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# The Power Of The Name: The Jesus Prayer In Orthodox Spirituality

## THE POWER OF THE NAME

The Jesus Prayer in Orthodox Spirituality



BISHOP KALLISTOS  
OF DIOKLEIA

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## Synopsis

Re-printed many times since it was first published, and translated into numerous languages, this book is an invaluable guide at every stage of spiritual pilgrimage. It is a classic exposition of the Jesus Prayer and its use in the Hesychast Orthodox tradition of the prayer of stillness, and the author shows how anyone who prays can apply this teaching to themselves.

## Book Information

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## Customer Reviews

A delight book where one can the way stillness and the prayer of the heart (Jesus Prayer) but the lessons learned are not just limited to the Jesus Prayer, but can be applied to praying Scripture (Lectio Divina) or chaplet devotion like the Rosary or Divine Mercy. Thanks!

Very down to earth and helpful. Just as if Bishop Kallistos Ware were standing there talking with you.

Ever since I read "The Orthodox Way" by Bishop Kallistos Ware, I have been an admirer of his enlightening talks on YouTube and I wish I could find his books in Greek which is my native language. Most of them seem to be out of stock at least in Cyprus.

Very inspirational.

An excellent book, that may help you to know yourself in the Spirit of Jesus Christ.

most enjoyable history of this prayer for those seeking god

I personally feel that The Power of the Name is such a help to me. I am grateful for your carrying this powerful booklet. Thanks, Sr. Louise Marie Goettertz

"No authentic relationship between persons can exist without mutual freedom and spontaneity, and this is true in inner prayer." Kallistos of Diokleia  
Significance of names:"In the Judeo-Christian tradition the name has great significance, especially in the case of divine names; thus Jews did not utter the name of God. The ancient Hebrew ben (son of) was affixed to the father's given name to form a family name, although in some religious practices a child was referred to by a formula that substituted the mother's given name for the father's. Christians have traditionally baptized children with an appropriately Christian name, especially the name of a saint, henceforth the patron; an additional name is taken at confirmation. The Puritans discouraged the use of any but biblical first names." (The Columbia Electronic Encyclopedia)  
Uttering the Divine Name:A waxing experience of the inwardness of the Divine Name was the proper counter-pole to [Hebraic] loss of participation. . -  
By the time Jesus was born the Divine Name had ceased to be spoken by man in the Temple or elsewhere. The Pharisees had made it the name of a Being exclusively objective, remote, inaccessible, infinitely superior to, yet imagined as existentially parallel with man. Thus, the Jews had barely glimpsed, before they again lost sight of, that which is the opposite to man's otherness from the I AM, namely his supreme identity with it. Christianity has not entirely lost the meaning of the "teaching of the Creative Word." Indeed, Barfield recognizes, "this last testimony to a creation which was not a mere creation of idols, and to an evolution which was not a mere evolution of idols, is one which Christian thought, thanks to the opening verses of St. John's Gospel, has never been able entirely to ignore, though it has now come near to doing so. ([...])  
JESUS arrow Prayer:Bishop kallistos of Diokleia (Dr. Timothy Ware) exposes, with his Orthodox scholarship and spirituality, the

power of the name of Jesus. This tradition popular with the desert fathers, was initiated by Macarius in the Sketes and migrated to Nitria and Kellia in NW of Egypt. The original prayer was called 'The arrow Prayer', carried on by Evagrius writings, was believed to have been the monastic main defense weapon against the impurity of thought inflicted by Satanic forces, upon the authority of St. Anthony, as described in his biography by Athanasius. Since silence, or quietness of the mind's heart (Noia) should be defended by the repetitive prayer of short simple utterances, the power of the name of Jesus was the obvious alternative. This ever living tradition of unceasing prayer came to mount Athos, relatively late, adopted by the Greek monks to extremes. It helped the Hesychasts, to master stillness, but was resisted by the Greek church, who eventually yielded to the monastics. The enlightened Bishop ornaments the title page with a novel variant prayer, by a contemporary Coptic Monk, who may have been the author of; "The Orthodox Prayer Life". The holy man of prayer, Menas the solitary (Coptic Patriarch Kyrillos VI; 1959-71), was an ardent preacher of the vital role of prayer. Devoted praise and doxology, has filled him with joyful grace and multiple gifts by the Holy spirit of healing, prophecy, and wonderworking. The Power of the Name: + Prayer and Silence + 'Lord Jesus...' + Simplicity and Flexibility + Completeness + The Power of the Name + Unification + Inwardness + The Journey's End

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