



Sunday of Orthodoxy

O Christ our God, begging forgiveness of our sins, we venerate Your Pure Image, O Good One. (from Apolytikion)

At Forgiveness Vespers, Fr. Nicolaie explained that to forgive and be forgiven is to receive again our innocence and give it back to others. How startling it was to hear, in this moment when old resentments, fears, and wars seem to be resurging all over the world as if there were no possibility of healing or even being refreshed. And yet this innocence is offered among us, here at the beginning of Lent, in the murmuring of the words... God forgives, and I forgive... forgive. Father also told us that at the Mission, when we are present to the pain and suffering of those among us, we see the face of Christ. This helped me feel less afraid to look where violence and anguish are now and want to learn to see Christ there.

At that moment I looked up and saw in the darkened chapel, with only the lamps burning, the icon of Christ on the iconostasis; but I couldn't see his face because it was all light. He was too bright for me to see.

So I looked to the big cross just beside me, planted in the refectory larger than life, and on the cross I saw his face, clear and open-eyed, among his people.

Mary Marrocco's reflection on Forgiveness Sunday 2022

Am I orthodox? the sign a person is orthodox is that he can love his enemies

Silouan of Athos

"The Lord enters into judgment with the elders and princes of his people: "It is you who have devoured the vineyard, the spoil of the poor is in your houses." Isaiah 3:1-14 – reading on Friday

I remember being in Grade 5 and watching live on TV how people were killing each other on the streets of Bucharest during the "revolution". There was a live broadcast for 24 hours. Thousands of people died, most of them after the dictator had been killed. Romanians never recovered from that, I dare say. Maybe not so much because of the "undesired sacrifice" of the people but rather because the truth of what happened was covered with lies. The killing mixed with lies harms the soul of simple people even more and made the healing impossible. It keeps people captive in the trauma they experienced.

Forgiveness of our sins is preceded by the moment of Truth. When we come face to face with Christ under the fig tree. Today the face of Christ is disfigured. The icon in us is mourning. It has been mourning at the mission for a long time because we encounter this suffering almost daily. We spoke about this with pain and anger because, in Toronto, it was covered by the general lie of a life that has comfort and familiarity with each other. There is a time when repentance is preached because that's the season when a change can happen. Today, when it is so generalized and revealed to us, there is no time for repentance, there is no healing of old structures. This seems to be a time for mourning and nothing else. This is a time to cry. This is a time to have our heart pierced because what was lost cannot be replaced now but only within the Resurrection of Christ.

This year, the icon of Christ that we carry in procession during the Sunday of Orthodoxy is disfigured. We look within the church to listen to the voices who mourn, while self-accusing themselves – as St Dorotheos of Gaza would say. We look and hope to listen to this mourning to receive hope but maybe, because of the coldness of our heart, we don't hear much. We are by the cross, watching the crucifixion live, without shedding a tear. The death of the innocents leaves us impassible, untouched. When the beloved of Christ is taken away and Rachel is not crying what does this say about us? We have no comfort today because we have not mourned yet. Who knows if we'll ever do. And this would be our hell because there will be no comfort. (*Blessed are those who mourn because they will be comforted, Matthew 5:4.*)

The reality of the resurrection reveals the forgiveness of God for all. How could we face Christ accusing those He forgives? However, in order for us to partake of that with honesty, to receive this forgiveness, we need to name the demon that made us enemies with each other, that divided the church into nations who are now hating each other. Without naming it, on the Sunday of Orthodoxy, we will go in procession fragmented and divided, without being disturbed by the suffering face we carry. And this procession could carry on for a long time without the Truth being spoken, without sincere mourning and comfort from the Beloved.

"How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." (John 1:43-51)

There is mourning and crying today and it is coming from the oppressed. It does not resonate with the hearts of the "princes and the elders" (Isaiah) but it is listened to by Christ. They are those we should pay attention to always, not only today. The gospel tells us that what happens under the fig tree, face to face with Christ, will be revealed by Him to us and the joy will follow. On Friday at lunch people reflected on the time we live now. People around the table had a personal history of loss, abuse, illness that is hard for us to comprehend. They spoke about seeing the pain of others and relating to the loss with hope. They know from their own experience that God listens to your cry and out of your loss the resurrection manifests in Truth to all.

"Behold, behold I am...I will slay, and I will make it to live; I will smite, and I will heal"

(Ode 2 - we hear now in Lent)

When the loss is so profound, the nature of things changes for us and for others. This opens for a time of healing within us as well because it leaves us with no option but to make a radical change. We pray that the change will be good for all as is the resurrection. That it will help us cry and comfort each other. That it will bring no more divisions. That we will not become again and again the reason for spoiling the house of the poor but a welcoming home for the gathering of the hearts of those who mourn so that we may receive comfort.

In these dramatic hours for the capital of Ukraine, Andrea Riccardi and the Community of Sant'Egidio launch, with the following manifesto - open to everyone's adhesion - the proposal to reach an immediate ceasefire and to urgently proclaim Kiev an "open city".

An Appeal for the salvation of Kiev.

Kiev, a capital of three million inhabitants, in Europe, is today a battlefield.

The civilian population, defenseless, lives in a condition of danger, terror, while finding shelter in underground shelters. The weakest, from the elderly to children, to the homeless, are even more exposed. There are already the first civilian victims.

Kiev is a city that represents a great cultural heritage. One cannot think of European culture, the history of Europe, without Kiev, just as one cannot think of Russian culture, the history of Russia, without Kiev. The city, among many monuments, hosts sites that are World Heritage Sites.

Kiev is a sanctuary city for many Christians, first of all for Orthodox Christians all over the world. The history of faith of the Ukrainian, Belarusian and Russian peoples began in Kiev. Ukrainian and Russian monasticism was born in Kiev. The great monastery of the Lavra caves on the hill overlooking the great river Dnepr has been a holy place of pilgrimage and prayer for thousands of years. Kiev is a precious city for the whole Christian world.

The destiny of Kiev does not leave indifferent those who, from East and West, look with passion and involvement to the city and its people. After Sarajevo, after Aleppo, we cannot assist again to the siege of a big city. The inhabitants of Kiev are asking for a jolt of humanity. Its cultural heritage cannot be exposed to the risk of destruction. The sanctity of Kiev for the Christian world demands respect.

We implore those who may decide to refrain from the use of weapons in Kiev, to declare a cease-fire in the city, to proclaim Kiev an "open city", not to strike its inhabitants with the violence of weapons, not to violate a city to which the whole of humanity looks today. May this choice be accompanied by the resumption of a path of negotiations to achieve peace in Ukraine.

Andrea Riccardi

Community of Sant'Egidio

During this time of war between two Orthodox Nations many voices are trying to get our attention. A voice that is often not heard is the one here quoted of Metropolitan Onuphry of Kiev and all Ukraine. On forgiveness Sunday he spoke truth with love to his suffering flock . Also, as the prophets of old and the holy fools, he spoke truth to power. He simply preached the gospel.

In our entire Ukrainian Orthodox Church, we pray for peace in the Ukrainian land. To our great sadness, it is already the 9th day that the war continues on our land. Russian troops are fighting against Ukraine. This is the sadness that fills our hearts. People are dying—civilians are dying, children are dying. The earth was filled with weeping and sorrow. Refugees have nowhere to lay their heads. We pray that the Lord will have mercy on us. Our holy Ukrainian Orthodox Church has always taught, desired, and preached love among peoples. We especially desired peace and harmony between the Russian and Ukrainian peoples. We wanted these peoples to live like good neighbors: in respect for each other, to have patience with each other, and with love. We were reviled for this and are still being reviled, they call us names with all sorts of obscenities and expressions. But we ignore these offenses. Even today we want the Russian people and the Ukrainian people to live peacefully among themselves.

Therefore, I appeal to the President of the Russian Federation V.V. Putin and ask: “Vladimir Vladimirovich, do everything to stop the war on Ukrainian soil! War does not bring good to the people. War sheds blood. And blood separates people. You can do this, and we believe and hope you will do it. We ask that the days of Great Lent be peaceful for us, so that we may joyfully meet the bright feast of life—the feast of the Holy Resurrection of Christ. “We know that there are problems between peoples, they are, they were, and they will be. But we have always defended such a point of view that we, as the creation of God, endowed with reason and speech must solve these problems with the help of an enlightened word. We call on both sides, the Russian side and the Ukrainian side, to sit down at the negotiating table, so that all the problems that exist between us can be resolved—but not by the sword. The sword divides, but love unites. Let us tolerate each other, respect each other, love God and be united in God. This unity is something that no one and nothing can destroy. That unity which is achieved with the help of the sword is short-lived and precarious. This unity is solely human and decays. But the unity that is in God—this is eternal. I would like our peoples to have oneness in God, to have love for each other, and be united in God.

May the Lord bless us all!

Mission church collections of Sunday March 6 2022: donations \$200, Candle box \$78.90, Wine/candles \$50

Confessions on Friday night during vigil. Do not forget to put your name on the list so you don't come unexpected and find no priest present.

This week fr Roberto and some of our brothers and sisters are going on the monthly retreat at the refuge. Please speak to fr Nicolaie if you are interested to join them next time.

If you have a friend who struggles with a disability, please ask him to contact sister Penka. We need his help.

George is starting an apprenticeship program in the bakery. Please contact him if you want to learn to become a real baker.

March 16-20

Tuesday	8:30 am	Morning Prayer	Wednesday	8:30 am 12:30 pm 4:00 pm 6:30 pm	Morning Prayer Noon Hours Vespers/Dinner Presanctified Liturgy
Thursday	8:30 am 12:30 pm 2:00 pm	Morning Prayer Noon Hours Jesus Prayer	Friday	7:00 am 12:30 pm 2:00 pm 6:30pm	Orthros Noon Hours Jesus Prayer Presanctified Liturgy followed by Silent Meal & vigil for peace in Ukraine
Saturday	9:00 am	Morning Prayer	Sunday	6:00 am 7:00 am 8:30 am	Jesus Prayer Orthros Divine Liturgy



St Silouan Chapel at St John's Mission

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St Zoticos Orthodox Church at Good Neighbours Mission

193 Markham Rd Scarborough, ON M1J 3C3

T: 647-358-4105



We are an apostolate of the ecumenical patriarchate "Mother Church of Christ's poor" under the Omophorion of Metropolitan Gregory of Nyssa

March 9th 2022 at 7:00 am at the mission – Under the fig tree.



Those who lost much when they see the icon of Christ take time to stay with Him. They know His face from within. The beauty of the icon gives hope and beauty to what they have broken inside. The healing just happens...

Nathaniel did not have to worry about someone taking a picture.

For those who are sick

Evloka; Mikayla and her brother Luca; Karunawathi, Gloria, Vijekumari, Ronda, and Regina; Delia; Valerie; Tom; Traian; Peter; Marco; Kim (knee surgery); Tihomir; Kate; Payton Clark (back surgery); Sana, and her family in Egypt. Isaiah; Mary; Sydney; Peter Christine; Stephanie; Iulia; Jason; Sophia; Alexander; Charles; Tom; Paul; Phillip Hadler and his wife Juliet; Cristeena; Ann brown's daughter; Silvia, Jincy; Shiron Crisreen; Allain; Levalin and the family; Seena Colin and her husband; Waheeda and children; Faizah; Shirin and her family; Eva; Frank, Cristina; Daniela, Jerry; Delia ; Ragaie; Victoria; Mike.Farida; Roselyne and family ; Ana, Cornelia; Leon to Jerry; Nikitha, Ocean;Gloria, Anne, Marina, Marie, Edemene; Joanna and family GN; Rejoice;Romana, Coline, Michael, Peter, Henry, George, Kelly;Tom; Marina;Sandra and her son Chris;Kumari;Susan;child James; Aaron; Sylvia;Fr Jonathan;Tharshini and her two children; Ann Tyron and her family; Sandra Gomaz's children; Sameen; Sophia;Amy;Swetha and children ;Charitha; Jitesh's parents ;Demene;Carol; Gloria; Hawa Bibi; Vimaladevi; Lynn; Michelle;Emanuel(Mani);Stefanie;Geoff;Joey;Evangelia;Sophia;Melanie; Césare;Tanya;Piper;Darius; Zamalk; Nelly; Nahla; Mira; Sandral ;Brenda;Anna Avairo's daughter Vol Gomaz; Levlin's two children Sri' ; Helen; Paul; Wafaa

Please pray for health and salvation:

Community in Goma and the children in their care: Neema; Rosine; Justine; Miriam; Chance; Jemyma; Patricia; Alliance; Nice; Dorcas; Justine; Agnes; Muhindo Dorcas.

George, Connie, Nick, Fennie, Theodore, Chris, Nick , Toula, Steven, Nicole, Tony, Sam, Sophia.; Prayer for Mary Mcgee.She lost her grandmother.; Fr. Michael and Pani Karen; Anthony and the family.He lost his brother in Trinidad.He is hoping to make a visit to Trinidad; Ramanand and his families in Gayana, USA and here in Canada (Ramanand lost three of his family members including one of his brothers, suddenly within two months); Paola; Elizabeth; Matthi; Dave and his family; Jai's family; Anne Tyran; Joseph to find housing; Lito; Mauro, Prayers for Ted's family (incarcerated son to be free)

Dameal asking prayers for his future wife Fathima to be free from addictions

Liz Gibicar asking prayers for her mother; Tejasree and her mother; Prashastha; Maria and Dingo; Crisent; Helen; Greta; Elizabeth; Dean; John; Liz; Crisent; Ann Brown; Elizabeth; Sifie; Allen; Leon;Ricky and his family from back home for the hope of reuniting; Aaron, Anastas, Olivia, Gelly, Frank, Eva, George, Rebecca, Andreas, Cathyann, Reigan, Stephanie, Peter, Christine; Christian family from Bangladesh, Sandra, Peter, Angel, Bless, Grace, Swetha family; Atlaw single mom at shelter, Vernevil family; the family of Kenide; Saathiya; Sena; Vinothiny

Yvienne; Abdul; Sakanthalathevy; Jumke; Naimi; Anish; Joshua DanielJMaria Lolita Soliman Torres, Jonathan , Richard, Richard, Mary , Elizabeth, Michael, Bill, Robert, Alan, Joanne

Please pray for the deceased:

Elena; Pani Mary; Rejoice's mother ;Edmund; Pani Eleanor; Fr John; Alexandru; Constantin; Robert; fr Aurel; Georgi; Rada; Petre; Stela; William; Samuel; Debie; John; Amy, Willie; Dave's wife; Ana; Shirin 's cousin in Jordan; Father Lawrence; Dave; Anne Tyran's father; Edith, Sr. Mary Magdalene, Joice, BettyAnn, James, Pauanasuy Kamthasang, Maria (Covid), Andrei, Agostina, Carminda, Vimaladevi's sister; Sri's mother, Carol's Mother and 23 year old nephew passed away in Haiti. Demene's mother; Dalalzaki.