

"Young man, I say to you, arise."



From Friday reflection on the gospel:

"I try to imagine how it would be when Jesus will say that to all ... If the resurrection of one person brings so much joy, I imagine, I try now to imagine how much joy it would bring when Jesus resurrects all the people ... I am thinking of all the people including those who died suffering alone ... those who die in the wars ... old people alone in the hospitals today ... I imagine how that will be." (Eliana reflecting on Friday's gospel)

Before the joy of all, which surpasses any understanding and which we are invited to imagine today, there is the sorrow of the mother. The sorrow of the one who, even though embraced by the community, cannot be consoled and can be reached by none. Because she is the mother who lost her only son and with him everything she had, being also a widow (Kidān). This sorrow remains alone in the community who was visited by death, because she lost everything she loved deeply. "If Jesus would have come later, just for a moment later, the son would have been buried already, but He comes at the proper time. They were just going out of the city, and He comes in, a little bit later, and he would have been buried already. It is the same with us, it is in the moment when the sorrow is at its peak and we think we lost everything that He comes. When we lost all the hope, He comes in and changes everything."

"But you see", another volunteer said, "He was not planning to resurrect the young man. He had other plans, coming with His disciples to the city, followed by people, He had His plans but then He stops. Today's gospel warms my heart because God is a God who is merciful ... he changes His plans because of compassion ... It is a sign for us to know how much we changed our plans and give priority to compassion. In our life, within the life of the community, how often do we stop because we noticed the presence of another being who is in distress? If we stop our heart starts to warm up because we enter within the logic of the gospel".

"Our bodies can die ... they can be buried ... but the souls are immortal, they go to God ... This is what happens. " "Is there a sign today, Ozzy, can we ask or pray for a sign, that foretells the resurrection ? The one that Eliana said we should imagine?"

"It is greater work to feed the hungry than to resurrect the dead" (St John Chrysostom)

We conclude that the resurrection of one person brings much joy to one sorrowful heart and touches through extension the whole community that embraced the suffering heart. However, not all are today ready to rejoice at the resurrection of one young person. And there are many who die today sacrificed for the sake of madness and a foreign god that claims that peace is possible only if we make more and more war. And then, it depends on who that young man is: is he from our side or is he an enemy that we killed once, and we have to kill him over and over again so we can eventually prevail. This is not a new thing. We heard in the gospel that people would not be convinced even though one would rise from the dead,

because they do not listen to Moses and the prophets. We also know that Lazarus, whom Jesus resurrected from the dead, was sought by the Pharisees and religious authorities to be killed together with Jesus. Because he was a witness of what a great prophet Jesus was, winning over the heart of the people.

Sharing bread with the hungry creates community where both the good and bad are satisfied. It is a sign of the resurrection we were looking for because it creates the unity in truth around the body of Christ, who is broken and distributed equally. When we eat the bread and drink the cup, we proclaim His death and witness His resurrection. It is the unity and communion around the body that foretells the universal resurrection. Because we cannot imagine enemies within the universal light of the resurrection ... the betrayal has happened already at the last supper. It does not happen eternally. Because resurrection brings about forgiveness.

Concluding story:

On Tuesday morning Peter was passing by the church together with Skipper, his pigeon that he carried at times on his shoulder. He shares the way he takes care of his pigeon. And what type of seeds he prefers. He also shares the difficulties he has if he takes it inside a store. Skipper is all good and fine, the security guards are not, they don't see Skipper as a pet, and they chase him out. They don't chase the dogs and cats. Peter is creative and found a place to hide his pigeon so that it may not be spotted. We talked more about the city. What happens these days ... What do you see? "The heart of people is turning cold ... just like the last days .. the hearts of people are turning cold ... that's what I see ..."

We remember father's reflection over the summer about the last days. When the hearts of people will turn cold and why Jesus asked His disciples to feed the hungry.

We see this coldness of heart in us, and we see it testified by the people within the city. We see it within the world where taking a human life does not fill our hearts with rage anymore. Through the witness of the volunteer on Friday we hear that our heart gets warm when we hear the gospel, and we find out that God is a God who is merciful. The coldness of heart is a sign of a death that is getting closer and closer to us. We imagine the resurrection not as a hope without faith. As Christians, all our minds and souls are to be given to imagining the truth. And resurrection is the truth and witness of the mercy of God. "Imaginatio vera" in Latin, is not "phantasia" but an intuition of reality the way we cannot perceive it today.

The intuition of the resurrection happens today around the table. Because it is a sign of unity and communion with each other. A sign that God is merciful and a sign that people have been won over by compassion. Like a rain that covers all with its drops, the good and the bad. A rain that cleanses us all as long as it finds us together gathered around the table as an intuition of the icon of the resurrection.

"The purpose of eating the holy is profound: it is to unite us with God. In the Eucharist, when we eat the flesh and drink the blood of Christ, we are participating in the very life of God, being sanctified and renewed from the inside out. This sacred act is not just symbolic but an actual means by which we are drawn into deeper communion with God, allowing His holiness to reshape us into His likeness."
(Subdeacon Arsenio from today's sermon)



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