

Holy Assumption Orthodox Church
Celebrating 125 years witnessing to the Apostolic Faith

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***Holy Assumption Orthodox Church is a parish of the Orthodox Church in America,
Diocese of the Midwest***

FEBRUARY 18, 2024

THIRTY SEVENTH SUNDAY AFTER PENTECOST
SUNDAY OF ZACCHAEUS

EPISTLE: 1 Timothy 4:9-15

Timothy, my son: This is a faithful saying and worthy of all acceptance. For to this end, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

GOSPEL: Luke 19:1-10

At that time Jesus entered and passed through Jericho. Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich. And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. So, he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house."



Calling of Zacchaeus

So, he made haste and came down, and received Him joyfully. But when they saw it, they all complained, saying, “He has gone to be a guest with a man who is a sinner.” Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.” And Jesus said to him, “Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost.”



FOR YOUR PRAYERS

Tony Monastra, 2119 Willow Cove Marblehead, OH 43440; Patti Owens, 311 Woodbridge Road, Vermilion, OH 44089; Basil Glovinsky, 1007 Glendale Drive, Port Clinton, OH 43452; Subdeacon Roger Pinta, P.O. Box 39, Middle Bass, OH 43446; Diane Tryon, 109 Joslyn Street, Arcadia, OH 44804; Ed & Irene Vangeloff, 454 Strouse Lane, Sandusky, OH 44870

LITURGICAL SCHEDULE

MON. Feb 19	Apostles of the Seventy Archippus and Philemon, and Martyr Apphia; 1 Peter 2:21-3:9, Mk. 12:13-17
TUE. Feb 20	Saint Leo, Bishop of Catania in Sicily; 1 Peter 3:10-22, Mk 12:18-27
WED. Feb 21	Venerable Timothy of Symbola in Bithynia; 1 Peter 4:1-11, Mk 12:28-37
THU. Feb 22	Uncovering of the relics of the Holy Martyrs at the Gate of Eugenius at Constantinople; 1 Peter 4:12-5:5, Mk. 12:38-44
FRI. Feb 23	Hieromartyr Polycarp, Bishop of Smyrna; 2 Peter 1:1-10, Mk. 13:1-8
SAT. Feb 24	First and second finding of the Honorable Head of the Holy Glorious Prophet, Forerunner, and Baptist of the Lord, John; 2 Tim 2:11-19, Lk. 18:2-8
4:00 PM	VESPERS
SUN. Feb 25	38th SUNDAY AFTER PENTECOST – Tone 5 Sunday of the Publican and Pharisee
9:10 AM	HOURS
9:30 AM	DIVINE LITURGY Followed by Coffee Hour



FEBRUARY CANDLE SPONSORS

Altar Candles: Available (**\$50**); **Chandelier:** Ron & Bobbie Royhab, In memory of newly departed Paula Baymiller (**\$50**); **Eternal Light & Icon Screen:** Greg Mazur, In loving memory of dad, Steve February 6, and in loving birthday memory of mom Margaret, February 19 (**\$25**); **Candles at the Cross:** Laura Kovach, In memory of my dad Steven and birthday memory of my mom Margaret (**\$20**); **Candles at St. Sophia Icon:** For Safety and Health of Nicholas, Tikhon, Gleice, & Chloe (**\$20**)

FEBRUARY REPOSED

Helen Hritsko (1908) No date provided; Alexandra Brendza (1909) No date provided; Steve Danchisen (1909) No date provided; **2-** Nancy Pipenur (2018); **5-** Peter Kowal (2004); **6-** Steve Michael Mazur (1970); **6-** Elizabeth Kravetz Mc Mahon (1984); **12-** Glenn Schoonmaker (2002); **12-** Lawrence Beck (2018); **14-** Rose Polosky (1953); **17-** Stanley Guzy (1986); **20-** Linda Sue Alber & infant (1969); **20-** Dc. Mike Cinalli (2020); **21-** Mary Tomka Matso (1956); **21-** John Richard Elchisco (2021); **22-** Metro

Mazur (1973); 22- Marguerite Bird (2022); **23**- George Elchisco Sr. (1961); **26**- Elizabeth Millie (1998); **29**- Mary Uka Kosteary (1996)



VIGILS FOR FEBRUARY 11

Laura Kovach 3 For health and/or healing of Kathi S., Jim K., Ron R., Diane T., Ruth S., James W., Patti O., Tony M., Hannah S., Barbara D., Pauline O., Margi H., Betty K., Ben F., Mark M., Dana M., Bodhi C., Sharon D., John D., and Karen D.

Birthday blessings and many years to Sandy and David

Special intentions

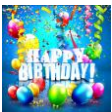
Diane Tryon 6 For health and recovery of Ruth Sheller, Birthday blessings to grandson Ian (2/1), Birthday Blessings to Mike (2/19), Birthday Blessings to Uncle Bill (2/26), Birthday memory of Aunt Ann (2/16), special intentions

Sandy Martin 1 Special intentions

Natalie Twarek 8 For the health and recovery of Ruth, Health and recovery of Diane, Health and recovery of Ron, Health and healing for Father's dad Michal and Matushka's mom Barbara, For the health and recovery of child Ambrielle, and child Ezra, Rita Mumea(Gigi), Basil, Tony, Bev, Ed, Irene, Father David, Pauline, Judy, Tina, Carole, Gary, Sharon, Tina's dad, Earl, Tom, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bodhi, Stella, Jake, Pat, special intentions, special intentions

PRAYER LIST

Parishioners & Family: Patti Owens / Tony Monastra / Barbara Wroblewski / Michal Tomáš / Ruth / Basil Glovinsky / Dale / Sophie / Jeanne Smith / Carol / David Martin / Fred Soski / Chris Hannon / Subdeacon Roger Pinta / Ed Vangeloff / Irene Vangeloff / Diane Tryon / Sonja Rose / Ron Royhab / James Bargdill / John Beadle / Carole Conaway / Gary Conaway / Sharon Dietrich / Michael Glovinsky / Shirley Gresh / Joseph Habegger / Elaine Hileman / Betty Kovach / Child Stella Miller / William Pipenur / Earl Rindfleisch / Helen Jean Rofkar / George Royhab / Marianne Royhab / Stephanie Royhab / Kathy Jacob / the child Bodhi Cassell / Gleice, her unborn baby & Chloe / Carol / Debbie & Marco / Nora. **Other Requests:** Susanne / Barbara Heffernan / Rita Mumea / Charles Schlett / Kathy Debevits / Maxwell Chaney / Sidharth Bijilani – friend of Subdeacon Roger and Debbie Pinta / Anthony / Archpriest David Lis / Bishop Matthias / Archpriest Emilian & Matushka Laryssa Hutnyan / Kurt Franck / Ben Franklin / Donald Gresh / Mark Ludvik / Robert Piznar / Mark Masica / Valerie Ritzenthaler / William / Rick Rowe / Chris. **Military:** Craig Cassell / Jake Ellithorpe / Jordon Fulton / Justin Issler / Tikhon / Nicholas / & All Military



FEBRUARY BIRTHDAYS AND ANNIVERSARIES

Wayne Golob; **24** – Sonya Rose; **25** – Heidi Golob *; **26** – Basil Glovinsky



READERS LIST

Sunday Feb 18 – Tim
Sunday Feb 25 – Ron
Sunday Mar 3 – Natalie
Sunday Mar 10 – Jake



ATTENDANCE

02/10 Vespers, 10 attending; 02/11 Divine Liturgy, 22 attending (4 guests)



CHARITY OF THE MONTH

“St. Vladimir Seminary” is the charity we donate to for the month of February.



SUNDAY OFFERING

Sunday, February 11, 2024

Tithe	\$3,580.00
Candles	\$ 35.00
Vigils	\$ 135.00
Donations	\$ 20.00
Holy Day Donations	\$ 55.00
Chandelier	\$ 50.00
St. Vladimir Seminary (Feb.)	\$ 185.00
Candles at the Cross	\$ 20.00
Kitchen Restoration	\$ 50.00
Total:	\$4,130.00

May the Lord reward you for your financial and spiritual support!

UP-COMING EVENTS IN OUR PARISH – MARK YOUR CALENDARS!

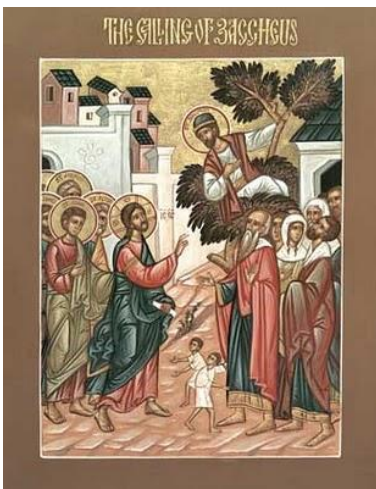


- Mar. 10th** Meetfare Sunday – Potluck after the Divine Liturgy
- Mar. 17th** Cheesefare Sunday (*Maslenitsa*) – Potluck after the Divine Liturgy
- Mar. 18th** Beginning of the Great Fast (*Monday*)
- Mar. 25th** ANNUNCIATION OF THE MOST HOLY THEOTOKOS (*Monday*)
- Apr. 28th** Palm Sunday
- May 5th** GREAT AND HOLY PASCHA
- Consider sponsoring a Sunday coffee hour following the Divine Liturgy



CLEANING SCHEDULE

- Feb 19, Natalie
- Feb 26, Basil & Tim
- Mar 4, Susan
- Mar 11, Jean



Sunday of Zacchaeus

Commemorated on February 18

The paschal season of the Church is preceded by the season of Great Lent, which is also preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes five Sundays before its beginning. On this Sunday the Gospel reading is about Zacchaeus the tax-collector. It tells how Christ brought salvation to the sinful man, and how his life was changed simply because he “sought to see who Jesus was” (Luke 19:3). The desire and effort to see Jesus begins the entire movement through Lent towards Pascha. It is the first movement of salvation.

Our Lenten journey begins with a recognition of our own sinfulness, just as Zacchaeus recognized his. He promised to make restitution by giving half

of his wealth to the poor, and by paying to those he had falsely accused four times as much as they had lost. In this, he went beyond the requirements of the Law (Ex. 22:3-12).

The example of Zacchaeus teaches us that we should turn away from our sins, and atone for them. The real proof of our sorrow and repentance is not just a verbal apology, but when we correct ourselves and try to make amends for the consequences of our evil actions.

We are also assured of God's mercy and compassion by Christ's words to Zacchaeus, "Today salvation is come to this house" (Luke 19:9). After the Great Doxology and Trisagion at Sunday Matins (when the Tone of the week is in Tone 1, 3, 5, or 7) we sing the Troparion of the Resurrection: "Today salvation is come to the world, let us sing praises to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He has given us the victory and great mercy."

Zacchaeus was short, so he climbed a tree in order to see the Lord. All of us have sinned and come short of the glory of God (Rom. 3:23). We are also short in our spiritual stature; therefore, we must climb the ladder of the virtues. In other words, we must prepare for spiritual effort and growth. Saint Zacchaeus is also commemorated on April 20.



6 Thoughts for Valentine's Day

by Reader John Nichiporuk

Valentine's Day: "A Pink Holiday"

Red hearts, pink ribbons, candy packaged in purple, "angels" suspended in fluffy and blue clouds, among other sweet things that feel "good" – to the soul eager for "cute happenings" – are just some of the elements of Valentine's Day.

Every February 14th – the day of St. Valentine in the West – is celebrated with great feast, and this "holiday" had penetrated so deeply into the mind of modern man, for if you ask what greater holiday is to be celebrated in February, you are answered without hesitation: Valentine's Day! This day became a clear marking on the twisted map of consumerism.

Valentine's day – a business under the mask of a "holiday"

Absolutely all traders are trying to profit from this; in fact, this commercial love lasts only for a day. A day in which most businesses are trying hard to give "deals": a bouquet of flowers – 40 dollars, a puffy heart – only for few dollars, a candle shaped as a heart to burn just for one hour – few dollars. Everything that you may want... ceramic vases, underwear, jewelry, books, and why not, slippers and bath towels so naturally, as long as there is a demand, these toys will continue to sell.

All like in the real story of the Tower of Babel...



Valentine's Day – the invasion of red hearts

Almost all the products that vendors offer for the so-called day of love, have at least one red heart. Obviously, these offers are designed for every budget, so that anyone by spending a small or great amount, may get into the "spirit" of the American celebration of St. Valentine.

Valentine's Day – Origin!

The Valentine's Day has its origins in the tradition of ancient Rome, when festivities were organized on February 15, in the honor of the pagan gods Juno and Pan. Because it was also a celebration of fertility,

the pagan practice required that the unmarried young girls may write love notes, and these messages were placed in a basket for the boys to extract one randomly. According to that tradition, the participants were obliged to court primarily the one “elected” based on the message written on that note, and of course, this started all sorts of stories...

Valentine’s day was also called long ago, the Birds Wedding Day, because it was thought that the birds choose their mate on this very day.

With time, these pagan Roman habits acquired a Christian character becoming falsely a celebration of fertility attributed to St Valentine.

Be my Valentine?!

The day of Saint Valentine, the “patron of lovers,” had lost its meaning in legends and the history of the Roman Empire. Today, the Catholic Church recognizes at least three different saints all martyred, called Valentine or Valentinus, but not on this day.

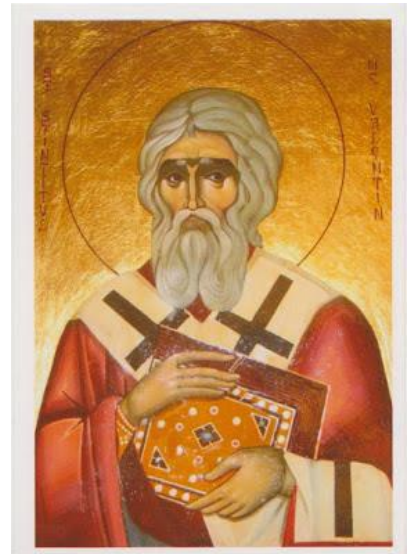
One legend says that Valentine was a priest who served the III. century in Rome. When Emperor Claudius the II. decided that unmarried men were better soldiers than those with wives and families, outlawed marriage for young people. The Emperor wanted to form a “real team” of unmarried men as potential soldiers. Valentine, realizing the injustice of this decree, continued to officiate marriages for young lovers in secret. When his work was discovered, the king sentenced him to death. Other traditions say that Valentine was killed for attempting to help Christians to escape from the terrible prisons where Christians were beaten and tortured.

According to another legend, Valentine is the one who sent the first valentine greeting while in prison, after he fell in love with the daughter of a prison guard and, before he died, it is said that he wrote a letter which he signed it “from your Valentine”.

St. Valentine in the Orthodox Church

Every year, on February 14, Orthodox Christians are facing a double paradox. First, everyone heard of Valentine’s Day, so in a sense, anyone can define briefly this “holiday” while not many seem to know who is Saint Valentine.

On the other hand, many are annoyed by the fact that on this day in the Orthodox calendar, we do not see any saint to bear this name. Another interesting fact is that even the Roman Catholic calendar doesn’t post a saint with this name on this day. St. Valentine mentioned in one of the legends above, was removed from the Roman Catholic calendar in 1969 due to ambiguity of this man life that would lead to his consecration. Currently, on February 14, the Roman church commemorates Saints Cyril and Methodius.



So, from a Christian view, we are not mistaken to say that Valentine’s Day, despite all “marketing” is a “holiday” when we remember no one! Saint Valentine been commemorated by the Orthodox Church on July 30th.

Saint Valentine the Bishop was born in 175, in Interamna (an Italian region called today Umbria). He was ordained priest by St. Feliciano of Foligno, and Bishop of Interamna by Pope Victor the I., in 197.

An outstanding preacher of Christ Gospel, a wonder-worker and healer, St Valentine was much loved by his followers. He healed Frontanus, the brother of a Roman governor, from a very difficult disease. When Cherimon the son of the famous philosopher Craton, got sick, under Frontanus’s instructions, called Bishop Valentine of Rome for council. Cherimon suffered from a debilitating disease that

contorted his whole body. After St. Valentine spent a night in prayer, Cherimon was completely healed. After showing himself to his father Craton, the philosopher decided to be baptized and his whole family embraced Christianity along with his three disciples.

Saint Valentine was arrested, tortured, and beheaded in Rome, at the age close to one hundred years, from the order of governor Furius Placid, during the persecution of Emperor Marcus Aurelius. Saint Valentine was murdered in secret, at night, to avoid any rebellion from the people of Terni. His holy relics are found today in the church of Terni, Italy.

The three baptized disciples of Craton: Procus, Ephiv and Apollo, were murdered together with St. Valentine in 273.

In the Orthodox calendar, the Holy Martyr and Bishop Valentine, is commemorated on July 30. In the Orthodox Church, there are many martyrs who bore his name: Holy Martyrs Mark Sotirih and Valentine – October 24, Holy Martyr Valentina – February 10, St. Valentine the Martyr – April 24, St. Valentine the priest – July 06, and Holy Martyr Valentina – July 18.



Navigating the Path to Confession after Grave Sins

by Archpriest Konstantin Lisnyak

What steps should one take after committing sins that weigh heavily on the conscience, leading to avoidance of confession? It's a dilemma faced by many, marked by a deep sense of shame towards one's parish priest and the act of confession itself. Is seeking absolution from an unfamiliar priest in a different church a viable solution, or should one confront this internal struggle head-on? How detailed must one be when confessing such sins,

and why is it crucial not to postpone confession?

Archpriest Konstantin Lisnyak, dean of the Soledar district, addresses these concerns:

The crux of this issue often lies in deceitful shame, a barrier particularly common among newcomers to the faith, those taking their initial steps on their spiritual journey. This fear of confession can lead to avoidance of church attendance within one's own community. It's not uncommon for individuals, regardless of their status or societal role, to feel apprehensive about participating in services locally, opting instead for the anonymity of distant monasteries to confess their most burdensome sins. They might undertake severe penances there, only to return to their regular priest with a superficial confession that glosses over the specifics of their actions, summarizing their sins as committed "in deed, word, and thought."

Such behavior reflects a form of deceit, a strategy to sidestep full accountability before God and the sanctity of the sacraments. The advice here is straightforward: eschew dishonesty with both God and oneself. The sacrament of confession should not be approached with evasion but with sincerity and openness.

Guidance for Approaching Confession with Grave Sins

When grappling with the aftermath of serious sins and contemplating confession, several key considerations emerge:

1. Confession Does Not Require Details: It's vital to understand that detailing sins is unnecessary and, in some cases, inappropriate. Certain clergy, in their inquiries for specifics, may inadvertently encourage sin, especially during the confessions of the young. The holy fathers caution against detailing

shameful sins, advising instead that they be acknowledged simply and directly. For instance, one may admit to fornication or adultery without delving into the specifics of how, when, and with whom. The intricacies of sin are beyond the priest's purview and should remain unexplored.

2. The Importance of Regular Confession: Maintaining a consistent practice of confession and Holy Communion is crucial. Frequent participation helps prevent the development of barriers to confession. Human nature is such that unused faculties diminish over time. The gap between sinning and confessing can harden the heart, leading to a state the Holy Fathers termed "stony insensitivity," i. e., absolute indifference. To avoid this, sin should be followed promptly by repentance.

3. Preparation for Confession: Approach confession as you would a doctor's appointment. Withholding symptoms from a doctor prevents accurate diagnosis and treatment, just as omitting sins from confession impedes spiritual healing. Remember, priests, seasoned in their ministry, are familiar with the breadth of human frailty and sin and are unlikely to be taken aback by your confessions.

4. The Priest as a Guide, not a Judge: If your priest embodies the qualities of a genuine and understanding shepherd, he will welcome your efforts to confess and receive God's grace. Imagine confession as the cleansing of a neglected room, transforming it into a space fit for living and working. The Lord is already aware of your sins; confession is your dialogue with God, with the priest serving merely as a witness to your repentance. Do not elevate the priest to an unrealistic pedestal of holiness or fear him; he, too, is human, albeit with greater responsibilities.

In essence, hiding from God, as Adam did after the fall, is futile. Instead, step forward with the admission, "Yes, I have sinned, I am guilty! Forgive me, I repent!" In doing so, you open yourself to the divine assistance necessary for life's amendment.

Seeking Confession with another Priest: Charting Spiritual Guidance

Faced with the dilemma of confessing grave sins, especially when the parish priest is a close acquaintance, one might ponder the appropriateness of seeking absolution from a different priest. This situation necessitates choosing the lesser of two evils. If the barrier to confession is insurmountable due to personal connections, seeking another priest becomes a practical solution. However, this approach should be evaluated through the lens of spiritual maturity.

For those at the nascent stages of their spiritual journey, a degree of leniency can be afforded. It's permissible, under such circumstances, to confess elsewhere. Yet, this should not become a habitual escape, as it verges on duplicity before God. Mature believers recognize that such evasion mirrors the incoherence of spiritual infancy.

It's crucial to remember that confession isn't about enumerating sins with precision or employing theologically precise terminology. True confession emanates from a heart of genuine contrition, an internal state known to God. Often, a simple but heartfelt acknowledgment of sin, "I have sinned before God, I repent," suffices. The essence of confession is preceded by the laborious process of repentance—a journey of recognizing, lamenting, and forsaking sin, leading to a profound self-repudiation of one's transgressions.

Repentance is the lengthy preamble to the brief moment of confession, a transformation already underway before one speaks to the priest. The culmination of this spiritual journey is the priest's pronouncement of absolution, a moment that transcends the spoken words to touch the penitent's soul deeply.

This process is illustrated by the story of an officer who, overwhelmed by his sins, claimed indifference to shame. Yet, when asked to publicly confess before the congregation, he found himself moved to tears by their empathetic response. This poignant moment underscores that confession is less about the specifics and more about the sincerity and remorse that animate the act of seeking forgiveness.

Embracing Confession without Reserve: The Path to Spiritual Renewal

The act of confession transcends the mere disclosure of actions; its essence lies in the contrition of the heart. A person's detailed account of sin, devoid of genuine remorse, does not constitute true repentance. Confession is not just recounting events; it is a profound sacrament and a divine grace, a process of spiritual cleansing akin to a second baptism as described by some holy fathers. Thus, approaching confession as a mere formality empties it of its sacred purpose.

To those burdened by serious or humiliating sins, courage, heartfelt repentance, and consistent confession are crucial. For individuals hesitant to confess out of shame, the real challenge is spiritual maturity. As one progresses in their spiritual journey, the fear of judgement—either from the priest or others—diminishes. The true fear should be of sin itself and the complacency of remaining in a “muddy” state without striving for purification.

Confession should be seen as a liberating opportunity to cleanse one's soul, not as an ordeal of judgement. It's a healing process, akin to a medical treatment where the physician does not berate the patient for their ailment but focuses on the path to recovery. Similarly, a priest does not judge or punish but seeks ways to assist and rejoices in the penitent's desire for repentance.

In essence, confession is about honesty with oneself and God, about seeking redemption and opening the heart to divine mercy, a critical “medical procedure” for the soul where the ultimate goal is healing and transformation. It's a step towards spiritual growth, a chance to rise from the mud of sin and embrace the grace offered by God.

The sinfulness of Zacchaeus. *Cyril of Alexandria:* Zacchaeus was leader of the tax collectors, a man entirely abandoned to greed, whose only goal was the increase of his gains. This was the practice of the tax collectors, although Paul calls it idolatry, possibly as being suitable only for those who have no knowledge of God. Since they shamelessly, openly professed this vice, the Lord very justly joined them with the prostitutes, saying to the leaders of the Jews, "The prostitutes and the tax collectors go before you into the kingdom of God." Zacchaeus did not continue to be among them, but he was counted worthy of mercy at Christ's hands. He calls near those who are far away and gives light to those who are in darkness. commentary on Luke, homily 127.

A rich man who enters the kingdom. *Jerome:* There certainly is much truth in a certain saying of a philosopher, "Every rich man is either wicked or the heir of wickedness." That is why the Lord and Savior says that it is difficult for the rich to enter the kingdom of heaven. Someone may raise the objection, "How did wealthy Zacchaeus enter the kingdom of heaven?" He gave away his wealth and immediately replaced it with the riches of the heavenly kingdom. The Lord and Savior did not say that the rich would not enter the kingdom of heaven but that they will enter with difficulty. homily on psalm 83 (84).

To See Christ. *Cyril of Alexandria:* Come and let us see what was the method of Zacchaeus's conversion. He desired to see Jesus and therefore climbed into a sycamore tree, and so a seed of salvation sprouted within him. Christ saw this with the eyes of deity. Looking up, he also saw Zacchaeus with the eyes of humanity, and since it was his purpose for all to be saved, he extends his gentleness to him. To encourage him, he says, "Come down quickly." Zacchaeus searched to see Christ, but the multitude prevented him, not so much that of the people but of his sins. He was short of stature, not merely in a bodily point of view but also spiritually. He could not see him unless he were raised up from the earth and climbed into the sycamore, by which Christ was about to pass. The story contains a puzzle. In no other way can a person see Christ and believe in him except by climbing up into the sycamore, by making foolish his earthly members of fornication, uncleanness, etc. commentary on Luke, homily 127.

