

# The Trinity

The divine Persons are not added to one another , they exist in one another : the Father is in the Son and the Son is in the Father , the Spirit is united to the Father together with the Son and ' completes the blessed Trinity ' as if he were ensuring the circulation of love within it . This circulation of love was called by the Fathers perichoresis , another key word of their spirituality , along with the word we have already met , kenosis [self emptying] . Perichoresis , the exchange of being by which each Person exists only in virtue of his relationship with the others , might be defined as a ' joyful kenosis ' . The kenosis of the Son in history is the extension of the kenosis of the Trinity and allows us to share in it .

Source: *The Roots of Christian Mysticism* by Olivier Clement

"The existence of God is based on 'how he is' ('how he exists,' which is through communion between the members of the Trinity). His existence is not based on 'what he is' (his divine, uncreated nature). Thus, we find life also in the 'how' rather than the 'what.' In other words, through the Eucharist, we also commune with God and participate, by grace, in God's existence ... In short, through communion, we receive life.

"Given that we cannot participate in the essence of God, in 'what God is,' and given that in Christology, which is our only path to overcoming the ontological problems of the creature (corruption, death, etc.), we commune with Him through adoption as sons by grace incorporated into Him who is the Son by nature, then the personal existence of God, the relationship between the Father and the Son, is offered to us in the Holy Spirit as the framework within which the ontological dimension of our salvation is realized."

Source: Met. John Zizioulas, *The One and the Many*

# The Prayer Rule of St. Pachomius

## Trisagion Prayers

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Glory to You, our God. Glory to You.

Heavenly King, Comforter, Spirit of Truth, present in all places and filling all things, treasury of good things and giver of life: come; take Your abode in us; cleanse us of every stain, and save our souls, O Good one.<sup>1</sup>

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3x)

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities for Your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

Through the prayers of our holy fathers [and mothers], Lord Jesus Christ, our God, have mercy on us and save us. Amen.

Lord, have mercy. (12)

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

Come, let us worship and bow down before God our King.

Come, let us worship and bow down before Christ God our King.

Come, let us worship and bow down before Him, Christ our King and God.

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<sup>1</sup> From Pascha until the Leave-Taking of Pascha, after we say "Through the Prayers" we begin with "Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life" three times. Then, we continue with "All-holy Trinity." After the Leave-Taking and until Pentecost, we say, "Through the Prayers" and then begin with "Holy God." Beginning at Pentecost, we again begin as above.

## **Psalm 50 (51 in the Hebrew numbering)<sup>2</sup>**

Have mercy on me, O God, according to Your great mercy; and according to the abundance of Your compassion, blot out my transgression. Wash me thoroughly from my lawlessness and cleanse me from my sin. For I know my lawlessness, and my sin is always before me. Against You only have I sinned and done evil in Your sight; that You may be justified in Your words, and overcome when You are judged. For behold, I was conceived in transgressions, and in sins my mother bore me. Behold, You love truth; You showed me the unknown and secret things of Your wisdom. You shall sprinkle me with hyssop, and I will be cleansed; You shall wash me, and I will be made whiter than snow. You shall make me hear joy and gladness; my bones that were humbled shall greatly rejoice. Turn Your face from my sins, and blot out all my transgressions. Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with Your guiding Spirit. I will teach transgressors Your ways, and the ungodly shall turn back to You. Deliver me from bloodguiltiness, O God, the God of my salvation, and my tongue shall greatly rejoice in Your righteousness. O Lord, You shall open my lips, and my mouth will declare Your praise. For if You desired sacrifice, I would give it; You will not be pleased with whole burnt offerings. A sacrifice to God is a broken spirit, a broken and humbled heart God will not despise. Do good, O Lord, in Your good pleasure to Zion, and let the walls of Jerusalem be built; then You will be pleased with a sacrifice of righteousness, with offerings and whole burnt offerings; then shall they offer young bulls on Your altar.

## **The Creed (The Symbol of Faith)**

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father; And He will come again with glory to judge the living and the dead. His kingdom shall have no end. And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshiped and glorified, Who spoke through the prophets. In one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come.

## **The Jesus Prayer**

Lord, Jesus Christ, [Son of God], have mercy on me, [a sinner]. (100x or as many times as directed by your spiritual father.)

## **The Dismissal**

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<sup>2</sup> After Psalm 50 and the Creed, or in place of, you could do the daily scripture readings. You could also do the daily readings after the Jesus Prayer but before the dismissal. Seek the guidance of your spiritual father if needed.

It is truly right to bless you, Theotokos, ever blessed, most pure, and Mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Logos. We magnify you, the true Theotokos.

Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy. Lord, bless!

Through the prayers of our holy fathers [and mothers], Lord Jesus Christ, our God, have mercy on us and save us. Amen.