

THIRTY-SIXTH SUNDAY AFTER PENTECOST  
SUNDAY OF ZACCHAEUS



*Icon of Zacchaeus (Luke 19:1-10)*

<b>January 30, 2022: Sunday of Zacchaeus</b>		
Epistle: 1 Tim. 1: 15-17		Gospel: Mt. 15: 21-28
<b>Mon., Jan. 31</b>	9:00	+ Edward Stecco (Joan Stecco & Family)
<b>Tues., Feb. 1</b>	9:00	+ Evelyn Klapatch (Walter & Rosemary Yankovich)
<b>Wed., Feb. 2</b>	<b>Meeting of Our Lord With Simeon and Anna</b>	
	9:00	+ Joseph Berta (Michaelene Davis)
<b>Thurs., Feb. 3</b>	9:00	+ Jean Howarth (Shirley Romanovitch)
<b>Fri., Feb. 4</b>	9:00	+ John Elnitsky (Jacqueline Hunt & Family)
<b>Sat., Feb. 5</b>	<b>No Morning Divine Liturgy.</b>	
	2:00 pm Confessions	
	4:00 pm + Gloria Hughes (Gene, Lynn & Andrea Hughes)	
<b>Sun., Feb. 6</b>	10:00	For Our Parishioners

## **AN APPEAL OF THE UKRAINIAN CATHOLIC BISHOPS OF THE UNITED STATES**

**“Pray for peace and justice for  
Ukraine.  
Be informed.**

**Support the suffering.”**

*“Herod is going to search for the child  
to destroy him” (Mt 2,13)*

In our Eastern Christian Christmas traditions, we rejoice and celebrate that “God is with us,” singing the praises of the Prince of Peace in hymns and carols. Yet as we reread the Nativity account, we encounter the homelessness of the Mother of God, the anguish of Joseph, and the refugee status of the newborn Jesus. Herod appears, a homicidal tyrant

craving hegemony, who massacres innocent children in Bethlehem in order to kill the Messiah—a vivid image of the lust for power. Herod’s determination to dominate was so overpowering that he even murdered three of his own sons. The Holy Infant bringing salvation to all was a menace to a tyrant pathetically clinging to his self-importance.

During the Christmas season, some 100,000 Russian troops have been positioned on three sides of Ukraine: a nascent democracy, a country on a pilgrimage to freedom and dignity from the fear of a totalitarian past in which 15

million people were killed on Ukrainian territory.

Today, the world watches and wonders: Are religious liberty, a free press, a robust public debate, and accountable government in a sovereign state to be punished through the escalation of an invasion that began in 2014? Is the Ukrainian people's exercise of their God-given dignity a threat to a modern Herod's thirst for power and hegemony?

This is a question of life and death, as nostalgia for an empire lost has led to senseless slaughter and immense suffering throughout Ukraine.

God-given human dignity and freedom threaten rulers who seek to dominate others, build empires, enslave, and colonize. Those with the audacity to resist, who dare to move from the fear of totalitarianism to freedom and dignity are mercilessly punished.

"A voice was heard in Ramah, sobbing and loud lamentation; Rachel weeping for her children, and she would not be consoled, since they were no more." (Mt 2,18) After eight years of war initiated by Russia, Ukraine has lost a substantial part of its territory. 14,000 people, including children, have been killed, 1.5 million have been internally displaced, several hundred thousand agonize near the frontline, and millions suffer from post-traumatic stress. There are 400,000 traumatized Ukrainian veterans of the Russian war and thousands

who have lost their loved-ones.

How long will this continue? How many more shattered families, destitute widows and orphans, grieving parents and grandparents? How many more destroyed churches, mosques, and synagogues, schools and hospitals, roads and bridges, homes and apartment buildings, factories and airports? How many more homeless, jobless, and impoverished millions forced to flee their country? How much more mindless, devastating pillaging by foreign-controlled organized crime? How many more devious, paralyzing international cyberattacks? How much more torment of freedom loving citizens and torture of prisoners seized by terrorists? When will this stop?!

Since February 2014, when more than 100 peaceful protestors were killed in cold blood in the heart of Kyiv, Ukraine's capital, to quash demands for dignity, Ukrainian society has lived under a cloud of mourning and grief. Every city and town, and hundreds of villages, have fresh graves—sons and sisters, husbands and daughters, fathers, and grandfathers who gave their lives for what God promises to every human being: freedom and dignity.

The war in Ukraine is real. It kills, maims, and destroys daily. An escalated Russian invasion will generate additional millions of refugees, more dead and injured, more tears and pain. Still, the people of Ukraine courageously endure.

As they stand with a gun to their head, they ask for our solidarity.

What can we do?

**Pray.** Pray for peace and justice in Ukraine. God is the Lord of history and the Lover of Humankind. His grace changes the most hardened hearts. Ukraine was brutally invaded, its territory annexed, the society traumatized. May God convert the promoters of violence. May God protect Ukraine and its people from further harm.

**Be informed.** Know the facts and fight falsehood in a post-truth public debate being warped by Russian disinformation.

Inform others. The world cannot look away; you should not look away. Seek and share the truth, which gives authentic freedom and wisdom.

**Support.** There is a huge humanitarian crisis in Ukraine. People near the frontline often lack the basics—clean water, food, clothes, medicine. Heal the wounds. Help the victims of this senseless invasion. Donations can be sent to: <https://ukrarcheparchy.us/donate>.

May God's gift of human dignity and freedom be honoured and protected in Ukraine and throughout the world!

+**Borys Gudziak** (Archbishop of Philadelphia)

+**Paul Chomnycky, OSBM** (Eparch of Stamford)

+**Benedict Aleksiychuk** (Eparch of St. Nicholas in Chicago)

+ **Bohdan J. Danylo** (Eparch of St. Josaphat in Parma)

+**Andriy Rabyi** (Auxiliary Bishop of Philadelphia)

## THE SUNDAY OF ZACCHAEUS

*by Father Peter Chamberas*

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us choices and opportunities that have not existed before. More and more citizens are rejecting convention and finding their own way.

All these opportunities have created so many choices that there is little reliance on convention. In former times limitations and expectations generally made decision

making rather easy. But now, it has become more and more difficult to stay focused. One man who found himself stuck between opportunity and convention found an unconventional way to find his own way to Salvation. He allowed neither opportunity nor convention to be his flagship. Rather, he used Christ as his gauge. His name was Zacchaeus and he has been immortalized in the Gospel for his efforts.

Zacchaeus had heard that Jesus would be visiting his town. Because he wasn't very tall he couldn't see over the crowd. Unlike many of those present, Zacchaeus was neither sick, nor unhappy, nor poor. He wasn't looking for a miracle of healing. He had plenty of money. He had good health. He probably had lots of friends and a lovely family. Instead he needed a focus. He had everything he could possibly want, both by conventional standards and by the opportunities of his society. But he couldn't see Christ. So that little man, climbed the Sycamore tree, and saw his opportunity for salvation.

By changing his viewing position, Zacchaeus changed his perspective. He would now see the world in a new way and because of that become a new person.

The story of Zacchaeus has a special appeal because it describes a man with advantages. The only difference between his time and ours, is that we are an entire society or generation of people living

with all kinds of advantages. Not too long ago, our ancestors were picking olives, or tending sheep, hoping only to get enough firewood and food to keep their families safe. Now we are a community of leaders and opinion makers, and the financial contributors to various institutions. Within all this it has become very difficult to stay focused.

There is a phenomenon that the more successful one becomes the less successful one actually feels. Big people feel small inside. Often they feel overwhelmed by their own importance. Perhaps, they feel like David the Shepherd Boy who tackled the scary giant, Goliath. They are afraid that the giant will never really fall, so they are forced to face him time and time again.

David, in his lifetime, discovered what Zacchaeus seemed to know intuitively. That it is really the power of God that slays the giant. Zacchaeus knew that it was Christ who could change his focus and make his life worthwhile and valuable.

In some ways Zacchaeus represents the many people who secretly feel small. The ones who feel as if they are frauds, or like those who have to keep reminding everyone how important they are, because they don't believe that they are in least important. They feel very little.

When Zacchaeus climbed that sycamore, he did so for all of us who fall short of the expectations which are inherent in living. Whether that shortfall is



real or just a perception, it remains a barrier to salvation, because we tend to focus on it.

Christ did not leave Zacchaeus sitting anxiously in the tree. He acknowledged him and then He called him down. "Make haste and come down. For I must stay at your house today." The Lord Himself sees Zacchaeus in his suffering, and offers to give credibility to this man hated and despised by so many. All this because Zacchaeus was willing to change his focus. The message has not changed. Jesus

Christ offers salvation to anyone willing to break with convention and seek Him out. Whether we are living with opportunities or disasters, diversity or convention, Christ will call us from our searching, to give us what we need. Zacchaeus set the example,. If we follow his lead, then Christ will announce that "salvation has come" to each of us because our Lord has not come for the successful or the failures, but to "seek and save the lost."

### OUR CONDOLENCES

In your Christian Charity, please remember in your prayers the soul of +**John Sedlak** who fell asleep in the Lord on Tuesday,

January 25<sup>th</sup>. John will be buried from St. Cyril's on Monday, January 31<sup>st</sup>. May his memory be eternal! Vichnaya Pamyat!

### KEEP GREETING ONE ANOTHER

A reminder to all: just as we prepared for Christmas with a 40-day preparation and fasting period, so now we celebrate the bright days of Christmas, New Year's, and Theophany for 40 days. Please continue to sing our beautiful Christmas carols, and to greet one another with our traditional "Christos Razhdayetsia! Slavite Yeho! Christ is Born! Glorify Him!" During

the darkness of the Winter months, do all you can to keep the bright light of Christ burning brightly! Let Christ shine through you!

**Note:** according to tradition, we continue to sing Christmas carols up until the Feast of the Presentation of Our Lord on February 2<sup>nd</sup>.

### 2021 TAX REPORTS

Parishioners who want a 2021 end of year donation report for tax purposes are asked

to contact the Parish Office at 570-291-4451.

## **DIVINE LITURGY ATTENDANCE ON SNOWY DAYS**

It is very rare that the Divine Liturgy is canceled, especially on a Sunday. I want to encourage those of you who must walk further or more importantly, who drive to church, to PLEASE USE COMMON SENSE, when making a determination about attending the Divine Liturgy on the

snowy, icy, inclement weekend or even more so on the weekday. If attendance means putting yourself and others at risk, I am sure the Lord understands if you should decide to pray at home. Please use common sense and a well-informed conscience when making such a decision.

## **PIGGIE/HOLUBTSI DINNER**

“Saints Peter & Paul Ukrainian Greek Catholic Church, Wilkes-Barre will hold a take-out Piggie / Holubtsi Dinner on Sunday, January 30th, 2022. Dinners may be picked up between 12:00 (noon) and 3:00 pm in school hall, corner of North River and West Chestnut Streets, Wilkes-Barre. Dinner includes; Piggies

(meat & rice stuffed cabbage), mashed potatoes, vegetable, bread and butter and dessert. Dinners will be \$14.00 for adults and \$9.00 for children (12 and under). Drive-up customers will be welcomed, but reservations are Strongly Encouraged, (570) 829-3051.”

## **ANNUAL SPAGHETTI DINNER**

The Annual Spaghetti Dinner sponsored by Eureka Hose Company No. 4 will be held Saturday March 5th at the Fire Station, 717 East Grant St., Olyphant. The Dinner will consist of pasta, meatballs, salad, dessert, bread and butter. As of now the Dinner will be take out only due

to Covid-19. Dinner will be served from 3:00 to 7:00 pm. Tickets are \$10.00 and can be obtained from any member or at the door the day of the Event. Proceeds will help offset expenses and firefighting equipment.

## **COLLECTION PROCESSING TEAM...**

The Collection Processing Team for the month of January 2022 is Team #1: Jerry

Sereditch, Michaelene Davis, and Gloria Jablonski.

**Sunday Collection for Jan. 22 & 23, 2022: \$**

## Ss. Cyril & Methodius Ukrainian Catholic Church

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Rev. Nestor Iwasiw, Pastor

### *Lessons of the Story of Zacchaeus*

1. Zacchaeus teaches us that when you make a solid effort to experience Jesus, you are rewarded. It means seeking him with all your heart and doing everything he would have you do!

2. Don't make a judgment based on appearance. Far too often we make a judgment about someone based on how someone looks or acts. This makes us impotent to help someone change their lives.

3. Don't make a judgment based on reputation. People gain a reputation for better or worse from the lives they have lived and the reports that have been spread about them. When you hear a negative report from someone, ask God to help you withhold judgment.

4. Practice looking into a person's heart. Can you see someone's heart? God will help you

with that! The closer we follow Jesus, the more we are able to see into someone's heart.

5. Ask God to help you see what might take place! When Ananias was asked to go see Saul, he objected because he was afraid. Saul had been relentlessly persecuting the church. But God revealed to Ananias the heart of Saul. He was then willing and was used to bring about a complete change in Saul's (Paul's) life. Read the story in Acts 9.

6. Focus on seeking and saving the lost. We are surrounded by people who don't know or follow Jesus. I am convinced that the very best life comes to us when we follow him. Are you? I want to help people find that life. When we do that, God changes lives and we become participants in that transformation!.