

Our Lady of the Lake Catholic Church

Ministry of Praise, Petition and Intercession.

What you gain by being a member of this ministry! Fervent prayer puts you in touch with God who needs your help to bring Christ's light in a world of darkness, to bring healing to a broken, wounded world, and to share the crosses of others. By setting aside time each day to pray to Our Heavenly Father, you are joined with many others, interceding as Jesus taught: "Ask and you shall receive." And again, "Ask in My Name and the Father will give you whatever you ask." Jesus advises two conditions: pray with faith and be sure you do not hold any grudges or refuse to forgive anyone who has wronged you. By forgetting yourself to pray for others, you become more like Jesus who gave himself totally for others. Remember too, that Mary, our Mother is asking us to pray for conversion, for people to turn back to faith in God, and for world peace to avoid great destruction. Let us place prayer where it should be in our lives, as a top value. Let us invite others to join with us in this Ministry of Prayer. Let us pray for the Church as a whole, for our parish intention each month, and for those intentions recommended to us. God is counting on us to help in the work of saving our brothers and sisters.

Matthew 7:7-11 "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. Which one of you would hand his son a stone when he asks for a loaf of bread, or a snake when he asks for a fish? If you then, who are wicked, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him."

Guidelines

1. The coordinator will take prayer requests herself as people contact her or as the office staff relay to her. She will start the request on its way emailing or texting the additional intention.
2. It is suggested you write down the prayer requests in your notebook as they come to you, along with the date you began the intercession or act of thanksgiving.

3. A good routine can be very helpful in our prayer life. Set aside at least ten minutes per day, free from distractions, to give yourself to prayer.
4. Use the cross you have been given to create a sacred space holding it in your hand, or setting it beside you as a point of focus for your prayer. You may also light the vigil lamp to remind you that your prayer is rising up to heaven and bringing light to the world.
5. Begin your prayer by calling to mind God's presence in your heart. Thank God for calling you to share the work of Jesus. Then pray in the Name of Jesus however the Spirit of God leads you to pray. The prayers and prayer books you have been given are simply a guide. Please supplement these prayers especially with readings from Scripture and your own favorite prayers.
6. It is not necessary to remind God of each person by name, every day; however, some do wish to take time to consider the special needs of each person. Place in the Sacred Heart of Jesus all the needs that have been requested.
7. Each name will remain on the prayer line for one month, so as to avoid distractions that may come from wondering about individuals who have been on the prayer line for a long time. To keep our prayer fresh and intense, we ask that people resubmit the names of prayer if they wish to continue the intention.
8. If you know of someone who would like to join this ministry, please have them contact the parish Prayer Line Coordinator.

Prayer in the Catechism of the Catholic Church

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 Scripture, it is the heart that prays. If our heart is far from God, the words of prayer are in vain. #2563 The heart is the dwelling-place where I am, where I live; according to the Semitic or Biblical expression, the heart is the place "to which I withdraw." The heart is our hidden center, beyond the grasp of our

reason and of others; only the Spirit of God can fathom the human heart and know it fully. The heart is the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life or death. It is the place of encounter, because as image of God we live in relation: it is the place of covenant. #2564 Christian prayer is a covenant relationship between God and man in Christ. It is the action of God and of man, springing forth from both the Holy Spirit and ourselves, wholly directed to the Father, in union with the human will of the Son of God made man.

Prayer as Communion #2565 In the New Covenant, 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. The grace of the Kingdom is “the union of the entire holy and royal Trinity . . . with the whole human spirit.” Thus, the life of prayer is the habit of being in the presence of the thrice-holy God and in communion with him. This communion of life is always possible because, through Baptism, we have already been united with Christ. Prayer is Christian insofar as it is communion with Christ and extends throughout the Church, which is his Body. Its dimensions are those of Christ’s love.

Prayer of Petition #2629 The vocabulary of supplication in the New Testament is rich in shades of meaning: ask, beseech, plead, invoke, entreat, cry out, even “struggle in prayer.” Its most usual form, because the most spontaneous, is petition: by prayer of petition we express awareness of our relationship with God. We are creatures who are not our own beginning, not the masters of adversity, not our own last end. We are sinners who as Christians know that we have turned away from our Father. Our petition is already a turning back to him. #2630 The New Testament contains scarcely any prayers of lamentation, so frequent in the Old Testament. In the risen Christ the Church’s petition is buoyed by hope, even if we still wait in a state of expectation and must be converted anew every day. Christian petition, what St. Paul calls “groaning,” arises from another depth, that of creation “in labor pains” and that of ourselves “as we wait for the redemption of our bodies. For in this hope we were saved.” In the end, however, “with sighs too deep for words” the Holy Spirit “helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.” #2631

The first movement of the prayer of petition is asking forgiveness, like the tax collector in the parable: “God, be merciful to me a sinner!” It is a prerequisite for righteous and pure prayer. A trusting humility brings us back into the light of communion between the Father and his Son Jesus Christ and with one another, so that “we receive from him whatever we ask.” Asking forgiveness is the prerequisite for both the Eucharistic liturgy and personal prayer. #2632 Christian petition is centered on the desire and search for the Kingdom to come, in keeping with the teaching of Christ. There is a hierarchy in these petitions: we pray first for the Kingdom, then for what is necessary to welcome it and cooperate with its coming. This collaboration with the mission of Christ and the Holy Spirit, which is now that of the Church, is the object of the prayer of the apostolic community. It is the prayer of Paul, the apostle par excellence, which reveals to us how the divine solicitude for all the churches ought to inspire Christian prayer. By prayer every baptized person works for the coming of the Kingdom. #2633 When we share in God’s saving love, we understand that every need can become the object of petition. Christ, who assumed all things in order to redeem all things, is glorified by what we ask the Father in his name. It is with this confidence that St. James and St. Paul exhort us to pray at all times.

Prayer of Intercession #2634 Intercession is a prayer of petition which leads us to pray as Jesus did. He is the one intercessor with the Father on behalf of all men, especially sinners. He is “able for all time to save those who draw near to God through him, since he always lives to make intercession for them.” The Holy Spirit “himself intercedes for us . . . and intercedes for the saints according to the will of God.” #2635 Since Abraham, intercession—asking on behalf of another—has been characteristic of a heart attuned to God’s mercy. In the age of the Church, Christian intercession participates in Christ’s, as an expression of the communion of saints. In intercession, he who prays looks “not only to his own interests, but also to the interests of others,” even to the point of praying for those who do him harm. #2636 The first Christian communities lived this form of fellowship intensely. Thus the Apostle Paul gives them a share in his ministry of preaching the Gospel but also intercedes for them. The intercession of Christians recognizes no boundaries: “for all men, for kings and all who are in high positions,” for persecutors, for the salvation of those who reject the Gospel.