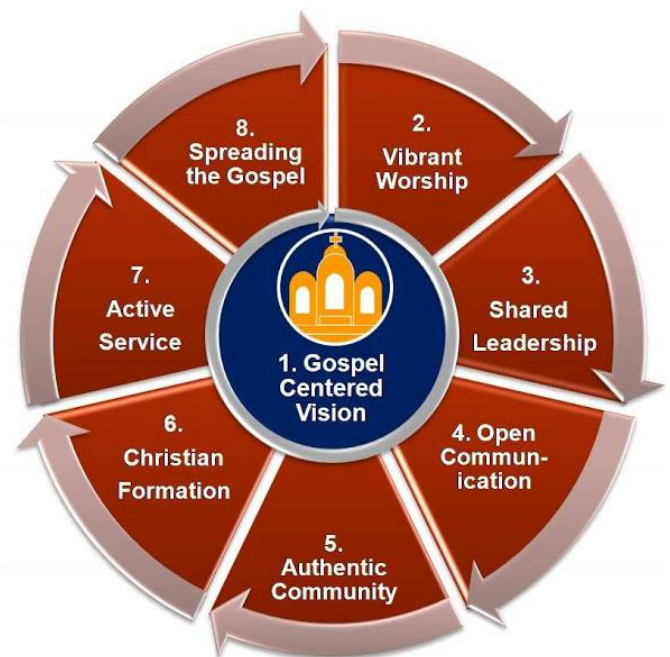
Subsequently, the “Parish Health Inventory Model” [PHIM] was developed, based on all that was shared, discussed, debated and defined during the summit. The PHIM provides a valuable and specific set of eight focus areas—enumerated below—summit participants discerned as essential for parishes in developing a Gospel-centered ministry and in building/rebuilding/injecting vitality.

*[At this point, you may wish to download the PHIM, titled “Building Healthy, Hopeful American Orthodox Parish Communities”. Its contents can easily be applied to any and every parish in reflecting on its present and ongoing ministry.]*

The model examines Orthodox parish life in terms of eight essential areas.

### **1. A Gospel-centered vision: Self-awareness and perception, atmosphere, growth and replication.**

A healthy parish clearly understands that its reason for existence—in a word, its “mission”—is to serve the Living God and to share its love of God with others. This vision provides a foundation for how the parish behaves, how it presents itself to its neighbors, and what it truly values, based on a realistic context that integrates its past, its assets, its strengths and limitations, and its environment.



## **2. Worship: Liturgical preparedness, congregational participation, effective preaching.**

Above all, the People of God are a “worshipping People,” called not only to share and proclaim the Gospel, but to celebrate it through the Liturgy, the sacraments, the psalms and the overall worship of the Church. Building on the vision of the Gospel, healthy parish communities remember that the fundamental “purpose” of the liturgical services is the worship of God—the very thing that the Church, and the Church alone, can “do... in Spirit and Truth.” The members of the community strive to please God, not themselves—the Church’s worship is “God-centered/focused,” not “Me-centered/focused.” And the People of God must strive consistently to offer their best through worship that is holy, joyous, peaceful, enlivening, inspiring and filled with thankfulness.

## **3. Shared Leadership: Sharing/delegating responsibility, leading change, functional structures and administration, open financial practice and reporting.**

Healthy parishes craft administrative structures that are appropriate to the size and vision of the community. Ministries are defined, appropriately funded and equipped. Parish lay leaders see themselves as stewards of a Christian community collaborating with the parish’s clergy to build and expand the community’s health and vibrancy. They are not the parish business managers, trustees, owners, or disinterested commentators and/or critics. While “functions” may vary, the individual gifts and ministries of every parish leader, clergy and laity alike, is one and the same.

## **4. Open Communication: Consensus and dialogue, dealing with conflict, internal communication.**

Putting a collaborative leadership structure into action requires the ability to effectively communicate as a body. To do so, healthy parishes work to establish a clear competency for consensus, dialogue and listening and the ability—and desire—to humbly “speak the truth in love” to one another. They seek and integrate multiple perspectives and marginal views. Then they consistently reinforce communication by appropriately harnessing multiple forms of spoken, written, visual and electronic communications forms.

## **5. Authentic Community: Atmosphere of love and honest fellowship, entry and incorporation of new members, connectedness to larger Church, appropriate facilities.**

Enabled by an ability to dialogue openly, healthy parishes work hard to establish a culture in which their identity as Orthodox Christians is lived out in such a manner that anyone who enters can see the hallmarks of Christian community: love, selfless giving, mutual encouragement, forgiveness, kindness, patience, hospitality and compassion. Christ can be recognized in their midst. People linger, smile and laugh. Healthy parishes think through ways to assimilate new members; that is, they “make room” for others. They see themselves not as independent congregations, but as interdependent with other Orthodox Christian communities.

## **6. Christian Formation: Spirituality, education, financial generosity.**

Supported by an appropriately comprehensive parish-wide education effort, vibrant parish communities develop a commitment to life-long learning and personal spiritual growth and change. Educational efforts are informational, formational and transformational—incorporating self-study, experience events and mentoring in addition to books and classes. There is a clear focus on understanding and living Orthodox spirituality—life in the Holy Spirit. Stewardship is taught in the particular context of gratitude and generosity and love of neighbor.

## **7. Active Service: Discernment of gifts, effective ministries.**

Clergy offer consistent endorsement to members as they discern how they can best contribute to the community. Members are regularly and actively encouraged to discover their gifts and to use them for the glory of God. An appropriate set of internally and externally focused ministries provides ample opportunity for people to put their gifts and talents to work.

## 8. Spreading the Gospel: Parish evangelization atmosphere, personal evangelization practice, sensitivity to spiritual needs of others, external communication.

Healthy parishes do not see themselves as “closed” communities—coveting the Good News as “our little secret” delivered to “our people.” They consistently work to shine their light in the community in which they exist with an evangelistic intent not primarily centered on numerical growth, but rather on the desire to bring others to Christ. The parish does not want to get everything “right on the inside” *before* reaching out, but consistently works to make things right on the inside *while* reaching out.

### This PHIM is especially useful to

- **healthy parishes** who wish to review and assess their strengths and weaknesses and to identify and focus on areas that may need improvement.
- **plateaued parishes** that are neither growing, nor diminishing, but find the need to propel forward. The PHIM can help discern what such parishes “could be” by stimulating ideas and renewing commitment.
- **parishes in early decline** in which some members see the need for change even though the symptoms of decline are not readily noticed. The PHIM attempts to describe one version of a stronger future.
- **parishes in peril**, stuck in “yesterday” without a vision of tomorrow or existing in a state of denial, may experience a useful “nudge” by simply discussing one or two portions of the PHIM, allowing the parish to face facts and to develop a sense of urgency about its future.
- **parishes in transition**—that is, parishes awaiting the arrival of a new pastor that wish to assess their current situation, where they wish to go, and how to share their vision with newly assigned clergy.

### A word of caution.

While many Orthodox Christian parishes have used the PHIM as a framework for discussions on renewal and expanding their mission, it is critical to keep in mind that the Model is:

- **not a catechism.** While the Model has formative value for parish leaders, parishioners and clergy, it is *not* designed to teach the Orthodox faith. It is a collection of good practices and principles that have worked well in many parishes.
- **one model, not the model.** Disagreeing with or rethinking the contents can be useful and healthy. On the other hand, we caution users not focus solely on disproving the contents, as there is abundant evidence that most ideas are effective when properly contextualized.
- **a point of access to a broader view of good practice.** The PHIM was developed with the input of a dozen rectors from growing parishes. As a result, the items in the Inventory provide a partial view into the life of a number of vibrant parishes—a resource not readily available to most clergy and laity.
- **not the next “big thing.”** There are those who reject using any resource simply because it appears to be “oversold” or “hyped.” Heed well. The Inventory is *not* a “silver bullet.” It is a *tool* that, when used well, can help accelerate action, build consensus and raise the quality of the discussion. Ultimately, *you* must still “do the work!”

Reference: <https://www.oca.org/reflections/joseph-kormos/facing-forward-part-3-nurturing-healthy-parishes>



## The Seven Ecumenical Councils

Match the Name and Year of the Council to the doctrine of the church

1. Formulated the First Part of the Creed, defining the divinity of the Son of God

a. \_\_\_\_\_

2. Formulated the Second Part of the Creed, defining the divinity of the Holy Spirit

a. \_\_\_\_\_

3. Defined Christ as the Incarnate Word of God and Mary as Theotokos

a. \_\_\_\_\_

4. Defined Christ as Perfect God and Perfect Man in One Person

a. \_\_\_\_\_

5. Reconfirmed the Doctrines of the Trinity and of Christ

a. \_\_\_\_\_

6. Affirmed the True Humanity of Jesus by insisting upon the reality of His human will and action

a. \_\_\_\_\_

7. Affirmed the propriety of icons as genuine expressions of the Christian Faith

a. \_\_\_\_\_

1. Constantinople I 381

2. Constantinople II 553

3. Constantinople III 680

4. Chalcedon 451

5. Ephesus 431

6. Nicea I 325

7. Nicea II 787