

*Prayer and Work*  
*in the Life*  
*of a*  
*Consecrated Virgin*

## **PRAYER AND WORK IN THE LIFE OF A CONSECRATED VIRGIN**

by Consecrated Virgin LP

Prayer before the Blessed Sacrament is where I find my greatest joy and deepest union with my Beloved. To think of the humility, the generosity, the initiative, the radiant goodness of God in making Himself so real, so present in this sacrament! It is here that I most fully lose myself and find Christ. It is here that love grows and overflows into my active life.

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This life of union with Christ needs room to grow and it is in silence that He leads me deeper into Himself. This is so difficult to maintain in our busy lives and with the pressures of the world around us. Yet how vital it is to commune with Jesus in silence. From this deep solitude I am able to drink of Jesus and He can flow through me to others. In this deep solitude my own spirit is renewed and sinks ever deeper into the riches of God.

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In a mysterious way I find I share in Mary's virginal motherhood. In some ways this is expressed by being a channel of grace to bring Christ into every situation. For me it is also expressed in working with young people in religious education. It is expressed in speaking of God's personal love and finding hungry hearts, eager to enter into this good news. Far from being sterile, I find that my life is rich with the richness of God himself. Wherever He is, life bursts forth, and I find this to be true not just in my own life, but in the lives of those I encounter.

What a rich treasure God has given me in this life of loving union with Him! May He be glorified and praised forever!

## PRAYER AND WORK IN THE LIFE OF A CONSECRATED VIRGIN

by Consecrated Virgin MA

My focus on Our Lord as a consecrated virgin is taking on more of a role that is a bridal relationship as found in the Song of Songs. There is a greater sense of ease and excitement in being able to sit at the feet of the Master and contemplate His great love and mercy as noted in the home of Mary and Martha. I experience a greater love of the Church and of being an integral part of it as I unite spiritually with others in praying the Liturgy of the Hours. What a privilege to be able to intercede with Jesus to the Father in union with the Holy Spirit. I am united with Mary and the saints in prayer for the Church. I am an integral part of the Church as I united with Jesus in healing wounds of His Body so overtaken by indifference, disobedience, rebellion, and worldly pursuits; I do this through prayer and reparation. I lift Him up so that He can draw us to Himself. It is my desire to be in close contact with Jesus to invite and assist in the healing process left us through the Word and sacraments. I know that His Body, the Church, is being prepared more and more each day to become a more glorious bride, one that He will claim when He comes in His glory to claim His Bride.

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The volunteer work that I engage in revolves around the ministry of Perpetual Adoration of the Blessed Sacrament. Six years ago, on September 14, we opened our first adoration chapel in the Archdiocese of Indianapolis. This involved getting some priests to support the project; permission from the Archbishop; finding a suitable location; and then teaching, implementing, and coordinating the perpetual adoration organization. On-going movement involves vigilance in keeping the 24-hour day and night covered with committed adorers, maintaining a clean and inviting environment, and keeping the altar adorned with flowers. Monthly I prepare a Benediction service that relates to the main focus of each month. It also provides an excellent opportunity for people to receive the Sacrament of Penance and our chaplain is most gracious to offer it. My volunteer ministry has now extended to three other sites. In these, I support, affirm, and assist the head coordinators as appropriate. In my own parish I am an extraordinary minister of the Eucharist and assist with the washing and ironing of the purificators. I also facilitate a young adult prayer group each week.

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My occupation revolves mainly around the care of the sick in their homes as a visiting nurse. This affords me the opportunity to match my prayerful consideration in the Kingdom of God with deeds of Mercy. Since most of my clients are poor, often living in disheveled and high crime environments, I have the opportunity to accept and love them where they are without trying to make them conform to my values. It is a challenge to seek to understand them, to be an advocate in their search for healing. Despite their brokenness in many areas, they are open, accepting and often recognizing that their main consolation is God. They have a lot to teach me and often are a silent reminder of my own need for God in my brokenness. Without a lot of words, I know that I can stand in their midst and allow God to be present in areas and in ways that often are too remote for other people to enter.

## PRAYER AND WORK IN THE LIFE OF A CONSECRATED VIRGIN

by Consecrated Virgin K. (anonymous)

First off, in my day I am confronted at Mass with the totality of Jesus' love for me. "I give you myself without reserve; I die for you to live. See, take, I feed you with my own body," my Lover says. This Love-food perfectly nourishes me for this day's calls to love.

He comes to me a hundred times, a hundred ways each day. Though I don't always feel Him, I know He is always with me. When I go to sleep, He is there; when I wake again, He is there.

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I'll tell you a story about my vocation and its meaning for others. One day the church got a call from a worried mother asking if they could please send someone to visit her daughter, whom I'll call Christy, and bring her back to the Church! Then and now, Christy had not shown interest in church. But she did accept my occasional visits. Christy was rearing four children alone. She confided that she had been repeatedly battered by an addicted boyfriend who now took her Welfare money, car, or anything else he could use.

One day seeing my ring, she asked if I were married. Usually I don't share much about my Consecration to the casual inquirer, but I did share and Christy proved to be one of those souls with an uncomplicated faith that immediately grasps the spiritual meaning of such a thing. I told her I was married to no man on earth, but to Jesus. Stunned, she wondered aloud that if I could live without sex, if I could live without a man, if God could take care of me . . . maybe He would do that for her, too. She had seen it in the Bible before--that God was like a husband to us. He could be a father to her children.

Over time since, to her credit and to God's, Christy did quit letting in the boyfriend. She acquired skills and a job to maintain her family, continues to heal inside from the wounds of her difficult life, and trusts God a little bit more.

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As a hospice social worker, in my native Michigan where contrary values are brazenly practiced, I provide care according to the value of human life from its beginning until its natural end. While our nurses and doctors work to effectively control any pain problem that patients may have, I serve the practical and emotional needs of terminally ill people and their families. Thus unburdened, a person can live the last stages of life as fully as possible.

When the moment of death comes, I continue to offer my presence. Everyday in these people I behold the Pieta: the limp, spent Jesus in a dying person; the stricken and wordless Mary in a grieving loved one. The name of my parish, the Church of the Resurrection, strengthens me to serve them as I go out from its doors each morning.

As for volunteer activities, I serve on the executive committee of my state professional

organization. At the parish, I help in the liturgies as a lay minister, lector, and singer. I occasionally spend time with a favorite two-year old so his parents can get some time away. And one of my greatest joys these days is Christy and her children. We've become closer now, and every Friday night the family and I meet to pray and learn religion, the Scriptures, practical skills like budgeting or parenting--and all about God's love for them.

## PRAYER AND WORK IN THE LIFE OF A CONSECRATED VIRGIN

by Consecrated Virgin EL.

I have now learned to look on prayer as a seamless garment covering each day of my life, both my formal prayer time and at other times during the day. To begin my prayer each day, I place myself in Mary's hands and ask her to plunge me into the merciful, loving, purifying heart of Jesus. The greater part of my formal prayer time now follows the cycle of the liturgical year, including daily Mass and the Liturgy of the Hours. With each year, the rhythm and richness of the changing seasons of Advent, Christmas, Lent, Easter, Pentecost, and Ordinary Time have penetrated deeper into my spirit and become the basic food for my soul.

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As my love for the Mass grows each year, so does my love for Christ's presence in the Blessed Sacrament. I am blessed to have my scheduled prayer time each day before Jesus in the tabernacle. As I pray for the Liturgy of the Hours, or the Divine Office, I find now that I am not just "saying my office," but *praying* my office, looking at Jesus present to me in the Blessed Sacrament and letting the words of the psalmist speak for me to Jesus: "What else have I in heaven but you? Apart from you I want nothing on earth. My body and my heart faint for joy; God is my possession forever." (Ps 73)

I have grown to love the Office of Readings that are so in tune with each changing liturgical season and that echo and embellish the texts and the spirit of the daily liturgy. These readings, which usually include Scripture, sermons, or writings from for the Fathers of for the Church, are often for the source of my daily meditation.

Although each day I pray the Rosary and other prayers to Our Lord and Our Lady and to saints special to me, I want to share in more depth my prayer to God at different times during the day.

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With this sharpened awareness of Christ's having called me to the most intimate union of love with Him, a spousal relationship, my heart has opened wide to His presence within me. I hear the echo of His words to for the bride in the Song of Songs: "You are a garden enclosed, my sister, my bride, a garden enclosed, a fountain sealed up" (4:12)--where He alone can enter and rest with me and I with Him.

Indeed, my call to the total consecration of my life and being to Christ, as it is imaged so beautifully in the Song of songs, has ignited my prayer life with new fire. I know the reality of God's love calls to me and to all souls who seek Him earnestly in heartfelt love and prayer. . . .

Now my deepest prayer is to be able to respond with a burning love to the utterly overwhelming infinite love of our God, a love that is as "relentless as the nether world" and "stronger than death" itself.

## **PRAYER AND WORK IN THE LIFE OF A CONSECRATED VIRGIN**

by Consecrated Virgin S.

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Consecration is a call to respond in faith to situations in which we find ourselves. Mary's fiat is a constant encouragement to look to God in all things for guidance and strength in reaching out to others so that we learn to live God's will rather than our own in responding to the reality and needs around us. We too are called to praise God in all circumstances. Mary's Magnificat (Luke 1:46-55) prayer encompasses the praise of God and needs of all peoples and gives us a picture of her understanding of God--Savior, Mighty God who does great things for her (and us), Holy is His name, He shows mercy to all who honor Him, He scatters the proud-hearted and lifts up the lowly. He fills the hungry with good things and the rich sends empty away. He keeps his promise made to our ancestors. . . . And that is prayer in the spirit of Mary. For one consecrated to God her prayer is not just for the people among whom she lives, herself and those who ask for prayer. She is called to pray for the whole world. That includes those gone before her, all in the world today, and for those yet to be born. The Rite of Consecration calls her to "pray without ceasing for the salvation of the whole world" and to pray fiat--God's will be done, not mine.

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## PRAYER AND WORK IN THE LIFE OF THE CONSECRATED VIRGIN

by Consecrated Virgin E. (anonymous)

I live my prayer life each day by rising early to say my Liturgy of the Hours and a half-hour meditation on the Scriptures before going to Mass. After Mass I go to work and, even if for brief moments, I reflect on Our Spouse's gifts to me and others throughout the day. I also offer my work as a prayer, for every act of love given is surely not insignificant. Many acts, be they thoughts, a kind word, a holding back of a response, a gentle deed, add many drops to the bucket and by the end of the day our bucket will be full. If we wait only to give large gifts, they rarely come and many days we will have nothing in our alms bucket. So then, work and prayer are not separable, but joined as one. This is what it means to live the faith we possess. We may have time for personal prayer, but all we do, think, and say is prayer. That is what it means to be consecrated. It encompasses our total being--how we dress, what we listen to or choose not to listen to, how we speak, what we glance at, how we control our sense of taste and not to indulge. All things in our lives take on a higher meaning if all aspects of our lives are elevated; therefore, we must make all events, external and internal, our prayer.

I try to grow spiritually by listening to tapes at breakfast or at a time when I am alone and can be focused to listen. Spiritual books, especially on the lives of virgin saints, are also a help. I too find a blessing in my life to belong to a community of Third Order Franciscans. We have classes taught by Friars and also do spiritual and corporal works of mercy. As a community we grow in our Catholic Faith. Prayer groups also are a benefit for many--to be able to share and give support to each other on our pilgrimage to our eternal home.

To live our Faith requires trust. This, too, can be brought into the workplace. I am sure many times we may feel impatient over an event at work, but by letting our Spouse in we can do the best we can and ask Him to take over. To avoid complaining within the company of others one can change the subject, bring up a good quality of a situation, or slip out of the conversation. A good habit I have found was at the end of the day to make a good examination of conscience and reflect on how Mary would handle the situation and how I could have better handled it in union with her Immaculate Heart. If we do these things, we will continually go forward in our work to holiness. May our Loving Spouse bless us all!

## PRAYER AND WORK IN THE LIFE OF A CONSECRATED VIRGIN

by Consecrated Virgin A.

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To follow Jesus, obeying His command to love God and to love one's neighbor. . . . Eternal life begins here and now in knowing and loving God.

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Despite all our sins and faults, the first thing to do is to "Pray always," asking the Lord the "Teach us to pray." Prayer is the continuing conversation and growing communion with the Three Persons of the Blessed Trinity. . . . The ancient motto, "Ora et labora" places PRAYER before work, but shows there is no prayer without work; and again we notice that WORK is placed after prayer but we see plainly there is no work without prayer.

The second thing to do is, in prayer, to suffer willingly, peacefully, gently, gladly, joyfully! In patience made perfect and in true, total surrender and in more patience and in more and more abandonment of everything to God, we discover ourselves given the grace to say Fiat!

. . . Since we are put, by God, in a specific place and we live in a certain time, we must--so as to remain in peace, for our own sakes as well as for the sake of others--persevere in our efforts to keep order in the space around us and in the use of the time we spend.

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The work one does--so as not to take from others what is needed by them--for one's own support, should be as simple as possible. If it is a complex type of work, it is to be done as simply and plainly as possible, seeking no other glory than God's, and asking no other success than that already known to us through the Cross.

## **PRAYER AND WORK IN THE LIFE OF A CONSECRATED VIRGIN**

by Consecrated Virgin C. (anonymous)

1. How do you focus your prayer life as a consecrated virgin?  
I focus it on Jesus in the Blessed Sacrament and on the Blessed Mother. I attend daily Mass and make a Holy Hour of adoration as often as possible. I pray the Divine Office, morning and evening prayer, private prayers, meditation, *lectio divina*, and the daily Rosary. I have regular spiritual direction and receive the Sacrament of Reconciliation about every two weeks.
  
2. How do you see your Consecration affecting your paid work/occupation?  
I feel that by my example, I show God's love for His people. Most of the people I work with know that I am a consecrated virgin.
  
3. How does your Consecration affect your volunteer work in the Church?  
I am directress of an association called "Handmaids of Our Lady" for single, Catholic women who follow Christ after the example of Mary. Because I am a consecrated virgin, I take more seriously my prayer and service to the Church and others are affected by my example of prayer and service.

## PRAYER AND WORK IN THE LIFE OF A CONSECRATED VIRGIN

by Consecrated Virgin M. (anonymous)

### Prayer

To try to describe my prayer I use the term companion prayer or spousal prayer. I point to the teachings of St. Therese of Lisieux, for like her, my prayer is but that simple contemplative gaze in which I abandon myself to the Lord. If I am recollected and drawn up into Him, I surrender myself to Him and let Him do as He desires; just listening, adoring, attending to Him. Or, if I am excited or distressed about something, I do not fight my inability to be recollected. I take all to my Beloved, pouring out my troubles or sharing with Him my excitement. I hide nothing from Him. As I do this, I let whatever it is be my meditation and let the Lord minister to me in His goodness and love. Prayer is the essence of our relationship with God and a reflection of it. In my prayer I am just myself and I let the Lord be Himself.

In practical terms, I get up early in the morning for about an hour of *Lectio Divina* with Holy Scripture, and then I pray Morning Prayer. In the afternoon is Evening Prayer and usually some quiet time going over my day thus far with the Lord. At night I spend about 30 minutes in spiritual reading, then examen, and about 30 minutes of intercessory prayer, including Compline. If I can, I will also pray Office of Readings in the morning and Daytime Prayer, but it is not often. I go to Mass in the morning or evening, and sometimes it is a Communion Service, depending on my schedule and the local parishes' schedules. In addition to set times of prayer, I try to stay recollected throughout the day. I have a great attraction to solitude and love living alone. I have to work at making sure that it is authentic solitude, however, and not just being alone while my mind and heart are filled with noise. To help achieve this, I have chosen not to have a television or get the newspaper. I do listen to the news on the radio, and also see some TV and news whenever I visit my parents, two or three times a week.

### Work/Ministry

I see my work as a ministry, not just a means of making money. As a librarian, I am an educator. I see my work as making a difference to young people or returning older students who are trying to make their lives better for themselves and their families. According to the latest statistics I have seen, only about 40% of the Anglo population get a college education and the statistics for minorities are much lower. We have a strong minority recruitment program which the libraries on campus take part in, so I see my small part in all of this as a means to help make the world a little better place. On another level I am a quiet witness to my faith in a very anti-Christian environment. Students or colleagues come to me to talk about problems or concerns, even spiritual matters. I see as my models the virgin saints who lived in the world, foremost Mary; and also Mary, Martha, and Lazarus; Catherine; Rose; Kateri. . . They lived lives of contemplation and prayer and served the Lord in the midst of the world.

### Parish Ministry

As I prepared for my Consecration and especially now living that Consecration to the Lord, I more and more desired to attend to the Lord in solitude and prayer. I used to spend a lot of hours in parish ministry, on top of my full-time job, to the point of exhaustion. I now limit my parish

involvement to one ministry at a time, and try to avoid useless meetings. Currently, our archdiocese is involved in a renewal program and that is where I am helping out. I am discerning a call to work in the area of spiritual direction and will be taking some classes in this area of ministry. It is difficult to say "No" when asked to take on more work in the parish, but I hope that by being honest with fellow parishioners as to what I am doing and what my life as a consecrated virgin is all about, that this in itself will be a witness and a ministry to them. No matter how great the needs and how few there are to help, our work must flow from our prayer. I am finding that a balanced life of prayer, work, rest, and recreation makes me a much more effective worker in the Lord's vineyard.

## **PRAYER AND WORK IN THE LIFE OF A CONSECRATED VIRGIN**

by Consecrated Virgin B.

At this state of my spiritual growth as a consecrated virgin, I keep my focus on Jesus who takes care of my every need. I see Him as my Beloved Spouse who anticipates my needs and fears and is with me or sends another to be with me when I need a bit more reassurance. In the Holy Eucharist, He is my food when I try to fast from things that keep me from Him. And as the Rite so beautifully states, He is my strength, my joy, my whole desire, my patience in adversity, my wisdom in perplexity, my comfort in sorrow, my protection in the midst of injustice, my riches in poverty, and my remedy in time of sickness. . . .

In my job . . . I see or try to see Christ (not only in those I work for) but also with those who come across my path as I serve a meal, answer the door or phone, get groceries, work in the yard, go for a walk.

Through the various people in the parish and community, my call to witness the dignity and beauty of my vocation is on-going. I am nourished by the Word and Eucharist; the readings from the Mass seem at times to be lived out with all I encounter. Christ becomes alive again for others to experience when I joyfully embrace my call with fidelity and deep love.

## **PRAYER AND WORK IN THE LIFE OF A CONSECRATED VIRGIN**

by Consecrated Virgin AA.

I have had to evaluate and balance my prayer and work life. My prayer and my action had to feed each other.

I purchased an answering machine so that when I am at home, I don't need to interrupt my formal prayer to answer nuisance calls, yet could still call those back who needed it at a later time. My apartment then became my quiet place.

I do try to develop my prayer life by reading spiritual classics and Scripture and by watching programs on EWTN. . . .

My informal prayer life usually takes the form of a reaction to the Liturgy, events in the world, in the local community, or to inspirations of the Holy Spirit. My car has a tape recorder so once I listen to the traffic report, I often put on liturgical music, church instrumental music, or the Holy Rosary. There are many sources of hearing God and I try to use all the extra time I have, including travel time for this. I notice that my prayer can be seasonal now as I travel down the parkway and am drawn to praise God for His beautiful colors and I meditate on life cycles which bring me to see His love.

Prayer inspirations also come in the form of . . . seeing or experiencing others who are far worse than I am physically and seeing how they handle their illnesses and seek God in the pain.

My prayer is for all more than for individuals. . . . In the evening when I pray Vespers, I ask the Lord to continue granting me graces to see Him in everyone and in everything. I ask mercy for those times I have failed. I ask Him to act through me and never to desert me; to increase my devotion and dedication to Him and to stay with me as I do His work. At this time I also open myself to sharing my love and my behavior during the day.

I also take a desert day once a month: sometimes in my own apartment, sometimes in a parish setting, sometimes at the monastery, and sometimes at a shrine.

At my place of work, all the staff is Jewish, so I am the only Witness for Christ--I take this very seriously.

## THE PRAYER LIFE OF THE CONSECRATED VIRGIN

“Be yourself her glory, her joy, her whole desire  
Be her comfort in sorrow, her wisdom in perplexity,  
her protection in the midst of injustice,  
her patience in adversity, her riches in poverty,  
her food in fasting, her remedy in times of sickness.  
She has chosen you above all things;  
may she find all things in possessing you.”  
(Final of the Prayer of Consecration)

The life of a consecrated virgin must bloom, shine and revolve around the Tabernacle. As the sanctuary lamp that lights constantly and leads the visitor to the Tabernacle, the Consecrated Virgin should live, consuming herself in ardent love at the feet of the Beloved, without looking for other glory than that of Jesus, that He be recognized and loved. To be the light that guides the traveler to Jesus, as was Mary, who was the cause for the first miracle of Jesus when saying: “Do as He tells you” (Jn 2:6).

If this is our main calling, to live in love of “whom we know loves us”, prayer is nothing else but to be in loving attention with the Friend, listening to him, loving him, adoring Him, being with Him, with the Trinity. In words of Saint Teresa of Jesus, prayer is nothing else but “tratar de amistad, estando muchas veces tratando a solas quien sabemos nos ama” (Vida 8:5) [“like talking to a friend, being frequently alone with somebody who we know loves us”].

The consecrated virgin, different from the cloistered nuns or the sisters in a canonical institute, does not have the security of a community and of a regulated way of life to protect her times for prayer. For this reason, within the daily chores and her professional job, it is the consecrated virgin who must make the spaces in order to never lack the necessary oil in her lamp.

But how to combine a demanding job with the prayer of the Hours, the Rosary, the Mass. and the private prayer? The answer frequently is called “time-management” and the choice of priorities. It is true that the work can be a form of prayer, and should be, for the Apostle Saint Paul insists: “Pray constantly to the Lord” (1 Thes. 5:17), and advises us that “watching over or sleeping let’s live together with Him [Christ]” (1 Thes. 5:10b).

However, our activities should stem from our intimacy with the Lord, ought to be permeated by the loving attention given to and received from our Lord during prayer. And the best example comes from the same Gospel, the same words of Jesus in the case of Martha and Mary (Lk 10:41b-42). Martha was too busy in serving the Lord; Mary in loving and adoring him, in contemplation. And Jesus clearly said to Martha: “Martha. Martha you are anxious and worried about many things. *Mary has chosen the better part and it will not be taken from her.*” We have to combine both – Martha and Mary – in our lives to be able to become the prudent virgins of the Lord, the all-around brides.

He has chosen us and he has called us. We have responded with a desire to give ourselves totally and unconditionally to the Lord. It has been the Grace of the Holy Spirit for the Lord says, “many are called but few are chosen” because “only those to whom that is granted, can understand it” (Mat. 19:11). It is a gift, a charism of the Spirit in order to dedicate ourselves more freely to the things of the Lord with an undivided heart, as Saint Paul says. We have been consecrated by God, reserved for Him in an exclusive love through the diocesan bishop, who represents Christ on earth. In order for the flame of that love not to extinguish, we have to feed it with the oil of prayer. And here we come to the how.

You will ask, how can you pray with so much in your mind? First begin with a vocal prayer, maybe a short, fervent prayer or try to pray slowly the Rosary meditating on the words of the Our Father or the Hail Mary. Later help yourself with a book, or better, the Sacred Scripture to meditate and then abandon yourself in the Merciful Love of Jesus. It is not necessary to say a lot, nor to feel. Only love. Look at the crucifix, think of His pains, grief, sorrow, on –his passion and his death, in all that He suffered for you . . . in all that He went through for your love. Give him thanks and praise him. This is prayer. If the Lord wants to take you to the heights of contemplation and mystical union, He will do it at his time.

Every day at least half an hour to begin with, devote it to solitude and silence with the God that loves us, who has willed to espouse us to him so that we may be totally His. On Sundays, the days of the Lord, apply yourself more time to prayer, meditation, and spiritual reading. The effort done to be with the Beloved Spouse will be returned and with abundant Graces. “Seek first the kingdom [of God] and his righteousness, and all these things will be given you besides” (Mat 6:33).

Whenever you can, on your way to your work or on your return, maybe when going shopping or on you way back from taking care of an urgent matter, stop by the Tabernacle, stay “alone with the Alone”, even if only a few minutes. Accompany Him and consume yourself adoring Him, like the little flame at the Tabernacle. And the rest of the time, thank Him and praise Him, as the Apostle Saint Paul commands us:

“singing psalms, hymns, and spiritual songs with gratitude in your heart to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” (Col 3:16b-17)

Next is a series of quotations from St. Paul:

*With all prayer and supplication, pray at every opportunity in the Spirit. To the end be watchful with all perseverance and supplication for all the holy ones (Eph 6: 18).*

*Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus (1 Thess. 5:16-18)*

*Be filled with the Spirit, addressing one another [in] psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts, giving thanks always and for everything in the name of our Lord Jesus Christ to God the Father (Eph 5:19-20).*

*Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make our requests known to God. The peace of God that surpasses all understanding will guard your hearts and minds in Jesus Christ (Phil 4:6-7).*