

THE EXPERIENCE OF PRAYER AND CONTEMPLATION

Contemplative Praying is no tranquilizer. It reveals who we are to ourselves and to God.

Goal:

1. To maintain a COVENANT with God, not just a relationship.

Within the gospel, a covenant means a sacred agreement or mutual promise between God and a person or a group of people. In making a covenant, God promises a blessing for obedience to particular commandments. He sets the terms of His covenants, and He reveals these terms to His prophets.

2. Wisdom to know God's Will and courage to do it.

3. Worship God as He told us to worship Him.

4. Prayer is to address a solemn request or expression of thanks to God. (To ask)

The Five Types of Prayer

Type 1 – Worship and Praise. This prayer acknowledges God for what He is. ...

Type 2 – Petition and Intercession. ...

Type 3 – Supplication. ...

The difference between intercession and supplication. is that intercession is the act of intervening or mediating between two parties while supplication is an act of supplicating; a humble request.

Type 4 – Thanksgiving. ...

Type 5 – Spiritual Warfare.

5. We are saved by GRACE (not Faith).

6. Prayer brings us Grace.

Most prayers can be less rigid in practice. We are having a two way conversation with God or asking a saint for intervention to assist us in communication. Even the Rosary has many variations in the prayers we say along with the basic Hail Marys and Our Fathers.

The Mass is a very structured prayer and every aspect of the Mass is detailed. The Mass is one Worship in two Divine Liturgies. - Liturgy of the Word and Liturgy of the Eucharist. The structure of the Mass is defined in "The General Instruction of the Roman Missal".

The Mass is the central liturgical rite in the Catholic Church, where the bread and wine are consecrated and become the Body and Blood of Christ. The Mass is the highest form of prayer.

The Eucharistic Prayer is the high point of the Mass because it includes the consecration of the essential signs of the Sacrament of the Eucharist: the bread and wine, which become Christ's real presence. It commemorates and makes present Christ's sacrifice, the Paschal Mystery.

"Do this in Remembrance of Me".

The Liturgy of the Word comes first just like in Jewish Worship. The Jewish Worship began with readings from their Sacred Scrolls. The Apostles were well aware of this practice and continued it into their Christian Worship referred to as The Eucharist. The Word Mass was not used in the early days.

Common Misunderstandings:

1. Christ is a Divine Person not a Human Person.

Christ does have a human nature and a Divine nature.

2. The Catholic Crucifix is a reminder of Christ's Sacrifice for atonement of our sins.

The Protestant Cross (empty) celebrates the Risen Christ. Both are important to Christianity.

Five (6) Forms of Prayer:

1	Petition	Ask for God's Help
2	Intercession	Ask God to Help Others
3	Thanksgiving	Give God Gratitude
4	Praise	Express God's Goodness
5	Blessing	Invoke God's Grace
6	<i>Moguls</i>	<i>Emergency Petition</i>



Moguls

Intercession is also asking Blessed Mother and Saints to intercede for us.

“Secrets” To Live Life That Leads to Heaven

Get to know Jesus in deep personal way with Bible (Matthew, Mark, Luke, John) and Church's help. Know His Family the Church of which we are all members.

Do acts of Mercy – love those in need.

Pray. A conversation with God. His Wisdom transforms us to be what we were created to be.

Three ways to pray

1. VOCAL - usually verbal expression, accompanies the internal act implied in every form of prayer. This

external action not only helps to keep us attentive to the prayer, but it also adds to its intensity.

2. MEDITATIVE - consists in the application of the various faculties of the soul, memory, imagination, intellect, and will, to the consideration of some mystery, principle, truth, or fact, with a view to exciting proper spiritual emotions and resolving on some act or course of action regarded as God's will and as a means of union with Him. This is the most simple of prayers. In these we don't say anything. We simply

meditate on God's love and mercy. These prayers are very common in those quiet moments of Eucharistic

Adoration. Just being one with Our Lord is the greatest gift.

3. CONTEMPLATIVE - the soul's attention is riveted on the Lord himself. It is an intense and intimate union in which the person is wrapped up in God. God initiates this form of prayer, not us.

During Mass there are 4 types prayers

1. The Gloria is a prayer of adoration.

2. The Confiteor and Penitential Rite are prayers of contrition.

3. The Prayer of the Faithful, also known as the General Intercessions or Universal Prayer, is a prayer of petition.

4. Your prayer of thanksgiving or meditative prayer after the Eucharist

Praying can be either spontaneous or memorized. When we are in a crisis it is sometimes hard to know what to say to God. This is when memorized prayer is very powerful. The Catholic Church has many formal prayers for every occasion and need. They guide us when we are at a loss for words.

Spontaneous prayer is also a very meaningful way to pray to God. When Jesus is our closest friend, we can tell him anything.

Definitions

Novena - A recitation of prayers and devotions for nine consecutive days, especially one to a saint to ask for their intercession but a novena can sometimes be a prayer of thanksgiving. The nine days recall the nine days that the Apostles and the Blessed Virgin Mary spent in prayer between Ascension Thursday and Pentecost Sunday.

Chaplet - A set of prayers counted on a set of beads, i.e. Rosary, Divine Mercy

Litany - A liturgical prayer consisting of a series of petitions recited by a leader alternating with fixed responses by the congregation.

Rosary - a sequence of prayers and a string of beads used to count the prayers. It is essentially a contemplative prayer, which requires "tranquility of rhythm or even a mental lingering which encourages

the faithful to meditate on the mysteries of the Lord's life." (Congregation for Divine Worship)

Important Prayers to Know

Lord's Prayer (aka Our Father) Matthew chapter 6, verses 9 - 13; Luke chapter 11, verses 1 - 4
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. Amen.

Hail Mary

Hail Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Gloria

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Grace Before Meals

Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. Amen.

St Michael's Prayer - said after every Mass

*Saint Michael the Archangel,
defend us in battle.*

Be our protection against the wickedness and snares of the devil.

May God rebuke him, we humbly pray;

*and do Thou, O Prince of the Heavenly Host -
by the Divine Power of God -*

cast into hell, Satan and all the evil spirits,

who roam throughout the world seeking the ruin of souls.

These pages and additional content:

<http://stmadeleinesfuture.org/RClA.htm>



Everything we do should be done in the Name of the Father and of the Son and of the Holy Spirit

At the beginning and end of Mass and usually before and after a prayer we make **The Sign of the Cross**: We can find a prefiguring of this act of faith in Ezekiel 9:4 “And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof.” This Thau has been explained as the last letter of the ancient Hebrew alphabet that was in the shape of a cross.

The first written mention of the sign of the cross is by Tertullian in the year 204, he describes it as a long established custom: “At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, in all the ordinary actions of daily life, we trace upon the forehead the sign.” St Cyril who died in 386 said “let us then not be ashamed to confess the Crucified. Be the cross our seal, made with boldness by our fingers on our brow and in every thing; over the bread we eat and the cups we drink, in our comings and in goings; before our sleep. When we lie down and when we awake; when we are traveling, and when we are at rest.”

In the sixth century, the sign of the cross came to be made with 2 fingers as a confession of the catholic teaching that Christ had 2 wills and two natures. Later the sign of the cross was made with three fingers (the thumb, index and middle to confess the Blessed Trinity while the ring and little finger pressed against the palm signified the 2 natures and wills of Christ. In the 13th century Pope Innocent III discusses in detail how to make a proper sign of the cross. In 1988 PJP II said in part “Every time we make the sign of the cross with Holy Water, we are reminded as Christians of our baptism. The call to holiness is rooted in baptism and proposed anew in the other Sacraments, principally in the Eucharist”.

The sign of the Cross is both so very simple and yet very profound. The youngest of children can be taught how to make the sign of the cross and yet the wisest of men can be moved by the deep spiritual meaning that is expressed by its use. Growing up, the nuns at my my school taught us it is an outward sign of faith and that the Father = intellect = guide us, the Son the heart to love us, and our call to love one another and the Holy Spirit on our shoulders = strength = the strength to live our faith.

Prayer is, or should be, a deep or intimate conversation with God, Our Blessed Mother and the Saints. We cannot have deep and intimate conversations with those whom we do not know. The purpose of Faith Formation is to help us to learn how to better know God,

Proper Posture for Prayer
Example: Lord's Prayer During Mass
Not Mandatory but recommended

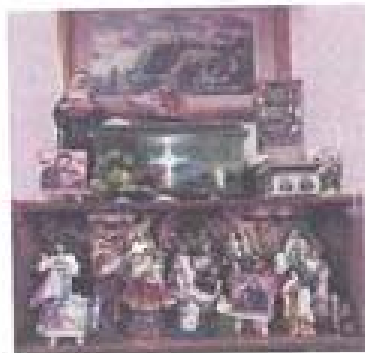
Proper position of hands



Hands
*Remember that they must bear
all their activity over to Christ!*

Concept: Our UNITY is in praying to God and focusing on God together. The "new" custom of holding hands to create the appearance of unity may be distracting from our focus on God.
*Exception may be families with children as this feeling will stick with them through life.
Children leave church MENTALLY by age 13!
(Peace be with you – is being overdone sometimes and loses reverent meaning)*

In Home Prayer, icons may help us to focus our attention.



Matthew 7:7-11 *Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.*

Matthew 5:44-45a (also see Luke 6:28) *But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven.*



For Roman Catholics, there is a quick gesture that can often go unnoticed before the recitation of the Gospel reading at Mass. It is a brief tracing of the cross that is not the typical gesture usually performed and contains much symbolism.

The gesture is a direct imitation of what the deacon (or priest when a deacon is not present) is instructed to do before he recites the words of the holy Gospel. The Roman Missal states, “Then, with the thumb of his right hand, he makes the sign of the cross first on the book at the beginning of the Gospel to be read, and then on himself on the forehead, mouth, and breast.”

Prior to that, if a deacon is going to proclaim the Gospel, the priest will give him a blessing where he recites the following prayer.

May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well, in the name of the Father and of the Son and of the Holy Spirit.

In a similar way, when the priest is the one to proclaim the Gospel, he prays these words silently.

Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel.

The laity and all others attending Mass, are invited to make a similar prayer and gesture before the Gospel is read. They are encouraged to say interiorly a brief prayer that prepares them to receive the Word of God.

May the Word of the Lord be on my mind, on my lips, and in my heart.

It is a beautiful action, one with deep biblical roots. For example, God explains to the people of Israel to recite a particular phrase (“Hear, O Israel ...”) on a daily basis, but also to put that phrase “as a pendant on your forehead” (Deuteronomy 6:8). Many Jews took that literally and placed a small scroll on their forehead. It was a visible reminder to keep the Word of God always on their mind.

Secondly, the prayer is reminiscent of how the prophet Isaiah received a vision where an angel purified his lips with a burning coal (see Isaiah 6). This connection is preserved in the Extraordinary Form of the Mass, where the priest recites the following prayer before the Gospel.

Cleanse my heart and my lips, O Almighty God, Who cleansed the lips of the Prophet Isaiah with a burning coal. In Your gracious mercy deign so to purify me that I may worthily proclaim Your holy Gospel.

Last of all, the prayer recalls the words of the Letter to the Hebrews, where the author writes, “the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart” (Hebrews 4:12).

Thus, when we make such a gesture at Mass, it is truly a profound prayer, opening ourselves up to the words of Jesus Christ. Every time we listen to the Gospel Jesus is knocking at the door of our heart, waiting to get in. We just have to open the door.

ADORATION



Adoration is spending time with Christ: body, blood, soul and divinity under the appearance of bread. This can be done while the Lord is within the Tabernacle or, when available, at what is officially called “Public Exposition”.

Catholic Churches have the Eucharist Enthroned within the Tabernacle and most Churches at least attempt to have the church doors unlocked during the day so that the faithful can have the opportunity to stop by and spend time with Christ. Some families make the sign of the cross or some other similar acknowledgment of Christ’s physical presence whenever they even drive by a Catholic Church. Public Exposition has the Blessed Sacrament, Christ, exposed so that the faithful may sit and adore the Lord while being able to visibly see Him under the appearance of bread. The Eucharist is placed inside a glass container called a reliquary, Then the reliquary with the Eucharist is placed in the monstrance. The monstrance can range from very simple to extremely ornate. Most often with Public Exposition the faithful commit to spend 1 hour before the Lord. This goes back to the Agony in the Garden when Christ asked Peter, John and James “Could you not wait one hour with me?” However, such a time commitment is not required. It is not uncommon for people to come and spend just a few minutes with Jesus. He waits for us patiently.

When Archbishop Fulton Sheen was ordained, he made a promise to make a Holy Hour daily before the Blessed Sacrament. For sixty years of his priesthood, he kept that promise. It was during his Holy Hour that he learned to listen and abandon himself totally to God's call. He always encouraged this practice in others, even non-Catholics. His strong convictions on the benefits of time spent in Eucharistic adoration were a powerful example to religious and laity alike. Of this practice he states:

"I keep up the Holy Hour to grow more and more into His likeness... Looking at the Eucharistic Lord for an hour transforms the heart in a mysterious way as the face of

Moses was transformed after his companionship with God on the mountain. The Holy Hour is not a devotion; it is a sharing in the work of redemption. 'Could you not watch one hour with Me?' Not for an hour of activity did He plead, but for an hour of companionship.

The purpose of the Holy Hour is to encourage deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to hold converse with Him and to ask such things as we need and to experience what a blessing there is in fellowship with Him. One of the by-products of the Holy Hour was the sensitiveness to the Eucharistic Presence of Our Divine Lord."The purpose of the Holy Hour is to encourage deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to hold converse with Him and to ask such things as we need and to experience what a blessing there is in fellowship with Him. One of the by-products of the Holy Hour was the sensitiveness to the Eucharistic Presence of Our Divine Lord."

Venerating the Cross

Good Friday Service includes Venerating the Cross. At the end of the Good Friday Service, a wood cross is available to be kissed before exiting. I believe this tradition is an outward sign of our Faith and gratitude for Christ's sacrifice.



STATIONS of The Cross

First Station
Jesus Is Condemned To Death



Second Station
Jesus Is Made To Carry His Cross



Third Station
Jesus Falls The First Time



Fourth Station
Jesus Meets His Sorrowful Mother



Fifth Station
Simon Of Cyrene Helps Jesus Carry His Cross



Sixth Station
Veronica Wipes The Face Of Jesus



Seventh Station
Jesus Falls The Second Time



Eighth Station
The Women Of Jerusalem Weep Over Jesus



Ninth Station
Jesus Falls The Third Time



Tenth Station
Jesus Is Stripped Of His Garments



Eleventh Station
Jesus Is Nailed To The Cross



The Twelfth Station
Jesus Is Raised Upon The Cross And Dies



The Thirteenth Station
Jesus Is Taken Down From The Cross And Placed In The Arms Of His Mother



The Fourteenth Station
Jesus Is Laid In The Sepulcher



The Stations of the Cross refers to a series of images depicting Jesus Christ on the day of his crucifixion and accompanying prayers. The stations grew out of imitations of the Via Dolorosa in Jerusalem, which is a traditional processional route symbolizing the actual path Jesus walked to Mount Calvary. The objective of the stations is to help the Christian faithful to make a spiritual pilgrimage through contemplation of the Passion of Christ. It has become one of the most popular devotions and the stations can be found in many Western Christian churches.

Leonard of Port Maurice or Porto Maurizio (Italy) (1676–1751), a Franciscan of the Riformella, who established what we know as the 14 Stations of the Cross. During his long life as missionary, Saint Leonard erected more than 570 Stations of the Cross.

Confession // Sacrament of Penance // **PRAY to PREPARE**

Typically, the penitent begins sacramental confession by saying, "**Bless me Father, for I have sinned.** It has been [time period] since my last confession." The penitent must then confess what they believe to be grave and mortal sins, in both kind and number, in order to be reconciled with God and the Church.



This sacrament is rooted in the mission God gave to Christ in his capacity as the Son of man on earth to go and forgive sins (see Matt. 9:6). Thus, the crowds who witnessed this new power “glorified God, who had given such authority to men” (Matt. 9:8; note the plural “men”).

John 20: 21-23

21 Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.”

22 And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. **23** If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

What are the 5 steps of confession?

1. Examine your conscience.
2. Be sincerely sorry for your sins.
3. Confess your sins.
4. Resolve to amend your life.
5. After your confession do the penance that your priest assigns.

ACT OF CONTRITION

The Catholic Church does not restrict the term "Act of Contrition" to any one formula.

From EWTN

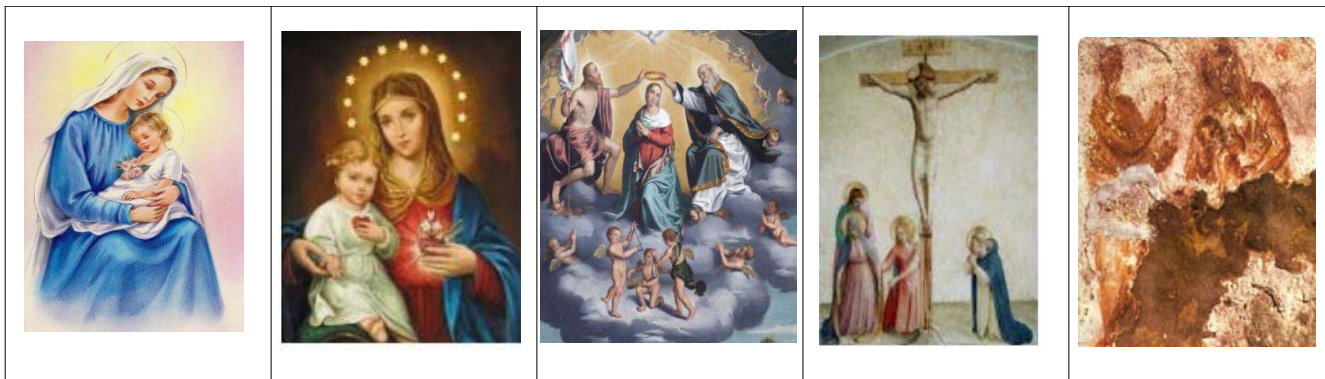
O my God,
I am heartily sorry for having offended Thee,
and I detest all my sins, because I dread the loss of heaven, and the pains of hell;
but most of all because they offend Thee, my God,
Who are all good and deserving of all my love.
I firmly resolve, with the help of Thy grace,
to confess my sins, to do penance,
and to amend my life. Amen.

From Vatican News

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of thy just punishments, but most of all because they offend Thee, my God, who art all good and deserving of all my love.
I firmly resolve with the help of Thy grace to sin no more and to avoid the near occasion of sin.
Amen.

WHY PRAY TO MARY?

Possibly the earliest known image of the Virgin Mary independent of the Magi, is a fresco about 150 AD in the Catacomb of Priscilla on the Via Salaria in Rome that shows her nursing the infant Jesus.



Even Today's Science Points Out The Connection Between Mary and Jesus.

Scientific American *By Robert Martone on December 4, 2012*

The link between a mother and child is profound, and new research suggests a physical connection even deeper than anyone thought. The profound psychological and physical bonds shared by the mother and her child begin during gestation when the mother is everything for the developing fetus, supplying warmth and sustenance, while her heartbeat provides a soothing constant rhythm.

The physical connection between mother and fetus is provided by the placenta, an organ, built of cells from both the mother and fetus, which serves as a conduit for the exchange of nutrients, gasses, and wastes. Cells may migrate through the placenta between the mother and the fetus, taking up residence in many organs of the body including the lung, thyroid, muscle, liver, heart, kidney and skin. These may have a broad range of impacts, from tissue repair and cancer prevention to sparking immune disorders.

New Scientist *27 September 2012 By Sara Reardon*

Mothers always have their children in the back of their minds – now it seems that this is quite literally true. Fetal DNA can enter a mother's brain and remain there for decades, according to autopsies of female brains.

During a pregnancy, cells from mother and fetus can cross the placenta and survive for decades in the skin, liver and spleen – a phenomenon called fetal microchimerism.

Fetal DNA can also cross the blood-brain barrier and enter the brain...

New York Times *By Carl Zimmer Sept. 10, 2015*

A Pregnancy Souvenir

“Microchimerism is something that humans have been evolving with since before we were humans,” said Melissa Wilson Sayres, a biologist at Arizona State.

During that time, fetal cells could have evolved into more than just bystanders. Writing in the journal *Bio-essays* last month, Dr. Boddy, Dr. Sayres and their colleagues suggested that fetal cells may produce chemicals that influence the mother's biology, allowing fetuses to manipulate her from within.

Some cells may help maintain the health of the mother — for example, by healing wounds. But there is also an evolutionary conflict of interest between mothers and their young.

ROSARY

The Internet is full of articles ignorant of or hostile to Catholicism, and it's a good practice to mostly just ignore them. But sometimes you come across an article that is so ignorant and so hostile that you have to pause and contemplate whether it's more stupid or more evil, or whether it's the perfect combination of stupidity and evil that most anti-Catholics can only dream of.

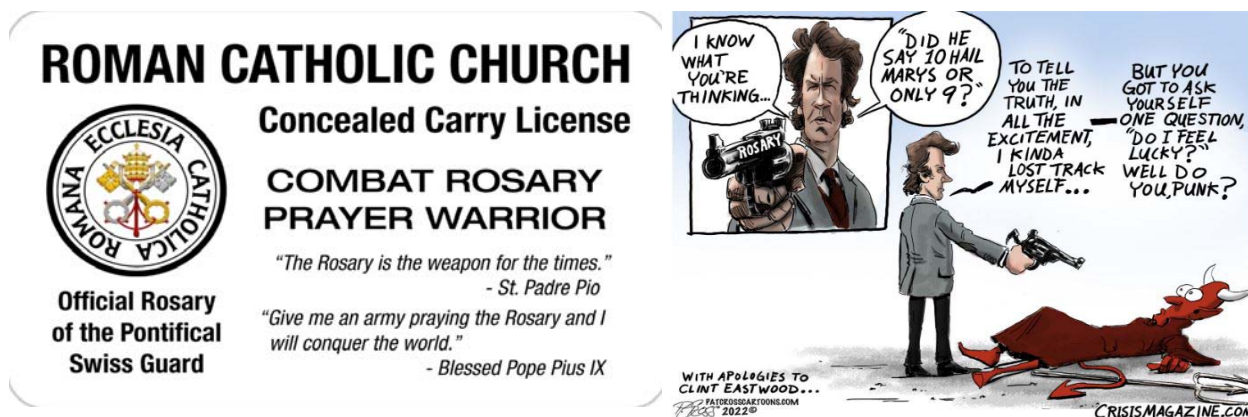
A recent article by Daniel Panneton in The Atlantic, "How the Rosary Became an Extremist Symbol," reaches these ignominious heights. Somehow Panneton is able to perfectly synthesize his ignorance of Catholicism with his contempt, and frankly, it's a wonder to behold.

The general thrust of the article is this: so-called "radical-traditional" (aka "rad trad") Catholics are weaponizing the Rosary and in doing so are joining with Christian nationalists in encouraging physical violence against their many enemies. I'll understand if my Catholic readers need to take a minute to clean up their keyboards after spitting out their coffee reading that last sentence.

The howlers in this article come fast and furious and begin in the subtitle: "The AR-15 is a sacred object among Christian nationalists. Now 'radical-traditional' Catholics are bringing a sacrament of their own to the movement." First, the Rosary is a sacramental, not a sacrament. Second, Panneton's proof that the AR-15 is a "sacred object" among Christian nationalists is a link to a leftist website making that claim (and this is common in this article: to prove his points, Panneton mostly links to other leftist sites making similar claims.)

<https://www.crisismagazine.com/2022/weapon-of-choice>

Funny side: <https://www.outono.net/elentir/2022/08/19/the-hilarious-article-of-a-progressive-media-warning-against-the-rosary-for-being-a-weapon/>



For St. Padre Pio, the Rosary was a "weapon" to be used only against spiritual enemies, not human opponents.

St. Padre Pio, one of the most beloved saints in the Catholic Church, is frequently quoted as saying that the Rosary was his "weapon."

Was St. Padre Pio advocating for violence against other human beings?

In the biography Padre Pio: The True Story by C. Bernard Ruffin, the author explains that, "the Rosary was his 'habitual prayer' and his 'weapon' against the powers of hell."

Padre Pio prayed the Rosary every day and did so out of a love for the Blessed Mother. He also loved every human person and desired that they all would reach the eternal shores of Heaven.

<https://aleteia.org/2022/08/16/why-padre-pio-called-the-rosary-a-weapon/>

According to Catholic tradition, the rosary was instituted by the Blessed Virgin Mary herself. In the 13th century, she is said to have appeared to St. Dominic (founder of the Dominicans), given him a rosary, and asked that Christians pray the Hail Mary, Our Father and Glory Be prayers instead of the Psalms

Catholic Devotion The Rosary

Rosary means “Crown of Roses”. St. Louis Marie de Montfort tells us that every time people say the full rosary devoutly they place a crown of white and red roses upon the heads of Jesus and Mary. Being Heavenly flowers, these roses will never fade or lose their exquisite beauty. The Rosary developed from the apostles, who gathered to say psalms at certain hours of the day or night. (Act 3:1; 10:9, 30; 16:25) However they were only continuing the Jewish practice that can be seen in 1 Kings 10:5 or Psalm 119:164 or in the service prescriptions in Exodus and Deuteronomy. This eventually led to the “Liturgy of the Hours” today.

Basically it is praying the 150 psalms through out the day. As the practice spread the mostly illiterate laity would substitute the Ave Maria for the Psalms and would use stones or cords with counters to keep an accurate count. The first historical reference to the rosary of today is from St. Dominic 1221. He preached it to the people in France where the Albigensian heresy (good god evil god evil imprisoned souls in physical bodies) was devastating the faith. The Blessed mother appeared to St. Dominic asked for the practice as an antidote for heresy and sin. Until very recently the Rosary consisted of only 3 mysteries the Joyful, Sorrowful and Glorious. Pope John Paul II added the Mysteries with the Luminous Mysteries.

Each mystery of the Rosary has 5 parts and each part is broken down into the Our Father and 10 Hail Marys. There are what is know as scriptural rosaries which assign a scripture verse to each Our Father and each Hail Mary. The Rosary begins with the Sign of the Cross, the Apostles Creed, an Our Father and three Hail Marys then we go through each mystery with the Our Father and 10 Hail Marys. Most frequently after the Hail Marys the Glory be and Fatima Prayer.

The Joyful Mysteries, typically recited on Monday and Saturday, are a great place to start because it is where we find the beginning of the NT where God humbled Himself and became man; here we meditate on the Child Christ.

The Luminous Mysteries typically recited on Thursday these are the new ones and they take us on to Jesus public ministry.

The Sorrowful Mysteries: Tuesday and Friday we follow Mary’s footsteps as her heart is pierced watching her Son’s suffering and death.

The Glorious Mysteries: After this most painful meditation usually on Sunday and Wednesday we get to the Good News we have been waiting for.



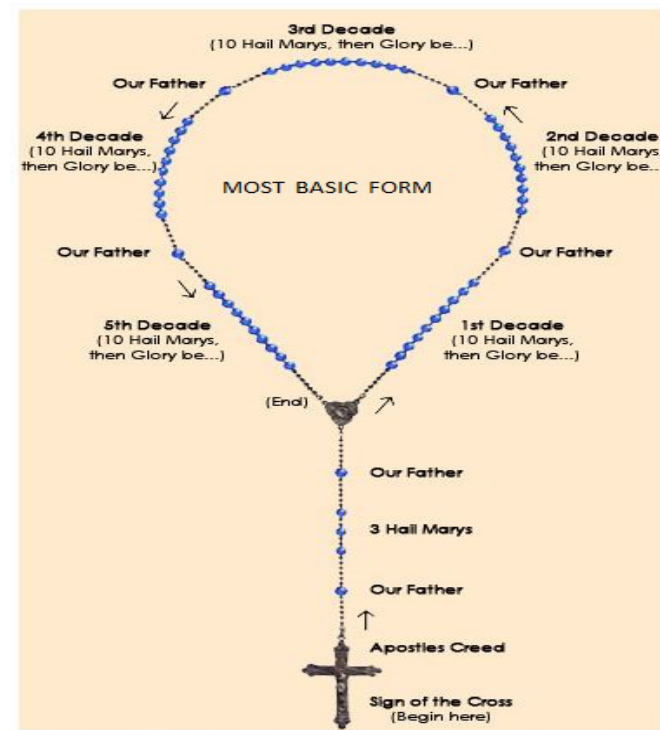
Fatima Prayer: “O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those in most need of Thy mercy. Amen.”

Hail Holy Queen: “Hail, holy Queen, Mother of Mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy toward us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. V./ Pray for us O holy Mother of God, R./ that we may be worthy of the promises of Christ.”

Glory be to the Father “Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be. world without end, Amen.”

The prayer is a doxology which is a short expression of praise of the Trinity, and dates to Early Church.

The Apostles' Creed “I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; on the third day He arose again from the dead; He ascended into heaven, and is seated at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.”



The Rosary

The Joyful Mysteries

Monday - Saturday



The Annunciation



The Visitation



The Birth of Jesus



The Presentation



The Finding in the Temple

The Luminous Mysteries

Thursday



The Baptism in the Jordan



The Wedding at Cana



The Proclamation of the Kingdom



The Transfiguration



The Institution of the Eucharist

The Sorrowful Mysteries

Tuesday - Friday



The Agony in the Garden



The Scouring at the Pillar



The Crowning with Thorns



The Carrying of the Cross



The Crucifixion

The Glorious Mysteries

Wednesday - Sunday



The Resurrection



The Ascension



The Descent of the Holy Spirit



The Assumption of Mary



The Coronation of Mary

RCIA Prayer Life What is Prayer?

CCC = Catechism of the Catholic Church

PART FOUR - CHRISTIAN PRAYER

SECTION ONE

PRAYER IN THE CHRISTIAN LIFE

2558 "Great is the mystery of the faith!" The Church professes this mystery in the Apostles' Creed (*Part One*) and celebrates it in the sacramental liturgy (*Part Two*), so that the life of the faithful may be conformed to Christ in the Holy Spirit to the glory of God the Father (*Part Three*). This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer.

WHAT IS PRAYER?

For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.¹

Prayer as God's gift

"Prayer is the raising of one's mind and heart to God or the requesting of good things from God."² But when we pray, do we speak from the height of our pride and will, or "out of the depths" of a humble and contrite heart?³ He who humbles himself will be exalted;⁴ *humility* is the foundation of prayer. Only when we humbly acknowledge that "we do not know how to pray as we ought,"⁵ are we ready to receive freely the gift of prayer. "Man is a beggar before God."⁶ **2559**

2560 "If you knew the gift of God!"⁷ The wonder of prayer is revealed beside the well where we come seeking water: there, Christ comes to meet every human being. It is he who first seeks us and asks us for a drink. Jesus thirsts; his asking arises from the depths of God's desire for us. Whether we realize it or not, prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him.⁸

2561 "You would have asked him, and he would have given you living water."⁹ Paradoxically our prayer of petition is a response to the plea of the living God: "They have forsaken me, the fountain of living waters, and hewn out cisterns for themselves, broken cisterns that can hold no water!"¹⁰ Prayer is the response of faith to the free promise of salvation and also a response of love to the thirst of the only Son of God.¹¹

Prayer as covenant

2562 Where does prayer come from? Whether prayer is expressed in words or gestures, it is the whole man who prays. But in naming the source of prayer, Scripture speaks sometimes of the soul or the spirit, but most often of the heart (more than a thousand times). According to

Prayer can be "Remove this 'Cross' from my life."
Better Prayer "Give me help to know Your Will for me with this 'Cross'"
God does not need us to do His Work – but our working for God is Dignity.
God has us pray to Saints for intervention and help and this provides us with opportunity to show Dignity and admiration to the Saints.

Pray to Saints for intervention help.

St. Lucy for help with Physical and Spiritual BLINDNESS

St. Monica for Fortitude and Perseverance (help in despair)

St. Dymphna for Mental Health, Stress,

St. Faustina for Christ's Mercy - St. Rita for "The Impossible"

St. Therese for help to do Good on Earth

St. Anthony for Christ's Miraculous Intervention

St. Gertrude for Souls in Purgatory

The ROSARY is CONTEMPLATIVE PRAYER. (LISTEN)

In Repetitive Prayer we hear different phrases – different times.

Talking to God – focus on each word - Act of Contrition

God talks to us in prayer, in Bible Reading, in Reading about Saints, and in Studying about His Church. This is Personal Revelation. Divine Revelation ended on death of last Apostle – John – only Apostle not martyred.

Santa Fe Shrine for Our Lady of La Leche



**SHRINE OPEN
DAILY FROM
9:00 A.M. TO
6:00 P.M.
FOR PRIVATE
PRAYER**

Ministry List

Word

Healing Prayer Team & Readers:

Carol Zmuda

cazmuda@aol.com

Healing Holy Hour every 3rd Friday of the month
at 7:00 PM in Shrine .

Why me?

Healing Prayer at Shrine:

Mogul (emergency petition Prayers) :-) Never broke a leg. Did break a ski – no time to pray.

long term youth prayer :-(& :-) Answered but differently. Free from AA

Failure to Pray while trying to fix on my own. "X" psychiatrist, psychologist, friends. Eventually got to prayer. Conditions failed to change, but I was given peace no anger.

Now daily prayer brings peace and comfort.