

righteousness, and therefore acceptable to God. No one could have penetrated such pride, and to our knowledge, no one ever did. The very sad part of it all was that the poor Pharisee did not even know that he was in such poor straits! And so he went through life a poor and destitute man, while the publican went through life the richest of all.

Whatever comes from the heart determines an act to be good or bad. We are here concerned with the prayerfulness of an act. Therefore, human undertakings, human relations – not to mention the more obvious things such as suffering, misunderstandings, loneliness, doubt, work of every sort, and all such like – acquire a sacred character under the cover of prayer. Prayer is the Sacrament of the Moment. Without having to be in constant realization of it, prayer is nothing more than the human will directed towards God, recognizing its total dependence upon God. Prayer is simply a union of one's heart with God's Heart. Prayer is an unconscious movement. It is the movement of one who has the warmth of God's love within him!

Prayer is intent upon performing all that the perfect service of God involves, and such service manifests itself best in obedience (respect for and submission to lawful authority), humility, sorrow for sin, willingness to reform one's way of life, and such like. Perfect service of God requires a full-time conviction. Perfect service has no excuse to offer for an unpleasant reaction when something distasteful or contrary to one's self-will comes our way. Perfect service of God requires that we keep our emotions, our angers, our ill humors, under control full-time – not part-time! Our conviction in this matter is a wordless matter. It is an attitude of mind which must be in constant association with a true spirit of prayer. Prayer is life! Life is in prayer! Only when we become fully convinced that God is the only center of life and the source of all good can we begin to notice any real activity in the reformation of our lives.

A mistake is quite commonly made in thinking that prayer is a thing apart – apart from life, apart from living: prayer being one thing, life being another thing. Some make it appear that prayer is a sanctifying exercise, an exercise that we perform with each new day, and each morning we tack it onto the day's activities and existence. The function of prayer is not primarily to help us in the ordering of our lives, or in giving some kind of cosmetic attractiveness to the things that we normally do. The primary function of prayer is to give glory and praise and honor and thanksgiving and reparation to God. The more that prayer is part of our lives the closer to God we become, for then our very lives give increased glory to Him. Prayer is, indeed, the very life and breath of the soul. Everyone, no matter who, must pray. Whosoever prays shall be saved. Whosoever does not pray shall infallibly be lost. □