

## Ten After Ten Session 123: 'In the Fullness of Time'

2598 The drama of prayer is fully revealed to us in the Word who became flesh and dwells among us.

2599 [Christ's] prayer springs from an otherwise secret source, as he intimates at the age of twelve: "I must be in my Father's house." Here the newness of prayer in the fullness of time begins to be revealed: his filial prayer, which the Father awaits from his children, is finally going to be lived out by the only Son in his humanity, with and for men.

2600 Jesus prays before the decisive moments of his mission: before his Father's witness to him during his baptism and Transfiguration, and before his own fulfillment of the Father's plan of love by his Passion. He also prays before the decisive moments involving the mission of his apostles: at his election and call of the Twelve, before Peter's confession of him as "the Christ of God," and again that the faith of the chief of the Apostles may not fail when tempted.

2601 In seeing the Master at prayer the disciple of Christ also wants to pray. By contemplating and hearing the Son, the master of prayer, the children learn to pray to the Father.

2602 Jesus often draws apart to pray in solitude, on a mountain, preferably at night...His words and works are the visible manifestation of his prayer in secret.

2603 The evangelists have preserved two more explicit prayers offered by Christ during his public ministry. Each begins with thanksgiving...The whole prayer of Jesus is contained in this loving adherence of his human heart to the mystery of the will of the Father.

2605 When the hour had come for him to fulfill the Father's plan of love, Jesus allows a glimpse of the boundless depth of his filial prayer, not only before he freely delivered himself up, but even in his last words on the Cross, where prayer and the gift of self are but one.

2606 All the troubles, for all time, of humanity enslaved by sin and death, all the petitions and intercessions of salvation history are summed up in this cry of the incarnate Word. Here the Father accepts them and, beyond all hope, answers them by raising his Son. Thus is fulfilled and brought to completion the drama of prayer in the economy of creation and salvation.

2607 When Jesus prays he is already teaching us how to pray...Like a wise teacher he takes hold of us where we are and leads us progressively toward the Father.

2608 From the Sermon on the Mount onwards, Jesus insists on conversion of heart: reconciliation with one's brother before presenting an offering on the altar, love of enemies, and prayer for persecutors, prayer to the Father in secret, not heaping up empty phrases, prayerful forgiveness from the depths of the heart, purity of heart, and seeking the Kingdom before all else. This filial conversion is entirely directed to the Father.

2609 Once committed to conversion, the heart learns to pray in faith. Faith is a filial adherence to God beyond what we feel and understand. It is possible because the beloved Son gives us access to the Father.

2610 Jesus teaches us filial boldness...Jesus is as saddened by the “lack of faith” of his own neighbors and the “little faith” of his own disciples as he is struck with admiration at the great faith of the Roman centurion and the Canaanite woman.

2611 The prayer of faith consists not only in saying “Lord, Lord,” but in disposing the heart to do the will of the Father. Jesus calls his disciples to bring into their prayer this concern for cooperating with the divine plan.

2612 Jesus calls his hearers to conversion and faith, but also to watchfulness...In communion with their Master, the disciples’ prayer is a battle; only by keeping watch in prayer can one avoid falling into temptation.

2614 When Jesus openly entrusts to his disciples the mystery of prayer to the Father, he reveals to them what their prayer and ours must be, once he has returned to the Father in his glorified humanity. What is new is to “ask in his name.” Faith in the Son introduces the disciples into the knowledge of the Father, because Jesus is “the way, and the truth, and the life.” Faith bears its fruit in love: it means keeping the word and the commandments of Jesus, it means abiding with him in the Father who, in him, so loves us that he abides with us.

2615 Even more, what the Father gives us when our prayer is united with that of Jesus is “another Counselor, the Spirit of truth”...In the Holy Spirit, Christian prayer is a communion of love with the Father, not only through Christ but also in him.

2616 Prayer to Jesus is answered by him already during his ministry, through signs that anticipate the power of his death and Resurrection.

2617 Mary’s prayer is revealed to us at the dawning of the fullness of time...her prayer cooperates in a unique way with the Father’s plan of loving kindness.

2618 The Gospel reveals to us how Mary prays and intercedes in faith.

2619 That is why the Canticle of Mary, the Magnificat, is the song both of the Mother of God and of the Church; the song of the Daughter of Zion and of the new People of God; the song of thanksgiving for the fullness of graces poured out in the economy of salvation and the song of the “poor” whose hope is met by the fulfillment of the promises made to our ancestors, “to Abraham and to his posterity for ever.”