

02. In Communion with Jesus' Prayer



‘Jesus called to him those whom he wanted, and they came to him.
He appointed twelve to be **with him**,
and to be sent out to proclaim the Good News’(Mark 3:13-14).

‘As you, Father, are in me and I am in you,
may they also be in us’(John 17:21).



‘I am in the Father and the Father is in me’(John 14:10).

‘I will ask the Father and he will give you the **Spirit** to be with you for forever’(John 14:16).

‘**I** am coming to you’(John 14:18).

‘My **Father** will love you and **we** will come to you and make our home with you’(John 14:23).

Ruth Burrows OCD 'Our Father' 1986

“Most of us find it almost impossible not to think of prayer as a special activity of life, an art that can be taught or learnt rather as we learn to play a musical instrument. So some of us are quick to feel we are proficient and others that we are painfully handicapped, are missing out on some secret or have some lack in our nature which makes prayer difficult if not impossible for us.

We feel there are certain laws governing prayer, techniques to be mastered, and when we have got hold of these, we can pray. Thus we look around for the guru, for the one who has mastered the art and its techniques, and eagerly await to be taught.

When we take up a book or article on prayer we shall probably detect, that if we stop to think, that we are looking for the key, the magic formula that is going to put our prayer right, enable us "to make a go" of this mysterious activity we call prayer.

All this is proof that we are overlooking the fundamental fact that prayer is not a technique but a relationship, that there is no handicap, no obstacle, no problem. The only problem would be not to really want God. We may want a "spiritual life", we may want "prayer", but do we really want God?"

Romans 8:26-28

‘The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose.’

John 15:5

I am the vine, you are the branches.

If you abide in me and I in you, you will bear much fruit.

Apart from me you can do nothing.

Galatians 2:20

It is no longer I who live.

It is Christ who lives in me.

And the life I now live in the flesh

I live by the faith of the Son of God,
loving me and giving himself for me.

God is Love. To enter the human condition Love must be welcomed

It was Jesus' grace-filled response that opened the way for God to enter fully into the human condition.



Thanks to Jesus, and through communion with him,
we are able to 'live and live to the full'(John 10:10).

= to be 'saved': to experience the fulfilment of our
deepest longings in love-communion with God and
so with creation.

If we look to Jesus and dare to follow him, if we let his response to God fill our hearts and lives, we will share in his communion with God.

This is what we mean when we speak of having Jesus' Spirit



Prayer: Should we? Can we? (Iain Matthew pages 134-141)

‘Something is taking place, and it is important to be part of it.
That is the intuition which John of the Cross has been communicating.
It comes across in the whole pattern he has traced –
an approaching God who gives where he finds space,
and who works in darkness to create that space.
It is there when the pattern concentrates into the here and now –
faith, hope, love, and our Yes to God’s gift of himself.

- Now the happening has received the name “Jesus” –
who has searched out the darkness and is himself the gift.
This is taking place. And it is important to be part of it.
For John, becoming part of it is prayer.’

‘Ask God ... suspending one’s life upon belief in God’s involvement.’

‘Our incompleteness is our dignity,
and when we feel it we are most truly ourselves.
When we utter our appeal from there, we are being mature,
being what we are meant to be.
For the human person, then, prayer is a supreme value.’

‘Look at my Son ... he is my total reply’(II Ascent 22.5).

‘John’s focus is not on asking for things, but on being with God.’

‘Enter within your heart,
and work in the presence of your bridegroom,
who is always present loving you’(Sayings 89).

‘God’s gaze is his love, and his love does things.
God’s gaze works four blessings in the soul:
it cleanses you, makes you beautiful,
enriches and enlightens you.’

‘Is prayer possible now for me? Here is John’s contribution.
Christ’s loving gaze is constantly upon us,
and he makes it possible.’

Prayer, a 'Being with' (Iain Matthew pages 142-154)

Method: 'The first thing is to summon up the mysteries of Jesus

by imagining them.

Then ponder in your mind the mystery you have evoked.

Third, attentiveness to God in loving stillness:

this is where the fruit of the other activities is plucked,
and where the door of the mind is opened to God's light.'

'The outpoured Spirit, fruit of the Risen Christ,
claims prayer as God's enterprise.'

'Prayer is very good, if, by believing and loving,
we are attending to the Other Person.'

‘When God circumvents our radar,
the instruments we once employed to connect with him
are going to feel redundant,
and his deeper presence will go unnoticed
until we adjust our expectations.

The temptation is to keep fiddling with the control panel.
A better alternative, John suggests, is to surrender.
Surrender and be content to be with the One
who is content to be with us.’

Not every darkness is blessed, but it can be turned into a blessing.

‘I can’t pray as I used to. I do not want an alternative. I want
God.’

‘Whatever the darkness comes from
(lukewarmness, indisposition, contemplative growth),
John’s witness confirms that now, for me, in my weakness,
prayer is possible:
possible, because God never ceases to press in upon my spirit;
possible, because Christ has not stopped welcoming the weak;
possible, because I can decided now, again, to be with him,
to want to be with him.’

‘To become recollected means owning my truth
(this is how I am feeling)
and affirming a love for the Christ who is seeking me even in that.
Affirming “I want you. I want to want you”.’

‘John’s story began here,
with his need for the One who had “wounded” him.
There he found Christ, poor enough to share the wound,
risen enough to heal it.
Out of that he confidently proposes prayer to us,
not as an escape from the darkness that lies beyond our threshold,
but as a journey into it.
Prayer renames that darkness, not chaos, but the inner cavern,
the space within the heart of the Risen Christ.’



Jesus gives us his heart

- ‘I have revealed you to them and will continue to do so, so that the love with which you loved me may be in them, and so that I may be in them’(John 17:26).

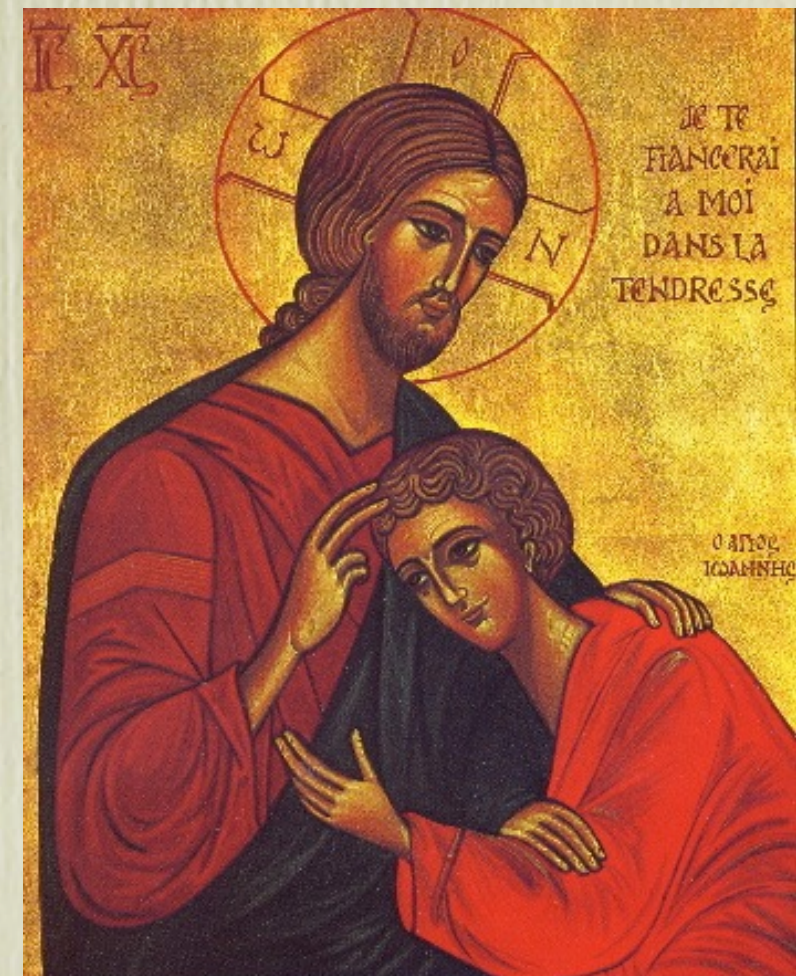


- ‘I have come to bring fire to the earth, and how I wish it were blazing already’(Luke 12:49).
- ‘I am in the Father and you are in me and I in you’(John 14:20).
- ‘I pray that they will be one as we are one, with me in them and you in me’(John 17:21).

O living flame of love, tenderly wound my soul
to its deepest inner heart, without oppression.
Come, consummate our love,
tear through the veil of our union.
If it be your will come and rend the veil of the temple.

Yet gently your hand does wound
as you rend through the veil of my temple.
Come, take this life that I give,
So that I might come to live in this our dying.

O lamps of fire in deep caverns of feeling,
Once obscured and blind
Are now leading in the warmth
and the passion of Your love.

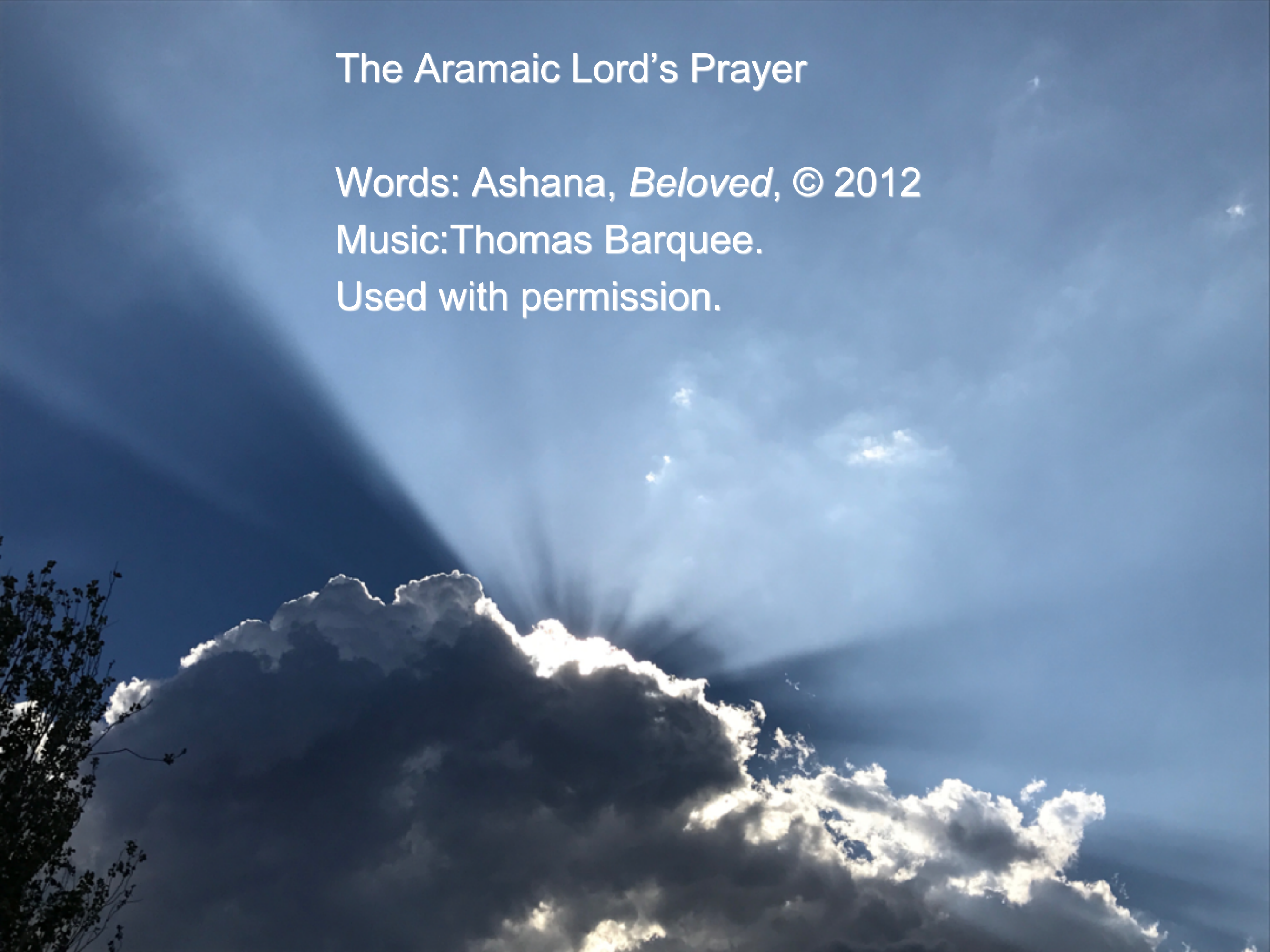


The Aramaic Lord's Prayer

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The Peshitto

(Syriac Aramaic Version
of the Gospels)

Abwoon d'bwashmaya

(Our Father in heaven)



Teytey malkuthakh

(Hallowed be your name

Your kingdom come.

Nehwey tsevyanach
aykanna

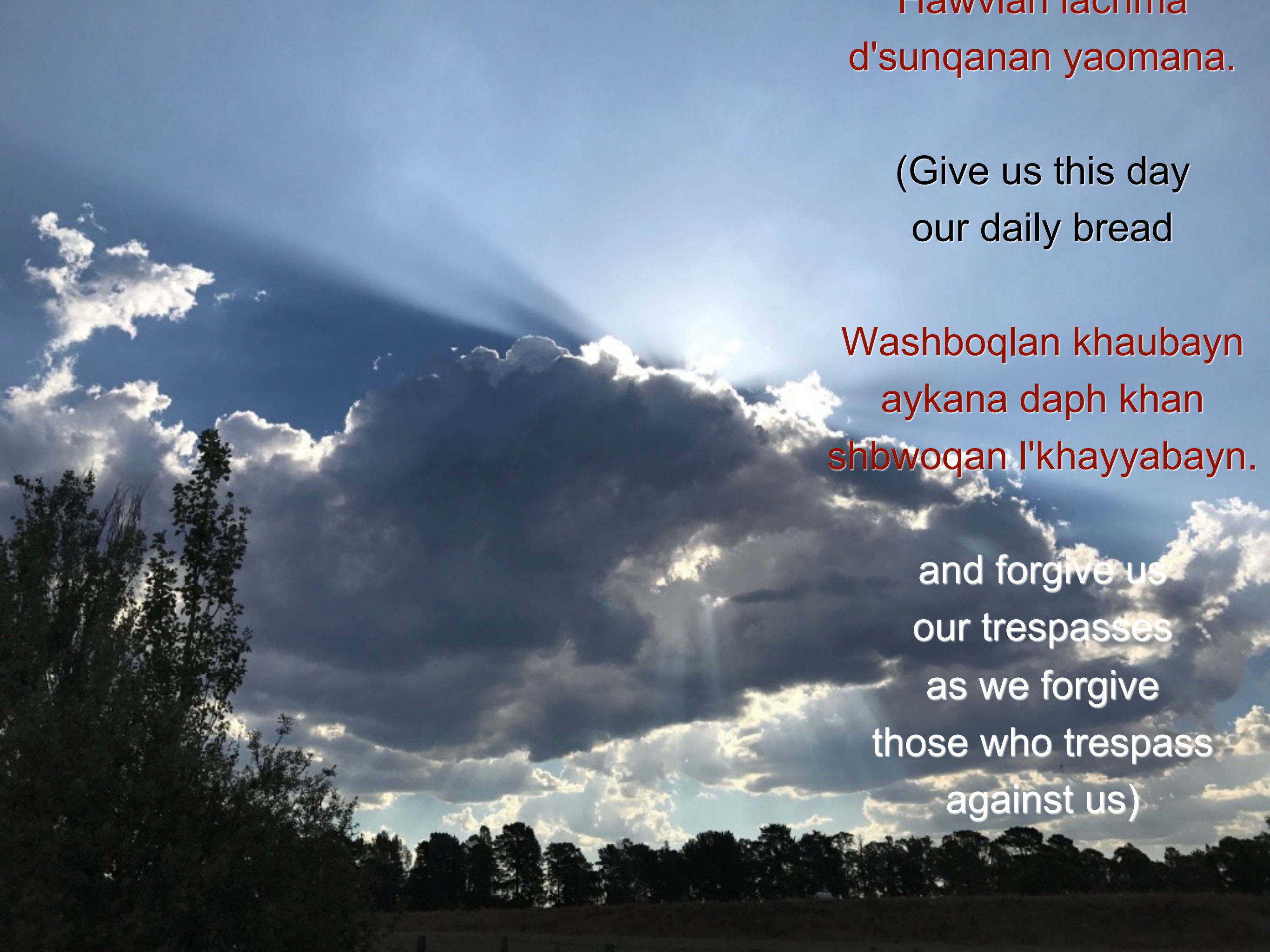
d'bwashmaya aph
b'arha.

Your will be done
as in heaven
so on earth.)



Abwoon d'bwashmaya

(Our Father in heaven)



Hawvian hachina
d'sunqanan yaomana.

(Give us this day
our daily bread

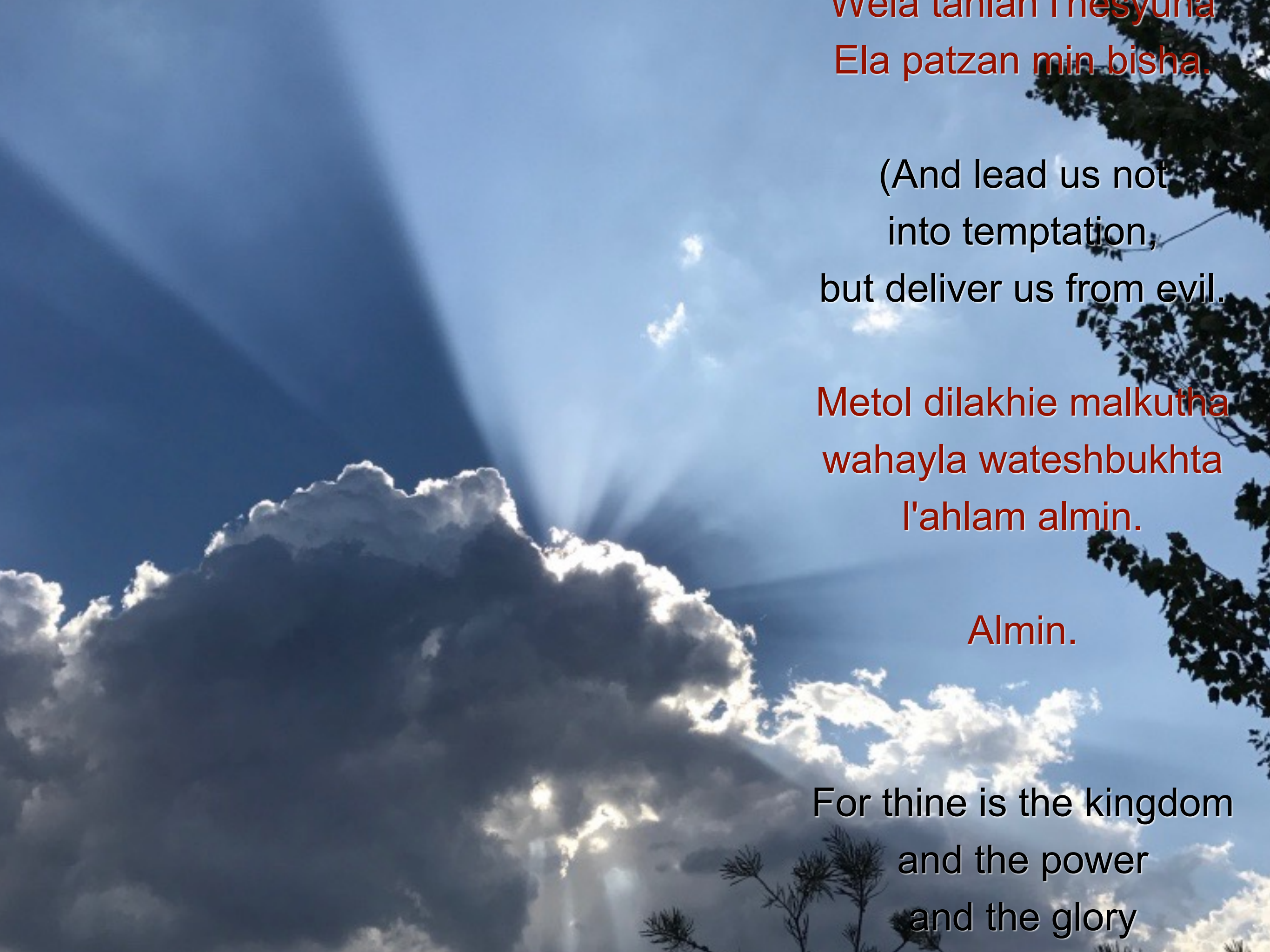
Washboqlan khaubayn
aykana daph khan
shbwoqan l'khayyabayn.

and forgive us
our trespasses
as we forgive
those who trespass
against us)



Abwoon d'bwashmaya

(Our Father in heaven)



vweia lanihi mesyuna
Ela patzan min bisha.

(And lead us not
into temptation,
but deliver us from evil.

Metol dilakhie malkutha
wahayla wateshbukhta
l'ahlam almin.

Almin.

For thine is the kingdom
and the power
and the glory

Abwoon d'bwashmaya

(Our Father in heaven)

