



Fire & Light

St. Symeon Orthodox Church

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✠ **October 5, 2014** ✠

The Metropolitan of Moscow and Wonderworkers of All Russia:

Sts. Peter (1326), Alexis (1378), Jonah (1461), Phillip (1569), Germogen (1612), Macarius (1563), Phiaret (1867), Innocent (1879), Tikhon (1925), and Peter (1937)

St. Methodia of Kimola, Greece (1908) Elder Paisios (Olaru) of Sihastria, Romania (1990)

+ **Tues. Oct. 7 6:30pm Inquirer's Class**

+ **Wed. Oct. 8 6:30pm Vespers – St. Tikhon of Moscow, Enlightener of North America**

+ **Baptisms – Sat. October 25, 3:00pm ~ Babies: Ephraim Reese and Patrick Skinner**

➤ **Fr. Alexander Fecanin's 30-year Anniversary (Oct. 6) in the Holy Priesthood remembered today – Dinner in Hall**

Brief Life

"Human life is but of brief duration. 'All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withers, the flower fades; but the word of our God shall stand forever' (Isa. 40:6, 8). Let us hold fast to the commandment that abides, and despise the unreality that passes away."
~ St. Basil the Great

The Sacrament of Baptism, like all other Sacraments, must be received consciously. Christian faith is the prerequisite for the validity of the Sacrament. If an infant is baptized, the confession of faith is solemnly pronounced by his godparents, who thereby are obliged to bring the child up in the faith and make his Baptism conscious. An infant who receives the Sacrament cannot rationally understand what is happening to him, yet his soul is fully capable of receiving the grace of the Holy Spirit.

'I believe', writes St Symeon the New Theologian, **'that baptized infants are sanctified and are preserved under the wing of the All-Holy Spirit** and that they are lambs of the spiritual flock of Christ and chosen lambs, for they have been imprinted with the sign of the life-giving Cross and freed completely from the tyranny of the devil'. The grace of God is given to infants as a pledge of their future belief, as a seed cast into the earth: for the seed to grow into a tree and bring forth fruit, the efforts both of the godparents and of the one baptized as he grows are needed.

Bp. Hilarion Alfeyev

"A common past, a common destiny is made up not only victories and achievements but also of failures and defeats experienced together and understood in the light of God's will. Of such failures and defeats our Church has had a full share and even today she hardly can claim to have solved all problems, overcome all obstacles, reached all goals. And yet nowhere is her way under God and towards God clearer than in the successive storms that challenged and are still challenging her. It is as if with each crisis a new dimension, a new depth has been added to her life, a lesson taught and ultimately understood."

— Protopresbyter Alexander Schmemmann

ON THE DIVINE LITURGY
By Archimandrite Vasileios
Of Mount Athos

The Divine Liturgy at the altar brings about, regulates and constitutes all things in everyone. The great marvel is that the spirit of the Liturgy is incarnate in our lives. The Liturgy of Christ's sacrifice celebrated on the altar forms the heart of our lives and our consciousness of what we are. It gives warmth and shape to our lives.

The Divine Liturgy takes hold of each of us personally, and of the liturgical community that we constitute.

The Divine Liturgy baptizes man, nature and time with fire and the Holy Spirit. And what emerge are saints, paradise and eternity. Those things were tried naked in the red heat of a prolonged Pentecost and yet are refreshed by it. One thing concerns us: that God may do what He wishes, that His will may be done. This is paradise without end for man.



Counsels for Life by
Archimandrite Epiphanius
(Theodoropoulous) of Athens (+1989)

• **Fasting and Diets**

Once the Elder was asked: "Who fasts better, Father, in a fasting period: he who eats two plates of bean soup without oil, havla, etc., or he who eats one hard-boiled egg?"

Without hesitation, the Elder answered:

"The first! The second is simply doing a diet."
And he justified it:

"Fasting has two aims: the exercise of restraint in the body through the limitation of foods, which are rich in nourishing substances, and the alignment to the commands of the Church, which entails an ascesis for the soul. He who eats one egg in a fasting period, without there being health reasons, of course violates the command of the Church – like those who, while attempting to have a varied diet for reasons of good nourishment, eat on Tuesdays and Thursdays beans and vegetables, whereas on Wednesday and Friday they eat non-fastworthy foods. The scorning of the Church is insulting, given the fact that the observance of what she has established is not costly and is easy. They should eat the non-fastworthy foods on Tuesday and Thursday and the fastworthy foods on Wednesday and Friday. Thus, without trampling on fasting, the same result, from the viewpoint of nourishment, will be achieved. It is obvious that there exists, at the least, great ignorance and indifference for whatever the Church has instituted, if not a worse thing – luciferian haughtiness!"

• **Injustices in the Church**

Why, in the area of the Church, are improprieties and injustices committed and why can we not find perfection even in the people who are most dedicated to God?

So that we do not base ourselves on persons and things which are related to the earth, and so we can turn our thoughts constantly to God and toward heaven which is our permanent homeland.

Our Venerable Father, St. Innocent, Apostle to America

John Popov (later St. Innocent) was born on August 27, 1797, in Aginsk, a small village near Irkutsk, Siberia. He came from a pious family and at age six, young John was already reading at his parish. At age nine he entered the Irkutsk Theological Seminary, where he remained for eleven years, proving to be its most brilliant pupil during this time. Besides his Seminary classes, he read all of the books in the library dealing with history and the sciences, and while still a student he began to construct different types of clocks, acquiring the skills of carpentry, furniture making, blacksmithing, and the construction of musical instruments.

At the age of seventeen, in recognition of his outstanding achievements at the Seminary, his last name was changed to Veniaminov, in honor of the late Bishop Benjamin (or Veniamin) of Irkutsk. Not long after graduation from the Seminary, John married the daughter of a Priest and was ordained to the Diaconate. In 1821, he was ordained to the Priesthood.

While a young man, Fr. John had heard stories about the native settlements at Unalaska in the Aleutian Island chain, part of the Russian colony in America, and how they labored in the darkness of paganism. Thus, in 1823, having heard that the Bishop of Irkutsk had been requested to send a Priest to Alaska and that everyone else had refused, against the wishes of his family and friends, he volunteered to go. After fourteen months of difficult travel across the wilds of Siberia and the Bering Sea, he arrived in Unalaska with his family.

Upon arriving at Unalaska, Fr. John found that there was no house or chapel there, but he welcomed this as an opportunity to teach the natives. He first built a home for his family, using the opportunity to teach the natives carpentry. Constructing furniture for the new home, he taught the natives this skill as well, so that, with these newly-acquired skills, they were able to assist Fr. John in the construction of the Cathedral of the Ascension, which was completed in 1826.

At the same time, Fr. John's primary work was converting the natives to Orthodoxy and educating them. He learned the Aleut language, as well as the life style of the people. He and his wife organized a school for them (as well as for their own six children), and one of the required subjects was the Aleut language, for which Fr. John had devised an alphabet based on the Cyrillic. He translated services, as well as the Gospel of St. Matthew, and even

wrote a small book, *A Guide to the Way to the Heavenly Kingdom* in the Aleut language.

Fr. John traveled throughout the Aleutian chain to teach and baptize the people, and while preaching he was always able to communicate effectively with his flock. One of these wrote, many years later: "When he preached the Word of God, all the people listened, and they listened without moving until he stopped. Nobody thought of fishing or hunting while he spoke; nobody felt hungry or thirsty as long as he was speaking, not even little children."

In 1834, Fr. John and his family were transferred to Sitka, where the local Tlingit population was intensely antagonistic to their Russian overlords. He learned their language and culture, but they showed now real interest in his message until a smallpox epidemic hit the area. Father John convinced many of the Tlingits to be vaccinated, saving many of them from death. This served to be the means whereby he was to reach these natives and gradually he gained their love and respect.

In 1836, Fr. John decided to return to Russia to report to the Holy Synod on the needs of the Alaskan Mission. Leaving his family in Irkutsk, he went on to Moscow, where he met with the Synod, which approved his request for more Priests and funds for the Mission, as well as desiring to publish his translations. While in Moscow, he learned of the death of his wife. Hearing of this, Metropolitan Philaret of Moscow encouraged Fr. John to become a Monk, which he accepted, being tonsured with the name Innocent. Soon after, the Alaskan Mission was constituted part of a Diocese and Fr. Innocent was consecrated Bishop of Kamchatka and Alaska on December 15, 1840.

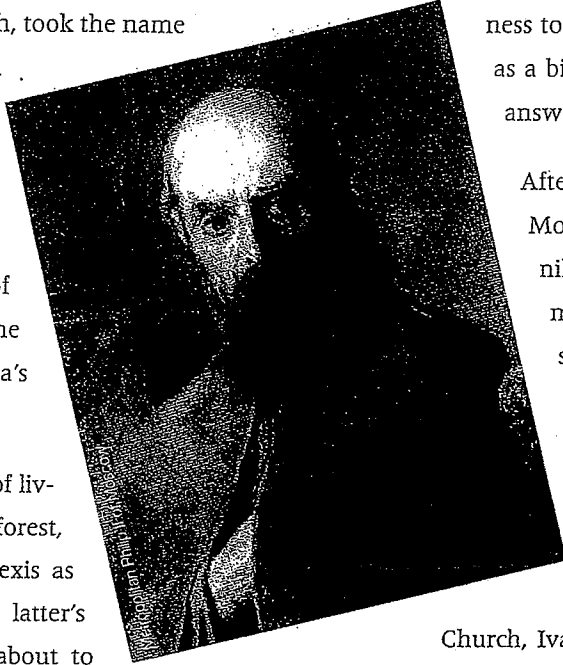
Returning to his new Diocese, Bishop Innocent traveled to the far reaches of his new domain, teaching the population and organizing churches. Everywhere he preached and served in the native languages. In Sitka, he organized a Seminary to train native Priests and built a new cathedral there dedicated to St. Michael the Archangel. Although preoccupied with the affairs of his large Diocese, the Bishop did find time to construct, with his own hands, the large clock on the front of the Cathedral.

In 1850, Bishop Innocent was elevated to the dignity of Archbishop and his new Archdiocese was enlarged to include more territory in Asiatic Russia, with its center at Yakutsk.

Metropolitan Philip II [1507 – 1569]

"He alone can in truth call himself sovereign who is master of himself, who is not subject to his passions and conquers by charity."

Born Theodore Kolychev, Metropolitan Phillip II of Moscow, a saint of the Orthodox Church, took the name Philip when he was tonsured a monk at the monastery of Solovki in northern Russia, on an island in the White Sea. Though his father had been a minister in the court of Basil III, he chose instead the life of a monk at one of Russia's most remote monasteries.



Having advanced to the point of living as a hermit in the nearby forest, Philip succeeded the abbot Alexis as head of the monastery at the latter's request. As abbot, Philip set about to improve the monastery by encouraging a strong work ethic and developing salt production for the monastery to fund many enterprising projects. In all of these enterprises, Philip added his own physical labor to the efforts.

Meanwhile, in Moscow, a new sovereign had taken the throne: the Grand Prince Ivan IV, the first to take the title "Tsar [Caesar] of all Russia," but better known to history as "Ivan the Terrible." His paranoia over political intrigue led him to form a not-so-secret police, the Oprichniki, and through them to commit brutality against his own people, earning him his fearful epithet. When Athanasius, Metropolitan of Moscow, resigned his post in protest, Ivan, who despite his ruthlessness was an admirer of Philip, called Philip to fill the now vacant office of head of the Orthodox Church in Russia. Reluctant to accept, Philip requested that Ivan disband the Oprichniki, which enraged Ivan. Nonetheless, Ivan conceded to Philip the right of intercession on

behalf of the Church and people.

Philip saw his role as Metropolitan of Moscow differently than Ivan, once saying to the latter, "If I do not bear witness to the truth, I render myself unworthy of my office as a bishop. If I bow to men's will, what shall I find to answer Christ on the Day of Judgment?"

After 18 months of relative respite for the people of Moscow, Ivan the Terrible again set loose his Oprichniki after hearing rumors of a conspiracy between members of the aristocracy and the king of Poland, slaughtering countless innocents. In the face of such atrocities, Philip used his right of intercession and boldly denounced Ivan's brutality, both privately and in public.

For Philip's bold defense of the people and exercise of the freedom and responsibility of the Church, Ivan had him tried and convicted on false charges. He had Philip deposed of his office and imprisoned, moving him from monastery to monastery to distance him from Moscow. However, seeing how the people followed Philip out of their love for him, Ivan sent an assassin—one of his Oprichniki—under the guise of a messenger requesting Philip's blessing for the Tsar's expedition to Novgorod. Seeing through the charade, Philip simply said to him, "My friend, do what you have come to do," and raised his hands in prayer. The sinister messenger took hold of Philip and suffocated him to death with a cushion, making him a martyr for his faith.

Much loved for his life of service to both Church and country, he is commemorated three times a year in the Orthodox calendar of saints: January 9, July 3, and October 5. Indeed, for his defense of the independence of the Church from the state and of human life in the face of oppression and tyranny, Metropolitan Phillip II of Moscow shines as a beacon of light at a dark time for liberty in Russia and remains a model for all those who take a stand for such freedoms today.

Dialogue between an Elder and an Atheist: A Compelling Case for Christianity **(Conclusion) - Elder Epiphanius Theodoropoulos (+1991)**

The second case: Did they deceive us? Did they lie to us? But then, why would they deceive us? What would they gain by lying? Was it money? Was it status? Was it glory? For someone to tell a lie, he must be expecting some sort of gain. The Apostles though, by preaching Christ - and in fact Christ crucified and resurrected - the only things that they secured for themselves were: hardships, labors, lashings, stonings, shipwrecks, hunger, thirst, nakedness, attacks from robbers, beatings, incarcerations and finally, death. And all this, for a lie? It would be undoubtedly foolish for anyone to even consider it.

Consequently, the Apostles were neither deceived, nor did they deceive us. This leaves us with the third choice: that they told us the truth.

I should also stress something else here: The Evangelists are the only ones who recorded true historical events. They describe the events, and only the events. They do not resort to any personal judgments. They praise no one, and they criticize no one. They make no attempt to exaggerate an event, nor eliminate or underestimate another. They let the events speak for themselves.

Atheist: Are you excluding the possibility that in Christ's case, it was just an incident of apparent death? The other day, the newspapers had written about someone in India whom they buried and three days later they exhumed him and he was still alive.

Elder: My poor child! I will recall the words of the blessed Augustine again: "O faithless ones, you are not actually mistrustful; indeed, you are the most gullible of all. You accept the most improbable things, and the most irrational, the most contradictory, in order to deny a miracle!"

No, my child. It was not a case of apparent death with Christ. First of all, we have the testimony of the Roman centurion, who reassured Pilate that Christ's death was a certainty.

Then, our Gospel informs us that on the same day of His Resurrection, the Lord was seen talking with two of His disciples, walking towards Emmaus, which was more than ten kilometers away from Jerusalem.

Can you imagine someone, who could go through all the tortures that Christ underwent, and three days after His "apparent death", spring back again? If anything, he would have to be fed chicken soup for forty days, in order to be able to open his eyes, let alone walk and talk as though nothing had happened!

As for the Hindu, bring him here to be flogged with a scourge - do you know what a scourge is? It is a whip, whose lashes each have a lead chunk or a piece of broken bone or sharp nails attached to their end - bring him here, so we can flog him, then force a crown of thorns on his head, crucify him, give him bile and vinegar to drink, then pierce his side with a spear, put him in a tomb, and then, if he comes back from the dead, then we can talk.

Atheist: Even so, but all the testimonies that you have invoked belong to Christ's Disciples. Is there any testimony on this matter, that doesn't come from the circle of His Disciples? Are there any historians for example, who can certify Christ's Resurrection? If so, then I will also believe what you say.

Elder: You poor child! You don't know what you're saying now! If there had been such historians who had witnessed Christ resurrected, they would have been compelled to believe in His Resurrection and would have recorded it as believers, in which case, you would again have rejected their testimony, just like you rejected Peter's testimony, John's testimony, etc. How can it be possible

for someone to actually witness the Resurrection and yet NOT become a Christian? You are asking for a roasted fowl, on a waxen skewer, that also sings! It just can't be done! I will remind you though – because you are asking for historians – of what I said earlier: that the only true historians are the Apostles.

Nevertheless, we do have testimony of the kind that you want; and it is by someone who didn't belong to the circle of His Disciples: it was Paul. Paul not only wasn't a Disciple of Christ, he actually persecuted Christ's Church relentlessly.

Atheist: They say that Paul suffered from sunstroke and that it was the cause of his hallucination.

Elder: My child, if Paul was hallucinating, the thing that would have come to the surface would have been his subconscious. And in Paul's subconscious, the Patriarchs and the Prophets would have been top ranking. He would have hallucinated about Abraham, and Jacob and Moses, and not Jesus, whom he considered a rabble-rouser and a fraud!

Can you imagine a faithful old grandmother seeing Buddha or Zeus in her dream or delirium? She would most probably see Saint Nicholas or Saint Barbara, because she believes in them.

One more thing. With Paul, we have, as Papini notes, the following miraculous phenomena: First of all, the abruptness of his conversion. Straight from faithlessness to faith. With no intermediate preparatory stage. Secondly, the steadfastness of his faith. No wavering, no doubts. And thirdly, his faith lasted for a whole lifetime. Do you believe that all these things can occur after a case of sunstroke? They can in no way be attributed to such a cause. If you can explain how, then explain it. If you can't, then you must admit the miracle. And you must know that for a man of his time, Paul was exceptionally well-educated. He was not your average person of a low status, who was totally clueless.

I will also add something else. We today, my child, are living in an exceptional era. We are living the miracle of Christ's Church.

When Christ said of His Church that "the gates of Hades shall not overpower Her" (Matthew 16:18), His followers were very few in number. Almost two thousand years have passed since that day. Empires vanished, philosophical systems were forgotten, world theories collapsed. But Christ's Church remains indestructible, despite the continuous and dramatic persecutions it has undergone. Isn't that a miracle?

And one final thing. In Luke's Gospel it says that when the Holy Mother visited Elizabeth (the Baptist's mother) after the Annunciation, she was greeted with the words: "Blessed are you amongst women". And the Holy Mother replied as follows: "My soul magnifies the Lord. Behold, from this moment on, all generations shall call me blessed" (1:48).

What was the Holy Mother at that time? She was just an obscure daughter of Nazareth. How many knew her? And yet, since that day, empresses have been forgotten, distinguished women's names have been extinguished, the mothers and wives of great generals went into oblivion. Who remembers, or even knows Napoleon's mother or Alexander the Great's mother? Almost no one. But, millions of lips across every length and breadth of the world, throughout the ages, venerate that humble daughter of Nazareth, who is "more honorable than the Cherubim and incomparably more glorious than the Seraphim". Are we, or aren't we, the people of the twentieth century, living in this day and age when the verification of those words of the Holy Mother can be done?

The exact same things are observed in a "secondary" prophecy of Christ: While He was staying at the house of Simon the leper, a woman came to Him and poured her expensive fragrant oil over His head. Christ commented: "Amen, verily I say to you, that wherever this gospel will be preached in the

world, it will also mention what this woman did, as a memorial to her" (Matthew 26:13). Now, how large was His circle of followers at the time, so that one could say that they outdid themselves in order that their Master's prophecy be fulfilled? Especially a prophecy such as this one, which, by today's world standards, is of no importance to most people. Are they or aren't they miracles? If you can, explain them. But if you can't, then admit them as such.

Atheist: I have to admit that your arguments are pretty solid. But I would like to ask you one more thing: Don't you think that Christ left His work unfinished? That is, unless He deserted us. I can't imagine a God that would remain indifferent to mankind's suffering. We are down here toiling, while He, up there, remains apathetic.

Elder: No, my child. You aren't right. Christ did not leave His work unfinished. On the contrary, He is the one unique case in history where a person has the certainty that His mission was accomplished, and had nothing further to do or to say.

Even the greatest of philosophers, Socrates, who discussed and taught during his whole lifetime, and towards the end composed an intricate "Apology", would have even more to say, if he had lived.

Only Christ – in the time bracket of three years – taught what He had to teach, did what He had to do, and finally said (on the Cross): "It is finished". Another example of His divine perfection and authority.

As for the abandonment that you mentioned, I can understand your concern. Without Christ, the world would be a theatre of insanity. Without Christ, you cannot explain anything: why are there sorrows, why injustices, why failures, why sicknesses, why, why, why? Thousands of monumental "why's".

Try to understand! Man cannot approach all of these "why's" with his finite logic. It is only through Christ that everything can be explained. All these trials merely precondition us for eternity. Perhaps then, we might be honored by the Lord with a reply to some of those "why's".

It might be worthwhile, if I read you a beautiful poem from the collection of Constantine Kallinikos Laurels and Myrtles, with the title "Questions":

I asked a desert father of seventy years,
whose silver strands were blown by the wind:
Tell me, O father, why, on this earth,
do the light and the dark inseparably move?
And why must they - like twins - together sprout:
the thorn and the rose, the tear and the smile?
Why, in the loveliest part of the woodland green
have scorpions and vipers concealed their nests?
Why must it be, that the tender bud,
before unfolding its fragrant bloom,
be struck by a worm in the heart of its stem,
And left to die, like a shrivelled rag?
Why are the plow, the seed and the hands
a must for the wheat, to become our bread?
Why must everything useful, noble, divine
always be purchased with tears and our blood,
while selfishness ever rampantly reigns,
and lewdness is swallowing up the world?
And why, amongst such harmony around,
must tumult and disorder find their way?

The hermit replied, with his somber voice
and right arm pointing to the sky,
that there, beyond those clouds of gold,
The Almighty weaves a tapestry divine.
But since we are wanderers of the lower plane
We see nothing but the knots and strings below,
It is no wonder, why the mind sees wrong,
when it should always be thankful and give
praise: for the day will come, when Christians all,
with souls that ride the skies with wings,
will gaze atop God's tapestry and see
how careful and orderly everything was!

My child, Christ never abandoned us. He is
forever with us, as a helper and a supporter,
until the end of time. But you will realize this,
only when you become a conscientious
member of His Church and be joined with Her
Mysteries. ✠ ✠ ✠

THE LITTLE THINGS IN LIFE

By St. John Maximovitch.

Many people believe that to live according to the faith and to fulfill the will of God is very difficult. Actually—it's very easy. One needs only attend to details, to trifles, and try to avoid evil in the slightest and most trivial things. This is the simplest and surest way to enter the world of the spirit and draw near to God. A man often thinks that the Creator demands great things of him, that the Gospel insists on complete self-sacrifice, the abolition of one's personhood, etc., as a condition of faith. A man is so frightened by this that he begins to be afraid of becoming acquainted with God, of drawing near to God, and hides himself from God, not even wishing to look into God's Word. "If I can't do anything important for God, then I'd just better stay away from things spiritual, stop thinking about eternity, and live 'in a normal way'."

There exists at the entrance to the spiritual realm a "hypnosis of great deeds:" one must either do some big thing or do nothing. And so people do nothing at all for God or for their souls! It is very strange—the more a man is devoted to the little things of life, the less he wishes to be honest or pure or faithful to God in those same little things. And, moreover, each one must adopt a correct attitude toward little things if one wishes to come near to the kingdom of heaven.

Wishes to come near: In this is summed up all the difficulties of the religious life. Often one wishes to enter into the kingdom of heaven quite unexpectedly, in some miraculous and magical way, or, by right—through some kind of great feat. But neither the one nor the other is the right way to find the higher world. One does not enter God's presence in some wondrous manner while remaining indifferent on earth to the needs of the kingdom of God and its bright eternity, nor can one purchase the treasures of the kingdom of God by some kind of eternal act, however great that act might be. Yet good deeds, holy deeds are necessary for one to grow into a higher life, a bright will, a good desire, a heavenly psychology, a heart that is both pure and fair.

A glass of water: *Verily, verily I say unto you that whosoever offers one of the least of these but a cup of cold water, in the name of a disciple, shall not lose his reward.* In this saying of the Lord is the highest expression of the smallness of the good. "A glass of water"—this is not much.

Communicating in good spirit: In every communication between people there must without fail be a good spirit: this spirit is Christ, openly manifest or hidden. "In the name of a disciple:" this is the first step in communicating with another person in the name of Jesus Christ Himself. Many people, not as yet knowing the Lord and the wondrous fellowship in His Name still have among themselves an unselfish, pure and human fellowship which brings them ever closer to the Spirit of Christ.

The lesser good is necessary: As a matter of fact, the lesser good is more necessary for mankind than the greater. People can get along with their lives without the greater good; without the lesser they cannot exist. Mankind perishes not from a lack of the greater good, but from an insufficiency of just this lesser good. The greater good is no more than a roof, erected on the brick walls of the lesser good.

The lesser, easier good was left on this earth for man by the Creator Himself, who took all the greater good upon Himself. Whosoever does the lesser, the same creates—and through him the Creator Himself creates—the greater good. Of our little good the Creator makes His Own great good. For as our Lord is the Creator who formed all things from nothingness, so is He more able to create the greater good from the lesser.

Through such lesser, easy work, done with the greatest simplicity, a man is accustomed to the good and begins to serve it with his whole heart, sincerely, and in this way enters into an atmosphere of good, lets down the roots of his life into new soil, the soil of the good. The roots of human life quickly accommodate themselves to this good earth, and soon cannot live without it... Thus is a man saved: from the small comes the great. "Faithful in little things" turns out to be "faithful in the greater."

Our moral sense: Lay aside all theoretical considerations that it is forbidden to slaughter millions, women, children, and elderly; be content to manifest your moral sense by in no way killing the human dignity of your neighbor, neither by word, nor by innuendo, nor by gesture. Do not be angry over trifles *against your brother vainly* (Mt 5:22) or in the daily contacts of life speak untruth to your neighbor. These are trifles, small change, of no account; but just try to do this and you will see what comes of it.

Prayer: It is hard to pray at night. But try in the morning. If you can't manage to pray at home than at least as you ride to your place of employment attempt with a clear head the "Our Father" and let the words of this short prayer resound in your heart. And at night commend yourself with complete sincerity into the hands of the Heavenly Father. This indeed is very easy.

And give, give a glass of cold water to everyone who has need of it; give a glass filled to the brim with simple human companionship to everyone that lack it, the very simplest companionship...

O wondrous path of little things, I sing thee a hymn! Surround yourselves, O people, gird up yourselves with little works of good—with a chain of little, simple, easy and good feelings which cost us naught, a chain of bright thoughts, words and deeds. Let us abandon the big and the difficult. That is for them that love it and not for us for whom the Lord in His Mercy, for us who have not yet learned to love the greater, has poured forth the lesser love everywhere, free as water and air.