

Compiled by Michael Pekar for the Area Catholic Community of Buckman, Lastrup, Harding and Pierz
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November 16 Monday

CCC 2672 The Holy Spirit, whose anointing permeates our whole being, is the interior Master of Christian prayer. He is the artisan of the living tradition of prayer. To be sure, there are as many paths of prayer as there are persons who pray, but it is the same Spirit acting in all and with all....

CCC 2682 Because of Mary's singular cooperation with the action of the Holy Spirit, the Church loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her, and to entrust supplications and praises to her.

November 17 Tuesday

CCC 2683 The witnesses who have preceded us into the kingdom,¹ especially those whom the Church recognizes as saints, share in the living tradition of prayer by the example of their lives, the transmission of their writings, and their prayer today. They contemplate God, praise him and constantly care for those whom they have left on earth. When they entered into the joy of their Master, they were "put in charge of many things."² Their intercession is their most exalted service to God's plan. We can and should ask them to intercede for us and for the whole world.

CCC 2684 The Spirit is truly the dwelling of the saints and the saints are for the Spirit a place where he dwells as in his own home since they offer themselves as a dwelling place for God and are called his temple.³

November 18 Wednesday

CCC 2685 The Christian family is the first place of education in prayer. Based on the sacrament of marriage, the family is the "domestic church" where God's children learn to pray "as the Church" and to persevere in prayer. For young children in particular, daily family prayer is the first witness of the Church's living memory as awakened patiently by the Holy Spirit.

CCC 2688 The memorization of basic prayers offers an essential support to the life of prayer, but it is important to help learners savor their meaning.

¹ Cf. ⇒ Heb 12:1.

² Cf. ⇒ Mt 25:21.

³ St. Basil, De Spiritu Sancto, 26, 62: PG 32, 184.

November 19 Thursday

CCC 2690 The Holy Spirit gives to certain of the faithful the gifts of wisdom, faith and discernment for the sake of this common good which is prayer (spiritual direction). Men and women so endowed are true servants of the living tradition of prayer. According to St. John of the Cross, the person wishing to advance toward perfection should "take care into whose hands he entrusts himself, for as the master is, so will the disciple be, and as the father is so will be the son." and further: "In addition to being learned and discreet a director should be experienced.... If the spiritual director has no experience of the spiritual life, he will be incapable of leading into it the souls whom God is calling to it, and he will not even understand them."⁴

November 20 Friday

CCC 2697 Prayer is the life of the new heart. It ought to animate us at every moment. But we tend to forget him who is our life and our all. This is why the Fathers of the spiritual life in the Deuteronomic and prophetic traditions insist that prayer is a remembrance of God often awakened by the memory of the heart "We must remember God more often than we draw breath."⁵

November 21 Saturday

CCC 2697 But we cannot pray "at all times" if we do not pray at specific times, consciously willing it. These are the special times of Christian prayer, both in intensity and duration.

CCC 2699 The Lord leads all persons by paths and in ways pleasing to him, and each believer responds according to his heart's resolve and the personal expressions of his prayer. However, Christian Tradition has retained three major expressions of prayer: vocal meditative, and contemplative. They have one basic trait in common: composure of heart. This vigilance in keeping the Word and dwelling in the presence of God makes these three expressions intense times in the life of prayer.

November 22 Sunday

CCC 2700 Through his Word, God speaks to man. By words, mental or vocal, our prayer takes flesh. Yet it is most important that the heart should be present to him to whom we are speaking in prayer: "Whether or not our prayer is heard depends not on the number of words, but on the fervor of our souls."⁶

CCC 2706 ...We pass from thoughts to reality. To the extent that we are humble and faithful, we discover in meditation the movements that stir the heart and we are able to discern them. It is a question of acting truthfully in order to come into the light: "Lord, what do you want me to do?"

⁴ St. John of the Cross, the Living Flame of Love, stanza 3, 30, in *The Collected Works of St. John of the Cross*, eds K. Kavanaugh OCD and O. Rodriguez OCD (Washington DC: Institute of Carmelite Studies, 1979), 621.

⁵ St. Gregory of Nazianzus, *Orat. theo.*, 27, 1, 4: PG 36, 16.

⁶ St. John Chrysostom, *Ecloga de oratione* 2: PG 63, 585.