"Deep calls to deep" (Ps. 41.9). Prayer, between Religious Text and Mystical Understanding

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Diese Studie bezieht sich auf das Gebet als Akt der Dialog zwischen Mensch und Gott. Die Prämisse ist, dass es aus religiöser Sicht kein neutrales Wort gibt, und von hier kommt die große Verantwortung für die gesprochenen oder geschriebenen Wörter.
Beten ist ein religiöser Akt durch die, der Mensch in einer Beziehung mit einer oberen, übermenschlichen, überempfindlichen Wesen eintritt, wo jede Person in eigener Weise, sie als reale und präsente Kraft wahrnimmt und sich davon abhängig fühlt.
Diese übermenschliche Kraft muss durch eine persönliche Wesen generiert werden, die fähig ist, die Welt und das Universum durch Willenskraft zu regieren.
Der zweite Teil der Studie bezieht sich auf Beispiele der Gebete aus dem Neue Testament, die die ausgezeichnete Kraft von Jesus Christi's Gebet bestätigen.
Seine Nachfolger beten genauso unendlich, sie verfolgen durch das Gebet als Kinder Gottes, der Vater aller Menschen näher zu stehen.

Schlüsselwörter: Gebet , Hingabe, Gefühl des Glaubens, der mystischen Verständnis.

Christianity is defined as a religion of book, and this book is no other but the Holy Bible or the Holy Scripture. Just as no human being exists without reason, without logos, we cannot talk about Christian faith without the divine Word, the incarnated Logos. About Him, Jesus Christ, it was said in the prologue from the Gospel of John: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it "(Jn. 1: 1-5).

Words acquire value just if they are based on reality and truth, which confer them an authentic sense. Talking about religious text, assumes a double requirement: on one hand, we find the same premise as of any other text written by man, but on the other hand, the text reveals another perspective that goes beyond human. In this regard the theologians speak about the revealed word as a dual reality, divine-human; without accepting this fact, someone will do nothing but remain at the surface of the text, without being able to understand the background,

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it’s secret meaning. From the religious point of view, there is no neutral word, and from here comes the great responsibility of spoken or written words (see Mt. 12, 36: " But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken.").

Let us explain it more detailed. The words of prayer fundamentally show that one man sometime speakes out words to express what cannot be expressed. Of course, an antinomy is obvious here, but not a logical contradiction. The famous Evagrian apothem, "the one who has a pure prayer is a true theologian and the one who is a true theologian has a pure prayer" shows the intimate relationship between knowledge and exaltation. Aware of the danger of temptation to separate one form other, theologian Vladimir Lossky said about theological thought: "We must beware, however, that it becomes an escape from the necessary ‘’coercion’’ of the prayer and replace the silence of living mystery with mental schemes, of course, easy to apply and whose usage can delight, but which are, at the end of analyzing, without content ". In other words, reality of the pray is not only ration, but a living relationship between man and God. It is the reason why, further, we will get a closer look to the nature and role of prayer.

In a purely theoretical approach, in its primary and elementary form, prayer can be defined as an act of worship by which man enters into communion with a higher being, superhuman, supersensible, who one conceives and personally perceives, as real and present and from which one feels dependent. This superhuman power needs to be generated by a personal being capable to govern the world and universe by an act of will. Prayer of man, whether with words, gestures or attitudes, is essentially a communication between "I" and "You", verbal or gestural. Or in the words of the Psalmist: "Deep calls to deep ..." (Ps. 41: 9).

Prayer is the food of the soul in search of its own fulfillment. "Words and food are made of the same material. They are born of the same mother: hunger, "said Rubem Alves and Jesus Christ" longed for an absent food, its only proof being the Word itself "adds the same author. Paraphrasing Feuerbach, "man is what he eats" is in the same way about "what speaks”...

An important aspect of prayer is formed by the clear distinction between prayer and magic formulations (faith of prayer versus superstition prayer), distinction very wide spread in the Romanian mentality because of its being ignored. While praying man tries through the power of persuasion to move divinity in order to fulfill one’s desire, the reciter of the magic formulas attempts to coerce divinity, or to force the effects of prayer through the words of the magic formula, which give one an imminent and infallible power. Researchers of the religions history didn’t found any evident proofs in favor of a temporal priority of magic or of praying , both of them coexisting from the beginning of times. Monk Gabriel Bunge speaks of prayer as of an "inner work". "Tell me how you pray, and I will say what you think," we could say, by modifying a known proverb. In prayer, specifically in the practice of prayer, it becomes obvious the essence of being a Christian, the way in which believer relates to God and to his fellow men".

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In spiritual life, prayer can be the glue that actually transforms theoretical knowledge in a way of life and crucial moments from life in rational sacrifices to God, accordingly to Eucharistic model, as taught by St. Isaac the Syrian: "For we see that the Holy Spirit descends over bread and wine placed on the altar in the moment when the priest is ready and he is praying and ask God's mercy and gather his mind in this request. And the angel appeared to Zechariah in the time of praying, and foretold the birth of John. Similarly, when Peter was praying in the house, at the sixth hour, was reveled to him through the cloth with living beings descending from the sky and which lead him to the call of his people. Cornelie's angel appeared as well and told him all those written about him, when he was praying. And to Jesus, son of Navi, God spoke to him as he was standing in prayer. Likewise, the priest heard near the altar, above the ark, God's words; and there he received secretly from God views that were being useful for all times; where the priest entered once a year, during the frightening days of prayer of all Israel's gathered tribes, heard the Priest the words of God through a frightening and unspeakable view when entering the Holy of Holies and throw himself with his face down... Thus all the views shown to the saints take place in time of prayer. What other time is so sacred and holy for receipt of gifts under (charismas), than prayer in which God speaks to someone? ".

An important aspect concerns the tradition of prayer in the Church. Prayer cannot be separated by paternity. The community of those who prayed from the beginning of the Church till now reveals its unity and continuity through prayer, while maintaining unity among lexcredendi and lexorandi. "What is meant by Orthodox tradition until today is how to do, to think, to open in prayer, to read the Bible, to organize Christian communities, a way which was particular to old church and to those who we call Holy Fathers. There is a fundamental continuity between tradition of the Holy Fathers and of the Church from the first centuries till today. This is the context of our prayer, "said Marc-Antoine Costa de Beauregard. There are so many ways of praying, many moods of those who pray. A theoretical classification is only a generalization and it is reduced to a scheme of the modes of prayer. "Depending on the variety of gifts, even the forms of prayer are countless. St. John Cassian said that: their number is so large that they can be found in one soul, or rather in all souls, states and various moods", cited the same Father.

Prayer is the modality and the event of the meeting between humanity and divinity, along history. Savior Jesus Christ is the teacher of prayer as himself prayed, throughout teachings about way and model of prayer and throughout prayers addressed to his people. The novelty of the Christian prayer is grafting on the biblical tradition of Hebrew prayer. The first Christians were Hebrews and was expected the prayers of the early Church to be as well a human response to divine words. But the strict limits between Hebrews and other peoples were eliminated in the essence of prayer. The patriastical literature amply reflects the concerns of the Fathers of the Church to clarify and succinct express of the doctrine of faith, in

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order to form a worship cult and functional canon as well as the organization of a personal system of teaching that values and fulfills divine revelation.

In view of the Church Fathers, the prayer has an ascendant sense. It is not just a call from God to overcome temptations, or to meet the moral life. It is a "dialogue with God" or "Life with God" (St. Gregory of Nyssa). The intimate approach to the God Father, through the Son, the Holy Spirit allows man to live spiritually to the divine level of ration and pre-taste the heavenly life. With all its value steps, prayer has always a divine effect on humans.

In Christianity, most prayers are revealed, so there is a permanent underline link between lexorandi and lexcredendi. Enzo Bianchi states regarding this fact: "A religion in which faith and prayer do not inhabit together, brings no increase in the promotion of high human aspirations, does not contribute with to much to strengthen one's moral , damaging his salvation. Our religion is the religion of Christian prayer. „Orthodoxy is actually doxology, glory to God, worship and confession of faith together. Dorin Opriş added to the above that, "from one end of the New Testament to another, prayer appears as a leitmotif, so that reading of the Holy Scripture itself, becomes a prayer".

For example, the prayer "Our Father" cannot be a biblical reading and without being a carrier of the God's Kingdom , all-embracing sense that we contemplate and which we share by speaking out our requests. "This brief prayer given to us by Christ the Lord is a cosmic prayer, that contains everything which needs to be said about God and his Kingdom, but also our lives, of all mankind," said Father Alexander Schmemann. Paternity in prayer not just referring to the pedagogy of prayer of a spiritual father, but first of all to the paternity of God. "The first thing that Christ the Lord offers to those who ask Him to teach them to pray ... a priceless gift and a great comfort - as a source of joy and inspiration, is the occasion to name God the Father , of considering him their father. ... In its deepest sense, in its original meaning, Christianity is the religion of paternity (sn), "said the same parent.

The demands of a permanent religious education, which doesn't target exclusively the schools, are related to its purpose: salvation. The main way of approaching God is prayer, which becomes a support to permanent education. Thus, the words: Pray without ceasing (I Thes. 5, 17) should be understood as an encouragement and a support for continue spiritual formation. Religious education requires lifelong learning, spiritual symbolism idea reflected in the ladder, travel, sports tournaments etc. arena, its strong point is the adaptation capacity of discernment and training in both theory and practice. The principle formulated by St. Paul remains fully valid for modern education: "You shall try all; (submit everything to test- version Bartolomeu Anania) hold what is good; Beware of any appearance of evil "(I Thes. 5, 21-22).

The type of prayers correspond to the complexity of human soul, their differentiation being done by the various situations through which man passes, by attitudes and one's gestures, after psychological typologies, after the historic

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moment in which they are made. Enzo Bianchi emphasize this: "And this is true Christian prayer: a prayer that can be expressed as supplication, request, intercession, praise, thanksgiving ... that can namely be aware of all the fullness of relationship formed with others, but which draws its canon from the Scripture and God's and Holy Spirit's word".

Without having a theological formation, in my quality as an Orthodox Christian ,reading the biblical text in private and attending the liturgical worship in a communitarian sense put me in contact with expressions of prayer in the New Testament. Without claiming a statue of specialist, in the second part of this study I will stop with some reflections on this issue.

The Gospels often present the Savior praying "When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened" - Lk. 3, 21). He prays in public and also in private before facts or important decisions ("After he had dismissed them, he went up on a mountain side by himself to pray" - Mt. 14, 23, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" - Heb. 5, 7). By the virtue of his filial relationship with God, Jesus is presented as living in a constant state of prayer (Jesus said to them, "My food is to do the will of him who sent me and to accomplish his work" - In. 4 , 34). Jesus Christ taught his disciples to pray, giving them the as model the ultimate expression of prayer: Our Father (Matthew 6, 9-13 and Lk. 11: 2-4).

The Savior kept the Hebrew custom of praying at the table. Often accompanied the miracles of praying, explained signs and parables after praying to God the Father (''At that time , answering, Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children."- Matthew 11, 25) and just before his death he called the Father in prayer Jesus called out with a loud voice, "Father, into your hands I commit my spirit."[a] When he had said this, he breathed his last" (Lk. 23, 46).

The bishop prayer (Jn. 17) of Jesus shows that there is no dogmatic rigidity in his way of praying. It is an attitude, rather than an individual act. The uniqueness of Jesus and the Father is illustredted by the fact that never in the New Testament Jesus's prayer is not mentioned on the same level with the one of the Apostles.

The distinctive feature of early Christian prayer is the confidence that one is being heard/ The unconditional certainty that the prayer is being heard appears in "Our Father" prayer where Jesus uses the name "Father" (Abba) naturally, without the pious reservation of the Jews. The first part the prayer is focused around "the Kingdom" reality which expresses the expectance of the intense and immediate eschatological Future salvation is so closed to the actual moment of life as even the demand of'' daily bread" refers itself to an immediate perspective. Demand for temptations salvation excludes the thought of moral perfectionism of the early Christians. Even Christian filiations with God the Father is not a sure possession. It

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is constantly threatened by temptations of "evil" and must therefore always be refreshed.

The words about the prayer which needs to take place "into your room" (Mt. 6, 6) does not prohibit the common prayer, but just transforms the prayer into a common show and into a reason of personal praise .Common tables, attended by Christ the Saviour and His disciples were opportunities for common prayer. In the words of Mt. 18, 19 ("Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven[20]. For where two or three gather in my name, there am I with them"), it is assigned more power to the common prayer and a higher grade of fulfillment.

For the holy Apostles' prayer and ministry of the Word "(Acts. 6.4) are essential parts of his own ministry. "From the earliest days of the Church, prayer is inseparable from the Christian life, the personal life and from community," said Pr. Prof. John Bria.

In Acts of Apostles and Epistles it is shown that the prayers of the early Christian communities were dominated by interest for the kingdom of God and spiritual values („I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf,"- Rom. 15, 30). Prayer's object it is formed not only by the small number of Christians, but for all people, especially civil authorities, enemies and persecutors ("for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness."- I Tim. 2, 2 and" Bless them that curse you, and pray for them which despitefully use you"- Lk. 6, 28).

The various hymns of adoration and doxology forms and praise constitute a veritable treasure of the praying formulas ("The God and Father of the Lord Jesus, who is to be praised forever" - II Cor. 11; 31; " If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power forever and ever. Amen"- I Peter 4, 11).

For St. Paul, prayer is a gift of the Holy Spirit, and by addressing the "Father! - Abba! "it is confessed the status as sons of God (Rom. 8, 15). He sees in prayer a foretaste of the coming age of glory.

The new relationship with God, in which people came to Christ, those adoptive sons or after grace sons, form the basis of prayer in the New Testament. A joyful sign of this relationship is evoked by the loving trust, which resemblance to the one of children and to the delicate approach near achieved in prayer to God with " wordless groans" (Rom. 8, 26) in the Holy Spirit: " For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father! "(Rom. 8, 15).

The Explicit requirements from the prayer determines its types after the way they are fulfilled: unwavering trust, born out of faith If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you. **6** But when you ask, you must believe and not doubt, because the

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one who doubts is like a wave of the sea, blown and tossed by the wind. "- James 1 5-6b), persistent ("aying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints - "- Eph. 6, 18), with absolute sincerity ("And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others "- Matthew 6: 5), with humbly and with fulfillments of commandments. The conditions of prayer once being fulfilled determines its endless efficacy, " Therefore I say unto you, what things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mk. 11, 24).

In the New Testament we find reference to the private and public prayers, but the eficacity of private prayers is subordinated to the common prayer of the Church ("First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people," - I Tim. 2 1). Both kinds of prayer, private or public-liturgics, are addressed to God the Father through Jesus Christ. Occasionally they are addressed to the Savior Christ as Lord: "If ye shall ask anything in My name, I shall do this" (Jn. 14, 14). We find also models of prayers: "Mary's prayer" (Lk. 1, 46-55), "Zechariah's prayer" (Lk. 1, 68-69), "Simeon's prayer" (Lk. 2, 29-32), " angels prayer" (Rev. 7, 8).

In conclusion, the text of the New Testament contains sufficient examples which can attest that prayer makes one capable to connect intimate, filial with God. The practice of prayer assumes an indissoluble report with the theological virtues. For example, the virtues of faith and hope help the praying human to trust in the goodness of God the Father, from who he knows he will receive what he asks for (as a Creator of the mankind out of love). Hope can be also a consequence of prayer, even if its result or fulfillment it's not immediate. Father Arsenie Boca said: "Even if the prayer does not fulfill, if fulfills me".

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