263 Prayer, To Pray (*Oracio, Orare*)

According to Damascene, book three, chapter 24,[[1]](#endnote-1) prayer is the ascent of the mind to God. For to this it ascends to God so that he draws God downwards to man praying. Wherefore also to the apostles praying the Holy Spirit descended upon them, Acts 2[:4]. Similarly, it seems in rising smoke it attracts to itself the fire which touches upwards, so prayer, which is figured by the smoke, Apo. 8[:4]: “And the smoke of the incense ascended up before God of the prayers of the saints.”

¶ Again, the figure in 3 Kings 18[:38], with Elias praying the fire descended from heaven and consumed the holocaust. Here therefore note that prayer is consonant to the mouth, against which Isai. 29[:13]: “This people with their lips glorify me, but their heart is far from me.” Wherefore it is said commonly, The body is in the choir, the heart is in the marketplace.[[2]](#endnote-2) Like a widow who is derelict. Wherefore it is concerning prayer devout and undevout, like a sword which has the same power as far as itself both from a strong hand and a weak hand. However, it has another effect whose devout prayer penetrates the heavens. However lukewarm it has little profit and the heavier the idiom in praying little is cared. However, the words of sacred scripture are more efficacious although less colloquial, because they are put forth by the Holy Spirit. Devout prayer therefore which is not blocked by distraction nor twisted back by desertion reaches God, as if evident when Moses was praying for the people, Exod. 17[:11] and chapter 32[:11]. Prayer ought to be divided so that nothing is asked for unless what is just to be given.

¶ For nothing is to be given that is injurious and ought to be denied. And therefore, it is not to be sought for as is evident, Matt. 20[:20], concerning the mother of the sons of Zebedee indiscreetly asking for what is necessary. Temporal goods are not to be sought except under the condition that, namely, in the manner that he knows such things are beneficial for us. Wherefore Ambrose, *Super beati immaculata*,[[3]](#endnote-3) while praying to God, ask for great things, but not earthly things.

¶ Therefore do not ask for money because it is bad, nor for possessions because the earth is nothing. For he will only hear what is worthy to one’s benefits. Therefore, Solomon was heard, 1 Kings 3[:9], because he did not ask for length of days, nor a multitude of things, nor victory of enemies, but wisdom which was pleasing to God. Therefore, God taught us the right way of praying in Luc. [11:2] and in Matt. 6:9]: “Hallowed be your name, namely, in us who by Christ we are taught as Christians, that we may be worldly vessels against lust, “Your kingdom come,” namely, to us for the earthly kingdom, because for you we have dismissed whatever stands in cupidity and avarice, “Your will be done on earth as it is in heaven,” because for you we have disdained our will against pride, “Give us this day our daily bread,” that is, our sustenance neither superfluous nor pinching against gluttony, “And forgive us our debts, as we also forgive our debtors,” against wrath. “And lead us not into temptation,” carnal, worldly, or diabolical, and this is against envy, “But deliver us from evil,” through the works of mercy and other penitential acts against sloth.

¶ Third, prayer ought to be true, fervent, and tearful, as well as servile. Bernard,[[4]](#endnote-4) it bears no more fruit than an arid land, and this is against hypocrites. Against whom thus Chrysostom inveighs, *Super Mattheum in imperfectum*,[[5]](#endnote-5) upon that, Woe you hypocrites. Say to the hypocrite, if you are good, then be good.

About which see above chapter [185] Hypocrite (*Ypocrita*).

Again,[[6]](#endnote-6) we are compelled to pray because of many causes. First, because of our necessity. For we have nothing but what we consume as if gamblers. Therefore, it is necessary that we acquire abundantly, James 1[:5]: “If any of you want wisdom, let him ask of God.”

Second, because of the liberality of Christ, for he is prepared to give many things which we seek. Therefore, he is well compared to King Assuerus from whom Esther [5:3] was seeking a few things. He said, If you ask me for half my kingdom you will procure it. Wherefore also in Christ that English rule fails: **To a good asker, a good refuser**. Rather on the other hand it coincides to Christ: **To a good asker, a generous giver.** In the sign of which thing Christ himself reprehends to seek the differences, John 16[:24]: “Hitherto you have not asked anything in my name. Ask, and you shall receive.”

¶ Third,[[7]](#endnote-7) because of the utility of prayer, especially if it is tearful because then the wind of temptation is cast out, like a small rain settles a storm, Tob. 3[:22]: “After a storm you make a calm, and after tears you pour in joyfulness.” Because according to Gregory,[[8]](#endnote-8) with God sweeter are the tears of the petitioner than the one admiring the delights of kings. About which in admiration, Bernard says,[[9]](#endnote-9) If it is so sweet to cry with you, good Jesus, how sweet it will be to rejoice with you.

Wherefore it is to be noted that three goods come through prayer. First that God is pleased. Second that the sick man is healed. Third that the demon of the enemy is put to flight.

¶ Concerning the first, Jerome,[[10]](#endnote-10) prayer softens God, tears summon God. The figure for this is 4 Kings 20[:5], Ezechias by prayer and tears pleased God so that he changed the sentence of all, and he acquired days for his life. And well they come together, prayer with a tear, because every melody that comes to the ears sounds better over water. Therefore, the angel said to Tobias 12[:12]: “When you prayed with tears, I offered your prayer to the God.”

Again, Christ before his passion poured out blood with tears, Luke 22[:44]. Wherefore Chrysostom in the book, *De reparatione lapsi*,[[11]](#endnote-11) if you are sluggish, don’t say, How will I pray for my sanctity, listen to scripture. Prayer loosened the chains of Peter. It expanded the deployment of Paul. Prayer extinguished the fiery furnace. Prayer shut the mouths of lions. Prayer made the sterile fertile. Prayer justified the publican.

Again, Chrysostom, *Super Mattheum*, homily 18,[[12]](#endnote-12) prayer is like the pleasantness of a good odor. Just as therefore something can be either something or an odor. However, an odor without the thing cannot exist. So, a work without prayer is something, a pray without a good work is nothing.

Again, Boethius, *De consolation*, book 5, prose 3,[[13]](#endnote-13) says that prayer is a single business dealing between God and man for hoping.

¶ Concerning the second, that prayer cures the sick, James 5[:14]: “Is any man sick among you? Let him bring in the priests of the church and let them pray over him,” etc. Here is it evident that prayer of the priests is better than others, however by reason of the office. However, by reason of the state they are better disposed, Prov. 15[:29]: “Lord is far from the wicked: and he will hear the prayers of the just.”

Again, Gregory, upon that [Job 39:26]:[[14]](#endnote-14) “Does the hawk wax feathered by your wisdom.” He says that the hawk for a long time is supported against the debilitation of old age, but finally “spreading her wings to the south,” against the rays of the sun and so putting down her old feathers rejuvenates herself. So, God permits the course of nature to be lessened so that man would look to God, Eccli. 38[:9]: “Son, in your sickness neglect not yourself, but pray to the Lord, and he shall heal.”

¶ Again, Wis. 18[:20]: “The just also were afterwards touched by an assault of death,” and it follows, “bringing forth the shield of his ministry, prayer.” But there are many who carry the shield of prayer, just as the shield of a dead man is carried, namely, upside down, so that the broadside is nearest toward the earth and the point toward heaven. Such prayer counts for wickedness or if this it is carried into the fight it counts for little.

¶ Again, a shield ought to be carried by its own person and not by another, Psal. [87:3]: “Let my prayer come in before you.”

Again, note that flies do not stay above a boiling vessel, but above a lukewarm warming vessel, so do temptations over a lukewarm heart.

Again, prayer without works does not suffice, Isai. 1[:15]: “When you multiply prayer, I will not hear: for your hands are full of blood.”

¶ Third, by prayer the demon is put to flight, the example in Tobias 6[:18-19], by prayer the demon was put to flight by Anna.

¶ The naturalists say that every venomous animal is put to flight at the cry of the peacock,[[15]](#endnote-15) so the devil by prayer, at the prayer of Moses the serpents were taken away. And in the *Vitae Patrum*,[[16]](#endnote-16) it is related that through prayer of a living hermit for a long time a demon was impeded from being able to go to the western parts.

¶ Again, by the prayer of Manassas he was liberated from the cauldron of Babylon, 2 Paral. 33[:13]. And Daniel from the mouth of the lion, Dan. 6[:22]. And Jonah from the belly of the whale, Jon. 2[:11].

Again, says Boethius, *De consolation*, book the last prose part,[[17]](#endnote-17) that prayers made straight forward cannot be ineffective.

Again, Chrysostom, *Super Mattheum*, homily 19,[[18]](#endnote-18) that prayer becomes precious, he shows through this that it is compared to the censer, Apo. 8[:3]: “The angel stood before the altar, having a golden censer,” etc.

Again, because it is more of dignity, because as soon as they received from the angels, they poured out that they may offer in the sight of Tob. 12[:15]: “For I am Raphael,” who offered your prayer, “before the Lord.”

¶ Again,[[19]](#endnote-19) prayer is like incense to be offered to divine mercy, Psal. [140:2]: “Let my prayer be directed as incense,” Lord. It is the shield opposed to divine indignation, Wis. 18[:21]: “Moses bringing forth the shield of prayer, withstood the wrath.” It is like a tribute for loosening divine domination, Matt. 22[:21].

Again,[[20]](#endnote-20) he who prays but cries like a child because he wants the breasts, Can. 1[:1]: “Your breasts are better than wine.”

Again, like the cub when it feels the breasts, Psal. [106:6]: “They cried to the Lord in their tribulation.”

¶ Again, like the people when they see precipitous dangers against three things: dangers of water, fire, and enemy. The first is carnal desire. The second is worldly avarice. The third is diabolical cunning, about which see in the Psal. [82:4]: “A malicious counsel” obeyed me.

Again,[[21]](#endnote-21) prayer is like the arms arming the soldier, just as the lantern showing the way, and like the dove bringing back the olive branch.

Concerning the first, the soldier does not go out to war without arms, so neither do we go to the conflict of temptation without prayer. In the figure of which it is said, Exod. 18[:10], with Moses praying he conquered Israel.

¶ Concerning the second, just as a lamp is necessary in the darkness, so prayer in matters of doubt, in the figure of which the woman of the gospel, that is, the devout soul lights the lamp, that is, immediate prayer and finds her drachma, that is lost grace, Luke [15[:8]. Wherefore Jerome in *Epistola ad Paulinum*,[[22]](#endnote-22) the priest in the beginning of any good work begins with the sign of the cross on his forehead with the Lord’s Prayer.

¶ Concerning the third, just as the dove with the olive branch announced the peace and cessation of the flood, so prayer petitions for divine reconciliation, Gen. 8[:8], and like the dove has two wings, so prayer has fasting with alms.

¶ Again, Chrysostom, *Homilia* 14,[[23]](#endnote-23) God freely hears, when the Christian not only prays for himself, but also when he prays for another. For to pray for himself is natural, to pray for another is of grace.

¶ To the first, the necessity of the matter compels, to the second charity encourages. And thus, also charity ought to be extended to the enemy. Wherefore Gregory, *Super evangelium*,[[24]](#endnote-24) if the martyr Stephen had not prayed, Paul would not have acquiesced.

¶ Again, prayer ought to be pure, [1] Tim. 2[:8]: “I will therefore that men pray,” upon the Gospel, “in every place, lifting up pure hands, without anger.” And Mark 11[:25]: “When you shall stand to pray, forgive, if you have aught against any man.” And not this which is said, Matt. 18[:32], concerning the wicked servant whose debt was revoked, because they did not want to have mercy on his fellow servant, Chrysostom, *Homilia* 54,[[25]](#endnote-25) of what matter the pile is, such is the odor that proceeds from it. Therefore, not to hear because you pray with a defiled mouth, and Isai. 1[:15]: “When you multiply prayer, I will not hear,” etc. Therefore Eccli. 18[:23]: “Before prayer prepare your soul: and be not as a man that tempts God.”

Again, prayer ought to be supported by work, Lam. 3[:41]: “Let us lift up our hearts with our hands to the Lord,” that is, prayer with works. For he who prays and does not work lifts his heart but not his hands. The example in the musical instrument where it is required that the heart thus be intent with the application of the hands working. Figure to this [2] Macc. last chapter [15:26-27]: “Judas, and they that were with him, encountered them, so fighting with their hands, but praying to the Lord with their hearts.” Exod. 17[:11], when Moses lifted his hands and prayed with his heart Amalech was conquered. So, the crowd of demons was conquered by the holy man praying.

¶ Again,[[26]](#endnote-26) since there are three parts of satisfaction for sin: alms, fasting, and prayer. However, the most powerful because clemency comes from such things as fasting of the body. But prayer of the heart because it is most acceptable to God. Wherefore Jerome,[[27]](#endnote-27) by fasting the passions of the body are healed, but by prayers the afflictions of the mind. Therefore, Christ said, Mark 9[:28]: “This kind of demons can go out by nothing, but by prayer and fasting.”

¶ However it is to be noted that prayer ought not to be clamorous. Wherefore Christ said, Matt. 6[:6]: “You when you shall pray, enter into your chamber, and having shut the door.” Where Chrysostom says, *Homilia* 13,[[28]](#endnote-28) the door of the house is the mouth of the body, so that we do not pray to God clamorously, but with a silent desire. For from clamorous prayer three evils come forth. First, that such a one so clamoring, does not believe God is everywhere present, able to hear hidden things. Second, that such a one by the hearers is easily derided. Third, that by such a one, others are impeded. Therefore, Anna is to be avoided first, Kings 1[:20], whose intention was carried to God and lips certainly were moved, but her inner voice was not heard.

¶ Again, note that the holy ones sometimes make their prayers, they love, or the Lord directs sometimes by the hate of fault, as Gal. 5[:12]: “I would they were even cut off, who trouble you.” Sometimes by zeal of justice as in Psal. [9:18]: “The wicked shall be turned into hell.” So also, Elias, 4 Kings [1:10]: “If I be a man of God, let fire come down from heaven, and consume you.”

¶ Again, one must pray with humility, just as it is evident concerning the prayer of the publican, Luke [18:10]: “Two men went up into the temple to pray,” etc. Where note that although this Pharisee went up to pray, however nothing made him meritorious because he commended himself and accused his neighbor. However, he commended himself in three ways. First, for singular justice when he said, I am not like the others. Second, for bodily abstinence when he said, I fast twice on the sabbath. Third, concerning alms when he said, I give tithes. He accused his neighbor of three things: of rape, of adultery, and of injustice. Here the Pharisee is reprehended because having despised all others he boasted himself, which is against the Apostle who said [1 Cor. 4:4]: “For I am not conscious to myself of anything, yet am I not hereby justified.”

¶ For according to the first, he offends who acknowledges himself as more prudent. The Pharisee made himself one when he considered that to be of wisdom. The just man in the beginning is his own accuser. For where man accuses himself, God excuses.

¶ Here the publican is commended in his prayer by these things which are necessary to the penitent. By shame because he stood far away. By fear because he did not dare to lift his eyes to heaven. By suffering because he was striking his breast. Therefore, he was embarrassed, he was fearful, he was groaning because of the multitude, magnitude, and foulness of his sins. It was necessary to have confidence about himself as he briefly prayed, God be propitious to me a sinner. But his brief prayer merited a long mercy. He did not go down justified by that, that is, the rule of that one. In the beating of the sinner three things are noted: the blow, the sound, and the touch. In the blow is noted the contrition, in the sound confession, in the touch satisfaction. But also, this Pharisee was gravely arrogant. Not only did he assert his good days of fasting himself, just like those who said, in the Psal. [11:5]: “our lips are our own; who is Lord over us.” Rather I gave thanks in the beginning.

¶ Again, prayer is for many things, namely, for it strengthens against temptation, Matt. 26[:41]: “Watch and pray that you enter not into temptation.”

Again, it may seek forgiveness of sins, James 5[:15]: “The prayer of faith shall save the sick man.”

Again, it procures health of the body, the example of Ezechias, 4 Kings 20[:2] and Eccli. 38[:9]: “Pray to the Lord, and he shall heal you.” James 5[:16]: “Pray one for another, that you may be saved.” And what is always to be prayed for because always danger threatens us, Eccli. 18[:22]: “Let nothing hinder you from praying always.” And Luke 21[:36]: “Watch, therefore, praying at all times.” Second, that we should give thanks to God for goods received, namely, natural, gratuitous, and fortunate, [1] Thes. 5[:17]: “Pray without ceasing. In all things give thanks.”

¶ Again, note that prayer is not heard when because of the wind of pride, the voice or prayer and confession is being impeded, just as it is evident concerning the great wind impeding the number of sounds, Job 35[:12]: “They cry, and he will not hear, because of the pride of evil men.” But in silence one is heard better, Lam. [3:44]: “You have set a cloud before you, that our prayer may not pass through.”

¶ Again, because of the great distance, Psal. [118:155]: “Salvation is far from sinners.” Prov. 15[:29]: “The Lord is far from the wicked: and he will hear the prayers of the just.”

Third, because of the rancidness of the one crying. However, the causes of rancidness are many, namely, the coldness of the drink, too much clamor, or leprosy. So spiritually: drunkenness, litigiousness, and lust impede the hearing of the prayer, Isai. 1[:15]: “When you multiply prayer, I will not hear: for your hands are full of blood,” that is, your works are full of sin.

1. John Damascene, *De Fide Orthodoxa* 3.24 (PG 94:1090): Oratio est ascensus mentis in Deum: aut eorum quae consentanea sunt postulatio a Deo. Qui ergo fiebat ut Dominus in Lazari suscitatione ac passionis tempore oraret?

Cf. William de Lancea, *Diaetae salutis* 2.5 (8:268b): Primo specialiter de oratione est dicendum, quid est. Oratio est petitio decentium, in Deo, vel a Deo; vel oratio est mentis elevatio in Deum, Damasceno auctore.

Cf. Alcuin, C*ommentationes in Sacram Scripturam* 5.12 (PL 100:1153): Sciendum ergo quia fides recta, quae vitae praecepta conservans per sacras Scripturarum paginas declaratur, ascensus mentis est ad Deum, quo draconis malitia vitatur. [↑](#endnote-ref-1)
2. Cf. G. G. Coulton, *Five Centuries of Religion* (Cambridge: At the University Press, 1936) 3:267 n. 5 cites *Dictionarius Pauperum,* s.v. *Religio,* c. 99 (Paris: Regnault, 1512), f. 89): Corpus est in choro, cor in foro. The reference is to 1 Kings 19:16. [↑](#endnote-ref-2)
3. Cf. Ambrose, *Hexameron* 6.6.39 (PL 14:256): Et merito decora est, quae non terrena sed coelestia, non corruptibilia sed incorrupta desiderat, in quibus decus perire non soleat. [↑](#endnote-ref-3)
4. Cf. Bernard, *De laudibus virginis matris* 2.7 (PL 183:64): Cui utique distillantibus coelis tota se infudit plenitudo divinitatis: adeo ut ex hac plenitudine omnes acceperimus [alias, [Col.0064C] acciperemus], qui vere sine ipsa non aliud quam terra arida sumus. [↑](#endnote-ref-4)
5. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum*, Homilia 45 cap. 23.27 (PG 56:885): Dicito mihi, o hypocrita, si bonum est, esse bonum, ut quid non vis esse, quod vis apparere? Si vero malum est, esse malum, ut quid vis esse, quod non vis apparere? Nam quod turpe est apparere, turpius est esse: quod autem formosum est apparere, formosius est esse. Ergo aut esto quod appares, aut appare quod es: quia manifestum malum a sapientibus non facile reprehenditur, dum insania aestimatur. [↑](#endnote-ref-5)
6. Cf. *Fasciculus morum* 5.18 (p. 516): Secundo compellimur ad orndum propter necessitatem. In tanta enim paupertate est homo quod quasi nichil boni habet, quia omnia consumit ad *le hasard*. Et ideo pro auxilio necesse habet petere, quia Iacobi 1 dicitur: “Si quis vestrum indiget sapiencia, postulet a Deo qui dat omnibus affluenter.” Secuntop propter Christi liberalitatem. Ipse enim plus paratus est dare quam tu audeas petere. Et ideo bene dici potest rex Assuerus, qui Hester parva petenti respondit: “Et si dimidium regni pecieris, impetrabis.” In eo autem fallit illud verbum rusticanum: “To a goode bidder goode wernar,” set eius contrarium verificatur, scilicet: “To a goode bidder fre yever.” In cuius signum petere differentes redarguit Iohannis 16; dicit: “Usque modo non petistis quicquam in nomine meo; petite et accipietis.” [↑](#endnote-ref-6)
7. Cf. *Fasciculus morum* 5.20 (p. 520): Tercio, ventos temptacionum deicit ad modum quo frequenter parva pluvia ventos et tempestates cedat; Thobie 3: “Poist tempestatem tranquillum facis, et post lacrimarum fletus exultacionem mittis,” quia secundum Gregorium, “dulciores sunt lacrime penitencium quam delicie regum. De quo admirans Bernardus ait: “Si enim tam pium est flere de te, o bone Iesu, dulcissimum est de te gaudere. [↑](#endnote-ref-7)
8. Gregory, cf. Augustine, *Enarrationes in Psalmos* 127.10 (PL 37:1683): Cum quanta suavitate plorat in gemitu, qui orat? Dulciores sunt lacrymae orantium, quam gaudia theatrorum. [↑](#endnote-ref-8)
9. Bernard, *Lamentatio in Passionem Christi* (184:711): Quid enim mihi moveat crebras lacrymas, nisi absentia Jesu Christi? O bone Jesu! si tam dulce est de te flere, quam dulce est de te gaudere! Novi quod sis lenis natura, mitis et humilis corde, blandus aspectu, et quidem unctus oleo laetitiae prae consortibus tuis. Qui non sentit odorem tuum, Christe, aut fetidus aut mortuus est. Tota dulcedo terrae humanitas Christi: tota dulcedo coeli spiritus Christi. [↑](#endnote-ref-9)
10. Jerome, cf. Interlinerar gloss on Tob. 3:11: oratio Deum lenit, lacrima cogit, hec unguit, illa pungit

<http://gloss-e.irht.cnrs.fr/php/editions_chapitre.php?livre=../sources/editions/GLOSS-liber22.xml&chapitre=22_3> [↑](#endnote-ref-10)
11. Cf. John Chrysostom, *Ad Theodorum Lapsum* 1.18 (PG 47:305): Beatus item Paulus Onesimum, inutilem, transfugam et furem, illum, non modo amplectitur, quando mutatus est, sed etiam horum ejus rogat.... Quem ego volueram mecum detinere, ut pro te mihi ministraret in vinculis Evangelii: sine consilio autem tuo nihil volui facere, ute ne velut ex necessitate bonum tuum esset, sed voluntarium.

Cf. Haymo Halberstratensis, *De amore coelestis patriae* 2.19 (PL 118:898): (Joan.) Quam autem laudabilis et utilis valdeque necessaria sit oratio, sanctus Joannes Constantinopolitanus antistes inter caetera dicit: Oratio ecclesiastica solvit vincula Petri. Oratio Pauli dilatavit praedicationis fiduciam. Oratio caminum ignis exstinxit. Oratio conclusit ora leonum. Oratio seditionem compescuit. Oratio paradisum aperuit. Oratio coeli cardines reseravit. Oratio sterilem fecundavit. Oratio Cornelii coelos penetravit. [↑](#endnote-ref-11)
12. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* homilia 1, ca. 1 (PG 56:622): Propter hoc forte a Deo est ordinatum, ut appellaretur unguentum: quia sicut unguentum et in hyeme floridum est et boni odoris, et homines suo odore delectate, atque impunguat, cum ex eo uncti fluerint: sic et Justus et in hyeme tentationis immarcescibilis est, et fidelis manet. [↑](#endnote-ref-12)
13. Boethius, *De Consolatione Philosophiae* libro 5 prosa 3 (PL 63:842): Auferetur igitur unicum illud inter homines Deumque commercium, sperandi scilicet ac deprecandi. [↑](#endnote-ref-13)
14. Gregory, *Moralia* 31.46.92-93 (PL 76:623-624): Nunquid per sapientiam tuam plumescit accipiter expandens alas suas ad Austrum. … Alas quippe nostras ad Austrum expandere est per adventum sancti Spiritus nostras confitendo cogitationes aperire, ut jam non libeat defendendo nos tegere, sed accusando publicare. Tunc ergo accipiter plumescit, cum ad Austrum alas expanderit, quia tunc unusquisque se virtutum pennis induit, cum sancto Spiritui cogitationes suas confitendo substernit. Qui enim vetera fatendo non detegit, novae vitae opera minime producit, qui nescit lugere quod gravat, non valet proferre quod sublevat. [↑](#endnote-ref-14)
15. Cf. Bartholomeus Anglicus,*De proprietatibus rerum* 12.31 (1505, p. 236b): Vocem habet terribiloem. Ut ait quidam, Vocem habet demonis, caput serpentis, passum latronis, etc. [↑](#endnote-ref-15)
16. *Vitae Patrum,* Heraclidis Paradisus, 37 (PL 74:325): quod per viginti et quinque annos nunquam se ad Occidentem converterit (et sane speluncae [Col.0325C] ostio mons in altum editus imminebat), et quod post sextam quoque horam a medio mundi vertice in partes occiduas declinantem nunquam viderit solem, neque ab Occidente surgentes conspexerit stellas. Qui ex quo memoratam speluncam ingressus est, nunquam de ejus monte descendit, donec corpus ejus sepultum est. [↑](#endnote-ref-16)
17. Boethius, *De consolation Philosophiae* book 5, prosa 6 (PL 63:862): Nec frustra sunt in Deo positae spes precesque; quae cum rectae sunt, inefficaces esse non possunt. [↑](#endnote-ref-17)
18. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* homilia 13 ca. 5 (PG 56:708): Vis autem scire quam pretiosa sit oratio? Nulla justitia thymiamati assimilatur, nisi oratio sola: sicut in revelatione Joannis osenditur, quomodo magnus angelus ante conspectum altaris processit, habens in manu thuribulum incensi odoramentorum, et dictum est ei…. [↑](#endnote-ref-18)
19. Cf. William de Lancea, *Diaetae salutis* 2.5 (8:269): Est ergo ortio primo similis thuri vel incenso, quod divinae miserationi debemus offerre. Sicut enim thus vel incensum, super carbones positum, spirat suavem et redolentem odorem, vel fumum; sic oratio incensa super carbone devotionis multum fragrat in conspectu divinae majestatis. Et ideo dicitur: *Dirigatur oratio mea sicut incensum in conspectu tuo.* Secundo, est oratio similis scuto, quod divinæ indignationi debemus opponere: nam sicut scutum prohibet ictum lanceæ, vel sagittae; sic oratio servat hominem a lancea vel a sagitta sententiæ et iræ Dei. Unde dicitur de Aaron, quod *proferens scutum orationis restitit irae.* Tertio, oratio est similis tributo, quod divinæ dominationi debemus persolvere: sicut emphyteuta, vel feudatarius, solvit tributum regi pro emphyteusi vel feudo, quod tenet ab ipso, sic tributum laudis et orationis solvendum est Deo pro emphyteusi corporis et animæ quam accepimus in feudo, juxta illud: *Reddite quæ sunt Cæsaris Cæsari et quae sunt Dei Deo.* [↑](#endnote-ref-19)
20. Cf. William de Lancea, *Diaetae salutis* 2.5 (8:269b-270a): Item qui orat debet clamare sicut clamat parvulus, qui vult ubera; sicut clamat catulus, cum sentit verbera; et sicut clamat populus, cum videt pericula. Est itaque homo qui orat sicut parvulus volens ubera; nam sicut parvulus clamat pro desiderio lactis; sic viri spirituales debent emittere ululatum orationis devotæ pro uberibus consolationis divinæ, juxta illud quod dicitur: *Meliora sunt ubera tua vino*. Est etiam homo qui orat, sicut catulus sentiens verbera: nam sicut catulus, sentiens verbera, clamat plus, cum plus percutitur; sic plus debet clamare orando, qui a Domino tribulationis verbere castigatur; nam dicitur: *Ad Dominum cum tribularer,* etc. Est insuper homo qui orat, sicut populus videns pericula: sicut enim consuevit populus clamare præcipue propter tria, scilicet contra aquam, ignem, et hostes; sic homo debet emittere clamorem contra triplex genus tentationis, scilicet contra carnalem concupiscentiam, quæ per ignem figuratur; contra concupiscentiam terrenam seu mundanam, quæ per aquam effluentem intelligitur; contra diabolicam guerram, quæ proprie hostis appellatur.... [↑](#endnote-ref-20)
21. Cf. William de Lancea, *Diaetae salutis* 2.5 (8:270a-b): Item oratio est sicut armatura militem ornans, sicut lucerna viam demonstrans, et sicut columba olivam portans. Est itaque oratio sicut armatura: nam sicut miles non exit sine armis ad bellum, ita sine armis orationis nullo modo debemus intrare tentationis conflictum. In cujus figura dicitur, quod *Moyse elevante manus* ad orationem, *vincebat Israel; et cum remitte manus, superabat Amalech,* id est diabolus. Est autem oratio sicut lucerna viam demonstrans: nam sicut lucerna est necessaria in tenebris, sic oratio in rebus dubiis. In cujus figura *mulier* illa evangelica, id est anima devota, *accendit lucernam, et invenit drachmam,* ut dicitur in *Luca* Lucerna est orationis instantia; drachma vero est gratia divina, quae quasi perdita fuerit, reperitur cum oratione devota. ... Unde dicit Hieronymus *ad Paulam*: “In principio cujuslibet operis boni, præmitte signum crucis in fronte cum Oratione Dominica.” Est insuper oratio sicut columba, quæ reversa est ad arcam cum oliva, ut habetur in *Genesi.* Nam sicut illa denuntiavit pacem, et jam cessasse diluvium; sic oratio denuntiat pænitentiam, reconciliationem, et veniam peccatorum. Ei sicut columba illa portavit ramum olivæ, sic oratio ramum divinæ gratiæ. Et sicut columba habet duplicem alam, sic oratio habet duplices alas, scilicet jejunium et eleemosynam.... [↑](#endnote-ref-21)
22. Jerome, cf. Peter Cantor, *Verbum abbreviatum* 125 (PL 205:319-320): Item Hieronymus Paulae: In principio, inquit, cujuslibet [Col.0320A] operis, praemitte Dominicam Orationem et signum crucis in fronte.

Cf. Jerome, *Epistola* 22.25 (PL 22:411): In oratione ad Deum loquimur, etc.---Semper te cubiculi tui secreta custodiant, semper tecum sponsus ludat intrinsecus. Oras, loqueris ad Sponsum: legis, ille tibi loquitur: et cum te somnus oppresserit, veniet post parietem, et mittet manum suam per foramen, et tanget ventrem tuum: et expergefacta consurges, et dices: «Vulnerata caritate ego sum»: et rursus ab eo audies, «Hortus conclusus soror mea sponsa: hortus conclusus, fons signatus» **(Cant. 4. 12)**.  [↑](#endnote-ref-22)
23. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* homily 14, cap. 6 (PG 56:711): libenter audit Deus, quando Christianus non solum pro se, sed pro altero orat. Pro se enim orare naturae est, pro altero autem gratiae: pro se orare necessitas rei cogit, pro altero autem caritas fraternitatis hortatur. [↑](#endnote-ref-23)
24. Gregory, *XL Homiliarum in Evangelia* 1.19.6 (Pl 76:1157): Certe cum Stephanus pro fide moreretur, Saulus lapidantium vestimenta servabat. Omnium ergo lapidantium manibus ipse lapidavit, qui ad lapidandum omnes exertos reddidit, et tamen eumdem ipsum in sancta Ecclesia laboribus antecessit quem persequendo martyrem fecit. [↑](#endnote-ref-24)
25. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* homily 29 ex cap. 12 (PG 56:784): Qualis enim res mota fuerit, talis odor procedit. [↑](#endnote-ref-25)
26. Cf. William de Lancea, *Diaetae salutis* 2.5 (8:268b): Tertio nota partes poenitentiae virtuales, quae sunt tres, scilicet oratio, jejunium, et eleemosyna. [↑](#endnote-ref-26)
27. Jerome, cf. Lupus de Olmeto, *Regula monachorum ex scrptis Hieronymi* 13 (PL 30:353): Jejunio passiones corporis, oratione pestes sanandae sunt mentis. [↑](#endnote-ref-27)
28. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum*, homily 13, (PG 56:711): intelligere et ostium domus os corporis, ut non clamosa voce oremus Deum, sed desiderio tacito. Nam ex clamosa oratione multa mala nascuntur, maxime haec tria. Primum, qui clamose orat, non credit Deum ubique esse, et absconsa audire. Ideo dupliciter Deum honorat, qui absconse orat: primum, quia orat: secundo, quia credit cum absconsa audire, sicut et audit. Nam Deus non voce clamosa pulsandus est, sed conscientia recta placandus: quia non vocis auditor, sed cordis. Secundum autem malum, quod mysteria secretum petitionum tuarum, quas forte non oportebat alterum scire praeter te et Deum, in auribusbonorum hominum et malorum audienda committis, et non solum non audiris a Deo, quia indisciplinae orasti, sed adhuc ab hominibus dreideris, quibus absconsa tua manifestasti. Tertium vero malum, quia clamose orans, juxta te alterum non permittis orare. Vocibus enim tuis rapis sensum illius ad tuos sermones, et ideo non solum non exaudiris, quia male oras: sed adhuc peccatum colligis, dum orare alios non permittis. [↑](#endnote-ref-28)