POTPOURI

Poetry, Artwork & Meditations

by

Sorin Stefan Cristeasan

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Stefan Cristeasan
Register No. 12-02381
Dixon Correctional Center
2600 N. Brinden Ave.
Dixon, IL 61021-9532
Tel (815) 288-5561
U. S. A.
Existence

Of all that is in existence
On earth or heaven's will
To make it a semblance
Of the divine life itself

All we know in life
Seems to be so seeming
That we don't know why
Life does not have meaning

All you got to do is
to search inside
There it is loose
All the treasure inside

Of all that is in existence
You will find aloft
If you pray to God
Whenever more of...

What you want in life
It's not only outside
All you got to do
Search the mind too

You will find the joy
Of the reason's done
That not even a joy
Will not weight it down.
July 11, 2015
Saturday of the Sixth Week after Pentecost

Israel’s Legacy: Romans 9:1-5, especially vs 3-5: “My countrymen according to the flesh... are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law; the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came...” The tragedy of ancient Israel caused Saint Paul “great sorrow and continual grief in [his] heart” (vs. 2). Saint John Chrysostom observes, “They are now cast out and disgraced; and in their place are introduced men who had never known [God]” (“Homily 16 on Romans,” NPNF First Series, vol. 11, p. 4-5.)

We are those ones who have been introduced “in their place” – peoples from many nations who are now the Israel of God, constituted on the foundation of the Lord Jesus Christ from a remnant of older Israel. A few Jews did gather to the apostles as they proclaimed Christ risen from the dead and “exalted to the right hand of God” (Acts 2:33), but the sevenfold legacy of Israel has passed to us, as Saint Paul sets forth in today’s opening quote.

Adoption to sonship became ours in the mystery of baptism: we are grafted into the people of God through union with Christ (Rom 11:24). We cease to be children of the body, but rather “members and partakers of the death and Resurrection of Christ our God” and children of the heavenly kingdom. As the Apostle Paul says, “You are all sons of God through faith in Christ Jesus,” having “put on Christ” (Gal 3:27). We now “call upon... the heavenly God as Father, and say, ‘Our Father, who art in heaven’” (Divine Liturgy of Saint John Chrysostom).

The glory is ours as well, meaning the glory of the Lord. The theophanies by which God revealed Himself to Israel are now the legacy of every disciple of Christ. We are crowned by the most wondrous of divine revelations: the appearance of God in the flesh through the birthgiving of the Theotokos. Then, at the Lord Jesus’ baptism; God manifested His first complete theophany, revealing that He is one God in the three Persons: Father, Son and Holy Spirit.

Saint Paul reminds us of the legacy of the covenants we receive through the old Israel. Foremost are the covenants made by God with Abraham, Isaac, and Jacob, and with the patriarchs’ descendants at Mount Sinai. Because the Lord “remembered His mercy to Jacob, and His truth to the house of Israel” (Ps 97:4), He now offers His people the cup of “the new covenant in [His] blood” (Lk 22:20), shed for all who confess Him as Lord and Christ.

Israel received the law by which Christ guides us to “love [our] enemies, bless those who curse [us], do good to those who hate [us], and pray for those who spitefully use [us].” By so doing, we may prove ourselves “sons of [our] Father in heaven” (Mt 5:44-45).

In former times, the offering of bulls and goats was the type of atonement and forgiveness, yet those sacrifices could not “take away sins” (Heb 10:4). In the Lord Jesus true worship is our legacy, for “we have been sanctified through the offering of the body of Jesus Christ once for all” (vs. 10:10).

The promises are realized for us in Christ, for through Him “all the tribes of the earth shall be blessed” (Gn 12:3) with “an everlasting covenant” (vs. 17:19). He reigns forever over a kingdom of whose peace “there is no end” (Is 9:6).

That which began with the patriarchs is ours at the end of the ages, for Christ our “God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, [and] received up in glory” (1 Tim 3:16).

Shine, shine, O New Jerusalem; for the glory of the Lord hath risen upon thee. – Paschal Canon
On Judgment Day we'll see what they say
Of what you did here on earth every day.
It's either an obstacle if you don't pass
And it's liberation if you secure amassed.

On Judgment Day it's a reckoning time
If you loved your enemies after what you've done.
All the virtues would be further detected
If you didn't follow the spiritual route.

On Judgment Day you'll have to see now
In the many sins you committed while you're yet
Should have repented while on earth.
If you did much better for you in your books.

On Judgment Day the Lord has the saying
A real soul is pleading if you're suffering.
You will need the prayers of the heavenly saints.
If you can't repent at all at that time.

On Judgment Day neither hope will be
A day with clear sky andmuch sunshine see
For 16th's words unleashed at once.
Nothing will stop your punishment hence.

How you passed the gates of Paradise
It's a matter of a life lived wise.
The Bible it's true if you learned it well
All you had to do is follow it's tell.
Worship, continued — Established in Truth: 1 Corinthians 10:12-22, especially vs. 20: “The things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.” Earlier in First Corinthians, in a discussion concerning eating meat sacrificed to idols, Saint Paul warns against blurring the distinction between life-giving truth, partial truths, and blatant error (1 Cor 8:8-9:2).

In today’s passage he focuses on a related danger: attendance at worship in non-Orthodox settings. In our own pluralistic religious milieu, idolatry and false teachings are everywhere around us. These teachings may appear in fully pagan form as well as through seemingly innocent programs that contain some grain of genuine truth.

We do well to take Saint Paul’s caution to heart: “Let him who thinks he stands take heed lest he fall” (vs. 12). We may, like the early Christians, be invited to non-Orthodox religious events, but the apostle’s admonition is wise. We should not think of ourselves as stronger than God (vs. 22). For this reason we guard our souls against non-Orthodox religious activities.

True, God will help us to deflect falsehood. He “is faithful [and] will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it” (vs. 13).

Perhaps we are not tempted by modern pagan practices and ceremonies, but what about churches considered schismatic or heretical? Roman Catholic and mainline Protestant churches may not seem vastly different from ours, at least on the surface, but we also meet militant sects with highly distorted teachings.

Let us not be misled by modern cultural biases that oppose any form of intolerance or separatism. As Orthodox Christians, we receive invitations to presentations by other faiths. We need to weigh our options. Do we kindly decline such invitations, or attend and encounter subtle forms of deception?

The holy canons of the Orthodox Church exist to protect us against error, including half-truths. For this reason the Church advises against “frequenting the meetings of heretics and schismatics.”

If family members or colleagues ask us to a wedding or a funeral, are we wrong to attend such services? Not in most cases. What is more, failure to attend may violate the commandment to love others. If we are in doubt, we ask our priest.

What if an acquaintance invites us to a regular Bible study held at his or her church? Such an activity leads us into a situation where error will be presented, sooner or later. The same can be said of campus prayer circles, inquirers’ classes, and various outreach presentations, even if such gatherings are called “informal.”

If we expose ourselves to the teachings of other churches, we may unconsciously embrace untruth and unspoken assumptions, even when a presentation rings “true.” When error and heresy are absorbed unaware, the experience may later prompt us to question our Orthodox faith or even lead us into painful, unnecessary spiritual struggle.

Our pluralistic culture assaults Orthodox Christians through the internet, television, and motion pictures. These media often carry messages laced with secularism, hedonism, and spiritual corruption. How much time do we invest in following news and entertainment versus growing in the true faith? We have a rich array of Orthodox publications and soul-enriching literature available to us. Let us be particular!

O Lord, cleanse my soul. Sanctify my mind. Enlighten my five senses. Establish me wholly in fear of Thee... Guard me from every word and deed that mars the soul. — Post-communion Prayer of Saint Simeon the Translator

DYNAMIS – Orthodox Christian Prison Ministry * PO Box 277 * Rosemount, MN 55068
The New Jerusalem

Coming down from heaven's height
It's the city here upon earth
With the light from God's Son Jesus
All is good and understood
That divine light in the hand
It's the way we live by now
And God tells us here how.

It's the city of light from God
Never need much like a seed
If you're in if you are the saved
It is what the Lamb for you made

New Jerusalem, soon will be
Coming down it's nearly
t All you have to do have faiths
And confession you have made

To become a citizen
You have to sing the doxology
Of the angels from on high
Crying, "Holy is the Lord Almighty"

I want to be in it
And forever to submit
All my determination is all
t of the Lord from everywhere
Mystery

It is a mystery from above
Coming down to us like a dove
To reveal the hidden high knowledge coming as light.

One just wonders what is true
That you search for from your youth
To reveal the mystery of life
You don't even need a wife

Mystery comes down to us
It is not what we assume
Just receive it as it is
And you will not go amiss

Or it may appear too distant
Leave it as is from its booth
Do not for it all the way
Let it come by its own way

Solitary sent on high
It is handy, nearby
All you have to do is, look
You can live right in a nook

Mystery is from above
Coming down to us with love
To receive it all you need
Open up and you will see
It's the light from heaven's dawn
That comes down to you by night
to reveal what it comes down
to tell you what it is right.

Clean your heart with tears
For the heaven nears
Say your prayers right
to clear your sight.

Deep inside of you
It's a mystery to
Saying what you are
Heaven is daughters and sons

Light it's from above
Coming like a dove
It's the spirit's like
When you are so ripe

It's not light from telling
Turn it off and you're seeing
All the stars from heaven's light
You can see them all by night

When you grow in spirit's life
From the sessions you grew sight
Contemplation and meditation
It's what grew illumination.
Worship, continued – The Context of Life: 1 Corinthians 10:28-11:7, especially vs. 11:1; “Imitate me, just as I also imitate Christ.” Christ our King and God provides the unvarying model of how we are to live and worship. He says, “My friends, take care that fear does not separate you from Me. For though I suffer, yet it is for the sake of the world. Do not be scandalized because of Me; for I have come not to be ministered unto, but to minister, and to give My life as a ransom for the world. If then ye are My friends, ye will do as I do. He who will be first, let him be the last; let the master be as the servant. Abide in Me, that ye may bear fruit, for I am the vine of Life” (orthros for Great and Holy Thursday).

The Lord desires that our worship be intimately connected with the daily activities of our lives. We must never compartmentalize our participation in the Church’s divine services, but rather “commend ourselves, each other, and our whole life to Christ our God.” True Orthodox worship need not be stored away, like a finely woven cloth, in order to protect it from the jostle of our everyday occupations and routine living.

The present reading provides three guidelines for connecting our life to our worship, as the Lord desires. We are to “do all to the glory of God” (vs. 31), seek “the profit of many that they may be saved” (vs. 33), and “keep the traditions . . . delivered . . . to [us]” (vs. 11:2).

When the Apostle Paul commands us to “do all to the glory of God” (vs. 31), he means that the Lord is glorified by prayer that accords with His will. According to Saint Theophan the Recluse, “The most necessary [activity] is prayer, by which we must implore the Holy Spirit to pour His divine light into our hearts” (Unseen Warfare, p. 90). In this way Christ is glorified in all that we do, for we act from God-illumined hearts.

Saint John Climacus outlines a plan to develop such prayer: “Let your prayer be completely simple . . . list sincere thanksgiving first on the scroll of prayer . . . Do not be over-sophisticated in the words you use . . . If you feel sweetness or compunction at some word of your prayer, dwell on it . . . approach with great humility . . . ”

“Prepare yourself for your set times of prayer by unceasing prayer in your soul . . . He who is busy with something, and continues it when the hour of prayer comes, is deceived by the demons. Those thieves aim at stealing from us one hour after another” (Ladder of Divine Ascent 28.5-33, p. 217). There is a lot of meat here for reflection.

Next, the apostle commands us to seek “the profit of many that they may be saved” (vs. 33). “You must indeed love your neighbor, but your love must not cause harm to your soul,” warns Saint Theophan. “The most important thing in these actions is assisting in the salvation of your neighbors. . . . This thirst for the salvation of your neighbors you must always have; but it must arise from your love of God, and not from ill-judged zeal.”

Balance is required if we do not wish to offend through zeal. Let us strive to set a living example so that others will be attracted by the love of God which they see in us.

Finally, the apostle advises us to “keep the traditions just as I delivered them to you” (vs. 11:2). We must study our activities, according to Saint Theophan, “in order to see clearly which of them are good and which are bad. . . . Judge them not as the world and the senses do, but as they are judged by right reason and the Holy Spirit, or by . . . the holy fathers and teachers of the Church.” Our Orthodox traditions should govern not only the rites of the Church, but every facet of our daily life and relationships with others.

O Master, tell us of the joy of Thy salvation, and confirm us in Thy love, that even unto our last breath we may offer Thee the sacrifice of truth, praise undefiled, and glory to Thy name. – Archimandrite Sophrony Sakharov
Silence

Heaven's language it's just silence
Talking is the world's stance
Saying much will just confuse
When we talk about silence
Try to speak when you don't talk
Try to rush when you don't walk
And you'll find a better way
to say what you have to say.

Silence it's a silent language
It's a mystery like marriage
All you have to do is listen
to the heaven's reverence.

All you have to do right now
Is do ask me why and how
You can speak the silent language
And you'll start to do it, pledge.

Just shut up lips in your mind
And the ears are like mist
Shut them off from the outside
And don't open them so wide.

Silence is the golden dawn
At a mystery right now
It's the like revealing like
Mystery, it is so rare.
August 1, 2015
Saturday of the Ninth Week after Pentecost

We are the Lord’s: Romans 14:6-9, especially vs. 8: “For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s.” This day and age we are told many lies, some blatant, others more subtle. Some people claim that as citizens of a nation we are meant to do the will of the people. Others advise us that we are self-directed individuals, free to plot whatever destiny we choose. Advertisers try to convince us that true life flows out of a cornucopia of goods and services only they can provide.

In contrast to these claims, Saint Paul says, “We are the Lord’s” (vs. 8). What does it mean if we agree with this holy man and say, “Yes, we are the Lord’s”?

To be the Lord’s, on the apostle’s terms, means to accept that we are persons created from nothing by the will of God. It is to choose to live with Him by whom we were fashioned and to be counted among those who serve Him. We may say with the Prophet David, “Thou hast made [me] a little lower than the angels; with glory and honor hast Thou crowned [me], and Thou has set [me] over the works of Thy hands. All things hast Thou subjected under [my] feet, sheep, and all oxen, yea, and the beasts of the field, the birds of the air, and the fish of the sea, the things that pass through the paths of the sea” (Ps 8:5-7).

With trust in God, we accept that we belong to Him and are thus obligated to meet our Creator’s expectations. What does He ask of us? To “be fruitful and multiply; fill the earth and subdue it, and have dominion . . . over every living thing” (Gn 1:28). To this directive He adds, “Therefore you shall be careful to do in the manner the Lord your God commanded you; you shall not turn aside to the right hand or to the left” (Dt 5:32).

If we are the Lord’s, we confess our sins against our Father and accept that we must “toil . . . all the days of [our] life” (Gn 3:17) and “in the sweat of [our] face . . . eat bread till [we] return to the ground from which [we] were taken” (vs.19).

We cry out with the Prophet David, “Wash me thoroughly from mine iniquity, and cleanse me from my sin” (Ps 50:2). Yet we are hopeful, for God has not abandoned us to sin. “For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living” (Rom 14:9). We are able to join our lives to Him, embracing eternal membership in His Body.

Let us consider that we stand before God at this very moment. Are we the Lord’s? We ask, “Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that You are the Christ, the Son of the living God” (Jn 6:68-69).

To be the Lord’s is to give thanks to Him in everything we do and say (Rom 14:6), to admit that our life is not our own, that we are not pawns of some nation. “For none of us lives to himself, and no one dies to himself” (vs. 7). We are the Lord’s! Let us accept these truths and cast aside the popular delusions and lies offered to us by the world.

“I did not dare think that the infinitely great Creator of all things could heed my worthless, vile self,” writes Archimandrite Sophrony Sakharov. “And I would cry, ‘Oh, if only Thou couldst love me as I love Thee. . . . Dost Thou not see how my heart thirsits for Thee day and night?"

“Incline unto me. Shew me Thy countenance. Make me such as Thou dost desire to see them that Thou has created, such as Thou, All-holy One, may receive and love . . . I did not know what I said. I did not dare think that it was He Himself praying in me” (On Prayer, p. 12-13).

Almighty Father, send down Thy Holy Spirit to establish me in the marvelous light of Thy will. Heal my every infirmity. Enfold my days in Thy care, even unto my last breath, I pray.

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On Good Terms

You told me that you love me,
But I never ever see
What you do for me to show
Your love right here, too.

I would like to get along
Playing with a stick and song
All you just do to is come
Understand what's to be done

Let us play the game of life
It's just like with your wife
If you love me you must show
It's not just to see so low

Have respect for your brothers
It's the morning time so tender
With a right hand when you speak
Without wrangling, you're not free

Try to get along for me
This the best thing if you know
What to say and what to do
Will be better understood.

It depends on your terms
You just have to have it earned
The respect the other one
When you speak like brother to
August 4, 2015
Tuesday of the Ninth Week after Pentecost

Resurrection, continued – Preparation: 1 Corinthians 15:29-38, especially vs. 34: “Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame.” The Resurrection of Jesus Christ extends to us the possibility of a renewed and transformed life, but only if we work at sustaining our unity with Christ. There is risk in this, for we must turn away from the satisfaction of our desires and draw instead upon the Lord’s death and Resurrection if we are to attain the highest goals of life in Christ: true virtue, true knowledge of God, and eternal life.

Why should we risk giving up our comforts and endangering our pleasures? Our present existence may seem to provide everything we need to give life meaning. Pleasing ourselves seems very appealing – why not “eat and drink, for tomorrow we die” (vs. 32)? Indulging our desires has immediate and appealing results!

According to Saint John of Damascus, however, there is a down side to chasing worldly satisfactions. “The roots or primary causes of all . . . passions are love of sensual pleasure, love of praise, and love of material wealth. Every evil has its origin in these” (Philokalia vol. 2, p. 335). The world may make self-indulgence sound alluring, but it fails to mention the evils that often follow.

And what about those who say “there is no resurrection of the dead” (vs. 12)? The Apostle Paul offers the example of his own life to refute this claim, asking, “And why do we stand in jeopardy every hour?” (vs. 30). To illustrate his point, he refers to an event known to the Corinthian Christians: fighting “with beasts at Ephesus” (vs. 32). His remark does not refer to combat with wild animals in the arena, such as Christ’s martyrs later experienced, but more likely to the vicious opponents of his ministry in Ephesus (see 2 Cor 11:23-26).

What are the high goals to which Christ is calling us through Saint Paul? We are to break off our companionship with sensuality, praise, and wealth. Note that Saint Paul quotes from the Greek philosopher Menander: “Evil company corrupts good habits” (vs. 33). Indulging such evils – or associating with those who indulge them – undermines the blessed habits that the Spirit of God forms in us. “Awake to righteousness and . . . do not sin” (vs. 34) if you wish to develop God-pleasing virtues.

Among the virtues that yield a transformed life are “the pursuit of a life of love . . . unceasing prayer . . . calling on the name of God . . . Yoking the powers of the soul with the virtues . . . subordination to a spiritual father . . . self control . . . frugality . . . watchfulness . . . the words of God . . . Mourning, repentance, and confession . . . the voluntary sufferings of asceticism or through involuntary trials” (Vlachos, Orthodox Psychotherapy, pp. 285-88).

The apostle declares that the greatest gift of the Resurrection is the opportunity to know God. Striving for “knowledge of God” (vs. 34) creates the necessary spiritual environment in which our bodies, like planted seeds, may come alive to Him, for “God gives it a body as He pleases, and to each seed its own body” (vs. 38).

“Body” here refers to the self, including the physical body. The apostle is not describing an automatic process, but rather natural growth in Christ – a life which it is possible for us to attain. If we think of our bodies – our selves – as seeds, we recall that certain seeds will only sprout unless they pass through fire. And as Saint Paul reminds us, “our God is a consuming fire” (Heb 12:29). If we strive to know Christ, braving the searing flames of obedience to follow Him, He will prepare for us “a body as He pleases” (1 Cor 15:38).

Enlighten the eyes of my heart unto love unfeigned and unto growth in Thy divine grace. – Post-communion Prayer

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Salvation

Who has been saved that doesn't know
That it takes the sweat of brow
To old works of righteousness
For God's holy, mighty blessing
Some believe that it is free,
Yes it is, but the conditions see
You must all obey the law
Or deficiency you will have.

You believe and you are right
Leave your will in Maker's way
Your enemies will come to you
It's salvation if you do.

Whom to save and whom to leave
It's God's mystery to be
We don't have a say to whom
Neither we who will get the clean.

Just believe and be at peace
Cradle your faith relite
You will not reject a wish
That you believed just a bit

Keep your hope always so strong
So you'll not be gone from strong
Don't forget procession
For this is your salvation.
CORRIDA
Reconciliation

You may wonder what's it for
Sadness when you signed before
Its correction from infliction
From the devil's own confusing.

Just say, "Sorry, I won't do
What I used to much, from now
And you'll stand to lighten up
And to loose your own source.

You must have a broken heart
And a tongue that's not so smart.
Just be humble and you'll see
Paradise in if you'll be.

Now you'll be much free to go
And the truth much better know
When the Lord will set you free
Through the knowledge of the tree.

Just release your wrongs for you
And your knee and take a bow
You will not be very sorry
That you've been a better boy.

See how easy that it was
When you obeyed the word
How rejoice my son, I like
Promise's a better will.
August 7, 2015
Friday of the Tenth Week after Pentecost

Live for Christ and Rejoice: 2 Corinthians 1:12-20, especially vs. 12: “We conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you.” In seeking to resolve his troubled relationship with the Corinthian church, Saint Paul appeals to his manner of life, upholds his personal integrity, and affirms his apostolic authority. As a result, this epistle serves as a guidebook for how we are to live an authentic life pleasing to God. In light of the coming “day of the Lord” (vs. 14), we are to rely on God’s grace to shape our every choice and action.

In place of the word “boasting,” which appears in verse 12 of the Orthodox Study Bible and many other English translations, the King James translation employs the noun “rejoicing”: “For our rejoicing is this. . . .” The word used in the original Greek, kauchesis, indeed conveys an act of rejoicing, rather than one of boasting.

Why is Saint Paul rejoicing in “the day of the Lord Jesus” (vs. 14)? It is because the impending return of Christ has become his reference point for daily living – a tangible hope he in turn shares with us.

Let us consider how our lives might change if we made the “day of the Lord” the point of reference for guiding and correcting ourselves. Our certain judgment before the Lord becomes our main focus in life. As we look toward the Lord’s return, our efforts are directed toward achieving “a good defense before the dread Judgment Seat of Christ,” as the Church prays during the Divine Liturgy.

How will our struggle for such a “good defense” give us cause to rejoice, as Saint Paul does in this passage? The apostle rejoices at the approach of the day of the Lord because his conscience assures him that he is conducting his life in “simplicity and godly sincerity” (vs. 12). By uniting himself to Christ, he frees himself from a myriad of false foundations offered by the worldly purveyors of “fleshly” wisdom.

What a difference it makes when the day of the Lord becomes our sole focus, the goal for which we strive in this life! As we look to the day of the Lord, we receive clear criteria for attaining God’s blessing, along with true hope. We know what pleases the Lord Jesus: “being fruitful in every good work, and increasing in the knowledge of God” (Col 1:10).

We may be tempted to believe that pleasing the Lord is beyond our means, since we lack the necessary strength and resources. Let us take note, however, of Saint Paul’s qualification in 2 Corinthians 1:12: “our [rejoicing] is . . . by the grace of God.” The apostle truly depends not on himself, but upon God’s grace. Here we find the deep foundation of his rejoicing.

We may face “the day of the Lord Jesus” with confidence because we, too, receive this grace of God. Grace is the sure underpinning of our choices, plans, and actions. Nothing can match the renewing strength of divine grace.

Of course, it is one thing to know where we are headed in life, and quite another to reach our goal. We find in Christ the means for measuring our progress along the way. Saint Paul asks: “Therefore, when I was planning . . . did I do it lightly? Or the things I plan, do I plan according to the flesh?” (vs. 17). Rather, he urges us to act “soberly, as God has dealt to each one a measure of faith” (Rom 12:3).

May we never plan our lives “according to the flesh”! Rather, let us follow the Holy Spirit’s illumination, for there is “no condemnation to those who . . . do not walk according to the flesh, but according to the Spirit” (Rom 8:1). If we walk after the Spirit, we shall rejoice!

Let all them be glad that hope in Thee; they shall ever rejoice, and Thou shalt dwell among them. And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous. – Based on Psalm 5:11-12

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Blue Sky

Coming down to us from heaven
It's the Lord of love who comes
to rescue the race of sin
for all mankind, every kin.

Up in heaven is the thought
of salvation, after man
Coming down from heaven, now
It's the Lord of glory's dawn.

I believe up in the sky
It's the answer to the "why?"
God loves us all so much
That the words do keep in touch.

The sky is blue and what you do
It's so transforming for you;
That the Lord will know it all
What you did and what you don't.

He knows everything in the world
He did from Abel to Luth.
And it's done just as required
If you don't want to go to hell.

The sky is blue it's understandable
And the Lord's blood is red for
It was shed for you and me
That with Him forever be.
Grumbling.

It's a matter. It's a fact, your losses you won't
And you'll lose your reasoning
Making the Lord so angry.

Just stay sober and think right
What can happen and what might
If you start to mull complain
And do fault to understand.

It's the devil who tells you
All you have and tell you to do
Just as he lead and neither one
You'll have a fall in the sky

When you lose you should know
That revenge it is not skin
Just be patient and you'll see
Fruits will come by it be.

When you start the hard road
You set eyes on it, don't cross
And the way it is to go
As enough and you will know.

The fruit it is in the end
If you stay on the road, understand
Do not stay on left or right
For the devil is in sight
Amazing Race

If you can do win a race
You must first try to get grace
For you can't make it on your own.
It's a dash race you're on.

You can try your best to win
But the victory's with Him,
You just have to work so hard
That His grace may come around.

Then you'll see clear and do
The amazing here too.
All you have to do is listen
To the inner instruction.

The game wants for you to win
Purposely is your kiss.
All the stress and all the joy
It's for you to treasure too.

If you can, you're smart much more
Then the worldly people's thought.
We should be about building
Better more permanent heaven.

Run the race of faith and live
With grace coming from above.
Run to win if He let you
And the victory you'll own.
August 8, 2015
Saturday of the Tenth Week after Pentecost

Praying for Our Fellow Christians: Romans 15:30-33, especially vs. 30: "Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me." Saint Paul earnestly appeals for the prayers of the Christians in Rome, for he is about to undertake a venture that puts him at risk of death, and may unravel years of labor. He truly needs spiritual support, and so he asks that God's grace be increased by faithful prayer.

Just as Saint Paul implores his brethren in Rome to pray, our clergy continually appeal to us to “pray to the Lord.” We may not realize the serious intent behind their requests to pray, but what they ask is needed! Let us reflect on why it is so important to pray fervently for “ourselves and each other and all our life” (Divine Liturgy of Saint John Chrysostom).

“Strive together with me,” Saint Paul asks the Romans, “that I may be delivered from those in Judea who do not believe” (vss. 30-31). The apostle is heading for Jerusalem “bound in the Spirit . . . not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me” (Acts 20:22-23).

For ten years, ever since the death of the King Herod Agrippa in AD 44, the Romans had placed Judea under the rule of one incompetent governor after another. Now, the country is boiling up toward revolt, culminating in the insurrection of AD 66. The assassination of moderates and opponents is already commonplace, and Saint Paul knows he is a target (Acts 23:12-13).

However, we should never relegate the apostle’s appeal to an historical footnote. Rather, his words add urgency to our priests’ liturgical request that we pray for “deliverance from all tribulation, wrath, danger, and necessity,” Let us respond to the deep earnestness of their bidding and “strive together . . . in prayers to God” for the Body of Christ (Rom 15:30).

At this very moment, our brothers and sisters in churches around the world are in imminent danger of violent death. Christian communities in the Middle East and Africa are under assault. Prayer counts!

When Saint Paul asks “that my service for Jerusalem may be acceptable to the saints” (vs. 31), he is referring to the large sum of money he plans to take to Judea for the relief of the famine-plagued communities there. He states that he is “going to Jerusalem to minister to the saints” (vs. 25) with donations from the churches in Macedonia and Achaia (vs. 26).

In other words, he plans to take Gentile money to Jewish Christians at a time when the larger Jewish community was determined not to accept any foreign aid for the Temple. This intense nationalist loyalty is inspired by a purist Judaism.

Likewise, many first-century Jewish Christians firmly oppose the apostle’s ministry to the Gentiles (see Gal 2:4-5). Should Saint Paul’s gifts from Gentile churches be rejected, there is a danger that the Christian community might fragment into opposing factions as a result, destroying everything for which Saint Paul has labored.

The Lord prays that we “all may be one” (Jn 17:21). Let us respond earnestly when we are asked to pray “for the good estate of the holy churches of God, and for the union of all men.” Life, limb, and the gospel are at stake, as well as our unity in Christ!

Saint Paul desires to visit the Roman Christians in order to “be refreshed together” with them (Rom 15:32). Let us pray with heartfelt longing “for the peace from above,” that our brethren in congregations around the world may be refreshed in the Lord!

We pray for mercy, life, peace, health, salvation and visitation for all Thy servants. — Divine Liturgy of Saint John Chrysostom

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On the road without return
It's the line that ever runs
From today until tomorrow
It's last seen a that we born

All we have it is from God
If is His own, we are clad
With His gifts from everlasting
By our place rises so greying

All we want do he is saved
We just don't know how is made
All you have to do is read
And then dare to believe

How to get there is easy
It's the journey that is freeing
For you have to give all up
What is worldly, rested in

When you get there you'll know
That you made the right choice now
To be in God's kingdom tenor
Sacrifices you must render

Just begin to choose from now
How to live for God and bow
To his mercy everlasting
And you'll live the joy fantastic
Byzantine Peace

Bless the Lord o my soul for He is the Lord of all
In the like we have the soul to unite the rest with whole
It is the morning song revealing light from the heavens and the light
to give us the life we need in this life always succeed

The Theologian has revealed the fame of heaven to us still
What is the mystery from old to behave us into the fold
Let us love the Lord of heaven
It is the clear of morning brethren Love it is the midly bring my down eternity

Mai'ma that make to Duma borne Bring to us from the wounds
All the treasures you revealed from your manual by God's own will from the east the heaven's light did shine showing us what is for some To reveal the heaven's claim for all mankind to save now.
August 9, 2015
Tenth Sunday after Pentecost

Imitation: 1 Corinthians 4:9-16, especially vs. 16: “Therefore I urge you, imitate me.” The Apostle Paul urges the Christian congregation at Ephesus to “be imitators of God as dear children” (Eph 5:1), but when he addresses the Corinthian congregation he says, “Imitate me.” According to Saint John Chrysostom, “since [Paul’s] discourse was addressed to weak persons” in Corinth, he offers himself as “a more subtle way of bringing them to imitate Christ.”

We should be careful when choosing whom we will imitate. When he urges us to imitate him, the Apostle Paul actually directs us to the Lord Jesus. As Chrysostom observes, “he who copies the perfect impression of the seal copies the original model” (“Homily 13 on First Corinthians, NPNF First Series, Vol. 12, p. 73). Thus, when Saint Paul offers himself as a “spectacle to the world” (vs. 9) – as one who endures poverty and remains free from anger – he actually describes our Lord in perfect detail.

To imitate is to “follow a model or example.” In theatre, the actors use imitation to learn their parts, recognizing cues and lines and mimicking appropriate gestures and actions. Imitation truly entails assuming the emotions and behavior of someone else’s persona or character, including the inner feelings as well as the outward demeanor.

Saint Paul is alluding to the theatre setting when he speaks of his own life, saying “we have been made a spectacle to the world” (vs. 9). The Greek word for “spectacle” is metaphorical and derives from theatron, a show place.

It may seem that the character of Paul that Corinthians are supposed to imitate is foolish, weak, powerless, and dishonored. That is exactly how the Sadducees perceived Jesus: as a country bumpkin, a foolish and untrained teacher. Even the hypothetical question they used to test Him was facetious and demeaning of His intelligence: a woman married seven times to seven brothers, one after another (Mt 22:23-33).

This tale was intended to expose Jesus as an inept teacher and to belittle the resurrection, which they considered foolish superstition. And yet when the Lord Jesus answered them, they were silenced (vs. 34). Today, Christian belief is held to be foolish, weak, and of little honor. If we imitate Christ, learning our lines faithfully, we may expect to be treated as fools. Yet in the end we shall see the wise of this world silenced by the true imitation of Christ.

To imitate Saint Paul’s apostolic practice also means shifting our energy away from the pursuit of money, power, and comfort toward the acquisition of the riches of the kingdom: spiritual strength, faith in God, and pure love (see 1 Cor 13:1-3). Christ lived such a life, warning us against the dulling effects of power, riches, and creature comforts (Lk 16:19-26).

Saint Paul, as an imitator of the Lord, lived from hand to mouth. He worked with his hands at a trade to earn his keep, never taking money from the churches he established or from the people he visits (1 Cor 4:12). His clothing was poor and he had no home to call his own (vs. 11).

Along with his disdain for riches, Saint Paul asks that we imitate his freedom from anger: “Being reviled, we bless; being persecuted, we endure” (vs. 12). According to Saint John Climacus, “Freedom from anger is an insatiable appetite for dishonor . . . an immovable state of soul which remains unaffected whether in evil report or in good report, in dishonor or in praise” (Ladder of Divine Ascent 8.2, p. 81).

Christ Himself suffered our arrogance while remaining free of anger, “desiring to save us . . . with His blood; for He is the Lover of mankind” (Orthros for Holy Friday). Let us strive as best we can to imitate Him.

O Holy Lord Jesus, grant us grace to embrace joyfully the sufferings of this present life in full assurance of the glory that shall be revealed in all who strive in faith to imitate Thee. – Book of Common Prayer

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Strange World

I don't like you anymore, strange world,
you've been mindful to God's plan, form old
now I repent from thee further you
into a better one be done.

You're fallen into sin form the old days
corruption is your lot it says,
your streets and alleys as rotten sin
are no longer my desire and my sin
behind me world just as I show the devil
you make me hate my strength, make dead
the spread that's in me for better
Heaven is my home for good the letter.

Your ways just lead to hell
I do know and I can tell
that prediction's in your game
I don't like how you intend
I declared you would as I defeat sin
you've not more, you've never been
I abhor you and your ways
It's not too good, they are just plays.

In heaven it's a world of bliss
how dearly I yearn for it how do I miss
with God forever and the saints.
There are no limits, there are no restrain
Two Worlds

God created just two worlds
To reveal his own words
What is life here to be
And eternity to see

One is temporary clown town
The other is our home
Both are meant to be inhabited
by the men that God created

We all get into the first
But the second’s for the best
Those who do obey God’s word
And use mighty God’s sword

To become God’s son forever
You will need the faith to better
Know the God of heavens now
And in Him forever soon.

Heaven is a place of bliss
Your body will not miss
It is full of joy and light
You will see God in your sight

With the faith and hope and love
Reaching up high and above
One day you will move it too
In the Paradise for good.
Younger

I feel younger getting older.
All my muscles from the shoulder
are more fit from exercise
and I can get more wise.

It's a spiritual renewal,
Growing older is the deal,
But the new life is better
Just because I look up better.

Staying in the word and prayer
Makes me look inside much better
With a heart refreshed by sleep
And my mind's not in detrimen.

You may wonder what I mean
By the getting younger plan,
It's renewal of the spirit
By the Lord's own hand and heart.

In the end I will be born
to eternity's own fold
Up in heaven, want to go
For the earth is just tell me so.

It's salvation what I mean,
Being born, and much more
To the life of bliss and love
Coming down from the above.
Desire

It is a wish we want to have since the time they are the same to be happy all we want having all that is present.

It's a joy to think so well what we need can be and for to believe that we will be happy that will face all of this long

But who makes our desire? It's the question our mystery.
It's ourselves and God together wanting life to be better

All you have to do is work to your happiness from here. Don't let the just become by ask yourself the question, "Why?"
Make yourself a happy life have some kids and be a good wife a career that's rewarding and religious understanding

All you have to do right now it's be happy and then hear to the Lord who gave you life to enjoy it and know why.
Spiritual Renewal

What is new is not like old
That you gather from the fold
You can stand out from the crowd
And speak clear, high and loud.

How you know you are so new
It's the spirit who renew
All inside your heart and mind
Till He makes you understand.

By experience you will know
That the Lord do whom you see
Will give you a better life
You don't even need a word.

A new you I will give ya
If you promise that you do.
All I say and ask
And remove from you the mark.

You will be like a new creature
With the measure of a feature
to be my beloved son or
Healer from the name of you.

This speaks unto the Lord of heaven
Telling us that we should follow
His own heart for us
To be spiritually bestowed.
Immanu

Nobody likes to die. We don’t even think why. Let’s go through such a thing because we’re guilty of a sin.

How to go from here? When you’re sitting like a cow, all you’re wasting your life with destruction, roaring hogs.

Many people think it’s best just forever with a blast. Hating for and working hard.

It is all they understand.

To be immortal is a gift of enjoyment of a very gift of God’s love for us. And we must live with Him. God’s immortal in His nature. And we get the gift more later.

To resemble the like Him. And forever live with Him.

Let enjoy your life for now. You will figure later how you must live in order to live longer as you do.
Pastoral Reflections, continued – Pastoral Authority: 2 Corinthians 3:4-11, especially vs. 8: “How will the ministry of the Spirit not be more glorious?” Saint John Chrysostom, a famed priest and archbishop of the Church, uses a maritime analogy to express doubts about his adequacy as a pastor. He writes, “If anyone in charge of a full-sized merchant ship, full of rowers, and laden with a costly freight, were to station me at the helm and bid me cross the Aegean or the Tyrhene seas, I should recoil from the proposal at once.

“I know my own soul, how feeble and puny it is,” he continues. “I know the magnitude of this ministry, and the great difficulty of the work: for more stormy billows vex the soul of the priest than the gales which disturb the sea” (“Treatise On the Priesthood” 3.7-8, NPNF First Series, Vol. 9, p. 49).

The saint’s assessment of priestly ministry is an apt one. Indeed, who among us is actually worthy of the sacred ministry of God? What grounds can any man have for asking to be ordained to the priesthood?

In today’s passage, the Apostle Paul addresses the ministerial calling of all Christians. Frail as we are, each one of us shares in the ministry of the Church – ordained clergy and laity alike. Yet none of us is equal to ministry in the Body of Christ.

And yet Saint Paul is confident in his authority as an apostle (vs. 4). He is neither “peddling the word of God” (vs. 2.17), nor seeking written “epistles of commendation” (vs. 3.1). As he points out to the Corinthians, “You are our epistle . . . written not with ink but by the Spirit of the living God” (vs. 2-3). What is the source of his confidence? It comes “through Christ toward God” (vs. 4), for Christ confronted him on the road to Damascus, humbled him in repentance, and made him His apostle (see Acts 9:3-15). When we first united ourselves to Christ, we placed our trust in Him. Every time we extend love to the undeserving, or speak out against fraud and injustice, or refuse to lie, cheat, and indulge our cravings, we are once again trusting in Christ. In these actions we participate in the pastoral work of Christ, with the full authority of God. Such is our powerful, albeit humble, position!

Despite having received his credentials for ministry directly from the Lord, the Apostle Paul remains modest in his claims: “Not that we are sufficient of ourselves to think of anything as being from ourselves” (2 Cor 3:5). He views himself as a mere recipient of the powers of an apostle. Even later, after describing his amazing achievements (vss. 11:22-12:4), he continues to maintain that “of myself I will not boast, except in my infirmities” (vs. 12:5).

Saint Paul functions as an apostle with the full understanding that “our sufficiency is from God, who also made us sufficient as ministers of the new covenant” (vs. 3:5). How is he sufficient except by the power of the Spirit, for “the Spirit gives life” (vs. 6)?

Our faith is challenged whenever we are called upon to stand up for the gospel. And yet we may modestly anticipate that God will make us sufficient through the indwelling presence and action of the life-giving Holy Spirit.

Saint Paul is confident because he knows his efforts “in Christ” will last. He states, “If the ministry . . . written and engraved on stones was glorious . . . how will the ministry of the Spirit not be more glorious?” (vss. 7-8). Indeed, nothing compares to the authority conveyed by the Lord Jesus Christ, or to the power of the Holy Spirit. All ancient ministries are superseded (vss. 9-10). The Christian faith “is much more glorious” (vs. 11), for it endures unto eternity. Let the gift we have received make us confident before God with every person we meet.

It is right to worship Father, Son and Holy Spirit, the Trinity one in essence. – Divine Liturgy of Saint John Chrysostom
The love of God

In our lives we live many things but one thing is for the blessing of a child in the world even when he gets too old one hate to love and love to hate until it will get too late to correct that they are so valuable and loving you.

God is love, no judgment asked His love grows until you look in the reflection of the world by the Almighty God the Lord.

God is showing us this love through His Son Jesus Christ. It is the Holy Spirit speaking of the love from the beginning God made us out of love to share this own above while He is from the eternity always thinking of security.

The love of God is unsurpassing. It is always everlasting when we worship when we pray it's better than the world's lades.
Eternal Love

What is lasting, what is not
It is from the old, so be
Always know the difference
When you make the interference

When you've been you don't know why
There is a world and sky
All you know is you're alone
And you just do all right, take

You enjoy life here now
But you don't know what is here
Life's own ending and prettymy
You will live forever standing

Eternal love is born twice
When you think that you are lasting
Only God can give you life
And you stretch or far and wide

Life it's an eternity
And it's more a to the Almighty
It will last forever more
If you believe in His love
God is love and lasts forever
From eternity with tende
We for creation's own
Eternally love you born
August 14, 2015
Friday of the Eleventh Week after Pentecost

Renewal: 2 Corinthians 4:13-18, especially vs. 16-17: “The inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory.” Who or what renews our “inward man”? Surely the answer is God, who saves those who willingly bear their “light affliction.” Although the central role of these two verses may not be obvious at first reading (especially when Saint Paul’s prefatory remarks in verses 7-12 are reviewed), they stand at the heart of today’s passage and provide the context for the apostle’s meaning.

Take note of Saint Paul’s scriptural reference at the beginning of today’s passage. When he speaks of “what is written” – “I believed and therefore I spoke” – in verse 13, he is quoting from Psalm 115:1 (which corresponds to Psalm 116:10, in some translations). This related passage sheds light on the mind of the apostle throughout today’s verses.

Saint Paul addresses the Corinthians as a suffering man who is facing death – “always [being] delivered to death for Jesus’ sake” (2 Cor 4:11). This description is not hyperbole. The apostle is crying out to God in the same manner as the author of the Psalms: “The pangs of death have encompassed me, the perils of hades have found me . . . and I called upon the name of the Lord” (Ps 114:3-4).

However, God “hath delivered my soul from death, . . . I believed, wherefore I spoke” (Ps 114:8; 115:1). Moved by the same Holy Spirit as the Psalmist David, Saint Paul is undergoing a similar deep suffering.

And truly, we as God’s people suffer. A child may die in infancy. Our life’s work may end abruptly. We receive a cancer diagnosis, or perhaps the pains of age find us. We may be wrecked by marital struggles or infidelity. Those in military service endure loss of limb, or worse. Each crisis is followed by further difficulties, for we are no different than others who live in this vale of tears.

However, by the grace of God, we may meet life’s exigencies and embrace them in the “spirit of faith” since “we also believe . . . that He who raised up the Lord Jesus will also raise us up with Jesus” (2 Cor 4:13-14).

The Apostle Paul declares, “Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day” (vs. 16). This process of renewal continues unabated inside us, because we are united to Christ. Even in our worn and sinful hearts can undergo wonderful, renewing change.

However, we must cooperate with the Holy Spirit. We must stop looking “at the things which are seen, but [rather look steadily] at the things which are not seen” (vs. 18). Then our “light affliction, which is but for a moment” (vs. 17) may actually work to our secret advantage, achieving “a far more exceeding and eternal weight of glory” (vs. 17).

This process by which “the inward man is being renewed day by day” (vs. 16) is the essence of our life in Christ.” Yes, we find that living in this spiritual manner requires a demanding balancing act. We are asked to trust God, even as we struggle with temptations and assaults from every side.

Our inner man, according to Saint John Chrysostom, is renewed “by faith, by hope, by a forward will, and thus, by braving extremities. For . . . as the body suffers ten thousand things, in the like proportion hath the soul goodlier hopes and becometh brighter, like gold refined in the fire more and more” (“Homily 9 on Second Corinthians,” NPNF First Series, Vol. 12, p. 322).

Yea, Lord, I pray Thee, have pity on me. Spare me in mine affliction and my misery and hide not the way of salvation from me. – Archimandrite Sophrony Sakharov

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The New Birth

If you’re born to life on earth
Definitely your mother’s wants,
Many animals and the races
Of the hands from people’s mares
But real birth is from the above
When you long to see the One
Coming down from heaven’s throne
to release to you His love
It’s the Holy Spirit’s dance
in the water by the law
To baptize you from above
bathing you in blood by His love
You will be a brand new person
Reveling God in heaven’s vision
And you’ll protect the word far wide
That the world will know the why
God loves you and is born
Here down with us from above
We must come to know by faith
Jesus as the love that saves
Birth is good if you keep going
With the will to earn of knowing
That God loves the whole mankind
Every breath to Jesus’ kind
Remorse

Don’t be sorry if you were for your worldly ways and step of a childhood spent in care. At a walk you took by fear.

Your soul and other sinner’s sons on your soul that entertains evil thoughts and passions loose thinking that it is so smooth.

Better feel remorse right now for your sins and know that now you will deal with your problems better than your levies bothers.

Just repent and take a bow. You will find out really how your guilt will be based. By the hand of God be raised.

Bend your knee and just be sorry God will wipe out your sinner of the sins from your youth since you really need no feet.

By remorse won’t make it worse you will soften your heart and mind that were stoned. And now God will entertain.
August 15, 2015
Saturday of the Eleventh Week after Pentecost

The Fulfilling of Wisdom: 1 Corinthians 1:3-9, especially vs. 9: “God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.” In the first of the prayers the Church assigns us to read after we receive holy communion, we thank God for not rejecting us, but rather accounting us worthy to be communicants of Christ’s holy Mysteries. We then ask that divine wisdom fill our lives as a result of receiving Christ’s holy Body and precious Blood.

As this prayer continues, we ask the Lord to heal our souls and bodies and to enlighten the eyes of our hearts; we ask for peace, faith invincible, and sincere love. We seek perfect obedience in our struggle to keep God’s commandments so that we grow in the grace which He has bestowed upon us; so that our life’s journey may be preserved in holiness and confident hope; and so that we may attain the heavenly kingdom in the age to come.

This series of requests in the first post-communion prayer directly parallel today’s passage from First Corinthians. It takes the form of a prayer offered by Saint Paul to God in thanksgiving for the disciples at Corinth. Since we are also Christ’s disciples, the apostle’s prayer applies to us as well.

Every prayer of thanksgiving responds to the acts of God and flows from His gifts. Saint Paul notes how God the Father has bestowed grace and peace upon us, enriching our speech and knowledge through Christ our God and confirming his testimony concerning the coming of Christ among the faithful (vv. 4-6). Surely we are deprived of “no gift” (vs. 7), because God remains faithful and ready to help us at every turning point in life.

What about us? How do we respond to all that God has done on our behalf? We praise His wondrous works at every Divine Liturgy: how He endured “the cross, the grave, the third day resurrection,” followed by “the ascension into heaven, the sitting at the right hand, and the second and glorious coming.”

The gospel has been opened before us many times. We are welcome to utilize the words and phrases of Saint Paul’s prayer for ourselves (and even borrow liberally from other scripture, hymns, and prayers) so that we, too, may glorify God for His wonders.

Still, we must constantly ask ourselves if we are continuing to grow in the knowledge of our faith (vs. 5). Have we meditated, read, thought, reflected, prayed, and learned about all that “Jesus began both to do and to teach” (Acts 1:1)? Do we speak of these marvelous things and live out our witness before our friends, acquaintances, and family? All too often, there is something that holds us back.

What does the apostle mean when he says that “the testimony of Christ was confirmed in . . . you,” and that he anticipates God “will also confirm you to the end” (vv. 6, 8)? Surely we said “yes” to God and were confirmed at our baptism and chrismation. We delight in worshiping Him. We listen to sermons and nod in agreement, knowing that we are hearing the truth.

We have found ourselves giving love, being kind, helping others, reaching out to the fearful, and choosing to grow in virtue. Let us regard these things with awe, for our actions come from the Holy Spirit, confirming that God’s wisdom is with us. They strengthen us in God’s gift of faithfulness.

May we seek never to hold back the truth, for we have “come short in no gift . . . waiting for the revelation of our Lord Jesus Christ” (vs. 7). Rather, let us strive to be “blameless in the day of our Lord Jesus Christ” (vs. 8), even when we fail in our labors. God has called us “into the fellowship of His Son” (vs. 9) and now fulfills all wisdom in us.

May I ever remember Thy grace, and henceforth live not unto myself, but unto Thee. — Post-communion Prayer

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Glory to the Lord of heaven
It's the clear that holds forever
Heaven it is full of it
And this is what you will inherit!