

SUNDAY OF ZACCHAEUS



Icon of Zacchaeus in the Sycamore Tree

January 17, 2021 – 33rd SUNDAY AFTER PENTECOST – Sunday of Zacchaeus

Tropar, Kontakion, Prokimenon, Alleluia Tone 8 - 1 Tim 4:9-15; Lk 19:1-10

Sat. Jan. 16 Veneration of the Chains of Peter

4:00 pm Great Vespers (Livestream)
5:00 pm Divine Liturgy for +Eugene Dorosy by Family (Livestream)

Sun. Jan. 17 Sunday of Zacchaeus – 33rd Sunday After Pentecost

8:00 am Matins (Livestream)
9:00 am Rosary – (Livestream)
9:30 am Divine Liturgy (Livestream)
11:00 am Divine Liturgy for Our Parish Family (Livestream)
3:00 pm Vespers (Livestream)

Mon. Jan. 18 Archbishops Athanasius and Cyril

8:00 am Matins (Livestream)
8:30 am Divine Liturgy (Livestream)
5:00 pm Vespers (Livestream)

Tues. Jan. 19 Venerable Macarius

8:00 am Matins (Livestream)
8:30 am Divine Liturgy (Livestream)
8:30 am Divine Liturgy for +Martha and +Michael Breznak by Family (St. Mary's School)
5:00 pm Great Vespers (Livestream)

Wed. Jan. 20 Venerable Euthymius the Great

7:30 am Matins (Livestream)
8:30 am Divine Liturgy for +John Anitas by Dorothy Papke and Hospitality House Volunteers (Livestream)
5:00 pm Vespers (Livestream)

Thur. Jan. 21 Venerable Maximus the Confessor

8:00 am Matins (Livestream)
8:30 am Divine Liturgy for +Andrew Loya, Sr. by Andrea Loya (Livestream)
5:00 pm Vespers (Livestream)

Fri. Jan. 22 Timothy – Apostle, Anastasis - Martyr

8:00 am Matins (Livestream)
8:30 am Divine Liturgy for +Jean Asmondy by Donald & Judith Kannenberg (Livestream)
5:00 pm Vespers (Livestream)

Sat. Jan. 23 Martyr Clement of Ancyra

8:00 am Matins (Livestream)
8:30 am Slavonic Divine Liturgy (Livestream)
4:00 pm Great Vespers (Livestream)
5:00 pm Divine Liturgy for +John and +Helen Krenisky by John Krenisky (Livestream)

Sun. Jan. 24 Sunday of the Publican and Pharisee

8:00 am Matins (Livestream)
9:00 am Rosary – (Livestream)
9:30 am Divine Liturgy (Livestream)
11:00 am Divine Liturgy for Our Parish Family (Livestream)
3:00 pm Vespers (Livestream)

MASK REQUIRED IN CHURCH BUILDINGS: Masks are mandatory for anyone attending Divine Liturgies. (Exceptions are those with health issues that prohibit wearing a mask and children ten and under.) We ask that you cooperate with this request. If you are uncomfortable wearing a mask or simply “uncomfortable” being inside the church we continue to provide the services on livestream for you to watch from home (www.parma.org or www.logos.tv or YouTube LOGOS TV – PARMA).

The 2020/21 Annual Stewardship Appeal: The Stewardship Appeal is in its third month and we have just a few more months to reach this year’s goal! The Stewardship Appeal helps cover the costs of a variety of programs in the eparchy including evangelization and ministries, charity, retired priests, and parishes and missions. Have you made your contribution yet? Visit us online at parma.org/2021appeal to submit your donation. As we profess our faith through the Nicene Creed, let’s also profess it with our actions and our gifts of time, talent, and treasure!

PRAY THE HOLY ROSARY (ALL) : All are invited to join in as we pray the rosary together



before the Sunday, 9:30 am Divine Liturgy each week at the Cathedral. We will pray the rosary together in church as a group. Please plan on joining us, adults and children are encouraged to attend as we will be praying the joyful mysteries! Those who are at home may pray along with the Livestream.

2021 DONATION ENVELOPE BOXES AND CALENDARS (ALL): 2021 Donation Envelopes for all parishioners of the Cathedral, Holy Spirit, and St. Mary Church are ready for pick up at the Cathedral building in the Bridal Room (located in the back of church near the restrooms). The boxes of envelopes are grouped by church and are in alphabetical order. If you do not see your box, please call the parish office at (440) 884-8452. Liturgical calendars are also available, compliments of our local Funeral Homes.

ATTENTION ALL 250 CLUB MEMBERS: In order to provide safety to all Club members and **STILL** adhere to the rules given by the State of Ohio, the Eparchy of Parma, and the Organization of Catholic Bishops, the St. Mary Byzantine Catholic Church 250 Club will not have the February, 2021 semi-annual dinner dance.

To make up for not having the event, it has been decided to match the prize money of \$3500.00 with another \$3500.00 and provide more winnings for members. **Prizes will be increased from 5 to 12 with the amounts as follows:**

1 st	2500.00	7 th	300.00	Captain of main ticket 100.00
2 nd	1500.00	8 th	300.00	
3 rd	500.00	9 th	200.00	
4 th	500.00	10 th	200.00	
5 th	400.00	11 th	100.00	
6 th	400.00	12 th	100.00	

Captains are to call all of their members regarding this change and are asked to be present when winners will be picked. They will also have the list of the 25 weekly winners from this current session. Winners of the main raffle will be contacted and a list will also be printed in the bulletin. Should you have any questions, please call your captain, or you may contact Larry Kirchner (216) 749-4166 or Rosemary Trompak (216) 398-6433.

STEWARDSHIP APPEAL UPDATE: Thanks to all the generous donors of the Stewardship Appeal. The following is the contribution of our three parishes:

	Goal	Pledged	%
Cathedral	\$ 8,000	\$6,390	80
St. Mary's	\$10,000	\$6,378	64
Holy Spirit	\$12,000	\$6,110	51

If the parish exceeds its goal, a rebate will be paid equal to 100% of the amount by which the parish exceeds its goal. Rebates paid are exempt from the 10% eparchial assessment. ***June 30th each year is the deadline to pledge.***

ALL SOULS SATURDAYS: The First All Souls Divine Liturgy will be celebrated on Saturday, February 6, 2021 followed by the Hramoty (Panachida with praying for the inscribed individual names of the departed).

Why and when to pray for the departed

By Fr. Marek Visnovsky

Several years ago, one of my iconography students visited the parish where I was assigned and told me the story of a very uncomfortable and tragic event that happened in her life. At the birth of her fifth child, the umbilical cord wrapped around the neck of a child who was born already suffocated. This caused her and her family great pain, because her husband and children were looking forward to welcoming the new baby. Nonetheless, they named the baby (angel) Gabriel. At that time, when they experienced this great pain and sorrow, their friend gave them the famous icon of the Holy Family. It was a great gift for them, and their first icon ever, which they put in their home. He told them and encouraged them to pray before the icon. So they started to pray as a family in front of that icon every evening. One evening after the prayer before the icon, her four-year old daughter asked, "Mommy, when do we come back to talk again with Gabriel?"

This little four-year old daughter, by her question expressed the fact that the barrier between the living and the dead is destroyed by the Resurrection of Christ. As Christians, believing in the resurrection of Jesus Christ, we should realize that those who are deceased are with us and are as much of a part of our church as those who are living on this earth and they remain a part of the church. So, we do not only pray for them, but they also pray for us. As someone asks for prayers from others and prays for them at the same, we do so without any concern that we are separated by death.

When we pray for the living and for the dead we say, "Lord, have mercy." We do this because we do not know specifically what to pray for. Only God knows what is best for our salvation and theirs, so we pray, "Lord, have mercy." Likewise, we do not know the needs and concerns of the departed, only God knows it, and believing in His knowledge we pray, "Lord, have mercy."

St. Ambrose (+397), when he preached on the fortieth day after the death of the Emperor Theodosius (+395), he was consoling the survivors with these words: "... I love him (the Emperor), and will not leave him until, through my tears and prayers, I bring him to the holy mountain of God (Psalm 2: 6), where is eternal life" (Sermon at the grave of Theodosius, 37).

We Christians therefore have a very important role to pray for the departed, especially when we realize that in praying for the departed we are as their advocates, who defend the souls of the departed who are already standing before God's face and in his presence awaiting the second coming of Jesus Christ and the Last Judgment.

Why and when to pray for the departed (continued)

As Eastern Christians we have many opportunities during the liturgical year to pray for the souls of the departed. St. John Damascene writes: “Saturday (Shabbat in Hebrew) means rest, when God rested on this day from his work of creation (Genesis 2: 2-3). On this day of rest we remember the departed loved ones, as they are resting from their worldly worries.” For us Eastern Christians it is the symbol of Great and Holy Saturday, when Jesus was ‘resting’ in the tomb and descended into the hades. Through that according to the ancient Christian tradition every Saturday is dedicated to prayer and commemoration of the departed.

During the liturgical calendar there are five special All Souls Saturdays, when we remember the departed and pray ‘panachida’ (from Greek all-night vigil, or vigil) with ‘hramoty’ (from Greek grammata, which literally translates to list, document). The First All Souls Saturday is on Meatfare Saturday, the day before Meatfare Sunday, when during the Divine Liturgy the Gospel about the Last Judgment is being proclaimed (Matthew 25:31-46). This way Christians, the day before, in our charity are praying and interceding to the merciful Lord, that he places the souls of the departed to His right side when he comes to judge the living and the dead. The second, third, and fourth All Souls Saturdays are during the Great Fast (Lent). Furthermore, since the commemoration is for all the reposed together, it reminds each of us of his own death, and arouses us to repentance. The fifth All Souls Saturday is before the feast of the Pentecost. On this Saturday we commemorate the souls of the departed starting with the forefather, Adam. In sending the Holy Spirit the salvation plan is completed, and since God’s will is everyone to be saved (1 Timothy 2:4), this way the day before Pentecost we are praying for the departed so they can be a part of God’s salvation plan.

The old custom is to pray and serve the Divine Liturgy for the departed on the third, ninth and fortieth day after death, including the day of death in the count (According to the Holy Tradition the soul of the departed is on earth until the third day /Raising of Lazarus on the fourth day since the Jews believed that the body could raise from the dead in first three days, John:11-17/, from third to ninth day the angels are carrying the soul and showing it the paradise and heaven, and from the ninth to fortieth day the hades is being showed to the soul).

In private we can pray the Jesus Prayer for the departed, “Lord, Jesus Christ, Son of God, have mercy on me, a sinner” or Psalms which are very old forms of praying for the departed, especially Psalms 51, 91, 119 (50, 90, 118 in LXX).

The noblest form of praying for the departed is the commemoration during the Divine Liturgy. This way the souls of the departed, who are saved by the Lord, are participating in the eternal heavenly banquet, when we too are participating in the heavenly banquet by receiving the Body and Blood of Our Lord, God and Savior, Jesus Christ in the Holy Eucharist. This way, when experiencing Heaven on Earth, through Jesus Christ, we experience the communication and the presence of angelic choirs, all the saints, and the souls saved by the Lord. At the same time we pray for those souls of the departed waiting for the Second Coming of Christ and the

Why and when to pray for the departed (continued)

Last Judgment by words: “O God of spirits and all flesh, you trampled death and broke the power of the devil and granted life to your world. Now grant rest, O Lord, to the souls of your departed servants, in a place of light, joy, and peace where there is no pain, sorrow, nor mourning. As a good and loving God, forgive every sin committed by them in word, deed, or thought, since there is no one who lives and does not sin. You alone are without sin; your justice is eternal justice; and your word is truth. For you, O Christ our God, are the resurrection, the life, and the repose of your departed servants, and we give glory to you, with your eternal Father, and your all-holy, good, and life-creating Spirit, now and ever and forever. Amen.”



LOCAL MARCH FOR LIFE AT HOLY SPIRIT: Join us on Saturday, January 23, 2021 for Divine Liturgy beginning at 10:00 am followed by a Panachida at 11:30 am at the Holy Spirit Cemetery circle. Join us as we gather to respect the dignity of life and pray to protect it. Due to the current Covid guidelines in place we will NOT have a social this year.

PRE-LENT or FIVE SUNDAYS TO PREPARE US FOR LENT:

The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday, **Sunday of Zacchaeus** (January 17), the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man and how his life was greatly changed simply because he “sought to see who Jesus was” (Lk 19:3). The desire and effort to see Jesus begins the entire movement through Lent towards Easter.

The following Sunday, **Sunday of the Publican and Pharisee** (January 24) focuses on two men who went to the Temple to pray. The first (although genuinely righteous) boasted before God and was condemned, the second (although genuinely sinful) begged for mercy, received it, and was justified by God (Lk 18:9). We are called to see ourselves as we really are in the light of Christ’s teaching, and to beg for mercy.

The next Sunday in the preparation for Great Lent is the **Sunday of the Prodigal Son** (January 31). Hearing the parable of Christ about God’s loving forgiveness, we are called to “come to ourselves” as did the prodigal son, to see ourselves as being “in a far country” far from the Father’s house, and to make the movement of return to God (Lk 15:11-24). The week following the Sunday of the Prodigal Son is fast free week.

The next Sunday is called **Meatfare Sunday** (February 7) since it is officially the last day before Easter for eating meat. It commemorates Christ’s parable of the Last Judgement (Mt 25:31-46). And yet we are saved not merely by prayer and fasting, not by “religious exercises” alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed.

The last Sunday out of five, on the eve of Great Lent, is called **Cheesefare Sunday** (February 14) or Sunday of Forgiveness, when we sing of Adam’s exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. We also hear on this day the Lord’s teaching about fasting and forgiveness, and we enter the season of the fast forgiving one another so that God will forgive us (Mt 6:14-18).

May this be a good and fruitful start when we gradually prepare ourselves for the 40 day journey through the desert by praying, fasting, giving alms, forgiving, loving, changing ourselves, so we can experience the Resurrection, transferring ourselves spiritually from slavery to freedom.

“Even if we perform upon thousands of good works, my brethren: fasts, prayers, almsgiving; even if we shed our blood for our Christ and we don’t have these two loves [love of God and love of brethren], but on the contrary have hatred and malice toward our brethren, all the good we have done is of the devil and we go to hell. But, you say, we go to hell despite all the good we do because of that little hatred? Yes, my brethren, because that hatred is the devil’s poison, and just as when we put a little yeast in a hundred pounds of flour it has such power that it causes all the dough to rise, so it is with hatred. It transforms all the good we have into the devil’s poison.”

+Kosmas Aitolos

DEEPEST SYMPATHY (CTH) and (SM): We wish to extend our deepest sympathy to the family and



friends of **+Frank Lizanich and +Sally Csejpes**, who recently passed away. May God grant to His servants, **+Frank and +Sally**, blessed repose and eternal memory. *Vicnaja jim pamjat!*



2020 Envelope Donation Statement Request

Email the parish office at: contactus@holyspiritbyzantine.org, to request a copy of your 2020 Envelope Donation Statement. If you don't have an email, use the form below for your request. Drop it in the collection box or at the parish office.

Name of Church you are registered at: Cathedral - Holy Spirit - St. Mary - (Circle one)

Parishioner Name (Envelope Number if possible)

Parishioner Address

City, Zip Code

Phone Number

(email address)

Dear Brothers and Sisters in Christ,

In recent days, we have entered another stage in addressing the global pandemic. While cases rise to new levels, vaccines approved by the US Food and Drug Administration are on the horizon. Both of these issues raise questions and concerns. Of particular concern to many Catholics are various issues related to application of the Church's moral teaching to the development, distribution, and reception of vaccines. We take this opportunity to outline the most important principles.

Any vaccine must be developed in a morally acceptable manner. This means that the development must respect all human life, created in the image and likeness of God, from conception to natural death. We know that cell lines derived from babies aborted many decades ago have been used and, in some cases, continue to be used at various stages of development of some vaccines. Taking innocent human life to harvest such cells and create cell lines which can be scientifically propagated over time is morally unacceptable. However, "as for the question of the vaccines that used or may have used cells coming from voluntarily aborted fetuses in their preparation, it must be specified that the 'wrong' in the moral sense lies in the actions, not in the vaccines or the material itself" (*Note on Italian Vaccine Issue* of the Pontifical Academy for Life, July 31, 2017). The Academy concludes, "The technical characteristics of the production of the vaccines most commonly used in childhood lead us to exclude that there is a morally relevant cooperation between those who use these vaccines today and the practice of voluntary abortion. Hence, we believe that all clinically recommended vaccinations can be used with a clear conscience and that the use of such vaccines does not signify some sort of cooperation with voluntary abortion."

Catholics are obliged to advocate for vaccine development to be done in a morally acceptable manner throughout every stage. This remains true even when, for the common good and lack of an available alternative, we feel compelled to receive a vaccine the production of which is in some way linked to morally unacceptable means.

The vaccines developed by Moderna and Pfizer to combat COVID-19 may be taken without moral reservations. The Chairmen of the US Bishops' doctrine and pro-life committees said in a November 23, 2020, statement that it is not immoral to be vaccinated with the vaccines being developed by Moderna and Pfizer. They went on to say in the statement, "Neither the Pfizer nor the Moderna vaccine involved the use of cell lines that originated in

fetal tissue taken from the body of an aborted baby at any level of design, development, or production...They are not completely free from any connection to abortion, however, as both Pfizer and Moderna made use of a tainted cell line for one of the confirmatory lab tests of their products. There is thus a connection, but it is relatively remote.” The statement goes on to reference Vatican documents relevant to this issue from the Congregation for the Doctrine of the Faith and the Pontifical Academy for Life. They conclude by stating, “These documents all point to the immorality of using tissue taken from an aborted child for creating cell lines. They also make distinctions in terms of the moral responsibility of the various actors involved, from those involved in designing and producing a vaccine to those receiving the vaccine. Most importantly they all make it clear that, at the level of the recipient, it is morally permissible to accept vaccination when there are no alternatives and there is a serious health risk.”

Catholics are also obliged to advocate for the just distribution of a vaccine so that those most vulnerable may have access. It is often the communities which are poor and without adequate resources that are hit hardest by disease due to lack of financial wherewithal (including insurance) or medical resources. Any distribution plan must take this disparity into account and correct for it.

As the situation continues to unfold and more information becomes available the bishops and Catholic medical ethics experts will continue to monitor and evaluate the morality of options available to us. We pray that the Lord will guide us as we strive for the common good of all in limiting the spread of serious disease.

Sincerely yours in Christ

Catholic Bishops of Ohio

(Most Rev. Dennis M. Schnurr, Archbishop of Cincinnati; Most Rev. Robert J. Brennan, Bishop of Columbus; Most Rev. Jeffrey M. Monforton, Bishop of Steubenville; Rev. Msgr. Robert Siffrin, Diocesan Administrator of Youngstown; Most Rev. Edward C. Malesic, Bishop of Cleveland; Most Rev. Daniel E. Thomas, Bishop of Toledo; Most Rev. J. Michael Botean, Romanian Eparchy of Canton; Most Rev. Bohdan J. Danylo, Ukrainian Eparchy of St. Josaphat; Most Rev. Milan Lach, SJ, Byzantine Eparchy of Parma)

Further information can be found in the monthly column by Father Tad Pacholczyk of the National Catholic Bioethics Center titled *Making Sense of Bioethics*. His column can be found at this link: <https://www.fathertad.com/writings/making-sense-bioethics/>

PRAY DAILY - have a keep able rule of prayer that you do by discipline. Say the Lord's Prayer several times a day. Any time you have an opportunity to say a prayer, take advantage of it. The devil tries to eliminate your prayer since the prayer eliminates the devil.

- For courage to repent (to go to confession) - **St. John Forerunner, pray for us!** (40x)
- For Peace in the World – **Lord, have mercy!** (40 times)
- For Our Children – **Holy Father Nicholas, pray for us!** (40 times)
- For the Sick and Those in Need – **O Most Holy Trinity, save us!** (40 times)
- For Our Parish – **O Most Holy Theotokos, pray for us!** (40 times)
- For the courage to sing in church – **Holy Father Roman, pray for us!** (40 times)
- For the departed – **Psalm 51, 91, 119 (50, 90, 118 in LXX)**
- Jesus Prayer – **“Lord Jesus Christ, * Son of God,* have mercy on me* a sinner!”**



Every evening before you go to bed, simply go through the whole day and think what you have done right or wrong, do the examination of conscience, and ask the good Lord for forgiveness. Make a sign of the cross over the place where you sleep and say: **“Into your hands, O Lord, I commend my soul and body. Do You Yourself bless me, have mercy on me, and grant me life eternal. Amen.”**

A MESSAGE FROM THE PARISH OFFICE (ALL):

Parishioners of all 3 parishes (Cathedral, Holy Spirit, St. Mary) may continue to mail their donation envelopes to the Parish Office, 5500 West 54th Street, Parma, OH 44129 or simply drop them in the black locked mailbox outside the office door.

They will then be deposited into the proper church account. ***Please also continue to use your church envelopes when turning in your donations and print your full name on the outside of the envelope, on the line provided. This will help with the recording of your donations in the computer.*** Thank you.

-OR-

ONLINE GIVING IS AVAILABLE (ALL): Giving made easy! We now offer electronic giving for all with Churches-GivePlus. You can contribute anywhere, anytime right from your computer, smartphone or tablet. Give online by visiting the website <http://stmarybyz.com/> and clicking on the **Give OnLine Link**. Or download the free GivePlus mobile app from the App Store or Google Play.

Giving online is fast, easy and secure. You can set up single donations, recurring donations and how frequently you wish to give. Online giving can be done either by credit card or a bank account. The first time going to the GivePlus application, create your profile; then login, follow the easy to read screens and make your donation.

Watch the livestream at www.parma.org or www.logos.tv or YouTube LOGOS TV - PARMA
If you know of someone that does not have access to the internet, reach out to them by phone to keep them informed with updates and encourage them to continue their daily prayer at home.

OUR WEEKLY OFFERINGS
January 10, 2021

Cathedral Parish	-	<u>\$1,346.00</u>	<u>\$ 170.00</u> Online Giving
Holy Spirit Parish	-	<u>\$1,623.00</u>	<u>\$ 210 .00</u> Online Giving
St. Mary's Parish	-	<u>\$1,322.00</u>	<u>\$ 250.00</u> Online Giving

*Have you remembered Your Church in your Will and/or Trust?
Thank you and may God reward your generosity!*

St. Mary Church 250 Club Winner – 1/10/2021

#225 George & Joann Sigler - Captain, Joann Sigler

PLEASE PRAY FOR THE SICK AND CONFINED: St. Mary's – John Krenisky, Kathleen Miller, Mary Ann Ridilla; Ray Yasenchak; Esther Morganosky; Pat Asmondy; Goldie Barvinchak; Pearl Beningo; Mildred Bobick; JoAnn Chaky; Eva Cook; Seleema Corrigan; Lois Deighton; Dolores Furda; Mary Grauel; Ruthann Hodar, Margaret Huges, Rosemary Kennick; Larry Lantz; Barbara Miterko; Eleen Monoc; Carl Panko; Sue Peterchalk; Joseph Popik; Eleen Reese; David Starling; Isabelle Sweeney; Bob & Mary Zelenka.

Cathedral – Theresa Dorony; Phil Nechvatal; Joe Kaltner; Helen Fredericks; Carol Morin.

Holy Spirit – Violet Kassay, Carol Marino, Margaret Girman, Samuel Basalla, Jim Neitzel, Elizabeth Loya; George Hapker; Ken Kalas; Ann Yorke; Janice Misch; Richard Onderak; Elizabeth Sheppard; Helen Sawchak; Carol Vasil; Helen Alpine; Andrea Seman; Carol and Richard Bub.

Helen Jeris; Marge Kordic; Walter Badovinac; Mary Ann Zubovich; Michelle Zubovich-Simon.

Call Fr. Marek at (440) 783-2051 for **Emergency Sick Call Visits**

St. Mary's Church, 4600 State Rd, Cleveland (SM) Phone: 216.741.7979

www.stmarybyz.com

St. John's Cathedral, 1900 Carlton Rd, Parma (CATH) Phone: 216.661.8658

Holy Spirit Church, 5500 West 54th St., Parma (HS) Phone: 440.884.8452

Most Rev. Milan Lach, SJ, Bishop of Parma

Very Rev. Mitred Archpriest Marek Visnovsky, Pastor

Deacon Joseph Hnat (St. Mary Parish), Deacon Gregory Loya (Cathedral Parish),

Deacon Robert Cripps (Holy Spirit Parish)

SCHEDULE OF SERVICES held at the Cathedral and Livestream at parma.org:

Saturday: 7:30 am Matins; 8 am and 5 pm Divine Liturgy; 4 pm Great Vespers

Sunday: 8 am Matins; 9:30 am and 11 am Divine Liturgy; 3 pm Vespers

HOLY DAY SERVICES: 7 am Festal Matins; 8 am Divine Liturgy (6 pm Great Vespers with Litija the evening before the holy day)

DAILY SERVICES: 7:30 am Matins; 8 am Divine Liturgy; 5 pm Vespers

The Story of Zacchaeus

People would come from small villages nestled in the hills when they heard that Jesus was passing by. Sometimes they would bring relatives and friends who were sick, so that He could heal them. Sometimes they just came to hear the words of truth that He spoke.

So why did Jesus pick Zacchaeus out? Well, Jesus was often doing surprising things. And because he was always listening to God, they were always the right things. Jesus knew who needed healing most and who would really listen to what he said. What mattered to Jesus wasn't what people looked like, whether they were tall or short, whether they were poor or rich. What mattered was what they cared about, what was in their hearts. What people were willing to do was more important than what they said.

We know from the way Zacchaeus acted that he wasn't the sort of person to just sit around and think about doing something right. He wanted to see Jesus so badly he was willing to make himself look silly by climbing a tree. And when people talked about his being a sinner, Zacchaeus didn't even deny it. Instead he promised to do good.

So who was Zacchaeus? We can't just say that he was a short man—there have been lots of short men. Or that he was a wealthy man—there have been lots of wealthy men too. The important thing is that he had a good heart. He loved Jesus and what he stood for so much that he was willing to admit his faults and change—right then. And he didn't care about what other people thought, only about what was right.