

**\*\*RECAP:**

**Chapters 9-14:** *Different types of prayer are discussed separately:*  
[supplications, prayers, intercessions, and thanksgivings]

**Chapter 15:** *The types of prayer are also viewed as steps:*  
[Fourth Step]

(RAMSEY) 4. And fourth (*thanksgiving*) to those who, having already torn from their hearts the penal thorn of conscience, **now, free from care, consider with a most pure mind** the kindnesses and mercies of the Lord that he has bestowed in the past, gives in the present, and prepares for the future, and are rapt by their fervent heart to that fiery prayer which can be neither seized nor expressed by the mouth of man.”

(LUIBHEID) “Sometimes the soul which has come to be rooted in this **state of real purity** takes on all the forms of prayer at the same time. It flies from one to the other, like an uncontrollable grasping fire. **It becomes an outpouring of living pure prayer.**

*\*\*Keep in mind that . . .*

(RAMSEY) “In whatever state a person is, he sometimes finds himself making pure and intense prayers.

**Chapter 16:** *Even though pure and intense prayers can be achieved in the lowest steps [Supplication, Prayer, and Intercession]:*

(RAMSEY) “Yet, as we advance in life and grow perfect in virtue, we should by preference pursue the kinds of prayer that are poured out as a result of contemplating future goods **or from** an ardent of charity.  
[thanksgiving]

(LUIBHEID) In no way can our spirit attain those more exalted modes of prayer of which I have been speaking except by the step-by-step journey upward through all those pleas we put forth.

**Chapter 17:** *The types of prayer can also be included together in a perfect prayer. [See John Chap 7~The priestly prayer of Jesus, and Phillipians 4:6 showing that they must sometimes be offered all at once with the fervor of a single prayer]*

**Chapter 18 – State of the Soul in light of the perfect prayer**

(LUIBHEID) “A state of soul more exalted and more elevated will follow upon these types of prayer. It [the state of the soul] will be shaped by the contemplation of God alone and by the fire of love, and the mind, melted and cast down into this love, speaks freely and respectfully to God, as though to one’s own father.”

**\*\*NOTE:** *Cassian calls this state of soul a “state of real purity” [See RECAP notes Chapter 15]*

(LUIBHEID) “**We must be careful to aspire to this state of soul.** This is what the beginning of the Lord’s prayer tells us when it says “Our Father” [Matt 6:9]

**Our Father, who art in heaven, hallowed be thy name (Matt 6:9)**

‘Our Father’ -

(RAMSEY) “When, therefore, we confess with our own voice that the God and Lord of the universe is our Father, we profess that we have in fact been admitted from our servile condition into an adopted sonship.”

‘Who art in heaven’ –

1. (LUIBHEID) We say so to mark the fact that the delay we make during this life of ours on earth is a kind of exile keeping us very distant from our Father.
2. (RAMSEY) “. . .we may instead hasten with great desire to that region in which we say that our Father dwells and do nothing that would make us unworthy of this profession of ours and of the nobility of so great an adoption, or that would deprive us as

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degenerate of our paternal inheritance and cause us to incur the wrath of his justice and severity.”

*[RB Prologue 5-7] “In his goodness, he has already counted us as his sons, and therefore we should never grieve him by our evil actions. With his good gifts which are in us, we must obey him at all times that he may never become the angry father who disinherits his sons, nor the dread lord, enraged by our sins, who punishes us forever as worthless servants for refusing to follow him to glory.*

‘Hallowed be thy name’ – *[Burning with the zeal of sonship]*

1. (RAMSEY): “. . .we may no longer expend all our energies for our own benefit but for the sake of our Father’s glory. Thus we testify that our desire and our joy is the glory of our Father. . . .” [*\* we forget about ourselves*]
2. (LUIBHEID): “God is hallowed by our perfection. In other words, what we are really saying is ‘Father, make us such as to deserve knowledge and understanding of how holy you are, or at least let your holiness shine forth in the spiritual lives we lead.’ And this surely happens as men ‘see our good works and glorify our Father in heaven.’ (Mt 5:16)

### Chapter 19

(LUIBHEID) “The second request of the very pure soul is to see the coming of the Father’s kingdom.” What this means is:

1. Each day Christ should reign among holy men. And this happens when:
  - a. the devil’s power has been driven out of our hearts through the expulsion of sinful foulness and when God has begun to reign within us amid the good odors of virtue
  - b. with fornication vanquished, chastity rules
  - c. with anger overcome, peace is king
  - d. with pride under foot, humility is sovereign.

2. There is also the promise, definite in regard to its time of fulfillment, made to all the saints, to all the sons of God, the promise that God will say to them ‘Come, you blessed ones of my Father, take possession of the kingdom prepared for you from the time of the worlds creation’ (Mt 25:34)
  - a. Gazing eagerly toward that set time, the soul is filled with longing and expectation and it says to Him, ‘May your kingdom come. (Mt 6:10)

*[RB 4:75-77] Chapter 4: The Tools For Good Works*

*These, then, are the tools of the spiritual craft. When we have used them without ceasing day and night and have returned them on judgment day, our wages will be the reward the Lord has promised: What the eye has not seen nor the ear heard, God has prepared for those who love him (1 Cor 2:9)*

**Chapter 20**

(RAMSEY) “The third petition is of sons: ‘Thy will be done on earth as it is in heaven.’

1. There cannot be a greater prayer than to desire that earthly things should deserve to equal heavenly ones.
  - a. For what does it mean if not that human beings should be like angels and that, just as God’s will is fulfilled by them in heaven, so also all those who are on earth should do not their own, but his will?
2. And of course it is to be understood in this way – namely, that the will of God is the salvation of all, according to the text of blessed Paul: ‘Who desires all to be saved and to come to the knowledge of the truth.’
3. We are praying in other words: Father, just as those who are in heaven are saved by the knowledge of you, so also are those who are on earth.

## Chapter 21

(LUIBHEID) “ ‘Give us this day our supersubstantial bread’ (Mt 6:11).

Another evangelist uses the term ‘daily’ (Lk 11:3).

1. The first expression indicates that this bread has a character that is noble and substantial by virtue of which its exalted splendor and holiness surpass all substances and all creatures.
2. With ‘daily’, the evangelist shows that without this bread we cannot live a spiritual life for even a day.
3. When he says ‘this day’. He shows that the bread must be eaten each day, that is will not be enough to have eaten yesterday unless we eat similarly today.
4. May our daily poverty encourage us to pour forth this prayer at all times, for there is no day on which it is unnecessary for us to eat this bread so as to strengthen the heart of the person within us.

## Chapter 22

(LUIBHEID) “And forgive us our debts as we forgive those in debt to us.”

1. He has also made a way and a route by which those praying to Him may call on Him to exercise a kindly and indulgent judgment over them.
2. He bestows a means to soften the verdict on us.
3. He gives us the means to urge Him to pardon us on account of the example of forgiveness we ourselves offer when we say ‘forgive us as we ourselves have forgiven.’
  - a. Hence anyone who has not forgiven from the bottom of his heart the wrong done by a brother will be condemned, not pardoned, as he says this prayer, since he will be asking for a more severe judgment. ‘Forgive me as I have forgiven.’
  - b. ‘A judgment without mercy awaits the man who has not shown mercy.’ (Jas 2:13)

### Chapter 23

(LUIBHEID) “There follows ‘lead us not into temptation,’ out of which comes a problem that is not a minor one. If we pray that we be not permitted to be tempted, where will that constancy come from for which we are to be tested?

1. It is not ‘do not allow us ever to be tempted’ but rather ‘do not allow us to be overcome when we are tempted.’
  - a. Job was tempted but he was not actually led into temptation. He did not ascribe folly to God.
  - b. Abraham was tested. Joseph was tempted. But neither was led into temptation, for neither of them yielded to the tempter.

*[RB Prologue 28]: “He has foiled the evil one, the devil, at every turn, flinging both him and his promptings far from the sight of his heart. While these temptations were still young, he caught hold of them and dashed them against Christ”*

(RAMSEY) “Then there follows: ‘But deliver us from evil.’ This means: Do not allow us to be tried by the devil ‘beyond our capacity, but with the trial also provide a way out, so that we may be able to endure.’

### Chapter 24

(LUIBHEID) “You see then the brief mode and formula of prayer given us by the judge to whom our pleas must be offered.

1. There is no request for riches, no reminder of honors, no plea for power or bravery, no reference to bodily well-being or to this present life. [*He wishes nothing temporal to be asked of Him*]
2. It would be a terrible wrong to His generosity and lavishness to ignore requests for what eternally endures in favor of petitions for what is transitory and perishable.

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*[RB 2:33] Chapter 2: Qualities of the Abbot*

*“Above all, he must not show too great concern for the fleeting and temporal things of this world, neglecting or treating lightly the welfare of those entrusted to him.*