



**BLD WASHINGTON**  
**BUKÁS-LOÓB SA DIYÓS**  
**COVENANT COMMUNITY**

SERVING THE WASHINGTON, D.C. AREA

## *Counsel*

### ***PRAYING IN ABBA'S LOVE***

**Theme:** The Lord's committed servants persist in praying for the needs of others.

**Word:** Gn 18:20-32; Ps 138: 1-3,6-8;  
Col 2:12-14; Lk 11:1-13

**Order:** *"Ask and it will be given to you; seek and you will find; knock and the door will opened to you."* (Lk 11:9)

(BLD Global Community reflection for July 2010)

### ***REFLECTION:***

When I pray, what do I say? How do I begin? More than knowing the law itself is the importance of understanding the philosophy or the rationale behind the law. The spirit of the law gives us a deeper meaning into its significance.

Then the appropriate question to ask should be *why do I pray?*

The essence of prayer is not the effort to make God give us something. By analogy, we do not want to make friends because of the favors they can give us. In the same token that asking God for something is not a sound basis on why we pray.

Prayer is not just informing God of our needs because He already knows them. *"Your Heavenly Father knows that you need all these things"*

(Mathew 6:32). For in His goodness, His grace is poured upon everyone. *"He sends rain on the righteous and on the unrighteous"* (Mathew 5:45)

In His great love, aside from providing us of our daily needs, He also sends us gifts that are conditioned upon our desire and eagerness to want and accept it. Therefore, the purpose of prayer is to give God the opportunity to bestow the gifts He willed on us if we desire to want them. Thus, a close relationship between the giver and the recipient is established. But we have to make the first move, as thus says the Lord *"I tell you, ask and you will receive; seek and you will find, knock and the door will be opened to you."* (Luke 11:9)

But Lord how do I begin to pray? What shall I say? As the disciples watched Jesus pray and once He finished, they begged Him, "Lord teach us to pray."(Luke 11:1). Jesus replied, when you pray, say:

**"Father, hallowed be thy name."** The heart of the prayer is the very first word uttered: **"Father"** which correspond to the Aramaic word **Abba**. By the Spirit of adoption, (In Romans 9:4) He made us His children. This signifies a strong sense of a relationship that as His children, we possess this high respect and intimacy with God, our Father. The exhortation that follows it, is important as well, **"hollowed be thy name"** It is Jesus' main preoccupation that the Father be known, honored and loved.

**“Thy Kingdom come”** Jesus wants us to inherit with Him His father’s kingdom. As St Paul explains, *“The Spirit itself bears witness with your spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ.”* (Rom 8:16). We must trust that all prayers are answered, in His time and His ways. It is not our will that matters but His will.

**“Give us this day our daily bread”** This petition recognizes our dependence upon our Father. That as children, we should have this childlike trust that God knows our needs, (Mt 6:32) that He can and will supply our needs. It is an implicit confidence on the Father, that we are still helpless without His divine intervention.

**“Forgive us our sins as we forgive those who sinned against us.”** A true child of God never forgets that the Father’s mercy for our sins depends only on our willingness to forgive others the hurt inflicted upon us. Our Lord, as He puts it in the parable of the King’s servant who could not forgive the debt of another servant, said *“Should you not have had pity on your fellow servant, as I had pity on you?”* (Mt. 18:33)

**“And do not subject us to the final test.”** We must be cognizant of the fact that the evil one is most anxious to entice us away from our Father. As a child of God, we need the Father’s help to resist temptation and He wants us to call on him, *“Call on me in times of trouble. I will rescue you and you will honor me.”*(Psalm 59:15)

It is to sum up all our heartfelt desires which at the end of our prayer we say **AMEN**. It is an endorsement as we say **I agree**. It is the reinforcement to our prayer by adding this emphatically as we say, **so be it**. It is as triumphant as we utter with great pride and joy, Alleluia.

“Amen, amen, I say to you, whatever you ask the Father for in my name He will give you. Ask and you’ll receive, so your joy may be complete,” (John 16:23-24).

**DIRECTIONS:**

1. Continue to intercede for one another.
2. Persevere in individual, conjugal and communitarian prayers

**God’s Promise for the Week**

***“For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened.”*** (Lk 11:10)



**"Lord, teach us to pray." (Luke 11:1)**

Is the Lord satisfied with your prayer life? Pope John Paul II, at the end of his first encyclical letter, *The Redeemer of Man*, maintained that our prayer must be "great, intense, and growing." He also emphasized that the Lord wants our prayer to be combined with fasting, for the Lord has decided at this time to make prayer and fasting the first and most effective weapons against our culture of death (*The Gospel of Life*, 100). According to these criteria, is your prayer life satisfactory to the Lord?

To pray as the Lord wants us to pray, we must see God as our loving Father. That is the first thing Jesus taught us about prayer (see Lk 11:2). We must be aware that our Father sees our prayer and fasting

(Mt 6:6, 18). Abraham stopped short in his prayer for the cities of Sodom and Gomorrah to be spared destruction. His prayer was limited because he:

- wasn't sure whether God was just (see Gn 18:25),
- was even less sure of God's mercy, and
- projected his own interior conflicts onto God and thereby accused God of being impatient (Gn 18:30) and angry (Gn 18:32).

Abraham had little concept of God being a loving Father, and he prayed and did not pray accordingly.

We who are in Christ can and must pray always with loving, tender confidence in our Father. In that way, we will pray as we ought (Rm 8:26).

**Prayer:** Holy Spirit, help me in my weakness regarding prayer (Rm 8:26). Cry out in my heart "Abba" (Rm 8:15).

Source:  
<http://www.presentationministries.com/obob/obob.asp?d=7/29/2001>

## July 22 St. Mary Magdalene



Except for the mother of Jesus, few women are more honored in the Bible than Mary Magdalene. Yet she could well be the patron of the slandered, since there has been a persistent legend in the Church that she is the unnamed sinful woman who anointed the feet of Jesus in Luke 7:36-50.

Most Scripture scholars today point out that there is no scriptural basis for confusing the two women. Mary Magdalene, that is, "of Magdala," was the one from whom Christ cast out "seven demons" (Luke

8:2)—an indication, at the worst, of extreme demonic possession or, possibly, severe illness.

Father W.J. Harrington, O.P., writing in the *New Catholic Commentary*, says that "seven demons" "does not mean that Mary had lived an immoral life—a conclusion reached only by means of a mistaken identification with the anonymous woman of Luke 7:36." Father Edward Mally, S.J., writing in the *Jerome Biblical Commentary*, agrees that she "is not...the same as the sinner of Luke 7:37, despite the later Western romantic tradition about her."

Mary Magdalene was one of the many "who were assisting them [Jesus and the Twelve] out of their means." She was one of those who stood by the cross of Jesus with his mother. And, of all the "official" witnesses that might have been chosen for the first awareness of the Resurrection, she was the one to whom that privilege was given. She is known as the "Apostle to the Apostles."

**Comment:** Mary Magdalene has been a victim of mistaken identity for almost 20 centuries. Yet she would no doubt insist that it makes no difference. We are all sinners in need of the saving power of God, whether our sins have been lurid or not. More importantly, we are all, with her, "unofficial" witnesses of the Resurrection.

**Patron Saint of:** Penitents and Perfumers

Source:  
<http://www.americancatholic.org/Features/Saints/saint.aspx?id=1084>

### Love Offering:

June 25, 2010 \$1,195.00  
July 02, 2010 \$ 799.00  
July 09, 2010 \$ 957.11  
July 16, 2010 \$ 780.00

[Thank you for your generosity!](#)

### Reminder:

Please sign in and wear your BLD IDs during Praise and Worship and Community Functions.

**July Calendar:**

July 02 - First Friday Mass  
July 09 - Praise & Worship  
July 16 - Praise & Worship  
July 23 - Praise & Worship  
July 30 - Praise & Worship

**Community Calendar:**

July 23-25  
Aspirant's Retreat  
Embassy Suites Dulles North, VA  
July 30-Aug. 1  
Family Encounter #5  
Malvern, PA  
August 21, 2010  
Community Recollection & Mass  
Time and Venue TBD  
September 24-26  
Solo Parent Encounter #3  
Holy Family Seminary  
Silver Spring, MD  
November 12-14  
Marriage Encounter #11  
Dulles Hilton, VA

Please check our website [www.bldwashington.com](http://www.bldwashington.com)  
for 2010 Schedule of Events.

**Teaching Schedule:**

Aug. 13 @ OLV  
8:00-10:30 PM – For Youth/John6  
Movie & Discussion: Facing the Giants  
Aug. 14 @ McCarrick Center  
9:30AM-12NN - For LSS10 & older  
New Creation Realities/ Growth in Prayer  
Aug. 14 @ McCarrick Center  
1PM-4PM - For LSS9 & older  
EWJ: Gospel of Matthew, Luke & John  
Aug. 15 @ McCarrick Center  
10AM-4PM - For LSS8 & older  
CMP2: Giving, Witnessing, Understanding  
Corporate Worship/Advanced Intercession  
Aug. 15 @ McCarrick Center  
12NN-4PM - For Covenanted members  
Teachings of Jesus Christ  
Aug. 29 - Christian Servanthood\*  
Sept. 26 - Healing & Deliverance\*  
Oct. 23 - Spiritual Warfare\*

\*Time and location TBD