



Fire & Light

St. Symeon Orthodox Church

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✠ **October 18, 2015** ✠

Holy Apostle and Evangelist Luke

Great Martyr Zlata (Chryse) of Meglin, Bulgaria (1795)

St. Peter of Cetinje, Metropolitan of Montenegro (1830)

Before temptation has the opportunity to draw the tempting thought into your mind, destroy it with the Jesus Prayer. Don't let it be!

~ *Blessed Elder Joseph the Hesychast (+1959)*

✠ *Many Years! Newly Illumined Servant of God, David Rutledge (October 15)!*

- No Weekday Services – Iconography work continues with Drs. Alin and Smaranda Trifa!
- Choir CD Recording Session – Thursday evening

Like Gold in the Sun

✠ "God is resplendently reflected in the souls of His chosen ones, and these pure souls, these images of God, like the transparent glass, shine forth like gold in the sun, like diamonds of the purest water, but they shine for God and the angels, not revealing their brightness to men, although at times, by God's ordering, they do shine even for them, by the light of their faith, their virtues, when necessary, similar to a candle put on a candlestick in a room, and lighting the room with all those who are in it. (cf. Mt. 5:15)."

~ **St. John of Kronstadt** (My Life in Christ)

St. Symeon the New Theologian (The Discourses)

✠ "Have you not heard that God is Judge 'of the thoughts and intentions of the heart' (Heb. 4:2)? What does our Lord say? 'He who looks at a woman lustfully has already committed adultery with her in his heart' (Mt. 5:28). Do you see how he who looks at someone's face with lust is judged as an adulterer? Know then for sure, O man, that he who is ruled by lust of money is judged covetous, even though he possesses nothing at all. He who lusts after many costly dishes is a glutton, even though he on account of poverty feeds on nothing but bread and water. He is a whoremonger who attaches himself to his imaginations and so is defiled, even though he has never seen the face of anyone. So too he who says in his heart, 'This has been badly done, and has not turned out right,' and 'Why has this and that happened?' 'Why did that not happen?' - let him not deceive himself. He is a slanderer and will be judged as one who condemns, even though he utters not a word with his tongue and no one hears his voice."

The Holy Apostle and Evangelist Luke

The Holy Apostle and Evangelist Luke, was a native of Syrian Antioch, a companion of the holy Apostle Paul (Phil. 1:24, 2 Tim. 4:10-11), and a physician enlightened in the Greek medical arts. Hearing about Christ, Luke arrived in Palestine and fervently accepted the preaching of salvation from the Lord Himself. As one of the Seventy Apostles, St Luke was sent by the Lord with the others to preach the Kingdom of Heaven during the Savior's earthly life (Luke 10:1-3). After the Resurrection, the Lord Jesus Christ appeared to Sts Luke and Cleopas on the road to Emmaus.

St. Luke accompanied St Paul on his second missionary journey, and from that time they were inseparable. When Paul's co-workers had forsaken him, only Luke remained to assist him in his ministry (2 Tim. 4:10-11). After the martyric death of the First-Ranked Apostles Peter and Paul, St Luke left Rome to preach in Achaia, Libya, Egypt and the Thebaid. He ended his life by suffering martyrdom in the city of Thebes.

Tradition credits St Luke with painting the first icons of the Mother of God. "Let the grace of Him Who was born of Me and My mercy be with these Icons," said the All-Pure Virgin after seeing the icons. St Luke also painted icons of the First-Ranked Apostles Peter and Paul. St Luke's Gospel was written in the years 62-63 at Rome, under the guidance of the Apostle Paul. In the preliminary verses (1:1-3), St Luke precisely sets forth the purpose of his work. He proposes to record, in chronological order, everything known by Christians about Jesus Christ and His teachings. By doing this, he provided a firmer historical basis for Christian teaching (1:4). He carefully investigated the facts, and made generous use of the oral tradition of the Church and of what the All-Pure Virgin Mary Herself had told him (2:19, 51).

In St Luke's Gospel, the message of the salvation made possible by the Lord Jesus Christ, and the preaching of the Gospel, are of primary importance.

St Luke also wrote the Acts of the Holy Apostles at Rome around 62-63 A.D. The Book of Acts, which is a continuation of the four Gospels, speaks about the works and the fruits of the holy Apostles after the Ascension of the Savior. At the center of the narrative is the Council of the holy Apostles at Jerusalem in the year 51, a Church event of great significance, which resulted in the separation of Christianity from Judaism and its independent dissemination into the world (Acts 15:6-29). The theological focus of the Book of Acts is the coming of the Holy Spirit, Who will guide the Church "into all truth" (John 16:13) until the Second Coming of Christ.

The holy relics of St Luke were taken from Constantinople and brought to Padua, Italy at some point in history. Perhaps this was during the infamous Crusade of 1204. In 1992, Metropolitan Hieronymus (Jerome) of Thebes requested the Roman Catholic bishop in Thebes to obtain a portion of St Luke's relics for the saint's empty sepulchre in the Orthodox cathedral in Thebes.

The Roman Catholic bishop Antonio Mattiazzo of Padua, Italy, noting that Orthodox pilgrims came to Padua to venerate the relics while many Catholics did not even know that the relics were there, appointed a committee to investigate the relics in Padua, and the skull of St Luke in the Catholic Cathedral of St Vico in Prague.

The skeleton was determined to be that of an elderly man of strong build. In 2001, a tooth found in the coffin was judged to be consistent with the DNA of Syrians living near the area of Antioch dating from 72-416 A.D. The skull in Prague perfectly fit the neck bone of the skeleton. The tooth found in the coffin in Padua was also found to fit the jawbone of the skull.

Bishop Mattiazzo sent a rib from the relics to Metropolitan Hieronymus to be venerated in St Luke's original tomb in the Orthodox cathedral at Thebes.

Prayer wounds the demons

"You don't see how, with every prayer you utter, many demons fall and turn back. You only see how much you are wounded. Know that they also are being beaten, and flee. Each time we show patience, they flee in leaps; and with each prayer they are seriously wounded. So, in time of war, don't expect that - while you are firing bullets and cannonballs - they'll retaliate with Turkish Delight and chocolates."

Blessed Elder Joseph the Hesychast (+1959)

A Rule of Attention to Oneself

Saint Ignatius Brianchaninov {+1867}

Written for a certain pious layman because of his desire to lead an attentive life in the world.

The heart of all exercises in the Lord is attention. Without attention all these exercises are sterile, dead. He who wants to be saved must so dispose himself that he can preserve attention to himself, not only in seclusion but also amidst distractions into which he is often drawn by circumstances against his will. Let the fear of God outweigh all other feelings on the scales of the heart; then it will be easy to preserve attention to oneself, both in the silence of a cell and amid noise surrounding one on all sides.

Wise moderation in food, lessening the heat of the blood; is of great benefit in preserving heedfulness; but heating of the blood-whether from unnecessary consumption of food, from excessive bodily activity, from the flaming of anger or vainglory, or from other causes-gives birth to a multitude of thoughts and fantasies, in other words, distraction. The Holy Fathers prescribe for the person who wishes to be attentive to himself first of all constant moderation in food (Philokalia, St. Philotheus of Sinai).

On awakening from sleep-an image of the awakening from the dead which awaits all men- direct your thoughts to God, offering as a sacrifice to God the first fruits of the thoughts of your mind before it accepts any vain impressions. In silence, having done all that is necessary for the body upon rising, carefully read the usual rule of prayer, concerning yourself not so much with the quantity of prayer as with the quality of it, i.e., that it be done with attention in order that the heart might come to life through prayerful compunction.

After the rule of prayer, again being mindful to preserve attentiveness, read the New Testament, concentrating on the Gospels. During this reading, diligently note all the promises and commandments of Christ, so as to direct your own activity-in thought, word and deed-according to them.. The amount of reading should be determined by the person's strength and circumstances. One ought not to burden the mind with extra reading of prayers and Scripture.. [which may lead to] frustration with pious exercises and despair. For the beginner the Holy Fathers recommend frequent prayers. but not lengthy ones. And when the mind attains spiritual growth, is strengthened and comes to adulthood, then it will be in a condition to pray without ceasing. To Christians who have attained perfect growth in the Lord the words of the Apostle Paul are applicable:

I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting. (I Tim. 2:8)

Enlightened by the Sun of Righteousness, our Lord Jesus Christ, by means of prayer and reading, let every man go about his daily work, preserving attention so that in all his deeds and words, in his whole being. there reigns and acts the all-holy will of God, revealed and explained to men in the Gospel commandments.

If free moments arise during the day, use them for reading with attention certain appointed prayers or passages of Scripture; use these to strengthen your spiritual powers, exhausted by activity amid the vain world if it happens that you say or do something contrary to the commandments of God, immediately treat the sin with repentance, and by means of sincere repentance return to God's path, from which you wandered by violating God's will. Do not stagnate outside God's path. Oppose the sinful thoughts, fantasies and feelings which occur with the faith and humility of the commandments of the Gospel, saying with the Holy Patriarch Joseph: How can I do this great wickedness and sin

against God? (Gen. 39:9). He who is attentive to himself must deny himself all day-dreaming, no matter how seductive and alluring; all day-dreaming is wandering of the mind outside truth¹ in a land of visions which do not exist and cannot come into existence, which captivate the mind and deceive it. The results of daydreaming are loss of attention to oneself, mental distraction and hardness of heart during prayer; hence-spiritual sickness.

In the evening: On going to sleep (an image of death for the life of that day); examine your actions during the day that has passed. Such an examination is not difficult for one who leads an attentive life, because attention destroys that forgetfulness which is so characteristic of a distracted person. And thus, recalling all your sins in deed, word, thought and feeling, offer repentance over them to God with the disposition and heartfelt promise of correction. Then, having read the rule of prayer, end with divine contemplation a day begun with divine contemplation.
(Reprinted from *Orthodox Life*, Nov -Dec., 1970)

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'The world loves its own,' said the Savior. When the world hears the Word of God universally proclaimed in the spirit of this world, that is, when God's teaching is used merely as a mask to cover the teaching of this world, it is accepted with great acclaim. But when the world senses in the Word the presence of an other-worldly spirit, acting destructively upon the stronghold of this world, then it is seized with hatred and begins to persecute him who proclaims the Word

"The fruit of grace is accompanied by sweetness, consolation, tears in which sorrow is mixed with joy. immerse yourself in humility and love towards your neighbor, abandoning yourself. In this way you will find the Lord. It is of less use to know all about heaven and earth than to be aware of one's failings and sins. This latter knowledge is of such benefit, as well as being so lofty, that it is a gift of grace sent down by God and cultivated by prayer.

St. Ignatius Brianchaninov

What is Theology?

by Saint Nikolai Velimirovich

"Show us what is not God!"

Theology means the word of God. Theology is therefore all or nothing. The whole of nature and of super-nature and of sub-nature—is all theology; all people and every part of them is theology; every meadow and every flower is theology; Sirius and the Milky Way, nebulae and meteors are theology; the history of radioactivity and the history of every butterfly, and of every grain of sand, and of every drop of water, and of every ray of light are theology.

If the whole of nature is not theology, then theology is nothing or nature is nothing. If the whole of nature does not speak about God, who will believe Isaiah or Saint Paul? If the whole of the world around is a wilderness, what can the voice of one prophet crying about God in that wilderness accomplish? If the whole universe does not speak of God, who can without contempt hear the words of one man?

Consider the lilies of the field, and if they tell you nothing about God, the abundance of the wealth and wisdom of Solomon will say nothing to you. Open an algebra and if it does not reveal God, Moses will be unable to show you anything about Him. If you do not see God in the table of logarithms, why will you open the Epistle to the Romans?

The publicans and Pharisees sought a sign from heaven, and it was not given them. But our generation seeks a heavenly sign—a miracle to believe. 'Show us God, say many of our contemporaries—and we will believe.' But how? Do not these people, who despise miracles and do not believe in them demand a greater miracle? We must say to them: ***Show us what is not God!***

Evolution and ...Giraffes, Caterpillars and Butterflies

Fred Reed, *Fred on Evolution*, March 2005
(excerpt)

Evolution is said to proceed by the accretion of successful point mutations. Does a random point mutation cause the appearance of longer vertebrae? If so, which mutation? If not one, then how many random point mutations? What virtue did these have that they were conserved until all were present? Have we isolated the gene(s) that today control the length of the beast's neck? How can you tell what happened in the distant past, given that we have no DNA from proto-giraffes?

There may be perfectly good, clear, demonstrable answers to a few of these questions. I'm not a paleontological giraffologist. But if evolutionists want people to accept evolution, they need to provide answers—clear, concrete, non-metaphysical answers without gaping logical lacunae. They do not. When passionate believers do not provide answers that would substantiate their assertions, a reasonable presumption is that they do not have them.

The matter of the giraffe is a simple example of a question that inevitably occurs to the independently thoughtful: How do you get evolutionarily from A to B? Can you get from A to B by the mechanisms assumed? Without practical details, evolution looks like an assertion that the better survives the worse; throw in ionizing radiation and such to provide things to do the surviving, and we're off to the races. But...can we get there from here? Do we actually know the intermediate steps and the associated genetic mechanics? If we don't know what the steps were, can we at least show unambiguously a series of steps that would work?

Lots of evolutionary changes just don't look manageable by random mutation. Some orchestrated jump seems necessary. How does an animal evolve color vision, given that doing so would require elaborate changes in eye chemistry, useless without simultaneous elaborate changes in the brain to interpret the incoming impulses, which changes would themselves be useless without the retinal changes?

Or consider caterpillars. A caterpillar has no obvious resemblance to a butterfly. The disparity in engineering is huge. The caterpillar has no legs, properly speaking, certainly no wings, no proboscis. How did a species that did not undergo metamorphosis evolve into one that did? Pupating looks like something you do well or not at all: If you don't turn into something practical at the end, you don't get another chance.

Think about this. The ancestor of a modern caterpillar necessarily was something that could reproduce already. To get to be a butterfly-producing sort of organism, it would have to evolve silk-extruding organs, since they are what you make a cocoon with. OK, maybe it did this to tie leaves together, or maybe the beast resembled a tent-caterpillar. (Again, plausibility over evidence.)

Then some mutation caused it to wrap itself experimentally in silk. (What mutation? Are we serious?) It then died, wrapped, because it had no machinery to cause it to undergo the fantastically complex transformation into a butterfly. Death is almost always a discouragement to reproduction.

Tell me how the beast can gradually acquire, by accident, the capacity gradually to undergo all the formidably elaborate changes from worm to butterfly, so that each intermediate form is a practical organism that survives. If evolutionists cannot answer such questions, the theory fails.

Here the evolutionist will say, "Fred, caterpillars are soft, squashy things and don't leave good fossils, so it's unreasonable to expect us to find proof." I see the problem. But it is unreasonable to expect me to accept something on the grounds that it can't be proved. Yes, it is possible that an explanation exists and that we just haven't found it. But you can say that of anything whatever. Is it good science to assume that evidence will be forthcoming because we sure would like it to be? I'll gladly give you evidence Wednesday for a theory today?

Note that I am not asking evolutionists to give detailed mechanics for the evolution of everything that lives. If they gave convincing evidence for a few of the hard cases—proof of principle, so to speak—I would be inclined to believe that equally good evidence existed for the others. But they haven't.

Notes on the Death of Culture (George J. Marlin)

(Nobel Prize winning novelist) Mario Vargas Llosa despairs that in his lifetime he has witnessed the dumbing down of culture by confidence tricksters. Society's elites are no longer devoted to promoting and preserving high culture but are merely snobs. Artists, musicians, writers rarely seek to create works that "transcend mere present time" and "stay alive for future generations." Instead their works are "consumed instantly and disappear like cake or popcorn." Cultural endeavors must have commercial value not intrinsic value: "What is successful and sells is good and what fails or does not reach the public is bad."

This spent culture, Vargas Llosa sadly concludes, "privileges wit over intelligence; images over ideas, humor over gravity, banality over depth and frivolity over seriousness." As a result, he is distressed that theologians and philosophers, who had traditionally helped form society's world view, have been replaced by advertising executives.

He laments that jam-packed music concerts have replaced liturgical ceremonies: "In these crowded parties and concerts, young people today commune, confess, achieve redemption, and find fulfillment through this intense, elemental experience of becoming lost to themselves."

As for drug use, Vargas Llosa holds that it permits people to enjoy "quick and easy pleasure" and to avoid seeking knowledge that can be attained only through introspective thought: "For millions of people drugs now have the role, previously played by religion and high culture, of assuaging doubts and questions about the human condition, life, death, the beyond, the sense or senselessness of existence."

Proclamations by twentieth century ideologues that God is dead, Vargas Llosa maintains, did not "signify the advent of paradise on earth, but rather a hell already prefigured in the Dantesque nightmare of the Commedia. . . . The world, liberated from God gradually became dominated by the devil, a spirit of evil, cruelty and destruction that would culminate in the world wars, the Nazi crematoriums, and the Soviet Gulag."

Yet despite the declines of traditional cultural norms, and the belief of freethinkers, agnostics, and atheists that scientific advances would make religion obsolete, Vargas Llosa, notes that religion is still alive and kicking. The secularists have not "managed to wrench God from the heart of men or women or to do away with religion."

The Death of History

(The) loss of faith in the central importance of history pervades all of American society. Gone are the days when widely shared understandings of the past provided a sense of civilizational unity and forward propulsion. Instead, argues historian Daniel T. Rodgers, we live in a querulous 'age of fracture,' in which all narratives are contested, in which the various disciplines no longer take a broad view of the human condition, rarely speak to one another, and have abandoned the search for common ground in favor of focusing on the concerns and perspectives of ever more minute sub-disciplines, ever smaller groups, ever more finely tuned and exclusive categories of experience. This is not just a feature of academic life, but seems to be an emerging feature of American life more broadly. The broad and embracing commonalities of old are no more, undermined and fragmented into a thousand sub-cultural pieces.

This condition has profound implications for the academy and for our society. The loss of history, not only as a body of knowledge but as a distinctive way of thinking about the world, will have—is already having—dire effects on the quality of our civic life. . .

As historian Thomas Bender laments in a recent article, gloomily titled, "How Historians Lost Their Public," the growth of knowledge in ever more numerous and tightly focused subspecialties of history has resulted in the displacement of the old-fashioned survey course in colleges and universities, with its expansive scale, synthesizing panache, and virtuoso pedagogues.

On the Passion of Envy – St. Basil the Great

So then, what could be more destructive than this illness? It is the ruin of life, the corruption of nature, hatred of the gifts given to us by God and opposition to God.

“Cain, by acting in the same manner, showed that he was the first disciple of the devil, having learned from him both envy and murder — those kindred iniquities connected by Paul, who said: ‘Full of envy, murder [Romans 1:29].’ So then, what did he do? He saw the honor bestowed [on Abel] by God, and he was inflamed with jealousy. And he killed the recipient of the honor, in order to attack the One Who had bestowed the honor. Since he could not fight against God, he resorted to slaughtering his own brother.”

So then, what could be more destructive than this illness? It is the ruin of life, the corruption of nature, hatred of the gifts given to us by God and opposition to God. What has driven that demon, who is the source of all evil, to wage war so furiously against human beings? Isn't it envy? Through envy, he was exposed as one who fights openly against God. He was angry at God because of His generosity toward humanity. But it was upon humanity that he took his vengeance, since he could not take it upon God.”

“Let us flee this illness, brothers. It teaches us to fight against God. It is the mother of homicide, giving birth to violation of nature, ignorance of kinship and disasters of the most irrational sort. Why are you distressed, my brother, when you have suffered nothing terrible? Why do you wage war against someone who enjoys his own goods, but has not caused any of yours to diminish? If, indeed, you are indignant even when someone [whom you envy] is kind to you, isn't it blatantly obvious that you are jealous of the very benefits you have received?”

“Let us flee this intolerable evil. It is what the serpent teaches, the demons concoct, the enemy sows. It is the down payment for punishment, the barrier to piety, the path to Gehenna. It is deprivation of the [Heavenly] Kingdom. You can tell people are envious simply by looking at their faces. Their eyes are dry and dull, their cheeks sunken, their eyebrows furrowed. Their soul is troubled by the passion, and lacks the critical ability to discern the truth of any matter. They praise neither the practice of virtue nor the ability to speak eloquently (even if it is adorned with dignity and grace), nor anything else that is enviable and admired. Just as vultures gravitate towards stench, flying past many meadows and many sweet-smelling and fragrant places, and just as flies go past healthy flesh and head straight for the sore, so too jealous persons pay no attention to the splendid way of life and the great accomplishments of the virtuous; but instead focus on their faults.”

“God is good and the Giver of goods to those who are worthy. The devil is evil and the author of every kind of vice. And just as freedom from envy belongs to the One Who is good, so also does jealousy belong to the devil. So then, brothers, let us guard against the passion of envy, lest we become accomplices in the works of our adversary and thus find ourselves condemned - along with him - by the same judgment. For if he, who is puffed up with pride, falls into the condemnation of the devil, how will the envious person escape the punishment that has been prepared for the devil?”

“And what makes this illness unbearable is that the jealous person cannot divulge it. On the contrary, he hangs his head in shame — downcast, troubled, moaning, unnerved by this evil. But when asked about the cause of his suffering, he is embarrassed to disclose his affliction: ‘I am resentful and bitter. The goods of my friend aggravate me. I am depressed by the joy of my brother. I cannot bear the sight of other's goods. Instead, I turn the good fortune of my neighbor into affliction.’ Now this is what he would say, if he were willing to speak the truth. Since he chooses not to divulge any of this, in the depths of his heart he represses his illness which slowly consumes his insides and eats him up.”

St. Paisios of Mt. Athos – On Greed and Generosity

From the book, *Spiritual Struggle - Self-Offering Provides Divine Oxygen*

The greedy person becomes a kind of “piggy bank”, gathering for others to find.

But he loses the joy of giving and of divine reward. Once I told a rich man, “Why do you hoard your money? You have no obligations. What will you do with the money?” “When I die it will all remain here,” he told me. But I told him, “I give you a blessing to take it all up there!” “It will all remain here,” he said again. “Let others take it when I am dead.” “Of course the money will all stay here,” I said to him, “but the point is for you to give it away with your own hands while you are still alive.” There is no more foolish person than the greedy one, who constantly amasses money and lives in deprivation, only to finally buy his way into hell with his hoarded money. He has lost it all because he doesn’t give, and loses himself with material things, and then he loses Jesus Christ.

The miserly person becomes the laughing stock of others. There once was a rich landowner; he owned many fields in the country and apartments in Athens, but was very stingy. Once he prepared a large pot of bean soup for his workers in the fields, but it was very watery. In the past, field laborers worked from sunrise to sunset. At noon when they stopped working to rest a little, the rich man poured the soup into a large pan, and the workers gathered around to have lunch. Sometimes they caught a bean in their spoon and sometimes only some broth! One of the workers, who was a teaser, put down his spoon, stepped to the side, removed his shoes and socks, and pretended to climb into the soup pan. “Hey, what are you doing?” the others told him. “I was thinking of climbing into the pan to try and catch a bean!” he told them with a smile. That’s how stingy that landowner was. For this reason, **it is a thousand times better for one to be wasteful than miserly.**

— Stinginess is an illness, Geronda.

— A very grave illness. If stinginess takes hold of, a person, there is no greater illness. It is good to be thrifty, but one must be careful not to be gradually overcome by the spirit of stinginess.

— Geronda, some people are so stingy, they’ll even deprive themselves of food.

— Only food? There was a rich merchant with a large variety store, who used to slice flat matches into three parts so he wouldn’t waste them! A very rich woman had a sulphur candle; by maintaining burning coals, she used the sulphur candle to light the fire so that she would not have to use a match. And she had houses, fields and much property. I am not saying that people should be wasteful, but at least an extravagant person will more readily give you something if you ask for it. If someone is mean, he will be too stingy to give it up. Once there were two housewives in the neighborhood discussing salads and vinegars, and one of them said, “I have very good vinegar.” One day the other poor woman needed some vinegar and went to ask her neighbor for some. “Look here,” the other said, “if I were to be giving it away, I would not have now this vinegar of seven years!” It is good to be thrifty but also to share whatever we may have with those in need. **Being thrifty does not mean being miserly.** My father didn’t hold on to any money. In Pharasa, there was no hotel, but our home was like the town hotel. Whoever came to town would go to the president’s house to stay. There he would be given food, someone would wash his feet, he’d be given clean socks to wear.

Now I see that even in some shrines, they have storage rooms filled with donated vigil lamps, and they won’t say, “We have plenty, don’t give us any more.” The ones they have certainly cannot be used or sold, and still they don’t give them away. When someone begins to gather stuff, he becomes so tied up with his possessions that he is unable to give them away. But if someone stops gathering stuff and starts giving them away, then his heart will gather itself around Christ without even realizing it. It is not right for a widow not to have money to buy a yard of material to clothe her children, while I’m hoarding my money and my goods! How can I tolerate this? In my Kalyvi (monastic cell) I do not have dishes nor pot and pans; I have some little tin cans. I prefer to give away five hundred drachmas to some student to help him go from one monastery to the next than to buy something for myself. If you do not gather, you have a blessing from God. When you give a blessing, you also receive a blessing. One blessing leads to another.