

"Synaxis of Saints of Carpatho Rus ! "



Philippine fishermen

“Immediately they left their boat and their father, and followed him.”

Matthew 4:18-23

*“They show that what the law requires is **written on their hearts**, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.”*
(today's epistle Rm 2:10-16)

What is written in our hearts?

The apostles are the people who are worthy of Jesus (last Sunday: “He who loves father or mother more than me is not worthy of me”). They literally leave everything and everybody behind, as we see today: their profession and their father who continued the work by himself in the boat. By making this radical choice they become worthy of Jesus, they become His apostles. As br Luke said on Thursday, when we reflected on the gospel, this choice makes the apostles extremely vulnerable. They gave up on everything they knew and pretty much everybody they loved, in order to follow Him and something new and unfamiliar to them. This creates fear within the heart. A real one. As Linda said on Thursday, when we asked the question of where fear is coming from in our hearts. She said she was afraid of the unknown. How much fear was in the apostles' hearts then? The hearts of the apostles get so exposed in the gospel. Everybody can see and judge that they were tempted, weak, falling easily asleep when they were expected to pray, running away or denying Jesus. No later than this week,

Jesus had to justify to John's disciples their lack of fasting.

“Why do we and the Pharisees fast often, but your disciples do not fast?” (Mt 9:14 - Second Friday after Pentecost).

It looks like they were not made for the job. They are taken as a bad example by many commentators because of their weaknesses that got exposed while they were following Christ, who is without blemish. The light of Christ healed the blind but it also exposed His disciples' weaknesses. All could see them now and all could judge. However, despite the many things that the apostles could have been accused of, the one thing that stood out in their lives was this radical choice they made in their hearts to follow Jesus. And this is not a small thing to do. They chose a path of extreme vulnerability not only for them but for their families as well. They left their relatives working alone and probably, in some situations, they left their families with no income since they gave up on their trade. They open a path of vulnerability and fear not only for them but for those around them as well. They were going to learn about this fear in their hearts, making others also insecure about their lives. This fear they chose to encounter was about to spread.

“Can the friends of the bridegroom mourn as long as the bridegroom is with them?”

(Mt 9:15)

We see in the gospel that the choice to accept or to reject Jesus is revealed at times to us within the same context. We see that in the Beatitudes of Luke: Blessed are the poor and woe to those who are rich (Luke 6) as we see that in the last judgement in Matthew 25, with the sheep and the goats. To follow or to reject Christ stays at the core of our being, it is the first and the last judgement of this world. We understand now that when the apostles made this “foolish” choice, becoming poor and vulnerable, ready to be ridiculed for who they were and risking the well being of those they knew, they did that because they somehow recognized the bridegroom. They chose Christ.

Our local saints

Today the church tells us that the holiness of God is present in our life. It is not out of reach. We can experience it when we relate with those who encounter Christ. It is not only above the heavens but walking close to us, greeting us at every moment through those who receive Christ, thus becoming a personal witness to us. Within the community we see and witness this holiness that is welcoming and inviting for all those who come during the day. It changes them and it opens our hearts to each other. It touches something new in us that we want to follow. It makes us afraid of what we might discover, it makes us afraid of how we might look, being unworthy of every good thing.

At the mission, this holiness is made known to us through those who left good things behind without knowing Christ, because of “what was written in their hearts”. This departure

happened abruptly and at times through violence. They lost their families or those they loved without desiring so, they lost their trade without ever having one, their innocence was harmed so they could not be falling in love with the Bridegroom because of their “unworthiness”. They check all the boxes when it comes to vulnerability and fear experienced. This is what we see written in their hearts. A void created by life where the encounter could not happen, where holiness could not be experienced, where the heart would remain the prison of violence and only that. They live without knowing that those who mourned would be comforted. They might have heard it with their ears but not embraced it with their heart completely just yet.

We all do have this experience at the mission to listen to confessions of people who were stripped down by life in unimaginable ways. You would think they could not be much lighter in following Christ. They would have nothing more to give up on. And yet, they are still fasting from life while being with the Bridegroom.

This week I listened to the confession of a few local brothers and sisters who are touched by holiness without fully knowing that yet. And this not only because of what they lost but also because of Whom they encountered. You could not speak about that holiness to them because the loss is so significant and therefore the joy of encountering Christ might be too overwhelming for them all at once. The encounter happened but the joy has to be gradually experienced. Like somebody who was dying of thirst but could not be drinking all the water at once.

There is more vulnerability to experience and more uncertainty to come for them. This looks like a certainty. However, holiness comes out of this vulnerability because of the encounter with Christ. And just as it was with the loss, induced or not, that others were affected, so it will be with their vulnerability where the holiness is born. It will spread and touch others. Because, as Coleen said about the gospel on Sunday, we need to give up on what divides us from each other. Encountering and following Christ brings unity for us. So our hearts can be rewritten.

Community life

A story

M. spoke to us about what rejection does to the soul. When he is panhandling by the crossing light. It's not just about people not giving him money, which is painful too, but it's about them refusing to look in his eyes. They pretend he is not there. He does not exist for them. “Now it is different,” he says. “You know, some people, after they leave, when the green light comes, they swear at me. I did not see that before. They pretend they don't see me when the car is stopped but as they drive away they swear at me.” “Did you make any money?” “No, you know, because of that, I would not even ask. I'll just walk around not even looking at people. Even if they were giving me money. I would not be aware. I just walk without being able to look at them.”

I thought in that very movement if the beggars can't beg anymore because of rejection, if we don't deserve the poor we made, what is there left for us? Jesus said that we'll have the poor

with us forever, but now the time comes when they don't want to have anything to do with us.

It is scary to think that people could really swear at the beggar. That they could imagine a higher stage of hurting than indifference. But yet, we do. And we know it from the Gospel, it is like cursing God. "Curse God and die, was told to Job. (Job 2:9) They sense they are living in a world that chose to die and everything left for them is to curse.

It is also like the reaction of the people in Nazareth against Jesus, who wanted to throw Him off the cliff. It is not Jesus or the beggar that makes us angry. They touched that anger in us. Because of too much self harm inflicted. Because of the shadow of death that we welcomed within our hearts.

This may also be a warning for the church, that we take for granted the poor who are comforted today only by Christ. We take for granted what God gives to us to care for. If they walk away from us, what is there left for us?

To learn to bless instead of cursing those who want to wake up in us mercy, by praying to Him who is merciful to all..

P.S. E. looks better than before. In the morning he seemed in good spirits, much better than before I thought. It might be because of summer, or maybe because, where people curse, God blesses. He does not abandon the beggar and the poor, but he becomes a father for the orphans and the widows (Ps 67:5).

- Please keep in your prayers people who work in the bakery. Not only Dianne got injured recently, but others got sick as well. They work well and hard in the summer, taking the heat of the ovens.
- Bradley and Zachary started to work in the bakery. They experience what working with the hands means. It prepares them more for prayer. George was thankful for the great help the bakery received from them.
- This week, we unexpectedly welcomed a refugee from Ukraine, who was brought to us by people from the Ukrainian catholic church up the street. Please talk to br Luke if you want to help. He is in need of housing, short, medium and long term.
- Many thanks to Bradely and Br luke who made arrangements to have the gospel read in Spanish and Japanese at the mission during the week. On Friday, it was suggested that we try other languages as well, because of the many cultural backgrounds of people in the community. Our Japanese student can barely speak English and she had never read the gospel before. It made a lot of sense to let her know what we were talking about on Friday afternoon.

Prayer list for the sick and those who have recovered: Ben, Kim; George; Bernadette, Maria Becatam (bypass surgery); Seena; Ocean, Tony, Nikitha; Dianne; Joy; Susie; Alex; Maurice; Lynn; Molly; Thomas; Varghese; Delia; Leela; Mary; Tanya; Basma; Aditi; Larry; Darius; Lori; Lisa; Cindy; Césare; Fatima; Debbie; Donald; Hermina; Raúl; 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.

“Follow Me, and I will make you fishers of men!”

CALL OF THE FIRST DISCIPLES:



The Children's Word is a weekly bulletin for Orthodox Christian young people. Copyright 2022 Alexandra Houck. Email is orthodoxchildrensword (at) gmail.com. Find it each week at myocn.net.

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, June 26, 2022

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Follow the Leader!

Have you ever played, “Follow the leader”? You know the game—the leader marches, and you march too. The leader claps, and you clap too. The leader shouts, and you shout too. You follow the leader, and try to copy him!

Today, in the Gospel reading we hear about when Jesus called His disciples, His special helpers. Andrew and Peter were out fishing in a boat, and Jesus called for them. “Follow me,” He said. The Gospel says that they dropped everything and followed Jesus Christ. And all their lives, they tried to “follow the Leader.” They tried to be like Christ, to act as He acted, to do as He did, to copy Him.

Did you know that our Lord wants us to “follow the Leader” too? He wants us to follow Him, to try to be like Him. But how can we be like Christ? Well, think about some of the things that Christ did during His life. He loved everybody. He helped everybody. He forgave everybody. He was nice to people even when they were mean to Him. He did the right thing even when people made fun of Him or even when they hurt Him. It's not a game, but we can always try to remember to “follow the Leader.” And the Leader is our perfect Lord, Jesus Christ!



Saints Andrew and Peter are following the Leader. Can you?

WORD SEARCH

Can you find these words in the jumble?

- Climb
- David
- Faith
- Follow
- Leader
- Prayers
- Strength
- Struggle
- Thessalonica
- Tree

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

SAINT DAVID OF THESSALONICA THE TREE-DWELLER

Have you ever climbed a tree? Have you ever spent the night in a tree? In the rain? In the wind? For three years?



Of course you haven't done that, but you might have climbed a tree before. Today, we celebrate a very different saint. Saint David was a monk who lived in the city of Thessalonica, Greece 1500 years ago. He had read about saints who lived before him, and he knew how hard they tried to grow close to the Lord. Some of the saints lived in the desert. Some of them fasted a lot. A few lived up on top of pillars. Saint David wanted to try harder too. He wanted to find a way to struggle for Christ.

So, one day, Saint David climbed a tree near his church! He stayed there in wind, storm, rain, and scorching heat for three years straight. He prayed there, and he fasted. He did not want to live a comfortable life, because he thought the struggles helped him remember God.

After three years, he came down and began living in a little room in a monastery. Saint David was a holy man, and many people would come to him for advice and for healing. He would touch people, and God granted healing to many, many people through David's prayers. Saint David had a very different kind of life than our own! But he shows us how we have to struggle sometimes too. God doesn't always want us to take the easy path, but God gives us the strength!

We celebrate this Saint David today, June 26th (OC: July 9th).

WHAT'S IN AN ICON?

After Saint David the Tree-Dweller came down from his tree, he lived in a monastery again.

This icon shows how people would visit him through a little window. Many sick people would be healed through his prayers.



June 26 – July 3

Tuesday	8:30 am 6:30pm	Morning Prayer Vesperal Liturgy for Sts Peter & Paul	Wednesday	8:30 am 12:30 pm 4:00 pm 6:30 pm	Morning Prayer Noon Hours Vespers/Dinner
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
Saturday	9:00 am 12:00pm		Sunday	6:00 am 8:00 am 8:30 am	Jesus Prayer Orthros Divine Liturgy



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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 26, 2022

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