

Compiled by Michael Pekar for the Area Catholic Community of Harding, Pierz, Buckman and Buckman
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November 30 Monday

CCC 2741 ... If our prayer is resolutely united with that of Jesus, in trust and boldness as children, we obtain all that we ask in his name, even more than any particular thing: the Holy Spirit himself, who contains all gifts.

CCC 2742 "Pray constantly . . . always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father."¹ St. Paul adds, "Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance making supplication for all the saints."² For "we have not been commanded to work, to keep watch and to fast constantly, but it has been laid down that we are to pray without ceasing."³

December 1 Tuesday

CCC 2743 It is always possible to pray ...It is possible to offer fervent prayer even while walking in public or strolling alone, or seated in your shop, . . . while buying or selling, . . . or even while cooking.⁴

December 2 Wednesday

CCC 2744 Prayer is a vital necessity. ...Nothing is equal to prayer; for what is impossible it makes possible, what is difficult, easy.... For it is impossible, utterly impossible, for the man who prays eagerly and invokes God ceaselessly ever to sin.⁵ Those who pray are certainly saved; those who do not pray are certainly damned.⁶

December 3 Thursday

CCC 2745 ... He "prays without ceasing" who unites prayer to works and good works to prayer. Only in this way can we consider as realizable the principle of praying without ceasing.⁷

¹ ⇒ 1 Thess 5:17; ⇒ Eph 5:20.

² ⇒ Eph 6:18.

³ Evagrius Ponticus, Pract. 49: PG 40, 1245C.

⁴ St. John Chrysostom, Ecloga de oratione 2: PG 63, 585.

⁵ St. John Chrysostom, De Anna 4, 5: PG 54, 666.

⁶ St. Alphonsus Liguori,
Del gran Mezzo della preghiera.

⁷ 42 Origen, De orat. 12: PG 11, 452c.

December 4 Friday

CCC 2760 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.

Very early on, liturgical usage concluded the Lord's Prayer with a doxology. In the Didache, we find, "For yours are the power and the glory forever."⁸ The Apostolic Constitutions add to the beginning: "the kingdom," and this is the formula retained to our day in ecumenical prayer.⁹ The Byzantine tradition adds after "the glory" the words "Father, Son, and Holy Spirit." the Roman Missal develops the last petition in the explicit perspective of "awaiting our blessed hope" and of the Second Coming of our Lord Jesus Christ....¹⁰

December 5 Saturday

CCC 2761 The Lord's Prayer "is truly the summary of the whole gospel."¹¹ "Since the Lord . . . after handing over the practice of prayer, said elsewhere, 'Ask and you will receive,' and since everyone has petitions which are peculiar to his circumstances, the regular and appropriate prayer [the Lord's Prayer] is said first, as the foundation of further desires."¹²

December 6 Sunday

CCC 2762 . . . Run through all the words of the holy prayers [in Scripture], and I do not think that you will find anything in them that is not contained and included in the Lord's Prayer.¹³

⁸ Didache 8, 2: SCh 248, 174.

⁹ Apostolic Constitutions, 7, 24, 1: PG 1,1016.

¹⁰ ⇒ Titus 2:13; cf. Roman Missal 22, Embolism after the Lord's Prayer.

¹¹ Tertullian, De orat. 1: PL 1, 1155.

¹² Tertullian, De orat. 10: PL 1, 1165;
cf. ⇒ Lk 11:9.

¹³ St. Augustine, Ep. 130, 12, 22: PL 33, 503.