

# Living prayer journal



2024

1

Daily life  
is rich in exchanges  
and meeting places,  
as in our AFJM  
groups,  
which are occasions  
for encounters  
with God.



2

Learning to live  
prayerfully  
according to  
SPIRITUAL  
CONVERSATION  
can help us feel  
the joyful and  
conscious intensity of  
being in the world  
with others.



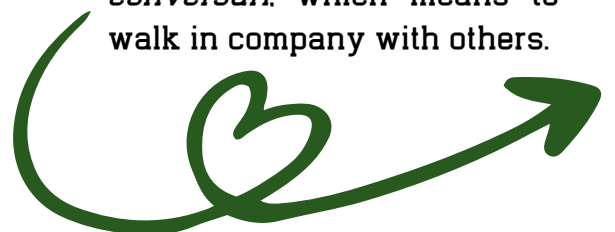
3

To converse is ...  
to speak with one  
or more people,  
an oral communication  
activity  
between two  
or more people.

4

Conversing  
is related to the idea  
of converting...  
with the action of  
changing something,  
of making it work,  
of changing your mind  
for the right reasons.

In Latin, this is called  
*conversari*, which means to  
walk in company with others.



## 5

To do this,  
it is important  
to think beforehand  
about what we want  
to talk about and  
then pay attention  
to what we say.  
In this way, both  
conversation and  
prayer must be  
translated  
into action.



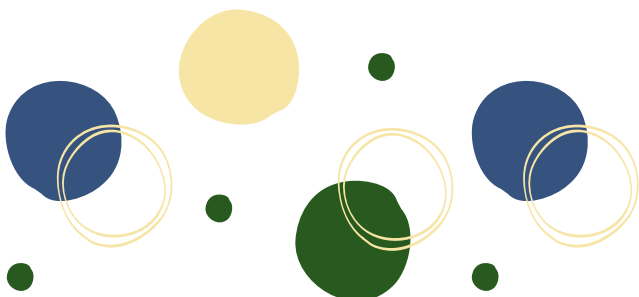
## 6

Conversing is  
therefore about  
getting involved  
together,  
a community practice  
that multiplies  
everyone's energies,  
promotes mutual  
understanding,  
collaboration in the  
search for solutions.  
We are moved by this.



## 7

In a deep  
conversation,  
the human being  
connects with the  
most intimate part  
of their thoughts  
and then shares  
their feelings  
and emotions.



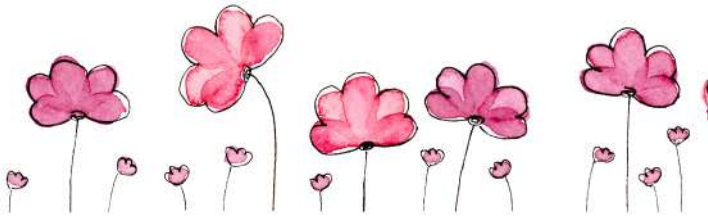
## 8

Conversation creates  
a connection  
with others  
and shapes our ideas.



9

A good conversation  
requires  
being and being true,  
authentic,  
you can't pretend,  
you have to speak  
from the heart.



10

Keys to a good  
spiritual conversation:

- + Ability to speak well.
- + to listen well.
- + with attention and respect
- + to create an atmosphere of trust and acceptance
- + to feel free when speaking.



11

What happens  
to the other person  
and to me  
when we converse  
spiritually?  
How is the Lord  
working  
at this time?



12

What do we do  
when we talk with God?:

- + It is an interpersonal encounter that involves an existential change within us.
- + God speaks to us through the activity of the Spirit, such as warmth, peace, or joy.
- + We live it with confidence, in an attitude of listening.
- + If something invites us to piety, then God is there.



## Some Gospel texts on prayer

"If you abide in me, and my words abide in you, ask whatever you will, and it will come true for you."  
(Jn 15: 7)

"When you pray, do not harp on like the pagans: they imagine that by dint of words they will be heard.

Do not, therefore, imitate them, for your Father knows what you need even before you have asked for it."

(Mt 6: 7-8)

"Therefore pray thus:

Our Father,

who art in heaven,

thy name may be sanctified,

thy kingdom may come,

thy will be done on earth

as it is in heaven.

Give us this day

our daily bread.

Forgive us our debts,

as we forgive

our debtors their debts.

And let us not enter into temptation,

but deliver us from evil."

(Mt 6: 9-13)



# **Act of the Association of the Sacred Heart<sup>1</sup>**

## **Session of July 22, 1817**

### **about THE PRAYER**

#### “Summary of the Conference on Prayer.

We treated of many pious topics, notably of prayer. The necessity of praying was pointed out. Our soul, being enveloped by a mortal body and by its senses which keep it enslaved, needs to break through these walls and to rise frequently, by faith and the contemplation of heavenly things, above the clouds that surround it. In prayer we become different, we are transformed. We acquire lights that God grants only through this medium. In God's presence our heart will be like wax which softens when it is before a great fire.

The founders of religious orders understood and valued its advantages so much that in spite of the variations in the rules of their institutes, some based on mortification, others on poverty, others on zeal, etc., they were all in accord on prayer, because without it the spirit of fervour cannot endure, nor can any virtue be practised constantly. It is not surprising that David used to say that the earth was desolate because there was no longer anyone who meditated in his heart. The people of the world ponder over their business, think about it, reason it out; if a lawsuit is to be won, if enemies are to be overcome, they take means to do so successfully. What case can be more interesting for us than our salvation? What army more formidable than our passions? Following the example of the worldly who reflect on their temporal affairs, we must reflect on our one, all-important, eternal affair. The practice of prayer often entails many difficulties, it must not be set aside for any reason. Our heart must be prepared by habitual recollection, because often the distractions that besiege us are brought about solely because we neglect this remote preparation. Our heart must be kept closed to anything of which we would become too fond, and we must strive to remain free and indifferent towards all that does not pertain to God's glory and our soul's salvation. If we open our heart too much to exterior things, it will no longer be possible at the time of prayer to recall our heart and keep it in God's presence. Dryness and insensibility must not be pretexts for abandoning or neglecting prayer, since these are an occasion for gaining merit when rejected, and if we have nothing to say to God, He will always take our good will into account.”<sup>2</sup>

**DURING THIS YEAR DEDICATED TO PRAYER,  
LET US LIVE LIFE IN THE KEY OF SPIRITUAL CONVERSATION  
WITH OTHERS AND WITH GOD,  
LET US BE AN ENGINE OF HOPE  
IN AN INCREASINGLY DIFFICULT WORLD.**



Pope Francis' 38 Catecheses  
on Prayer. (6/5/2020 - 16/6/2021)

1. Organized by Claudine Thévenet in collaboration with Father André Coindre, in 1816, in Lyon.

2. Positio, pp. 107-109.