

Day 36

The Lord's Prayer



For Personal Reflection & Prayer

- When was the last time I prayed the Our Father?
- What part of the 'Our Father' prayer most speaks to me and why?

Take these considerations to the Lord in prayer, asking for light and strength.

Offer a prayer inspired by the words of Scripture:

*He was praying in a certain place,
and when he had finished,
one of his disciples said to him,
'Lord, teach us to pray...'*

Luke 11:1

Papal Audience on Vocal Prayer

... In the liturgy, all Christian prayer finds its source and goal... Today I would like us to ask ourselves: in my life, do I leave enough room for prayer and, above all, what place in my relationship with God does liturgical prayer, especially Holy Mass occupy, as participation in the common prayer of the Body of Christ which is the Church?

In answering this question, we must remember first of all that prayer is the living relationship of the children of God with their Father who is good beyond measure, with his Son Jesus Christ and with the Holy Spirit... Therefore, the life of prayer consists in being habitually in God's presence and being aware of it, in living in a relationship with God as we live our customary relationships in life, with our dearest relatives, with true friends;



indeed, the relationship with the Lord is the relationship that gives light to all our other relationships...

In fact, only through Christ can we converse with God the Father as children, otherwise it is not possible, but in communion with the Son we can also say, as he did, “Abba”. In communion with Christ, we can know God as our true Father (cf. Mt 11:27). For this reason, Christian prayer consists in looking constantly at Christ and in an ever new way, speaking to him, being with him in silence, listening to him, acting and suffering with him. The Christian rediscovers his true identity in Christ, “the first-born of all creation” in whom “all things hold together” (cf. Col 1,15ff.). In identifying with him, in being one with him, I rediscover my personal identity as a true son or daughter who looks to God as to a Father full of love...

I therefore think that these reflections enable us to answer the question we asked ourselves at the outset: how do I learn to pray, how do I develop in my prayer? Looking at the example which Jesus taught us, the Pater Noster [Our Father], we see that the first word [in Latin] is “Father” and the second is “our”. Thus, the answer is clear, I learn to pray, I nourish my prayer by addressing God as Father and praying-with-others, praying with the Church, accepting the gift of his words which gradually become familiar to me and full of meaning. The dialogue that God establishes with each one of us, and we with him in prayer, always includes a “with”; it is impossible to pray to God in an individualistic manner. In liturgical prayer, especially the Eucharist and — formed by the liturgy — in every prayer, we do not only speak as individuals but on the contrary enter into the “we” of the Church that prays. And we must transform our “I”, entering into this “we”...

It is not, therefore, the individual — priest or member of the faithful — or the group celebrating the liturgy, but the liturgy is primarily God’s action through the Church which has her own history, her rich tradition and her creativity. This universality and fundamental openness, which is proper to the whole of the liturgy, is one of the reasons why it cannot be conceived of or modified by the individual community or by experts but must be faithful to the forms of the universal Church... the liturgy is celebrated for God and not for ourselves; it is his work; he is the subject; and we must open ourselves to him and let ourselves be guided by him and by his Body which is the Church...

https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20121003.html

