



WEEK #15

CHRISTIAN PRAYER

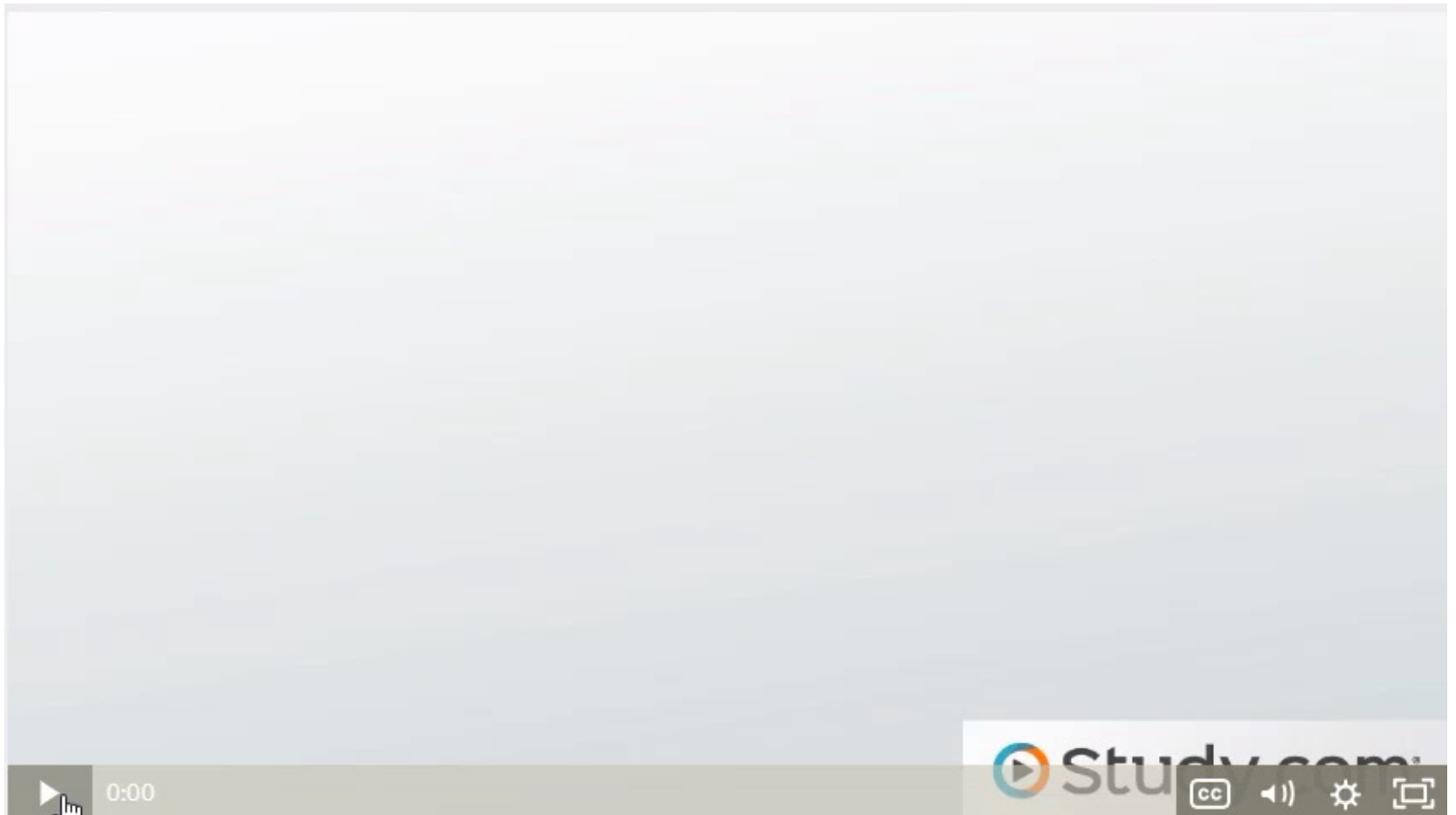


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VIDEO CLIP – What is Spiritual Health?

From Study.Com





Key Terms in This Discussion

- **GRACE:** The free and undeserved gift that **God** gives us to respond to our vocation to become his adopted children.
- As **Sanctifying Grace**, **God** shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with **God**, to act by his love.



Key Terms in This Discussion

- **PRAYER:** Through a foundation of a humble life, prayer serves as the elevation of the mind and heart to **God** in praise of his glory; a petition made to **God** for some desired good, or in thanksgiving for a good received, or an intercession for others before **God**.



Definition of Prayer

- Through prayer the **Christian** experiences a communion with **God** through **Christ** in the **Church** (CCC #2559-2565).
- As quoted in #2559 in The Catechism, "He who humbles himself will be exalted; humility is the foundation of prayer."



Why Pray?

- The faithful should pray should pray always to remain constantly in the presence of God.
- Some "Rhythms of Prayer" offered by the Church are the Weekly Sunday Liturgy; the cycle of the Liturgical Year and major feasts; Morning and Evening Prayers; and Grace before Meals.

Analogy of Prayer

- We pray to constantly raises our hearts to the presence of **God** in our lives, allowing **God** to enter into the depth of our hearts. **St. Athanasius (On the Incarnation)** compares prayer to focusing constantly on **God**. The more that we pray, the more that we stare, the deeper we draw into the mystery of **God** and, through faith, renews our covenantal relationship with the divine.

Key Ideas

- **PRAYER IS A DIALOGUE WITH GOD.** It is essential for the religious life and is the way we develop, deepen, and sustain our relationship with him.
- **CHRIST IS THE MODEL OF CHRISTIAN PRAYER,** revealing both the forms of prayer and the proper interior dispositions necessary to pray well.



Key Ideas

- **Prayer** is difficult but possible with our perseverance and the help of the **Holy Spirit**.



Key Ideas

- As observant **Jews**, the **Apostles** prayed the **Shema** daily (**Dt 6: 4**), visited the **Temple** during the festivals, and were familiar with **the Sacred Scriptures**.
- **Prayer** is the way we develop, deepen, and sustain our relationship with **God**. At its heart, prayer is our dialogue with **God**.

Key Ideas

- According to **St. John Damascene**, **Prayer** is the raising of our minds and hearts to **God**, or the requesting of good things from him.
- **THE FOCUS OF CHRISTIAN PRAYER IS CHRIST HIMSELF:** meditating on his mysteries to get to know him, to love him, and to be united to him.

Humility

- Christ indicated that one should have the interior dispositions of humility **(ESPECIALLY HUMILITY)**, Faith, Trust, Hope, Perseverance and Conformity to God's Will.
- Christ expressed the ideal attitude to prayer in Gethsemane, when he prayed to God the Father, "Not my will, but thy be done" (Lk 22:42).



The Battle of Prayer

- The "Battle of Prayer" is the struggle to pray well and to trust our prayers are effective despite difficulties in prayer.
- According to **Rom 8: 26**, the **Holy Spirit** helps us and prays for us in times of difficulties in prayer.



Distractions to Prayer

Prayer Problem	Origin of Problem	Solution
No time	One might not see prayer as an essential activity like eating and sleeping.	Make time for prayer and stick to it.
Distractions	The mind and will are weak, so it is hard to concentrate.	Do not give up. A person can refocus his or her mind or offer up his or her weakness in prayer.
Aridity	This is a feeling of futility and emptiness that God allows people to experience.	Persevere in prayer.
Not knowing how to pray	This is caused by ignorance.	Begin with rote prayer, meditating on the meaning of the words. Tell God it is difficult. Ask the Holy Spirit for help.

Expressions of Prayer



- The three major expressions of prayer:
 - Vocal prayer
 - Meditation
 - Contemplation



Expressions of Prayer

- **VOCAL PRAYER**, founded on the union of body and soul in human nature, associates the body with the interior prayer of the heart, following **Christ**'s example of praying to his **Father** and teaching the **Our Father** to his **Disciples** (**CCC #2722**).



Expressions of Prayer

- **MEDITATION** is a prayerful quest engaging thought, imagination, emotion, and desire. Its goal is to make our own in faith the subject considered, by confronting it with the reality of our own life (CCC #2733).

Expressions of Prayer

- **CONTEMPLATIVE PRAYER** is the simple expression of the mystery of prayer. It is a gaze of faith fixed on **Jesus**, an attentiveness to the **Word of God**, a silent love. It achieves real union with the prayer of **Christ** to the extent that it makes us share in his mystery (**CCC #2724**).



BASIC PRAYERS OF THE CHURCH

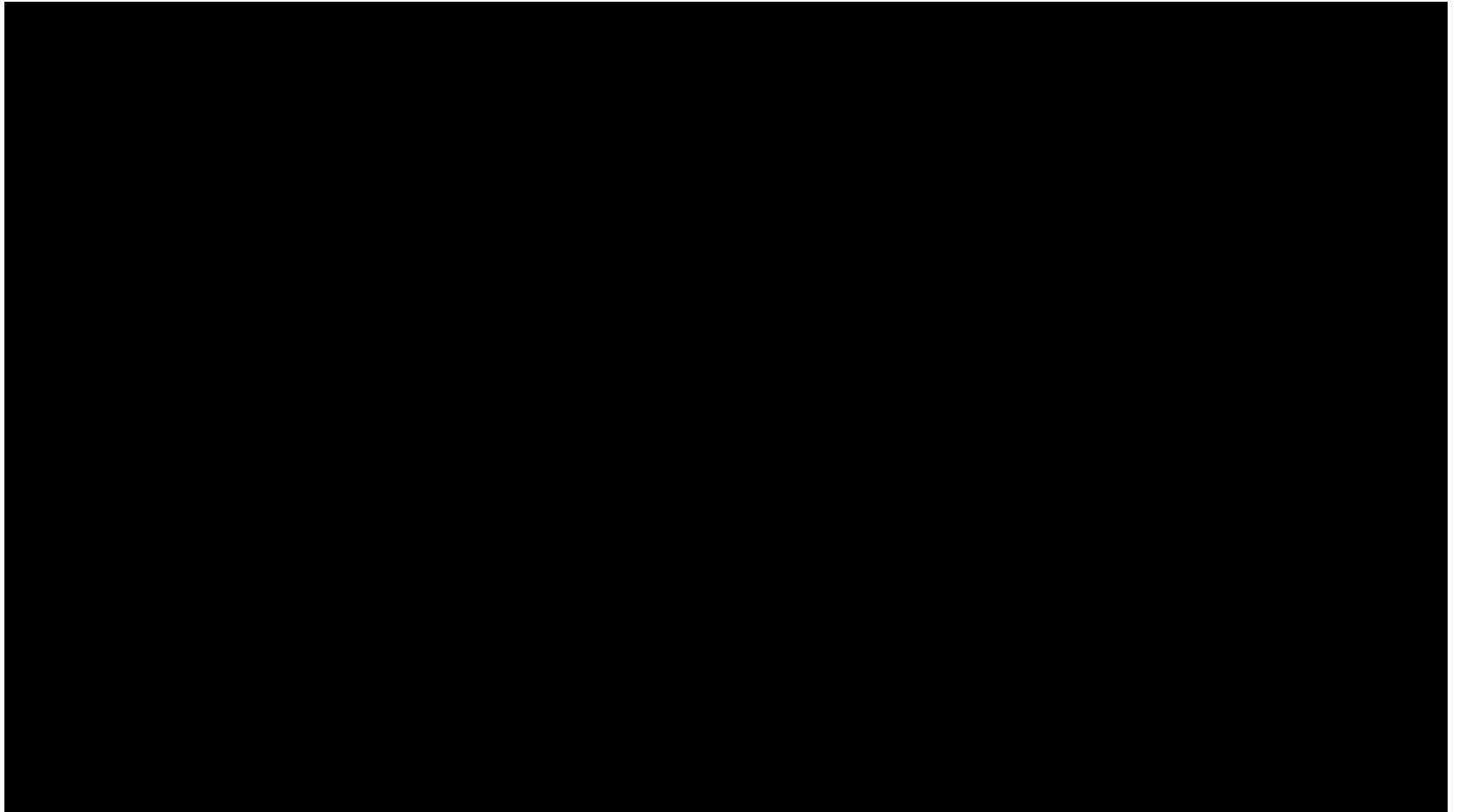


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VIDEO CLIP – Basic Prayers of the Church

From University of Dayton's Foundation of Liturgy Course



The Lord's Prayer

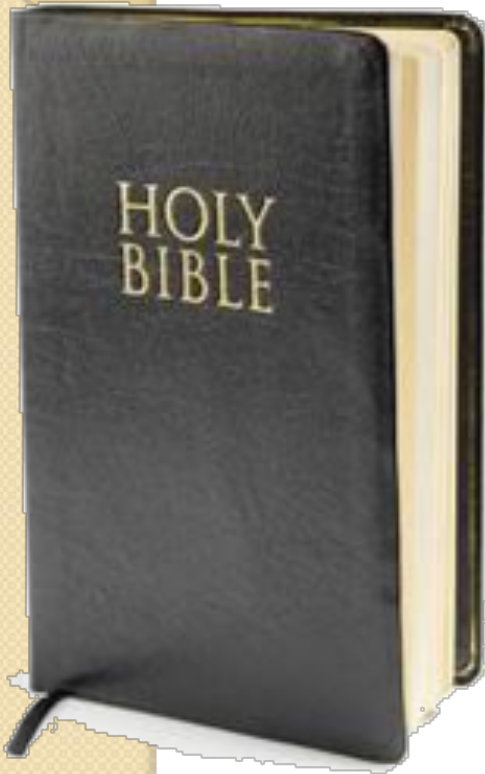
The Lord's Prayer

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.
For thine is the kingdom,
the power and the glory.
for ever and ever.
Amen

- The most basic, introductory kind of prayer (Mt 6: 9-13 & Lk 11: 1-4).
- The Lord's Prayer is the most perfect prayer, according to St. Thomas Aquinas, and a summary of the whole Gospel, according to Tertullian.



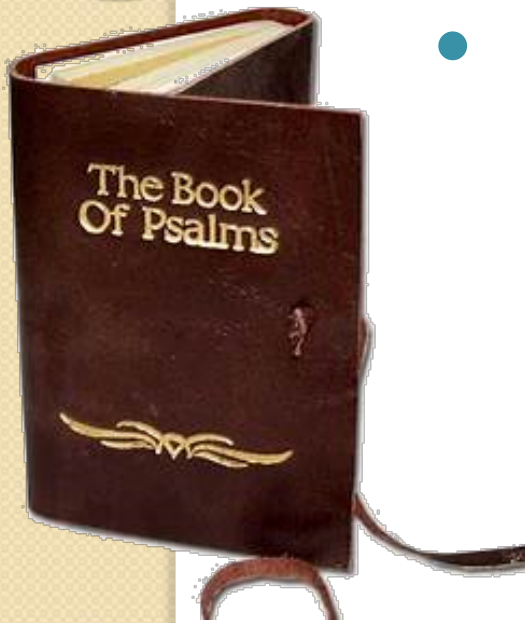
Scriptures as Prayer



- Everyone should read the **Scriptures** in a spirit of prayer and **Meditation**. This can lead to a meaningful encounter with the **Word of God** and allow **God** to speak.

The Psalms as Prayer

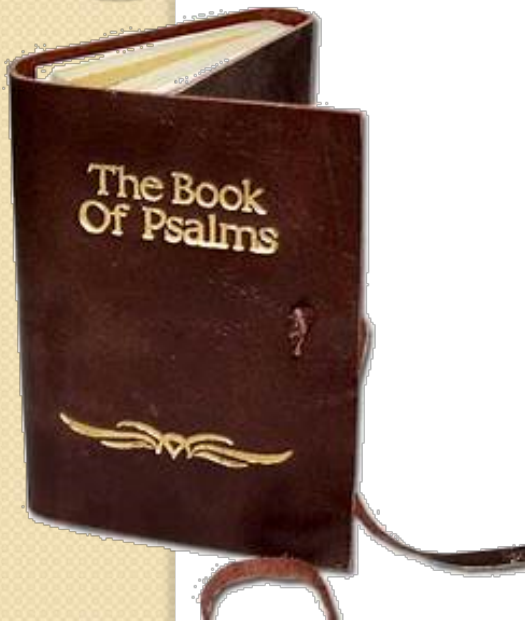
- The **150 Psalms in the Old Testament** provide us with three forms of prayer, based on the way we respond for what **God** has already done for us and what we want **God** to do for us in the light of his promise to hear us.





The Psalms as Prayer

- In the Psalms, the Types of Prayer Offered:
 - Praise
 - Thanksgiving
 - Lament





The Psalms as Prayer

- **Praise & Thanksgiving.** The most frequently utilized motivation to pray, the prayer of **Praise** lifts up our hearts to **God** and reveals **God** to us in our daily worship
- **Thanksgiving** acknowledges and gives thanks for the abundance that **God** has bestowed on us (**CCC #2637-2643**).



The Psalms as Prayer

- Praise & Thanksgiving includes Psalms 30, 100, 103, 104, 107, 116, 117, 118, 124, 138, 148 and 150.



The Psalms as Prayer

- **Petition** is often used in times of peril or in times of personal need for help.
- These psalms include **Psalms 5, 6, 7, 12, 56, 57, 60, 80, 90, 98 and 123.**



The Psalms as Prayer

- **Lament.** This type of prayer is an expression of fervent and devoted love. **Adoration** reflects an expression of our absolute dependence on the divine.
- These psalms include **Psalms 6, 22, 32, 38, 51, 102 and 130.**



Other Types of Prayer

- In addition to the **Prayer Forms** offered in the **Psalms, The Catechism** also provides three other forms of prayer for consideration...



Other Types of Prayer

- **Adoration.** A homage to the spirit to the "King of Glory," which offers respectful silence of the "ever greater God" (CCC #2626-2628).



Other Types of Prayer

- **Petition.** When we ask, beseech, please, invoke, entreat, cry out... we express awareness of our relationship with **God** (CCC #2629-2633).



Other Types of Prayer

- **Intercession.** Asking on behalf of another, intercession allows the believer to speak through **Jesus**, the one intercessor of the **Father** on behalf of all men, especially sinners (**CCC #2634-2636**).

The Rosary



- The **Rosary's** purpose is to meditate on particular moments and mysteries of the lives of **Christ** and the **Blessed Virgin Mary**.

The Rosary

- CCC #1440, "rose garden," from L. *rosarium* "rose garden," from neut. of *rosarius* "of roses," from *rosa* "rose" (see **rose**). The sense of "series of prayers" is 1547, from M.Fr. *rosaire*, a figurative use of the word meaning "rose garden," on the notion of a "garden" of prayers...

The Rosary

- ... This embodies the medieval conceit of comparing collections to bouquets (cf. *anthology* and M.L. *hortulus animæ*, "Prayer Book," lit. "little garden of the soul"). Sense transf. 1597 to the strings of beads used as a memory aid in reciting the rosary.



The Rosary

- The Mysteries of the Rosary are designed to help focus our prayer on the Life, Ministry and Passion of Our Lord. Pope Pius XII described the rosary prayer as "the compendium of the entire Gospel."



The Rosary

- There are four rosary mysteries (Joyful, Sorrowful, Glorious, Luminous) and five parts of each mystery which correspond to the five decades of the Rosary.



Three Main Prayers of the Rosary

- **OUR FATHER**
- **HAIL MARY**
- **GLORY BE**

The following summary of these three prayers may be found at www.ourcatholicprayers.com.



Our Father

- The Lord's Prayer has had many great admirers throughout the ages! St. John Chrysostom (347-407 AD), one of the preeminent theologians known as Doctors of the Church, once wrote of it, "What prayer could be more true before God the Father than that which his Son, Who is Truth, uttered with His Own lips?"



Our Father

- St. Augustine, the famous **Bishop of Hippo** best known perhaps for his **Confessions**, wrote in **412 AD** "If we pray rightly, and as becomes our wants, we say nothing but what is already contained in the Lord's Prayer."



Our Father

- Some eight centuries later, one of the Church's greatest doctors, St. Thomas Aquinas, noted in his famous work, the Summa Theologica, that "in the Lord's Prayer not only do we ask for all that we may rightly desire, but also in the order wherein we ought to desire them, so that this prayer not only teaches us to ask, but also directs all our affections."

Our Father

- Finally, in the 19th Century, St. Therese of Lisieux, the nun best known as the "Little Flower of Jesus," marveled in her autobiography that "Sometimes when I am in such a state of spiritual dryness that not a single good thought occurs to me, I say very slowly the 'Our Father,' or the 'Hail Mary,' and these prayers suffice to take me out of myself, and wonderfully refresh me."



Hail Mary

- Blessed Alan de la Roche, a great champion of the Rosary in the 15th Century, once said that "When I say Hail Mary, hope is made strong in my breast and the dew of consolation falls on my soul....the angelic salutation is a rainbow in the heavens, a sign of the mercy and grace God has given to the world."



Hail Mary

- He also noted that "as all heaven rejoices when the 'Hail Mary' is said, so also do the devils tremble and take flight."

Hail Mary

- The first part of the Hail Mary (lines 1-4) comes from passages in Luke's Gospel relating to the first two Joyful Mysteries of the Rosary, the Annunciation (from Luke 1:28) and the Visitation (from Luke 1:42). The first two lines recall the Archangel Gabriel's greeting to Mary before he told her that God had chosen her to be the Mother of His Son, Our Lord Jesus Christ!



Hail Mary

- Her famous response was "Behold the handmaid of the Lord; be it done to me according to thy word," (Luke 1:38) in joyful agreement with the Divine request. Because of that, as we read in John's Gospel (John 1:14), "the Word was made flesh and dwelt among us."



Glory Be

- The **Glory Be** prayer is most familiar from the **Rosary** where it is recited at the end of each decade of the **Hail Mary**. It goes back many centuries and is known also by its **Latin** name and version as the **Gloria Patri (Glory Be to the Father)**.



Glory Be

- It is also referred to in some older prayer books and scholarly writings as a doxology (which is a fancy name for a short expression of praise for **God**). The tradition for the doxology comes from the **Jewish Synagogues**. **St. Paul** often used doxologies similar to the **Glory Be** in his letters.



Glory Be

- For example, he referred to "the only wise God, through Jesus Christ, be honor forever and ever. Amen." in the conclusion of his Letter to the Romans (Rom 16:27).



Glory Be

- Centuries later, in **1608**, the famous bishop **St. Francis de Sales** ended his classic book *Introduction to the Devout Life* in a similar fashion: "**Glory be to Jesus, to Whom, with the Father and the Holy Ghost, be honor and glory, now and ever, and to all Eternity. Amen.**"



LITURGICAL VS. PRIVATE PRAYER

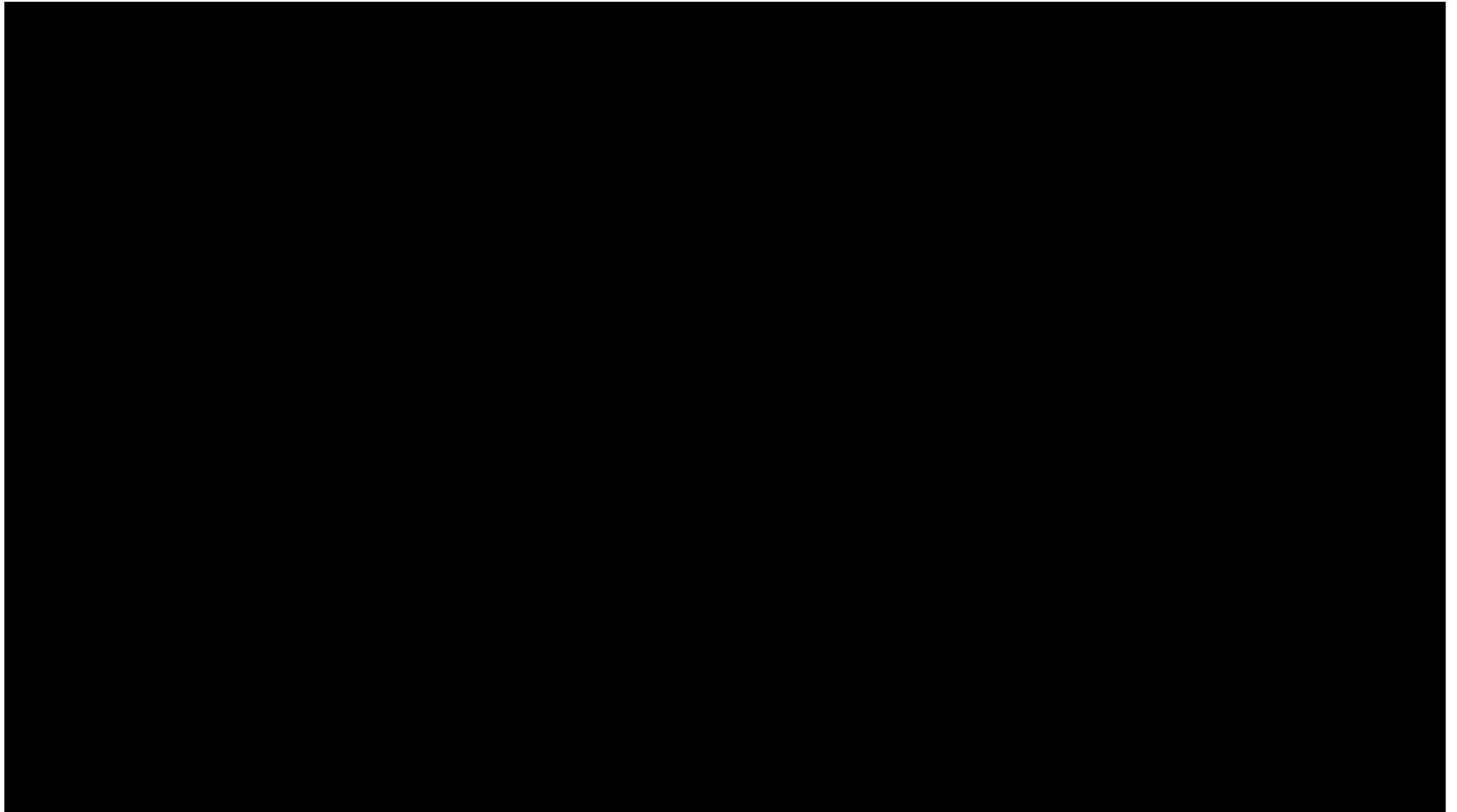


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VIDEO CLIP – Liturgical vs. Private Prayer

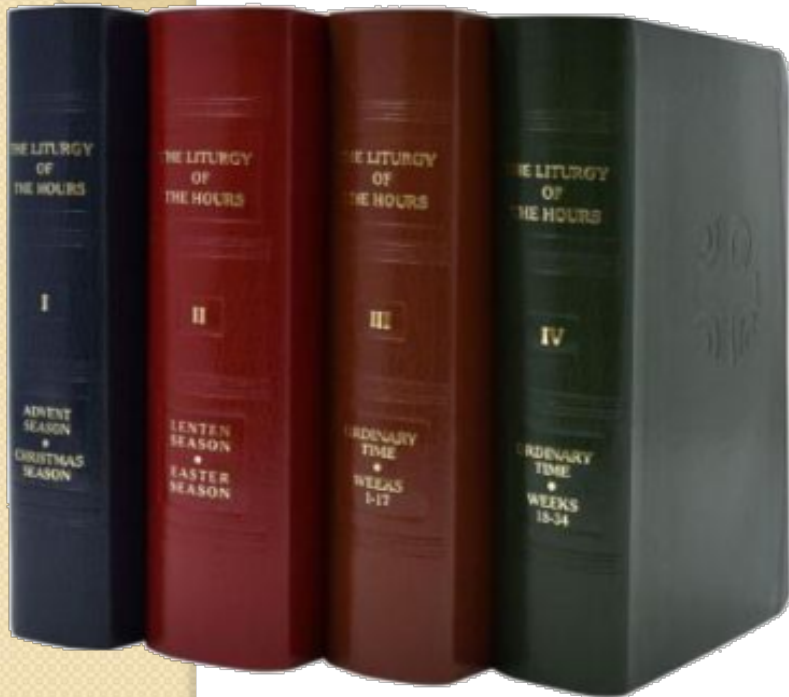
From University of Dayton's Foundation of Liturgy Course





LITURGICAL PRAYER

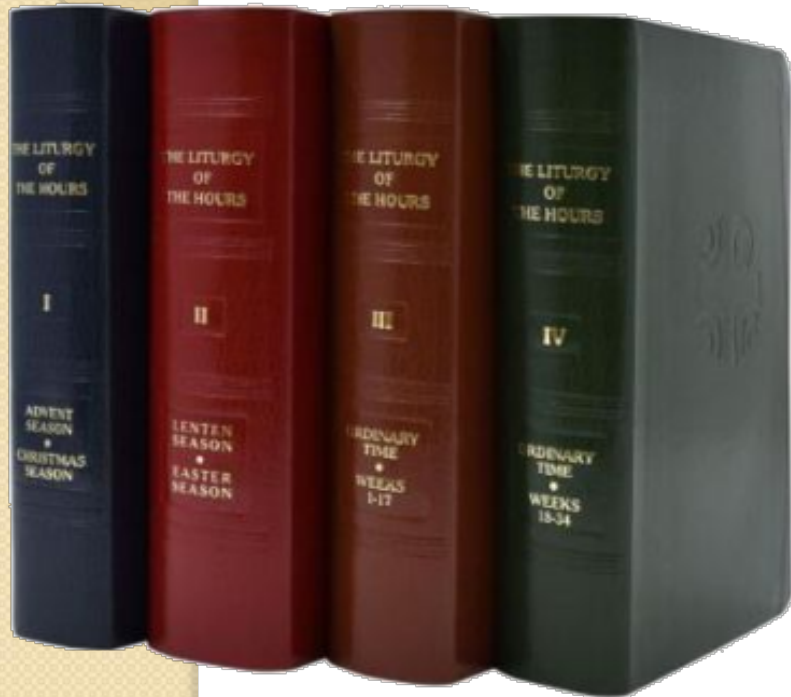
The Liturgy of the Hours



- The Liturgy of the Hours is the official, daily prayer of the Church consisting of Psalms, Prayers, Hymns, Scripture Readings, and selections from the Writings of the Fathers of the Church.



The Liturgy of the Hours



- It is prayed at specific times throughout the day and is recommended for all Catholics.

The Liturgy of Benediction



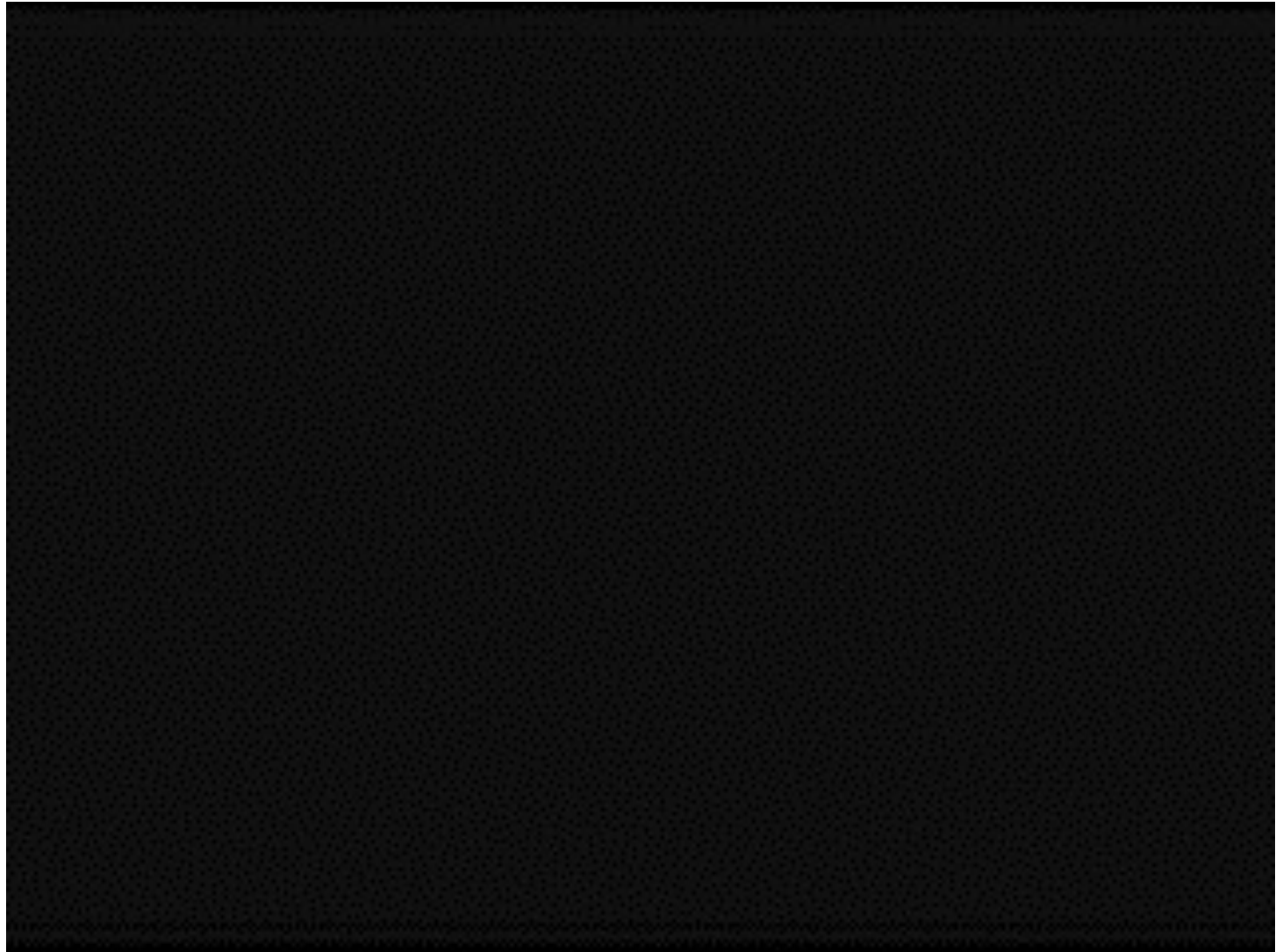
- From the Latin word **Ostendere** ("To Show"), a **Monstrance** (or **Ostensorium**) is a vessel designed for the exhibition of some object of piety.



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From the [Benediction Service](#) at Sacred Heart Church - Medford, OR



The Easter Vigil Liturgy



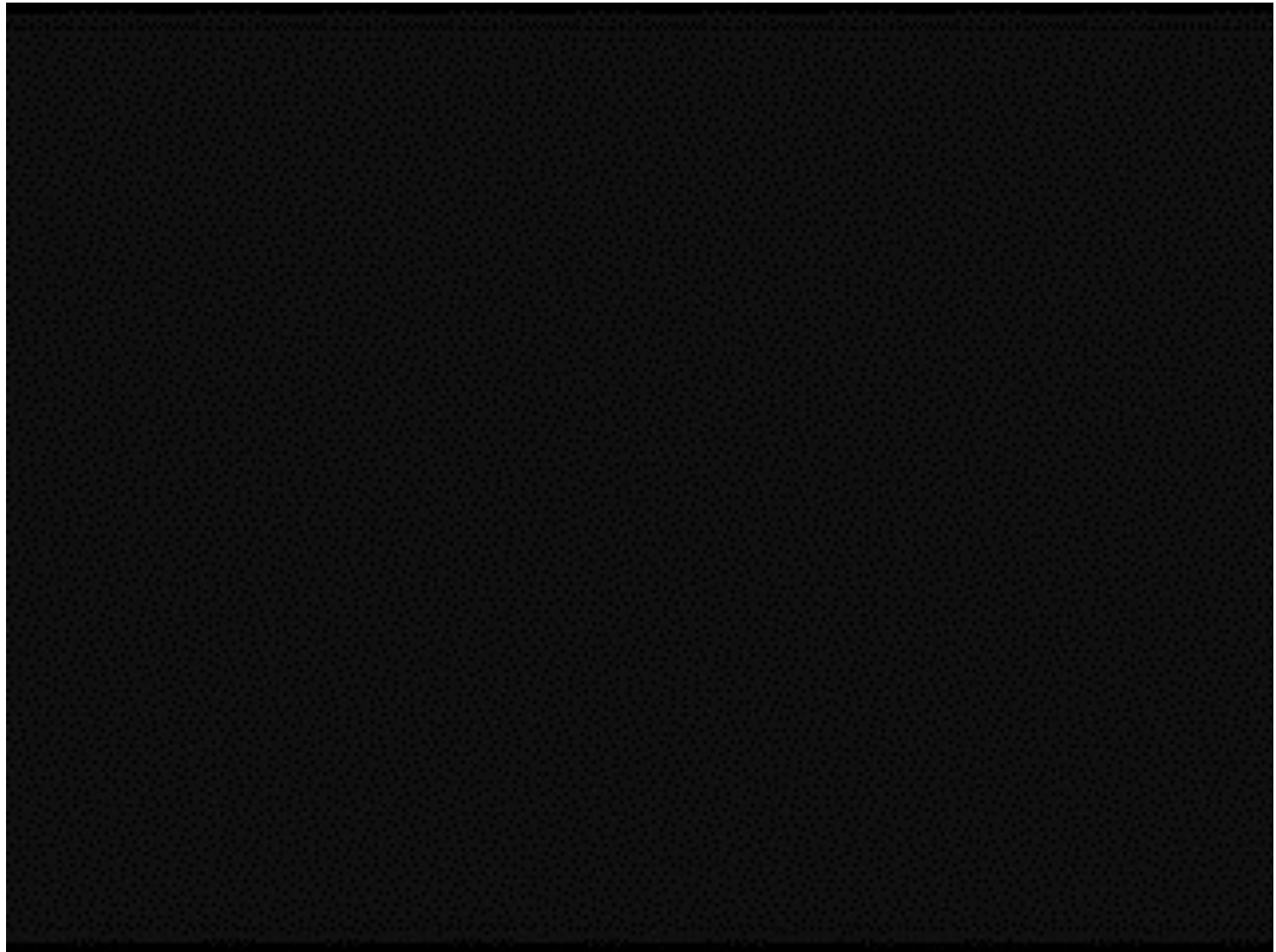
- PART I: The Procession of Light
- PART II: The Liturgy of the Word
- PART III: The Liturgy of Baptism
- PART IV: The Liturgy of the Eucharist



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From the [Easter Vigil Service](#) at Sacred Heart Church - Medford, OR





PRIVATE PRAYER



• Other Popular Private Devotions

- The **Lectio Divina**, a contemplative method for approaching **Scripture**.
- **Novenas**, which are prayers repeated over nine days.
- The **Stations of the Cross**, which recalls Christ's Passion.



• Other Popular Private Devotions

- The Chaplet of Divine Mercy
- The Angelus, commemorating the Annunciation.
- The Morning Offering dedicating the day to God.
- Grace at Meals



FROM ST.
JOHN PAUL II



From St. Pope John Paul II

- In the Psalms, the human being fully discovers himself. Christians were thus able to read the Book of Psalms in the light of the whole mystery of Christ. This same perspective also brings out the ecclesial dimension, which is particularly highlighted when the Psalms are sung chorally...



From St. Pope John Paul II

- ... We can understand, then, how the Psalms came to be adopted from the earliest centuries as the prayer of the People of God. If in some historical periods there was a tendency to prefer other prayers, it is to the monks' great credit that they held the Psalter's torch aloft in the Church...



From St. Pope John Paul II

- ... by being vitally immersed in the Hebrew tradition of prayer, Christians learned to pray by recounting the magnalia Dei, that is, the great marvels worked by God both in the creation of the world and humanity, and in the history of Israel and the Church...



From St. Pope John Paul II

- ...This form of prayer drawn from Scripture does not exclude certain freer expressions, which will continue not only to characterize personal prayer, but also to enrich liturgical prayer itself, for example, with hymns and troparia...



From St. Pope John Paul II

- ... But the Book of Psalms remains the ideal source of Christian prayer and will continue to inspire the Church in the new millennium. - Weekly Audience on 28 March 2001.