

COME BACK

We hope to see you next week.

Each Sunday we celebrate the Resurrection of Christ with our morning Matins service at 8:45am followed by the main Sunday service, Divine Liturgy at 10am. Sunday School for the Children follows Communion.

Fr. Elia would love to speak with you and answer any questions you may have.

Please fill out our Guest Form.

There's also a place where you can let us know any specific needs or concerns and we will lift them up in prayer.

We welcome everyone who would like to learn more about the Orthodox Christian Faith.

Please contact Fr. Elia either by E-Mail
(elia_shalhoub@yahoo.com)
or on his cell phone (305) 812-4940.



ABOUT COMMUNION

We are happy that you have joined us today. Indeed, we pray for the "unity of the Faith" for the day when all of Christianity are united as ONE and can share a common Chalice. However, this is not the case as yet. Please note that Holy Communion, the actual Body & Blood of our Lord Jesus Christ, is only for Members of the Orthodox Church who have prepared themselves through prayer, fasting, and confession, & arrived before the Gospel reading. However, everyone is welcome to partake of the blessed bread and receive a blessing from the pastor at the dismissal. If you are interested, you may inquire with the pastor how you can become a member.

If you are a guest or otherwise not a regular communicant, please give your baptismal name when receiving.



Welcome to St. Anthony The Great Antiochian Orthodox Christian Church

JANUARY 25, 2026

**GREGORY THE THEOLOGIAN, ARCHBISHOP OF CONSTANTINOPLE
& FIFTEENTH SUNDAY OF LUKE (ZACCHAEUS)**



SEEK AND SAVE THE LOST

LUKE 19:1-10

4031 Aurora Rd., Melbourne, Florida 32934
Very Rev. Fr. Elia Shalhoub, Pastor & Dean of South Florida Deanery
Phone: (305) 812-4940 , E-Mail: elia_shalhoub@yahoo.com

WELCOME TO ST. ANTHONY'S

Where people from around the world come together to serve God and our community. We are glad you are worshipping with us today! This Church is one community of many in the One, Holy, Catholic, and Apostolic Church. The Church of Antioch belongs to two thousand years of evangelization, teaching, history, and tradition which expresses the continued commitment of its members to the Orthodox Christian faith in the Lord Jesus Christ!

St. Anthony Church is a Pan-Orthodox community, under the omophorion of His Eminence Metropolitan SABA

within Antiochian Orthodox Archdiocese of North America.

If you are a first time visitor, please fill out the guest form located on the literature table. We want you to feel at home in prayer and worship. Please submit your names to the ushers and introduce yourself to Fr. Elia at the end of the service so he may welcome you personally.

Following services, please join us for sharing of fellowship, coffee, and food.

DIVINE LITURGY VARIABLES ON SUNDAY, JANUARY 25, 2026 TONE 8 / EOTHINON 11

GREGORY THE THEOLOGIAN, ARCHBISHOP OF CONSTANTINOPLE & FIFTEENTH SUNDAY OF LUKE (ZACCHAEUS)

VENERABLE DEMETRIOS THE SACRISTAN; NEW-MARTYR AUXENTIOS OF CONSTANTINOPLE

~ During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, sing these hymns in the following order:

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF ST. GREGORY THE THEOLOGIAN IN TONE ONE

The pastoral psalter of thy discourse in theology triumphed over the trumpets of orators and overcame it; for having sought the depth of the Spirit, there was also vouchsafed to thee excellence of speech, O Father Gregory. Wherefore, intercede with Christ God to save our souls.

~ Now sing the apolytikion of the patron saint or feast of the temple.

APOLYTIKION OF ST. ANTHONY THE GREAT

Thou didst become like the zealous Elijah in his condition, and followed John the Baptist in his upright ways. Becoming a dweller in the wilderness, and an establisher of the universe by thy prayer O Father Anthony. Wherefore intercede thou with Christ our God to save our souls.

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Christ came at the most opportune moment, when humanity was spiritually mature and yearning for the true God. This is what is meant by the “fullness of time.” What did God do in practice? He chose a backward people, distant from civilization, and through them revealed Himself to all humanity. “The Lord your God has chosen you to be a people for His own possession, out of all the peoples who are on the face of the earth—not because you were more numerous than any other people, for you were the fewest of all” (Deut. 7:6–7). Some translations even say, “the most insignificant.” Why? So that the power might be shown to belong not to human beings but to God. Some believe that God is a human invention. Our divine revelation teaches the opposite: human beings are God’s creation, and He is the One who revealed Himself to them and led them toward His true image.

Did all of them come to know Him? No. And can someone with poor eyesight perceive the delicate beauty of nature? The sight required to know God is spiritual sight. You know God to the extent that you are pure, humble, and loving. God delights in dwelling in pure hearts, and such hearts can taste His sweetness and delight in it.

God first revealed Himself through His actions. Thus the earliest community came to know Him and spoke of Him as “the God of our fathers,” “the God who delivered us from slavery,” “who drowned Pharaoh and his chariots,” “the God who fed us with manna in the wilderness,” “who brought water from the rock,” “who healed us from the bite of serpents,” and so forth. Then, through the Law, He began to raise them from the savage law of vengeance—“Sevenfold vengeance shall be taken on Cain, but on Lamech seventy-sevenfold” (Gen. 4:24)—to the law of justice, “an eye for an eye and a tooth for a tooth” (Deut. 19:21), and finally to the law of mercy: “Learn to do good; seek justice; rescue the oppressed; defend the orphan; plead for the widow” (Isa. 1:17). He moved them from a law written on stone to a law engraved on hearts, from the circumcision of the flesh to the circumcision of the heart. He refined them through exile and dispersion, so that they came to understand that He is not bound to a single temple or a single land. After the exile, they recognized that God is the God of all nations and that “the earth is the Lord’s and the fullness thereof” (Psalm 23:1).

It was a long and patient journey, in which God truly manifested His “long suffering.” This practical revelation bore fruit in the “faithful remnant”—those who had matured spiritually to receive His full revelation, disclosed in the incarnation of His Word, Jesus Christ. Among them were the Virgin Mary, John the Baptist, Simeon the Elder, Anna the Prophetess, John the Evangelist, and many others.

Jesus Christ is the center of Holy Scripture. In the Old Testament, there is an expectation of Him that unfolds gradually. In the New Testament, this expectation reaches its fulfillment in His complete manifestation: “that which we have heard, which we have seen with our eyes... and our hands have touched” (1 John 1:1). If we remove Him from our Scriptures, we strip ourselves of the traces of Jesus Christ revealed throughout His long plan of salvation and dispensation, and hand them over to others. Does fidelity in love mean discarding the traces of the beloved? The challenge is not met by casting our heritage aside, but by preserving it and revealing its true meaning.

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou Who didst sanctify the Virgin’s womb by Thy birth, and didst bless Simeon’s hands as was meet, by anticipation hast even now saved us, O Christ God. But grant peace in the midst of wars unto Thy commonwealth and strengthen the hierarchs whom Thou hast loved, O only Friend of man.

THE EPISTLE

(For Gregory the Theologian)

*My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.
Hear this, all ye people. .*

The Reading from the Epistle of St. Paul to the Hebrews. (7:26-8:2)

Brethren, it was fitting that we should have such a High Priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; He did this once for all when He offered up Himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son Who has been made perfect forever. Now the point in what we are saying is this: we have such a High Priest, one Who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord.

THE GOSPEL

(For the Fifteenth Sunday of Luke—“Zacchaeus Sunday”)

The reading from the Holy Gospel according to St. Luke. (19:1-10)

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see Who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, “Zacchaeus, make haste and come down; for I must stay at your house today.” So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, “He has gone in to be the guest of a man who is a sinner.” And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold.” And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost.”

~ *The Divine Liturgy of St. John Chrysostom continues as usual.*

ABOUT THE DIVINE LITURGY

The Divine Liturgy expresses the entire Christian faith in a continuous song of praise and prayer addressed to God. It is focused on God, not on us. There is nothing just for amusement or entertainment. Since much of the service is the same every week, worshippers know it and can participate personally, either by singing along or just by prayerful attention. Worshippers are surrounded by icons (pictures of Christ and the saints), which remind us that we are participating, while on earth, in the worship of all the angels and saints in heaven. The entire service (except for the sermon) is sung. The words are all from Scripture or ancient Christian texts. Please follow the service in the books available in the pews. Weekly changes will appear below and marked with a corresponding letter in the service book.

Upcoming Events

This Week

Sunday, 1/25 **8:45 am:** Matins Service,
10:00 am: Divine Liturgy,
followed by Fellowship Hour &
TEEN SOYO Monthly Meeting

Wednesday 1/28 **5:30 pm:** Great Vespers

Friday 1/29 **5:00 pm:** Great Vespers,
followed by the Antiochian Women Social night

Saturday, 1/31 **4:00 pm:** Catechism Class
5:30 pm: Great Vespers
followed by Confessions

Sunday, 2/1 **8:45 am:** Matins Service,
10:00 am: Divine Liturgy,
followed by Fellowship Hour &
Antiochian Women Monthly Meeting

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WE NEED SPONSORS FOR FEBRUARY. PLEASE SIGN UP ON THE CALENDAR IN THE
NARTHEX TO PREPARE AND SERVE FOOD FOR OUR COFFEE HOUR.

Fasting Calendar

Abstain from meat, dairy, eggs, fish, olive oil, wine 1/29,
1/31, 2/5, 2/7, 2/19, 2/21

Abstain from meat: 2/24-3/2

Great Lent Fast begins 3/3



January 31, 2026
See flyers on the tables



Announcements

Epistle Readers

January 25th
February 1st
February 8th
February 15th
February 22nd

Subdeacon John
Jennifer Riter
Nicholas Ferren
Carry Matos
Corbin Dick

Women of St. Anthony's:

You are warmly invited to join us for a relaxing potluck evening!

Date: January 30 (Friday)

Time: After the **5:00pm** Vespers

What to Bring: A favorite dish to share (appetizer, main course, side, or dessert)
This is an excellent opportunity to connect, share stories, and relax. Hope to see you there!
In Christ, Olga



Please pray for the healing of Joni DeBaldo, Georgia Davis, Laney Ricketts, Michealle Carey, Debbie Thieme, Adriana Theodoropoulos, Beverly Delida, Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula, Susan Moran, Susan Perers, Ceara Jacobs, William Snell, Vasilika Yardines, Faouzi Najjar, Marie Williams, and His Grace Bishop Nicholas

needs are so insurmountable in strength, as to make it impossible to resist. This is only the case when we habitually give in to the passions, and avoid using the tools given to us by the Church to bring our body into submission. If we observe the periods of fasting, especially the Wednesday and Friday days of abstinence, eat moderate amounts of food, avoid the overuse of alcohol, and say no to drugs, we will have taken a big step forward in our struggle with lust. Remember, a healthy body contributes to the health of the soul. Finally, it is good to take to heart the advice of Saint Ephraim of Syrian, "Think about the good so as not to think about the bad." Guard against spending time with people whose jokes and story-telling are occasions for sinful thoughts, and avoid bad company, for "Bad company corrupts good character (1 Corinthians 15:33)

Divine Education: The Old Testament ; by His Eminence Metropolitan Saba (Isper)

Divine revelation in Christianity is founded on God's own initiative to reveal Himself. God revealed Himself fully in Jesus Christ: "Whoever has seen Me has seen the Father" (John 14:9); "No one comes to the Father except through Me" (John 14:6); "I and the Father are one" (John 10:30). Yet this divine self revelation required preparing human beings to become capable of receiving it. God patiently endured centuries of human frailty until He formed a faithful remnant—people who, through the spiritual maturity they attained, were able to respond to His transcendent truth. This spiritual growth came about through a direct, gradual, and formative divine education, beginning with Abraham and culminating in John the Baptist. God's salvific plan required that He Himself take the initiative, drawing near to humanity step by step and revealing, at each stage of human spiritual development, something new about Himself.

After the fall of the first humans from Paradise, humanity lost the path back and became incapable of walking it. Yet the image of God within humanity, though distorted by the fall, continued to long for its original source and archetype. Humanity imagined its god to be found in the forces that frightened it or sustained its life, and so it worshiped the sun, the wind, the rain, and the like. Christianity understands the rise of pagan religions as the expression of humanity's longing for its origin—an origin it no longer recognized. When a child is thirsty, he puts whatever is available into his mouth, thinking it will quench his thirst—whether water or alcohol, because cannot tell the difference. Only when he tastes does he realize his mistake. This is what happened to humanity. For this reason, no people before Christ existed without some form of religion.

We may liken the relationship between God and humanity after the fall of our first parents to two persons separated by many translucent silk curtains. God chose to remove these curtains one by one, to protect the eyes of His beloved—humanity—from the blinding brilliance of His light. This is what we call God's salvific dispensation in the Old Testament. Thus, He began with Abraham, and the process continued until John the Baptist. Then "when the fullness of time had come, God sent forth His Son, born of a woman" (Gal. 4:4). Jesus Christ was born, and "the Word became flesh and dwelt among us" (John 1:14). Humanity's spiritual hardness compelled God to educate it anew, until it reached a level capable of receiving God as He truly is.

Was it by chance that God chose, on the one hand, a backward and uncivilized people? Certainly not. Had He revealed Himself to a highly civilized people, others would have regarded Him as the product of human thought. And was it coincidence, on the other hand, that Christ came at the heart of a civilized world, already prepared by philosophy that had reached the acknowledgment of one God? Many historians agree that the Roman Empire had attained a spiritual stage in which the true but unknown God, in the eyes of many at the time, lay hidden behind idols fashioned by human hands and minds. Consequently, esoteric religions reached their peak just before and during the time of Christ's incarnation.

PREPARATION FOR GREAT LENT

THE DESIRE (Sunday of Zacchaeus) Ft. Alexander Schmemman

Long before the actual beginning of Lent, the Church announces its approach and invites us to enter into the period of pre-lenten preparation. It is a characteristic feature of the Orthodox liturgical tradition that every major feast or season-Easter, Christmas, Lent, etc.-is announced and "prepared" in advance. Why? Because of the deep psycho-logical insight by the Church into human nature. Knowing our lack of concentration and the frightening "worldliness" of our life, the Church knows our inability to change rapidly, to go abruptly from one spiritual or mental state into another. Thus, long before the actual effort of Lent is to begin, the Church calls our attention to its seriousness and invites us to meditate on its significance. Before we can *practice* Lent we are given its *meaning*. This preparation includes five consecutive Sundays preceding Lent, each one of them-through its particular Gospel lesson-dedicated to some fundamental aspect of repentance.

The very first announcement of Lent is made the Sunday on which the Gospel lesson about Zacchaeus (Lk. 19:1-10) is read. It is the story of a man who was too short to see Jesus but who *desired* so much to see Him that he climbed up a tree. Jesus responded to his desire and went to his house. Thus the theme of this first announcement is *desire*. Man follows his desire. One can even say that man *is* desire, and this fundamental psychological truth about human nature is acknowledged by the Gospel: "Where your treasure is," says Christ, "there shall your heart be." A strong desire overcomes the natural limitations of man; when he passionately desires something he does things of which "normally" he is incapable. Being "short," he over-comes and transcends himself. The only question, therefore, is whether we desire the right things, whether the power of desire in us is aimed at the right goal, or whether-in the words of the existentialist atheist, Jean Paul Sartre-man is a "useless passion."

Zacchaeus desired the "right thing"; he wanted to see and approach Christ. He is the first symbol of repentance, for repentance begins as the rediscovery of the deep nature of all desire: the desire for God and His righteousness, for the true life. Zacchaeus is "short"-petty, sinful and limit-ed-yet his ~desire overcomes all this. It "forces" Christ's attention; it bring) Christ to his home. Such, then, is the first announcement, the first invitation: ours is to *desire* that which is deepest and truest in ourselves, to acknowl-edge the thirst and hunger for the Absolute which is in us whether we know it or not, and which, when we deviate from it and turn our desires away, makes us indeed a "useless passion." And if we desire deeply enough, strongly enough, Christ will respond.

Lust ...

by Abbot Tryphon

Since the eyes and the ears are the doors of the soul, an Orthodox Christian must not leave the body without attention. Unlike the religion of Gnosticism, which teaches the separation of soul and body, with the physical world being evil and something to be overcome, historic Christianity teaches the unity of the body and soul, with the physical world being transformed and made anew in Christ. This means that, while caring about one's soul, an Orthodox Christian must not leave the body without attention. The body is given over to temptation, which is rooted in the mind. As Christians we know that we must never play with temptations, for in doing so we have already fallen half-way. Thus, an Orthodox Christian who takes his salvation seriously would never enter into flirtation as though it were a sport, for he would know this to be a dangerous game. Temptations gain hold when we entertain dirty thoughts and ideas, sometimes by allowing our eyes and ears to entertain things that can overcome our will, causing us to fall. It is much easier to stop a temptation in the beginning, than to do battle with a seductive idea once it has gained entry. A person who wants to prevent a burglary makes every effort to prevent a burglar from gaining entrance in the first place. Like taking precautions that will prevent a burglary, we must never allow ourselves to entertain temptations, for that would be like inviting a criminal into your home with the intent of trying to talk him out of stealing from you. Many are convinced that sexual



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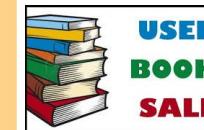
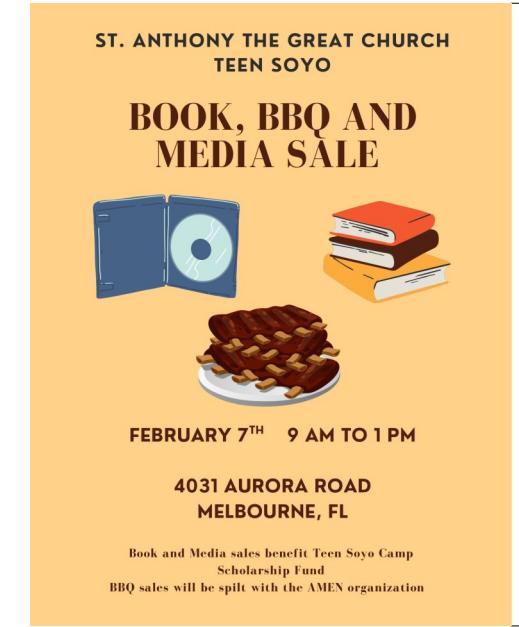
All the cash from collection plate goes to our **untouchable building fund to build a bigger Church**. Please use envelopes from the podium if you want to donate to our general operating account or other projects.

Blessing of Homes 2026

Fr. Elia is doing House Blessings by request, only if you fill the Request Form (in the back). Please keep in mind that Fr. Elia is available only on the weekend.

FOOD FOR THE NEEDY (Basket in the Foyer)

Please remember to bring non-perishable food as well as toiletries, diapers, etc. when you attend church services.



As you work to declutter for a New Year, consider donating any used books, CDs, DVDs to Teen Soyo for their Book and Media Sale.

We will be collecting books each Sunday in January and will have a collection box available for drop offs during the weekly services. All proceeds from the

book sales will benefit the Teen Soyo Camp Scholarship Fund.

For Questions, ask Holly.

Sunday School will be having a Garage Sale, so we will take everything else. Ask Yuliya



2026 Parish Calendars
They are here with beautiful iconography inside.
Special thanks to this year's sponsors: Skewers and Flames Mediterranean Grills, who helped to cover the cost.



You can leave a \$5 Donation to Sunday School, when you get yours.
Give one to the friend or family so they know about our Church.

ARCHDIOCESE ASSESSMENT 2026
IN 2026 OUR PARISH WILL BE SENDING THE ARCHDIOCESE ASSESSMENTS ON A MONTHLY BASIS IN THE AMOUNT OF ABOUT \$1100.00
TO DEFRAY THIS AMOUNT (\$50.00 per baptized soul) WE ASK YOU TO PAY YOUR ASSESSMENT AS SOON AS POSSIBLE. THANK YOU FOR YOUR GENEROSITY!



15TH SUNDAY OF LUKE

SUNDAY OF ZACCHAEUS BELOVED IN CHRIST

As we completed a great weekend celebrating the patronal feast day of our church and the Twenty Sixth anniversary of our parish and my Forty Sixth anniversary in the priesthood; I would like to take the opportunity to thank God for all His blessings to our St. Anthony's family,

To our Father in Christ, His Eminence Metropolitan SABA and His Grace Bishop NICHOLAS, for sending their blessings.

To all my brothers clergy who came to celebrate with us this milestone of our parish, chanting and praying with us.

To each and every one of you for working so hard to achieve a very successful celebration and to welcome all our guests with open heart and mind and making them feel at home.

Looking for your love and support to make our vision becomes a reality.

In Christ,
Fr. Elia Shalhoub
Very Rev. Fr. Elia Shalhoub, Pastor

Blessing of Homes 2026

Most of us are familiar with the Orthodox Christian tradition of having our homes blessed following the celebration of the Feast of Theophany. The tradition of blessing our homes is not simply a sentimental custom without meaning. Houses are traditionally blessed with Holy Water each year bringing the blessings of the Waters sanctified on the Feast of Theophany, the celebration of our Lord Jesus Christ's baptism. The priest brings this Water into the home to personally bless each family member by renewing the awareness of God's presence in our homes.



TODAY'S FEAST: ST. GREGORY THE THEOLOGIAN, ARCHBISHOP OF CONSTANTINOPLE

This great Father and Teacher of the Church was born in 329 in Arianzus, a village of the second district of Cappadocia, not far from Nazianzus. His father, who later became Bishop of Nazianzus, was named Gregory (commemorated Jan. 1), and his mother was named Nonna (Aug. 5); both are among the Saints, and so are his brother Caesarius (Mar. 9) and his sister Gorgona (Feb. 23), transformed into a city, while he became, so to speak, the governor, lawgiver, and master-trainer of all the citizens of this newly-formed city. The cities of the At first he studied in Caesarea of Palestine, then in Alexandria, and finally in Athens. As he was sailing from Alexandria to Athens, a violent sea

storm put in peril not only his life but also his salvation, since he had not yet been baptized. With tears and fervour he besought God to spare him, vowing to dedicate his whole self to Him, and the tempest gave way to calm. At Athens Saint Gregory was later joined by Saint Basil the Great, whom he already knew; but now their acquaintanceship grew into a lifelong brotherly love. Another fellow student of theirs in Athens was the young Prince Julian, who later as Emperor was called the Apostate because he denied Christ and did all in his power to restore paganism. Even in Athens, before Julian had thrown off the mask of piety; Saint Gregory saw what an unsettled mind he had, and said, "What an evil the Roman State is nourishing" (Orat. V, 24, PG 35:693).

After their studies at Athens, Gregory became Basil's fellow ascetic, living the monastic life together with him for a time in the hermitages of Pontus. His father ordained him presbyter of the Church of Nazianzus, and Saint Basil consecrated him Bishop of Sasima (or Zansima), which was in the archdiocese of Caesarea. This consecration was a source of great sorrow to Gregory, and a cause of misunderstanding between him and Basil; but his love for Basil remained unchanged, as can be plainly seen from his Funeral Oration on Saint Basil (Orat. XLIII).

About the Year 379, Saint Gregory came to the assistance of the Church of Constantinople, which had already been troubled for forty years by the Arians; by his supremely wise words and many labours he freed it from the corruption of heresy, and was elected Archbishop of that city by the Second Ecumenical Council, which assembled there in 381, and condemned Macedonius, Archbishop of Constantinople, the enemy of the Holy Spirit. When Saint Gregory came to Constantinople, the Arians had taken all the churches and he was forced to serve in a house chapel dedicated to Saint Anastasia the Martyr. From there he began to preach his famous five sermons on the Trinity, called the Triadica. When he left Constantinople two years later, the Arians did not have one church left to them in the city. Saint Meletius of Antioch (see Feb. 12), who was presiding over the Second Ecumenical Council, died in the course of it, and Saint Gregory was chosen in his stead; there he distinguished himself in his expositions of dogmatic theology.

Having governed the Church until 382, he delivered his farewell speech - the Syntacterion, in which he demonstrated the Divinity of the Son - before 150 bishops and the Emperor Theodosius the Great; in this speech he requested, and received from all, permission to retire from the see of Constantinople. He returned to Nazianzus, where he lived to the end of his life, and reposed in the Lord in 391, having lived some sixty-two years. His extant writings, both prose and poems in every type of metre, demonstrate his lofty eloquence and his wondrous breadth of learning. In the beauty of his writings, he is considered to have surpassed the Greek writers of antiquity, and because of his God-inspired theological thought, he received the surname "Theologian." Although he is sometimes called Gregory of Nazianzus, this title belongs properly to his father; he himself is known by the Church only as Gregory the Theologian. He is especially called "Trinitarian Theologian," since in virtually every homily he refers to the Trinity and the one essence and nature of the Godhead. Hence, Alexius Anthorus dedicated the following verses to him:

Like an unwandering star beaming with splendour, Thou bringest us by mystic teachings, O Father, To the Trinity's sunlike illumination, O mouth breathing with fire, Gregory most mighty.

