

SOLT Lay Formation Facilitator's Guide

IMITATE MARY BECOME LIKE JESUS LIVE FOR THE TRIUNE GOD

Prayer– Facilitation #3/Holy Hour

*Note to Facilitators: Please follow the guide for the Holy Hour provided in your Facilitator's manual. **The meditation for this holy hour is meant to be handed out to all of the participants, so please make copies in advance.** As always, if you are blessed to have a priest or deacon to lead the hour, please allow all decisions regarding meditations, and whether they should be read aloud or simply be available as a handout, to be made by the presiding priest or deacon.*

In your personal prayer time before any facilitation regarding Living for the Triune God, you will make a Holy Hour in the days preceding the facilitation. Prior to leading this facilitation on Prayer please pray the Rosary during your hour with Jesus, intercede for those you are helping on their journey and pray through the handout. This time spent in personal discernment and prayer is essential, both for you and for your companions on this journey of Faith.

Scripture to Claim

Pray without ceasing. [1 Thessalonians 5:17]

But when you pray, go into your room and shut the door, and pray to your Father who is in secret; and your Father who sees in secret will reward you. [Matthew 6:6]

Prayer:

During this Holy Hour please pray the Rosary as a group and then allow participants to meditate on the Our Father using the handout provided.

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Tabernacle Question

Please see Handout for reflections on the Our Father from Pope Benedict XVI, from his book, *Jesus of Nazareth*.

SOLT Lay Formation Program

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Prayer- Handout

Scripture to Claim

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Tabernacle Question

Please pray through any or all of the petitions of the Our Father using this handout as a starting point. Don't worry about "getting through" the entire prayer. Rather, scan the handout and see what petition calls out to you for deeper prayer and stick with it. You will be glad you did.

St. Augustine says that, "Whatever be the other words we may prefer to say (words which the one praying chooses so that his disposition may become clearer to himself or which he simply adopts so that his disposition may be intensified), we say nothing that is not contained in the Lord's Prayer, provided of course we are praying in a correct and proper way."¹

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.

This prayer has an invocation, followed by seven petitions . Our Holy Father, Pope Benedict XVI, says, "The words of the Our Father are signposts to interior prayer, they provide a basic direction for our being, and they aim to configure us to the image of the Son...It aims to form our being, to train us in the inner attitude of Jesus."

All of the following meditations are taken from the book, Jesus of Nazareth, by Pope Benedict XVI.

¹ St. Augustine, A Letter to Proba, Liturgy of the Hours, Vol. IV, Pg. 416

Our Father, who art in heaven

In this prayer Jesus teaches us to come to know God as our Father, to know Him as He knows Him. Think about the great privilege that is ours that we can call God, “Father.” No matter how you experienced your relationship with your earthly father, Jesus here invites you to into an intimate relationship with the perfect Father. Ask Jesus to introduce you to this Father, or to help you to know Him better. The Holy Father quotes Reinhold Schneider when he writes, “The Our Father begins with a great consolation: we are allowed to say, ‘Father.’ This one word contains the whole history of redemption. We are allowed to say ‘Father,’ because the Son was our brother and has revealed the Father to us; because, thanks to what Christ has done, we have once more become children of God.”

Hallowed be Thy Name

“But what is this ‘name of God?’ God’s answer to Moses is...simply...”I am who I am”—He is without any qualification...How do I treat God’s holy name? Do I stand [like Moses] in reverence before the mystery of the burning bush, before His incomprehensible closeness, even to the point of His presence in the Eucharist, where He truly gives Himself entirely into our hands? Do I take care that God’s holy companionship with us will draw us up into His purity and sanctity, instead of dragging him down into the filth?”

Thy Kingdom come

“With this petition, we are acknowledging first and foremost the primacy of God. Where God is absent, nothing can be good...For ‘Kingdom of God’ means ‘dominion of God’, and this means that his will is accepted as the true criterion. Jesus is the Kingdom of God in person. The Kingdom of God is present wherever He is present. By the same token, the request for a listening heart becomes a request for communion with Jesus Christ, the petition that we increasingly become “one” with Him (Gal. 3:28). What is requested in this petition is the true following of Christ, which becomes communion with Him and makes us one body with Him.”

Thy will be done, on earth as it is in heaven

“Two things are immediately clear from the words of this petition: God has a will with and for us and it must become the measure of our willing and being; and the essence of ‘heaven’ is that it is where God’s will is unswervingly done. The essence of heaven is oneness with God’s will, the oneness of will and truth. Earth becomes ‘heaven’ when and insofar as God’s will is done there; and it is merely ‘earth’, the opposite of heaven, when and insofar as it withdraws from the will of God.”

Give us this day our daily bread

“The fourth petition appears to us to be the most ‘human’ of all the petitions: Though the Lord directs our eyes to the essential, to the ‘one thing necessary’, He also knows about and acknowledges our earthly needs...We have the right and the duty to ask for what we need. We know that if even earthly

fathers give their children food things when they ask for them, God will not refuse us the food things that He alone can give (cf. Lk. 11:9-13)...Saint Cyprian draws our attention to two important aspects of the fourth petition...he points out that the reference (as in the invocation) is to 'our' bread. Here, too, we pray in the communion of the disciples in the communion of the children of God, and for this reason no one may think only of himself. A further step follows: we pray for our bread—and that means we also pray for the bread of others...Cyprian makes a second observation: Anyone who asks for bread for today is poor. This prayer presupposes the poverty of the disciples.”

And forgive us our trespasses, as we forgive those who trespass against us

“Every instance of trespass among men involves some kind of injury to truth and to love and is thus opposed to God, who is truth and love. How to overcome guilt is a central question for every human life; the history of religions revolves around this question. Guilt calls forth retaliation. The result is a chain of trespasses in which the evil of guilt grows ceaselessly and becomes more and more inescapable. With this petition, the Lord is telling us that guilt can be overcome only by forgiveness, not by retaliation. God is a god who forgives, because He loves His creatures; but forgiveness can only penetrate and become effective in one who is himself forgiving.”

And lead us not into temptation

“When we pray the sixth petition, we are saying to God: “I know that I need trials so that my nature can be purified. When you decide to send me these trials, when you give evil some room to maneuver, as you did with Job, then please remember that my strength only goes so far. Don't overestimate my capacity. Don't set too wide the boundaries within which I may be tempted, and be close to me with your protecting hand when it becomes too much for me.”

But deliver us from evil

“The last petition of the Our Father takes up the previous one again and gives it a positive twist. The two petitions are therefore closely connected. In the next-to-last petition the **not** set the dominant note (do **not** give the Evil One more room to maneuver than we can bear). In the last petition we come before the Father with the hope that is at the center of our faith: “Rescue, redeem, free us!” In the final analysis, it is a plea for redemption...The Our Father in general and this petition in particular are trying to tell us that it is only when you have lost God that you have lost yourself; then you are nothing more than a random product of evolution. This, then is why we pray from the depths of our soul not to be robbed of our faith, which enables us to see God, which binds us to Christ. This is why we pray that, in our concern for goods, we may not lose the Good itself; that even faced with the loss of goods, we may not also lose the Good, which is God; that we ourselves may not be lost: Deliver us from evil!”

*These excerpts are from **Jesus of Nazareth** by His Holiness Pope Benedict XVI, Translated into English by Adrian J. Walker. Published by Doubleday, a division of Random House, Inc. Copyright 2007 by Libreria Editrice Vaticana, Citta del Vaticano.*