



9th Sunday of Luke 12:16-21

"The land of a rich man brought forth plentifully;

Note from the Orthodox study bible:

Luke 12:20: "Whose will those things be which you have provided?" is the key to understanding the saving up of material goods. St John Chrysostom writes that only the barns we need we already have: "the stomachs of the poor." St Basil the Great taught that the bread in our cupboard belongs to the hungry man; the coat hanging unused belongs to the one who needs it; the shoes rotting in our closet belong to the one who has no shoes; and the money we hoard belong to the poor. St Ambrose teaches, "The things which we cannot take with us are not ours. Only virtue will be our companion when we die. "Even when Joseph stored up grain in Egypt (Gn 41), it was for the benefit of the whole nation. These things apply to parishes as well as to each person" . (page 1391)

'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God."

There is a poverty that brings about holiness and makes Christ shed tears for those who embrace it, and there is a poverty that harms the soul, humiliates the heart and takes away the human dignity. There is a richness that brings about joy and makes the soul attentive to the renewal of life, it deepens the understanding of the other. You can hear more and comfort more, you can give from what it never diminishes. You see the healing taking place within humanity that is harming itself. But there is also a richness that makes us indifferent to life, where the soul cannot take pleasure in what was plaintively yearned because it dies tonight.

And so there is poverty that falls in love with the real richness, they desire each other and grow from each other, as there is poverty and richness that cannot stand each other, because they hate themselves first. Why would one not embrace the poverty that makes us rich and choose the richness that dies hungry before tasting the sweetness of the fruits?

It is refreshing to hear at the mission commentaries on the gospel from people who did not analyze it before, almost at a first hand hearing. It was a volunteer, who is a lawyer, that remarked on Friday, after reading the gospel for the second time, that there are two types of richness in the

gospel. That was for him the starting point in understanding the gospel. And that we should understand the difference between them. “...*not rich toward God.*” - This did not leave him indifferent but more curious and wanting to find out more.

On Thursday we asked people at lunch, if “money was the source of all evil? ”. It was not necessarily a fair question to ask people who are otherwise living in subsidized housing or are homeless like Hector all year around. The question came from the gospel of the unfaithful servant we read on Thursday in the chapel who cheated on the Master because he was too proud to beg.

However, the answers revealed to us a way of living and an attentiveness to poverty as an opening to peace within one’s own heart. Joe resumed for us the common sense among the poor. He said that he is at peace when he does not have money with him. Money gets the worse of him and tempts him to do things which he would rather prefer not to do. He said with concern and understanding that money and peace do not kiss each other. Hector was more problem solving. He said that if he has money, he spends it quickly on music and movies so he finishes quickly with them. With Hector, I would not be surprised if he would not receive even social assistance because he talked about money more like a good accident he did not clearly remember now when it happened.

People who experienced physical poverty can see and speak about these differences. About the poverty that humiliates the soul and the poverty that clears the heart, the richness that tempts the life in us and the richness that brings about communion. Listening to them we see and understand the gospel as a living covenant that leads them in finding holiness through poverty that they do not choose. It was handed down to them. And by being imposed it harmed their soul and made them more vulnerable to evil, who waits in secret for the poor man. The gospel shows them the path to walk in vulnerability in order to find holiness in the dark. It is the only thing they have. That’s why nobody on Thursday said that they wished to have had more money and be less poor. They see poverty as an oppression in the first place but then, this opens a door for them to the depths of their soul. And when you find the door to your heart you find the door to heaven (St John Chrysostom). It was again Joe on Wednesday night who said that he prepares for whatever comes his way by being faithful to the purity of his heart. The question was about weather, more precisely on how we prepare for winter. But for a silly question at the mission we receive crumbs of heaven from the hearts that care about their own purity. Because Joe lives by looking and caring for this purity, he lives with the expectations of the encounter with the unknown, with the stranger, with Christ Himself. He does not delight in the good things he had or distress in what he lacks but rather keeps the door always open, he is attentive and lives in expectation for the renewal of life. He found the freedom of living in the expectation of the encounter that brings about communion, and this prepares him for everything else.

It is the opposite of the rich man in the gospel. He has no more expectations. He does not want to live, he shuts the door of his heart and he loses any access to heaven. The mystery for him is

not inviting, he refuses to look for freedom and for a new life. With the rich man there is no Liturgy, there is no bread or wine for the offering, and so there is no sacrificial love that conquers death.

The poor do not look for the goods of the rich man, but for the communion with him where life is kindled. They wait for the rich to break bread together as they wait for Christ to rest on His shoulder. This is the desire of any human soul, to find this freedom of waiting for the encounter with hope and love. One could really feel for all this “self-determination” of the modern man who is searching for his freedom finding at the end his own death. There is so much desire put in this and so much misunderstanding. It is as Fr Andrew said on Wednesday at Bridges, quoting Origen: we cannot look for God because He is everywhere. What we need to do in order to encounter Him is to empty ourselves to find communion with Him. We people know from within the reality of love that manifests itself only through communion. How come we end up detaching ourselves from that through self-determination when we come back to the same old me, old me. No surprise that at the end we become bored of ourselves. The poor cannot make decisions for themselves when it comes to basic human needs. They are powerless. But in this reality where there is no power, as vulnerable as they might be, they open themselves for communion, becoming the offering for the church today that Christ loves and desires from his church. They have the freedom and the “emptiness” to receive God and all of us within the poverty that becomes the dynamis for the richness of knowing God.

Novelty of the rich man economy



This is the building of the most powerful bank in the world. Our economy today in Canada, as in many other rich countries, is the same as the rich man in the gospel. The slight difference is that instead of profit they stole from the poor and run huge deficits at the end of the year. Deficits that bother no one because they sleep with no worries as they have no soul. I mean the money has no soul. Otherwise, the names of the rich who run the economy with lack of knowledge are always held in prayers by the poor.

Community life

Memory Eternal to Prof. Richard Schneider!

Prof. Richard was buried on Friday in Brampton. He was close to St John's for many years and a friend to many of us here, especially to the poor whom he loved, as he said many times to us at the mission. I did not know him very well personally, only from the many talks that he gave to us at St John's. I first met Prof. Richard a couple of months after my arrival in Canada in 2005, at a gathering of the Orthodox Student Fellowship at UofT. I remember arriving a little earlier for the meeting and seeing Prof. Richard talking to fr. Roberto in a corner of the room. I remember I felt bad interrupting the conversation because it looked like important things were being discussed. I still remember today some of the things Prof. Richard said at that time. As everybody knew, he loved to teach and he never refused an invitation from us to come and talk about icons, about faith, about hope and about unity and reconciliation among Christians.

The last time he taught at St John's was during our summer retreat last year, in 2021, when he taught us a one week course on iconology through zoom, even though at the time his health was not the best.

He had an open heart within which he tried to reconcile through his love the orthodox with the catholics, anglicans and the many other christian denominations. He always believed in dialogue and never gave up on hope that unity can be achieved among us. The universality of his spirit embraced all through prayer and through hope made all of us desire it.

I am not in the best position in our community to write about Prof. Richard. He had close relationships with other people with whom he shared a common faith in hope for the church and

for humankind at large. We learned from this communal hope.

However, I just wanted to say that the poor he loved will pray for his soul at St. John's with love. We, as a small community at the margins, are grateful for all the good things he spoke to us and for the hope that he shared. He touched our community in a particular way, as a professor who loved to teach on the "level place" to the poor. He reconciled things which at times are not easy to bridge.

He will be remembered every Sunday in prayer and kept within the heart of the community as one who saw hope in the church at the margins that can be shared with all. The prayer of the poor for one's soul is pleasing to God. As we pray for Prof. Richard here, we ask him in turn to remember us before God. Memory Eternal!

pNicolai

- Rev. Dr. Andrew Summerson started on Wednesday his three session talk about The Liturgy and St Maximus the Confessor. It was a good evening on Wednesday when he started to deepen our understanding about the Liturgy. The talk helps us to better understand the mystery of praying together during Liturgy and what that means for our community and the little work we do here. The feedback was very good from people who attended, and so was our little compline service at the end. We are really spoiled at the mission to see and hear good things. Please come this Wednesday so the good is not wasted but received and multiplied among us.
- Anthony and George returned to the mission this week. Both have been sick for a little while and now we are happy to welcome them back.
- The feast of St. John was overwhelming for us. Many people came, as diverse as it gets. We could not have chosen such a variety even if we tried. We all gathered: poor, rich, people with disabilities and people with Phd's, Orthodox together with Catholic and Anglican clergy, and even a few muslim believers. It spoke to us about the openness of the community who reaches out to all. People left filled with hope and joy, that was the feedback that I personally received from those I talked to. The happiest ones were the community people who played in the play about St. John's life. Many thanks to Br. Luke for bringing together in the play all those who showed up. Many thanks also to sister Penka for all the background work done behind the scenes. Thank you to Christina and José for serving the food, as well as to Vasiliki for bringing food to us. Many thanks and gratitude to all who attended the coming home of the shepherd, our patron saint, John the Compassionate.

Mission church collections of 1 Sunday : Nov 13 2022, Donations 450,wine/candles \$30, Candle box \$28.25

Prayer list for the sick and those who have recovered:

Gaia; Linda; Leon; Trixie; Nick; Peter; José, George, Mihaela, Richard; Bernadette, Elisha; Kayla; Harley, Maria and Carlos; Omar; Elisabeth; Ben, Kim: George; Bernadette, Maria Becatam ;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. Fr David; Pani Donna

Please pray for the deceased: Jake; Richard; Fr Tony; Zatia; 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.

November 21 – 27

Monday 8am Divine Liturgy

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	Morning Prayer Noon 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	9:00 am	Morning Prayer	Sunday	6:00 am 7:00 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, November 20, 2022

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