

ANNOUNCEMENTS

TODAY: "SOUPER" Bowl Luncheon (\$10 adults/\$5 children 5-12) immediately following Divine Liturgy

Valentine Thinking of You cards on table in lobby near candle stand for everyone to sign

Week 1 of our GIVE FROM THE HEART DRIVE to benefit COTS

JANUARY 24 DONATIONS: In memory of Helen Timpko: Timpko Family; In memory of Nada Lazar who passed 16 years ago: Lazar Family; In memory of her husband Alexander: Daria Tsakoff

For Health of family(FHO): Nick & Ellie Nicoloff, Pete & Jann Petroff, Angie Panzoff, Lazar Family, Aleksynas family; FHO in the New Year: Don & Cheryl Travis; FHO St. Paul's: Gordan Gregoroff; FHO Fr. Royer & Sub-Deacon David & all their families & the lovely singing of the choir & their families: Helen Arnaut; FHO her mother Helen Arnaut: Sandra Arnaut.

1/24 coffee hour sponsored by the Muzzin Family

UPCOMING EVENTS: 2/7: LADIES MEETING - all ladies invited @ approx. 12:15 in Sunday School room

2/14: FRENCH TOAST BREAKFAST - \$10 adults/\$5 children 5-12 - immediately following Divine Liturgy

2/21: ANNUAL MEMBERSHIP MTG. - after coffee hour

We have added a paypal link to the parish website so that donations may be made online. The link to do so may be found at: <http://stpaulorthodoxcathedral.org/index.php/donations>

UPCOMING SERVICES

Matins on Wednesday, 2/3, 10:00AM
Sunday, 2/7, 10:00AM Liturgy

SAINT PAUL ORTHODOX CATHEDRAL

Rector: Rev. Fr. Robert J. Royer Email-robertjroyer@gmail.com
(810) 919-9485 Website: stpaulorthodoxcathedral.org

Sunday, January 31 – Tone 2
35th Sunday after Pentecost



(Rembrandt: The Parable of the Talents)

**TODAY WE WILL CELEBRATE THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM**

SCRIPTURE READINGS

Epistle – Colossians 3:12-16

Brothers and Sisters: You, who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross. He disarmed the principalities and powers and made a public example of them, triumphing over them in him. Therefore let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a sabbath.

Gospel – Matthew 25:14-30

At that time, Jesus said: "For it will be as when a man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to every one who has will more be given, and he will have abundance; but from him

who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.'

The Importance of Dialogue from: "Have We Traded the Holy Spirit for Ideology?" by Gayle E. Woloschak

The Church was created for its people through the descent of the Holy Spirit. The Spirit's expression in the Church depends on the people who comprise it, and its operation is evident through human interaction and dialogue. Fr. Dumitru Stăniloae noted that the Holy Spirit and personhood are intertwined, so that a person comes alive only within the context of a relationship and possesses the Holy Spirit only in relationship with others. This gives a sacred dimension to human interaction that is especially dependent upon speech and communication. In some cases, this sacred communication has been related to the conciliar nature of the Church. For example, for Fr. Schmemmann, the core of the theological description of *sobornost'* was the unity of persons engaged in a conciliar discourse.

Speech is inherently important for humans, the richness of its form setting us apart from all other animals. Many believe that language evolved when early hominids gradually changed their primate communication systems, slowly acquiring the ability to form a theory of other minds and shared intentionality. Because deep concepts depend on complex verbalization, it appears self-evident that a spiritual dimension to human life (as evidenced in our burial of the dead, for example) evolved after the development of speech. Speech allowed for intimate personal experiences to be shared and therefore allowed humans to be aware of the inner life of entities other than themselves, providing the possibility of relationship and communion.

Throughout the works of the Church fathers and the saints, we see the importance of speech and dialogue for humanity and for our interactions with each other and with God. The Genesis story provides an example when it relates Adam's task of providing a name for each of the animals. What is the importance of giving a name to something, and what are the things that we name? In general, we name those things for which we are responsible and with which we have intimate relations: our children, our pets, occasionally our homes, ranches, or farms. (In some Orthodox families, the godparent names the godchild in order to reflect the responsibility the godparent has in the child's upbringing.) The story of Adam naming the animals reflects human responsibility for animals and for the earth as a whole.