**To Pray as Teilhard Prayed**

T. King, *Teilhard’s Mass,* Appendix III

Notes

Prayer patterned on the Mass with the format: *offertory, consecration, and communion.*

OFFERTORY

 Self:

We recall all the things that concern us.

 Recall the hopes and hopes of those who mean much to us

 Be specific and detailed

 Humanity:

 Humanity and its hopes

 The earth and its hungers

 All of these we hold out to God

 Consider the miseries and the miseries of those close to us.

 The sufferings of others all over the globe

 The sufferings of the natural world

 Be specific and detailed

 All of these constitute our world

 In the offertory, we present our world, as we know it, to God.

 We hear all these elements crying out for a common Soul.

 A cry from our depths

 *In nobis, sine nobis* (nothing about us without us)

CONSECRATION

 God accepts the offering; this occurs in the consecration.

 Jesus says this over our world in its growing, flowering, and ripening “This is my Body.”

 Then he says over our world as it corrodes, withers, and is cut down, “This is my Blood.”

COMMUNION

 Our lives can become a sacrament.

 Every moment is now a communion – all events are his body or his blood.

 Jesus has taken our concerns into himself; he truly becomes “Our Lord.”

 Our world should look different.

 We see around us his flesh, and the failures his blood.

Ending our prayer: we take up the concerns of the day; we return to our hopes and miseries.

We know them in a different way; they are Christ’s concerns. As the day unfolds, we must recall that each moment has been consecrated and we can say of each moment: “This is my body,” or “This is my blood.” All the events of the day become only the gently alternating moments of a “perpetual communion.”

(St. Ignatius’s prayer of examen at the end of the day. Teilhard’s at the beginning of the day.)