

## SUNDAY OF ZACCHEUS



*Icon of the Holy Fathers Athanasius and Cyril -- January 18th*

## January 14, 2024: Sunday of Zaccheus

Epistle: 1 Tim. 4: 9-15

Gospel: Lk. 19: 1-10

<b>This Weekend</b>	4:00 For Our Parishioners 10:30 + Micky Klapatch (John & Mary Ann Turko)
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<b>Mon., Jan. 15</b>	10:00 Funeral: + William Vervan, Sr.)
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<b>Tues., Jan. 16</b>	10:00 Funeral: + Henryka Minajew
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<b>Wed., Jan. 17</b>	9:00 + Souls in Purgatory (Dorothy Zinsky)
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<b>Thurs., Jan. 18</b>	9:00 + Mildred Gongliewski (Family)
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<b>Fri., Jan. 19</b>	9:00 + Deceased of the Moskel Family (Family)
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<b>Sat., Jan. 20</b>	<b>No Morning Divine Liturgy</b> 2:00 Confessions 4:00 pm + Kim Mellow (Family)
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<b>Sun., Jan. 21</b>	10:30 For Our Parishioners
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## Postfeast of The Holy Theophany of Our Lord

### Antiphon 1

When Israel and Jacob's children came forth from Egypt, out from  
a barbarian people, \* Judah became His sanctuary, Israel became His domain.

*Through the prayers of the Mother of God, \* Savior, save us.*

The sea saw God's people coming and parted for them; \* when the Jordan saw  
them coming, its running waters ceased to flow.

*Through the prayers of the Mother of God, \* Savior, save us.*

Why is it, O sea, that you parted, \* and what caused you,  
O Jordan, to turn back your flow?

*Through the prayers of the Mother of God, Savior, save us.*

\* \* \* \* \*

### Third Antiphon

Come, let us sing joyfully to the Lord, let us acclaim God, our Savior.

*O Son of God, baptized by John in the Jordan,  
save us who sing to You Alleluia.*

Let us come before His face with praise, and acclaim Him in psalms.

*O Son of God, baptized by John in the Jordan,  
save us who sing to You Alleluia.*

For God is the great Lord and the great king over all the earth.

*O Son of God, baptized by John in the Jordan,  
save us who sing to You Alleluia.*

\* \* \* \* \*

### **Entrance Hymn**

Come, let us worship and fall down before Christ.

*O Son of God, baptized by John in the Jordan,  
save us who sing to You Alleluia.*

\* \* \* \* \*

### **Hymn to the Mother of God**

Extol, my soul, Christ the King, who was baptized in the Jordan. No tongue can fittingly sing your praises. \* Even superior intelligences far above your world appear feeble when they praise you, O Mother of God. \* But in your goodness, accept our faith; \* for you see that godly love we bear towards you, \* as you are the Patroness of Christians.

\* \* \* \* \*

### **Communion Verse**

The grace of God has appeared \* bringing salvation to all people.

**Alleluia, alleluia, alleluia.**

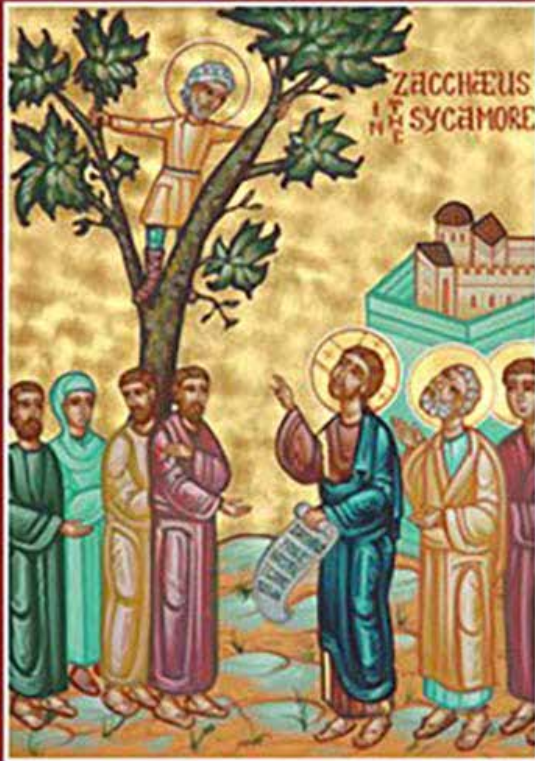
## **THE SUNDAY OF ZACCHAEUS**

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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."

*by Father Peter Chamberas*

## **BEING CLOSE TO GOD BY GOING TO CHURCH: WHY DO WE STRESS CHURCH ATTENDANCE?**

The Church is literally the Body of Christ. This means that corporately, not individually, we are Christ Himself still

incarnate in the world doing His work. If a person desires with their whole heart one can unite to Christ and be-

come a member of His Body. Ideally, this is motivated by a simple desire to know God and to be where He is. Out of this love for God comes the desire to follow his commands and to worship Him. However, this happens in a context which is not our own. Our Catholic Faith maintains the ancient Jewish belief that God is manifest in the temple. We believe that the same glorious presence of God, the Shekinah Glory, that dwelt on the Ark of the Covenant now resides on each altar in every Church Temple. "God is with us, understand all ye nations." Isaiah 8:10, as the hymn from Great Compine says. If we truly understood what this means -- that the God "who is a consuming fire" is literally pres-

ent in the Church -- we would strive to worship before Him frequently.

Church attendance is not merely about obligation, guilt, or nostalgia. It is about being where the beloved is and worshipping Him simply because we love Him. It is about being the Body of Christ in oneness. By going to Church we learn to lay aside ego, we learn to love, we learn to live, and we learn how to be truly human. Christ Himself told us to make God the absolute center of our lives and to make all else secondary. Eternal life begins at the altar where we remain in His Presence without distractions, "For where your treasure is, there will your heart be also." Matt 6:21

## **Just a Little Reminder**

Please remember the entire Liturgy is an invitation to celebrate and encounter our God; by missing out on this special moment at any given week we deny ourselves the intimacy and knowledge of God that we essentially crave as human beings. Having said this we also need to understand that when we do attend the Liturgy our Goal is not just to receive the Eucharist and dash, but to connect and receive all the Graces God has to offer

in the week following the services. To leave the liturgy early after communion is to turn your back on the Holy Eucharist (Body and Blood of Jesus, His real presence). Please be considerate and wait a few minutes for the final Priest's Blessing and join the congregation in praying the Vocation Prayer. Your attention and understanding of these concerns is appreciated and will help the community as a whole be a prayerful place.

## **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>.

## **INCLEMENT WEATHER**

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.

## **WBS PENGUINS HOCKEY**

We are considering having a Parish Group outing to a Wilkes-Barre Scranton Penguins Hockey game. The date would be on Saturday, February 24,

2024 at 6 pm. If you are interested in attending, please let Fr. Nestor know as soon as possible so that tickets may be obtained.

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

The Collection Processing Team for the month of January 2024 is Team #1:

Jerry Sereditch, Michaelene Davis, and Gloria Jablonski.

**Sunday Collection for January 6 & 7, 2024: \$**



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Rev. Nestor Iwasiw, Pastor

### ***Athanasius and Cyril, Champions and Models***

Saint Athanasius (Athanasios) is one of the great figures of Christianity. He is called the “champion of orthodoxy” as he resolutely opposed Arianism. Five times Athanasius was exiled for his defense of the doctrine of Christ’s divinity. During one period of his life, he enjoyed 10 years of relative peace – reading, writing and promoting the Christian life along the lines of the monastic ideal to which he was greatly devoted. His dogmatic and historical writings are almost all polemic, directed against every aspect of Arianism. Athanasius suffered many trials while he was bishop of Alexandria. He was given the grace to remain strong against what probably seemed at times to be insurmountable opposition. He defended the true faith for his flock, regardless of the cost to himself. In today’s world we are experiencing this same call to remain true to our faith, no matter what.

Saint Cyril’s importance for theology and Church history lies in his championing the cause of orthodoxy against the heresy of Nestorius. Nestorianism

implied that the humanity of Christ was a mere disguise. At the Council of Ephesus (431), Cyril condemned Nestorianism and proclaimed Mary truly the “God-bearer” – “Theotokos” (the mother of the one Person who is truly God and truly human). In the confusion that followed, Cyril was deposed and imprisoned for three months, after which he was welcomed back to Alexandria as a second Athanasius (the champion against Arianism).

Lives of the saints are valuable not only for the virtue they reveal but also for the less admirable qualities that also appear. Holiness is a gift of God to us as human beings. Life is a process. We respond to God’s gift, but sometimes with a lot of zigzagging. If Cyril had been more patient and diplomatic, the Nestorian Church might not have risen and maintained power so long. But even saints must grow out of immaturity, narrowness and selfishness. It is because they – and we – do grow, that we are truly saints, persons who live the life of God.