

02. In Communion with Jesus' Prayer

egô eimi ho ôn



‘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).

Philippians 2:1-5

‘If there is any appeal in Christ,
any consolation from love,
any communion in the Spirit,
any movements of compassion
and feelings of love,
make my joy complete: be of the same mind,
having the same love,
being of one soul and of one mind.
Do nothing from selfish ambition. Do not strive after
or seek to find your value in things that are worthless
but in humility regard others above yourselves,
so that not everyone is focused on him/herself,
but each is looking to the interests of the others.
Let the same mind be in you that was in Christ Jesus.’

Cardinal Joseph Bernardin reminds us [Origins 25, 1995, 28]:

‘The Incarnation means that nothing of our humanity
is alien to God or untouched by divine power ...
All of our human experience becomes in principle
a route of access to the divine.’

Bernardin (continued)

‘We are not dispensable “functionaries” in the church; we are bridges to the very mystery of God and healers of the soul. When we claim this identity unapologetically, we not only find ourselves; we also provide the church and our culture with the sustenance they require. This is the vocation, the reality, to which we are called. It is not dependent on numbers, or structures, or chancery offices, or any of the things we thought so essential, so important, but are now completely changed or are no more.

Bernardin (continued)

Rather, it is dependent on the Lord Jesus, who never changes, and to whom we are irrevocably united through ordination – the Lord Jesus (who is the mystery of God and the healer of the soul) whom we make present in a tangible and inviting way each day to the countless people whom we serve.

To him be honour and glory, now and always.'

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.



‘In the beginning was the Word,
and the Word was towards [pros] God,
and the Word was God.
The Word was towards God
in the beginning.



All things came into being through the Word,
and without the Word not one thing came into being.



What has come into being in the Word was life,
and the life was the light of all people.
The light shines in the darkness,
and the darkness did not overcome it.'

We are reminded, too, that people failed
to recognise God's Word (God's gift of God's Self).

The true light, which enlightens everyone,
was coming into the world.
God's Word was in the world,
and the world came into being through God's Word;
yet the world did not know God's Word.

'The Word came to what was God's own,
and God's own people
did not accept the Word.

John 1:11-13

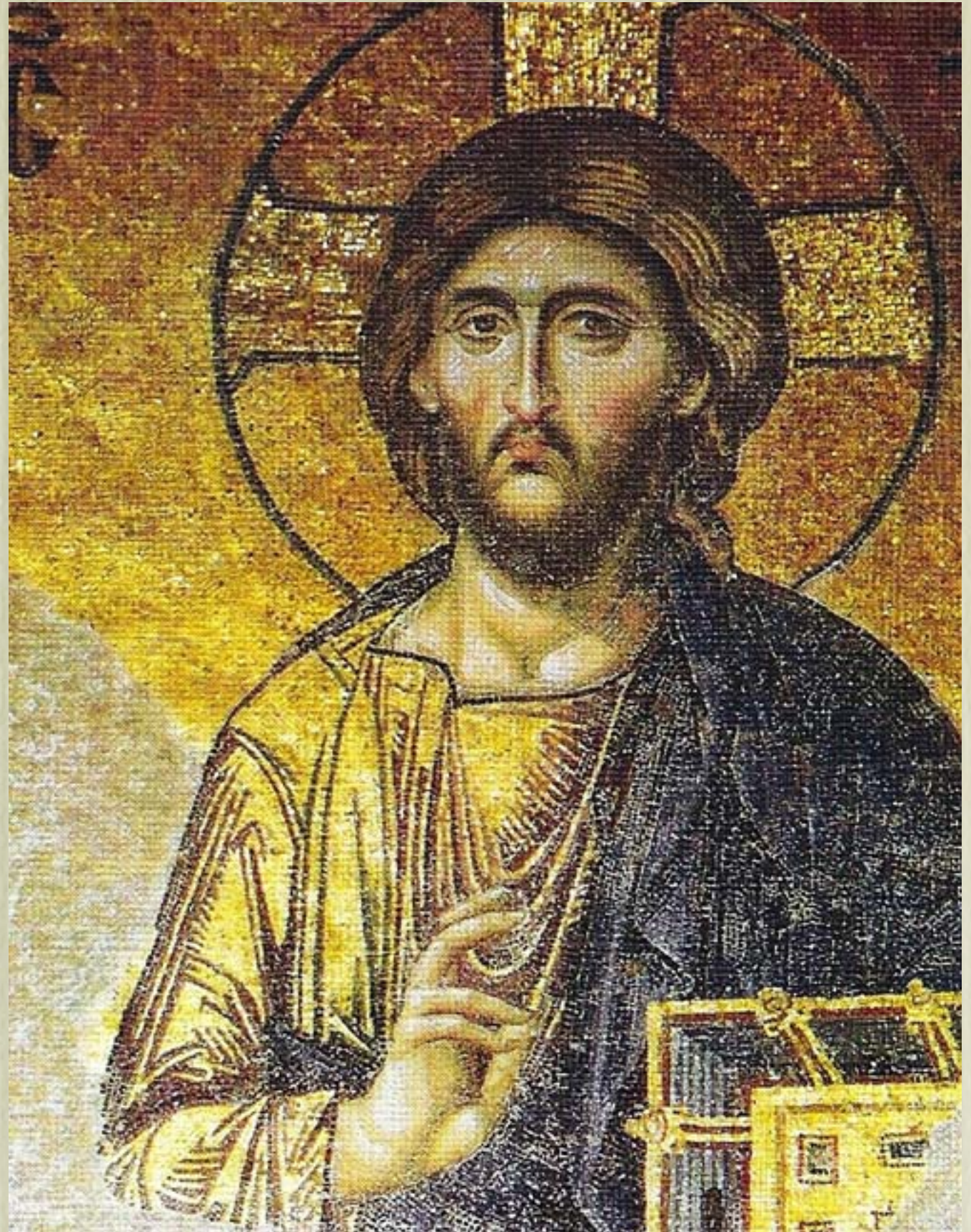


But to all who did welcome
the Word, and believe,

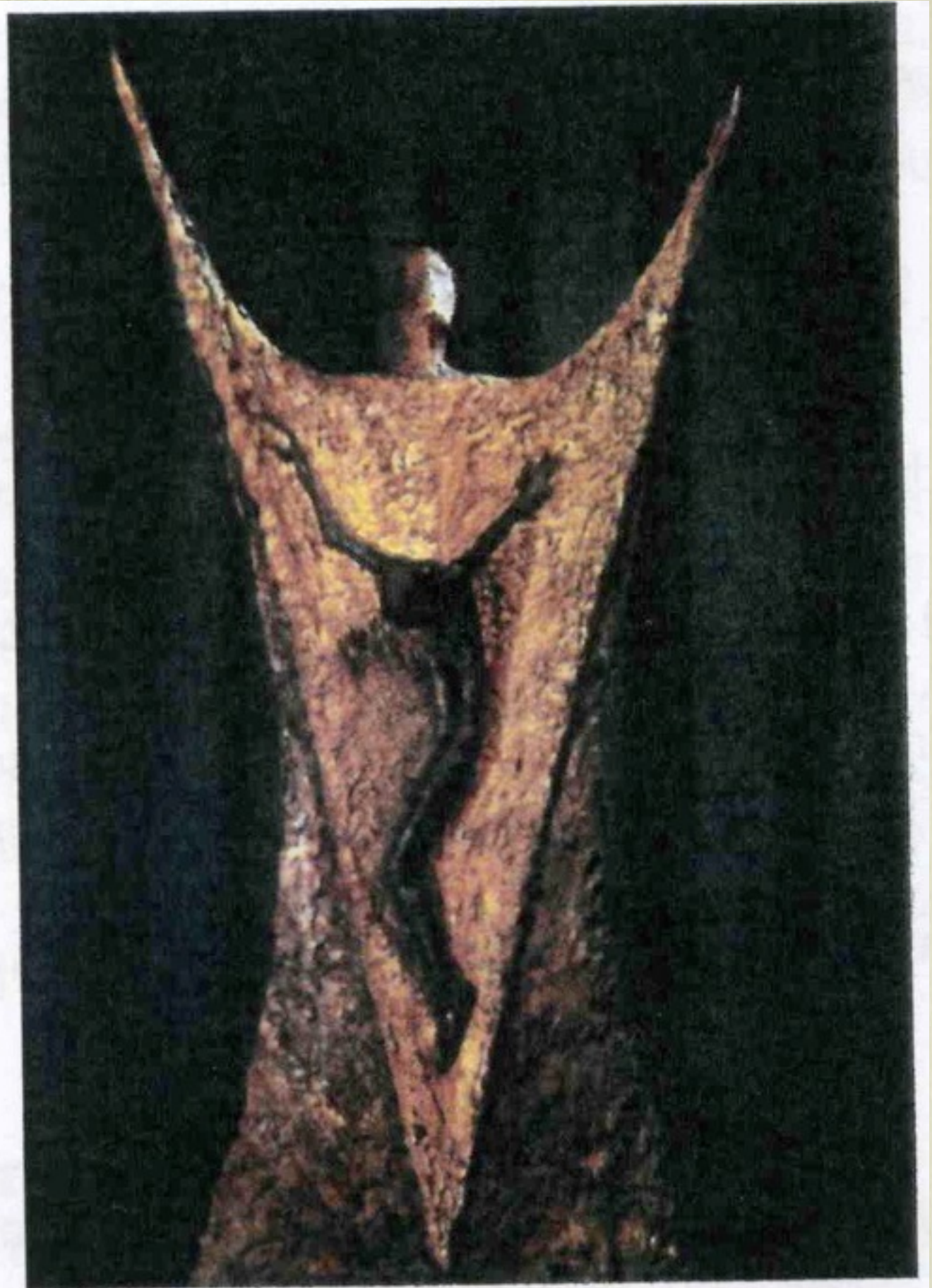
the Word gave power to become
children of God,

born not of human generation
or of human striving
or of male power,
but of God.

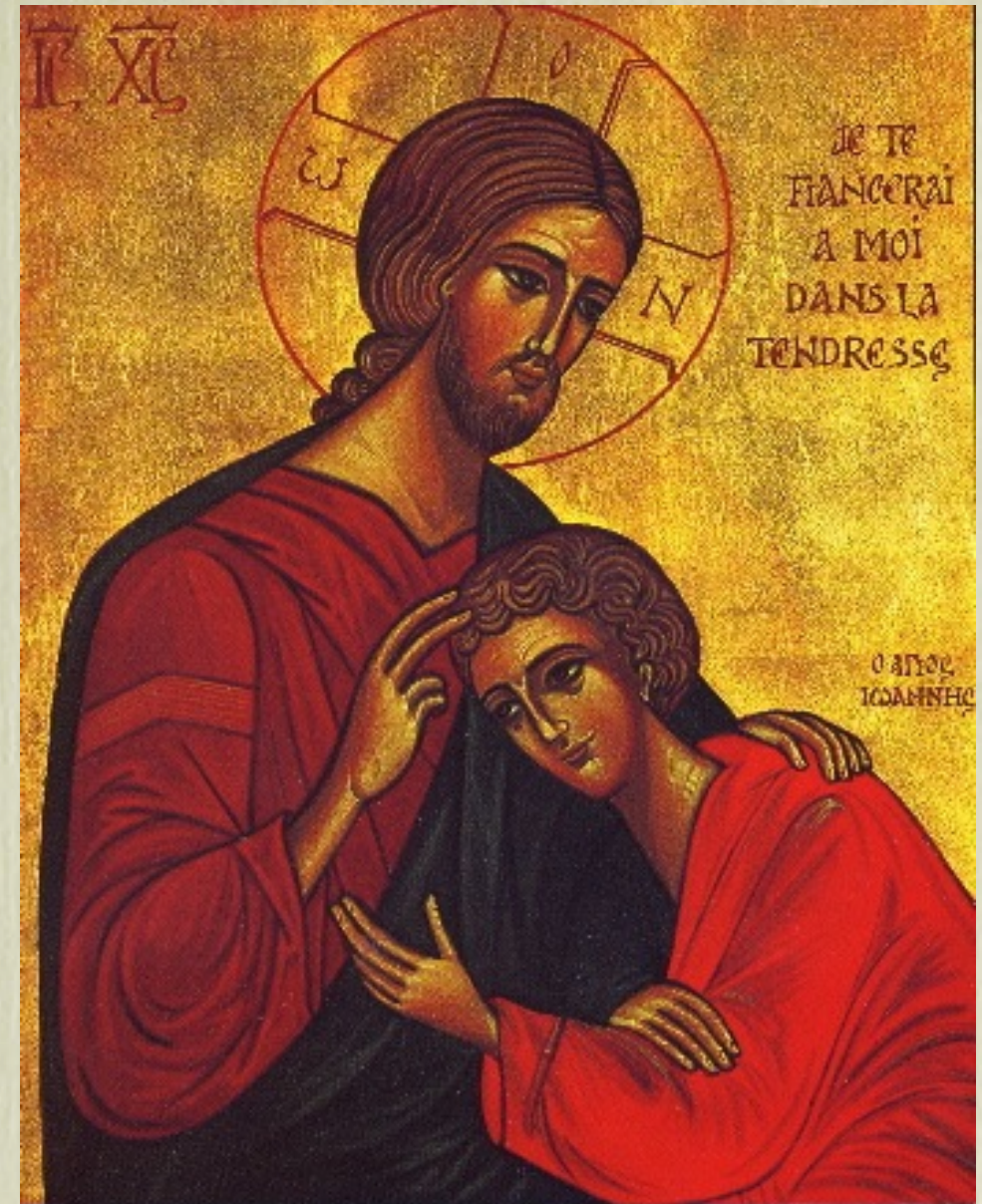
The Word became flesh
and lived among us,



and we have seen his glory,
the glory as of a father's
only son,
full of the gift of truth.



From his fullness we have all received,
grace upon grace.



John 1:17

‘The Law [Torah] indeed was given through Moses; the gift of Truth came through Jesus the Messiah.’





John 1:18

‘No one has ever seen God. It is God’s only Son, who is in the bosom of the Father, who has made Him known.’

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.

Vatican II LG 39

‘The **holiness** of the Church
is constantly shown forth in the fruits of grace
which the Spirit produces in the faithful.
And so it must be.
It is expressed in many ways by those who,
each in his or her own state of life,
TEND TO THE PERFECTION OF LOVE.’

Catholic Catechism 1992 n.25

(Roman Catechism, Council of Trent, 1545-1563, Preface 10).

‘The whole concern of doctrine and its teaching
must be directed to the love that never ends.
Whether something is proposed for belief,
for hope or for action,
the love of our Lord must always be made accessible,
so that anyone can see
that all the works of perfect Christian virtue
spring from love
and have no other objective
than to arrive at love.’



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





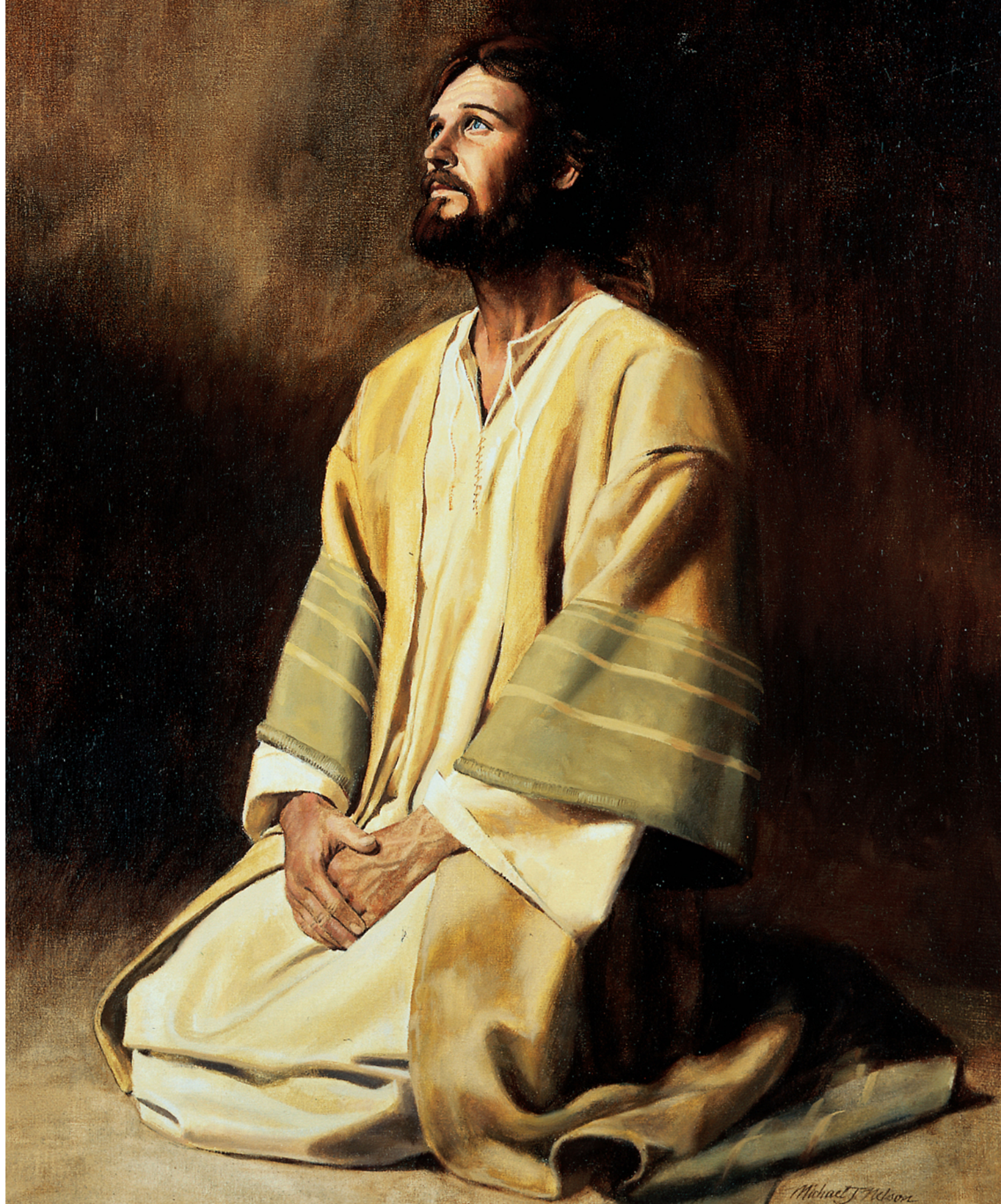
The Aramaic Lord's Prayer

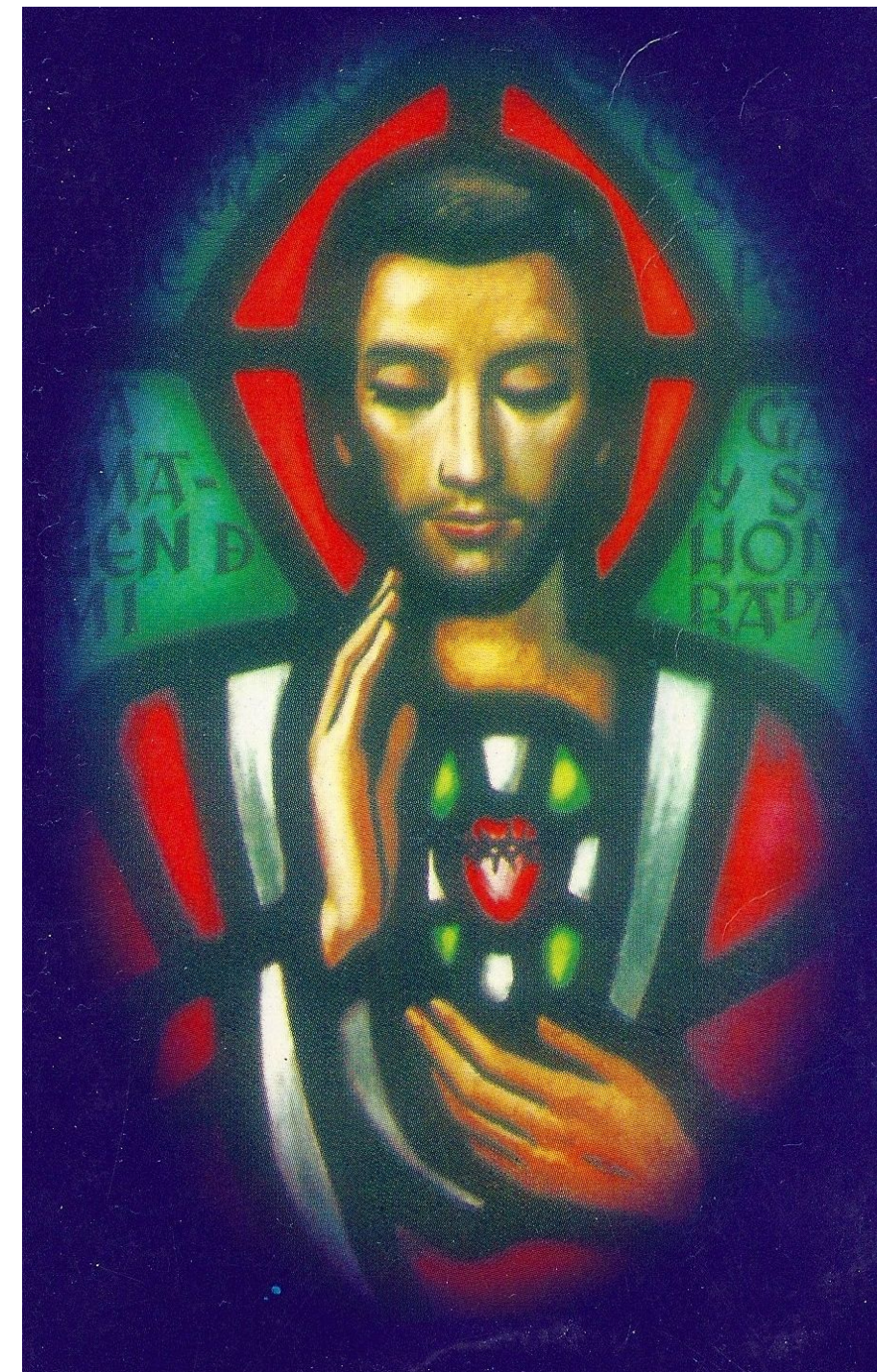
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Music: Thomas Barquee.

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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

Hawvlan lachma 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

The background of the slide is a reproduction of the painting 'The Starry Night' by Vincent van Gogh. It depicts a night scene with a turbulent, star-filled sky in shades of deep blue and indigo. The stars are rendered as bright, glowing spheres with visible halos. Below the sky, a dark, silhouetted town is visible on the horizon, with a few lights reflecting on the water. In the foreground, a body of water reflects the stars and the town. The water's surface is covered in rhythmic, wavy lines. In the bottom right corner, two small figures are visible on a grassy bank, looking out over the scene.

Abwoon d'bwashmaya

Our Father in heaven



Wela tahlán l'nesyuna
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 for ever. Amen



For thine is the kingdom
and the power and the glory
for ever. Amen

Abwoon d'bwashmaya

Our Father in heaven

