

PALLADIUM THEOLOGICUM

The course of scholastic theology after the mind of St. Bonaventure
in seven tomes • Tome V: On the Virtues

by Gaudentius Bontempi of Brescia, O.F.M. Cap.

TREATISE III — ON RELIGION

Latin and English in parallel

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PROLOGUE

¹ Since hitherto I have discussed the matters that concern mutual Justice among men; now I judge it opportune to run briefly through that supreme bond by which we are bound to God, rendering Him the worship due to Him, both internal and external. This is the scope and end of all Theory, and of Theology, that knowing God as to be worshipped, we may actually worship Him in act, and strive that our speculations, however lofty, be surpassed by a lowlier worship and a more ardent love of God; for it was a monstrous crime of the ancient Philosophers, *because, when they had known God, they did not glorify Him as God*, as D. Paul notes, *Romans 2*. Nor does any man grow so dull that the light of nature does not show him and judge that God's truth must by no means be held captive in the idle knowledge of injustice, but be seriously committed to devout practice. That we may accomplish this, however, we are not sufficient of ourselves; but Divine Wisdom, which illuminates the minds of men with its rays, also instructs their wills with an inclination that draws them readily to piety, and sets before them the norm which, if followed, amid so many disparities of cults and the counterfeit titles of Religion, we shall securely attain the principles, the means, and the end of true veneration. Now this norm is that RELIGION which is the firstborn offspring of orthodox faith. Of it we shall treat here, insofar as it is reduced to Justice, in whose elucidation we still persevere, as the Seraphic Doctor notes, *Part 3 of the Centiloquium, section 44*. For it renders to God what is His own; therefore S. Paul (*loc. cit.*) ascribes to it the opposite vice of injustice, saying: *the wrath of God is revealed from heaven against all impiety and injustice of those men who detain the truth of God in injustice*. Furthermore, RELIGION can be considered as it is a Virtue, or as it is a State: under the former consideration it belongs to the whole body of the faithful; under the latter it is proper to those who, by the emission of Religious profession, devote themselves wholly to God. Yet since the Religious state was instituted precisely so that Religion, which is a virtue, might be exercised with more exact observance, I shall treat of it first in general; then, descending to its individual acts, I shall institute individual disputations concerning them; soon I shall also set down whatever opposes Religion or promotes its exercise. In the other treatise, God willing, after I have said something about vows, I shall embrace the Religious state.

Cum hactenus discusserim, quae mutuam hominum Iustitiam concernunt; nunc opportunum iudico supremum illum nexum perstringere, quo Deo obstricti, debitum ei cultum internum, et externum exhibemus: Hic est omnis Theoriae, ac Theologiae scopus, et finis, ut Deum colendum cognoscentes, ipsum actu colamus, aemulemurque nostras quantumcumque sublimes speculationes demissiori cultu, et ardentiori erga Deum amore superare; immane etenim flagitium veterum erat Philosophorum, quia cum Cognovissent Deum, non sicut Deum glorificaverunt, ut notat D. Paulus Roman. 2. Nec ullus hominum eo usque hebescit, quin naturae lumen ei indicet, et iudicet, Dei veritatem in iniustitia otiosae cognitionis nequaquam detinendam, sed devotae praxi serio mancipandam. Ut hoc autem praestemus, non ipsi nobis sufficimus; verum Divina sapientia, quae suis radiis hominum mentes illustrat, voluntates etiam ipsorum proclivi ad pietatem ductu erudit, normamque praefigit, quam sequentes inter tot cultuum disparitates, et ementitos Religionis titulos, verae venerationis principia, media, et finem securi attingemus: Norma vero haec RELIGIO illa est, quae orthodoxae fidei primogenita est proles: De ea hic tractabimus, cum ad Iustitiam, in cuius elucidatione adhuc perseveramus, reducatur, ut notat Seraphicus 3. part. centil. sect. 44. Deo enim, quod suum est, reddit; Ideo S. paulus loco cit. oppositum vitium iniustitiae adscribit, dicens: revelatur ira Dei super omnem impietatem, et iniustitiam hominum eorum, qui veritatem Dei in iniustitia detinent. Porro considerari potest RELIGIO, ut est Virtus, vel ut est Status: sub priori consideratione toti fidelium caetui convenit; sub posteriori vero illis propria est, qui Religiosae professionis emissionem totos se Deo devovent: Cum tamen Religionis status ideo sit institutus, ut exactiori

observantia Religio, quae virtus est, exerceatur; de hac primo loco agam in genere: deinde ad eius singulos actus descendens, singulares disputationes de eis instituam, mox etiam apponam quicquid Religioni adversetur, vel ipsius exercitium promoveat: Altero, autem tractatu, Deo favente, postquam aliquid de votis dixero, Religiosum statum complectar.

DISPUTATION I: ON RELIGION IN GENERAL

¹ Since whatever can proceed from man must first be conceived in the heart, then be brought forth by the mouth, and finally be consummated in deed, RELIGION occupies in every way these three receptacles of human acts, so that the whole man may be able to devote himself to God, from whom he is wholly derived. Thus the whole heart of man is consecrated to God, while by Faith, Hope, and Charity it conceives the honor due to Him. Likewise man makes progress with the mouth in the offering of divine worship, while by adoring, praising, blessing, and giving thanks, he openly acknowledges that all honor is owed to God. Finally, while by deed he completes what he conceived in mind and uttered with tongue, by offering, burning incense, and kneeling, he brings Religion to completion. The Seraphic Doctor (*loc. cit.* above) thus divides its offices and acts into three parts, whereby he moreover appends to it certain considerations, such as repenting of a crime committed, weighing the vicissitudes of things and times, and holding light the instability of temporal goods, also emulating truth, just as committing oneself wholly to God. Thus in few words the Saintly Doctor surveys the whole compass of Religion, *ubi supra*. But since certain Scholastic difficulties occur in this matter, I shall examine them more strictly, after I have premised a brief explanation of this name.

Cum quicquid ab homine prodire possit, corde prius concipiatur; deinde ore proferatur; ac tandem opere consummetur; haec tria humanorum actuum receptacula omnimode occupat RELIGIO, ut homo totus Deo, a quo totaliter est, vacare valeat; Ita totum hominis cor consecratur Deo, dum Fide, Spe, et Charitate, debitum ei honorem concipit: Item ore in divini cultus exhibitione proficit homo, dum adorando, laudando, benedicendo, et gratias agendo, omnem Deo deberi honorem palam recognoscit: dum denique opere complet, quod mente concepit, et lingua protulit, offerendo, thurificando, et geniculando, Religionem consummat, cuius officia et actus ita tripartitur Seraphicus loco supra cit. ubi insuper ei appendit quasdam considerationes, quales sunt patrati sceleris poenitere, rerum, et temporum vicissitudines ponderare, ac temporalium instabilitatem parvi pendere, veritatem quoque aemulari, sicut et se totum Deo committere: Ita paucis omnem Religionis ambitum lustrat S. Doctor, ubi supra. Verum cum nonnullae difficultates Scholasticae in hac materia occurrant, eas districtius examinabo, postquam brevem explicationem huius nominis praemisero.

Question I: What the virtue of religion is

¹ RELIGION is defined by D. Bonaventure at the place alleged above: *Religion is the virtue that brings to God the worship due to Him*. The same definition he gives in book 5 of the Compendium of Theology, chapter 37. It is however drawn from Tully, book 3 *de Inventione*: *Religion is the virtue which brings care and ceremonial to a certain superior nature, which they call divine*. It is defined in nearly the same way by D. Augustine, book 10 *de Civitate Dei*, chapters 1 and 4, as cited by D. Bonaventure in 3 Sent., distinction 9, article 2, question 3.

RELIGIO definitur a D. Bonavent. loco supra allegato: Religio est virtus, quae Deo debitum cultum affert. Eandem definitionem affert lib. 5. compend. Theologiae, capite 37. Eruitur autem e Tullio, lib. 3. de Inventione: Religio est virtus, quae superioris cuiusdam naturae, quam divinam vocant, curam ceremoniamque affert. Eodem fere modo definitur a D. Augustino 10. de civit. cap. 1. et 4. apud D. Bonavent. in 3. dist. 9. art. 2. quaest. 3.

² RELIGION is said to be derived from *religando*, from D. Isidore, book 8 of the Etymologies, chapter 2; because by it we *rebind* our souls to the one God for divine worship with the bond of servitude.

That D. Augustine also felt the same, *de vera Religione*, chapter 55, as cited by D. Bonaventure, book 4 of the *Pharetra*, chapter 19; and Boverius, Demonstration 1 of the Symbol, article 1; Valentina, distinction 6, question 1, with Lactantius, book 4 of the *Divine Institutes*, chapter 28; or with Isidore, book 10 of the *Etymologies*, chapter 17, from *Reeligendo*, that is, from the frequent choosing of those things that pertain to the worship of God; whence Cicero, book 2 *de Natura Deorum*, denominates one *religious*. Or from *Reeligendo* God Himself, from whom one had fallen away, according to D. Augustine, book 10 *de Civitate*, chapter 4. Or again from *religando* God to oneself by reconciliation, according to the same D. Augustine, chapter 26 *de Quantitate Animae*, and book 1 *Retractationum*, chapter 13, as cited by D. Bonaventure at the place cited in the *Pharetra*.

DICTa est Religio a religando ex D. Isidoro lib. 8. ethymol. cap. 2. Eo quod per eam uni Deo Religemus animas nostras ad cultum Divinum vinculo servitutis. Quod idem sensit et D. August. de vera Relig. cap. 55. apud D. Bonavent. lib. 4. phar. cap. 19. et Boverium demonstr. 1. Symb. art. 1. Valentiam dist. 6. quaest. 1. cum Lactant. lib. 4. divin. Inst. cap. 28. vel cum Isid. lib. 10. ethym. cap. 17. a Reeligendo, seu a frequenti electione eorum, quae ad Dei cultum pertinent; unde Cicero lib. 2. de nat. Deorum, Religiosum denominat. Vel a Reeligendo ipsum Deum, a quo defecerat, ex D. August. lib. 10. de civit. cap. 4. Vel rursus a religando sibi Deum reconciliatione, ex eodem D. August. cap. 26. de quant. animae, et lib. 1. retract. cap. 13. apud D. Bonavent. loco cit. Pharetrae.

Question II: Whether religion is a virtue

¹ THAT we may investigate its essence¹: the Seraphic Doctor indicates its origin here and in the places to be cited below. It slipped down from heaven, *whither we raise our countenance from its rising*, says Lactantius, *de Falsa Sapientia*, chapter 10; Marsilius Ficinus, *de Christiana Religione*, chapter 1; Plutarch deduces it from the laws of nature in his work *Against Colotes*; for everywhere on earth the nations, however savage, worship sacred things, offer sacrifices, erect altars, build temples, and worship some god. Therefore even the founders of laws, who by the teaching of eternal wisdom decree just things, as you have in Proverbs 8, make provision for these. That also the ancient legislators, providing for it, albeit declining into superstition, bore witness.

¹ N. Editor's note: the print reads 'venemur', not a Latin word; rendered as 'venerate' (veneremur), which the religious context requires.

UT eius veneremur essentiam, eius ortum indicat Seraph. hic et locis infra citandis. Eam e coelis elapsam, quo vultum ab ortu erigimus, ait Lactant. de falsa sap. cap. 10. Marsil. Ficin. de Christ. Relig. cap. 1. quod e naturae legibus deducit Plutarch. adversus Colotem; nam ubique terrarum gentes, quantumvis efferae, sacra colunt, litant, altaria erigunt, moliuntur templa, et Deum aliquem colunt. Ideo et legum conditores, qui sapientia aeterna magistra iusta decernunt, ut habes Proverb. 8. de his disponunt. Id et prisci Legislatores providentes, etsi ad superstitiosa declinantes, testati sunt.

² THAT light indeed flashed divinely upon the human intellect, which they call the judgment-chamber of nature; concerning which Psalm 4: *The light of thy countenance, O Lord, is signed upon us*, as D. Bonaventure warns, 2 dist. 24, part 1, art. 2, q. 3, and in 4 dist. 6, part 1, q. 1, and *de Tribus Ternariis*, chapter 8, and *de Septem Itineribus Aeternitatis*, journey 6 especially; and Boverius notes it, Demonstration 1 of the Symbol, article 2; and I showed it at length, p.p. tract. 1, disp. 1 and 11. We bear the image of God, by whom we were created.

ID sane intellectui humano divinitus affulsit radio, quod naturae Iudicarium appellant; de quo Psalm. 4. Signatum est super nos lumen vultus tui Domine, ut monet D. Bonavent. 2. dist. 24. part. 1. art. 2. quaest. 3. et in 4. dist.

6. part. 1. quaest. 1. et de trib. ternar. cap. 8. et de 7. Itiner. aetern. itinere praecipue 6. et notat Bover. demonstr. 1. Symb. art. 2. et late ostendi, p. p. tract. 1. disp. 1. et 11. Imaginem Dei gestamus, a quo conditi sumus.

³ HENCE we shall find the scope of Religion: for since man is ordained to God as to his first principle and last end, as is said in Apocalypse 1, and D. Bonaventure often observes, he ought, with grateful recognition, to direct himself and his own to Him from whom he receives all good things, and not be ungrateful. This he carries out through the acts of Religion, as I shall show, and D. Bonaventure pursues at length passim, especially 3 part. Centil. sect. 44, *de Sex Alis Seraphim*, chapter 8, the *Itinerarium Mentis in Deum*, the *Soliloquies*, the *Itineraries*, the *Aeternal Incendium Amoris* (Eternal Kindling of Love), the *Stimulus*, and other opuscula.

HINC Religionis scopum inveniemus: Quia enim homo ad Deum ordinatus est, tanquam ad primum suum principium, et finem ultimum, ut dicitur Apoc. 1. et saepe observat D. Bonavent. ideo ad eum, a quo bona omnia recipit, debet non ingratus, sed recognitione grata se, suaeque dirigere. Hoc autem Religionis actibus exequitur, ut ostendam, et late prosequitur passim D. Bonavent. maxime 3. part. centil. sect. 44. de 6. alis Seraphim, cap. 8. Itinerario mentis in Deum, Soliloq. Itineribus, Aeter. Incendio amoris, Stimulo, et aliis opusculis.

⁴ The Sainly Doctor instituted the title of this question concerning Latria, which is first taken for the reverence shown to God, and it is an internal act of Religion, to be shown to God alone. Therefore Christ answered Satan severely, when he tempted Him, Matthew 4, citing Deuteronomy 6: *It is written: The Lord thy God shalt thou adore, and him only shalt thou serve* — where, although He did not say, "thy God only shalt thou adore," so as to show that some adoration may be shown to a creature, as when Abraham adored the people of the land, Genesis 23, as D. Augustine observes, question 61 on Genesis; nevertheless the worship of Latria at least, which is called servitude, is to be shown to God alone, as S. Augustine explains, book 1 *de Trinitate*, chapter 6.

Huius quaestionis titulum instituit S. Doctor de Latria, quae primo sumitur pro reverentia Deo exhibita, et est actus internus Religionis, soli Deo exhibendus. Ideo Christus Sathanae eum ambienti severe Matthaei 4. respondit id Deuter. 6. Scriptum est, Dominum Deum tuum adorabis, et illi soli servies, ubi, quamvis non dixerit, Deum tuum solum adorabis, ut ostenderet aliquam adorationem exhiberi creaturae, ut cum Abraham adoravit populum terrae, Genes. 23. et observat D. Augustinus quaest. 61. in Genes. attamen cultus Latriae saltem, qui dicitur servitus, soli Deo est exhibendus, ut explicat S. Augustinus primo de Trinit. cap. 6.

⁵ From here indeed proceeds the external act of the worship of God, which is called Latria: Matthew 4, *the Magi falling down adored him*; and John 9, *Celidonius, cured of blindness, falling down adored him*. Of this external act I shall treat in disputation 4; now I shall discuss its habit and its internal act.

Hinc vero procedit actus externus cultus Dei, qui dicitur Latria, Matth. 4. Magi procidentes adoraverunt eum, et Ioan. 9. Celidonius a caecitate curatus, procidens adoravit eum. De hoc actu externo agam disput. 4. nunc de habitu, et actu eius interno disseram.

⁶ I assert that Latria, or Religion, is a Virtue.

Assero, Latriam, seu Religionem, esse Virtutem.

⁷ *It is proved* first from D. Bonaventure and D. Thomas: That is a virtue which makes its possessor good and renders his work good; but such is Religion; therefore. The minor is proved: To render to each what is due is a good act, and renders the one rendering good; but Religion does this; therefore. The major is proved: for while what is due is rendered to each, it establishes order in a manner fitting

toward the other; but order is good, as also mode and species, as D. Augustine says in the book *de Natura Boni*, chapter 55; therefore. The minor is proved from Plato in the *Phaedo*, where he brings forward the example of the workhouse.

Probatur primo a D. Bonavent. et D. Thom. *Illa est virtus, quae bonum facit habentem, et opus eius bonum reddit: sed talis est Religio: Ergo. Minor probatur. Reddere cuique id, quod est debitum, est actus bonus, et bonum reddit reddentem: sed Religio id praestat: Ergo. Maior probatur; nam dum redditur cuique debitum, constituit in ordine convenienti ad alterum; sed ordo est bonus, sicut et modus, ac species, ut ait D. Augustinus lib. de natura boni, cap. 55. Ergo. Minor probatur e Platone in Phaedone, ubi affert exemplum ergastuli.*

⁸ *It is proved* secondly from the Saintly Doctor: Virtue consists in laudable and arduous works, from Aristotle, 2 *Ethics*, chapter 3; but to worship God is an act of this kind; therefore.

Probatur secundo a S. Doctore: *Circa opera laudabilia, et ardua consistit Virtus ex Aristotele 2. Eth. cap. 3. Sed colere Deum est actus huiusmodi: Ergo.*

⁹ *It is proved* thirdly from the Saintly Doctor: virtue is especially necessary concerning meritorious works of eternal life; but to worship and adore God is meritorious of eternal life; therefore.

Probatur tertio a S. Doctore: *virtus maxime est necessaria circa opera meritoria vitae aeternae: sed Deum colere, et adorare, est meritorium vitae aeternae: Ergo.*

¹⁰ *It is proved* fourthly from the Saintly Doctor: That which is commanded by God pertains to virtue; but to worship God is commanded by God; therefore. The same arguments he resumes in the *corpus*.

Probatur quarto a S. Doctore. *Id, quod est praeceptum a Deo, ad virtutem spectat; sed Deum colere, est a Deo praeceptum. Ergo. Eadem argumenta resumit in corpore.*

¹¹ *You will object* first: Every virtue is free; but Latria is servitude, from D. Augustine, book 10 *de Civitate*, chapter 1, and book 5, chapter 15, and book 6, chapter 1; therefore.

Obiicies primo. *Omnis Virtus est libera: sed Latria est servitus, ex D. Augustino lib. 10. de civitate, cap. 1. et lib. 5. cap. 15. et lib. 6. cap. 1. Ergo.*

¹² *The holy Doctors answer* that Latria is a servitude merely voluntary, by which man of his own accord subjects himself to God, which rather makes him more free from sin and establishes him in a lofty state; for *to serve God is to reign*. And thence you have in what way Religion, which is joined with the fear of God, is free.

Responent Sancti Doctores, *Latriam esse servitutem mere voluntariam, qua homo se sponte Deo subiicit, quae magis potius liberum facit a peccato, et in alto statu constituit; nam servire Deo, regnare est. Et inde habes, quo pacto Religio, quae cum timore Dei est coniuncta, sit libera.*

¹³ *You will object* secondly: Religion is worship exhibited to God; but worship is not a habit, but an act.

Obiicies secundo. *Religio est cultus, Deo exhibitus, cultus autem non est habitus, sed est actus.*

¹⁴ *The Saintly Doctor answers* first that habits are often made known through acts; and therefore, although Latria or Religion is defined through worship, it does not follow that it is an act.

Respondet S. Doctor primo, *habitus saepe notificari per actus; et ideo, licet Latria, seu Religio definiatur per cultum, non sequitur quod sit actus.*

¹⁵ *He answers* secondly that Latria is sometimes taken for an act, sometimes for a habit, as frequently happens in the acts of the soul, which have one common name. Whence Aristotle, 1 and 2 *Posterior Analytics* and 3 *de Anima*, and the Commentator on 3 *de Anima*, com. 20, sometimes takes the name Intellect for an act, sometimes for a potency; in the same way D. Anselm speaks of the Will, book *de Incarnatione*, chapter 10. Similarly D. Augustine, book 10 *de Civ.*, chapter 1, and others.

Respondet secundo, Latriam aliquando sumi pro actu, aliquando pro habitu; sicut frequenter evenit in actibus animae, qui unum commune nomen habent. Unde Aristoteles primo, et 2. Poster. et 3. de anima, et Auctores 3. de anima, com. 20. aliquando accipit nomen Intellectus pro actu; aliquando pro potentia; eodem modo loquitur D. Ansel. lib. de Incarn. cap. 10. de Voluntate. Similiter et D. Augustinus lib. 10. de civ. cap. 1. et alii.

¹⁶ *You will object* thirdly: Latria is the same as Piety, as D. Augustine says, book 10 *de Civitate*, chapter 2; for it is called Theosebia, Piety regarding the worship of God; but piety is not a virtue, but a gift; therefore.

Obiicies tertio. Latria idem est, ac Pietas, ut ait D. Augustinus 10. de civit. capite 2. Dicitur enim Theosebia, Pietas respiciens cultum Dei: sed pietas non est virtus, sed donum: Ergo.

¹⁷ *The Saintly Doctor answers* from D. Augustine, book 10 (12) *de Civitate*, cited, that Piety is taken in three ways. In one way for the same thing as Theosebia; and thus it is the same as the worship of God. Secondly Piety is called the duty owed to parents. Thirdly piety is called mercy, which is shown to neighbors in works; it is also the gift of Piety. But principally Piety is called the Virtue by which God is worshipped.

Respondet S. Doctor ex D. Augustino 10. 12 de civit. citato, Pietatem tripliciter accipi. Uno modo pro eodem, ac Theosebia; et sic est idem, ac cultus Dei. Secundo dicitur Pietas officium, parentibus debitum. Tertio modo pietas dicitur misericordia, quae proximis in operibus exhibetur; est etiam Pietatis donum. Principaliter vero Pietas dicitur Virtus, quae Deus colitur.

¹⁸ *You will object* fourthly: To revere God belongs to Fear; therefore Religion is superfluous.

Obiicies quarto. Revereri Deum est Timoris: Ergo superfluit Religio.

¹⁹ *The Saintly Doctor answers* that reverence is found both in fear and in honor: for in fear there is a breaking-back upon one's own utility; but in honor there is the witnessing or exhibition of something witnessing to and professing His majesty. But the reverence that belongs to latria is rather of honor than of fear; and it has more the character of virtue, since it consists in the action of exhibiting worship to God, while fear consists in a passion; and this is one difference between the Virtues and the gifts.

Respondet S. Doctor, reverentiam reperiri tam in timore, quam in honore, quia in timore est refractio in propriam utilitatem; in honore vero est testificatio, vel exhibitio alicuius testificantis, et profitentis ipsius maiestatem. Reverentia autem, quae est latriae, potius est honoris, quam timoris; et magis habet rationem virtutis, cum consistat in actione exhibendi Deo cultum, timor autem in passione; et haec est una differentia inter Virtutes, et dona.

Question III: Whether latria, or religion, is a special virtue

¹ I assert that Religion is a special Virtue.

An LATRIA, seu RELIGIO sit virtus specialis.

| Assero, Religionem esse specialem Virtutem.

² It is proved first from the Saintly Doctor: That habit which has a special object is special; but Religion has a special object, namely the worship of God, which is a special good; therefore. D. Thomas uses the same argument.

| Probatur primo a S. Doctore: Ille habitus, qui habet speciale obiectum, est specialis: Religio habet speciale obiectum, nempe cultum Dei, quod est speciale bonum: Ergo: Eodem argumento utitur D. Thomas.

³ Secondly. That habit which has in its object a special difficulty is special; such is Religion; therefore.

| Secundo. Ille habitus, qui habet specialem in suo obiecto difficultatem, est specialis: Talis est, Religio: Ergo.

⁴ Thirdly. That habit to which a special vice is opposed is special; but Idolatry is opposed to Religion; therefore.

| Tertio. Ille habitus, cui opponitur speciale vitium, est specialis: sed Religioni opponitur Idolatria: Ergo.

⁵ You will object first: The virtue by which God is worshipped is Faith, Hope, and Charity, from D. Augustine, book 19 *de Civitate Dei*, chapter 6.

| Obiicies primo. Virtus, qua colitur Deus, est Fides, Spes, et Charitas, ex D. Augustino 19. de civitate Dei, cap. 6.

⁶ It is answered that there worship of God is taken generally for the obedience rendered to God; but not as signifying a special servitude owed to God on account of His excellence, which servitude is called by us Religion and Latria.

| Respondetur, ibi cultum Dei sumi generaliter pro obsequio praestito Deo; non autem ut dicit specialem servitutem, Deo debitam ex sua excellentia, quae servitus a nobis dicitur Religio, et Latria.

⁷ You will object secondly from D. Augustine, book 10 *de Civitate*, chapter 6: True sacrifice is every work done so that we may be joined to God in holy fellowship; but sacrifice pertains to Religion, as S. Augustine says there; therefore every good work pertains to Religion.

| Obiicies secundo a D. Augustino 10. de civitate, cap. 6. Verum sacrificium est omne opus, quod agitur, ut sancta Societate iungamur Deo; sed sacrificium pertinet ad Religionem, ut ibi S. Augustinus dicit: Ergo omne opus bonum ad Religionem spectat.

⁸ The Saintly Doctor answers that just as the worship of God is said in many ways, so also Sacrifice: for there is the Sacrifice of good operation, and the Sacrifice of devout prayer, and the Sacrifice of immolation. The first is of all the virtues. The second is of the Theological virtues. The third pertains to Latria, whose office it is to immolate to God, to whom alone Sacrifice is due, as D. Augustine says at the place cited; and this is the elicited act, which nevertheless the virtue also commands the other sacrifices recounted above, as D. Thomas also notes.

| Respondet S. Doctor, quod sicut cultus Dei multipliciter dicitur; ita et Sacrificium: Est enim Sacrificium bonae operationis, et Sacrificium devotae orationis, et Sacrificium immolationis. Primum est virtutum omnium. Secundum est virtutum Theologicarum. Tertium spectat ad Latrariam, cuius est immolare Deo, cui soli debetur Sacrificium, sicut ait D. Augustinus loco cit. et hic est actus elicited, quae tamen virtus imperat etiam alia supra recitata sacrificia, ut advertit etiam D. Thomas.

⁹ You will object thirdly: Everyone who obeys God serves Him; but this servitude is Latria, and a general virtue which complies with all the Divine Laws.

Obiicies tertio. *Omnis, qui obedit Deo, illi servit; haec autem servitus est Latria, et virtus generalis, quae omnibus Legibus Divinis obtemperat.*

¹⁰ *The Saintly Doctor* answers that Latria is not the general virtue of obedience, which contains also subjection to men, acting as God's vicars, but a special obedience rendered to God alone by reason of His excellence; and this is Religion.

Respondet S. Doctor, Latriam non esse virtutem obedientiae generalem, quae continet etiam subiectionem hominibus, vices Dei agentibus, sed specialem obedientiam soli Deo praestitam ratione excellentiae; et haec est Religio.

¹¹ *You will object* fourthly: Directing all one's works to the glory of God, one acts according to His worship; but this comprehends all works; for the Apostle says, *1 Corinthians 10: Do all to the glory of God.*

Obiicies quarto. Omnia sua opera dirigens ad Dei gloriam, iuxta eius cultum agit; hoc autem comprehendit opera omnia; nam ait Apostolus prima Corinth. 10. Omnia in gloriam Dei facite.

¹² *It is answered* that to act from Religion is to direct in a singular manner to the glory of God by a special motive, as I said; but Religion commands all good works that are done for the glory of God, as D. Thomas also says.

Respondetur, operari ex Religione, dicere modum singularem Dei gloriae ob speciale motivum, ut dixi; Religio autem imperat omnia bona opera, quae ad Dei gloriam fiunt, ut ait etiam D. Thomas.

Question IV: Whether religion is a cardinal virtue

¹ *Note first*, from D. Bonaventure, *in corpore* and *ad 6*, that the formal reason of Virtue is to be taken from the formal object; but the formal object of Religion is not God, but the worship exhibited to God, in such a way that this worship is the formal object, *Quod*; and God the object and end, *Cui*; from which it follows that Religion is not a Theological virtue: for these regard God immediately, as true and good, and indeed regard uncreated good and truth under the uncreated aspects, which are the supreme Truth and supreme Goodness of God. Therefore Religion is the internal worship due to God, which afterwards is exhibited outwardly in many ways by Latria. Moreover, Latria is taken for internal worship insofar as it is ordered to the external worship of God. Therefore he says that the exhibition of the worship due to God Himself, and consequently it pertains to Justice, as its potential part; but it is not subjective, because neither is an equal rendered to what is due, nor are the other conditions proper to Justice found; on which matter I have treated sufficiently, *p.p. Tract. 1, disp. 19, q. 1.*

Nota primo ex D. Bonavent. in corpore, et ad 6. Rationem formalem Virtutis ab obiecto formali sumendam; obiectum autem formale Religionis non est Deus, sed cultus Deo exhibitus, ita, ut cultus is sit obiectum formale, Quod; et Deus sit obiectum, et finis, Cui; ex quo sequitur, Religionem non esse virtutem Theologicam: hae enim respiciunt Deum immediate, ut verum, et bonum, atque adeo respiciunt bonum, et verum increatum sub rationibus increatis, quae sunt summa Veritas, et summa Bonitas Dei. Igitur Religio est cultus Deo debitus interior, qui postea multis modis exhibetur exterius Latria. Sumitur autem Latria pro cultu interiori, prout ad exteriorem Dei cultum ordinatur. Ideo dicit, exhibitionem cultus debiti ipsi Deo, atque adeo ad Iustitiam spectat, ut pars potentialis eius; non est autem subiectiva, quia neque redditur aequale debito, neque inveniuntur aliae conditiones Iustitiae propriae, qua de re satis est p. p. Tract. 1. disp. 19. quaest. 1.

² *The Sainly Doctor also observes the doctrine of D. Augustine, book 10 de Civit., cap. 1, that the worship due to God is called by four names: two among the Greeks, and twins among the Latins. Among the Greeks indeed it is called Latria and Eusebeia, or Eusebia. Among the Latins the two corresponding names are Pietas, corresponding to Eusebia; and Religio, corresponding to Latria; although Religion extends more widely than Latria, and Pietas than Eusebia; for the latter signifies internal worship, which regards God directly through the Theological virtues; but Latria, the external servitude, insofar as it proceeds from the special internal, regarding the worship owed to God on account of His excellence; and this is relative, and pertaining to Justice. Nevertheless the Sainly Doctor grants that Latria also signifies the internal worship due to God under the aspect of what is due on account of the Divine Excellence, so that it regards the worship as Quod, and God as Cui.*

Observat etiam S. Doctor doctrinam D. Augustini lib. 10. de civit. cap. 1. Cultum Deo debitum quatuor nominibus vocari; duobus apud Graecos; et geminis apud Latinos. Apud Graecos quidem dicitur Latria, et Eusebeia, seu Eusebia. Apud Latinos duo nomina respondentia sunt, Pietas respondens Eusebiae; et Religio Latriae; tametsi Religio latius pateat, quam Latria; et Pietas quam Eusebia; nam haec dicit cultum interiorem, qui respicit Deum directe per virtutes Theologicas; sed Latria servitutem exteriorem, prout ab interiori speciali venit, respiciente cultum Deo debitum ob eius excellentiam, et haec relativa est, et spectans ad Iustitiam. Fatetur tamen S. Doctor, Latriam, etiam internum cultum Deo debitum significare sub ratione debiti ob Excellentiam Divinam, ut respiciat cultum, ut Quod, et Deum ut Cui.

³ *I assert therefore that Religion is a virtue, not Theological, but Cardinal.*

Assero igitur, Religionem esse virtutem, non Theologicam, sed Cardinalem.

⁴ *It is proved first from the Sainly Doctor from Tully, 3 de Inventione, where he says that Religion is a species of Justice.*

Probatur primo a S. Doctore ex Tullio 3. de inventione, ubi ait, Religionem esse speciem Iustitiae.

⁵ *The reason of the holy Doctors, moreover, is that alleged above: because the Theological virtues regard God immediately, either as true or as good, through Faith, Hope, and Charity; but Religion does not regard God immediately, but the worship due to God; therefore.*

Ratio vero Sanctorum DD. est supra allata, quia Virtutes Theologicae respiciunt Deum immediate, vel ut verum, vel ut bonum, per Fidem, Spem, et Charitatem: At Religio non respicit immediate Deum, sed cultum Deo debitum: Ergo.

⁶ *You will object first from D. Augustine, 10 de Civit., cap. 4, where he says: We sacrifice to God the host of humility and praise on the altar of the heart, in the fire of fervent Charity. This is the worship of God, this true Religion; therefore Latria is a Theological virtue.*

Obiicies primo ex D. Augustino 10. de civit. cap. 4. ubi ait: Sacrificamus Deo hostiam humilitatis, et laudis in ara cordis, igne fervidae Charitatis. Hic est Dei cultus, haec vera Religio: Ergo Latria est virtus Theologica.

⁷ *The Sainly Doctor answers that Religion is Charity, because namely the perfect internal worship of God is through the Theological virtues; yet nevertheless Religion regards the worship of God, that it may go forth externally through adorations, etc.*

Respondet S. Doctor, Religionem esse Charitatem, quia scilicet cultus perfectus interior Dei, est per virtutes Theologicas; sed tamen Religio respicit Dei cultum, ut ad extra prodeat per adorationes, etc.

⁸ *You will object secondly. D. Augustine, 14 de Trinitate, cap. 1: True Wisdom, and the true worship of God, which is called Theosebia, which name our [translators] render Deity; but Wisdom belongs on the side of the*

Theological virtues; *therefore*.

Obiicies secundo. *D. Augustinus* 14. de Trinitate, cap. 1. Sapientia vera, et verus Dei cultus, quae Theosebia appellatur, quod nomen nostri Deitatem appellant: At Sapientia se tenet ex parte virtutum Theologicarum: Ergo.

⁹ *The Saintly Doctor answers* that he is speaking of the perfect internal worship, in the manner said above.

Respondet S. Doctor, *eum loqui de cultu perfecto interiori, modo supra dicto.*

¹⁰ *You will object thirdly:* Latria is the virtue by which God is worshipped with that worship which is adoration; but the virtue dictating to us that God is to be adored is Faith, or even Charity; *therefore*.

Obiicies tertio: *Latria est virtus, qua Deus colitur eo cultu, qui est adoratio: Sed virtus dictans nobis Deum adorandum, est fides, vel etiam Charitas: Ergo.*

¹¹ *The Saintly Doctor answers* that adoration proceeding from Faith and Charity is that which is internal, from the motive of the deity, truth, and goodness of God; but Religion is the principle of the worship of God from the motive of His excellence, under the aspect of what is due: nevertheless I do not deny that this act can be commanded by Faith or Charity.

Respondet S. Doctor, *adorationem, ex fide, et Charitate promanantem, esse eam, quae interior est ex motivo deitatis, veritatis, et bonitatis Dei; sed Religio est principium cultus Dei ex motivo excellentiae eius, sub ratione debiti: non nego tamen, posse hunc actum esse a Fide, vel Charitate imperatum.*

¹² *You will object fourthly.* The fulfillment of the first, second, and third precepts of the Decalogue pertains to the Theological virtues; but the worship of God is contained in these; *therefore*.

Obiicies quarto. *Impletio primi, secundi, et tertii praecepti Decalogi spectat ad virtutes Theologicas: sed in his continetur etiam cultus Dei: Ergo.*

¹³ *The Saintly Doctor answers* that those precepts of the first table are fulfilled, as to internal perfection, by the Theological virtues; but the worship due in the manner said, as ordered externally, is fulfilled through Religion.

Respondet S. Doctor, *impleri illa praecepta primae tabulae, quod ad interiorem perfectionem, virtutibus Theologicis; sed cultum debitum modo dicto, ut ordinatum extra, per Religionem impleri.*

¹⁴ *You will object fifthly.* In this the Cardinal virtues differ from the Theological: that the Cardinal virtues consist in a mean short of excess and defect; but in the Theological virtues excess is not to be found; but around Religion no excess is to be found; *therefore*.

Obiicies quinto. *In hoc differunt virtutes Cardinales a Theologicis, quod Cardinales consistunt in medio citra superfluum, et diminutum; in Theologicis autem non est reperire superfluum; sed circa Religionem non est invenire superfluum: Ergo.*

¹⁵ *It is answered* that around the internal act, insofar as it is ordered to the external, excess can occur, as if someone wished to celebrate ten Masses in one day.

Respondetur, *circa actum interiorem, ut ad externum ordinatur, evenire superfluum, veluti si aliquis vellet decem missas uno die celebrare.*

¹⁶ *You will object sixthly.* That virtue which has God for its object is Theological; such is Religion; therefore. The minor is proved: for prayer is an act of Religion, and asks God Himself.

Obiicies sexto. *Illa virtus, quae habet Deum pro obiecto, est Theologica: Talis est Religio: Ergo. Minor probatur; nam oratio est actus Religionis, et Deum ipsum postulat.*

¹⁷ *It is answered* from the foundation: the Theological virtue regards God immediately as the object *Quod*; but Religion regards immediately, not God, but the worship due to God; and prayer [regards] the petition, as Suarez says, *chapter 4.*

Respondetur ex fundamento, *Theologicam virtutem respicere Deum immediate, ut obiectum Quod, sed Religio respicit immediate, non Deum, sed cultum Deo debitum, et oratio petitionem, ut ait Suarez capite 4.*

¹⁸ *Conclude first* that this is a virtue more worthy than all the other moral virtues, for it regards God more closely than the others, who is the last End, into whom all the objects of the moral virtues are finally referred. Hence the precepts of Religion in the Decalogue are set before the others, as the Saintly Doctor observes, in 3 *dist. 37, art. 2, with D. Thom., q. 81, art. 6; Suarez follows, cap. 3.*

Collige primo, *hanc esse virtutem digniorem omnibus aliis moralibus, nam propinquius caeteris respicit Deum, qui est ultimus Finis, in quem omnia obiecta virtutum moralium tandem referuntur. Idco praecepta Religionis in Decalogo praeferuntur caeteris, ut observat S. Doctor in 3. dist. 37. art. 2. cum D. Thom. quaest. 81. art. 6. sequitur Suarez cap. 3.*

¹⁹ *Conclude secondly* that it has acts both internal and also external, through which the internal ones are excited. Religion indeed regards the internal act more than the external. Therefore *Theosebia*, which signifies the worship of God, regards the internal act; but *Latria*, which signifies subjection and servitude, the external act, as S. Bonaventure notes, in 3, *loc. cit.* And because it considers its act in comparison with another, and under the aspect of what is due, therefore it pertains to Justice, as the Saintly Doctor says there, and D. Thomas, *art. 5.*

Collige secundo, *habere actus tum interiores; tum etiam exteriores, per quos interiores excitentur. Religio sane magis interiorem actum respicit, quam quam exteriorem. Ideo Theosebia, quae cultum Dei significat, respicit actum interiorem; Latria vero, quae subiectionem, et servitutem significat, actum exteriorem, ut notat S. Bonavent. in 3. loco cit. Et quia considerat actum suum in comparatione ad alterum, et sub ratione debiti, ideo ad Iustitiam pertinet, ut ait S. Doctor ibi et D. Thomas art. quinto.*

²⁰ IT MUST be noted, moreover, that the worship and honor exhibited to God through Religion does not signify anything given to God for His own sake, for He is of infinite glory, but for us; because by this, that we revere and honor God, our mind is subjected to Him, and in this its perfection consists. For anything whatever is perfected by this, that it is subjected to its superior: as the body by this, that it is vivified by the soul; and the air by this, that it is illuminated by the sun. Now the human mind needs, in order to be joined to God, the hand-leading of sensible things, because *the invisible things of God are seen through those things that have been made*, as the Apostle says, *Rom. 1*; and therefore in divine worship it is necessary that by certain bodily things, as by certain signs, the human mind be excited to spiritual acts, by which it is joined to God; and therefore Religion has indeed internal acts, as it were principal, and per se pertaining to Religion; but external acts, as it were secondary, and ordered to the internal acts, as D. Thomas diss., *art. 7*, and D. Bonaventure, in the places adduced, and in book 2 *de Perfectione Vitae Religiosae, cap. 62 and seqq.*

OPORTET autem adnotare, cultum, et honorem Religione exhibitum, non dicere aliquid datum Deo propter seipsum, quia est gloriae infinitae, sed propter nos; quia per hoc, quod Deum reveremur, et honoramus, mens nostra ei subiicitur, et in hoc eius perfectio consistit. Quaelibet enim res perficitur per hoc, quod subditur suo superiori, sicuti corpus per hoc, quod vivificetur ab anima, et aër per hoc, quod illuminetur a sole, mens autem humana indiget ad hoc, quod Deo coniungatur sensibilibus manuductione, quia invisibilia Dei, per ea, quae facta sunt, conspiciuntur, ut ait Apostolus Rom. 1. et ideo in divino cultu necesse est aliquibus corporalibus, ut eis, quasi signis quibusdam, mens humana excitetur ad spirituales actus, quibus Deo coniungitur; et ideo Religio habet quidem interiores actus, quasi principales, et per se ad Religionem pertinentes; exteriores vero actus, quasi secundarios, et ad interiores actus ordinatos, ut disserit S. Thom. art. 7. et D. Bonavent. locis adductis, et in lib. 2. de profectu Religiosi, cap. 62. et seqq.

²¹ VALENTINA moreover observes that a twofold honor, or a twofold object of Religion, is held to exist in the honor exhibited to God: one material, and it is some office proportioned to exciting and conciliating esteem for God; the other formal, and it is the esteem itself properly fitting the divine majesty and excellence, which the Saintly Doctor sets forth at length *in those chapters*. Thus God wills all honor to Himself; so it differs from a virtue which wills only someone, as Obedience and the like. See Suarez, *cap. 5*.

OBSERVAT autem Valentia, duplicem honorem, seu duplex in honore Deo exhibito Religionis obiectum haberi: alterum materiale, et est aliquod officium proportionatum ad excitandam, et conciliandam Deo existimationem: alterum formale, et est ipsa existimatio proprie conveniens divinae maiestati, et excellentiae, quod late edisserit S. Doctor illis capitibus. Ita Deo honorem omnem vult; sic differt a virtute, quae aliquem solum vult, ut Obedientia et similes. Vide Suarez cap. 5.

²² THIS he shows by applying the common account of honor and worship to the special honor and worship of God. For honor, generally speaking, is the testimony of virtue and excellence, which is contained in words or deeds, which from the excellence of someone beget a fitting opinion of him. So therefore divine honor is whatever words or offices are altogether accommodated to begetting an esteem of this kind, which properly fits the divine majesty.

ID autem ostendit applicando rationem communem honoris, et cultus ad specialem Dei honorem, et cultum. Honor enim, generatim loquendo, testimonium virtutis, et excellentiae est, quod continetur verbis, vel factis, quae de excellentia alicuius convenientem illi opinionem gignant. Sic igitur et honor divinus est quidquid verborum, aut officiorum omnino accommodatum est ad gignendam existimationem huiusmodi, quae in divinam maiestatem proprie conveniat.

²³ THIS is gathered not only from the true doctrine of the Philosopher, 8 *Ethics*, *cap. 8*, to which all applaud, but also from the divine letters, *Tobias 11; Ecclesiasticus 43; Isa. 24; Ezech. 39; Dan. 3; Aggaeus 1; Matth. 9; Luc. 2 and 23; Act. 11; Rom. 15*; and everywhere in the Psalmist — in which places glorification and honoring of God is joined with His praise, because all worship and honor exhibited to God tends to this: that His goodness and majesty may become known to mortals, and be held in the supreme place. And this is the cause why God signifies that He is honored especially by the sacrifice of praise, *Ps. 26 and 49*, because that is most accommodated to the end of divine honor, namely, that the riches of the goodness of God may become known to men, which itself is the goal and scope of all the works of God, *Rom. 6; Ephes. 3; Philip. 1*. The Saintly Doctor recounts many motives on account of which glory should be owed to God, referring to *Luke 2: Glory to God in the highest, and on earth peace, etc.* — namely, because God was to be glorified in the Incarnation, who gave Himself for our sins, as the Apostle says, *Galat. 1: According to the will of God, and of our Father, to whom is glory*. On account of wisdom He was to be glorified, *Rom. 11: O the depth of the riches of wisdom, etc.; to*

Him honor and glory for ever. On account of power, whence it is said, Ephes. 3: Now to Him who is able to do all things, to Him be glory. For Justice, Apoc. 5: To Him that sits on the Throne, and to the Lamb, to Him be glory.

HOC autem non solum ex vera doctrina Philosophi 8. Eth. cap. 8. cui omnes plaudunt, colligitur, sed etiam ex divinis litteris Tobiae 11. Eccl. 43. Isa. 24. Ezech. 39. Dan. 3. Aggaei 1. Matth. 9. Lucae 2. et 23. Act. 11. Rom. 15. et apud Psalmistam passim, quibus locis ideo glorificatio, et honoratio Dei cum eius laude coniungitur, quia omnis cultus, et honor Deo exhibitus, eo tendit; ut eius bonitas, maiestasque mortalibus innotescat, et supremo loco habeatur. Atque haec est causa, cur Deus sacrificio laudis praecipue se honorari significet Psal. 26. et 49. quia illud accommodatissimum est ad finem divini honoris, nempe, ut divitiae bonitatis Dei hominibus notae fiant, quod ipsum meta est, atque scopus omnium operum Dei Rom. 6. Ephes. 3. Philip. 1. motiva plurima, ob quae gloria Deo debeatur, recenset S. Doctor ad id Lucae 2. Gloria in excelsis Deo, et in terra pax, etc. nempe, quia glorificandus Deus in Incarnatione, qui dedit semetipsum pro peccatis nostris, ut ait Apostolus Galat. 1. Secundum voluntatem Dei, et Patris nostri, cui est gloria. Propter sapientiam glorificandus, Rom. 11. O altitudo divitiarum sapientiae, etc. ipsi honor, et gloria in saecula. Ob potentiam, unde dicitur Ephes. 3. Ei autem, qui potens est omnia facere, ipsi gloria. Pro Iustitia, Apoc. 5. Sedenti in Throno, et Agno, ipsi gloria.

²⁴ But GLORY we give to God because He reserved it to Himself: *To God alone honor and glory*, 1 Timothy 1; and *Isa. 42: I am the Lord, etc.; my glory I will not give to another.*

GLORIAM autem damus Deo, quia ipse sibi eam reservavit: Soli Deo honor, et gloria, ad Timot. 1. et Isaia 42. Ego Dominus: etc. gloriam meam alteri non dabo.

²⁵ THE Saintly Doctor moreover observes that the Angels place glory to God in the highest first, and afterwards sing peace to men on earth, because they cannot have peace who usurp to themselves the glory owed to God, as D. Bernard says, *sermon 4 de Nativitate*. Therefore glory must be given to God in the heavens, whereby the esteem of men on earth may be conciliated to Him.

OBSERVAT autem S. Doctor, Angelos praemittere gloriam in excelsis Deo, et postea pacem canere in terra hominibus, quia nequeunt habere pacem, qui gloriam, Deo debitam, sibi usurpant, ut ait D. Bernardus serm. 4. de Nativitate. Igitur danda in coelis gloria Deo, qua concilietur ei hominum in terris existimatio.

²⁶ HENCE a twofold honor is exhibited to God: either as a sign of veneration and the service of reverence, or as the testimony of virtue and the ministry of complacency, which is exhibited by adoration, as D. Bonaventure teaches, *3 dist. 9, q. 4, in corpore*.

HINC duplex honor exhibetur Deo, vel in signum venerationis, et obsequium reverentiae, vel in testimonium virtutis, et famulatum complacentiae, quod adoratione exhibetur, ut docet D. Bonavent. in 3. dist. 9. quaest. 4. in corpore.

²⁷ HENCE the Saintly Doctor, on the words *Ps. 118: Thou hast commanded thy commandments to be kept exceedingly*, says: *Majesty requires reverence; power, obedience.*

HINC S. Doctor ad ea verba Psal. 118. Tu mandasti mandata tua custodiri nimis, ait: Maiestas requirit reverentiam; potestas obedientiam.

²⁸ TRUE esteem, moreover, of the Majesty of God is a kind of offspring and effect of honor; hence it is that this, often borrowing its name from its cause, is called the honor of God, though it should rather be called the glory of God; for thus in the Scriptures to glorify God and to testify to His goodness are taken for the same thing, as *Ps. 21, 85; Tob. 11; Ioan. 9*, and the Saintly Doctor observes on that cited word of John.

EXISTIMATIO autem vera de Dei Maestate quidam quasi foetus, et effectus honoris est; hinc est, ut haec saepe a causa sua nomen mutuans dicatur honor Dei, etsi gloria Dei magis dicenda; sic enim in Scripturis pro eodem sumitur glorificare Deum, et testificari eius bonitatem, ut Psal. 21. 85. Tob. 11. Ioan. 9. et observat S. Doctor ad illud Ioannis citatum.

²⁹ But it also appears from the very reason of the name: for as S. Bonaventure noted, *sermon on S. Andrew the Apostle*, from D. Augustine, *tract. 100 on John* — the most illustrious authors of the Latin tongue defined glory to be the frequent fame of someone with praise. Therefore also the Apostle, *2 Corinth. 6*, places by antithesis the glory of ignobility, because ignobility is an obscure esteem of someone; but glory a clear opinion.

Sed etiam ex ipsa ratione nominis apparet, nam ut S. Bonavent. serm. de S. Andrea Apostolo, notavit ex D. Augustino tract. 100. in Ioan. clarissimi linguae Latinae auctores definierunt gloriam, esse frequentem de aliquo famam cum laude. Ideo et Apostolus 2. Corinth. 6. per antithesim apponit ignobilitatis gloriam, quod ignobilitas existimatio obscura de aliquo sit; gloria vero opinio clara.

³⁰ HENCE we have the formal object of Religion, which is the worship, honor, and glory exhibited; and it is the object *Quod*; but it is exhibited to God as the object *Cui*. So Valentia notes, *point 1*, and Cajetan, *art. 5*, after D. Bonaventure, *3 dist. 9, art. 2, q. 3*.

HINC habemus obiectum Religionis formale, quod est cultus, honor, et gloria exhibita, et est obiectum Quod; exhibetur autem Deo, ut obiecto Cui: Ita advertit Valentia punct. 1. et Caietanus art. 5. post D. Bonavent. in 3. dist. 9. art. 2. quaest. 3.

Question V: How widely the acts of religion extend

¹ I ASSERT first that all the acts of the virtues can be commanded by Religion.

ASSERO primo, omnes actus virtutum esse posse imperatos a Religione.

² IT IS PROVED: because they are all directed to the honor and worship of God, as the Apostle exhorts, *1 Corinthians 10*, as Suarez notes, *chapter 8*, with D. Bonaventure, *2 dist. 41, q. 3, ad 1*.

PROBATUR: Quia omnes ad Dei honorem, et cultum diriguntur, ut hortatur Apostol. prima, Cor. 10. ut notat Suarez cap. 8. cum D. Bonavent. 2. dist. 41. quaest. 3. ad 1.

³ I ASSERT secondly that Religion elicits those acts through which some estimation of the majesty of God arises, and consequently worship and glory. It is proved from the object of Religion.

ASSERO secundo, elici actus illos a Religione, per quos oritur aliqua existimatio maiestatis Dei, et consequenter cultus, et gloria. Probatur ex obiecto Religionis.

⁴ HOW far Acts of this kind extend, Valentina explains, *point 2*, and Suarez, *chapter 8*: Since the office of the virtue of Religion is to protest subjection toward God, inasmuch as He is the first Principle and Lord of all, according to the diversity of the things subjected to God by man through Religion, diverse are the acts of Religion.

QUAM vero late pateant huiusmodi actus; sic explicant Valentia puncto 2. et Suarez cap. 8. Cum virtutis Religionis munus sit subiectionem erga Deum protestari, quatenus primum Principium est, et Dominus omnium, iuxta diversitatem eorum, quae per Religionem Deo subiiciuntur ab homine, diversi sunt actus Religionis.

⁵ TRIPLE indeed is the good pertaining to man, which is subjected to God through Religion. One is the spiritual good of the mind, and this is subjected to God especially by the act of devotion and prayer, which are therefore the most powerful acts; and also by the act of vowing, inasmuch as it protests that one wishes firmly to serve God, as a servant his Lord. Likewise by the act of swearing, inasmuch as man swears by God, as by a greater than himself, as the Apostle says, *Hebrews 6*. Likewise by the use of the sacraments, inasmuch as we protest that God is the Author of grace, by which He touches our minds so as to subject them to Himself more and more.

TRIPLEX autem est bonum, ad hominem pertinens, quod per Religionem subiicitur Deo. est bonum mentis spirituale, et hoc maxime subiicitur Deo per actum devotionis, et orationis, qui propterea sunt potissimi; Atque etiam per actum vovendi, quatenus protestatur, se velle Deo firmiter servire, tanquam servum suo Domino. Itemque per actum iurandi, quatenus per Deum homo iurat, tanquam per maiorem sui, ut ait Apostolus Heb. 6. Item per usum sacramentorum, quatenus protestamur Deum Authorem gratiae, qua mentes nostras afficit, ut eas sibi magis, magisque subiiciat.

⁶ The second is the external good of the body, which we subject to God by external adoration, by genuflections, etc.

Alterum est bonum externum corporis, quod Deo subiicimus per exteriorem adorationem, per genuflexiones, etc.

⁷ The third is any external good pertaining to man's dominion, and this can be subjected in three ways. First, by offering such external goods immediately through sacrifices. Secondly, mediately in the ministers of God through oblations, etc., which are acts of Religion, inasmuch as we render to God in His ministers those things which we have received from the hand of God, paying Him honor and glory. Thirdly, still more mediately through Tithes, not regarding immediately the glory of God, but also the obligation of feeding the ministers of God; which pertains to the virtue of Religion elicitive, inasmuch as it regards the glory of God; but inasmuch as the duty alleged, it pertains to Commutative Justice and to gratitude, but imperatively in a special way to Religion, whose office it is to procure divine worship, and consequently those acts of the virtues by which fitting worship is rendered to God. This many moderns have drawn out from D. Bonaventure, 3 part. Centil. sect. 44.

Tertium est bonum quodvis externum, ad hominis dominium pertinens, et hoc subiici potest tripliciter. Primo offerendo huiusmodi bona externa immediate per sacrificia. Secundo mediate in ministris Dei per oblationes, etc. quae sunt actus Religionis, quatenus reddimus Deo in eius ministris ea, quae de manu Dei accepimus, parimus ei honorem, et gloriam. Tertio adhuc magis mediate per Decimas, non respiciendo immediate Dei gloriam, sed et obligationem alendi ministros Dei, quod spectat ad virtutem Religionis elicitive, quatenus respicit Dei gloriam; sed quatenus debitum allegatum spectat ad Iustitiam Commutativam, et ad gratitudinem, imperative vero peculiari modo ad Religionem, cuius est divinum cultum procurare, atque adeo actus illos virtutum, quibus decens Deo cultus tribuatur. Haec multi moderni eruere e D. Bonavent. 3. part. Centil. sect. 44.

Question VI: Whether religion is necessary

¹ FROM the Etymologies of Religion (*q. 1.*) it is sufficiently drawn out that the worship of Religion is necessary.

E Religionis Ethymologiis q. 1. sufficienter elicitur, Religionis cultum necessarium esse.

² It is however further confirmed by arguments. The first is that of D. Bonaventure, 3 dist. 9, art. 2, q. 1: Since God created man a MICROCOSM, placing in him the perfections of the whole world, and having gifted him with the orb as a pilgrim, prepared Paradise; it was altogether fitting that,

acknowledging his God, he should worship and venerate Him, and bearing all things acceptable to Him, pay tribute; and indeed justice constrained him.

Amplius tamen argumentis firmatur. Primum est D. Bonavent. 3. dist. 9. art. 2. quaest. 1. Cum enim Deus hominem condiderit MICROCOSMON, in eo reponens mundi totius perfectiones, ac orbem peregrino donaverit, Paradisum paraverit; aequum omnino fuit, ut suum Deum agnoscens coleret, veneraretur, et omnia ei ferens accepta, tributum exolveret, et sane iustitia eum devinciebat.

³ It is the argument of Tully *de Inventione*, Macrobius, book 1, *In Somnium Scipionis*, chapter 8, who for that reason placed Religion among the parts of moral justice; so also D. Augustine in the book *de vera Religione*, D. Thomas, q. 81, art. 1 and 2, and other Fathers and Theologians, who define Religion: *It is the virtue rendering to God the worship due to Him, as to the first principle of things and the last end*. Boverius adds, *Demonstration of the first Symbol, article 1*, that man was created for this, that he might render the services of servitude to his Lord, as D. Augustine collects in *Psalm 70, concio 2*, and *book 8 de Genesi ad litteram, chapter 6*, and from the precept given to Adam; and I showed it, *p. 1, tract. 10*; and the Saintly Doctor shows it, *on Luke 17*, in the parable of the servant who, when he has fulfilled all the commands of his Lord and rendered Him all services, is not acknowledged with acts of thanks.

Est argumentum Tullii de Inventione, Macrob. lib. 1. in somn. scip. cap. 8. qui ideo Religionem inter moralis iustitiae partes collocarunt; sic et D. August. lib. de vera Relig. D. Thom. quaest. 81. art. 1. 2. et alii Patres, ac Theologi, qui definiunt Religionem: Est virtus, Deo reddens cultum debitum, tanquam primo rerum principio, et ultimo fini. Addit Bouerius demonstr. primi Symb. art. 1. ad hoc hominem conditum, ut servitutis obsequia suo Domino praestaret, ut colligit D. August. in Psalm. 70. conc. 2. et lib. 8. de Genesi ad litt. cap. 6. E praeepto dato Adae, et ostendi p. 1. tract. 10. et ostendit S. Doctor ad 17. Lucae, parabola servi, qui omnia cum adimpleverit Domini iussa, eique obsequia cuncta praestiterit, non est gratiis actis recognitus.

⁴ The second argument of D. Bonaventure, *at the place cited*, is: since all are held to confess that there is a Monarchy in the world, governing and directing all things, who would not confess it laudable and commanded to obey so great a Lord? Who would deny Him services and adorations? Or would not pray in necessities? Would not beseech Him to be propitious? etc.

Secunda ratio D. Bonavent. loco citato, est, cum enim in mundo fateri omnes teneantur esse Monarchiam, omnia regentem, atque dirigentem: quis tanto Domino obsequi non fateatur laudabile, atque praeeptum? quis obsequia, adorationes ei denegabit? aut non exorabit in necessitatibus? non deprecabitur propitium? etc.

⁵ The third argument of D. Bonaventure, *at the place cited*, is: Since man is created for the blessed life, as all Philosophers and Theologians unanimously agree; and since that life is to be acquired by the merits of the virtues — which even the Pagans felt — by having recourse to grace with God toward keeping the end, rendering services to the fountain and Lord of beatitude: who does not see that the acts of Religious service are to be assumed? Thus argues Asclepius, *last chapter*; Plato in the *Epinomis*; Aristotle, *book de Republica*; Alexander of Aphrodisias *de Providentia*; Hierocles *Against the Atheists, chapter 1*; Iamblichus *de Mysteriis Aegyptiorum, chapter 45*; Tully, *book 1 de Legibus*. Why do I recount outsiders? This is what the Christian Religion professes, what the oracles of the sacred letters decree, what the Gospel preaching everywhere scatters abroad: that salvation is established in the true worship of God. Boethius also urges this *at the place cited*.

Tertia ratio D. Bonavent. loco citato, est; Cum enim homo ad beatam vitam sit conditus, ut omnes Philosophi, et Theologi consentiunt unanimes; ea autem sit meritis acquirenda virtutum, quod etiam Pagani sensere, gratiam apud

Deum initam ad finem servando, obsequia beatitatis fonti, et Domino exhibendo; quis actus Religiosi obsequii non videt assumendos? Sic arguit Asclepius cap. ultim. Plato in Epinomede, Aristoteles, lib. de Republic. Alexander Aphrodisens de providentia, Hierocles contra Atheistas, cap. 1. Iamblicus de Mysteriis AEgypt. cap. 45. Tullius primo, de leg. Quid recenseo alienos? Hoc est, quod Christiana Religio profitetur, quod sacrarum oracula litterarum decernunt, quod Evangelica ubique praedicatio disseminat, in vero Dei cultu salutem esse constitutam. Haec urget etiam Boetius loco cit.

Question VII: Whether true religion ought to be one

¹ So demented with love of insane liberty are the Sectaries that they embrace all sects with canine greed. Thus the Confession of the Ministers of Zurich, printed in the year 1565, gathers all the flocks of heretics into one pigsty. Thus also the Calendar of Geneva.

Sectarii libertatis insanae amore adeo dementiti, ut omnes sectas aviditate canina amplexentur. Sic Tigurinae Ministrorum Confessio, cusa anno 1565. omnes haereticorum greges in unum porcile adunat. Sic et Calendarium Genevae.

² To all the sects of the heathens, of Mahomet, and of the Indies, Francis Puccius of Filidio extends the unity of Religion in his *book on the efficacy of Christ the Savior*: Behold the broad way to Atheism.

Ad omnes vero sectas exterorum, Mahumeti, et Indorum, Religionis unitatem extendit Franciscus Pucius Filidinus lib. de Christi Salvatoris efficacia: En via lata ad Atheismum.

³ The Church cries out, torn by those Wolves, proclaiming aloud the unity of Religion.

Reclamat Ecclesia a Lupis istis laniata, unitatem conclamans Religionis.

⁴ It is proved by D. Bonaventure, first in 4. dist. 3. part. 1. art. 1. quaest. 2. and in 3. dist. 23. art. 1. quaest. 3. and by that text of Eph. 4. *One Lord, one Faith, one Baptism*. From this also the reason is drawn out, which is also that of the Holy Fathers. For from the fact that God is one, and the simple Lord, indivisible Truth, He issued one Faith, one Baptism, and one law; whence we gather the unity of divine worship, and He names it one Religion, for this reason, that it joins all together with a tight bond in the honor of God, as D. Bonaventure notes in lib. 4. *Pharetr. cap. 19.* from D. Augustine lib. *de quantit. animae, cap. 36.* Therefore the Apostle in the passage above set before it: *Careful to keep the unity of the spirit in the bond of peace*; as the Saintly Doctor indicates in the *Appendix to the Dieta, Dominica 16. after Pentecost*. Thus also Orosius lib. 7. cap. 33. cited by D. Bonaventure *serm 16. Hexaëmer.*

Probatur a D. Bonavent. primo in 4. dist. 3. part. 1. art. 1. quaest. 2. et in 3. dist. 23. art. 1. quaest. 3. et illo Eph. 4. Unus Dominus, una Fides, unum Baptisma. Hinc etiam ratio eruitur, quae est etiam SS. Patrum. Ex eo enim quod unus est Deus, et Dominus simplicissimus, Veritas indivisibilis, unam Fidem unum Baptisma unamque legem edidit; unde et divini cultus unitatem colligimus, unamque Religionem ita nominatam, eo quod vinculo arcto omnes in Dei honore coniungat, ut notat D. Bonav. lib. 4. Pharetr. cap. 19. e D. August. lib. de quantit. animae, cap. 36. Ideo praefato loco praemisit Apostolus: Solliciti servare unitatem spiritus in vinculo pacis; ut indicat S. Doctor in Appendice Dietae, Dominica 16. post Pentec. Sic et Orosius lib. 7. cap. 33. apud D. Bonav. serm 16. Hexaëmer.

⁵ It is proved secondly by D. Bonaventure *serm. 9. Hexaëmer. from Isaiah 28. Behold I will lay a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, etc.* It is expounded indeed of Christ, who as it were as a corner joined the Jews and the Gentiles into one Faith and one Church, as the Saintly Doctor notes on *Luke 20*, where Christ expounds this of himself, whom Paul imitates *Eph. 2.* and Peter

1 Pet. 2.; nevertheless he also understands unity in Religion, saying: *In whom you also are built up together into a spiritual house*, as S. Bonaventure saw in *the place cited*, *Hexaëmer*. where he thence gathered the firmness of Religion from its unity.

Probatur secundo a D. Bonavent. serm. 9. Hexaëmer. ex Isaia 28. Ecce Ego mittam in fundamentis Sion lapidem, lapidem probatum, angularem, pretiosum, etc. Exponitur sane de Christo, qui velut angulus coniunxit Iudaeos, et Gentes in unam Fidem, et unam Ecclesiam, ut notat S. Doctor ad 20. Lucae, ubi id Christus de se exponit, quem imitantur Paulus Eph. 2. Petrus prima 2. attamen et unitatem in Religione intelligit, dicens: In quo et ipsi supraedificamini domus spiritualis, ut vidit S. Bonavent. loco citato, Hexaëmer. ubi hinc Religionis firmitatem ex unitate collegit.

⁶ The same Paul sets forth, while he often describes the Church as one body under one head 1. Cor. 12. etc. which D. Bonaventure observes everywhere, together with D. Cyprian *ep. 6. Optatus cont. Donat. lib. 2. Jerome lib. 1. in Iovin. cap. 14.* and others.

Idem praetendit Paulus, dum saepe Ecclesiam unum corpus in uno capite describit 1. Cor. 12. etc. quod observat D. Bonavent. passim cum D. Cypriano ep. 6. Optat cont. Donat. lib. 2. Hier. lib. 1. in Iovin. cap. 14. et alii.

⁷ FURTHER, one Church is defined by the Councils, the Constantinopolitan, the Lateran under Innocent III. 1215, by the first decree of the Council of Sens, and all the Holy Fathers proclaim it aloud.

PORRO unam Ecclesiam definiunt Concilia, Constantinop. Later. sub Innoc. III. 1215. Patrum Senonense decreto primo, et omnes SS. Patres conclamant.

⁸ From the unity of Sacrifice S. Ignatius gathers it in his *epistle to the Ephesians*.

Ex unitate Sacrificii id colligit S. Ignatius epist. ad Ephesios.

⁹ From the unity of the doctrine of the dogmas of Faith it is powerfully argued by Tertullian *lib. 1. de praescript.* Epiphanius *lib. 1. cont. haereses, heresy 31.* D. Bonaventure *serm. 9. Hexaëmer.*; which indeed is a most weighty reason, as Boverius says *demonstrat. 1. Symbol. art. 8.* And D. Jerome pursues it in his *epistle to Evander*, correcting the other one adduced above.

Ex unitate doctrinae dogmatum Fidei id valide argumentantur Tertull. lib. 1. de praescript. Epiphan. lib. 1. cont. haereses haeresi 31. D. Bonavent. serm. 9. Hexaëmer. quae sane ratio gravissima est, ut ait Bover. demonstrat. 1. Symbol. art. 8. Eam vero prosequitur D. Hieronym. epist. ad Euandrum, alia supra allata corrigen.

¹⁰ From the very reason of the Church espoused to Christ himself, Paul gathers it in *Ephesians 5.* With him agree Cyprian in *the place cited*, Origen *homil. 2. in Cant.* D. Bonaventure on *John 19*, and often in the *Hexaëmer.* together with Theodoret on *Psalm 47.*

Ex ipsa ratione Ecclesiae sponsatae ipsi Christo, id colligit Paulus Ephes. 5. Cum eo Cyprianus loco citato, Origenes homil. 2. in Cant. D. Bonavent. ad 19. Ioannis, et saepe in Hexaëmer. cum Theodoret. in Psalm. 47.

¹¹ The Saintly Doctor also OBSERVES, on *John 19*, that the seamless tunic was kept whole by the soldiers, since it signified the spousal garment of Christ and the unity of Religion, as S. Basil notes in *mamante* [in *homily on Psalm 28*], Augustine *tract. 118. in Ioan.* Gregory 32. *moral. cap. 7.*

OBSERVAT etiam S. Doctor ad 19. Ioan. tunicam inconsutilem servatam esse integram a militibus, quippe vestem Christi sponsalem signabat, et Religionis unitatem, ut notant SS. Basilius in mamante, August. tract. 118. in Ioan. Gregor. 32. moral. cap. 7.

¹² IN the breaking of bread, which is called one Sacrament, the Saintly Doctor considers the unity of the Church *on Luke 24* together with Bede *lib 6. cap. 92.* and with the Apostle saying: *We being many, are one bread, one body.* Thus also Clement of Alexandria *lib. 7. Strom.* I have treated of this *p. p. tract. 1. disput. 5.*

IN fractione panis, quae unum Sacramentum dicit, unitatem Ecclesiae considerat S. Doctor ad 24. Lucae cum Beda lib 6. cap. 92. et cum Apostolo dicente: Unus panis, unum corpus multi sumus. Sic et Clemens Alexand. lib. 7. Strom. De hoc egi p. p. tract. 1. disput. 5.

DISPUTATION II: ON DEVOTION

¹ The FIRST act of Religion is Devotion, by which the will devotes itself, prompt, to the divine services; whence also it takes its name; it is taken, however, not rarely for that taste which results from attention during meditation, or prayer; yet properly it is promptitude, and the universal will to carry out whatever pleases God; whence it is clear that it does not pertain to the Intellect, although it presupposes its act, as I shall indicate below; at times, however, before every consideration of the mind the will is anticipated by a sweet and savory affection, by which it is gently stirred toward mental Prayers; and this affection, poured in by the Holy Spirit, can deservedly be called the grace of Devotion, or the seed of the virtue: In this matter almost no logical difficulty occurs; for with Devotion there is rare agreement of syllogisms, or arguments; wherefore all that is to be said here I shall dispatch with a single question.

PRIMUS Religionis actus est Devotio, qua voluntas se promptam Divinis obsequiis devovet; unde etiam nomen desumit; sumitur tamen non raro pro eo gustu, qui ex attentione inter meditandum, seu orandum resultat; cum tamen proprie promptitudo sit, et voluntas universalis ad omne Deo placitum exequendum; unde constat, ipsam ad Intellectum non spectare, licet eius actum praesupponat, ut infra indicabo; aliquando tamen ante omnem mentis considerationem voluntas suavi, et sapido quodam affectu praevenitur, quo ad mentales Orationes placide excitatur; et hic quidem affectus, a Spiritu sancto immissus, Devotionis gratia, seu virtutis seminarium, merito potest nuncupari: In hac materia difficultas fere nulla sillogistica occurrit; cum Devotione enim rara est sillogismorum, seu argumentorum concordia; quare totum quicquid hic dicendum est, unica quaestione absolvam.

Sole Question: What devotion is, and of how many kinds

¹ DEVOTION is an act of the Will, by which one promptly wills to carry out all things that pertain to the service of God, and thus hands himself over entirely to the divine cult. Devotion therefore looks to the means fit for obtaining the ultimate end.

Quid sit Devotio, et quotuplex.

DEVOTIO est actus Voluntatis, quo quis prompte vult exequi omnia, quae pertinent ad Dei servitium, atque sic totum se tradit cultui divino. Igitur devotio respicit media, ad finem ultimum consequendum idonea.

² The Saintly Doctor expounds its sweet nature in the eight Collationes, Coll. 6. That one refuse to be consoled, and to take delight in things of others; That one delight in the love of God, as D. Bernard says sermone 4. super Qui habitat. Let him withdraw from affection for all things delightful. Let the soul be alone, alone seeking those things which lead to God, as S. Bernard runs on serm. 40. in Cant. where he says: Let the soul be alone, that she may keep herself for Him alone, whom she has chosen to herself from all. Flee the crowd, flee the household, withdraw from friends and intimates. Forget your own people, and your father's house, and the King will desire your beauty. Withdraw therefore, but in mind, not in body, but in intensity, but in Devotion, but in Spirit.

HUIUS naturam suavem explicat S. Doctor in octo Collationibus, Coll. 6. Ut renuat consolari, et delectari in alienis; Ut in Dei amore delectetur, ut ait D. Bernardus sermone 4. super Qui habitat. Recedat ab affectu omnium delectabilium. Sola sit anima, sola ea quaerens, quae ad Deum ducunt, ut discurrit S. Bernardus serm. 40. in Cant. ubi ait: Sola anima esto, ut soli illi serves te ipsam, quem ex omnibus elegisti tibi. Fuge publicum, Fuge domesticos, secede ab amicis, et intimis. Ipsum obliviscere populum tuum, et

domum Patris tui, et concupiscet Rex decorem tuum. Secede ergo, sed mente, non corpore, sed intensione, sed Devotione, sed Spiritu.

³ AT LENGTH, with him, in *serm. 3. de Annunc. Domini*, D. Bonaventure concludes: *The food of the soul is the grace of God, most sweet indeed, having all sweetness and delightfulness of savor; it not only delights, but refreshes, and heals. There are four signs that show the presence of the grace of God. First, if the heart is pacified in itself and quiet, because the heart rests, or is filled, in nothing except in God alone. Second, when the mind and spirit feel themselves inclined to devotion. Third, in the presence of grace, then the countenance of a man brightens more than usual, and shows itself benign. Fourth, when in outward movements a man is more composed and ordered.*

TANDEM cum eo serm. 3. de Annunc. Domini, concludit D. Bonaventura: Cibus animae gratia Dei, dulcissimus sane, et omnem habens suavitatem, et delectamentum saporis, non modo delectat, sed reficit, et medetur. Quatuor sunt signa, quae ostendunt praesentiam gratiae Dei. In primis, si cor in se est pacatum, et quietum, quia in nullo re requiescit, seu impletur cor, nisi in solo Deo. Secundum, quando mens, et animus ad devotionem inclinari se sentit. Tertium, in praesentia gratiae, tunc plus solito facies hominis hilarescit, et benignam se ostendit. Quartum cum in motibus exterioribus plus homo est compositus, atque ordinatus.

⁴ THEREFORE he concludes that he is devout who devotes, or gives, his whole self to God; for in ancient times they were called devoted who devoted themselves to Idols unto death, as is related of the two Decii by Pliny *lib. 10. Decad. 1.*

ITAQUE concludit, devotum eum esse, qui seipsum totum Deo devovet, seu donat; sic enim devoti antiquitus dicebantur, qui se Idolis ad mortem devovebant, sicuti de duobus Deciis refert Plinius lib. 10. Decad. 1.

⁵ The Saintly Doctor distinguishes, however, a THREEFOLD devotion *opusc. de sex alis Seraphim, cap. 8.* The first is common, or in the common works of the divine service, as in the divine offices. The second is special in prayers. The third is promptitude in whatsoever holy works.

TRIPLICEM vero devotionem distinguit S. Doctor opusc. de sex alis Seraphim, cap. 8. Prima est communis, seu in operibus communibus divini servitii, ut in divinis officiis. Secunda est specialis in orationibus. Tertia est in operibus quibuscumque sanctis promptitudo.

⁶ AROUND the common divine offices a threefold condition is required for devotion: First, that all be done in order without error, that each perform his own office, as is said *prima Cor. 4. Let all things be done honestly, and according to order among you.* Thus King David, *primo Paral. 25. He separated to the ministry of the Lord those who prophesied with harps, psalteries, and cymbals, according to their number, serving in the office dedicated to them.* Second, that the work of the Lord, that is, the office of the divine cult, be carried out vigorously and not sluggishly or slothfully: For He says *Hierem. 48. Cursed is he who does the work of God fraudulently.* The LXX read, *negligently.* Third, that the divine offices be paid reverently, without dissoluteness and noise, distinctly and attentively, as the Psalmist said: *In the sight of the Angels. Hebrew: Neghed, over against, Coeli, and Eccles. 39. With all your heart, and mouth praise and bless the name of the Lord.*

CIRCA officia divina communia triplex conditio ad devotionem requiritur: Prima, ut omnia fiant ordinate sine errore, ut quisque munere suo perfungatur, ut dicitur prima Cor. 4. Omnia honeste, et secundum ordinem fiant in vobis. Sic Rex David, primo Paral. 25. Segregavit in ministerium Domini, qui prophetarent in citharis, psalteriis, et cymbalis, secundum numerum suum, dedicato sibi officio servientes. Secunda, ut strenue, et non pigre, seu desidiose opus Domini, scilicet divini cultus officium peragatur: Quia ait Hierem. 48. Maledictus, qui facit opus

Dei fraudulenter. LXX. legunt, negligenter. Tertia, ut reverenter absque dissolutione, et strepitu, distincte, et attente divina officia persolvantur, sicuti aiebat Psaltes: In conspectu Angelorum. Hebraeus. Neghed e regione Coeli, et Eccles. 39. In omni corde, et ore collaudate, et benedicite nomen Domini.

⁷ For the Divine Office the Holy Spirit instituted it for five reasons.

OFFICIUM enim Divinum quinque de causis Spiritus Sanctus instituit.

⁸ ¶ FIRST, that the Church militant might be like her sister triumphant in hymnody: *To those singing we are joined, zealous rivals of nurturing Sion.* Thus John saw that city descending.

¶ PRIMA, ut Ecclesia militans sorori triumphanti similis in hymnodia esset : Illi canentes iungimur, Alma Sionis aemuli. Ita Ioannes Vidit civitatem illam descendentem.

⁹ SECOND, that mindful of the benefits of God we might give thanks to God at every hour, especially by recalling the passions of the Savior; at midnight the Incarnation and Nativity: at morning his being dragged before the Judges: at the first hour scourged: at the third pierced with thorns: at the sixth Crucified: at the ninth having died: in the evening taken down; late in the day buried, let us remember. Whence *Isaias 63. I will remember the mercies of the Lord.*

SECUNDA, ut beneficiorum Dei memores, gratias Deo ageremus singulis horis, maxime recensendo passiones Salvatoris ; media nocte Incarnationem, et Nativitatem : Mane tractionem ad Iudices : Hora prima flagellatum : Tertia spinis transfixum : Sexta Crucifixum : Nona defunctum : Vespere depositum ; in sero sepultum, recordemur. Unde *Isaias 63. Miserationum Domini recordabor.*

¹⁰ THIRD, that we stir ourselves to devotion: *For He commanded a perpetual fire upon the altar, Leuit. 6. This is the perpetual fire, which shall never fail, upon the Altar.*

TERTIA, ut nosmetipsos ad devotionem excitemus : Ignem enim perpetuum in altari praecepit, Leuit. 6. Ignis est iste perpetuus, qui nunquam deficiet, in Altari.

¹¹ FOURTH, that at fixed hours the people flow to the Church, at the times of the offices, to the glory of God; for thus John, and Peter went up at the hour of prayer, the ninth, with the people, and in Luke, first, *All the multitude of the people was without at the hour of incense.*

QUARTA, ut statis horis populus ad Ecclesiam confluat, temporibus officiorum ad Dei gloriam ; sic enim Ioannes, et Petrus ad horam orationis nonam cum populo ascendere, et Lucae primo, Omnis multitudo populi erat foris hora incensi.

¹² FIFTH, for the adornment and Majesty of the Christian Religion; for if Pagans, Mahometans, and others pour forth into superstitious rites, much more ought Christians to celebrate pious rites in the cult of the true God; thus Ecclesiasticus 47. *He gave honor in the celebrations, and adorned the times.*

QUINTA ad decorem, et Maiestatem Religionis Christianae, si enim Pagani, Mahometii, et alii, ad superstitiosos ritus inundant, multo magis in Dei veri cultum debent Christiani pios ritus celebrare ; sic Ecclesiastici 47. Dedit in celebrationibus decus, et ornavit tempora.

¹³ ¶ AS TO special Devotion in private prayers, there is need of a devotion that drives out weariness, makes alert and wakeful, lest we imitate the prayer of the disciples dozing in the garden, or of the soldiers sleeping at the sepulcher, *for Psalm. 76. I meditated in the night with my heart.* For by devotion the heart is kindled into the service of God: For the spirit of love himself makes us ask with unutterable groanings, *Rom. 8.*

¶ QUOAD specialem Devotionem in privatis orationibus, necessaria est devotio pellens taedium, alacres reddens, et vigilantes, ne orationem discipulorum in horto, vel militum ad sepulchrum dormitantium imitemur, Psalm. enim 76. Meditatus sum nocte cum corde meo. Devotione enim cor accenditur in Dei servitium : Ipse enim spiritus amoris postulare nos facit gemitibus inenarrabilibus, Rom. 8.

14 He says this Devotion is necessary for Prelates; and he establishes that at times that devotion is preeminent for them by which they rightly exercise the angelic office. For thus also Moses often withdrew into the tabernacle, and the Lord withdrew at night into the mount, *Lucae* 6. For, like the Angels, they ought always to meditate on God as present, after the example of Elias, and Eliseus, who said: *As the Lord liveth, in whose sight I stand.*

HANC Devotionem Praelatis necessariam ait ; eamque aliquando praecipuam statuit illis, qua recte Angelicum munus exercent. Sic enim et Moyses non raro in tabernaculum secedebat, et Dominus nocte in montem recedebat, *Lucae* 6. Debent enim, sicuti Angeli, semper Deum, ut praesentem, meditari exemplo Eliae, et Elisaei, qui dicebant : Vivit Dominus, in cuius conspectu ego sto.

15 ¶ The THIRD, which truly is general devotion, is the continuous study of pleasing God, as the Apostle said 2. *Corinth.* 5. *We contend, whether present, or absent, to please him.* But he admonishes that for this reason we anticipate all our works with prayer. Therefore it is said 1. *Paral.* 20. *When we know not what we ought to do, we have this only remaining, that we direct our eyes to you,* and Psalm. 121. *As the eyes of servants are in the hands of their masters, etc.*

¶ TERTIA vero, quae vere est devotio generalis, est continuum studium Deo placendi, ut dicebat Apostolus 2. *Corinth.* 5. Contendimus, sive praesentes, sive absentes, placere illi. Monet autem, ut propterea oratione opera omnia nostra praeveniamus. Ideo dicitur 1. *Paral.* 20. Cum ignoremus quid agere debeamus, hoc solum habemus residui, ut ad te oculos nostros dirigamus, et Psalm. 121. Sicuti oculi servorum in manibus dominorum, etc.

16 ¶ GRAVELY, however, he discourses on the wonderful effects of devotion in that chapter. See it; for I do not transcribe all here, that I may eagerly compel you to the Seraphic fountain; where wonders are found.

¶ GRAVITER autem disserit mirabiles devotionis effectus illo capite. Ipsum vide ; non enim huc cuncta transcribo, ut ad Seraphicum fontem avide compellam ; ubi mira habentur.

17 In the little book also on the progress of the Religious *lib.* 2. *cap.* 73. he distributed as it were seven modes of devotion, according to the diverse motives from which the promptitude and alacrity arise for those things that pertain to the cult of God.

IN opusculo etiam de profectu Religiosi *lib.* 2. *cap.* 73. septem devotionum veluti modos distribuit, iuxta motiva diversa, e quibus consurgit promptitudo, et alacritas ad ea, quae pertinent ad Dei cultum.

18 FIRST, then, it arises from fear, by which, having been implanted and struck in, one is borne toward Divine things, Psalm. 50. *Cast me not away from thy face,* Psalm. 37. *Forsake me not, O Lord my God, etc.*

PRIMO enim oritur ex timore, quo infixio, et incusso, ad Divina fertur, Psalm. 50. Ne proicias me a facie tua, Psalm. 37. Ne derelinquas me Domine Deus, etc.

19 SECOND, from grief, and penitence for past offenses, Psalm. 50. *Turn away thy face from my sins.*

| *SECUNDO ex dolore, et poenitentia praeteritarum offensarum, Psalm. 50. Averte faciem tuam a peccatis meis.*

20 THIRD, from desire of glory: *Lord, before thee is all my desire, Psalm. 37. and Isa 26. Thy name, and the desire of my soul. My soul desired thee in the night.*

| *TERTIO ex desiderio gloriae : Domine ante te omne desiderium meum, Psalm. 37. et Isa 26. Nomen tuum, et desiderium animae meae. Anima mea desideravit te in nocte.*

21 FOURTH, from the imitation of Christ, and the compassion to be shown his passions, while he is transfixed by that sword *Lucae 2.*

| *QUARTO ex imitatione Christi, et compassione illius passionibus exhibenda, dum gladio illo transfigitur Lucae 2.*

22 FIFTH, from love, by which they are inflamed from the memory of the divine goodness. By this love, *the Holy Spirit gives testimony to our spirit, that we are the sons of God. Rom. 8.*

| *QUINTO ex amore, quo inflammantur ex memoria divinae bonitatis. Per hanc dilectionem, Spiritus sanctus testimonium reddit spiritui nostro, quod sumus filii Dei. Rom. 8.*

23 SIXTH, from joy, which he stirs up in the cult of the Lord from the hope of predestination to glory, *Psalm. 83. My heart and my flesh have exulted in the living God.*

| *SEXTO, ex gaudio, qui excitat in Domini cultum ex spe praedestinationis ad gloriam, Psalm. 83. Cor meum, et caro mea exultaverunt in Deum vivum.*

24 SEVENTH, from contemplation, and admiration of the divine majesty, to whom service is rendered, *Iob. 37. Great in strength, and in justice is God: therefore shall they fear him.*

| *SEPTIMO ex contemplatione, et admiratione divinae maiestatis, cui servitur, Iob. 37. Magnus fortitudine, et iustitia Deus : ideo timebunt eum.*

25 It arises also from all the affections mixed together, from which, as from aromatics crushed together, the incense is compounded, evaporating toward heaven, or from many oils one balsam is made.

| *ORITUR etiam ex mixtis omnibus affectionibus, quibus, veluti aromatibus tritis conflatur thimiama, evaporans ad caelum, vel ex multis oleis unum conficitur balsamum.*

26 Further, since devotion is the fatness of pious affection, and has more to do with the affect than with the intellect, as can be seen in simple devout persons, and in certain lettered but undevout ones; yet perfect devotion is not without the light of the intellect: but the understanding of simple devout persons is one thing; and that of the lettered another. For the lettered know how to speak subtly on any spiritual matter, and to express in proper words what they will, to divide beautifully, and to distinguish and assign congruous causes and reasons, and to compose persuasively and in order with arranged speech, and from small things to weave lengthy treatises, and to weave those things that are plain and known in artful words, so that they may seem to the unlearned things drawn from the innermost marrow of Philosophy.

| *Porro cum devotio sit piae affectionis pinguedo, et magis se habeat ad affectum, quam ad intellectum, sicuti videri potest in simplicibus devotis, et nonnullis litteratis indevotis ; perfecta tamen non est devotio sine lumine intellectus : sed aliter se habet intelligentia simplicium devotorum ; et aliter litteratorum. Litterati enim sciunt subtiliter loqui de quacumque materia spirituali, ac verbis propriis exprimere, quae volunt, pulchra dividere, et distinguere causas, et rationes congruas*

assignare, et sermone composito persuasibiliter, et ordinate componere, et ex parvis prolixos tractatus contexere, eaque, quae plana sunt, et nota, verbis artificiosis contexere, ut rudibus de intimis Philosophiae medullis extracta videantur.

27 But simple devout persons see the truth more splendidly in itself, and know how to think of it more profoundly, and to weigh its weight, and to search out the veins of an intimate savor by the taste of affection, and by the ray of pure understanding to discern whatsoever things more lucidly; so that, although they know not how to distinguish in expressed words properly, they are more able, from the taste of savor, to know the natural differences of the truth than by the conjectures of arguments. Let the example be of any craftsman skilled in his art, and of a subtle Philosopher, of whom the one can thus beautifully discourse on the art; and the other act properly. So the Seraphic Doctor.

DEVOTI autem simplices praeclarius vident veritatem in se, et profundius sciunt de ea cogitare, et pondus eius pensare, et saporis intimi venas per gustum affectus scrutari, et per purae intelligentiae radium quaecumque lucidius discernere ; ut, licet nesciant verbis expressis proprie distinguere tam ex saporis gustu naturales veritatis differentias cognoscere magis valent, quam per argumentorum coniecturas. Exemplum sit de quolibet artifice in arte perito, et de subtili Philosopho, quorum alter sic pulchre de arte disserere ; et alter proprie operari. Haec Seraphicus Doctor.

28 He truly ADMONISHES, *cap. 70.* that devotion is agitated in some by temptations. First by hesitation, while one wavers in doubt: whether the things he does are pleasing to God, and whether he is predestined, etc.; and this indeed is a grave hindrance to a joyful soul, by which often even holy men have spread their wings in vain. The second temptation is of elation, by which they seem to rub the heavens between their fingers: But from this also let them guard carefully. See the Saintly Doctor, and D. Thomas *art. 3. ad 3.*

ADMONET vero cap. 70. quibusdam agitari devotionem tentationibus. Primo haesitatione, dum in ancipiti versatur : an ea, quae operatur, sint Deo grata, et an sit praedestinatus, etc. et hoc sane est grave hilari animae impedimentum, quo saepe sancti etiam homines incassi alas demisere. Secunda tentatio est elationis, qua videntur caelum digitis conficere : Sed ab hac etiam sollicitate caveant. Vide S. Doctorem, et D. Thomam art. 3. ad 3.

29 From what has been said you have, that devotion is a preeminent act, and a gift of God; for by it we devote ourselves with alacrity to the cult of God, as the Saintly Doctor explained above. But this gift God at times takes away, as it were a file scraping from the soul the rust of some elation, or presumption, that thus, oppressed with sorrow, one may cry out to the Lord, and acknowledge from him that promptitude which he had ascribed to himself. See D. Bonaventure.

Ex dictis habes, devotionem esse actum praecipuum, et donum Dei ; nam ea devovemur alacriter ad Dei cultum, ut supra explicuit S. Doctor. Hoc autem donum aliquando Deus aufert, veluti lima abradens ab anima rubiginem alicuius elationis, vel praesumptionis, ut sic moerore oppressus clamet ad Dominum, et ab eo agnoscat promptitudinem illam, quam sibi adscripserat. Vide D. Bonaventuram.

30 You have also, that devotion is an act of Religion; for it pertains to the same virtue to do something, and to have a prompt will for doing it, because the object of both acts is the same. Hence Aristotle says, 5. *Eth. cap. 1. Justice is that by which men will to act justly, and by which they do act justly.*

HABES etiam, devotionem esse actum Religionis ; nam ad eandem virtutem pertinet facere aliquid, et promptam voluntatem habere ad illud faciendum, quia utriusque actus est idem obiectum. Hinc ait Aristoteles 5. Eth. cap. 1. Iustitia est, qua volunt homines operari, et qua operantur iusta.

³¹ You have, thirdly, with D. Bonavent. in the places adduced, and D. Thom. art. 3., that contemplation is the cause of devotion. The reason of both Saintly Doctors is, because Devotion is a certain act of the will for this, that it hand itself over promptly to the divine service. But every act of the will arises from some consideration. Therefore D. Augustine says, lib. 14. de Trinit. cap. 8. *The will arises from understanding.* Therefore it is necessary that meditation be the cause of devotion, inasmuch as it conceives the motives by which one hands himself over to the divine service, to which one is led by considerations of the goodness of God, of his benefits, etc. and on the other hand by consideration of one's own lowliness, and unworthiness; from which one gathers that he has need of Divine help, Psalm. 120. *I have lifted up my eyes to the mountains, from whence help shall come to me.* D. Bonavent. pursues the benefits of God outstandingly, and Caietanum art. 3.

HABES tertio cum D. Bonavent. locis adductis, et D. Thom. art. 3. contemplationem esse devotionis causam. Ratio utriusque Sancti Doctoris est, quia Devotio est quidam voluntatis actus ad hoc, ut se prompte tradat divino obsequio. Omnis autem actus voluntatis ex aliqua consideratione oritur. Ideo ait D. Augustinus lib. 14. de Trinit. cap. 8. Voluntas oritur ex intelligentia. Ideo necesse est, ut meditatio sit devotionis causa, quatenus concipit motiva, quibus se tradit divino obsequio, ad quod inducitur considerationibus bonitatis Dei, beneficiorum, etc. et ex altera parte ex propriae vilitatis, et indignitatis consideratione; ex qua colligit, se Divino egere auxilio, Psalm. 120. Levavi oculos meos in montes, unde veniet auxilium mihi. Beneficia Dei egregie prosequitur D. Bonavent. et Caietanum art. 3.

³² GATHER, at length, with S. Bonavent. in the places adduced, and D. Thom. art. 4., that Joy is the effect of devotion; for from the consideration of the Divine goodness, and of benefits, and of graces, alacrity arises in the servitude of God, whence he exults, Psalm. 76. *I was mindful of God, and was delighted.* But the accident indeed also generates sadness, as is said, Psalm. 42. *My soul hath thirsted after God, the fountain of living water: my tears have been, etc.* For while he sees his own defects, he feels his miseries, touches his calamities, is cast down with sorrow, and darkened. But while he considers the divine mercy, he is raised up, comforted, and leaps toward the servitude of God, as the lame man healed by Peter at the gate of the temple exulted.

COLLIGE tandem cum S. Bonavent. locis adductis, et D. Thom. art. 4. Laetitiam esse devotionis effectum; ex consideratione enim bonitatis Divinae, et beneficiorum, gratiarumque, oritur alacritas in Dei famulatum, unde exultat Psalm. 76. Memor fui Dei, et delectatus sum. Sed accidens vero etiam tristitiam generat, ut dicitur Psalm. 42. Sitivit anima mea ad Deum fontem vivum: fuerunt mihi lachrymae meae, etc. Dum enim proprios videt defectus, miseras palpat, calamitates contrectat, moerore deprimitur, et obscuratur. Dum autem divinam pietatem considerat, erigitur, confortatur, et ad Dei famulatum exilit, sicuti claudus illi a Petro sanatus ad portam templi exultabat.

³³ D. Bonavent. enumerates the wonderful effects of devotion, opuscul. de sex alis Seraphim, cap. 8. He says this is the unction of the Holy Spirit, *which teaches all things* 2. Ioan. 2. Whence Eccles. 24 *They that eat me, shall yet hunger.* It strengthens in the service of God: *For God by it works in us both to will and to accomplish, according to his good will.* It makes one shudder at sins, the Psalm saying, 118. *I hated iniquity,* and Apoc. 10. *Sweet to the taste, it embitters the belly.* It orders actions, Cant. 2. *He ordered charity in me: indeed he raises up ebriety, so to speak, in the wine-cellar of divine considerations; he composes morals, and life; even outwardly, as Tob. 3. said, I never mingled with those who play.* See the Saintly Doctor.

MIRABILES devotionis effectus recenset D. Bonavent. opuscul. de sex alis Seraphim, cap. 8. Hanc ait esse Spiritus Sancti unctionem, quae docet omnia 2. Ioan. 2. Unde Eccles. 24 Qui edunt me, adhuc esurient. Roborat in Dei servitio: Deus enim per eam operatur in nobis velle, et perficere pro bona voluntate. Facit horrere peccata,

dicente Psalm. 118. Iniquitatem odio habui, et Apoc. 10. Liber gustui dulcis, amaricat ventrem. Ordinatio actiones, Cant. 2. Ordinavit in me Charitatem: Ebrietatem sane in cella vinaria divinis considerationibus suscitatur, mores, et vitam componit; etiam exterius, ut dicebat Tob. 3. Nunquam cum ludentibus miscui me. Vide S. Doctorem.

³⁴ I CONCLUDE, that devotion is as it were the sharp spur of Religion, by which one hastens to the service of God, and it commands all the acts of the virtues, even Theological ones. And this Paul willed, and supposed, while he commands that all things be done to the glory of God. Whence S. Thomas, quaest. 81. art. 8. says simply that sanctity, which is Religion, commands all the virtues. Nor indeed is it necessary that the virtue commanding the acts of another be superior to it; but it suffices that they have motives, by which the affection well disposed toward one virtue is affected toward the acts of the other virtues from their connection, as Valentia says, disput. 6. quaestione 1. puncto 2.

CONCLUDO, devotionem esse veluti stimulum acutum Religionis, quo accelerat ad Dei servitium, et omnes virtutum actus imperat, etiam Theologicos. Et hoc voluit, et supposuit Paulus, dum omnia in Dei gloriam facere praecipit. Unde S. Thomas quaest. 81. art. 8. simpliciter dicit sanctitatem, quae est Religio, omnibus virtutibus imperare. Neque vero necesse est, ut virtus, imperans actus alterius, sit ea superior; sed sufficit, ut habeant motiva, quibus bene affectus uni virtuti, afficiatur ad aliarum actus virtutum ex ipsarum connexione, ut ait Valentia disput. 6. quaestione 1. puncto 2.

DISPUTATION III: ON PRAYER

¹ RATIO here signifies one thing according to the sense of the Church; another according to forensic usage: for the Church always understands by Prayer that act by which we implore something from God, or obtain it: but Rhetoricians indicate by the word every kind of speech, as D. Jerome notes, epist. 139. to Cyprian, cited by Suarez tom. 2. lib. 1 de oratione cap. 1. where he also cites D. Bonaventure in 4. dist. 15. art. 1. quaest. 4. according to whose mind he divides Prayer thus, that one sense is taken most commonly, another commonly, and another properly; he rejects the first acception, lest we consent to the heretics, who divide Prayer into Mental, Vocal, and Vital, as in Vvaldensis tom. 3. cap. 1. and 2.; by vital prayer, however, the same sectaries understand the same thing as the Glossa Ordinaria on that text 1. ad Thessal. 5. *pray without ceasing, that is, live always justly; for the just man never ceases to pray, unless he ceases to be just.* But although there could be the same agreement of both in that sense, in that by *pray* there is understood there always to act well; yet there is full and complete dissent from the Heretics, who, with Wycliffe as leader, so despise every other Prayer that they trust only in works alone: and since that act is rightly called prayer, by which something is obtained from God, I do not see why at least in that most common sense acting well may not be called praying. Other divisions of Prayer drawn from the Seraphic Doctor I shall indicate below, but first his various definitions must be assigned.

RATIO aliud significat iuxta sensum Ecclesiae; aliud iuxta usum forensem: Ecclesia enim semper per Orationem intelligit actum illum, quo a Deo aliquid imploramus, vel impetramus: Rhetores autem per eam omne genus sermonis indicant, ut notat D. Hieronymus epist. 139. ad Cyprianum, apud Suarez tom. 2. lib. 1 de oratione cap. 1. ubi etiam citat D. Bonaventuram in 4. dist. 15. art. 1. quaest. 4. iuxta cuius mentem dividit ita Orationem, ut alia sumatur communissime, alia communiter, alia denique proprie; primam acceptionem explodit, ne haereticis consentiamus, dividitibus Orationem in Mentalem, Vocalem, et Vitalem, apud Vvaldens. tom. 3. cap. 1. et 2. per vitalem autem orationem idem intelligunt sectarii cum Glossa Ordin. in illud 1. ad Thessal. 5. sine intermissione orate, semper scilicet inste vivite; nam iustus nunquam desinit orare, nisi desinat iustus esse. Verum licet possit esse idem utriusque consensus in eo sensu, quod per orate ibi intelligatur semper bene operari; plene tamen, et plane ab Haereticis dissentitur, qui Duce Vvicleph, omnem aliam Orationem ita temnunt, ut in solis operibus tantum fidant: et cum recte ille actus dicatur oratio, per quam aliquid a Deo impetratur, non video cur saltem in sensu illo communissimo bene operando non dicatur orare. Alias Orationis divisiones ex Seraphico depromptas, infra indicabo, sed prius variae eius definitiones sunt assignandae.

Question I: What prayer is

¹ LEST anyone wonder at so great a variety of descriptions of Prayer; since this is a distinguished act, it is best completed out of the concurrence of several entire causes; the Doctors composed descriptions from many of these conditions.

Quid sit Oratio.

NE quis miretur tantam varietatem descriptionum Orationis; cum enim haec sit actus insignis, optime ex integra causarum plurium concurrentia completur; plurimas ex his conditionibus descriptiones composuere Doctores.

² The Saintly Doctor brings many descriptions of Prayer, 3. part. centil. sect. 46. The first from D. Augustine lib. de spiritu, et anima, cap. 50. *Prayer is the direction of pious affection to God. For prayer ought*

to proceed from a pious affection, that it be of valid origin. Therefore the same S. Augustine also, serm. 130. de tempore: *What is prayer, but the ascent of the mind from earthly things to heavenly, the inquiry into things above, the desire of things invisible.*

MULTAS Orationis discriptiones affert S. Doctor 3. part. centil. sect. 46. Prima ex D. Augustino lib. de spiritu, et anima, cap. 50. Oratio est pia affectus in Deum directus. Oratio enim ex affectu debet procedere pio, ut sit ex origine valida. Ideo et idem S. Augustinus, serm. 130. de tempore: Quid est oratio, nisi ascensus mentis de terrestribus ad coelestia, inquisitio supernorum, invisibilium desiderium.

³ D. DAMASCENUS lib. 3. de fide cap. 24. *Prayer is the ascent of the mind to God. For it is necessary that the soul of the one praying fly from earthly things to God.*

D. DAMASCENUS lib. 3. de fide cap. 24. Oratio est ascensus mentis in Deum. Necesse est enim, ut orantis anima a terrenis evolet in Deum.

⁴ The Sainly Doctor brings ANOTHER description from Damascene, in the place cited: *Prayer is the expression of desire directed to God for the sake of obtaining a good, or removing an evil, formed by the word within, and without; or it is, a petition of fitting things from God.*

ALIAM descriptionem e Damasceno, loco cit. affert S. Doctor: Oratio est expressio desiderii directi in Deum propter bonum adipiscendum, vel malum removendum, formata per verbum interius, et exterius, seu est, petitio decentium a Deo.

⁵ MAGISTERIALLY, however, he says it can be defined thus: *Prayer is the showing forth of our will to him from whom we hope to obtain that which we desire.* Which alludes to the definition of D. Basil, homil. 5. de variis: *Prayer is a petition of a certain good, which is poured forth to God by the pious.*

MAGISTRALITER autem sic definiri posse ait: Oratio est ostensio voluntatis nostrae ei, a quo impetrare speramus id, quod desideramus. Quae alludit definitioni D. Basilii homil. 5. de variis: Oratio est boni cuiuspiam petitio, quae ad Deum a piis effunditur.

⁶ VALENTIA says this definition, together with that adduced from Damascene, is optimal, disput. 6. quaest. 2. puncto 3. The Sainly Doctor adds another from D. Gregory lib. 33. moral. cap. 21. which rather described a certain perfection of prayer: *To pray truly is to sound forth groans in the compunction of love, and not composed words.*

HANC definitionem simul cum allata ex Damasceno optimam ait Valentia disput. 6. quaest. 2. puncto 3. Aliam apponit S. Doctor ex D. Gregorio lib. 33. moral. cap. 21. quae potius perfectionem quandam descripsit orationis: Veraciter orare est, in compunctione amoris gemitus, et non composita verba resonare.

⁷ IN the explanation of the terms of Theology, the Sainly Doctor adds that common description of prayer: *It is the ascent of the mind to God, (explaining) or it is the expression of desire directed to God, for obtaining a good, or removing an evil, formed by the word within, and without.*

IN explicatione terminorum Theologiae, addit S. Doctor illam communem descriptionem orationis: Est ascensus mentis in Deum, (explicans) seu est expressio desiderii directi in Deum, ad bonum adipiscendum, vel malum removendum, formata per verbum interius, et exterius.

⁸ IN the *Diaeta salutis*, tit. 2. cap. 5. he brings that definition of Prayer from Damascene 3. de fide, cap. 24. which Valentia calls optimal: *Prayer is a petition of fitting things*, and he adds the other one brought above.

IN Diaeta salutis, tit. 2. cap. 5. affert illam definitionem Orationis ex Damasceno 3. de fide, cap. 24. quam optimam ait Valentia: Oratio est petitio decentium, et aliam supra allatam addit.

⁹ HE EXPLAINS, however, on those words of Luke 6. *He went out into the mount to pray: And he was passing the night in the Prayer of God*, why prayer is described as *the ascent of the mind to God*, from Damascene in the place cited, namely, because the one praying ought to be separated from the earth, and from noise. Therefore the saints seek solitudes, and mountains. Thus Christ: *He went out into the mount*. Therefore Moses, Aaron, and Hur *went up to the top of the hill*, Exodi 17. and Christ Matth. 14. *Having dismissed the crowd, he went up into the mount alone to pray*, and Abraham Genes. 22. said to the boys: *wait here with the ass (that is, in the Valley:) But I and the boy, hastening thither, after we have worshiped, will return to you*. Thus also Iudith, cap. 12. *She went out by night into the valley of Bethulia, and baptized herself in the fountain of water, and as she came up, she prayed to the Lord God of Israel*.

EXPLICAT tamen ad ea verba Lucae 6. Exiit in montem orare: Et erat pernoctans in Oratione Dei, cur describatur oratio: Ascensus mentis in Deum, ex Damasceno, loco citato, nempe, quia debet orans esse a terra separatus, et a strepitu. Ideo sancti solitudines, et montes quaerunt. Sic Christus: Exiit in montem. Ideo Moyses, Aaron, et Hur ascenderunt in verticem collis, Exodi 17. et Christus Matth. 14. Dimissa turba, ascendit in montem solus orare, et Abraham Genes. 22. dixit pueris: expectate hic cum asino (scilicet in Valle:) Ego autem, et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos. Sic et Iudith, cap. 12. Exhibat in noctibus in vallem Bethuliae, et baptizabat se in fonte aquae, et ut ascendebat, orabat ad Dominum Deum Israel.

¹⁰ The Saintly Doctor ADNOTES, however, ad cap. 18. sap. on those words: *For hastening to deprecate for the people*, an allusion to Num. 16. where Aaron, running to the multitude, which he saw being slain by God, interceded. To deprecate, therefore, he says is properly for removing evils; but to pray is for obtaining goods, yet he says one is often confused with the other.

ADNOTAT autem S. Doctor ad cap. 18. sap. ad ea verba: Properans enim deprecari pro populo, alludi ad Num. 16. ubi Aaron accurrens ad multitudinem, quam videbat a Deo necari, deprecatus est. Deprecari igitur proprie ait esse pro malis amovendis; orare vero de bonis obtinendis, sed unum saepe cum alio ait confundi.

¹¹ He EXPLAINS also in 3. dist. 17. art. 2. quaest. 1. ad 3. in what way Prayer is understood to be an ascent to God, namely, because we beseech God, who is above us, asking for mercy, which is above us, or revealing misery, which is below us, that he may free us from this, and raise us to that. He explains also another elevation, which is not intrinsic to prayer, namely, by which we climb, or ascend, from one consideration to another, to the consideration of God, and from the consideration of the creature to the consideration of the Creator.

EXPLICAT etiam in 3. dist. 17. art. 2. quaest. 1. ad 3. quo pacto intelligatur Oratio, esse ascensus in Deum, quia scilicet Deum obsecramus, qui est supra nos, postulando misericordiam, quae supra nos, vel revelando miseriam, quae est infra nos, ut ab hac nos liberet, et ad illam nos sublevet. Aliam etiam elevationem explicat, quae orationi non est intrinseca, qua scilicet ex una consideratione in aliam scandimus, seu ascendimus ad considerationem Dei, et a consideratione creaturae ad considerationem Creatoris.

¹² From the definition of Prayer gather first, that Prayer is an act of the practical intellect, as the Saintly Doctor often indicates, while he defines it the elevation of the intellect, as it is called postulation, or petition, which is the expression of the practical intellect; for it is thus described by D. Augustine lib. de verbis Domini, serm. 5. Therefore epist. 121. he says: *Let much speaking be far from*

Prayer, but let much praying not be lacking, if fervent intention perseveres. For to speak much in praying, is to spend on superfluous words a necessary thing. But to pray much, is to knock at the door of God, whom we beseech, with a long and pious excitation of the heart. For often this business is transacted more with groans than with speeches: more with weeping than with breath, as D. Bonavent. relates, lib. 2. Pharetrae, cap. 45.

Ex definitione Orationis collige primo, Orationem esse actum intellectus practici, ut saepe indicat S. Doctor, dum eam definit elevationem intellectus, ut dicitur postulatio, seu petitio, quae est expressio intellectus practici; sic enim describitur a D. Augustino lib. de verbis Domini, serm. 5. Ideo epist. 121. ait: Absit ab Oratione multa locutio, sed non desit multa precatio, si fervens perseverat intentio. Nam multum loqui in orando, est rem necessariam superfusus agere verbis. Multum autem precari, est ad Deum, quem precamur, diuturna, et pia cordis excitatione pulsare. Nam plerumque hoc negotium plus gemitibus, quam sermonibus agitur: plus fletu, quam afflatu, cum refert D. Bonavent. lib. 2. Pharetrae, cap. 45.

¹³ HENCE he says also that affection concurs to render Prayer efficacious. S. Augustine indicates this, serm. 126. de tempore, cited by D. Bonavent. in the place cited, while he says: *What is prayer, but the ascent of the soul from earthly things to heavenly, the inquiry into things above, the desire of things invisible?*

HINC etiam affectum concurrere ad Orationem reddendam efficacem, ait. Id indicat S. Augustinus serm. 126. de tempore, apud D. Bonavent. loco citato, dum ait: Quid est oratio, nisi ascensio animae de terrestribus ad coelestia, inquisitio supernorum, invisibilium desiderium?

¹⁴ YET it proceeds from the mouth pronouncing, or from the heart, as Chrystost. says in the imperfect work on Matth. homil. 13. and prayer from the heart is better expressed than from the mouth, as D. Isidorus says lib. 3. cap. 7. sent. 4. and cap. 8. sent. 2. *When we pray, we speak with God; when we read, God speaks with us. Speech indeed is of the intellect.* Hence by him prayer is also called oris ratio, on Psalm 38.

ATTAMEN ex ore pronunciante, vel corde procedit, ut ait Chrystost. in opere imperfecto super Matth. homil. 13. et oratio ex corde melius exprimitur, quam ex ore, ut ait D. Isidorus lib. 3. cap. 7. sent. 4. et cap. 8. sent. 2. Cum oramus nos, cum Deo loquimur; cum legimus, Deus nobiscum loquitur. Locutio sane est intellectus. Hinc ab eo oratio dicitur etiam oris ratio, in Psalmum 38.

¹⁵ D. Bernardus concludes BOTH in Prayer, epist. de vita solitaria: *Prayer is the affection of man adhering to God, and a certain familiar and pious address, and the state of an illumined mind for enjoying God as long as it is permitted.* The Sainly Doctor relates this and other things in the Pharetra, in the place cited.

UTRUMQUE in Oratione concludit D. Bernardus, epist. de vita solitaria: Oratio est hominis, Deo adhaerentis, affectio, et familiaris quaedam, et pia allocutio, et status illuminatae mentis ad fruendum Deo quandiu licet. Haec et alia refert S. Doctor in Pharetra, loco citato.

¹⁶ HENCE see that the question is about the name, while it is contended: Whether ratio (oration) is an act of the intellect, as the Holy Doctors teach, Caietanus ad art. 1. D. Thomae, Valentia puncto 1. and others; but not rather of the will, as some Nominales think, and Medina quaest. 1. de Oratione.

HINC vide, quaestionem esse de nomine, dum contenditur: An ratio sit actus intellectus, ut docent SS. DD. Caietanus ad art. 1. D. Thomae, Valentia puncto 1. et alii; non autem magis voluntatis, ut putant Nominales aliqui, et Medina quaest. 1. de Oratione.

¹⁷ From the same definition the Sainly Doctor gathers secondly, in 3. the place cited, ad 2. et 4., that Prayer is of the inferior to the superior, whence it comes about that Christ, inasmuch as he is God,

did not pray; but inasmuch as Pontiff he asked according to human nature; and inasmuch as King, God heard: Against certain heretics, whom *P. P. consutani Tract. 2. disp. 1. quaest. 7.*

Ex eadem definitione colligit secundo S. Doctor in 3. loco cit. ad 2. et 4. Orationem esse inferioris ad superiorem, quo fit, ut Christus, quatenus Deus non oraverit; sed quatenus Pontifex postulavit secundum naturam humanam; et quatenus Rex, Deus exaudiit: Contra nonnullos haereticos quos P. P. consutani Tract. 2. disp. 1. quaest. 7.

¹⁸ GATHER thirdly, that Prayer is an act of Religion; because while we pray, we protest that we have the greatest need of God, as of our principle, and author, in whom we exhibit to him the greatest cult, and honor, which is the duty of the virtue of Religion, as S. Bonavent. teaches in the places to be cited in p. p. Brevil. cap. ult.

COLLIGE tertio, Orationem esse actum Religionis; quia dum oramus, protestamur, nos Deo maxime indigere, ut principio, et auctore nostro, in quo maxime exhibemus ei cultum, et honorem, quod est munus virtutis Religionis, ut docet S. Bonavent. in locis allegandis in p. p. Brevil. cap. ult.

Question II: Of how many kinds is prayer

¹ THE SUBJECT of this is the proper theme of the Seraphic Doctor, for he everywhere mingles prayer, everywhere says something about it, or indicates it.

Quotuplex sit ORATIO.

SUBIECTUM hoc est proprius Seraphici partus, ubique enim orationem immiscet, ubique aliquid de ea dicit, aut indicat.

² HE DIVIDES prayer, in the little work on the six wings of the Seraph, on the side of those who pray, into public prayer and private. Public is that which is made by the Church in choirs, which was also customary in the ancient Church; as appears from 1 Paral. 25, that we may imitate the Church triumphant, as I said in disputation 2.

DIVIDIT orationem, in opusculo de sex alis Seraphim, ex parte orantium, in orationem publicam, et in privatam. Publica est, quae fit ab Ecclesia in Choris, quae in Ecclesia etiam antiqua fuit usitata; ut constat primo Paral. 25. ut Ecclesiam imitemur triumphantem, ut dixi disp. 2.

³ PRIVATE prayer is that which is made privately through the familiar recitation of Psalms, the Rosary, Litanies; this he taught to each one, Matth. 6. *When you pray, say: Our Father.* Likewise it is exercised in solitary meditations and soliloquies, Psalm 76. *I meditated in the night with my heart.*

ORATIO privata est, quae privatim fit familiaribus recitationibus Psalmorum, Coronae, Littaniarum; hanc singulos docuit, Matth. 6. Cum oratis, dicite: Pater noster. Itidem in solitariis meditationibus, et soliloquiis exercetur, Psalm. 76. Meditatus sum nocte cum corde meo.

⁴ On private prayer the holy Fathers have much, cited by D. Bonaventure, book 2 of the Pharetra, cap. 45 and 46.

De privata oratione multa habent SS. PP. recitati a D. Bonavent. lib. 2. Pharet. cap. 45. et 46.

⁵ On public prayer D. Bernard discourses there, epistle 78.

De publica ibidem disserit D. Bernardus epist. 78.

⁶ SECONDLY S. Thomas the Doctor divides prayer on the side of the act into Vocal and Mental; the latter is that which is completed by the mere affection of the mind, thus Psalm 26. *My heart hath said*

to thee, etc. Vocal is that which is also expressed by the voice, of which Psalm 141. *With my voice I cried to the Lord, with my voice I made supplication to the Lord*, which words the Seraphic Patriarch Francis uttered in singing on the last day of his life, as D. Bonaventure relates in his Legend.

DIVIDIT secundo S. Doctor orationem ex parte actus in Vocalem, et Mentalem; haec est, quae solo mentis affectu completur, sic Psalm. 26. Tibi dixit cor meum, etc. Vocalis est, quae voce etiam exprimitur, de qua Psalm. 141. Voce mea ad Dominum clamavi, voce mea ad Dominum deprecatus sum, quae verba canendo postremo functus est die Seraphicus Patriarcha Franciscus, ut refert D. Bonavent. in eius Legenda.

⁷ THE INSTITUTION of this twofold prayer S. Thomas the Doctor ascribes to God, 5 part of the Breviloquium, cap. 10. For since the first principle is no less good than true; hence it is that he most willingly communicates his gifts. But since with this he is at the same time just, therefore he does not give gifts except to one willing and desiring; he does not give grace except to one giving thanks; he does not bestow mercy except on one acknowledging his misery, so that the liberty of the will may be safe, and the nobility of the gift not cheapened, and the worship of divine honor may remain intact. Hence it is that God wills to be prayed to, that he may bestow gifts. Again, since for desire to tend upward it is necessary that our affection be fervent, and thought gathered into one, and our expectation certain; and since our heart is frequently tepid, frequently dispersed, frequently fearful, hence it is that God willed us to pray not only mentally but also vocally, for the excitation of our affection through words, and for the recollection of thoughts through the sense of the words. He willed also that we pray through the saints, and the saints for us, to give confidence to the fearful, so that what they do not dare, or cannot, obtain by themselves, they may obtain through the efficacious petitions of others; and through this humility is preserved in those who pray; the dignity of the saints is declared in their interceding; and in all the members of Christ Charity and unity are shown forth.

HUIUS duplicis orationis institutionem Deo adscribit S. Doctor 5. parte Brevil. cap. 10. Quia enim primum principium est non minus bonum, quam verum; hinc est, ut libentissime sua dona communicet. Quia vero cum hoc simul iustum, ideo non dat dona, nisi volenti, et desideranti; non dat gratiam, nisi regratianti; non impendit misericordiam, nisi miseriam agnoscenti, ut salva sit libertas arbitrii, et non vilescat nobilitas doni, et integer perseveret cultus honoris divini. Hinc est, ut Deus orari velit, ut munera largiatur. Rursus quia ad hoc, ut desiderium sursum tendat, necesse est, quod affectio nostra sit fervida, et cogitatio in unum collecta, et expectatio nostra sit certa, et quia cor nostrum frequenter est tepidum, frequenter dispersum, frequenter pavidum, hinc est, ut Deus voluerit nos non tantum orare mentaliter, sed etiam vocaliter ad nostri affectus excitationem per verba, et ad recollectionem cogitationum per sensum verborum. Voluit etiam, nos orare per sanctos; et sanctos pro nobis ad dandam fiduciam pavidis, ut quod non audent, vel non possunt impetrare per se; per idoneas impetrationes obtineant, et per haec in orantibus humilitas conservetur; in sanctis intercedentibus dignitas declaretur; in omnibus etiam Christi membris Charitas, et unitas ostendatur.

⁸ THIRDLY he divides prayer in book 2 de profectu religiosi, cap. 60, into vocal prayers, Psalms e. g. through composed words; into soliloquies through words breaking forth from affection and necessity; and cap. 62 he adds thanksgiving and the voice of praise. He explains, moreover, in cap. 63 the benefits by which we are moved to thanksgiving.

TERTIO dividit orationem lib. 2. de profectu religiosi, cap. 60. in vocales orationes, Psalmos v. g. per verba composita; in soliloquia per verba ex affectu, et necessitate erumpentia, et cap. 62. addit gratiarum actionem, et vocem laudis. Explicat autem cap. 63. beneficia, quibus ad gratiarum actionem moveamur.

⁹ FOURTHLY it is divided by D. Bonaventure in the place cited above, and from the Breviloquium, into obsecration, prayer, postulation, deprecation, and thanksgiving, according to that, 1 Timot. 2. I

desire therefore first of all that obsecrations, prayers, postulations, and thanksgivings be made for all men. Of these more fully, opusc. de profectu Relig. book 2, cap. 60.

QUARTO dividitur a D. Bonavent. loco supra relato, et ex Breviloquio, in obsecrationem, orationem, postulationem, deprecationem, et gratiarum actionem, iuxta id prima Timot. 2. Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus. De his latius opusc. de profectu Relig. lib. 2. cap. 60.

¹⁰ OBSECRATION, as D. Thomas explains, art. 17, is a prayer by which something is asked with some reason proposed, drawn from some sacred thing on account of which what is asked is obtained, as from the divine goodness, or the passion; Through the cross, etc. So also D. Bonaventure on Psalm 141.

OBSECRATIO, ut explicat D. Thom. art. 17. est oratio, qua petitur aliquid, proposita ratione aliqua, ducta ex sacra re quapiam, ob quam fit impetrandum, quod petitur, ut ex divina bonitate, vel passione; Per crucem, etc. Ita etiam D. Bonavent. ad Psalm. 141.

¹¹ THIS explanation agrees with that interpretation of S. Thomas which D. Bonaventure used in the exposition of the Mass, at those words of the Canon: *Da propitius pacem*, from D. Augustine epist. 49 to Paulinus, question 5, that the Apostle under the name of obsecration commended those prayers which the Church is accustomed to use in the celebration of the sacrifice of the Mass and the other Sacraments.

CONGRUIT cum hac S. Thomae interpretatione explicatio, quam adhibuit D. Bonavent. in expositione missae, ad ea verba Canonis: *Da propitius pacem*, ex D. Augustino epist. 49. ad Paulinum, quaest. 5. Apostolum sub nomine obsecrationis commendasse orationis eas, quas in celebratione sacrificii Missae, et aliorum Sacramentorum solet Ecclesia adhibere.

¹² IN ANOTHER WAY also S. Thomas the Doctor explains above, that deprecation is intercession for sins; but prayer of postulation for graces and other goods. Cassian does not depart far, collat. 9, cap. 11 and following.

ALITER etiam explicat S. Doctor supra, deprecationem, esse interpellationem pro peccatis; orationem vero postulationem pro gratiis, et aliis bonis. Non longe abit Cassianus collat. 9. cap. 11. et sequenti.

¹³ S. THOMAS the Doctor also divides it in the little work de profectu Religiosi, book 2, cap. 73 and following, according to the different motives, as I said in disputation 2. Then according to the different gifts of God, of revelations and visions, of which Alvarez treats at length Tom. 3, and D. Thom. question 175, and we shall treat, when on the Contemplative Life.

DIVIDIT eam etiam S. Doctor opusculo de profectu Religiosi, lib. 2. cap. 73. et sequent. iuxta diversa motiva, ut dixi disp. 2. Mox iuxta diversa dona Dei, revelationum, et visionum, de quibus late Alvarez Tom. 3. et D. Thom. quaest. 175. et nos agemus, cum de Vita contemplativa.

Question III: Whether prayer is necessary

¹ HERETICS, who hate the mean of virtue, are wont to be drawn to extremes. The Massilians indeed, according to Damascene, heresy 80, held that Prayer suffices for salvation even without the Sacraments; on the other hand, the Pelagians, according to D. Augustine heresy 88, said that prayer is

useless. This error was most ancient, of which Ecclus. 16. *The ancient giants did not pray for their sins, who were destroyed, trusting in their own strength.*

An ORATIO sit necessaria.

HAERETICI, qui medium virtutis oderunt, ad extrema distrahi solent. Massiliani quidem apud Damascenum haeresi 80. Orationem ad salutem, etiam absque Sacramentis sufficere; Ex altero, Pelagiani apud D. Augustinum haeresi 88. orationem inutilem dicebant. Hic error fuit antiquissimus, de quo Eccl. 16. Non exoraverunt pro peccatis suis antiqui gigantes, qui destructi sunt, confidentes virtuti suae.

² THE SAME error was followed by the Albigenses, according to Bernard of Luxembourg, who took away the divine Providence, and also others who admitted providence, but said it introduces an absolute necessity into things, badly understanding that which D. Gregory discusses in the Dialogues, book 1, cap. 8, according to D. Bonaventure book 2 of the Pharetra, cap. 45, where he says: *Those things can by no means be obtained by prayer which were not predestined.* For he explains himself sufficiently, adding: *but those things which holy men accomplish by praying are so predestined that they are obtained through prayers.* Therefore the divine Providence is not changed by prayer; as some murmur according to D. Thomas.

EUMDEM errorem sectati sunt Albigenses apud Bernardum de Luxemburgo, qui Providentiam divinam abstulerunt, et alii etiam admittentes providentiam, sed dicentes, eam inducere necessitatem absolutam rebus, male intelligentes id, quod disserit D. Gregorius in Dialog. primo, cap. 8. apud D. Bonavent. lib. 2. Pharetrae, cap. 45. ubi ait: Obtineri per orationem nequaquam possunt, quae praedestinata non fuerunt. Ipse enim satis se explicat, subdens: sed ea, quae sancti viri orando efficiunt, ita praedestinata sunt, ut precibus obtineantur. Itaque neque oratione providentia Divina mutatur; ut aliqui mussitant apud D. Thomam.

³ THE SAME error was followed also by John Wycliffe, according to Waldensis Tom. 3, cap. 1. Luther indeed, who asserts the same necessity, nevertheless admits prayers.

EUM errorem secutus est etiam Ioannes Vuicleph apud Valdensem Tom. 3. cap. 1. Lutherus autem, qui eandem asserit necessitatem, admittit tamen orationes.

⁴ FOR truly he sometimes, in order to exalt faith, destroys prayer, as Valentia relates, disput. 6, question 2, puncto 3.

Enim vero non nunquam, ut fidem extollat, orationem pessundat, ut refert Valentia disput. 6. quaest. 2. puncto 3.

⁵ I ASSERT first, that Prayer is useful for salvation.

ASSERO primo, Orationem esse ad salutem utilem.

⁶ IT IS PROVED most abundantly by D. Bonaventure, de profectu Religiosi, book 2, cap. 66, and eleven others.

PROBATUR uberrime a D. Bonavent. de profectu Religiosi, lib. 2. cap. 66. et aliis 11.

⁷ FOR it placates the anger of God, Exodi 32, where Moses placated God by Prayer. It obtains the forgiveness of sins, Matth. 18. *I forgave thee all thy debt, because thou didst ask me.* Matth. 6. *Forgive us our debts.* It removes scourges. Num. 11. *Moses prayed to the Lord, and the fire was swallowed up,* which was done as a figure, that it might also show that the fires of temptations are extinguished by prayer. It drives out the vices of the heart, Psalm 58. *Disperse them in thy strength.* It liberates those placed in dangers, Psalm 49. *Call upon me in the day of tribulation.* It defends from dangers, Matth. 24. *Pray that*

your flight be not in the winter, or on the Sabbath. It vindicates against the enemies of the faith, 2 Paral. 32. Ezechias and Isaias prayed against Senacherib, and the Hebrews were delivered. It makes difficult things easy, Iosue 6. While the people shouted, the walls of Jericho fell down: It procures familiarity with God, Psalm 144. *The Lord is nigh unto all them that call upon him.* Isa. 58. *Thou shalt cry, and he shall say: Behold, I am here.* It obtains the gifts of the Holy Ghost, Act. 2. *They were all filled with the Holy Ghost.* Lucae 11. *The Father will give the good spirit to them that ask him.* Likewise the gift of wisdom, Iacobi 1. *If any of you want wisdom, let him ask of God, etc.* Likewise the grace of preaching, Ephes. 6. *Praying for me, that speech may be given me in the opening of my mouth.* Likewise the revelation of secrets. Hierem. 33. *Call to me, and I will declare to thee great and firm things.* Likewise the power of miracles, Isa. 5. *Elias prayed that it might not rain.* Likewise for the raising of a child, 3 Reg. 17. It confers temporal succors, Psal. 144. *The eyes of all hope in thee, O Lord, and thou givest them meat in due season.* It relieves from miseries, 3 Reg. 8. *If famine should arise, or pestilence, etc.* It gives all useful and necessary things, Rom. 8. *For what we should pray for as we ought, etc.* It confers eternal life, Rom. 10. *Whosoever shall call upon the name of the Lord shall be saved.* Briefly (says S. Bonaventure) it represses all things contrary to salvation, and confers, preserves, and perfects what is necessary. For God wills not only to be prayed to for that which he himself has beforehand disposed to give, but he wills that we merit more by praying, through faith, whereby we believe what we see not; through hope, whereby we trust to obtain the things asked; through charity, whereby we love the hearer more abundantly, according to that Psalm 114. *I have loved, because the Lord will hear the voice of my prayer.*

Iram Dei enim placat Exodi 32. ubi Moyses Oratione Deum placavit. Peccatorum veniam impetrat, Matth. 18. Omne debitum dimisi tibi, quoniam rogasti me. Matth. 6. Dimitte nobis debita nostra. Removet flagella. Num. 11. Oravit Moyses Dominum, et absorptus est ignis, quod factum est in figuram, ut etiam ostenderet, incendia tentationum oratione extingui. Vitia cordis expellit, Psalm. 58. Disperge illos in virtute tua. In periculis constitutos liberat, Psalm. 49. Invoca me in die tribulationis. A periculis defendit Matth. 24. Orate ne fiat fuga vestra hyeme, aut Sabbatho. De hostibus fidei vindicat 2. Paral. 32. Oraverunt Ezechias, et Isaias adversus Senacherib, et liberati sunt Hebraei. Difficilia faciliat Iosue 6. Vociferante populo muri Hierico corruerunt: Familiaritatem Dei conciliat Psalm. 144. Prope est Dominus omnibus invocantibus eum. Isa. 58. Clamabis, et dicet: Ecce adsum. Impetrat dona Spiritus Sancti, Act. 2. Repleti sunt omnes Spiritu sancto. Lucae 11. Pater dabit spiritum bonum petentibus se. Item donum sapientiae, Iacobi 1. Si quis indiget sapientia, postulet a Deo, etc. Item gratiam praedicandi, Ephes. 6. Orantes pro me, ut detur mihi sermo in apertione oris. Item revelationem secretorum. Hierem. 33. Clama ad me: et annuntiabo tibi grandia, et firma. Item potestatem miraculorum, Isa. 5. Elias oravit, ut non plueret. Item pro puero suscitando 3. Reg. 17. Temporalia subsidia confert, Psal. 144. Oculi omnium in te sperant Domine, et tu das escam illis in tempore opportuno. Sublevat a miseriis, 3. Reg. 8. Fames si oborta fuerit, vel pestilentia, etc. Dat Urilia quaevis, et necessaria, Rom. 8. Nam quid oremus, sicut oportet, etc. Vitam confert aeternam, Rom. 10. Omnis quicumque invocaverit nomen Domini, salvus erit. Breviter (ait S. Bonav.) omnia contraria saluti reprimunt, et necessaria confert, conservat, et perficit. Vult enim Deus, non tantum orari pro eo, quod et ipse ante dare disposuit, sed vult, ut plus orando mereamur per fidem, qua credimus, quod non videmus, per spem, qua obtinere confidimus petita per charitatem, qua exaudirem amplius amemus, iuxta id Psal. 114. Dilexi, quoniam exaudiet Dominus vocem orationis meae.

⁸ HE CONCLUDES that prayer is as it were a mirror, in which our defects and progress may be seen. See S. Thomas the Doctor.

CONCLUDIT, orationem esse quasi speculum, in quo nostri defectus, et profectus conspiciantur. Vide S. Doctorem.

⁹ PRAYER finally (says S. Bonaventure) raises and draws the mind away from earthly things more than the other actions; because while those act with Martha amid frequent ministry, this with Mary adhering to the feet of the Lord entreats him alone to be propitious to her.

ORATIO tandem (ait S. Bonav.) mentem a terrenis magis levat, et elongat, quam caeterae actiones; quia cum illae agant cum Martha circa frequens ministerium; haec cum Maria pedibus Domini adhaerens, eum solum sibi propitium esse exorat.

¹⁰ SINCE indeed many complain that they have prayed and have not obtained graces; he proceeds, cap. 67, to instruct such, saying that God sometimes seems angry, that he may induce us to prolong prayer. David complained, Psalm 29. *Thou hast turned away thy face from me.* Job. 30. *Behold, I cry to thee, and thou hearest me not: I stand, and thou dost not regard me.* Therefore he asked, Hierem. 17. *Be not thou a terror to me, my hope in the day of affliction.* And Psalm 142. *And enter not into judgment with thy servant.* Isaix 63. *The multitude of thy bowels, and thy mercies upon me, have restrained themselves.*

QUONIAM vero multi orasse conqueruntur, nec obtinuisse gratias; pergit cap. 67. tales erudire, dicens aliquando videri Deum iratum, ut nos ad orationem protrahendam inducat. Conquereretur David, Psal. 29. Avertisti faciem tuam a me. Job. 30. Ecce clamo ad te, et non exaudis me: Sto, et non respicis in me. Ideo postulabat Hierem. 17. Non sis tu mihi formidini, spes mea in die afflictionis. Et Psal. 142. Et non intres in iudicium cum servo tuo. Isaix 63. Multitudo viscerum tuorum, et miserationum tuarum super me continuerunt se.

¹¹ HENCE D. Bernard, epistle to the brethren of Monte Dei: *We must persevere in obsecrations, but in all humility and patience, because they bear fruit only in patience. For as it were he feels a kettle of bronze above him, while in praying he perceives no drop of devotion, as of heavenly dew, beating upon it; and the iron ground of his heart, while by no irrigation of psalms or prayers it is softened to the fruit of compunction; but like the woman of Chanaa he reckons that the averted face of the Lord reproaches him his sins, as it were the filth of a dog, and he thinks himself unworthy of the bread of the children.*

HINC D. Bernardus epist. ad fratres de monte Dei: Obsecrationibus insistendum, sed in omni humilitate, et patientia, quia non afferunt fructum, nisi in patientia. Quasi enim calum desuper sensit aneum, dum nullam devotionis, velut roris coelestis stillam, pulsando in oratione percipit; et terram cordis sui ferream, dum nullo psalmorum, vel orationum irriguo ad fructum compunctionis emollitur; sed veluti mulier Chananaea aversum a se Domini vultum peccata sua, quasi canis immunditiam, sibi exprobari reputat, et pane filiorum se arbitratur indignam.

¹² SOMETIMES, intent on something else, God seems not to attend to the affections of the one praying. Hence he cried, Psalm 56. *Hear, O God, my prayer, and despise not my deprecation.* Sometimes he seems to attend to the one praying, but by keeping silence not to consent, that he may lift up those prayers, Job. 9. *Though he should hear me when I call, etc. I believe not, that is, I know not certainly, whether he will hear my voice.*

ALIUANDO, alio intentus, videtur Deus orantis affectibus non attendere. Unde clamabat, Psal. 56. Exaudi Deus orationem meam, et ne despexeris deprecationem meam. Aliquando videtur otanti attendere, sed tacendo non annuere, ut preces illas suspiciat, Job. 9. Cum invocantem exaudierit me, etc. non credo, idest, nescio certo, an exaudierit vocem meam.

¹³ BUT God will hear him *who hath not hesitated in his heart, but hath believed; because whatsoever he shall say, let it be done, it shall be done to him*, Matth. 21. *All things whatsoever you ask when you pray, believe that you shall receive.* And James, cap. 1. *But let him ask in faith, wavering nothing.* He brings forward indeed

the parable of Lucae 11, of him who at night imports a friend, and although the friend be in bed, yet on account of his importunity he will arise.

SED Deus exaudiet eum, qui non haesitaverit in corde suo, sed crediderit; quia quodcumque dixerit, fiat, fiet ei, Matth. 21. Omnia quaecumque orantes petitis, credite quia accipietis. Et Iacobus, cap. 1. Postulet autem in fide, nihil haesitans. Affert vero eam parabolam Lucae 11. de eo, qui nocte interpellat amicum, et licet in lecto sit amicus, tamen propter importunitatem surget.

¹⁴ ELEGANTLY indeed, cap. 61 and 68, he discourses how, under the form of thanksgiving, prayer obtains all things necessary, while, introducing various personages of the poor, it offers itself to God. Sometimes it introduces the person of a servant, and entreats its Judge. Iob. 10. *Condemn me not, like that Publican of Lucae 18, who with downcast face, striking his breast, said: O God, be merciful to me a sinner. Behold, from a servant he becomes the son of adoption: This man went down justified into his house.* Sometimes, as a poor man, it asks daily bread. Sometimes, under the appearance of a friend, it offers itself to God as it were his very like, as in Genes. 18 Abraham prays for the Sodomites; Moses for the people, Exodi 32. *Lest, I beseech, the Egyptians say: He craftily led them out. Let thy anger cease, and be appeased.* And Numer. 14. *Lest the Egyptians hear that thou hast slain so great a multitude, as it were one man, and say: He could not bring them into the land for which he had sworn.* Sometimes, as a spouse most holily desiring to be joined to God, it cries: *I desire to be dissolved, and to be with Christ.*

ELEGANTER vero cap. 61. et 68. edisserit, qua sub forma gratias omnes necessarias oratio impetret, dum varias inducens pauperis personas se Deo offert. Aliquando personam inducit servi, et Iudicem suum deprecatur. Iob. 10. Noli me condemnare, sicut Publicanus ille Lucae 18. qui demisso vultu percutiens pectus aiebat: Deus propitius esto mihi peccatori. Ecce e servo fit adoptionis filius: Descendit hic iustificatus in domum suam. Aliquando, ut pauper petit panem quotidianum. Aliquando amici specie, se Deo veluti consimilis offert, sicuti Genes. 18. Abraham orat pro Sodomitis; Moyses pro populo, Exodi 32. Ne quaeso dicant Aegyptii; callide eduxit eos. Quiescat ira tua, et esto placabilis. Et Numer. 14. Ne audiant Aegyptii, quod occideris tantam multitudinem, quasi hominem unum, et dicant: Non poterat eos introducere in terram, pro qua iuraverat. Aliquando, ut sponsa, Deo sanctissime cupiens coniungi, clamat: Cupio dissolvi, et esse cum Christo.

¹⁵ SOMETIMES, as a son trusting in paternal charity, it sounds of command. Thus Moses, Exodi 33. *When thou shalt have said: I have known thee by name, and thou hast found grace before me. If therefore I have found grace in thy sight, show me thy face, and that I may know thee; and look upon this nation.* And cap. 34. *If I have found grace in thy sight, O Lord, I beseech thee, that thou walk with us, and take away our iniquities and sins, and possess us.*

ALIQUANDO ut filius confidens de charitate paterna, quid imperii sonat. Sic Moyses Exodi 33. Cum dixeris: Novi te ex nomine, et invenisti gratiam coram me. Si ergo inveni gratiam in conspectu tuo, ostende mihi faciem tuam, et sciam te; et respice gentem hanc. Et cap. 34. Si inveni gratiam in conspectu tuo Domine, obsecro, ut gradiaris nobiscum, et auferas iniquitates nostras, atque peccata, nosque possideas.

¹⁶ SOMETIMES, forgetful of itself, above all things it yearns for the glory of God. Rom. 9. *Great sorrow to me, etc. I myself wished to be an anathema, etc.* Exod. cap. 32. *I beseech thee, O Lord, thy people hath sinned a great sin; either forgive them this offense, or blot me out of thy book which thou hast written.* Great confidence of a man toward God (says S. Thomas the Doctor). He does not ask to be blotted out of the book of God, but with that confidence whereby he presumes that he is not to be blotted out of the book of life, he asks that that be remitted, not doubting that he shall be heard; whence also he obtained what he asked. After this, cap. 69, he deduces very many utilities of prayer, nay, from these its necessity.

ALIQUANDO immemor sui, super omnia ad Dei gloriam inhiat. Rom. 9. Tristitia mihi magna, etc. optabam ego ipse anathema esse, etc. Exod. cap. 32. Obsecro Domine, peccavit populus tuus peccatum magnum, aut dimitte eis hanc noxam, aut dele me de libro tuo, quem scripsisti. *Magna fiducia hominis ad Deum* (ait S. Doct.) *Non rogat se deleri de libro Dei, sed ea fiducia, qua praesumit, se non delendum de libro vitae, petit, illud remitti, non dubitans, se exaudiendum; unde, et quod petiit, impetravit* Post haec cap. 69. plurimas orationis utilitates, imo exinde necessitatem deducit.

¹⁷ I ASSERT therefore secondly, that Prayer is necessary.

ASSERO igitur secundo, Orationem esse necessariam.

¹⁸ IT IS PROVED by S. Thomas the Doctor there, from that Lucae 18. *We ought always to pray, and not to faint.* And 1 Thessal. 5. *Pray without ceasing; in all things give thanks.* Hence Psalm 33. *I will bless the Lord at all times.*

PROBATUR a S. Doct. ibi ex illo Lucae 18. Oportet semper orare, et non deficere. Et 1. Thessal. 5. Sine intermissione orate, in omnibus gratias agite. Hinc Psal. 33. Benedicam Dominum in omni tempore.

¹⁹ BROADLY he proves it at the words cited of Lucae 18, from that Eccles. 18. *Be not hindered from praying always, and be not afraid of being justified even unto death.* Eccles. 3. *He that loveth God shall pray for his sins, and in the prayer of days he shall be heard.* Then he enumerates ten effects of prayer, or goods necessary to salvation, from which he derives the necessity of prayer.

LATE id probat ad verba allegata Lucae 18. ex illo Eccles. 18. Non impediatis orare semper, et ne veteris usque ad mortem iustificari. Eccles. 3. Qui diligit Deum, exorabit pro peccatis, et in oratione dierum exaudietur. Deinde recenset decem orationis effectus, seu bona saluti necessaria, ex quibus orationis eruit necessitatem.

²⁰ FIRST indeed prayer obtains the relaxation of the divine sentence: thus Isaix 38, Ezechias prayed to the Lord, and it is added that God recalled his decree. And Sap. 18. *For that man hastening and without complaint to pray for the people, bringing forth the shield of his servitude, prayer, and alleging deprecation by incense, withstood the anger.*

PRIMO enim oratio impetrat relaxationem Divinae sententiae: sic Isaix 38. Oravit Ezechias ad Dominum, et subditur, Deus revocasse decretum. Et Sap. 18. Properans enim homo sine querela deprecari pro populis, proferens servitutis suae scutum, orationem, et per incensum deprecationem allegans, restitit irae.

²¹ SECOND it obtains remission of punishments for sins, Matth. 17. *This kind of devils is not cast out but by prayer and fasting.* Thus sins also are remitted, Psalm 31. *I said: I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin.*

SECUNDO poenarum remissionem obtinet e culpis, Matth. 17. Hoc genus daemoniorum non eiicitur, nisi in oratione, et ieiunio. Sic remittuntur etiam culpae, Psal. 31. Dixi: Confitebor adversum me iniustitiam meam Domino; et tu remisisti impietatem peccati mei.

²² THIRD it preserves from deadly falls, Matth. 26. *Watch ye, and pray, that ye enter not into temptation.*

TERTIO praeservat a casibus mortiferis, Matth. 26. Vigilate, et orate, ut non intretis in tentationem.

²³ FOURTH it repairs the strength of nature for salvation, Iacobi 5. *The prayer of faith shall save the sick man, and the Lord will lift him up.*

QUARTO reparat virtutem naturae ad salutem, Iacobi 5. Oratio fidei salvabit infirmum, et alleviabit eum.

24 FIFTH it preserves peace, and life in tranquil salvation, *Prima Timot. 2. I desire first of all that obsecrations, prayers, postulations, and thanksgivings be made, that we may lead a quiet and tranquil life in all piety and chastity.*

QUINTO conservat pacem, et vitam in salute tranquillam, *Prima Timot. 2. Obsecro primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones, ut quietam, et tranquillam vitam agamus in omni pietate, et castitate.*

25 SIXTH it guards the tranquillity of conscience, *Philip. 4. Be nothing solicitous: but in every prayer and obsecration with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts.*

SEXTO custodit tranquillitatem conscientiae, *Philip. 4. Nihil solliciti sitis: sed in omni oratione, et obsecratione cum gratiarum actione, petitiones vestrae innotescant apud Deum. Et pax Dei, quae exuperat omnem sensum, custodiat corda vestra.*

26 SEVENTH it enkindles in the service and grace of God. In figure of this, *3 Reg. 18. Elias: I will call upon the name of the Lord: and the God who shall hear by fire, let him be God. Whence Act. 1. that they might obtain the Holy Ghost: They were persevering in prayer with one accord.*

SEPTIMO inflamat in Dei servitio, et gratia. In huius figuram *3. Reg. 18. Elias: Invocabo nomen Domini: et Deus, qui exaudierit per ignem, ipse sit Deus. Unde Act. 1. ut obtinerent Spiritum Sanctum: Erant perseverantes in oratione unanimiter.*

27 EIGHTH it teaches and illumines the mind to know things above. We have an example of this in *Salomon 3 Reg. 3. and Iacob. 5. If any of you want Wisdom, let him ask, etc.*

OCTAVO edocet, et illustrat mentem ad cognoscenda superna. Huius habemus exemplum in *Salomone 3. Reg. 3. et Iacob. 5. Si quis vestrum indiget Sapientia, postulet, etc.*

28 NINTH it obtains the admittance of the heavenly gate, *Iacob. 5. Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. And again he prayed: and heaven gave rain. Hence then the cloud was seen, as the footprint of a man. Pagninus, as the palm of a man; that is, the pure hand opening heaven, according to the precept of the Apostle: Lifting up pure hands to God.*

NONO impetrat caelestis ianuae adaoptionem, *Iacob. 5. Elias homo erat similis nobis passibilis: et oratione oravit, ut non plueret super terram, et non pluit annos tres, et menses sex. Et rursum oravit: et caelum dedit pluviam. Hinc visa est tunc nebula, ut vestigium hominis. Pagninus, ut vola hominis; manus scilicet pura aperiens caelum, iuxta praeceptum Apostoli: Levantes manus puras ad Deum.*

29 TENTH it obtains finally the eternal reward, *Matth. 6. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee. And Psalm. 60. For thou, O my God, hast heard my prayer; thou hast given an inheritance to them that fear thy name.*

DECIMO obtinet tandem mercedem aeternam, *Matth. 6. Tu autem cum oraveris, intra in cubiculum tuum, et clauso ostio, ora patrem tuum in abscondito: et pater tuus, qui videt in abscondito, reddet tibi. Et Psalm. 60. Quoniam tu Deus meus exaudisti orationem meam; dedisti haereditatem timentibus nomen tuum.*

³⁰ IN FIGURE of these ten goods, and these ten virtues of prayer, the Sun at the prayer of Ezechias (says S. Thomas the Doctor) is read to have gone back ten degrees. From which it is gathered that prayer prevails over inferior nature, prevails over the virtue of heaven, commands spiritual nature, draws the Holy Spirit, calls upon the Son of God, and appeases the Father, and by this it has a kind of dominion over the universe. Such S. Thomas the Doctor.

IN figuram autem horum decem bonorum, et harum decem virtutum orationis, Sol ad orationem Ezechiae (ait S. Doctor) legitur decem gradibus retrocessisse. Ex quibus colligitur, quod oratio praevallet naturae inferiori, praevallet virtuti caeli, imperat naturae spirituali, attrahit Spiritum sanctum, inclamat filium Dei, et mitigat Patrem, et per hoc dominium habet quodammodo universorum. Haec S. Doctor.

³¹ CHRIST demonstrated this necessity to us by his own example in all his illustrious works, as S. Bonaventure observes on 3 *Lucae*, at those words: *And it came to pass, Jesus being baptized, and praying.* He proves, moreover, from this that precept of the same Lord, cap. 18. *Lucae: We ought always to pray, and not to faint.* Thus Christ prayed *Lucae* 3. to give form to those coming to baptism. In the solitude of the desert he prayed, cap. 5. He himself withdrew into the desert and prayed, that he might prescribe the manner of the contemplative life. In preaching, cap. 6. *And it came to pass in those days that he went out into a mountain to pray,* that he might give the Norm to preachers. In the working of miracles, *Ioan. 11. Father, I give thee thanks,* that he might give form to those working. In the passion: *He went forward and fell on his face, praying. Matth. 26.* that he might give form to those bearing evils. In the administration of his body: *Taking the chalice, he gave thanks. Lucae 22.* that he might leave the Rule to those handling the Sacraments. In death, *Lucae 23. Father, into thy hands I commend my spirit; and saying this, he expired,* that he might be the exemplar of the dying, and so in the whole of life even to the last breath he might show prayer necessary.

HANC necessitatem exemplo suo nobis in omnibus insignibus operibus demonstravit Christus, ut observat S. Bonav. ad 3. Lucae in ea verba: Et factum est, Iesu baptizato, et orante. Probat autem hinc illud praeceptum eiusdem Domini, cap. 18. Lucae: Oportet semper orare, et non deficere. Sic oravit Christus Lucae 3. ut daret formam accedentibus ad baptismum. In deserti solitudine oravit, cap. 5. Ipse secedebat in desertum, et orabat, ut modum praescriberet contemplativae vitae. In praedicatione cap. 6. Factum est autem in diebus illis exiit in montem, ut oraret, ut Normam daret praedicatoribus. In miraculorum operatione, Ioan. 11. Pater gratias ago tibi, ut daret formam operantibus. In passione: Progressus cecidit in faciem suam, orans. Matth. 26. ut formam daret mala sustinentibus. In corporis sui administratione: Accipiens calicem, gratias egit. Lucae 22. ut Regulam relinqueret Sacramenta contrectantibus. In morte, Lucae 23. Pater in manus tuas commendo spiritum meum, et haec dicens, expiravit, ut exemplar esset morientibus, et sic in tota vita ad extremum halitum necessariam ostenderet orationem.

³² HE OBSERVES also on 22. *Lucae*, that Christ prayed three times, and came to arouse the disciples to prayer: *Arise, pray, lest ye enter into temptation.*

OBSERVAT etiam ad 22. Lucae, Christum ter orasse, et venisse ad excitandos discipulos ad orationem: Surgite, orate, ut non intretis in tentationem.

³³ HE prayed three times, to show the necessity of prayer to the God who is Three, against the triple kind of temptation, the Concupiscence of the flesh, the Concupiscence of the eyes, and the Pride of life. And it ought to be according to the striving of the triple power, and according to the triple Theological virtue, FAITH, HOPE, and CHARITY: and on account of the triple good to be attained, namely pardon, grace, and glory. And, *Goodness, discipline, and knowledge*, as it is said *Psal. 118.* But he

visited three times, to show that prayer moderates and composes the Irascible, the Concupiscible, and the Rational.

Ter oravit, ut ostenderet necessitatem orationis ad Deum Trinum, contra triplex genus tentationis, Concupiscentiae carnis, Concupiscentiae oculorum, et Superbiae vitae. Et debet esse secundum triplicis potentiae conatum, et secundum triplicem virtutem Theologicam, Fidei, Spei, et Charitatis: et propter triplex bonum assequendum, scilicet veniam, gratiam, et gloriam. Et, Bonitatem, disciplinam, et scientiam, ut dicitur Psal. 118. Ter autem visitavit, ut ostenderet orationem moderari, et componere Irascibilem, Concupiscibilem, et Rationalem.

³⁴ HE CONFIRMS the necessity of prayer S. D. on 11. *Lucae*, in the exposition of the Lord's Prayer; for Christ handed down the form of praying, explaining the petitions to be made, which truly show it to be necessary. For he asks the sanctification of the divine name, which we ought necessarily to desire. He asks glory, which is the last end. He asks obedience to the divine commands: *Thy will be done*. He asks grace, and the spiritual rampart of the helps of God, the most august food giving strength: *Our daily bread*. He asks that he forgive us the sins we have committed, and preserve us henceforth from them, and *from all evil*.

NECESSITATEM orationis confirmat S. D. ad 11. Lucae, in expositione orationis Dominicae, nam Christus tradidit formam orandi, et petitiones faciendas explicans, quae sane ostendunt, esse necessariam. Petitur enim sanctificatio Divini nominis, quam necessario debemus desiderare. Petitur gloria, quae est ultimus finis. Petitur obedientia divinis mandatis: Fiat voluntas tua. Petitur gratia, et munimentum spirituale auxiliorum Dei, cibis augustissimus dans virtutem: Panem nostrum quotidianum. Petitur, ut nobis remittat culpas patratas, et de caetero nos praeservet ab eis, et ab omni malo.

³⁵ HE URGES gravely in *opusc. de perfectione ad sorores, cap. 5.* the necessities which we have, that we may be delivered from temptations. Therefore he says Christ earnestly admonished the disciples, *Matth. 26. Marci 14. Lucae 22. Watch ye, and pray, that ye enter not into temptation.* Truly, among all things, perseverance even unto the end is necessary.

INIUNGIT graviter in opusc. de perfectione ad sorores, cap. 5. necessitates, quas habemus, ut liberemur a tentationibus. Ideo ait, Christum enixe admonuisse discipulos, Matth. 26. Marci 14. Lucae 22. Vigilate, et orate, ne intretis in tentationem. Sane, inter omnia, necessaria est perseverantia usque in finem.

³⁶ EMINENTLY S. Thomas the Doctor, on 11. *Lucae*, at those first words: *And it came to pass: as he was in a certain place praying*, shows that one must never cease from prayer; for Christ too *Lucae 22. Being in an agony, he prayed the longer*, and truly he did this for the instruction of our infirmity, to show how much we need prayers. Therefore *Rom. 8. The Spirit helpeth our infirmity*, and again he brings forward the places cited above, *prima Thessal. 2. Lucae 6. et 18. Eccles. 18.*

EGREGIE S. Doct. ad 11. Lucae in ea verba prima: Factum est: cum esset in quodam loco orans, ostendit, nunquam ab oratione desistendum, nam, et Christus Lucae 22. Factus in agonia, prolixius orabat, et sane in eruditionem nostrae infirmitatis hoc praestitit, ut ostenderet quantum egeamus orationibus. Ideo Rom. 8. Spiritus adjuvat infirmitatem nostram, et rursus affert loca supra relata prima Thessal. 2. Lucae 6. et 18. Eccles. 18.

³⁷ FROM which, and other testimonies with which the works of the Seraphic Doctor are sprinkled, it is gathered that the precept of prayer, which is affirmative, indeed does not oblige always, but in necessity, especially of pressing temptations, in which grave danger impends, when one undertakes a weighty and perilous work; and whenever one must dispose oneself to grace, that sins may be expelled. Thus teach also *Valentia disp. 6. quaest. 2. puncto 3. Medina quaest. 11. de oratione. Sylvester*

verb. oratio numero 8. Filliuc. tract. 28. cap. 2. quaest. 5. Less. l. 2. cap. 37. dub. 3. Dian. p. 3. t. 5. resol. 16. Sylvius quaest. 83. art. 2. Becan. ibi, quaest. 1. Bassaeus v. Oratio, adding that the obligation must be adverted to: but in danger not to be distinguished from an indirect volition of fault.

EX quibus, aliisque testimoniis, quibus opera Seraphici sunt conspersa, colligitur, praeceptum orationis, quod est affirmativum, non cogere quidem ad semper, sed in necessitate, maxime vero ingruentium tentationum, in quibus periculum grave imminet, cum quis opus grave, et periculosum aggreditur; et quandocumque se debet ad gratiam disponere, ut expellat peccata. Sic docent etiam Valentia disp. 6. quaest. 2. puncto 3. Medina quaest. 11. de oratione. Sylvester verb. oratio numero 8. Filliuc. tract. 28. cap. 2. quaest. 5. Less. l. 2. cap. 37. dub. 3. Dian. p. 3. t. 5. resol. 16. Sylvius quaest. 83. art. 2. Becan. ibi, quaest. 1. Bassaeus v. Oratio, addens debere adverti obligationem: In periculo autem non distinguere a volitione indirecta culpae.

³⁸ THE BEST argument, however, for proving the necessity of prayer is that adduced *quaest. 2. from D. Bonav. 5. part Brevil. cap. 10.*

OPTIMA autem ad necessitatem orationis comprobendam est ratio allata quaest. 2. ex D. Bonav. 5. parte Brevil. cap. 10.

³⁹ MOST BRILLIANTLY also the holy Fathers expounded this necessity of prayer, whom S. Thomas the Doctor cites *l. 2. Pharetrae, cap. 45.* and in other places alleged *Lucae 18.*

PRAECLARE etiam Sancti Patres hanc orationis necessitatem edisserunt, quos refert S. Doct. l. 2. Pharetrae, cap. 45. et aliis locis allegatis Lucae 18.

⁴⁰ D. CHRYSOST. *l. 1. de orando Deum: Just as this body of ours, if the soul be not present, is truly dead and fetid: so the soul, unless it stirs itself up to pray, is dead and wretched, and heavily stinking.*

D. CHRYSOST. l. 1. de orando Deum: Quemadmodum corpus hoc nostrum, si non adsit anima, profecto mortuum est, ac foetidum: sic anima, nisi seipsam incitet ad orandum, mortua est, et misera, ac olens graviter.

⁴¹ D. HIERONYMUS, after *serm. D. Bonav. de B. Virg. Frequent prayer extinguishes the assault of vices: but instant prayer obtains pardon of sins, according to that Eccles. 3. He that loveth God shall pray for his sins, and in the prayer of days he shall be heard, etc.* and that *Matth. 17. This kind of devils is not cast out but by prayer and fasting*, he says: *By fasting the plagues of the body are healed; by prayer the plagues of the mind.*

D. HIERONYMUS post serm. D. Bonav. de B. Virg. Frequens oratio vitiorum expugnationem extinguit: instans vero oratio impetrat veniam de peccatis, secundum illud Eccl. 3. Qui diligit Deum, exorabit pro peccatis, et in oratione dierum exaudietur, etc. et illud Matth. 17. Hoc genus daemoniorum non eiicitur nisi in oratione, et ieiunio ait: Ieiunio sanantur pestes corporis; oratione pestes mentis.

⁴² D. Aug. at those words, *Psalm 118. Goodness, and discipline, and knowledge, etc. conc. 17. He to whom God propitiously inspires the delight of good, to whom there is given by God the charity of God, and for God the charity of neighbor, ought to pray instantly, whereby this gift may be so increased in him that he not only despises the other delights but also bears any whatsoever passions.*

D. Aug. ad ea verba, Psal. 118. Bonitatem, et disciplinam, et scientiam, etc. conc. 17. Cui Deus propitius inspirat boni delectationem, cui donatur a Deo charitas Dei, et propter Deum charitas proximi, instanter orare debet, quo tantum sibi augeatur hoc donum, ut non solum contemnat delectationes caeteras, sed etiam quaslibet perferat passionem.

⁴³ Likewise D. August. or Gennadius, de Ecclesiast. dogmat. cap. 56. *We believe that no one comes to salvation unless God invite: no one, when invited, works out his salvation unless God assist: no one merits help unless he pray.*

| Item D. August. sive Gennadius, de Ecclesiast. dogmat. cap. 56. Nullam credimus ad salutem, nisi Deo invitante venire: nullum invitatum salutem suam, nisi Deo auxiliante, operari: nullum, nisi orantem, auxilium promereri.

⁴⁴ D. Isidorus, de summo bono l. I. cap. 23. sent. 1. *The Symbol of Faith, and the Lord's Prayer suffice for the little ones of the Church, for the whole law, to grasp the kingdoms of heaven; for all the breadth of the Scriptures is concluded in the same Lord's Prayer, and the brevity of the Symbol.*

| D. Isidorus de summo, bono l. I. cap. 23. sent. 1. Fidei Symbolum, et Dominica oratio pro tota lege parvulis Ecclesiae ad caelorum regna sufficit capescenda, omnis enim latitudo Scripturarum in eadem oratione Dominica, et Symboli brevitate concluditur.

⁴⁵ D. Bernard, serm. 57. *In doubts the unique remedy, or refuge, is prayer, and frequent groaning to God; and that God deign to show us by his breathing what, when, and how he wills us to do.*

| D. Bernard. serm. 57. In dubiis unicum remedium, seu refugium oratio est, et frequens gemitus ad Deum; et quid, quando, et qualiter facere nos velit Deus, afflatu nobis monstrare dignetur.

⁴⁶ And in the sermon on the four manners of praying: *In all our actions and observances much vigilance of soul is needed, but especially in prayer.*

| Et sermone de quatuor modis orandi: In omnibus actionibus nostris, et observantiis, multa opus est animi vigilantia, sed praecipue in oratione.

⁴⁷ VERY MANY other testimonies S. Thomas the Doctor has everywhere in his opuscula.

| Plurima alia testimonia ubique in opusculis habet S. Doctor.

Question IV: Whether prayer is not only impetratory but also satisfactory and meritorious

¹ That prayer is impetratory I have shown so far in question 3.

| An Oratio sit non modo impetratoria, sed et satisfactoria, et meritoria.

| Orationem esse impetratoriam hucusque ostendi quaestione 3.

² That it is also meritorious I proved in the first part of the Summa, Tract. 6. de Gratia, disput. 4. quaest. 7., where I showed that all moral works done from grace are meritorious. There I also showed that a work cannot be meritorious without also being satisfactory. Likewise, with St. Thomas and St. Bonaventure, I showed that a work cannot be satisfactory without being meritorious, against Scotus. In particular, that prayer is satisfactory I shall show in the third part, Tract. de Poenitentia, disp. 2. sect. 9. quaest. 13.

| Quod etiam sit meritoria probavi prima secundae, Tract. 6. de Gratia, disput. 4. quaest. 7. ubi ostendi, opera omnia moralia ex gratia esse meritoria. Ibi etiam ostendi, non posse esse meritoriam, quin etiam sit satisfactoria. Similiter cum D. Thoma, et D. Bonav. ostendi, non posse esse satisfactoriam, quin meritoria sit, contra Scotum. In specie autem, orationem esse satisfactoriam, ostendam 3. p. Tract. de Poenitentia, disp. 2. sect. 9. quaest. 13.

³ Yet I shall say something here: Philip Melanchthon, in the Augustan Confession, title de confessione, and in the Apology, article on confession, mocks those chapters in which Catholics establish satisfaction, and says they are useless ceremonies and human traditions, not commanded by God.

Aliqua tamen dicam hic: Philippus Melancht. in confess. August. tit. de confess. et in Apolog. art. de confessione, irridet ea capita, in quibus Catholici satisfactionem constituunt, et dicit, esse inutiles caeremonias, humanasque traditiones, non mandatas divinitus.

⁴ But Kemnitz, in the 2. p. exam., pag. 194, admits the works which are called satisfactory by Catholics, such as Prayer, Fasting, and Almsgiving in general; yet he says certain prayers and certain fixed almsgivings are useless.

Kemnitius vero in 2. p. exam. pag. 194. admittit opera, quae satisfactoria dicuntur a Catholicis, ut Orationem, Ieiunium, et Eleemosynam in genere; tamen certas preces, et statutas quasdam eleemosynas, dicit, esse inutiles.

⁵ On the contrary, all Catholics agree with the Holy Council of Trent, sess. 14. can. 13., that prayer, fasting, and almsgiving are satisfactory works. For by these there are given to God the goods of the body, of the soul, and the extrinsic goods of fortune:

E contra, Catholici omnes cum Sancto Concilio Trident. sess. 14. can. 13. consentiunt, orationem, Ieiunium, et eleemosynam esse opera satisfactoria. His enim dantur Deo bona corporis, animae, et extrinseca fortunae:

⁶ I assert with St. Bonaventure that Prayer is satisfactory.

Assero cum D. Bonav. Orationem esse satisfactoriam.

⁷ It is proved from the Holy Doctor by the first argument, first against the opponents and in the body. That moral work which is penal is satisfactory: but prayer, both vocal and mental, is penal: Therefore. The minor is proved from Ecclesiasticus 12: *Frequent meditation is an affliction of the flesh.*

Probatur a S. Doct. primo argumento primo ad opp. et in corpore. Illud opus morale, quod est poenale, est satisfactorium: Sed oratio utraque vocalis, et mentalis est poenalis: Ergo. Minor probatur Eccles. 12. Frequens meditatio, carnis est afflictio.

⁸ It is proved secondly from the Holy Doctor from the usage of the Church, which imposes prayers for satisfaction.

Probatur secundo a S. Doct. ex usu Ecclesiae, quae orationes ad satisfactionem imponit.

⁹ It is proved thirdly from the Holy Doctor, because mournful prayer is that of the contrite petitioner, such as that of the Publican, Luke 18, who on that account went home justified. For this above all disposes one to grace, and therefore it pleases the Divine goodness, inasmuch as it is more a sign of a voluntary penance.

Probatur tertio a S. Doct. quia oratio gemebunda est contriti postulantis, qualis erat Publicanus Lucae 18. qui inde iustificatus domum rediit. Haec enim prae caeteris disponit ad gratiam, et ideo placet Divinae bonitati, quippe magis est voluntariae poenae indicium.

¹⁰ He observes first that vocal prayer, taken by itself and alone, is inferior to mental prayer; and purely vocal prayer is that in which nothing is thought; nevertheless mixed prayer is better, in which

one prays with mind and mouth; mixed (I say) out of the vocal kind arousing the mind to affections; for thus mental prayer is aided by vocal prayer.

Observat autem primo, orationem vocalem se nude sumptam, inferiorem esse mentali; est autem pure vocalis, in qua nihil cogitatur, attamen meliorem esse mixtam, qua oratur mente, et ore; mixta (inquam) ex vocali excitante mentem ad affectus; sic enim mentalis a vocali adiuvatur.

¹¹ The Holy Doctor also observes the threefold end for which vocal prayer was instituted. The first is to kindle affection, whence Beda on Matthew 6 to that effect, Pater noster: *It is not prayed with those words alone, but with other things contained under the same sense, by which our heart is kindled.* The second is for the instruction of the intellect. Whence Beda there: *He composed the prayer in brief words, in which there is no need to speak to him who knows all things, but so that he who deals with God might learn the things he should pray for, not the words he should say.* The third is for easier remembrance. Whence, on that text, *Nolite assimilari eis*, the Gloss: *With God one must deal not with words but with realities, with the intention of the heart, with simple affection; for what we say we do not teach him, but we remind ourselves of the time of praying.* Therefore vocal prayer was instituted on account of mental prayer, in which the heart is more kindled to the detestation of sins and the love of God, and this above all pleases God, such as was the prayer of Manasses, 2 Paralipomenon 33. See also Bellarmine, de Poenit. l. IV. cap. 7., Valencia, disp. 6. quaest. 2. p. 4.

Observat etiam S. Doct. triplicem ob finem institutam orationem vocalem. Primus est ad affectum accendendum, unde Beda ad id Matth. 6. Pater noster: Non illis solis verbis oratur, sed aliis contentis sub eodem sensu, quibus cor nostrum accenditur. Secundus est ad intellectus instructionem. Unde Beda ibi: Orationem brevibus verbis compesuit, quibus nec opus est loqui ad eum, qui omnia novit, sed ut qui cum Deo agit, disceret res, quas oraret, non verba, quae diceret. Tertius est ad faciliorem recordationem. Unde super illud, Nolite assimilari eis. Glossa: Non apud Deum agendum est verbis, sed rebus, intentione cordis, affectu simplici; quae enim dicimus, non eum docemus, sed nos temporis orandi recordamur. Itaque vocalis propter mentalem orationem est instituta, in qua cor magis incenditur ad peccatorum detestationem, et Dei amorem, et haec maxime Deo placet, qualis fuit oratio Manasse 2. Paral. 33. Vide etiam Bellarminum de Poenit. l. IV. cap. 7. Valentiam disp. 6. quaest. 2. p. 4.

¹² Note, moreover, that for satisfaction it is required that the one praying be in grace, as I shall say in the third part, Tract. de Poenitentia. Thus John 15: *Si manseritis in me, et verba mea in vobis manserint: quodcumque volueritis, petetis, et fiet vobis.* And 2 John 3: *Si cor nostrum non reprehendit nos, fiduciam habemus ad Deum; et quodcumque petierimus, dabit nobis.*

Adverte autem, ad satisfactionem requiri, ut orans sit in gratia, ut dicam 3. p. Tract. de Poenit. Sic Ioan. 15. Si manseritis in me, et verba mea in vobis manserint: quodcumque volueritis, petetis, et fiet vobis. Et secunda Ioan. 3. Si cor nostrum non reprehendit nos, fiduciam habemus ad Deum; et quodcumque petierimus, dabit nobis.

¹³ On the contrary it is said, Psalm 65: *Iniquitatem si aspexi in corde meo, non exaudiet Dominus.* And Isaiah 1: *Cum multiplicaveritis orationem, non exaudiam: manus enim vestrae sanguine plenae sunt.* John 9: *Scimus quia Deus peccatores non exaudit.* Isaiah 59: *Peccata vestra absconderunt faciem eius a vobis, ne exaudiret.* Therefore it is concluded, Judith 4: *Scitote quia exaudiet preces vestras, si permanseritis.* Jeremiah 29: *Orabit, et ego exaudiam vos: cum quaesieritis me in toto corde vestro;* as if to say: otherwise I shall not hear you, as St. Bonaventure notes, de profectu Relig. l. 2. cap. 71., where he heaps up authorities to that effect. And on Psalm 108, on the words: *Et oratio eius fiat in peccatum*, he adds another splendid passage.

E contra dicitur Psal. 65. Iniquitatem si aspexi in corde meo, non exaudiet Dominus. Et Isa. 1. Cum multiplicaveritis orationem, non exaudiam: manus enim vestrae sanguine plenae sunt. Ioan. 9. Scimus quia Deus peccatores non exaudit. Isa. 59. Peccata vestra absconderunt faciem eius a vobis, ne exaudiret. Ideo concluditur, Iudith. 4. Scitote quia exaudiet preces vestras, si permanseritis. Hierem. 29. Orabitis, et ego exaudiam vos: cum quaesieritis me in toto corde vestro; quasi dicat: non aliter vos exaudiam, ut advertit D. Bonav. de profectu Relig. l. 2. cap. 71. ubi auctoritates ad id congerit. Et ad Psal. 108. in ea verba: Et oratio eius fiat in peccatum, alia praeclara adiicit.

¹⁴ It is proved from the Holy Doctor, l. 2. Pharetrae, cap. 45., where St. Gregory describes prayer pleasing to God, homil. 27. in Euang.: *Virtus vero orationis est celsitudo charitatis. Et tunc quisque, quod recte petit, adipiscitur, cum eius animus in petitione nec inimici odio suffocatur.*

Probatur a S. Doct. l. 2. Pharetrae, cap. 45. ubi orationem Deo gratam describit D. Gregorius homil. 27. in Euang. Virtus vero orationis est celsitudo charitatis. Et tunc quisque, quod recte petit, adipiscitur, cum eius animus in petitione nec inimici odio suffocatur.

¹⁵ St. Chrysostom, homil. 13. of the imperfect work: *As well-made incense delights a man by its fragrance, so the prayer of the just is sweet before God. But do you wish to know its dignity? As soon as it has gone forth from the mouth, the Angels receive it with their hands and offer it before God.*

D. Chrysostomus homil. 13. operis imperfecti: Sicut thymiana bene confecta delectant hominem odore, sic oratio iusti suavis est ante Deum. Vis autem scire dignitatem eius? Mox, ut de ore processerit, suscipiunt eam Angeli manibus suis, et offerunt ante Deum.

¹⁶ St. Bernard, epist. de vita solitaria: Prayer is the affection of a man cleaving to God, and a certain familiar and pious address, and the standing of an illuminated mind to enjoy God, as long as it is permitted. And serm. 7. in Cant.: *We believe that the holy Angels stand by those praying, and offer to God the prayers and vows of men, when however they have perceived pure hands raised without wrath and disputation.*

D. Bernardus epist. de vita solitaria: Oratio est hominis Deo adhaerentis affectio, et familiaris quaedam, et pia allocutio, et statio illuminatae mentis ad fruendum Deo, quamdiu licet. Et serm. 7. in Cant. Credimus, Angelos sanctos adstare orantibus, et offerre Deo preces, et vota hominum, ubi tamen sine ira, et disceptatione levare puras manus perspexerint.

¹⁷ Next indeed the Holy Doctor, cap. 46., reports unacceptable prayer from the Fathers.

Mox vero S. Doct. cap. 46. orationem inacceptam refert ex Patribus.

¹⁸ St. Gregory, lib. 10. Moral., cap. 11.: *Our mind is weighed down with grave confusion in the time of its prayer: if either its own conduct still defiles it, or the grief of another's malice accuses it while under obedience. And in the Regist., ind. 4. cap. 45. l. 9.: That you may make a way to the ear of God with prayers, you must strive with watchfulness that your voices be aided by your deeds: for prayer becomes empty where action is wicked.*

D. Gregorius lib. 10. Moral. cap. 11. Gravi mens nostra confusione, orationis suae tempore, deprimitur: si hanc aut sua operatio adhuc inquinat: aut aliena malitia servatus dolor accusat. Et in Regist. ind. 4. cap. 45. l. 9. Ut ad aures Dei viam precibus faciatis, vigilantibus studendum est, ut vestrae voces actibus adiuventur: Nam inanis fit oratio, ubi prava est actio.

¹⁹ St. Augustine, in his sermons: *With what brow do you ask what God has promised, when you do not do what God has commanded? First hear the admonitions, and then demand the promises. The same: Forgive us our debts, etc. Nor is prayer efficacious for those whose faith without works is dead; but for those whose faith works through love.*

D. August. in sermonibus. Qua fronte postulas quod promisit Deus, cum non facis, quod iussit Deus? prius audi monitiones, et sic exige promissiones. Idem: Dimitte nobis debita nostra, etc. Nec pro eis est efficax oratio, quorum fides sine operibus mortua est; sed pro eis, quorum fides per dilectionem operatur.

²⁰ St. Jerome, epist. 14.: *With what conscience, I know not, does anyone ask God with that tongue with which he either lies, or curses, or backbites. God hears holy lips, and quickly nods to those prayers which an immaculate tongue pronounces.*

D. Hieronymus epist. 14. Nescio qua conscientia ea lingua quis Deum rogat, qua aut mentitur, aut maledicit, aut detrahit. Labia sancta exaudit Deus, et ipsis cito annuit precibus, quas lingua immaculata pronunciat.

²¹ St. Chrysostom, homil. 15. imperfect. in Matth.: *He who prays and sins does not pray to God, but mocks him.*

D. Chrysostomus homil. 15. imperfect. in Matth. Qui orat, et peccat, non orat Deum, sed illudit eum.

²² St. Bernard, serm. 71. in Cant.: *The prayer of the sinner shall be abominable; and in vain does he also offer his gift at the altar, who is conscious to himself that his brother has something against him. Finally the Lord did not respect the offerings of Cain; because he did not walk rightly with his brother. He has similar things in serm. 46., saying: I wonder greatly at the shamelessness of certain men who are among us, who, though they have disturbed us all with their singularity, and defiled us with their impatience, nevertheless dare, with an insistence of prayers, to invite the God of all purity to so foul a couch of their conscience. But as it is written in Isaiah 1: Cum extenderitis manus vestras, avertam oculos meos: et cum multiplicaveritis orationem, non exaudiam. See other things there.*

D. Bernard. serm. 71. in Cant. Oratio peccatoris execrabilis erit, frustra quoque offert munus suum ad altare, qui conscius est sibi, quod frater suus habet aliquid adversum se. Denique non respexit Dominus ad Cain munera; eo quod non recte ambularet cum fratre suo. *Similia habet serm. 46. dicens: Miror valde impudentiam aliquorum, qui inter nos sunt, qui cum omnes nos, sua singularitate turbaverint, sua impatientia coinquinaverint: audent nihilominus ad tam foedum conscientiae suae lectulum cum orationum instantia, totius puritatis Deum invitare. Sed sicut scriptum est Isaïae 1. Cum extenderitis manus vestras, avertam oculos meos: et cum multiplicaveritis orationem, non exaudiam. Vide alia ibi.*

²³ Finally he adds the opinion of Seneca, epist. 10.: *Then know that you are loosed from all cupidity, when you have come to this, that you ask nothing of God except what you can ask openly. But now how great is the madness of men, who whisper most shameful vows to the Gods, so that if anyone should admonish their ear, they immediately fall silent, and tell to God what they are unwilling for man to know?*

Tandem apponit sententiam Senecae, epist. 10. Tunc scito te omnibus cupiditatibus esse solutum; cum eo perveneris, ut nihil Deum roges, nisi quod rogare palam possis. Nunc autem quanta dementia est hominum, qui turpissima vota Diis insusurrant, ita, ut si quis aurem admonuerit, statim conticescant, et quod scire hominem nolunt, Deo narrant?

Question V: What conditions are required for perfect prayer

¹ The Holy Doctor enumerates many conditions of prayer here and there, that it may be acceptable to God.

Multas passim conditiones orationis enumerat S. Doctor, ut ea Deo accepta sit.

² The first condition for its efficacy is that which I pursued above, namely that it ought to go forth from charity, or at least from a good will of returning to God; for God does not hear obstinate sinners.

Prima conditio ad eius efficaciam est ea, quam supra prosecutus sum, ut sit ex charitate, aut saltem ex bona voluntate ad Deum redeundi debet exire; nam obstinatos peccatores Deus non audit.

³ The second condition is that it be from Faith and Hope: *Si habueritis fidem, et non haesitaveritis, dicetis monti, etc. Matth. 17., and Omnia quaecunque credentes petieritis, in oratione recipietis, and James 1: Postulet autem in fide, nihil haesitans.*

Secunda conditio est, ut sit ex Fide, et Spe: Si habueritis fidem, et non haesitaveritis, dicetis monti, etc. Matth. 17. et Omnia quaecunque credentes petieritis, in oratione recipietis, et Iacobi 1. Postulet autem in fide, nihil haesitans.

⁴ Next indeed, in *speculo disciplinae ad Novitios, p. 1. cap. 12.*, he requires two things beforehand for prayer, by which as it were on wings the soul is borne to God, namely meditation and knowledge of the Divine goodness and mercy, by which we are lifted up; and consideration of our own unworthiness and misery, that thus we may approach God more eagerly and humbly.

Mox vero in speculo disciplinae ad Novitios, p. 1. cap. 12. Duo praerequirit ad orationem, quibus tanquam alis in Deum feratur anima, nempe meditationem, et cognitionem Divinae bonitatis, et misericordiae, qua sublevemur; et considerationem propriae indignitatis, et miseriae, ut sic avidius, et humiliter ad Deum accedamus.

⁵ Hence, little by little, he attaches three conditions in the *little work de perfectione vitae ad sorores, cap. 5.* The first is that, approaching prayer with heart and body erect, you think of your own vileness, how many sins you have committed, how ungrateful you have been to God, O Soul, whither through sin you tend, toward the fires of everlasting death, that thus you may be humbled like the Publican, *Luke 18.*, striking your breast and saying: *Deus propitius esto mihi peccatori*, and roar with David saying, *Psal. 37: Rugiebam a gemitu cordis mei*, and with Magdalene wet the feet of the Lord: *Stans retro, Luke 7.* Thus says St. Isidore, *de summo bono l. 3. cap. 7.: When we stand before God in prayer, we ought to groan and weep, calling to mind how grave are the things we have committed, how hard the punishments of hell that we fear.*

Hinc paulatim tres conditiones subnectit opusculo de perfectione vitae ad sorores, cap. 5. Prima est, ut ad orationem accedens erecto corde, et corpore cogites tuam vilitatem, quot peccata patraisti, quam ingrata Deo fuisti, o Anima, quo per peccatum tendas ad sempiternae mortis incendia, ut sic humilieris cum Publicano Lucae 18. percutiens pectus dicas: Deus propitius esto mihi peccatori, et rugias cum Davide dicente, Psal. 37. Rugiebam a gemitu cordis mei, et cum Magdalena riges pedes Domini: Stans retro Lucae 7. sic ait D. Isidorus de summo bono l. 3. cap. 7. Quando cum Deo in oratione affistimus, gemere, et flere debemus reminiscentes, quam gravia sunt, quae commisimus, quam dura inferni supplicia, quae timemus.

⁶ The second condition is that, acknowledging the goodness and beneficence of God, he render thanks to God, as the Apostle warns: *Orationi instantes, vigilantes in ea in gratiarum actione.* For nothing more disposes a man to receive new benefits than grateful remembrance of past ones. Therefore St. Augustine, *epist. 57.: What better do we carry in the mind, pronounce with the mouth, and express with the pen, than thanks to God? This can neither be said more briefly, nor heard more widely, nor understood more gladly, nor done more fruitfully.*

Secunda conditio est, ut Dei bonitatem, et beneficentiam agnoscens, Deo gratias referat, ut monet Apostolus: Orationi instantes, vigilantes in ea in gratiarum actione. Nihil enim magis hominem disponit ad nova beneficia accipienda, quam praeteritorum grata recordatio. Ideo D. August. epist. 57. Quid melius animo gerimus, et ore pronunciamus, et calamo exprimimus, quam Deo gratias? hoc nec dici brevius, nec audiri latius, nec intelligi gratius, nec agi fructuosius potest.

⁷ Therefore you ought, O Soul, in prayer itself, to meditate with thanksgiving, because God made you a man, a Christian; because he forgave you innumerable sins; because you would have fallen into many sins if the Lord had not kept you; because he did not permit you to die in the world; because he chose you for the highest and most perfect Religion, and feeds you without labor of your own; and because for you he was made man, circumcised, baptized, etc. See St. Bonaventure. For thanksgiving is useful in prayer, nor can any prayer avail without it; for *ingratitude*, as St. Bernard says, *serm. 51. in Cant., is a burning wind, drying up the fountain of piety, the dew of mercy, and the streams of grace.*

Debes igitur in oratione posita o Anima cum gratiarum actione meditari, quia Deus te hominem fecit christianum, quia innumerabilia peccata tibi indulsit, quia incidisses in multa peccata, si Dominus te non custodisset, quia mori in saeculo te non permisit, quia ad altissimam, et perfectissimam te Religionem elegit, et sine labore tuo te pascit, et quia pro te homo factus est, circumcisis, baptizatus etc. Vide S. Bonav. Est enim gratiarum actio utilis in oratione, nec sine ea aliqua potest valere oratio; nam ingratitude, ut dicit D. Bernardus, serm. 51. in Cant. Est ventus urens, et exsiccans fontem pietatis, rorem misericordiae, et gratiae fluentia.

⁸ The third condition, that attentively your heart think on that alone which it prays for: for it is unworthy that a divided heart come to God. Whence, on that text, *Psal. 118: Clamavi in toto corde meo*, the Gloss says: *Divisum cor non impetrat, quod petit*, and this Christ urged, *Matth. 6: Tu autem cum oraveris, intra in cubiculum, et clauso ostio, ora Patrem* — *clauso*, namely the heart, says the Holy Doctor, and guarded; for Prayer, as St. Augustine says, *l. de spiritu, et anima, cap. 50.*, is the conversion of the mind to God through a pious and humble affection. Enter with intense desire, whereby the Psalmist: *Os meum aperui, attraxi spiritum*: for prayer is a bucket by which the grace of the Holy Spirit is drawn up. See wondrous things in the Holy Doctor *there*.

Tertia conditio, ut attente cor tuum illud solum cogitet, quod precatur: Indignum est enim, ut cor divisum ad Deum veniat. Unde super id Psal. 118. Clamavi in toto corde meo, ait Glossa: Divisum cor non impetrat, quod petit, et hoc suasit Christus, Matth. 6. Tu autem cum oraveris, intra in cubiculum, et clauso ostio, ora Patrem, clauso scilicet corde, ait S. D. et custodito; nam Oratio, ut ait D. August. l. de spiritu, et anima, cap. 50. est conversio mentis in Deum per pium, et humilem affectum. Ingredere desiderio intenso, quo psalmista: Os meum aperui, attraxi spiritum: Est enim oratio haustorium, quo Spiritus Sancti gratia hauritur. Vide mira in S. Doctore ibi.

⁹ Moreover, the Holy Doctor commends *ad 11. Lucae* perseverance in prayer, from the example of Christ, who, *Luke 22: Factus in agonia, prolixius orabat*: And Paul, *Hebr. 5.*, says: *Qui in diebus carnis suae, preces, supplicationesque ad eum, qui posset illum salvum facere a morte, cum clamore valido, et lacrymis offerens exauditus est pro sua reverentia*. Whence, *Matth. 26.*, he prayed three times; and he admonished the disciples to pray throughout that whole hour. And *Luke 6.* it is said: *Erat pernoctans in oratione Dei*. And *cap. 18.*: *Oportet semper orare, et non deficere*. And *Eccles. 18.*: *Non impediatis orare semper*. He considers this more subtly there, *Luke 11.*, in that parable of the friend, to whom, in the quiet of the untimely night, the importunate man goes, asking for bread; and he, though he refused within, saying: *Noli mihi*

molestus esse, iam ostium clausum est, et pueri mei mecum sunt in cubili — whose paternal love cannot be lost, as is said in Isaiah 49 — yet he adds: *Et si perseveraverit pulsans, surget, et dabit illi, etc.*

Commendat autem S. Doct. ad 11. Lucae perseverantiam in oratione, Christi exemplo, qui Lucae 22. Factus in agonia, prolixius orabat: Et Paulus Hebr. 5. ait: Qui in diebus carnis suae, preces, supplicationesque ad eum, qui posset illum salvum facere a morte, cum clamore valido, et lacrymis offerens exauditus est pro sua reverentia. Unde Matth. 26. ter oravit; et monuit discipulos, ut orarent hora illa tota. Et Lucae 6. dicitur: Erat pernoctans in oratione Dei. Et cap. 18. Oportet semper orare, et non deficere. Et Eccles. 18. Non impediari orare semper. Hoc ibi subtilius considerat Lucae 11. in ea parabola amici, ad quem intempestae noctis quiete pergit importunus, panem postulans, et ille, licet intus renuerit, dicens: Noli mihi molestus esse, iam ostium clausum est, et pueri mei mecum sunt in cubili, quorum amor paternus non potest perdi, ut dicitur Isaie 49. tamen subdit: Et si perseveraverit pulsans, surget, et dabit illi, etc.

¹⁰ A MOST SPLENDID example also St. Bonaventure considers, *cap. 18. Lucae*, in that little Widow, who, often importuning the Judge, merited to obtain justice. See, I beseech you, the Holy Doctor in both places, and you will lick lips anointed with sweetness. See him also on *Luke 6* there: *Erat pernoctans*; and *serm. 4. de uno S. Confessore*, where he sets down also Thessalonians: *Sine intermissione orate*, and the Israelites, *1 Reg. 12.: Ne cesses pro nobis orare, etc.*

PRAECLARUM etiam exemplum considerat cap. 18. Lucae S. Bonau. in illa Viduola, quae importuna saepe Iudicem interpellans, meruit iustitiam obtinere. Vide obsecro utrobique S. Doctorem, et labia dulcedine illita lambes. Vide ipsum etiam ad 6. Lucae ibi: Erat pernoctans; et serm. 4. de uno S. Confessore, ubi ponit etiam ad Thessal. Sine intermissione orate, et Israëlitae primo Reg. 12. Ne cesses pro nobis orare, etc.

¹¹ SPEAKING, moreover, of the Ruler whose daughter was dying, *Luke 8.*, the Holy Doctor says: Since therefore he approached the presence of Christ with reverence, asked out of confidence, desired out of indigence, therefore his prayer was heard, according to that, *Eccles. 4.: Rogationem contribulati ne abiicias: et non auertas faciem tuam ab egeno*. He also comments splendidly on that text, *Thren.: Non des requiem tibi, et non taceat pupilla*.

LOQUENS autem de Regulo, cuius filia moriebatur, Lucae 8. ait S. Doctor. Quoniam igitur Christi praesentiam adiit cum reuerentia, rogavit ex confidentia, desideravit ex indigentia, ideo oratio illius fuit exaudita, secundum id Eccles. 4. Rogationem contribulati ne abiicias: et non auertas faciem tuam ab egeno. Praeclara etiam commentatur ad illud Thren. Non des requiem tibi, et non taceat pupilla.

¹² AND on the fifth chapter of *Luke*, on these words: *Ipse autem secedebat in desertum, et orabat*, the Holy Doctor says: Because he did not seek but fled human glory and fame, according to that, *Matth. 14: Dimissa turba ascendit in montem solus orare*, in which he gave us the form of withdrawing from the world and approaching God, and therefore prayer ought to be hidden, whence *Matth. 6: Intra in cubiculum, et clauso ostio, etc.* And St. Bernard, *serm. 46. in Cant.: O holy soul, be alone, that you may keep yourself for the one God alone, whom you have chosen for yourself from among all. Flee the public, flee, and your very domestics: Do you not know that you have truly the same Spouse, and one who by no means wishes to indulge you with his presence while others are present? Withdraw therefore, but in mind, not in body; although even in body you do not separate yourself idly, especially at the time of prayer.*

ET ad quintum cap. Lucae in ea verba: Ipse autem secedebat in desertum, et orabat, ait S. Doct. Quia humanam gloriam, et famam non quaerebat, sed fugiebat, secundum illud Matth. 14. Dimissa turba ascendit in montem solus orare, in quo dabat nobis formam recedendi a mundo, et accedendi ad Deum, et ideo oratio debet esse occulta, unde Matth. 6. Intra in cubiculum, et clauso ostio, etc. Et D. Barnard. serm. 46. in Cant. O sancta anima

sola esto, ut soli Deo omnium serues teipsam, quem tibi ex omnibus elegisti. Fuge publicum, fuge, et ipsos domesticos: An nescis vere eundem te habere sponsum, et qui nequaquam velit tibi suam indulgere praesentiam, praesentibus caeteris? Secede ergo, sed mente, non corpore; quanquam et corpore non otiose te separas, praesertim in tempore orationis.

¹³ THE Holy Doctor confirms these conditions of prayer from the Fathers in the places cited, and in lib. 2. *Pharetrae* cap. 45. et 46., especially from St. Gregory, in *Regist.* l. 11. indice 6. cap. 3., and l. 22. *Moral.* cap. 21., and *homil.* 27. in *Euang.*; from St. Augustine, *epist.* 121. cap. 10., and *serm.* 126. *de temp.*, and l. 20. *de ciuit.* cap. 17.; from St. Chrysostom, *Opere Imperf. homil.* 13.; from St. Ambrose, in *Psal.* 118. *octon.* 8.; from St. Isidore, in *synon.* cap. 4., and *de summo bono* l. 1. cap. 23., and l. 3. cap. 7.; Damascene, l. 3. *de fide*, cap. 24.; Bernard, *epist. de vita solut. epist.* 78. et 201., and in *Cantic. serm.* 7. et 18., and *serm. de 4. modis orandi*; and other Fathers.

HAS orationis conditiones e Patribus confirmat S. Doctor locis allatis, et lib. 2. Pharetrae cap. 45. et 46. maxime e D. Greg. in Regist. l. 11. indice 6. cap. 3. et l. 22. Moral. cap. 21. et homil. 27. in Euang. e D. August. epist. 121. cap. 10. et serm. 126. de temp. et l. 20. de ciuit. cap. 17. e S. Chrysost. Opere Imperf. homil. 13. e D. Ambr. in Psal. 118. octon. 8. e D. Isid. in synonym. cap. 4. et de summo bono l. 1. cap. 23. et l. 3. cap. 7. Damas. l. 3. de fide, cap. 24. Bernardo epist. de vita solut. epist. 78. et 201. et in Cantic. serm. 7. et 18. et serm. de 4. modis orandi, et aliis Patribus.

¹⁴ HENCE, gathering his sails, he infers here and there why the just are sometimes not heard. Thus on *Psal.* 22: *Clamabo per diem et non exaudies*. But the just man is not heard for a threefold cause: either because he prays for something perverse and evil. Thus Samuel, 1 *Reg.* 15., was not heard, praying for Saul. Secondly, on account of the manner of praying; thus, *Matth.* 20., the sons of Zebedee were not heard. Thirdly, by reason of a greater good; thus Paul, 2 *Corinth.* 12., was not heard while he prayed to be delivered from the molesting evil spirit.

HINC vela colligens inferr passim, cur aliquando iusti non exaudiantur. Sic ad Psal. 22. Clamabo per diem et non exaudies. Triplici autem de causa non exauditur iustus, vel quia orat pro malo peruerso. Sic neque Samuël 1. Reg. 15. exauditus est, orans pro Saül. Secundo ob modum orandi, sic Matth. 20. non fuerunt exauditi filii Zebedaei. Tertio, ratione maioris boni, sic Paulus 2. Corinth. 12. non est exauditus, dum oraret, ut liberaretur a spiritu malo infestante.

¹⁵ The Holy Doctor adduces the same causes in l. 2. *de profectu Religiosi*, cap. 71. He adds others. First, if he hesitates, *Iacob.* 1. Second, that man may be provoked more to persist, as St. Gregory says, *homil.* 25. in *Euang.* Whence Chrysostom, *homil.* 30. in *Genes.*: God for this reason delays his benefit, that what he gives may not be cheap to us. Third, that grace may be reserved for a more opportune time: Thus, *Exodi* 33., Moses was not heard, that afterward he might see the face of God. Fourth, that he may ask for the suffrages of others also; thus, 4. *Reg.* 19. et *Isa.* 37., Ezechias sent to Isaías, that he might pray for himself and for the people; and cap. 22., Iosias sent to Holda; and *Rom.* 15: *Obsecro, ut iuuetis me in orationibus vestris. Et Matth.* 18: *Si duo ex vobis consenserint, etc.*

EASDEM causas apponit S. Doct. l. 2. de profectu Religiosi, cap. 71. Addit alias. Prima si haesitet Iacob. 1. Secunda, ut magis homo prouocetur ad insistendum, ut ait D. Gregorius homil. 25. in Euang. Unde Chrysost. homil. 30. in Genes. Deus ad hoc beneficium suum protrahit, ut non sit nobis vile, quod donat. Tertia, ut gratia in opportunius reseruetur: Sic Exodi 33. non est exauditus Moyses, ut postea faciem Dei videret. Quarta ut aliorum etiam suffragia postulet; sic 4. Reg. 19. et Isa. 37. Ezechias misit ad Isaïam, ut oraret pro se, et pro populo et cap. 22. Iosias misit ad Holdam, et Rom. 15. Obsecro, ut iuuetis me in orationibus vestris. Et Matth. 18. Si duo ex vobis consenserint, etc.

¹⁶ OTHERS, moreover, he says, are not heard because they ask badly, as is said in *Iacobi 1.*; and therefore he presses the question concerning what things are to be asked for.

ALIOS vero non exaudiri ait, eo quod male petant, ut dicitur Iacobi 1. et propterea urget quaestio de his, quae sunt petenda.

Question VI: What is to be asked in prayer, where the petitions of the Lord's Prayer are expounded

¹ SINCE we do not know what we ought to ask for, as is said in *Rom. 8, the Spirit himself asketh for us*, that is, he teaches us to ask. And Christ *Matth. 6 and Luke 11* taught that golden Prayer, in which are all the Treasures of Paradise, as I said above *quaest. 3*. Therefore in expounding it the chief Fathers have been diligent: Tertullian in his *book on prayer*, Cyprian *on the Lord's Prayer*, Cyril of Jerusalem *Catech. 5*, Chrysostom *homilies on the Lord's Prayer*, the Nyssene in *five homilies*, Ambrose *l. 5 de Sacramentis, cap. 4*, Augustine *l. 2 de sermone Domini in monte, cap. 5*, Cassian *collat. 2 cap. 18 et seqq.*, Chrysologus *serm. 67*, and the Interpreters of Matthew *cap. six*.

Quid Oratione petendum: ubi Exponuntur petitiones Orationis Dominicae.

QUONIAM ignoramus quid nobis sit petendum, ut dicitur Rom. 8. Spiritus sanctus postulat pro nobis idest, postulare docet. Et Christus Matth. 6. et Lucae 11. Orationem auream edocuit, in qua sunt omnes Thesauri Paradisi, ut dixi supra quaest. 3. Ideo in ea explicanda distenti sunt praecipui Patres, Tertullianus lib. de oratione, Cyprianus de oratione Dominica, Cyrillus Hierosolymit. Catech. 5. Chrysost. homil. de oratione Dominica, Nyssenius homiliis quinque, Ambrosius l. 5. de Sacramentis, cap. 4. August. l. 2. de sermone Domini in monte, cap. 5. Cassianus collat. 2. cap. 18. et seqq. Chrysolog. serm. 67. et Interpretes Matthaei cap. sexto.

² MORE FULLY than the others our Seraphic Doctor chews, ruminates, and savors it, in *5. p. Breuil. cap. ult. 3. p. Centil. sect. 46 and on cap. 3 of the Rule*, where it is imposed upon the Laity: and *3. p. Stimuli Diuini amoris, cap. 17 and on cap. 6 of the Gospel of S. Matthew*. See also Suar. *de orat. Fill. t. 2 cap. 2, Less. l. 2 cap. 37, Azor. p. 1 l. 9 cap. 34, Bict. quaest. 4*.

UBERIUS autem caeteris hanc mandit, ruminat, et degustat Seraphinus noster 5. p. Breuil. cap. ult. 3. p. Centil. sect. 46. et in cap. 3. Regulae, ubi Laicis imponitur: et 3. p. Stimuli Diuini amoris, cap. 17. et in cap. 6. Euangely S. Matthaei. Vide et Suar. de orat. Fill. t. 2. cap. 2. Less. l. 2. cap. 37. Azor. p. 1. l. 9. cap. 34. Bict. quaest. 4.

³ HE EXPOUNDS certain petitions separately, as in *4 dist. 17 p. 2, the dubiis litt. in Pharetra, l. 2, chapter 45*.

ALIKUAS vero seiunctim petitiones exponit, ut in 4. dist. 17. p. 2. dubiis litt. in Pharetra, l. 2. capite 45.

⁴ THE Holy Doctor prefaces that this prayer is most excellent of all on three counts. First, on account of its author Christ, who composed it. Second, on account of its brevity, so that it can be said more quickly and held more firmly. Third, on account of its fruitfulness, because in a few words it comprehends all things to be desired and asked for.

PRAELIBAT autem S. Doctor, orationem hanc triplici ex capite omnium esse praestantissimam. Primo ex autore Christo, qui eam contexuit. Secundo ex breuitate, ut citius dicatur, et firmiter teneatur. Tertio ex foecunditate, quia breuibus omnia comprehendit, quae sunt desideranda, ac postulanda.

⁵ SINCE therefore this divine prayer contains all petitions, consequently it asks for all evils to be removed and all goods to be given, and this in seven petitions. He divides the evils into punishment and fault. Further, all of them into past, present, and future.

CUM igitur haec diuina oratio postulationes contineat omnes, consequenter omnia mala petit amouenda, et omnia bona donanda, et haec septem petitionibus. Distinguit autem mala in poenam, et culpam. Rursus omnia in praeterita, praesentia, et futura.

⁶ HE divides the evils of fault into the seven capital vices: pride, Avarice, Lust, Envy, Gluttony, and Sloth. Again, some evils are reducible both to punishment and to fault, such as temptations; for temptation as trial, or the very passion of temptation, is a punishment; but falling, and being led into temptation, is of fault. And for deliverance from all of these the golden prayer asks.

MALA quidem culpae in septem vitia capitalia diuidit, superbiam, Auaritiam, Luxuriam, Inuidiam, Gulam, et Acediam. Rursus mala nonnulla sunt, quae et ad poenam, et ad culpam reducuntur, ut tentationes; nam tentatio ad probationem, seu ipsa passio tentationis poena est; at casus, et inductio in tentationem est culpae. Et de his omnibus liberationem aurea haec oratio postulat.

⁷ AGAIN, since there are seven principal virtues, three Theological and four Cardinal. There are also seven gifts of the Holy Spirit, by which we are strengthened in the virtues: namely the Gift of Wisdom; of Understanding, of Counsel, of Knowledge, of Piety, of Fortitude, and of the Fear of the Lord.

RURSUS, quia septem sunt virtutes praecipuae, tres Theologicae, et quatuor Cardinales. Septem sunt etiam dona Sancti Spiritus, quibus in virtutibus firmamur, Donum scil. Sapientiae; Intellectus, Confilii, Scientiae, Pietatis, Fortitudinis, et Timoris Domini.

⁸ THERE are also seven Beatitudes: the Kingdom of heaven, the Possession of the land, Consolation; Satiety, the attainment of Mercy, the Vision of God, and the Adoption of God.

SEPTEM etiam sunt Beatitudines: Regnum caelorum, Possessio terrae, Consolatio; Saturitas, Misericordiae consecutio, Visio Dei, et Filiatio Dei.

⁹ FIRST he opposes seven principal gifts to the seven vices, namely, poverty of spirit against pride: Meekness against Anger: Mourning of compassion against the venom of Envy: Thirst for Justice against Sloth: Mercy against Avarice: Cleanness of heart against Gluttony, and Peace against Lust; or with these last two exchanged, cleanness against the uncleanness of Lust, and Peace against insatiable Gluttony.

PRIMO quidem septem dotes praecipuas, vitiis septem opponit, nempe, paupertatem spiritus superbiae: Mansuetudinem Iracundiae: Luctum compassionis contra livorem Invidiae: Sitim Iustitiae contra Acediam: Misericordiam contra Auaritiam: Munditiam cordis contra Gulam, et Pacem contra Luxuriam, seu commutatis his duobus ultimis, munditiam contra immunditiam Luxuriae, et Pacem contra Gulam insatiabilem.

¹⁰ FURTHER, we can also oppose the seven principal virtues to the seven vices: Faith, by which the intellect is taken captive into obedience to Christ, is opposed to pride. Hope, by which every thought is cast upon the Lord, to Avarice: Charity to Envy: Prudence to headlong Anger: Justice, by which due obedience is rendered to God and right to one's neighbor, to Sloth: Fortitude to flaccid Lust, and Temperance to Gluttony: The Holy Doctor considers all these septenaries as comprehended in the seven petitions, as we shall say presently.

PORRO virtutes septem praecipuas possumus etiam septem vitiis opponere: Fides, a qua captivatur intellectus in obsequium Christi, opponitur superbiae. Spes, qua iacitur omnis cogitatus in Domino, Avaritiae: Charitas Invidiae: Prudentia Irae praecipiti: Iustitia, qua redditur Deo debitum obsequium, et proximo ius, Acediae: Fortitudo labili Luxuriae, et Temperantia Gulae: Haec omnia septenaria in septem petitionibus comprehensa considerat S. Doctor, ut mox dicemus.

¹¹ HE PREFACES, moreover, an exordium necessary for the narration: *Pater noster*. He placed first the name that is sweet and the name of confidence. It is not said Lord; but Father, because he allures us not as servants compelled by fear, but as children by love to the bosom of the Father; for this is the difference between the petition of a servant and of a son. Hence Malach. 1: *If I be a Father, where is my honor? and if I be a Lord, where is the fear?* For God is invoked as Father because he is the Father who begot the Son, namely like unto himself. God moreover created us in the beginning to his own image. Therefore from creation he obtains the title of Father. Deuter. 32: *Is not he himself thy Father, who made, and created thee?* Then through the adoption of grace he made us sons of God, Matth. 5: *Be ye perfect, as also your heavenly Father is perfect.*

PRAEMITTIT autem exordium, narrationi necessarium: *Pater noster*. Nomen autem dulce, nomenque confidentiae praemisit. Non dicitur Domine; sed Pater, quia non ut servos timore compulsos, sed ut filios allicit amore ad sinum Patris; hac enim differentia postulant servus, et filius. Ideo Malach. 1. Si ego Pater sum, ubi est honor meus? et si Dominus ego sum, ubi timor? Invocatur enim Pater Deus, quia Pater est, qui genuit filium, nempe sibi similem. Deus autem nos in creatione ad sui imaginem condidit. Ideo ex creatione titulum Patris obtinet. Deuter. 32. Numquid non ipse est Pater tuus, qui fecit, et creavit te. Deinde per adoptionem gratiae fecit filios Deiformes, Matth. 5. Estote perfecti, sicut et Pater vester caelestis perfectus est.

¹² FIRST, then, the eternal Father is the begetter of the Son by nature, as Christ himself says: Matth. 11, Ioan. 1 and the following. To display therefore that surpassing confidence which is indeed necessary for prayer, he teaches us to invoke him thus: *Pater noster, Qui es in caelis*. Hence confidence is increased, while we acknowledge the most loving Father, most powerful to do all things, inasmuch as he is King of heaven and on the throne of majesty commands all things; and: *All things whatsoever he would, the same hath he done in heaven, and in earth*, as the Holy Doctor expounds with S. Cyprian loc. cit., the Nyssene homil. 2 *on this prayer*, and others. He is said also to dwell in the spiritual heavens, that is, in the saints, as the Holy Doctor expounds *here on cap. 6 of Matth.* with S. Ambrose lib. 5 *de sacr. cap. 4* and Augustine lib. 2 *de serm. Domini in monte, cap. 9*. Now the saints (says the Holy Doctor) are called heavens in a fourfold way. First, on account of the sublimity of their life, Paul saying, Philip. 3: *Our conversation is in heaven*. Second, on account of the clarity of their good works, Philip. 2: *Among whom you shine as lights in the world, holding forth the word of life*, and Matth. 4: *Let your light shine before men, etc.* Third, on account of their firmness in their purposes, Psalm. 32: *By the word of the Lord the heavens were made firm*. Fourth, on account of the seat of God resting in them through grace. Isa. 66: *Heaven is my seat*. We invoke therefore this heavenly Father also, that we may be mindful to ask of him first the things that are heavenly, according to that: *Seek ye first the kingdom of God*.

PRIMO igitur Pater aeternae est genitor filii per naturam, ut ipse Christus ait: Matth. 11. Ioan. 1. et sequentibus. Ad exhibendam igitur eximiam confidentiam, quae sane ad orationem est necessaria, docet nos ita invocare: *Pater noster, Qui es in caelis*. Hinc augetur fiducia, dum amantissimum Patrem, potentissimum ad omnia agnoscimus, quippe qui Rex est caeli, et in Throno maiestatis omnibus imperat; et : Omnia quaecumque voluit fecit in caelo, et in terra, ut exponit S. Doctor cum SS. Cypriano loc. cit. Nysseno homil. 2. de hac oratione, et aliis. Dicitur etiam in caelis spiritualibus, idest, sanctis habitare, ut exponit S. Doctor hic ad cap. 6. Matth. cum SS. Ambrosio lib. 5. de sacr.

cap. 4. et Augustino lib. 2. de serm. Domini in monte, cap. 9. *Sancti autem (ait S. Doctor) dicuntur caeli quadrupliciter. Primo ob vitae sublimitatem, dicente Paulo, Philip. 3. Nostra conversatio in caelis est. Secundo propter bonorum operum claritatem, Philip. 2. Inter quos lucetis, sicut luminaria in mundo, verbum vitae continentes, et Matth. 4. Luceat lux vestra coram hominibus, etc. Tertio propter firmitatem in propositis, Psalm. 32. Verbo Domini caeli firmati sunt. Quarto ob sedem Dei, in eis quiescentis per gratiam. Isa. 66. Caelum mihi sedes est. Hunc igitur Patrem caelestem, etiam invocamus, ut recordemur petenda ab eo primo caelestia, iuxta id: Quaerite primo regnum Dei.*

¹³ THE exordium being finished, there follows the exposition of the necessities and the asking for the gifts: the asking is made, moreover, that evils may be removed and goods granted. First he asks for the knowledge of the First True One: Second, for the attainment of the Arduous One: Third, for the attainment of the Good.

TERMINATO exordio, sequitur enarratio necessitatum, et postulatio donorum: postulatio autem fit, ut removeantur mala, et concedantur bona. Primo petit cognitionem Primi Veri: Secundo assecutionem Ardui: Tertio Boni consecutionem.

¹⁴ THE FIRST: *Sanctificetur nomen tuum*; For since the end is first in intention, therefore in these two first petitions are asked those things that touch upon the end; and afterwards in the following petitions the means to the end.

PRIMA: Sanctificetur nomen tuum; Quia enim finis est primus in intentione, ideo his duabus primis petitionibus postulantur ea, quae finem tangunt; et postea sequentibus postulantur media ad finem.

¹⁵ THEREFORE first we ask that the holy name of God and his majesty be sanctified, not in itself, since it is holiness itself, but in us, through the knowledge of the Divine majesty and the love of it, as the saints expound: Cyprian, Ambrose *loco cit.*, the Nyssene *oratione 3*, Augustine *lib. 2 de sermone Domini, cap. 10 and others.*

PRIMO igitur postulamus, ut nomen sanctum Dei, et maiestas sanctificetur, non in se, cum sit ipsa sanctitas, sed in nobis per notitiam Divinae maiestatis, et amorem, ut exponunt sancti, Cyprianus, Ambrosius loco cit. Nyssenius, oratione 3. Augustinus lib. 2. de sermone Domini, cap. 10. et alii.

¹⁶ THE NAME of God indeed is acclaimed holy and terrible, Psalm. 110: *Holy and terrible is his name.* and Deuter. 28: *It is admirable*, Psalm. 8: *it is Praiseworthy*. Psalm. 112. Now the name of God is terrible as regards the Power, which is attributed to the Father; admirable as regards the Wisdom, which is attributed to the Son; Praiseworthy as regards the Goodness, which is ascribed to the Holy Spirit. Let therefore the most holy Name of God be sanctified in us, that is, let the Terrible be confirmed in us in the knowledge of the supreme power; the Admirable in the knowledge of the first truth; and the Praiseworthy in the knowledge of the supreme Goodness. He says therefore: *sanctificetur nomen tuum*, as if to say: give us the Spirit of Faith and of wisdom, that we may know and taste how sweet thou art, and may this generate in us peace, and this against lust, because the Prophet says, Psalm. 37: *There is no peace to my bones because of my sins.*

NOMEN quidem Dei sanctum terribile acclamatur, Psalm. 110. Sanctum, et terribile nomen eius. et Deuter. 28. Est admirabile, Psalm. 8. est Laudabile. Psalm. 112. Est autem nomen Dei terribile quo ad Potentiam, quae attribuitur Patri; admirabile quo ad sapientiam, quae attribuitur Filio, Laudabile quo ad Bonitatem, quae Spiritui Sancto adscribitur. Sanctificetur ergo in nobis Nomen Dei sanctissimum, idest, in nobis firmetur Terribile in cognitione summae potestatis; Admirabile in cognitione primae veritatis; et Laudabile in cognitione summae Bonitatis. Dicitur

ergo: sanctificetur nomen tuum, quasi dicat: da nobis Spiritum Fidei, et sapientiae, ut cognoscamus, et gustemus, quam suavis es, et hoc generet in nobis pacem, et hoc contra luxuriam, quia dicit Propheta, Psalm. 37. Non est pax ossibus meis a facie peccatorum meorum.

¹⁷ THE SECOND petition: *Adveniat regnum tuum*. The kingdom of God is indeed called the Church militant, as is had in Matth. 13: *They shall gather out of his kingdom all scandals*. The Gospel also is so called: *The kingdom of God is evangelized*, Luke 16. The eternal beatitude is also called the Kingdom of God, Matth. 13: *the just shall shine as the sun in the kingdom of their Father*. The advent of the kingdom is therefore asked: Give us the spirit of understanding, whereby cleansed in heart we may understand in the present that thou reignest through Faith, and may we hope for that arduous good, until we see thee in the Kingdom by sight; in the meantime keeping watch, lest given over to Gluttony we be found drunk and unprepared, distracted by the cares of this age, because *wine and drunkenness take away the heart*. Osee 4.

SECUNDA petitio: Adveniat regnum tuum. Regnum Dei dicitur quidem militans Ecclesia, ut habetur Matth. 13. Colligent de regno eius omnia scandala. Dicitur etiam Evangelium: Regnum Dei Evangelizatur, Lucae 16. Dicitur etiam Regnum Dei beatitudo aeterna, Matth. 13. fulgebunt iusti, sicut sol in regno Patris eorum. Postulatur ergo adventus regni: Da nobis spiritum intellectus, quo mundati corde intelligamus in praesenti, te regnare per Fidem, et speremus bonum illud arduum, donec videamus te in Regno per speciem; interim vigilantes, ne Gulae dediti inveniamur ebrii, et imparati, curis huius saeculi distenti, quia vinum, et ebrietas auferunt cor. Osee 4.

¹⁸ THE THIRD petition: *Fiat voluntas tua*, now we begin to ask principally for the means to attaining the end, namely, the execution of the commandments, above all of Charity, which is the fullness of the law, as the Holy Doctor expounds with D. Augustine *cap. 11*. The will of God indeed shines forth in creation, Psalm. 103: *All things whatsoever he would, the same hath he done*. In sanctification, prima Thessal. 4: *This is the will of God, your sanctification*. In glorification, Ioan. 6: *This is the will of my Father, that everyone who seeth the Son, and believeth in him, may have life everlasting*. Therefore he asks: Give us the spirit of Counsel, that we may do thy will, above all in Charity toward thee and our neighbor, because *he that loveth, hath fulfilled the law*; whence mercy toward neighbors follows against avarice, that we may attain mercy, as is said Matth. 5: *Blessed are the merciful: for they shall obtain mercy*.

TERTIA petitio: Fiat voluntas tua, iam incipimus praecipue media postulare ad finem consequendum, nempe, executionem mandatorum, maxime Charitatis, quae est plenitudo legis, ut exponit S. Doctor cum D. Augustino cap. 11. Voluntas quidem Dei elucet in creatione, Psalm. 103. Omnia, quaecumque voluit, fecit. In sanctificatione, prima Thessal. 4. Haec est voluntas Dei, sanctificatio vestra. In glorificatione, Ioan. 6. Haec est voluntas Patris mei, ut omnis qui videt filium, et credit in eum, habeat vitam aeternam. Igitur postulat: Da nobis spiritum Consilii, ut faciamus voluntatem tuam, maxime Charitate in te, et proximum, quia qui diligit, legem implevit; unde sequitur misericordia in proximos contra avaritiam, ut misericordiam consequamur, ut dicitur Matth. 5. Beati misericordes: quoniam ipsi misericordiam consequentur.

¹⁹ THE FOURTH petition is: *Panem nostrum quotidianum da nobis hodie*.

QUARTA petitio est: Panem nostrum quotidianum da nobis hodie.

²⁰ THE Holy Doctor distinguishes a threefold bread. The first is corporal, of which Genes. 3: *In the sweat of thy face shalt thou eat thy bread*. The second is sacramental, prima Corinth. 11: *Whosoever shall eat this bread, etc.* There is also the eternal heavenly bread, Ioan. 6: *I am the living bread, which came down from*

heaven, and this is especially called *supersubstantialis*. Therefore D. Hieron. *ad Matth.* 6 says supersubstantial bread is that which says: *I am the living bread, which surpasses all creatures.*

TRIPLICEM vero panem distinguit S. Doctor. Primus est corporalis, de quo Genes. 3. In sudore vultus tui, vesceris pane tuo. Secundus est sacramentalis, prima Corinth. 11. Quicumque manducaverit panem hunc, etc. Est etiam panis caelestis aeternus Ioan. 6. Ego sum panis vivus, qui de caelo descendi, et is praecipue dicitur: supersubstantialis. Ideo D. Hieron. *ad Matth.* 6. *supersubstantialis panis est, qui dicit: Ego sum panis vivus, qui universas superat creaturas.*

²¹ WE ASK therefore for these breads, as D. Augustine says cap. 12 in the quoted sermon: *Daily bread*, so called; either the necessities of this life, or the Sacrament of the body of Christ, intending both.

PANES igitur istos petimus, ut ait D. Augustinus cap. 12. sermone citato: Panis quotidianus, dictus; vel necessaria huius vitae, vel Sacramentum corporis Christi, intendentes.

²² ON these three breads the Holy Doctor takes that of Luke 11: *Friend, lend me three loaves*. The first bread is for the sustentation of the body: The second for the refreshment of the soul on the way: The third in the fatherland for eternal fruition. He says therefore: *Panem nostrum supersubstantialem da nobis hodie*; for thus it is to be read from the Hebrew, says Blessed Jerome; and thus the LXX are wont to translate the same name from the Hebrew, for the Hebrew *Segula* signifies supersubstantial. We ask therefore the nourishment necessary for the body, and all the aids of the soul, above all the most holy bread of the Eucharist, that the soul may be strengthened, and that we may afterwards obtain in the fatherland the bread of Angels.

DE his tribus panibus accipit S. Doct. id Lucae 11. Amice, commoda mihi tres panes. Primus panis est ad corporis sustentationem: Secundus ad animae in via refectionem: Tertius in patria ad aeternam fruitionem. Dicitur ergo: Panem nostrum supersubstantialem da nobis hodie; sic enim ex Hebraeo legendum, ait Divus Hieronymus; sic etiam idem nomen ex Hebraicis solent LXX. transferre, nam Hebraicum *Segula*, supersubstantialem significat. Igitur petimus alimentum necessarium corpori, et omnia animae auxilia, maxime sanctissimum panem Eucharistiae, ut roboretur anima, et obtineamus postea in patria panem Angelorum.

²³ HENCE we implore the gift of Fortitude, that it may give us strength together with the bread, which *confirmeth the heart of man*. We ask the hunger of justice, that we may attain the beatitude of Satiety, and in the meantime against sloth let us breathe after justice, because *Blessed are they that hunger and thirst after justice: for they shall be filled*.

HINC donum Fortitudinis imploramus, ut det nobis robur simul cum pane, qui cor hominis confirmat. Petimus esuriem iustitiae, ut beatitudinem Saturitatis consequamur, et interim contra acediam ad iustitiam anhelemus, quia Beati qui esuriunt, et sitiunt iustitiam: quoniam ipsi saturabuntur.

²⁴ THE FIFTH petition: *Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*. The manner of a great petition: it declares that debts are to be forgiven us: *Sicut et nos dimittimus debitoribus nostris*. We ask here, moreover, for the medium per accidens of beatitude, that he may remit to us the debts of sins, that we may attain beatitude, as the Holy Doctor notes from D. Augustine lib. 2 de sermon. Domini in monte, chapter 1; and he proves this by that passage *Matth.* 18 where God is introduced in the parable as unwilling to forgive him who was unwilling to forgive others: *Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow servant, as I also had compassion on thee? And thus, says the Lord: For if you will forgive men their offenses, your heavenly Father will forgive also you their offenses; but if you will not forgive men, neither will your Father forgive you your offenses.*

Wherefore, as the same Saint Augustine says there: *Then we are convicted of acting against this rule, if we do not forgive those who ask pardon; because we wish pardon to be granted to us also, who ask it, from the most benign Father.* We ask therefore the gift of knowledge, that we may know how to give and build up what we owe, and let us learn to forgive, being moved even by compassion for others, not to mention our own sins, and thus may we have consolation from the indulgence granted to us, inasmuch as we also, against the venom of envy, have through charity toward our neighbor remitted it to him.

QUINTA petitio: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Grandis petitionis modus, Protestatur, dimittenda nobis debita: Sicut et nos dimittimus debitoribus nostris. Petimus autem hic medium per accidens ad beatitudinem, ut remittat nobis peccatorum debita, ut beatitudinem consequamur, ut notat S. Doctor ex Divo Augustino lib. 2. de sermon. Domini in monte, capite 1. hoc autem probat illo Matth. 18. ubi Deus inducitur in parabolam nolle remittere illi, qui noluit aliis remittere: Serve nequam, omne debitum dimisi tibi, quoniam rogasti me: nonne oportuit, et te misereri conservi tui, sicut et ego tui misertus sum? Et hoc, ait Dominus: Si enim dimiseritis hominibus peccata eorum, dimittet et vobis Pater caelestis peccata vestra; si autem non dimiseritis hominibus, nec Pater vester dimittet vobis. Itaque, ut idem Sanctus Augustinus ibi ait: Tunc convincimur contra hanc regulam fecisse, si eis non dimittimus, qui veniam petunt; quia et nobis veniam petentibus a benignissimo Patre dimitti volumus. Petimus igitur scientiae donum, ut sciamus conferre, et aedificare, quae nos debemus, et remittere discamus fientes e compassione aliorum etiam, nedum nostra peccata, et ita consolationem habeamus de concessa nobis indulgentia, eo quod et nos contra invidiae livorem ex charitate in proximum ei remisimus.

25 THE SIXTH petition is: *Ne nos inducas in tentationem.*

SEXTA petitio est: Ne nos inducas in tentationem.

26 THE Holy Doctor observes, moreover, that there are many kinds of temptation. For there is the temptation of provocation, of which Exodi 17: *And Moses called the name of that place Temptation, because of the altercation of the children of Israel, and because they tempted the Lord, saying: Is the Lord amongst us or not?* There is the temptation of probation, of which Iacobi 1: *Blessed is the man that endureth temptation.* And Tob. 2: *God permitted this temptation to befall him for this reason, that an example of his patience might be given to posterity, as also of the holy Job.* There is also the temptation of evil persuasion, Matth. 4: *The tempter coming said to him: If thou be the Son of God, command that these stones be made bread.* And prima Corinth. 10: *God is faithful, who will not suffer you to be tempted above that which you are able.* Of this third kind it is understood, that God suffer us not to rush into the temptation of sin, but we pray that he may stretch forth his hand and help, as the Holy Doctor expounds with D. Augustine cap. 14 loco citato, where he says: *No one can be without the temptation of probation. Therefore it is not prayed for here that we be not tempted in any way; but that we be not brought into temptation. As if anyone who must be examined by fire should not pray not to be touched by fire, but not to be burnt up. For the furnace proveth the vessels of the potter, and the temptation of tribulation the just men, Ecclesiast. 27. Joseph was tempted by the enticement of lust, but was not brought into temptation. Susanna was tempted, but neither was she induced, or brought into temptation, and many others.*

OBSERVAT autem Sanctus Doctor multa esse genera tentationum. Est enim tentatio irritationis, de qua Exodi 17. Vocavit Moyses nomen loci illius Tentatio, propter iurgium filiorum Israel, et quia tentaverunt Dominum, dicentes: Estne Deus in nobis? Est tentatio probationis, de qua Iacobi 1. Beatus vir, qui suffert tentationem. Et Tob. 2. Hanc tentationem ideo Deus permisit evenire illi, ut posteris daretur exemplum patientiae eius, sicut et sancti Iob. Est etiam tentatio male persuasionis, Matth. 4. Accedens tentator dixit ei:

Si filius Dei es, dic ut lapides isti panes fiant. *Et prima Corinth. 10.* Fidelis Deus, qui non patietur vos tentari supra id, quod potestis. *De hac tertia intelligitur, ne Deus sinat nos in tentationem peccati ruere, sed oramus, ut manus porrigat, et adiuvet, ut exponit Sanctus Doctor cum Divo Augustino cap. 14. loco citato, ubi ait: Sine tentatione probationis esse nullus potest. Itaque non hic oratur, ut non tentemur ullo modo; sed ut non inferamur in tentationem. Tanquam si quispiam, cui necesse sit igne examinari, non oret, ut igne non contingatur, sed ut ne exuratur. Vasa enim figuli probat fornax, et homines iustos tentatio tribulationis, Ecclesiast. 27. Ioseph tentatus est illecebra stupri, sed non est illatus in tentationem. Susanna tentata est, sed neque ipsa inducta, vel illata in tentationem, multique alii.*

27 THEREFORE we ask for the spirit of piety and meekness of spirit, that by exercising ourselves in holy works, toward which all piety is profitable, we may flee idleness, the fuel of temptation, and with a meek spirit bear up until the coming of the salvation of the Lord, neither rendering to our neighbor evil for evil, as was said in the preceding petition, let us avoid headlong Anger, foreseeing with prudence and being watchful against perils, and so may we possess the land of the living, which is given to those who patiently endure temptations, as Tobias and Job are said to have possessed it, of whom it is said: *Blessed are the meek: for they shall possess the land.*

ITAQUE postulamus spiritum pietatis, et mansuetudinem spiritus, ut exercendo nos in operibus sanctis, ad quae omnia pietas utilis est, fugiamus otium, tentationis fomitem, et animo mansueto sustineamus, donec veniat salutare Domini, nec proximo reddentes malum pro malo, ut in superiori petitione dictum est, vitemus Iram praecipitem, prudentia praevidentes, et providentes periculis, et sic possideamus terram viventium, quae donatur patienter sustinentibus tentationes, sicut Tobias, et Iob possidere, de quibus dicitur: Beati mites: quoniam ipsi possidebunt terram.

28 THE SEVENTH petition: *Sed libera nos a malo*, namely of fault, of which Rom. 6: *Being delivered from sin, made servants to God.* And from the evil of misery, of which Rom. 8: *The creature also shall be delivered from the servitude of corruption*, and above all from the evil of eternal punishment, Osee 13: *I will deliver thee out of the hand of death.*

SEPTIMA petitio: Sed libera nos a malo nempe culpa, de quo Rom. 6. Liberati a peccato; servi autem facti Deo. Et a malo miseriae, de quo Rom. 8. Creatura liberabitur a servitute corruptionis, et maxime de malo poenae aeternae, Osee 13. De manu mortis liberabo te.

29 HE ASKS therefore for the spirit of the fear of the Lord, whereby fleeing the more eagerly to God he may ask for deliverance from evils, and through the virtue of poverty of spirit let us humbly beseech God, as Blessed Cyprian says. For thus we ask, as D. Ambrose also expounds, to be delivered from the evil Demon, lest by pride he draw us down to ruin.

POSTULAT igitur spiritum timoris Domini quo avidius ad Deum confugiens liberationem a malis postulet, et per virtutem paupertatis spiritus humiliter Deum precemur, ut ait Divus Cyprianus. Sic enim petimus, ut exponit etiam D. Ambrosius, liberari a malo Daemone, ne ad ruinam superbiendo nos trahat.

30 HE CONCLUDES these petitions saying: *Amen*, which signifies faithfully, as S. Hieronym. interprets *Matth. 6*, or *truly*, as, by the testimony of Jerome, Aquila interprets it, or *so be it*, as Ambrose explains in *Psal. 40* on the words: *fiat, fiat*, where the Hebrew has: AMEN.

HAS autem petitiones concludit dicens: Amen, quod sonat, fideliter, ut interpretatur S. Hieronym. Matth. 6. aut vere, ut, teste Hieronymo, interpretatur Aquila, vel fiat, ut explicat Ambrosius in Psalm. 40. in ea verba: fiat, fiat, ubi Hebraeus habet: AMEN.

³¹ WHERE the Holy Doctor notes besides that at the end of books the Hebrews are wont to put one of three: either *Amen*, which signifies truly and faithfully, or *Salab*, which signifies forever, or *Salom*, which signifies peace. Finally he adds that *Amen* is sometimes a name, as Apoc. 3: *These things saith: Amen, the faithful and true witness, who is the beginning of the creation of God*. Sometimes adverbially, as *Amen, Amen I say to thee: this day thou shalt be with me in Paradise*, Luke 23. Sometimes verbally, as here, that is: may all the things foretold be done for us by thy grace. Hence it comes about that one who only answers *Amen*, so be it to another praying becomes a partaker of his prayers, which is quite suitable in vocal prayer, that one only pray and another attend. These things the Holy Doctor, from which I also deduce that the same can be taken in two other ways, that the Lord himself JESUS be invoked here as *Amen*, inasmuch as he never fails those who pray, but may he himself conclude our prayer with a beneficent conclusion, according to his promises, because God is faithful. Therefore from fidelity God is rightly present to those praying; yet it does not follow that he is present from justice, because he grants the things asked not in equality with our prayer, or by just distribution, but by his mercy, as I gather from the *Holy Doctor*, and *Valentia* notes *disp. 6 quaestion. 2 p. 4 contra Medinam quaestion. 18 de oratione*. For thus Daniel chapter 9 cried out: *Not in our justifications do we prostrate our prayers before thy face, but in thy many mercies hear, O Lord, etc.*

UBI advertit insuper Sanctus Doctor, in fine librorum solere Hebraeos unum e tribus ponere, aut Amen, quod significat vere, et fideliter, aut Salab, quod significat semper, aut Salom, quod significat pacem. Tandem addit: Amen quandoque esse nomen, ut Apoc. 3. Haec dicit: Amen, testis fidelis, et verus, qui est principium creaturae Dei. Quandoque adverbialiter, ut Amen, Amen dico tibi: hodie mecum eris in Paradiso, Lucae 23. Quandoque verbaliter, ut hic, idest: omnia praedicta fiant nobis ex tua gratia. Hinc fit, ut alteri oranti tantum respondens: Amen, fiat particeps eius precum, quod satis commodum est in oratione vocali, ut unus tantum oret, et alter attendat. Haec Sanctus Doctor, ex quo etiam deduco, posse idem accipi aliis duobus modis, ut Dominus ipse IESUS invocetur hic: Amen, quippe qui nunquam desit orantibus, sed ipse concludat benefica conclusione nostram orationem, iuxta sua promissa, quia Deus est fidelis. Itaque ex fidelitate, orantibus recte Deus adest, non tamen sequitur, adesse ex iustitia, quia non ex aequalitate cum nostra oratione, vel ex iusta distributione concedit petita, sed sua misericordia, ut colligo ex Sanctus Doctor. et advertit Valentia disp. 6. quaestion. 2. p. 4. contra Medinam quaestion. 18. de oratione. Ideo enim Daniel caput 9. clamabat: Non in iustificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis exaudi Domine, etc.

³² HE observes also, with *Valentia*, point 5, from D. Bonavent. ad 11 Lucae, who recalled only five petitions, omitting the third and the seventh; because they are contained in the others, as D. Augustin. noted in *Enchir. cap. 115 and 116*; for the third, that is, *fiat voluntas tua*, is understood in that one: *Sanctificetur nomen tuum*, since it is necessary to do the will of God that his name be sanctified in us. Also the seventh: *Sed libera nos a malo*, is understood in that one: *Ne nos inducas in tentationem*. Whence D. Augustin. says shrewdly that Luke, by omitting petitions of this kind, rather made them to be understood.

OBSERVAT etiam Valentia puncto 5. ex D. Bonavent. ad 11. Lucae, qui tantum quinque petitiones memoravit, omissa tertia, et septima; eo quod in aliis contineantur, ut adnotavit D. Augustin. in Enchir. cap. 115. et 116. nam tertia, idest, fiat voluntas tua, subintelligitur in illa: Sanctificetur nomen tuum, cum sit necesse facere voluntatem Dei, ut nomen eius sanctificetur in nobis. Septima quoque: Sed libera nos a malo, subintelligitur in illa: Ne nos inducas in tentationem. Unde acute D. Augustin. ait, Lucam, omittendo huiusmodi petitiones, fecisse potius, ut intelligerentur.

³³ THE Holy Doctor observes also that Luke ends with that petition: *Ne nos inducas in tentationem*, in which there is doubt as to our state or fall, and therefore he does not add *Amen*, which is the sign of

the certainty of a prayer heard: but Matthew ends in the deliverance from every evil of punishment, and thereby from death, of which *prima Corinth. 15: Last of all death shall be destroyed as an enemy*, and afterwards there is the certainty of salvation, therefore he ends saying: *Amen*, to give certainty for that time; but because, as long as we are here, we do not arrive at this certainty, therefore it is said in a low voice by the Priest in Mass. *Thus the Holy Doctor ad 6 Matthaei.*

OBSERVAT etiam S. Doctor Lucam finire illa petitione: Ne nos inducas in tentationem, in qua dubium est de statu, vel lapsu, et ideo non addit Amen quod est inditium certitudinis orationis exaudita: Matthaeus vero terminat in liberatione ab omni malo poenae, ac per hoc a morte; de qua prima Corinth. 15. Novissime autem inimica destruetur mors, et postea est certitudo salutis, ideo finit dicens: Amen, ad certitudinem pro illo tempore; sed quia, quamdiu hic sumus, ad hanc certitudinem non pervenimus, ideo submisit dicitur a Sacerdote in Missa. Haec S. Doctor. ad 6. Matthaei.

³⁴ HE EXPOUNDS this most sacred prayer in an altogether not dissimilar manner, according to the Gospel of Luke: *When you pray, say, with heart and mouth, lest that word of Mark 7 be ever said of us: This people honoreth me with their lips; but their heart is far from me.* With the heart indeed, but also with the mouth, according to that Psalm. 108: *I will greatly praise the Lord with my mouth.* He is invoked moreover as Father by reason of the condition of nature, according to that, Ephes. 3: *Of whom all paternity.* And Malach. 2: *Have we not all one father?* He is also Father by reason of the bestowal of grace, Rom. 8: *You have received the spirit of adoption of sons, wherein we cry: Abba, Father.* The same is had Galat. 4; he is also Father by reason of the consummation of glory, Hierem. 3: *Thou shalt call me Father, and shalt not cease to walk after me.* Since therefore he is Father in all these ways, he shows that we ought confidently to ask all things of him. Luke however takes these implicitly, as said to the lesser disciples; yet each prefaces the name of Father, that the prayer may fly to God on reverence and confidence as on two wings. Reverence indeed is had from the name of Father, whence Malach. 1: *If then I be a Father, where is my honor?* And Eccles. 3: *The glory of man is from the honor of his father.* And confidence is had, according to that Isa. 49: *Can a woman forget her infant, so as not to have pity on the fruit of her womb?* Therefore Christ here infers: *If you then, being evil, know how to give good gifts to your children, how much more will your Father give the good Spirit to them that ask him?*

NON omnino diverso modo explicat hanc orationem sacerrimam, iuxta Evangelium Lucae: Cum oratis, dicite, corde, et ore, ne quando dicatur nobis illud Marci 7. Populus hic labiis me honorat; cor autem eorum longe est a me. Corde quidem, sed etiam ore, iuxta id Psalm. 108. Confitebor Domino nimis in ore meo. Invocatur autem Pater ratione conditionis naturae, secundum id, Ephes. 3. Ex quo omnis paternitas. Et Malach. 2. Numquid non pater unus omnium nostrum. Est etiam Pater ratione collationis gratiae, Rom. 8. Accepistis spiritum adoptionis, in quo clamamus: Abba Pater. Idem habetur Galat. 4. est etiam Pater ratione consummationis gloriae, Hierem. 3. Patrem vocabis me, et post me ingredi non cessabis. Quoniam igitur omnibus his modis est pater, ostendit, nos confidenter debere omnia ab eo petere. Lucas tamen haec implicite accipit, ut dicta minoribus discipulis, Uterque tamen nomen Patris praemittit, ut reverentia, et confidentia, veluti geminis alis, ad Deum oratio evolet. Habetur sane reverentia ex nomine Patris, unde Malach. 1. Si ergo ego Pater sum, ubi est honor meus? Et Eccles. 3. Gloria hominis ex honore Patris sui. Habetur et confidentia, iuxta id Isa. 49. Numquid oblivisci potest mulier infantem suum, ut non misereatur filio uteri sui? Ideo infert Christus hic: Si vos, cum sitis mali, nostis bona data dare filiis vestris, quanto magis Pater vester dabit spiritum bonum petentibus se?

³⁵ THEREFORE Beda on this passage: *The prayer, which grows sweet with the paternal name, gives me confidence for the obtaining of all my petitions*

IDEO Beda ad hunc locum: Oratio, quae paterno dulcescit nomine, omnium petitionum meorum impetrandarum mihi fiduciam praestat

³⁶ PRESENTLY he begins to expound the petitions: For three things are to be asked of God the Father. The first is the end, which is the consummation of glory. The second the consummation of grace, which is the nearest medium. The third more remote, namely the forgiveness of pardon. And these three are ordered according to the degree and order of greater dignity. To the consummation of glory concur perfect knowledge and perfect reverence, and according to these are the two first petitions. For the consummation of grace there suffices the assiduous succor of heavenly nourishment, and this is asked third. For the forgiveness of pardon two things concur, namely the remission of fault and the removal of punishment, and these are asked in the two last petitions.

Mox incipit exponere petitiones: A Deo enim Patre tria sunt postulanda. Primum est finis, qui est consummatio gloriae. Secundum consummatio gratiae, quod est medium vicinissimum. Tertium remotius, veniae scilicet condonatio. Et ista tria ordinata sunt iuxta gradum, et ordinem maioris dignitatis. Ad consummationem gloriae concurrunt perfecta notitia et perfecta reverentia, et secundum haec sunt duae primae petitiones. Ad consummationem gratiae sufficit assidua subventio caelestis alimoniae, et hoc petitur tertio. Ad condonationem veniae duo concurrunt, scilicet remissio culpae, et remotio poenae, et hae petuntur in duabus ultimis petitionibus.

³⁷ BUT since the perfection of reverence is attended to not only in affection but also in effect, therefore Matthew adds: *Fiat voluntas tua*. Again, because the removal of punishment is attended to not only as regards the removal of temptations but also of afflictions, therefore Matthew joins the seventh to the two last: *Sed libera nos a malo*.

SED quoniam perfectio reverentiae attenditur non modo in affectu, sed et in effectu, ideo Matthaeus addit: Fiat voluntas tua. Rursus quia remotio poenae attenditur, non modo quantum ad remotionem temptationum, sed etiam afflictionum, ideo Matthaeus duabus ultimis adiungit septimam: Sed libera nos a malo.

³⁸ THUS therefore he asks all things that are necessary, the removal of evil and the bestowal of good: Again, the removal of the evil of fault, and of punishment, or of the evil that we suffer and the evil that we do: but the evil of punishment can be subdivided; because one kind is the occasion of fault, and thus is temptation; another holds the ratio of mere punishment, and is tribulation; and thus from that division we have the three last petitions. We ask moreover for good, either eternal or temporal. If eternal, either on the part of the intellect or on the part of affection, and thus there are two petitions. But affection is ordered with respect to majesty and with respect to goodness, and thus that petition is doubled in the first division, but tripled by subdivision. If indeed temporal good is asked, it is asked either with reason of the mind or with reason of the body; but because corporal good ought not to be desired except on account of the spiritual, therefore both according to Luke and according to Matthew one petition is made for both, and thus the sufficiency of the divisions of either Evangelist is plain.

SIC igitur omnia postulat necessaria, amotionem mali, et collationem boni: Rursus amotionem mali culpae, et poenae, seu mali quod patimur, et mali quod agimus: sed malum poenae potest subdividi; quia quoddam est occasio culpae, et sic est tentatio; quoddam tenet rationem meram poenae, estque tribulatio; et sic ex illa divisione habemus tres ultimas petitiones. Petimus autem bonum, aut aeternum, aut temporale. Si aeternum, aut ex parte intellectus, aut ex parte affectus, et sic duae sunt petitiones. Sed affectus habet ordinari respectu maiestatis, et respectu bonitatis, et sic illa petitio prima divisione geminatur, sed subdivisione triplicatur. Si vero petitur bonum temporale, aut ratione mentis, aut ratione corporis petitur; sed quia corporale bonum non debet desiderari, nisi propter spirituale. Ideo tam secundum

Lucam, quam secundum Matthaeum, una fit petitio de utroque, et sic patet sufficientia divisionum utriusque Evangelistae.

³⁹ THERE are therefore five petitions according to Luke (says the Holy Doctor) ordered according to greater nobility: In the first is asked perfect knowledge of God: In the second perfect reverence in affection: In the third sufficiency in virtue: In the fourth indulgence in guilt: In the fifth victory in conflict; and in these are implicated the seven brought forward from Matthew. *Sanctificetur nomen tuum.* Here is asked knowledge of God, whence his name be sanctified, that is, honored as known by us, of which Psalm. 75: *In Judea God is known* and Malach. 1: *For from the rising of the sun even to the going down, my name is great among the Gentiles.* And Hierem. 31: *All shall know me from the least to the greatest.*

SUNT igitur quinque petitiones secundum Lucam (ait S. Doctor) ordinatae secundum maiorem nobilitatem: In prima petitur perfecta notitia Dei: In secunda perfecta reverentia in affectu: In tertia sufficientia in virtute: In quarta indulgentia in reatu: In quinta victoria in conflictu; et in his implicantur septem allatae ex Matthaeo. Sanctificetur nomen tuum. Hic petitur notitia Dei, unde sanctificetur nomen eius, idest, nobis notum honoretur, de quo Psalm. 75. Notus in Iudaea Deus et Malach. 1. Ab ortu enim solis usque ad occasum, magnum nomen meum in Gentibus. Et Hierem. 31. Omnes cognoscent me a minimo, usque ad maximum.

⁴⁰ A THREEFOLD knowledge, moreover, is asked. The first through faith: *For he that cometh to God must believe.* Hebr. 11. The second, to know what God is not, of which Augustin: *Thou wilt comprehend much, if thou comprehendest what God is not.* The third is to know him as he is, of which prima Corinth. 13. The first knowledge delivers from folly; for Psalm. 13: *The fool hath said in his heart, there is no God.* The second delivers from Idolatry, by which that which is not God is worshiped, 1. Corinth. 8: *An idol is nothing.* The third delivers from all misery, because *then we shall be like to him, because we shall see him as he is,* 1. Ioan. 3.

TRIPLEX autem notitia postulatur. Prima per fidem: Accedentem enim ad Deum, oportet credere. Hebr. 11. Secunda, cognoscere, quid non est, de qua Augustin. Multum comprehendis, si comprehendis, quid non sit Deus. Tertia est cognoscere, sicuti est, de qua prima Corinth. 13. Prima cognitio liberat ab insipientia; nam Psalm. 13. Dixit insipiens, non est Deus. Secunda liberat ab Idolatria, qua colitur, quod non est Deus, 1. Corinth. 8. Idolum nihil est. Tertia ab omni liberat miseria, quia tunc similes ei erimus, quoniam videbimus eum sicuti est 1. Ioan. 3.

⁴¹ HENCE D. Chrysost. in the imperfect work, on cap. 6 Matth: *The name of God is sanctified in us when we shall know him holy, fear him, and vigilantly and carefully guard, lest perhaps we violate the sanctity of his name in us. And this will be when we shall be wholly devoted to him, and by no distraction shall our minds be infected,* which will be in glory, according to that Psalm. 137: *I will sing to thee in the sight of the angels; I will worship towards thy holy temple, and I will give glory to thy name. For thy mercy, and for thy truth; for thou hast magnified above all things thy holy name.*

HINC D. Chrysost. opere imperfecto, in cap. 6. Matth. Sanctificatur in nobis nomen Dei, quando sciemus eum sanctum, timemus, et sollicite vigilamus, ne forte violemus sanctitatem nominis eius in nobis. Hoc autem erit quando totaliter ei vacabimus, et per nullam distractionem inficientur mentes nostrae, quod erit in gloria, secundum illud Psalm. 137. In conspectu Angelorum psallam tibi; adorabo ad templum sanctum tuum, et confitebor nomini tuo. Super misericordia tua, et veritate tua; quoniam magnificasti super omne, nomen sanctum tuum.

⁴² THE SECOND: *Adveniat regnum tuum*: But then he reigns perfectly in us, when we are altogether perfectly subject to him, which will be at the end, when he shall have delivered up the kingdom to God, and the Father, prima Corinth. 15, Apoc. *Thou hast redeemed us, etc. and hast made us to our God a kingdom*. By the advent of this kingdom no power is added to God, but obedience to men, which makes the will of God be done, as Matthew says in the third petition, *in heaven, and in earth*. For here obedience is not so perfect as in heaven: Therefore he said Ioan. 18: *My kingdom is not of this world*; and this, because in the world there are *the rulers of darkness Ephes. 6*; but at the end of the world power shall be taken from the demons, and all shall be rendered to Christ, as is said Daniel. 7.

SECUNDA: *Adveniat regnum tuum: Tunc autem perfecte regnat in nobis, quando nos sumus perfecte omnino illi subiecti, quod erit in fine, cum tradiderit regnum Deo, et Patri, prima Corinth. 15. Apoc. Redemisti nos, etc. et fecisti nos Deo nostro regnum. Per huius regni adventum non augetur Deo potentia, sed hominibus obedientia, quae efficit, ut fiat voluntas Dei, ut ait tertia petitione Matthaeus, in caelo, et in terra. Hic enim non est adeo perfecta obedientia sicut in caelo: Ideo dicebat Ioan. 18. Regnum meum non est de hoc mundo; et hoc, quia in mundo sunt rectores tenebrarum Ephes. 6. sed in fine mundi tolletur potestas a daemonibus, et tota Christo deferetur, ut dicitur Daniel. 7.*

⁴³ THE THIRD asks for the daily bread, where the spiritual bread is asked principally. Therefore Matthew says: *Panem nostrum supersubstantialem da nobis hodie*. But since nevertheless we ask for everything necessary even for this life, therefore the Church with Luke says: *Panem quotidianum*. The Holy Doctor observes, moreover, that daily bread is asked for on account of continual necessity, but that hodie is asked, that avaricious solicitude, thinking of the morrow, may be removed.

TERTIA *Panem quotidianum postulat, ubi petitur principaliter panis spiritualis. Ideo Matthaeus ait: Panem nostrum supersubstantialem da nobis hodie. Sed quia tamen petimus omne necessarium etiam ad vitam. Ideo Ecclesia cum Luca dicit: Panem quotidianum. Observat autem S. Bonavent. peti panem quotidianum pro continua necessitate, sed peti hodie, ut removeatur avara sollicitudo, cogitans de crastino.*

⁴⁴ HE NOTES moreover that the Hebrew name *Socholla*, according to D. Hieron. in 6 Matth., signifies both daily and supersubstantial: but the Hebrew name is *Segula*.

ADVERTIT autem, nomen Hebraeum *Socholla* ex D. Hieron. in 6. Matth. significare utrumque, et quotidianum, et supersubstantialem: Nomen vero Hebraicum est *Segula*.

⁴⁵ AND this Beda says ad 11 Lucae in the Gloss: Moreover daily bread is so called because it is necessary here; of whatever kind is to be granted to soul and flesh, whether it be understood spiritually, or corporally, or in both ways.

ET hoc ait Beda ad 11. Lucae in Glossa: *Panis vero quotidianus ideo dictus est, quia hic est necessarius; quantus animae, carniq[ue] tribuendus est, sive spiritualiter, sive corporaliter, sive utroque intelligatur modo.*

⁴⁶ A MANIFOLD bread therefore is asked here. The first is the nourishment of this life, Eccles. 29. *The beginning of the life of man is water, and bread, and clothing*. The second is the understanding of Sacred Scripture, of which in Thren: *The little ones asked for bread*. The third is the Sacrament of the Eucharist, of which Sap. 16. *I gave them bread prepared from heaven without labor, having in itself all delight, and the sweetness of every savor*. And Ioan. 6: *The bread that I will give is my flesh for the life of the world*. The fourth is the aid of Scripture, of which Psal. 77. *Man ate the bread of Angels*. And Psalm. 103. *Bread confirmeth the heart of man*. And Luke 14. *Blessed is he that shall eat bread in the Kingdom of God*. The fifth is the service of

obedience; of which Ioan. 4: *My meat is to do the will of my Father*. With these five breads the Church is satiated, expressed in that multitude Ioan. 6. Therefore we must pray: *Lord, give us always this bread*.

MULTIPLEX igitur panis hic petitur. Primus est alimentum huius vitae, Eccles. 29. Initium vitae hominis aqua, et panis, et vestimentum. Secundus est intelligentia Sacrae Scripturae, de qua in Thren. Parvuli petierunt panem. Tertius est Sacramentum Eucharistiae, de quo Sap. 16. Paratum panem de caelis praestiti illis sine labore, omne delectamentum in se habentem, et omnis saporis suavitatem. Et Ioan. 6. Panis, quem ego dabo, caro mea est pro mundi vita. Quartus est adiutorium Scripturae, de quo Psal. 77. Panem Angelorum manducavit homo. Et Psalm. 103. Panis cor hominis confirmet. Et Lucae 14. Beatus, qui manducabit panem in Regno Dei. Quintus est obsequium obedientiae, de quo Ioan. 4. Meus cibus est, ut faciam voluntatem Patris. His quinque panibus satiat Ecclesiam in illa multitudine expressam Ioan. 6. Ideo orandum: Domine, da nobis semper panem hunc.

⁴⁷ THE FOURTH petition is: *Dimitte nobis peccata nostra*. For these make us debtors, of which Psalm. 36: *The sinner shall borrow, and not pay*. These are the debts which that woman could not pay until Eliseus multiplied the oil 4. Reg. 4. For the oil is the mercy of Christ; but because: *Judgment without mercy to him that hath not done mercy, Iacobi 2*. Therefore it is said: *Siquidem et dimittimus omni debenti nobis*. Whence Eccles. 28: *Forgive thy neighbor that hath hurt thee: and then thy sins shall be forgiven when thou prayest*. And Matth. 6: *If you will forgive men their offenses; your heavenly Father will forgive you also yours*. And Matth. 18, after recounting the punishment of him who was unwilling to forgive, it concludes: *So shall my heavenly Father do to you, if you shall not forgive, etc*. For it says, *Iudith. 9. The proud have not pleased thee from the beginning; but the prayer of the humble and meek hath always pleased thee*. And Isa. 1. *When you shall multiply prayers, I will not hear: for your hands are full of blood*.

QUARTA petitio est: Dimitte nobis peccata nostra. Haec enim faciunt nos debitores, de quo Psalm. 36. Mutuabitur peccator, et non solvet. Haec sunt debita, quae mulier illa nequivit solvere, donec Eliseus oleum multiplicaret 4. Reg. 4. Oleum enim est misericordia Christi; sed quia: Iudicium sine misericordia fiet illi, qui non fecit misericordiam, Iacobi 2. Ideo dicitur: Siquidem et dimittimus omni debenti nobis. Unde Eccles. 28. Relinque proximo nocenti te: et tunc deprecanti tibi peccata solventur. Et Matth. 6. Si dimiseritis hominibus peccata eorum; dimittet et vobis Pater caelestis. Et Matth. 18. enarrata punitione eius, qui noluerat remittere, concludit: Sic Pater meus caelestis faciet vobis, si non remiseritis, etc. ait enim, Iudith. 9. Nec superbi ab initio placuerunt tibi: sed humilium, et mansuetorum semper tibi placuit deprecatio. Et Isa. 1. Cum multiplicaveritis orationes, non exaudiam: manus enim vestrae sanguine plenae sunt.

⁴⁸ FIFTH Luke adds the last: *Et ne nos inducas in tentationem*. He does not ask not to be tempted, because temptation proveth man, Psalm. 25. *Prove me, O Lord, and try me*. And Eccles. 35: *He that is not tempted, what knoweth he?* But he asks not to be overcome by temptation: *God is faithful, who will not suffer you to be tempted above that which you are able, prima Corinth. 10*. This is also to be asked for on account of the recognition of our infirmity, according to that 2. Paral. 20. *In us indeed there is not so great strength, that we may be able to resist this multitude, which rusheth upon us. But as we know not what we ought to do, this only we have remaining, that we direct our eyes to thee*. Since therefore tribulation is temptation, according to that Iacobi 1: *Blessed is the man that endureth temptation*, therefore he who is snatched from all the evil of temptation is snatched from all the evil of tribulation; and therefore Luke does not add: *Sed libera nos a malo*, as a distinct petition, but expounds it, as included in this one. Therefore Beda says in the Gloss: *Let each one know that he is delivered from evil in this, that he is not brought into temptation*. But the reason why he does not add: *Amen*, I have said above.

QUINTO addit S. Lucas ultimam: Et ne nos inducas in tentationem. *Non petit, ne tentetur, quia tentatio hominem probat*, Psalm. 25. Proba me Domine, et tenta me. *Et Eccles. 35. Qui non est tentatus, quid scit? Sed petit a tentatione non superari: Fidelis Deus, qui non patietur vos tentari super id, quod potestis, prima Corinth. 10. Id petendum etiam ad nostrae infirmitatis recognitionem, secundum id 2. Paral. 20. In nobis quidem non est tanta fortitudo, ut possimus resistere huic multitudini, quae irruit super nos. Sed cum ignoremus, quid agere debeamus, hoc solum habemus residui, ut oculos nostros dirigamus ad te. Quoniam ergo tribulatio tentatio est, secundum id Iacobi 1. Beatus vir, qui suffert tentationem. ideo qui eripitur ab omni malo tentationis, eripitur ab omni malo tribulationis; et ideo non addit Lucas: Sed libera nos a malo, tanquam petitionem diversam, sed eam explicat, quasi in hac inclusam. Ideo Beda in Glossa ait: Sciat unusquisque, in eo se liberari a malo, quod non infertur in tentationem. Rationem autem cur non addat: Amen: iam dixi supra.*

⁴⁹ FROM the exposition of the fourth petition you have that spiritual goods concerning salvation, together with the last end, can be asked determinately per se absolutely; but truly temporal and necessary goods, as bread and wine, are asked entirely in order to salvation. For this reason he puts one petition out of all for the spiritual and corporal bread. For thus it is licit to wish for these temporal goods, and not otherwise; and that only may be asked in praying which is licit to wish for, as D. Aug. says *epist. 121*.

Ex quartae petitionis expositione habes, bona spiritualia ad salutem concernentia, simul cum fine ultimo posse determinate peti per se absolute; at vero bona temporalia, et necessaria, ut panem, et vinum totum peti in ordine ad salutem. Ideo enim unam ex omnibus petitionem panis spiritualis, et corporalis ponit. Sic enim licet optare haec bona temporalia, et non aliter; et illud tantum licet petere orando, quod licet optare, ut ait D. Aug. epist. 121.

⁵⁰ PRAYER therefore that is absolute ought to be for three things to be obtained, pardon, grace with the virtues, and glory, as the Holy Doctor says *ad 22 Lucae*; therefore Christ prayed three times, and visiting the Apostles stirred them to prayer.

ORATIO igitur absoluta debet esse propter tria obtinenda, veniam, gratiam cum virtutibus et gloriam, ut ait S. Doct. ad 22. Lucae ideo ter Christus oravit, et Apostolos visitans ad orationem excitavit.

Question VII: Who ought to pray

¹ I say with D. Thomas, *artic. 16*, that every man, while he leads this life, can and ought to pray, at the time when the precept of praying binds, as I said *quaestione 3*. For every man is either a sinner or just: If just, he needs prayer to persevere and not be led into temptation: But if he is a sinner, he needs prayer to ask for grace; and I showed the necessity of prayer sufficiently *quaestione tertia*.

Quis debeat orare.

Dico cum D. Thoma, artic. 16. omnem hominem, dum hanc vitam ducit, posse, et debere orare, tempore, quo praeceptum orandi obligat, ut dixi quaestione 3. Nam omnis homo, aut peccator est, aut iustus: Si iustus, eget oratione ad perseverandum, et ne inducatur in tentationem: Si autem est peccator, eget oratione ad petendam gratiam, et satis necessitatem orationis ostendi quaestione tertia.

² NOTE that which I said *quaest. 4*, that he who wishes to merit, or to satisfy by his prayer, ought to be in grace; and in this sense D. Bonav. *de profectu relig. cap. 71* expounds that text *Ioan. 9. We know that God heareth not sinners*; he hears them not, namely, unto merit, or to release souls from Purgatory, as D. Bonavent. teaches in 4 dist. 45 art. 2 *quaest. 2*, where he expounds this passage thus. Or understand the sinner as one who is pertinacious; for he has often heard even sinners, as the same

Holy Doctor notes, there alleged, and ad 7 Lucae, where he considers that the sinful woman was heard. Similarly Luke 10, the Publican, Luke 23 the Thief, etc., as Valentia also observes p. 6 after D. Bonavent. on that passage Ioan. 9, where D. August. is brought in, tract. 44, asking: *If God hears not sinners, how did he hear the publican and the sinful woman? In vain would the publican have prayed: God be merciful to me a sinner.* And S. August. answers: *As one unskilled in speech, not as one seeing fully, this is to be understood, that sinners are called so in a twofold way, either as sinners in act and affection.* And such God does not hear, inasmuch as they are such: For there is no comely praise in the mouth of a sinner. Or they are called sinners who acknowledge their sins and reckon themselves sinners, Matth. 9: *I came not to call the just, but sinners.* And such he hears, as the Publican. John adds there out of the mouth of the blind man: *But if anyone be a worshiper of God, him God heareth.*

ADVERTE id, quod dixi quaest. 4. eum, qui vult mereri, vel satisfacere sua oratione, debere esse in gratia, et hoc sensu D. Bonav. de profectu relig. cap. 71. exponit id Ioan. 9. Scimus quia peccatores Deus non exaudit; non exaudit, scilicet ad meritum, vel ad libetandas animas e Purgatorio, ut docet D. Bonavent. in 4. dist. 45. art. 2. quaest. 2. ubi hunc locum ita exponit. Vel intellige peccatorem, ut pervicax est; nam saepe etiam peccatores exaudivit, ut notat idem S. Doct. ibi allegatus, et ad 7. Lucae, ubi considerat, exauditam fuisse peccatricem. Similiter Lucae 10. Publicanum Lucae 23. Latronem, etc. ut observat etiam Valentia p. 6. post D. Bonavent. ad eum locum Ioan. 9. ubi D. August. inducit tract. 44. quaerentem: Si Deus peccatores non audit, quomodo audivit publicanum, et peccatricem? Frustra publicanus orasset: Deus propitius esto mihi peccatori. Et respondet S. August. Quod sicut ineruditus loquitur, non sicut plene videns, id intelligendum, ut peccatores dicantur dupliciter, vel ut peccatores actu, et affectu. Et tales non audit Deus, in quantum tales: Non enim est speciosa laus in ore peccatoris. Vel dicuntur peccatores peccata recognoscentes, et se reputantes peccatores, Matth. 9. Non veni vocare iustos, sed peccatores. Et tales exaudit, sicut Publicanum. Subdit autem ibi Ioannes ex ore caeci: Sed si quis Dei cultor est, hunc Deus exaudit.

³ A QUESTION is moved here, moreover, by the Holy Doctor: Paul was a worshiper of God, and was not heard, 2. Corinth. 12. And he answers that the Apostle was heard unto his utility, even if not unto his wish, because, as S. August. says, lib. de unitate Ecclesiae cap. 16, and tract. 73 in Ioan: *God sometimes hears propitiously, sometimes angrily, as sinners abiding in their sin,* as is said Isa. 59: *Your sins have hid his face from you, that he may not hear;* because, as is said Sap. 2, *perverse thoughts separate from God,* neither indeed is prayer appeasing where the person is unworthy. Therefore he observes that God in Genes. 4 first looked upon Abel, and then upon his offerings; but did not look first upon Cain, and then upon his offerings.

Movet autem hic quaestionem S. Doctor: Paulus erat Dei cultor, et non est exauditus, 2. Corinth. 12. Et respondet, Apostolum exauditum ad utilitatem, etsi non ad votum, quia, ut ait S. August. lib. de unitate Ecclesiae, cap. 16. et tract. 73. in Ioan. Deus aliquando exaudit propitius, aliquando iratus, ut peccatores manentes in suo peccato, ut dicitur Isa. 59. Peccata vestra absconderunt faciem eius, a vobis, ne exaudiret; quia ut dicitur Sap. 2. Perversae cogitationes separant a Deo, neque enim oratio est placabilis, ubi persona est indigna. Ideo observat, Deum Genes. 4. Respexisse primo ad Abel, deinde ad munera eius; at vero non respexit ptimo ad Caïn, deinde ad munera.

⁴ From these things you have that Vuicleph spoke insipidly, in error 26 condemned in the Council of Constant. sess. 8, saying that the prayer of the predestined avails nothing; which was rejected above. Truly pertinacious sinners, not praying with a right mind, are heard by God angry, as D. August. says, Tract. 73, alleged above, where he says: *It is to be feared, lest God, what he could not give propitious, give in anger many things.* For then the very prayer is a mockery of God, as Valentia says loc. cit. with D.

Bonav. in Pharetra, p. 2 cap. 46, from D. Chrysost. homil. 15 in Matth. in the imperfect work. And such are the prayers which the Scriptures and Fathers alleged in quaestione 4 justly condemn.

Ex quibus habes, insulse locutum Vuicleph errore 26. damnato in Concilio Constant. sess. 8. dicentem, Orationem praesciti nihil valere; Quod supra reiectum est. Sane peccatores pervicaces, non orantes animo recto, audiuntur a Deo irato, ut ait D. August. Tract. 73. allegato, ubi ait: Metuendum est, ne multa Deus quod posset non dare propitius, det iratus. Etenim tunc ipsa oratio est illusio Dei, ut ait Valentia loc. cit. cum D. Bonav. in Pharetra, p. 2. cap. 46. ex D. Chrysost. homil. 15. in Matth. opere imperfecto. Et tales orationes sunt, quas merito damnant Scripturae, et Patres allegati quaestione 4.

⁵ THEN I say that the Saints in Beatitude pray for us, as I shall show 3. p. Tract. de purgat.

Deinde dico, Sanctos in Beatitudine orate pro nobis, ut ostendam 3. p. Tract. de purgat.

⁶ THE DAMNED, however, can ask. For thus the rich man in the feast asked that he be sent to his brethren, and that they send Lazarus to him, as the Holy Doctor observes Lucae 16, where he calls that petition a postulation, and will not call it a prayer, because it is not an act of the virtue of Religion, but from a perverse affection of envy toward Lazarus, and a carnal affection toward his brethren, whom he did not wish to descend into hell, moved not by charity, but by love of himself, lest punishments be increased for himself. See the Holy Doctor.

Damnati vero petere possunt. Sic enim epulo petiit, ut ad fratres suos mitteretur, et ut Lazarum ad se mitterent, ut observat S. Doct. Lucae 16. ubi eam petitionem vocat postulationem, et non vult eam vocare orationem, quia non est actus virtutis Religionis, sed ex pravo affectu invidiae in Lazarum, et carnalis affectionis in fratres, quos nolebat in infernum descendere, non charitate motus, sed amore proprio, ne sibi poenae augerentur. Vide S. Doctorem.

⁷ I SAY thirdly that the souls in Purgatory pray, asking for suffrages. The Holy Doctor indicates this in 4 distinctione 45 articul. 3 quaestione 2 in corpore, from which it is deduced that they ask even of God, that he send them to the more fervent Faithful, and inspire them to offer suffrages for them.

Dico tertio animas in Purgatorio orare petendo suffragia. Indicat S. Doct. in 4. distinctione 45. articul. 3. quaestione 2. in corpore, ex quo deducitur, eos petere etiam a Deo, ut ad Fideles viros mittat, eisque inspiret, pro ipsis suffragia offerre.

⁸ THE SAME Alens. taught, 4 p. quaestione 91 membr. 4, and proves it from Blessed Gregory lib. 4 Dialogorum, where he relates that souls ask the living for aids.

Idem docuit Alens. 4. p. quaestione 91. membr. 4. et probat ex Divo Gregorio lib. 4. Dialogorum, ubi memorat, animas petere a viventibus auxilia.

⁹ I SAY fourthly, that it is probable that the souls of Purgatory pray for us. So Medina quaestione 5 de oratione, Valentia in the place cited. Thus Jeremias, now deceased, is said to pray much for the people, and while he was in Limbo, 2. Machab. ult., and Hierem. 15 it is said: *If Moses and Samuel shall stand, etc.* Therefore they were wont to pray.

Dico quarto, probabile esse animas purgatorii orare pro nobis. Ita Medina quaestione 5. de oratione, Valentia loco citato. Sic Hieremias iam defunctus, dicitur multum orare pro populo, et dum erat in Lymbo 2. Machab. ult. et Hierem. 15. dicitur: Si steterit Moyses, et Samuel, etc. Ergo soliti erant orare.

Question VIII: Who is to be prayed to

¹ One need not dwell long in this quaestio, since it suffers no difficulty whatever; for the worship of Religion is due to God, therefore he alone is to be prayed to, as the author of supernatural goods; for God alone gives grace and glory, Psalm. 83; and this is the worship of Religion.

Quis sit Orandus.

Non est diu in hac quaestione immorandum, cum nullam prorsus difficultatem patiatur; cultus enim Religionis Deo est debitus, ideo is solus orandus, tanquam author bonorum supernaturalium; nam solus Deus dat gratiam, et gloriam Psalm. 83. et hic est cultus Religionis.

² BUT the Saints are to be prayed to, as intercessors: You will find this quaestio in the third part, Tractatu de Incarnat. disput. 23 quaestione 5.

Sancti vero sunt orandi, ut intercessores: Hanc quaestionem habebis tertia parte Tractatu de Incarnat. disput. 23. quaestione 5.

Question IX: For whom one ought to pray

¹ I ASSERT first, that one is to pray not only for ourselves, but also for others, even for enemies, as I showed at length concerning Charity disput. 8 quaest. 24.

Pro quibus sit orandum.

Assero primo, orandum non modo pro nobis, sed etiam pro aliis etiam inimicis, ut late ostendi de Charitate disput. 8. quaest. 24.

² IT IS PROVED by the Holy Doctor ad cap. 3 Regulae, where he says that he taught us to pray by saying: *Pater noster*, not *Pater meus*, lest anyone contract his prayer to himself alone. Therefore S. Cyprianus, using this argument, says: *The Doctor of peace would not have anyone pray only for himself, for we do not say: My Father, nor give me my bread etc., but: Our Father: Our bread, etc.*

Probatur a S. Doct. ad cap. 3. Regulae, ubi ideo ait, docuisse nos orate, dicendo: Pater noster, non Pater meus, ne quispiam orationem suam ad se solum contrahat. Ideo S. Cyprianus hoc usus argumento ait: Noluit pacis Doctor, ut quis pro se tantum precetur, non enim dicimus: Pater meus, nec panem meum da mihi etc. sed: Pater noster: Panem nostrum, etc.

³ THEN it is proved from D. Thom. art. 7: That which we ought to wish for others, we ought to ask for others; but from charity we ought to wish for many goods not only for ourselves, but also for others; therefore also to ask for them. I used this argument in Tract. de charitate, loc. cit., from D. Bonav.

Deinde probatur a D. Thom. art. 7. Id, quod debemus aliis optare, debemus pro aliis petere; sed ex charitate debemus non solum nobis, sed etiam aliis multa bona optare; ergo et petere. Hoc argumento usus sum Tract. de charitate, loc. cit. ex D. Bonav.

⁴ I ASSERT secondly, that one is not to pray that all may attain beatitude efficaciously, but only those who shall have willed to answer God. Therefore the Holy Doctor observes ad 17 Ioan., and with him Valentia p. 8, that Christ prayed in this form: *I pray for them, I pray not for the world, but for those who shall believe in me through their word.*

Assero secundo, non esse orandum, ut omnes efficaciter beatitudinem consequantur, sed illi tantum, qui voluerint Deo respondere. Ideo observat S. Doct. ad 17. Ioan. et cum eo Valentia p. 8. Christum orasse hac forma: Ego pro eis rogo, non pro mundo rogo, sed pro illis, qui credituri sunt per verbum illorum in me.

⁵ THEREFORE (says the Holy Doctor) one is to pray for all who shall have willed to be converted, because Christ came to call sinners, Luke 5, and therefore said Matth. 9: *They that are in health need not a physician, but they that are sick. Therefore by the world he understands those willing obstinately to serve the world*, as D. Augustin. expounds, tract. 107.

Igitur (ait S. Doct.) pro omnibus orandum, qui voluerint converti, quia Christus venit vocare peccatores Lucae 5. et ideo Matth. 9. dixit: Non est opus valentibus medicus, sed male habentibus. Igitur per mundum intelligit volentes obstinate mundo servire, ut exponit D. Augustin. tract. 107.

⁶ FROM these things the Holy Doctor deduces that one is to pray also for the predestined, as is plain in the prayer of Christ.

Ex his deducit S. Doct. orandum etiam pro praedestinitis, ut patet in oratione Christi.

⁷ YOU WILL SAY: their salvation is decreed; to what end then is prayer made for them?

Dices: statutum est de eis ad salutem; ad quid ergo pro eis oratur?

⁸ THE Holy Doctor answers that the elect are so predestined as they are redeemed through Christ, and as quickened in the mystical body by his faith; for as D. Gregorius says, Dial. l. 1. cap. 18: *The very everlasting predestination of the kingdom is so disposed by almighty God, that the elect arrive at it through labor; as they are elect, so also, predestinated, they shall be saved through the work of the redemption of Christ, which he consummated, as they were redeemed, and thus were made acceptable by his prayer.*

Respondet S. Doct. quod sic electi, sunt praedestinati, sicut per Christum redempti, et ut fide ipsius in corpore mystico vivificati; sicut enim ait D. Gregorius, Dial. l. 1. cap. 18. Ipsa perennis regni praedestinatio, ita est ab omnipotente Deo disposita, ut ex labore perveniant electi ad illud, sicut electi ita et praedestinati salvabuntur opere redemptionis Christi, quod consummavit, sicut redempti sunt, et sic oratione sua acceptati.

⁹ I ASSERT thirdly that no one of the living is to be excluded from our private prayers.

Assero tertio non esse aliquem vivorum ab orationibus nostris privatis excludendum.

¹⁰ IT IS PROVED from D. August. lib. de corrept. et gratia chapter 15, where he speaks thus: *Since we know not who belongs to the number of the predestined, and who does not, we ought so to be moved by the affection of Charity, that we wish all to be made saved*: further on, however, he shows that this is performed when we strive to bring it about that they become justified. See the rest concerning charity, disputatione 8 quaestione 25.

Probatur ex D. August. lib. de corrept. et gratia, capite 15. ubi sic loquitur: Nescientes enim, quis pertineat ad praedestinatorum numerum, quis non pertineat, sic affici debemus Charitatis affectu, ut omnes velimus salvos fieri: infra autem ostendit id praestari, cum conamur id efficere, ut iustificati evadant. Reliqua vide de charitate, disputatione 8. quaestione 25.

Question X: How one ought to pray

¹ I set out those conditions in questions 4 and 5 with which prayer must be constituted. Here I consider chiefly the condition of attention. And indeed some attention is necessary, that prayer may be efficacious. But whether attention is necessary for prayers prescribed by precept, so as to satisfy the obligation, is deferred to the first part of the second part. Treatise on the Laws, dispute 5, question 3.

Quomodo sit orandum.

Conditiones illas posui quaest. 4. et 5. quibus bona constare debet oratio. Hic praecipue considero conditionem attentionis. Et sane attentio aliqua necessaria est, ut efficax sit. An vero attentio sit necessaria orationibus ex praecepto, ut satisfaciat, differui prima secundae. Tract. de Legibus, disput. 5. quaest. 3.

² St. Bonaventure, on chapter 22 of Luke, distinguishing the anatomy of Christ's prayer in the garden, lays down seven conditions in prayer, that the manner of praying may be optimal.

S. Bonaventura in cap. 22. Lucae, orationis Christi in horto distinguens anatomen, septem conditiones in oratione ponit, ut modus orandi sit optimus.

³ The first is that it be secret: for there he observes that Christ, facing a matter of the gravest import, made His best prayer at the end of His life, because *he went out according to his custom to the solitary mount of Olives*. Hence Osee 2 says: *I will lead her into solitude, and there I will speak to her heart*. And Matth. 6: *When you shall pray, enter into your chamber, and having shut the door, pray to your Father*. And Matth. 14: *Having dismissed the crowd, he went up onto the mountain alone to pray*: and he judges this to have been the same mount of Olives, to show that there his head was made fat with oil, as is said in Psalm 22, and that from there he ascended into heaven.

Prima est, ut sit secreta: sic enim ibi, Christum optimam pro negotio gravissimo orationem in fine vitae fecisse, advertit, quod egressus ibat secundum consuetudinem in montem solitarium olivarum. Idco Oseae 2. ait: Ducam eam in solitudinem, et ibi loquar ad cor eius. Et Matth. 6. Cum oraveris, intra in cubiculum, et clauso ostio, ora Patrem tuum. Et Matth. 14. Dimissa turba, ascendit in montem solus orare: et arbitratur, fuisse eundem montem olivatum, ut ostenderet ibi impinguari in oleo caput, ut dicitur Psalm. 22. et inde in caelum ascendi.

⁴ Secondly, it ought to be solicitous. Hence Christ, when he had come to the place of prayer, said to the disciples: *Watch, that you enter not into temptation*, and especially in time of tribulation we ought to pray solicitously; hence also Psal. 76: *In the day of my tribulation I sought God with my hands, etc.*

Secundo debet esse sollicita. Idco Christus, cum pervenisset ad locum orationis, dixit discipulis: Vigilate, ne intretis in tentationem, maxime vero in tempore tribulationis debemus solliciti orare; unde et Psal. 76. In die tribulationis meae Deum exquisiui manibus, etc.

⁵ Thirdly, it ought to be devout, which he shows by the example of Christ, when *being withdrawn from them about as far as a stone is cast, having fallen upon his knees he prayed; for the prayer of him that humbleth himself shall pierce the clouds*, Eccl. 35, and Psalm 101: *He hath regarded the prayer of the humble*. And Judith 9: *The prayer of the humble and the meek hath always pleased thee*. And Paul, Eph. 3: *For this cause I bow my knees to the Father*; he moreover expresses a violent movement, when the corner stone is said to have been torn away. Most beautifully Isaias 28 says: *Whom shall he teach knowledge? them that are weaned from the milk, drawn away from the breasts*. Here he expresses the vehemence of devotion, by which, groaning, one is torn away from friends.

Tertio debet esse devota, quod Christi exemplo ostendit, cum avulsus ab eis quantum iactus est lapidis, positus genibus orabat; nam oratio humiliantis se, nubes penetrabit, *Eccl. 35. et Psalm. 101.* Respexit in orationem humilium. *Et Iudith. 9.* Humilium, et mansuetorum semper tibi placuit deprecatio. *Et Paulus, Eph. 3.* Huius rei gratia flecto genua mea ad Patrem; exprimit autem motum violentum, dum dicitur avulsus lapis iste angularis. *Perbelle ait Isaias 28.* Quem docebit scientiam? ablactatos a lacte, avulsos ab uberibus. *Hic exprimit vehementiam devotionis, qua gemens avellitur ab amicis.*

⁶ Fourthly, it ought to be discreet, by the example of Christ's prayer: *Father, if thou wilt, remove this chalice from me.* He names the chalice of the passion, concerning which it was determined in Psalm 109, and Matth. 20: *Can you drink the chalice, etc.*

Quarto debet esse discreta, exemplo orationis Christi precantis: Pater, si vis, transfer calicem istum a me. *Calicem passionis nominat, de quo statutum erat Psalm. 109. eo Matth. 20.* Potestis bibere calicem, etc.

⁷ Fifthly, it ought to be vigorous. Therefore: *There appeared to him an Angel strengthening him;* so the Angel also touched Daniel and strengthened him, chapter 10. Therefore also *Christ, being in an agony, prayed the longer.*

Quinto debet esse vigorosa. Ideo: Apparuit ei Angelus confortans eum, sic Angelus etiam Daniele tetigit, et confortavit cap. 10. Ideo et Christus factus in agonia, prolixius orabat.

⁸ Sixthly, it ought to be anxious: *And his sweat became as drops of blood trickling down upon the earth.* So it is said in Psalm 87: *O Lord God of my salvation, I have cried in the day, and in the night before thee.*

Sexto debet esse anxia: Et factus est sudor eius, sicut guttae sanguinis decurrentis in terram. *Sic dicitur Psalm. 87.* Domine Deus salutis meae in die clamavi, et nocte coram te.

⁹ Note, however, first with the Holy Doctor that extremes are to be avoided, namely that we not pray too languidly, but earnestly repeating affections, and often even words, according to that: *Continue instant in prayer, Coloss. 4, without intermission,* as it is said in the first to the Thessalonians. Christ too returned to prayer, saying the same words. Wherefore Calvin spoke foolishly in book 3 of the Institutes, chapter 20, section 29, saying that to repeat prayers is battology and much speaking, prohibited by Christ.

Adverte tamen primo cum S. Doct. vitanda esse extrema, ne scilicet nimis languide oremus, sed instanter replicando affectus, et saepe etiam verba, iuxta id: Orationi instate, *Coloss. 4. sine intermissione, ut dicitur prima Thessal. 8.* Christus quoque reversus est ad orationem, eundem sermonem dicens. *Quare stulte Calvinus lib. 3. Instit. cap. 20. sect. 29. dixit, replicare orationes, esse battologiam, et multiloquium prohibitum a Christo.*

¹⁰ On the other hand, one must not fall into incessant and vehement anxieties, as the Massilians said, with Damascene, heresy 80, resting on that foundation of Luke 18: *We ought always to pray;* but this, says the Seraphic Doctor, is to be understood so that the particle *always* is not distributed over every part of time, but over the appointed hours. And this exposition is that of D. August., heresy 57, of Bede on Luke 18, of Anselm on chapter 5 of the first to the Thessalonians, of D. Thomas here, article 14, on John 4 ad 4, of Medina, question 11 on prayer, of Alphonse a Castro on the word *prayer*, heresy 2, of Valencia, dispute 6, question 2, point 9. In nearly the same way the Holy Doctor expounds this in Luke 2: *There was Anna a prophetess, who departed not from the temple, serving God night and day.*

Ex altera parte neque ad anxietates incessantes, et vehementes declinandum, ut dixerunt Massiliani apud Damascenum haeresi 80. illo nixi fundamento Lucae 18. Oportet semper orare; hoc vero intelligendum, ait Seraphicus, ut particula

semper, non distribuatur pro omni parte temporis, sed pro horis statutis. Et haec expositio est D. August. haeresi 57. Bedae in 18. Lucae. Anselmi in cap. 5. primae ad Thessal. D. Thom. hic art. 14. ad 4. Ioan. Medinae quaest. 11. de oratione, Alphonsi a Castro verb. oratio, haeresi 2. Valentiae disp. 6. quaest. 2. punct. 9. Eodem fere modo exponit S. Doct. id Lucae 2. Erat Anna prophetissa, quae non discedebat de templo, serviens Deo nocte, ac die.

¹¹ The seventh condition is that it be circumspect, for thus Christ prayed to the Lord so as not to forget the disciples, Matth. 26: *And he came, and found them again sleeping*. Hence again the Messalians, or Psallians, are censured, who wished to attend so solely to prayer that we should not cease until we perceived the devil bursting forth. Surely we ought also to be vigilant in works of charity; for whoever neglects these is worse than an infidel, as the Apostle says, 1 Timoth. 5, and Valencia too notes this.

Septima conditio est, ut sit circumspecta, sic enim Christus oravit ad Dominum, ut non oblivisceretur discipulorum, Matth. 26. Et venit, et iterum invenit eos dormientes. Hinc rursus Messaliani, seu Psallani carpuntur, qui volebant soli adeo intendi orationi, ut non defineremus, donec sentiremus daemonem erumpere. Sane debemus etiam operibus invigilare charitatis; qui enim haec negligit, est infideli deterior, ut ait Apostolus 1. Timot. 5. et advertit etiam Valentia.

¹² The conditions adduced either chiefly conduce to attention, or accompany it.

Allatae conditiones, maxime vel conferunt ad attentionem, vel eam comitantur.

¹³ But more often, as I said in question 5, our most devout and most holy Doctor pours forth most piercing motives to attention, especially in book 2 on the Progress of the Religious.

Saepius autem, ut dixi quaest. 5. devotissimus noster, et Sanctissimus Doctor peracuta motiva eiacularur ad attentionem, maxime vero lib. 2. de profectu Religiosi.

¹⁴ And indeed in chapter 62, having divided prayer into deprecation and obsecration, he adds thanksgiving and praise.

Et quidem cap. 62. distributa oratione in deprecationem, et obsecrationem, addit gratiarum actionem, et laudem.

¹⁵ He recounts many incentives to giving thanks to God in chapter 63. One must consider, he says, that our most noble Benefactor God has bestowed most exquisite benefits, and those upon us, most worthless, unworthy, and deserving of punishment. And surely we owe a great deal: *For to whom much is given, much will be required of him*.

Multa vero incentiva ad gratias Deo agendas refert cap. 63. Considerandum ait nostrum Benefactorem nobilissimum Deum, beneficia exquisitissima contulisse, eaque nobis vilissimis, indignis, et demeritis. Et sane plurimum debemus: Cui enim multum datum est, multum quaeretur ab eo.

¹⁶ In chapters 64 and 65 he finds the matter for the praise of God everywhere, whether you look upon the earth, or have gazed upon the heaven: For it is a book printed in golden characters, and in amorous letters: God loves. The stars course through with fifty-five motions, bearing the letters of God most swiftly to us through the milky ways. The Sun, Charioteer of Light, confers seasons varying in benefits. See the Holy Doctor, and Ghiselm *On the Glories of the most holy Trinity*; in the seven works of God he finds especially the praise of God, chapter 65.

Capite 64. et 65. Laudum Dei materiam ubique reperit, sive terram inspexeris, sive caelum intuitus fueris: Est enim liber aureis characteribus excusus, litterisque amatoriis, Deus amat. Stellae quinquagintaquinque motibus permeant, litteras Dei velocissime per vias lacteas ad nos deferentes. Sol, Lucis Auriga, tempora beneficiis variantia confert. Vide S.

| *Doctorem, et Glielmum de Gloriis sanctissimae Trinitatis; In septem Dei operibus, invenit praecipue Dei laudem, capite 65.*

17 THE FIRST work is Creation; for upon nothing he raised up the vastest world, and adorned it with so many ornaments.

| *PRIMUM opus est Creatio; nam super nihilum, mundum vastissimum erexit, et tot ornamentis decoravit.*

18 THE SECOND work is the governance of the universe, so ordered and wondrous that it causes ecstasy in one who considers it.

| *SECUNDUM opus est universi gubernatio, tam ordinata, et mira, ut consideranti extasim causet.*

19 THE THIRD work is the redemption of the human race.

| *TERTIUM opus est Humani generis redemptio.*

20 THE FOURTH is the justification of so many sinners, with such sweetness, benignity, and mercy.

| *QUARTUM Iustificatio tot peccatorum, tanta suavitate, benignitate, et misericordia.*

21 THE FIFTH work is the just retribution of merits.

| *QUINTUM opus est, iusta meritorum retributio.*

22 THE SIXTH work is the glory of the Blessed.

| *SEXTUM opus gloria Beatorum.*

23 THE SEVENTH work is not a work, but the Sabbath, and rest in God, and God in the saints. See wondrous things in the Holy Doctor, whom Ghislelm imitates *in the cited work*, which you will never read through to satiety.

| *SEPTIMUM opus, non opus, sed Sabbathum, et in Deo quies, et Dei in sanctis. Vide mira in S.D. quem imitatur Glielmus opere allegato, quod nunquam ad satietatem perleges.*

24 He shows further that the Holy Doctor, in *the Legend of St. Francis the Father, chapter 10*, was accustomed to pray in every place and time, the Seraphic Patriarch, whether in solitude or in cities, overwhelmed by the flooding throngs of peoples and seized by their rush, now with hands raised, now with arms outspread, now prostrate, just as is also read of Christ, *Ioan. 17, Marc. 14, Luke 22*, and Stephen *Act. 7*, Peter *Act. 9*, Paul *Act. 20 and to the Ephes. 3*. Likewise at times the Scriptures report prayer made in the Church, *Judith 6*, at times in the upper room *Act. 9*. By Jonah in the belly of the whale, *chapter 2*. By the boys in the furnace *Daniel 3*. And Damascene, *book 4 on the faith, chapter 13*, reports that of old, by apostolic tradition, it was the custom to pray toward the East, and Tertullian in the *Apology, chapter 30*, reports that they were accustomed to pray with hands outspread. Nearly the same D. August. reports, *in the book on the care of the dead, chapter 5*. I shall close with this epiphonema: All the works of the Seraphic Doctor direct one to prayer, as Sixtus V says in the Bull on the Canonization of the Holy Doctor.

| *OSTENDIT adhuc S. Doctor in legenda S. Patris Francisci, cap. 10. in omni loco, et tempore Seraphicum Patriarcham solitum orare, sive in solitudine, sive in civitatibus, populorum inundantium obrutum concursu, atque impetu comprehensum, modo manibus elatis, modo brachiis expansis, modo prostratum, sicuti etiam de Christo legitur Ioan. 17. Marci 14. Lucae 22. et Stephanus Act. 7. Petrus Act. 9. Paulus Act. 20. et ad Ephes. 3. Item aliquando*

orationem factam in Ecclesia referunt Scripturae Iudith. 6. aliquando in coenaculo Act. 9. A Iona in ventre Ceti cap. 2. A pueris in fornace Daniel. 3. et Damascenus l. 4. de fide, cap. 13. refert, olim ex traditione Apostolica moris fuisse Orientem versus orare, et Tertullianus in Apolog. cap. 30. refert, orare solitos expansis manibus. Eadem fere D. August. lib. de cura pro mortuis, cap. 5. refert. Hoc epiphonemate claudam: Omnia Seraphici opera ad orationem dirigunt ut ait Sixtus V. in Bulla de S. Doctoris Canonizatione.

Question XI: On praying the Canonical Hours

¹ Most abundantly does Fr. Zacharias Boverius write on the public praises sung in the Choir of singers, *Tom. 1 of the Annals.*

De modo illo orandi Horis Canonicis.

UBERRIME scribit de publicis laudibus in Choro canentium P. Zacharias Boverius Tom. 1. Annalium.

² There were some heretics even truly most ancient who censured the Canonical Hours, and the Sacred Hymnody, by which the Church consoles herself in this exile, as the most saintly Urban VIII says at the beginning of the renewed Breviary, and attacked them with sarcasms. Among these was Vigilantius, of whom St. Jerome speaks in the epistle to Riparius the Bishop. And other heretics are found in Isidore book 1 on the office of clerics, chapter 22.

FUERE nonnulli etiam sane perantiqui haeretici, qui horas Canonicas, et Sacram Hymnodiam, qua in exilio hoc consolatur Ecclesia, ut ait sanctissimus Urbanus VIII. initio Breviarii renovati, vituperaverunt, et sarcasmatibus insectati sunt. Inter hos Vigilantius, de quo S. Hieron. in epist. ad Riparium Episcopum. Et alii haeretici apud Isidorum l. 1. de offic. cleric. cap. 22.

³ But the usage of the Canonical Hours was altogether condemned by the Waldensian heretics, as Aeneas Sylvius testifies, in the book on the origin of the Bohemians, chapter 35, and Wycliffe, as in Thomas Waldensis, tome 3, chapter 21, the Hussites, and finally Luther, in the book on the form of celebrating Mass, where imprudently he dares to say, the reading of the Hours is a feigned worship of God. The herds of the Sectaries follow this arch-heretic.

OMNINO autem Horarum Canonicarum usum improbarunt Vualdenses haeretici, teste AEnea Sylvio lib. de origine Bohemorum, cap. 35. et Vuiclephus apud Thomam Vualdensem tomo 3. cap. 21. Hussitae, et tandem Lutherus l. de forma missandi, ubi imprudens audet dicere, Horarum lectionem esse simulatum Dei cultum. Hunc haeresiarcham sequuntur Sectariorum armenta.

⁴ This most holy manner of praying is therefore proved from the Holy Doctor, who for that reason observes it as prescribed to us by St. Francis the Father, in the rule, chapter 3, by the custom of the universal Church, which it is the most insolent madness to condemn, as D. August. cries, epistle 118. This, says the Holy Doctor, the Holy Spirit intended in composing the Psalms; therefore Psalm 45: *The sacrifice of praise shall glorify me.* And D. Gregory, in Ezech., homily 1: *The voice of Psalmody, when it is carried out with intention of heart, by it a way to the heart is prepared for omnipotent God, that there may be poured into the devout mind either the mystery of prophecy, or the grace of compunction.* He pursues this at length, Holy Doctor, in the opusculum on the Progress of the Religious, book 2, chapter 72.

PROBATUR ergo a S. Doct. hic modus orandi sanctissimus, quem propterea observat a S. Patre Francisco in regula, cap. 3. nobis praeceptum ex universalis Ecclesiae consuetudine, quam improbare insolentissima est insania, ut clamat D. August. epist. 118. Hoc, ait S. Doct. in Psalmis contexendis intendit Spiritus Sanctus; ideo Psalm. 45. Sacrificium laudis honorificabit me. Et D. Gregorius in Ezech. homil. 1. Vox Psalmodiae cum per intentionem cordis

agitur, per hanc omnipotenti Deo ad cor iter paratur, ut devotae menti, vel prophetiae mysterium, aut compunctionis gratia infundatur. *Id late prosequitur S. D. opusc. de profectu Religiosi, lib. 2. cap. 72.*

⁵ The Holy Doctor proves this on *Psalm 50* from the most ancient custom of David himself, who said, *Psalm 118: Seven times a day I said praise to thee, and at midnight I rose to confess to thee*, where the Canonical Hours are enumerated.

Id probat S. Doct. ad Psal. 50. ex ipsa Davidis antiquissima consuetudine, qui Psalm. 118. aiebat: Septies in die laudem dixi tibi, et media nocte surgebam ad confitendum tibi, ubi horae Canonicae recensentur.

⁶ Therefore, on that *Psalm, chapter 11, verse 4*, he observes that in the seven canonical hours here enumerated is expressed the perfect servitude and worship owed to God, whence, cleansed from the seven vices, adorned with the seven virtues, confirmed with the corresponding gifts and charisms, we shall fly to immortality, which closes the septenary of times. Hence we too are warned: *if he sin against thee seven times in a day; if seven times in a day he be converted to thee, etc., Luke 17.*

IDEO in eum Psalmum, cap. 11. versiculo 4. observat, septem horis canonicis hic recensitis, exprimi perfectam Deo debitam servitutem, et cultum, unde a septem vitiis expiati, septem ornati virtutibus, donis totidem, et charismatibus confirmati, ad immortalitatem, quae septenarium claudit temporum, evolemus. Hinc etiam nos monemur: si septies in die peccaverit in te; si septies in die conversus fuerit ad te, etc. Lucae 17.

⁷ And *chapter 4, verse 14*, on those words: *At midnight I rose to confess to thee*, he observes that this time was reserved for the divine praises. Therefore *Act. 16: At midnight, Paul and Silas, praying, praised the Lord.*

ET cap. 4. versiculo 14. in ea verba: Media nocte surgebam, ad confitendum tibi, observat, hoc tempus esse servatum ad divinas laudes. Ideo Act. 16. Media nocte, Paulus, et Syllas orantes laudabant Dominum.

⁸ For the divine praises the choir of singers was therefore instituted and deputed, with Asaph, *1 Paral. 16*, and at the dedication of the temple they sang the Psalms which David had made: *Praise the Lord, for he is good, etc.* And *Psal. 121: The tribes of the Lord went up to confess the name of the Lord*. He pursues all this as a figure of the sacred canticles of the Church. So Daniel prayed three times a day, as D. Bonav. notes, in the *Bibliotheca pauperum, chapter 21*.

AD divinas laudes ideo institutus, et deputatus est chorus canentium cum Asaph. 1. Paral. 16. et in dedicatione templi cantabant Psalmos, quos fecerat David: Quoniam bonus etc. Et Psal. 121. Ascenderunt tribus Domini ad confitendum nomini Domini. Haec omnia in figuram sacrarum Ecclesiae cantionum prosequitur. Sic Daniel tribus vicibus in die orabat, ut notat D. Bonav. in Bibliot. paup. cap. 21.

⁹ This rite, moreover, as I said, the Holy Doctor proves from the most ancient usage of the Church. It is attested in *Acts 3, when Peter and John went up into the temple at the hour of prayer, the ninth*, which St. Basil explains at length in his rules, to *interrog. 37*, and *Ephes. 5: Be filled with the spirit, speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and psalming in your hearts to the Lord, giving thanks always in all things, etc.* Where Haymo admirably understands the Hymns in use in the Church, which Ambrose, Gregory, Hilary, and other Fathers composed. But Bede reports that this usage took root in the Church of Jerusalem, *book 2 on Luke*.

HUNC autem ritum, ut dixi, ex antiquissimo Ecclesiae usu probat S. Doctor. Testatur id Actorum 3. quando Petrus, et Ioannes ascendebant in templum ad horam orationis nonam, quod late explicat S. Basilius in regulis ad interrogat. 37. et Ephes. 5. Implemini spiritu, loquentes vobis metipsis in psalmis, et hymnis, et canticis

spiritualibus cantantes, et psallentes in cordibus vestris Domino, gratias agentes semper in omnibus, etc. *Ubi egregie Haymo intelligit Hymnos ab Ecclesia usitatos, quos Ambrosius, Gregorius, Hilarius, et alii Patres contexuere. Hunc autem usum in Ecclesia Hierosolymitana inolevisse refert Beda l. 2. in Lucam.*

¹⁰ This rite is described by St. Clement Pope, disciple of St. Peter, *book 8 of the Apostolic constitutions, chapter 34*; Tertullian, *in the Apology, chapter 2*; St. Cyprian, *in the exposition of the Lord's prayer*. Likewise St. Ambrose composed certain hymns, as D. August. reports, *book 1 of the Retractations, chapter 21*. The Canonical Hours are mentioned by St. Jerome, *epistle 22 to Eustoch. on the custody of Virgins, chapter 16, and epistle 27 in the epitaph of Paula, chapter 10*. St. August., *in rule 3 (taken from epistle 109), chapters 7 and 8, and sermon 201 de tempore, and book 22 de civit., chapter 8*. D. Isidore, *in the book on the Ecclesiastical office*. Bede, *on chapter 18 of Luke*.

HUNC ritum describit S. Clemens Papa, S. Petri discipulus lib. 8. constitut. Apost. cap. 34. Tertullianus in Apolog. cap. 2. S. Cyprianus in expositione orationis Dominicae. Item S. Ambrosius hymnos aliquos contexuit, ut refert D. August. l. 1. retract. cap. 21. Horarum Canoniarum meminit S. Hieron. epist. 22. ad Eustoch. de custodia Virg. cap. 16. et epist. 27. in epitaphio Paulae, cap. 10. S. August. in regula 3. (sumpta ex epist. 109.) cap. 7. et 8. et serm. 201. de tempore et l. 22. de civit. cap. 8. D. Isidorus l. de offic. Eccl. Beda in cap. 18. Lucae.

¹¹ Finally, nothing is contained in these but the divine praises, graces, etc., which are paid to God justly and piously. Nor am I moved by the fact that certain hymns were composed by men in the Church; they are not on that account to be despised. For hence the Fourth Council of Toledo, *canon 12*, casts the penalty of excommunication upon those who reject the ecclesiastical hymns because they were composed by human industry.

TANDEM nihil in his habetur, nisi divinae laudes, gratiae, etc. quae Deo, iuste et pie exsolvuntur. Neque moveor, fuisse aliquos ab Ecclesia hymnos compositos; non enim ideo contemnendi. Hinc enim Concilium Toletanum IV. can. 12. excommunicationis poenam iacit in eos, qui Ecclesiasticos hymnos propterea respuunt, quod humano studio sunt compositi.

¹² But priests are held to recite the Divine Office, C. *Presbyter de celebr. missarum*; deacons and subdeacons, C. *Dolentes, under the same title*, and C. *Finali, distinction 32*; but not those initiated in minor orders, as the Doctors commonly hold on the said chapter *Presbyteri*. Those also are held who hold some ecclesiastical benefice or prebend under a clerical title, as the Doctors expound those words *cap. finali*, and all who are deputed to a church, namely prebendaries, are held to the divine office, as was declared by Pius V.

TENENTUR autem recitare Divinum officium sacerdotes C. Presbyter de celebr. missarum. Diaconi, et subdiaconi C. Dolentes, eodem titulo, et C. Finali, 32. dist. non autem, qui minoribus sunt initiati, ut communiter sentiunt Doctores in dicto cap. Presbyteri: Tenentur etiam, qui habent beneficium aliquod Ecclesiasticum, vel praebendam titulo clericali, ut exponunt Doctores ea verba cap. finali, omnesque teneri officio divino, qui sunt Ecclesiae deputati, nempe Praebendae, declaratum est a Pio V.

¹³ All Religious deputed to the Choir are also held, even if not initiated in sacred orders, not by the common law, but by their own particular law or custom. So the Friars Minor, *chapter 3 of the Rule*, have a precept on this, as all expound with D. Bonavent. there, where prayers are imposed also upon the Laity. Novices, however, are not held, as Valencia and others note.

TENENTUR etiam omnes Religiosi Choro deputati, etiamsi non initiati sacris ordinibus, non iure communi, sed peculiari earum lege, vel consuetudine. Sic Fratres minores cap. 3. Regulae, de hoc habent praeceptum, ut exponunt omnes cum D. Bonavent. ibi, ubi etiam Laicis orationes imponuntur. Novitii tamen non tenentur, ut notant Valentia, et alii.

¹⁴ Moreover, the Breviary, already established by the most holy Pontiff Pius V, and now at last reformed by the most holy Pope Urban VIII, is to be observed.

Porro statutum est iam a sanctissimo Pontifice Pio V. Breviarium, nunc demum a sanctissimo Papa Urbano VIII. reformatum observari.

¹⁵ But whether it be lawful to say another office in place of the current one, without mortal sin: Cajetan asserts it, *in summa on the word Horae canonicae*, Sylvester, *on the word hora*, numbers 2 and 15, Valencia, *dispute 6, question 2, point 10, § Quid recitandum*, nor does Sotus dare to cry out against it, *book 10 on justice, question 5, article 4*. But Tannerus, *dispute 5, question 1, dub. 5*, says that to do so without cause is at least venial. Of this, *doubt 2*, there has been treatment. Azor brings forward Sylvester, Cajetan, and Sotus above, *chapter 10, question 2*, and Lessius, *chapter 37, number 77*. But he says others assert it to be mortal, as Toledo, *book 2, chapter 13*, and says that Valencia also inclines to that view.

AN vero liceat dicere officium aliud, loco currentis, absque mortali, asserunt Caietanus in sum. verb. Horae canonicae, Sylvester verb. hora num. 2. et 15. Valentia disp. 6. quaest. 2. puncto 10. §. Quid recitandum, nec audet reclamare Sotus lib. 10. de iustitia, quaest. 5. art. 4. Tannerus vero disp. 5. quaest. 1. dub. 5. ait, facere id absque causa, esse saltem veniale. De hoc dubit. 2. actum est. Adducit Sylvestrum, Caietanum, Sotum supra, Azor cap. 10. quaestio 2. Lessium cap. 37. num. 77. Alios vero dicit asserere esse mortale, ut Toletum lib. 2. cap. 13. et ait, ad id inclinare etiam Valentiam.

¹⁶ But the Clergy are commanded, in *cap. Dolentes, Divine office*, to celebrate it *diligently as well as devoutly, as far as God shall grant*. Therefore by force of this precept there is imposed a manner of reciting with distinct voice, as D. Thom. teaches, *here, article 12*, and D. Bonaventure. There is, moreover, a threefold attention, as the Holy Doctor often teaches in the places cited, *questions 5 and 10*: either to the words, or to the thing signified, or to the end, God. See the Holy Doctor, *book 2 on the progress of religious, at the place cited*.

IUBENTUR autem Ecclesiastici in cap. Dolentes, Officium divinum, studiose pariter, et devote celebrare, quantum Deus dederit. Igitur ex vi huius praecepti imponitur modus recitandi voce distincta, ut docet D. Thom. hic, art. 12. et D. Bonaventura. Triplex est autem attentio, ut saepe docet S. Doctor locis relatis, quaest. 5. et 10. vel ad verba, vel ad rem significatam, vel ad finem Deum. Vide S. Doctorem lib. 2. de profect. relig. loco cit.

¹⁷ As to the time for reciting the office, it is from first Vespers until midnight of the following day inclusive, provided, however, that at first Vespers no other hours be said than Vespers and Compline, and afterward Matins. But Prime, Terce, and the following Hours ought to be recited on the following day.

QUOAD tempus recitandi officium, hoc est a primis Vesperis usque ad mediam noctem sequentis diei inclusive, modo tamen in primis Vesperis non dicantur aliae horae, quam Vesperae, et Completorium, et postea matutinum. Prima vero, Tertia, et Horae sequentes debent recitari die sequenti.

¹⁸ Concerning these many questions are disputed, especially by Diana, *pt. 2, Tract. 2*, of which I shall touch upon some.

CIRCA haec multae quaestiones disputantur, praecipue a Diana p. p. Tract. 2. e quibus aliquas tangam.

Doubt I: Whether attention is necessary in reciting the Office of precept

¹ The FIRST opinion is affirmative. Thus almost all the more recent authors: Fernandez in *Exam. Theol.* part 3, chapter 15, § 6; Villalob. *Tom.* 1, tract. 24, dub. 15; Sotus book 10, question 5, article 5, conclusion 7; Caietan. 2. 2, question 83, article 13; Navar. on prayer, chapter 13, number 18; Vasquez *prima secundae*, *Tom.* 2, dispute 160, number 30; Medina in *summa*, book 1, chapter 4, § 11; Nattat. on restitution, book 2, chapter 2, number 140; Lopez *Instruct.* *Tom.* 2, chapter 103, § on the words *Horae canonicae*, number 19; Pesantius number 2, q. 62, art. 1, disp. 3; Zerola in the practice of bishops, part 1, on the words *Horae canonicae*, § Beia in resp. part 2, case 33; Comitol. in *resol. moral.* book 1, question 6; Malderus 2. 2, tract. 10, chapter 2, dispute 2; Moneta de distrib. part 2, question 2; Carolus Macigni de *Hor. can.* chapter 86, number 16; Molfesius in *summa*, tom. 1, tract. 4, chapter 2, number 8; Sylvius 2. 2, question 83, article 13, conclusion 4; Homobon de *exam. Ecclesiae*, part 1, tract 4, chapter 5, question 40; Viguer. *Instit. Theol.* chapter 5, § 5; Gavantus com. on the rubric of the missal, *Tract.* 3, sect. 1, chapter 6, title 4; Bellot in *praxis* on reserved cases, part 2, question 15; Contadus in resp. of cases of conscience, part 7, question 144; Rodriquez tract. 1, chapter 143; Vega in *summa* *Tom.* 2, chapter 128, case 20; Valentia *Tom.* 3, dispute 6, question 2, point 10; Azor part 1, book 10, chapter 16, question 6; Ledisma in *summa*, tom. 2, tract. 9, chapter 4; Squillante de oblig. cleric. part 1, dub. 20; Suarez de *Relig.* tract. 2, book 4, chapter 26, and on censures, dispute 4, sect. 2; Aragon 2. 2, question 83, article 13; Sayrus on censures, book 3, chapter 4; Salas on laws, dispute 9, sect. 9; Lorca in *prima secundae*, *Tom.* 1, on the Laws, dispute 16, member 2; Raphael de la torre, part 2, on the Canonical Hours, commonit. 9; Antonius Caramuel, on the Rule of St. Ben. 1575 and seq.; Lugo de *Euch.* dispute 22, sect. 2; Tambur. *Tom.* 2, dispute 10, question 2; Antonius Ragaucius on the canonical office in choir, question 19, and others with those cited, whom Diana adduces, pt. 2 on the Hours, and part 7, tom. 11, 30. This seems to be the opinion of D. Bonavent., part 2 of the *Mirror for Novices*, chapter 1, and in the opusculum on the six wings of the Seraph, chapter 8. Tanner. subscribes, 2. 2, dispute 5, question 1, number 154, with others there.

An Attentio sit necessaria ad officium ex praecepto recitandum.

PRIMA opinio est affirmativa. Ita omnes fere recentiores, Fernandez in *Exam. Theol.* part. 3. cap. 15. §. 6. Villalob. *Tom.* 1. tract. 24. dub. 15. Sotus lib. 10. quaest. 5. art. 5. concl. 7. Caietan. 2. 2. quaest. 83. art. 13. Navar. de oratione, cap. 13. num. 18. Vasquez *prima secundae*, *Tom.* 2. disp. 160. num. 30. Medina in *summa*, lib. 1. cap. 4. §. 11. Nattat. de restit. lib. 2. cap. 2. num. 140. Lopez *Instruct.* *Tom.* 2. cap. 103. §. verb. *Horae canonicae*, num. 19. Pesantius num. 2. q. 62. art. 1. disp. 3. Zerola in *praxi* *episc.* part. 1. verb. *Horae canonicae*, §. Beia in resp. part. 2. casu 33. Comitol. in *resol. moral.* lib. 1. quaest. 6. Malderus 2. 2. tract. 10. cap. 2. disp. 2. Moneta de distrib. part. 2. quaest. 2. Carolus Macigni de *Hor. can.* cap. 86. num. 16. Molfesius in *summa*, tom. 1. tract. 4. cap. 2. num. 8. Sylvius 2. 2. quaest. 83. art. 13. concl. 4. Homobon de *exam. Ecclesiae*, part. 1. tract. 4. cap. 5. quaest. 40. Viguer. *Instit. Theol.* cap. 5. §. 5. Gavantus com. in rubr. missal. *Tract.* 3. sect. 1. cap. 6. titu 4. Bellot in *praxi* de casibus reservatis, part. 2. quaest. 15. Contadus in resp. casuum conscient. part. 7. quaest. 144. Rodriquez tract. 1. cap. 143. Vega in *summa* *Tom.* 2. cap. 128. casu 20. Valentia *Tom.* 3. disp. 6. quaest. 2. puncto 10. Azor part. 1. lib. 10. cap. 16. quaestio 6. Ledisma in *summa*, tom. 2. tract. 9. cap. 4. Squillante de oblig. cleric. part. 1. dub. 20. Suarez de *Relig.* tract. 2. lib. 4. cap. 26. et de censuris, disp. 4. sect. 2. Aragon 2. 2. quaest. 83. art. 13. Sayrus de censuris, lib. 3. cap. 4. Salas de legibus, disp. 9. sect. 9. Lorca in *prima secundae*, *Tom.* 1. de Legibus, disp. 16. memb. 2. Raphael de la torre part. 2. de boris *Canonicis*, commou. 9. Antonius Caramuel in *Reg. S. Ben.* 1575. et seq. Lugo de *Euch.* disp. 22. sect. 2. Tambur. *Tom.* 2. disp. 10. quaest. 2. Antonius Ragaucius de offic. Can. in choro, quaest. 19. et alii penes citatos, quos refert Diana p. p. de Horis, et part. 7. tom. 11. 30.

Haec videtur sententia D. Bonavent. part. 2. speculi ad Novitios, cap. 1. et opusculo de sex alis Seraphim, cap. 8. subscribunt Tanner. 2. 2. disp. 5. quaest. 1. num. 154. cum aliis ibi.

² MANY, however, not undistinguished Theologians, teach that satisfaction is made without attention, provided meanwhile they do not do anything incompatible with the office. So Durandus, in 4, dist. 15, question 12; Sylvester, on the words *Horae Can.*; Medina, in the *Codex on prayer*, question 14; Angel., on the word *Horae*; D. Antonin., 3rd part, title 13, chapter 4, § 8; Rosella, on the word *Horae*; Palud., 4, dist. 25, question 5, article 2; Coninch., on the sacraments, in 3rd part, question 83, article 6, number 291; Ioan. Valderus, in the differences of both forums, on the words *Horae can.*, difference 1. And Diana affirms it as probable, with Lessius, book 2, chapter 37, dub. 2; Henriquez, book 9, chapter 25, in the Gloss, letter P; Victorello, in summa, following Toledo book 2, chapter 13; Layman, book 4, tract. 1, chapter 5; Fulientis, book 4 de Inst., chapter 2, who says it is the view of many grave and pious men; Bassaeus, V. *Horae*, citing others.

MULTI tamen, nec ignobiles Theologi, docent, sine attentione satisfieri, dummodo interim aliquid implicans officio non agant. Ita Durandus in 4. dist. 15. quaest. 12. Sylvester verb. Horae Can. Medina Codice de oratione, quaest. 14. Angel. verb. Horae. D. Antonin. 3. part. tit. 13. cap. 4. §. 8. Rosella verb. Horae. Palud. 4. dist. 25. quaest. 5. art. 2. Coninch. de sacr. in 3. part. quaest. 83. art. 6. num. 291. Ioan. Valderus in differ. utriusque fori, verb. Horae can. differ. 1. Eamque probabilem affirmat Diana cum Lessio lib. 2. cap. 37. dub. 2. Henriquez lib. 9. cap. 25. in Glossa, litt. P. Victorello in summa, Toledo lib. 2. cap. 13. Layman lib. 4. tract. 1. cap. 5. Fulientis lib. 4. de Inst. cap. 2. qui ait esse multorum gravium, et piorum virorum; Bassaeus V. Horae, alios afferens.

³ I ASSERT the former opinion, which is that of D. Bonavent., in the places adduced, and on the perfection of life to the sisters, chapter 5, as Bonacina reports, on the Hours, dispute 1, question 3, point 2.

ASSERO cum priori sententia, quae est D. Bonavent. locis adductis, et de perfectione vitae ad sorores, cap. 5. quae refert Bonacina de Horis, disput. 1. quaest. 3. puncto 2.

⁴ I proved this at length, in the Treatise on the Laws, dispute 5, question 3, where I adduced many authorities and arguments.

HANC late probavi Tract. de legibus disput. 5 quaest. 3. ubi multas auctoritates attuli, et rationes.

⁵ It is proved from cap. Dolentes, where it is prescribed. See what I said there.

PROBATUR ex cap. Dolentes, ubi id praecipitur. Vide, quae ibi dixi.

⁶ It is proved from Suarez, book 3 on vocal prayer, chapter 4, by the argument of D. Bonaventure, whom he cites in the book cited: *Where one thing is uttered by the mouth and another is meditated by the heart, there is no true prayer; but while one does not attend to what is uttered by the mouth, one meditates another thing in the heart, as is evident; therefore.* He adds that such prayer is never heard by God, on account of the Gloss saying on Psalm 118: *A divided heart obtains not what it asks; but he divides his heart who has one half in heaven and one half on earth.*

PROBATUR a Suarez lib. 3. de oratione vocali, cap. 4. ratione D. Bonavent. quem citat lib. citato, Ubi aliud profertur ore, et aliud meditatur corde, non est vere oratio; sed dum non attenditur ad illud quod ore profertur, aliud meditatur corde, ut constat; ergo: Subdit talem orationem a Deo nunquam exaudiri, propter Glossam dicentem in Psalm. 118. Divisum cor non impetrat, quod petit, dividit autem cor, qui dimidium habet in caelo, et dimidium in terra.

⁷ Next, prayer is a kind of adoration; but this ought to be made in spirit and truth; but things said with the attention distracted elsewhere do not cohere with truth; whence there follows irreverence, substantially opposed to the end and effect of prayer, at least when it becomes known to him to whom the prayer is made; but God is the searcher of hearts, nor can he be ignorant of the undue manner in which, without attention, bare words are directed to him.

DEINDE oratio est quoddam adorationis genus; haec autem fieri debet in spiritu, et veritate; quae autem dicuntur attentione alio distracta, cum veritate non cohaerent; unde sequitur irreverentia, finis, et effectui orationis substantialiter opposita, saltem cum innotescit illi, cui fit oratio; Deus autem est scrutator cordium, nec ignorare potest indebitum modum, quo absque attentione, nuda ad ipsum verba referuntur.

⁸ Finally, where the definition of prayer is not preserved, prayer without doubt cannot subsist there substantially; but while attention is absent, the definition of prayer does not stand, which is the ascent of the mind to God; but for the mind to ascend to God, the mere outward utterance of words cannot suffice. *It is confirmed* by a likeness: he who merely bends his knees, in no way attending to inward adoration, is not said to adore; therefore. The consequence is evident, because as vocal prayer is made to testify to the inward devotion of the mind, so genuflection is made to manifest the inward submission of the mind in acknowledging the Divine majesty. So Suarez, *at the place cited, number 5.*

DENIQUE ubi non salvatur definitio orationis, absque dubio ibi non potest consistere oratio substantialiter; sed dum abest attentio, definitio orationis non stat; quae est ascensus mentis in Deum; ut mens autem ascendat in Deum, nequit sufficere sola externa verborum prolatio. Confirmatur a simili; qui tantum genua flectit, nullo modo attendendo internae adorationi, non dicitur adorare; ergo. Consequentia patet; quia sicut oratio vocalis dicitur ad testificandum internam mentis devotionem; sic geniculatio fit ad testandam internam mentis demissionem ad Divinam maiestatem recognoscendam. Ita Suarez loco citato, num. 5.

⁹ From these things it follows that a beneficed cleric reciting the divine office distractedly does not make satisfaction and is bound to restitution. So Valencia, Aragon, Tannerus and others.

Ex his sequitur, beneficiatum, distracte recitantem divinum officium, non satisfacere, et ad restitutionem teneri. Ita Valentia, Aragon Tannerus et alii.

Doubt II: Whether one who recites another Office in place of the current one satisfies

¹ Two opinions are found on this matter. The negative is followed by Vasquez, *opuscul. on benefices, chapter 4, § 1, dub. 2, number 60*; Reginaldus, *Tom. 2, book 18, chapter 16, number 172*; Suarez, *de Relig. Tom. 2, book 4, question 23, number 12*; Fernandez in *exam. Theol. part 3, chapter 13, § 3*; Fabius, *on the sacrament of order, dist. 24, question 1, dispute 1, n. 146*; Homobon., *de exam. Ecclesiae, part 1, tract 4, chapter 5, question 41*; Gavantus, *Tract. 2, on the rubric, sect. 1, chapter 5, title 2*; Onuphr., *opuscul. on the change of office*; Navar., *on prayer, chapter 10, number 211*; Graff., *decis. part 1, book 2, chapter 51*; Philiar., *tract. 1, part 1, book 1, conclusion 6*; Rodriquez, *Tom. 1, question 42, article 6*; Bellarm., *Tom. 3, book 1, controversy 9, chapter 18*; Tolet., *book 2, chapter 23*; Ledesma, *part 2, tract 9, chapter 4, conclusion 12*; Ragavuius, *on the canonical office in choir, question 13*; Squillante, *on the obligation of clerics, part 1, dub. 26*; Tabiena, *on the word hora, question 10*; Molphesius, *Tom. 1, tract 5, chapter 2, number 50*; Naldus, *on the word Divinum officium*; Bonac., *question 3, point 1*; Filliucius, *Tom. 2, tract 23, chapter 8, number 186*; summa Corona, *1, chapter 1, number 10*. On whether it is mortal, Tannerus wavers, *dispute 5, question 1, number 150*, with Sylvester, *on the word hora, question 12*. Cajetan, *there, chapter 2*, says it is at least venial. Bassaeus judges it probable, *V. Hora, number 4*.

An satisfaciat recitans Officium aliud pro currente.

DVae inveniuntur hac de re sententiae. Negativam sequuntur Vasquez opuscul. de benefic. cap. 4. §. 1. dub. 2. num. 60. Reginaldus Tom. 2. lib. 18. cap. 16. num. 172. Suarez de Relig. Tom. 2. lib. 4. quaest. 23. num. 12. Fernandez in exam. Theol. part. 3. cap. 13. §. 3. Fabius de sacram. ord. dist. 24. quaest. 1. disp. 1. n. 146. Homobon. de exam Ecclesiae, part. 1. tract. 4. cap. 5. quaest. 41. Gavantus Tract. 2. in rubr. sect. 1. cap. 5. tit. 2. Onuphr. opuscul. de mutatione, offi. Navar. de oratione, cap. 10. num. 211. Graff. decis. part. 1. lib. 2. cap. 51. Philiarc. tract. 1. part. 1. lib. 1. concl. 6. Rodriquez Tom. 1. quaest. 42. art. 6. Bellarm. Tom. 3. lib. 1. contr. 9. cap. 18. Tolet. lib. 2. cap. 23. Ledesma part. 2. tract. 9. cap. 4. conclu. 12. Ragavuius de offi. can. in choro, quaest. 13. Squillante de oblig. cler. part. 1. dub. 26. Tabiena verb. hora, quaest. 10. Molphesius Tom. 1. tract. 5. cap. 2. num. 50. Naldus verb. Divinum, offi. Bonac. quaest. 3. puncto 1. Filliucius Tom. 2. tract. 23. cap. 8. num. 186. summa Corona 1. cap. 1. num. 10. Titubat de Mortali Tannerus disp. 5. quaest. 1. num. 150. cum Sylvestro verb. hora, quaest. 12. Caietanus ibidem. cap. 2. dicens esse ad minimum veniale. Probabile id censet Bassaeus V. Hora, num. 4.

² Reginaldus, Suarez, and others limit that opinion: when the change of office would not be made out of contempt, and would be equivalent in quantity, or nearly so; and it would not be done with the intention of doing so often. But they will that some compensation be required, if a lengthy office, e.g. that of Sunday, is exchanged for the office of some Saint, according to the doctrine of Raphael della Torre, 1. 2, tract. 1, on the Canonical Hours, controversy 9, number 6.

LIMITANT eam opinionem Reginaldus, Suarez, et alii, quando officii mutatio non fieret ex contemptu, et esset aequivalens in quantitate, vel fere; nec fieret animo id saepius agendi. Requiritur vero volunt aliquam compensationem, si officium prolixum v. g. Dominicae, cum officio alicuius Sancti mutetur, iuxta doctrinam Raphaelis della Torre 1. 2. tract. 1. de Horis Can. contr. 9. num. 6.

³ Diana, however, rejects these limitations, pt. 2, tract. 12, resol. 3, with Vega, pt. 2, chapter 128, case 17, because he is bound to say such an office each day under such a form: therefore it profits little if it be violated but once, and only equality in quantity be observed.

HAS tamen limitationes respuit Diana p. p. tract. 12. resol. 3. cum Vega p. p. cap. 128. casu 17. quia tenentur singulis diebus tale officium dicere sub tali forma: Ergo parum conducit, si semel tantum violetur, et in quantitate sola servetur aequalitas.

⁴ The SECOND opinion, therefore, teaches that a change of office, even deliberate, is not deadly, as if in place of the office of a Feria the office of some Saint were said. Cajetan, V. Hora, chapter 2; Layman, book 4, tract. 1, chapter 5; Zetola in Praxis of Bishops, part 1, v. Hora can.; Lessius, on justice, chapter 37, dub. 12, number 77; Valencia, Tom. 3, dispute 6, question 3, point 10; Vega, in sum., at the place cited; Binsfeld., in the Enchiridion of Theology, part 4, chapter 9, conclusion 7; Sylvester, at the place cited; Sotus, book 10, question 5; Medina, book 1, chapter 14, § 11; Medina, on prayer, question 10, difficulty 10; Armilla, V. Horae Can.; Azor, part 1, book 10, c. 10, question 2; Rodriquez, summa Tom. 1, chapter 195; Diana, at the place cited. And Filliucius, Tom. 2, tract 29, chapter 7, number 227, and Bassaeus, at the place cited, judge it probable.

SECUNDA igitur sententia docet mutationem officii, etiam dedita opera, non esse mortiferam, ut si loco officii de Feria dicatur de aliquo Sancto. Caietanus V. Hora, cap. 2. Layman lib. 4. tract. 1. cap. 5. Zetola in Praxi Epis. part. 1. v. Hora can. Lessius de iust. cap. 37. dub. 12. num. 77. Valentia Tom. 3. disp. 6. quaest. 3. puncto 10. Vega in sum. loco cit. Binsfeld. in Enchir. Theol. part. 4. cap. 9. concl. 7. Sylvester loco cit. Sotus lib. 10. quaest. 5. Medina lib. 1. cap. 14. §. 11. Medina de oratione, quaest. 10. diffic. 10. Armilla, V. Horae Can. Azor part.

1. lib. 10. c. 10. quaestio 2. *Rodriquez summa* Tom. 1. cap. 195. *Diana loco cit. Eamque probabilem censent Filliucius* Tom. 2. tract. 29. cap. 7. num. 227. *et Bassaeus loco citato.*

⁵ The REASON is, because the substance of the precept is to recite the Divine office, so that the seven Canonical hours be paid.

RATIO est, quia substantia praecepti est recitandi officium Divinum, ut septem horae Canonicae persolvantur.

⁶ Yet the FIRST opinion rests on the precept of Pius V, who prescribes such a form of reciting the Office, of which more was said at large, *tom. 4, dispute 17, question 10*, according to the Decree of Alex. VII.

PRIMA tamen sententia nititur praecepto Pii V. qui talem formam recitandi Officii mandat, de qua latius dictum est tom. 4. disp. 17. quaest. 10. iuxta Decretum Alex. VII.

Doubt III: Whether interrupting the parts of the same Hour is a grave sin

¹ No one blames disjoining the Lauds from Matins, even for a light cause, since they can be said in the manner of two hours; nor is it culpable to separate one nocturn from another with a moderate interruption, since the sense can be completed and concluded in each nocturn. But the question concerns the interruption of the psalms, chapters, and lessons of the same hour, in which there may intervene either the exercise of another action incompatible with the office, or conversation with someone; but whichever occurs, if the interruption is moral and notable, it is guilty of mortal sin, according to the thirteen Doctors whom Diana cites, *part one, tract. 12, resol. 4.*

An interrumpere partes eiusdem Horae graviter sit mortale.

LAUDES a Matutinis disiungere, etiam ob levem causam, nemo culpatur, cum ad modum duarum horarum possint dici; nec etiam unum nocturnum ab alio moderata interruptione segregare culpabile est, cum sensus possit compleri, et concludi in quolibet nocturno. Verum quaestio est de interruptione psalmorum, capitulorum, et lectionum eiusdem horae, in qua potest intervenire vel alterius actionis, inconsistentis cum officio, exercitium; vel confabulatio cum aliquo; utrumvis autem fiat, si interruptio moralis, et notabilis sit, sit peccati mortalis rea, iuxta tredecim Doctores, quos citat Diana p. prima, tract. 12. resolut. 4.

² The REASON is, because the unity of each office belongs to the solemn rite of the office instituted by the Church; but this is often destroyed by such a notable interruption: and in consequence the precept is not satisfied; and while for the physical destruction of unity a grave interpolation of time is required, from which the unity of the action is mostly derived, nevertheless sin is not thereby committed unless such interpolation be moral and free.

RATIO est, quia ad solemnem officii ritum, ab Ecclesia institutum, spectat unitas cuiusque officii; hoc autem notabili interruptione saepe destruitur: et per consequens praecepto non satisficit: licet autem ad unitatis destructionem phisicam requiratur gravis interpolatio temporis, a quo desumitur plerumque actionis unitas; non tamen idcirco peccatur, nisi talis interpolatio moralis sit, et libera.

³ Suarez, however, remits the measure for discerning a notable interruption to the judgment of a prudent man; who ought to weigh the quantity of each hour, which, the smaller it is, the more is it violated by the lesser delay of time also; wherefore that time which is judged slight in Matins will not be judged so slight in a briefer hour; nor ought the same delay of time be reckoned for the recitation of one psalm as of two.

MODUM autem discernendi notabilem interruptionem remittit Suarez ad prudentis Iudicium; qui debet pensitare cuiusque horae quantitatem, quae, quo minor est, eo minori etiam temporis mora magis violatur; quare tempus illud, quod modicum censetur in matutino, non ita modicum in breviori hora censebitur; nec eadem temporis mora computanda est recitatio unius Psalmi, sicut duorum.

⁴ In another way the office is interrupted, when, having begun, it is lightly set aside, with the intention of resuming it again; which Suarez condemns as culpable, since such a one behaves irreverently toward God; yet he does not sin mortally, provided he completes the interrupted office again.

ALIO modo interruptitur officium, dum leviter, postquam inchoatur, praetermittitur cum intentione illud iterum resumendi; quod culpa damnat Suarez, quippe irreverenter se talis gerit erga Deum; non tamen peccat mortaliter, modo officium intermissum iterum compleat.

⁵ Suarez adds further: if the office be interrupted even gravely, to do or say something that serves the office itself; for instance, consulting a companion about the manner in which such an office, in which some new difficulty occurs, should be said, or removing some cause of distraction; then there will be no sin: it would nevertheless be more prudent, if the hour be short, to repeat it from the beginning, at least if it were interrupted in the middle of a Psalm. But indecorous words, or even indecent actions, in the Divine office are gravely prohibited, *Caput nullus, de consecr. dist. 5, and cap. Dolentes, de celebr. miss.*

ADDIT insuper Suarez, si officium interruptatur etiam graviter, ad aliquid agendum, vel dicendum; quod ipsi officio deserviat: verbi gratia consulendo socium de modo, quo tale officium, in quo de novo occurrit aliqua difficultas, dicatur, vel removendo aliquam distractionis causam; tunc nullum erit peccatum: consultius tamen foret, si hora sit brevis; eam ab initio repetere, saltem si in medio Psalmi esset interrupta. Verba autem indecora, seu etiam actiones indecentes, in Divino officio graviter prohibet Caput nullus, de consecr. dist. 5. et cap. Dolentes, de celebr. miss.

⁶ Twelve Doctors sustain the opinion contrary to the former, in Diana, *at the place cited*. So that they condemn a notable interruption of the office as venial only; to whom I add Tannerus, *dispute 5, question 1, dub. 4, number 156*, Peltanus, *book 3 on good works*, with whom Diana himself subscribes, with Bassaeus, *V. hora, number 16*.

CONTRARIAM priori sententiam sustinent duodecim Doctores apud Dianam loco cit. Ita ut notabilem officii interruptionem de veniali tantum damnent; quibus adiicio Tannerum disput. 5. quaest. 1. dub. 4. num. 156. Peltanum lib. 3. de bonis operib. quibus subscribit ipse Diana cum Bassaeo V. hora, numero 16.

Doubt IV: Whether one who omits all the Hours of one day commits several sins

¹ By several sins we here understand those that are consummated by external omission; for if the will, merely internally, have determined itself concerning each individual hour to omit them, no one doubts that there are as many sins as there are repeated acts of will; since even thus one could sin several times about the same hour numerically, intending by a moral interruption to omit it altogether.

An omittens omnes horas unius Diei, plura committat peccata.

PER plura peccata hic intelligimus ea, quae externa omissione consummantur; nam si mere interne voluntas se habuerit determinando circa singulas horas, eas omittere, nemini dubium est, quin tot sint peccata, quot sunt voluntates repetitae; cum etiam sic circa eandem numero horam pluries posset peccare, morali interruptione eam intendens prorsus omittere.

² Some think and maintain that there are as many sins as there are hours omitted, in the same way as if you omitted some hour for ten consecutive days, or neglected the fast for one entire week of Lent; thus Lessius, book 2, chapter 37, dub. 9; Tabiena, v. hora, question 18; Frascus, on Justice, book 1, chapter 20, number 19; and it seems the view of Toledo, book 2, chapter 12.

PUTANT, et sustinent nonnulli, tot esse peccata, quot sunt horae omissae, eodem modo ac si decem diebus consecutivis aliquam horam omitteres, vel una integra septimana quadragesimali ieiunium negligeres, ita Lessius lib. 2. cap. 37. dub. 9. Tabiena v. hora, quaest. 18. Frascus de Iustitia, lib. 1. cap. 20. num. 19. et videtur Toleti lib. 2. cap. 12.

³ They maintain this on a single argument which they suppose: because there are as many precepts of praying as hours omitted; and sins are multiplied by the multiplication of the precept.

ILLUD sustinent unica ratione, quam supponunt; quia tot sunt praecepta precandi, quot horae omissae; peccata autem multiplicantur ad multiplicationem praecepti.

⁴ Nevertheless fifteen Doctors maintain the opposite, in Diana, resol. 5, to whom add Tannerus, dispute 2, question 1, number 145; and Suarez confesses this to be the more common and sounder opinion, book 4 on the canonical hours, chapter 25, number 18.

OPPOSITUM tamen tuentur quindecim Doctores apud Dianam resol. 5. quibus adde Tannerum disp. 2. quaest. 1. num. 145. et hanc quidem communioem, et sanioem fatetur Suarez lib. 4. de horis canon. cap. 25. num. 18.

⁵ There is one argument for all: because they are all parts of one office, and there is a single precept to recite them all as one total office; but the opposite argument is solved by this one, because the diverse parts of the same office, in relation to diverse days, cannot make one thing; a sign of which is that an hour habitually said today cannot, absolutely, be said tomorrow while preserving the precept; and yet each hour of the same day can be said validly and licitly at any time of that day.

RATIO una omnium est, quia sunt omnes unius officii partes, et unicum est praeceptum omnes tanquam unum totale officium recitandi; ratio autem opposita per hanc solvitur, quia diversae partes eiusdem officii in ordine ad diversos dies non possunt facere quid unum, cuius signum est, quod hora hodie dici solita, cras nequit absolute praeceptum servando; cum tamen quaelibet eiusdem diei hora, quolibet istius diei tempore dici valide, et licite queat.

⁶ Yet in relation to God it is just the same as if there were one sin or seven, since the malice is as great in seven as in one alone, they being equivalent; nevertheless Suarez urges that in confession the number of omitted hours be disclosed on account of the very aggravating circumstances.

IN ordine tamen ad Deum perinde est, ac si unum, vel septem sint peccata, cum tanta sit malitia in septem, ac in uno solo, illis aequivalente; suadet tamen Suarez in confessione aperiendum horarum omissarum numerum propter circumstantias valde aggravantes.

⁷ There are, however, some, whom Suarez does not approve, who admit indeed that to omit several hours is one sin if it is done by a continuous, not a discrete, action, so that after Prime he omits Terce, and after this, the next following one; but that it is otherwise if after Prime he says Terce, and after this omits None, etc., in nearly the same way as it is one sin to maim a man now, and then, after some time, another sin to kill him.

SUNT tamen nonnulli, quos non approbat Suarez, admittentes quidem unum esse peccatum, plures horas omittere, si id fiat actione continuata, non discreta, ita ut post Primam omittat Tertiam, et post hanc, aliam proxime sequentem; secus vero esse, si post Primam dicat Tertiam, et post hanc omittat Nonam, etc. eodem fere modo ac hominem nunc mutilare est unum peccatum, deinde post aliquod tempus ipsum interimere est aliud peccatum.

⁸ But this reasoning, with respect to the office, is defective, since there is but one omission, even if in discrete parts; because an office is not said to be altogether omitted until the time prescribed for it has wholly passed; wherefore he who would determine in the morning hours not to say Prime, and afterward would say it, even after the other hours, up to the last point of the prescribed time, would not be said to omit Prime, although intending it he would have sinned, because no hour is omitted so precisely that it is not said in its time; since the inversion of hours can be done without sin, but because the will, in the very instant when the necessary time for saying them pressed upon him, persisted in the resolve to omit them.

HAEC tamen ratio respectu officii mutila est, cum non sit nisi una omissio, etsi in partibus discretis; quia officium aliquod non dicitur omnimodo omitti; donec tempus ipsi praefixum totaliter transeat; quare qui horis antemeridianis statueret non dicere Primam, et postea eam diceret, etiam post alias horas, ad ultimum praefixi temporis punctum, non diceretur Primam omittere, licet id intendendo peccasset, quia nulla hora praecise adeo omittitur, quia suo tempore non dicitur; cum absque peccato potest fieri horarum inversio, sed quia voluntas in eo instanti, quo eas dicendi tempus necessarium urget, perstitit in proposito eas omittendi.

⁹ Hence you have that it is one thing to omit certain hours in effect, another to omit them in fact; and this, I think, is to be noted on account of the censures impending over those who do not recite the hours; for he who would resolve in his heart to pass over some part of the office, as to the sin, which I call the effect of omission, has already omitted it, yet he would not undergo the censures until the last instant of time had passed, because up to that point he could have recalled the intended omission, and so avoided the censures.

HINC habes aliud esse horas aliquas omittere in effectum, aliud omittere in re; et hoc advertendum puto propter censuras, horas non recitantibus imminentes; nam qui statueret in corde suo aliquam officii partem praeterire, quantum ad peccatum, quod voco omissionis effectum, iam omitteret, non tamen censuras subiret, donec ultimum instans temporis praeteriret, quia eo usque potuit omissionem intentam revocare, et sic censuras evitare.

¹⁰ Hence also you have that one censure would punish him who omitted all those hours in one day, because it is one sin; but otherwise if it should happen on diverse days.

HINC etiam habes, unam censuram mulctare illum, qui omnes illas horas uno die omitteret; quia unum est peccatum; secus vero, si id diversis diebus contingeret.

Doubt V: Whether one who recites the divine Office in choir in a voice so low that he is not heard satisfies

¹ S. BONAVENTURA, part 2 of the Speculum disciplinae ad Novitios, cap. 1, seems altogether to require that those who sing in Choir be heard. That he does not satisfy is taught by Beia resp. part 1. cap. 55; Sotus de Iustitia, lib. 10, quaest. 5, art. 4; Navar. de oratione c. p. 13. num. 17; Graff. lib. 2. decis. cap. 51. num. 12, and cap. 52. num. 22, and cap. 53. num. 45; Convar. resol. lib. 2. cap. 13; Columna de redditibus Ecclesiae, part. 3. cap. 34; Pinell. in lib. 1. Cod. de bon. mater. part. 3. num. 16; Rodriquez sum. Tom. 1. cap. 43; Zech. summa part. 2. cap. 83; Summa Coronae part. 1. cap. 2; and others cited by Moneta de distrib. quot. part 2. quaest. 2. num. 31, and by Garzia Tract. de benefic. Tom. 1. part. 3. cap. 2. n. 513. And lest this opinion be harsh, Comitulus lib. 1. quaest. 62 holds it, supposing that the most eminent Sacred Congregation of Cardinals so declared.

An recitans in Choro Divinum officium voce valde demissa, ita ut non audiat, satisfaciatur.

S. BONAVENTURA part. 2. speculi disciplinae ad Novitios, cap. 1. videtur omnino exigere, ut audiantur, qui canunt in Choro. Eum vero non satisfacere docent Beia resp. part. 1. cap. 55. Sotus de Iustitia, lib. 10. quaest. 5. art. 4. Navar. de oratione c. p. 13. num. 17. Graff. lib. 2. decis. cap. 51. num. 12. et cap. 52. num. 22. et cap. 53. num. 45. Convar. resol. lib. 2. cap. 13. Columna de redditibus Ecclesiae, part. 3. cap. 34. Pinell. in lib. 1. Cod. de bon. mater. part. 3. num. 16. Rodriguez sum. Tom. 1. cap. 43. Zech. summa part. 2. cap. 83. Summa Coronae part. 1. cap. 2. et alii citati a Moneta de distrib. quot. part. 2. quaest. 2. num. 31. et a Garzia Tract. de benefic. Tom. 1. part. 3. cap. 2. n. 513. et ne dura sit Comitulus lib. 1. quaest. 62. videtur haec sententia, sciendum ita declarasse Sacram Congregationem eminentissimorum Cardinalium.

² IT IS PROVED also from the Councils of Basel sess. 21. §. 3, and of Aachen cap. 131, where it is said: *The Canons shall stand in Choir most religiously when the psalm is sung.*

PROBATUR etiam ex Conciliis Basiliae sess. 21. §. 3. et Aquisgrani cap. 131. ubi dicitur: Canonici in Choro religiosissime stent, cum et psallendum.

³ FINALLY the Council of Trent sess. 24. cap. 12 says: *All are compelled to perform the Divine offices in person, and not through substitutes, and, assembled in Choir for the singing of psalms, to praise the name of God reverently, distinctly, and devoutly with hymns and songs.*

TANDEM Concilium Trident. sess. 24. cap. 12. ait: Omnes vero Divina per se, et non per substitutos, compellantur obire officia, atque in Choro ad psallendum instituto, hymnis, et canticis Dei nomen reverenter, distincte, devotique laudare.

⁴ NOTWITHSTANDING these, very many say they do satisfy. So Lessius lib. 2. cap. 34. dub. 31. num. 185; Raphael de la Torre 2. 2. tract. 1. quaest. 83. de Horis Can. contrav. 10. disp. 7; Petrus Navar. lib. 2. restit. cap. 2. num. 217; Aragon. 2. 2. quaest. 83. art. 12. dub. ult.; Garzia de benef. Tom. 1. part. 3. cap. 7. num. 517; Cenedo quaest. 2; Rivius tom. 2. resp. 362; Ioan de Cruz in direct. praecepto 3. art. 3. dub. 7; Petrus Ledesma tom. 2. tract. 9. cap. 3. concl. 31. See also Gavantus in coment. ad reg. missalis, tom. 2. tract. 1. cap. 5. tit. 5; Diana resol. 6; Tannet. disp. 5. quaest. 1. num. 159, citing Valentia and Aragonius. So also Bassaeus, but he adds that such men do not satisfy the Choir.

HIS non obstantibus plurimi dicunt, eos satisfacere. Ita Lessius lib. 2. cap. 34. dub. 31. num. 185. Raphael de la Torre 2. 2. tract. 1. quaest. 83. de Horis Can. contrav. 10. disp. 7. Petrus Navar. lib. 2. restit. cap. 2. num. 217. Aragon. 2. 2. quaest. 83. art. 12. dub. ult. Garzia de benef. Tom. 1. part. 3. cap. 7. num. 517. Cenedo quaest. 2. Rivius tom. 2. resp. 362. Ioan de Cruz in direct. praecepto 3. art. 3. dub. 7. Petrus Ledesma tom. 2. tract. 9. cap. 3. concl. 31. Vide etiam Gavantum in coment. ad reg. missalis, tom. 2. tract. 1. cap. 5. tit. 5. Diana resol. 6. Tannet. disp. 5. quaest. 1. num. 159. referens Valentiam, et Aragonium. Sic et Bassaeus, sed addit tales non satisfacere Choro.

⁵ TO the authority of the Cardinals it is answered that it is not certain it exists. So Comitol.

AD auctoritatem Cardinalium respondet de ea non constare. Ita Comitol.

⁶ TO the Councils of Basel and Aachen, Cenedo num. 16 and Diana say that it is not a precept but a counsel. For the Fathers use the word *debent* [must], which seems to mark a counsel; and if it is a precept, they say it has already been abrogated by custom.

AD Concilia Basiliae, et Aquisgrani dicunt Cenedo num. 16. et Diana, illud esse non praeceptum, sed Consilium. Utuntur enim Patres verbo, debent, quod consilium notare videtur, et si est praeceptum. iam consuetudine abrogatum dicunt.

⁷ TO the Council of Trent they answer that Praelates are indeed commanded to induce the Canons to sing in Choir, but not the Canons to sing. So Lessius num. 186.

AD Concilium Trident. respondent, praecipi quidem Praelatis, ut Canonicos inducant ad canendum in Choro, non vero Canonicis, ut canant. Ita Lessius num. 186.

⁸ THESE things, however, are slight, for the decree of the Sacred Congregation is reported by Comitulus himself. And those two first Councils use the word *debent*, and I would like to know in what Dictionary that word signifies *counsel* and not *debt* [duty]. As to custom, none is found.

HAEC tamen levia sunt, nam decretum Sacrae Congregationis refertur ab ipso Comitolo. Concilia vero illa duo prima utentur verbo debent, quod vellem scire in quo Dictionario significet Consilium, non debitum. Quoad consuetudinem, nulla invenitur.

⁹ AGAINST Lessius's answer I argue: Whenever an ecumenical Council commands that Superiors compel others to the observance of something, it is rightly a sign that the matter is of precept; otherwise why is it commanded that they compel to the execution of that work? But the Council of Trent commands that the Canons be compelled to sing aloud in Choir: *Therefore*. It is confirmed; for the end of the law is the soul of the law; but the end of the institution of the Choir and of chant is that it be sung aloud, and on that account the fruits are given: *Therefore*. Diana saw this argument. Therefore he answers that this precept has been abrogated by custom while it endured.

Contra vero responsionem Lessii, arguo. Quandocumque praecipitur a Concilio oecumenico, ut Superiores cogant ad observantiam alicuius rei, recte signum est, rem illam esse de praecepto, alioquin quorsum praecipitur, ut compellant ad illius operis executionem? Sed Concilium Tridentinum praecipit, ut cogantur Canonici in Choro alte canere: Ergo. Confirmatur; nam finis legis, est anima legis; sed finis institutionis Chori, et cantus, est ut alte cantatur, et ob id dantur fructus: Ergo. Hoc argumentum vidit Diana. Ideo ipse respondet, hoc praeceptum consuetudine durante abrogatum.

¹⁰ But against this: the custom was before the Council, as he himself declares in his decrees [i.e. the Council derogated from it], and so it is not a prescriptive custom but mere non-observance.

Sed contra, nam consuetudo erat per te ante Concilium, cui ipsum derogavit, nam sic in suis decretis se declarat: Ergo non est praescripta consuetudo, sed mera inobservantia.

Doubt VI: Whether canons who talk in choir can receive the distributions

¹ Many deny it, as reported by Diana resol. 7.

An Canonici confabulantes in Choro sint capaces distributionum.

Negant multi apud Dianam resol. 7.

² Others, however, concede that they can receive distributions.

Alii tamen concedunt posse eos recipere distributiones.

³ To me the former opinion is proved, for by *cap. Dolentes* they are most gravely condemned: Therefore they do not satisfy.

Mihi prior sententia probatur, nam cap. Dolentes, gravissime damnantur: Ergo non satisfaciunt.

⁴ Moreover it is certain that those absent from Choir cannot receive distributions, and if they received them, they would be bound to restitution; but it is all the same, as regards the end of the precept,

which must be looked at above all, whether the Canons are absent, or present while confabulating; nay, at times they would profit the Choir more by wholly abstaining from it than by mumbling and whispering and diverting the pious application of others: These things, however, are to be limited according to what we said above *dubit. 3.*, considering whether that confabulation is slight or great; holy or profane, etc. For these conditions, inasmuch as they validate or invalidate the recitation of the office, also make the Canon capable or incapable of distributions.

Praeterea certum est a Choro absentes, distributiones recipere non posse, et si eas reciperent, teneri ad restitutionem; perinde autem est, quantum ad finem praecepti, qui praecipue spectandus est, quod absint Canonici, aut confabulantes adsint; imo aliquando plus proficerent Choro, dum ab eo omnino se abstinere, quam dum mussitando, et susurrando aliorum piam applicationem averterent: Haec tamen limitanda sunt iuxta ea, quae supra diximus dubit. 3. pensando, an illa confabulatio sit modica, vel magna; sancta, vel profana, etc. Hae etenim conditiones, prout validant, vel invalidant officii recitationem, reddunt etiam Canonicum capacem, vel incapacem distributionum.

⁵ There are, however, some Canons who are bound only to assist in Choir, without any burden of reciting; and these Bassaeus excepts *num. 24.*, if they confabulate so modestly and humbly that they are not a scandal to others; which happens when they converse with one another somewhat farther off and apart from the rest. Of these I have given some indication *tom. 4. tract. 1. de actibus humanis, disp. 17. quaest. 10.*, according to the tenor of proposition 19 condemned by Alexander VII.

Sunt autem nonnulli Canonici, qui solum assistere Choro tenentur, absque ullo recitandi onere; et hos excipit Bassaeus num. 24. si ita modeste, ac submisce confabulentur, ut aliis non sint scandalum; quod fit, cum aliquantulum remotius et consuetis invicem colloquantur, de his aliquid insinuavi tom. 4. tract. 1. de actibus humanis, disp. 17. quaest. 10. iuxta tenorem propositionis 19. ab Alexandro VII. damnatae.

Doubt VII: Whether one who recites the Office privately ought to hear himself

¹ One recites the office *privately* who says it outside the Choir and outside chant, whether alone or with another; if he recites it with a companion, no one doubts that he must pronounce with such clarity of voice that he can be heard by him: But if he is alone, Reginaldus asserts in *praxi tom. 1. lib. 8. cap. 12. disp. 5. quaest. 174.*, and Suarez *de Religione, tract. 2. lib. 4. cap. 7.*, that he is bound to pronounce in such a way that he is heard by himself.

An qui privatim officium recitat, debeat seipsum audire.

Privatim officium recitat, qui extra Chorum, et cantum, sive solus, sive cum alio illud dicit; si cum socio recitat, nemini dubium est, quin ea vocis claritate pronunciare debeat, ut ab eo audiri possit: Si vero solus sit; asserit Reginaldus in praxi tom. 1. lib. 8. cap. 12. disp. 5. quaest. 174. et Suarez de Religione, tract. 2. lib. 4. cap. 7. eum ita teneri pronunciare, ut a seipso audiatur.

² Suarez *proves* this by reason, because this prayer is vocal; therefore it ought to be audible, at least by the one praying: the consequence is proved; because, setting aside impediments, which are accidental, there is no voice so faint that it does not sound in the ears of the speaker; otherwise the voice is not to be considered a voice.

Probat hoc Suarez ratione, quia haec oratio est vocalis; ergo debet esse audibilis, saltem ab ipso orante: probatur consequentia; quia seclusis impedimentis, quae per accidens se habent, nulla vox est tam tenuis, quin in auribus loquentis sonet, aliter vox non est censenda.

³ He says this is evident from the Council of Basel sess. 21., which says that the voice ought to be formed in such a way that the words are not formed in the throat or between the teeth; and between that pronunciation which is made between the teeth and that which is audible, a middle cannot morally be given.

Hoc ait patere e Concilio Basiliensi sess. 21. dicente vocem ita debere formari, ut in gutture, vel inter dentes dictiones non formentur; inter pronunciationem autem illam, quae fit inter dentes, et illam, quae est audibilis, moraliter nequit dari medium.

⁴ Further, the Canonical office must be performed in such a way that each one is morally certain that he has satisfied his debt; but how will he be certain that he has prayed vocally who has heard himself in no other way than mentally? For unless the mind attended to such pronunciation, it is established that a man knows he has spoken just as if he had not spoken.

Deinde ita officium Canonicum est explendum, ut quisque certus moraliter sit, se suo debito satisfecisse; quomodo autem certus erit se vocaliter orasse, qui se non aliter, quam mente audierit, nam nisi mens attenta staret tali pronunciationi, constans est, hominem ita nescire se loquutum, ac si non esset locutus.

⁵ For the opposite opinion stands Azorius parte 1. lib. 10. cap. 11. quaesito 4. His reason is that that pronunciation of the office satisfies the precept of the Church which is contradistinguished from mental pronunciation; and such is that which is made with the lips alone moved, even if it is heard by no one; because, as Navar. says de orat. cap. 20. num. 14., it suffices that the cleric so utter the words that he perceives that he has uttered them.

Pro opposita sententia stat Azorius parte 1. lib. 10. cap. 11. quaesito 4. Cuius ratio est, quia ea pronuntiatio officii satisfat Ecclesiae praecepto, quae contradistinguitur a mentali pronunciatione; talis autem est illa, quae fit motis tantum labiis, licet a nullo audiatur; quia, ut ait Navar. de orat. cap. 20. num. 14. sufficit, ut clericus ita verba proferat, quod percipiat, se ea protulisse.

⁶ Yet this reason is not proved valid to me, because he perceives mentally only that he has uttered the words, either mentally or vocally; if the first, it is just as if he had said them mentally; if the second, therefore he heard his voice; and so we are back with the first opinion.

Haec tamen ratio mihi valida non probatur, quia mentaliter tantum percipit se verba protulisse, vel vocaliter; si primum perinde est ac si mentaliter dixisset; si secundum; ergo audivit suam vocem; et sic est cum prima sententia.

⁷ In the other way also the reason of this second opinion can be attacked; because such is not the tenor of the Ecclesiastical precept, that we pray not only mentally and in heart, but that some other contradistinguished mode should suffice; as is clear from the Council of Basel cited above; otherwise it would suffice to mumble between the teeth or in the throat, which is there reprobated.

Altero etiam modo potest impugnari huius secundae sententiae ratio; quia non is est tenor praecepti Ecclesiastici, ut non solum mente, et corde oremus, sed etiam sufficiat aliquo alio modo contradistincto; ut patet ex Concilio Basileensi supra citato; alias sufficeret inter dentes mussitare, aut in gutture; quod ibi improbat.

⁸ Be that as it may, Filliucius admits this opinion only for the Scrupulous tom. 2. tract. 23. cap. 3. num. 117., and Diana resolut. 11. But Bassaeus num. 15., Caramuel in Reg. S. Bened. l. 380., Tamburin. tom. 2. disp. 10. quaest. 9. absolutely will that the second opinion stand, saying that the precept is given of saying the office, not of hearing it.

Quicquid sit, hanc opinionem pro Scrupulosis tantum admittit Filliucius tom. 2. tract. 23. cap. 3. num. 117. et Diana resolut. 11. Verum Bassaeus num. 15. Caramuel in Reg. S. Bened. l. 380. Tamburin. tom. 2. disp. 10. quaest. 9. absolute volunt secundae sententiae stare, dicentes praeceptum dari dicendi officium, non autem audiendi.

Doubt VIII: Whether one who says the Office with a notable clipping or truncating of syllables satisfies

¹ Clerics are gravely reprov'd in clement. 1. de celebr. Missarum, because by running through and syncopating they finished the Canonical Hours; So Innocent III also took notice of them in the Lateran Council cap. Dolentes; as Azorius has it, ubi supra, cap. 7. num. 1., citing the manner which the Council of Basel, cited above, prescribes to those reciting the office outside the Choir in these words: *This Holy Synod admonishes all Beneficiaries elsewhere also, or those constituted in sacred orders, since they are bound to the Canonical Hours, that if they wish their prayers to be acceptable to God, they perform the Divine and nocturnal office reverently with distinct words, whether alone or joined with others — not in the throat or between the teeth, or by swallowing, or by syncopating syllables or words.*

An qui dicit officium notabili syllabarum abscissione, seu detruncatione satisfaciatur.

Reprehenduntur graviter Clerici in clement. 1. de celebr. Missarum, eo quod transcurrando et syncopando, Canonicas horas absolverint; Ita etiam in ipsos animadvertit Innocent. III. in Concil. Lateran. cap. Dolentes; ut habet Azorius ubi supra, cap. 7. num. 1. afferens modum, quem Concilium Basileense, supra citatum, praescribit recitantibus officium extra Chorum his verbis: Quoscumque etiam alibi Beneficiarios, seu in sacris constitutos, cum ad horas Canonicas teneantur, admonet haec Sancta Synodus, ut si orationes suas Deo fore acceptas cupiunt, non in gutture, aut inter dentes, seu deglutiendo, aut sincopando dictiones, vel verba; sed reverenter verbis distinctis, sive soli, sive sociati cum aliis officium Divinum, nocturnumque persolvant.

² ¶ WHEREFORE the Holy Doctor gravely upbraids this manner of reciting the office, in the places alleged, dubit. 1. et 4.; yet Filliucius tom. 2. tract. 23. cap. 7. num. 242., Azor. cit., Villalobos summa tom. 1. tract. 24. disp. 10. num. 7., Diana resol. 32. hold that the precept is nevertheless satisfied, provided the whole office is not so cut through with syncopations that its substance seems to perish.

¶ QUARE hunc modum recitandi officium graviter increpat S. Doctor, locis allegatis, dubit. 1. et 4. praecepto tamen ita satisfieri tenent Filliucius tom. 2. tract. 23. cap. 7. num. 242. Azor. cit. Villalobos summa tom. 1. tract. 24. disp. 10. num. 7. Diana resol. 32. modo tamen totum officium ita sincopis non interscindatur, ut eius substantia deperire videatur.

³ Azorius proves this by a similar case; for the obligation to pronounce the form of baptism distinctly and integrally is greater than that for the Canonical Hours; yet if one so syncopated that form, he would neither sin gravely nor be bound to rebaptize; as is clear ex cap. retulerunt, de consecr. dist. 4., where the Pontiff answers that a man thus baptizing, from a slip of the tongue or ignorance of the Latin language, acted validly; moreover in leg. debet, ff. de manumiss. it is said that he who by testament gave liberty to his slave, naming him Crarinus who was however called Crastistus, validly made his testament, though he did so with syllables cut off.

Hoc probat a simili Azorius; nam maior est obligatio distincte, et integre pronunciandi formam baptismi, quam Canonicas horas; qui tamen ita talem formam sincoparet, nec peccaret graviter, nec rebaptizare teneretur; ut patet ex cap. retulerunt, de consecr. dist. 4. ubi pontifex respondet, Hominem ita baptizantem ex linguae lapsu, vel sermonis latini nescientia, valide egisse; praeterea leg. debet, ff. de manumiss. dicitur, eum, qui testamento donavit servo suo libertatem, ipsum Crarinum nominans, qui tamen Crastistus vocabatur, valide testatum fuisse, licet abscissis syllabis id fecerit.

⁴ *For my part*, however, I would rather bring forward arguments of this kind for Nuns, or for those ignorant of the Latin tongue; and if truly the parity stands, it is supposed for them, as is clear from the alleged examples, where that ignorance intervened; wherefore, since very many clerics bound to the divine services and offices are held to learn the Latin tongue as far as is fitting, I would not say that they are immune from fault, or from the obligation of repeating the hours, unless the smallness of the matter, or a natural stammering of the tongue, or a precipitous stuttering, presented them as excused. So Sylvius thinks *quaestio 83. num. 13.*, Caramuel 1583, Bassaeus *num. 7.*

EGO tamen huiusmodi rationes pro Monialibus, vel linguae latinae ignorantibus potius adducere; Et si revera paritas stet, pro illis supponitur, ut patet ex allatis exemplis, ubi illa ignorantia intervenerit: quare eum plerique clericorum divinis obsequiis et officiis mancipati, teneantur linguam latinam, quantum par est, addiscere; non dicerem illos a culpa, vel ab obligatione repetendi horas, esse immunes; nisi materiae quantitas modica, vel naturalis linguae trepidatio, seu balbutiens praecipitatio eos excusatos praetenderet. Ita sentit Sylvius quaestio 83. num. 13. Caramuel 1583. Bassaeus num. 7.

Doubt IX: Whether one who says a great part of the Office with no intention of satisfying satisfies

¹ ¶ COMMONLY Doctors assert that one who thus performs the office with the intention of not satisfying, whether in part or in whole, satisfies the precept, and is bound to nothing further; So many, as reported by Diana *resolut. 37.*

An qui partem officii magnam dicit animo non satisfaciendi satisfaciat.

¶ COMMUNITER Doctores asserunt, ita officium cum animo non satisfaciendi persolventem; sive sit in parte, sive in toto, praecepto satisfacere; nec ad aliquid amplius teneri; Ita plures apud Dianam *resolut. 37.*

² The REASON is, because the law obliges only to execution, not to intention; and he who thus recites the office fulfills all that is commanded. It is confirmed by Suarez *cap. 16. num. 8.*; for he who from devotion completes the hourly task, intending to say it again in order to satisfy the Church, is no longer pressed by such a precept, which only enjoins on him to recite the hours once in the day; but this he has already done: Therefore. Say the same of Hearing Mass, or the execution of another *human* precept: I say *human*, because if it is a natural or divine precept, whose imposition depends on your will, as in a vow, it must be said otherwise, as I shall note below. This is clear from the example cited in Suarez; for he who in good faith on the Vigil of the holy Virgin, when he was bound by precept to fast, wished rather to fast from devotion, intending to satisfy the precept on the next following day — who would say he was bound that day to the precept, which was extinguished with its own day? Moreover, he who with whatever intention would say the office, or a notable part of it, the intention of satisfying being excluded, would incur no excommunication or censure; therefore it is a sign that the precept has been satisfied.

RATIO est, quia lex obligat tantum ad executionem, non ad intentionem; et qui ita officium recitat, totum, quod praeceptum est, adimplet. Confirmatur a Suarez cap. 16. num. 8. nam qui ex devotione pensum horarium absolvit, iterum illud dicere intendens, ut satisfaciat Ecclesiae; ipsum amplius non urget tale praeceptum; quod tantum ipsi iniungit horas semel in die recitare; hoc autem iam praestitit; Ergo. Idem dic de Auditione Missae, seu executione alterius praecepti humani: Dico humani, quia si sit praeceptum naturale, aut divinum, cuius impositio a tua dependet voluntate, ut in voto, aliter dicendum est, uti infra notabo. Hoc patet exemplo apud Suarez citatum; nam qui bona fide in Vigilia S. Virginis, quando ieiunium teneretur ex praecepto servare, vellet potius ieiunare ex devotione, intendens alio die proximo sequenti praecepto satisfacere; quis diceret eum teneri eo die ad praeceptum, quod cum suo die extinctum est.

Praeterea qui quocumque animo officium, vel eius partem notabilem diceret, exclusa intentione satisfaciendi, nullam excommunicationem, aut censuram subiret; ergo signum est praecepto satisfactum esse.

³ I SAY the same of other crimes on account of which censures are incurred; for he who would so wound a man that, all hope being removed, he would be dying, if nevertheless he were saved by a miracle, would contract no censure.

IDEM dic de aliis criminibus, propter quae censurae incurruntur, nam qui hominem ita vulneraret, ut ablata omni spe esset moriturus, si miraculo tamen salvaretur; censuram nullam contraheret.

⁴ On account of these reasons there adhere to this opinion Portell. *addit ad dub. regul. verbo hora can.*; Lessius *lib. 2. cap. 47. dub. 10. num. 59.*; Sanchez *in summa tom. 1. lib. 1. cap. 43. num. 16.*; Aragon. *2. 2. quaest. 83. art. 3.*; Henriquez *lib. 9. cap. 15.*; Garzias *de beneficiis, tract. 1. part. 3. cap. 1. num. 198.*; Squillante *de oblig. clericor. part. 1. disp. 22.*; Valentia *tom. 3. disp. 6. quaest. 2. puncto 10.*; Vasquez *opusculo de beneficiis, cap. 4. §. 1. disput. 7. num. 114.*; Mollesius *tomo 1. tract. 5. cap. 1. num. 40.*; Neldus *V. officium*; Filliucius *tom. 1. tract. 23. cap. 8. quaest. 1. num. 251.*; to whom Bassaeus subscribes *num. 18.* Many, however, hold the opposite opinion, as reported by Suarez *cap. 16. num. 7.*

Propter has rationes huic sententiae adhaerent Portell. addit ad dub. regul. verbo hora can. Lessius lib. 2. cap. 47. dub. 10. num. 59. Sanchez in summa tom. 1. lib. 1. cap. 43. num. 16. Aragon. 2. 2. quaest. 83. art. 3. Henriquez lib. 9. cap. 15. Garzias de beneficiis, tract. 1. part. 3. cap. 1. num. 198. Squillante de oblig. clericor. part. 1. disp. 22. Valentia tom. 3. disp. 6. quaest. 2. puncto 10. Vasquez opusculo de beneficiis, cap. 4. §. 1. disput. 7. num. 114. Mollesius tomo 1. tract. 5. cap. 1. num. 40. Neldus V. officium, Filliucius tom. 1. tract. 23. cap. 8. quaest. 1. num. 251. quibus subscribit Bassaeus num. 18. Oppositam tamen opinionem tenent multi apud Suarez cap. 16. num. 7.

⁵ FIRST they support it, because the action which is in the precept ought to be elicited in a human manner; but this happens with intention.

PRIMO eam sustinent, quia actio, quae est in praecepto, debet elici modo humano; hoc autem fit cum intentione.

⁶ SECOND, because he who owed a hundred gold pieces to someone, and gave them to him, saying he did not will by that payment to satisfy his debt, would always be bound to pay as much again from justice; so he who received a stipend in order to celebrate Masses, and said them from devotion, would be bound still to satisfy the prior debt.

SECUNDO quia qui deberet centum aurea alicui, et ea ipsi daret, dicens se nolle ea solutione satis facere suo debito; semper teneretur ad tantundem ex iustitia soluere; ita qui reciperet stipendium, ut Missas celebraret, easque ex devotione diceret, teneretur priori debito adhuc satisfacere.

⁷ THESE reasons, though specious enough, yet seem to me to yield to the former ones; first indeed, because the human manner in which the will obeys the precept is well and sufficiently preserved, while he acts freely and effects by his liberty the substance of the action; nor is it necessary that he affect the manner, since the manner does not fall under the precept, at least when the manner is not the principal object of the precept: as happens in the second reason alleged, where he who owes 100 gold pieces is bound not only to give them, but to *pay* them from justice; wherefore if he gave them under another title, he would still be a debtor; because it lay with him to give or not to give. So he who would vow to recite the office of the Blessed Virgin on a fixed day, and would not will to say it from the vow but from his own devotion, resolving that he would satisfy the vow on another day,

would be bound still, and would not satisfy by the first recitation; because, since the natural or divine precept of the vow arose from him immediately, it will be in his own power to retain it as long as he will; it is otherwise in precepts which are imposed upon us but not by us; for if we have once satisfied a thing commanded by the Church, with the intention of executing the formal part of the precept at another time, or even of not executing it, it is no longer in our power to retain that precept, but in the thing once done the precept has simultaneously been accomplished and extinguished.

HAE rationes, satis licet speciosae, videntur tamen mihi prioribus cedere; primo quidem, quia modus humanus, quo voluntas praecepto obtemperat, bene, et sufficienter salvatur; dum libere agit, efficitque sua libertate substantiam actionis; nec necesse est, ut modum afficiat: cum modus praecepti non cadat sub praecepto, saltem cum non sit modus obiectum principale praecepti: ut accidit in secunda ratione allata, ubi debens 100. Aurea, tenetur non tantum ea dare; sed ex Iustitia solvere: quare si alio titulo ea dederit, adhuc debitor existet; quia penes ipsum erat donare, vel non donare; sic qui voveret fixo die recitare officium Beatae Virginis, et non vellet ex voto, sed e sua devotione illud dicere, statuens alio die se satisfacturum voto; teneretur adhuc, nec per primam recitationem satisfaceret; quia, cum naturale, seu divinum voti praeceptum ab ipso immediate sit ortum, in ipsius erit potestate, illud, quamdiu voluerit, retinere; secus est in praeceptis, quae imponuntur nobis, sed non a nobis; nam si rei, ab Ecclesia praeceptae semel satisfecimus, cum intentione alio tempore exequendi formale praecepti, vel etiam non exequendi, ultra non penes nos est illud praeceptum retinere, quin in re semel acta paractum simul, et extinctum sit.

⁸ Suarez, however, above strives to make BOTH opinions agree in such a way that a twofold precept occurs: one natural, which obliges us to obey whatever precepts with affection; and this he says is transgressed if the office is said with altogether no intention of satisfying: because by natural law we are taught that, a precept being posited, we execute it without reluctance of will. The other is a human precept, which is satisfied by performing externally the action enjoined, cut off from all internal intention; provided it be done voluntarily, both objectively and effectively.

UTRAMQUE autem opinionem ita concordare nititur Suarez supra, ut duplex occurrat praeceptum, unum naturale, quod obligat ut cum affectu praeceptis quibuscumque obediamus; et hoc ait transgredi, si absque omnino intentione satisfaciendi officium dicatur: quia iure naturali edocemur, ut posito praecepto absque voluntatis renitentia, illud exequamur. Aliud est humanum praeceptum, cui satisfit, extrinsece actionem iniunctam, praecisam ab omni interna intentione peragendo; dum modo voluntarie fiat, tam obiective, quam effective.

Doubt X: What is grave matter in omitting a Canonical Hour

¹ Diana reports many opinions *resol. 41. Navarrus cap. 10. de oratione, numero 44.*, with Squillante *de oblig. cleric. part. 1. disp. 33. num. 99.*, say that a notable part of one Hour, namely the whole beginning with a psalm, is grave matter.

Quaenam sit gravitas materiae in omissione Horae Canonicae.

Multas opiniones refert Diana resol. 41. Navarrus cap. 10. de oratione, numero 44. cum Squillante de oblig. cleric. part. 1. disp. 33. num. 99. aiunt, partem notabilem Horae unius, esse totum principium cum psalmo.

² D. Antoninus, cited by Azor. *part. 1. lib. 10. cap. 7. quaest. 3.*, Macrignus *de Horis can. cap. 16. num. 20.*, Malderus *2. 2. tract. 10. cap. 2. disp. 3.*, and others say that a third part of Prime, Terce, Sext, None, and Compline is a grave part.

D. Antoninus citatus ab Azor. part. 1. lib. 10. cap. 7. quaest. 3. Macrignus de Horis can. cap. 16. num. 20. Malderus 2. 2. tract. 10. cap. 2. disp. 3. et alii dicunt, tertiam partem Primae, Tertiae, Sextae, et Nonae, et

| *Completorii, esse partem gravem.*

³ Diana refutes this opinion with Angelus, *verb. Horae, num. 18.*, and Lessius *lib. 2. cap. 37. dub. 9. numero 32.*: If a third part of an Hour is grave matter: therefore also a third part of a Psalm. But this reason is frivolous; for if I admit that a third part is grave matter, it is because compared to the whole it is still a grave part; not so a third part of a Psalm.

| *Hanc opinionem refellit Diana cum Angelo, verb. Horae, num. 18. Lessio lib. 2. cap. 37. dub. 9. numero 32. Si tertia pars Horae est materia gravis: ergo et tertia pars Psalmi. Sed haec ratio frivola est; nam si admitto, tertiam partem esse materiam gravem; est, quia comparata ad totum, adhuc pars gravis est; non sic tertia pars Psalmi.*

⁴ Diana answers with Fernandez *part. 3. cap. 13. §. 7.*, Belloch. *in Praxi de casibus refer. part. 2. quaest. 15. num. 49.*, Vega *tom. 1. cap. 128. casu 15.*, Pet. Ledisma *tom. 2. tract. 9. cap. 10. conclusione 14.*, Reginaldo Tom. 2. lib. 18. cap. 12. num. 143., that in the brief Hours, the half is a grave part. He also refers to Lorca *Tom. 2. disp. 16. memb. 2. de legibus.*

| *Respondet Diana cum Fernandez part. 3. cap. 13. §. 7. Belloch. in Praxi de casibus refer. part. 2. quaest. 15. num. 49. Vega tom. 1. cap. 128. casu 15. Pet. Ledisma tom. 2. tract. 9. cap. 10. conclusione 14. Reginaldo Tom. 2. lib. 18. cap. 12. num. 143. in Horis brevibus, dimidium, esse partem gravem. Remittit etiam ad Lorcam Tom. 2. disp. 16. memb. 2. de legibus.*

⁵ As to the other greater Hours, Sanchez *Tom. 1. lib. 1. cap. 18. num. 8.* says that to omit nine lessons is grave matter in Matins.

| *Quoad alias horas maiores, Sanchez Tom. 1. lib. 1. cap. 18. num. 8. ait, omittere novem lectiones esse materiam gravem in matutino.*

⁶ Gavantus *ad rubr. missalis, tom. 2. sect. 1. cap. 5. tit. 1. num. 4.* and Suarez *de Relig. Tom. 2. lib. 4. cap. 15. num. 16.* say it is necessary that no part of any hour be omitted which is equivalent to one small hour; but if they do not reach this, it is not mortal.

| *Gavantus ad rubr. missalis, tom. 2. sect. 1. cap. 5. tit. 1. num. 4. Suarez de Relig. Tom. 2. lib. 4. cap. 15. num. 16. ait, necessarium, ut non dimittatur pars alicuius horae, quae aequivalet uni horae parvae; si autem hanc non attingant, non esse mortale.*

⁷ Antonius Ragucius *tract. de officio Canonicorum in Choro, quaest. 13. num. 4.* says that in the greater Hours, namely Matins, Lauds, and Vespers, a notable part is a fourth.

| *Antonius Ragucius tract. de officio Canonicorum in Choro, quaest. 13. num. 4. ait, in Horis maioribus, Matutino, scilicet Laudibus, et Vesperis, partem notabilem, esse quartam.*

⁸ The reason, however, why a greater part is required in a greater Hour is, because it ought to be a part compared to a whole still greater and grave: Tannerus *disp. 5. quaest. 1. num. 145.*, with Sà *verb. Horae*, says a notable part is one Hour of the seven, or the half of each Hour, even the least; and he says this is the common opinion.

| *Ratio autem, cur maior pars requiratur in Hora maiori, est, quia debet esse pars comparata ad totum maioris adhuc gravis: Tannerus disp. 5. quaest. 1. num. 145. cum Sà verb. Horae, ait, partem notabilem esse unam Horam e septem, vel cuiusque Horae dimidiam, et minimae, et ait esse communem sententiam.*

⁹ You will ask: whether one is bound to recite the Litanies on the days of Rogations outside the Choir, and the public supplications. Tannerus asserts so 2. 2. *disp. 5. quaest. 1. dub. 5. num. 148.*, with

Gavant. in comment. ad Rubr. missalis, Tom. 2. sect. 6. cap. 16., Suarez de Relig. Tom. 2. lib. 4. cap. 15., Bonacina de Horis, can. disput. 1. quaest. 3. part. 1.

Quaeres: an teneatur quis recitare Litanias in diebus Rogationum extra Chorum, et supplicationes publicas. Asserunt Tannerus 2. 2. disp. 5. quaest. 1. dub. 5. num. 148. Gavant. in comment. ad Rubr. missalis, Tom. 2. sect. 6. cap. 16. Suarez de Relig. Tom. 2. lib. 4. cap. 15. Bonacina de Horis, can. disput. 1. quaest. 3. part. 1.

¹⁰ Macign. denies it de Horis, can. cap. 29., with Vazquez opusc. de benefic. cap. 4. §. 1. art. 2. disp. 1., Molfesius Tom. 1. tract. 5. cap. 1. num. 56., Diana resol. 42.

Negant Macign. de Horis, can. cap. 29. Vazquez opusc. de benefic. cap. 4. §. 1. art. 2. disp. 1. Molfesius Tom. 1. tract. 5. cap. 1. num. 56. Diana resol. 42.

¹¹ The Holy Doctor notes also, on Psalm 94, that the Invitatory Psalm is omitted at the beginning of the office of Epiphany, because that office concerns the calling of the nations, while the Jews remain in their obstinacy. But at length in the sixth place it is sung, because in the sixth age even they lick the traces of Christ.

Advertit etiam S. Doctor ad Psalm. 94. eum Psalmum Invitatorium omitti in principio officii Epiphaniae, quia illud officium est de vocatione gentium, manentibus Iudaeis in sua pervicacia. Tandem vero sexto loco, cani, quia in sexta aetate, etiam ipsi lambent vestigia Christi.

¹² The Holy Doctor notes, on Psalm. 23. et 118., in those words: *See my humility*, that in holy week, in the three days of darkness, the beginning of the office is omitted: *O God, come to my assistance*, and also the end of the prayers, because then Christ was taken away, who is Alpha and Omega; that is, the beginning and the end.

Adnotat S. Doctor ad Psalm. 23. et 118. in ea verba: Vide humilitatem meam, in hebdomada sancta, in tribus diebus tenebrarum, omitti principium officii: Deus in adiutorium, et finem etiam orationum, quia tunc sublatum erat Christus, qui est Alpha, et Omega; principium scilicet, et finis.

¹³ Moreover, the Holy Doctor examines the effect of prayer in its figures in *Dieta*, tit. 2. cap. 5.

Porro orationis effectus in eius figuris examinat S. Doctor in *Dieta*, tit. 2. cap. 5.

¹⁴ He compares it to incense *Psalm. 104. suaveolenti*. Second, to a shield; *sap. 18.* it is said of Aaron *proferens scutum orationis, restitit irae* [bringing forth the shield of prayer, he withstood the wrath]. Third, he compares it to tribute, which we are bound to pay to the Divine majesty.

Comparat autem eam incenso Psalm. 104. suaveolenti. Secundo Scuto, sap. 18. dicitur de Aaron proferens scutum orationis, restitit irae. Tertio eam comparat tributo, quod Divinae maiestati tenemur persolvere.

¹⁵ The praying man is compared to a man carrying an encomium [gift] to the Prince. So the Angel says, *cap. 12. Tobiae, de orationibus eius*.

Comparatur orans homini, portanti encomium ad Principem. Sic Angelus ait cap. 12. Tobiae, de orationibus eius.

¹⁶ Therefore he exhorts us to cry out to the Lord like little ones who want the breasts, like a whelp when it feels blows, and like a people seeing dangers.

Ideo hortatur, ut clamemus ad Dominum, sicut parvuli, qui volunt ubera, sicut catulus, cum sentit verbera, et sicut populus videns pericula.

¹⁷ Likewise we ought (he says) to open the mouth like one afflicted with rheum, or like a little chick hastening to its mother coming; and like a tiny infant to its nurse.

| *Item debemus (ait) os aperire sicut Reumaticus, aut sicut pullus parvulus matri advolanti; et sicut infantulus nutrici.*

¹⁸ Let us rise then vigorously to the divine praises in the manner of the cock at song, nor be driven by sleep; for thus, not repeating the office which you sang while sleeping, you are guilty of a lethal fault, as Bassaeus warns *num. 23.*, with Marchino *de sacr. Ordinis, tract. 2. part. 6. diff. 2. cap. 12.* Though I would grant gratis — which I deny to Rodericus *sum. part. 1. cap. 140.* — that the Choir is satisfied if one strives to shake off sleep. Nor, I constantly assert, is the Choir satisfied while it is sung with musical chant, if you are willingly distracted, against Zach. Pasqualigo *decis. 408.*, if you are bound to recite that part.

| *Surgamus itaque strenue ad divinas laudes more Galli ad cantum, nec somno absi acti, sic enim non repetens officium, quod cantasti dormitans, reus es culpae lethalis, ut monet Bassaeus num. 23. cum Marchino de sacr. Ordinis, tract. 2. part. 6. diff. 2. cap. 12. Esto gratis concederem, quod nego Roderico sum. part. 1. cap. 140. satisfacere Choro, si enitarur somnum excutere. Neque Choro satisfieri, dum musicali cantu canitur, si libens distraharis, contra Zach. Pasqualigo decis. 408. constanter assero, si teneris illam partem recitare.*

DISPUTATION IV: ON ADORATION

¹ Of the adoration, which is an act of Religion, D. Thomas treats here. But of Adorations in particular I shall treat in 3. part. Tract. 1. disp. 27., where I shall dispute at large what Adoration is owed to God, what to Christ, to the most holy Blessed Virgin, to Images, and to the Cross. Now Adoration is threefold: Dulia, Hyperdulia, and Latria, which is the chief; which division takes its origin from the Diverse consideration of the object about which Adoration is concerned; for if the object is simply infinite, Latria is owed to it; if it is honored with certain insignia of excellence, Dulia is exhibited to it; but if it attains a dignity surpassing the others, it will be honored with Hyperdulia, as will appear below.

De adoratione, quae est actus Religionis, agit D. Thom. hic. De Adorationibus vero in particulari, agam 3. part. Tract. 1. disp. 27. ubi late disputabo, quae Adoratio Deo, quae Christo, B. Virgini Sanctissimae, Imaginibus, et Cruci debeatur. Triplex autem est Adoratio: Dulia, Hyperdulia, et Latria, quae praecipua est; quae Divisio ortum habet e Diversa consideratione obiecti, circa quod versatur Adoratio; nam si est obiectum simpliciter infinitum, illi debetur Latria; si excellentiae insignibus aliquibus honoratur, exhibetur ei Dulia; si vero supereminentem caeteris dignitatem attingit, Hyperdulia honorabitur, ut infra patebit.

Question I: Whether latria belongs to the genus of some virtue

¹ Note from D. Bonavent. in 3. dist. 9. art. 2. quaest. 1. that Latria is an external act of Religion, which is called Adoration, as I said disp. 1. quaest. 2.; and indeed it differs from Dulia, by which the Saints are adored, and from Hyperdulia, which belongs to the most holy Virgin, most illustrious among pure creatures; and much more does it differ from that improper adoration which is exhibited even to Princes, of which Genes. 23. 33. et 42.

Nota ex D. Bonavent. in 3. dist. 9. art. 2. quaest. 1. Latriam esse actum externum Religionis, qui dicitur Adoratio, ut dixi disp. 1. quaest. 2. atque adeo differt a Dulia, qua adorantur Sancti, et ab Hyperdulia, quae convenit sanctissimae Virgini, inter puras creaturas praeclarissimae, et multo magis differt ab adoratione illa impropria, quae exhibetur etiam Principibus; de qua Genes. 23. 33. et 42.

² I assert therefore first, that LATRIA is in the genus of Virtue.

Assero igitur primo, LATRIAM esse in genere Virtutis.

³ It is proved by the arguments of S. Bonavent. alleged dist. 1. quaest. 2. For an act proceeding from a habit that makes good, and renders the one operating good, is an act of virtue: such is the adoration of Latria: Therefore. See the rest there.

Probatur argumentis S. Bonavent. allatis dist. 1. quaest. 2. Actus enim procedens ab habitu bonum faciente, operantemque reddens bonum, est actus virtutis: talis est adoratio Latriae: Ergo. Caetera vide ibi.

⁴ I assert second, that it is an act of a special virtue. So D. Bonavent. art. 2. quaest. 2.

Assero secundo, esse actum specialis virtutis. Ita D. Bonavent. art. 2. quaest. 2.

⁵ It is proved by D. Bonavent., by the arguments alleged quaest. 3. disp. 1. That act which is about a special good object, about which there is a special difficulty, is good: Such is the act of Latria, which

is concerned with the worship owed to God alone, as is said *Deuter. 6.*, and I showed disp. 1. quaest. 1., and I shall show more at large in 3. part. disput. 27. Therefore.

Probatur a D. Bonavent. argumentis allatis quaest. 3. disp. 1. Ille actus, qui est circa speciale obiectum bonum, circa quod est specialis difficultas, ille est bonus: Talis est actus Latriae, qui versatur circa cultum, soli Deo debitum, ut dicitur *Deuter. 6. et ostendi disp. 1. quaest. 1. et latius ostendam 3. part. disput. 27. Ergo.*

⁶ I assert third, that Adoration, or Latria, is an act of a Cardinal virtue. So D. Bonavent. dist. 1. quaest. 3.

Assero tertio, Adorationem, seu Latriam esse actum virtutis Cardinalis. Ita D. Bonavent. dist. 1. quaest. 3.

⁷ It is proved by D. Bonavent. and D. Thom. An act of a Theological virtue regards God immediately, as faith the uncreated truth, hope and Charity the uncreated goodness under different aspects; but Latria signifies the worship exhibited to God, and therefore that created entity; but it regards God only mediately, as I said disp. 1. quaest. 4. Therefore. The arguments on the opposite side lie solved there. Where you must take note that some of them touch rather the act that is merely external than the internal act of Religion, and therefore pertain more to this question. And if the internal act of Religion differs from the internal worship of *Theosebia*, much more does it differ from the external worship of *Latria*, of which we are here speaking. This noted, those arguments will collapse.

Probatur a D. Bonavent. et D. Thom. Actus Theologicae virtutis respicit Deum immediate, ut fides veritatem increatam, spes, et Charitas sub diversis rationibus bonitatem increatam; at Latria dicit cultum exhibitum Deo, atque adeo illam entitatem creatam; at Deum solum mediate respicit, ut dixi disp. 1. quaest. 4. Ergo. Argumenta in oppositum ibi soluta iacent. Ubi advertere debes, aliqua ex illis magis tangere actum solum externum, quam Religionis actum internum, et ideo magis ad hanc quaestionem pertinere. Quod si actus internus Religionis differt a cultu interno Theosebiae; multo magis a cultu externo Latriae, de quo hic est sermo. Hoc notato, ea argumenta ruunt.

Question II: Whether latria is distinct from dulia

¹ I assert that Latria is distinct from Dulia.

Assero, Latriam a Dulia esse distinctam.

² It is proven by D. Bonaventure, from the Gloss on Psalm 98, at the words *Adorate scabellum pedum eius* (Adore his footstool), where he says: *Latria is the adoration that is owed to God alone. Dulia is the adoration that is shown even to a creature.*

Probatur a D. Bonavent. ex Glossa in Psalm. 98. ad ea verba: Adorate scabellum pedum eius, ubi ait: Latria est adoratio, quae soli Deo debetur. Dulia est adoratio, quae etiam creaturae exhibetur.

³ Hence he argues secondly. Habits are differentiated by acts; and acts by objects: Therefore, if Latria is the worship owed to God, and Dulia the worship owed to a creature as creature, it seems that Latria is a worship distinct from Dulia.

Hinc arguit secundo. Habitus diversificantur per actus; et actus per obiecta: Ergo si Latria est cultus, qui debetur Deo; et Dulia cultus, qui debetur creaturae, ut creatura est, videtur quod Latria sit cultus distinctus a Dulia.

⁴ Thirdly, because, just as the gifts that regard the Creator and the creature are differentiated, as wisdom and science, so too must the virtues and their acts be differentiated: But Latria regards the worship owed to the Creator, and Dulia the worship owed to the creature: Therefore.

Tertio, quia, sicuti diversificantur dona, quae respiciunt Creatorem, et creaturam, ut sapientia, et scientia, ita debent diversificari virtutes, et actus earum: Sed Latria respicit cultum debitum Creatori; et Dulia cultum debitum creaturae: Ergo.

⁵ Fourthly it is proven by the Holy Doctor: If the same honor were shown to the creature that is shown to the Creator, it would no longer be an act of virtue but of vice: For if anyone were to sacrifice to a man, he would commit the crime of Idolatry. Hence Exodus 22: *Qui immolat Diis, occidetur, praeterquam Domino soli* (He that sacrificeth to gods shall be put to death, save only to the Lord alone), and D. Augustine, book 10 of *de civitate*, chapter 4: *Many things are assumed in Divine worship that are paid to human honors: whether out of excessive humility, or pestilent flattery: yet so that those to whom they are paid are held to be men, who are said to be to be honored and venerated: but if much is added to them, then to be adored. Who indeed judged that sacrifice should be offered, save to him whom he knew, or thought, or feigned to be God?*

Quarto probatur a S. Doctore: Si idem honor praestaretur Creaturae, qui praestatur Creatori, iam non erit actus virtutis, sed vitii: Si quis enim sacrificaret homini, crimen Idolatriae committeret. Ideo Exodi 22. Qui immolat Diis, occidetur, praeterquam Domino soli, et D. Augustinus lib. 10. de civit. cap. 4. Multa de cultu Divino usurpata sunt, quae honoribus deferuntur humanis: sive humilitate nimia, sive adulatione pestifera: ita tamen, ut quibus ea deferuntur, homines haberentur, qui dicuntur colendi, et venerandi: si autem eis multum additur, et adorandi. Quis vero sacrificandum censuit, nisi ei, quem Deum aut scivit, aut putavit, aut finxit?

⁶ *You will object* first with the Gloss on that Psalm 7, *Domine Deus meus in te speravi* (Lord my God, in thee have I hoped), which says: Lord of all by power, to whom Dulia is owed; God of all by creation, to whom Latria is owed: Therefore both are owed to God.

Obiicies primo Glossam ad id Psalm. 7. Domine Deus meus in te speravi, dicentem: Domine omnium per potentiam, cui debetur Dulia; Deus omnium per creationem, cui debetur Latria: Ergo utraque debetur Deo.

⁷ *The Holy Doctor answers* that Dulia is there taken broadly, according to the common analogy of Latria and the species of Dulia. Moreover, Dulia is said more of the Lord than of God, because Lord is communicated to the creature, and is said analogically of the Creator and the creature; but God is not so communicated; and if it is said of the Creator and the creature, it is said equivocally. Yet Dulia is not properly to be shown to God, but Latria.

Respondet S. Doctor, ibi sumi Duliam late secundum analogiam communem Latriae, et speciei Duliae. Dicitur autem magis Dulia Domino, quam Deo, quia Dominus communicatur creaturae, et de Creatore, et creatura dicitur analogice; Deus autem non ita communicatur; sed si dicatur de Creatore, et creatura, dicitur aequivoce, non est autem Dulia proprie Deo exhibenda, sed Latria.

⁸ *You will object* secondly. Just as there is one faith by which everything to be believed is believed, so there ought to be one virtue by which everything to be worshiped is worshiped.

Obiicies secundo. Sicuti una est fides, qua omne credendum creditur; ita una debet esse virtus, qua omne colendum colitur.

⁹ *The Holy Doctor answers* that there is one Faith by which the same object is believed under the same formal aspect. Such is theological faith, which believes all things true on the divine truth revealed; but faith that has different objects is different, as the faith by which I believe something asserted by a

creature, and this faith looks to the Cardinal virtue, and is rather to be called fidelity: But the worship of God regards different objects, namely the uncreated Excellence and the created excellence, and therefore must be constituted as different.

Respondet S. Doctor, *unam esse Fidem, qua creditur sub eadem ratione formali idem obiectum. Talis est fides Theologica, quae credit omnia vera, veritate divina revelata; at fides, quae diversa habet obiecta, est diversa, ut fides, qua credo aliquid assertum a creatura, et haec fides spectans ad virtutem Cardinalem, et potius dicenda est fidelitas: At cultus Dei diversa respicit obiecta, diversam nempe Excellentiam increatam, et excellentiam creatam, ideo diversus constituendus.*

¹⁰ You will object thirdly. Just as God and neighbor are loved by one charity, though they are different objects, so God and the creature ought to be honored by one worship.

Obiicies tertio. *Sicut una charitate amatur Deus, et proximus, qui sunt obiecta diversa; ita uno cultu honorandus Deus, et creatura.*

¹¹ The Holy Doctor answers that the account is different, for in Charity there is one principal object, namely the goodness of God, which is lovable in itself, and the neighbor is loved for God himself: But Latria and Dulia regard an altogether and ultimately different worship, the one and the other.

Respondet S. Doctor, *diversam esse rationem, nam in Charitate unum est obiectum principale, nempe bonitas Dei, quae est amabilis per se, atque proximus amatur propter ipsum Deum: At Latria, et Dulia alium, et alium respiciunt cultum, omnino, et ultimo diversum.*

¹² You will object fourthly: More and less does not differentiate the species: but Latria and Dulia differ as greater honor and lesser: Therefore they are not different species.

Obiicies quarto: *Magis, et minus non diversificat speciem: sed Latria, et Dulia differunt, sicut maior honor, et minor: Ergo non sunt diversae species.*

¹³ The Holy Doctor answers first that the major is false in the moral genus: the minor is also false; because Latria and Dulia have different (as I said) formal objects.

Respondet primo S. Doctor, *maiolem falsam in genere moris: minor etiam falsa est; quia Latria, et Dulia habent diversa obiecta (ut dixi) formalia.*

¹⁴ Therefore some conditions of each adoration are common, some proper. The common ones are, that due worship be shown both to God and to the saints devoutly and piously, as the Holy Doctor shows on chapter 6 of Luke at these words: *exiit in montem orare* (he went out into the mountain to pray). And so the same conditions press, as were said of prayer in disp. 3, question 5 and 10. And so he brings the example of Abraham, Genesis 22, who, wishing to go to adore and sacrifice, compelled his servants to wait on the slope: *Expectate hic cum asino: Ego autem, et puer illuc properantes, postquam adoraverimus, revertemur ad vos* (Wait here with the ass: but I and the boy, hastening thither, after we have adored, will return to you). This the Holy Doctor explains most beautifully at those words, John 4: *Veri adoratores adorabunt Patrem in spiritu, et veritate. Nam Deus tales quaerit adoratores* (True adorers shall adore the Father in spirit and truth. For God seeks such adorers).

Conditiones ergo utriusque adorationis aliquae sunt communes, aliquae propriae. Communes sunt, ut tam Deo, quam sanctis exhibeatur debitus cultus devote, et pie, ut ostendit S. Doctor ad c. 6. Lucae in ea verba: exiit in montem orare. Itaque eadem conditiones urgent, quae et de oratione dictae sunt disp. 3. quaest. 5. et 10. Itaque affert exemplum Abrahamae 22. Genes. qui volens ire ad adorandum, et sacrificandum, coegit servos in declivi expectare:

Expectate hic cum asino: Ego autem, et puer illuc properantes, postquam adoraverimus, revertemur ad vos. *Id praeclare edisserit S. Doctor ad ea verba Ioan 4. Veri adoratores adorabunt Patrem in spiritu, et veritate. Nam Deus tales quaerit adoratores.*

¹⁵ HENCE also the Apostle, 1 Corinthians 14: *Orabo spiritu, orabo et mente: psallam spiritu, psallam et mente* (I will pray with the spirit, I will pray also with the mind: I will sing with the spirit, I will sing also with the mind). The reason is the one Christ gives there, John 4: *Spiritus est Deus: et eos, qui adorant, in spiritu, et veritate oportet adorare* (God is a spirit: and they who adore him must adore him in spirit and truth). In the same way, proportionally, the Angels and the blessed souls of the saints are to be adored in spirit and truth, as Chrysostom observes on this passage, *homily 32 on John*, Augustine *tractate 15 on John*.

HINC enim, et Apostolus prima Corinth. 14. Orabo spiritu, orabo et mente: psallam spiritu, psallam et mente. Ratio est, quam reddit Christus ibi Ioan. 4. Spiritus est Deus: et eos, qui adorant, in spiritu, et veritate oportet adorare. Eodem modo proportionaliter in spiritu, et veritate adorandi sunt Angeli, et sanctorum animae beatae, ut observant ad hunc locum Chrysost. homil. 32. in Ioan. Augustinus tract. 15. in Ioan.

¹⁶ HENCE the Holy Doctor infers that God is to be adored especially in purity and sanctity, as I said of the one praying in *disp. 3, questions 4, 5, and 10*. Whence Chrysostom compares sinners who adore while offering supplication to those who offer dung. He infers that God is to be adored with humble subjection together with the protestation of the Divine majesty. Whence also to adore is to prostrate the body at the feet, and to incline our summit to his depths, as D. Augustine explains. *Isaiah 60: Adorabunt vestigia pedum tuorum* (They shall adore the footsteps of thy feet). Therefore he says God is to be adored with due honorification: *Venite adoremus, et procidamus ante Deum* (Come let us adore, and fall down before God), *Psalm 99: Praeoccupemus faciem eius in confessione* (Let us come before his face with confession), and *Matthew 2: Procientes adoraverunt Deum* (Prostrating, they adored God). Thus adoration is a suppliant inclination, even for making petition.

HINC deducit S. Doctor, adorandum praecipue Deum in puritate, et sanctitate, sicuti de orante dixi disp. 3. quaest. 4. 5. et 10. Unde Chrysostomus peccatores adoratores confert supplici offerenti stercora. Deducit, adorandum humili subiectione Deum cum protestatione Divinae maiestatis. Unde et adorare, est corpus ad pedes prosternere, et summum nostrum ad eius ima inclinare, ut explicat D. Augustinus. Isaiae 60. Adorabunt vestigia pedum tuorum. Ideo adorandum ait debita honorificatione: Venite adoremus, et procidamus ante Deum, Psalm. 99. Praeoccupemus faciem eius in confessione, et Matth. 2. Procientes adoraverunt Deum. Ita adoratio est supplex inclinatio, esto ad deprecandum.

¹⁷ LIKEWISE God is to be adored with due solemnity according to place and time, as is said, *Psalm 5: Introibo in domum tuam, adorabo ad templum sanctum tuum in timore* (I will enter into thy house; I will adore toward thy holy temple in fear). And *Isaiah 66: Veniet omnis caro, ut adoret coram facie mea* (All flesh shall come to adore before my face).

ITIDEM adorandum pro loco, et tempore debita solemnitate, ut dicitur, Psalm. 5. Introibo in domum tuam, adorabo ad templum sanctum tuum in timore. Et Isaiae 66. Veniet omnis caro, ut adoret coram facie mea.

¹⁸ BUT presently the Holy Doctor, *in conference 22 on chapter 4 of John*, again expounding those words: *Veri adoratores adorabunt Patrem in spiritu, et veritate* (True adorers shall adore the Father in spirit and truth): first, he says, they ought to be true adorers, or supplicants; for to adore and to supplicate are

the same thing, as Papias and Valla say, *book 5 of elegances, chapter 11*. But truth is that which shows what is, as D. Augustine says, *de vera religione, chapter 36*. Therefore the true adorer is he who, conscious of his own unworthiness and vileness, has acknowledged it, and at the same time confesses that God is the forgiver of sins, Christ the Savior, and the saints, especially the Blessed Virgin, are intercessors. Whence St. Gregory, *book 5 of the Morals, chapter 27*, says: *He offers prayer who humbly sees that he himself is dust, who attributes nothing of virtue to himself, who acknowledges that the good things he does are from the mercy of the Creator*. Such was Abraham, who said, *Genesis 18: Loquar ad Dominum, cum sim pulvis, et cinis* (I will speak to the Lord, since I am dust and ashes). The Publican, *Luke 18*. Such adore in spirit and truth in the temple of the heart, as D. Augustine says in the cited *Tractate on John*; thus the Apostle said, *1 Cor. 14: Orabo spiritu: Psallam spiritu*, etc. (I will pray with the spirit: I will sing with the spirit, etc.).

MOX vero S. Doctor in collatione 22. ad cap. 4. Ioan. rursus exponens ea verba: Veri adoratores adorabunt Patrem in spiritu, et veritate. Primo enim, ait, debent esse veri adoratores, seu deprecatores; idem enim est adorare, et deprecari, ut ait Papias, et Valla lib 5. eleg. cap. 11. Veritas autem est, quae ostendit id, quod est, ut ait D. Augustinus de vera relig. cap. 36. Ergo verus adorator est, qui suae indignitatis, et vilitatis conscius, eam recognovit, simulque fatetur, Deum esse peccatorum condonatore, Christum Salvatorem, et sanctos, praecipue Beatam Virginem, esse intercessores. Unde S. Gregorius lib. 5. moral. cap. 27. ait: Ille orationem exhibet, qui semetipsum, quod pulvis sit, humiliter videt, qui sibi nihil virtutis tribuit, qui bona, quae agit, esse de misericordia conditoris agnoscit. Talis erat Abraham, qui aiebat, Genes. 18. Loquar ad Dominum, cum sim pulvis, et cinis. Publicanus Lucae 18. Tales in spiritu, et veritate in templo cordis adorant, ut ait D. Augustinus Tract. citato in Ioan. sic aiebat Apostolus, prima Cor. 14. Orabo spiritu: Psallam spiritu, etc.

¹⁹ MOREOVER, they adore (the Holy Doctor says) in spirit and truth who adore in simplicity and sincere truth. And so the Holy Doctor does not confound, in *distinction 3, question 9, question 4 and the cited place*, adoration and prayer, as Tanner thinks, *disp. 5, question 2, dubium 1*.

ADORANT porro (ait S. Doctor) in spiritu, et veritate, qui in simplicitate, et veritate sincera adorant. Itaque non confundit S. Doctor in 3. dist. 9. quaest. 4. et loco cit. adorationem, et orationem, ut putat Tanner. disp. 5. quaest. 2. dub. 1.

²⁰ HENCE Hugh of St. Victor says, *de sacramentis, book 1, part 12, chapter 6*: To adore God is to subject to him the whole mind in humility unto devotion, and to believe him the beginning and end of all good: Thus *Deuteronomy 6: Dominum Deum tuum timebis, seu adorabis* (Thou shalt fear, or adore, the Lord thy God), as the Holy Doctor reads according to another version, with Hugh: On the contrary the Pharisee, not adoring but standing, prayed thus within himself, *Luke 18*, as D. Gregory notes, *book 19 of the Morals, chapter 12*.

HINC ait Hugo de S. Victor. de sacr. lib. 1. part. 12. cap. 6. Deum adorare est ei totam mentem per humilitatem ad devotionem substernere, et ipsum principium, ac finem omnis boni credere: Sic Deuter. 6. Dominum Deum tuum timebis, seu adorabis, ut secundum aliam litteram legit S. Doctor, cum Hugone: E regione Phariseae non adorans, sed stans, haec apud se orabat Lucae 18. ut advertit D. Gregorius lib. 19. moral. cap. 12.

²¹ THESE, according to the analogy, are the things Latria and Dulia have in common; but yet some objects belong to God altogether properly, as objects of Divine worship.

HAEC habet, secundum analogiam, communia Latria, et Dulia; sed tamen aliqua sunt Dei, omnino propria obiecta Divini cultus.

²² MOREOVER the proper matter of Divine worship is discerned first from the quality of the office and rite, of which kind are the sacrifices, which are offered to God alone, especially the most holy sacrifice of the Mass, and the internal sacrifice of the mind, whereby we vow to God.

DIGNOSCITUR autem materia propria Divini cultus primo ex officii, et ritus qualitate, cuius generis sunt sacrificia, quae soli Deo offeruntur, praecipue sanctissimum missae sacrificium, et internum mentis sacrificium, quo Deo vovemus.

²³ SECONDLY from the intention, by which we worship the excellence, as Divine, which is an object of prayer other than the creature, which is the object of Dulia.

SECUNDO ex intentione, qua excellentiam colimus, ut Divinam, quae oratio alia est a creatura, quae est obiectum Duliae.

²⁴ THEREFORE the adoration of Latria is due to God alone; as the Holy Doctor notes everywhere, and D. Thomas, *article 3*, and as I said above.

ITAQUE adoratio Latriae soli Deo est debita; ut ubique notat S. Doctor, et D. Thom. art. 3. et dixi supra.

²⁵ THEREFORE the Platonists erred, wishing to show Latria even to the Angels, as D. Augustine relates, *books 8 and 10 of de civitate*; and this error is refuted by the Apostle, *to the Colossians 2: Nemo vos seducat, volens in humilitate, et religione Angelorum* (Let no man seduce you, willing in humility and religion of Angels, etc.), expounding which passage Chrysostom, *homily 7*, there mentions their errors. I shall treat of these more gladly in *part 3, Tomus 1, disp. 27*.

ERRARUNT ergo Platonici, latrariam exhibere volentes etiam Angelis, ut refert D. Augustinus lib. 8. et 10. de civit. et hic error refellitur ab Apostolo ad Coloss. 2. Nemo vos seducat, volens in humilitate, et religione Angelorum, etc. quem locum exponens Chrysost. homil. 7. ibi eorum errores meminit. De his latius agam 3. part. Tom. 1. disp. 27.

Question III: On sacred places set apart for adoration

¹ DUE hosts of enemies, most hostile to Temples, do I find: One of those who overthrew and burned them out of hatred for the faithful people. These were Nebuchadnezzar, Antiochus, Pompey, Cassius, and Titus, who either burned or profaned the Temple of Solomon. See *4. Reg. ult. Primo Machab. 10. Josephus lib. 14. antiquit. et lib. 7. de bello Iudaico. Cornelius Tacitus lib. 21. Augustine lib. 18. de civit. cap. 45.*

De Locis sacris, adorationibus destinatis.

DUO agmina hostium, Templis infestissima, invenio: Alterum evertentium, et incendentium ea in odium populi fidelis. Hi fuerunt Nabuchodonosor, Antiochus, Pompeius, Cassius, et Titus, qui Templum Salomonis, vel incenderunt, vel prophanarunt. Vide 4. Reg. ult. Primo Machab. 10. Iosephum lib. 14. antiquit. et lib. 7. de bello Iudaico. Cornelium Tacitum lib. 21. Augustinum lib. 18. de civit. cap. 45.

² DIOCLETIAN ordered the churches of the Christians to be leveled to the ground, as Eusebius relates *lib. 8. hist. cap. 2*. That Julian wished the same, Jerome writes *epist. ad Riparium*.

CHRISTIANORUM Ecclesias Diocletianus iussit solo aequari, ut refert Eusebius lib. 8. hist. cap. 2. Idem voluisse Iulianum scribit Hieron. epist. ad Riparium.

³ OTHERS, however, attacked the Temples with a crowded host, in order to turn every worship away from them. Such are the Manichaeans in St. Augustine *lib. 20. contra Faustum, cap. 3. et 4.* the

Messalians in Damascus *de 100. haeresibus*, Eustathius, as testifies Socrates, *lib. 2. histor. cap. 33.* the Petrobrusians, Albigenses, Wycliffites, Taborites, Anabaptists, Transylvanians, and other monsters most like these, in Bellarmine *Tom. 2. lib. 3. de militante Ecclesia*, and Bouerus *Exam. 2. cens. 18. err. 4.*

ALII vero Templi agmine constipato oppugnarunt, ut omnem ab eis cultum averterent. Hi sunt Manichaei apud D. Augustinum lib. 20. contra Faustum, cap. 3. et 4. Messaliani apud Damascenum de 100. haeresibus, Eustathius, teste Socrate, lib. 2. histor. cap. 33. Petrobruliani, Albigenses, Vuiclephitae, Taboristae, Anabaptistae, Transylvani, aliaque his simillima monstra, apud Bellarminum Tom. 2. lib. 3. de militante Ecclesia, et Bouerium Exam. 2. cens. 18. err. 4.

⁴ MOREOVER, so that there should never be wanting anything to the abomination of desolation, the sectaries admit the temples for sermons, but execrate them for praying or sacrificing, detest their consecrations, plunder their ornaments, depriving them of all sanctity. Thus the Magdeburgenses *cent. 4. cap. 6. et initio centur. 6.* Calvin in the *Praefat. Instit. et lib. 1. cap. 11. §. 13. sed lib. 5. cap. 20. §. 30.* He admits Temples for common prayers, but drives away from them every sacred rite, or holy ceremony.

PORRO sectarii, ne unquam ulli deessent abominationi desolationis, templa ad conciones admittunt, sed ad orandum, vel sacrificandum execrantur, consecrationes detestantur, ornamenta expoliantes, omni privantes sanctitate. Sic Magdeburgenses cent. 4. cap. 6. et initio centur. 6. Calvinus in Praefat. Instit. et lib. 1. cap. 11. §. 13. sed lib. 5. cap. 20. §. 30. Templi ad communes preces admittit, sed omnem ab eis ritum sacrum, seu sanctam ceremoniam abigit.

⁵ I ASSERT first, that the building of churches was instituted by God.

ASSERO primo, Ecclesiarum fabricas a Deo esse institutas.

⁶ IT IS PROVED first by St. Bonaventure in four sermons *de Ecclesiae dedicatione*. In the first sermon he proves it first *ex 3. Reg. 9.* where God speaks: *I have sanctified this house, which you have built, that I may put my name there for ever.

PROBATUR primo a D. Bonavent. in quatuor sermonibus de Ecclesiae dedicatione. Sermone primo id probat primo ex 3. Reg. 9. ubi Deus loquitur: sanctificavi domum hanc, quam aedificasti, ut ponerem nomen meum ibi in sempiternum.

⁷ THEN because Christ *Ioan. 2.* calls the house of his Father a Temple, and with great zeal drives the merchants from it.

DEINDE quia Christus Ioan. 2. Templum vocat domum Patris sui, et zelo grandi pellit inde negotiatores.

⁸ PSALM. 5. of David. *I will adore toward your holy Temple.*

PSALM. 5. David. Adorabo ad Templum sanctum tuum.

⁹ EXODUS 40. and *Numer. 7.* it is said that Moses, at God's command, sanctified the Temple.

EXODI 40. et Numer. 7. dicitur Moyses, Deo iubente, sanctificasse Templum.

¹⁰ ISAIAH 56. *I will make them joyful in my house of prayer: their holocausts shall please me upon my altar.* And Matthew 21. *My house shall be called a house of prayer.*

ISAIAE 56. Laetificabo eos in domo orationis meae: holocausta eorum placebunt mihi super altari meo. Et Matthaei 21. Domus mea domus orationis vocabitur.

¹¹ AND 3. Reg. 8. et 2. Paral. 7. the Lord appeared, bestowing many privileges on the Temple of Solomon, declaring: *I have chosen, and sanctified this place, that my name may be there for ever.

ET 3. Reg. 8. et 2. Paral. 7. apparuit Dominus, multa privilegia Templo Salomonis elargiens, protestans: Elegi, et sanctificavi locum istum, ut sit nomen meum ibi in sempiternum.

¹² HE THEN gathers many other Scriptures, in which God complains that the sanctity of Temples is violated. Matth. 21. *But you have made it a den of thieves*, Jerem. 7. *Is this house, in which my name has been invoked, made a den of thieves?* Jeremiah: *What is this, that my beloved has wrought many wicked deeds in my house?* Zechariah 9. *I will compass my house about with those who fight for me, and the exactor shall pass over them no more.* First Corinthians 14. *It is a shame for a woman to speak in the Church*, and cap. 11. *she ought to veil her head because of the Angels*, 1. Corinth. 10. *For sanctity befits the house of God*, Psalm. 92. *When you come together into the Church*, and Ezech. 28. *In the multitude of your iniquities, and in the iniquity of your traffic, you have polluted my sanctuary.* Psalm. 78. *O God, the nations have come, they have polluted your holy temple*, as is related 1. Machab. 4. To these is added 1 Cor. 3. *Whoever shall violate the Temple of God, him shall God destroy.*

MULTAS deinde alias Scripturas congerit, quibus Deus conqueritur, sanctitatem Templorum violari. Matth. 21. Vos autem fecistis illam speluncam latronum, Hierem. 7. Numquid spelunca latronum facta est domus ista, in qua invocatum est nomen meum? Hieremias: Quid est, quod dilectus meus in domo mea fecit scelera multa? Zachariae 9. Circundabo domum meam ex his, qui militant mihi, et non transibit super eos ultra exactor. Prima Corinth. 14. Turpe est, mulierem loqui in Ecclesia, et cap. 11. debet velare caput suum propter Angelos, 1. Corinth. 10. Domum enim Dei decet sanctitudo, Psalm. 92. Convenientibus vobis in Ecclesiam, et Ezech. 28. In multitudine iniquitatum tuarum, et iniquitate negotiationis tuae polluisti sanctificationem meam. Psalm. 78. Deus, venerunt gentes, polluerunt sanctum templum tuum, ut refertur 1. Machab. 4. His indicitur prima Cor. 3. Quicumque Templum Dei violaverit, disperdet illum Deus.

¹³ IT IS PROVED secondly by the Holy Doctor on cap. 4. Ioan. in these words: *the Father seeks such adorers*, from the most ancient usage of the Church of Christ, which always had Temples and Altars.

PROBATUR secundo a S. Doctore ad cap. 4. Ioan. in ea verba: Pater tales quaerit, adoratores, ex antiquissimo usu Ecclesiae Christi, quae semper Tempia habuit, et Altaria.

¹⁴ FIRST Corinthians 10. *Have you not houses to eat and to drink in, or do you despise the Church of God?* Heb. 13. *We have an altar*, etc. Nor is there any of the ancient Fathers who does not mention the altars of the Church, as is seen in Canon 3. Apost., as Dionysius also has it cap. 3. Eccl. Hierar. Irenaeus lib. 4. cap. 33. Athanasius in the life of Blessed Antony, and in the Apol. pro fuga sua, Tertullian lib. poenit. Optatus lib. 6. contra Parmen. Jerome in epitaph. Nepot. Augustine epist. 50. and all the others, wherever they have spoken of Churches.

PRIMA Corinth. 10. Numquid domos non habetis ad manducandum, et bibendum, aut Ecclesiam Dei contemnitis? Heb. 13. Habemus altare, etc. Neque ullus est Patrum veterum, qui non meminerit altarium Ecclesiae, ut videre est in Canone 3. Apost. ut habent etiam Dionysius cap. 3. Eccl. Hierar. Irenaeus lib. 4. cap. 33. Athanasius in vita Beati Antonii, et in Apol. pro fuga sua, Tertullianus lib. poenit. Optatus lib. 6. contra Parmen. Hieronymus in epitaph. Nepot. Augustinus epist. 50. et alii omnes, ubi de Ecclesiis sunt locuti.

¹⁵ THE Fathers also used the name of TEMPLE, by which the place of sacrifice is indicated; so the Greeks, everywhere, and Eusebius lib. 3. de vita Constantini, Basil in Psalm. 114. Nazianzen in the oration on Gorgonia his sister, Nyssen in the oration on Theodoretus, Chrysost. homil. 51. in Matth. and others.

NOMINE etiam TEMPLI usi sunt Patres, quo indicatur locus ad sacrificium; ita Graeci, passim, et Eusebius lib. 3. de vita Constantini, Basil. in Psalm. 114. Nazianzenus oratione in Gorgoniam sororem, Nyssenus in oratione in Theodoretum, Chrysost. homil. 51. in Matth. et alii.

¹⁶ AMONG the Latins, Lactantius in the carmine de passione Domini, Salvian lib. 4. de providentia, Ambrose lib. 2. de offic. cap. 21. et 28. Hieron. in cap. 7. Hierem. Augustine lib. 8. de CIV. cap. ult. et lib. 2. cont. Cresconium, cap. 40. et epist. 66. et 137. et lib. 22. de civit. cap. 8. St. Paulinus in the carm. de S. Foelice, Ambr. lib. 1. epistolarum, epist. 5. et lib. 10. epist. 85. et lib. 2. de offi. cap. 28. et the Council of Gangra cap. 5. et the Vth council of Carthage cap. 6. See Valens tom. 3. cap. 144. Valentia disp. 6. quaest. 3. puncto 3. Bellarm. loco cit.

INTER Latinos, Lactantius in carmine de passione Domini, Salvianus lib. 4. de providentia, Ambrosius lib. 2. de offic. cap. 21. et 28. Hieron. in cap. 7. Hierem. Augustinus lib. 8. de CIV. cap. ult. et lib. 2. cont. Cresconium, cap. 40. et epist. 66. et 137. et lib. 22. de civit. cap. 8. S. Paulinus in carm. de S. Foelice, Ambr. lib. 1. epistolarum, epist. 5. et lib. 10. epist. 85. et lib. 2. de offi. cap. 28. et Concilium Gangrense cap. 5. et conc. V. Carthag. cap. 6. Vide Valensem tom. 3. cap. 144. Valentiam disp. 6. quaest. 3. puncto 3. Bellarm. loco cit.

¹⁷ THE Apostle, however, uses the name CHURCH to signify Temples 1. Cor. 10. Clem. lib. 10. recognitionum, Justin Apol. 1. ad finem, Tertullian calls it a shrine, Cyprian in the serm. de eleem. and Gregory of Neo-Caesarea by a famous miracle transferred a mountain, to make a place for himself for building a Church, as Bede relates on that place of Mark: *Have the faith of God*, etc.

ECCLESIAE autem nomine utuntur ad Tempia significanda Apostolus 1. Cor. 10. Clem. lib. 10. recognitionum, Iustinus Apol. 1. ad finem, Tertullianus AEdem eam nominat, Cyprianus sermone de eleem. et Gregorius Neocaesar. miraculo insigni montem transtulit, ut locum sibi faceret ad Ecclesiam aedificandam, ut refert Beda in eum locum Marci: Habete fidem Dei, etc.

¹⁸ I ASSERT secondly, that the rite of consecrating a church is sacred.

ASSERO secundo, ritum Ecclesiae consecrandi sanctum esse.

¹⁹ IT IS PROVED by St. Bonaventure first in serm. 3. de Ecclesiae dedicatione, for the people of God of old assembled with immense solemnity for the consecrations of Temples, and there God often bestowed graces Num. 7. on Moses 2. Paral. 2. on Solomon, then the best of kings, to whom also God appeared, showing that feast most pleasing to him. Then it was dedicated by Esdras lib. 1. cap. 6. Thirdly by the Machabees lib. 1. cap. 4.

PROBATUR a D. Bonavent. primo serm. 3. de Ecclesiae dedicatione, nam populus Dei ingenti solemnitate antiquitus ad Templorum consecrationes convenit, ibique Deus gratias saepe largitus est Num. 7. a Moyse 2. Paral. 2. a Salomone, tunc optimo Rege, cui et Deus apparuit, gratissimam sibi ostendens festivitatem illam. Deinde fuit dedicatum ab Esdra lib. 1. cap. 6. Tertio a Machabaeis lib. 1. cap. 4.

²⁰ NOR do they answer wisely, saying that we rather judaize; for these consecrations were not figures to be fulfilled in some action or passion of Christ, like the Lamb, the Azymes, etc.

NEQUE sapide respondent, nos imo potius iudaizare; nam hae consecrationes non fuere figurae implendae in aliqua Christi actione, vel passione, sicut Agnus, Azyma, etc.

²¹ IT IS PROVED secondly by the Holy Doctor here on 4. Ioan. with the text cited, from the most ancient practice of the Church, and the tradition of the holy Fathers and of the ancient writers; thus Eusebius

relates *lib. 9. hist. cap. 10. et lib. 4. de vita Constantini*, Athanasius *Apol. ad Constantinum*, where he brings the example of Esdras from the old testament.

PROBATUR secundo a S. Doctore hic ad 4. Ioan. citato textu, ex antiquissima Ecclesiae praxi, et sanctorum PP. ac veterum scriptorum traditione; sic referunt Eusebius lib. 9. hist. cap. 10. et lib. 4. de vita Constantini, Athanasius Apol. ad Constantinum, ubi affert exemplum Esdrae ex antiquo testamento.

²² BASIL in *Psalm. 114. Chrysostom serm. in encaeniis*, Sozomen *lib. 4. cap. 13. Ambrose lib. 1. epistola 5. et Nazianzen in novam Dominicam ad sororem*, which is found in *serm. 92. St. Gaudentius*, most illustrious Bishop of Brescia, by the testimony of Bellarm. and Valentia, on the Dedication, St. Augustine in five sermons, which, among the sermons de tempore, are 251. 252. 253. 254. 255. and 256. Pope Gelasius *epist. ad Episcopos Lucaniae*, Foelix IV. in *his decretal epistle*, Prosper *part. 3. cap. 38. Gregory lib. 3. Dial. cap. 30. Bernard in six sermons*, Rupert in *cap. 28. Genes. Hugh lib. 2. de sacr. part. 5. cap. 2. et 3. Isidore lib. 1. de offic. cap. 35. Rabanus lib. 2. cap. 45. Amalarius. lib. de ord. B. Ivo lib. de consecr. templi, Walafrid lib. de rebus Eccl. cap. 9. These, and others whom the Holy Doctor indicates, speak of the Dedication of the temple as most ancient. See their testimonies in Bellarmine.*

BASILIVS in Psalm. 114. Chrysostomus serm. in encaeniis, Sozomenus lib. 4. cap. 13. Ambrosius lib. 1. epistola 5. et Nazianzenus in novam Dominicam ad sororem, quae habetur in serm. 92. S. Gaudentius praeclarissimus Brixiae Episcopus, testimonio Bellarm. et Valentiae, de Dedicatione, S. Augustinus in quinque sermonibus, qui, inter sermones de tempore, sunt 251. 252. 253. 254. 255. et 256. Gelasius Papa epist. ad Episcopos Lucaniae, Foelix IV. in epistola sua decretali, Prosper part. 3. cap. 38. Gregorius lib. 3. Dial. cap. 30. Bernardus sex sermonibus, Rupertus in cap. 28. Genes. Hugo lib. 2. de sacr. part. 5. cap. 2. et 3. Isidorus lib. 1. de offic. cap. 35. Rabanus lib. 2. cap. 45. Amalain. lib. de ord. B. Ivo lib. de consecr. templi, Wualfridus lib. de rebus Eccl. cap. 9. Hi, et alii, quos indicat S. Doctor, de Dedicatione templi, ut antiquissima, eloquuntur. Quorum vide testimonia in Bellarmino.

²³ I ASSERT thirdly, that very many sacred ceremonies are rightly employed in the dedication of the temple.

ASSERO tertio, recte sacras permultas in dedicatione templi caeremonias adhiberi.

²⁴ IT IS PROVED again by the Holy Doctor in the places adduced, from *Numer. 7. et Exodi 40.* where the unctions, and other things done in the dedication of the temple, are recounted. Indeed also *Genes. 28.* in the law of nature Jacob anointed the stone with sacred oil, that he might sacrifice there, and he called it BETHEL, that is, the house of God.

PROBATUR iterum a S. Doctore locis allatis, ex Numer. 7. et Exodi 40. ubi factae unctiones, et aliae in dedicatione templi recensentur. Imo et Genes. 28. in lege naturae Iacob sacro oleo unxit lapidem, ut ibi sacrificaret, et vocavit BETHEL, idest, domum Dei.

²⁵ IN the law of Grace also the Apostle *prima Cor. 11.* forbids feasting in the Church, whereby it is indicated that it is a consecrated place, and St. Dionysius *lib. de Eccl. Hierar. cap. 6.* testifies that in his time of the Apostles sacred oil was employed for dedicating altars.

IN lege etiam Gratiae Apostolus prima Cor. 11. prohibet in Ecclesia commessiones, quo indicatur, esse locum sacratum, et S. Dionysius lib. de Eccl. Hierar. cap. 6. testatur, suo tempore Apostolorum adhibitum fuisse sacrum oleum ad alteria dedicanda.

²⁶ THE Council also of Carthage *cap. 14. 29. Bracar. II. can. 6. Gelasius, and Foelix IV. cited above. Ioannes I. Epist. ad Episcopos Italiae.* Other decrees too are related by Gratian *dist. 1.* where also there is adduced a Canon of the Council of Nicaea, and another Canon of the Council of Hippo, which was assembled from all Africa, as St. Augustine relates *lib. 1. Retract. cap. 17.* It is confirmed from the Fathers adduced for the second assertion, for the greater part of them also mention the dedication of Temples.

CONCILIUM etiam Carthaginense cap. 14. 29. Bracar. II. can. 6. Gelasius, et Foelix IV. supra citati. Ioannes I. Epist. ad Episcopos Italiae. Alia etiam decreta refert Gratianus dist. 1. ubi etiam affertur Canon Nicaeni Concil. et alius Canon Con. Hippon. quod fuit e tota Africa congregatum, ut refert D. Augustinus lib. 1. Retract. cap. 17. Confirmatur ex PP. allatis pro secunda assertione, nam eorum maior pars etiam meminit Templorum dedicationis.

²⁷ THE Holy Doctor *serm. 3. De dedicatione* recounts the Mysteries of the sacred ceremonies of the Temple; the end, moreover, of the ceremonies adduced is, that it may be made known to all that that place is destined for sacred functions. Since therefore the Temple is dedicated to Christ, therefore his sign is painted there, namely the CROSS. Moreover, twelve crosses are painted, so distinguished among themselves that they occupy the whole temple, and before them lamps, signifying the twelve Apostles, who, carrying that holy banner throughout the world, enlightened the nations.

SACRARUM vero Templi caeremoniarum recenset Mysteria S. Doctor serm. 3. De dedicatione, finis autem illatum caeremoniarum est, ut innotescat omnibus locum illum sacris destinari functionibus. Quoniam ergo Templum dedicatur Christo, ideo ibi signum eius depingitur, nempe CRUX. Pinguntur autem duodecim cruces, ita inter se distinctae, ut totum templum occupent, et ante eas lampades, significantes duodecim Apostolos, per mundum deportantes sanctum illud vexillum, gentes illuminasse.

²⁸ BUT it is anointed with sacred oil, that it may be known that that Temple is being consecrated; for oil is of great virtue and excellence, a liquor floating above the rest, healing, strengthening, and applied to illustrious things.

UNGITUR autem oleo sacro, ut sciatur, Templum illud sacrari; est enim oleum magnae virtutis, et praestantiae, liquor caeteris supernatans, sanans, roborans, et ad illustria adhibitus.

²⁹ And because it is consecrated to holy works, above all to that most pure oblation; therefore blessed water is employed, and incense and candles are lighted.

Et quia ad opera sancta, maxime ad illam mundissimam oblationem consecratur; ideo adhibetur aqua benedicta, thus, et cerei accenduntur.

³⁰ And because it is consecrated to instructing in the Faith of Christ, therefore the Alphabet is written on the pavement, in Greek and Latin letters, because the Faith was preached chiefly in those languages, and the Church at that time used them for teaching the Faith; whereby into all the earth went forth the sound of the Apostles.

Et quia consecratur ad erudiendos in Fide Christi, ideo describitur Alphabetum in pavimento, litteris Graecis, et Latinis, quia illis praecipue linguis praedicata est Fides, et illis eo tempore utebatur Ecclesia ad Fidem edocendam; quo in omnem terram exiuit sonus Apostolorum.

³¹ And because in that holy place true sanctity is to be obtained, therefore there are set together, mixed, salt, ashes, water, and wine, that it may be acknowledged in what true perfection is placed and

established: In the ashes, mortification; in the salt, discretion; in the water, compunction; in the wine, exultation.

Et quia in loco illo sancto vera sanctitas est impetranda, ideo ibi ponuntur simul mixta, sal, cinis, aqua, et vinum, ut in quo vera perfectio posita sit, et constituta, agnoscatur: In cinere mortificatio, in sale discretio, in aqua compunctio, in vino exultatio.

³² Of the first it is said: *the ashes of the heifer, sprinkled, sanctify the unclean*, Heb. 9. *to the cleansing of the flesh*, which happens when the flesh is mortified by the memory of past delight. For the heifer is a lascivious animal, and ash remains after the fire has died.

De primo dicitur cinis vitulae aspersus inquinatos sanctificat, Heb. 9. ad emundationem carnis, quod fit, cum mortificatur caro ex memoria praeteritae delectationis. Vitula enim est animal lascivum, et cinis remanet post ignem emortuum.

³³ Of the second: *as you have exhibited your members to serve uncleanness, and iniquity unto iniquity; so now exhibit*, etc. Rom. 6. *the flesh is indeed to be mortified*, but so that it may be subject, not however that it be destroyed; and as in the making of a Church, salt, and ashes are mixed together; so in penance, mortification, and discretion, Rom. 12. *I beseech you by the mercy of God, that you exhibit your bodies a holy host, pleasing to God, your reasonable service.*

De secundo, sicuti exhibuistis membra servire immunditiae, et iniquitati ad iniquitatem; ita nunc exhibete, etc. Rom. 6. mortificanda est quidem caro, sed ut subdita sit, non autem ut destruat; et sicut in confectione Ecclesiae, sal, et cinis simul miscentur; ita in poenitentia mortificatio, et discretio, Rom. 12. Obsecro vos per misericordiam Dei, ut exhibeatis corpora vestra hostiam sanctam, Deo placentem, rationabile obsequium vestrum.

³⁴ Of the third it is said: *I will pour upon you clean water, and you shall be cleansed from all your defilements*, Ezech. 36. For the water of compunction is the blessed water, by which sins are washed away, 1. Corinth. 1: *but you are washed, but you are sanctified.*

De tertio dicitur: Effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris, Ezech. 36. Aqua enim compunctionis, est aqua benedicta, per quam abluuntur peccata, Prima Corinth. primo: sed abluti estis, sed sanctificati estis.

³⁵ Of the fourth: *In every gift make a cheerful countenance*, Eccles. 35. and as ashes, and salt were placed together, in wine, and water, so that one may reckon together that joy, in the wine, and fear, signified in the water, are both necessary in the service of God. For first with fear; then with exultation must God be served. Therefore Numer. 6. the Nazarites at the beginning abstained from wine, washed with water, but at the consummation they drank wine.

De quarto: In omni dato hilarem fac vultum, Eccles. 35. et sicut cinis, et sal simul ponebantur, in vinum, et aquam, ut computet simul necessarium esse in Dei servitio gaudium vini, et timorem in aqua significatum. Primo enim timore; deinde exultatione Deo serviendum. Ideo Numer. 6. Nazaraei initio a vino abstinebant, aqua abluti, sed in consummatione vinum bibebant.

³⁶ And since through works of mercy immense perfection and merit are acquired; but the works of nature are exhibited by compassionating with the heart, consoling with words, and relieving with deed: Therefore there are employed in figure, Oil, the Sprinkling with hyssop, and Balsam; for the Chrisma, with which the altars are anointed, is composed of oil and balsam. Oil floats above the

other liquors, signifying piety, which floats above the other works, because: *Piety is profitable to all things*, 1. Timot. 4. Hyssop, a humble herb, while it avails for comforting the breast, takes away roughness from the tongue, making known the mercy of the mouth through the sweetness of speech. Balsam, which preserves from corruption, signifies liberality, which is declared by the outward work.

Et quoniam per opera misericordiae acquiritur ingens perfectio, et meritum; opera autem naturae exhibentur corde compatiendo, verbis consolando, et opere subveniendo: Ideo adhibentur in figura, Oleum, Aspersorium de hyssopo, et Balsamum; Chrisma enim, quo unguuntur altaria, componitur ex oleo, et balsamo. Oleum superfertur caeteris liquoribus, pietatem significans, quae superfertur caeteris operibus, quia: Pietas ad omnia valet, prima Timot. 4. Hyssopus herba humilis, dum valet pro pectore confortando, tollit asperitatem a lingua, ignotante misericordiam oris per dulcedinem sermonis. Balsamum servans a corruptione, signat largitatem, quae declaratur per opus exterius.

³⁷ Of the first it is said: *Moses anointed all the vessels of the Tabernacle, and sanctified them with oil*, Levit. 8. because toward all who suffer there must be applied the compassion of the heart, that there may be a sanctification of the soul; thus Exodi 30. *Taking the oil of unction, you shall anoint the tabernacle with its vessels, that it may be sanctified.*

De primo dicitur: Moyses unxit omnia Tabernaculi vasa, et sanctificavit ea oleo, Levit. 8. quia ad omnes patientes adhibenda est cordis compassio, ut sit animae sanctificatio; sic Exodi 30. Sumpto unctionis oleo unges tabernaculum cum vasis suis, ut sanctificetur.

³⁸ Of the second it is said, Iudith. 9. *Give word, O Lord, into my mouth, and strengthen the counsel in my heart, that your house may remain in sanctification*, for as the tongue of the dog cures its infirmity; So the tongue of consolation relieves the suffering infirm one.

De secundo dicitur, Iudith. 9. Da verbum Domine in ore meo, et in corde meo concilium corrobora, ut domus tua in sanctificatione permaneat, sicut enim lingua canis curat infirmitatem; Sic lingua consolationis allevat infirmum patientem.

³⁹ Of the third: *Its merchants shall be, and its wages sanctified to the Lord*, Isa. 27. where the Gloss says: *You say to God, because what we bestow on the poor for Christ, we do to God. Hence the Holy Doctor pleasantly subjoins: if Martin had known whom he had clothed (I suppose) he would not have let go, unless he had imposed the whole garment.*

De tertio: Erunt negotiatores eius, et mercedes eius sanctificatae Deo, Isa. 27. ubi ait Glossa: Dicis Deo, quia quod erogamus pauperi pro Christo, facimus Deo. Hinc lepide subdit S. Doctor si Martinus scivisset, quem vestisset clamyde (puto) non dimisisset, nisi integram vestem imposuisset.

⁴⁰ MOREOVER the Bishop leads in the clergy with the Relics of the Saints, that it may be shown that demons are thereby driven out, and religion led in.

INDUCIT autem Episcopus clerum cum Reliquiis Sanctorum, ut ostendatur, inde abigi daemones, et religionem induci.

⁴¹ CANDLES are lighted, that it may be shown that from it more than from light, *Urim Thumim*, limpid and clear holy thoughts are to be had, necessary for salvation. Hence Isa. 10. *The light of Israel shall be in fire, and his Holy One in flame.*

ACCENDUNTUR candelae, ut ostendatur inde magis, quam e lumine, Urim Thumim, limpide, et clare habendas sanctas cogitationes, ad salutem necessarias. Hinc Isa. 10. Erit lumen Israel in igne, et Sanctus eius in flamma.

⁴² THE stone is consecrated, whereby the solidity of love in Christ is expressed, in whom we are sanctified for eternity, as the Apostle says to the Hebrews.

CONSECRATUR lapis, quo exprimitur soliditas dilectionis in Christo, in quo sumus sanctificati in aeternum, ut ait Apostolus ad Hebraeos.

⁴³ MOREOVER the Altar signifies Christ anointed above his fellows, *Psalm. 44.* first of all the temple is struck and opened with the pastoral staff by the Bishop, because preachers, with power received from God, strike the hearts of the faithful, and lead them to Christ.

ALTARE porro significat Christum unctum prae consortibus suis, Psalm. 44. primo loco pulsatur, et aperitur templum baculo Pastoralis ab Episcopo, quia praedicatores, potestate a Deo accepta, corda fidelium pulsant, et ad Christum inducunt.

⁴⁴ THEN he writes in Greek, Latin, and Hebrew letters, as also the title of the Cross was, because the knowledge of Christ is written in the minds of the faithful, and the most lofty Mystery of the Cross is expounded. See St. Bonavent. also *serm. 1. Dedicationis*, where he applies these ceremonies to the sanctification of the soul. The pavement is sprinkled with water, and candles are lighted, because after illumination Baptism is given. On the walls crosses are painted to signify the consignation in Confirmation. There is made a mixture of ashes, salt, wine, and water, to signify what the life of the baptized, and the son of the Church, ought to be, as I said: See also Bellarmine *cap. 5.* See also Augustine, Bernard, Hugh, Ivo; and Rabanus in the sermons, on this matter.

DEINDE scribit litteris Graecis, Latinis, et Hebraicis, veluti etiam titulus Crucis erat, quia cognitio Christi in mentibus fidelium scribitur, et Mysterium Crucis altissimum exponitur. Vide D. Bonavent. etiam serm. 1. Dedicationis, ubi has caeremonias sanctificationi animae applicat. Aspergitur pavementum aqua, et cerei accenduntur, quia post illuminationem datur Baptismus. In parietibus pinguntur Cruces ad signandam consignationem in Confirmatione. Fit mixtio cineris, salis, vini, et aquae ad signandum qualis debeat esse baptizati, et Ecclesiae filii vita, ut dixi: Vide etiam Bellarminum cap. 5. Vide quoque Augustinum, Bernardum, Hugonem, Ivonem; et Rabanum in sermonibus, de hac re.

⁴⁵ I ASSERT fourthly, that the Temple remains consecrated by these ceremonies.

ASSERO quarto, Templum his caeremoniis remanere consecratum.

⁴⁶ IT IS PROVED by St. Bonaventure first by the scriptures above, especially 2. Paral. 7. *I have sanctified this place.* Therefore Matth. 23. it is said: *The temple sanctifies the gold.*

PROBATUR a D. Bonavent. primo scripturis supra, praecipue 2. Paral. 7. sanctificavi locum istum. Ideo Matth. 23. dicitur: Templum sanctificat aurum.

⁴⁷ SECONDLY, because in temples there are holy things, as the Relics of saints, the Most Holy Sacrament, the assistance of Angels, who on that account were heard in the time of the siege of Jerusalem crying out: *Let us depart, let us remove from here;* namely, that they might not see the temple polluted, as Josephus relates *lib. 7. de bello Iudaico, cap. 12.* and St. Bonaventure.

SECUNDO, quia in templis sunt res sanctae, ut Reliquiae sanctorum, Sanctissimum Sacramentum, Angelorum assistentia, qui propterea auditi sunt tempore obsidionis Hierusalem clamantes: Discedamus, migremus hinc; ne scilicet viderent templum temeratum, ut refert Iosephus lib. 7. de bello Iudaico, cap. 12. et D. Bonaventura.

48 I ASSERT fifthly, that the adornment of temples is a pious and religious work; so the Holy Doctor also observes a variety of ornaments on different feasts, so that at the time of the most holy Nativity tapestries are laid to show the rigidity: At the Resurrection silks, especially white, to display the joy of glory.

ASSERO quinto, ornatus templorum esse pium opus, et religiosum; sic etiam varietatem ornamentorum in diversis festivitatibus observat S. Doctor, ut Tempore sanctissimi Natalis tapetia ponuntur ad rigiditatem ostendendam: In Resurrectione Serica maxime alba ad laetitiam gloriae exponendam.

49 IT IS PROVED by the Holy Doctor from the old Testament, where both the Sanctuary, and the Temple were erected at immense cost, God his own most excellently setting forth his good pleasure; moreover the costs in the Temple of Solomon were incredible; for the whole was clothed with golden plates, the utensils golden, etc. Glicinus relates in the Italian work, *de gloria sanctissimae Trinitatis*, that David left to Solomon for this work 2400. millions of gold pieces, to which were added others by Solomon not less immense from the treasures. In the new testament also Isaiah foretold that this was to be done *cap. 60*.

PROBATUR a S. Doctore ex veteri Testamento, ubi et Sanctuarium, et Templum ingentibus sumptibus erecta sunt, Deo complacentiam suum praeclare exponente; sumptus autem in Templo Salomonis fuere incredibiles; totum enim erat aureis vestitum laminis, utensilia aurea, etc. Refert Glicinus in opere Italico, de gloria sanctissimae Trinitatis, Davidem reliquisse Salomoni ad opus istud 2400. millones aureos, quibus alia addita sunt a Salomone non minus ingentia e thesauris. In novo etiam testamento id praestandum praedixit Isaias cap. 60.

50 FOR this reason also the most pious Emperors gave treasures to the churches, especially Constantine, who is venerated among the saints in the Greek Calendar, and is called holy by the Fathers. And Charles the Great, who is venerated as a saint, especially at Paris and Aix-la-Chapelle, and deservedly is wonderfully praised by all writers, as *Bellarmino observes here*.

IDEO enim et piissimi Imperatores thesauros Ecclesiis dederunt, praecipue Constantinus, qui in Calendario Graeco inter sanctos colitur, et a Patribus dicitur sanctus. Et Carolus magnus, qui tanquam sanctus colitur, praecipue Parisiis, et Aquisgrani, ac merito ab omnibus scriptoribus mirifice laudatur, ut advertit Bellarminus hic.

51 THE Seraphic Doctor assigns many reasons for all these.

HORUM omnium assignat multas Seraphicus rationes.

52 THE FIRST is, because Temples adorned excite to the contemplation of the Divine majesty. For this reason also God in the temple *Isa 6*. was seen comely in majesty.

PRIMA est, quia Tempia exornata excitant ad Divinam maiestatem contemplandam. Ideo enim, et Deus in templo Isa 6. visus est maiestate decorus.

53 SECONDLY, because it is a sign of religion, Faith, and devotion, as all truthful historians narrate and affirm, especially *Eusebius de praepar. evang. lib. 13. cap. 7. Theodoret. hist. cap. 9*.

SECUNDA, quia est signum religionis, Fidei, et devotionis, ut omnes historici veridici narrant, et afferunt, praecipue Eusebius de praepar. evang. lib. 13. cap. 7. Theodoret. hist. cap. 9.

54 THIRDLY, because God shows that he holds the builders of Temples grateful, as I showed above; but he exterminated the plunderers and destroyers, as is clear in *Balthasar Daniel. 5. Eliodoro 2. Machab. 3. Antiocho cap. 9*.

TERTIA, quia Deus ostendit, se gratos habere aedificatores Templorum, ut supra ostendi; at expilatores, et destructores exterminavit, ut patet in Balthasare Daniel. 5. Eliodoro 2. Machab. 3. Antiocho cap. 9.

⁵⁵ THEY OBJECT first with places of scripture indicating that God does not dwell in places made by hands Act. 7. et 17.

OBIICIUNT primo loca scripturae, indicantia, Deum in locis manufactis non habitare Act. 7. et 17.

⁵⁶ THE Holy Doctor ANSWERS in 1. dist. 36. passim and on 4. cap. Ioannis. hence only two things are to be gathered: The first is, that God is not bound to temples, but is immense, and this the Apostle was setting forth Act. 17. disputing at Athens: The other is, that God is not locally in bodily places. He was also setting that forth, that God is not to be prayed to in temples alone.

RESPONDET S. Doctor in 1. dist. 36. passim et ad 4. cap. Ioannis. hinc solum duo colligi: Primum est, Deum non esse alligatum templis, sed immensum, et hoc praetendebat Apostolus Act. 17. disputans Athenis: Alterum est, Deum non esse localiter in locis corporeis. Illud etiam praetendit, Deum non in solis templis orandum.

⁵⁷ THEY OBJECT secondly that Ioan. 4. *The hour comes, when neither on this mountain, nor in Jerusalem shall you adore the Father.*

OBIICIUNT secundo id Ioan. 4. Venit hora, quando neque in monte hoc, neque Hierosolymis adorabitis Patrem.

⁵⁸ THE Holy Doctor ANSWERS, that there the sense was, that God is not to be adored in the temple alone, as the Jews were setting forth, binding all Adoration to that temple, and the less so because the shadows of that temple were to cease, and God was to be adored in spirit, and in truth, the shadows taken away. Therefore, he says, God is not to be adored with the shadowy rites of the Jews. So Chrysostom, Cyril, Euthymius, and others. He wills therefore, that in the time of grace God be worshipped in spirit, not in corporal ceremonies only, in truth, not in shadow. So also Theophylactus, St. Thomas, and Cajetan on this place.

RESPONDET S. Doctor, ibi sensum esse non adorandum Deum solum in templo, sicuti praetendebant Iudaei, alligantes omnem Adorationem illi templo, et eo minus, quod cessaturae erant umbrae illius templi, et adorandus erat Deus in spiritu, et veritate, ablatis umbris. Itaque non adorandum, ait Deum ritibus Iudaicis umbraticis. Ita Chrysostomus, Cyrillus, Euthymius, et alii. Vult igitur, tempore gratiae colendum Deum in spiritu, non corporalibus tantum caeremoniis, in veritate, non in umbra. Ita etiam Theophylactus, D. Thomas, et Caietanus in hunc locum.

⁵⁹ SECONDLY he expounds: they shall adore God in spirit against the superstition of the Samaritans, who thought the corporal place of mount Garizim necessary, so that there might be adoration. *In truth*, namely with the Jewish shadows driven away.

SECUNDO exponit: adorabunt Deum in spiritu contra superstitionem Samaritanorum, qui corporalem locum montis Garizim necessarium, ut adoratio esset, arbitrabantur. In veritate, abactis scilicet Iudaicis umbris.

⁶⁰ SECONDLY Augustine Marloratus objects that Apoc. 21. *And I saw no Temple in it, for the Lord God almighty is the temple of it*, where the Church is treated of, as is clear from what follows: *The nations shall walk in its light, and Kings shall bring their glory.* John changed these words from Isa. 60. where Isaiah speaks of the Church.

OBIICIT secundo Augustinus Marloratus id Apoc. 21. Et Templum non vidi in ea, Dominus enim Deus templum illius est, ubi de Ecclesia agitur, ut patet ex sequentibus: Ambulabunt gentes in lumine suo, et Reges

adferent splendorem. *Haec verba ex Isa. 60. mutavit Ioannes, ubi Isaias de Ecclesia loquitur.*

⁶¹ IT IS ANSWERED *ex D. Bonavent. in Diaeta, tit. 10. cap. 5. and following*, that there the Church triumphant is described, not militant, so all approved authors understand, *Primasius, Beda, Oecumenius, Richardus, Rupertus, Anselmus, and St. Augustine lib. 20. de civit. Dei, cap. 17.* where he censures with excessive imprudence anyone who would dare to expound that of the Church militant: whence *Bellarmino deduces cap. 4.* that that exposition of the Apocalypse which is found *tom. 9.* of his works is not Augustine's.

RESPONDETUR ex D. Bonavent. in Diaeta, tit. 10. cap. 5. et sequentibus, ibi describi Ecclesiam triumphantem, non militantem, sic intelligunt omnes probati authores, Primasius, Beda, Oecumenius, Richardus, Rupertus, Anselmus, et D. Augustinus lib. 20. de civit. Dei, cap. 17. ubi imprudentiae nimiae carpit, qui auderet de Ecclesia id militante exponere: ex quo deducit Bellarminus cap. 4. non esse Augustini expositionem illam Apocalypsis, quae habetur tom. 9. illius operum.

⁶² IT IS CONFIRMED, for *cap. 20.* he finishes the discourse on the Church militant, the Judgment having been described, and sentence passed by the Judge, as the Holy Doctor indicates there *tit. 9. at the end*, after which he begins to treat of the Church triumphant.

CONFIRMATUR, nam cap. 20. finit discursum de Ecclesia militante, descripto Iudicio, et lata sententia a Iudice, ut indicat S. Doctor ibi tit. 9. in fine, post quem incipit agere de Ecclesia triumphante.

⁶³ AS TO the place of Isaiah, the Holy Doctor answers *serm. 22. in Hexaëmer. and serm. 23.* that he there speaks of the Church militant, as *Hieronymus, Cyrillus, and Lyra* expound, but in the anagogic sense, as it is ordered to the triumphant. Therefore *St. Hieronymus* at the end of the chapter says, that the glory described there is fulfilled more fully in the world to come.

QUOAD locum Isaiae, respondet S. Doctor serm. 22. in Hexaëmer. et serm. 23. ibi loqui de Ecclesia militante, ut exponunt Hieronymus, Cyrillus, et Lyra, sed in sensu anagogico, ut ordinatur ad triumphantem. Ideo S. Hieronymus in fine capituli ait, gloriam ibi descriptam impleri in futuro saeculo plenius.

⁶⁴ THEY OBJECT thirdly some Fathers who abstained from the name of Temple: So *Hieronymus ad Riparium, Caecilius in Minutius, and Optatus lib. 6.*

OBIICIUNT tertio aliquos Patres, qui a Templi nomine abstinebant: Ita Hieronymus ad Riparium, Caecilius apud Minutium, et Optatus lib. 6.

⁶⁵ IT IS ANSWERED, that they abstained lest they might seem to agree with the Jews. Therefore those first Christians used the names of Church, and presbyter, not of temple, or priest; as is clear in the epistles of the Apostles, and of *Ignatius, and Justin.* But afterwards, when the difference between Christians and Jews had been well perceived, they began to use the names of Priest, and Temple.

RESPONDETUR, eos abstinuisse, ne viderentur cum Iudaeis convenire. Ideo primitivi illi Christiani usi sunt nominibus Ecclesiae, et praesbyteri, non templi, aut sacerdotis; ut patet in epistolis Apostolorum, atque Ignatii, et Iustini. Postea vero satis perspecta differentia inter Christianos, et Iudaeos, caeperunt nominibus Sacerdotis, et Templi uti.

⁶⁶ HERE I shall adore, that Temples are due to God alone for Latria, but that nevertheless they are rightly built and dedicated also to saints. So the *Council of Gangra in the epistle to the Bishops of Armenia, can. 20.* calls them Basilicas of the Martyrs, so also the *Council of Cabilonense in the last canon, and C. Carthag. V. can. 14.* supposes the same.

HIC adorabo, Templum esse soli Deo ad Latram debita, sed tamen etiam sanctis recte aedificari, et dedicari. Ita Concilium Gangrense epistola ad Episcopos Armeniae, can. 20. eas nominat Martyrum Basilicas, sic et Concilium Cabilonense canone ultimo, et C. Carthag. V. can. 14. idem supponit.

⁶⁷ THE holy Greek Fathers teach the same, *Cyrillus catech. 16. Athan. epist. ad solitar. Basilus in Psal. 114. Nazianzenus in the first oration against Iulianum, Nyssen in the oration on Theodorus, Chrysost. homil. 28. to the people of Antioch, Theodoretes lib. 8. ad Graecos. There are added Eusebius lib. 4. de vita Constantini, cap. 58. and the following. Sozomenus lib. 8. cap. 18. Socrates lib. 1. cap. ult. Euagrius lib. 2. cap. 3. Nicephorus lib. 13. cap. 27. Damascenus lib. 4. cap. 16.*

IDEM docent sancti Patres Graeci, Cyrillus catech. 16. Athan. epist. ad solitar. Basilus in Psal. 114. Nazianzenus oratione prima in Iulianum, Nyssen oratione in Theodorum, Chrysost. homil. 28. ad populum Antiochenum, Theodoretes lib. 8. ad Graecos. Adduntur Eusebius lib. 4. de vita Constantini, cap. 58. et sequenti. Sozomenus lib. 8. cap. 18. Socrates lib. 1. cap. ult. Euagrius lib. 2. cap. 3. Nicephorus lib. 13. cap. 27. Damascenus lib. 4. cap. 16.

⁶⁸ AMONG the Latins, *Ambrosius lib. 1. epist. 5. Hieronymus lib. contra Vigilantium. Augustinus lib. de cura pro mort. cap. 1. et lib. 1. de civit. cap. 1. et lib. 20. contra faust. cap. 21. et lib. 8. de civit. cap. 26. Paulinus in the Natali of S. Faelicis, Victorinus of Utica lib. 1. on the persecution of the Vandals, Gregorius lib. 2. Dial. cap. 8. The Liber Pontificalis also testifies that churches were often dedicated to Saints by many holy Pontiffs.*

EX Latinis, Ambrosius lib. 1. epist. 5. Hieronymus lib. contra Vigilantium. Augustinus lib. de cura pro mort. cap. 1. et lib. 1. de civit. cap. 1. et lib. 20. contra faust. cap. 21. et lib. 8. de civit. cap. 26. Paulinus in Natali S. Faelicis, Victorinus Uticens. lib. 1. persecut. Vuandalorum, Gregorius lib. 2. Dial. cap. 8. Liber etiam Pontificalis testatur saepius a multis sanctis Pontificibus, Ecclesias fuisse Sanctis dedicatas.

⁶⁹ FINALLY *Bellarminus* brings forward that greatest ornament of the mitre of Brescia, namely Saint Gaudentius (whom he proclaims equal to Ambrose) *Tract. de dedicatione Ecclesiae.*

APPONIT tandem Bellarminus maximum illud Brixienae mitrae ornamentum, Sanctum scilicet Gaudentium (quem acclamat Ambrosio aequalem) Tract. de dedicatione Ecclesiae.

⁷⁰ THE heretics object that even the ornaments of Temples are reproved. *Hierem. 7. Do not trust in lying words, saying: The temple of the Lord, the temple of the Lord.*

OBIICIUNT haeretici, etiam ornamenta Templorum reprobari. Hierem. 7. Nolite confidere in verbis mendacii dicentes: Templum Domini, templum Domini.

⁷¹ They also oppose many Fathers in *Bellarminus*, making little of these ornaments, as superfluous, especially because Christ always loved poverty.

Opponunt etiam multos Patres apud Bellarminum, parvi facientes haec ornamenta, tanquam superflua, maxime quia Christus semper amavit pauperiem.

⁷² THE Holy Doctor discusses these testimonies at length in the *Apologia pauperum*, especially the third response cap. 2. where he observes that St. *Hieronymus* reprehends only those saying that these ornaments are necessary to the perfection of the Church, and from that they detested poverty, because God in his old Church, which was a shadow of ours, had placed riches, had adorned it with gold, and enriched its ministers with possessions.

HAEC testimonia late discutit S. Doctor in Apologia pauperum, maxime responsione tertia cap. 2. ubi observat, D. Hieronymum solum reprehendere dicentes, necessaria esse haec ornamenta ad perfectionem Ecclesiae, et paupertatem inde detestabantur, quod Deus in sua Ecclesia antiqua, quae erat nostrae umbra, posuisset divitias, auro ornasset, ac possessionibus ditasset ministros.

⁷³ I ASSERT, lastly, that holy pilgrimages are undertaken for visiting the sacred places: I show that this custom is most ancient; for *Deuter. 16.* it was a command of God to visit the Temple of Jerusalem. After the ascension of Christ men went to the holy places of Jerusalem, as *St. Hier. epist. 17. cap. 6.* relates, so that the Sectaries may see that these visitations did not begin from the age of Constantine.

ASSERO, ultimo sancte peregrinationes suscipi ad loca sacra visitanda: Morem hunc esse antiquissimum ostendo; nam Deuter. 16. praeceptum Dei erat Templum Hierosolymae invisere. Post ascensionem Christi ad loca sancta Hierusalem ibant, ut refert D. Hier. epist. 17. cap. 6. ut videant Sectarii has visitationes non incepisse a seculo Constantini.

⁷⁴ IT IS PROVED therefore that this pilgrimage is holy, from the Fathers *Chrysost. hom. 32. ad Rom. hom. 8. ad Ephes. Ambrof. de vita Theodosii Imp. Ruffin. cap. 17. lib. 1. Epiphanius in the life of Eze. b. Amphilochius in the life of Basil, Augustine epist. 137. Paulinus of Nola, natali 3. et 8. Conc. of Cabilonense cap. 45.*

PROBATUR igitur quod haec peregrinatio sit Sancta, e PP. Chrysost. hom. 32. ad Rom. hom. 8. ad Ephes. Ambrof. de vita Theodosii Imp. Ruffin. cap. 17. lib. 1. Epiphanio in vita Eze. b. Amphilochio in vita Basilii, Augustino epist. 137. Paulino Nol. natali 3. et 8. Conc. Cabilonensi cap. 45.

⁷⁵ ST. Basil brings in *reg. disp. resp. 40.* two reasons. One is, because where the temples and bodies of the saints are, their patronage is more easily obtained: The other, because there we are more inflamed to their imitation by the more present recollection of them.

DVAS rationes affert D. Basil. in reg. disp. resp. 40. Altera est quia ubi sanctorum templa, et corpora sunt, patrocinium eorum facilius impetratur: Altera, quia ibi magis ad eorum imitationem ex praesentiori ipsorum recordatione accendimur.

DISPUTATION V: ON SACRIFICE

¹ WHEN God heaps us with his benefits, as a sign of our indigence, which before was not, he brings us into being. But while we acknowledge his gifts to us, because he has no need of our goods, whatever we offer in sacrifice must be brought to non-being, so that we may entreat him as the supreme lord of life and death, as well as the Alpha and the Omega, that is, the Beginning and the End, from whom all things proceed and in whom they likewise end: This is the one purpose of sacrifice. Hence the reason natural to itself, conscious of its duty, proclaimed from the beginning of the world that God was to be worshipped with victims; and Abel offered from the firstborn of his flock, upon which God looked with favor, as it is said: *Genesis 4*. For if the inhabitants of any kingdom are accustomed to offer their king some illustrious gift, that they may acknowledge that they and their goods are carried favorably by the king's protection, even though one person in the name of all presents it; how much more is the whole people bound to have a sacrifice, and a Priest, who may render to the Divine Majesty that signification of the soul pleasing to him, all deprecating God with one mouth; hence the sacrificing Nehemiah said: *Receive, O Lord, the sacrifice for your whole people*, for it is the public and chief act of Religion, as *the Holy Doctor notes, 3. dist. 9. dub. 3.*

DUM Deus nos suis cumulat beneficiis, in signum nostrae indigentiae, quae prius non erant, ad esse producit. Verum dum nos eius recognoscimus dona, eo quod bonorum nostrorum non egeat, quicquid sacrificio offerimus, ad non esse perducere necesse est, ut ipsum tam vitae et mortis supremum dominum, quam Alpham, et O Megam, seu Principium, et Finis, a quo omnia prodeunt, in quem etiam desinunt, obtestemur: Hic est sacrificii scopus unicus: Hinc sui conscia obsequii naturalis ratio ab initio mundi Deum victimis colendum dictitabat; obtulitque Abel de primogenitis gregis sui, ad quem Deus respexit, ut dicitur: Genesis 4. Nam si alicuius regni incolae suo regi illustre aliquod Donum soleant offerre, ut agnoscant se suaeque bona Regis patrocinio accepta ferri; quamvis unus nomine omnium illud exhibeat; quanto potius populus universus sacrificium teneatur habere, et Sacerdotem, qui Divinae Maiestati grati illam animi significationem persolvat, unoque omnes ore Deum deprecantur; hinc sacrificans aiebat Nemias: Accipe domine sacrificium pro universo populo tuo, est enim actus Religionis publicus, et praecipuus, ut notat S. Doctor 3. dist. 9. dub. 3.

Question I: What a sacrifice is

¹ HERE we treat of sacrifices in general; for on the sacrifices of the old Law I treated in *the first part of the second part, Tract. de legibus, Disputat. 10. quaest. 8. De lege veteri*. But on the Most August Sacrifice of the Mass, and at the same time on the shadowy sacrifices, I shall treat in *the third part, Tract. de Eucharistia, disp. 2. at the beginning*.

AGAM hic de sacrificiis in genere; nam de sacrificiis legis veteris egi prima secundae, Tract. de legibus, Disputat. 10. quaest. 8. De lege veteri. De Augustissimo autem Sacrificio Missae simul, et de sacrificiis umbrosis agam tertia parte, Tract. de Eucharistia, disp. 2. initio.

² OBSERVE, following *D. Bonaventure, in 3. dist. 9. dub. 1.*, that "sacrifice" is taken in many ways. First, it is taken commonly for anything done for the glory of God: and it signifies a sacred action, or some deed consecrated to the Divine majesty. Second, sacrifice is taken for an external office, which is performed and modified by a fixed rite for the glory of God, for acknowledging His majesty, for

exhibiting internal devotion, and for professing servitude toward God as the Lord of all things; as when an animal is slaughtered or burned; or bread is broken and eaten.

OBSERVA ex D. Bonavent. in 3. dist. 9. dub. 1. multipliciter sumi sacrificium. Primo communiter sumitur pro omni re facta ad Dei gloriam: et significat actionem sacram, seu factum aliquod Divinae maiestati consecratum. Secundo sumitur sacrificium pro externo officio, quod ad Dei gloriam, et maiestatem recognoscendam, et internam devotionem exhibendam, et servitutem erga Deum, tamquam omnium rerum Dominum protestandam, certo ritu conficitur, ac immutatur; ut cum animal mactatur, aut comburitur; vel panis frangitur, et comeditur.

³ Scriptures express that common notion of Sacrifice when they call the acts of the virtues sacrifices, as in *Psalm 49*, where the holy Doctor observes that in the Old Testament there were four kinds of sacrifices. For there was there a sacrifice which was not wholly burned: there was the holocaust, which was entirely consumed by fire: there was the oblation of solid things, such as bread and incense: the libation of liquids, wine, oil, etc. To these, he says, four sacrifices correspond. The Sacrifice of Justice, of which *Psalm 4*: *Sacrifice a sacrifice of justice*; the Sacrifice of penance, *A contrite spirit to God, Psalm 50*; third, the Sacrifice of praise, of which there *Psalm 49*; and fourth, of mortification, of which *Rom. 12*: *Present your bodies a living host, holy, etc.*

ILLAM communem rationem Sacrificii exprimunt scripturae, dum actus virtutum, sacrificia vocant, ut Psalm. 49. ubi S. Doctor observat, in veteri testamento fuisse quatuor genera sacrificiorum. Erat enim ibi sacrificium, quod non totum accendebatur: Erat holocaustum; quod totum consumebatur igne: Erat oblatio de rebus solidis, ut pane, thure: Libamen de liquidis, vino, oleo, etc. His ait respondere quatuor sacrificia. Sacrificium Iustitiae, de quo Psalm. 4. Sacrificate sacrificium iustitiae: Sacrificium poenitentiae, Deo spiritus contribulatus, Psalm. 50. Tertium Sacrificium laudis, de quo ibi Psalm. 49. et Quartum mortificationis, de quo Rom. 12. Exhibete corpora vestra hostiam viventem, sanctam, etc.

⁴ AND on *Psalm 50*, on the words *Sacrifice, I would give*, he says that in every Sacrifice there are three things: Devotion, Oblation, and Signification; and God loves the first two, not the last; and this is what is meant by: *With holocausts you will not be delighted.*

ET ad Psalm. 50. in ea verba: Sacrificium dedissem ait, in Sacrificio omni esse tria: Devotionem, Oblationem, et Significationem; et prima duo diligit Deus, non ultimum; et hoc est, de quo dicitur: Holocaustis non delectaberis.

⁵ THIS distinction the holy Doctor acknowledges in *sermon 5. Hexaëmer.*, where he divides the worship of God into praise and Sacrifice. Sacrifice was instituted by Abel *Genesis 3* and used by Noë *Genesis 9*. It is likely, however, that he had learned it from Adam, as *Suarez tract. 2. lib. 1. cap. 1. ex Angelico art. 1. ad 5* notes.

HANC distinctionem agnoscit S. Doctor sermone 5. Hexaëmer. ubi cultum Dei dividit in laudem, et Sacrificium. Sacrificium autem institutum est ab Abel Genes. 3. et usitatum Noë Genes. 9. Verisimile tamen est eum ab Adam didicisse, ut notat Suarez tract. 2. lib. 1. cap. 1. ex Angelico art. 1. ad 5.

⁶ SO also the holy Doctor divides Sacrifice in *3. dist. 9. art. 2. quaest. 2. ad 2*, saying that there is a Sacrifice of good operation, of devout prayer, and of immolation; and this third he says pertains to Latria, although prayer also, insofar as it is ordered to the worship of God as its preeminent act, is an act of Religion. In *lib. 2. de profectu Religiosi* he says there are given sacrifices of good will, of good action, of good speech, of sacred meditation, and of pious affection.

SIC etiam Sacrificium dividit in 3. dist. 9. art. 2. quaest. 2. ad 2. dicens, dari Sacrificium bonae operationis, devotae orationis, et immolationis; et hoc tertium dicit ad Latriam spectare, tametsi etiam oratio, ut ordinatur ad cultum Dei,

prout praececellens et sit actus Religionis, lib. 2. de profectu Religiosi, ait, dari Sacrificia bonae voluntatis, bonae actionis, bonae locutionis, sacrae meditationis, et piaae affectionis.

Question II: What is required that a sacrifice be right

¹ D. BONAVENTURE on Luke 2 says that at the Presentation of the Lord four persons made an offering: Ioseph, Mary, Simon, and Anna, because the soul that wishes to offer a true Sacrifice to God must have the company of the four Cardinal Virtues. By Simon, whose name means *Hearing*, Prudence is understood. *The wise man that hears will be wiser. Prov. 1.* By Anna, whose name means *Grace*, Temperance is understood: *It is better to establish the heart with grace than with meats. Heb. 13.* By Ioseph the just man, Justice is understood; and Ioseph means *increase: 2 Corinth. 9: He will multiply your seed, and increase the growths of the fruits of your justice.* By Mary, who is called *Mistress*, Fortitude is understood: *Proverb. 16: Better is the patient man than the strong.*

D. BONAVENTURA ad 2. Lucae ait, in oblatione Domini quatuor personas obtulisse, *Ioseph, Mariam, Simonem, et Annam, quia anima, quae verum Sacrificium vult Deo offerre, debet habere comitatum quatuor virtutum Cardinalium. Per Simonem, qui interpretatur Audiens, intelligitur Prudentia. Audiens sapiens, sapientior erit. Prou. 1. Per Annam, quae interpretatur Gratia intelligitur Temperantia? Optimum est gratia stabilire cor non escis. Heb. 13. Per Ioseph virum iustum, intelligitur Iustitia; sonat autem Ioseph augmentum, 2. Corinth. 9. Multiplicabit semen vestrum, et augebit incrementa frugum iustitiae vestrae. Per Mariam, quae dicitur Dominatrix, intelligitur Fortitudo, Prouerb. 16. Melior est patiens viro forti.*

² A Sacrifice, that is, something sacred to God, can certainly be vitiated by some evil circumstance; thus even the vow of Jephte, to sacrifice the first who met him from his house, is called a sacrifice, and yet it was perverse, as D. Bonav. teaches in 4. dist. 38. *quaest. 2. ex D. August. super Iud. cap. 49. et qu. veter. testam. cap. 43,* where he says that he was foolish in vowing and impious in paying.

POTEST sane esse Sacrificium, idest, Sacrum Deo Deo, infectum aliqua mala circumstantia, sic enim et votum Iephte, sacrificandi primum, qui e domo occurreret, vocatur sacrificium, et tamen fuit pravum, ut docet D. Bonav. in 4. dist. 38. quaest. 2. ex D. August. super Iud. cap. 49. et qu. veter. testam. cap. 43. ubi ait, quod fuit in vovendo stultus, et in reddendo impius.

³ First, it is necessary that the sacrifice be instituted by God, either by internal instinct, as were the sacrifices used by the Patriarchs in the Law of nature; or by a special command, as D. Bonav. teaches in 4. dist. 1. p. 2. *quaest. 5;* and all the more was this inherent in those sacrifices because they were in memory of the Redeemer to come, in whose faith they had their virtue. Therefore, for sacrifices to please God, they must be conformed to the will of God; and this we cannot know except by the right dictate of nature or by revelation.

Primo autem necesse est, ut sacrificium institutum sit a Deo, vel per internum instinctum, sicut erant sacrificia a Patriarchis usitata in Lege naturae; vel per mandatum peculiare, ut docet D. Bonav. in 4. dist. 1. p. 2. quaest. 5. eo vero magis hoc erat illorum sacrificiis insitum, quia erant in memoriam Redemptoris venturi, in cuius fidem habebant virtutem. Igitur ut Deo placeant sacrificia, debent Dei voluntati esse conformia; hoc autem non possumus scire, nisi, aut dictamine recto naturae, aut revelatione.

⁴ Second, on the part of the offerer it is required that he be such as the Divine institution requires. Hence in ancient times sacrifices could not be offered except by persons dedicated to Divine worship. Whence in 1 Reg. 13 Saul is most gravely reprehended because he sacrificed, even though compelled

by necessity. Therefore also in *chapter 15* it is said: *Obedience is better than victims*, as the holy Doctor observes in *Dicta, tit. 3. cap. 1.*

Secundo ex parte offerentis requiritur, ut sit talis, qualem requirit Divina institutio. Hinc enim antiquitus non poterant offerri sacrificia, nisi a personis, Divino cultui dedicatis. Unde 1. Reg. 13. Saul gravissime reprehenditur, eo quod sacrificarit, etiam necessitate compulsus. Ideo etiam cap. 15. ait: Melior est obedientia, quam victimae, ut observat S. Doct. in Dicta, tit. 3. cap. 1.

⁵ From these things it follows that sacrifice is to be offered to the one true God alone, as D. Augustine says *lib. 10. de civit. cap. 14.*

Ex quibus sequitur, soli Deo vero offerendum sacrificium, ut ait D. August. lib. 10. de civit. cap. 14.

⁶ Moreover, for the perfection of the sacrifice the same conditions are required as for prayer, of which we have spoken in *disp. 3. quaest. 5. et 10. and the following.*

Porro ad perfectionem sacrificii eadem conditiones requiruntur, quae ad orationem, de quibus disp. 3. quaest. 5. et 10. ac sequentibus, dictum est.

Question III: Whether sacrifice is of the natural law

¹ It must be asserted that sacrifice is of the law of nature, at least in its foundation, as Suar. says *Tract. 2. l. 1. cap. 5.*

Asserendum esse iuris naturae, saltem in fundamento, ut ait Suar. Tract. 2. l. 1. cap. 5.

² *It is proved*, because since we are subject to God, we ought to profess the servitude due to God; and since we consist of soul and body, we ought in a proportionate manner to acknowledge God not only by interior worship but also by exterior; and since we receive all things from Him, we ought to offer something back, as Valentia argues *disp. 6. quaest. 4. punct. 3.*, citing D. Bonav. in *4. dist. 1. p. 2. quaest. 3. in corpore*, D. Thom. *3. contra Gent. cap. 120*, and D. Augustine, *epistola 4.*

Probatur, quia cum simus Deo subiecti, debemus protestari debitam Deo servitutem, et cum ex anima constemus, et corpore, debemus modo proportionato non solum interiori cultu, sed etiam exteriori Deum agnoscere, et cum omnia ab eo recipiamus, debemus aliqua offerre, ut arguit Valentia disp. 6. quaest. 4. punct. 3. ex D. Bonav. in 4. dist. 1. p. 2. quaest. 3. in corpore, D. Thom. 3. contra Gent. cap. 120. et D. August. epistola 4.

³ Although sacrifice is of the law of nature in general; yet this or that Sacrifice is by Institution, as I shall show at the beginning of the *Tract. de Eucharistia.*

Quamvis autem de iure naturae sit sacrificium in genere; tamen hoc, vel illud Sacrificium est ex Institutione, ut ostendam Tract. de Eucharistia initio.

Question IV: Whether, besides sacrifice, first fruits are to be offered

¹ Although the oblations of first-fruits commanded in the Old Law were figurative, and therefore abrogated at this time, yet insofar as something was given to God out of Religion they were not abrogated; and therefore even at this time they can be offered to God, as D. Thom. says here, and Valentia *disp. 6. quaest. 4. p. 4.* The reason is given by S. Bonav. in *4. dist. 1. p. 1. quaest. 3.*: because these are offered to God as due to the Creator, Benefactor, and Giver of all things; therefore they were

offered from the instinct of nature even by those who did not acknowledge the figures, and now also they ought to endure for this reason, that we are bound to acknowledge God as the giver of all things.

Tametsi oblationes primitiarum in Veteri Lege praeceptae figurales essent, et ideo hoc tempore evacuatae, tamen quatenus aliquid Deo ex Religione donabant non sunt evacuatae; et ideo hoc etiam tempore possunt Deo offerri; ut ait D. Thom. hic Valentia disp. 6. quaest. 4. p. 4. Rationem affert S. Bonav. in 4. dist. 1. p. 1. quaest. 3. quia haec Deo exhibentur, ut debitae Creatori, Benefactori, ac rerum omnium Datori; ideo ex naturae instinctu offerebantur etiam a non agnoscentibus figuras, et nunc etiam ideo durare debent, quia tenemur Deum agnoscere, ut rerum omnium datorem.

² This rite Gregory VII approves in *cap. 11 Omnis de consecr. dist. 1.*, saying: *Let every Christian take care to offer something at the solemnities of the Mass.*

Hunc ritum approbat Gregorius VII. in cap. 11 Omnis de consecr. dist. 1. dicens: Omnis Christianus procuret ad missarum solemnities aliquid offerre.

³ Nauar. *Man. cap. 13. num. 19.* and Sylvest. *verbo decima* say that where there is the custom of offering at Mass, it suffices if the greater part of the people offer, and therefore he does not sin who once or twice does not offer, unless he omits it out of contempt, or is the cause that the greater part of the people do not offer.

Dicunt autem Nauar. Man. cap. 13. num. 19. Sylvest. verbo decima; ubi est consuetudo offerendi ad missam, sufficere, si maior populi pars offerat, et ideo non peccare eum, qui semel, vel iterum non offert, nisi omittat ex contemptu, vel sit causa, ut maior pars populi non offerat.

⁴ D. Thom. also notes *art. 1. ad 3.*, with Cajetan, that although the one who is unwilling to make oblations should be punished by a superior, yet the priest, to whom those oblations were to be made, ought not to deny him the sacraments.

Notat etiam D. Thom. art. 1. ad 3. cum Caietano, quamvis debeat is a superiore puniri, qui oblationes non vult facere; tamen sacerdotem, cui faciendae illae erant, non debere ei negare sacramenta.

⁵ These oblations accrue to the Rector of the Church. So Sylvest. *loc. cit.* and Valentia here, following D. Thom. *art. 2.* The things offered, moreover, must be good, not vitiated. See Cajetan and Valentia. But this is so provided other things are also guarded against, namely that the things be not by the natural precept owed to others, for instance for the use of poor parents; or that they come from base gain. Hence nothing is to be offered from the wages of a brothel, as D. Thom. notes *art. 3.*, commonly with D. Bonav. in *4. dist. 15. p. 2. art. 2. quaest. 1.*; for this was commanded even in *Deuter. 23.*

Hae oblationes Rectori Ecclesiae cedunt. Ita Sylvest. loc. cit. Valentia hic ex D. Thom. art. 2. sunt autem offerendae res bonae, non vitiosae. Vide Caietanum, et Valentiam. Ita vero, ut alia etiam caveantur, nempe ne res sint ex naturali praecepto aliis exhibendae, puta in usum parentum pauperum: Vel sint e turpi lucro. Hinc non est offerendum e mercede prostibuli, ut notat D. Thom. art. 3. et communiter cum D. Bonav. in 4. dist. 15. p. 2. art. 2. quaest. 1. sic enim praecipiebatur etiam Deuter. 23.

⁶ Moreover, all Theologians and Canonists, as cited by Suar. *tract. 1. l. 1. cap. 8. num. 14*, assert that in the Church of grace the precept of offering first-fruits to God is broad in scope. See C. Revertimini *16. quaest. 1.* and Greg. VII. *cap. decimas 16. quaest. 7.*

Porro in Ecclesia gratiae latum esse praeceptum de primitiis Deo offerendis asserunt Theologi omnes et Canonistae apud Suar. tract. 1. l. 1. cap. 8. num. 14. Habetur C. Revertimini 16. quaest. 1. et Greg. VII. cap. decimas 16. quaest. 7.

DISPUTATION VI: ON TITHES

¹ THE distinction between Sacrifice and Oblation is that of genus and species; for every Sacrifice is an oblation, but not the reverse. Among oblations the chief are First-fruits and Tithes; formerly both were paid by force of the ceremonial law, at least in respect of some determination; but now they are usually paid for the sustenance of the Church's ministers, or in recognition of natural gratitude.

A Sacrificii, et Oblationis est distinctio, qualis est generis, et speciei; omne enim Sacrificium oblatio est, non e contra. Inter oblationes autem praecipuae occurrunt Primitiae, et Decimae; olim solvebantur ambae vi legis caeremonialis, saltem quoad aliquotam determinationem; nunc vero in Ecclesiae ministrorum sustentationem, aut naturalis gratitudinis recognitionem solvi solent.

² On First-fruits nothing special remains to be explained beyond what has already been said; for although various chapters of Law, and likewise the Fathers and councils, intimate for them an obligation equal to that of Tithes, as in Suarez, cited in the place above, yet in various places they have fallen into disuse, either on account of the perversity of Heretics, or because the Ministers of the Churches are sufficiently sustained by Tithes and other means. Wherefore I shall here subjoin only a few things about Tithes. It should be noted, moreover, that Tithes take their name from the number ten, which among all numbers is the most perfect, as I shall show below; whence those offering this perfect number to God retain the imperfect for ourselves, arguing as it were that every perfect thing is to be rendered back to God; from which head D. Paul was inferring the greatness of Melchisedech, who prefigured Christ for us: *consider (he says) how great this one is, to whom even Abraham the Patriarch gave tithes out of the chief things.*

De Primitiis nihil speciale restat explicandum praeter iam dicta; nam licet de his varia Iuris capitula, Patres quoque, et concilia parem cum Decimis obligationem innuant, apud Suarez loco supra citato, in desuetudinem tamen variis in locis abire, vel propter Haereticorum pravitatem, seu quod Ecclesiarum Ministri sufficienter Decimis, aliisque modis sustententur. Quare hic pauca de Decimis tantum subiungam. Notandum autem Decimas a numero denario sumi, qui inter omnes numeros perfectissimus est, ut infra ostendam; unde hunc perfectum numerum Deo offerrentes, imperfectum nobis retinemus, arguentes quippe omne perfectum in Deum refundendum; ex quo capite inferebat D. Paulus magnitudinem Melchisedech, praefigurantis nobis Christum: intuemini (ait) quantus sit hic, cui et decimas dedit de praecipuis Abraham Patriarcha.

Question I: Whether tithes are to be paid

¹ HERETICS, according to their custom, reprehend this holy practice of paying to the Church a tenth part of fruits or of other things: Valentia reports them *disp. 6. quaest. 5. punct. 1.* This error is condemned in the Council of Const. sess. 8., and is the eighteenth among the errors of Wyclif; and therefore the Council of Trent sess. 25. cap. 12. declares: *Those who withhold or hinder tithes are to be excommunicated; nor are they to be absolved from this crime except after full restitution has been made.* Understand, however, with Navar. cap. 21. num. 32., when restitution can be made before absolution, when no necessity presses, such as death or other, in order that absolution may come first. And in the Clementina *Cupientes, de poenis*, Religious are excommunicated who in sermons dissuade the payment of tithes.

An sint Decimae solvendae.

HAeretici, ex more, hunc sanctum morem reprehendunt, solvendi Ecclesiae decimam fructuum, vel aliarum rerum partem: eos refert Valentia disp. 6. quaest. 5. punct. 1. Hic error damnatur in Concilio Const. sess. 8. estque decimus octavus inter errores Vvicleph. et ideo Concilium Trident. sess. 25. cap. 12. declarat: Qui decimas subtrahunt, aut impediunt, excommunicantur; neque ab hoc crimine, nisi plena restitutione secuta, absolvantur. Intellige tamen cum Navar. cap. 21. num. 32. quando potest restitui ante absolutionem, non instante necessitate, puta mortis, vel alia, ut absolvatur prius. Et in Clementina Cupientes, de poenis, excommunicantur Religiosi, qui in concionibus dissuadent solutionem decimarum.

² MOREOVER, God had instituted tithes to be paid in the time of the old law, to honor God as rewarder, and to profess faith in the Redeemer, as D. Bonav. teaches in 4. dist. 1. p. 2. quaest. 3., and for the institution of a right life.

POrro decimas solvendas instituerat Deus tempore legis antiquae ad honorandum Deum, ut remuneratorem, ad profitendam fidem Redemptoris, ut docet D. Bonav. in 4. dist. 1. p. 2. quaest. 3. et ad rectae vitae institutionem.

³ FIRST, indeed, God the rewarder is honored by tithes, (says the holy Doctor). For the number ten is the most perfect, because it has three perfections in itself. The first is of unity, which is perfect, since it is the beginning of every number. The second of the ternary, which is a perfect number consisting of all its parts, both aliquot and non-aliquot. The third of the senary, which consists of all its aliquot parts. And these together make up the denary, in which is the state [of perfection]: for those wishing to ascend again resume counting: *undenarius, duodenarius, etc.*, adding units to the denary up to the hundredth number, from which one sheep went astray. This is the reason of Chrysost. *homil. 1. Imperf. apud Suar. c. 11. n. 5.*

PRimo quidem honoratur decimis Deus remunerator, (ait S. Doct.) Numerus enim denarius perfectissimus est, quia tres in se habet perfectiones. Prima est unitatis, quae est perfecta, quippe quae omnis numeri est principium. Secunda ternarii, qui est numerus perfectus constans ex omnibus partibus suis, ex parte aliquota, et non aliquota. Tertia senarii, qui constat ex omnibus partibus aliquotisp Haec autem simul faciunt denarium in quo est status: nam volentes ascendere iterum resumimus numerando: undenarius, duodenarius, etc. addentes unitates denario usque ad centesimum numerum, e quo una ovis periit. Est ratio Chrysost. homil. 1. Imperf. apud Suar. c. 11. n. 5.

⁴ SECOND, tithes are ordered to the professing of faith in the Redeemer. For man is expressed by the tenth drachma that was lost; which, when found, completes the ten choirs in heaven, as Beda says in *Glossa ad 15. Lucae*, and at that place the holy Doctor, with the Gloss, understands by the woman wisdom; by the ten drachmas, or denarii, the nine choirs of Angels and the tenth of man, which God fashioned, hewn from His own image. Hence, they say, God commanded tithes to be brought to Himself to signify the redemption of man, and gave the ten commandments. See the holy Doctor excelling there in his distinction.

SEcundo ordinatae sunt decimae ad profitendam fidem Redemptoris. Homo enim per decimam drachmam perditam exprimitur; quae addita, decem choros perficit in caelo, ut ait Beda in Glossa ad 15. Lucae, ad quem locum S. Doct. cum Glossa, per mulierem, sapientiam intelligit; per decem drachmas, seu denarios, novem choros Angelorum, et hominis decimum; imagine sua exculsum Deus condidit. Hinc vero ad liberationem hominis signandum praecepisse Deum afferri sibi decimas, ait S. Doct. ac decem praecepta dedisse. Vide S. Doctorem eximie ibi differentem.

⁵ THIRD, tithes are ordered to the institution of a right manner of life; for while a tenth part is given to God, that which is the perfection of our life is referred to Him, and the remainder, which is imperfect, is left to us. See the holy Doctor.

TERTIO ordinatae sunt decimae ad rectam vitae agenda institutionem; dum enim decima pars Deo datur, refertur illi id, quod est vitae nostrae perfectum, et reliquum imperfectum nobis restat. Vide S. Doctorem.

⁶ THIS payment is indeed excellently proved by D. Bonav. *ad 10. Lucae* from those words: *But in the same house remain, eating and drinking such things as they have: for the labourer is worthy of his hire.*

PROBATUR vero egregie solutio haec a D. Bonav. *ad 10. Lucae ex illis verbis*: In eadem autem domo manete, edentes, et bibentes, quae apud illos sunt: dignus est enim operarius mercede sua.

⁷ FURTHER he proves it from 1 Cor. 9, not only by the authority but by the arguments of the Apostle: *Who ever serves in the army at his own charges? Who plants a vineyard and does not eat of its fruit? Who feeds a flock and does not eat of its milk? etc. For it is written in the law of Moses: You shall not muzzle the mouth of the ox that treads out the corn. Does God care for oxen? Or does he speak indeed for our sakes? For these things are written for us, that he who ploughs ought to plough in hope, and he who threshes, in hope to receive fruit. If we have sown spiritual things among you, is it a great matter if we reap your carnal things?*

DEINDE id probat ex prima Cor. 9. *non modo autoritate, sed rationibus Apostoli*: Quis militat suis stipendiis unquam? Quis plantat vineam, et de fructu eius non edit? Quis pascit gregem, de lacte eius non manducat? etc. Scriptum est enim in lege Moysi: Non alligabis os bovi trituranti. Numquid de bobus cura est Deo? An propter nos utique haec dicit? Nam propter nos scripta sunt, quoniam debet in spe, qui arat, arare: et qui triturat, in spe fructus percipiendi. Si nos vobis spiritualia seminavimus, magnum est si nos carnalia vestra metamus?

⁸ HENCE he proves it from 6. *ad Galatas*: *Let him that is taught in the word communicate to him that teaches him, in all good things.*

IDEO id probat ex 6. *ad Galatas*, Communicet autem, is qui catechizatur verbo, ei qui se catechizat in omnibus bonis.

⁹ THE SAME is found in 1 Timot. 5: *The Priests that rule well are worthy of double honour: especially they who labour in word and doctrine. For the Scripture says: You shall not muzzle the mouth of the ox that treads out the corn.*

IDEM habet prima Timot. 5. Qui bene praesunt Presbyteri, duplici honore digni habeantur: maxime qui laborant in verbo, et doctrina. Dicit enim Scriptura: Non infrenabis os bovi trituranti.

¹⁰ THE holy Doctor confirms it with the argument of Christ: *For the labourer is worthy of his hire*, which sense is also expounded by D. August. in Psalm. 146. et lib. 10. homiliarum, homil. 48., who says most beautifully: *Our forefathers abounded in all riches because they gave tithes to God and paid tribute to Caesar. But now, since devotion to God has withdrawn, the exaction of the fisc has come in. We refused to share tithes with God; now the whole is taken away: the fisc takes what Christ does not receive.* Valentia also uses these means disp. 5. quaest. 5. punct. 1., and Suar. tract. 2. l. 1. cap. 10. et sequent.

CONFIRMAT S. Doctor Christi argumento. Dignus est enim operarius mercede sua, quo sensu exponitur etiam a D. August. in Psalm. 146. et lib. 10. homiliarum, homil. 48. *perbelle ait*: Maiores nostri ideo copiis omnibus abundabant, quia Deo decimas dabant, et Caesari census reddebant. Modo autem quia recessit devotio Dei, accessit indictio fisci. Noluimus partiri cum Deo decimas, modo autem totum tollitur: Hoc tollit fiscus, quod non accipit Christus. *His mediis utitur etiam Valentia* disp. 5. quaest. 5. punct. 1. Suar. tract. 2. l. 1. cap. 10. et sequent.

¹¹ THE SAME is proved from the Decretals *tit. de decimis*. See Valentia *loc. cit.* and Suar.

| *IDEM probatur ex Decretalibus tit. de decimis. Vide Valentiam loc. cit. et Suar.*

¹² But by what right tithes are paid.

| *Quo autem iure solvantur decimae.*

¹³ THE holy Doctor supposes in 4. dist. 1. p. 2. quaest. 3. that tithes were introduced by the law of nature, and soon also established by Divine law; for thus all the Jews gave tithes to the Priests, and these gave a tenth of the tithes to the Pontiff, *Numer. 18*, and this was called the tithe of the tithe, as D. Bonav. notes *ad Psal. 64*.

| *SUPPONIT S. Doct. in 4. dist. 1. p. 2. quaest. 3. de decimas ex iure naturae esse inventas, Mox etiam iure Diuino constitutas; sic enim omnes Iudaei dabant decimas Sacerdotibus, et hi dabant decimam decimarum Pontifici, Numer. 18. et haec vocabatur decima decimae, ut notat D. Bonav. ad Psal. 64.*

¹⁴ THE holy Doctor, on the title of *Psal. 93*, which is inscribed *quarta Sabbathi*, observes that this fourth of the Sabbath is Wednesday, on which the Lights were created, and in it the brightness of the Church itself was shadowed forth; and therefore the four Ember seasons begin on Wednesday, and Lent on Wednesday. For we ought to offer the first-fruits of the times, that is, the four Ember seasons, and the tithe of the days, that is, Lent. Wherefore we give a tenth rather than a ninth or eleventh; because the tenth order of Angels fell, which is to be restored to men.

| *S. DOCTOR ad titulum Psal. 93. qui inscribitur: quarta Sabbathi, observat, quod haec quarta Sabbathi est feria quarta, in qua creata sunt Luminaria, et in figura ipsa Ecclesiae adumbrata est claritas; et ideo quatuor tempora in quarta feria incipiunt, et quarta Feria Quadragesima. Nos enim debemus offerre primitias temporum, idest, quatuor tempora, et decimam dierum, idest Quadragesimam. Quare potius decimam damus, quam nonam, vel undecimam; Quia decimus ordo cecidit Angelorum, qui debet hominibus restaurari.*

¹⁵ DOCTORS indeed dispute: what quota ¹, that which is the tithe itself, is still owed by Divine law to the Ministers of the Church.

¹ N. Editor's note: the print reads 'an quota partis' (hyphenated 'par-tis' across a line break), an obvious print typo; rendered as 'quota pars' (what portion) because 'partis' is ungrammatical here.

| *DISPUTANT vero Doctores: an quota pars, quae est ipsa decima, sit adhuc iure diuino Ministris Ecclesiae debita.*

¹⁶ INNOCENTIUS in *Rubr. de decimis*, and the Gloss on *cap. 1. de decimis, lib. 6.*, and other Jurists cited by Couar. *l. 1. var. cap. 17.* and by Nauarro *Man. cap. 21. num. 28.*, think that by Divine law men are bound not only to pay something for the sustenance of the Church's ministers, but to a quota, that is, a tithe.

| *INNOCENTIUS in Rubr. de decimis, et Glossa in cap. 1. de decimis, lib. 6. et alii Iuristae citati a Couar. l. 1. var. cap. 17. et a Nauarro Man. cap. 21. num. 28. putant non modo ad aliquid solvendum ob alimenta Ecclesiae ministrorum, sed ad quotam partem, idest, decimam teneri iure Diuino.*

¹⁷ THE FOUNDATION of these is, that the Pontiffs in the Decretals *extra, de Decimis* say that tithes are to be paid by divine precept. Likewise that they were not established by men but by God: *C. Parochianos, C. Tua nobis, C. Cum non sint*, and *C. In quibusdam*.

| *FUNDAMENTUM horum est, quia Pontifices in Decretalibus extra, de Decimis, aiunt, diuino praecepto decimas esse solvendas. Item non esse ab hominibus statutas, sed a Deo C. Parochianos, C. Tua nobis, C. Cum non sint, et C. In quibusdam.*

¹⁸ THE TRUE opinion, however, is that the quota, that is, the tithe, is not to be paid from an old, but now from an Ecclesiastical precept. But from a Divine precept a sufficient recompense is to be given to the ministers of the Church for their sustenance. So D. Thom. *art. 1.*, Suar. *cap. 10. n. 1.*, Nauar., Couar. above, Valentia *quaest. 5. punct. 1.*, who says this is common to the Theologians, whom Suar. cites. Indeed Maior in 3. *dist. 37. quaest. 36.* reprehends the opposite opinion as Judaizing.

VERA tamen sententia est, non esse ex praecepto quidem antiquo; et nunc Ecclesiastico solvendam quotam, idest, decimam. Ex praecepto autem Diuino dandam sufficientem ministris Ecclesiae mercedem ad sustentationem. Ita D. Thom. art. 1. Suar. cap. 10. n. 1. Nauar. Couar. supra, Valentia quaest. 5. punct. 1. qui ait esse Theologis communem, quos refert Suar. Imo Maior in 3. dist. 37. quaest. 36. reprehendit sententiam oppositam tanquam Iudaizantem.

¹⁹ This is without doubt the opinion of D. Bonav., who *ad 10. Lucae* and in the other places cited understands the payment of tithes in that sense alone, as is clear to the reader, and he expounds the Scriptures above adduced by the holy Doctor from the New Testament in this way.

Haec procul dubio est sententia D. Bonav. qui ad 10. Lucae, et aliis locis allegatis, eoque solo sensu intelligit solutionem decimarum, ut patet legenti, et Scripturas supra allatas a S. Doct. e novo testamento ita exponit.

²⁰ TO the Decretals the Theologians cited by Valentia reply that an exemplary or imitative observance is meant, that is, that tithes are to be paid by Ecclesiastical law, imitating the ancient Divine precept; hence he who precepts it after the manner of the divine law asserts its greater firmness, as Suar. notes *cap. 10.*

AD Decretales dicunt Theologi apud Valentiam, intelligi exemplariter, seu imitative, idest, solvendas decimas iure Ecclesiastico, imitante Divinum praeceptum antiquum; hinc praecepti maiorem autumat firmitatem, qui est ad exemplat iuris divini, ut notat Suar. cap. 10.

²¹ I would add that those Decretals register the institution of this rite, but that the Church changed the modes and retained that in which we are still bound now that the Redemption is already accomplished, namely to pay something to God the rewarder.

Ego adderem, illis Decretalibus recenseri institutionem huius ritus, sed Ecclesiam immutasse quorum, et retinuisse id, in quo adhuc tenemur completa iam Redemptione, nempe Deo remuneratori aliquid solvere.

²² From what has been said I conclude, with the common opinion, that the law of tithes as regards the quota can be abolished by a contrary custom. The reason, as given by Valentia *puncto 2.*, is that it is a human law, which can be abrogated by a reasonable and prescriptive custom.

Ex dictis colligo cum communi sententia, posse per contrariam consuetudinem tolli legem decimarum quoad quotam. Ratio est apud Valentiam puncto 2. quia est ius humanum, quod potest consuetudine abrogari rationabili, et praescripta.

Question II: From which things tithes are to be paid

¹ ON this Suar. treats more fully *cap. 34.*

E quibus rebus sunt solvendae decimae.

DE hoc latius Suar. agit cap. 34.

² IT IS DECREED by law that tithes be paid from all things justly divided, and hence from the fruits of lands and of other fruitful things, and of mills, fishponds, etc., which are called praedial tithes. Likewise from the profit of any personal trade, military service, hunting, which are called personal tithes. And also of cattle and sheep, which can be called mixed; because they are ascribed partly to the fruits of lands, by which they are fed, partly to industry.

DECERNITUR iure, ut solvantur ex omnibus rebus iuste partitis, atque adeo e fructibus praediorum, et aliarum rerum fructiferarum, et molendinorum, piscinarum, etc. Quae dicuntur decimae praediales. Similiter ex lucro cuiusque propriae negotiationis, militiae, venationis, quae dicuntur decimae personales. Itemque pecorum, et ovium, quae possunt vocari mixtae; eo quod partim praediorum fructibus, quibus muniuntur, partim industriae adscribuntur.

³ Coelestinus III asserts that tithes are to be paid from all these: C. *Non est, extra de Decimis*. By custom, however, only the praedial ones are in use, and some mixed ones, as Navar. notes *num. 31. cap. 31.*, Valentia *p. 3.*, Suar. *cap. 10.*, Bassaeus *v. Decimae*. But the personal ones, by a now-prescribed custom, are not paid anywhere in the world. See the Doctors in Fag. *praec. 5. l. 1. cap. 2.*, Bonac. *de decimis, p. 2.*, Bassaeo *num. 40*.

Ex his omnibus solvendas decimas asserit Coelestinus III. C. Non est, extra de Decimis. Consuetudine tamen solae praediales sunt in usu, et aliquae mixtae, ut notat Navar. num. 31. cap. 31. Valentia p. 3. Suar. cap. 10. Bassaeus v. Decimae. Personales vero consuetudine iam praescripta in toto orbe non solvuntur. Vide Doctores in Fag. praec. 5. l. 1. cap. 2. Bonac. de decimis, p. 2. Bassaeo num. 40.

Question III: To whom, and by whom tithes are to be paid

¹ I ASSERT first that tithes are to be paid not to Laymen but to the ministers of the Church: C. *Quamvis grave, de decimis*; and he seems to understand it of those only who have the care of souls, *cap. Cum contingat de decimis*. So D. Bonav. intimates *ad 10. Lucae*.

Quibus, et a quibus solvendae decimae.

ASSERO primo, decimas non Laicis, sed Ecclesiae ministris solvendas, C. Quamvis grave, de decimis, et videtur intelligere de iis solis qui curam habent animarum, cap. Cum contingat de decimis. Ita innuit D. Bonav. ad 10. Lucae.

² But from the tithe-revenues of these, curates and their clerics are accustomed to be fed, as Valentia notes *punct. 4. quaest. 5*. And given the precept of the Church, they are to be paid also to the body of Ecclesiastics; so D. Thom. *quaest. 87. art. 3.* and others cited by Bass. *num. 10*.

Ex horum vero redditibus decimalibus coadiutores, et illorum clerici ali solent, ut notat Valentia punct. 4. quaest. 5. Posito autem Ecclesiae praecepto solvendae etiam sunt coetui Ecclesiasticorum; Ita D. Thom. quaest. 87. art. 3. et alii apud Bass. num. 10.

³ I ASSERT second: praedial tithes pertain to the Parish priests of the place where the lands are. So D. Thom. *art. 3. ad 1.*, and it is gathered *ex c. Quoniam de decimis* and *cap. ult. de Parochis*. In this, however, one must stand by custom, as is had in *c. Ad Apostolicam* and *c. Cum sint de Decim*, and D. Thom. hands down *art. 3. ad 2*.

ASSERO secundo: praediales decimae pertinent ad Parochos loci, ubi praedia habemus. Ita D. Thom. art. 3. ad 1. et colligitur ex c. Quoniam de decimis, et cap. ult. de Parochis. In hoc tamen standum consuetudini, ut habetur c. Ad Apostolicam: et c. Cum sint de Decim, et tradit D. Thom. art. 3. ad 2.

⁴ I ASSERT third that by concession of the Supreme Pontiff tithe-fruits can be extended to the uses of Laymen. First, by sale or donation. Second, by privilege of the Supreme Pontiff for a time or in perpetuity. Third, by concession in perpetual feud, made by some Prelate of the Church before the Lateran Council under Alexander III, which was celebrated in 1107: *c. Cum Apostolica*. After the said Council, however, no Prelate inferior to the Supreme Pontiff can grant such a feud to Laymen.

ASSERO tertio per cessionem Summi Pontificis possunt fructus decimales extendi in usus Laicorum. Primo per venditionem, seu donationem. Secundo per privilegium Summi Pontificis ad tempus, vel in perpetuum. Tertio per concessionem in feudum perpetuum, factam ab Ecclesiae aliquo Praelato ante Concilium Later. sub Alexandro III. quod fuit celebratum 1107. c. Cum Apostolica. Post dictum autem Concilium non potest aliquis Praelatus, Summo Pontifice inferior, tale feudum Laicis concedere.

⁵ FOURTH, by a concession in feud made by a Prelate of some Church, if such tithes were once legitimately possessed by Laymen under the title of feud and have returned from the feud to the Church. So Valentia and others.

QUARTO per concessionem in feudum, factum ab alicuius Ecclesiae Praelato, si sint tales decimae, quae aliquando fuerint feudi titulo legitimae possessae a Laicis, et a feudo redierint ad Ecclesiam. Ita Valentia, et alii.

⁶ FIFTH, by the title of Lease: *c. Vestra, de locato, et conducto*; provided the direct dominion remain with the Ecclesiastic who leases, as D. Thom. notes *art. 3. ad 3.*, and only its fruit be with the Layman who takes the lease; nor is this lease to be made in perpetuity, as Sylvester notes *v. Decimae*, nor beyond three years, where the Extravagant of Paul III *de rebus Ecclesiae non alienandis* has been received, which forbids this under excommunication.

QUINTO per titulum Locationis c. Vestra, de locato, et conducto; dummodo dominium directum maneat apud Ecclesiasticum locantem, ut notat D. Thom. art. 3. ad 3. et solus fructus eius sit apud Laicum, qui conducit; neque in perpetuum haec locatio fiat, ut notat Sylvester v. Decimae, neque ultra triennium, ubi recepta est Extravagans Pauli III. de rebus Ecclesiae non alienandis, quae sub excommunicatione id prohibet.

⁷ IN this category also the Council of Trent *sess. 25. cap. 11. de reform.* declares void whatsoever leases of the goods of Churches, even confirmed with Apostolic authority, which a Provincial Synod, or those deputed by it, shall judge to have been contracted for a long time, even thirty years, to the damage of the Church and against the Canonical sanctions.

QUO in genere etiam Conc. Trident. sess. 25. cap. 11. de reform. irritas declarat quascumque locationes rerum Ecclesiarum, etiam auctoritate Apostolica confirmatas, quas ad longum tempus etiam 30. infra annos factas Synodus Prouincialis, vel deputandi ab ea iudicaverint contractas fuisse in damnum Ecclesiae, et contra Canonicas sanctiones.

⁸ I ASSERT lastly that those are bound to pay tithes who either receive the Sacraments in some Church, or hold lands in its territory under any title, were it more than spiritual, even if they be Clerics, unless privilege, custom, or condonation ordain otherwise. So D. Thom. *art. 4.* and D. Bonav. *locis adductis*, Valentia *quaestione prima p. 5.*, Suar. *cap. 16.*, Less. *l. 2. cap. 39. disp. 5.*, Lillius *tract. 27. cap. 8.*, Vasq. *de benef. cap. 1. dub. 8. num. 37.*, Regin. *l. 19. num. 87.*, Fagund. *l. 1. cap. 4. et l. 2. cap. 1.*, Bassaeus *num. 5.* So it is had in *C. ex transmissa v. Fideles omnes, c. Tua nobis.*

ASSERO ultimo eos debere decimas solvere, qui vel Sacramenta percipiunt in aliqua Ecclesia, vel in eius territorio praedia habent aliquo titulo, quam spirituali, etiamsi Clerici sint, nisi privilegio, vel consuetudine, aut condonatione aliter ordinetur. Ita D. Thom. art. 4. et D. Bonav. locis adductis quaestione prima Valentia p. 5. Suar. cap. 16. Less.

1. 2. cap. 39. disp. 5. *Lillius*. tract. 27. cap. 8. *Vasq.* de benef. cap. 1. dub. 8. num. 37. *Regin.* l. 19. num. 87. *Fagund.* l. 1. cap. 4. et l. 2. cap. 1. *Bassaeus* num. 5. *Ita habetur* C. ex transmissa v. Fideles omnes, c. Tua nobis.

⁹ AS to Clerics, it is had in *cap. 2. de decim.*, where however he speaks of their being paid from secular goods, not from the goods of the Church, as *Suar.* warns *cap. 17.*, with the *Theologians and Canonists*.

QUOAD Clericos habetur cap. 2. de decim. ubi tamen loquitur, eas de bonis saeculi solvendas, non de bonis Ecclesiae, ut monet Suar. cap. 17. cum Theologis, et Canonistis.

¹⁰ INFIDELS, however, since they are aliens and do not receive the Sacraments, are not bound to Tithes. Therefore *c. Ex transmissa* explains who are bound to them.

INFIDELES autem, cum sotis sint, nec Sacramenta recipiant, non tenentur ad Decimas. Ideo c. Ex transmissa explicant qui ad eas tenentur.

¹¹ As to Jews, they are bound to pay the real burdens: *c. De terris*; but not tithes of lands. Then *c. Quamco* lays down that they can be compelled to the tithes of lands which were accustomed to be paid before the lands came to them. The Gloss adds the reason, because a thing passes with its burden.

Quoad Iudaeos obligantur ad solvenda onera realia, c. De terris; non autem ad decimas praediorum. Deinde c. Quamco indicitur cogi eos posse ad decimas praediorum, quae solvi consueverant antequam praedia ad eos pervenirent. Cuiusrationem addit Glossa, quia res transit cum onere suo.

¹² But baptized heretics are bound, for they are subjects of the Church. See *Suar. cap. 16. num. 3.*

TENENTUR vero haeretici baptizati, sunt enim subditi Ecclesiae. Vide Suar. cap. 16. num. 3.

¹³ NOTE, however, that by prescription it can come about that tithes be paid not in the Parish where the land is, but in another: *c. Ad Apostolica*, *c. Cum sint homines, de decim.*; it is gathered *ex c. Ad aures de Praescript.* and *cap. 1. de Praescrip. in 6.*

NOTA vero consuetudine praescribi posse, ut decimae solvantur, non in Parochia, ubi est praedium, sed in alia c. Ad Apostolica, c. Cum sint homines, de decim. colligitur ex c. Ad aures de Praescript. et cap. 1. de Praescrip. in 6.

¹⁴ MOREOVER, for this prescription there is required a time by which derogation is made from the common law, as the Gloss says *ad c. cit. Cum sint homines*. For it is of the common law that tithes be given where the lands are, as is had in *eo cap. Ad Apostolicae*; but the necessary time is forty years: *c. Accidentibus de Primil.*

REQUIRITUR autem ad praescriptionem hanc tempus, quo iuri communi detrahitur, ut ait Gloss. ad c. cit. Cum sint homines. Est enim iuris communis, ut dentur decimae, ubi sunt praedia, ut habetur eo cap. Ad Apostolicae, est autem tempus necessarium 40. annorum c. Accidentibus de Primil.

¹⁵ From what has been said you have that praedial tithes are paid from all whatsoever whole fruits: *c. Nuncius*, *c. Ex parte*, *c. Ex transmissa*, *c. Tua nobis*. See *Suar. cap. 34*. They are to be paid whole, moreover, before expenses are computed. See *Suar. cap. 35*.

Ex dictis habes decimas praediales solvi de omnibus omnino fructibus integris c. Nuncius, c. Ex parte, c. Ex transmissa, c. Tua nobis. Vide Suar. cap. 34. solvendae autem sunt integre, antequam computentur expensae. Vide Suar. cap. 35.

¹⁶ SIMILARLY also for the mixed ones, as flocks, etc. Thus you have: c. Pervenit, c. Non est, c. Quicunque, c. Omnes 16. quaest. 7., c. Nuncios, where the same is said of the fruits of bees, wax and honey. See Suar. loc. cit. num. 4.

SIMILITER et de mixtis, ut gregibus, etc. sic habes, c. Pervenit, c. Non est, c. Quicunque, c. Omnes 16. quaest. 7. c. Nuncios, ubi et de apum fructibus, cera, et melle idipsum dicitur: Vide Suar. loc. cit. num. 4.

Question IV: Where, and when, tithes are to be paid

¹ RECEIVED custom is to be observed in this matter; for in many places tithes are accustomed to be paid in the field itself, when the fruits are gathered, and then the Lord of the tithes must be admonished to be present, lest he be defrauded or robbed of the goods owed to him. In other places the untithed fruits are heaped in barns and afterwards tithed. And if for a space of ten years it has been the custom to carry the untithed fruits into barns, this must be provided at the expense of the Feudatories themselves, or of the Lords of the field; since that time induces a prescription having the force of law; but if that custom has not made a law, the Lord of the field will not be bound to anything else except to admonish the one to whom the tithes are owed; and if he is unwilling to present himself, they can be left separately in the field.

RECEPTA consuetudo est hac in re observanda; solent enim multis in locis decimae solvi in ipso agro, quando fructus percipiuntur, et tunc admonendus est decimarum Dominus, ut ad sit, ne fraude, vel furto frustretur bonis sibi debitis. Aliis in locis fructus indecimati in horrea cumulantur, et postea decimantur. Et si decem quidem annorum spatio consuetum fuerit, ita fructus indecimatos in Horrea portare, propriis Feudatarii, seu Domini Agri expensis praestandum est; cum illud tempus praescriptionem, legis vim habentem, inducat; quod si consuetudo illa legem non fecerit, non tenebitur Dominus agri ad nihil aliud, nisi ut admoneat illum, cui decimae debentur; et si nolit se praesentem exhibere, possunt seorsim in agro relinqui.

² As to the time, however, at which this must be done: if the Tithe is personal and is accustomed to be paid, it must be paid immediately after the gain is acquired; because it is owed on gain acquired: therefore then it ought to be paid; yet if it has been introduced otherwise by custom, that custom is to be followed. See Lessius lib. 2. cap. 39. dub. 3. num. 26., Suares, Valentia, Azorius, Vasquez, Molfesius, and not a few others whom he cites and follows, and Bonacina disp. ult. de praecep. Ecclesiae, quaest. 5. p. 5. et 4.

DE tempore autem, quo haec fieri debeant; si Decima sit personalis, et solvi soleat, statim post acquisitionem lucri est solvenda; quia debetur lucro acquisito: Ergo tunc solvi debet: si tamen aliter fieri consuetudine introductum sit, illi erit standum. Vide Lessium lib. 2. cap. 39. dub. 3. num. 26. Suares, Valentiam, Azorium, Vasquez, Molfesium, et alios non paucos, quos citat, et sequitur Bonacina disp. ult. de praecep. Ecclesiae, quaest. 5. p. 5. et 4.

³ THE SAME reason holds also for the praedial tithe. For it is owed once the fruits have been gathered; therefore it must then be paid. It can be added, in confirmation of both, that the payment of any Tithe falls under an affirmative precept, which is to be fulfilled at a definite time; and no definite time is more suitable than when the thing owed is in the power of the debtor, nor is there any sufficient reason or custom to compel postponing the payment. Moreover it is prescribed in cap. cum homines, de decimis, that it be so paid.

EADEM ratio militat etiam pro decima praediali. Haec enim collectis fructibus est debita; ergo tunc est solvenda. Addi potest ad confirmationem utriusque; quod solutio cuiuscumque Decimae cadit sub praecepto affirmativo, quod

implendum est pro certo tempore; nullum autem tempus certum, magis commodum est, quam cum res debita est in debentis potestate, nec ulla ratio sufficiens, aut consuetudo solutionem cogit differre. Praeterea praecipitur cap. cum homines, de decimis, ut ita solvatur.

⁴ HENCE you have that for the payment of Tithes it is not required that they be demanded, but that they ought of themselves to be paid at the appointed time; where, however, a contrary custom prevails, it is not to be contradicted. Truly, if from the time fixed for payment the debtor is in delay, at least in respect of those tithes which are accustomed to deteriorate by delay, he will be bound to repair the loss. The time of payment begins for wool at the shearing of the sheep, for calves and other offspring of animals when they are maturely separated from their mothers; likewise dairy products are tithed when they are reckoned perfect in their kind.

HINC habes ad solutionem Decimarum non requiri, ut petantur; sed ultro debere statuto tempore solvi; ubi tamen contraria viget consuetudo, non est ei contradicendum. Verum si a tempore, solutioni praefixo, sit debitor in mora, saltem in ordine ad eas decimas, quae dilatione solent deteriores fieri; tenebitur ad damnum resarciendum. Incipit autem tempus solvendi lanas ab ovium tonsione, vitulos, aliosque animalium foetus, quando a Matribus mature separantur; Item Lacticinia tunc decimantur, quando in suo ordine censentur perfecta.

Question V: By what authority the payment of tithes is to be exacted

¹ THAT this payment, if it is unjustly refused, can be justly demanded, no one has ever doubted; and this is true to such a degree, even if the one to whom it is owed long delays to demand it; for a debt is not remitted because it is not demanded within a set time, unless such a condition is attached; which rarely happens. Hence the mark of downright temerity is deservedly branded at Paris on Suarez cap. 38., because improbably he alone, unsupported by any instance either of reason or of authority, asserted that a parish priest who does not demand the tithes of fruits at the time of collection can no longer demand them: For no one prescribes against his own property by omitting to demand it, especially since the thing ought to be rendered without demand; and tithes are to be paid thus, as I said above, unless custom stands in the way.

HANC solutionem, si iniuste negetur, posse iuste exigi nullus unquam dubitavit; et hoc eo usque verum est, etiamsi diu differat eam petere ille, cui debetur; nam non remittitur debitum, eo quod non sub tempore petatur; nisi talis apponatur conditio; quod raro fit: Hinc plane temeritatis nota obsignatur merito Parisius a Suarez cap. 38. eo quod improbabiler ipse solus, nulla seu rationis, sive auctoritatis instantia suffultus, asseruerit, parochum non petentem fructuum Decimas tempore collectionis, eas amplius petere non posse: Nullus enim rem suam proscribit, eo quod eam petere praetermittat, eo maxime cum res absque petitione reddi debeat; decimae autem sic sunt solvendae, ut supra dixi, nisi consuetudo obstet.

² TRULY, although the Parish priest, or another Cleric who holds them by just title, has the right to demand them, yet he cannot claim any authority of compelling by force, even if the Lord of the fruits utterly refuses them; partly because everyone is the legitimate possessor of his own property until he abdicates its dominion by traditio; partly because the parish priest is a private person, to whom it does not pertain to vindicate such an injury by right, either by seizing the thing itself, or by denying the Sacraments to the one who so injures.

VERUM licet petendi Ius habeat Parochus, aut alius Clericus, qui eas iusto titulo obtinet; non tamen vi exigendi auctoritatem ullam praetendere potest; etiamsi eas prorsus neget Dominus fructuum; tum quia quisque suae rei, donec

eius dominium traditione abdicet, est legitimus possessor; tum quia parochus est persona privata, cui non competit Ius talem iniuriam vindicandi, seu rem ipsam arripiendo, seu Sacramenta ita iniurianti negando.

³ THEREFORE the Ecclesiastical Judge, or the Prelate of the Church, is to be resorted to, who ought to preside over Ecclesiastical causes, such as tithes are: For since the penalty inflicted on the contumacious withholders of tithes is excommunication, a penalty indeed worthy of so great a disobedience, it must be pronounced by one having Ecclesiastical jurisdiction. So cap. 16. omnes, quaest. 7., and the Council of Trent decrees in sess. 25. cap. 12. *de reformat.*: *Those who withhold or hinder tithes are to be excommunicated, nor are they to be absolved from this crime without full restitution having followed; which understand, if they have the means of restoring; for if they have become unable, they can be absolved by the one having jurisdiction, precaution having been given, and the purpose of satisfying the Church when they are in a position to pay.*

ACCERSENDUS est itaque Iudex Ecclesiasticus, seu Praelatus Ecclesiae; qui causis Ecclesiasticis quales sunt decimae, praefici debet: Nam cum poena, contumacibus decimarum retentoribus inflicta, sit excommunicatio, digna quippe tantae inobedientiae mulcta, debet pronunciari ab habente Ecclesiasticam iurisdictionem. Ita cap. 16. omnes, quaest. 7. et Concilium Tridentinum sess. 25. cap. 12. de reformat. decernit: Qui decimas subtrahunt, aut impediunt, excommunicentur, nec ab hoc crimine sine plena restitutione sequuta absolvantur, quod intellige, si habeant restituendi facultatem; nam si impotentes facti sunt, possunt absolvi ab habente iurisdictionem, praestita cautione, et proposito satisfaciendi Ecclesiae, cum fuerint in solvendo.

⁴ IT MUST BE NOTED, however, that decree of the Council binds not only the holders of tithes by excommunication, but also obliges the prelates of the Church to compel their subjects in that manner to the payment of Tithes; in which, however, great prudence is to be employed, as Suarez warns *in the place cited*, that they lead them to it in an amicable way and through some composition, lest on account of a custom not duly prescribed, scandals and other disturbances arise.

NOTANDUM autem, illud Concilii decretum non tantum decimarum detentores ligare excommunicatione, sed et Ecclesiae praelatos obligare, ut eo modo cogant subditos ad solutionem Decimarum; in quo tamen magna adhibenda est prudentia, ut monet Suarez loco citato, ut modo amabili, et per quandam compositionem eos inducant, ne propter consuetudinem, non rite praescriptam, scandala, et aliae perturbationes oriantur.

⁵ NOR does such a composition, or agreement, in any way savour of simony, since it is not a question of spiritual right, but of temporal revenue, in whose administration the Prelates are bound to show themselves faithful and peaceable.

NEC talis compositio, vel pactio ullo modo simoniam redolet, cum non agatur de iure spirituali, sed de reditu temporali, in cuius administratione tenentur se Praelati fideles, et pacificos exhibere.

⁶ BUT if lands are alienated after the tithes due have been contracted, many, cited by Suarez in the place cited above, add that the pastors of the Church can demand the praedial tithes from those persons to whom the lands have been sold. More, however, hold that such lands remain liable only for future tithes, not for past ones; and this seems more probable. Nor can it be alleged to the contrary that the praedial goods of the faithful remain bound by way of a tacit Hypothec, under a certain tacit obligation, so that tithes may be paid from them wherever they are found, and thus pass with the burden of paying them, whether they be future or past, in the same manner as the goods of a husband remain tacitly hypothecated for the payment of the wife's dowry, with whomever they are found.

QUOD si praedia alienentur, postquam debita decimarum sunt contracta, addunt multi apud Suarez loco citato supra, posse pastores Ecclesiae, petere praediales decimas ab illis personis, quibus praedia sunt vendita. Plures tamen tenent, talia praedia obnoxia tantum manere futuris decimis, non autem praeteritis; quod et probabilius videtur. Nec in contrarium allegari potest, quod bona praedialia fidelium maneant obligata per modum Hypothecae, tacita quadam obligatione, ut solvantur inde decimae, ubicumque reperiantur, et ita transire cum onere solvendi illas, sive futurae sint, siue praeteritae, eodem modo, quo bona mariti manent tacite hypothecata ad solvendam uxoris dotem, apud quemcumque sint reperta.

⁷ To this I reply that every hypothecary obligation arises from some law; but in this case no law can be shown.

AD hoc enim Respondeo, omnem obligationem hypothecariam venire ex aliqua lege; in hoc autem casu nulla lex ostendi potest.