

The Good Word

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ON THE FIRST DAY OF THE MONTH OF SEPTEMBER



St. Demitriy (Tuptalo) (AD 1651-1709), Metropolitan of Rostov, was a remarkable preacher and religious writer, an ascetic and a professor of theology, a hierarch and a wonder worker. He was born near Kiev and attended the Orthodox Academy there. He became a monk at the Monastery of St. Cyril. Ordained a priest, he ministered in Ukraine and Belarus. In the 1680s he began integrating all the lives of the Russian saints into a single work--his monumental **Great Book of the Lives of the Saints**. He was appointed Metropolitan of Rostav and Yaroslavl in 1702. He died kneeling in prayer on Oct 28, 1709. St. Demitriy's incorrupt relics currently rest in the cathedral church of the Monastery of St. Jacob in Rostov.

ON THE FIRST DAY OF SEPTEMBER¹
BY ST. DEMETRIUS OF ROSTOV (1651-1709)

1. St. Demetrius of Rostov, *The first Day of the Month of September, The Great Collection of Lives of the Saints*, Chrysostom Press, Hot Springs, Mo, 1994, pp. 9-12.

God, the King of the ages, Who has placed in His own power the times and seasons and Who has established various feasts to His glory and for the repose of mankind, gave a commandment in the Old Testament that each year the month of September was to be specially marked. During the course of this month the people were to be delivered from worldly tumult, laboring for God alone. Thus, it is written in the Books of Moses.

*The Lord spake unto Moses, saying, Speak unto the children of Israel saying, In the seventh month, in the first day of the month, shall ye have repose. Ye shall do no work and ye shall offer a whole-burnt offering unto the Lord*²

For just as the Creator blessed the seventh day, sanctified it, and rested from His works after bringing all creation into being in 6 days, and commanded man, saying, *Six days shall thou labour, but on the seventh day is the sabbath of the Lord thy God; in it thou shall do no work.*³ He likewise blessed and sanctified the 7th month, commanding His people to rest from their labors. Regarding this command, God again says to Moses in the Book of Leviticus:

*In the 7th month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord.*⁴ For what reason has this feast been established? Hear and I will tell you:

During this month the holy prophet Moses descended from the mountain, his face glorified, bearing the new tablets on which the Law was inscribed.⁵

During this month the erection of the tabernacle was begun in the midst of the camp of Israel.⁶

During this month the great high priest entered alone in to the tabernacle called the Holy of Holies, which was beyond the second veil, and offered service to God, not without blood for himself and for the sins of the people.⁷ During this month the people of God were cleansed from the sins that they had committed

2. Leviticus 23: 1, 3b, 25. [Feast of Trumpets, Rosh Ha-Shanah]

3. Exodus 20: 10a..

4. Leviticus 23: 39 [The Feast of Booths, Succoth]

5. Exodus 34

6. Exodus 35

7. Leviticus 16 & Hebrews 9 [The Day of Atonement, Yom Kippur]



throughout the course of the entire year by humbling their souls before God with fasting and by offering whole burnt offerings to God.

During this month the temple of the Lord, which had been built by Solomon, was consecrated most wondrously and gloriously, and the ark of the covenant was brought into it.⁸

During this month all the tribes of Israel convened in Jerusalem for the feast, for the Lord had commanded them, saying, *A feast of feasts shall the 7th month be unto you, that ye might humble your souls before the Lord.*⁹

The reckoning of the period of 50 years began from the month, according to the injunction of the ancient Law, for the Lord commanded His people as they entered the Promised Land that they should celebrate the 50th year, having marked the passing of 49 years (The Year of Jubilee). Not only were they, their servants, oxen, and asses to celebrate this year, but the land on which they were settled was to be left untilled and unsown. Neither were the ears of wheat that sprang up therein to be picked; rather, they were to serve as food for the poor, the beasts, and the fowls. It is written thus in the Book of Leviticus:

*Then shalt thou cause the trumpet to sound throughout all your land, and ye shall hallow this year, the 50th year, and proclaim liberty throughout all the land unto all the inhabitants thereof; ye shall not sow, neither reap that which groweth of itself in it, nor gather that which remaineth thereon; but let the poor of thy people eat; and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thine olive yard.*¹⁰

In this 50th year debtors were forgiven their debts, and slaves were granted their freedom. Every man kept watch over himself with great care not to anger God by some sin or to grieve his neighbor, for this year was a time of forgiveness and cleansing from sin. This cycle of 50 years was divided into seven weeks of years, that is, into seven periods of seven years, according to the commandment of the Lord. Every 7th year was called a sabbath, a year of rest, as the Lord said through Moses to the sons of Israel: *Six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall there be a sabbath of rest unto the land; thou shalt neither sow thy field, nor prune thy vineyard. If ye shall say, What shall we eat in the 7th year, if we sow not, neither gather in our grain? I will*

*send My blessing upon you in the sixth year, and ye shall eat of the old stores.*¹¹

All those years in which the Lord ordained that man allow the land to rest began in the month of September. The Lord commanded: *Do ye proclaim, saith the Lord, the year of repose in the seventh month, that is, in this month of September. This month is the seventh after March, which as the first month after the creation of the world. Not only did the year begin in September, according to the commandment given in the old Testament, but the pagan indiction likewise began on the first day of the month of September.*



**ON THE HOLY APOSTLE JAMES THE BROTHER OF
THE LORD**

By Protopresbyter James Thornton



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8. III Kingdoms 8

9. Composite of parts of verses from Leviticus 23

10. Composite of Leviticus 25:10-11 and Exodus 23:11

11. Leviticus 25:3-4, 20-21



On the 23rd of October (old style)¹² Orthodox Christians celebrate the Feast Day of Saint James, the Brother of the Lord. Before we explore the life of this Saint and Holy Apostle, let us first consider the Saint's name. Coming from the Hebrew name יַעֲקֹב *Ya'akov*, in English *Jacob*, or from the Greek name Ἰάκωβος *Iakovos*, over the centuries the name morphed through Latin and Old French to become, in English, "James." In the Spanish language, the name developed into "Iago" or "Yago" and then "Diego." And so, familiar place names in Spanish-speaking countries and in the American Southwest such as "Santiago" and "San Diego" refer to one of the three Apostles named "James." In Russian, the name remains close to the original: Yakov (Иаков).

Holy Tradition informs us that Saint James, the Brother of the Lord, was the son of Saint Joseph the Betrothed, the stepfather of the Lord Jesus Christ. Saint Joseph was a relatively old man when he was betrothed to the Most Holy Theotokos and, from a previous marriage, had several children who are identified in Sacred Scripture as the Lord's brothers and sisters (see St. Mark 6:3 & St. Matthew 13:55). Among these brothers is Saint James.

The Synaxarion comments about Saint James that, "[s]o righteous was he in his living that the Jews called him the *Just* and the *Rampart of the People*. From childhood he lived in the strictest abstinence. Like Saint John the Baptist, he drank neither wine nor strong drink and ate no flesh meat. All the days of his life no razor came upon his head, as the Law requires of those who consecrate themselves to the Lord."¹³ It is also written that "[t]here was none as zealous in piety and sweeter in virtue than James the Righteous, who lived up to his appellation abundantly and was deservedly called the brother of Christ."¹⁴

Saint James was the first Bishop of Jerusalem. In that office, he presided over the Synod (or Council) of Jerusalem, in which the Apostles gathered together to decide to what degree if any Gentile converts to Christianity must adhere to Mosaic Law. After much discussion, Saint James spoke for the Synod saying, "Wherefore my sentence is, that we trouble not them,

which from among the Gentiles are turned to God."¹⁵ In other words, it was decided that converts to Christianity from among the Gentiles need not first adhere to Jewish law, such as circumcision, in order afterwards to become Christians. The final ruling of the Synod was as follows: "*For it seemed pleasing to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.*"¹⁶

To Saint James the Brother of the Lord is ascribed one of the earliest Divine Liturgies. Today it is celebrated solely on the Saint's Feast Day, and then only in comparatively few places. Also ascribed to Saint James is the book known as the *Protoevangelium* which, though not accepted into the Church's Canon of Scripture, nevertheless preserves certain important early Church Traditions.

Saint James is chiefly remembered by most Christians for his General Epistle, which was received by the Church as worthy to be included in the text of the New Testament, a fact that speaks to us of the exemplary wisdom of its author. The Epistle, written in the middle of the first century, perhaps *ca.* 47 according to some scholars, is exceedingly rich in pastoral instruction. For example, the Saint insists that Christians must be joyful in the face of "temptations," which in this instance refers to tests of faith, tests of virtue, tests of character—in a word, persecution. In accepting such trials and enduring such tests, he asserts, one builds within oneself the virtue of patience and one's faith is buttressed. Similarly, he goes on to say that those who must deal with the trials associated with poverty should rejoice since, despite the lowly status of the poor in the eyes of the world, they are spiritually exalted in their elevated status as followers of Christ Jesus. The rich should likewise rejoice since, as Christians, they are brought low by their realization that riches are temporary, possessing the fragility of grass and flowers, which wither under the scorching heat of the sun.

The Saint then deals with a different kind of temptation, one with which all of us are familiar since "there is no man which liveth and sinneth not" (as we chant in the Orthodox prayers for the dead). It was a belief held by some of the Jews at the time of Saint James that since God was the Creator of everything, His creation included the impulse within mankind to do

12. October 25 on the Church Calendar is November 5 on the civil calendar.

13. Hieromonk Makarios of Simonos Petra, *The Synaxarion: The Lives of the Saints of the Orthodox Church, Vol. I, Introduction*, September-October, trans. Christopher Hookway (Ormylia, Greece: Holy Convent of The Annunciation of Our Lady, 1998). p. 463.

14. *The Lives of the Holy Apostles*, (Buena Vista, CO: Holy Apostles Convent, 2005), p. 269.

15. Acts 15:19.

16. Acts 15:28-29.





evil. That impulse is what we would call “temptation,” the temptation to sin. And so, in a sense, God was being accused of authoring evil. But, Saint James writes, God cannot be the author of evil and no man should ever say, when temptation arises, that *God* is tempting him. God cannot be tempted with evil and He is not the cause of the temptation to do evil. It is, rather, our lust, which means our fallen nature, which brings forth sin and sin that brings forth death. God did not create temptation or sin, but created all that is good. As Saint James puts it: “every good gift and every perfect gift is from above, and cometh down from the Father of lights.”¹⁷ Hence, sin is our responsibility. It is our responsibility to reject temptation and to avoid sin that seeks to entrap us and engender our ruin. We must “be swift to hear, slow to speak, slow to wrath: *For the wrath of man worketh not the righteousness of God.*”¹⁸ We must reject sin, all sin, all that is displeasing to God. We must, Saint James writes, not only hear God’s word but we must obey it, for those who hear but do not obey, merely deceive themselves.

There are many lessons in the Epistle of Saint James, too many for us to examine in this short essay. However, there is one more thing that it behooves us not to overlook today. That is the discussion by the Saint of *faith* and *works*. Some sectarians present these two things falsely as a dichotomy, as if they were opposed to one another. They argue that, according to Saint Paul’s teaching, good works are unnecessary and faith alone is all that is required. In fact, Saint Paul is clear that when he refers to “faith” he refers not to a mere intellectual acceptance of Christ, not to what the biblical scholar Father John McKenzie calls “inoperative sentiment,”¹⁹ but to a total commitment to Christ, a commitment that includes a confession of Christ with the heart and the mouth, a confession in thought, word, and *deed*.

That precisely is also the teaching of Saint James when he declares that, “*Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith*

made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. ... For as the body without the spirit is dead, so faith without works is dead also.”

Faith without works is dead. Indeed so! Faith and works do not form a dichotomy; they are not opposed to one another. They are, for Christians, wholly intertwined, inextricably intertwined, as Saint James affirms. Faith, in the sense of mere belief, is insufficient, for, as the Saint says, even the ancient enemies of God, the devils, believe.

According to the Jewish historian Josephus, in the year 62 A.D. the Roman procurator, Porcius Festus, died. One Lucceius Albinus was named his successor. However, before the arrival of the new procurator the Jewish high priest, Ananias, decided to use the interregnum, when no higher authority existed to question his acts, to rid himself of Saint James, who by his reputation for righteousness and his preaching, was winning many souls for Christ. Thus, “he assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James....”²⁰ The judgment was reached that the Saint had broken the law, and so he was sentenced to be stoned to death.

Saint Jerome, who, in his work *De Viris Illustribus*, draws his account of Saint James’ martyrdom from a source no longer extant, says that the high priest, “assembled a council and publicly tried to force James to deny that Christ was the Son of God. When he refused, Ananias ordered him to be stoned. Cast down from a pinnacle of the temple, his legs broken, but still half alive, raising his hands to heaven he said, ‘Lord forgive them for they know not what they do.’ Then struck on the head by the club of a fuller such a club as fullers are accustomed to wring out garments with— he died.”²¹ Thus ended the earthly life of one of the greatest men of the early Church.

Troparion of St. James, Tone 4

Thou hast received the Gospel as a disciple, thou art invincible as a martyr, and bold as the Lord’s brother, thou dost intercede as a hierarch. O righteous James, pray to Christ our God that He may save our souls.

Kontakion of St. James, Tone 4

20. *The Antiquities of the Jews*, 20.9.1.
21. *De Viris Illustribus*, 2.

17. St. James 1:17.

18. *Ibid.* 19-20.

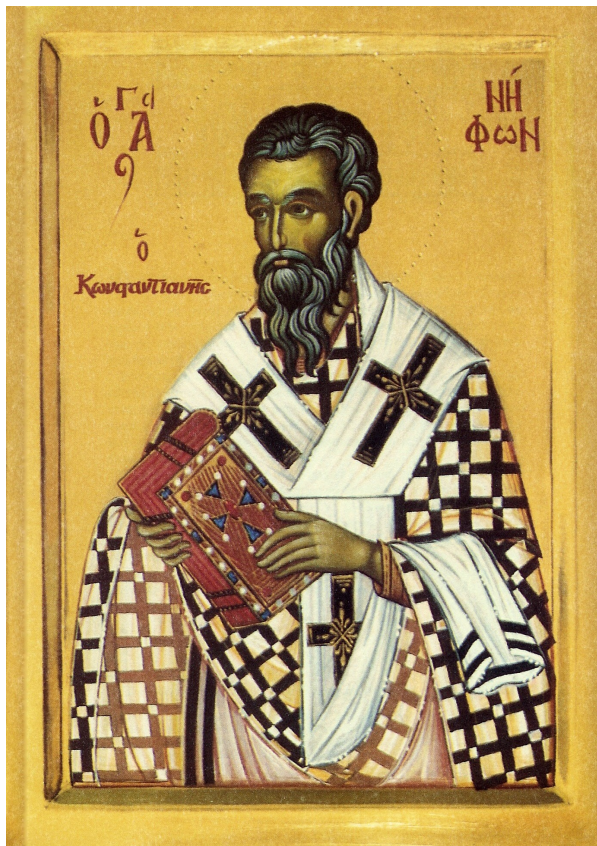
19. *Dictionary of the Bible*, by John L. McKenzie (New York: Macmillan Publishing Company, 1965), p.269.



God the Word, only-begotten of the Father, came to us in the last days. He has made thee first shepherd and teacher of Jerusalem and a steward of spiritual mysteries. We honour thee, O Apostle James.



ST. NEPHON'S CORNER:



Saint Nephon (celebrated Dec 23) was a clairvoyant, ascetic, and wonderworking 4th century hierarch, who was ordained Bishop of Constantia, an eastern province of Cyprus, during the reign of Constantine the Great (AD 324-337), when Alexander was Archbishop of Constantinople (AD 314-337), and St. Alexander was Archbishop of Alexandria (AD 313-326), so between AD 324-326. St. Nephon reposed sometime after St. Athanasius had ascended the patriarchal throne of Alexandria (AD 326-373). St. Nephon's visions, life, sermons, and prayers were recorded by his disciple, hieromonk Peter.

Background on Chiliasm

Revelation 20:1-3 *And I saw an angel coming down out of heaven, having the key of the abyss and a great chain upon his hand. 2 And he laid hold of the dragon, the serpent, the ancient one, who is the Devil and*


*Satan, the one, leading astray the inhabited world, and bound him for a thousand years; 3 and he cast him into the abyss, and locked and closed it with a seal over him, in order that he may not lead astray the nations any longer, until the thousand years should be finished; after these things it is necessary for him to be loosed for a little time.*²²

In the modern evangelical protestant world there is a very popular belief in evangelical Christians conveniently being raptured out of the world prior to the appearance of the Antichrist. In their way of thinking the Antichrist then reigns for the seven years of the tribulation period before being overthrown at the second coming of Christ. At that time Satan is bound and the Millennial Kingdom, a golden age of the Church on the earth is ushered in by Christ for a thousand years. At the end of the 1000 year reign of Christ, Satan is released for a little while before being judged and thrown into the Lake of Fire. At the time of the rapture, the unraptured unbelievers are "left behind" to suffer the persecution of the Antichrist. Some of these will come to faith during these dark days, including many of the Jews. This evangelical interpretation of Revelation 20 has given rise to a number of imaginative books and movies about those persons who have been "left behind." This scheme of interpretation of Revelation 20:1-3 has been termed *chiliasm* (derived from the Greek word *χιλιασμός* *chiliasmos* meaning "a thousand years"). This interpretative scheme essentially leads to 3 potential "Second Comings of Christ": one for the evangelicals who will be raptured and meet Him in the heavens, one at the end of the seven year-Tribulation Period when Satan is bound, and a third at the end of time 1000 years later when Satan is judged along with the remainder of mankind. Fr. Michael Pomazansky provides a very short and concise overview of this subject in his **Orthodox Dogmatic Theology**.²³ "Chiliasmic views were spread in antiquity chiefly among heretics. However, they are also to be encountered in certain ancient Christian writers of the universal Church (for example Papias of Hierapolis, St. Justin the Martyr, St. Irenaeus of Lyons). In more recent times these views were resurrected in the Protestant sects; and finally, we see attempts in certain modernist

22. *The Orthodox New Testament: Acts, Epistles, and Revelation, Vol 2*, Holy Apostles Convent, Buena Vista, CO, 1999, p. 544.

23. Protopresbyter Michael Pomazansky, *Orthodox Dogmatic Theology*, St. Herman of Alaska Brotherhood, Platina, CA, 2009, pp. 341-4,





theologians of our times to introduce chiliastic ideas also into Orthodox theological thought.”²⁴

In a recent book *Apocalypse: The Book of the End*, Vladimir Moss has explored the topic of chiliasm in greater depth and reviewed those ancient Orthodox writers who expressed chiliastic views. He writes, “From the fifth century, under the influence of Jerome [AD 347-420] and Augustine [AD 354 -450], a purely spiritual conception of the millennium became prevalent, according to which the thousand-year reign of Christ represents the whole of Christian history between the First and Second Comings of Christ but excluding the reign of the Antichrist....According to the Augustinian interpretation, Satan’s **binding for a thousand years** represents his defeat by the Lord on the Cross, while his **deceiving the nations no more** signifies the whole history of the Church before the reign of the Antichrist. But is it reasonable to suppose that Satan has had so little success since the Coming of Christ that **the nations were deceived no more? Is it not rather the case that most of the nations have been deceived for most of the time, and especially in the twentieth century?** Christ bound the devil in hades in the sense that He made a way for those who believe in Him to escape the devil’s snares and ascend without hindrance through the demonic toll-houses and into the Kingdom of Heaven after death. But at no time has the majority of mankind accepted his redemption; the nations have remained deceived.”²⁵

Now let’s examine three of St. Nephon’s divine visions which deal with this issue in a most direct, simple, and illuminating way--giving a very lucid interpretation of Satan’s binding and at the same time revealing how the nations are still being deceived, even though Satan is severely limited at present! In these encounters St. Nephon adroitly dismisses both of these interpretations.

ST. NEPHON ON CHILIASM

“The Complaints and Joys of the Demons”

In Constantinople there is a church that Nephon built. It is in very good taste and elegant--worthy of the Most Holy Theotokos. Its marvelous appearance is due to select materials.

One morning when the saint, along with other people, was chanting Matins, with the eyes of his soul

24. *Ibid.*, p. 342.

25. Vladimir Moss, *Apocalypse: The Book of the End*, 2010, pp. 287-289, under “Books” tab at www.orthodoxchristianbooks.com

he saw a black leader of the demons, followed by another twelve demons, passing suddenly by on the side street of the church.

As soon as those disgusting beings heard the people’s praise, they were shaken and dissolved with malicious envy. Then, on their way to tempt the saint, they began to complain to their leader:

“Do you see how the Nazarene is glorified by His servants. He even snatched away from us those who we had first in idolatry and who sang hymns to us. Where is our famous power then? It is gone! We have been terribly beaten. Everyone has abandoned us and scorns us. Our power is crushed, and the kingdom of our father is destroyed. **While he was free and joined our lines in battles, we too had courage and willingness, and we defeated the people. But from the time the Jew chained him in Hades and stomps on him like a grape, our race has pined away and our kingdom has been annihilated!** The worst is that the end of the world is near, and what’s to become of us wretches?”...²⁶


“Two Opposing Armies”

...When he finished his prayer, suddenly he heard a voice saying to him: “Nephon, turn toward the west and look.” He turned immediately and saw an enormous field flooded with blacks. One of them, gigantic in height and very dark in complexion, started hurriedly to count his armies and line them up according to the categories of sins. At the same time he gave orders to his officers to begin the war with courage and skill: “My strength will be with you. Look at me, so that you won’t be afraid.”

In the meantime, other demons came bringing from Hades weapons and different uniforms for each one. The number of colors and styles was approximately 365, because, as they say, that’s more or less the number of passions and sins, with which we, miserable people, provoke God, the Lover of man.

Therefore, when the evil spirits took their weapons and prepared, the dragon began to give his magical preparations for the various passions. In this way he let them loose in the Christian churches throughout the world. However, as he was sending some of his co-workers to Byzantium, he seemed very upset. **“I have no power there,” he was muttering hopelessly, “because the Lady of Byzantium protects the city. She doesn’t abandon it for a second, but**

26. *Stories, Sermons, and Prayers of St. Nephon: An Ascetic Bishop*, pp. 105-106.



watches over it personally. In this way the Nazarenes, grow bold, especially the more aggressive ones, and they don't allow mine to stick their nose out..."

He roared furiously, and chose approximately thirty thousand demons to send against Byzantium.

Nephton turned toward the west, as we said, saw all this, and sighed because of the tricks of the wild demons. Then for the second time he heard the same voice saying to him: "Now, Nephton, turn to the east."

He turned and saw a field which surpassed the first in area and was bathed in light. Multitudes of all-white angels, more than the blacks, very sweet and beautiful in appearance, were lined up in thousands and thousands. Someone stunning in height as well as in beauty lined up these invisible columns and urged them to fight on behalf of the Christians and to guard them. With these words he sent two battalions to every area of the Church.

When the surpassingly beautiful angel divided his armies everywhere, he ascended into heaven. Then, after the vision, the saint came to. He was dazzled, and shaking his head he said: "Oh, how much help our God, the Lover of man, gives us, and we don't even know it! Look, He even sends us allies from heaven, but we, wretches, are negligent and lazy! And he prayed tearfully:

"Holy Father, the life-creating God, give us all power against the evil spirits I just saw with my own eyes, that with Your strength and help we can crush them, and be victorious over the crafty barbarians. And after we receive the fragrant crown from Your hands, O Holy, thrice-Holy Master, the Father, the Son, and the Holy Spirit; let us dance together with Your angels, celebrating around Your dreadful and almighty throne..."²⁷

"The Good Shepherd"

...One day--at the beginning of his episcopal ministry--he was praying that God would guard his flock safely and soundly from the devil's guiles. He interrupted his prayer a little and threw a glance in the direction of the town square. It was after dinner and everyone was resting. then the saint saw an excessively big black man loaded with filth, holding a big rod and walking deplorably. Every few steps he'd stop as if to rest.

As soon as the saint saw this, he realized that it was the devil! Immediately he shouted to him angrily: "I

27. *Ibid.*, pp. 116-117.

mean you, rotten corruption! Where are you going? How did you dare, shameless one, to come as far as here?"

As soon as he heard the voice, he stopped, turned, and frowning at the saint answered him: "I heard that your illustriousness had come here, and I came to crush both you and your flock with my rod!"

"And why, perchance, if you have such power, are you forcing yourself to slither like a putrid carcass?"

"From the time I made the stupid mistake of convincing the Jews to crucify the Nazarene, my bones have been broken. I don't have my former strength anymore. If I had it!...This second I'd put you down and break you into pieces!"

"And yet you have the effrontery to threaten that you will crush me and my flock with your rod, as you say. And this, filthy and most evil rogue, when you are yourself a wreck, as I see and as you also admit. How then did you dare, abominable and shameless one, to turn on the flock of Christ? I shall implore my God now and on the spot the fiery angels will grab you, whip you mercilessly, and throw you into the fire."

"No, I beg you," Satan jumped, "not that! I admit you can do it. Look, I am leaving your town immediately, and I give you my word I'll never step foot again..."

The righteous one cursed him and made him vanish. "What Christian," he said to himself, "believes the words of the devil...He's a liar, the criminal, a treacherous liar. But he doesn't have the power even of a mosquito."²⁸



IMPORTANT LINKS

GOC, Metropolis of America:
www.hotca.org

GOC, Diocese of Etna and Portland:
<http://www.dep.church>

GOC, St. Photios Orthodox Theological Seminary (SPOTS) in Etna, CA:
Classes beginning in September 2016
<http://www.spots.school>

28. *Ibid.*, pp. 133-134.



THE GOOD WORD

c/o St. Seraphim of Sarov & St. John of Kronstadt Orthodox Church
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Q: WHERE DOES YOUR SPIRITUAL ENERGY COME FROM?



*Therefore, my beloved, even as ye always obeyed, not as in my presence only, but now much rather in my absence, be working out your own salvation with fear and trembling, for **God is the One Who energizeth in you both the willing and the operating energy for the sake of His good pleasure.** Be doing all things without murmurings and disputings, in order that ye might become blameless and unsullied, children of God without blemish in the midst of a crooked and wayward generation, among whom ye shine as luminaries in the world, holding forth the word of life... **Phil. 2:12-16**²⁹*

*And you He made alive, when ye were dead in transgressions and sins, in which **once ye walked according to the age of this world according to the prince of the power of the air, the spirit now energizing in the sons of disobedience,** among whom also we all once conducted ourselves in the desires of our flesh, doing the things will of the flesh and of the thoughts, and were by nature children of wrath, as even the rest. **Eph 2:1-3***

29. *The Orthodox New Testament: Acts, Epistles, and Revelation, Vol 2, Praxapostolos, Holy Apostles Convent, Buena Vista, CO, 1999.*



GENERAL INFORMATION:



THE GOOD WORD is published with the blessings of His Grace Bishop Auxentios of the Diocese Etna and Portland, Church of Genuine Orthodox Christians of Greece. Oversight is provided by His Grace Bishop Sergios of Portland (retired), Abbot of St. Gregory of Sinai Monastery in Kelseyville, CA.

With the repose of its former Editor and General Manager Mary Elizabeth Lytle of Sts. Peter & Paul Orthodox Church, Tucson, AZ this past summer, Dr. Seraphim Steger of St. Seraphim of Sarov & St. John of Kronstadt Orthodox Church in La, Mesa, CA has taken over the editorship and management of the newsletter.

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