



Seventh Sunday of Pascha John 17:1-13

“And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.”

Pascha: Openness to the Spirit

Over the years, I have observed that it is easier to invite people to live Great Lent than Pascha. Yet both feasts are part of the same Triodion (or were)!

In Lent, there is in us a desire to grow closer to God. We start by looking at what keeps us from this communion with Him. In a way, it is familiar to us. We know our own poverty. The fallen world is not that distant from our breath.

Then comes the feast of feasts, the Queen of all feasts, and the churches empty out! Apart from the cultural practices of roasted lamb and sausages, the actual reality of the resurrection remains unfamiliar to us. This year particularly, the realities of our sorrow filling the world and the Church were hard to ignore. The bells of Paska were drowned by the sound of bombs and our own community experienced sickness. Every day some new challenge, either from Church leaders or society, tested our faith and sense of decency.

Pascha time is hard to live well. In Great Lent we focus on our broken world and most of all on ourselves. There is a sweetness in that sorrow that is familiar to us, but then at Pascha we are asked to stop weeping over ourselves and look at the Risen Christ, as the sermon of St. John reminds us. This is hard to do. St Isaac the Syrian said that "the SIN is not to be sensitive to the resurrection". In all the years, I never heard anyone confess this sin. Yet it is the most common.

It would be a good practice to look at this and see how we can repent during Pascha and start being "sensitive to the resurrection"! In practical ways. The resurrection is not something we are comfortable with, familiar with. It is "a new life, an eternal life". It is hard to schedule it in. It opens us up, it breaks us with joy, it enlarges us, it is unfamiliar. Yet we are to experience it and begin to live in the ordinariness of our daily life. Here is the great paradox. It challenges us in our status quo of daily life. It is hard to stop obsessing about ourselves and look at the face of the Risen Lord.

Yet Pascha, like Lent, is not the "destination". We start on the journey at Great Lent, slowly detaching from our self-obsessions (including spiritual ones), and at Pascha we trust and take the hand of Christ out of our comfortable Hell. Looking at Him, eating with Him, fishing with Him in the Galilee of our daily lives. Why? So that we might receive from the Father the Gift of His Holy Spirit. This gift in us is like a spring of water flowing from our bellies and giving water to drink to our thirsty hearts and all creation. To stop at Pascha is to stop half-way to the destination. So we keep walking.

This Wednesday we concluded the Paschal season. Like Great Lent, it lasted 40 days. Now we are celebrating the time of Ascension. Each is a moment on the way to receive the Holy Spirit. Why? So that all we have, during Pascha, seen on the face of the Risen Lord might become in Christ ours as well.

Great Lent and Pascha should have woken in us the great thirst in us for the Spirit. The Father's promises are trustworthy as we shall see in a few days at Pentecost."

In the chapel on Friday

"... they still disbelieved for joy, and wondered ... " Ascension - Luke 24:36-53

When we reflected on the gospel on Thursday Br Luke said that this verse stayed with him. That the apostles could not believe because of this overwhelming joy they felt within their hearts. It is like we say today : "it is too good to be true". They could not believe because of too much joy, something they did not experience before, too good to be true. The disciples were going to find out that only the Truth is good. There is no joy in lying. The joy in the hearts of the apostles testifies that they were close to the Truth, close to Christ.

The resurrection challenges the way we see things. It requires not only a change of heart but a change of the mind as well.

On today's gospel and on the feast

"And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent."

Father spoke on Tuesday about the trouble of the hearts today. It is a trouble of deep distress, everybody seems to be on edge. It is not a disbelief for joy, the hearts of the people were lied to for too long and too much. The lack of Truth witnessed wounded the hearts of the modern people. The lies spoken to them bring death into the streets and the departure, through violence, of the innocents. It is the lie that leads to betrayal, it is the lie that crucified Jesus, because He is the Truth. It is the lie that starts wars and fuels them, it is the lie that makes us forget who we really are.

Because of fear of joy, people listen to the lies that are as seductive as ever. So much so that even the cause of our distress is foreign to us. We do not know why we are hurting.

The modern people are hurting because we see no love for us, we are haunted because we have no love for others.

While listening to the lies, the distress within the heart comes from not knowing the Truth, not knowing God. That's why we do not choose to live for the sake of eternal life and choose death as the solution to our problems. Not having the experience of being loved beyond our own image and beyond our own sins. Not having this knowledge starts the distress, what deepens the pain is the lack of love for others. They trigger each other and create a lying circle.

"While he blessed them, he parted from them, and was carried up into heaven." Luke 24:36-53

Through the Ascension the humanity in Christ is brought to the right hand of the Father. As a volunteer said on Friday: "I understood from today's gospel that we are in Christ and Christ is in us."

Those who were betrayed and who betrayed others are embraced by the reality of the love of the Father so they do not hurt themselves anymore. The modern people know, through the Ascension, that this love is true because it does not judge the lack of love from within the heart. It is the love that came to save the world, not to judge it. They feel loved for who they are and not judged for whom they did not become.

"Let not your hearts be troubled; you believe in God, believe also in me." (John 14:1-11)

The gospel tells us that we've always been close to God in our heart. Jesus tells us that we believe in Him. Our hearts become troubled when we forget about the faith we have. And that's where the lies and the lack of witnessing the Truth do the most damage, they detach us from our faith and we become troubled. However, the Truth becomes incarnate so we share and partake of it together.

"Philip said to him, 'Lord, show us the Father, and we shall be satisfied.' Jesus said to him, 'Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father?' (Friday gospel Jh 14:1-11)

In Christ, the Father was “shown” to the apostles, through the love of Jesus for the people. All the miracles that Jesus did and all the things he said and done were a real manifestation of this love. Of the Father’s love for his children. He does not perform a magic act but reveals the reality of love for us. Even after having been all that time with Jesus, Philip did not know Him yet. How did he relate with the love manifested to him? Where did he think it was coming from? It was not a human love.

The cross glorifies the Father because through the cross the crucified love is without blemish, manifested beyond our betrayal and beyond our sins. The love of God is sacrificial, it requires mercy.

Do you not believe that I am in the Father and the Father in me? (Friday gospel Jh 14:1-11)

When we reflected on the gospel on Friday the word that came up was the unity of the community. It is a unity that is going to be formed in Truth. It is a unity that is born out of the unity of the Father and the Son that sends to us the Holy Spirit. It is what we see in the scriptures after the ascension. If during Pascha, the apostles struggle personally with the Truth of the resurrection out of joy or hardness of heart, coming to the Tomb, on the way to Emaus, late like Thomas or wondering about John like Peter, after the ascension the dynamic of community changes completely. All of them *with great joy were continually in the temple blessing God*. The joy was not a reason anymore to disbelieve because they were gathered together in prayer around the Truth. The unity of the Father and Son started to be manifested within the new community who was waiting for the Holy Spirit and the church to be born on Pentecost.

How does the new generation find out about the perfect love that they did not receive from an older generation that is scattered and disunited? How can they reconcile with what they can feel within the heart: no forgiveness for the lack of unity among the Truth, for the hurt of the community who lost its identity of being the church? By saying no to falsehood and to the lie, even though that might be accepting the reality of the pain, the reality of being hurt. The pain is the reality of their care. It is the reality that touches on the Truth. And that’s where Christ is manifested. From out of the reality that hurts them; from where they were not cared for and they will learn to love. Because God is in them.

“But some most worthless person are in the habit of carrying about the name of Jesus Christ in wicked guile, while yet they practice unworthy of God, and hold opinions contrary to the doctrine of Christ to their own destruction, and that of those who give credit to them, whom you must avoid as ye would wild beasts”

St Ignatius the God-bearer

Christ ascended to Heaven!



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The Children's Word

"Let the little children come to me, and do not forbid them, for to such is the Kingdom of Heaven." Mark 10:14

Sunday, May 29, 2022

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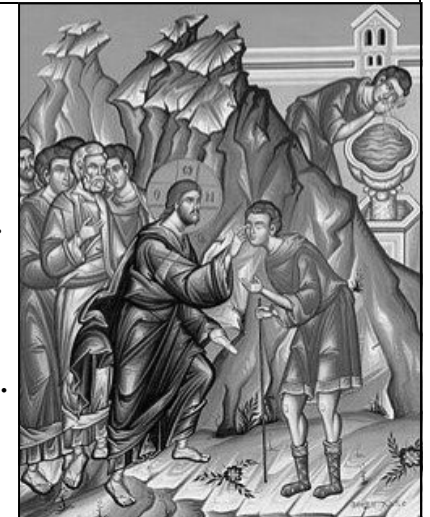
The One we were waiting for!

Have you ever had to look for somebody, maybe even somebody you didn't even know? Maybe you knew what kind of car that person was driving, or what color hair, or what he'd be wearing. It's kind of a funny thing.

Seven hundred years before Christ was born (and even a long time before that), the Jewish people were waiting for somebody to save them. They didn't know what His name was, or what He would look like. A prophet named Isaiah told them about somebody who was coming. 700 years before Christ was born, Isaiah wrote that God would send somebody to "open the eyes of the blind." Only God could do a huge miracle like that!

Today, you know, is the Sunday of the Blind Man. We hear about how Jesus saw a man who had been blind ever since he was born! Jesus saw him and healed him. He could see for the very first time! After that, some of the authorities were angry and worried. You see, everybody knew the prophecy. Everybody knew that this meant something BIG. Somebody who could "open the eyes of the blind" was the person God sent.

And that is exactly what we celebrate today. Jesus Christ is the person that God the Father sent. And He proved then that He is God too!



Jesus healing the man born blind

WORD SEARCH

Can you find these words in the jumble?

- Ascension
- Blind Man
- Great Feast
- Isaiah
- Martha
- Mary
- Prophets
- Sisters
- Waiting

U K M N X Z S C A A H Y W P T
 L Q M J C I N A M D N I L B S
 K J P C S U W A C W I I J D A
 T J X T E O N A I J U Y N H E
 E U E Z E J Y O I I Z C B S F
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 E X U A F D A H J M N N T L E
 O R I M K H R A C L A E G J R
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 Q G G K C J H F Z P X X Y S S
 E R T M Z I A Q O U Z Z Z S A
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 T O M P G H P B S X C O H D H
 C H F X Z S D R P J O S K R C

WHAT'S IN AN ICON?

Sometimes you don't have to know how to read to know stories in the Bible. Listen to the story on page 3.

Can you tell the story by looking at the icon? Which one is Mary? Which one is Martha?



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THE BETTER PART SAINTS MARY AND MARTHA



Nobody likes to work, work, work all the time. Sometimes we complain about it. Sometimes we wonder why *we* have to do it! Sometimes we might beg for help.

On Saturday, we celebrate the nameday of two sisters, Mary and Martha. They were Jesus' friends, and the sisters of Lazarus (the one Jesus raised from the dead). We hear a story about these two sisters in the Bible.

Once, Jesus came to visit this family. Martha was working hard, probably cleaning up the house, cooking, and doing other things that needed to be done. Her sister, Mary, wasn't doing any of the work. She was just sitting near Jesus' feet, listening to Him talking. When Martha complained, Jesus told her, "Martha, Martha, you are worried and distracted by many things. There is need of only one thing. Mary has chosen the better part."

We can learn from this story too! Sometimes we worry and we are busy with lots of things. But, like Martha, we have to stop sometimes. We can slow down and listen to God. We can pray to Him. We can make some time for Him. Then, Jesus tells us, we have chosen the better part too! Can you tell this story to your parents?

We celebrate Sts. Mary and Martha on Sat., June 4th (OC: June 17th).

Prayer list for the sick and those who have recovered:

Joy; Susie; Alex; Maurice; Lynn; Molly; Thomas; Varghese; Delia; Leela; Mary Tanya; Basma; Aditi; Larry; Darius; Lori; Lisa; Cindy; Césare; Fatima; Debbie Donald; Hermina; Råul; EK Thomas; Nebu; Evangelia; Sarah; Shelley; Bill Ruth, Kristian and Frank; Maria; Binja ; Mike; Luke; Anusia; Lavalin's son; Sana; Father George Patrick, and Father Michael Miklos/Pani Karen Miklos; Dominique and her daughter; Mike; Luke; Arjuna; Joy; Susie; Alex; Lynn; Molly'; Thomas; Alex; Fathima; Frank; Chris; Evlokia; Mikayla and Luca; Karunawathi, Gloria, Vijekumari, Ronda, and Regina; Delia; Valerie; Tom; Traian; Peter; Marco; Kim; Tihomir; Kate; Payton Clark; Sana, and her family in Egypt; Isaiah; Mary; Sydney; Peter; Christine; Stephanie; Iulia; Jason; Sophia; Alexander; Charles; Tom; Paul; Phillip and his wife Juliet; Cristeena; Ann brown's daughter; Silvia; Jincy; Shiron Crisreen; Allain; Seena and her husband; Waheeda and children; Faizah; Shirin and her family; Cristina; Daniela, Jerry; Delia ; Ragaie; Victoria; Mike; Farida; Roselyne and family ; Ana; Cornelia; Leon; Jerry; Ocean; Gloria; Anne; Marina; Marie; Edemene; Joanna and family; Rejoice; Romana, Coline, Michael, Peter, Henry, George, Kelly; Tom; Marina; 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; Fr. John and Pani Marie; Lynn; Michelle; Emanuel(Mani); Stefanie; Geoff; Joey; Evangelia; Sophia; Melanie; Tanya; Piper; Darius; Zamalk; Nelly; Nahla; Mira; Sandral; Brenda; Vol; Gomaz; ; Helen; Paul; Wafaa.

Please pray for the deceased: Fred, Shrin, Andre; Andree; Akhir; Arjuna; Dillon; Elena; Pani Mary; Rejoice`s mother; Edmund; Pani Eleanor; Fr John; Alexandru; Constantin; Robert; Fr Aurel; Georgi; Rada; Petre; Stela; William; Samuel; Debbie; 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, Andrei, Agostina, Carminda, Vimaladevi's sister; Sri's mother, Carol's Mother and 23 year old nephew , Demene`s mother, Dalalzaki.

June 6 - 12

Tuesday	8:30 am 7:30pm	Morning Prayer Psalms Study – via Zoom	Wednesday	8:30 am 12:30 pm 4:00 pm 6:30 pm	Paschal Hours Paschal Hours Vespers/Dinner Bridges/Compline 8pm
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	Orthros Noon Hours Jesus Prayer
Saturday	8:00 am 6:00pm	Divine Liturgy Memorial Service for all the dead Great Vigil	Sunday	6:00 am 8:00 am 8:30 am 6:00pm	Jesus Prayer Small Hours Divine Liturgy Kneeling Vespers for Pentecost



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

St. Silouan Chapel, June 5, 2022

10 of 10

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