



*“Since, therefore, we are now justified by his blood,
... For if while we were enemies we were reconciled to God
by the death of his Son ... “*

St. Paul's Letter to the Romans 5:1-10

"The boots of peacemaking..."

On Wednesday, Andrea Riccardi, the founder of the Sant'Egidio community (the community of Claudio who will visit us from Rome) spoke at the ancient church of Santa Maria in Trastevere, which is built on a house church in Rome (217 A.D.).

I imagined the early Christians buried inside its wall hearing these words echoing throughout the ages...He spoke about war and how so many people are suffering today. One thing that struck me as never before is the following...

He said that War is contagious. (We don't only speak about Russia and Ukraine.) War spreads like a disease. No one is immune from it. We see this happening in the world; we are now living the Orwellian scenarios of endless undeclared wars. We see how we are all affected by War, from the gas pump to the groceries we can't afford. As Orthodox we know there is also a spiritual infection, the cost that affects our souls, minds and hearts. We are, as humans, consubstantial to one another. We suffer the fruit of lies, greed and violence that others are suffering.

Our souls are infected by war and we all now suffer from it, and not only at the supermarket. We are now at war inside the churches and between our orthodox churches. War affects all of us . We can't ignore war or wish it away. "Let's all just get along!"

Peace-making is what the gospel today calls us to, the people who commune at the Body and Blood of Christ. We are called not to remain "pure," enjoying our inner peace, but rather we are to engage in peacemaking. To put on the boots of peacemaking!

This summer at the Refuge we will pray and try to learn and put in practice how we can repent and become true peace-makers, because that is what the children of God are. We need to immunize against the infection of the virus of war.

It's not the way of the weak.

p.R



3rd Sunday of Matthew

The Gospel According to Matthew 6:22-33

"The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."

It is true, if we think about money, they will consume our thoughts and our mind, they will darken our hearts. So much so that they will become the only goal in life, everything else being so insignificant, so secondary, including God, to a point that one would sacrifice everything and everyone for them, including God. It is simplistic but true. We are reconciled with God through the death of his Son and we are asked to live this reconciliation as a gift of freedom, through the church among his people, in poverty and simplicity, for the love of the gospel..

Every earthly kingdom and power is supported by profit. If we were wondering where this profit driven culture was going to, now we know: to accumulate more power and, if necessary, to take it over through violence and wars. The profit finances armed conflicts.

What we see, from the beginning of time, and as we see today also, the wars are about power and resources; about more power and dominance of each other, where the innocents are sacrificed, where the life of the poor means nothing. It does not matter at the end if they are ours or they belong to the enemies, in a war they all suffer and have little value.

How do we keep our eye sound so our body would not become full of darkness? How is the church promoting peace?

Last week, A. who is a refugee from Ukraine, who literally saw the bombs falling and ran away as did millions of other people, talked for hours with Lizzy, who is from Moscow. A. came to us through the Holy Eucharist Catholic Church up the street. Br Luke took him to the house and he connected with different people from within the community, all trying to help in any way they could. However, he spent the most time talking with Lizzy, who was from Russia. Probably because they spoke a similar language and had a similar cultural background.

Lizzy told me that he really needed to speak about what happened to him. Being a refugee among people who speak a language he is still learning, he was relieved to be able to communicate with somebody who understood him. Of course I thought this is a small good sign of how people can reconcile, coming from different countries who are at war with each other. However, this dialogue, the way it happened, would have probably not been possible outside of church. People could have met, but would not have approached each other the way they did in church.

First, Lizzy came to us through St. Bartholomew's Anglican church. She is not Orthodox, but because of the relationship between our community and St Bart's, Lizzy came for a practicum in psychotherapy. She is a student of a pastoral counselling program. She wanted to come to us because of the faith based approach that the counsellors are practising within the community. She works directly with Chris, however, part of her practicum at the mission was not only to have structured counselling sessions with "clients", but also to spend time on the floor at the mission to connect naturally and spontaneously with people. To listen without an agenda and to work with them at times with different tasks. The reason she met A. was that she was on the floor at that time, being present to people.

As for A., he came within the community because Br Luke took him at the house with no prior preparation, at a time when he was packing to go to the refuge. He made an exception from the rules we have when we take people in.

A. met Lizzy and spoke to her because he was in need of housing and a community to welcome him. He was in a very vulnerable situation and needed hospitality. Their dialogue happened in church because the church made that happen. The church knew their hearts and enabled communion. We witness dialogues like that, between people who are strangers to each other or even enemies in their own past or country, daily at the mission .

Today, when people speak about peace, even though their voices are more silenced because of the dynamic of war and the love for the profit, they often see it through meetings and symposiums where people, at their best, are polite with each other and listen out of respect for themselves and because they know that formality is the best they can do when it comes to gospel. Meeting together, in a formal setting, for the sake of unity, is the best they can do.

However, no matter how great the darkness is in us, the light can be nurtured. The church is the place where the body gets cleansed and the light is welcomed. The church is blessing the desire for peace and life and guides the heart and teaches soundness to the eye. It approaches people in truth and guides and walks with the good desire of their body.

People need guidance in doing good, and kindness when being hurt. The church, through the grace of the Holy Spirit can connect these two human realities with each other. That's the path for real peace and unity. That's where the kindness that hurts is healing the heart that is present.

On Thursday, Jesus saw the multitudes being scattered with no shepherd (Mt 9:36). They sent the apostles to heal them and to guide them. Peace asks for the presence of the church among its people. A church that cannot care about money but only about the poor. A church that live in poverty because it knows love of the poor and the generosity of those who are kind. It knows peace because it does not choose to worship mamon.

The Orthodox School for Peace and the Orthodox Peace Fellowship (OPF) present a two-day seminar

Creating Peace: Conflict Resolution

July 13–14, 2022

St. Mary of Egypt Refuge, Queensborough, ON

Led by Nicholas Sooy, Director of OPF in North America,
and editor of its journal, *In Communion*.



Meals and accommodation included; suggested donation \$100. Contact Fr. Nicolaie Atitienei, info@stjohnsmision.org, for information and registration.

Memory Eternal !

This week was marked by Tom's departure to the Lord.

Tom, as we all know him at the mission, died on Wednesday around 4:00 pm. The social worker from the hospital called us, being the only people he knew in Toronto. Tom was well known in the community, having come for years every Friday to do any work we needed, especially building different stands we used in church. The main stand we use for bigger and heavier icons became proverbial, we call it the "Tomologion". Because Tom was losing his sight (at the end he could hardly see with one eye) all the things he built were not perfectly straight, which added to his building signature and to the character of the object. One would know an object was done by Tom just seeing it once. It could not be mistaken for something else.

For the last year he rarely came to the mission because his cancer was getting worse and he spent more time in the hospital. Some of us visited him a few times. Other times, George would bring him food home because he was not able to go outside often. He lived in a rooming house across from the hospital which helped him receive treatment when needed. Tom had a strong sense of humour that was going well with his quiet personality. He was from South Africa but somehow he found himself living with no papers in Canada for years. I remember he said that Canada wanted to send him back to South Africa only that they could not find him there in their database. So they were not able to do that. He had a special status here living as lonely as a man can live. When I went to see him at the hospital, he was saying that nobody spoke to him there and he felt he was going crazy. He felt trapped and wanted to escape, to go home, to go somewhere where he could be by himself, not with people who pretend you don't exist and cannot touch your suffering with love. He had a point. Once, a nurse supported his claim, telling us that even the people they hire to stay with the patients (they call them sitters) are not interested in talking to them. Fair enough, one day, at the hospital, the "sitter" was close to Tom, on her phone. Tom was alone in bed by himself. The very few times we saw him, he was visibly touched and grateful, sending good thoughts and wishes, especially to Fr Roberto and at times to Angela with whom he worked directly at the mission. He lived a long part of his life alone, now he was dying alone. However, all this loneliness of his life was mirrored by the care of the community. The connection that he had with people here and the love that they have for him. On the day of his death, Joanna received the message and she was visibly touched talking to everybody and sharing the news and making phone calls to the hospital to find our more information. Everybody was talking and asking questions. Everybody knew and liked Tom. Thanks to his work and personality he left, as father would say, a deep mark within the community. The care and the genuine love that people in the community had for him, I thought, would prepare him for entering into the kingdom of God. The little we gave him here, he will receive now in abundance. But what he will receive now will not be foreigner to him.

Memory eternal! !

St. John the Compassionate Mission

Profit and Loss by Month

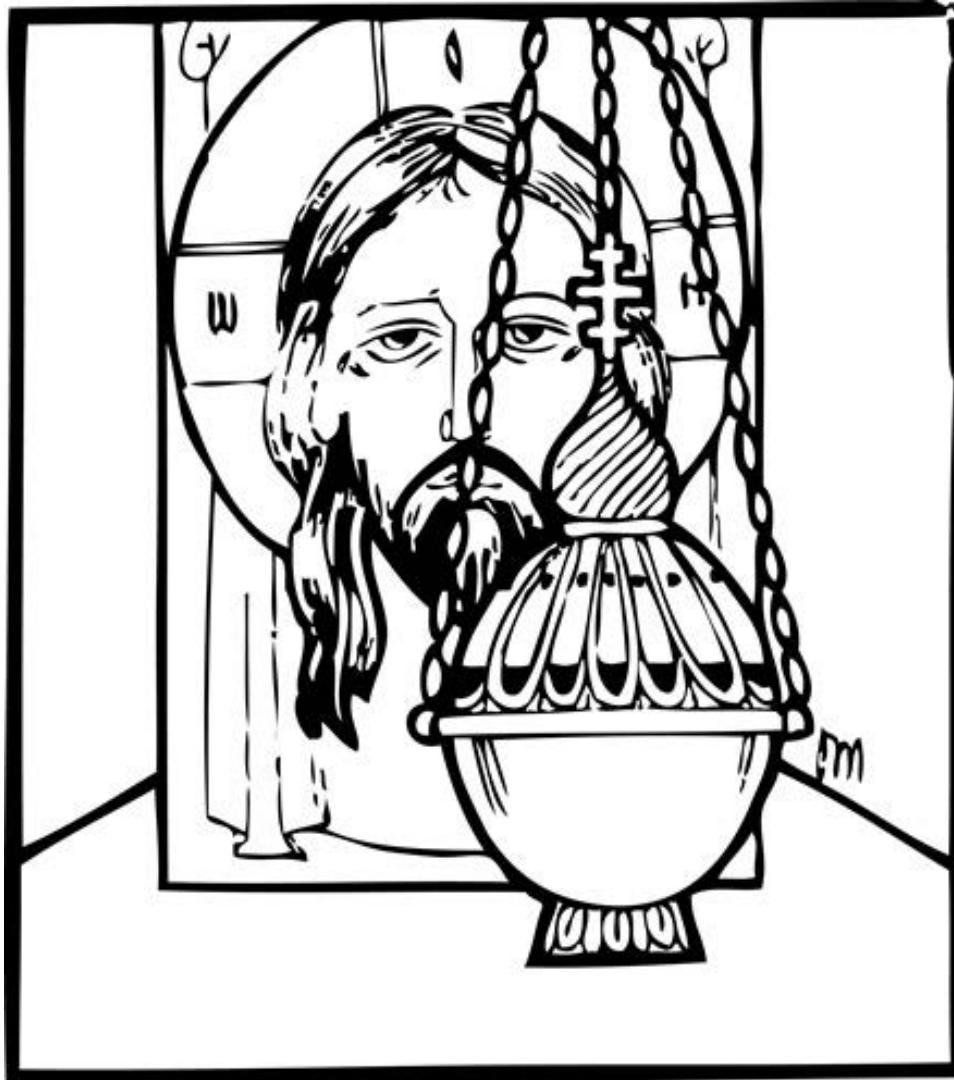
January - June, 2022

	JAN. 2022	FEB. 2022	MAR. 2022	APR. 2022	MAY 2022	JUN. 2022	TOTAL
INCOME							
4009 MISSION CHURCH INCOMES							\$0.00
4006 Candle collections	70.50	51.50	290.25	314.50	165.40	225.40	\$1,117.55
4008 Mission Church Donations	1,650.80	130.00	3,015.00	2,010.00	1,885.70	4,611.83	\$13,303.33
Total 4009 MISSION CHURCH INCOMES	1,721.30	181.50	3,305.25	2,324.50	2,051.10	4,837.23	\$14,420.88
Total Income	\$1,721.30	\$181.50	\$3,305.25	\$2,324.50	\$2,051.10	\$4,837.23	\$14,420.88
GROSS PROFIT	\$1,721.30	\$181.50	\$3,305.25	\$2,324.50	\$2,051.10	\$4,837.23	\$14,420.88
EXPENSES							
6001 MISSION CHURCH EXPENSES							\$0.00
6002 Liturgical supplies		34.88	475.50	649.23	332.48	4,127.90	\$5,619.99
6004 Candles	1,008.00						\$1,008.00
6005 Other Mission Church Expenses	402.68		94.51	504.19	119.76		\$1,121.14
Total 6001 MISSION CHURCH EXPENSES	1,410.68	34.88	570.01	1,153.42	452.24	4,127.90	\$7,749.13
Total Expenses	\$1,410.68	\$34.88	\$570.01	\$1,153.42	\$452.24	\$4,127.90	\$7,749.13
PROFIT	\$310.62	\$146.62	\$2,735.24	\$1,171.08	\$1,598.86	\$709.33	\$6,671.75

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: Tom; 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.

“The Eye is the Lamp of the Body”



The Children's Word is a weekly bulletin for Orthodox Christian young people. Copyright 2022 Alexandra Houck. Email is orthodoxchildrensward (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, July 3, 2022

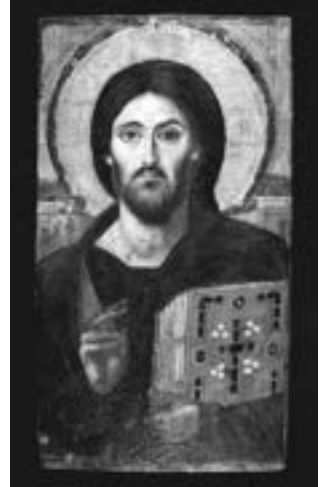
Volume 10, Issue 27

A Ministry of the
Orthodox Christian Network



The Lord in our hearts

Do you remember meeting somebody for the first time? Maybe you remember a friend you met on the first day of school or at a team practice. Sometimes we choose our friends just by looking at their faces, don't we? Sometimes we like people when we first look in their eyes!



Today's Gospel reading tells us, “The Lord said, “The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light.” This little passage can be a little confusing. What's the eye? What's the lamp? What's the light? Sometimes we have to ask for help from an expert—your priest, your teacher, or when you're a little older, you can read some of our expert saints, the Church Fathers.

One holy saint, St. John of Kronstadt, once said something about this passage. “May your eye be the Lord in your heart.” When people see you and know you are a faithful Christian, they will see the Lord in your heart. Isn't that the best? When we are close to Christ and when we love Him very much and when we try to be like Him, we can show others the Lord in our hearts.

That means, when we have the Lord in our hearts, our whole body will be full of light. Everybody will see it! Let's always try to grow closer to God, so we can help others grow closer to Him too.

WORD SEARCH

Can you find these words in the jumble?

- Barbara
- Elizabeth
- Equal
- Eye
- Faithful
- Friend
- Light
- Lamp
- Servants

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

WHAT'S IN AN ICON?

Here is another icon of Saints Elizabeth and Barbara. Can you tell who is who?

Saint Elizabeth wears the big cross around her neck. That shows she was in charge of the convent (where the nuns lived). Can you find her on page 3?



EQUAL IN HEAVEN

SAINTS ELIZABETH AND BARBARA

Do you ever wear a uniform?

Maybe to school or to a club? Maybe one of your parents wears a uniform to work. When we wear uniforms, people look equal, don't they? Some schools like uniforms for kids, because nobody worries about his or her clothes.



On Tuesday, we celebrate the namedays of two saints who wore kind of a uniform too. Saints Elizabeth and Barbara were nuns, so they wore special robes that made them look almost the same. (You can see in the icon). But before they became nuns, Saint Elizabeth was a Grand Duchess (like a princess) of Russia, and Saint Barbara was her servant, her maid. Later, they worked together to build a hospital for the poor people of Moscow.



Sadly, Elizabeth and Barbara lived at a time when the Communists were in charge in Russia. These Communists hated Christians, and they even killed many, many people who believed in Jesus Christ. And 104 years ago, they killed both of these holy nuns. But now they are saints together in heaven, in peace with the Lord!

St. Elizabeth, the Grand Duchess, knew that our Lord welcomes *everyone* to have the gift of life with Him. Everyone—servants and rulers, rich and poor.

We celebrate these two saints on Tues., July 5th (OC: July 18th).

Friday July 8 – 7am Orthros

Sunday July 10 – 8:30am Typica

	<p>St Silouan Chapel at St John's Mission 155 Broadview Ave. Toronto, ON M4M 2E9 T: 416-466-1357 E: info@stjohnsmmission.org W: stjohnsmmission.org</p> <p>St Zoticos Orthodox Church at Good Neighbours Mission 193 Markham Rd Scarborough, ON M1J 3C3 T: 647-358-4105</p>	
<p>We are an apostolate of the ecumenical patriarchate "Mother Church of Christ's poor" under the Omophorion of Metropolitan Gregory of Nysa</p>		

St. Silouan Chapel, June 26, 2022

10 of 10

©2022 St. John the Compassionate Mission

www.stjohnsmmission.org