



MAGISTERIUM.com

[Magisterium AI is a helpful resource for information on Catholicism.]

A beloved prayer that Jesus gave to His disciples and that lies at the heart of Catholic worship is the **Our Father**. It gathers **our praise, petitions for the Kingdom, daily needs, forgiveness, and protection** in a single, reverent petition. Matthew 6:9-13 and Luke 11:2-4

Luke: 1 Now it happened that he was in a certain place praying, and when he had finished, one of his disciples said, 'Lord, teach us to pray, as John taught his ...

**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.**

[NO SUFFIX NEEDED]

+++++

WHY PRAY: Not a cosmic bellboy (give me - get me) Purpose is to get to know God. Make my will His Well. James 5:16 in the Catholic Bible states, "Therefore confess your sins to one another, and pray for one another, that you may be healed. *The prayer of a righteous person is powerful and effective*". This verse encourages mutual confession and prayer within the Christian community to foster healing. God does not need our prayers, but gives us the opportunity to share in His Works. [Like my working in the Spring with my dad.]

[How is prayer important](#)

Prayer is the very heartbeat of the Christian life, drawing us into a continual communion with the Father, Son, and Holy Spirit, shaping our interior life, and binding us together as the Body of Christ.

[Theological foundation of prayer](#)

Prayer is the means by which the baptized participate in the divine life granted through the sacraments. It "unites angels and men with God" and expresses the "communion of life between the Persons of the Blessed Trinity and the Christian believer". Through prayer we enter into the same intimate union with Christ

Personal dimension: prayer as the breath of the soul

The Church teaches that the Christian is called **“to pray without ceasing”** (cf. 1 Thess. 5, 17). Private prayer, whether in the silence of one’s chamber or in the rhythm of daily prayers, is the “very breath of the Christian” and the *primary way we converse with God, offering praise, thanksgiving, petition, and contrition. It also serves as a weapon in spiritual warfare, fostering a deep “connection with God in love” and confirming the person in the good.*

“WITHOUT CEASING” Everything we do, work, play, socialize, nature walks, etc., should be done in The Name of the Father, and of the Son, and of the Holy Spirit. Thank God continually throughout the day even for the little gifts – getting a green light, finding a good parking spot, catching a glass before it falls to the floor.....

Communal dimension: prayer builds the Church’s unity

Liturgical celebration is described as “an action of Christ the priest and of his Body the Church,” a “sacred action surpassing all others”. Participation in the Eucharist and the Liturgy of the Hours expresses the “essence of the Church as a community” and “unites us with God and one another, forming the family of God”. The Sunday Eucharist, in particular, draws all members together, renewing love and strengthening the bonds of communion.

Liturgical rhythms that nourish continual prayer

The Church has established regular rhythms—morning and evening prayer, grace before and after meals, the Liturgy of the Hours, and the annual cycle of feasts—to “nourish continual prayer”. These rhythms anchor the faithful in a life that is both personal and corporate, ensuring that prayer permeates every day.

Popular devotions extend liturgical prayer into daily life

While the liturgy is the **“summit toward** which the activity of the Church is directed,” the faithful are also encouraged to “pray without ceasing” through popular devotions such as the rosary, the Angelus, and Eucharistic adoration. These practices do not replace the liturgy but “extend it into daily life,” helping the faithful keep prayer alive in the ordinary moments of the day.

The outcome of a prayerful life

Through continual prayer we grow in intimacy with God, become more fully members of the Body of Christ, and are equipped to face the trials of life with hope and charity. Prayer transforms the individual and the community, making the Church a living sign of God’s love in the world.

In sum, prayer is indispensable: it is the source of our communion with the divine, the breath of our personal spirituality, the glue that holds the Christian community together, and the rhythm that structures our daily walk with God.

God Answers with “NO”, “Slow”, “Grow”, or “Go you are in line with my will. A “NO” is a good thing in sales. It tells us to move on to the next prospect and do not linger on failure.

Catechism of the Catholic Church

The Catechism of the Catholic Church (CCC) presents prayer as an essential dimension of the Christian life, integral to faith, worship, and moral living. It dedicates Part Four to Christian prayer, emphasizing its role in uniting believers with God **through adoration, petition, intercession, thanksgiving, and praise.** Prayer is not merely a personal practice but a communal and liturgical expression, rooted in Scripture and Tradition, that fosters a deeper relationship with the Trinity. Key themes include the necessity of prayer for obeying God's commandments, its practice in the New Law, and its culmination in the Lord's Prayer

The Structure and Importance of Prayer in the Catechism

The CCC structures its exposition of faith to culminate in prayer, recognizing it as the vital expression of believers' communion with God. Part Four, titled "Christian Prayer," explores the meaning and importance of prayer in the life of believers. This section teaches that prayer is the "raising of one's mind and heart to God" or the requesting of good things from God," drawing from St. John Damascene. It underscores prayer's foundational role in the spiritual life, preparing the faithful to receive God's graces and to live out the Gospel.

Catechesis on prayer aims to form individuals—children, youth, and adults—in meditating on God's Word, participating in liturgical prayer, and internalizing it for daily transformation. Memorizing basic prayers, such as the Our Father or Hail Mary, provides essential support, but the CCC stresses helping learners to savor their deeper meaning, fostering discernment and genuine piety.

Prayer as an Expression of Faith, Hope, and Charity

Prayer is intrinsically linked to the theological virtues and the moral life. In the context of the First Commandment ("You shall love the Lord your God with all your heart, and with all your soul, and with all your mind"), the acts of faith, hope, and charity are fulfilled through prayer. It involves lifting the mind to God in adoration, praise, thanksgiving, intercession, and petition. The CCC teaches that prayer is indispensable for obeying God's commandments, echoing Jesus' words: "We ought always to pray and not lose heart" (Lk 18:1). Without prayer, adherence to divine law becomes superficial; it sustains the heart in fidelity.

Under the New Law of the Gospel, prayer is practiced alongside almsgiving and fasting, directed humbly to "the Father who sees in secret" (Mt 6:1-6, 16-18), in contrast to seeking human approval. The Our Father exemplifies this interior disposition, serving as the model for all Christian prayer.

Communal and Liturgical Dimensions of Prayer

The early Christian community exemplified prayer as a shared devotion: the disciples in Jerusalem "devoted themselves to the apostles' teaching and fellowship, to the breaking of the bread and the prayers" (Acts 2:42). This communal aspect enriches faith, as sharing in the Church's prayer deepens personal belief.

Liturgically, prayer sanctifies time and space. The Eucharist and the Liturgy of the Hours (the divine office) are central, with the latter fulfilling the apostolic call to "pray constantly" (1 Thess 5:17; Eph 6:18). Celebrated by clergy, religious, and laity, it makes "the whole course of the day and night... holy by the praise of God." In this public prayer, the faithful exercise their baptismal priesthood, voicing the Church as Bride to her Bridegroom, Christ, in union with the Father.

Popular devotions also enrich prayer life, surrounding sacramental practice with expressions of piety such as the rosary, processions, pilgrimages, and veneration of relics. These forms, when aligned with Church teaching, nurture the religious sense of the people.

The Power and Efficacy of Prayer in the Church

The Church's prayer holds profound power, especially when offered in Christ's name and through the Eucharist. As Jesus taught, "If anyone is a worshiper of God and does his will, God listens to him" (Jn 9:31). This intercessory communion extends to the Blessed Virgin Mary and the saints, who, by willing God's will alone, intercede effectively: Mary's fiat (Lk 1:38, 49) models perfect prayerful obedience.

The Lord's Prayer, as the "summary of the whole Gospel," encapsulates prayer's petitions, aligning our desires with the Father's will and opening us to divine providence.

In summary, the CCC portrays prayer as the breath of the Christian soul—personal yet ecclesial, essential for growth in holiness and union with God. Through it, believers participate in Christ's own prayer to the Father, bearing fruit in transformed lives.

THE ST. Joseph Baltimore Catechism

I personally believe this book has great value. Deacon Zmuda has some copies in the Activity Center where we hopefully be meeting in there soon.

<p>THE NEW SAINT JOSEPH BALTIMORE CATECHISM</p> <p>OFFICIAL REVISED EDITION Explained By FATHER BENNET, C.P.</p>	<p>CONTENTS</p> <p>The Sign of the Cross 6 The Lord's Prayer 6 The Hail Mary 6 Glory Be to the Father 6 The Apostles' Creed 6 The Confiteor 6 Act of Faith 7</p> <p>Part I: THE CREED</p> <p>Lesson Page Lesson Page</p> <p>1. The Purpose of Man's Existence 11 2. God and His Perfections 15 3. The Unity and Trinity of God 19 4. Creation and the Angels 22 5. The Creation and the Fall of Man 26 6. Actual Sin 32 7. The Incarnation 35</p> <p>Part II: THE COMMANDMENTS</p> <p>15. The Two Great Commandments 73 16. The First Commandment of God 77 17. Honoring the Saints, Bibles, and Images 81 18. The Second and Third Commandments of God 85 19. The Fourth, Fifth, and Sixth Commandments of God 90</p> <p>Part III: THE SACRAMENTS AND PRAYER</p> <p>23. The Sacraments 111 24. Baptism 116 25. Confirmation 120 26. The Holy Eucharist 124 27. The Sacrifice of the Mass 129 28. Holy Communion 134 29. Penance 139 30. Confession 144 31. Confession 149 32. How to Make a Good Confession 153</p> <p>8. The Indulgences 42 9. The Holy Ghost and Grace 48 10. The Virtues and Gifts of the Holy Ghost 52 11. The Catholic Church 56 12. The Marks of the Church 60 13. The Communion of Saints and Forgiveness of Sin 64 14. The Resurrection and Life Everlasting 68</p> <p>20. The Seventh, Eighth, Ninth, and Tenth Commandments of God 95 21. The Commandments of the Church: The First and Second Commandments 100 22. The Third, Fourth, Fifth, and Sixth Commandments of the Church 105</p> <p>33. Temporal Punishment and Indulgences 159 34. Anointing of the Sick and Holy Orders 163 35. Matrimony 167 36. The Sacramentals 170 37. Prayer 172 Appendix: Why I am a Catholic 176</p>	<p>This has been “replaced” with the CCC, Catechism of the Catholic Church. The Baltimore’s value is in its simplicity. The Basics.</p> <p>Think of it as Cliff Notes for the CCC.</p> <p>We use it in OCIA class to give a head start in learning all the details of Catholicism.</p> <p>This book has a good number of traditional Catholic Prayers.</p>
---	--	--

Sample from INDEX: “Prayer” is lifting up of the mind and heart to God; conversation with God 73, 117, 173, 217, 258,457 475-499

DISCERNMENT

St. Ignatius discernment is a spiritual practice of interpreting inner thoughts, emotions, and desires to understand and follow God's will. Developed by St. Ignatius of Loyola, it involves recognizing "good" and "evil" spirits, often distinguished by whether they lead to spiritual consolation (joy, peace, love for God) or desolation (discouragement, agitation, separation from God). Through prayer and reflection, individuals can use the **14 rules of discernment**, particularly those related to consolation and desolation, to reject harmful influences and embrace those that bring them closer to God.

<https://www.discerninghearts.com/catholic-podcasts/fr-timothy-gallagher-discernment-of-spirits/>

First Rule. The first Rule: In the persons who go from mortal sin to mortal sin, the enemy is commonly used to propose to them apparent pleasures, making them imagine sensual delights and pleasures in order to hold them more and make them grow in their vices and sins. In these persons the good spirit uses the opposite method, pricking them and biting their consciences through the process of reason.

Second Rule. The second: In the persons who are going on intensely cleansing their sins and rising from good to better in the service of God our Lord, it is the method contrary to that in the first Rule, for then it is the way of the evil spirit to bite, sadden and put obstacles, disquieting with false reasons, that one may not go on; and it is proper to the good to give courage and strength, consolations, tears, inspirations and quiet, easing, and putting away all obstacles, that one may go on in well doing

Well worth studying

“Angel of God, my guardian dear, to whom God’s love commits me here. Ever this day be at my side, to light, to guard, to rule, and guide. Amen.”



The church was not meant to entertain people. It exists to train disciples, to glorify GOD, and reach the lost



Prayer of St Francis
 Lord, make me an instrument of your peace;
 where there is hatred, let me sow love;
 where there is injury, pardon;
 where there is doubt, faith;
 where there is despair, hope;
 where there is darkness, light;
 and where there is sadness, joy.
 O Divine Master, grant that I may not so much seek to be consoled as to console;
 to be understood, as to understand;
 to be loved, as to love;
 for it is in giving that we receive,
 it is in pardoning that we are pardoned,
 and it is in dying that we are born to Eternal Life.
 Amen.

“The final battle between the Lord and the kingdom of Satan will be about Marriage and the Family.”
 - Sister Lucia Dos Santos as revealed to her by Our Lady at Fatima



The ANGELUS 6 AM 12 Noon 6PM

V. The Angel of the Lord declared unto Mary.
 R. And she conceived of the Holy Spirit.
Hail Mary...
 V. Behold the handmaid of the Lord.
 R. Be it done unto me according to thy word.
Hail Mary...
 V. And the Word was made flesh.
 R. And dwelt among us.
Hail Mary...
 V. Pray for us, O holy Mother of God.
 R. That we may be made worthy of the promises of Christ.
Let us pray:
 Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an angel, may by his Passion and Cross be brought to the glory of his Resurrection. Through the same Christ our Lord. Amen.

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

THE EXPERIENCE OF PRAYER AND CONTEMPLATION

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

Goal:

- To maintain a COVENANT with God, not just a relationship.**

2. *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.*

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

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

5. 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.

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)

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".

Venerating

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.**



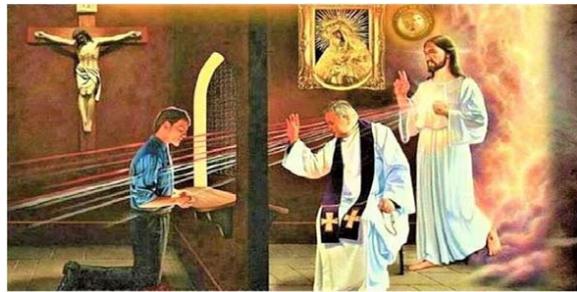
STATIONS of The Cross



Confession // Sacrament of Penance //

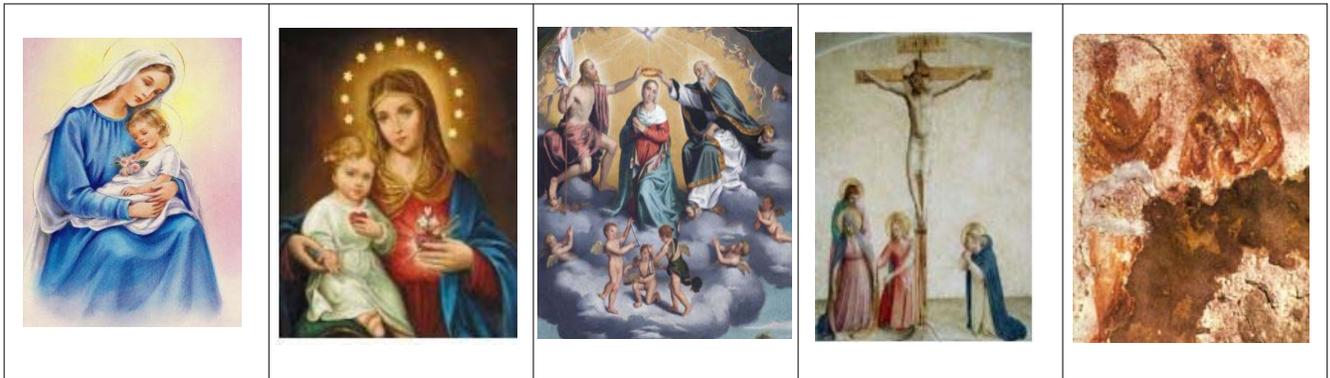
PRAY to PREPARE

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.



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.



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 diagram on the left shows a string of beads forming a heart shape. At the top is the '3rd Decade (10 Hail Marys, then Glory be...)' with 'Our Father' prayers at the top and bottom. The middle section is labeled 'MOST BASIC FORM'. Below this are the '4th Decade (10 Hail Marys, then Glory be...)', '5th Decade (10 Hail Marys, then Glory be...)', and '1st Decade (10 Hail Marys, then Glory be...)', each with 'Our Father' prayers. At the bottom is the 'Sign of the Cross (Begin here)', 'Apostles Creed', 'Our Father', and '3 Hail Marys'. An arrow points to the 'End' of the string.

The text on the right includes the following prayers and reflections:

- 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.

Who says Catholics don't hear the Bible at Mass?

The Catholic Mass as said today is much like the Celebration of the Holy Eucharist in the first centuries – starts out much like Jewish worship.

In the Mass, Bible Scripture is cited more than 100 times. See Link below.:

<https://aleteia.org/2017/08/12/who-says-catholics-dont-hear-the-bible-at-mass/>