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**PRAYER ,
A WAY OF LIFE**

PRAYER,
An Art of Life
2nd edition, Revised and Corrected

DEDICATION

To you who allowed the Lord to work in the
midst of trial

INTRODUCTION

Everything is speeding up, and constantly changing!

As the spiritual Fathers taught, prayer was born from silence and contemplation. This statement, implicitly send us back to rediscover the importance of a firm and fulfilled interior life as well as the inner dialogue with God who does not talk in our ears but in the silence of a listening heart. Through that simple and deep action, God shows his love for:

“God, infinitely perfect and blessed in Himself, in a plan of sheer goodness, freely created man to make him share in his own blessed life. For this reason, at every time and in every place, God draws close to man. He calls man to seek him, to know him, to love him with all his strength... To accomplish this, when the fullness of time had come, God sent his Son as Redeemer and Saviour. In his Son and through him, he invites men to become, in the Holy Spirit, his adopted children and thus heirs of his blessed life.”¹

It consists then, for the one praying to discuss confidently with the loved one as described by Saint Theresa of the child Jesus or even the one who allows himself to be known and then comes closer. Etymologically from the Latin, prayer is

¹ CCC n. 1.

related to precarity. The term precarity or “precarious” in latin, can be translated by “which is obtained through prayer.”From this perspective, what can be obtained through prayer, suggests the precarity, fragility and also the incapacity of the one praying.

The man praying is conscious of his fragility, his weakness and on the fact that he is talking to someone who is greater than him.²This is why, the psalmist turns to God with these words:

Listen Lord and answer me, for I am afflicted and needy. Preserve my life for I am devoted to you; save your servant for you are my God. Have mercy of me Lord, and bring joy to the heart of your servant. You are good and forgiving o Lord, abounding in love to all who call on you. Listen, O Lord to my prayer, and hear the voice of my pleading. Great is your love for me, you are saved me from the depths of the underworld. Turn to me and take pity on me; give your strength to your servant and save the child of your handmaid.³

It is with the concern of revitalizing that intimate relationship between God and man that we decided to write this booklet which, we hope, would

² Cf. Boulnois, O. (1994). Quand la réponse précède la demande : la dialectique paradoxale de la prière chrétienne. *Revue de l'histoire Des Religions*, 211(2), pp.67–186.

³ Cf. Ps. 85.

help each willing person to nurture his intimate relationship with God.

1. OD IN ALL AND EVERYWHERE

Before entering in our topic, we found appropriate to share a dialogue between a Spiritual Master (SM) and a Muslim(M) about the external practical dispositions for a time of prayer as presented by the Jesuit missionary Carlos Gonzalez Valles.⁴

M: I always pray while looking towards the direction of Mecca because I have been taught that it is the ideal direction.

SM: You rightly do it! But you cannot always focus on that direction since God is everywhere. Learn how to pray while looking at all the directions.

M: I always pray at the selected hours of the day following the ringing of the bell in Mecca.

SM: You rightly do it! But learn how to pray when nobody has asked you to do so, since God can listen to you at every time.

M: I pray with my lips when I am reciting prayers or Quranic verses; with my fingers when I count the grains of the *Tabish*; with my bent knees during the adoration period; with my eyes when I'm shedding tears of emotion.

SM: you rightly do it! But learn how to pray while your lips are unmoved or your knees are unbending, your eyes look at another purpose than the one you fixed and your fingers focusing on doing

⁴ Vallés G. (2002), Dis-moi comment tu pries : Priez à la première personne, Sal Terrae, 168p.