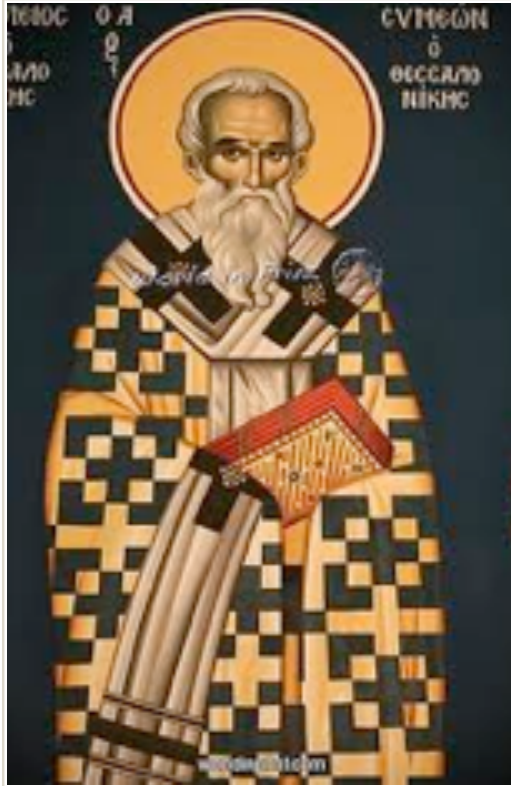


On the Holy and Deifying Prayer, The Jesus Prayer: St. Symeon of Thessalonika



St. Symeon, Archbishop of Thessalonika (c. AD 1381- AD 1429). Celebrated on September 15. Composed hymns, liturgical commentaries, and a discourse on the Priesthood and the Holy Eucharist. Reposed shortly before the Ottoman Turks overran Thessalonika in 1430.

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On the Holy and Deifying Prayer: All the Things That This Prayer Manifestly Is

St. Symeon of Thessalonika

This divine prayer, then, the invocation of our Savior: “Lord Jesus Christ, son of God, have mercy on me,” is a prayer and a supplication, a

confession of the faith, a granter of the Holy Spirit, a provider of divine gifts, a purification of the heart, a driving away of demons, an indwelling of Jesus Christ, a fount of spiritual notions and divine thoughts, a deliverance from sins, a healing of souls and bodies, a provider of divine illumination, a fountain of God's mercy, an awarder of divine revelations and initiations to the humble, and the only thing that brings salvation, since it bears in itself the saving name of our God. This name is the only one invoked for us, that of Jesus Christ the Son of God; and *"there is no salvation for us in any other,"* [Acts 4:12] as the Apostle says.

It is prayer, because in it we seek divine mercy. It is supplication, because we submit ourselves to Christ through our invocation of Him.

It is confession, because it was for confessing this that Peter was called blessed.

It is a granter of the Spirit, because *"no one saith that Jesus is the Lord, by by the Holy Spirit."* [1 Corinthians 12:3]

It is a provider of divine gifts, because it is for this, says Christ to Peter, that *"I will give unto thee the keys of the kingdom of heaven."* [Matthew 16:19]

It is a purification of the heart, because it sees God and summons and purifies him who sees Him.

It is a driving away of demons, because by the name of Jesus Christ all the demons, because by the name of Jesus Christ all the demons were driven away and are being driven away.

It is an indwelling of Christ, because by remembrance of Him Christ is present in us, and through remembrance (of Him) dwells in us and fills us with gladness; for David says: *"I remembered God, and I was gladdened."* [Psalm 76:4]

It is a fount of spiritual notions and thoughts, because Christ is the treasure of all wisdom and knowledge, and He provides these to those in whom He dwells.

It is a deliverance from sins, because through it, He says, *“whatsoever thou shalt loose (on earth) shall be loosed in heaven.”* [Matthew 16:19, 18:18]

It is a healing of souls and bodies, because it is in the name of Christ that he (Peter) says: *“Rise up and walk”* [Acts 3:6]; and also: *“Aeneas, Jesus Christ maketh thee whole.”* [Acts 9:34]. It is a provider of divine illumination, because Christ is *“the true light,”* [John 1:9] and He gives a share of His brightness and grace to those who invoke Him. *“And the brightness of the Lord our God b upon us,”* [Psalm 89:17] it is said; and (Christ tells us): *“He that followeth me shall have the light of life.”* [John 8:12]

It is a fount of divine mercy, because we are seeking mercy, and the Lord is merciful and has compassion on all those who invoke Him, and He avenges speedily those who cry unto Him.

It is an awarder of divine revelations and initiations to the humble, for it has also been given to the fisherman Peter through a revelation of the Father Who is in heaven, and Paulo was caught up in Christ and heard revelations. And it always effects this. And it is the only thing that brings salvation because, as the apostle says, *“Neither is there salvation in any other”*: [Acts 4:12] and He is the Savior of the world, the Christ. Wherefore in the last day, every tongue shall confess and proclaim this, willingly or unwillingly, *“that Jesus Christ is Lord, to the glory of the Father.”* [Phillippians 2:11] And this is our sing of the faith, since we are, and are called, Christians. Also, it is the testimony that we are of God, for *“every spirit that confesseth that the Lord Jesus Christ is come in the flesh is of God.”* [1 John 4:42] it is said, as we remarked earlier, whereas not to confess Him is not of God. And this is the sign of the antichrist: not to confess Jesus Christ.

Wherefore, all the faithful ought to confess this name unceasingly, both for

the proclamation of the faith and for the love of our Lord Jesus Christ, from which nothing at all must ever separate us, and also for the grace, remission, deliverance, therapy, sanctification, illumination, and above all the salvation that come from His name. It was in this divine name that the Apostles performed and taught wonderful things. And the divine Evangelist says: *“These are written, that ye might believe that Jesus is the Christ, the Son of God”* [John 20:31] --behold the faith; and *“that believing, ye might have life through his name”* [John 20:31] -- behold salvation and life.

From: **The Philokalia, Writings of the Holy Mystic Fathers in which is Explained how the Mind is Purified, Illuminated, and Perfected through Practical and Contemplative Ethical Philosophy, Vol 2**, compiled by St Macarios of Corinth and edited by St. Nicodemos the Hagiorite, Institute for Byzantine and Modern Greek Studies, Belmont MA, 2009, pp. 407-411.