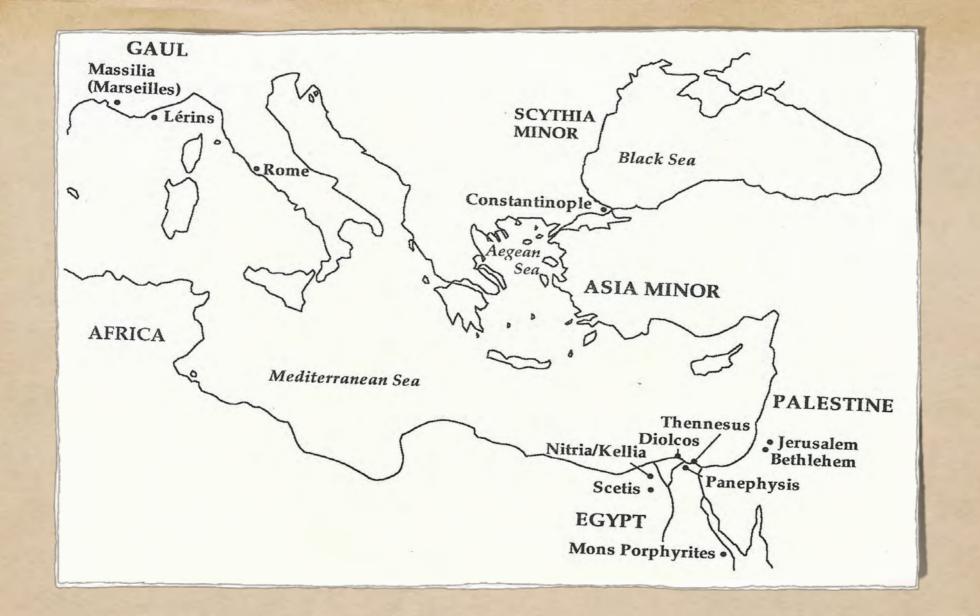
Short Prayers

The Desert Tradition: Praying Scripture Continually

Or...

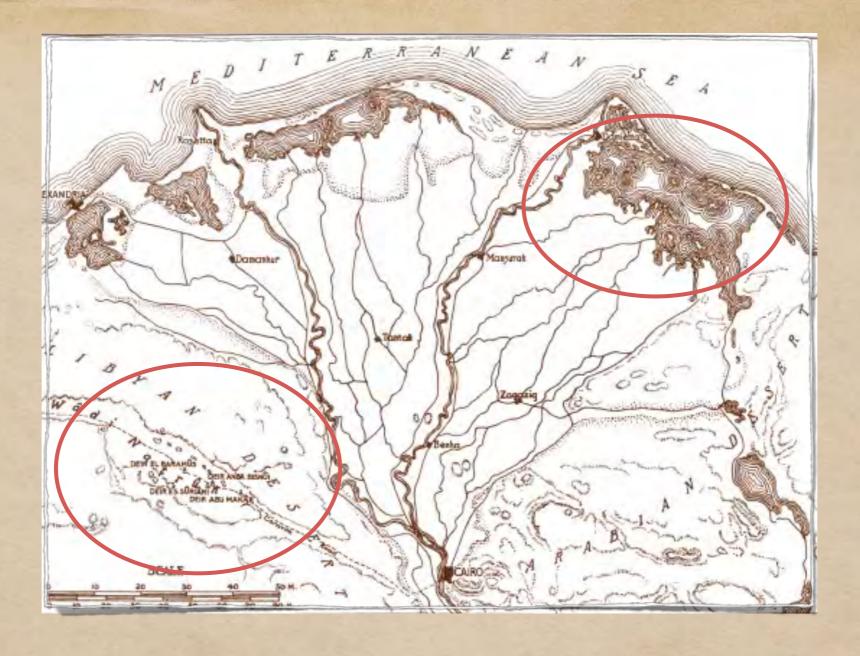
Habits of Highly Effective Hermits

Cassian's World



The Travels of Cassian

Columba Stewart, Cassian the Monk (1998), 2



Monastic Sites Visited by Cassian The Nile Delta (Panephysis) and the Wadi Natrun



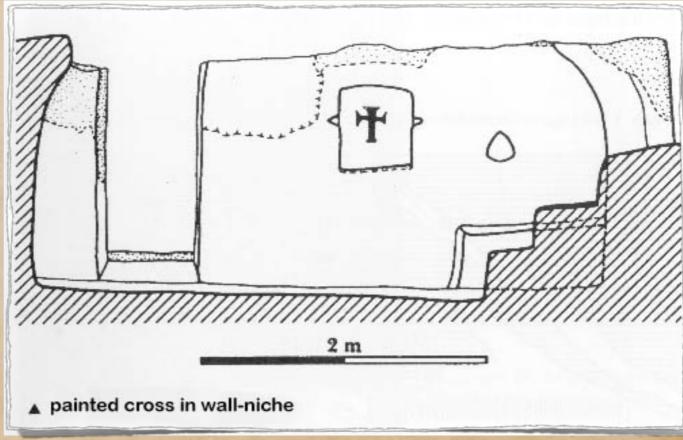
Location of Conferences 9-10

Abba Isaac on Prayer





4th-Century Hermit's Cell



Cassian's Goal

Abba Moses: The Goal Outlined

"Our objective is purity of heart . . . for without this the goal cannot be reached. . . . You have purity of heart for an objective and eternal life as the goal. . . . Everything we do, our every objective, must be undertaken for the sake of this purity of heart. This is why we take on loneliness, fasting, vigils, work, nakedness. For this we must practice the reading of Scripture, together with all the other virtuous activities, and we do so to trap and to hold our hearts free from the harm of every dangerous passion and in order to rise step by step to the high point of love." Cassian, Conf. 1.5,7

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Abba Isaac: the Goal Attained

"He will be all that we are zealous for, all that we strive for.

He will be all that we think about, all our living, all that we talk about, our very breath. And that union of Father and Son, of Son and Father, will fill our senses and our minds. As God loves us with a love that is true and pure, a love that never breaks, we too will be joined to Him in a never-ending unshakable love, and it will be such a union that our breathing and our thinking and our talking will be 'God.'

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And we will come at last to that ... goal which the Lord prayed to be fulfilled in us: 'That they may all be one as we are one, as I am in them and you in me so that they are utterly one' (Jn 17:22-23). 'Father, I want those you have given me to be with me where I am' (Jn 17:24).

This, then, is the goal of the monk. All his striving must be for this . . . a foretaste in this body of the life and glory of heaven. . . . to have the soul rise each day to the things of the spirit, until all its living and all its wishing become one unending prayer." Cassian, Conf. 10.7

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Cassian's Practice

Come to my help, O God; Lord, hurry to my rescue.

-Psalm 70:1

"To keep the thought of God always in your mind you must cling totally to this formula for piety: 'Come to my help, O God; Lord, hurry to my rescue' [Ps. 70:1].

It is not without good reason that this verse has been chosen from the whole of Scripture as a device. It carries with it all the feelings of which human nature is capable. It can be adapted to every condition and can be usefully deployed against every danger. It expresses the humility of a pious confession. It conveys the watchfulness born of unending worry and fear. It conveys a sense of our frailty, the assurance of being heard, the confidence in help that is always and everywhere present. Someone who is forever calling out to his protector is indeed very sure of having him close by. This is the voice filled with the ardor of love and charity. This is the terrified cry of someone who sees the snares of the enemy, the cry of someone besieged day and night and exclaiming that he cannot escape unless his protector comes to the rescue."

-Cassian, Conf. 10.10

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The Method of Unceasing Prayer

"Come to my help, O God; Lord, hurry to my rescue" (Ps. 70:1)

- Biblical prayers
 a pattern of memorization & recitation (meleté or meditatio)
- Arrow prayers

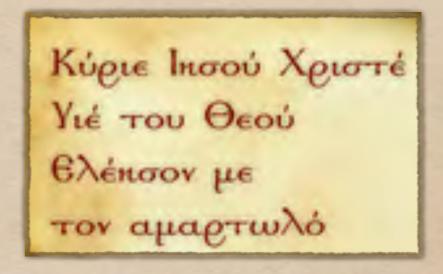
 a weapon against temptation (gluttony, lust, anger, greed, despair, accidie, vanity, and pride)
- Concentrated prayers

 a means of recollection to the presence of God

Cassian's Influence

Influence on Eastern Church

- The "Jesus Prayer" in
 Diadochus of Photiki (5th
 c.) and the Philokalia
- The Sinai tradition of John Climacus (6th c.) and later Hesychasm
- The Russian Pilgrim (19th c.)



"Lord Jesus Christ, Son of God, have mercy upon me, a sinner."

Influence on Western Liturgy

- · adopted into Daily Office
- Present in Anglican Prayer Book
- · and in the Roman Catholic Liturgy of the Hours

MORNING PHAYER

day our daily bread; And forgive us our tres-passes, As we torgive them that trespass against passes, As we torgive them that trespass against us; And lead as not into temperation, But deliver

For thine is the kingdom, the power, and the us from evil.

glory, For ever and ever, Amen

People, Andone mouth shall show forth thy praise offwater. O Good, make speed to save us; Require. O Lord, make hause to help us.

have all regarders up, the Minister Mall ser.

Growy be to the Father, and to the Son, and to

the Holy Chast; Pounds. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Pruise by the Lord; People. The Lord's Name be praised.

that shall be still to same this Paulin Inhoning; except on days for which Proper definess was required. On the allestments day is the month, take Paulin shall be omitted in the ordinary count of the Paulin.

to the discretion of the Mirister the last four verses muy be

immatures may be and or same believe this Problem and after the filling Party which follows it, as provided on page 22.

VENITE, EXULTEMES DOMING. Psalm 95.

COME, let us sing unto the LORD: / let us heartily rejoice in the strength of our salva-

Let us come before his presence with thanksgiving, / and show ourselves glad in him with

For the Lorn is a great God, / and a great King shove all gods.

In his hand are all the corners of the earth: / and the strength of the hills is his also.

MORNING PRAYER

The sea is his, and he made it: / and his hands prepared the dry tand.

O costs, let us worship, and fall down, and kneel before the Lord our Maker.

For he is the Lord our God; / and we are the people of his pasture, and the sheep of his hand.

To-nav. O that ye would hear his voice: / Harden not your hearts as in the Provocation, and as in the day of Lemptation in the wilderness;

When your fathers tempted me, / proved me, and saw my works.

Forty years long was I grieved with that genera-tion, and said, / "It is a people that do err in their hearts, for they have not known my ways"; Unto whom I sware in my wrath, / that they

should not enter into my rest."

GLORY he to the Father, and to the Son, j and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, / world without end. Amen.

Than aball Johon The Panting.

Then sheaf we read THE PIRCY LESSON so appeared, and before each Lesson the Minister shelf me. The First for Second Lesson is written in such a book, in such a chapter, beginning at such a reason, dual-for the Lesson in shelf me, Hare enter in the First and the chapter in the second in the first and the first case in the first case in

After the First Lenner shall be same or and the Steine To Bound Lenderstor. But the Controls Benedicte, Orinta Opera, pass To, le schable for and is Advent, in Law, on Evolus Department those in Historia Plants in an account of Lenner of Bantel is read in the First Lenner.

At the discretion of the Minister, the third section of Denis may be outlied.

TE DEUM LAUDAMOS.

WE praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

Book of Common Prayer (Canada, 1962) Service of Morning Prayer

Cassian's Critique

Thinking Critically

• How is Cassian's method of unceasing prayer Christian and not simply the repetition of a mantra in the way of Hinduism or Buddhism, or simply a psychological focusing technique or mindfulness practice?

Thinking Critically

Cassian's practice of this prayer formula remains:

- · Biblical in form and content
- Christ-directed and Christ-centred
- Communal United to other practices of Christian prayer and to life in Christian community
- Theological not primarily psychological or technical

Come to my help, O God; Lord, hurry to my rescue.

-Psalm 70:1