

PROPOSED PERSONAL PRAYER POINTS

1. introduction

On this day we want to focus **our attention on prayer**, with the traits that invite us to live it, these texts of the Apostolic Missionary: Give mission and prayer its proper time, pray at all times and contemplate in prayer the Word that we will proclaim. We wish to accept the gift that God wants to give us this morning.

We put ourselves in the presence of the Lord and we can say, "Once again, Lord I stand before you, knowing that You listen to me" or "speak, Lord, that your daughter hears" or "Behold to do your will!" And I take a short time to calm down, focus and reflect "where I'm going and for what".

I start the prayer time by quietly reading the proposed texts, you don't have to read them all. I stop when something resonates with me, letting the resonance last in my heart, as much as I want, letting it affect me, speak to me... Listening, tasting...

2. Biblical text: Matthew 6, 5-13

The disciples saw Jesus often going away to pray to his Father, and one day they asked him, "Lord teach us to pray" (Lk 11:1).

Today we too ask the Lord to "discover the richness of the prayer that He taught us". This sentence has an invocation and two stanzas containing six desires.

In the invocation we find three keywords:

FATHER, Abba, Dad, that's how Jesus calls him, in a simple, warm and close way. Abba on Jesus' lips want to mean all possible nuances of closeness and tenderness. For Jesus God is Father and Mother, that is, open arms, tender and welcoming heart, stimulating, that throws us into creativity. The Unsinkable Mystery of God, the origin of where we come from and the goal to where we are going to is the Father, Dad. Deep in our being is a father/mother who loves us, welcomes us and forgives us with an endearing heart.

OUR, neither my nor yours... ours! A Father, head of the great family of mankind. Who loves each child in a concrete way, calls him by name, enjoys seeing fraternity and justice sprout between equal and united children for whom to love the brother is to love Him.

OF THE SKY, not of this world, small and petty, concerned with smallnesses; not the God of selfish calculations yet God of gratuitousness, utopia, of the Kingdom... A God who "expand", who does not close possibilities but throws away to heaven.

In the **two stanzas** there are six **great desires** of Jesus, which should have been the usual object of his prayer: **NAME** of God, **KINGDOM**, Thy **WILL**, Give us **BREAD**, **FORGIVE US**, Do not let us fall into **TEMPTATION**...

May these also be our wishes!...

3. Texts of the Founders

MA, II, 19,21,22

This beautiful text by M. Fundadora is a call that the Mission cannot be carried out at the expense of prayer, because then it would not be Mission, but "activism". Prayer sends us to the Mission and in the Mission the Lord is also manifested to us. (II,19)

We must always pray... Prayer is not a limited "time," even if there are specific times. Prayer is like breathing, without it we die... Pray life, live in such a way that everything is in us prayer, because we live in the presence of the Lord. To get there we need quality times. Knowing that prayer, like everything in our lives, is the Lord's GIFT, but let us not forget that it is also our TASK (II,21)

Finally, we need to contemplate in our prayer the Word that we will proclaim, so that "we may set ourselves up with it" and make enter into us so that we may proclaim it above all with the witness of life; besides "If the words of the Claretian Missionary do not come out of the forge of prayer they will not soften the heart" (cf. Const. 48 and 53) (II II ,22)

AUT. Pclaret chap. XVI nn. 264-273

Fr. Founder in Autobiography speaks little of his prayer experiences, but devotes this whole chapter to talking about it as the first means of apostolate.

Prayer for both Founders always has an apostolic purpose.

Number 264 says: "*Encouraged to work for the greater glory of God and salvation of souls, as I have said so far, I will now say of what means I went to achieve for this end, as the Lord made me known as more appropriate.*

The first means that I have always used and use is prayer. This is the ultimate means I have considered to be used to obtain the conversion of sinners, the perseverance of the righteous, and the relief of the souls of Purgatory. And for this reason, in meditation, in Mass, I pray; and other devotions that I practiced and jaculatory that I did, I always asked God and the Blessed Virgin Mary for these three things".

This *prayer*, Claret writes in the catechism explained, "you must not do it for yourself only, but also for your *neighbours, for the conversion of sinners, for the perseverance of the righteous* and for the blessed souls, in imitation of Jesus" He insists on the apostolic dimension of prayer. It ends at no. 270 with the prayer he prayed before each Mission. This prayer is a synthesis of his spirit. Claret, son of Mary, trained in the forge of his love.

4. Prayer tracks

A few questions as proposals.

What's my prayer like?

How long, besides the schedule, do I spend on prayer?

Do I work so that my life can balance between prayer and mission?

Does my prayer send me to the Mission, and in the Mission do I feel that the Lord manifests Himself to me?

Do I pray the Our Father by tasting it, making mine the words ABBA, OUR, heaven and the six desires...

How in our Founders, have my prayer an apostolic purpose?

Do I pray for life, do I work so that all day will pass in the presence of the Lord?

Do I ask the Lord for the gift of prayer?

5. Conclusion

I end with a dialogue with the Lord as a friend talks to his friend.

I briefly examine, as I have done through prayer ... In written, I can take note of what has happened. I discover the motions I've felt. Also the distractions... and the calls I've received...